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MANUSCRIPT REMAINS OF
BUDDHIST LITERATURE
FOUND IN
EASTERN TURKESTAN
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. TÜBINGEN

VOLUME I

PARTS I AND II MANUSCRIPTS IN SANSKRIT KHOTANESE
KUCHEAN TIBETAN AND CHINESE
WITH TWENTY-TWO PLATES

OXFORD
AT THE CLARENDON PRESS
1916
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# CONTENTS

## PART I

<table>
<thead>
<tr>
<th>List</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>LIST OF CONTRIBUTORS</td>
<td>v</td>
</tr>
<tr>
<td>GENERAL INTRODUCTION</td>
<td>ix</td>
</tr>
<tr>
<td>LIST OF MANUSCRIPT REMAINS IN VOLUME I</td>
<td>xxxiii</td>
</tr>
<tr>
<td>METHOD OF TRANSCRIPTION</td>
<td>xxxv</td>
</tr>
<tr>
<td>ABBREVIATIONS</td>
<td>xxxvi</td>
</tr>
<tr>
<td>SANSKRIT TEXTS</td>
<td>1</td>
</tr>
<tr>
<td>VOCABULARY TO SANSKRIT TEXTS</td>
<td>196</td>
</tr>
</tbody>
</table>

## PART II

<table>
<thead>
<tr>
<th>List</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>KHOTANESE TEXTS</td>
<td>214</td>
</tr>
<tr>
<td>VOCABULARY TO KHOTANESE TEXTS</td>
<td>330</td>
</tr>
<tr>
<td>KUCHEAN TEXTS</td>
<td>357</td>
</tr>
<tr>
<td>VOCABULARY TO KUCHEAN TEXTS</td>
<td>377</td>
</tr>
<tr>
<td>BILINGUAL FRAGMENT, CHINESE-KHOTANESE</td>
<td>387</td>
</tr>
<tr>
<td>BILINGUAL FRAGMENT, TIBETAN-KHOTANESE</td>
<td>400</td>
</tr>
<tr>
<td>VOCABULARY TO THE KHOTANESE OF BILINGUAL TEXTS</td>
<td>405</td>
</tr>
<tr>
<td>ADDENDA</td>
<td>410</td>
</tr>
<tr>
<td>ERRATA</td>
<td>412</td>
</tr>
</tbody>
</table>
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 Lévi, 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. Broadly speaking one was spoken in the north, the other in the south. The northern language has been named 'Tokhāri' 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 Prorector of the University of Erlangen on Die archäologischen und litterarischen Funde in Chinesisch Turkestan und ihre Bedeutung für die orientalische Wissenschaft, pp. 11, 12, where all needful references will be found.

2 'Tokhārisch', 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 Tokhārien' in Indogermanisches Jahrbuch, 1913, vol. i, pp. 1, 2. Two other stillborn names are 'Kargari-ch', used by Prof. Leumann, 'Über eine von den unbekannten Literaturenprachen Mittelasien' in Mémoires de l'Académie Imperiale des Sciences de St Petersbourg, 1900 (Ser. VIII, vol. iv, No. 8), and 'Shuleśprache', suggested by Mr. Emil Smith, 'Die neuentdeckte Indogermanische Sprache Mittelasiens' in Videnskabs-Selskabet Skrifter (Class II, 1910, No. 5).
Professor E. Leumann, and 'Šaka language' by Professor H. Lüders. None of these names, however, based as they are on more or less disputable ethnic or historical considerations, has met with general acceptance. In the circumstances it seems preferable to adopt a suggestion, first thrown out by Professor J. Kirste, 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 Lévi 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. Professor Lévi did this service for the northern language in the Journal Asiaticque 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 (Koutchéen); and following his example, that name has been adopted in the present publication. It is preferable to the alternative form Kuchārī, adopted elsewhere, because the latter might suggest not so much the dead language of

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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. 1, footnote 2.
old Kuche, as the current language of modern Kuchar. For similar reasons of convenience the term Khotanese, rather than Khotani, has been chosen to mark the dead language of Khotan.

Kuchean, as Professor Meillet 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 Sarvāstivādins, which are edited by Professor Sylvain Lévi (pp. 357 ff.).

The territory of Kuchar, 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, Uighurs, 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.

The old name is Kuche, as shown by Chinese transcriptions, in which there is no final ɣ; 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 ‘Shake-prache’, note 2.


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 Vajracchedikā and the Aparimitāyūḥ Sūtra, 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 Hvāmna, and Viṣā. Those documents refer themselves to various regnal years of a king of Hvāmna, called Viṣā-Vuhām, 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, 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, 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 ducus, 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. 149, shown on Plate IV, No. 1, which was found in the vicinity of Bāi, 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 ducus, 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 script must have originated at a very early period, for some of the fragments exhibiting it, when dug out of the ruins of ancient stupas, were mixed up with other fragments which exhibit the true Indian upright Gupta of the fourth or fifth century A.D. The easiest test to distinguish the slanting from the upright type is furnished by the form of the letter γ, which in the Indian script is written with three open prongs (as in γādi, Plate IV, No. 1, line 7), but in the Kuchean script with three closed slanting prongs (as in γaḍa, 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. 212, it was called by me 'Central Asian Brahmi'. Both names are rather too vague. See also Fischel in Sitzungsberichte, 1904, p. 809, footnote 3.
14 e.g. the Weber and Macartney MSS. fragments, recovered from the great stūpa of Qutluq Urdu. 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. 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 Vajracchedikā and Aparimitāyuh Sūtra manuscripts, above referred to (see Plates V–XVII), also the Saddharma-puṇḍarīka manuscript (Plate XVIII), and many others (Plates II, No. 4, XX, XXI). The cursive type was in common use in public and private letters and documents, and for those purposes had superseded the Kharoshṭhī 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; 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 Kuche. 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 Kuche 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, s*, and the four sonants *u, 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 *ṣ*, 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. 2a, 3a, &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 *s* the Khotanese alphabet indicates by a ligature of the ordinary Sanskrit signs for *y* and *s*; and what is of particular interest, this conjunct sign *ś* actually takes its place in the Khotanese alphabet, or rather syllabary, among the simple alphabetic radicals exactly like the conjunct *ḥ*, 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

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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. 453, and Plate IV. II. 4. 5; also Bühler, ‘Origin of the Indian Brāhma 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 Kuchean 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 Kuchean 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-chan, or ordinary, script of Tibet. It should be added that the Sanskrit vocalic radicals (mātrākā) 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-chan script of Tibet.21

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

21 See, e.g., अ in Ṭkaṭh, Pl. XI, 2a, in the Kuchean script, which conserves the Sanskrit practice; and ा in āstā, Pl. V. 5bii, ि in Pl. V. 2bii, in the Khotanese script. Of course the
With regard to the introduction of the alphabet into Tibet, the traditional Tibetan account, as usually understood, says that it was imported from Magadha in Eastern India by Thon-mi Sambhoṭa, during the reign of King Srōṇ-tsan Gampo, about the middle of the seventh century A.D. Dr. A. H. Francke, in an excellent article in the *Epigraphia Indica*, has shown that, so far as the country of origin of the alphabet is concerned, that understanding is erroneous, and that the country from which Sambhoṭa brought the knowledge of the alphabet exact form of the diacritical marks of length varied according to the period, the country, and possibly the fancy of the scribe. Thus we find ो expressed by ॅ in िपश्याम of a Sanskrit Vinaya text, in Pl. IV. 1a, and in the same text, ॅ by a curve attached to the foot of the character for ॅ, in असम, अक्षरार्थ, in Pl. IV. 1 a,vii. It is this curve which reappears in the Tibetan script in the form of қ, the so-called қ-chui, or little қ, and which, when appended to a syllabic character, serves to indicate the length of its vowel.

22 *The Tibetan Alphabet*, vol. xi, pp. 266 ff., where all needful references to previous writers on the subject will be found. I may add that before I had seen Dr. Francke's article I had reached the same conclusion, mainly on the grounds set out on pp. xviii ff., which
to Tibet was really Kashmir, and, further, that there he had come into contact with a Brāhman from Khotan, whom the Tibetan tradition calls Li-byin or 'Blessing of Khotan', and that that Brāhman 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 tradition Khotan fell under the domination of Tibet, in the seventh century, under Sroñ-tsan Gampo. There could be no direct communication, across the Himalaya, between Lhassa 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 Brāhman 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. Sambhoṭa 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: \( k, kh, g, \ddot{n}; c, ch, j, \dddot{n}; t, th, d, \dot{n}; p, ph, b, m; w, y, r, l; s, s; h, a \). The six new radicals, added by Sambhoṭa, 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

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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 \( w \) (arrant) is really the Khotanese (i.e. Sanskrit) sign for the cerebral sibilant \( s \) (at), with a leftward curve added on to the top of its left vertical stroke. Exactly in the same way, the new Tibetan sign for \( z \) (arrant) is formed by a leftward curve added to the top of the Khotanese (i.e. Sanskrit) sign for the dental \( n \) (arrant). 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.**

\[
\begin{array}{cccccccccccccc}
    k & k & h & g & n & i & c & \text{ch} & j & n & t & t & d & n & p & p & h & b & m \\
    \text{ts} & \text{ts}h & d & z & w & i & \tilde{z} & z & h & y & r & l & s & s & h & i & a & n \\
\end{array}
\]

<table>
<thead>
<tr>
<th>( t )</th>
<th>( s )</th>
<th>( tsh )</th>
<th>( dz )</th>
<th>( w )</th>
<th>( i )</th>
<th>( \tilde{z} )</th>
<th>( z )</th>
<th>( h )</th>
<th>( y )</th>
<th>( r )</th>
<th>( l )</th>
<th>( s )</th>
<th>( s )</th>
<th>( h )</th>
<th>( i )</th>
<th>( a )</th>
<th>( n )</th>
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Moreover, as in the same way, the four new signs for the peculiar Tibetan sounds, \( ts, tsh, dz, z \), are classed as newly constructed ones, because their unmodified Khotanese 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 \( \alpha \) 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 \( \alpha \) 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 \( \alpha \) by \( x \), the Tibetan alphabetic, or rather syllabic, table presents the syllabic radicals \( xa, xi, xu, we, xo, &c. \), 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 \( \alpha \) really functions as a consonantal radical,\(^{25}\) and in that respect is reminiscent of the function of consonantal radicals, such as \( 'a\delta f \) and \( 'a\gamma i n \), 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

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\(^{24}\) 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. Ixii, 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 \( \alpha \).'

\(^{26}\) It is interesting to observe that the modern Nāgāri script has the forms ऋ \( o \) and ऋ \( au \). But the practice of writing those two vowels with the radical ऋ 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-ṣmāl, '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 Vajracchedikā (Vaj.), 44 fols. 
(2) The Aparimitāyūḥ Sūtra (Ap.), both included in the present volume; Plates V–XVII.
20 fols.

(3) Stein MS., Ch. ii. 002, Siddhasāra 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 ai, 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 רצו which could not blend with the radical рош.
(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 Aparimitāyuh Sūtra (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.


(4) Text Rolls (T.R.) of the Stein Collection, Ch. 0041, Mahāpratyaūgirā Dhārani, partly published in the Journal RAS., 1911, Plate V. Also, Ch. 0044, Kauśakī Prajñāpāramitā, 70 lines of writing; and Ch. 00266 with 382 lines of writing; neither published.

(5) Stein MS., Ch. ii. 008, an anonymous medical work (Med.), in 71 fol.; 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, ə, i, ɨ, e, ai o, au) are ordinarily written with the radical ڡ. The only exceptions are the vowels u and ʊ, which are ordinarily written with the special radical ڮ, there being only a single, perhaps doubtful, example of short u, written with the radical ڮ, in Plate VI, 6 aיו. ⁷

As to the other vowels, short y (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 ḷ़. In Siddh. it occurs only eleven times, and always

⁷ It occurs in the word əḥu, which ordinarily is written with the radical ڮ; e.g. Pl. VI, 6 ḷ़ ḷ़. See also footnote 29.
with the radical \( \mathcal{A} \); fols. 1 \( \text{b}^{ii} \text{iv} \) 3 \( \text{b}^{ii} \text{iv} \) 4 \( \text{b}^{ii} \text{iv} \) 7 \( \text{b}^{ii} \text{iv} \) 10 \( \text{b}^{iii} \text{(bis)} \) 102 \( \text{a}^{iii} \) 140 \( \text{b}^{ii} \text{iv} \) 147 \( \text{a}^{v} \) \( \text{b}^{iii} \). In Fr. it occurs three times, always with radical \( \mathcal{O} \), No. \( \frac{142}{43} \), l. 3, No. \( \frac{144}{15} \), l. 4, No. \( \frac{150}{15} \), l. 2.

The long vowel \( i \) is of rather more frequent occurrence; but with the radical \( \mathcal{O} \) 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 \( \mathcal{A} \), Pls. V ff., fols. 2 \( \text{b}^{ii} \text{iv} \) 17 \( \text{a}^{iii} \) \( \text{b}^{iii} \) 19 \( \text{a}^{iii} \) \( \text{b}^{v} \) 21 \( \text{b}^{v} \) 22 \( \text{a}^{i} \) 30 \( \text{b}^{v} \) 32 \( \text{a}^{iv} \) 35 \( \text{a}^{iv} \) \( \text{b}^{iii} \text{iv} \) 36 \( \text{a}^{ii} \text{iv} \) 37 \( \text{b}^{iv} \) 89 \( \text{a}^{i} \) 41 \( \text{b}^{iv} \) 42 \( \text{a}^{ii} \text{iv} \), and only once with the radical \( \mathcal{O} \), Plate V 3 \( \text{b}^{ii} \). In Ap. it occurs only three times, always with the radical \( \mathcal{O} \), Pl. XIV 2 \( \text{a}^{iv} \) 3 \( \text{a}^{i} \), Pl. XV 10 \( \text{a}^{iv} \). In Siddh. it occurs 37 times with radical \( \mathcal{A} \); fols. 2 \( \text{b}^{v} \) 4 \( \text{a}^{iii} \) 5 \( \text{a}^{iv} \) 6 \( \text{b}^{iv} \) 7 \( \text{b}^{iv} \) 9 \( \text{a}^{i} \) \( \text{b}^{iv} \) 11 \( \text{b}^{iv} \) 14 \( \text{a}^{i} \) \( \text{b}^{iv} \) 18 \( \text{a}^{iv} \) \( \text{b}^{iv} \) 0 \( \text{b}^{iv} \) 104 \( \text{a}^{iv} \) 107 \( \text{a}^{iv} \) \( \text{b}^{iv} \) 121 \( \text{a}^{iv} \) 122 \( \text{a}^{iv} \text{iv} \) 123 \( \text{a}^{iv} \) 126 \( \text{a}^{iv} \text{iv} \) 128 \( \text{b}^{iv} \text{iv} \) 131 \( \text{a}^{iv} \) 133 \( \text{b}^{iv} \) 134 \( \text{b}^{iv} \text{iv} \) 136 \( \text{a}^{iv} \text{iv} \) 138 \( \text{a}^{iv} \text{iv} \) 144 \( \text{a}^{iv} \text{iv} \) \( \text{b}^{iv} \) 155 \( \text{b}^{iv} \); never with radical \( \mathcal{O} \). In Buddh. it occurs 10 times with radical \( \mathcal{A} \); fols. 1 \( \text{b}^{iv} \) 2 \( \text{b}^{iv} \) 3 \( \text{a}^{i} \) 8 \( \text{b}^{iv} \) 9 \( \text{a}^{i} \) 13 \( \text{b}^{iv} \) 18 \( \text{a}^{iv} \) 27 \( \text{a}^{ii} \) 32 \( \text{b}^{iv} \) 37 \( \text{b}^{iv} \); never with radical \( \mathcal{O} \). In Fr. it occurs 15 times with radical \( \mathcal{A} \); No. \( \frac{142}{43} \), l. 2, No. \( \frac{144}{15} \), l. 5, No. \( \frac{144}{15} \), l. 1, No. \( \frac{144}{15} \), l. 1, No. \( \frac{144}{15} \), l. 5, No. \( \frac{144}{15} \), l. 5, No. \( \frac{144}{15} \), l. 2, No. \( \frac{144}{15} \), l. 4, No. \( \frac{147}{15} \), l. 2, No. \( \frac{147}{15} \), l. 4, No. \( \frac{147}{15} \), l. 4, No. \( \frac{147}{15} \), l. 2, No. \( \frac{147}{15} \), l. 3, No. \( \frac{147}{15} \), l. 3, No. \( \frac{147}{15} \), l. 4. With the very old radical \( i \) it occurs once in No. \( \frac{147}{15} \), l. 4 (see footnote 21).

The vowels \( e \) and \( a \) are of very rare occurrence; and written with the special radical \( \mathcal{O} \), 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 \( a \) is ever found in Vaj. In Ap. \( e \) occurs twice, and \( b \) both times with the radical \( \mathcal{O} \), Plate XIV 1 \( \text{b}^{iii} \) 2 \( \text{a}^{iv} \); \( a \) never. In Siddh., \( e \) occurs seven times with radical \( \mathcal{A} \); fols. 16 \( \text{a}^{i} \) 18 \( \text{b}^{iii} \text{iv} \) 152 \( \text{a}^{v} \) \( \text{b}^{iii} \) \( \text{b}^{iii} \text{iv} \) 156 \( \text{a}^{i} \); but only once with radical \( \mathcal{O} \), fol. 11 \( \text{a}^{iv} \); while \( a \) occurs only once, and then with radical \( \mathcal{A} \), fol. 100 \( \text{a}^{iv} \). In Buddh., \( e \) occurs six times with radical \( \mathcal{A} \); fols. 1 \( \text{b}^{iii} \) 7 \( \text{b}^{iv} \) 9 \( \text{b}^{iv} \) 18 \( \text{b}^{iv} \) 31 \( \text{b}^{iv} \) 38 \( \text{b}^{iv} \); and only three times with radical \( \mathcal{O} \), fols. 6 \( \text{b}^{iii} \) 9 \( \text{a}^{i} \) \( \text{b}^{iv} \); while \( a \) occurs only twice, both times with radical \( \mathcal{O} \), fols. 10 \( \text{a}^{iv} \) 35 \( \text{b}^{iv} \). In Fr., neither \( e \) nor \( a \) occurs.

As to the vowels \( o \) and \( u \), neither very frequent, both may be written in two ways, either with the radical \( \mathcal{A} \), or with a special radical \( b \).
2, peculiar to the Khotanese script,\(^{28}\) though the latter is practically restricted to canonical literature, the radical ओ being ordinarily used in non-canonical writing.

The details are as follows. In the canonical texts Vaj. and Ap., the special radical 2 is always used, never radical ओ. Thus occurs 24 times in Vaj. (e.g. Plate V 3\(^{4}\), Pl. IX 32 a\(^{1}\) (bis), &c., see Vocabulary, pp. 345-6), and five times in Ap. (Plate XIV 2\(^{a}\) (bis), Pl. XVI 18 a\(^{1}\) 14 a\(^{ii}\) 16 b\(^{iv}\) ); again \(\alpha u\) five times in Vaj., Pl. X 38 b\(^{i}\) (tris)\(^{ii}\), \(\alpha u\) and three times in Ap., Plates XIV 3 a\(^{ii}\), XV 9 a\(^{i}\), XVI 13 a\(^{1}\). In Buddh., also a canonical text, radical ओ is used more often than the special radical 2 with either \(\alpha\) or \(\alpha u\); thus occurs with radical ओ four times, fols. 27 b\(^{iv}\) 31 a\(^{i}\) 34 a\(^{ii}\), with radical 2 six times, fols. 19 a\(^{ii}\) 26 b\(^{i}\) a\(^{ii}\) iv 24 a\(^{iv}\) 26 a\(^{ii}\); and \(\alpha u\) with radical ओ ten times, fols. 28 a\(^{iv}\) 29 a\(^{i}\) b\(^{v}\) 30 b\(^{ii}\) 32 a\(^{ii}\) 33 b\(^{ii}\) 35 b\(^{ii}\) 36 a\(^{ii}\) 37 b\(^{ii}\) 38 b\(^{ii}\), with radical 2 six times, fols. 7 a\(^{iv}\) 12 a\(^{iv}\) 15 a\(^{i}\) 26 b\(^{ii}\) 24 a\(^{i}\) 25 a\(^{i}\). In Fr., all of canonical texts, radical 2 is always used, never ओ; thus with 33 times, No. \(\frac{14}{42}\), l. 5, No. \(\frac{14}{45}\), l. 7, No. \(\frac{14}{42}\), ll. 3, 4, No. \(\frac{14}{52}\), l. 5 (six times), No. \(\frac{14}{42}\), ll. 1, 2, 3, No. \(\frac{14}{61}\), l. 3, No. \(\frac{14}{42}\), l. 4, No. \(\frac{14}{42}\), l. 4, No. \(\frac{14}{42}\), l. 1 (six times), No. \(\frac{14}{92}\), l. 2, No. \(\frac{14}{35}\), l. 1, No. \(\frac{14}{92}\), l. 3, No. \(\frac{14}{44}\), l. 6, No. \(\frac{14}{44}\), l. 6, No. \(\frac{14}{44}\), l. 2, No. \(\frac{14}{44}\), l. 3, No. \(\frac{14}{44}\), l. 1, No. \(\frac{14}{44}\), l. 6; and with \(\alpha u\), three times, No. \(\frac{14}{47}\), ll. 3, 4, No. \(\frac{14}{47}\), l. 4. On the other hand, in the non-canonical, medical Siddh., both vowels \(\alpha\) and \(\alpha u\) are always written with radical ओ, never with the special radical 2; thus \(\alpha\) twice, fol. 3 b\(^{ii}\) iv; and \(\alpha u\) 21 times, fols. 2 b\(^{i}\) 3 b\(^{ii}\) (bis)\(^{ii}\) 7 b\(^{i}\) 9 b\(^{iv}\) 10 a\(^{iv}\) 19 a\(^{iv}\) 100 a\(^{ii}\) 104 b\(^{iv}\) 107 a\(^{i}\) 123 a\(^{ii}\) 9 b\(^{iv}\) 128 a\(^{ii}\) 138 a\(^{i}\) 139 a\(^{i}\) 140 a\(^{ii}\) 149 b\(^{v}\) 151 b\(^{v}\) 155 a\(^{ii}\).

(2) In the Cursive Gupta script, all vowels (\(\alpha, \tilde{\alpha}, i, \tilde{i}, e, a\), \(\alpha u\), \(\alpha u\)), with the exception of \(u\) and \(\bar{u}\), are invariably written with the radical ओ a. The vowels \(u\) and \(\bar{u}\) are equally invariably written with the special radical ओ. The three special radicals for \(i, e, o\) never occur at all. In the whole extensive mass of cursive 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 Kausāki Prajñāpāramitā Roll, Ch. 0044; once \(i\) in l. 67, and twice \(\alpha u\) 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 \(\alpha u\), 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 b\(^{i}\), XIV 3 a\(^{ii}\), XX 3\(^{i}\)), but once the fifth form (as in \(n\tilde{a}\), Plate XVIII 3 a\(^{iv}\)). The latter is the usual one in the Kuchean slanting Gupta script, as in onolme, Plate XI 2 a\(^{i}\).
noted that the passage consists of a short charm (mantra) in the Sanskrit, not in the Khotanese language. The details are as follows:

The vowel \( i \), written with radical \( य \), occurs once in Tib., Plate XVII 2 \( a^i \); three times in Doc., JASB., 1897, Plate V i. 6; and 27 times in Med., fols. 54 \( b^{iii} \) 67 \( a^v \) \( b^{ii} \) 68 \( b^{i} \) 72 \( a^v \) 73 \( a^{iv} \) 74 \( a^{iv} \) 77 \( a^{iv} \) \( b^{ii} \) 80 \( b^{iv} \) 81 \( b^{v} \) 88 \( a^i \) 89 \( a^v \) 90 \( a^{iii} \) 92 \( a^v \) 93 \( a^i \) 96 \( b^{iv} \) 97 \( a^{iii} \) 101 \( b^{v} \) 102 \( a^{ii} \) (bis) 103 \( a^{iv} \) \( b^{iii} \) 104 \( a^{iii} \) 104 \( b^{iii} \) 115 \( b^{iii} \).

The vowel \( ñ \), with radical \( य \), occurs twice in Tib., Plate XVII \( a^i, v \); twice in Chin., Plate XXII \( b^{xx} \); five times in Doc., JASB., 1897, Plates V, i. 5, VI, No. 9, i. 4, No. 10, II. 6 and 7; Report, Plate VI, i. 4; and 25 times in Med., fols. 46 \( a^{ii} \) (bis) 47 \( a^v \) \( b^{ii} \) 52 \( a^i \) 56 \( a^v \) 57 \( a^{iv} \) 61 \( b^i \) 63 \( b^i \) 67 \( b^{iii} \); 69 \( a^{iii} \) 73 \( a^v \) 76 \( a^{ii} \) (bis) 99 \( a^v \) \( b^{ii} \) 100 \( a^i \) 103 \( a^{iii} \) \( b^i \) 104 \( a^{iv} \) 109 \( b^{iii} \) (bis).

The vowel \( o \), with radical \( य \), occurs once in Tib., Plate XVII \( a^v \); and 16 times in Med., fols. 46 \( a^v \) 47 \( a^v \) 50 \( a^{iv} \) \( v \) 51 \( a^{iv} \) \( b^{iii} \) 55 \( b^{iii} \) 58 \( a^{iii} \) 59 \( b^{iii} \) 60 \( b^i \) 61 \( a^{iii} \) 62 \( a^{iv} \) 65 \( a^v \). In Doc. it does not occur.

The vowel \( o \), with radical \( य \), occurs once in the Text Roll of the Mahāpratyāhāra Dhāraṇī, JRAS., 1911, Plate V, i. 10; and four times in Med., fols. 47 \( b^i \) 48 \( b^v \) 58 \( b^{iii} \) 62 \( b^i \). In Tib., Chin., Doc. it does not occur.

The vowel \( o \), with radical \( य \), does not occur in any of the cursive written manuscripts of the witness list, with the exception of the Syllabary Rolls, the evidence of which is given below.

The vowel \( au \), with radical \( य \), occurs three times in fols. 7 and 8 of Ap., Plate XV 7 \( a^{iv} \) \( b^{ii} \) 8 \( a^{iii} \) (see also JASB., 1901, Pl. VI); twice in Tib., Plate XVII \( a^{iii} \); twice in Doc., Report, Plate VII, II. 2 and 5; and nine times in Med., fols. 44 \( a^i \) (bis) 62 \( a^i \) 63 \( b^{iv} \) 66 \( a^{iv} \) 72 \( b^{ii} \) 81 \( b^i \) 106 \( b^v \) 116 \( b^i \).

(3) As to the Cursive Gupta script, the evidence of the Alphabatical and Syllabary Rolls is particularly important. These Rolls, as explained by me in the Journal of the Royal Asiatic Society for 1911, pp. 450 ff., evidently exhibit the usages of writing by masters and pupils in the Buddhist monastic schools of Eastern Turkestan in the eighth century A.D. In these schools it appears to have been the practice to utilize the blank reverse of paper rolls, the obverse of which was inscribed with Chinese Buddhist texts, for the purpose of teaching and exercising the writing of the Khotanese ordinary script. With this object the reverse side is covered with tables of the Khotanese alphabetic radicals as well as tables of syllabaries inscribed in a fine, well-formed hand, apparently by the schoolmaster. Now in the alphabetic table, inscribed on Roll Ch. xl,
003, shown on page 455 of the Journal, only the two radicals ख and ढ are prescribed for the whole of the ten vowels of the alphabet. That shows that all vowels, except ऑ and ऑ, were to be written with the radical ख. The alphabet, in this form, with the solitary vocalic radicals ख and ढ, 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 ख and ढ. But two points are particularly noteworthy: first, it is only the long ऑ which is written with the radical ख, while all the other nine vowels, including the short ऑ, are written with the radical ख. Secondly, the diacritical mark indicating the sound of short ऑ is not attached to the bottom of the radical ख, 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 क्षु and क्षु, Plate I, ll. 10 and 42; the curve in क्षु, *ibid.*, l. 9; the angle in क्यु, क्यु, *ibid.*, ll. 43 and 44), but is mounted on the top of the radical ख, 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 ख was already furnished with a wedge, with which the diacritical mark of short ऑ 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 ए, ऑ, ऑ; but while the long ऑ is written with the radical ख, the vowels ए and short ऑ are written with the radical ख. Moreover, here too the character for the short ऑ shows its diacritical mark, indicative of the sound ऑ, in the form of a curve (similar to that in Plate I, l. 1) attached to the head of the radical ख.30

29 This reason will be appreciated if the shape of the character for the vowel ऑ is examined in the word ऑहु in Plate VI 6 a4, where the position of the diacritical mark at the foot of the radical ख 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 ऑ was read as ऑ, owing to its similarity to the real character for the vowel ऑ; but the fact that
GENERAL INTRODUCTION

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 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 \( \tilde{u} \), with the radical \( \text{र} a \); 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 Brähman 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 \( \text{र} \); 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 \( \text{र} \) to the long vowel \( \tilde{u} \), so as to obtain a complete series of vowels, all framed with the radical \( \text{र} \); 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’ (\( u\)-\( ch\)) type framed by Thon-mi. In the same way, also, arose the Indian cursive ‘Kaithi’ or ‘Mahājani’ type of Nāgarī from out of the literary ‘Devanāgarī’. 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 $2\, o$, 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, \textit{ibid.}, Table VI, trav. 13.\textsuperscript{31} But in the Khotan area the rightward turn persists, in writing both vowels $o$ and $au$, whether in Sanskrit or Khotanese texts.\textsuperscript{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-puṇḍarīka (pp. 141, 168), is written in three different ways, which may be seen, e.g. in Plate XVIII, 3 $\overset{i}{a}$, $\overset{ii}{d}i$, 3 $\overset{iv}{a}$, 3 $\overset{viii}{i}$. A somewhat similar difference occurs in the Kuchean 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. Ixx, Pt. I, Extra No., 1901, p. 1. The reason of this difference, whether it is due to a mere whim of the writer,\textsuperscript{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

\textsuperscript{31} See also Table I in my edition of the Bower Manuscript.

\textsuperscript{32} E.g., in the Sanskrit text on Plate XX 6$\overset{iii}{i}$, vii.—A character, practically identical with the Khotanese radical for $o$, exists also in the Kuchean script, where, however, it is taken to signify the consonant $w$, as in \textit{wasāṁpāṭ} (Plate XI 2 $a$). It may be added that the Kuchean character, at present understood to signify $o$ (as in \textit{onolme}, Plate XI 2 $a$) 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.

\textsuperscript{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 $b$\textsuperscript{ii} \textit{paśyati} and \textit{paśyati}; Plate XXI 1$\overset{v}{v}$ \textit{cittadhārā}, \textit{cittadhārā}.
of that country, primarily in the Khotanese language; for it occurs mainly in Khotanese, rarely in Kuchean 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 prabhā for prabha (Plate II 4iv) or prajāntum for prajāntum (Plate XXI 3ii). 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 Kuchean 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 Kuchean 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 Vajracchedikā and Aparimitāyuh texts, both in the Khotanese language, in Plates V–XVII; also in the manuscripts of the Mahāpratyaṅgirā Dhāraṇī and Saddharma-puṇḍarika 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 Chandragarba 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-puṇḍarika 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 4iii bhāra), while in the ordinary literary style there is a mere angle or curve (see, e.g., garthā, Pl. XX 3iii, gaṇdbhīva, Pl. XXI 3vi).

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 Kucheon 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 Pāli 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 Vajracchedikā and Suvarṇaprabhāsa 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.24 It was also well known that the existence of the

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. 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 Piṭaka, on Discipline, and the Sūtra Piṭaka, 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, all the others are new discoveries, among which the fragments of the Stotras, or hymns, of the celebrated ancient poet Matrīcheśa 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. 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 bahi me loh, or ‘Bright mirror of the line of Kings’, which runs as follows:

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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 Sikṣā-samuccaya.

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

The objection to Dr. Francke's translation is that he seems to take gSal byed and Riña 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 Riña, 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·riña·beos·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 (riña) occurred to them to remedy the deficiency of 6 consonants, and thus to frame the required alphabet of 30 consonants.' This quick remedy (riña), as may be seen from Fig. 2 on p. xix, consisted in simply adding a hook to three Sanskrit (Khotanese) consonants (ṭs, ṭuḥ, ḍz) and a curve to two others (w, ḷ); also by inverting and slightly modifying two more (ẓ and ḷ).

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

To p. xxvi. The transfer of the diacritical mark of short a from the foot to the head of the radical is not restricted to the radical र. 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.
## LIST OF MANUSCRIPT REMAINS IN VOLUME I

*(Classified as in Nanjio's Catalogue of the Chinese Buddhist Tripiṭaka)*

### I. SANSKRIT TEXTS

#### A. Vinaya.

<table>
<thead>
<tr>
<th>No.</th>
<th>Title</th>
<th>Nanjio's Catalogue</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Monastic Regulations</td>
<td></td>
<td>4</td>
</tr>
<tr>
<td>2.</td>
<td>do. do.</td>
<td></td>
<td>8</td>
</tr>
<tr>
<td>3.</td>
<td>Technical Terms</td>
<td></td>
<td>12</td>
</tr>
<tr>
<td>4.</td>
<td>Not identified text</td>
<td></td>
<td>166</td>
</tr>
</tbody>
</table>

#### B. Sūtras of the Hinayāna.

##### (a) Dirghāgama.

<table>
<thead>
<tr>
<th>No.</th>
<th>Title</th>
<th>Nanjio's Catalogue</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>5.</td>
<td>Saṅgiti Sūtra (Nanjio's Catalogue, No. 545 (9), col. 136)</td>
<td></td>
<td>16</td>
</tr>
<tr>
<td>6.</td>
<td>Ātānātiya Sūtra</td>
<td></td>
<td>24</td>
</tr>
</tbody>
</table>

##### (b) Madhyamāgama.

<table>
<thead>
<tr>
<th>No.</th>
<th>Title</th>
<th>Nanjio's Catalogue</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>7.</td>
<td>Upāli Sūtra (Nanjio's Catalogue, No. 542 (133), col. 131)</td>
<td></td>
<td>27</td>
</tr>
<tr>
<td>8.</td>
<td>Śuka Sūtra (Nanjio's Catalogue, No. 542 (170), col. 132)</td>
<td></td>
<td>46</td>
</tr>
</tbody>
</table>

##### (c) Saṃyuktāgama.

<table>
<thead>
<tr>
<th>No.</th>
<th>Title</th>
<th>Nanjio's Catalogue</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>9.</td>
<td>Pravāraṇa Sūtra (Nanjio's Catalogue, No. 544, col. 135)</td>
<td></td>
<td>36</td>
</tr>
<tr>
<td>10.</td>
<td>Candrāpama Sūtra (Nanjio's Catalogue, No. 542 (170), col. 132)</td>
<td></td>
<td>49</td>
</tr>
<tr>
<td>11.</td>
<td>Śakti Sūtra (Nanjio's Catalogue, No. 542 (170), col. 132)</td>
<td></td>
<td>44</td>
</tr>
</tbody>
</table>

#### C. Sūtras of the Mahāyāna.

##### (a) Prajñāpāramitā Class.

<table>
<thead>
<tr>
<th>No.</th>
<th>Title</th>
<th>Nanjio's Catalogue</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>12.</td>
<td>Vajrachedikā (Nanjio's Catalogue, No. 10, col. 5)</td>
<td></td>
<td>176</td>
</tr>
</tbody>
</table>

##### (b) Ratnakūta Class.

<table>
<thead>
<tr>
<th>No.</th>
<th>Title</th>
<th>Nanjio's Catalogue</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>13.</td>
<td>Ratnarāsi Sūtra (Nanjio's Catalogue, No. 23 (44), col. 19)</td>
<td></td>
<td>116</td>
</tr>
</tbody>
</table>

##### (c) Mahāsannipāta Class (Mahāvaipulya).

<table>
<thead>
<tr>
<th>No.</th>
<th>Title</th>
<th>Nanjio's Catalogue</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>14.</td>
<td>Ratnadhvaja Sūtra (Nanjio's Catalogue, No. 61, col. 27)</td>
<td></td>
<td>100</td>
</tr>
<tr>
<td>15.</td>
<td>Candragarbha Sūtra (Nanjio's Catalogue, No. 63, col. 29)</td>
<td></td>
<td>103</td>
</tr>
<tr>
<td>16.</td>
<td>Bhadrapāla Sūtra (Nanjio's Catalogue, No. 76, col. 31)</td>
<td></td>
<td>88</td>
</tr>
</tbody>
</table>
### LIST OF MANUSCRIPT REMAINS

<table>
<thead>
<tr>
<th>Sutra Class</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>(d) Nirvāṇa Class.</strong></td>
<td></td>
</tr>
<tr>
<td>17. Mahāparinirvāṇa Sūtra (Nanjio's Catalogue, No. 113, col. 39)</td>
<td>93</td>
</tr>
<tr>
<td><strong>(e) Sūtras of Duplicate Translation.</strong></td>
<td></td>
</tr>
<tr>
<td>18a. Saddharma-puṇḍarīka (Nanjio's Catalogue, Nos. 134, 6, 8, 9, cols. 44–5)</td>
<td>139</td>
</tr>
<tr>
<td>18b. Another fragment of the same text</td>
<td>162</td>
</tr>
<tr>
<td>18c. A third fragment of the same text</td>
<td>132</td>
</tr>
<tr>
<td>19a. Suvarṇaprabhūśottama Sūtra (Nanjio's Catalogue, Nos. 126–7, cols. 41–2)</td>
<td>108</td>
</tr>
<tr>
<td>19b. Another fragment of the same text</td>
<td>112</td>
</tr>
<tr>
<td><strong>(f) Sūtras of Single Translation.</strong></td>
<td></td>
</tr>
<tr>
<td>20. Anantamukha Dhāraṇī (Nanjio's Catalogue, No. 360, col. 90)</td>
<td>86</td>
</tr>
<tr>
<td>21. Śūraṅgama-saṃādhi Sūtra (Nanjio's Catalogue, No. 399, col. 98)</td>
<td>125</td>
</tr>
<tr>
<td>22. Sitātapatra Mahāpratyāṅgirā Dhāraṇī (Nanjio's Cat., No. 1016, col. 223)</td>
<td>52</td>
</tr>
<tr>
<td>23. A text, not identified</td>
<td>97</td>
</tr>
<tr>
<td>24. Another text, not identified</td>
<td>121</td>
</tr>
<tr>
<td><strong>D. STOTRAS.</strong></td>
<td></td>
</tr>
<tr>
<td>25. Śatapāñcāśatika Stotra. Five fragments</td>
<td>58</td>
</tr>
<tr>
<td>26. Catāḥśataka Stotra. Three fragments</td>
<td>75</td>
</tr>
</tbody>
</table>

### II. KHOTANESE TEXTS

<table>
<thead>
<tr>
<th>Sutra</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>27. Vajracchedikā (see No. 12)</td>
<td>214</td>
</tr>
<tr>
<td>28. Aparimitāyuh Sūtra (Nanjio’s Catalogue, No. 27, col. 21)</td>
<td>289</td>
</tr>
<tr>
<td>29. A fragment, not identified</td>
<td>395</td>
</tr>
<tr>
<td>30. Another fragment, not identified</td>
<td>400</td>
</tr>
</tbody>
</table>

### III. KUCHEAN TEXTS

<table>
<thead>
<tr>
<th>Sutra</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>31. Prātimokṣa</td>
<td>357</td>
</tr>
<tr>
<td>32. Prāyascitikā and Pratideśaniya. Two fragments</td>
<td>365</td>
</tr>
</tbody>
</table>

### IV. CHINESE TEXT

<table>
<thead>
<tr>
<th>Sutra</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>33. Śatasāhasrikā Prajñāpāramitā</td>
<td>390</td>
</tr>
</tbody>
</table>

### V. TIBETAN TEXT

<table>
<thead>
<tr>
<th>Sutra</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>34. Official Document</td>
<td>402</td>
</tr>
</tbody>
</table>
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. deva-dutta, mārg-opadeśa.

2. A double hyphen indicates the sequence of two words in a sentence, e.g. cṣēgam (for ca ijam), dharmāūcchānyān (for dharmān śānyān); or an euphonic insertion, e.g. yukṣebhyozm (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. cṣēgam (for ca ijam), mārg-opadeśa (for mārga-upadeśa).

2. When two consonants combine in a compound word, they are separated by a single hyphen, e.g. sāmyuk-sambodhi; 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. tāt śāvce, but dharmāūcchānyān (for dharmān śānyān).

3. When a consonant and a vowel combine between words in a sentence, they are simply placed apart, without a sign, e.g. evam eva.

Aṇagrama, not written in the original, is indicated by an inverted apostrophe; e.g., p. 19, reverse, l. 3, ‘ṇyākaraṇīyaḥ for oṃyākaraṇīyaḥ.'
**METHOD OF TRANSCRIPTION**

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

Interpunctions, 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**


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

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


JA. = Journal Asiatique.

JASB. = Journal of the Asiatic Society of Bengal.

JRAS. = Journal of the Royal Asiatic Society.

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


Mst. = Mahāvastu, ed. Senart.


P.Dy. = Childers' Pāli Dictionary.

PTS. = Pāli Text Society.

SBE. = Sacred Books of the East.

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

Ś.S. = Śikṣā-saṃceçaya, ed. Bendall, in Bibliotheca Buddhica, i.

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

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

VOJ. = Vienna Oriental Journal.

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

ZDMG. = Zeitschrift der Deutschen Morgenländischen Gesellschaft.

Others explain themselves.

In references raised numerals always refer to lines; *a* = obverse, *b* = reverse; as, e.g., Pl. XI 2 *a²* = 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 Jamadiululsani 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 stūpa; 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 stūpa. 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 stūpa.
MISCELLANEOUS FRAGMENTS

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 connaitre un Djigdalyq sur son territoire. Le nom est assez répandu en Turkestan Chinois puisqu'il signifie seulement "l'endroit des oleasters". Le stūpa en question doit faire partie d'une ligne de stūpa qui se poursuit d'ouest en est au sud de Baï et au nord de la chaine du Tchöl-Tāgh.'

The consignment, No. 150, comprised eight sets, of which Set VII consisted of rather better preserved manuscript fragments. The single specimen (Dhārani fol. ⅙, 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 Khadalik, 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-mén. 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,
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 intermedation 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:

### I. Vinaya Fragments

1. Monastic Regulations. Hoernle MS. No. 149 \( \frac{x}{15} \) (Pl. IV, No. 1) . . 4
2. do. do. do. No. 149 \( \frac{y}{23} \) (Pl. I, No. 1) . . 8
3. Technical Terms. do. No. 149 \( \frac{z}{25} \) (Pl. III, No. 5) . 12

### II. Sūtra Fragments (Hinayāna)

#### A. Dirgha Nikāya

1. Saṅgīti Sūtra. Hoernle MSS. Nos. 149 \( \frac{x}{25} \) and 149 \( \frac{y}{29} \) (Pl. III, Nos. 1 and 2) . . . . . 16
2. Āṭañātiya Sūtra. Hoernle MS. No. 149 \( \frac{a}{5} \) (Pl. I, No. 2) . . 24

#### B. Madhyama Nikāya

3. Upāli Sūtra. Hoernle MS. No. 149 \( \frac{x}{21} \) (Pl. I, No. 3) . . . . 27
4. Śūka Sūtra. Hoernle MSS. Nos. 149 \( \frac{z}{7} \) and 149 \( \frac{y}{2} \) (Pl. II, No. 3) . 46

#### C. Saṃyuṣṭa Nikāya

5. Paṭavāma Sūtra. Hoernle MS. No. 149 \( \frac{b}{6} \) (Pl. II, No. 1) . . 36
6. Čandraśākha Sūtra. do. No. 149 \( \frac{x}{16} \) (Pl. II, No. 2) . . 40
7. Śakti Sūtra. do. No. 149 \( \frac{y}{5} \) . . 44

### III. Sūtra Fragment (Mahāyāna)

Sitātapatra Mahāpratyaṅgī Dhāraṇī. Hoernle MS. No. 150 \( \frac{w}{5} \) (Pl. II, No. 4) . . . . 52

### IV. Stotra Fragments

1. Śatapāñcāṣṭika Stotra. Hoernle MS. No. 149 \( \frac{x}{7} \) (Pl. IV, No. 2), and Stein MSS. Ch. vii. 001 B\( ^{1-3} \), and Khora 005 \( b \) . . 58
2. Catuḥṣātaka Stotra. Hoernle MSS. Nos. 149 \( \frac{y}{3} \) and \( \frac{z}{5} \) (Pl. III, Nos. 3 and 4), and Stein MS. Khora 005 \( a \) (Pl. XIX, No. 1) . . 75

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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.
MISCELLANEOUS FRAGMENTS

VINAYA TEXTS

To this class belong the three Hoernle MSS., Nos. 149 ⅜, 149 ⅛, and 149 ⅝. 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 Pāli, to determine the particular text to which they may belong.

1. MONASTIC REGULATIONS

Hoernle MS., No. 149 ⅝ (Plate IV, No. 1, Obverse).

This is a complete folio with the exception of a slight damage on its lower edge. It measures 290 x 86 mm. (11 ½ x 3 ½ 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 ω, 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, 16, 9–14, see Nanjio, Nos. 1128 and 1131); but there are differences in details, as below:—

<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>Chinese</th>
</tr>
</thead>
</table>
With the text of our fragment may be compared the regulations in Culla-
Books of the East, vol. xx, pp. 286–8; also the Suttavibhaṅga, pp. 185 ff., in Vinaya

The text reads as follows:—

Obverse.

1 samuṣīdītavyaṁ 2 samprajanena 3 gantavyāṁ samprajanena 3 sthāt-
vāyaṁ samprajanena 3 niṣīdītavyāṁ samprajanena 3 bhoktavyāṁ
upāsthita-smṛtinā avi-

2 kṣipta-cittena prāshālikena īrāpatha-sampannena su-saṁvṛttena su-
pratīcchannena alpa-sabdena utkṣipta4 caksūṣā yugāntara-prēksīṇā
[sa]-gaṇava(v)e[ṇa]

3 (sa-prat)īṣena (?) sa-bhaya-vaśa-vartinā nīca-manasā rajoharanā-sama-
cittena sthāvīresu madhyeṣu navakeṣu maitra-cittena hita-cittena
anukampa-

4 [nena] pīṭ-bhrat-putra-saṁjñām upāsthāpya āsana-kuśalena
niṣadvyā-kuśalena idam ucyate bhakta-vṛttam, 10) Bhakta-visa-

5 [vijjana]-vṛttta(ṁ) kataraḥ, (bhī)kṣuṇā agrhīthā pīṇḍapāto visarjaya-
tavyaḥ na ca yasya vā tasya vā visarjayitavyaḥ ka-

6 sya pīṇḍapāto dātavyaḥ nātur dātavyaḥ pitur bhratār bhāgīnyā 5
dātavyaḥ jñātikasya dātavyaḥ adhyārāma-gatasya gṛhino 5
dā(ta)vyaḥ

1 Interpunction, when it occurs at all, is indicated either by a single dot, or a double

dot. Thus we have the single dot in rev. Il. 2 and 7, and the double dot twice in rev. I. 6.
The double dot, however, occurs also very frequently in its more usual way as visarga.—
As the first of a conjunct consonant, is written always upon the line, never above it;
see, e.g. obv. I. 3, varitā; I. 5, visarjayitavyaḥ; I. 6, bhraturbhāgīnyā (Pl. IV, No. 1).
As the second of a conjunct, is always spelled b; as in obv. I. 8, kṛtāḥ; rev. I. 6, ārdham;
I. 8, dhāra, &c.—The quantity of vowels is not carefully observed; see below notes 2, 5.—
The virāma, when it occurs with the letters m and t as the final of a word, is indicated by two
marks; viz. by a sort of prime comma placed above the slightly lowered letter, and also by
the left head of the letter sweeping in a curving line outward and downward (see Pl. IV,
No. 1, Il. 1 and 5). In the Slanting Gupta script this downward curving line is replaced
by a straight line sloping upwards from the head of the lowered letter to the side, or head,
of the preceding one (see, e.g. Pl. II, No. 3, I. 2, XI, No. 2 a, I. 2).

2 Read samuṣīdītavyaṁ.

3 Read here, and elsewhere, samprajanena. See footnote 8.

4 Read avukṣipta. See footnote 8.

5 Read bhāgīnyā, gṛhino, tiryaḡ, indriyair, bhaginī-mātrikāṁ, dukhi, and vīkī.
7 u[pakā](r)ino dātvayāh apukārīṇo dātvayāh vyasa-[ma-prāptasya] glānas-
kasya [bandhāna-baddhasya dātvayāḥ yadi strī kuśīmati āgacchatī]
8 [t[a](svā apī smṛ)r]tim upasthāpya dātvayāḥ tīnagyonī 5-gatasya āṣāpo 'dātavya[ḥ]× jāyā-prekṣasya dātvayāḥ tac ca bhāndī-krṭbā ucchēsi-kr-

Reverse.

1 ṭā (iḍam ucyate) bhakta-visārjana-vṛttam, 11)) Piṇḍapāṭa-vṛttam
katarat, sa(t)kr(tya bhi)kṣunā piṇḍapāṭah pratigrha[t]avyah [s]dva-
dānavin sa[ma]-
2 tīkṣ(kāṁ) sama-sūpikāṁ saṁprajānena3 upasthita-smrṭinā avikṣipta-
cittena avikiratā- tāvattakaṁ ca pratigrhitavya[m] yāvattake
(sa)m[yo[k-pu-
3 rti)r bhavati iḍam ucyate piṇḍapāṭa-vṛttam, 12)) Piṇḍacārika-
vrṭtam katarat, piṇḍacārikena bhikṣunā saṁprajānena2 gr[āmaṁ]
prva[v]2]sitavyaṁ
4 [sāṁ]prajānena3 gantavya(m saṁ)prajānena3 sthātvavyam, upasthit-
smṛṭinā avikṣipta-cittena prāsādikena iyāpatha-saim(pā)m[ena su-
5 [sāmēr]?(te)na su-pratakṣhannena alpa-sabdena utkṣipta-caksuṣā yugan-
tara-prēkṣinā antargataīr indriyair5 abahirgatena mā-
6 (nase)na pascait-pural saṁjñīnā ārdham-adhah saṁjñinā: mātr-
mātrikāṁ dṛṣṭbā mātr-saṁjñām upasthāpayitavyā: bhagini-mātr-
kām 5 dṛṣṭbā bha-
7 gini5-saṁjñāṁ upasthāpayitavyā duhitri 5-mātrikāṁ dṛṣṭbā duhitry-saṁ-
jñā 6 upasthāpayitavyayi p[niṇḍacārikena bhikṣunā rathyā-vithī 5-[ca-
8 (vara-) śrī[gaṭa]keṣu dbāre dbāra-sālāyāṁ nīmītām udgrhitavyaṁ
gṛha-dbāram upasāṃkramyā yaṣṭi-sab[da]ṁ kṛṭbā samair (mandaṁ
mandaṁ ēṛgadām a-)

TRANSLATION.

(Clause 10.) . . . he (the monk) should sit down, he should walk with circum-
spection 8; he should stand with circumspection; he should sit down with cir-

6 Read saṁjñāṁ, as in the beginning of the same line, and see saṁjñāṁ in l. 6. It is
the accusative of manner.
7 Read upasthāpayitavyā, as in the beginning of the line, and in l. 6.
8 The spelling saṁprajānena and utkṣipta, for correct Sanskrit saṁprajānena and
avakṣipta, 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), with unbewildered mind, with agreeable, becoming
department, 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 kindliness, attending to them consid-
erately 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). 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 med-
itation), may be given; one who has intercourse with an animal . . . . . . . . . . .
his may not be given; . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . .

on a vernacular original. The spelling utksipta is probably a scribal error for otkαipta,
for o and a are written very nearly alike, and otkαipta is a barbarous sanskritizing of
the vernacular okkhita, for Sanskrit avrasipta, downcast. The writer of utksipta in our
fragment perhaps meant to correct the mongrel form otkαipta; 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 (smrty-upasthāna), see Siksaṣamuccaya (ed.
Bendall), chap. 13, p. xxxvi; Mahāvyutpatti (ed. Mironow), No. 38, p. 16; Dharma-
śāstra (in Anec. Oxon.), No. 44, pp. 9, 44, where other references are given. Only
three are mentioned in Divyavadāna (ed. Cowell), p. 126, 1, 13; p. 182, l, 20; but four in
p. 208, l, 7. The Pāli term is sati-patthāna, Cullavagga (ed. Oldenberg), ix, 1, 4 (vol. ii,
p. 240), transl. in SBE., vol. xx, p. 395. On the peculiar meaning of smrty, 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, with circumspection, with fixed attention (to the four subjects of meditation), with unabewildered 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 unabewildered 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 farther 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 sister, he should address her by the name of daughter. A monk, collecting alms-food on a high road, a market-street, a square, a crossway, at a doorway, 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 post (to announce his presence), he should slowly, softly softly, (withdraw) the bolt . . . . . .

2. MONASTIC REGULATIONS

Hoernle MS., No. 149 5/13 (Plate I, No. 1, Reverse).

This is a complete folio, with only slight damages round the margins, measuring 213 × 71 mm. (8½ × 2½ inches). It bears six lines of writing in Slanting Gupta

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12 Regarding the meaning of the words sama-tikitikam, with the proper amount of condiments, and sāradānām, 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 dévāra, 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, Mahāvagga, v, 6, 2 (p. 188, l. 18), Cullavagga, iv, 1, 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.
MONASTIC REGULATIONS

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 (karunā): 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 Pāli and Chinese Vinaya; see
Dharmagupta-vinaya, Nanjio, No. 1128, Tokyo, xv, 7, 39b, Sarvāstivāda-vinaya,
Nanjio, No. 1131, Tokyo, xviii, 63b.]

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
Pāli 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
of the East, vol. xx, pp. 134-5). Here the Pāli version speaks only of 'a certain
monk' (aṅātaro 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-sīkya),
though, of course, the omission of the string (sīkya) in l. 6 may be a clerical error.

The text reads as follows:—

Obverse.

1 ācāsān1 ca usa pañcaśānam dvāpañaśānam ekapañcaśānām
   pañc[a]śa[m] v[a]rsa[m] ś[aiyā]-

2 saṃāṃ grāhāyāmi tataḥ paścād ekona pañcaśād varṣānāṃ aṣṭacatvārīni-śād yāvataṁ

3 catvāriṇīśād varṣānāṃ sāiyāyāsanām grāhāyāmi tataḥ paścā ekōna-
catvāri-

1 Complement [pañca]pā [ācāsa]; also read catuṣpañcaśānam, and see footnote 2. As
a curiosity it may be noted that throughout this first line (but not in l. 2, pañcaśād) sām is
placed slightly lower than the preceding ācā, and attached to it by a slanting line, exactly
in the way in which virāma is indicated in Kuechean texts; see e.g. wat, ounes, ulyik, in
Pl. XI, No. 2a, l. 2.
10 MISCELLANEOUS FRAGMENTS

4 ūñad yāvatam triñśati-varṣānāṁ anena paryāyena avarṣikānāṁ šaiyāśa
sana[nt] grāhayaṁi tataḥ paśeṣc chramaṁadesānāṁ 2 šaiyāsanaṁ grāhayaṁi sarvesāṁ
5 yathāvṛddhāka[nt] śayyāsanaṁ grāhayaṁitavyaṁ tat sarvesāṁ viditam astu u te(nta)

Reverse.

1 antara-vaktāx yxnx (ntx)cx rxt yamaślo[nta] 3 u samatvā (sya)n[t]u me ṣyusma[nta][ḥ a-]
2 ha[nt] Aryasomośya 4 bhikṣur glāno mahallakaḥ saṁghān mārge
3 tiṁ yācāṁi saṁgho me Aryasomasya bhikṣo 5 glānasya mahal[nta]- (sya)
4 mārge danṭa-śikya-sa[nt]matīṁ sanmanyaṁ anukampām upādāya
5 evāṁ dvir api trir api u te-sa spikiye yaskṣaśalya 6 u śyotu bhadantāṁ saṁ-
6 ghāḥ ayam Aryasomośya 3 bhikṣur glāno mahallakaḥ saṁghān mārge danṭa-sammatiṁ

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

Read chramandesānāṁ; the scribe had written originally chramandesānāṁ, 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.

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

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 yaim aryasomo bhī was rubbed out, and re-written in slightly smaller and slenider letters.

Read bhikṣor.

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

11
to thirty years; in this order (down to monks) of no year's standing (l. 5) I allow to have a bedstead; after that, novices? 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. [An aged monk is to go respectfully to the Saṅgha, and explaining that, being sick, he cannot go on his rounds for begging food (pindīga curitum, he is to say:) 'Graciously let the venerable (Saṅgha) hear me. (l. 2) I, Aryasoma, a feeble and aged monk, beg from the Saṅgha in the regular way the permission (to make use) of a staff and string (to carry my bowl). (l. 3) May the Saṅgha 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. An able and discreet monk is now to lay the case before the Saṅgha and to say] 'May the reverend Saṅgha listen. (l. 6) This Aryasoma, a feeble and aged monk, begs from the Saṅgha, in the regular way, permission (to make use) of a staff.'

Note by Professor Sylvain Lévi on the Kucheán Clauses.

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

La seconde phrase est plus claire.

\[ \text{te-sa spikiye yaskaṣalayā} \]

= Skr. tenudaylo (?) bhikṣitayah

\[ \text{te} = \text{démonstratif masc. sing.} \]

\[ \text{sa} = \text{suffix de l'instrumental.} \]

\[ \text{spikiye} = \text{`bâton (?)} \]

\[ \text{yaskaṣalayā} = \text{part. futur passif de yask `mendier, demander'}. \]

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

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

9 The text has samatīrā, which may be prakritic for samatīrāt (compare pācā, for paścāt, in obverse, l. 3), or incorrect for samatīrāt (compare rev. l. 4).

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

Hoernle MS., No. 149 ½ (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 (uṣassamāpātī). It reads as follows:—

Obverse.¹

1. \[t\]\[s\]\[r\] pū (vikā) gā dṛṣṭyā utkṣena (nī) yam ² karma - [parī] vāsa××××××××××××
2. kiṃkaraṇam,³ mānāpyan kimānuṣamsam āvara(ha)janī ⁴ puna(h kiṃ-) karaṇam,³ tat-svabhāv-āśiṣyaīn dānaṃ\n3. [pā]tthi dūṣṭāl-āpatṭhī adūṣṭāl-āpatṭhī sa-pratikarm-āpatṭhī aprati-karm-āpatṭhī sāpatti-pratika(r)ma ⁵
4. savacaniyaṃ karma - sakili-karma - anovādaḥ ⁶ anovāda-prastāhapanā anovāda-viśṭāpānā ⁶ (u-
5. [r]vāraṇā-sthāpanan anto-vustam,⁶ anta(h)-pākvam, sva-pākvam, bhikṣu-pākvam, udgrhṇītam,⁷ apra-⁸
6. n-āsthi kani - puṣkaraṇi - āstā(rah) anāstāraḥ uddhāraḥ anuddhāraḥ gurukā(h)mu'riṣkārāḥ lā-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 m) as in Pāli.
³ The original apparently has kiṃkaraṇam, kā being written as in "kāni" obv. 1. 6, and in "kānaṃ" rev. 1. 5; but the apparent a is a mere scribal flourish as in the apparent pa and sāṃ of upasamāpātī, rev. ll. 4, 5.
⁴ For āvarāhāṃ: Mahāvyutpatti, No. 265, 18, has ābarhāna.
⁵ Skr. anavavādaḥ, Pāli anuvādo.
⁶ Barbarous sanskritization of Pāli anto-vuttham, see Mv. vi, 17, 3, p. 211, l. 10.
⁷ Read udgrhṇītam.
⁸ Probably read apratigrhītam; and laghukāḥ parīṣkārāḥ.
TECHNICAL TERMS

Reverse.

1 lost through fraying, except a few traces of subscript vowels and consonants.

2 *(sah) pañca-sata-vinaya-saṅgitiḥ sapta-sata-vinaya-saṅgitiḥ vi-

naya-samuddānam.

3 lpa 5 vana-kalpaḥ paryāṇa 5 kalpaḥ dēśa-kalpaḥ diśā-kalpaḥ janapada-

kalpaḥ cīvara-ka-

4 5stu samāptam, u Upasamāpaḥ katamā 5 upetya sampādayatāti upa-

samāpaḥ - aṁ-

5 dānām, upasamāpāḥ pañcakānām jūnādibhisamayena upasamāpāḥ 5 a-

yuṣmato mahā-(la-) 10

6 vīnāḥ praśna-vyākaraṇena upasamāpāḥ 5 ehibhi(kṣn)kataṁ upasam-

padā 5 trai-vācii(tve)[na]


xrxexxxxxxx

TRANSLATION.

(Obverse, l. 1) ... the act of suspension on account of false doctrine; probation

...; (l. 2) ... punishment work; degradation; punishment lesson; tearing off;

repeated punishment work; gift sought by one's own nature (?) ; (l. 3) ... grave

offence; not-grave offence; offence (done) with atonement; offence (done) without

atonement; offence (done) with atonement and (subsequent) offence; (l. 4) ... the

act of issuing a command; act of sakiti (?); censure; initiating censure; preventing

censure; (l. 5) ... inhibiting praviranta ceremony; (food) kept indoors, cooked

indoors, cooked of one's own accord, cooked at the wish of a monk; (fruits) picked up

(and) not received ... (l. 6); without stones (or seed); (plants) growing in ponds;

spreading out (and) not spreading out (of robes); taking up (and) not taking up (of

robes); important requisites (and unimportant requisites);

(Reverse, l. 2) ... rehearsal of the Vinaya by the Five-hundred (monks);

rehearsal of the Vinaya by the Seven-hundred (monks); table of contents of the

Vinaya; (l. 3) ... chapter on groves; chapter on circumambulations (or formulas ?);

chapter on regions; chapter on directions; chapter on countries; chapter on robes;

(l. 4) ... is finished || || What is upasamāpaḥ? Having approached (as a candidate)

he is initiated (into the status of a full monk). That is (the meaning of the word)

5 Read [k]a[p]aḥ, and paryāṇa or paryaya.


11 For the restoration see Divyavadāna, p. 21, l. 17; pratyāntimesu janapadesu vinaya.
upasampada (or initiation); (l. 5) initiation of . . .; initiation of the Five through (their) comprehension of the (true) knowledge; initiation of the venerable Mahākāśyapa (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 Sāṃgha . . . consisting [in outlying localities] of five members, one versed in the Law and four others . . . .

NOTE.

On utkhepanīya-kammā (Pāli ukkhepanīya-kammā), act of suspension, see SBE., vol. xiii, p. 236, n. 2; vol. xvii, p. 274, n. 2; also Mvy., No. 265, 8. On parivāra, probation, see SBE., xvii, p. 384, n. 1, and Mvy., No. 265, 11. On mānāpya (Pāli 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 apya, irregularly short for appaga, disappearance. The Pāli mānatta (wrongly identified with mānattā in P. Dy.) is probably Skr. māna-āṭṭa, withdrawn, or māna-vīlka, injured. On duṭṭhaliyati, see SBE., xvii, p. 316, n. 2. The word is spelled with sī, while Pāli has duṭṭhaliyati with sī. The Sanskrit form suggests its real derivation (not as in P. Dy.) from duṣṭu, corrupt; and that it is a barbarous Sanskrit transcript of the vernacular duṭṭhaliya, from duṭṭha with the suffix uṣṭa, see Pischel's Pr. Gr., § 504, pp. 502 ff, also S. Š., note 5. On apratikarmāpatti, see SBE., xvii, p. 376, No. 31. On saucanyāya, see SBE., xvii, p. 338, n. 6, 386, n. 2. Sakili-karma is not intelligible at present. On anuvāda-prasthāpanā (Pāli anuvādo paṭṭhānātā), see Cv. i, 5, 6. On ṁvāraṇā-pallāma and sajātī, see Mvy. i, pp. 170–1, SBE., xiii, pp. 340 ff. On the terms anto-nondo, down to nupkarāṇī, see Mvy. vi, 17, 3, vi, 20, 2; vi. 32, 1. 2; see also Prof. de la Vallée Pousin in Ind. Ant., xxxvii (1908), pp. 5, 6, n. 28. On uṣṭāra (Pāli attāra) and udāhāra, the spreading out and taking up of robes (kohiṇa), see SBE., xiii, pp. 18 ff, xvii, p. 148, n. 1, p. 157, n. 2. The gurukāh parikshārāh apparently refer to the eight requisites of a monk, see P. Dy., p. 342 b; also Mvy., No. 233, 1. On the two suṣṭhā, 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 Mahāvagga 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 saṁbodhi, as he himself explains Mvy. i, 6, 28, 29. This ‘self-initiation’ (saṁyāpanāyāya, Mahāvagga, vol. i, p. 2, l. 14) probably stood on ll. 4, 5. The surviving letter a at the end of l. 4 might be the initial of avālīyā, the first term of the ‘chain of causation’ (Mvy. 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 (Mvy. 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 Uruvilvā (Uruvelā, Mv. i, 15, 1; cf. i, 22, 4). The oldest of them was the so-called Uruvilvā Kāśyapa, who was converted after a series of wonderful tests and questions put to Buddha (Mv. i, 15–21; cf. Ms. iii, 424 ff.). It is he in all probability who is referred to, in rev. II. 5, 6, as having got his initiation in consequence of praśna-vyākaraṇa, or explanation of questions (Mvy., No. 244, 48), and the remnant of whose name must be completed as Mahākāśyapa. 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 Kāśyapa of Uruvilvā. By reason of his being the eldest of the three brothers he would naturally come to be called Mahākāśyapa, or the Great Kāśyapa.

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 sārūya-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 Upāsaka, or lay-adherent; and in that case it was not called uposamāvdā. 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 deevācika (Mv. i, 4, 5). It was only after the rise of the Saṅgha, in consequence of the conversion of the first five (pañca-caryāya) Bhikshus (Mv. i, 6, 32 ff.), that the declaration of taking refuge with three was required, and the initiated were now called trācika (for the first time, in the case of the Seṭṭhi, 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 Uruvelā Kassapa (Mv. i, 10, 4, and i, 20, 19 ff.), and admitted by the trācika formula two female Upāsikās, 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 Sāmaperās, 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
MISCELLANEOUS FRAGMENTS

the quorum might be vinayadhara-paṇcama, that is, consist of only five members, a Bhikṣu versed in the disciplinary law, and four others (Mv. v. 13, 2; ix. 4, 1; see also Divyāvadāna, p. 21, l. 17). Thus counting the two possibilities of a Saṅgha separately, there result four varieties of initiation. These are enumerated in Mahāvastu, vol. i, p. 2, ll. 15, 16, as (1) svāma-ṛṣasaṁpadā (for svayam-ṛṣasaṁpadā), or self-initiation; (2) ehibhiṣṭukāya ṣaṣa, or initiation by the formula 'Come, O monk!' ; (3) daśa-vargena gaṇena ṣaṣa, or initiation by a chapter of ten monks; and (4) paṇca-vargena gaṇena ṣaṣa, 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 ehibhiṣṭukā (as in Mahāvastu, vol. i, p. 2, l. 15; Divyāvadāna, p. 48, ll. 19, 20, &c.) we have ehibhiṣṭukā, and for the threefold declaration before the Saṅgha we have traiṇācāra. The name svāma-ṛṣasaṁpadā does not occur; but, as above suggested, the nature of that initiation was probably described earlier, in rev. ll. 4, 5.

4. SAṂGĪTI SŪTRA

Hoernle MSS., No. 149½ 25 and ½ 29 (Plate III, Nos. 1 and 2).

These two pieces belong to the Saṁgīti Sūtra of the Dirgha Nikāya. They are fragments of two folios, which, moreover, probably belong to two different pothis, as shown by their difference in width. Fol. ½ 25 measures about 145 × 75 mm., or 5½ × 3 inches, and fol. ½ 29 about 180–225 × 85 mm., or 7–8½ × 3½ 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, ½ 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, ½ 29, which formed the right side of the folio, is lost with the broken-off portion.

[The Saṁgīti 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. ½ 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. ½ 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 Saṁgīti Suttanta, forms the thirty-third Sūtra of the Dīgha Nikāya, in volume iii, pp. 207–71 of the Pali Text Society's edition. In the Chinese Dirgha Āgama, the Saṁgīti Sūtra, translated by Buddhayaśas, 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 Dānapāla,
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

|-----------|-------|----------|
| (a) obv., l. 1, rāsi | xxviii, rasi | B. 23 13 | 28 三聚
| (b) 2–5, tathāgatasya arakṣaṇi | xxx, tathāgatassa āraṇkhāya | D. 35 三長老 |
| (c) 6, pugdala | xxxvi, puggala | 18 三種福事 |
| (d) 6, sthavira | xxxvi, therā | 成就慧行 |
| (e) 6, codanā-vastu | xxxix, codanā-vatthu | |
| (f) 6, 7, agni | xxxiii, aggi | 三欲本生 |
| (g) 7, punya-kriyā-vastu | xxxviii, puṇṇa-kriyā-vatthu | |
| (h) rev., l. 1–3, kāmopapatti | xl, kāmupapatti | 17 三楽生 |
| (i) 4–7, sukhopapatti | xii, sukhupapatti | |

### FOURFOLD DHARMAS, in No. 149

<table>
<thead>
<tr>
<th></th>
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<tbody>
<tr>
<td>(a) obv., l. 1, apāsrayaṇa</td>
<td>viii, apassena</td>
<td>B. 18 13 四法足</td>
</tr>
<tr>
<td>(b) 2, dharmapada</td>
<td>xxiii, dhammapada</td>
<td></td>
</tr>
<tr>
<td>(c) 3, sākṣi-karaṇiya</td>
<td>xxx, sacchi-karaṇiya</td>
<td>12 四識住所</td>
</tr>
<tr>
<td>(d) 4, adhiśṭhāna</td>
<td>xxvii, adhiśṭhāna</td>
<td></td>
</tr>
<tr>
<td>(e) 4, dharmaskandha</td>
<td>xxv, dhamma-kkhandha</td>
<td></td>
</tr>
<tr>
<td>(f) 5, dhātu</td>
<td>xvi, dhātu</td>
<td>37 四記論</td>
</tr>
<tr>
<td>(g) 5, 6, āhāra</td>
<td>xvii, āhāra</td>
<td>4種布施</td>
</tr>
<tr>
<td>(h) 6, vijnāna-sthitī</td>
<td>xviii, vijnāna-tţhitī</td>
<td>清淨</td>
</tr>
<tr>
<td>(i) 7, rev., l. 1, trṣṭpōt-pūda</td>
<td>xx, tanhappāda</td>
<td>24 四攝法</td>
</tr>
<tr>
<td>(j) rev., l. 2, agati-gamana</td>
<td>xix, agati-gamana</td>
<td></td>
</tr>
<tr>
<td>(k) 3, praśna-vaśākaraṇa</td>
<td>xxvii, pañha-vaśākaraṇa</td>
<td></td>
</tr>
<tr>
<td>(l) 4, dakhṣṭānviśuddhi</td>
<td>xxxix, dakkhīṇa-viśuddhi</td>
<td></td>
</tr>
<tr>
<td>(m) 5, saṅgraha-vastu</td>
<td>xl, saṅgraha-vatthu</td>
<td></td>
</tr>
<tr>
<td>(n) 6, yoni</td>
<td>xxxvi, yoni</td>
<td></td>
</tr>
<tr>
<td>(o) 6, 7, ātma-bhava-pratilambha</td>
<td>xxxviii, atta-bhava-paṭīlabha</td>
<td></td>
</tr>
</tbody>
</table>

1 In the numerical order of the PTS. edition.  
2 B = Buddhayaśas; D = Dānapāla.  
3 Agni-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 Pāli, 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 Āṭānāṭiya Sūtra, which is noticed after this, points in the same direction; for it is entirely absent from the Chinese Dirgha Āgama, while the Pāli and Sanskrit versions of it differ very considerably. Dr. Watanabe would explain these differences by the suggestion that the Chinese version of the Dirgha probably belonged to the Dharmagupta School, because the translator, Buddhayāsas, propagated the Vinaya of that School (see Chu-săn-tsăn-či-ši, 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 Sarvāstivāda School, because in the Vinaya of that School (Nanjio, No. 1115, fasc. 24, and Tokyo, xvi, 4, 53 a) we find the Āṭānāṭiya Sūtra mentioned among the Scriptures, mostly belonging to the Dīgha Nīkāya, which are appointed for the consolation of sick persons; thus we have:

No. 7. 摩訶摩壇壹剣 Māhāsamayika.
No. 8. 阿吒那吒剣 Āṭānāṭika.

In the Chinese translation of the Samanta Pāsādikā, 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, 遣人至寺, 請比丘, 為說咒, 比丘為說阿吒那吒, i.e. ‘if the king of the country, or any of the great alms-givers (makā-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 Āṭānāṭika Sūtra.’"

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

(1) No. 149. Obverse.

<table>
<thead>
<tr>
<th></th>
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<tbody>
<tr>
<td>1 xekā dharmā prat[ī] (seva)t(e) sa(m)kliyāya ekā dharmā prat[ī] tivāsayati</td>
<td>vii ekam paṭisevati saṁkhāy’ ekam [adhivāseti]</td>
</tr>
<tr>
<td>2 dharmapadam avyāpādah sam-yak-smṛtiḥ samyak-samādhi</td>
<td>xxiii dharmapadam, avyāpādavā[da] ṣ, sammā-sati sammā-samādhi</td>
</tr>
</tbody>
</table>

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**MISCELLANEOUS FRAGMENTS**

It will be seen from the foregoing table that the Sanskrit version agrees neither with the Pāli, 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 Āṭānāṭiya Sūtra, which is noticed after this, points in the same direction; for it is entirely absent from the Chinese Dirgha Āgama, while the Pāli and Sanskrit versions of it differ very considerably. Dr. Watanabe would explain these differences by the suggestion that the Chinese version of the Dirgha probably belonged to the Dharmagupta School, because the translator, Buddhayāsas, propagated the Vinaya of that School (see Chu-săn-tsăn-či-ši, 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 Sarvāstivāda School, because in the Vinaya of that School (Nanjio, No. 1115, fasc. 24, and Tokyo, xvi, 4, 53 a) we find the Āṭānāṭiya Sūtra mentioned among the Scriptures, mostly belonging to the Dīgha Nīkāya, which are appointed for the consolation of sick persons; thus we have:

No. 7. 摩訶摩壇壹剣 Māhāsamayika.
No. 8. 阿吒那吒剣 Āṭānāṭika.

In the Chinese translation of the Samanta Pāsādikā, 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, 遣人至寺, 請比丘, 為說咒, 比丘為說阿吒那吒, i.e. ‘if the king of the country, or any of the great alms-givers (makā-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 Āṭānāṭika Sūtra.’"

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

(1) No. 149. Obverse.

<table>
<thead>
<tr>
<th></th>
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<tbody>
<tr>
<td>1 xekā dharmā prat[ī] (seva)t(e) sa(m)kliyāya ekā dharmā prat[ī] tivāsayati</td>
<td>vii ekam paṭisevati saṁkhāy’ ekam [adhivāseti]</td>
</tr>
<tr>
<td>2 dharmapadam avyāpādah sam-yak-smṛtiḥ samyak-samādhi</td>
<td>xxiii dharmapadam, avyāpādavā[da] ṣ, sammā-sati sammā-samādhi</td>
</tr>
</tbody>
</table>
SANSKRIT.
3 cakṣuṣā : samti prajñayā : sāksi- kartavyā : II

4 xā (adh)iṣṭhānāni skandhās cā- pāśrayās ca pa]

5 b-dhātus tejo-dhātūr vāyu-dhātū- catvāraā āharāḥ

6 (jñā)nām caturthaḥ catasro vij- ūnāna-sthitayāḥ rūpō(pā)]]

7 xṛ bhikṣor vā bhikṣun[y]ā vā trṣṇā upṭadyamānā upṭadyate

PĀLī, pp. 224–32.

xxx [pubbe-nivāso] satīyā [s.°, cutū- papato] cakkhunā [s.°, aṭṭha vimokkā kāyena s.°, āsāvānam khayo] paññāya sacchika- raniyo

xxvii adhiṭṭhānāni • xxv. [dham- ma]-kkhandā • vii, apassa- yāni(?)

xvi āpo-dhātu, tejo-dhātu, vāyo- dhātu • xvii, cattāro [āharā]

viññānaṃ catutthanāḥ; xviii, cattasso viññāṇa-tūthiyo, rūpūpāyām

xx civara-hetu vā bhikkhuno tanhā uppajjamānā uppajjati

Reverse.

1 [sa](nā)-hetor iti-bhav[ē]bhava- hetos trṣṇā upṭa[dyamānā utpadyate

2 rehandād agatim gacchati dveṣān mohād bhayād agatim gā] cchatī

3 'vyākaraniyāḥ sthāpaniyoḥ praś- nah cā]tasra

4 xx(d)āyakatāḥ asti nāīva dāya- ka]tak

5 vastūmi dānāṃ priyavāditā arthā- cā]ryā

6 niḥ catvāraḥ ātmabhāva-prati- lambhāḥ asty ātmabhāva- prati]lam

7 bhāḥ para-saṃceta[nā] kramati nā[tm]a-saṃcetanā a|sti
NOTE. The text does not seem to be in good order. Thus in obv., l. 1, one expects to read ekā dharmā, but the reading ekā dharmā is distinctly legible.—In obv., l. 3, the reading sahāti makes no sense; it suggests a reminiscence of the Pāli satiyā, and seems to be intended for smṛtyā. Also the apparent Sanskrit order of the four terms, kāyena, okṣuṇā, smṛtyā, prajñāyā, differs from the Pāli, which has satiyā, cakkhlūṇā, kāyena, paññāyā.—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 əčhaunād; the apparent akshara reka is a badly formed cola, 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 upāśānaka-yaṇiḥ, 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 last 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 necessaries in the text are (1) the four requisites of a monk, and (2) heat and cold. Skr. pratīcāsayati = Pāli adhivāseti.
5 P. Dy., p. 118a, where the first term is anabhidhyā-dharmaṇa. 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. 20a; Mvy., No. 118.
11 P. Dy., p. 121b; Mvy., No. 101.
12 P. Dy., p. 579a.
13 P. Dy., p. 496a. The four causes of tṛṣṇā are dress, food, lodging, and continued existence. Skr. bhavātibhava = Pāli bhavibhava. The Pāli texts ignore the nuns.
14 P. Dy., p. 17a.
15 P. Dy., p. 328b. From Childers’s explanation it follows that vyākaranāyab of our text must be understood to stand for avyākaranāyab, and to be preceded by 5priaṇo; so also in the Pāli version.
the receiver's side [16] . . . . [l. 5] [There are four] elements [of popularity], liberality, affability, beneficent rule [17] . . . . [l. 6] birth. [18] There are four re-obtainments of one's personality; [19] there is a re-obtainment of personality . . . . . . . [l. 7] (by which) consciousness of others arises, but not consciousness of self; there is . . . . . .

SANSKRIT.

1 Tr[ay]y{yo räśayāḥ mithyatva-niyato räśih samyaktva-niyato räśih a(n)ī gato räśih
2 arakṣam{yāni Tathāgato na pratičhādayati kaccin me pare na vi{ja nīyuh kutam[ā]n[?] tr[īni]
3 [ma] pariśuddha-kāya-samudācāratāyām Tathāgataḥ praśamācchādayet kaccin me (pa-)
4 ××××× p[ari]śuddha-vāk-[s]amudācāratāyām Tathāgataḥ praśamācchādayet ka-
5 ×××× Tathāgata nāma pariśuddha- manaḥ samudacāra taṭāyām Tathāgataḥ
6 ×××××(pa)dgalaḥ sthavira-tritayam rāsiś codanā cāpy arakṣiṭalḥ u trayo (gna)ī yah
7 ×××××(h-āguñih) trīṇi puṇya-kriyā-vastūni dānamayaṁ silamayaṁ bhāvaṁvanamayaṁ

PĀLI, pp. 217 ff.

xxvii Tayo rāsi, micchatta-niyato rāsi, sammatta-niyato rāsi, ani[yato rāsi]
xxx arakkheyyāni, parisuddha-kāya-samācāro Tathāgato, n-atthi Tathāgatassa kāya-duccaritaṁ yaṁ Tathāgato rak-kheyya mā me idāṁ paro aṇīṇāsiti;

parisuddha-vaci-samācāro Tathāgato, n-atthi Tathāgatassa vaci-duccaritaṁ yaṁ Tathāgato rak-kheyya mā me idāṁ, &c.; pariṣuddha-mano-samācāro Tathāgato, n-atthi Tathāgatassa, &c.

xxxvi puggala • xxxvii, Tayo therā • xxviii, rāsi • xxxix, Codanāvatthūni • xxxii, [Apare pi] tayo aggi [mo]haggi • xxxviii, Tīni puñīla - kiriyā - vatthūni, dānamayaṁ [p-kv] bhāvanā, &c.

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16 P. Dy., p. 110 a.
17 P. Dy., p. 447 a; Dh. S., No. 19; L. V., p. 35, l. 9; Mst., vol. i, p. 3, ll. 11, 12.
18 P. Dy., p. 605 a; Dh. S., No. 90.
19 Cf. Dvy., p. 70, l. 3; B. Psych., pp. lx, 175, 207.
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 codana 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 pothi. — 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 araksita 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 Pāli; but that of class xli, which differs considerably from the Pāli, cannot be satisfactorily restored, though some phrases of it occur in the Mahāvastu (vols. i, p. 228, l. 4, 5, and ii, p. 131, l. 17, p. 132, l. 1; see also Childers's Pāli Dictionary, under jhāna, p. 169, and Sañyukta Nikāya, vol. ii, p. 211). The reconstituted text would run as follows:—

Obverse, ll. 2–5, xxx. Tripi Tathāgatasya arakṣani[. 2]yanti i Tathāgata na praticchādayati kacchā me pare na vijnānyuḥ katamāni tripi [some words missing] tasmāt Tathāgataḥ nāma ; [l. 3] pariśuddha-kāya-samudācaratayāṁ Tathāgataḥ praticchādayet kacchā me pa[l. 4]re na vijnānyuḥ tasmāt Tathāgataḥ nāma ; pariśuddha-vāk-samudācaratayāṁ Tathāgataḥ praticchādayet kal[. 5]cecin me pare na vijnānyuḥ tasmāt Tathāgataḥ nāma ; pariśuddha-mahā-samudācaratayāṁ Tathāgataḥ praticchādayet kacchā me pare na vijnānyuḥ. (l. 6) Trayāḥ pudgalāḥ, &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’.\(^{21}\) [l. 2–5] There are three things that need not be guarded by a Tathāgata.\(^{22}\) A Tathāgata does not hide (any wrong, thinking) ‘let’s hope others did not observe me’. What are the three things? [l. 3] His conduct being altogether pure in act, how should a Tathāgata have to hide (any wrong, thinking) ‘let’s hope others did not observe me’. That is why they are called Tathāgatas. [l. 4] His conduct being altogether pure in word, how should

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\(^{20}\) Based on the re-constituted text; see preceding Note.

\(^{21}\) P. Dy., p. 401b; Mst., vol. iii, p. 318, l. 5, and vol. i, p. 517, note; Mvy., No. 95, 11–13.

\(^{22}\) P. Dy., p. 54b. See Note on p. 22.
a Tathāgata have to hide (any wrong, thinking) 'let's hope others did not observe me'. [l. 5] That is why they are called Tathāgatas. His conduct being altogether pure in thought, how should a Tathāgata [l. 6] have to hide (any wrong, thinking) 'let's hope others did not observe me'. There are three kinds of individuals; there is a triad of elders, and (similarly triads of) masses, causes of accusation, and things that are not guarded. There are three kinds of fire: [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.

[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. xl. 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. [These are the Abhāsvara, or Shining Devas. This is the second kind of blissful existence, &c.]

5. ĀṬĀNĀṬIYA SŪTRA

Hoernle MS., No. 149\(\frac{3}{4}\) (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 x 80 mm., or \(7\frac{3}{8} - 8\frac{3}{8} \times 3\frac{3}{4}\) inches. Its lines

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23 P. Dy., p. 390a.
24 P. Dy., p. 504a.
25 P. Dy., p. 107b.
26 P. Dy., p. 18a.
27 P. Dy., p. 393a; cf. L.V., p. 10, l. 5; Mvy., No. 93; S. S., p. 138, note 2.
28 P. Dy., p. 182a.
comprise from 22 to 27 syllables (akṣara), and from the fact of its text containing some śloka 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 pothi 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 atāṇatiya (rev. ll. 2 and 4), the text would seem to belong to the Ātāṇatīya Sūtra, which is the thirty-second in the Pāli Digha Nikāya. The conventional conclusion of the Sūtra can be recognized in the third line of the obverse side, whence it is followed by twelve śloka 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 Pāli text of the Ātāṇatīya Suttanta as it is printed in the Pāli 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 Pāli Ātāṇatīya Suttanta is given in Grimblot’s Sept Suttas Pālis, pp. 321 ff.

[In the Chinese Dirgha Āgama the Ātāṇatīya Sūtra does not occur at all; see Nanjio, No. 545, col. 138. A separate translation of the Sūtra was made by Punya Vardhana in a.d. 663; but this, unfortunately, is lost; see the Khāi-yuen-lu Catalogue (Nanjio, No. 1485), completed in a.d. 730, fasc. 9 (Tokyo, xxxviii, 4, 76a). 阿咤那智經 a-ṭa-nā-ti-ya-kiṅg. There is, however, a Sūtra bearing the name of Vaiśravaṇa (Nanjio, No. 849), which appears to be a combination of portions of the Ātāṇatīya Sūtra, Mahāsannipāta Sūtra, and Mahāmāyūrī Tantra. The absence of the Ātāṇatīya Sūtra from the Chinese Dirgha Āgama seems to point to a late date for the compilation of that Sūtra; and this is supported by certain points of contact between it and the Mahāsāṃya Sūtra, which is the twentieth in the Pāli Digha Nikāya, and the nineteenth in the Chinese Dirgha Āgama (Nanjio,

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<table>
<thead>
<tr>
<th>Group I</th>
<th>Group II</th>
<th>Group III</th>
<th>Group IV</th>
</tr>
</thead>
<tbody>
<tr>
<td>sections</td>
<td>Mahās.</td>
<td>section</td>
<td>sections</td>
</tr>
<tr>
<td>1 = 10–15</td>
<td>8 = xii, 11</td>
<td>14 (2) = Mahāmāy.</td>
<td>6</td>
</tr>
<tr>
<td>2 = 18–23</td>
<td>10 = xii, 12</td>
<td></td>
<td>9</td>
</tr>
<tr>
<td>3 = 27–32</td>
<td>12 = xii, 13</td>
<td></td>
<td>11</td>
</tr>
<tr>
<td>4 = 30–55</td>
<td></td>
<td></td>
<td>13</td>
</tr>
<tr>
<td>5 = 33–35</td>
<td></td>
<td></td>
<td>14</td>
</tr>
<tr>
<td>6 = 36–48</td>
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<td></td>
<td></td>
</tr>
<tr>
<td>14 (1) = 1–5</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
MISCELLANEOUS FRAGMENTS

No. 545, col. 136. Thus we have in both the refrain puttā pi tassa bhavah... Indu-māni mahābhala, and the same list of names of Mahāyakshas, from Candana to Jānesabbo (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 Dādhimukha (rev. l. 1), who is really a Nāga (see Bower MS., vi, 6, p. 224), appears as a Yaksha in the list of the Ātānātiya Suttanta (PTS., vol. iii, p. 205).]

The text of the fragment reads as follows:—

Obverse.
1 (mo'dya namu pādau śīra)sā vandī( tvā) tatrānviśāntarḥ(i)taḥ udgrhni-
   (dhvan bhikṣa)-
2 mārayavāpya ta yāvad eva anabh(i)prasaṁ)nānāṁ vyā(dānāṁ) yakṣā-
   (nāṁ)
3 xiśāvāya i[da]m avocat, (Bhaga)vān āpta-manas2 te bhikṣavo
   Bhaga(va)
4 ××[ma]hārajña Indro Vaiśraavo no (Y)a ma-Kuberau Dhṛtirāṣṭrav
   ca (tvā)tarah (sa)
5 ×kav [ma]hāyakṣo (H)i mavaṁta-kṛtālaya 3 2 Jayamto vijayamtaś 4 ca
   (y)akṣa(s)us ca

1. 5 Vidya-vīra
   mahāyakṣa

Reverse.
1 (kaḥ) esā(i) xxxxxkṣas tv)thā yakṣa-Dadh(i)mukha3 5 Sātāgirir
   Himavata yaṁ ca Ax-
2 ×abhaga(rhva)s tesām Ātānāti mahāyāsah yakṣeṣhyosm 6 abhy-
   anujñātah putrānām 7 (j)i-
3 ××(vp) prēṣitaḥ sarve Buddhā-satv-āhitas tathā 8 Kumbhāṇḍā rā-
   kṣasā ghorā
4 xxx[sadā 9 Hṛdayam Ātānāṭisya sarva-karma-prasādanāḥ pravartayi-

2 Nom. sing. of the base āptamana; but in the Pravāraṇa Sūtra, rev. l. 5 (p. 39)
   āptamanaspas of the base āptamanas. To the former base belongs the abstract āttamanαι
   in the Śuka Sūtra, fol. 56a iii (p. 48), as well as the regular Pali āttamana (P. Dy.,
   p. 66a). Both bases occur side by side in Mst., vol. ii, p. 54, ii. 19, 20, āttamanāḥ and
   āttamana; but āttamanāḥ seems to be the more common nom. sing.; e.g. Mvy., No. 145, 3;
   Dvy., p. 2, l. 11. The form with āptā might very well be the original.
3 Read kṛtālayaḥ; rev. l. 1, dādhimukhāḥ; l. 6, cārīnaḥ.
4 Read vijayamtaś.
5 Double dot as mark of interpunction at end of half-verse.
6 Euphonic insertion of m. 7 Read putrānām.
TRANSLATION,\textsuperscript{12}

(Obverse, l. 1) ... to-day, having reverenced 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 Rājas, Indra, Vaiśravaṇa, Yama, Kubera, and Dhṛitrirāṣṭra, the saviours; (l. 5) ... the great Yaksha, who has made his abode in the Himalayas. (End of verse) 2. The victorious and the conquering\textsuperscript{13} Yaksha, (l. 6) ... Mahākārpa, the ardent, may he never cause injury (?) ; the mighty in magic,\textsuperscript{13} the great Yaksha, ... 

(Reverse, l. 1) ... among them ... also the Yaksha Dadhimukha. (End of verse) 5. Sātāgiri, Himavanta, and ... (l. 2) ... among them Ātānāti, 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. Kumbhāṇḍas, Rakshasas, terrible beings; (l. 4) ... always. (End of verse) 9. The heart (or essence) of Ātānāti, 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. Apalāla, the great Nāga, Elabhadra, the very powerful ... 

6. UPĀLI SŪTRA

Hoernle MS., No. 1492\textsubscript{T} (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 āryā verses, and as

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\textsuperscript{8} Read rakṣām.

\textsuperscript{9} So orig., but probably read vimba (bimba).

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

\textsuperscript{11} Apparently for Elāpatra; cf. Divyāvadāna, p. 61, footnote; for Skr. Elāpatra, see Bower MS., Pt. VI, 10, p. 224.

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

\textsuperscript{13} Possibly jayanta and vijayanta are proper names; compare Jaya and Vijaya in Divyāvadāna, p. 366, l. 7. So also perhaps vidgaviru.
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 $192 \times 78$ 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. 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 Buddha’, 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 aarya 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:—

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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.]
Obverse.

1 \((\text{pti})\)-prâptasya vyâkaraññeyu \(^2\) smrântomâ vitapasyasya anabhina[\(\text{tu-}\)]
2 \((\text{sya})\) aprameyasya gambhîrasya mauna-prâptasya \(^\kè\) ksemam-karasya vedi
3 \^[\(\text{Upâli}\)] \^[\(\text{Nâgasya}\)] prântasya \(^3\) sayânasya kshîna-samyojanasya mu-
4 \^[\(\text{ka}\)]\^[\(\text{Sâkhrasasya}\)] Bhagavatas tasya srâvaka Upâli 5 Samyag-gatasya dhya-
5 \^[\(\text{pta}\)]\^[\(\text{vişâradasya}\)] nipunasya Bhagavatas tasya srâvaka Upâli 6
6 \^[\(\text{ddhasya}\)] \^[\(\text{samita-vairasya virasya vipra(sannasya}\)] Bhagavatas tasya srâ[\(\text{va-}\)]

Reverse.\(^4\)

1 \^[\(\text{pratip}dgdalasya\)] atulasya \(^\kè\) saûga(tisasya) padakasya Bhagavata-
2 \^[\(\text{ru}\)]\^[\(\text{visrasya niskâmksasya\)] prabhâsakarasya \(^5\) hy amâ-
3 \^[\(\text{pta}\)]\^[\(\text{tasasya Tathâgatasya sugatasya uttama-pudgalasya amamasya \(\text{ya}(o)\)]
4 \(\text{pû}râm avitarkitamavadad\ \^[\(\text{Upâli}\)] \^[\(\text{purato nigrantha}\)-parisad]h va\(\text{rnam varna]}\) va\(\text{rnam}
5 \^[\(\text{tadyathâ bhadanta duk}][\(\text{o}]\) mâlakûro va mâlakûr-ânterâsi vâ vici-
6 \^[\(\text{vo}\) tosya Bhagavatas Tathâgatasyasârhat]h samyak-sambuddhasy\(\text{ânandax}

The relation of the Sanskrit version of our fragment to the Pâli version and the Chinese translation may be seen from the subjoined parallel columns. The missing portions of the Sanskrit text may be conjecturally restored from the corresponding portions of the Pâli text, and are shown in itallic type; but for obvious reasons no attempt is made to reconstitute the actual scansion of the verses. The Chinese parallels are taken from Dr. Watanabe’s notes. The stanzas are indicated by numbers; their component verses, by letters.

\(^2\) The reading vyâkaraññeyu is quite distinct; and it might be correct; but it does not accord with the general structure of the verses, and is more probably a clerical error for vyâkaraññasya, or rather vaiyâkaraññasya.

\(^3\) Here there is a vacant space in the line showing traces of a wrong syllable having been washed out by the scribe, see p. 54, footnote 8.

\(^4\) On the reverse side the numbering of the verses is neglected.

\(^5\) For mâyâ-chido; see Note on p. 20, and footnote 4 on p. 61.

\(^6\) For nigran)tha; apparently conforming to the Pâli nigan)tha.
<table>
<thead>
<tr>
<th>Chinese</th>
<th>Sanskrit</th>
<th>Pāli</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 a–c</td>
<td>1 a–c</td>
<td>7 a</td>
</tr>
<tr>
<td>2 a</td>
<td>2 a [Obv., l. 1] *ārīṣa *ā bhāvītatt *maṇah *prāśī ṭaṁśya vyāka-</td>
<td>7 b</td>
</tr>
<tr>
<td></td>
<td></td>
<td>ranakṣa</td>
</tr>
<tr>
<td>2 b</td>
<td>2 b Smṛtimaṁ vīpaśyasya anabhinita[1, 1]sya no apāna ṭaṁśya</td>
<td>7 c</td>
</tr>
<tr>
<td>2 c</td>
<td>2 c Anuṣṭhāya vasaśī ṭaṁśya Bhagavata ṭaṁśya śrāvaka Upāli 2</td>
<td></td>
</tr>
<tr>
<td>3 a–c</td>
<td>3 a–c</td>
<td></td>
</tr>
<tr>
<td>4 a</td>
<td>4 a Nisādhasya aprameyasya gam-bhirasya manunā ṭaṁśya 1</td>
<td>2 a–c</td>
</tr>
<tr>
<td>4 b</td>
<td>4 b Kṣemāṅkarasya vedināḥ [l. 1] dharmatḥasya sainvātaṁmaṇah</td>
<td>4 a</td>
</tr>
<tr>
<td>4 c</td>
<td>4 c Daṁtasya vīpaṇaṁśya Bhagavata ṭaṁśya śrāvaka Upāli 4</td>
<td>4 b</td>
</tr>
<tr>
<td>5 a</td>
<td>5 a Nāgaśya prāntasayānasya kṣiṇa-samyojanasya mu[1, 1]kṣasya</td>
<td>5 a</td>
</tr>
<tr>
<td>5 b</td>
<td>5 b Paṭimantaṁkasya dhantasya praṇī-pāvī ṭaṁśya viṭāṛaṁśya</td>
<td>5 b</td>
</tr>
<tr>
<td>5 c</td>
<td>5 c Anuṣṭhāya Śaṅkraśya Bhagavata ṭaṁśya śrāvaka Upāli 5</td>
<td>6 c</td>
</tr>
<tr>
<td>6 a</td>
<td>6 a Saṁyaggaṭāsya dhyānāḥ [l. 1] yināḥ ananvaṭhiḥtaraṁśya śudhakṣa</td>
<td>6 a</td>
</tr>
<tr>
<td>6 b</td>
<td>6 b Asmiṭāsya apaḥhināsya pravīkṣī ṭaṁśya agrāṭprāṭasya 1</td>
<td>6 b</td>
</tr>
<tr>
<td>6 c</td>
<td>6 c Viśaradasya nipuṇasya Bhagavata ṭaṁśya śrāvaka Upāli 6</td>
<td>6 c</td>
</tr>
<tr>
<td>7 a</td>
<td>7 a l. 1, 6, Śuṭākṣaṁśya prāṭipāṭasya pra-śrāblḥasiḥ vimitiḥvedaṁśya</td>
<td>8 a</td>
</tr>
<tr>
<td>7 b</td>
<td>7 b ×××××× ×× śālvīṛdhāsyā śa-mita-vaṁśṛasya</td>
<td>8 b</td>
</tr>
<tr>
<td>7 c</td>
<td>7 c Vīraśya vīpaśanāsya Bhagavata ṭaṁśya śrāva[Rev., 1. 1]ka Upāli 7</td>
<td>9 c</td>
</tr>
<tr>
<td></td>
<td>(W. om.)</td>
<td></td>
</tr>
<tr>
<td>8 a</td>
<td>8 a Saṁtasya bhūripaṁjaṁsya mahā-paṁjaṁsya vītaleḥbhāsyah</td>
<td>9 a</td>
</tr>
<tr>
<td>8 b</td>
<td>8 b Akhaṇṇayasya aṁśṣya aprāṭipudgalasya atulasya</td>
<td>9 b</td>
</tr>
<tr>
<td>8 c</td>
<td>8 c Saṁgaṁṭīgaśya padakasya Bhagavata[1, 2]s ṭaṁśya śrāvaka Upāli 8</td>
<td>10 a</td>
</tr>
<tr>
<td>9 a</td>
<td>9 a Asamākṣaṁsa kuśalasya vairajy-kṣaṁ saṁrathivāraṁśya</td>
<td>10 b</td>
</tr>
<tr>
<td>9 b</td>
<td>9 b Anuttarasya dharmarucināsya nisāṁkṣaṁśya prabhāsakaraṁśya</td>
<td>4 c</td>
</tr>
<tr>
<td></td>
<td></td>
<td>3 a</td>
</tr>
<tr>
<td></td>
<td></td>
<td>3 b</td>
</tr>
<tr>
<td>---------</td>
<td>-----------</td>
<td>------</td>
</tr>
<tr>
<td>9 c</td>
<td>9 c Māyācchido hyamāyasya Bhagavatā tasya śrāvakānanda Upāli 9</td>
<td>3 c Mānacchidassā vīrassa Bhagavatā tassa sāvako 'ham asmi ॥</td>
</tr>
<tr>
<td>10 a</td>
<td>10 a Tṛṇācchido hi buddhasya vitadhūmasya anupralīptasya</td>
<td>10 a Tathācchidassā buddhassā vitadhūmassā anupalītassā ॥</td>
</tr>
<tr>
<td>10 b</td>
<td>10 b Tathāgatasya sugatasya uttama-pudgalasya anāmasya</td>
<td>10 b Tathāgatassā sugatassā appati-puggalassā asamassā ॥</td>
</tr>
<tr>
<td>10 c</td>
<td>10 c Yaso [1.4] gacchati-pūrṇaḥ Bhagavatā tasya śrāvakānanda Upāli 10</td>
<td>10 c Mahato yaśaggaptattassā Bhagavatā tassa sāvako 'ham asmi ॥</td>
</tr>
<tr>
<td>11 a</td>
<td>11 a Missing.</td>
<td>11 a-c Probably representing the Pāli prose passage, kadā sānñīlā pana te gahapati ime samanassā Gotamassā vannāti ॥</td>
</tr>
<tr>
<td>11 b</td>
<td>11 b [××××××x] pūrvam avitar-kitam avadad Upāli ॥</td>
<td></td>
</tr>
<tr>
<td>11 c</td>
<td>11 c Purato niganthoparisasadāh varṇam varṇām [1. 5] Buddha-sa 11</td>
<td>Seyyathā pi bhante nāṇapupphā nanmahāpuppharāsi, tam evam dakkho mālākāro vā mālākārantevāśi vā veitrām mālāin ganthheyya evam eva kha bhante so Bhagavā anekānāna anekasatavanānno ॥</td>
</tr>
</tbody>
</table>

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 scriber'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 Pāli 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 Pāli. Thus Sanskrit 2 a and 2 b are identical with Pāli 7 a and 7 b; Sanskrit 5 c is the same as Pāli 6 c; Sanskrit 6 a and 6 c are identical respectively with Pāli 8 a and 9 c; similarly Sanskrit 8 b and 8 c with Pāli 10 b and 4 c; Sanskrit 9 b and
9c are the same as Pāli 3b and 3c, and Sanskrit 10b is the same as Pāli 9b. Only Sanskrit 4ab, 5a, and 10c stand in the same order as in the Pāli 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 Pāli text, can be determined from certain words in the Chinese translation which have been noted by Dr. Watanabe. Thus he observes that ‘in verse 5b, the Pāli word prāṇādharjayassa is translated in Chinese by 善性 or “layer of wisdom”, which seems to show that it is based on the slightly different Sanskrit reading prāṇādhārayasya.’—Again verse 6b is identified with the Pāli verse 8b by the Chinese words 常笑無有怒 that is, ‘is always smiling, has no anger’, though the second Chinese word would seem to point to a different Sanskrit reading from the Pāli appahānasasso.—Similarly verse 7a is identified with the Pāli verse 6b 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 prātyājarṣya instead of the Pāli 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 5a, as Dr. Watanabe observes, the Chinese renders the Sanskrit prāntatajānyasya, Pāli pūtasaṇṇaṇa, by a word which signifies ‘who delights to sit on an elevated seat’, and which rather points to the Sanskrit reading prītabhājanasya. Similarly in verse 8b 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 āharaṇāyaṇaṇaṇa, the corresponding Pāli āharaṇyassyāya yakkhassato (see below, note (6)).

(5) There remain seven verses, viz. 2c, 4c, 7bc, 8a, 9a, 10a, the identity of which with Pāli verses remains uncertain. According to Dr. Watanabe’s arrangement of the Chinese identities, as shown in the preceding columns, Sanskrit and Chinese 2c are identical with Pāli 7c, similarly 4c with Pāli 5c, 7b with Pāli 6b, 8a with Pāli 9a, 9a with Pāli 3a, and 10a with Pāli 10a.—In the last case (verse 10a) alone the order is the same in all three versions; and this is confirmed by the fact that the mutilated ending of the verse, ptaṣya, which is all that is preserved of the Sanskrit text, agrees with the ending of the final Pāli word annpratītyaṣya (Skr. annpratītyaṣya). In the case of Sanskrit and Chinese 7c, Dr. Watanabe appears to have recognized no Pāli parallel. The only Pāli verse, as yet unaccounted for, is 8c. This verse, however, commences with tiṇṇhasa tiṇṇhayayaṇasass (Skr. tiṇṇhasa tiṇṇhayayataḥ), and is obviously not identifiable with the commencement of Sanskrit 7c, viṇṇa viṇṇasaṃnayaṇaṣya. On the other hand the latter verse has the word viṇṇaṣya in common with the Pāli verse 3c (viṇṇaṣa), while this Pāli verse, again, has some similarity (mānacchūlaśa) with the Sanskrit verse 9c (mānacchūlo), 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 Upāli
instead of the Pāli śrāvakam i hamsmi.—Again in Sanskrit 5c, which corresponds to
Pāli 6c, the counterpart of Pāli purinpadassa 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
anāvrittakāya.—Again in verse 7a, the Chinese translation shows (above, note (4))
that the Sanskrit original must have read some such word as pradīpaśya, for which the
corresponding Pāli verse 6b reads padakassā. With regard to this discrepancy it
should be noted that the Sanskrit version actually has that reading padakassā in
verse 8c of our fragment (rev. 1. 1), where the corresponding Pāli verse 4c has
mullahassā; and this reading mullahassā occurs also in the Pāli verse 5a. 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 pradīpaśya in verse 7a (=Pāli 6b), and padakassā in verse 8c (=Pāli 4c);
and on the other hand, that the Pāli is incorrect in reading mullahassā in its verse 4c,
but correct in reading it in its verse 5a, where it is corroborated by the corresponding
Sanskrit verse 7a. The point is important inasmuch as it tends to show that, in
this matter at least, the Sanskrit version rather than the Pāli has preserved the
original wording of the eulogy. We have a somewhat similar case, when the
Sanskrit version reads apratipudgalasya in verse 8b, and uttamapudgalasya in verse
10b, while the Pāli version has apratipaggalassā in verse 9b, and uttama-paggalassā in
verse 10b.—Again the Sanskrit version reads amatasya in verse 10b, while the
corresponding verse 9b in the Pāli version has assumassā. Here, however, the differ-
ence may be due to a mere confusion of the graphic signs for ma and sa.—Again in
the mutilated Sanskrit verse 7b, the fragment dihasya śamitavairasya suggests some
connexion with the words samacittassā vuddha-silassā of the Pāli verse 1b. The
Sanskrit text would seem to have read śilavairhasya, with a similar transposition
within the compound to Sanskrit dharmas-puravasya in verse 9b for Pāli rucira-dham-
massā in verse 3b.—Some other cases in which the Chinese translation points to
differences of reading between the Sanskrit and Pāli 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 Pāli 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 kalā to manā ti, see p. 31, 3rd
column) which immediately follows on the tenth stanza in the Pāli version.
(8) The presence of the epithet *yakkhassa* in verse 10 *b* of the Pāli 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 *akṣasya*, *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 *locaṇā* is applied to the female Bodhisattva Tārā (see the Mahāpratyaṅgirā Dhāraṇī, obv. 1. 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 Pāli *yakkhassa*, therefore, is clearly *akkhassa* with an initial euphonic *y*, just as we have it in *na yimassa*, *yāci yeva*, *kiṃci yitthām*, &c.—Again the Pāli *nisabhassa*, of which the Sanskrit equivalent is not preserved in our fragment, appears to represent a Sanskrit *nisabbhayya* (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 *niṣah*.

**TRANSLATION.**

Stanza 2. Of him who is noble, who has trained his soul, who has attained the highest goal, who delivers religious instructions, who possesses a recollection (of all happenings); who perceives everything, 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 Upāli 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 Upāli is a disciple.

5. Of him who is the (white) elephant, who has his lodgings in the outskirts, 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,

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

8 For the original *vipaśyasya* one would expect *vipaśyinah*, as the equivalent of the Pāli *vipassissa*.

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

10 ‘Outskirts’ refers to the Buddhist *sanghārāma* 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) Śakra, of that Blessed One Upāli 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,\(^\text{11}\) who is detached (from the world), who has attained the highest (goal), who is learned, who is of, that Blessed One Upāli is a disciple.

7. Of him who has taken his final bath,\(^\text{12}\) 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 Upāli 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 Upāli 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 Upāli is the disciple.

10. Of him who quenches the thirst for re-birth, who is the Buddha, who is void of smoke,\(^\text{13}\) who is unsoiled (with evil), who is the Tathāgata, 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 Upāli is a disciple.

11. . . . . undisputed, Upāli 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 Tathāgata, the Arhat, the perfect Buddha, joyfully (Upāli spoke a long series of praises).

\(^{11}\text{According to Dr. Watanabe, the Chinese translation has ‘who has no anger’, which points to a Sanskrit reading akrodhanasya.}\)

\(^{12}\text{The ‘final bath’ was symbolic of having completed one’s training in sciences (brahmanic) or morals (buddhistic).}\)

\(^{13}\text{The meaning of the metaphor is not quite clear; smoke may signify something unsubstantial, such as idle talk (cf. verse 40 on p. 82), or something that obscures. The meaning may be that Buddha does not indulge in idle talk, or in darkening counsel. M. Feer’s translation ‘qui a écarté la racine (du mal)’ seems to be based on a reading vīta-mudassa, which is not noticed in the FTS. edition, p. 562.}\)
7. PRAVARANA SUTRA

Hoernle MS., No. 149 ½ (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 Āṭānātiya 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 pothi, numbering upwards of 132 leaves. The text of our folio is a portion of the Pravarana Sutra, which is one of the sūtras of the Pāli Saṁyutta Nikāya in the Sutta Piṭaka. In Feer’s edition of the Pāli Text Society, that sūtra occurs in Part I, pp. 190–2. It there forms the 7th paragraph of the VIIIth Book, entitled Vaṅgīsa Thera Saṁyuttam. It is a very small sūtra, 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 Saṁyutta, while the figure 2 may refer to the Pravarana Sutra, that sūtra being written on two folios of which the second alone is preserved.

The Sanskrit version of the sūtra which is contained in our fragment, agrees, on the whole, closely with the Pāli 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 Pāli text consists of only four verses. These four verses are found also in the Mahānīpāto, of the Thera Gāthā, 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 Pravarana Sutra is found in both Chinese translations of the Saṁyukta; 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 sūtra does not occur in these Chinese texts; but in a verse of résumé (uddāna) in fasc. 13 (T. xiii, 5, 82 a, 1) of the older version, we read the name of the sūtra clearly as 自 慾, which is the accustomed Chinese word for the Sanskrit pravarana, 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 pravarana ceremony, reference may be made to the IVth chapter of the Mahāvagga in SBE,
vol. xiii, pp. 325-55 (text in Vinaya Piṭaka, vol. i, pp. 157-78), and to Takakusu’s translation of I-tsing, ch. xv, pp. 86-90.¹

There exist also two separate Chinese translations of the Pravāraṇa Sūtra; one by Dharmaraksha (T. xiv, 8, 26 b, 13-17), and the other by Dharmabhadra (T. xiv, 8, 6 a ff., N. 923, 翻夏 經). Dharmaraksha’s translation has some introductory verses; and its concluding verses number only four, the same as in the Pāli version. It is not included in Nanjio’s Catalogue, because it is preserved only in the Corean edition of the Tripiṭaka. Dharmabhadra’s translation agrees very closely with the sūtra in the later Chinese translation of the Saṁyukta. Its concluding verses number seven, the same as in our fragment. The shorter version of the hymn, consisting of only four verses, is also quoted in a commentary on the Ekottara Āgama, named 分別功德論 Fan-pieh-kwù-tōh-lun (N. 1290, T. xxiv, 4, 59 b), translated under the later Han dynasty (A. D. 25-200).

Thus of the five Chinese versions, three, namely the two of the Saṁyukta, and that of Dharmabhadra, agree with the Sanskrit version in having seven verses, while the other two, those of Dharmaraksha and of the Fan-pieh-kwù-tōh-lun, have only the four verses of the Pāli version.

From the subjoined parallel transcripts, it will be seen that there are certain differences of reading between the Sanskrit and Pāli versions of the hymn. With reference to this point, it may be observed that Dharmaraksha and the Fan-pieh-kwù-tōh-lun in their translations follow the Pāli version; and so does, on the whole, the older of the two Saṁyukta versions, though it adopts the seven verses of the Sanskrit version.² The latter version is adopted in the later translation of the Saṁyukta and in that of Dharmabhadra. Three periods, accordingly, may be distinguished. To the first period belong the Pāli version, and its translation by Dharmaraksha and Fan-pieh-kwù-tōh-lun. Then comes a transition period, marked by the incoming of the enlarged Sanskrit version, and represented by the older Saṁyukta translation. Lastly, we have the third period, in which the Sanskrit version is fully established, and which is represented by the later Saṁyukta and the Dharmabhadra translations. This arrangement of periods is supported by known dates. The Fan-pieh-kwù-tōh-lun

¹ [I-tsing transcribes the word pravāraṇa by 鉢 和 蘭 (T. xiv, 8, 28b, 8, 9, 10, 11, 17, &c.).]
² [Thus in the fifth verse, the older Saṁyukta version, ‘As a universal emperor, followed and surrounded by his ministers, wanders through the world up to the great ocean’, represents the Pāli reading amacca-parvārīto samantā anupariyāti, while the later Saṁyukta version, ‘As a universal emperor, getting the faithful heart of his followers, with a merciful mind gives instruction, which the world reverentially accepts’, rather points to the Sanskrit reading saśivaiḥ].
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 Saṁyukta appeared under the three Tshin dynasties, A.D. 350–431 (N. 546, col. 138). The complete collection of the Saṁyukta was first translated, under the earlier Sun dynasty (A.D. 420–479), by Guṇavarman, who worked from A.D. 435–443 (San-tsăn-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 Pāli text, extracted from the Pāli Text Society’s edition, pp. 190 ff. The first verse, apparently, is a giti verse with an unusual scansion. There are thirty instants in either line, which scan as follows:—

1 2 3 4 5 6 7 8
\[ \begin{array}{cccccccc}
\circ \circ \circ \circ \circ \circ \circ \circ \\
\circ \circ \circ \circ \circ \circ \circ \circ \\
\circ \circ \circ \circ \circ \circ \circ \circ \\
\circ \circ \circ \circ \circ \circ \circ \circ \\
\end{array} \]

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 ślokas.

**TEXT.**

**Obverse.**

<table>
<thead>
<tr>
<th>SANSKRIT.</th>
<th>PĀLI.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 Sugata • pratibhā(tu) te Vāgīsa Bhagavān avocat, athāyūsmān Vāgīsas tasyāṁ velāyāṁ gāthām ba-</td>
<td>Sugata ti paṭībhātu tam Vaṅgisā ti Bhagavā avocat athā kho āyasā Vaṅgiso Bhagavantaṁ sammukhā sarūpāḥi gāthāhī abhitthavi u Ajja pannarase visuddhiyā bhikkhū pañcasatā sammagata i samyojana-ba-</td>
</tr>
<tr>
<td>2 bhāṣe u Iha paṁcadasī viśuddhikā samitā paṁcāṣṭaś ca bhikṣavāḥ samyojana-ba-</td>
<td>3 nādhana cchidaḥ sārve kṣiṇabhavaḥ mahārṣayaḥ 1 Śuddhā upāsate śuddhāṁ vipramukta-punarbhav-</td>
</tr>
<tr>
<td>3 nādhana cchidaḥ sārve kṣiṇabhavaḥ mahārṣayaḥ 1 Śuddhā upāsate śuddhāṁ vipramukta-punarbhav-</td>
<td></td>
</tr>
<tr>
<td>4 Read bandhana cchidāḥ. 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.</td>
<td></td>
</tr>
</tbody>
</table>

\[ ^3 \text{Note the occurrence of the upadhmaniya in rev. l. 2, sacivāt parivārītaḥ, and of initial au in obv. l. 4, auddhatya.---On the system of interpunction, see the note on p. 62.} \]
Sanskrit.  

4 vā praḥiṇā-jāti-maranaḥ kṛta-kṛtyā nirāsravaḥ 2 Audhhatya-viśikits-ecchā-māna-gra-  

5 ntha-bhava-echidāḥ trṣṇā-sal-yasya hartāro 'cita-trṣṇā-punarbhavaḥ 3 Simho 'si nirupādānam praḥiṇa-  

Pāli.  

Reverse.  

1 bhaya-bhairava⁶-upadhīmsamatikrāntaḥ⁶ āśravaḥ nibhatas⁷ tvaya  

4 Cakravarti⁸ yathā rājā amacca-parivārito samantā amupariyeta  

2 lj parivāritaḥ samantad anuśāstām sāgar-āmtām vasundharām, 5 Tathā vijita⁹-samāgrāmām  

3 sārthavāham anuttaram, upāsate śrāvakāstvā traividyā-mṛtyuhāyina⁵ 6 Putrās¹¹ te  

4 sarva evāite plāvi hy atra na vidyate k-hartāram sarva-sal-yānāṁ vande tvāditya-bāndhavam,¹² [7] I-  

5 dam avocad Bhagavān āpta-manasas¹³ te bhikṣava Bhagavato bhāṣitam abhyanandam¹⁴ II  

Pravāraṇa-sūtraṁ II  

5 Read bhairavaḥ, and below, hāyinaḥ.  

6 Read samatikrānta.  

7 Read nibhātās.  

8 Read cakravarti.  

9 Read vijita.  

10 Read tvām.  

11 Pu has an imperfect stroke attached, as if it were pu; cf. sū in sūtraṁ in l. 5.  

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


14 Read abhyanandam.
TRANSLATION.

[Vāgīśa, approaching the Buddha, said 'Am I welcome.] O Sugata? ' You are welcome, Vāgīśa,' said the Blessed One. Then the reverend Vāgīśa, 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. I extol thee, the remover of all troubles, the friend of the sun.

This spoke the Blessed One. With receptive minds the monks welcomed what was said by the Blessed One. (Here ends) the Pravāraṇa Sūtra.

8. CANDRÔPAMA SŪTRA

Hoernle MS., No. 149[t] (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 x 62 mm. (or 8 x 2 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 sūtras,

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 Vāgīśa. It may refer to the preceding main clauses of the sūtra, which contain the Buddha's declaration of Sāriputra'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 Candrôpama Sûtra, beginning on that line and continuing on the reverse. As the Candrôpama is a small sûtra, the high folio number shows that the folio must have belonged to a pûthi which contained a selected collection of sûtras.

[The Candrôpama is one of the sûtras of the Sañyuktâ Nikâya. In the Pàli Text Society's edition of the Sañyukta Nikâya, it is found as the third Sutta of the Kassapa Section, in vol. ii, pp. 197-200. In the Chinese Sañyukta Âgama 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 sûtra by Dunapâla, 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 sûtras of the Sañyukta Âgama 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 Candrôpama Sûtra is much longer than the Pàli; and in this respect the Chinese translation agrees closely with the Sanskrit version; e.g. the term caksûnnâ, and the clause repeating the praise of Kâsyapa (rev., ll. 1, 4), are not found in the Pàli 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 maṇâ¹ vā brāhmaṇā vā stoka-stokāṁ muhūrta-muhūrtam sarva-satva-prâṇa-bhūteṣu maitreṇa cittam bhāḥ:

2 saṁ sa cet kaścid upasainkramatī² vyāḍo vā yakṣo vā amanusyo vā naivaṁiko³ vā avatāra-preṣāḥ

3 raṁ na labhate ālaṁbanam anyatra sa vyāḍo vā yakṣo vā amanusyo vā uaiवaiṣāḥ

4 syāt tasmāt tarhi bhikṣava⁴ stoka-stokāṁ muhūrta-muhūrttaṁ pūr-vavad yāvat, go-dlo⁵

¹ Read śramanā.
² Read upasainkramati, as in rev. ll. 4, 6; so also upasainkramata, in rev. ll. 1, 3.
³ naivaṁiko means swallow, an epithet of ajagura, python; see Mahâvastu, vol. iii, p. 33, 1; 4; compare also the Vedic nīvāsīta, killed in M.W.Dy., under sv̄nas 3 and 7 (pp. 932, 933). It might also be a confusion with nairvāsikā, from sv̄nir-vas; and might account for the obscure Pàli nippesika, v.l. nibbesika, in D.N. i, 1, 20, vol. i, p. 8.
⁴ bhikṣava for bhikkava or bhikkavah; 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, u Evaṁ mayā śrutam ekasmiṁ samaye Bhagavāṁ Rājagṛhe viharati De 6
6 kṣūn āmantrayati candrōpamā bhikṣavo viharata nityām navakā iva hrīmanta

Reverse.
1 śya cittāṁ kulāṁ upasaṁkramata tadyathā cakṣusmāṁ puruṣo jarādāpānam vā nadi-durga
2 śya cittāṁ vyavalokayed evam eva candrōpamā viharatā nityām navakā iva hīma
3 kṛṣya cittāṁ kulāṁ upasaṁkramata Kāsyaapo hi bhikṣus candrōpamo viharati ni(tya)
4 vakṛṣya kāyam avakṛṣya cittāṁ kulāṁ upasaṁkrāmati tadyathā cakṣusmāṁ puruṣo
5 maṁ va avakṛṣya kāyam avakṛṣya cittāṁ vyavalokayed evam eva Kāsyaapo hi bhikṣus
6 hrīmāṁ kulesv apragalbhāḥ avakṛṣya kāyam avakṛṣya cittāṁ kulāṁ upasaṁkrāmati 2 kiṁ ma

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

<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>Pāli</th>
</tr>
</thead>
<tbody>
<tr>
<td>Evaṁ mayā śrutam ekasmiṁ samaye Bhagavāṁ Rājagṛhe viharati 6 Devadattaṁ lābha-satkāra-ślokam ārabhya bhī</td>
<td>Sāvatthiyaṁ viharati candupamā bhikkhave kulāni upasaṁkamatha āpakkasse vā kāyam apakasse vā cittāṁ nicca navakā kulesu appagabbbhā</td>
</tr>
</tbody>
</table>

6 Final n in sandhi invariably changes to anusvāra, instead of remaining unchanged according to ordinary practice; read ekasmiṁ, bhagavāṁ, cakṣusmāṁ, hrīmāṁ.

6 The line is probably to be completed by Devadattaṁ lābha-satkāra-ślokam ārabhya bhīṣun, &c., as in Samyutta Nikāya, 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 ta.
TRANSLATION.

Thus it has been heard by me. At one time the Blessed One was staying in Rājagriha. 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 Kāśyapa 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 Kāśyapa 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: Jarûlapâna and its Pâli equivalent jarûdapâna is not noticed in any Sanskrit or Pâli Dictionary. Dr. Watanabe states that in the Chinese translation of Dânâpâla it is rendered by 大水深廣, 'deep and great water', while naddidurga 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 sūtra stands on the obverse of the fragment which has been described in the preceding article on the Candrōpama Sūtra. 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 Candrōpama Sūtra.

[According to Dr. Watanabe, the sūtra of which we have here the conclusion, corresponds to the Satti Sutta which is the fifth of the Opammapa Sāmayutta in the Pāli Saṁyutta Nikāya, in the Pāli 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 Pāli versions. A Chinese version of the sūtra 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.]
**Pāli.**

[Clause 5.] Evam eva kho bhikkhave yassa kassaci mettā cetovimuttī bhāvītā bahulikatā yānikatā vatthukatā anuțhītī paricitā susamā vaddhā Tassa ce amanusso cittam khipitabban маññeyya uatha kho svedha amanusso kilamatthassa vighātassa bhāgī assa

[Clause 6.] Tasmāt iha bhikkhave evam sikkhitabban i Mettā no ceto vimutti bhāvītā bhavissati bahulikatā yānikatā vatthukatā anuțhītī paricitā susamā vaddhā ti u Evam hi kho bhikkhave sikkhitabban ti

---

**Sanskrit.**

*Obv.*, l. 1. Ye śramaṇā vā brāhmaṇā vā stoka-stokam muhūrta-muhūrttam sarvāsatva-prāna-bhūteṣu maitram cittam bhāvayeyuh . . . te-[l. 2] śām sa cet kaścid upasanākramati vyādo vā yakṣo vā amanusyo vā naivāsiko vā avatara-prēkṣi . . . . [l. 3] raṁ na labhate ālambanaṁ anyatra sa vyādo vā yakṣo vā amanusyo vā naivāsiko vā . . . [l. 4] syāt,

**Chinese (W.).**

If Śramaṇas or Brāhmaṇas, [moment after moment, minute after minute] practise a merciful mind towards all living beings, (up to the time of milking a cow), then all malignant spirits who are seeking the weakness of others cannot find a chance, (and they shall destroy themselves on the contrary.)

Therefore all Bhikṣus shall learn to have a merciful mind, and practise it repeatedly always at all times up to the time of milking cows.

---

1 ['These words are omitted in the Chinese translation of this sūtra, but they occur, 時節須臾, in a preceding sūtra (Tokyo, xiii, 4, 75a, l. 4), where they express the same thought, in the same construction with another simile.’ W.]

---

Sanskrit.

*Obv.*, l. 1. Ye śramaṇā vā brāhmaṇā vā stoka-stokam muhūrta-muhūrttam sarvāsatva-prāna-bhūteṣu maitram cittam bhāvayeyuh . . . te-[l. 2] śām sa cet kaścid upasanākramati vyādo vā yakṣo vā amanusyo vā naivāsiko vā avatara-prēkṣi . . . . [l. 3] raṁ na labhate ālambanaṁ anyatra sa vyādo vā yakṣo vā amanusyo vā naivāsiko vā . . . [l. 4] syāt,
TRANSLATION.

If Śramaṇas and Brāhmaṇas 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 ¹⁄₄ and ⁵⁄₆ (Plate II, No. 3, Reverse).

These two folios are in an excellent state of preservation. They are complete and consecutive folios, measuring about 260 x 60 mm. (10 ⁵⁄₁₆ x 2 ⁷⁄₈ 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 pothi, containing several sūtras, possibly a pothi of one of the sections of the Madhyama Āgama. Each of their four pages bears six lines of writing in Slanting Gupta characters.

They are inscribed with a small portion of the Śuka Sūtra, which is one of the sūtras of the Madhyama Āgama. In the Chinese translation of that Āgama it is the 170th sūtra (Nanjio, No. 542, col. 132). In the Pāli Majjhima Nikāya it corresponds to the 185th sūtra, Cūla-kammavibhaṅga 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 Pāli 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 Śuka Sūtra 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 (xth and xiith) paragraphs referring to re-birth in a state of penury or affluence. In the Pāli 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 naivāśika 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 Pāli Satti Sutta, is supplied from the preceding Ukkā Sutta (p. 264, clause 2): gaddukhama-mattam pi metta-cittam bhāveyya.
ever, according to Dr. Watanabe's notes, five Chinese translations of the sūtra, 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 (sūtra 170, in col. 132), 610, 611, 739, and 783. Of these No. 542 is an integral part of the Madhyama Āgama; all the others are separate translations of the sūtra. In the case of No. 739, the textual extent of the sūtra accords, as Dr. Watanabe observes, much more nearly with the Pāli 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 Šuka in Śrāvastī, a précis of which is given in No. 611. In these translations, accordingly, the sūtra is represented as having been spoken in reply to a query by the grhapati Šuka, while in the Pāli version it is represented as addressed to a mānava, or 'young man' Subha of the Todeyya family, who in the Subha Sutta (PTS., vol. ii, p. 196) is described as a Brāhmaṇ 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 Pāli version, and in the Chinese translation included in the Madhyama Āgama, 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.

<table>
<thead>
<tr>
<th>State</th>
<th>Order.</th>
<th>Sanskrit</th>
<th>Chinese 739</th>
<th>Chinese 783</th>
<th>Chinese 542</th>
<th>Pāli</th>
</tr>
</thead>
<tbody>
<tr>
<td>Alpa-śakya</td>
<td>vii</td>
<td>vii</td>
<td>ix</td>
<td>vii</td>
<td>vii</td>
<td>v</td>
</tr>
<tr>
<td>Mahā-śakya</td>
<td>viii</td>
<td>viii</td>
<td>x</td>
<td>viii</td>
<td>vii</td>
<td>viii</td>
</tr>
<tr>
<td>Nīca-kula</td>
<td>ix</td>
<td>ix</td>
<td>vii</td>
<td>x</td>
<td>vii</td>
<td>x</td>
</tr>
<tr>
<td>Ucca-kula</td>
<td>x</td>
<td>x</td>
<td>vii</td>
<td>x</td>
<td>vii</td>
<td>x</td>
</tr>
<tr>
<td>Alpa-bhoga</td>
<td>xi</td>
<td>xi</td>
<td>xi</td>
<td>x</td>
<td>vii</td>
<td>x</td>
</tr>
<tr>
<td>Mahā-bhoga</td>
<td>xii</td>
<td>xii</td>
<td>xii</td>
<td>x</td>
<td>x</td>
<td>x</td>
</tr>
</tbody>
</table>

¹ Dr. Watanabe incidentally observes that the two ideograms 毘 諶 (tou-chiño), in the title of No. 611, do not represent the Sanskrit devadatta, but Šuka's patronymic Todeyya (Pāli todeyya-putta), which in No. 783 is transcribed by 毘 爾野 tou ērh (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.**

<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>Obverse.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 [vii] saṃvartaniyāḥ</td>
<td>Page 204. [vii] Idha mānava ekaccai itthī vā puriso vā issāmanako hoti, &amp;c.; so kammena evam samattena, &amp;c., appesakkho hoti; appe-sakkha-saṃvattanikā esā; &amp;c.</td>
</tr>
<tr>
<td>2 saṃvartaniyāḥ u [viii] Daśa • dharma mahā-sākyā²-saṃvartaniyāḥ katame daśa • anirṣyukalī³ parasya lābha-satkāra-</td>
<td></td>
</tr>
<tr>
<td>3 ślokair āttamanatā parasya kīrti-sabda - ślokair āttamanatā: ryatra⁴-pradānam\ bodhīcitt-ōtpadah</td>
<td></td>
</tr>
<tr>
<td>4 Tathāgata: bimba-karaṇam\ mātāpiṭāṃ pratyudgamanam\ āryañāṃ pratyudgamanam\ alpa-sākyat kuśa-</td>
<td></td>
</tr>
<tr>
<td>5 la-mūlād vicchāndanam\ mahā-sakye kuśala-mule samādāpanam\ ime daśa dharma mahā-sākyasamvartani-</td>
<td></td>
</tr>
</tbody>
</table>

² Read sākyā. ³ Read anirṣyukalī. ⁴ Read yātra, the sign of r above y being a clerical error for the sign of length
Sanskrit.

1 yah u [ix] Daśa • dharmā nica-kula-saṁvartanīyah katame daśa • amātrījñātā • apītrījñātā • aśrāmanīyatā • ।
2 abrahmanyatā • kule na jyeṣṭh-ānupālakatvam\ āsanādi ॥ na pratyutthānam\ āsane na nimantrānām •
3 mātāpitror aśūrṣā ॥ āryānām aśūrṣā ॥ nica-kula-jātānām pudgalānāṃ antike ॥ pari-
4 bhavah ime daśa dharmā nica-kula-saṁvartanīyah katame daśa •
5 mātrījñātā pītrījñātā • śrāmanīyatā • brahmānīyatā • kule jyeṣṭh-ānupālakatvam\ āsanāt pratyutthā-

Pāli.

[xi] Idha māṇava ekaccu itthi vā puriso vā thaddho hoti atimānī abhivādetabbān na abhivādeti paccutṭhātabbān na paccutṭhethi āsanārahaṃ āsanaṃ na deti maggārahaṃ na maggam deti sakkatabbāṃ na sakkaroṭi garukātabbāṃ na garukaroti mānetabbāṃ na māneti pūjetabbāṃ na pūjīti ; so, &c., nicākulino hoti ; nicākulina-saṁvattanīkā esā, &c. ॥

[xii] Idha pana māṇava ekaccu itthi vā puriso vā atthadhō hoti atimānī abhivādetabbāṃ abhivādeti paccutṭhātabbāṃ pac-cutṭhethi āsanārahaṃ āsanaṃ deti maggārahaṃ maggam deti sakkatabbāṃ sakkaroṭi

garukātabbāṃ garukaroti mānetabbāṃ māneti pūjetabbāṃ pūjīti ; so tena kammana uccā-kulino hoti ; uccākulina-saṁvattanīkā esā, &c. ॥

Fol. 56. Reverse.

Fol. 57. Obverse.

1 nam, āsanena-abhinimamtranām, mātāpitroḥ śuśrūṣā • āryānām śuśrūṣā nica-kula-jātānām pu-
2 dgalānāṃ aparibhavah ime daśa dharmā ucca-kula-saṁvartanī-

6 Read abrahmanyatā.
7 Read āsanād. The vowel mark for i over d is really meant for the superscript curve which marks the virāma ; and d should have been written below the line, exactly as in the case of the final m of the following word.
8 Read aśūrṣā, as below in śuśrūṣā, fol. 57, obv. l. 1.
9 Read samvartaniyāḥ.
Sanskrit.

yäh u [xi] Daśa dharmā • alpa-bhoga-samvartanīyāh u [xii] Daśa dharmā mahābhoga-samvartan-
3 rtaniyāḥ katame daśa • adattādānam u adattādāna : samādāpanam, adattādānasya
4 ca varṇa-vādītā • adattādānena āttamanatāmatāpitānam viṛty-upacchedah āryānam viṛty u
5 āttamanatā • parasya lābhena nāāttamanatā • parasya lābh-āntara-

Pāli.

[x] Idhamānava ekacco itthi vā puriso vā na dātā hoti samānassa vā brāhmaṇassa vā annam pā- nam vatthāṁ yānam mālā-gandha-vilepanam seyyāvasathapadīpeyyam ; so tena kammena evam samattena evam samādinnena kāyassa bhedā param maraṇā apāyan duggatām vinipātām nirayam uppajjati ; no ce kāyassa bhedā param, &c., yattha yattha paccājā-

Fol. 57.

yati appabhogo hoti ; appabhoga-samvattanikā esā, &c.

x Idha pana mānava ekacco itthi vā puriso vā dātā hoti sama-
4 nassa vā brāhmaṇassa vā annam pānam vatthāṁ yānam mālā-gandha-vilepanam seyyāvasathapadīpeyyam ; so te-
5 na kammena evam samattena evam samādinnena kāyassa bhedā param maraṇā sugatām saggatiṁ lokāṁ uppajjati ; no ce kāyassa bhedā param maraṇā sugatām saggatiṁ lokāṁ uppajjati, &c., yattha yattha paccā-

Reverse.

jāyati mababhogo hoti ; maha-

bhoga-samvattanikā esā, &c. u

10 Read viṛty-. 
1. The following words are not noticed in any Sanskrit dictionary: fol. 56 a\textsuperscript{iv}, evacchandana, contentment with; fol. 56 a\textsuperscript{iii}, anirgyuka, freedom from envy; fol. 56 a\textsuperscript{ii}, et passim, āttamanatā, ready-mindedness, readiness (see footnote 2 on p. 26); fol. 56 b\textsuperscript{i}, anupālakata, cherishing, supporting; fol. 57 a, abhinimantana, inviting; fol. 57 a\textsuperscript{iv} and fol. 57 b\textsuperscript{i}, varya-vādā, speaking in praise of; fol. 57 b\textsuperscript{ii}, abhyandamodā, approval. Nor, fol. 57 b\textsuperscript{ii}, vairamana with the general meaning of 'abstaining from'; nor, fol. 56 a\textsuperscript{ii}, yātra, journey, as a neuter; nor, fol. 57 b\textsuperscript{iv}, dvabhikṣā and subbhikṣā as feminines. Nor, buddhist terms such as bodhicittotpāda, fol. 56 a\textsuperscript{iii}.

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 a\textsuperscript{ii} (after āttamanatā), and fol. 56 b\textsuperscript{iv} (after katame dāṇa), or (2) to mark composition, as in fol. 56 a\textsuperscript{iv} (in Tathāgata-bīṁba); fol. 57 a\textsuperscript{ii} (in adattādāna-samādāpana); fol. 57 b\textsuperscript{v} (in māhābhoga-saṁvaranīyāḥ), also (in this case a bar) in No. 7, obv. 1, 3 (p. 38), bandhāna-echīḍaḥ, 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 Tathāgata, 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 Śramaṇa, not living like a Brāhmaṇa,\textsuperscript{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

\textsuperscript{11} According to Dr. Watanabe, the Chinese translation has 'not honouring the Śramaṇas, not honouring the Brāhmaṇas', which presupposes the textual reading asrama-nājīnātā, abrahma-nājīnātā.
one's father, living like a Śramaṇa, living like a Brāhmaṇa,11 cherishing the elders in one's community, rising from one's seat to receive them, (Fol. 57a) 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. 57b) 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 MAHĀPRATYĀNGĪRĀ DHĀRANĪ

Hoernle MS., No. 150\textsuperscript{13} (Plate II, No. 4, Obverse).

This folio contains a small portion of the Mahāpratyāṅgīrā Dhāraṇī. It is a complete folio, measuring $245 \times 46$ mm. ($9\frac{7}{10} \times 1\frac{5}{8}$ 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. 140ff.). For the present purpose, it will suffice to point out that the peculiar Khotanese \textit{rr} occurs regularly in \textit{vaṣira} (obv. II. 2, 4) and \textit{bhadrā} (rev. I. 2), and optionally in the prefix \textit{pra} (\textit{prabhā}, rev. I. 1), or \textit{prə} (\textit{prabhā}, obv. I. 4; \textit{prabhūtī}, rev. I. 2); but not in \textit{mundra} (rev. I. 1) and \textit{graḥāṇāmī} (rev. I. 4), nor ever in \textit{trūṇā} (rev. II. 3, 4). Also, the occurrence of the peculiar prone \textit{i} in \textit{māṭikā} (obv. I. 3) may be noted.

To judge from the number of the folio, the pothī to which it belonged commenced with the Mahāpratyāṅgīrā Dhāraṇī; and in all probability, as may be inferred from the insertion of the name of the writer, or owner, of the pothī (see
footnote 15), it contained no more than that Dhāraṇī. Pothis of that content were not uncommon. There are, e.g. the Nepalese manuscripts, Nos. 61 and 77, of the Royal Asiatic Society Collection (Cat., pp. 43, 49), Add. 1348 and 1358 of the Cambridge Collection (Cat., pp. 63, 68), and No. 46, of the Bengal Asiatic Society Collection (Cat., p. 227). There is also the Roll, Ch. 0041, from the Temple Library near Tun-huang, in the Stein Collection, which is noticed in the Journal RAS., 1911, pp. 460 ff., and which contains the Dhāraṇī in the peculiar corrupt Sanskrit current in certain parts of Eastern Turkestan. The text of our fragment occupies ll. 36–43 of that Roll.¹ There are, further, two Chinese translations, one of which (Tokyo, xxvii, 6, 19 a, 11–16) is noticed in Nanjio, No. 1016.

[With regard to these Chinese translations, Dr. Watanabe notes that both were made under the Yuen dynasty (A.D. 1280–1368). The other translation (Tokyo, xxvii, 6, 21 b¹⁶–²² a²), which is not noticed in Nanjio's Catalogue, was made by Shā-lo-pā, who died A.D. 1314 (see Nanjio, No. 170, col. 458). The whole of the Sanskrit text of the Mahāpratyāṅgirā Dhāraṇī was transcribed in Chinese characters (Tokyo, xxv, 6, 50 a⁸–¹⁵) by the famous mystic teacher Amogha-vajra (A.D. 704–774; see Nanjio, No. 155, col. 444), and incised by the court chaplain 廟 貞,² on a stone tablet, which was set up in the court monastery 青 龍 寺, or Blue-dragon-temple in Chān-ān. It may be added that the Dhāraṇī exists also in the Japanese Tripiṭaka.]

The portion of the Dhāraṇī, which is comprised in our fragment, contains, in the main, a series of epithets of the goddess Tārā, written in Sanskrit śloka verses, more or less corrupt. It runs as follows:—

Obverse.

1 śa ca śāntā vaidaiṣa ¹-pūjitā sauma-rūpā ⁵ mahā-śvetā ārya-tārā mahā-2 balā ⁴ aparā vajra-sāmkalā caîva vajra-kaumārī kulanidhārī vajra-3 hastā ca vidyā kāmcana-mālikā ⁴ kusumbhā-ratana Vairuncana-kuryā

¹ The Dhāraṇī is included also in the Gigantic Roll, noticed in the same Journal, pp. 470, 471–3. There it occupies ll. 46–55. In both Rolls the full name of the Dhāraṇī is Tathāgatānīṣo-sitāpatraṁ nāma aparājitā mahāpratyāṅgirā. Translated into Tibetan, it is found, as Col. Waddell informs me, in Kāgyur, Tantra section, Vol. Ph (14), fols. 212–24, and in a shorter recension, in fols. 224–9; also in the Dhāraṇī section, Vol. Wa, fols. 133–8 (Schmidt's Catalogue of Kāgyur, p. 163).

² [The life of this chaplain, 内 供 奉, is not known. W.]

³ ś is written in small size above ca.

⁴ Or possibly vaidēṣa; for the upper curve indicative of ai is partially rubbed off, and may be cancelled.

⁵ rū is badly formed, as if it were rthā or tthā.
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.

尾奢羅者扇多吠泥詞布爾蹲躁咩魯波摩詞

MISCELLANEOUS FRAGMENTS

4 rth-aūṣṇīṣa vajṛrembhāmāṇa 6 nā. ca vajraka-kanaka-prabhā lauvana 7 vajrā-ṇdi 8

Reverse.

1 ca śvetā ca kamal-ākṣā śasi-prabhā ity ete mundra-gaṇā 9 sarve raksāṃ kurvana-
2 ti mama Kumāra-bhadrasya u Om, riṣi-gaṇa-praśastās Tathāgat-ōṣnī-
3 sa hūṃ trūm jaṃbhana hūṃ trūm stambhana hūṃ trūm para-vidyā-
   saṃbhākṣana-kara hūṃ
4 trūm sarva-duṣṭānām stambhana-kara • hūṃ trūm sarva-yakṣa-raksasa-
   grahaṇāṃ vi-

For vijrāṃbhāmāṇa. The syllable nā had been inadvertently duplicated, and is cancelled by a circle of dots around it. Two similar cancellations occur in the Sanskrit Vajracchedikā MS., fol. 2a and 7a, and have been noticed by Mr. Pargiter, in his footnotes, pp. 179, 182.

7 Read laucaṇā (for locaṇā).

8 After vajrā there is a vacant space showing marks of the obliteration of two akṣaras. Probably they were false akṣaras 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 vajrā-bhūṣā. Cf. p. 29, footnote 3.

9 Apparently for mudrā.
THE MAHĀPRATYĀNGIRĀ DHĀRĀṆĪ

TRANSLATION.

Fol. 6a, l. 1: [large-eyed] and placid, worshipped by foreigners (or people of Videha),10 of benign aspect, of great whiteness (is) noble Tārā,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, Kumāra-bhadra!15

Hail to the landed of all the Rishis, the crown of the Tathāgatha! Hum trum, crusher; hum trum, paralyser; hum trum, devourer of the enemy’s magic, demolisher of all the Yakshas, Rakshasas, and (evil) planets.

10 The epithet vaideśa-(or vaideha-)pūjā has a very strange look. According to Col. Waddell (see footnote 1, p. 53) the Tibetan version has tha nam s kyi s method-dr, adored by all the gods. This points to a different original, perhaps rśivadeva, or rśivadeva. Note, in this connexion, the Nepalese reading vaiśeṣa.

11 On Tārā, see Col. Waddell’s article in the Journal of the Royal Asiatic Society for 1894, pp. 51 ff., and his Lamasism, pp. 358 ff.; also Professor Grünewedel’s Mythology 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 Tārā.

12 The reading kuryārdūṇiṣa or kuryārthāyuṇiṣa (cf. rōpā, obv. l. 1) is puzzling. The Chinese transcript kunoritōshinisha is equally puzzling. The Eastern Turkestanī vajraṃśiṣa seems to point to an altogether different reading, but the Nepalese reading kulōniṣa suggests that kurya might be intended for kula.

13 Vijñānahamāna, syn. bhakṣiś tārā, a well-known name of the goddess.

14 Vajratuṇḍi is an epithet not found elsewhere. It can hardly mean ‘with a thunderbolt beak’. That would be a strange epithet of Tārā. It is a well-known epithet of the mythical bird Garuda. But tuṇḍa has also the occult meaning ‘nail’ (cf. tuṇḍa), 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 Dhāraṇī, a charm intended to protect the harvest-fields against the rain-causing Nāgas, or mythic serpents. This Dhāraṇī, as Col. Waddell states, nevertheless does not mention Garuda, but is associated with a brāhmaṇ, called Vishnu, and with Vajrapāni, who, according to Prof. Grünewedel’s Mythology of Buddhism, p. 160, is in the main a weather-god and protector of the Nāgas. Hence it seems probable that vajratuṇḍa in the title of the Dhāraṇī does not allude to Garuda, but is really a synonym of vajranābha. And vajratuṇḍa, meaning vajranābha, would thus be explained in its application to the female counterpart Tārā. ‘It would seem that the Buddhists, in adopting the Vishnu legend, substituted tuṇḍa for nābha; and hence the ambiguity.’

15 Kumāra-bhadra was the name of the writer of this manuscript of the Dhāraṇī, 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

<table>
<thead>
<tr>
<th>No. 150\textsuperscript{vi}</th>
<th>Amoghavajra’s Transcript.</th>
<th>Eastern Turkestani Roll Ch. 0041.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fol. 6 a, l. 1 . . . . . . . . s ca sāntā</td>
<td>. . . . . [bishesara] sha senta</td>
<td>line 36, [vaiśālā] ca sāntā</td>
</tr>
<tr>
<td>vaidaiśa-pūjīta sauma-rūpā</td>
<td>beideika-pujīta somya-ropa</td>
<td>vaidaha-pujantā sauma-rupā</td>
</tr>
<tr>
<td>mahāśvetā</td>
<td>makashibētā</td>
<td>mahātājā</td>
</tr>
<tr>
<td>ārya-tārā mahābālā</td>
<td>ārīya-tārā makabarā</td>
<td>ārya-ntārya mahābālā</td>
</tr>
<tr>
<td>aparā vajjra-sāmkalā cāiva</td>
<td>aparā bajjra-shakara seiba</td>
<td>aparajanta vajjra-sākala cāiva</td>
</tr>
<tr>
<td>vajjra-kaumāri kulandhāri</td>
<td>bajjra-komāri kurandari</td>
<td>vajjra-kumāri kuladhāraḥ</td>
</tr>
<tr>
<td>vajjra-hastā ca vidyā</td>
<td>bajjra-kasata sha makābiniyā tata</td>
<td>vajjra-hastā ca voidaiy (l. 38)</td>
</tr>
<tr>
<td>kāmāca-mālākā • kusumbhā-</td>
<td>kenshana-marika kusoonba-</td>
<td>kācanau-mālīkā kusumā-</td>
</tr>
<tr>
<td>ratana</td>
<td>ratana</td>
<td>rahaṇa vavi cāvī Vairācana-</td>
</tr>
<tr>
<td>Vairācana-</td>
<td>seiba Beiroshana-</td>
<td>vajjra-ūṣṇīṣa kīrttā ca vajjra-bhāmā-</td>
</tr>
<tr>
<td>kuryārūṣṇīṣa vajjrambhamā-</td>
<td>kūrushnisha bijyarinbhamā-</td>
<td>ṇā lā ca</td>
</tr>
<tr>
<td>ṇā ca</td>
<td>nā sha</td>
<td>vajjra-kanaka-prraḥā</td>
</tr>
<tr>
<td>vajjra-kanaka-prraḥā</td>
<td>bajjra-kanaka-paraba</td>
<td>vajjra-kanaka-prraḥā</td>
</tr>
<tr>
<td>lauvanā vajjra-tundī ca</td>
<td>roshana bajjra-tonji sha</td>
<td>lācanā vajjra-utundī ca</td>
</tr>
<tr>
<td>svetā ca kamalākṣā</td>
<td>shibētā sha kamarakāsha</td>
<td>śaintā ca kamalākṣā</td>
</tr>
<tr>
<td>śāṣi-prraḥā</td>
<td>(the remainder not supplied)</td>
<td>śaṣi-prraḥā</td>
</tr>
<tr>
<td>Ity ete mundra-ganā</td>
<td>Intya attai mūkrä-γūṇa</td>
<td>Šnty attai mūdra-γūṇa</td>
</tr>
<tr>
<td>sarve rakṣāṁ kurvanīti</td>
<td>sarve rakṣa kūrventu II</td>
<td>sarve rakṣa kūrventu II</td>
</tr>
<tr>
<td>mama Kumāra-bhadṛasya II</td>
<td>Oṁ rīṣi-gana-prrasaṣṭās</td>
<td>Āma raṣa-gana-prrāsastāyas</td>
</tr>
<tr>
<td>tathāgat-ōṣṇīṣa</td>
<td>tathāgatauṣṇīṣa II Sādhāntapatattai</td>
<td>tathāgatauṣṇīṣa II Sādhāntapatattai</td>
</tr>
<tr>
<td>hūṁ trūṁ jambhana</td>
<td>hūṁ trūṁ jambhana</td>
<td>hūṁ drū jambana-kara</td>
</tr>
<tr>
<td>hūṁ trūṁ stambhana</td>
<td>hūṁ trūṁ stambhana</td>
<td>hūṁ drū stambana-kara</td>
</tr>
<tr>
<td>hūṁ trūṁ para-vidyā-sambhakṣaṇa-kara</td>
<td>hūṁ trūṁ sarva-dūṣṭanāṁ stambhana-kara</td>
<td>hūṁ drū mohana-kara</td>
</tr>
<tr>
<td>hūṁ trūṁ sarva-yakṣa-rākṣasa-grahāṇāṁ vi-</td>
<td>hūṁ trūṁ sarva-duṣṭanām stambhana-kara</td>
<td>hūṁ drū mahāvaidyā-sabaksana-</td>
</tr>
<tr>
<td></td>
<td></td>
<td>kara hūṁ drū aṣṭāvīṣatta-naksadṛṇā</td>
</tr>
<tr>
<td></td>
<td></td>
<td>prasādahana-kari hūṁ drū cattura-śatāmā</td>
</tr>
<tr>
<td></td>
<td></td>
<td>naksadṛṇām prasādahana-kari</td>
</tr>
<tr>
<td></td>
<td></td>
<td>hūṁ drū cattura-śatāmān</td>
</tr>
<tr>
<td></td>
<td></td>
<td>grahāṇā vai[dhvasana-kari]</td>
</tr>
</tbody>
</table>
Turkestani texts are practically identical with the text of our fragment, while the Nepalese text shows considerable differences and expansions.

**Eastern Turkestani Gigantic Roll.**

<table>
<thead>
<tr>
<th>Line</th>
<th>Text</th>
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</table>

**Nepalese. RAS., No. 77.**

<table>
<thead>
<tr>
<th>Line</th>
<th>Text</th>
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</thead>
</table>

12. ŚATAPAÑCĀŚATIKA STOTRA

Hoernle MS., 149 17; Stein MSS., Ch. vii. 601 B\textsuperscript{1}-3, Khora 005 b.

These five folios contain portions of the same work, the Śatapāñcāśatika 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 pothūs. 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 Śatapāñcāśatika 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 ślokas, 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 Mahāyāna and Hinayāna Schools. . . . . After one is able to recite them, one proceeds to learn other Sūtras. . . . . 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 Nālanda, where he spent ten years (A.D. 675–685; \textit{ibid.}, p. xxxiii), I-tsing tells us (\textit{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 Nālanda, I-tsing translated the celebrated 'Hymn of 150 verses' into Chinese, and transmitted his translation to his friends in China (\textit{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 Tripiṭaka', 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 Taranātha's
Taranātha agrees with I-tsing in the latter's high estimate of the excellence and popularity of Mātricheṭa's religious poems. He says (ibid., p. 91) that Mātricheṭa'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 ślokas'.

Tibetan tradition, however, is not altogether consistent with respect to the authorship of the Śatapañcāśatika Stotra. In the colophon to the Tibetan translation, the composition of that hymn is ascribed to Āśvaghōsa (Ind. Ant., vol. xxxii, p. 349, Journal RAS., 1911, p. 763), while in the colophon to the translation of the Miśraka 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 Mātricheṭa (Ind. Ant., vol. xxxii, pp. 347, 349). The discrepancy can be harmonized only by the hypothesis of the identity of Mātricheṭa with Āśvaghōsa. This hypothesis is discussed for and against by Prof. Sylvain Lévi (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.). Taranātha 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: Mātricheṭa (pp. 156–8), Nāgārjuna (pp. 158–64), and Āśvaghōsa (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 Mātricheṭa and Āśvaghōsa cannot have been the same person.

If the identity could be accepted, it would supply some indication of the date of Mātricheṭa. For Āśvaghōsa 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 Vīrama Era. On the other hand, if Taranātha, in this particular, may be trusted, Mātricheṭa was a contemporary of Chandragupta's son, King Bindusāra (297–273 B.C.), and of his minister Chānaka (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 Dignāga, in the sixth century A.D., in the production of the above-mentioned Miśraka Stotra; and by the translation of the Śatapañcāśatika Stotra by I-tsing in
MISCELLANEOUS FRAGMENTS

A.D. 675–685. It seems probable, however, that Mātrīcheṭa 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-ṣing speaks of ‘many commentators’ and ‘imitators’. Among the latter he may have reckoned Dignāga’s additions in the Miśaka Stotra. These additions are noticed also by Tārānātha (loc. cit., p. 141), who mentions also a commentary by Nandapirya, who is said to have lived after Dignāga (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 Śatapāñcāśātika 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 Śatapāñcāśātika Stotra, preserved in the present five fragments, are the following:

(1) Verses 23–38, in the Hoernle MS., No. 149\(\frac{3}{17}\).
(2) ,, 48–74, in the Stein MSS., Ch. vii, 001 B\(1^{1,2}\).
(3) ,, 117–131, in the Stein MS., Ch. vii, 001 B\(3\).
(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 pothī of the hymn, therefore, the thirteenth, or last, section must have commenced with the 137th verse.

No. 1. Hoernle MS., No. 149\(\frac{3}{17}\) (Plate IV, No. 2, Obverse).

This fragment, at its extreme point, measures 290 \(\times\) 78 mm. (or 11\(\frac{1}{2}\) \(\times\) 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 śloka 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-
plete line would have been from 48 to 50. There are, however, also minor defects on
the left side entailing the loss of the folio-number, and along the lower edge of the
fragment. The missing portions of the text are conjecturally supplied, in smaller
italic type, almost entirely from the suggestions kindly supplied by Dr. Thomas, on
the basis of his reading of the Tibetan version in the Tanjur. Including these comple-
ments the text, which comprises verses 23–38 of the hymn, runs as follows:—

Obverse.

1 ṭhate nāṃva nāṃnugṛnḥatī tat sukham, praṇītam api sad-vṛṭta ya
   2 23 Viṃśīrāt sāra(m e) rāpi nirdosam manas
   3 aḥṛtam, kṣaṇe
   4 2 [s-ū]ktam [d]juroktam tu viśavat parivarjītam, 24 Krīnātā ratna-
   5 sārajñāḥ prāṇāir api su-bhāṣītām, paraśkramyata bodhy-arthaṁ tāsu
   6 tāsu hi jāti
   7 3 25 Iti tribhir asaṁkhya-yair evam udyānātā tvaya • vyava-
   8 sāya-dvīṭiyena prāptam pa(wu)m anuttaram, 26 Anirṣyitvā prakr-
   9 āstuvah samabhivyaktir guṇānām na phale
   10 4 ṣtu 26 Hetuṣ(u) samabhivyaktir guṇānām na phale
   11 5 ṣtu te • tena samyak-pratipadā tvayi niṣṭham gu{(tā) gunā 2 28 Tathā
   12 4 ātmask prokramaṁ [n]itas tvaya su-caritair yaṅtha • utpādakāni punyā-
   13 nāṁ eva pā
   15 guṇā bhadrāmanovena parāṁ Siddhiṁ tvam aghataḥ 30 Tathā sarva-
   16 prakāraṇa

1 The whole passage would conjecturally run tvat-same bādhate nāṅva.
2 Read paraiḥ, sadṛṣaiḥ, gataḥ, guṇāḥ, viśodhitāḥ, āmbhasaḥ. In this fragment the
   visarga is invariably omitted, except in v. 25, sārajñāḥ, where it is wrong.
3 Read sārajñā, vocative, for sārajñāḥ, nominative.
4 Or udyacchātāḥ; but read udyacchātā; the letters y and oh are very similar. See
   Note on p. 20, and footnote 3 on p. 29.
5 Read dvitiyena, and rev. 1. 6 malinatvam.
6 Read oḍḍhṛtā.
7 The reading is conjectural. The original has tena with a trace of a preceding long
   vowel, ō or ō or o. The Tibetan version, examined by Dr. Thomas, indicates for the lacuna
   a word in the vocative case (O good-principled-one); but the only possible Sanskrit
   vocative is one ending in o, by sandhi for as, and such a sandhi necessitates the correction
   of tena into nena (for anena). Even so, the result is not quite satisfactory.
Reverse.

1 doṣesu prahr̄tasya tvayā yathā[śaṁ ā]ta-samāvete vāsasāpi na šesiśa 31 Tathā samabhṛtya sambhṛtya tvayā hy atmanī sāmeitya • gunāḥ sādhrayam a-

2 bhavetaya sūrya-vastu lauki-kam, 33 Advay-

3 dvīnaṁ agamyānam dhruvānām anivartināṁ, anuttaraṇāṁ kā tarhi gunāmānaṁ 3 upa(m) bhavet, 34 Maśi-malam invāttamaṁ

4 gāmbhiryam lavaṇ-āṁbhasa. 2 yadā te buddhi-gāmbhiryam agādhāpāram ikṣyate 35 Sūrīśa-pakṣa-pūrṇaṁ nīkṣepe prthivī-sthiratā bhavet,

5 (a) kāme sarva-dharmāṇāṁ tvat-sthairye 'bhimukhiṅkte 36 Ajñāna-timira-ghanasya jñān-ālokasya te muṇe • pratispardhitum ākāṅkṣi sūrya eva

6 na sidhyo[(t)] 37 Malinatvam 5 evāyānti śāraṁ-candr-āmbar-āṁbha-sāṁ, na ca vāg-b[u]d(ḥ)i-dehānāṁ sūddhim prakṛtayaḥ 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 prose comma, and in the transcripts it is represented as such. As a rule, the single dot, or prose comma, is used to indicate the end of a half-verse (in poetry) or a half-clause (in prose, as in the Pravarana Sūtra, obv. l. 1, p. 38, and in the Suka Sūtra, 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 Catuhsātaka Stotra, p. 77). In the transcripts it is represented by two dots, or two prose commas, or a bar, as the case may be. Both signs—single dot (prose comma) and double dot (bar)—are regularly omitted, if they would come to stand after a visarga or after a virāma. A few very rare exceptions do occur; e.g. in the Vinaya Text, No. 149,5, rev. l. 2

8 Read dvarāvanam.
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 Sūtra, rev. l. 2 (parivaritāḥ, p. 38), and Pl. II, 2.
11 The virāma itself has the shape of a prose comma, on which see footnote 1 on p. 5.
(p. 13), we have a prone comma written immediately after the visarga of saṅgītiḥ; 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 virāma: 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 Catuḥśatāka 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 tvayā 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 Catuḥśatāka Stotra (p. 83) and of the Pravāraṇa Sūtra (pp. 38–9) it is invariably omitted. In the fragments, Ch. vii, 001 B 1–3 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 Pravāraṇa and Śūka Sūtras (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 Pravāraṇa Sūtra, obv. l. 2 (p. 38), or of a chapter, as in the Catuḥśatāka 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 Pravāraṇa Sūtra, 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.**

[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.

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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 recalling 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, 801 B12.

These are two nearly complete folios of the same pothi, 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 1/2 and 2 1/4 inches) respectively, has broken away, their extant length being about 328 and 313 mm. (or 12 1/4 and 12 inches) respectively. Their breadth is complete, about 88 mm. (or 3 1/4 inches). The string-hole is at 95 mm. (or 3 5/8") from the left edge, within a blank square of 45 mm. (or 1 1/4"). 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 Lobbek (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 z, cf. kapī-kaccha, kaiqīva, &c.), and bhandila or bhandīla, 'small buffoon' (dim. of bhandāla). Compare the similar implication, in the name mimosa, to the movements of the leaves as mimicking 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 pothi, 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 Vajracchedikā MS., Ch. 00275 (see Plate V, fol. 1a). 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 Vajracchedikā 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 Aṣṭasāhasrikā Prajñāpāramitā, 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 pothi.

From the fact that the text is written in śloka 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 Vallée 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:—

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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 anusvāra (footnote 3), or in somya for saumya, kālī for kālā, &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 cetasa. 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 superimposed folio, as in fol. 6, rev. ll. 3, 4, left edge. On the system of interpunction see the Note on p. 62.
1 (t)ghā-ānumayāṁ prati yatya te cetaso 'nyatva tasya te ka statir bhavet. 48 Gunesv api na saṅgo 'sti (d)hīto na guṇa-
2 (v)atsu pi aho te suprasamasya tvasya pariśuddhata 49 Indriyānāṁ prasādena nitya-kālāṁ api yinā ce-
3 (to na)tyāṁ prasamāṁ te pratyakṣam eva drṣyate 50 Ābālebhyāḥ prasiddhyante mati-smṛti-viśuddhaya uttama-
4 (bhā)va-piśumāṁ suvyāhṛta-suceṣṭitaṁ 51 Upaśāntaṁ ca kāntaṁ ca diptam apratīghāti ca nibhir āte sva-śriyā
de
5 (ce)dasāṁ rupam katham eva māksipet. 52 Yenaṁ sataśo drṣṭaṁ yo 'pi tat pūrvam iksate rupam prīṇati te caksuḥ samāṁ tad abhanyor idam.
6 53 Åsقة(naṅka)-bhāvād dhī somya-bhāvāc ca te vapaḥ dārśane

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Reverse.

1 x(guṇā sthi)[tāh, xxxxxx o - - - ](stavā)[xxxx o ](rupaya 5)[5 kveān](yat-
2 [rte rū]pāt tavāpañvāsmal lakṣaṇa-vyañjan-ojvalat. 56 Dhanyam asmāti ti rūpaṁ vadaṭāvāśrītaṁ guṇā su-vinyastā
3 (vayam api) pratyāhur iva tad-guṇāḥ 57 Sarvam evaśāseṇa klesair baddham idāṁ jagat tvāṁ ja(ga)kleśa-moksā-
4 (rthe yataḥ) karunāya ciram 58 Kan nu prathamato vande tvāṁ mahā-karunām uta yavāṅvaṁ api dosā-

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2 Complement pratiyogh. 3 Read 'nyatvam, tvāṁ, evaṁ, vākyam, chlakṣyam.
4 Read kā stutir. 5 Read tvāṁ api. 6 Read balasya.
7 Read rūpaṁ. 8 Read savānya.
9 This half-verse is very puzzling. It is short by four syllables. After pritiṁ 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 miss 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 that translation was made.
10 Read ojvalat, and te, and āśrītāṁ, a mixed Sanskrit form [Dr. Thomas].
11 Read eva.
12 Read evaṁsaṁa.
13 Dr. Thomas suggests dhṛta; the original is badly smirched, but there appears to be a trace of ya.
5 (jūnas) tvām samsāre dhṛtaḥ ciram, 59 Viveka-sukha-sātmasyasya yad ākīrnasya te gatāh kalāḥ labdha-prasāraya bahu karunāḥ
6 (yā ma)tam, 60 Śāndād aranyād grām-āntam tvām hi nāga iva hradat, viney-ārtham karunāya vidyayēva dhṛtaḥ punah 61

Fol. 7. Obverse.

1 Param-opāsaṃ-sthoḥ (pi a) karunā-paravattayā karitas tvam pādaṁ nātha kuśilava-kalāsv api 62 Rddhiś ca sīmha-nā
dā yā svu-gun-ōdbhāvānās ca yāh vānt-ēch-ōpavicārasya kārunya-nikaśaḥ sa te 63 Parāth-ālkaśuto bhadṛā svārthe
3 (dhyāya)ya-niṣṭhurā 19 tvayy-eva kevalaṁ nātha karunā 20 bhavet, 64 Tatha hi kṛtvā badhā balidāna-
m ieva kvacit, parepām 22 artha-śiddhy-ārtham tvām viśṣiptavati disāh
65 Tvas-icchayāśiva tu vyaktam
5 vartate ta(th)ā hi bāḍhaman api tvā sa[ṃ]parāḍhyate 66 Supadāni mahārthāni tathāyāni ma[ṃ]dhurāni ca ganḍh-
6 rārtha-sphuṭār[th][n]i [sa](m)a[sa]-vyāsavan[ṭ]i ca 67 Kasya na syād upa[śru]ṭya vākyāny evaś-viḍhāni te uvat-paripan
dhakasyād-

Reverse.

1 pi sarvasaṃ iti niścayam, 68 Prā[yo na] madhuraṁ sarvaṁ [svādu tu] kīnGa id anyatha 21 vākyātvā 3 tav[ārtha-siddhes tu sarva-
2 m c[vā] (su)[bhā]sitaṃ, 69 Yac chlakṣṇa 3 (yac ca) paruṣām yad va tud-ubhay-āvītaṁ, sarvaṁ eva[kha]rasatāṁ vicīrya
3 yāti te vacaḥ 70 Aho supariśuddhānāṁ karmaṇāṁ naipuṇyaṁ param, yair idam vākya-vatnānāṁ sa-

14 Read kālā, and prasārayā. Dr. Thomas suggests prasārayā which, though more suitable, offends the metre.
15 Read sāntād.
16 Akṛtaḥ is Dr. Thomas's suggestion, as it renders the Tibetan draṅs better than āgataḥ.
17 The mark of division is misplaced; it should come after paravattayā.
18 Read kārītas, and ścidbhāvaṇaṁ.
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 kūrṇa-karunāḥ.
21 Read taθā, and rev. l. 1, anyatha
22 Read pareșām.
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) infancies 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.

[Reverse] Verse 56. Where else should this quality of being a Tathāgata 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 vākyām.
25 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.
qualities possessed (by it): 'We too are well placed', so reply, as it were, those qualities.

Verse 58. The whole world, without any distinction at all, is caught in troubles: thou, for the sake of relieving the troubles of the world, wast stirred with pity so long.

Verse 59. How should I not, first of all, praise thee, the very embodiment of great Compassion, by which thou, knowing its ills, hast been detained in mundane existence so long?

Verse 60. (The fact) that the times of thee to whom the comfort of isolation is natural were spent in the midst of a crowded world, was highly esteemed by thee, the (embodiment of) Compassion, as an opportunity for its wide manifestation.

Verse 61. For from the peaceful forest to the border of a village thou wast drawn, like a Naga from the lake, for the sake of being trained by Compassion, as it were by science.

[Fol. 7. Obverse] Verse 62. Though dwelling in supreme peace, yet through obedience to (the call of) pity thou wast made to set foot, oh Lord, indeed in the arts of an actor.

Verse 63. Magical power, and lion’s roars which are the proclamations of one’s own qualities, these were, in the case of thee who hadst eschewed the seductions of desire, the touchstone of compassion.

Verse 64. Solely in the interest of others favourable, in one’s own interest hard of disposition: in thy case indeed alone, oh Lord, compassion might become its opposite.

Verse 65. For thus, making thee in many ways, as it were, an offering somewhere or other, in order to secure the interest of others, she (i.e. Compassion) cast thee out to the four winds.

Verse 66. But indeed to thy own desire she is distinctly (in this matter conforming?); for thus, even though she is always harassing thee, she does not offend thee.

Verse 67. Good words, of great import, truthful, and sweet, of meaning profound and yet clear; (spoken) with conciseness as well as with details;

Verse 68. To whom, having heard such words of thine, even if he were thy adversary, would there not be the certainty that thou art all-knowing?

[Reverse] Verse 69. On the whole not all is sweet; but some sweet is otherwise: thy speech, on account of accomplishing its object, is, all of it indeed, well said.28

28 The Tibetan translation, as rendered to me by Dr. Thomas, says: 'On the whole not all is sweet; some sweet is fictitious; all thy words, though in sense successful, are well
MISCELLANEOUS FRAGMENTS

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, 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.

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

No. 3. Stein MS., Ch. VII, 001 B^3.

This is practically a complete folio of the same pothi to which the preceding Stein MSS. VII, 001 B^1-2, belong. The full size of the pothi is thus shown to be $363 \times 88$ mm. (or $14\frac{3}{8} \times 3\frac{1}{2}$ inches). The left margin has suffered slight damage, which has caused the loss of the folio-number. Of the text, which comprises verses 117–131, a preliminary, annotated reading, together with a reduced facsimile, was published by Professor de la Vallée 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 Vallée Poussin as arthasiddhyāpi. 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 svādhu might be madhu. Cf. W.GIL., vol. ii, pp. 50, 57–8; M.N. i. 395, sūtra 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 Vinatā, 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 Vallée Poussin's alternative reading madhyāhnāyate is correct; and therefore pi was missing in the original.

32 Reference to the Vedic myth of the mutilation and destruction of the demon Vṛtra by Indu, or Śakra.

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

1. \(\text{mā mā}^2 \) kṣunyāḥ supṭ[o] gokanṭakesv api \(\approx 117\) Prā(jy-)\n
   ākṣepā vr̥tā\(^3\) sevā viśa\(^1\)-bhās-āntaraṁ kṛtam, nātha vai(ne) \(\text{yau-vātsalayat}^5 \) pra-\n
2. bhunzāpi\(^6\) satā tvāya \(\approx 118\) Prabhūtvam api te nātha sadā nāt-

   mani vidyate \(\text{vaktavya} \) iva svavair hi svairam svārthe niyuṣjyo 100-\n
3. 10-9 Yena\(^6\) kenacid eva tvām yatra tathā yathā \(\text{codos} \) svām \n
   pratipadaṁ kalyāṇim nātivartase \(\approx 120\) Nāpākāra-pa\(^7\)re \n
4. 'py evam\(^6\) upakāra-paro janaḥ apakāra-parc 'pi tvam upakāra-paro \n
   yathā \(\approx 121\) Ahit-āvāhite \(\text{satru tvām} \) hit-āvahi-\n
5. tāḥ\(^6\) suhr, doṣ-ādvesaṇa\(^8\)-nitye 'pi guṇ-ānvesaṇa-tatparah \(\approx 122\) Yato \n
   nimantranam te 'bhūt sa-viṣan sa-hutāśanam, tatrābhūd abhisam-\n
6. yūnaṁ sa-dayaṁ s-āmṛtaṁ ca te \(\approx 123\) Ākroṣṭhaṁ\(^9\) jītāṁ kṣāntyā \n
   drugdhaṁ svastyaṁyanena ca \(\text{satyena cāpavaktāras tvayā maittryā} \) \n
   jīghaṁsava\(^9\)\n
Reverse.

1. 100-20\(^6\)-4 Anād[\(\text{gy}]k[\(\text{y}]la-prahatā bahvyah \(\text{prakṛtayo} \) nṛṇām, tvayā \n
   vibhāt\(^10\)-āpāyāḥ kṣaṇena parivartitā(ā) \(\approx 125\) Yat-soratyaṁ\(^10\)-ga-\n
2. tās tikṣṇāḥ\(^6\) kadariyās ca vadamnutām, krūrāḥ pesalatāṁ yātās tat tav-\n
   ṭopāya\(^11\)-kausalam, \(\approx 126\) Indriy-ōpāsamo nanto\(^12\) māna-stabdhe ca \n
3. [na]liḥ\(^6\) kṣaṁtvaṁ c-Åṅgulīmālaṁ\(^13\) kan na vismayam ānayet, \(\approx 127\) \n
   Bahavas tṛṇa-saẏvaṁ hitvā saẏyaṁ hiraṁṇa-re\(^14\)

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\(^2\) The apparent syllables mā mā are blurred; and the second mā stands below the line.

\(^3\) Read kṛte.

\(^4\) Possibly read vēṣa.

\(^5\) Read vātsalyat.

\(^6\) The two or three initial syllables are partially washed out.

\(^7\) Read āvāhite.

\(^8\) Read ānvesañā.

\(^9\) Read ākroṣṭāro, and jīghaṁsavaḥ.

\(^10\) Read vibhāvītā, sauratyāṁ.

\(^11\) The syllable vō is a correction secunda manu.

\(^12\) Read nande. In the words yāpāsam(ō) na(n̄t̄o) (mā)nas(t)ab(dhe), all the bracketed letters are written secunda manu. The original writing seems to have been yāpasaṁe.

\(^13\) Read āṅgulimāle.

\(^14\) Read hirayma, and l. 1 noktam, without the superfluous anusvāra.
4 yā[ḥ] ubeśate. sukham dhīrās tṛptā dharma-rasasya te a 128
Prṣṭenāpi tvacin nōktānm upētyāpi kṛtā kathā - tarṣayitvā. 15
5 vace[ḥ] (r)iktām kāl-āsaya-vidā tvayā a 129 Purvām dāna-kathā
dyābhiś cetasya utpādy āsausthavam, tato dharmo gata-male
vestre a 18 raṅga a 19 i[vad-]
6 hitāh [100-30 a Na kopa[ṭ]a[ṭ]a śākyo[ṛ]i yena na vyāyati
trayā a ghorāt sansārā-pātalād uddhartu 21 kṛpaṇam jagat, 131
Bahūni bah[ṛ]

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
transgressest 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 ubeśate, and kvaśin, and tarṣayitvā.
16 The complement vace riktām is a mere conjecture, ad sensum. The Tibetan, teste
Dr. Thomas, gives no assistance. The two syllables riktām are faintly legible.
17 One expects the masculine dēnakathādyāś; the feminine is apparently taken from
kathā.
18 Read vaṣṭre.
19 The original seems to have rāṅga; but the vowel ā, if it is not a mere smudge, is
written secunda manu, and apparently crossed out.
20 The complement dhītaḥ is Dr. Thomas’s suggestion.
21 Read uddhartam.
22 On gokaṇṭaka 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 Pāli Dictionary, explains it by ‘spoilt with sharp clods
(thorns?) risen up from places trodden by the hoofs of cattle’. See also Divyāvadāna,
p. 19, l. 19, and p. 704.
23 The Sanskrit text of the Tibetan translation apparently reads veṣa, clothes. Our
text has viṣa, 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 kindliness 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, deprived 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 kindliness, 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 Angulimāla; 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 x 45 mm. (or 4 3/4 x 1 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 1/8 inches) off the left edge, within a blank square of about 30 mm. (or 1 1/8 inches). The left margin is damaged, rendering illegible the folio-number, which however appears to have stood on the

24 Angulimāla, 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 Aṅgulimāliya Sūtra, No. 86 in the Majjhima Nikāya, vol. ii, p. 97, relates the story of his conversion by Buddha. See also Mahāvagga, 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 Davi'd's Psalms of the Early Buddhists, vol. ii, p. 318. The Aṅgulimāliya Sūtra 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 × 1 1/2 inches). It must have belonged to a fine small-sized pothi. The text consists of the remnants of five verses of the Śatapāñcāṣatika 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 Vallée Poussin in the Journal of the Royal Asiatic Society for 1911, p. 769. That fragment had been published originally by Professor Sylvain Lévi, 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. Lévi as due to the fact that the Śatapāñcāṣatika 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 pothi 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 Vallée Poussin, shown in smaller italics, the text of the Khora fragment runs as follows:—

Obverse.

1 ̄x̄duśkara-kāritvā x̄m̄ma ̄x̄̄x̄̄x̄ 10 Pārdrtham eva me dharmarāpa-
2 kāyāv ivi 1  O tvayā duskuha kāya lokāya nirvānam upada-
3 rśitam 2 11 Tathā hi satsu samgama mya dharma-kāyam aśeṣatāḥ
tilāśo rāpa-

Reverse.

1 kāyaṭi ca hitvāśi parinirvṛtāḥ 10 — 2 Aho nītir aho sthānām aho rūpam a-
2 ho gunaḥ O na nāma Buddha-dhārmānām asti kaścid arjumayaḥ
3 13 Upakāriṇi cākṣuse śānta-vāk-kāya-karmaṇī 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 Nirvāṇa 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-kūrīva; the others are too faint and sand-worn to be identified. According to Professor S. Lévi, the Tibetan version of the extant portion reads dkaḥ spyaṅ yal bar ma dor ro, which he renders ‘il n’écarte pas en les diminuant les actes difficiles à faire’.

Verse 11. Duṣkara, ‘apathetic,’ in the Tibetan version yid ches dkaḥ or ‘qui croit difficilement’ (S. Lévi), occurs in the Divyāvadāna, p. 7, l. 29, and signifies ‘one whose attention it is difficult to rouse’, ‘who is slow to believe’, from v/kuk, ‘mirationem movere’ (Westergaard’s Radies L. S.).

Verse 12. The text of the Pelliot fragment has saṅkrāmya for the reading saṅgamyā 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 Lévi, the Tibetan version has bṣags, which presupposes an original Sanskrit bhītvā (i.e. bhīttvā), breaking up, dispersing.

Verse 14. Cākṣusa, comely, corresponds to the Tibetan bītā na sdug, ‘charmant à voir’, and might be rendered by the obsolete English ‘eyeeful’.

13. CATUḤŚATAKA STOTRA

Stein MS., Khora 005 a; Hoernle MSS., No. 149½ and 149½ (Plates III, Nos. 3, 4, and XIX, No. 1).

As already stated in the introductory remarks on the Śatapāṇcāśatika Stotra, the Catuḥśataka, or Hymn of 400 verses, is the second of the two famous hymns of Mātricheta. 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 Mātricheta in the Indian Antiquary, vol. xxxii, pp. 345 ff., and four chapters of which have been published by him, ibid., vol. xxxiv,
In that translation the hymn is called Varanāraka-varnana Stotra, or 'Hymn of Praise of the Worthy of Praise'. This name, in the slightly altered form Varanāraka-varna, occurs in the third line of the reverse of the two fragments Nos. 2, 3 (pp. 81, 83). The Tibetan historian Tūrānātha, when speaking, in his History of Buddhism (Schiefner's transl., p. 91), of Mātrīcheṭa'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 Mātrīcheṭa; and ibid., p. 83, he refers to a commentary on the hymn of 400 verses written by the Āchārya Chandrakirti, whom he apparently identifies with Chandrakirti, the contemporary and rival of Chandragomin (p. 137) in the earlier half of the sixth century (JRAS., 1909, p. 144).

Like the Śatapāñcāśatika, the Catuḥṣataka 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. 149½, 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. 149½, 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. II. 4 and 5 (p. 83), supplies the final colophon of the whole hymn. It is there named Catuḥṣatakaṁ (scl. slotram), or the 400-versed hymn, and is described as a kṛti, or art-work, of the Āchārya Māṭrīceta. 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 Māṭrīceta. 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 Baī. They obviously belong to two, if not three, different pothi. 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 ¾ inch) makes that conclusion rather doubtful.
CATUHŚATAKA STOTRA

The three fragments are written in the slanting type of the Gupta script. It is worth noting in this connexion that all the fragments of the Śatapāñciśatikā Stotra likewise are written in Slanting Gupta characters. That type of the Gupta script prevailed in the northern portion of Eastern Turkestan. So far as known at present, no fragment of either hymn has been discovered written in either of the types (upright and cursive) of Gupta current in its southern portion. Such fragments may yet come to light; but in the meantime the available evidence points to the popularity of the Mātrichetā hymns, at least in their original Sanskrit version, having been restricted to the northern Buddhist settlements.

The portions of the Catuḥśataka Stotra, preserved in the three fragments, accordingly are the following:—

(1) Verses 1–11 of the first chapter, in Stein MS., Khora 005 a.
(2) Verses 32–40 of the sixth chapter,
Verses 1 and 2 of the seventh chapter, in Hoernle MS., No. 149₹. 
(4) Verses 6–15 of the twelfth chapter, in Hoernle MS., No. 149₹.

No. 1. Stein MS., Khora 005 a (Plate XIX, No. 1, Obverse).

This fragment measures 238 × 72 mm. (or 9\frac{3}{4} × 2\frac{3}{4} inches), portions being broken off at either end of the folio. Seeing that the fracture at the left side took place at the string-hole, and allowing for the vacant space around that hole, it follows that, as the text is written in ślokas of 32 aksaras, about 8 aksaras are missing at either end, or, as about 3 aksaras go to the inch, that between 64 and 77 mm. (or 2\frac{3}{4} and 3 inches) of the folio at either end, or a total of about 128–154 mm. (or 5–6 inches) are broken off. In its original state, therefore, the folio must have measured about 380 mm. (or 15 inches). The folio-number is lost; but the occurrence of the number 100 in the first line of the obverse side seems to indicate that the folio belonged to a larger pothi containing a collection of stotras (see Note 1, p. 78). The upper and lower margins of the folio are badly damaged, causing one of the five lines of writing, viz. the last on the obverse and the first on the reverse side, to be almost wholly illegible. Otherwise, the writing, which is in the Slanting Gupta character, though in some places a little sand-rubbed, is very fairly legible.

The text, with conjectural complements\(^1\) printed in smaller italic type, reads as follows:—

Obverse.

1 śxxxxxxxxx|ṁ prayātu citto jagati x(dhayu)x(matih) n 100 (śloka) n Prasāda-pratibh-ödbhavo nāma buddhaḥ stotram xxxxxxx

\(^1\) Suggested by Dr. Thomas, on the basis of the Tibetan version.
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 pothi, from which our fragmentary folio is derived. Its colophon gives its name as Prasādha-prātipāda-udbhava, or 'Rise of the Splendour of Graciousness', and describes it as a Buddhā-dvadra; 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 Mātricheta in the pothi, it seems probable that it likewise was a composition of that poet. Among his works, however, as enumerated by

NOTES.

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 interpunctuation bar.
4 so used emphatically, with the omission of aham; for so'ham.
5 For tame-anupaneyo, similar to teṣāditya-bāndhavaṁ in rev. 1. 4, p. 39.
6 Here the usual cassura, 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 Prasāda-pratibhodbhava. At the same time it is also noticeable that the list does not contain the Śatapāṭhaśāṭika and Catuḥśatāka or ‘150-versed’ and ‘400-versed’ hymns, and that the Varanārha-varṇana (ibid., p. 346) is described as bhagavato Buddhāsya stotra-traya, or ‘three hymns in praise of the blessed Buddha’. This can only mean that the Varanārha-varṇana was the name of a collection of three separate hymns, and the conclusion is supported by the fact that in the third fragment (rev. l. 3, 4, p. 83) the Catuḥśatāka or 400-versed hymn is apparently indicated as a component part of the Varanārha-varṇana hymn. It may be suggested that the three hymns which constituted the Varanārha-varṇana 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 Prasāda-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 fall verse. The second is that the bar is used almost invariably to mark also the end of a pāda, or quarter-verse. There are only two exceptions, (1) at the end of the first pāda, in verse 1, obv. l. 2, after anabhijñena; and (2) at the end of the third pāda, in verse 10, rev. l. 4, after dharmāṁ. A third exception, naturally caused by the absence of caesura, occurs in rev. l. 5, chidṛṇākūṭām. 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 tva mārabhya for tva mārabhya; rev. l. 4, gatai stato for gatai stato. Similarly in rev. l. 3, tvā maṁ vāpaneyo, we have the bar in the anomalous contraction tvāvāpaneyo.

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) approach this cleansing; approaching thee, O Muni, as the holy bathing ghāṭ 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.

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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.
Verse 8. Since none is equal to thee, of a superior what need to speak? Even inferiority by a slight difference from thee there is none.

Verse 9. So then, with whom can I compare thee? Incomparable art thou, O Guide. O thou who has left behind the possibility of comparison, to thee, the Incomparable, hail!

Verse 10. Hence, though other individuals may have won the same liberation, (yet) by reason of thy unequalled Buddha-conditions, the distance (between thee and them) is altogether great.

Verse 11. If merely by reason of similarity in void there be (thought to be) no superiority, one might (as well) compare a minute hair-cavity to the heaven's vault.

Verse 12. The incomputable who can compute? [Remainder lost.]

No. 2. Hoernle MS., No. 149½ (Plate III, No. 3, Obverse).

This fragment measures 165 x 82 mm. (or 6½ x 3½ inches). A large portion of the folio, about two-thirds, is missing on the left side, carrying with it the folio-number. The writing; five lines on each page, is in Slanting Gupta characters, very well done and well preserved. The extant lines comprise 15–18 akṣaras. As the text is written in ślokas of 32 akṣaras each, it can easily be calculated that, when complete, there must have been about 42–44 akṣaras on each line; and as on the average three akṣaras go to 25 mm., or an inch, it follows that about 200 mm., or 8 inches are broken off. The folio, in its entire state, accordingly, must have measured about 365 mm., or about 14½ inches.

The text, together with the conjectural complements, reads as follows:

Obverse.

1 1 xxxxxxx - - - tvadvāda-paravādayoh 31 Svarga-narakayor nūvāru, na sudhā-

puṭimuktāyoh 2 vidūram 3 antaraṁ ya-

2 d dhi tvadvād(-paravādayoh 32 xxxxxx - - x xxxxx - - x vāhyātām

antaram tena tvadvāda-paravādayoh

3 33 xxxxxx - - x xxxxx - - x tadvattam-ādhama tvena tadvāda-para-

vādayoh 34 Asampradhāryam e-

9 The play on the words upanayāmi, anupaneyo, and nāyaka in verse 9 is hardly translatable. An attempt to do so has been made with the pun on ṛabhyā and ṛabhaye in verse 2.

1 An attempt has been made by Dr. Thomas and myself to supply conjecturally such portions of the text, outside the fragment, as were more or less readily suggested by the Tibetan literal translation. These are printed in small italic type.

2 Read puṭimuktāyoh.

3 Note the different form of long ū in the syllables pū and dū.
4 evāsti yāvad rimukti-jivayoḥ & tāvad evaṁ teṣāṁ vīra tvadhā-paravadāyaṁ
   yoh 35 Yat pravṛtti-nivṛtyor yat samklēśa-vyavadāna-
5 yoh & tada evāṁ antaraṁ vīra tvadhā-paravadādayoh 36 Tathātvam etad
   evāstii mōṣa-dharmaṁ sa kevala5 kim anyad astu nānātvam

Reverse.
1 tvadhā-paravadādayoh 37 Pumyāya kevalaṁ caśtat tat tu nirodha-kāraṇāṁ
   evam mūtram-aśtu kṣaṇo 'nyā tvadhā-dharmas-vyavadādayoh
2 38 Etena dośa-lipto 'sti viśuddhiṁ tena gacchati & etad evaṁ vṛtāra[∂] nāthā
tvadhā-paravadādayoh 39 Asat-pralā-
3 pa etad dhī kevalaṁ tat subhāśitam ×××× × × tvadhā-paravadādayoh
4 38 Etena dośa-lipto 'sti viśuddhiṁ tena gacchati & etad evaṁ vṛtāra[∂] nāthā
tvadhā-paravadādayoh 39 Asat-pralā-
3 pa etad dhī kevalaṁ tat subhāśitam ×××× × × tvadhā-paravadādayoh
4 38 Etena dośa-lipto 'sti viśuddhiṁ tena gacchati & etad evaṁ vṛtāra[∂] nāthā
tvadhā-paravadādayoh 39 Asat-pralā-
3 pa etad dhī kevalaṁ tat subhāśitam ×××× × × tvadhā-paravadādayoh
4 38 Etena dośa-lipto 'sti viśuddhiṁ tena gacchati & etad evaṁ vṛtāra[∂] nāthā
tvadhā-paravadādayoh 39 Asat-pralā-
3 pa etad dhī kevalaṁ tat subhāśitam ×××× × × tvadhā-paravadādayoh
4 38 Etena dośa-lipto 'sti viśuddhiṁ tena gacchati & etad evaṁ vṛtāra[∂] nāthā
tvadhā-paravadādayoh 39 Asat-pralā-
3 pa etad dhī kevalaṁ tat subhāśitam ×××× × × tvadhā-paravadādayoh
4 38 Etena dośa-lipto 'sti viśuddhiṁ tena gacchati & etad evaṁ vṛtāra[∂] nāthā
tvadhā-paravadādayoh 39 Asat-pralā-
3 pa etad dhī kevalaṁ tat subhāśitam ×××× × × tvadhā-paravadādayoh
4 38 Etena dośa-lipto 'sti viśuddhiṁ tena gacchati & etad evaṁ vṛtāra[∂] nāthā
tvadhā-paravadādayoh 39 Asat-pralā-
3 pa etad dhī kevalaṁ tat subhāśitam ×××× × × tvadhā-paravadādayoh
4 38 Etena dośa-lipto 'sti viśuddhiṁ tena gacchati & etad evaṁ vṛtāra[∂] nāthā
tvadhā-paravadādayoh 39 Asat-pralā-
3 pa etad dhī kevalaṁ tat subhāśitam ×××× × × tvadhā-paravadādayoh
4 38 Etena dośa-lipto 'sti viśuddhiṁ tena gacchati & etad evaṁ vṛtāra[∂] nāthā
tvadhā-paravadādayoh 39 Asat-pralā-
3 pa etad dhī kevalaṁ tat subhāśitam ×××× × × tvadhā-paravadādayoh
4 38 Etena dośa-lipto 'sti viśuddhiṁ tena gacchati & etad evaṁ vṛtāra[∂] nāthā
tvadhā-paravadādayoh 39 Asat-pralā-
3 pa etad dhī kevalaṁ tat subhāśitam ×××× × × tvadhā-paravadādayoh
4 38 Etena dośa-lipto 'sti viśuddhiṁ tena gacchati & etad evaṁ vṛtāra[∂] nāthā
tvadhā-paravadādayoh 39 Asat-pralā-
3 pa etad dhī kevalaṁ tat subhāśitam ×××× × × tvadhā-paravadādayoh
4 38 Etena dośa-lipto 'sti viśuddhiṁ tena gacchati & etad evaṁ vṛtāra[∂] nāthā
tvadhā-paravadādayoh 39 Asat-pralā-
3 pa etad dhī kevalaṁ tat subhāśitam ×××× × × tvadhā-paravadādayoh
4 38 Etena dośa-lipto 'sti viśuddhiṁ tena gacchati & etad evaṁ vṛtāra[∂] nāthā
tvadhā-paravadādayoh 39 Asat-pralā-
3 pa etad dhī kevalaṁ tat subhāśitam ×××× × × tvadhā-paravadādayoh
4 38 Etena dośa-lipto 'sti viśuddhiṁ tena gacchati & etad evaṁ vṛtāra[∂] nāthā
tvadhā-paravadādayoh 39 Asat-pralā-
3 pa etad dhī kevalaṁ tat subhāśitam ×××× × × tvadhā-paravadādayoh
4 38 Etena dośa-lipto 'sti viśuddhiṁ tena gacchati & etad evaṁ vṛtāra[∂] nāthā
tvadhā-paravadādayoh 39 Asat-pralā-
3 pa etad dhī kevalaṁ tat subhāśitam ×××× × × tvadhā-paravadādayoh
4 38 Etena dośa-lipto 'sti viśuddhiṁ tena gacchati & etad evaṁ vṛtāra[∂] nāthā
tvadhā-paravadādayoh 39 Asat-pralā-
3 pa etad dhī kevalaṁ tat subhāśitam ×××× × × tvadhā-paravadādayoh

TRANSLATION.?

[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?

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4 Read nivṛtyor. 5 Read kevalaḥ. 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, therefore, 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;

Verse 2. Conformable and not conformable, of twelve words, (and) two syllables: that, O Sun of the Good Law, is proclaimed as the Sāvitri 8 of the Law.

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No. 3. Hoernle MS., No. 149 5/3 (Plate III, No. 4, Reverse).

The case of this fragment is similar to that of No. 2, No. 149 5/3. The fragment measures 154 × 60 mm. (or 6 × 2 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 akṣaras on each line. The text being in ślokas, and three akṣaras going to 25 mm. (or one inch), it follows that a complete line would comprise about 42–44 akṣaras, and that the folio, when entire, must have measured about 360 mm. or 14 inches.

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8 The original text has "savituddharma", 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 "savitār" (voc. sing.) "dharma", and so I translate. Dr. Thomas prefers to emend savitār (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 dharma-sāvitrī would seem to refer to some formula of the Buddhists. See footnote 2 in the Introduction to the Suttanipāta in Sacred Books of the East, vol. x, p. xiii. The Buddhists took their formula of the Trisāraṇa (Mahāvagga, I, 38, 2, in Vinaya-piṭaka, vol. i, p. 69, buddhaṁ saraṇaṁ gauchaṁ dharmamśaṁ gaṁ saṁghśaṁ saṁ gaṁ) to be the counterpart of the Brahmanist Sāvitrī (or Gāyatrī) which consists of three clauses (trī-pada) and twenty-four syllables (caturvimsadh-akṣara) (SBE., vol. x, p. 75, verse 456). Mātrīcheta, here, seems to describe the Buddhist dharma-sāvitrī as consisting of twelve words (dvādaśa-pada) and two syllables (dvya-akṣara). The phrase 'two syllables' might refer to dharma, but the Buddhist formula in question comprises only nine words, unless a fourth clause (say tiratanaṁ saṁ gaṁ) be added. There is also the other well-known Buddhist formula, as given in Mahāvagga, I, 23, 5 (vol. i, pp. 40, 41), ye dharmāḥ hetuppadhavā tresāṁ hetuṁ tatāyato āha tesaṁca yo nirodhā evaṁvadi mahāsaṁmaṇe, which does indeed yield twelve words, but only if sandhi is disregarded in tesaṁca.
The text reads as follows:

Obverse.

1 \text{- - - - - - - -} te tvay api prahṛtam yayāḥ 6 Aho sa(ī)śa-ra-daurā-
2 tmyam aho nirvāṇa-sāntatā śnātho 'pi san tatra gataḥ karun-ātmā tvayā sudra k
7 Nānāgata-bhayam nāktaṁ na netra na pravartitā- na
3 saṁśāra ca gamito nsābhāyatvam caturvidhāḥ 8 Na Mahākāśyap-Ānanda- pramukhāḥ kṛta-buddhāḥ guptaṁya na samādiśāḥ ka-
4 \text{- - - - - - - -} 9 Lok-āika-cakṣur vimalo yadi syās tvam nimūktaḥ - saty āloko 5
'pi loko 'yaṁ tamāsēvāvagunṭhitā 2 10
5 \text{- - - - - - - -} tvad-ṛte tu Jagāmānātha gataṁ arth-ātaram

Reverse.

1 satyam- gata-candra ivsākāśe graha-tāra-ghan-āṁkile 12 \text{- - - -} pri
yamāna-gun-ājajasah janita-vraṇa-doṣasya kalp-ānta
2 \text{- - - - - - - -} 13 \text{- - - - - - - -} daṅgasya sarasah śrīr iv
cira-nāśinīḥ 14
3 Khady-āpama-saṁśāre kasya vai na bhaved bhayam- adhyāyatāṁ parinirvā
āṇau Buddhānaṁ 5 vaśa-vartinām iti 15 \text{\textit{Varṇa}-bhā VARNE}
4 Buddha-stotre \text{- - - - - - - -} nāma dvādasamo 'dhyāyāṁ se-māptas ca 5 - Catuh-
śatakam, kṛtrī ācārya-bhadanta-Mā-
5 \text{- - - - - - - - - - - - - -} 7\text{\textit{pai yka} tsi : pa-ṅā-kti pe} rne se(m) a kā\text{\textit{ka-}}

TRANSLATION. 8

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

\text{\textsuperscript{1}} See footnote 1, p. 80. For clerical errors, see footnotes 2–6.
\text{\textsuperscript{2}} The original omits the visarga; read pramukhāḥ, avagunṭhitāḥ, aurasāḥ.
\text{\textsuperscript{3}} Read āloko.
\text{\textsuperscript{4}} Apparently clerical error for ta, for the Tibetan translation suggests gata-nāgasya.
\text{\textsuperscript{5}} Read Buddhānaṁ.
\text{\textsuperscript{6}} Read samāptasī ca catuhśatakam, transferring the interpunction to adhyāyāḥ.
\text{\textsuperscript{7}} The following remark is not in Sanskrit, but in Kuchean.
\text{\textsuperscript{8}} See footnote 7, p. 81.
Verse 8. Future fears were certainly told; guidance was certainly promoted: Mundane existence of four kinds⁹ was certainly made to attain fearlessness.

Verse 9. Though Mahākāśyapa, Ānanda, and others, men of enlightened¹⁰ 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 Nāga 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 Chatuhṣataka (or the 400-versed) poetic composition of the Āchārya, the revered Matrīcheta . . . . .

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-buddhāyāk in the original Sanskrit.

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

¹² The Tibetan version transposes verses 13 and 14. It is also not sufficiently peripatetic 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. 150⁴⁵ 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 pāṭa of the Mahāpratyāṅgirā Dhārani (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.
MISCELLANEOUS FRAGMENTS

EDITED BY DR. F. W. THOMAS

[The manuscript fragments dealt with in this section belong to three consignments, marked by me Nos. 142, 143-143 a, 144 respectively, transmitted by Lieutenant-Colonel P. J. Miles, acting temporarily as ‘Special Assistant for Chinese Affairs at Kashgar’, to the Government of India in Simla, whence they were forwarded to me in 1903-4.

The letters of the Government of India with reference to these consignments stated that the manuscript fragments were ‘purchased’, or ‘obtained’, from Badruddin, Aksakal at Khotan, and they are said to have been found in the Takla Makan Desert, not far from Khotan. In no case is the exact locality of the find mentioned; but from the remarks made by Sir Aurel Stein in his Ruins of Desert Cathay, vol. i, pp. 236-7, it appears to be probable that they, like the one mentioned on p. 2, belong to the proceeds of the diggings carried on by a certain Mullah Khwajah at the ruined site of Khadalik in the vicinity of Domoko oasis’. Those diggings had been ‘intermittingly carried on by the Mullah for the last three years or so’ before Sir Aurel Stein’s visit to Khadalik in September 1906. Their object was to provide him with the means of paying off his arrears of revenue due to the Chinese Government, and for that purpose he used to sell his finds of manuscript fragments in Khotan to Badruddin Khan. From the latter they passed on into the hands of the British Agency in Kashgar.—R. H.]

All the Sūtras of which fragments are here edited belong to the Mahāyāna division of Buddhists. They are the following:—

(2) Bhadrāpāla Sūtra. Hoernle MS., No. 143, SA. 3.
(4) Unidentified Sūtra. Hoernle MS., No. 144, SA. 5 (Pl. XX, No. 5).
(5) Ratnadhvaja Sūtra. Hoernle MS., No. 143, SA. 7 (Pl. XX, No. 6).
(6) Candragarbha Sūtra. Hoernle MS., No. 143 a, SA. 10 (Pl. XX, No. 1).
(7) Suvarnaprabhāsottama Sūtra. Hoernle MSS., No. 143 a, SB. 9, and No. 143, SA. 16 (Pl. XXI, No. 3).
(8) Ratnarāsi Sūtra. Hoernle MS., No. 143, SA. 17 (Pl. IV, No. 3).
(9) Unidentified Sūtra. Hoernle MS., No. 143 a, SB. 2 (Pl. XX, No. 3).
(10) Śūraṅgama-samādhi Sūtra. 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 DHĀRAṆĪ

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

This is a complete folio of a miniature potthi (Fig. 1), measuring 122 x 29 mm. (or $4\frac{1}{3} \times 1\frac{5}{8}$ 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 Ananta-mukha Dhāraṇī, 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. 19a of the Tokyo edition of the Tripiṭaka. The Tibetan version, which is found in the Bkha-hgyur, Mdo. 9, fol. 475a–b, does not present any differences of reading.

The text of the folio reads as follows:—

Obverse.

1. ddhy-ābhisamśkāren-ābhisamśkṛtena yāvad-eva-bhikṣavo janapada-pradeśe-
2. sāpaniśrāya viharantī tān sarvān mahāvane kūṭāgāra-sālā-
3. yām samnipātayeyam athāyuśmān-Chāripuṭras (t)athārūpam ddhy-a-

Reverse.

1. bhīsamśkāram abhisamśkarod yathārūpena ddhy-ābhisamśkāren-ābhisamśkṛtena
2. yāvad-eva-bhikṣavo janapada-pradesēsu viharantī tān sarvān ma-
3. hāvane kūṭāgāra-sālāyām samnipātayamāsa-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 Mahāvana pagoda. Then the venerable Śāriputra 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 Mahāvana pagoda. And at that time . . . .

1. For the phrase ddhy-ābhisamśkāra, ‘miracle’ (before which supply yathārūpena), see Divyāvadāna (Index); also Childers’ Pāli Dictionary, s.v. abhisamśkāra, and elsewhere.
2. yāvad = yāvantaḥ (L.). [Similar examples of the interpolation of eva within a compound (yāvad-bhikṣavo), as also of atha, ca, caiva, tathāvā, svāt, occur not infrequently in the Nāvanītaka treatise of the Bower MS.—R. H.]
3. upaniśrāya = Pāli upaniśāya, cf. Divyāvadāna, upaniśritga viharantī (Index), and Śiksāsamuccaya, p. 32, l. 4, upaniśrāya-vihārino.
4. abhisamśkarod = abhisamakarod (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. BHADRĀPĀLA SŪTRA

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

This is a practically complete folio, measuring about 393 x 118 mm. (or $15\frac{1}{4} \times 4\frac{1}{2}$ 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 $1\frac{1}{10}$ inches) diameter, and at the distance of 103 mm. (or $3\frac{3}{6}$ 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 Bhadrāpāla Sūtra (Nanjio, Nos. 73, 75, 76). In Jñānagūpta's translation (No. 75) it corresponds to III. 9, fol. 13 b²v-14 axx of the Tokyo edition of the Tripiṭaka.

The text 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 devṛpi, nāgāpi, &c. (obv. l. 1 ff., i.e. devṛ apā=devā apā=devāpi, &c.); modified spelling in kṛtva, for kṛtvā (rev. ll. 5, 8); kāntā, for kāntāra (rev. l. 7); cakṣuṇātrīya, for cakṣuṇātrīya (rev. l. 2); also in No. 7 ax, p. 110); sing. for plur., in maunya for maunya (rev. l. 2); nominal for pronom. declension in lāyin, for tasāyin (obv. l. 7); masc. for neut. in sūtra, for sūtrāni (rev. l. 10); vākyah, for vākyain (rev. l. 3); neut. for masc. in jāvanī (rev. l. 9); omission of inflexion in prāvartta (obv. l. 10, rev. l. 7); dauravapūrka (rev. l. 3), &c.; omission of anuvāra in sūnta, for sūnta (obv. l. 8), rājūna and pareṣa (rev. l. 7), &c.; use of Prakrit (or Pāli) forms in svāna for svāna (obv. l. 4); sugahī for sugahī; viñkā for viñkā (rev. l. 8); kāparavī{kī,} for kāye (rev. ll. 3, 9); imaun, for imaun (obv. l. 8), similarly itta (itaun), for etta (rev. ll. 3, 4); yathēṣṭa, for yathāṣṭa (rev. l. 5); kālo, for kālo (rev. l. 6); rājūna, for rājūna (rev. l. 7), &c.; new or rare words prārthāta, apparently for prārthāta (rev. ll. 4, 5, 7, 8), also prārthāsyatā (rev. l. 8). See also below, notes 2, 6, 7. Semi-prakriticisms are parikārrtayaṇāya for Prāk. saun and Skr. tye (obv. l. 8), and pareṣa for Pāli pareṣaṇa, Skr. pareṣaṇa (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, sābdhā for sābdā, and bodhisa yga for bodhisattvas tasya; obv. l. 10, pratyaśthikā for pratyaś; rev. l. 1, vyāgras for vyāgrīras; l. 3, jāntu for jātu; l. 10, susṭhā for susū, and parasthāpikā for parastha-pāyilī. Single dot and double dot, as marks of punctuation, occur in obv. ll. 2 and 4.—R. II.]
Obverse.

1 (tvasya) de(vāṣ)pi raksāṁ karonti nāgaḥ-āpi yaksāpi gandharvā-āpi k(inna)rā-āpi mahārag-āpi raksāṁ karonti manusya-āpi amanusya-āpi Śakko pi Brahmāpi catvāro pi ma[hārāj]āna bu-

2 ddhā-āpi bhagavantas tasya bodhisatvasya raksāṁ karonti ye te asam-kh(y)eṣu loka-dhātuṣu • puna aparām grhāpate (tasya bodhisatvasya) d(e)vāpi xxxxx ksanti : nāg-āapi

3 yaksāpi kinnarā-āpi mahārag-āpi manusya-āpi amanusya-āpi Śakko pi Brahmāpi catvāro pi maḥārājāna [tasya bodhisatvasya] xxxx buddhā-āpi bha(ga)vana ta-

4 sya bodhisatvasya-antamāsāḥ supin-āntara-gatasya-āpi mukha-darsanaṁ nāma-parikirttana ca karonti buddha-dharmām (evāsya śrīva)yoṁ tasya bodhisatvasya » (pu)num aparām (grha)pate tasya bodhisatvasya anuddistāppratalabdha dharmā-śabdā śrotā-avabhā sam āgacchānti ppratalabhātī ca sa bodhisa sya 1 samā(dher anu)-bhāvena tāṁ (dharmām) śṛṇ(oti kalpat) api aṁ 3 hāṁ

5 grhāpate tasya bodhisatvasya guṇa-parikirttanaṁ kurvyāṁ, imāṁ samādhi dhārayaṁtasya na ca teṣā guṇanā(m paryayanta)ṁ śakyam gantum mama vā (pratibhāna)sya kaḥ 4 pr[va-]

6 do yo bodhisatvaḥ imāṁ samādhiṁ pratilabhītā tathātvāya śikṣeyā tathātvāya pratipadyeyya atha bhaga(vān tā)yām 1 (vedā)yāṁ imā gāthā ṣadhbabhāsitā. 5 Í yo bodhiṣaṭte tra i-

8 maṁ utdiṣeyā samādhiḥ sāntā sugatehi desitāṁ tasya-anusāṁsā 6 pari-

2 [The duplication of k, preceding r in obv., l. 3, śakko, and similarly of p in appra-
tilabdha and ppratalabhātī, 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, śakro, l. 6, 7, prati, rev. l. 3, 9, kramanti, &c. When following r, the consonant is usually doubled ; but dharmā is always spelled with a single m, obv. l. 4, 5, rev. l. 6 ; and v is duplicated by b, as in obv. l. 1, gandharvā, l. 9, nirebhisāḥ, rev. l. 3, duṇāvamānīka. The same phenomena may be observed in the Bower MS., Introd., II, 3, p. lxxii.—R. H.]

3 Antamaśāḥ = antaśāḥ, ‘ even ’, as in Mahāvastu (Index) and Pāli antamano.

4 Here, in l. 8, and in rev. l. 3, we have the upadhāntya, on the top of p, in the form of a cross within a circle Ø. In rev. l. 5 and 8, the jhvaṃuliya, set upon kr, in the form, apparently, of two curves 2.

5 Read ṣadhababhāsī, and see footnote 15 on p. 114.

6 Tasya-anuṣāṁsā[ṁ], acc. sing. feminine, of anusāṁsā (with anusvāra dropped, see footnote 1), ‘ benediction ’, ‘ blessing ’, as in Mahāvastu, vol. ii, p. 373, l. 18. The Pāli
kirttayisyaṁ gaṅgāyīva⁷ vālīka ⁸ [enu grhaṇa]to xxx(gniḥ kra-) x tena sāstram na tasya (ghor)āḥ⁴ pariṣṭhil

9 riyah na tasya rājāna karonti vipriyam yo uddiṣeyāti imain samādhi
2 āśi-viṣā ghora-viṣā mahābhaya xxxxxxxxx bhavanti nirvibisāḥ na
sukaro heta-bhayam xxx

10 (yasva)ya prāvarṛta bhavet saṁmādhiḥ 3 Pratyārthikyaśya kūpiṇāb
bhavānākā manusya xxxxxxxxxxxxxxxx sahanti jāstuvā yasya
āsa prāvarṛtta bhavet samā-

Reverse.

1 dhi(h) 4 Āraṇyaṅkā vyāda-miṣya xxxranta simhās ca vyāgraś ³ ca
vyāhau (hā) saralāh te tasya rvaṇyaṃ xxx xxx ṣa xxxxxxxxx nāś ca 5
xxx xxx xxx xxx

2 nākā manuṣya hetenti pradaṣṭa-cittāh te tasya tejena bhavanti jihmā
yasva ya prāvarṛtta bhavet samādhiḥ [5 Na tasya rogo na ca a](mā-
vaṇya va)kṣer-endor(γanai) ¹ tasya na jātu bhavet niḥ-

3 sīṣṭa vākyaḥ¹⁴ pratibhānavanto ya uddiṣe ete samādhi śreṣṭhaim ⁷ Na

has the masc. ānuśāsya with an initial long ā, and this Pāli form appears once also
in Mahāvastu, ii, 324, l. 9; so does, also once, ii, 372, l. 16, the corresponding
Sanskrit form ānuśāsya; but, on the other hand, the regular Sanskrit form ānuśāsya,
with initial short a, occurs in Mst. ii, 81, l. 2. The synonymous word ānuśāsti, with
initial long ā, occurs in Mahāvastu, ii, 323, l. 21. In the Śīkṣāsamuccaya
the masc. occurs once with a short a, p. 124, l. 2, and once with long ā in p. 121, l. 2.
But, as a rule, in our text as well as in others, such as the Mahāvastu, Divyāvadāna,
Śīkṣāsamucaya, the word is found always in sandhi, which does not allow of deter-
mining the quantity of the initial vowel. The truth seems to be that, with the
masculine form of the word, both quantities were used optionally at all periods of
Buddhist Sanskrit writing; the initial long ā being used in sympathy with the Pāli
usage. As to the feminine form of the word, there exists no indisputable case of the
use of the initial long ā.

⁷ Gaṅgāyīva, anomalous double sandhi (footnote 1) for Gaṅgāyīva (i.e. Gaṅgāya
iva = Gaṅgāyīva). The blundered vā of ivā is probably due to the following vā of
vālīka.

⁸ Note the form of the vowel ṭ, which is restricted to the aksara ṭi, and the
attachment of the superscript r (also found in Sāradā and Nepalese MSS.) to the side
(not at the top) of the aksara in rhi (obv. l. 10), which has been observed with the
letters ṭh (as here, and in No. 5, obv. l. 2), dh (No. 3, obv. l. 6, rev. l. 4, and No. 6, rev.
l. 7), g (No. 3, rev. l. 1, No. 9, obv. l. 6, and No. 11, obv. l. 1), ṭ and ṭ (No. 6, obv. ll. 4, 9).
See Plate XX, No. 21 durgati,3rdi marga. [See also footnotes 4, p. 168, 18, p. 183.—R. H.]
sa kadācin niraiṇyaṁ9 na durgatiṁ na tasya kāyasmi krama(ṇi) [rogā] na tasya daurvārṇika1 ṇajam[tu bhonti ya uddišā se e-]
4 ta samādhi śāntām. 8 Devā na raksanti tathāiva nāgā manusya-nāgā atha yakṣa-rākṣasāḥ praduṣṭa-cītā na pra(bhonti) [bā]dhitum yasya
āśa prāvartta bhāvavet sa-
5 mādhīṁ 9 Devāśasya bhāṣanti tathāiva varṇṇāṁ manusya-nāgā atha
durbhikṣa-kantāra-bhayā upasthīte na tasya kṣobho na xxx
bodhi ya-
6 reṣa desayet, 10 Na tasya bodhāya kadāci hāni na tasya dharmeṣu
kadāci kāṁkṣā (na tasya rā)peṇa samo (bhave)ya ya h k y-
7 tva prāvartta paresa desayet, 11 Rājāna kṣobhe atha satva-kṣobhe
durbhikṣa-kantāra-bhaye upasthīte na tasya kṣobho na xxx
dodhi ya-
8 h krtva prāvartta paresa desayet, 12 Māreṇa va satva adhiśhitā
dhayeṣuḥ na tasya (trā)so na pī lo(ma-ha)raṇamī muci ṇi xxx
bhavanti prāvartta-
9 yantasya imaṁ samādhiṁ 13 Yāvanti1 kecit parilīrttitā maṇā ādinav-
opadrava-saṁkilesāḥ (na tasya kāyasmi) krama(ṇi) ete (du) xxx
ṛ na (purāṇa)kena
10 14 Praśamsita varṇāṇī sastutā ca purastha-putrāḥ
yesam ime hasti udāra-sūtra gacchanti kāle carimē xxx xe 15
ra

TRANSLATION.

[Obv. l. 1.] . . . of the Bodhisattva the Devas also undertake the protection,
also the Nāgas, also the Yakshas, also the Gandharvas, also the Kinnaras, also the
Mahoragas undertake the protection; also men, also not-men, also Śakra, also
Brahmā, also the four Maharājas; also [l. 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 Nāgas, [l. 3] also the Yakshas, also the Kinnaras,
also the Mahoragas, also men, also not-men, also Śakra, also Brahmā, also the four
Maharājas undertake the protection of that Bodhisattva; also finally the blessed

9 Read Niraiṇyaṁ.
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 Samādhi. Through a Kalpa period also, [l. 6] O householder, I might announce the excellences of that Bodhisattva who holds that Samādhi; 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 Samādhi, may learn the ultimate nature of things11, and may enter into it? Here the Blessed One at that moment spoke the following Gāthā verses:—

(1) The Bodhisattva who [l. 8] may exhibit this quiet Samādhi, 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 Samādhi.

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

(4) His adversaries, angry and terrifying men . . . . . . are overcome certainly (by him) whose Samādhi 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 Samādhi 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 Samādhis.

(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 Samādhi.

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

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

11 Tathātā, short for bhūtā-tathātā or bhūta-tathatā, the absolute or ultimate nature of all existence. On it, and on Samādhi, see Suz.OMB., ch. v; also Suz.AF., pp. 57, 59, 135, 139.
(12) When among kings there is agitation, and agitation among living beings, when danger of famine or difficult road is present, there is no agitation in him, nor is [affected] the Bodhi of him, who keeping [Samādhi] in progress shows it to others.

(13) By Māra (or death) indeed living beings may be subjected, (but) for him there is no terror, nor bristling of hair; [the anxieties are removed?] of him who has this Samadhi in progress.

(14) However many evils, afflictions, sufferings have been mentioned by me, they do not attack his body, ......

(15) Praised, lauded and celebrated, having set [Samādhi] before them, these eldest sons in whose hands are these grand Sūtras go at the last ......

3. MAHĀPARINIRVĀṆA SŪTRA

Hoernle MS., No. 143, SA. 4. (Plate XXI, No. 2, Reverse.)

This is a practically complete folio, measuring about 315 × 93 mm. (or 12½×3½ inches). In the left half there is the usual string-hole, surrounded by a circle of about 29 mm. (or 1½ inch) in diameter. The paper is discoloured by age, and round the edges also by moisture. The folio has practically no margins. Its number, rather worn, appears to be 162, and stands on the left edge of the obverse, facing the fourth line of writing. There are seven lines of writing on the page, in Upright Gupta characters, originally good, but owing to wear less black than usual, and in places, especially on the reverse, faint and illegible.

The text has been identified by Dr. Watanabe as from the Mahāparinirvāṇa Sūtra (Nanjio, Nos. 113–15, 120). In Dharmaraksha’s translation (No. 113, A.D. 416–23) the passage is found in XI, 5, fols. 49bii–50a (Tokyo edition); in that of Fa-hian (No. 120, A.D. 417) it occurs in XI, 9, fols. 35bvi–36a (Tokyo edition).

The text 1 reads as follows:—

1 [The composition of this fragmentary text is disfigured by many defects. There are also numerous scribal errors, which are noted below. Occasionally an unsuccessful attempt at correcting such errors has been made; see notes 2 and 18. A small flat curve (\(\sim\)) resembling the sign for the numeral one, serves for various purposes. It regularly represents the virūma, and, as a rule, the single dot of the anuvāra. It serves also as a mark of punctuation in cases where other manuscripts have a single dot (thus after karaniya, obv. l. 1; \(\text{āha} \text{g}u\), obv. l. 2, &c.); though in some places it seems unrecognised for; e.g. obv. ll. 5 and 7. The visarga is, as a rule, omitted altogether (thus karaniya, obv. l. 1, bodhisattva, rev. l. 4, &c.); but it occurs, as the usual double dot, in rev. l. 5 (tathāgataḥ) and four times in rev. l. 7. A double bar appears twice in a peculiar large form to mark the end of a paragraph, in obv. ll. 4 and 6; also in the fragment No. 5, obv. l. 2 (Pl. XX, No. 6). Some examples of the usual grammatical peculiarities of the Buddhist ‘mixed Sanskrit’ are noticed below in the notes.—R. H.]
Obverse.

1 mahāsūtra(ṁ) tathāgata- garbha- saṃdiṣṭhāvatvāt  ksīra(ṁ) sūtra-sthānam adhigantu-kāmena kula-putreṇa vā kula-trāya 2 vā tathāgata-garbhe 'bhiyoga karaniya'  

2 āha sma· evam eva d 3 Bhagavān 4 evam evad 3 tathāgata- garbha-bhāvanām  yādyahām 5 pauruṣam praveṣitā 6-prabhāvita  pratibuddhās caśmi  āha  

3 (sma ·)śādhu śādhu kula-putra evam eva draṣṭavyaṁ lok-ānuvṛttya āha sma · no hīdaṁ Bhagavan, lok-ānuvartanā 7 āha sma · śādhu śādhu kula-putra evaṁ  

4 gambhīreṇa vṛksa-pupposāhāra 8 dharamara-vat, dharm-āhāreṇa bhavi- tavyam,  Punar aparāṁ kula-putra yathā maśaka-mūtreṇa maḥā- prthivi naśāva ty 9  

5 (pyāt)e · atisvalparvāt, eva 10 maśaka-mūtravat, svalpam ida 10 maḥā- sūtra 10 loki 11 pracarisyati · anāgata kāle · sad-dharma-vināśa- parvame · ma-  

6 hā·prthivi-gataṁ, (maśa)ka-mūtravat, ksayaṁ yāsyati · ida 10 saptamaṁ nimittam · sad-dharmāmāntardhānasyaśāšāṇī saṃin-nimittāni jūtavya 12 kuśalena  

7 (Pu)nara aparāṁ kula-putra (yathā varṣāḥ)su dhvastāsu · prathamo hemanta-māsa · śādhu ity ucyate · tasyā 10 śārady upāvṛttāyā 10 meghā tvarito-tvaritam abhivṛṣyāpara-  

---

2 The syllable ṅdhi (for ṅdhi) is inserted interlinearly below the syllable ṇa, giving the reading dhivṛṣya, corresponding to Māgadhī Pr. instr. dhādāe (Pischel, Pr. Gr., p. 274): acc. dhātaram in Mahāvastu, vol. i, p. 180\(^{15}\). from nom. dhātā.  

3 Ātad 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 Yādvyahām, probably read yāvad adyāvahām, Pāli yāvajjāhām, ‘by to-day, by now’. Bhāvavām, acc., ‘in regard to impregnating’.  

6 Or perhaps emend pravēṣitāṁ prabhāvitaḥ.  

7 Lokānuvartanā, see Mahāvastu, vol. i, p. 168\(^{8}\).  

8 Read prṣyāhāru; the akṣaras pa and sa differ only by a cross-line.  

9 Tṛpyate; the letters are not fully legible, and the word might be vṛṣyate.  

10 Anuvāra omitted in the original; so also ṇ in rev. l. 1, ve for vād.  

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

12 ṇuṭitavya, and below, rev. l. 3, sūtra, sing. for plur., ṇuṭitavyāni and sūṭrāni.
Reverse.

1 [varttayanty usmam evam idam ma]hāsūtras tvarita-varṣana-śarana-
meṣa-nirgamana 
10 daksinā-patham praviṣya mahāparinirvānām
sarve sa[ndhā]-vācana
13 dharma-

2 (megha)xxxxxx daksinā-pathakānā 
10 bodhisatvānā 
mahāsattvānām
sad-dharma-vināśam ājñāya āsanna-he(manta-v)ta-megha-vat,
Kāśmī-

3 (vām pram)riṣya prthiviyā)m antardhāṣyate sarvba-mahāyāna-sūtra. 
12 vaitulya 
14-param-āmṛta-saddharmāntardhānām bhavisyanteiti tud
idānim ayaṁ

4 sūtra-la(bha ∗) Tathāgata-dīrūghyam āgata ā sad-dharma-āntardhānāv 
15 iti
bodhavyam, bodhisatvai 1 mahāsattvai nara-kumjaraś-āha

5 sma akhyētu bhagavān Tathāgataḥ pratyekebuddhās-āvaka-bodhisatva-

6 bhātunirmAḥ(nā)karaṇām 
17 viśad-vispaś-ārtha 
( sa)rvba-

5 satva-viṣṇānāya bhagavan: n 
18 avocat, tadyathā kula-putra grhapati

19 svāmi syat, tatra ca nilā gāvah syuh tā gā(vā) eko gopaḥ pálayet,

bhataḥ 
20 sa grhapati - kādācit ātmamo devatā-nimittaṁ

[13 Concerning sandhā-cocana and bhagava, see Saddharmā-panḍarika (ed. Kern),
pp. 59, l. 4; 60, l. 12; 62, l. 11; 64, l. 7; 70, l. 5. Cf. No. 10 av, p. 126.
14 Concerning vaitulya, see Kern, Verslagen ... des Koninklijk Akademie ... 

15 Afdeeling Letterkunde, 4° Reeks, Deel viii, pp. 312-19.

16 The new form antardhānē (for 'na) has been traced already by Dr. Wogihara
in Indica, fasc. 6, p. 18 (L.).—Saddharmā, nom. plur., with double sandhi, as in 1. 3,
refers to the Vaitulya Sūtras.—Note also the peculiar lateral position of the super-
script r in nilā. It occurs also in obv. l. 6, in the same word, and in rev. l. 1, in āga
of nirgamana. See footnote 8, p. 90.

17 Read ākhyētu.

18 nirmanakaraṇa, 'not distinguishing'; the verb nānākaraṇi is known to
Pānini, who gives for the absolute part, nānākṛtya or nānākāraṇam (III, 4. 62). The
Dvy. has nānākaraṇa, 'difference', p. 222, l. 20 (L). See also Mvy., kim nānākāraṇa,
No. 24587.

19 The original reading was bhagavan a; the scribe has inserted interlinearly,
below cava, the syllable và, 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 bhagavarāṇa; but clearly the intention was to substitute và for va, so that
the word should be read (as the context requires) bhagavān.

20 Read syāt; probably damaged by rubbing.

21 Read tatah and kādācit.
[Obv. I. 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 Tathāgata. By any noble youth or noble maiden, who desires quickly to understand the doctrinal principles of the Sūtra, an endeavour should be made on the Womb of the Tathāgata. [I. 2] He (i.e. Kaśyapa) 23 said: Even so, Blessed One, even so, Blessed One; as regards the impregnation of the Womb of the Tathāgata, by now I have become strong and proficient in the introduction of seed. 24 [I. 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 (Kaśyapa) 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, [I. 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 [I. 5] satiated (with moisture) by reason of its extreme sparseness, even so, like mosquitoes’ urine, this Grand Sūtra will spread sparsely in the world: in the coming period, characterized by the destruction of the Good Law, [I. 6] it will go to waste, just as mosquitoes’ urine oozes into the great earth. This is the seventh sign. All the numerous depressive 25 signs of the disappearance of the Good Law should be known by a good man. [I. 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 (sarod), (and) on the arrival of that autumn (sarod), the clouds, giving quick short showers, [Rev. I. 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 Mahāyānists. It is a very large Sūtra, quite different from the Mahāparinirvāna Sūtra of the Hīnayānists which corresponds to the Mahāparinibbāna 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, āka swa pānākhyeya-gaṇaraṇa kulajjutra cat Mahāparinirvāna-mahāsūtraṁ.

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

24 On the Mahāyānist doctrine of the Tathāgata Garbha, or Tathāgata’s Womb, see Suz.OMB., p. 126, n. 1, and Suz.AF., p. 54, n. 2. Tathāgata-garbha is practically synonymous with bhāra-lakkhatra and dharmakīya; 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 Tathāgata-garbha-sūtra, on which see Suz.OMB., p. 243, note 1, and S.S., p. 407, note 171. 18; also Wassilyew’s Buddhism (German), p. 190.


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 apravartayaṇa uṣmam.
Grand Sūtra, like the departure of the quick showery autumnal clouds, having entered the southern region, will rain down all the mysterious sayings\textsuperscript{27} [1. 2] (contained in) the cloud of the Law (through the activity) of the southern Bodhisattvas, Mahāsattvas.\textsuperscript{28} On perceiving the destruction of the Law, having after the manner of clouds, at the approach of the winter, [1. 3] entered Kashmir, it will become hid in the earth. All the Mahāyāna Sūtras, the vast\textsuperscript{29} and exceedingly nectar-like texts of the Good Law, will become hid. Hence now, this is [1. 4] the advantage of (this Mahāparinirvāṇa) Sūtra that it may be understood by the Bodhisattvas, Mahāsattvas, eminent men that this is the permission of the Tathāgata that the texts of the Good Law have gone into hiding. He (Kaśyapa) said: May the blessed Tathāgata declare the absence of distinction between the states of a Pratyekabuddha, a Śrāvaka, and a Bodhisattva,\textsuperscript{30} explaining it clearly and manifestly [1. 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 Nilgais\textsuperscript{31} (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).\textsuperscript{32}

4. AN UNIDENTIFIED SŪTRA

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

This is a complete folio, measuring 236 × 96 mm. (or $9\frac{1}{3} × 3\frac{1}{2}$ 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,

\textsuperscript{27} On soudhā-vacana, see footnote 4, p. 126.

\textsuperscript{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 Mahāparinirvāṇa Sūtra) will be spread by all Bodhisattvas; they cause the Dharmamegha to rain and to fill (the south)’.

\textsuperscript{29} The text has vaitulya-sūtra. The usual term is vaipulya-sūtra. Regarding a Vaitulya Sūtra, see S. S., p. 354, note 4.

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

\textsuperscript{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.).

\textsuperscript{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 pratihama-cittotpādika, or one in whom the desire to become a Buddha is first awakened, bodhicaryā-pratipana, or one who has entered on the life of a Bodhisattva, and anupattika-dharma-kṣatī-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 Śikṣāsamuccaya (ed. Bendall, p. 212, ll. 12–14). The folio-number points to the fragment belonging to a rather extended Sutra.

The text of the folio reads as follows:—

Obverse.

1 laputro ² vā kuladuhitā vā; ³ sa-saptāhena ⁴ suviśuddha-cittena aranye
pratyutpanna-buddha-manasi-
2 kāreṇa viharati evāśya ⁵ buddha-sūrya-ma ⁶ -manasikāreṇa raśmibhiḥ
sarvba-skandha-dhātv-āyatanesu
3 dāna-dama-sānyama-ṣatpāramita²-viśrddhiḥ yāvat pāripūrīm gacchanti ⁸ tathāyā kulaputra griśme pa-
4 ścime māse sūrya-raśmibhiḥ puṣpa ³ vikasanti phala-dhāny-ōsadha ³ vardanti ¹⁰ yāvat pacanti satvā-
5 nām upabhoga-paribhogah ¹¹ sanākhyāṃ gacchanti evam eva kulaputra
prathama-cittotpādiko ¹² 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-saptā, and below, rev. l. 5, yāvat.

⁵ For evam aśya, as below in l. 7.

⁶ Read sūrya-yāma; cf. rev. l. 3, sūrya-vimāna; also manasikāreṇa, as in l. 1; cf. Dvy., p. 236²⁹, and Mvy., No. 85¹.

⁷ Read pāramitā.

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

⁹ Neglect of inflection; read puṣpāṇi, ṣadāhāni, anuprākṣi, sāntanāḥ, mūlāni, sarvāni, aśeṣāni, avipākāni, vīmānaḥ, āndhakāriṇaḥ, priyo, unikṣaṇāyaḥ, prasaṅgaḥ.

¹⁰ Read vairāhanti, and rev. l. 1, vairāhanti.

¹¹ Read paribhogā-sanākhyāṃ, omitting visarga.

¹² Neglect of sandhi; read āpādikāḥ, maya, ādvīpa, nayanaik, āpādikāḥ 'mutta'.
tro vā kuladuhitā vā bodhāya cittam
śr-śaptāhena suviśuddha-cittena
dasabhīr
dikṣu pratītya-
ma-sāmukha—buddha-manasānuprēkṣi viharati evam asya buddha-
manasikāra-raśmibhiḥ samādhi-puṣpa-

Reverse.

1 sya samātāna vikasanti sarvba-kuśalamūla bodhicaryāya vivardanti sarvba, akuśalamūla dhammadga-
2 vipaṭeyanti uṣusyanti aśesā avipāka naṣyanti sarvba-pāramita-bhūmiṣu suparipakv-ēndriya bha-
3 vati sarvba-satva-paripācaka upajivyō bhavati tad yathā kulaputra sūrya-mahāvimāna purvbālma-sa-
4 maye iha Jambudvipe udayati sarvba-tam-āndhakāra vidhamayati sarvbesām ca priya
5 nayanai udikṣanīya pūjaniyo bhavati ksatriya-brāhmaṇa-vaiśya-
6 ni-gatānām api evam eva kulaputra yaḥ kulaputro vā kuladuhitā prathama-cittotpādiko
7 anuttarāyām sammyak—sambodhaya cittam utpādayati śr-śaptāhe vivektē praśānta śayyāsana-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 (pratītya-
panna) Buddhahood. Thus by his meditation on the sun-chariot of Buddha, by its rays, with respect to all (four) departments of the mind (dharma-skandha), the (two) elements, and the (two) spheres of sense, 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 utpādaya is missed out; cf. rev. l. 7.
14 Read daśasu; for another neglect of concord see below, rev. l. 7, where read
anuttarāyā, dat. sing., agreeing with bodhāya. The fem. loc. anuttarāyāṃ would agree with bodhau, as in S.S., p. 278, l. 5.
15 Read sāmukha; but rev. ll. 6, 7, gatānām, samayak.
16 Prakritte, or Pali, gen. sing., for Skr. caryyāḥ(h).
17 Read uchchayanti (ut-kuyanti), similarly utrasta and anutrasita (for uttr° and
anutt°) in Nos. 6 lī, 10 a°. [See Skr. Vajra., p. 186, footnote 11.—R. H.]
18 On these terms see B. Pscb., 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 Samādhi thoughts\(^{19}\) 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 consequences\(^{20}\) perish; in all the periods of pāramitā\(^{21}\) 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, Brāhmaṇas, Vaiśyas, Śūdras, (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 (pratyuṣīta) on his seat . . . .

5. RATNADHVAJA, IN THE MAHĀSAMNIPĀTA SŪTRA

Hoernle MS., No. 143, S.A. 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{3}{15} inches); with the usual circle (25 mm. or 1\frac{1}{15} 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 Pūrva, of the second part, Ratnadhvaja, of the Mahāsamnipāta Sūtra (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 Liān

\(^{19}\) On sāntāna, see Petersburg Dy., s. c. Bendall's explanation in Š.S., p. 23, n. 4, and p. 360, n. 3, is incorrect, as shown even by the Tibetan rgyud, 'chain (of thought').

\(^{20}\) Avipākavā, 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 pāramitā', see P.Dy., p. 335 a.
RATNADHVAJA, IN THE MAHĀSAMNIPĀTA SŪTRA 101
dynasty (Nanjio, App. II, No. 67). In the Tokyo edition of the Tripiṭaka the passage corresponds to III, 2; fol. 4 a8–10.

It reads as follows1:—

Obverse.

1 \textit{amanasiyāra bhavanti bhagavān āha karma-pratyayam eva draṣṭa-vya kotūhala-prāptāṇām satbānām bhagava samāsaya-

2 cched-ārtha\textsuperscript{2} imaṃ pūrvvya-yoga udāharati smām \textsuperscript{3} T bhūta-pūrvvam kulaputr-ātite 'dhvani aparimānebhīn\textsuperscript{4} mahākalpēbhiḥ

3 adhikkrānte bhi asmiṃ caśa ca ntu-dvīpikāyāṃ yadā asmiṃ tena kālēna tena samayena Jyotisūryagandhaobhāsa-

4 śrī nāma abhūśis tathāgata arha samyak-sambuddho yāva buddho bhagavān kliṣte pāṇicaka-sāde\textsuperscript{5} loke varutta-

5 māne caturṇām pariśāṇāṃ sata-triṇī\textsuperscript{6} yānāṇi dharman desayati smām \textsuperscript{3} tena ca kāla-samayena: rājā-

6 m abhūśi Utpalavaktro nāma catu-dvīpika-cakkravartinī: atha rājā Utpalavaktro aparena samayena s-āntālpū-

\footnotesize{\textsuperscript{1} [The text is written in very irregular Sanskrit. Thus we have instances of false concord in obv. l. 3, asmiṃ dvīpikāyāṃ; false number, rev. l. 6, kulamutrāk for putraḥ; false gender, obv. l. 6, dvīpika (but l. 3, dvīpi kāyām), rev. l. 2, gāthebhi; false spelling, obv. l. 5, yānāṇi; false sandhi, obv. l. 2, kalpebhī adhikkrāntebhiḥ asmiṃ, l. 4, śrī nāma, and tathāgato arha, l. 6, eva kātro apaneṣa, rev. l. 2, bhagavato śirasā, and imebhi gāthebhi, l. 5, trapāya, and so ca, l. 6, samanvāgato satpurvasa; omission of final consonant, obv. l. 4, yāva, of visarga, rev. l. 1, gandhebhyā, l. 4, 5, nara, l. 5, pathai, of anusvāra, obv. l. 1, draṣṭacaya, and bhagava (for prakritic bhagavān), l. 2, artha, yoga, rev. l. 4, 5, katha, though in all these cases the anusvāra may be only rubbed off; on the other hand, there is a wrong anusvāra in rev. l. 2, kṛtvaiṃ, and l. 4, abhikṛtaṃ; insertion of euphonic m in obv. l. 6, rājā-m-abhūśi; prakritic contraction in obv. l. 3, rev. l. 6, "gandhābhāsa" for gandhāvabhāsa. Curiosities of spelling are the subscript ū for v, e.g., in obv. l. 2, pāreṣa, l. 6, dvīpika (but l. 3 dvīpi kāyām), kotūhala, obv. l. 1 (for kūva), abhistavinaṃ, rev. l. 3 (for abhistāvā). Also the dots as marks of punctuation may be noticed, and the peculiar shape of the interpunctional double bar, obv. l. 2, rev. l. 3, 5; see footnote l. p. 93.—R. H.]

\footnotesize{\textsuperscript{2} Note the anomalous attachment of the superscript r to the side of tha in artha, instead of above it. See footnote 8, p. 90, footnote 15, p. 95.}

\footnotesize{\textsuperscript{3} Here, and in l. 5, smām reminds us of some Vedic nasalizations (L.).}

\footnotesize{\textsuperscript{4} "bhin māhā" is a clerical error for "bhin māhā."

\footnotesize{\textsuperscript{5} Apparently syn. pāñcaka-kāṣṭya; see Dh.S., No. 91, Mv.y., No. 124, L.V., p. 248, l. 13. But see also SBE., vol. xlix, Part ii, p. 169, footnote 2.}

\footnotesize{\textsuperscript{6} Compare the similar dve-satu, M.W.Dy., p. 507\textsuperscript{2}. On the three yāna see S.S., p. 328\textsuperscript{3}, L.V., pp. 257\textsuperscript{17}, 260\textsuperscript{13}, Mst., II, p. 362\textsuperscript{8}, Dh.S., No. 2.

\footnotesize{\textsuperscript{7} Rājām, acc. sing., for Skr. rājānam; cf. Pali rījām, and footnote 7, p. 105.}}
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. At that time, on that occasion, there was a Tathāgata

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9 Probably read ‘abhihuta-pramokṣa’.

10 On the three apāya, see L.V., p. 89 et passim. The Southern Buddhists have four apāya; see P. Dy., p. 49 b.—With bhani compare bhaje in Mv. VI, 20, 2, p. 214.


12 Read rājām. See footnote 7.

13 Note tria-dharma for tri-dharma (L.).

14 Here the original reads yadhiśīmi, which is not intelligible. Apparently the text is corrupt or mutilated. One expects some phrase like niṣvṛtiḥ.
named Jyotisāryagandhāvabhāṣāsiri, 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 Utpalavakra by name, (who was) the sovereign of all the four dvipas. Now King Utpalavakra, at another time, accompanied by his wives and courtiers and his bodyguard, proceeded to where the Tathāgata Jyotisomyagandhāvabhāṣāsiri (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 Gāthā 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 treasure: 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 Māra?

Then that man of noble family, Jyotisomyagandhāvabhāṣāsiri, the Tathāgata, spake thus to King Utpalavakra, '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 MAHĀSAṀNIPĀTA SŪTRA

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

This folio, measuring 402 × 118 mm. (or 15½ × 4½ 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 Tathāgata Jyotisāryagandhāvabhāṣāsiri (elsewhere, obv. l. 7 and rev. l. 6, called Jyotisomyā) and also King Utpalavakra (obv. l. 6, rev. l. 6) appear to be otherwise unknown. (The Chinese translation calls the Tathāgata Gandhāguna, 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 Mahāsaṃmīrīta Sūtra (Nanjio, No. 63). It was translated into Chinese by Nārāṇḍrayāsa, a native of Udyāna, a.d. 566, under the Northern Tsi dynasty; see Professor S. Lévi’s Notes chinoises sur l’Inde, p. 9, also J.A., 1913, II, p. 343. The passage corresponds to III, 4, foll. 748–8 of the Tokyo edition of the Tripitaka. The work is not found in the Bkah-hgyur, which has, however, a short work entitled Candragarbha-prajñā-pāramitā-mahāyāna-sūtra (Ser. phyin 7, foll. 176–7).

It reads as follows:

Obverse.

1 (sthā) saṁgamya samā(ga)mya parasaṃvara evam āhuḥ kim (e) tạo iha-ādya bhavisyaṁti: yad bayam imāṁmy adṛṣṭa-pūrvaṁi rūpaṁi paśyāṁ aśruta-pūrvvaśca sa-

2 bdāh (śr)nomah na ca kaści jānite yathā Māra pāpīmāṁ svabhavaṇād avatīrya bhagavanatam vandanaṁyō yō padaṁkrāntas caturṣu r² dbi-peṣu puspāṁ kṣi-

3 (paṁtaḥ) puspā-varaṁ pravarsantah yāṁ ca puspāṇi caturṣvāsura² puresu pra(vartitānītaḥ) puspai sa[rve] hy asura-purāḥ paraṁ: durgandhenāpū-

4 ritah paraṁ-pāpa-dhūma-rajās-anuṣu²-dhūddyibhir āpūrita damśamaśaka-

5 rām[yā-t]² tam-āvṛtā sarvbe hy asura-purāḥ saṁvṛttāh sarvbe caśaṁbhāh

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1 [The text exhibits the same irregularities as No. 5. Thus, in obv. l. 1, plur. for sing., in bhavisyaṁti; obv. l. 2, śrnomah for śṛnomoh; anomalous sandhi in paśyaṁdruta² for paśyāmośrūta², also rev. l. 3, rati iha for rati iha; superfluous anusvāra in imāṁyō²; single and double dot as punctuation; b for v in yadbayam, &c. Others are noticed in the following notes.—R. H.]

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

3 Puspāṁ, irreg. masc. acc. plur., for puspāṇi, as in l. 3.

4 The ā in caturṣvāsura², and the double dot after paraṁ are clerical errors; read caturṣvāsura², and paraṁ-durgandhenāpū.

5 Read "rajas-āṇuṣu" and "āpareṇa-vrācikū" (see footnote 6).
CANDRAGARBHA, IN THE MAHASAMNIPAT SUTRA

6 nabhiramyah samsthitah te svaka-svakasu vithisu samagmy-"asura-rajnoh purata sthitbha paasyamty asura-rajanam

7 upadrutam ya'vat Vaimacitro 'sura-raja sarvbh(a)i'h sva-rastra-nivaisibhi stri-puru'sa-daraka-darika'h asuraih saha sa-parivaram

8 di Vairocanas ca"asura-rajan sarvli(a)h sva-rastra-nivaisibhi stri-puru'sa-daraka-darika'h asuraih saha sa-parivaram

9 sthan darsayamasa : dri'bha ca Rahur asur-endro Vaimacitro asura-rajanam prechati sa aha : vikrtu sarve asi'uri XXXX so-

Reverse.

1 dri'h vayava usha agarata jvalana-sadrsha ime ca padapa-phaIah ksiti-tala-patitah susk-eha padmani jaladhara-sa rasu rajasamuh-dhau

2 pena sphuta hy asmaka'm asura-bhavanah makshik-damasa'maska-salabhah bahu-vividha-kymayah etat papa-svara sirnomi vi

3 kam nasti rati ih-avha asura bahu-duhkha-vihatah sarve trsha-bhuksa pi'dita asarana-dukhhitah sarve utrastha. su'shaka-hrdo

4 bhayaih kasya'ya'm prabhava idr'so deva-nasah asuraih kena upaya sakya samitun ima idrs-bhayam, ma iha naga kshipra

5 ya asuraih Rahir asur-endo rah: bho sruyatam mama vacanam sa aha: sarve bho asura bhushi sukhitam kama-guna'ihi pa'mcabh

rdhyah

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6 Note the peculiar position of the superscript r here and in l. 4, "erdhiva'sci'h ; also in rev. 1.7, vistparedhina, with an anomalous insertion of t. See footnote 8, p. 90.
7 Read Vaimacitro; probably a clerical error, due to the preceding asurendo.
8 Padmanio, for padmni, unless it is a clerical error for padmni.
9 Superfluous anusvara; also in sukhitam, l. 5, ksayate, II. 7, 8, 9.
10 Bhuksha, hunger, for Skr. bhuhuksha; apparently a hitherto unexampled form; but Mahavastu, II, p. 2025, has bhukshita, hungry.
11 Read utrasta; correctly uttastha, qualifying asura'h. For another example of omission of t, see footnote 17, p. 99.
12 Upaha for upahena.—Compare pa'ica kama-gu'nah in Jataka, II, p. 60, l. 6.
13 Read asura abhushi. The text is here rather smudged by interfering traces of
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 dvipas, (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,
dirty particles of dust, was infested with stinging flies, creeping snakes, scorpions, 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, 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 (Rāhu) saw them standing together, and seeing (them), Rāhu, 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 filled 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 Nāgas quickly come to eject them, vying with the Asuras?' Rāhu, 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. 172, Vemacitra or Vemacitri in Dvy. 126, 148, Vemacitri in Mst., III, pp. 138, 254, and Vepacitti in Dīgha and Saṁyutta Nikāya, and in the Jātāka (see Indexes).
musical instruments;²⁵ decay of garments; decay of food and drink; decay of joy and gladness; decay of Devas, decay of Yakṣas 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 Rāhu’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 pādas, or quarter verses; hence dividing 209 by 12, we obtain 17 as the number of aksaras in each pāda, 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 Atyaśṭi class, which contains metres consisting of 17 aksaras in each pāda. On the other hand, there is no difficulty in determining the metre of the three verses of the reply of Rāhu, the text of which is preserved in its entirety. It is the well-known Śārdūlavikārītī, which consists of 19 aksaras in each pāda, with the caesura at the twelfth. The scansion of the metre, however, is not quite correct in some of the pādas, 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 śūkla, for śukra, in rev. l. 7, would point to the vernacular having been that of Magadha (see Introd., p. xxxi).—R. H.]

7. SUVARNAPRABHĀŚOTTAMA SŪTRA

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 16½ x 3½ inches). The first (SB. 9) is a fragment, measuring about 180 × 93 mm. (or 7 × 3½ 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 tūrya, i.e. Skr. tūrya; Mst., 111, p. 12:¹⁶ has tūrīya.
6, and rev. ll. 1, 2, some loss of text. Irrespective of these gaps, the text is on the whole very well preserved. In the middle of the left half there is the usual circle, of about 29 mm. (or 1½ inches) in diameter, with the hole for the string. Nearly vis-à-vis on the right half of the obverse side there is a double circle, with an inner diameter of 30 mm. (or 1¾ inches), and with slanting spokes in the intercircumferential space, perhaps intended to enclose a drawing or miniature, which however was omitted. The folio number 98 is on the left margin of the obverse side. The paper of the two folios is fairly fresh; and there are, on either page, six lines of writing in the Upright Gupta character, and in a rather ornamental hand.

The text of the two folios is from the Suvarṇa-bhāṣā-ōttama Sūtra, perhaps more commonly known as the Suvarṇa-prabhāṣ-ōttama Sūtra. Two manuscripts of it are in the Cambridge Collection of Nepalese MSS. (Add. 875 and Add. 1342); a third is in the Hodgson Collection of the Royal Asiatic Society (No. 8); and a fourth in the Hodgson Collection of the Asiatic Society of Bengal (No. B. 9). From the latter an edition has been published in the Buddhist Texts of the Buddhist Text Society of India (Calcutta, 1898). Two passages from the Sūtra are quoted in the Śīkṣāsamuccaya (ed. Bendall, in the Bibliotheca Buddhica), pp. 160 and 216, where both elements of the name, bhāsa and prabhāsa, occur. An abstract of the contents of the Sūtra is given in R. L. Mitra’s Sanskrit Buddhist Literature in Nepal (Catalogue of the ASB., Hodgson Collection), pp. 241–8. There exist translations into Chinese (Nanjio, Nos. 127, 130), Tibetan (Rockhill, Life of Buddha, p. 218) and Mongol (I. J. Schmidt, Geschichte der Ostmongolen). Fragments of a translation into Khotanese have been published by M. P. Pelliot (Études Linguistiques, fasc. iv, 1913), and into Uigur, by Professor F. W. K. Müller (Uigurica, pp. 10–35, 1908). Fragments of the former are mentioned by Professor Leumann (Zur nördarischen Sprache, &c., p. 10, 1912).

(1) Hoernle MS., No. 143 a, SB. 9.

This fragment comprises portions of the colophon of the fifth chapter (parivarta), and of the nine initial verses of the sixth chapter. From the fact of the text being written in verse (upaṭṭi variety of triṣṭubhi) it can readily be seen that, allowing for the vacant space of the string-hole, from 21 to 26 aksaras are lost from the several lines of writing. In the subjoined transcript these lost syllables are supplied from the text of the manuscript of the Royal Asiatic Society (fol. 17), which is more correct than the printed text of the Indian Buddhist Text Society. Neither of these texts is satisfactory, but a discussion of their variations and defects seems out of place here. Some of the more relevant ones are noticed in the footnotes.

1 For the collation of the Cambridge MSS., Add. 875, fol. 18 b, 19 a, and Add. 1342, fol. 15 b, 16 a, the readings of which also are referred to in the footnotes.
Obverse.
1 Iti Swarnabhāsasūtramātah2 sūtrṛ[nd]ra-rājñe3 Hiranyāvati-dhāranīparivaratto (nā-)
2 ma pañc-ūmaḥ4 ni Atīha khalu Bhagavān tasyāṁ velāyām imā gāth th 
   ādīhvabhasīt.5] Anyeṣu sūtraṣu acintikeṣu (ativi-)
3 starai'ī desitā śūnya-dharmāh1 tasmād ime sūtra-var-ottame ca samkṣepato desīta6 śūnya-dharmāh(ī) 1 Satā-āḷ(pa-bud)dhi7 (av)ī(ī)jāna)mā(n)ā : 
4 na sākya jñātām khalu sarva-dharmām yasmād dha sūṛēndra-var-ottamena samkṣepato desīta 6 śūnya-dharmāh 2 Anyair upāyais ca naya-
5 ś ca hetubhi satvāna8 kārmya-ras-ōdayād dha prakāśitaṁ sūtra-var-ēndram etad9 [yathā] (v)i(j)ānaṁti ha sarvba-satbāh 3 A(yaṁ) ca kūyo yatha9 
6 śūnya-grāmadeh śad-grāmāna10-caur-ōpama indriyāni tāny eva grāme nivasāniṁ 
   sarveṣṇa (te vijñāṇa)ṁti paraspareṇa 4 Cakṣv-endriyāṁ11 rūpa-gateṣu

Reverse.
1 dhāvatī śrotṛ-indriyāṁ śabda-vicāraṇena ghrāṇ-endriyāṁ gandha-vicītra-hā 
   yē12 jihv-ēndriyāṁ nityāṁ raseṣu dhāvate 5 Kāy-ēndriyāṁ spa- 
2 rā-gateṣu man-ēndriyāṁ dharma-vicīraṇena śad indriyānāṁti pa 
   raspareṇa ś vakaṁ ś vakaṁ viṣayam anātikkrāntā.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 rājye.
4 All three MSS. and the Calc. print have svārya-prabhāsottama-sūṭrēndra-rāja
   kamalākaro niṁa sarvā-tathāgata-stava-parivarottthi.
5 Read śilvabhasīt, and see note 15 on p. 114. The three MSS. read abhāsīta.
6 So all three MSS. ; but, with Calc. print, read desitāh, m.c.
7 Read, with all three MSS., buddhīrami; sandhi as if from buddhīva rām ; but a better construction is given by reading satīva alpa-buddhi, nom. plur., masc. or neut.
8 For satīvaṁ, 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 saṅgrāma, the RAS. 
   MS. saṅgrāma ; but no doubt saṅ-grāma is intended, as below, rev. l. 3, where, however, all the MSS. repeat saṅgrāma.
11 Read cakṣu-indriyāṁ ; see footnote 1, p. 88.
12 Read, with all three MSS., hārī, nent. ; they too have nitya, but read nityāṁ.
13 Note the Khotanese rr here, but the ordinary r in l. 5.
14 Apparently for anātikkrāntiṁ, ‘not overstepping’. The three MSS. read abhidhāvati.
TRANSLATION.

[Obverse.] Here ends the fifth chapter, named Hiranyakavati Dharaṇi, in the Suvarṇaṇabhāsottama, the king of foremost Sūtras. Thereupon the Blessed One on that occasion spoke the following gāthā verses:—

Verse 1. In other Sūtras unthinkable (in number) the principles of the Śūnya doctrine (of Phenomenalism\(^{24}\)) are set forth at great length; hence in this most excellent Sūtra the principles of the Śūnya 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 Sūtra the principles of the Śūnya 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 Sūtra is published, in order that all living beings might apprehend (the Śūnya doctrine).

Verse 4. This body is like a deserted village;\(^{26}\) the six senses resemble free-
bootters 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-sense \(^{27}\) makes for things amenable to touch; the sense of ideation \(^{28}\) is concerned with the mental objects. These are called the six senses; they do not mutually overstep their own particular spheres.

Verse 7. Thought, again, unsteady like Māyā, 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 (śloka), 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 Sūtra, as it stood in the manuscript to which our folio belonged, included a chapter which is not now found in any other 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; māṇḍūkṛiṣṇa is 'the faculty of ideation or representative imagination', and dharma, 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 a\(^{b}\), and Add. 1342, fol. 50 b, 51 a. In Add. 2831 it is missing.
Obverse.

1 me śrutaṁ sūtāṁ prāptam ca - yathā-abhiprayena mi bodhi prāptam sa-dharma-kāyaṁ hi mayā ca labdham - 32 ॥ Suvarṇa-bhās-ottamātaḥ ॥

2 trēndra-rājīne ॥ Su-saṁbhava-parivartto nāma āmāśōn mahām ॥ samāptah 15 ॥ Atha khalu Bhagavāṁ śriyo mahādevatāḥ (y-sāman-)

3 traṣāmāsa yat kāśic chri-mahādevate śrāddhaḥ kulaputro vā • kula-duhitā vā • atit-anā(g)ata-pratyu(tpa)nā- ॥

4 nāṁ Buddhānāṁ bhagavatānāṁ acintyā mahāṁ vipulā vistirnā ॥ sarvāḥ-āpaka-rāṇāḥ pājāṁ karttī prakāśyate ॥

5 gata-pratyutpānamāṁ Bhūtānāṁ bhagavatāṁ gāmbhi(raṁ) Buddhā-go[ca]rā)m praṣāṇiśū ॥ōkōmo bhavet, tenṣāroṣyam ṭatra pradeṣe vā vihāre vā - ॥

6 arāmīyāṁ deśe vā • yatrāyam Suvarṇa-bhās-ōttamaḥ sūtrēna sūtra-rañ jā vistārena samprakāśyate cittyāti ciddtenāvahita- ॥

Reverse.

1 trenṣāyam Suvarṇa-bhās-ōttamaḥ sūtrēna sūtra-rañ jā śrotnāyam u Atha)kha ॥

lu Bhagavān āmaṁ sarv-ārtham bhūyaśyāma mi cittyāyām (samā)paridhīpayamā- ॥

2 A half-formed m, cancelled by a vertical line passed through it; similarly in rev. 1. 5 a badly formed th cancelled by cross-lines. From the Cambridge MSS. supply the complement Tathā premānūṁ bahū-panya-skandham yan, and amend, with Cambridge MS., Add. 1342, me śrutaṁ cānḥyanvāmoditaṁ ca; Add. 875 has, also faultily, cānḥvāmoditaṁ 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. 1. 6, stūpaṁ; cf. samālīhi kṛṣṭāṁ, No. 2 b, p. 90. The Cambridge MS. Add. 875 also has the neut. cittyāṁ labdham; but it, and Add. 1342, read bodhi prāptā.—R.H.]

5 See footnotes 2 and 3 on p. 110.

6 Apparently an error for cāturdaśaṁ, as in all the MSS.

7 Prakritic for bhagavāṁ, and below, rev. 1. 6, for asmin.

8 Originally uḥādevi had been written, but the long ī sign is deleted.

9 Read bhagavatāṁ, as in l. 5; also read, with the three MSS., acintyāṁ, cittyā, cittyāṁ, cittyāṁ.

10 Read vistirṇāṁ.

11 Prakritic for prajñātum.

12 This line is much smudged by impressions of letters on the superjacent folio.

13 Read aranyā; so also in rev. 1. 6, āntare.

14 The three MSS. and the Calc. print read differently nāvikaśipta-cittendāvahita; but the reading nāvikaśipta-cittendāvahita is confirmed by the Mannerheim MS.
2 nas tasyām velāyām imām gāthām adhvabhāṣīt. \[^{15}\] Ya(d ḍ)che [sarvba-] Buddhānām pūjām (ka)rtum ac[i]nt[i]kī[i]mār[i]mār[i]m ātīmār[i]mār[i]m sarvba-Buddhānām gocaram ca prra-
3 jānītam\[^{16}\] 1 tam \[^{17}\] ca desṣōpamākramya\[^{18}\] vihāram lenam eva ca yatra desīyate \[^{17}\] sūtraṁ Suvarṇa-bhās-ōttamaṁ \[^{19}\] no idaṁ 2 Acinti-
   kām idaṁ
4 sūtraṁ anāṁta-gūnām ākaram mocakāṁ sarvba-satvānāṁ anekair duḥkha-sāgaraṁ 3 Adiṁ sūtrasya paśyāmi maddhy-ānta-nidhanam ta-
5 ṭās thā • atigānīhira-sūtra-ēndraṁ upamāśya na vidyate \[^{17}\] 4 Na Gaṁgā-rajāsāṁ\[^{20}\] ca na dhāraṇyāṁ na ca sāgaram na cāmbara-
   tata-sthāsya • kiṃcic cha-
6 ky-ōsaṁkrtum\[^{21}\] 5 [Dha]rma-dhātu-praveṣe ca praveṣṭavyās\[^{22}\] tathāṁantarac\[^{13}\] yatra dharm-ātmakam stūpaṁ\[^{4}\] gambhiram su-praṭiṣṭhitam 6 Tatra ca stūpa-maddhye 'smiṁ \[^{7}\] pa-

\[^{15}\] Read adhyābhāṣīt. The curiously misshapen form of the aksāra dhya occurs also in the preceding fragment, obv. l. 2 (p. 110), and in the fragment of the Bhadrāpāla Śūtra, obv. l. 7 (p. 89). The verb adhyābhāṣī is very commonly used in connexion with gāthā, see e.g. L.V., pp. 118\[^{20}\], 124\[^{14}\], 132\[^{7}\], 140\[^{22}\], &c., Mst., I, 55\[^{4}\], 56\[^{13}\], &c., II, 66\[^{10}\], 84\[^{5}\], 11\[^{4}\], 34, 37, &c., III, 28\[^{2}\], 31\[^{10}\], 34\[^{13}\], &c. In fact it is used as frequently as the simple verb abhāṣ. \[^{9}\] The verb abhyābhāṣī also occurs, though rarely (e.g. L.V., pp. 47\[^{4}\], 49\[^{4}\], 78\[^{3}\], 97\[^{4}\]), and the aksāra dhya does not so easily account for the misshapen dhya. 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 prrajānītuṁ, and see footnote 13 on p. 110.

\[^{17}\] Pārkritīc for tat (tac), conj.; and for desīyate, pass. causal.

\[^{18}\] Correctly desām upasāmkramya, which, however, would not have suited the metre. The aksāra 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 icel et . . . sa carev cēl̃opasāmkramya.

\[^{19}\] Read svarna\[^{5}\], m.c.

\[^{20}\] Read rajāsīni; the final i is m.c.; and omit the second na. The MSS. read rajāsī cūtra.

\[^{21}\] The aksāra 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. Pārkritīc for sākyam upasāmkartum.

\[^{22}\] Read praveṣṭavyas (sel. dharmadhistu) and antaro. The RAS. MS. has praveṣṭavya talaṁtaro; the two Cambridge MSS. have praveṣṭavyanāh talaṁtaranā. Moreover all three MSS. read praveṣena. The Calc. print, apparently quoting the ASB. MS., reads prakīṣena.

\[^{23}\] The complement of the verse in the three MSS. is paśyet śākyamuniṁ jīnam | idaṁ sūtraṁ prakāṣantaṁ manḍynena svarena ca.
TRANSLATION.

[Obverse.] Verse 32. As being the earnest of a great store of merits (punyaskandha) this Sutra 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 (dharma-kāya) by me has been acquired.

Here ends the fifteenth chapter, named Susambhava, in the Suvarṇabhāsottama most royal Sutra.

Thereupon then the Blessed One addressed the excellent Mahādevi, if, O Mahādevi, 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 Buddha-sphere of the past, future, and present blessed Buddhas, he must necessarily, wherever this Suvarṇabhāsottama most royal Sutra is proclaimed in full detail, whether it be in the county, or in a monastery, or in the forest, [Reverse] listen to this Suvarṇabhāsottama most royal Sutra 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 gāthā verses 25:

Verse 1. Since I desire to render unthinkable 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 Suvarṇabhāsottama Sutra is taught.

Verse 3. Unthinkable is this Sutra, infinitely good, precious, and liberating all living beings from many oceans of pain.

Verse 4. The beginning of the Sutra I see, (but) it has neither a middle nor an end (i.e., it is illimitable); it is a very profound Sutra; like it there exists nothing.

Verse 5. Neither the sands of the river Gāṅgā, 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 punyaskandha, bodhi, dharma-kāya, and dharma-dhātu, 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 Sutra serves as the entrance to the noumenal, or absolute world (dharma-dhātu), and enables one to realize the absolute (dharma). In the Sutra the Jina, or Buddha, in his saṁbhoga-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 dharma-dhātu, let its interior be entered, where the stūpa 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 (\textit{dharma-dhatu}) let thus its interior be entered, where a profound stupa, representing the noumenal (\textit{dharma}), is well set up.\textsuperscript{24}

Verse 7. And there in the middle of the Stupa one may behold the Jina (sage) Śākyamuni proclaiming this Sūtra with a pleasing voice.

8. RATNARĀŚI SŪTRA

Hoernle MS., No. 143, SA. 17. (Plate IV, No. 3, Obverse.)

This is a nearly complete folio, measuring about 290 × 65 mm. (or $11\frac{3}{4} \times 2\frac{1}{4}$ inches), but on the right side a narrow slip, about 30 mm. (or $1\frac{3}{4}$ 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 $\frac{3}{4}$ inch), and, allowing for the usual blank margin, carried on the reverse side about one to three ākṣaras, while, on the obverse side, on the whole width of the slip, there stood about two to four ākṣaras. The entire length of the folio, including the projecting portion of the glued-on slip, must have been about 312 mm. (or $12\frac{3}{8}$ 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 Ratnarāśi Sūtra, of which a Tibetan version is to be found in the Bkaḥ-hgyur (\textit{Dkon. brtsegs}, vol. 5 (vi), foll. 261 a–298 b of the India Office copy). The part contained in our fragment corresponds to foll. 265–6a. The Sūtra was translated into Chinese in a.d. 397–439 (Nanjie, No. 23 (44), col. 19). Passages from the Sūtra, outside our fragment, are cited in the Śīkṣāsamuccaya of Śāntideva; 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:—

\begin{tabular}{lll}
Sanskrit. & & Tibetan. \\
1 sammohāṁ nigacchati • 8 ime & ltun • ba • ste • Hod • sruṇ • brgyad •
Kāśyapa aṣṭau śramaṇa- & po • ḡdi • dag • ni • dge • sbyon • gi •
dharm-āvaranaḥ te pravra- & chos • kyi • sgrib • pa • ste • rab • tu •
jitena parivarjanyātavyāḥ | ṭ N & byuṇ • bas • de • dag • yoṅs • su •
\end{tabular}
Sanskrit.

äham Kāśyapa śra(maṇa)-
līṅga-saṁsthānaṃ iti

Sanskrit.

3 na bhavitavyām • tat kasmād
dhetoh niskāṣāyasya Kāśyapa
kāśyāyam anujñātām, yaḥ kaś-
cit Kāśyapa sa-kāśyati kāye
’smiṃ 4 kāśāyaṇaṃ dhāraṇa-

4 ti anyatrasayābhimuktaḥ sar-
vāṃs tāṁ 4 kāśyāda-dhāhan
iti vadāni tat kasmād dhetoḥ
āryānaṁ 5 esa Kāśyapa dhva-
jaḥ upaśāṃ 6 (a)ṇukūlo maitr.
ād(m)ā yuktā 6 i-

5 ti virāga-caritānāṃ 5 etāni
vastrā(h)ī • tatra Kāśyapa ya
āryaṇām dhvajas tāṁ śrṇusva-
dvādaśeṃe Kāśyapa āryaṇām

Tibetan.

spaṅ • bar • byaḥo 1 Ḥod • sruṇ-
dge • sbyoṅ • gi • kha • dog 1 • daṅ
rtags • kyi • dbyibs • kyis • dge
sbyoṅ • žes ṇa • ni • Ḥchad • kyi
yon • tan • gyi • cho • la • nan • tan
byed • paḥi • dge • sbyoṅ • ni • dge
sbyoṅ • žes • ņas • bdad • do 1 Ḥod
sruṅ • dge • sbyoṅ • gi • ni • rñog • pa
med • paḥi • sems • kyis 2 • lus • la
dur • smrig • dag • bcaṅ • bar • byaḥo 1
de • ciḥ • phyir • že • na • Ḥod • sruṅ
rñog • pa • med • pa • la • ņas • dur
smrig • guaṅ • gi • Ḥod • sruṅ • rñog
pa • daṅ • beas • paḥi • lus • la 3 • dur
smrig • dag • Ḥchāṅ

de • dag • thams • cad • dur • smrig
tshig • paḥo • žes • bdad • de • bsam
pas • mos • pa • mams • ni • ma-gtogs
so u de • ciḥ • phyir • že • na • Ḥdi
[265 b] ni • lḥphags pa • mams • kyis
gyigyal • mtsaṅ • yin • paḥi • phyir • te
skyo 4 • žin • Ḥdod • chags • daṅ • bral • bar • spyod
pa • mams • kyis • goṅ • Ḥdi • dag
ni • fie • bar • ži • baḥi • rjes • su
mthun • pa • byams • paḥi • rjes • su

1 Read pratipadya, and note the curious
position of the anusvara in dharmām.
2 n was omitted, and is supplied above
the aksara dḥā.

3 Read niskāṣāyena.
4 Prakritic for asmiṃ ; tān.
5 Read āryāṇaṃ ; upaśaṃ 6 ; caritānāṃ.
6 See P. Dy., s. v. metta.

1 Tib. inserts vṛṣa (ṛṣa • dog) between
śrṇusva and līṅga.
2 Tib. reads niskāṣāyena maṇasa (rñog •
pa • med • paḥi • sems • kyis).
3 Tib. has sa-kāṣya-kāye (rñog • pa •
daṅ • beas • paḥi • lus • la).
4 Tib. inserts either soka or upalāpa
(skyo) before virāga.
### Sanskrit.

| dhvajāḥ (krtam)e (dv)ā(dā-) | sa ta |

1 pa āryānāṁ dhvajam 7 samādhir āryānāṁ dhvajāḥ 2 prajñā āryānāṁ dhvajāḥ 3 vimukti āryānāṁ dhvajāḥ 4 vimukti-jūña-darśanam āryānāṁ dhvajāḥ 5 saty-āvatāra āryānāṁ dhvajāḥ 6

### Tibetan.

| žugs 5 · paḥo · Hod · srūṅ · de · la · hphags · pa · rnams · kyi · rgyal · mtshan · gaṅ · ze · na 6 · Hod · srūṅ · bceu · gūṣ · po · ḍi · dag · ni · hphags · pa · rnams · kyi · rgyal · mtshan · te |

Reverse.

2 pratitya - samutpād - 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 upaśamānukūlo maitrāna-yuko (āv · bar · ḍi · bahi · rjes · su · mthun · pa · kyams · pahi · rjes · su · zugs). It has ke āryānāṁ dhvajās, and omits tān śrīnava. 6 Tib. has ‘what twelve? Morality, (śīla in place of tapaḥ), Kūṣyapa, is a banner of the Aryas.’ 7 Tib. here differs considerably, giving as successive dhvajas, rten · ciṅ · ḷbrel · bar · ḷbyuṅ · la · ḷjug · pa (pratityasamutpādāvatāra), bsam · ḷtan · bzi (catvāri dhvānāni), tshad · med · pa · bzi (catvāri apramāṇāni?), gzugs · med · pahi · sgoms · par · ḷjug · pa · bzi (catvāro ‘rūpaḥbhāvanāvatārāḥ’), skyon · med · pa · la · ḷjug · pa (adojāvatāra?), zug · pa · zad · pa (āśravakṣaya).
Sanskrit.

anāta āryānāṁ dhvajah 7
catbāro brahma-vihārā āryā-
ṇāṁ dhvajah 9 ː catbāri
dhyānāni āryānāṁ dhvajah 9
catusra ārūpya-śamā-

3 pattaya āryānāṁ dhvajah 10
niyām-āvakraṁtir āryānāṁ
dhvajah 12 ime Kāśyapa
dvādaśāryā 9 ː dhvajah tatra
Kāśyapa yo bhikṣur ebhir
dharmaṁ aḥ\textsuperscript{\textit{anu-}}

4 gatah āryānāṁ dhvajāṁ kāṣaya-
vastrāṁ kāye dhārayati tam
aham vitatha-dharma-prati-
pannam iti vādāmi • uddara\textsuperscript{10}
dharma-vihārīṇam iti vādāmi •
ta\textsuperscript{\textit{thāgata-}}

5 sāsana-du-sthitam iti vādāmi
nirvāṇa-pakṣa-vipakṣa-sthitam
iti vādāmi • samskāra\textsuperscript{10}-pakṣ-
ānukūlam iti vādāmi • māra-

Tibetan.

la • hjug • pa • hphags • pa • rnams •
kyi • rgyal • mtshan • daṅ • bsam •
gtan • bzi • hphags • pa • rnams •
kyi • rgyal • mtshan • daṅ • tshad • med •
pa • bzi • hphags • pa • rnams •
rgyal • mtshan • daṅ •
zugs • med • paḥi • sgoms • pa •
hjug • pa • bzi • hphags • pa • rnams •
kyi • rgyal • mtshan • daṅ • skyon •
med • pa • la • hjug • pa • hphags •
pa • rnams • kyi • rgyal • mtshan •
daṅ • zag • pa • zad • pa • hphags •
pa • rnams • kyi • rgyal • mtshan •
tel Hod • sruṅ • beu • gñis • po • hdi •
dag • ni • hphags • pa • rnams • kyi •
rgyal • mtshan • no " 8 Hod[266 a]
sruṅ • gaṅ • la • la • rgyal • mtshan •
hdi • dag • daṅ • ldan • par •
hphags • paḥi • rigs • gos • dur •
smrig • dag • ḡacą • la • de • ni •
nor • baḥi • chos • la • žugs • paḥo •
žes • ḡas • bṣad • do • chos • daṅ •
ḥgal • bar • gnas • pa • žes • bṣad •
do • de • bzi • gṣegs • paḥi •
bstān • pa • las • riṅ • du • gnas • pa •
žes • bṣad • do • mya • ḡan • las •
ḥdas • paḥi • phyogs • kyi • mi •
mtthun • paḥi • phyogs • la • gnas •

8 Tib. has gatra Kāśyapa ya ebhir dhvajair (sic) upēla āryakula.vastrakāsāyāṁ
dhārayati.
9 Tib. gives dharmā-virodha-sthitam (?)
for uddaradharmavihārinam.
10 Tib. has buddha-sāsana-dāra-sthitam
for tathāgata-sāsana-du-sthitam.

8 Read 8.
9 nāṁ, which had been omitted, is
added above the line, and the place of
insertion indicated by three dots.
10 Probably read samsāra with the
Tibetan, which has ḡkhor • la.
MISCELLANEOUS FRAGMENTS

Sanskrit.

badhisā 11-grastam iti vadā

mi.

Tibetan.

pa · žes · bṣad · do u ḥkhor · bahi · phyogs · daū · mthun · pa · žes · bṣad · do u na · rgyal · gyi · mthil · bṣ · zin · pa · žes · bṣad · do · 11

11 Read bdliṅṭa.

TRANSLATION.

[Obverse.] . . . . falls into infatuation. These, O Kaśyapa, are the eight hindrances 12 to observing the principles of a Śramaṇa: they must be abandoned by one who has abandoned the world. Nor do I, O Kaśyapa, speak as setting up a mark of a Śramaṇa. By his practising the principles of virtue, O Kaśyapa, do I judge any one to be a Śramaṇa. A Śramaṇa, O Kaśyapa, who wears the yellow robe on his body, must be free from (moral) stain. For what reason? To the stainless, O Kaśyapa, the yellow robe has been allowed. Whoever, O Kaśyapa, (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 Kaśyapa, it is their banner 13; they are the garments of those that practise renunciation (symbolizing) that they are disposed to calmness, that they are devoted to friendliness. Now, O Kaśyapa, listen to what are the banners of the Elect. Twelve, O Kaśyapa, are these banners of the Elect. What twelve? [Reverse.] (1) Asceticism is a banner of the Elect; (2) self-concentration 14 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) firm 15 recollection of the chain of causation 16 is a flag of the Elect; (8) the four perfect states 17 are a banner of the Elect; (9) the four (kinds of) mystic

12 Five āravaṇa, or hindrances, are mentioned in Dvy., p. 378, l. 4, and in Ś.S., p. 90, l. 6 and note 2. A twofold division is mentioned in Dh.S., No. 115.
13 For the metaphorical use of dḥvaja, banner, see Ś.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 anātī is obscure; perhaps a false reading for avalāṭa.
16 See Dh.S., No. 42.
17 See P. Dy., p. 95 a, also p. 70 a.
meditation are a banner of the Elect; (10) the attainments of the four incorporeal states are a banner of the Elect; (12) entrance upon a course of asceticism is a banner of the Elect. These, O Kāśyapa, are the twelve banners of the Elect. Now, O Kāśyapa, 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 heretical principles; him I declare to be badly observing the commandments of the Tathāgata; him I declare to be taking a stand with the partisans opposed to the party of Nirvāṇa; him I declare to be well-disposed towards the partisans of Samsāra; 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\(\frac{1}{2}\) × 4\(\frac{1}{2}\) 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\(\frac{1}{2}\) inches) from the left edge, there is the usual circle (27 mm. or 1\(\frac{1}{2}\) 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 Kharuṣṭa, with reference to whom we may take note of the researches of Professor Sylvain Lévi in the Bulletin de l’École Française d’Extème Orient, vol. iv, pp. 543-79, especially p. 565. As will be seen, the ‘mixed dialect’ is here

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18 See Dh.S., No. 72.
19 In the four brahmālokas, 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, 1, 4; also p. 374.
22 The text has udāra, an otherwise unknown word. The context requires a word with a bad sense, such as ‘false’. Perhaps derived from udāra or avadāra from uḍḍa or avadī, ‘split’; cf. Prākrit dāra for Skr. dāra. There is also uṛdara, a rākṣasa.
23 The text has du-sthīlam, which may be correct; but it might be a clerical error for dāra-sthīlam, ‘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 Daññaka metre—also called Skandhaka or Veṣṭaka—has been traced only in Jain literature, and in a few texts of the Northern Buddhists and of the Brāhmans. 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 Jain canon by Professor Jacobi (see Weber’s Indische Studien, pp. 389–441). Any Daññaka line consists of a series (or stick, dañḍa) of feet, each foot having four morae. In the stanzas of our fragment each line comprises four such feet, and their general scansion is

\[ \text{iha praecu-} | \text{ra citra} | \text{mṛgasiri} | \text{śravaṇām} | 87th verse
\]

\[ \text{ksūrās} | \text{ca karma} | \text{sata var-} | \text{jayatāṁ} | 88th verse \]

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 Pūrva-bhadṛravaṭi u Ṛśi-bhrate gandharva-devati Āśvinī trīśī muhluta-caritrarautaṣī svamī 5 Matsa-kumāṃ

2 ra(kṣ)itva prṛaṇavati śukha sālīsataṁ yo tu dba caramāna jāyāṁti prraja 6 Aṣata-yoga-vi

3 la tasya garbh-ādhānām iha prracura Cittra Mṛgasiri Śravaṇām 7 Nidhanam Punarvaṣi Svāti Ṣata(bh)īṣṭā

4 vivāti-kalaha-ksūraś ca karma-sata varjayatāṁ 8 Vipa-kara Kṛittiya Phalguṇī Āṣāḍā

5 kṣṇa-karmāṇi maga kṛtvā dṛḍham sampākara Pūrva-phalguṇī iha Pūrva-āṣāḍa-Bhaḍra-dravati

6 yu guhya-marga-vṛrajaṇa-sādhana Ardrra-Dhanisṭha-yotā 90 Kurya aṭṭra sarva-rudra-karmaṇi

7 aṭṭra dṛḍha-parama-mitra Āśeṣa Jiṣṭa cāṁ 91 Uttara-bhadṛra(vat)i tṛṭiyēḥa bhave kurya so(bh)
8 tva-hiti yatha-karmaṁ jñātva vivitāṁ ca vidu 92 Yama-devati puna
caturdiśa vrtraṁ yatha pūrva-kr(yāṁ)
9 hitena kṛyaṁ yathā-nirdiśta pūrva sura-manuja-rṣayāṁ tvṛmbi
rātrarau māsā pūrṇa sama diṅvasa

Reverse.

1 cchāya parivartati ca iha Āsvinī rātṛi nayati Anurādhā Sūryam a(grha)
tu daksīṇa-dīśā ā
2 trra sura-ṛṣi prōṭsāhita tvāṁ ca eta mūsa kṣittra rakṣaṁ nṛṇa bhūjaga
yakṣa 94 Bṛhaśika ditṛxṛ
3 gī sthāpita haurattaya samanugṛhṇa-cārī desī desī sthāpita karmī
sama-visam-ānukuli
4 nukūla 95 [[Athā Kharuṣṭāṁ riśi sarvba prramjali-kṛtvā parṣa viṣṇāpa-
yāti āha]
5 trra-hora-rāśi-sthāna-kṛrama-parivarta-cārī dṛṣṭa-śrutva viṣṇāta evāṁ ca
etarhi (ma)
6 pti nakṣattra-grha-cārī tuṣṭi anumodata utśāho na-iitī athā tāvaṁ
cṛtva sarvba
7 jali-pṛṇanmya evam āhūs tvāṁ bho sarvba-deva-guru sa-sur-āsure
jagati śṛṃṣṭa asaḍṛśa-vi(dhā)ṁ
8 tva-hit-āṛṣi sarvba-ṛṣya sampanno sarvba-guṇa-pāraga sarvba-tr-adhva
samata-yukto 'śi na ca kaścit
9 jñāna eva-rupa rātṛrī - divasa-kṣaṇa-nakṣattra-grha-māsārddha-māsa
prrajñāpayitū yathā-s tvāṁ

NOTES.

Obverse. Line 1. Bhadraṇavati = bhadrapadā, as devati for devatā, and in l. 2
auṣata for auṣadhā. Mukurta for mukhīrtā; long vowels are mostly shortened in our
fragment; so l. 2 raksītva, Muka. 6, 7 kurya, l. 8 yatha &c., and e becomes i, as in l. 7
Jīṣṭa, &c. Matṣa = matsya, 12th sign of zodiac; kumāṇa = kumārī (? kanyā), 6th sign.
Verse number 5 for 85; the decade figure for 80 is omitted down to l. 6, where we
have 90.

Line 2. Raksītva for tvā; so in l. 8, jñātva, rev. l. 4 krīva. Dba = dvau.
Auṣata-yoga = auṣadhā-yoga.

Line 3. Cittra, mṛgaśīrī, śravaṇaṁ = citrā, mṛgaśīrā, śravaṇā; so also punarvasi,
evāta = punarvasu, evāti.

Line 5. Read tikṣṇa-karmāṇi and sampat-kara; t was omitted originally, and afterwards inserted above ka, though wrongly in the form of a. Maga = mārgam (?); āṣā a = āṣādhā.

Line 6. Marga = mārga, note the position of r, see footnote 8, p. 90; ardrra° = ārdra-dhanistarā; yeta = yotrau or yoktrau, at end of compound; kurya = kuryāt.

Line 7. Jīṣa = jyeṣṭha; bhadravati as in l. 1.

Line 8. Read satva-hit(2). Vivitās ca vidu = vividhās ca vidvāh (?); yamadevatī as in l. 1.

Line 9. Kṛṣṭīyanā = kṛṣṭi-yānā (?); tīrthiṣi rātrau = triṁśyānu rātrau (?); pṣayān = pṣayā (?).


Line 2. Apparently read etan-māsa kṣetra rākṣasa nara bhujāga yakṣa; and compare the clause in No. 5, rev. l. 3, suva-nara-bhujāga (p. 102). Bhrīcika = vrīcika.

Line 3. haurattaya = korā-traya (?); deśī deśī = deśe deśe.

Line 4. Read anukūla; kharuṣṭau pśiṣṭu sarvā āḍābhalikṛtya paṇḍad vijñāpayati.

Line 5. kṣetra-korā-vāsi, &c.

Line 6. anumolam utdha na iti (?); tāvān = tāvād.

Line 7. Read prāṇāv; śrīṣṭo = kṛṣṭho; vidhā = vidvān (?).


TRANSLATION.1

Obverse.

[Line 2, Verse 87.] A formula of medical herbs . . . . . ; in this respect effective are (the lunar asterisms) Citrā, Mṛgāsirā, Śravaṇa, [Verse 88], Nidhāna, Punarvasu, Svāti, Satabhīṣa, . . . . . of those who abandon disputes, quarrels, knives (?) and . . rites. [Verse 89] Causers of misfortune are (the lunar asterisms) Kṛttikā, Phalgunī, Āṣādhā, . . . . . [l. 5] rough works, having made a firm path. Causers of success in this respect are (the lunar asterisms) Purva-phalgunī, Purva-āṣādhā, Purva-bhadrapadā . . [l. 6, Verse 90] . . . . . arrangers to go on a secret path are (the lunar asterisms) Ārdra and Dhanisthā in combination. [Verse 91] One may do here all fierce rites, . . . . . here firm, foremost friends are (the lunar asterisms) Āśleṣā and Jyeṣṭhā. [Verse 92] If (the lunar asterism) Uttar-bhadrapadā 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.
Reverse.

[Line 1, Verse 94.] The shadow turns round, and here (the asterism) Āsvini leads the night, but (the asterism) Anurādhā the sun towards the southern quarter . . . . [1. 2] by Suras (and) Rishis thou art encouraged, and in this month (and) field by Rākshasas, men, serpents (and) Yakshas. [Verse 95.] (The asterism) Vṛiscika (or scorpion) . . . .

[Line 4.] Now the Rishi Kharuṣta 2 addressed the whole congregation, which stood with folded hands, and said . . . . [1. 5] ‘you have seen, heard (and) understood the (astrological) fields, hours, signs, positions, progresses, (and) revolutions; and likewise . . . . [1. 6] the motions of asterisms and planets; are you satisfied and content, or not’? Now then, all (the congregation), [1. 7] bowing (to him) with folded hands, spoke thus: ‘thou art the preceptor of all the Devas, the best sage in the world of Suras and Āsuras, unlike any other, . . . . [1. 8] a well-wisher of all living beings, possessed of all eminences, pastmaster in all virtues, endowed with an equal range (of knowledge) of the three periods of time (past, present, and future), nor has any other (person) [1. 9] such knowledge as thou, to give instruction with regard to nights, days, moments, asterisms, planets, half-months, months . . .’

10. ŚŪRAṀGAMA-SAMĀDHĪ SŪTRA

Hoernle MS., No. 144, SB. 87. (Plate XX, No. 4, Reverse.)

This is a part, between one-half and two-thirds of a folio, imperfect on the left, and therefore lacking a number. But for one small gap near the right lower corner, the existing part, measuring 258 x 121 mm. (or 10 x 4.5 inches), is undamaged. The writing, eight lines on either side, in Upright Gupta characters, is fine, bold, formal, black, and clear: a little rubbed at the left lower corner of the obverse and corresponding upper corner of the reverse; but the reverse lines 6–8, with continuation 8a, are in a different, smaller, thinner, distinctly cursive hand, and probably by another scribe (footnote 13, p. 127), and contain a different text.

The text is the conclusion of a Śūraṁgama-samādhi Sutra, followed by a Dhāraṇī, or charm (in the cursive hand). A Tibetan version, with, however, an amplified ending, may be seen in the Bkha-hgyur, Mdo. vol. 5 (ix), foll. 407 b–510 a of the India Office edition. It was translated into Chinese in A.D. 384–417 (Nanjio, 2 The reputed inventor of the Kharoshṭī script, whose story is related in the Sūryagarbha Sūtra; see Professor S. Lévi's article referred to in the introductory remarks.
MISCELLANEOUS FRAGMENTS

No. 399, col. 98). For some passages, cited in the Śiksāsamuccaya, 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 kulaputrena và kuladuhitunā 1 và imasya sūramāgamasya samādhau likhi-
2 yaś ca ho punar Dr̥ḍhamate bodh-ārthikah kulaputro và kuladuhitā và kalpa-śata-sa-
3 sūramgame samādhau saha śravaṇena na oliyen 1 na samtrasen na samtrāsām āpadye-
4 (pratv)am niryānam 2 vadāmi sarvba-jñātāvām kaḥ punar upāyo yah śrutvā uddiśet prā-
5 gata-cintikatām śrutvānuntrasitumā-kāmena pratyakṣa-jñānam gantu-
   kāmena iha sa-
6 apalikhīputu-kāmena 3 sandhā-vacanam 4 anugantu-kāmena pratyakṣa-
   jñāna-darśa-
7 x(dh)ih śrotavyah (i)masmiṃ 1 ho punaḥ sūramgame samādhau
   nirdiśamāne aprame-
8 āgāna a(vaivarttī)ka-bhūmau 6 pratiṣṭhitāni apramāṇatarāṇi 6 ca yeṣām

Reverse.

1 evam sūramgama-samādhīḥ pratilabdhaḥ aṣṭāvīṁśatinām 7 ca sahas-
   rāṇām
2 xxtxtxni 7 aṣṭāvīṁśatinām 7 c-ōpāsak-ōpāsikā-sahasrāṇāṁ dharma-
   caṅkṣur viśuddhah sa-

---

1 Prākrit forms for duhitṛa, avaliṇyeta, imasmiṃ.
2 Read niryānaṁ, and l. 5, ānuntrasītu ; see footnote 17, p. 99.
3 For aparikṣipū-kāmena = ‘through desire not to leave’ ; see the Tibetan.
6 Apramāṇatarāṇi = ‘very countless’ ; see the Tibetan śiṅ tu lshad med.
7 Read aṣṭāvīṁśa, saḥviṁśa’.
The Tibetan version runs as follows:—

Tibetan Version. | Sanskrit conjectural rendering.  
---|---  
i blo · gros · brtan · pa · de · lta | [Evaṁ sati Dr̥dhamate iha-jātau para-jātau vā guṇa-parigraha-kāmena]

8 Read 'bhūṣīt.

9 Note the curious spelling Manyuṣrīḥ for Maṁjuṣrīḥ.

10 Plainly part of a versified colophon, in śloka metre—

**xxxx × gaṁbhiraṁ subham bodhi-tray-āvaham**

Śūraṁgama-mahāsūtraṁ bodhy-ārthaṁ likhitam mayā 11

11 Read bodhy-ārtham.  

12 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 rr.

14 Read teṣāṁ; vidyāṁ prayojayāmi.

15 Read dvitiyaka, īrtiyaka.

16 Read anumanyata.  

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 • ḡdi • ḡam
pshe • rabs • ḡzan • la • yon • ṭan
yon • su • ḡdzin • par • ḡdod • pas
dpaḥ • bar • ḡgro • bahi • tiṅ • Ṇe
ḥdzin • ḡdi • yi • ger • bri • ba
daṅ • bkal • pa • daṅ • luṅ • nod
ps • daṅ • kha • ton • bya • ba
daṅ • bṣad • pa • la • brtson • par
byaho

[1. 2] blo • gros • bṛtan • pa
yaṅ • rigs • kyi • bu • ham • rigs
kyi • bu • mo • byaṅ • chub • ḡdod
pas • bskal • pa • ḡrgya • phrag
stoṅ • du • pha • rol • tu • phyin
pa • drug • spyod • pa • bas • gaṅ
gis

[1. 3] dpah • bar • ḡgro • bahi
tiṅ • Ṇe • ḡdzin • ḡdi • thos • ma
thag • tu • sens • ma • ḗum • la • mi
skrag • mi • dṇaṅ • dṇaṅ • bar • mi
ḥgyur • ḗiṅ • mos • pas • byed • na
de • ni

[1. 4] ches • myur • du • bla • na
med • pa • yaṅ • dag • par • ḡdzogs
paḥi • byaṅ • chub • tu • ņes • par
ḥbyuṅ • bar • ḡgyur • na • gaṅ • gis
thos • nas • luṅ • ḡbog • paḥam • ḡzan
la • ḡchad • par • ḡgyur • ba • lta
ći • smos • de-bzhin

Sanskrit conjectural rendering.

[Obv. l. 1] kulaputreṇa vā kuladuhitumā vā imasya śūramgasasya samādhau likhi[tvā vācayitvā udgrhya paṭhitvā nirdīṣya yatnāḥ kāryaḥ]

[1. 2] yaś ca ho¹⁹ punar Dhrṣṭha-
mate bodh-ārthikāḥ kulaputro vā
kuladuhitā vā kalpa-sāta-sa[hasre
ṣat-pāramitās caritvā imasmiī]

[1. 3] śūramgame samādhau saha
śravanena na oliyen na saṁtrasa
na saṁtrāsam āpadye[d adhimuṇcet
sa kṣi-]

[1. 4] prataram niryāty²⁰ anut-
tarāyāṁ samyak-saṁbodhāyāṁ²¹
kim punar²² yaḥ śrutvā uddiṣet
pa²³[rebhyo vā nirdiṣet Tathā-]

¹⁹ ho not in the Tibetan.
²¹ Skr. sarvajñatāyuḥ.
²² Skr. pra².
²³ Skr. niśtya uṣadāmi.
Tibetan Version.

[1. 5] gségs paḥi bsam gyis mi khyab pa thob nas mi lhjigs par ḡdod pas dpah bar ḡgro baḥi tiṅ ṅe ḡdzin dikon mehog ḡdi mían par byahō ma thos paḥi chos rnams thos nas mi.

[1. 6] spoṅ bar ḡdod pa daṅ i ldem po ṅag rtogs par ḡdod pa daṅ ye ses mẖon sum du ḡyur pa rtogs pa ḡdod pas dpah asbar ḡgro baḥi tiṅ ṅe ḡdzin ḡdi la.

[1. 7] mos par byahō i 502 ḡ daṅ bar ḡgro baḥi tiṅ ṅe ḡdzin ḡdi bṣad paḥi tshe sems caṅ graṅs med tshad med pa bla na med pa yaṅ dag par ḡdzogs paḥi byaṅ chub la yaṅ dag par žugs so.

[1. 8] gaṅ byaṅ chub sems dpah i sa la gnas pa ni de baś kyaṅ śin tu tshad med do ṛ gāṅ dag ḡzod pa thob par ḡyur pa ni de baś kyaṅ śin tu tshad med do ṃ skye ba geig giṅ thogs paḥaṅ tshad med par ḡyur ṃ to ṛ

Sanskrit conjectural rendering.

[1. 5] gata-cintikatāṁ labdhy 24 ṣ uṇutsitu-kāmena 25 idam 26 śūraṅgama-samādhi-ratnāṁ śrotavyam 1 aṣruta-dharmāṁ śrutvā na]


[1. 7] adhimoktavyam 1 imasmiṅ śūraṅgama-samādhaus nirdiṣyamāne aprame[yāṅi asamkhīyeṇi sattvāṁ anuttarāyāṁ samyak-saṁbodhāyāṁ saṁviṣṭāṇi 28]

[1. 8] yāṅi bodhisattva 30-bhūmau pratiṣṭhitāṁ apramāṇatarāṇi ca yeṣāṁ [kṣāntir labdha tāṁ ca apramāṇatarāṇi eka-jāti-dhṛtāṁ punar apramāṇāṁ aṣṭuṇāṁ bodhisattvāsahāsraṇāṁ 29]
Tibetan Version.

[Rev. l. 1] byaṅ chub sems dpah khri brgyad stōṅ gis ni dpah bar ḥgro baṅi tiṅ ne ḥdzin ḥdi thob bo srog chags brgyad khri drug stōṅ gis ni bla na med pa yaṅ dag par ḥdzogs paḥi byaṅ chub sems bskyed do dge sloṅ daṅ dge sloṅ ma ni khri brgyad stōṅ ni len pa med pa zag pa las.

[l. 2] sems rnam par ḥgro lo dge bsñien daṅ dge bsñien ma brgyad khri drug stōṅ ni chos la che dge kyi mig rūn med ciṅ dri ma daṅ bral ba rnam par dag go iḥa khrag khrig phrag sum cu rtsa drug gis ni chos mṇon par rtogs par.


[l. 3] yo 'bhūṣīt idam avocat Bhagavān āttamanā [āyusmān Ānando] Maṅjuśrī kumāraka-bhūto Drīdhamatir bodhisattvo Maitreyo bodhisattvas tad-anye ca bodhisattvā mahāsa-

Sanskrit conjectural rendering.

[Rev. l. 1] iyaṅ śūraṁgama-samādhīḥ pratilabdhah [sāḍaśīti jīva-sahasraṁ anuttaraṁ samyak-sambodhi-cittam utpannam aṣṭā-vimūśatīnāṁ bhikṣu-bhikṣunī-sahasrāṇāṁ alabdha-āsravatāś citta-vimuktīḥ i sāḍaśītīnāṁ]

[l. 3] From this point the Sanskrit is much divergent, and much briefer.

[l. 2] Here the Tibetan inserts a long passage, foll. 502a-509 byv.
Tibetan Version.

[Sanskrit conjectural rendering.]

131

This being so, Drīḍhamati, [1. 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 Śūraṅgama meditation, writing it, reading it, receiving it, repeating it, expounding it. [1. 2] Moreover, Drīḍhamati, a youth or maiden of good family who, aiming at absolute knowledge, has during 100,000 kalpas practised the six pāramitās; [1. 3] and who, in regard to this Śūraṅgama meditation, as soon as he has heard it, does not slacken, nor apprehend, nor fall into apprehension, but devotes himself to it, [1. 4] quickly emerges into supreme perfect illumination. Again, whosoever, having heard it, should teach it, or expound it to others; one who desires, [1. 5] having attained to the way of thinking of the Tathāgata, to have no apprehension, should hear this gem of a Śūraṅgama 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 [1. 7] to this Śūraṅgama meditation. This Śūraṅgama meditation being expounded, countless, numberless beings have established themselves in supreme perfect illumination: [1. 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, 1. 1] this Śūraṅgama 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, [1. 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 Karupā-
punḍarīka, 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, Māñjuśrī in his condition of youth, Drīḍhamatī the Bodhisattva, Maitreyā the Bodhisattva, and the other Bodhisattvas, great beings, and all those great Śrāvakas, the world with its devas, men, asuras, gandharvas, welcomed the speech of the Blessed One.

This . . . profound, auspicious, great Śūraṅgama Sūtra, 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 Śrāvakas, this magic formula . . . I apply . . . [l. 7] ‘O Gandhāri, O Mālinī, 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 Bṛhsmā grant it. Svāhā!’ 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 SŪTRA

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 x 118 mm., or 7 1/2 x 4 3/4 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 ṛṛ seems not unfrequently to replace the ordinary ṛ.

The text of the fragment is from the Saddharma-punḍarīka Sūtra, of which it comprises the end of the 15th (obv. II. 1, 2) and beginning of the 16th chapters (parivarta). The complete text of the Sūtra has been edited, from Nepalese Manuscripts, by Professor H. Kern, in conjunction with Professor Bunyin Nanjio, in the Bibliotheca Buddhica X. An English translation of the Sūtra, 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 Sūtra, Professor Kern’s Introduction to his Translation, and

35 The text and translation of this clause is conjectural. The restoration of the phrase nadi-tīrth, ‘on the river’s bank’, is fairly certain; and the subsequent reading and interpretation of the phrase vailasalanaśa 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.
Professor Nanjio’s Preface to the Edition may be consulted. See also the latter’s Catalogue, Nos. 134, 136, 138, 139.

The text of our fragment is given below in parallel columns with that of the Bibliotheca Buddhica edition (p. 326, l. 10–p. 329, l. 4), the missing portions being printed in smaller italic type and within brackets.

<table>
<thead>
<tr>
<th>Hoernle MS.</th>
<th>Nepalese MSS.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 शुचि durgati² 22 Cari acari jāniya nitya-kālam vadsāmi satbāna tathā tath[</td>
<td></td>
</tr>
<tr>
<td>3 bhāṣiyamāne apprāmeyānām ² asamkhyeyānām satbānām artthāṁ abhūṣi</td>
<td></td>
</tr>
<tr>
<td>4 etad avocat, imasmīṁ kho puna AjitaTathāgata-āyu-pramāṇa- nirdeśe (dha)</td>
<td></td>
</tr>
<tr>
<td>5 vālīka - samānāṁ bodhisatba- koṭī - nayuta-śatasahasrāṁ an- utpattikesu(dh) armesu ³</td>
<td></td>
</tr>
<tr>
<td>6 dhisattbānāṁ mahāsatbānāṁ dhāraṇi-pratilābha abhūṣit,</td>
<td></td>
</tr>
</tbody>
</table>

¹ See footnote 8 on p. 90.
² Read स्याम and abhūṣit. Note the apparent hard rr in appṛra², here and elsewhere, compared with the ordinary r in pratı➀, l. 6.
7 ābha abbūṣī² aparēṣāṃ ca lokadhātu-paramāṇu-raja-samānām bodhisatbā

8 sahasrika- lokadhātu-paramāṇu-raja-samā bodhisatbā mahāsatbā idām dharma- pa

9 mā bodhisatbā mahāsatbā⁴ vimala-nirbhasa-cakkram pravarttayinsu anye ca cūṭī

10 īti pratibaddha abhūṣit anuttarayāṁ samyak-sambodhāya ⁵ anye ca catbāra ca

---

⁴ The final ॐ is partially rubbed out.

⁵ Read samyak-sambodhāyaṁ.
Reverse.

Hoernle MS.

1 pratibaddhā abhūṣit, anuttarāyāṃ samyak-sambodhāyām anye ca tri-cātudbipī\n
2 bhūṣit, anuttarāyāṃ samyak-sambodhāyām anye ca dibi-cātudbipa-paramā (mū)

3 anuttarāyāṃ samyak-sambodhāyām anye ca cātudbipīka-paramānu-raja-sa

4 yām samyak-sambodhāyām aṣṭa-lokadhātu-paramānu-sa-mebhiś ca satbebbhi (ma)

5 manantara-nirdiṣṭā ca Bhagavata imēṣa bodhisatbānāṃ mahāsatbānāṃ dharmā

6 mandārava-divyaṇa puṣpāṇā

---

Nepalese MSS.


anuttarāyāṃ samyak-sambodhan anye ca [ālā]-caturdvipā-ka [lokadhātu]-paramānu-rajaḥ-sa [mābodhi-sattvā mahāsattvā imān dharma-paryāyāṁ śrutvā ālā-ājāti-pratibaddhā abhūvann anuttarā]-

yām samyak-sambodhau āṣṭa-[tri-sāhasra-mahāsāhasra]-lokadhātu-paramānu-[rajaḥ-samaiś ca [bodhi]sattvair ma[hāsattvair imān dharma-paryāyāṁ śrutvānuttarāyāṃ samyak-sambodhan cittaṁ utpāditāni

atha sa]-

manantara-nirdiṣṭe Bhagavatāsāṁ bodhisatvanām mahāsattvā-nāṁ dharma-ā[ḥisamyāye pratiṣṭhāne atha tāvad eva-pari vaihāyasād antar-riṣāṁ

māndārava-mahāmāndāravāṇāṁ pu-

6 Read anuttarāyāṃ.

7 Read bodhisatbhi.
Hoernle MS.

mahāvarṣa abhipravarṣa teṣu
cā lokadhātu-ṣata

Nepalese MSS.

sāpaṁ puśpa-varṣaṁ abhipravṛṣṭaṁ teṣu
cā lokadhātu-[koṭi-nayuta]-ṣata[sahasreṣu yāṇi tāṇi
Buddha-koṭi-nayuta-satasahasrasya
āgatyā rattena-vṛkṣa-muleṣu samhāsan-ūp]

viṣṭāṇi tāṇi sarvāṇi cāvakiranti
sm-ābhyavakiranti smābhiprakiranti
saṁ ṣābhagyavantaṁ ca Bhagavantaṁ ca Śākya-[munih Tathāgataṁ arhantaṁ
samyaṁ-saṁbuddhaṁ tāṁ ca Bhagavantaṁ Prabhūtaratnaṁ Tathāgataṁ
arhantaṁ samyaṁ-saṁbuddhaṁ parisvijayatvaṁ samhāsan-ūp-]

viṣṭāṁ avakiranti smābhyavakiranti
sm-ābhiprakiranti saṁ ṣābhagyavantaṁ ca sarvāvantam bodhisattva-
[ganam, tāś cataśraḥ parisod 'vaki-
ranti smābhyavakiranti smābhipra-
kiranti saṁ ṣābhagyavantaṁ ca śivyāni ca candan-
dguru-cūrṇāṁ antarikṣat pravarṣanti
sm-]

ōpariṣṭāc cāantarikṣe vaihāyasam
mahādundubhayo 'ghaṭṭitīḥ pra-
ṇedur [maṇovīja-madhura-gambhir-
nirghoṣaḥ ca śivyāni ca dāṣya-yugma-
sahasrasya]

upariṣṭād antarikṣat prapatanti saṁ
hār-ārddhahāra-muktāhāra-ma-
ṇiratna-[mahāratṇā] ni, &c.
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-puṇḍarīka Sūtra], named ‘the Exposition of the Duration of Life of the Tathāgata’.

[Now while this exposition of the duration of life of the Tathāgata] was being spoken, innumerable, countless living beings profited by it. [Then the Blessed One] spoke thus [to the Bodhisattva Mahāsattva Maitreya:] ‘O Ajita, while this exposition of the duration of life of the Tathāgata was being given, hundred myriads of koṭis of Bodhisattvas, comparable to the sands [of sixty-eight Gaṅgā rivers, have acquired the peace of the existence] which involves no liability to rebirth.11 [A thousand times more than these] are the Bodhisattvas Mahāsattvas who have obtained Dhāraṇī; [and other Bodhisattvas Mahāsattvas, 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 [Mahāsattvas], equal to the dust atoms of a [two-thousand-]world system, [have obtained the Dhāraṇī that makes hundred thousand myriads of koṭis of revolutions. Again other] Bodhisattvas Mahāsattvas, equal to the dust atoms of a mean world system [have by hearing this sermon of the Law] moved forward the wheel that never rolls back. Again other] Bodhisattvas Mahāsattvas [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 Mahāsattvas, 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 Mahāsattvas, equal to the dust atoms of a four-continental world system, have by hearing this sermon of the Law,] [Reverse, 1. 1] after being entangled [in (only) four rebirths,] reached supreme perfect enlightenment. Again other [Bodhisattvas Mahāsattvas, 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 Mahāsattvas, 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.
supreme perfect enlightenment. Again other [Bodhisattvas Mahāsattvas,] 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 [Mahāsattvas], 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 Mahāsattvas [a well-founded understanding] of the Law, [when at once there rained down from the upper sky] a great rain of Māndāvara celestial flowers; and in those hundred [thousand myriad koṭis of] world systems [as many hundred thousand myriad koṭis 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 Śākyamuni, the Tathāgata, the Arhat, the Perfectly-enlightened One, yea and the Blessed One, the Prabhūtaratna, the Tathāgata, the Arhat, the Perfectly-enlightened One, who, having entered Nirvāṇa, 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 Dūṣya (also dārśa) 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. 614xvi; of a corpse, SBE., xi. 92); as spreads over chairs (S.S. 353f), or floors, stairs, &c. (Cv.v, 21, 2; SBE., xx. 128, note); as curtains for women's apartments (S.S. 76xii). Tavānī refers to two lengths, not to two kinds of material (linen and cotton), as apparently in Dr. Otto Franke's Dīghanikāya, 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 Suvarnāpatbhāsottama MS., of which folio 98 is edited on p. 113; and the other (Kha. i. 304, Reg. No. 103) of another folio of the Ratnārāsi MS., of which folio 5 is edited on p. 116. See also the Additional Note on p. 81.—[R. H.]
MISCELLANEOUS FRAGMENTS

EDITED BY H. LÜDERS.

[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, Aksukal 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-PUNDARĪKA

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 Prajñākūṭa was enabled to identify the leaves as having belonged to a manuscript of the Saddharma-pundarīka 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 x 180 mm. (or 22½ x 7⅞ 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 1½") 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. yū and yū, fol. 253, obv. ll. 1, 2,) measure 22–30 mm. (or 1–1½").
The leaves are perfect, although small holes, apparently due to the corrosive action of the iuk, 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 ā. 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 ā at the end of line 4 on Pl. XVIII, No. 3, obv. 1. 4. The most frequent form is an acute-angular rightward prolongation of the head-line of the mātrkā (see e.g. gā, 253 a\(^{vi}\)). It is regularly used in kā, khā, ṣā (ṣṛyā), cā (253 a\(^{v}\)), ṭecchā, tā (253 a\(^{vi}\), or tīhā, trā, teā), dā (253 a\(^{vi}\), or dyā, drā, dṛā), nā (nyā, 253 a\(^{iii}\)), bādhā, bhā (Pl. XVIII, No. 3 a, l. 7), ē (Pl. XVIII, No. 3 b, l. 2, or ṛtyā, rtyā, ṛhā), ṭā (Pl. XVIII, No. 2, l. 5), vā (Pl. XVIII, No. 3 a, l. 1, or ṛvā), śā (śvā, śvā), 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 b\(^{vi}\)) and the fourth form in teā (250 a\(^{v}\)), but in both cases the ākṣara 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 Nāgarī sign, occurs regularly in mā (e.g. 253 a\(^{vi}\)), and dāhā, there being only one case where dāhā shows the first form (259 a\(^{vi}\)). The ṭhā 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 mātrkā, and turning to the right. It is used in pā (254 b\(^{iii}\), or prā 254 a\(^{v}\)), yā (Pl. XVIII, No. 3 a, l. 8), śmā, sā (254 a\(^{v}\), sā (Pl. XVIII, No. 3 a, l. 7, or stā 254 a\(^{i}\), sthā 254 a\(^{v}\), sṛā, Pl. XVIII, No. 3 a, l. 6, sṛā), and hā; but never in jā (or jūa) 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\(^{vi}\), xii jā, 17\(^{xvi}\), xix ṭā, 21\(^{xvi}\), xiv nā, 26\(^{xvi}\), nā, 27\(^{xvi}\), xiv pā, 37\(^{vii}\), xv śā). In this form the original curve is made to rise, in two parallel lines, high above the head of the mātrkā. So we have it always in jā (253 a\(^{iii}\), and Pl. XVIII, No. 3 b, l. 4), or jūa (253 a\(^{iv}\), and Pl. XVIII, No. 3 a, l. 5), and in nā (253 a\(^{iii}\)), or nyā (Pl. XVIII, No. 2, l. 5), and optionally interchanging with the third form, in āpā (253 a\(^{iii}\), pā (254 b\(^{iii}\), or prā, prā, yā (253 a\(^{iii}\), but with the third form 254 a\(^{i}\), b\(^{i}\)), śmā (254 a\(^{ii}\), sā (254 b\(^{iii}\), but with third form 254 a\(^{i}\), or stā, or sthā, or smā, or sṛā, or sṛā (253 a\(^{i}\), but with third form 254 b\(^{iii}\), or sṛā (254 a\(^{iv}\), and hā (253 a\(^{vi}\)). Sometimes, indeed, these two forms are found to alternate in the same letter in the same line, as e.g. in pā (254 b\(^{iii}\)) and in sthā (254 a\(^{v}\), twice with the third, and once with the fourth
form)—a fact which shows them to be mere varieties of an essentially identical form. A modification of the fourth form appears in ā́ (253 a^r), in which the down-stroke of the two parallels is so reduced as to form a mere hook at the top of the up-stroke.

A similar variety of forms exists in the case of medial u and u. Medial u is generally expressed by a sort of wedge added at the foot of the mātrkā (see e.g. ū, 253 a^i). This form is found in cu, ju, d(d)h, nu (253 a^i or nuu), pu (253 a^r), bu (Pl. XVIII, No. 2, l. 4), mu (253 a^r), gu (Pl. XVIII, No. 3 b, l. 8), ru (253 a^r), śru, śnu (k śnu), su (Pl. XVIII, No. 2, l. 2, or nuu), ku. But in other cases medial u is denoted by a curve or a hook. In ku (253 a^v), ā́ (254 a^v, b^v) and ru (253 a^r) the sign exactly resembles the modern Nāgarī sign. In gu (253 a^ii, iii) and śu (253 a^iii) the u is expressed by an upward curve attached to the lower part or the middle of the second vertical of the mātrkā. The same sign is added below to the foot of the letter in d̐hnu (259 b^iii, vi) and mostly in tu (254 a^ii, b^ii, 259 b^v, 260 a^v in d̐hātu), but in tu (254 a^ii and 260 a^v in saṁprakāśayītum) the u-sign has the shape of the modern Nāgarī sign for medial ā.

For medial ā we find four different forms, which are apparently nothing but the forms for medial u doubled. (1) The wedge-shaped form is doubled in pū (e.g. 253 a^ii), mū (260 b^v), sū (253 b^v), and ḫu (253 b^ii), the two wedges being placed one before the other and the first one being connected by an ascendant line with the foot of the mātrkā. (2) The sign for ā in kū (253 a^v) is the doubled u-sign used in ku with shortening of the second sign. (3) The sign used in śu is doubled to denote the long vowel in śū (253 a^vii), and (4) the sign found in d̐hnu is doubled with enlarging of the lower sign in bhū (253 a^v).

The ordinary form of medial i takes the form of an erect acute angle, seen e.g. in ti (253 a^iii). Twice, however, it occurs in a modified form, in which the angle appears to be laid on one of its sides, viz. on the right side in ī (260 b^i) and on the left in bhū (253 b^vii). The former prone alternative seems to be restricted to combination with l, while the latter does not seem to be subject to any particular restriction. All the three forms occur in the third fragment, see p. 168.

A modified form of medial o is found in lo (e.g. 253 b^i, 259 a^vii), the right part of the ordinary sign being attached to the upper end of the vertical bar of the la and drawn out into a long downward straight line, exactly as in the fourth form of the medial ā.1

The rest of the medial vowels appears in one form only.

As regards consonantal signs, it will be observed that the wedge at the foot of the second vertical of ga (e.g. 253 a^r) and ṣa (Pl. XVIII, No. 3 a, l. 1), and mostly also the faint side-stroke of ṣa, disappear whenever another consonant is joined to

1 [Most of these vowel signs occur also in the Sanskrit Vajracchedikā MS., see p. 178.—R. H.]
those letters at the bottom; see e.g. *grā* (253 ḍṛv, 254 ḍṛvii), *śrū* (253 ḍṛv), *ści* (253 ḍṛ, 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. *ṭa* (253 ḍṛ), *ṭra* (253 ṭra), *ṭva* (253 ḍṛv); also *ṭṛ* (253 ḍṛ). Occasionally in the case of *ṭra*, the side-stroke is optionally retained; thus in *tatra* (253 ḍṛ), *ṇutra* (254 ḍṛ, ḍṛv), and *yatra* (253 ḍṛi) with the side-stroke; but *tatra* (254 ḍṛ) and *ṇutra* (253 ḍṛ) without it. See also the introductory remarks to the second Saddharma-ḍundarika fragment (infra, p. 162). If *ka* is combined with another consonant, or with the vowels *u, ư, or r*, its lower portion is dropped altogether, the *ku* again closely resembling the *na*; see e.g. *kṣa* (Pl. XVIII, No. 3 a, l. 4), *kya* (253 ḍṛi), *ku* (253 ḍṛi), *kū* (253 ḍṛi), *kṛ* (253 ḍṛ). 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. *kṣa* 253 ḍṛi, Pl. XVIII, No. 2, l. 4), not to the right side of the letter as in ligatures with *na* (e.g. *nyā* 253 ḍṛi, *ṇa* Pl. XVIII, No. 2, l. 4); also the forms for medial *u* and *ư*, used in *ku* and *kū*, are quite different from those occurring in combination with *na* (comp. *kṇ* 253 ḍṛi with *nṇ* 253 ḍṛ).

The superscript *r* is placed above the line if added to *ku, ya, la*, and *bhā* (see e.g. *ṛya* 253 ḍṛ, ḍṛi, ṭṛi 254 ḍṛi, ṭṛi 254 ḍṛ), and upon the line if added to *tha, ṭha, ma, ya, la, ca, ga* and *ha* (see e.g. *ṛrama* 253 ḍṛi, ṭṛa Pl. XVIII, No. 2, l. 1, ṭṛa 253 ḍṛi). In this connexion, it may be noted that the peculiar sign which indicates the special *r* of the Khotanese and Kuchean languages of Eastern Turkestan, and which in the sequel is transcribed by *ṛr*; occurs seven times in our four folios. As a rule it is found in the subscript position, with *k* (e.g. in *saktra* 254 ḍṛi, *caktra* 254 ḍṛi, 260 ḍṛi, *yapaukapramanu* 260 ḍṛ), *gh* (in *śighra* 254 ḍṛi, ṭṛi, vi, vii), but once it occurs also in the superscript position with *l*, in *durṭabham* (254 ḍṛi). Its shape may be seen in Pl. XVIII, No. 2, l. 5 ṭṛva, and l. 6 *ṛve*. See also the introductory remarks to the second Saddharma-ḍundarika fragment (infra, p. 163).

The subscript *v* is sometimes written *b*; thus with *l* in *sabha* 253 ḍṛ (but *sabha* 253 ḍṛi), 259 ḍṛ, 260 ḍṛi; *śrūbha* 259 ḍṛi; with *d* in *dbha* 253 ḍṛi.

Absence of vowel in the case of *ṭ* (253 ḍṛ, and Pl. XVIII, No. 2, l. 3), *u* (253 ḍṛ, 259 ḍṛi), and *m* (253 ḍṛi, 254 ḍṛi, vi, vi) is indicated by writing a half-sized letter without the serif below the line and placing a curve above it. The letters *ṭ* and *u* 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 ḍṛi, iv; also Pl. XVIII, No. 3 b, 1. 1. 1.

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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 *ṛr* in Khotanese writing, see p. 397.—R. H.]
Four times, after \textit{sahādhrīyate} in 253 \textit{a}⁷, after \textit{abhāṣata} in 253 \textit{b}, after \textit{lokadhātana} in 259 \textit{a}⁷, and after \textit{parivṛtā} in 259 \textit{b}⁷, we find the double dot, which occurs also in inscriptions \(^4\) and in the Bower MS.\(^5\) In 253 \textit{b} it is followed by a double vertical stroke, which appears also alone to mark the end of a sentence in 259 \textit{b}⁷, 260 \textit{a}⁷. In 253 \textit{b}, 260 \textit{a}⁷ the two vertical strokes are joined at their lower ends by a slanting line; in 259 \textit{b}⁷ 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 \textit{a}) 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, \textit{C} \text{C} \textit{D} 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 \textit{sahajamunti} (253 \textit{a}², p. 159), \textit{sahādhrītavī} (253 \textit{a}⁷, p. 161), the missing \textit{avuttarāhi} (253 \textit{b}³, p. 157), \textit{saṁprakśayatī} (254 \textit{a}⁵, p. 161), \textit{pravartikānāhi} (260 \textit{a}⁴, p. 161), but not the general results arrived at.\(^7\) 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 Idyktupsari, edited by Pischel (Sitzungsberichte der Kgl. Preuss. Akademie der Wissenschaften, 1904, p. 807 ff.). In these fragments the virāma 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 \textit{avocat} in 161 \textit{a}² and after \textit{dusktaram} in 171 \textit{a} ⁶, 171 \textit{b}³ two dots appear, one above and the other after the last letter. Pischel considered this to be the original designation of the virāma, but as \textit{avocat} stands at the end of a sentence and \textit{astī dusktaram} 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 \textit{a}, l. 4; fol. 3 \textit{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 srañayaty (p. 264, l. 9) for samprak-

kāśayaty. 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.**

_Fol. 253 Obv._

1 (sārve ca (te) Mañjuśrīyā Kumā-

ra-bhūtana vi(n)i(t)a anuttara-

syā ¹ samyak-sambodhau tatra ye bo-

2 dhīsatevi mahāyāna-samprasthitāḥ

pūrvam abhūvam ś c sat-pārami-

3 tāḥ samvarṇayanti ●

sarve ca

tev sa-rva-dharmah śunyān ³ iti

samjānanti mahāyāna-guṇām

4 ś ca • atha khalu Mañjuśrīh

kumāra-bhūtaḥ Prajñākūṭaṁ

bodhisatvam etad avocet, sarvo

5 'yaṁ kulaputra mayā samudra-

madhya-gatena satva-vinayah

kṛtaḥ sa cāyaṁ samār-

6 śyate : atha Prajñākūṭo bodhi-

satvo Mañjuśrīyaṁ kumāra-

bhūtam gāth-ābhigūtena pari-

precha-

¹ Read anuttarasyān.
² Read guṇān.
³ Read dharmaḥ śunyān.

**NEPALESE MSS.**

sarve ca te Mañjuśrīyā kumāra-

bhūtana viṁśa anuttarāyāṁ sa-

myak-sambodhau tatra ye bo-

dhisattvāḥ mahāyāna-samprasthitaḥ

pūrvam abhūvam ś ca mahāyāna-

guṇān, śat-pārami-

tāḥ samvarṇayanti [ye śrāvakā-pūrṇā

bodhisattvās ² te śrāvakā-yānam eva

samvarṇayanti] sarve ca te sarva-

dharmān ³ chūnyaḥ iti samjānate

sma mahāyāna-guṇāṁ-

ś ca atha khalu Mañjuśrīḥ kumāra-

bhūtaḥ Prajñākūṭaṁ bodhisatt-

vam etad avocet, ś sarvo

'yaṁ kulaputra mayā samudra-

madhya-gatena satva-vinayahkṛtaḥ

ś ca cāyaṁ samār-

śyate ś ca atha khalu Prajñākūṭo

bodhisattvo Mañjuśrīyaṁ kumār-

a-bhūtam gāth-ābhigūtena pari-

precha-

¹ Ch adds mahāsattvā.
² AW "pūrṇā-bodhi".
³ BK spṛṇā daḥ.
⁴ AW mahā-samā.
hoernle ms. no. 148.

7 t. mahāsamudra 1 mahāprajñā mahāsūra mahābala • asamkhyaeyā vinitā

nepalese mss.

1 Cb paryaprechata, K paryaprechat.
2 KW sākhyaeyā.
3 A ṣū, B ṭablāhāk, Cb ṭabhāk, K ṭablāhāk.
4 BCK om.
5 W dūrdānāṁ
6 BK ratna-sūtraṁ.
Hoernle MS. No. 148.

MISCELLANEOUS FRAGMENTS

kadacid viryaṁ sram-

Fol. 253 Rev.

1 sitavan, trsahasra-mahāsahasrayāṁ loka-dhāto1 nāsti sa kaścid antamaśaḥ sarṣapa-mā-
2 tro pradeśaḥ yatṛ-ānena śāriraṁ na nikṣiptam satva-hetoh paścād bodhim abhisambuddha.2 3 ka e-
3 tam (śra)ddadhasyati yah śakya3 muhūrten-anutta(rā)4 samyak-sambodhim abhisambodham, atha tasyāṁ
4 velayāṁ Sāgara-nāga-raja-duhitā agrataḥ sthitā drṣyate sā bhagavata-

1 Read odbhātan.
2 Read abhuddhah (see p. 156).
3 Read śakyaṁ.
4 Read omuturāṁ.

Nepalese MSS.

tiṇi ristirṇa-praṇidhānā sarva-satt-veṣātma-prema-ānuṣagata guṇ-ātpā
dane1 ca samartha na ca tebhyaḥ parihiyate 1 smita-mukhī paramayaḥ śubha-
vara-puṣkara-taya samanvāgata maś-tra-cittiḥ karunāṁ ca vācauḥ bhāṣate 1 sā samyak-sam-bodhim abhisam-bod-
dhūm samarthaḥ u Prajñākūṭo bodhi-
sattva āha 1 drṣto mayā bhagavān Śākyamunis tathāgato bodhāya ghatam-
 mano bodhisattva-bhūto 'nekāṁ pun-
yāṁ kṛtavān anekāṁ ca kalpa-saha-
śrāṇi na] kadacid viryaṁ saṁ-

śritavan i tri-sahasra-mahāsahasrayāṁ loka-dhātau nāsti kaścid antasah sarṣapa-mā-
tro [pi prthivi]-pradeso yatṛ-ānena śāriraṁ na nikṣiptam sattva-
[heto]-paścād bodhim abhisambuddhaṁ i ka e-
vāṁ 2 śraddadhyād 3 yad [anayā]1 śakyaṁ muhūrtena samyak-sam-
bodhim abhisamboddhām, atha [khaṁ] tasyāṁ
velayāṁ Sāgara-nāga-raja-duhitā Agrataḥ sthitā [saṁ]dṛṣyate [saṁ] sa bhagavata-

1 BK "veda.
2 BK enam, W etāṁ.
3 B śraddadhāsyati, K śraddhadhyāt, C śraddadhāt.
4 BK yat tayā, C yadaḥ nayā.
5 AW om.
SADDHARMA-PUNDARĪKA

HOERNLE MS. No. 148.

5 ḫ pādau Ṛirasā varṇyā 1-ākānte 'sthāḥ tasyām velāyāmṁ  2 imā gāthā abhāṣata Ṛ puṇyaṁ puṇyaṁ.

6 (gabh)īram ca diśāḥ sphaṛati sarva(śa)ḥ suksmaṁ (śa)rīram dbātrimā-lakṣanaiḥ samalam-kṛtam, anuvyam-

7 (jana)-yuktaṁ ca sarv-asaṭva-na- maskṛ tv 3-ābhī( gamya)m ā ca antarāpanavad yathā yam

Fol. 254 Obv.

1 yā(mī) sambodhīṁ sākṣī me tatra tathāgata 4  vistirṇām deśayiśyāmi sarva-dukhkha 5-pramocanam a-

2 tha tasyām velāyām āyusmaṁ Čahāripuras tāṁ nāgarāja-du- hitaram etad avocat, kevalaṁ

3 kula-duhitī bodhāya cittam ut- pannam avivar(ty) āprameya- prajñā cāsi samyak-sambuddhavam tu du-

4 rrlabham, asti kula-duhitī stri na ca viryaṁ sramaṇayati anekāni

Nepalese MSS.

hya pādau śiras-ābhivandyā 1-ākānte 'sthāḥ tasyām velāyām imā gāthā abhāṣata Ṛ puṇyaṁ puṇyaṁ
gambhīraṁ ca diśāḥ sphurati sarva- śaḥ  suksmaṁ sariraṁ dvātrīṁ-

jana-yuktaṁ ca sarva-sattva-nama-

skṛtam[ tam sarva-sa]tνv-ābhigamyam
cā antarāpanavad yathā 50 yam

[th-ēcch]yā me sambodhiṁ sākṣī me 'tra tathāgataḥ vistirṇām deśayiśyāmi dharmāṁ duhkha-pramocanam a 51 a-

atha [khaḷ] tasyām velāyām āyus-

māṁ Śāripuras tāṁ [Sa-gra]na- ga-rāja-duhitaram etad avocat, kevalaṁ

bhaginī 2 bodhāya cittam uppannam avivartyā āprameya-prajñā cāsi samyak-sambuddhatvāṁ tu du-

rrlabham 1 asti bhaginī 3 stri na ca viryaṁ sāmprakāśayaty 4 [anekāni

1 Originally vedyāṁ was written, but the scribe seems to have corrected ve into vam by effacing the down-stroke of the e-sign.  2 Read velāyāṁ.

3 See p. 156.

4 Read 'gataḥ.

5 The visarga in dukkha has been added afterwards above the line.

AW 5ā sa vandivā.  
2 BC b K te kulaṇaṭri.  
3 BC b K kulaṭrī.  
4 C b janaṭati. BK sa maṇyaṭi, W praṣaṭati.
Hoernle MS. No. 148.

ca kalpa-sahasra-

5 ni punyani karoti sat-paramitāḥ paripūrayate ca cādyāpi buddhatvam prāptobhi

6 kim (kā)raṇāṁ pañcā sthānāni adyāpi stṛī na prāpnoti prathamāṁ brahma-sthānāṁ dvi-

7 tīyam mahārāja-sthā-

Fol. 254 Rev.

1 sthānam, atha tasyāṁ velāyāṁ Sāgara-nāgarāja-duhitur ekam maṇi-ratnam astī ya kṛṣṇāṁ

2 triśāhasra-maḥāhasram lokadhā-

3 gavato datto bhagavatā c-ānu-

4 duhitā Prajñākūṭāṁ bodhisatvāṁ sthavirām ca Śāriputram etad avocat yo 'yaṁ mayā bha-

Nepalese MSS.

ca kalpa-satāṇya] anekāni ca kalpa-

nī punyāni karoti sat-pāramitāḥ paripūrayati ca cādyāpi buddhatvam prāpnoti

kim-kāraṇāṁ pañca sthānāni strī adyāpi na prāpnoti [katamāni pañca ] prathamāṁ brahma-sthā-

mahārāja-sthānam tṛtiyāṁ mahārāja-sthānam caturthāṁ cakravarti-sthānam pañcamam avai-vartika-bodhisatvāṁ

1 Read prāpnoti.
2 Read ṣṭhānam, or sthānāṁ.
3 Read yat. *
4 Read maḥāsāhasram.
5 Read mūlyāṁ, and ćṛghitaḥ.
HOERNLE MS. No. 148.

5 gavata, manir dattaḥ sa ca bhagavata manir dattaḥ sa ca bhagavata (tā) sīghram pratigrhito nēti sthavira āha tvaẏā ca sīghram pratigrhitaḥ. Sāgara-nāgarāja-duhit-āha bhadamta Ārānapāla

6 sīghram datto bhagavatā ca sīghram pratigrhitaḥ Sāgara-nāgarāja-duhit-āha yady aham bhadanta Ṣāripu
tra maharddhikī syām sīghratamaṃ samyak-sambodhiḥ abhisambuddhyeyam na cāsyā maneḥ pratigra

7 trā yady aham mardhīni syām sīghṛataraṃ samyak-sambodhiḥ abhisambuddhyeyam na cāsyā maneḥ pratigra

Nepalese MSS.

gavato dattaḥ sa ca bhagavatā sīghram pratigrhito nēti1 tvayā ca sīghram datto bhagavatā ca sīghram pratigrhitaḥ i Sāgara-nāgarāja-duhit-āha yady aham bhadanta Ṣāripu tra mahardhikī syām sīghratarāṃ samyak-sambodhiḥ abhisambuddhyeyam na cāsyā maneḥ pratigra

[kakāḥ syāt, u]

Fol. 259 Obv.

1 prātitarkam ājñāya Yaśodharāṃ bhikṣunīṃ etad avocati ārocayāmi te Yaśodhare

2 itaś cavitvā strī-bhāvaṃ vivarta-yitvā daśānāṃ buddha-koti-nayuta-sata-sahasrāyam


4 pūrayitvā paścime samucchraye Raśmi-sāta-sahasra-paripūrṇa-dhvajo nāma

1 Read bhagavato.
2 Read maharddhīni.
3 Read sīghṛataraṃ.

1 K to utteti; W to utareti; B to uta; A to.
2 arcaṇām aparacayānāṃ only in K.
3 ACW paripūrṇayitvā.
5. tathāgato "rhan samyak-sambuddho loke bhavisyasi • vidyā-caraṇa-saṁpannaḥ sugato lo-
6. ka-vid anuttaraḥ puruṣa-damya-
sarathih śāstā deva-manusya-
ṛāḥ buddho bhagavān 'bhā
drāyāṁ loka-dhātā aparimitām ca tasya bhagavato Raśmi-
sāt-sahasra-pari-

**Fol. 259 Rev.**

1. pūrṇā-dhvajasya tathāgatasya-āyus-pramaṇāṁ bhavisyati u atha khalu Mahāprajāpati bhi-
2. lṣuṇi ṣaḍ-bhikṣunī-sahasraṁ sa-
parivāraḥ bhagavataḥ sāntikād ātmano vyāka-
3. raṇam śrutvā-anuttarāyām sam-
yak-sambodhau āścarya-prāpt-
tā abhūd adbhuta-prāptā Ya-
sodharā
4. bhikṣunī Itāhula-mātā catur-bhik-
ṣunī-sahasraṁ 3 parivṛtāś pura-
5. skṛtā bhagavataḥ sāntikāt sam-
mukham ātmano vyakaraṇam śrutvā-anuttarāyām
6. samyak-sambodhau āścarya-prāpt-
tā abhūṣi adbhuta-prāptās ta-
syāṁ velāyāṁ tā bhikṣunīya i-

1. Read 「pūrṇā」. 2. Read 「bhā」.
3. Read 「ṣraith」 (see p. 156).
SADDHARMA-PUNDARĪKA

Hoernle MS. No. 148.

Nepalese MSS.

7 mā 1 gāthām bhāṣiṁsu u bhaga- vāṁ si net-āsi vināyako 'si sāst- āsi lokasya sa-deva-

Fol. 260 Obv.

1 kasya vīśasa-dātā nara-deva-pū- jito 2 vayam ti saṁtoṣita adya nāyaka u atha

2 khalu tā bhikṣunya imā gāthā1 bhāṣītvā bhagavantam etad avocu vayam api bhaga-

3 vann utsaḥāma imām dharmā- paryayaṁ paścime kāle tathā- gate parimivṛte 3 iha Sa-

4 he loka-dhātau samprakāśayitum apy anyesu loka-dhātuṣu atha khalu bhagavāṁm 4 ye-

5 ta 5 tāṇy aṣiti-bodhisatba-koṭī-na- yuta-śata-sahasrāṇi prati labdhānam bodhisatbā-

6 nām mahāsatbānā 6 avaiṁartika- dharma-cakra-pravartakā bodhisatbā mahāsatvās ten-āvalo-

7 kayati sma u atha khalu te bodhi- satvā 7 samanantar-āvalokitā evam bhagavatā sarve utthā-

mām gāthām abhāṣanta 1 u bhaga- vān vinet-āsi vināyako 'si sāst- āsi lokasya sa-deva-

kasya vīśasa-dātā nara-deva-pūjito vayam pi saṁtoṣita adya nātha u 1 u atha

khalu tā bhikṣunya imām gāthām bhāṣītvā bhagavantam etad ucuḥ vayam api bhaga- van samutsahāmaha 2 imām dharma- paryayaṁ samprakāśayitum paścime kāle [paścime samaye] 'pi [te] anyesu loka-dhātuṣv [iti] u atha khalu bhagavāṇye-

na tāṇy aṣiti-bodhisattva-koṭī- nayuta-śata-sahasrāṇi [dhāraṇi-] prati labdhānam bodhisattvānām avaiṁartika dharma- cakra- pravartikānām

ten-āvalokāyamaṣa antha khalu te bodhisattvā [mahāsatvāḥ] samanantar- āvalokite bhagavatā utthā-

1 Read imaṁ, and imām gāthām.
2 Read pūjito, and for the same blunder see the third fragment, rev. l. 8, śailī for śailō p. 171, and Notes, p. 173.
3 Read parivirytre.
4 Read bhagavān.
5 Read "na.
6 Read mahāsattvānām.
7 Read bodhisattvāḥ (see p. 156).
1 yásanebhya yena bhagavāṁs ten
āñjalī pranāmaṇitvā bhaga-
vantiṃ uppasaṁkramiṁsu • e-
vām cintayaty asmākam api bhag-
avaṇaḥ adhyeṣayaty asya dhar-
ma-paryāyasya anāgata 'dhvani
samprakā-
3 śanata(tā)ya • atha khalu te sarve
bodhisatvā evam anuvicintayi-
tvā samprakāṁpa[yisu • pā]-
4 rasparasya sūvam ucuḥ katham
kariṣyāma kulaputraḥo ayaṁ
bhagavann asmākam adhye-
5 śaty asya dharma-paryāyasya-anā-
gate 'dhvani samprakāśanatā-
ya • atha khalu te sarve bodhi-
6 satvā bhagavata gauravaṃ-ātma-
naś ca pūrva-caryā-praṇīdha-
nena sāmagrya bhagavatau 'bhi-
mukhā
7 sthitvā simha-nādāṁ nadinsu •
vayam bhagavann imam dharm-
a-paryāyaṁ tathāgate pari-
 nirvṛte dasa-

1 Read ānjaliṁ.  2 Read cintayati.
3 Read bhagavān.  4 Read bhagavato.

yāsanebhya yena bhagavāṁs ten
āñjalīṃ pranāmyāṁ-
vam cintayāmaśul asmān bhaga-
avan adhyeṣayaty asmākam adhye-
śayatya asya dharma-paryāyasya-
ānāgata 'dhvani samprakāśanatā-
yāi • atha khalu te kulaputraḥ bhagavato
gauravaṃ-ātmanaś 
ca pūrva-caryā-praṇīdhanena
'bhimukhaṁ
simha-nādāṁ nadante sma vayam
bhagavann anāgata 'dhvan' imam
dharma-paryāyaṁ tathāgata pari-
nirvṛte dasa-
[su dhikṣu gatvā sarva-sattvāl lekhai-
śyāmaḥ pāṭhayasyāmaś cintāpaya-
śyāmaḥ prakāśasyāmo bhagavata eva
ānubhāvena]

1 K pranāmyāṁ.  2 ABCK asmākam.  3 K adhyeṣayati.
4 AW śanāyati, B śantiya.  5 BK śanāyati, CB śantiya.
TRANSLATION.1  

(Fol. 253 a.) And all these had been instructed by Mañjuśrī, 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 Mañjuśrī, the royal prince, spoke thus to the Bodhisattva Prajñākūṭa: ‘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 Prajñākūṭa asked Mañjuśrī, the royal prince, by chanting the (following) Gāthās:

‘Most excellent one,3 most wise one, great hero, most mighty one, innumerable (beings) have been instructed . . . . . . . . .’.4

[The Bodhisattva Prajñākūṭa said: ‘I have seen the Lord Śākyamuni, the Tathāgata, 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 Trīṣāhasa-Mahāsāhasra 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 that it will be possible to attain the highest perfect enlightenment in one moment?’ Now at that instant the daughter of Sāgara, the King of Nāgas, 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 Gāthās:

‘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 Tathāgata

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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 Śrāvakas praised the Vehicle of Śrāvakas. [See Index, p. 210.—R. H.]
3 Mahāsamudra must be a clerical error for mahābhādra.
4 After this there is a long gap; see the remarks below, p. 156.
5 I have translated yat instead of yaḥ; 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 Śāriputra said to the daughter of the King of Nāgas: '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 Buddhahship. Why? There are five ranks that a woman until now cannot attain: firstly, the rank of Brahman; secondly, the rank of Śakra; thirdly, the rank of a Mahārāja; 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 Śāgara, the King of Nāgas, possessed an excellent jewel that equalled in value the whole Trisūhasma-Mahāśahasra world, and this jewel was given by the daughter of the King of Nāgas to the Lord, and the Lord mercifully accepted it. Then the daughter of Śāgara, the King of Nāgas, said to the Bodhisattva Prajñākūṭa and the Sthāvira Śāriputra: 'Was the jewel which I gave to the Lord promptly accepted by the Lord or not?' The Sthāvira said, 'It was promptly given by thee and promptly accepted by the Lord.' The daughter of Śāgara, the King of Nāgas, said: 'Venerable Śāriputra, 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 Yaśodharā], spoke thus to the nun Yaśodharā: 'I announce to thee Yaśodharā: 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 Tathāgata named Raśmiśatasahasraparipūrṇadhvaja, 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 Bhadrā world. And boundless shall be the measure of life of that Lord, the Tathāgata Raśmiśatasahasraparipūrṇadhvaja.' (Fol. 259 b.) Then the nun Mahāprajāpati, 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 Yaśodharā, the mother of Rāhula, 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 Gāthā:
'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 Gāthā, those nuns spoke thus to the Lord: 'We also, O Lord, will exert ourselves to proclaim this Dharmaparyāya in the last time, when the Tathāgata 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 Mahāsattvas, who had obtained [magical spells], the Bodhisattvas Mahāsattvas 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 Dharmaparyāya 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 Dharmaparyāya 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 Tathāgata 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 Dharmaparyāya [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 dvrrlabham 254 a). As the first letter in a group a consonant is doubled only once in abhisnovuddhkyayōma (254 b). In āyujnōn Chāriputras (254 a) the cha is doubled after a against the common rule. On the other hand, the etymological double consonant is simplified in the word satvō everywhere (e.g. 253 a b v). and in ma[ha]rdhind in 254 b. The jihvāmālīya and upadhmnāya do not occur, and a sibilant before another sibilant appears as visarga, except in lakṣayācis samalainyamat (253 b). Before s followed by a consonant, visarga is dropped once in 'bhīmukhā sthitā (260 a). As frequently in manuscripts and inscriptions, r is written for ri in trsāhavā (253 b, 254 b). Clerical errors seem to abound. In 254 a we find prptobhi for prptniti, and in 260 a v yena for yeu. Twice the syllable ha or hā is missed out, viz. in 254 b wasāhvarūj for mahāsāhasram, and in 254 b marāhini for mahārddhini. The short vowel is written instead of the long one in dharmam (253 a), dnyān (253 a), mvyān (254 b), and the long vowel instead of the short one in dhārāyān (259 a). O takes the place of un in loka-dhūto (253 b), and un the place of o in bhagavatam.
(260 b\textsuperscript{v}). Instead of \textit{o} we find \textit{a} in bhagavata (254 b\textsuperscript{r}), \textit{ā} in bhagavatā (260 b\textsuperscript{r}), and \textit{i} in \textit{pūjī} (260 a\textsuperscript{i}). Anuvāra is missing in anuttarasyā (253 a\textsuperscript{i}), śakya (253 b\textsuperscript{ii}), \textit{ā}nuttarā (253 b\textsuperscript{ii}), sīgharatara (254 b\textsuperscript{r}), \textit{ā}nunuyāna (259 a\textsuperscript{r}), \textit{i}ā (259 b\textsuperscript{r}), \textit{i}ā gathā (260 a\textsuperscript{i}), mahāsaṁbāṇā (260 a\textsuperscript{i}), \textit{ā}njālī (260 b\textsuperscript{r}), cintayaty (260 b\textsuperscript{r}), and on the other hand superfluously added in \textit{vṛtiyānu} (253 b\textsuperscript{r}), \textit{ā}nunuyāna (254 a\textsuperscript{r}), bhagavān (260 a\textsuperscript{r}). Viṣarga is omitted in abhisamudādha (253 b\textsuperscript{r}), tathāgata (254 a\textsuperscript{i}), pratigṛhita (254 b\textsuperscript{r}), \textit{sa}hasrāi (259 b\textsuperscript{r}), and bodhisatvā (260 a\textsuperscript{r}), 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 viṣarga,\textsuperscript{1} while in the case of \textit{sa}hasrāi (259 b\textsuperscript{r}) that double dot (or viṣarga) is misplaced after \textit{pariṇṛte}. Final \textit{n} is missing in gusā (253 a\textsuperscript{r}), final \textit{t} in ya (254 b\textsuperscript{r}), and medial superscribed \textit{r} in pariṇṛte (260 a\textsuperscript{r}).\textsuperscript{2}

In 260 b\textsuperscript{v} we have bhagavān for bhagavin.

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 \textit{pūjī}, gusā, \&c., may after all be Prākrit, and others, such as \textit{śunyān}, mulyān, bhādriyān, \&c., may be imperfect and incorrect Sanskrit renderings of Prākrit 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,\textsuperscript{3} especially on the first two leaves. The largest lacuna occurs in 253 a\textsuperscript{r}, where the text suddenly breaks off after \textit{viniṭā} in the middle of a Gāthā. 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 a\textsuperscript{r} the Nepalese MSS. add after saṁvarṇayanti : ye śrāvaka-pārāc bodhisattvās te śrāvaka-gānā eva saṁvarṇayanti, 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 saṁvarṇayanti of the preceding sentence to the same word in the next one. Similarly in 253 b\textsuperscript{r} the words \textit{pi} prthivi seem to have been left out between sarṣapa-mātro and pradeśah, which would account for the \textit{o} of sarṣapa-mātro. In 253 b\textsuperscript{r} four aksaras (tāṁ i sarvasa) are omitted. In 253 b\textsuperscript{r}, 254 a\textsuperscript{i} two aksaras are missing in yaṁ yāṁi saṁbodhiṁ, for which the Nepalese MSS. read yath-ecchayā me saṁbodhiḥ. In 260 a\textsuperscript{r} the word dhārayi is omitted before pratilabhānāṁ, probably because the word preceding dhārayi ended in \textit{yī}. For a similar reason abhūṣi is probably omitted in 259 b\textsuperscript{r}, in the Nepalese text, before adbhuta-prāptāḥ.

\textsuperscript{1} [So also probably in the case of the prakritic, or semi-Sanskrit, forms \textit{avocu} (260 a\textsuperscript{r}), \textit{upasvāhārmanis} (260 b\textsuperscript{r}), \textit{nudīns} (260 b\textsuperscript{r}) with a single dot, for \textit{avocuḥ}, \&c.; but see the remarks on pp. 159–60.—R. H.]

\textsuperscript{2} The correct form pariṇīrte is found in 260 b\textsuperscript{r}.

\textsuperscript{3} Shown in italic type within square brackets, in the transcript of the Nepalese text.
In spite of these inaccuracies the fragment is of the highest importance for the history of the Saddharma-puṇḍarīka. Even a cursory comparison with the text of the Nepalese MSS. reveals the fact that there are numerous passages where one or more words have been added either in the fragment or in the Nepalese MSS. The fragment adds: 253 b¹ sa, 253 l³ii anuttara[ṃ], 254 b¹ ratnāna (in ekaṁ maṇi-ratnam instead of eko maṇi), 254 b² sthāvira ṣāha, 259 a¹ś itāś caviteśa sthī-ḥāvaṁ vivurtayitvā, "nayuta-ṣaha" (between buddha-koṭī and "sahāsrāṇaṁ"), 259 a¹v paścime samuccayate, 259 b¹v Rāhula- mātā, 259 b² saṁmukham, 260 a¹v.¹v tathāgata parini[r]ṣte ṣa Suhe loka-dhātan, 260 a*r mahāsatvānā[ṃ], bodhisatvā mahāsatvāṣ, 260 a*r evam, saṛce, 260 b¹ bhagavantam upasaṁkramisnu, 260 b¹ api, anagata 'dhvani, 260 b¹i atha, sarve bodhisatvā, 260 b¹v evam (in paraśpara-parāvam), asmākam, 260 b¹ sarve, 260 b¹v sāmagřīya, 260 b¹v sthitvā. The Nepalese MSS. add¹: 253 b¹v "hitā", 253 l³ii anayā (or taguṭā), khaṭu, 253 b¹v sañc, sma, 254 a¹ khaṭu, Sāgara", 254 a¹v anekāni ca kalpaśatāṇy, 254 a*r kaśāmi paṇca, 254 b¹ khaṭu, 254 b¹ Sāgara", 254 l³ii sa, 259 a¹ api prativedyāmi te tevam api, 259 a¹i satkāraṁ gurukāraṁ mūnānam pūjaṁ nam arocāyaṁ kṛtvā, 259 b¹ arhatā satyak-saṁbhuddhaya, Gautamā, 260 a¹i paścime samaye, 260 a¹v te, iti, 260 a¹v mahā- sattvāḥ, 260 b¹v rayaṁ, 260 b¹v anagata 'dhvani.

These divergences sufficiently show that we have to acknowledge two different versions of the Saddharma-puṇḍarīka, the one represented by the fragment, the other by the Nepalese MSS. The number of additions being about the same in either of the two versions, it cannot be said that the one is either an amplification or an abridgement of the other; both must have developed from a common source. The original certainly had one of the readings preserved in the fragment, viz. maṇi-ratnam in 254 b¹, which is supported also by the MSS. BK of the Nepalese version, while the sma in 253 b¹v, omitted in the fragment, probably was missing also in the original, as it is omitted also in some of the Nepalese MSS. (AW). As for the rest of the additional matter, it seems to me impossible to decide whether it was already contained in the original or added afterwards.

The existence of two recensions is further proved by occasional differences in the order of words. In 254 b¹v the fragment reads bhadaṁta Śāriputra yado ahaṁ, the Nepalese MSS. yado ahaṁ bhadaṁta Śāriputra, in 259 a¹i the fragment avyapāravesa ca bodhisatvā-caryāṁ, the Nepalese MSS. bodhisatva-caryāṁ cāvivarta, in 260 a¹ii the fragment paścime kāle ... saṁprakāśayitvā, the Nepalese MSS. saṁprakāśayitvā paścime kāle, in 260 b¹ the fragment khaṭu te, the Nepalese MSS. te khaṭu, in 260 b¹v the fragment karisyāma kulaṁtrāh, the Nepalese MSS. kulaṁtrāh karisyāmo.

Of even greater importance are the differences in Gāthā 47 of chapter xii (253 a²i) and in a prose passage in chapter xii (259 b¹v). In the Nepalese MSS. Gāthā 47 is in the Tristubh metre:

¹ See footnote 3 on p. 156.
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:

\[ \text{mahāśamudrā}^1 \text{ mahāprajāna mahāśūra mahābala} \]
\[ \text{asāṁkhāya viniṭū \times \times \times \times \times \times \times \times \times} \]

In 259 ꞌff. it is said that the nuns Mahāprajāpatī and Yaśodhara 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 Mahāprajāpatī and then repeated once more with regard to Yaśodhara 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, mahāśamudrā in 253 ꞌff. is certainly a mistake for mahābhadra, bhagavann in 260 ꞌff. for bhagavān, perhaps also me tatra in 254 ꞌff. for me `tra, which suits the metre, and sarva-duḥkha-pramocanam in 254 ꞌff. for dharmaṁ duḥkha-pramocanam. On the other hand, satva-vinayaḥ in 253 ꞌff., punya-gambhiram in 253 ꞌff., and ti which represents te (=Skt. tvayā) in 260 ꞌff., seem to be better readings than saṁvinayaḥ, punyaṁ gambhiram and pi, found in the Nepalese MSS., and there can be no doubt that asmnēkam and adhyēṣayat (adhyēṣayat) in 260 ꞌff. are the correct readings instead of asmnēn and adhyēṣayat, as they are supported by some of the Nepalese MSS. themselves (ABCaK). But in most cases both readings, shown in the subjoined list, are equally justifiable.

<table>
<thead>
<tr>
<th>Fragment.</th>
<th>Nepalese MSS.</th>
</tr>
</thead>
<tbody>
<tr>
<td>253 ꞌ</td>
<td>antamaśaḥ</td>
</tr>
<tr>
<td>253 ꞌff.</td>
<td>yam \ldots yami saṁbodhiṁ (^3)</td>
</tr>
<tr>
<td>254 ꞌ</td>
<td>pariṇārayaḥ</td>
</tr>
</tbody>
</table>

\(^1\) Read mahābhadra.
\(^2\) Antamaśaḥ agrees with Pāli antamaso, while antaśaḥ 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.
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 Prākrit or bad Sanskrit forms instead of the correct Sanskrit forms appearing in the Nepalese MSS.

1 The fragment reads: ka etāṁ śraddadhāsyati yah śakyac ca mukūrtena śabbhāya saṃyaksanvādham abhisannyōdham, the Nepalese MSS. ka evaṁ (enav, etāṁ) śraddadhāyād yah anayaḥ śakyaḥ ca mukūrtena saṃyaksanvādham abhisannyōdham. Etāṁ apparently is the Prākrit form of the accusative of the neuter (= Skt. etat), which, when no longer understood, was changed into evam (enav, etāṁ) in the Nepalese MSS, while in the fragment it caused yah to be substituted for yat, whereby the sentence became perfectly unintelligible.
### Fragment

<table>
<thead>
<tr>
<th>254a³iv</th>
<th>kula dhuite</th>
</tr>
</thead>
<tbody>
<tr>
<td>254b²i</td>
<td>kramati</td>
</tr>
<tr>
<td>259a³i</td>
<td>sāntike</td>
</tr>
<tr>
<td>259a³i</td>
<td>anupūryena (compare Pali anunāpabhavā) ca</td>
</tr>
<tr>
<td>259a⁴v</td>
<td>paripūrayitvā</td>
</tr>
<tr>
<td>259c⁴</td>
<td>'rhan</td>
</tr>
<tr>
<td>259b³v</td>
<td>'taḥ sāntikād (sāntikāt)</td>
</tr>
<tr>
<td>259b³v</td>
<td>bhagavān (^1)</td>
</tr>
<tr>
<td>260a³i</td>
<td>avocu</td>
</tr>
<tr>
<td>260a³i</td>
<td>uṣāhāma</td>
</tr>
<tr>
<td>260b³</td>
<td>prāṇānyayitvā</td>
</tr>
<tr>
<td>260b³v</td>
<td>saṁprakāśanātāya</td>
</tr>
<tr>
<td>260b³v</td>
<td>anuvicinnyitvā</td>
</tr>
<tr>
<td>260b³v</td>
<td>saṁprakāśanāyinu</td>
</tr>
<tr>
<td>260b⁴v</td>
<td>karīyāma</td>
</tr>
<tr>
<td>260b⁴v</td>
<td>kuḷaputrāḥ</td>
</tr>
<tr>
<td>260b⁴v</td>
<td>nādīnsu</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Nepalese MSS.</th>
</tr>
</thead>
<tbody>
<tr>
<td>bhagini (BC(^b)K kuḷaputri)</td>
</tr>
<tr>
<td>kramate</td>
</tr>
<tr>
<td>antike</td>
</tr>
<tr>
<td>ca anupūryena (^1)</td>
</tr>
<tr>
<td>paripūraya (AC(^b)W paripūrayitvā)</td>
</tr>
<tr>
<td>'rhan</td>
</tr>
<tr>
<td>'taṇtikāt</td>
</tr>
<tr>
<td>abhāṣanta (W ṣataḥ, AB ṣatu)</td>
</tr>
<tr>
<td>bhagavān</td>
</tr>
<tr>
<td>uṣāh</td>
</tr>
<tr>
<td>saṁ mutantsānaḥa (BC(^b)K uṣā)</td>
</tr>
<tr>
<td>prañāmyadī (K prañāmyadī)</td>
</tr>
<tr>
<td>saṁprakāśanātāyai (AWK ṣanāyeti, B ṣanāyati and ṣanāya, C(^b) ṣanāyati)</td>
</tr>
<tr>
<td>anuvicinny</td>
</tr>
<tr>
<td>kariśyāmo</td>
</tr>
<tr>
<td>kuḷaputrāḥ</td>
</tr>
<tr>
<td>nādante sma (^2)</td>
</tr>
</tbody>
</table>

Similarly instead of faulty or clumsy constructions in the fragment the correct ones appear in the Nepalese MSS. In 253a³ii we read in the fragment: sarve ca te sarva-dharmaḥḥ ṣ[i]nyān iti saṁjñānanti; the Nepalese MSS. have correctly sarva-dharmān. The words sa[d]-bhikṣuni-sahasra[ḥ] sa[parivāra in 259b³ii are replaced by sa[d]-bhikṣuni-sahasra-parivārā in the Nepalese MSS. In 260b⁴v the fragment has parasparasyāram uṣāḥ, the Nepalese MSS. parasparan uṣāḥ. In 260a⁴i the words avaiva[rtika-dharmā-cakra-pravartakā] bodhis[ā]vā mahās[z]vās 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 mahāsattvās altogether. In the same way the words ayam . . . . . . . saṁprakāśanātāya in 260b⁴v . . . . are connected with the preceding sentence in the Nepalese MSS. by substituting yad for ayam.

\(^1\) Provided that this is to be dissolved into ca anupūryena.

\(^2\) This form is found also in the Mahāvastu 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. caviṭvā (259a³i), vivartayitvā (259a³), abhāṣi (259b³v), upasāṅkraminsu (260b³).
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 abhâvânta, evârya, samâprakâmyât, nundante sma, should have
been altered into bhâvânta, avâca, saumâpracâmya, and nulinâ, 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 sanskritiza-
tion has taken place also in the fragment. In 253 a\textsuperscript{1} we find anuttaraya\textsuperscript{ii}, for
which the Nepalese MSS. read anuttarâyâ\textsuperscript{ii},\textsuperscript{1} and the readings "sûra in 253 a\textsuperscript{vii},
"pravartakâ in 260 a\textsuperscript{vi}, which must be compared with sûra" and "pravartikânâ" in the
Nepalese MSS., are perhaps to be judged in the same way.\textsuperscript{2} In 253 a\textsuperscript{vii} it is said
of the Buddha that during many thousands of ages he never slackened in his energy:
[na] kâdâcid vírgvâ śraunṣita(by). For śraunṣita(by) the Nepalese MSS. read śaunṣi-
ritvâ. The correct reading undoubtedly is śraunṣita(by), but it is difficult to understand how
this should have been replaced by śaunṣiritvâ, unless we assume that the original
reading was a Prâkrit form, such as e. g. saunṣiturvâ. This has been correctly
sanskritized into śraunṣita(by) in the fragment, whereas in the Nepalese version it was
wrongly rendered by saunṣiritvâ. The root śraunṣ occurs once more in connexion
with vírgvâ in 254 a\textsuperscript{v} na ca vírgvâ śrâuṣyayati. Here the Nepalese MSS. offer the
readings saumâprakâśayati, prâṣayati (W), jñayati (C\textsuperscript{v}), saumârayati (BK), all of which
are wrong, but the last-mentioned one makes it probable that the original reading
was saumârayati, which has been sanskritized in the fragment into śrâuṣyayati.

In the Gâthas, where naturally it was often impossible on account of the metre
to replace the Prâkrit forms by Sanskrit forms, the text itself appears to have been
changed occasionally in the Nepalese MSS. to avoid the Prâkrit forms. In the
fragment the first Gâthâ of chapter xii (259 b\textsuperscript{vii}) begins: bhagvâni si netâsi vinâyako ˈsi, with the second person sing. of the present of as preserved in its true Prâkrit
form after bhagvâni. In the Nepalese MSS. we read bhagvâni vinâyatâ vinâyakoˈsi. Here ˈsi has been altered into ˈvi without regard to the perfect tautology which arose
in this way.

From these facts we may safely conclude that the text of the Saddharma-
pûndârîka to which both the Central-Asian and the Nepalese MSS. go back, was
written in a language that had far more prâkritisms than either of the two versions.
I am even inclined to believe that the original was written in a pure Prâkrit dialect
which was afterwards gradually put into Sanskrit. But I admit that the materials

\textsuperscript{1} In 259 b\textsuperscript{v} both versions have anuttarâyâ\textsuperscript{ii}.

\textsuperscript{2} The form sûra, however, may have been the original Mâgadhî form which was
wrongly rendered into sûra in the Nepalese MS\textsuperscript{v}. (see the remarks below), and "pravart-
tikânâ" may be a simple corruption due to the influence of the preceding avaivartika".
MISCELLANEOUS FRAGMENTS

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 Prākrit version itself.

But apart from this question, we can, with the help of the fragment, determine the Prākrit dialect which must be at the bottom of the language of the Saddharma-puṇḍarīka. In 260 ṛṛ we find a vocative plur. kulaputrāho. Vocatives in -aho from bases in a are found only in Māgadhī. We may therefore assert that the original text of the Saddharma-puṇḍarīka was written, if not in pure Māgadhī, in a 'mixed Sanskrit' which was based on that dialect.

2. ANOTHER FRAGMENT OF THE SADDHARMA-
PUṆḌARĪKA

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-puṇḍarīka. The preserved portion of the text is found in the beginning of chapter xxii.

The fragment, measuring 170 × 132 mm. (or 6½ × 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. 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 ā are reduced here to three, mā and ṛhā, which in the larger fragment are combined with the second form, here showing the first form (obv. ll. 1, 5). In ṛhā 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 syām (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 Prākrit-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 ita, in obv. 1. 3, ôdattam. In four cases it is retained, viz. in ita, obv. l. 2 and rev. l. 4, satva; in lsa, rev. 1. 2, tattādhu; and in tru, 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 lā 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 prraiḥ, l. 6 sabasrebhiḥ, and in rev. l. 6 pradakṣi, while we have the ordinary r in obv. l. 2 priya, rev. l. 1 śrebhis.

The text, with that of the Nepalese manuscripts printed opposite, runs as follows:—¹

---

**TEXT**

**NEPALESE MSS.**

1 ayaṁ mamā caukrama rāja-śreṣṭha yasyaṁ mayā sthītvā samāddhi labdhaḥ iḥaryām ṛddhaṁ hy āra-...

2 samkusumita sa Sarvasatvapriya-

3 jānam Vimaladattam etad avocat,

4 āgato 'rhaṇ samyak-sambuddhaḥ tiṣṭha-

---

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.]
Hoernle MS.

5 ELYAYA dhAraNyaH prrtilaboH

6 NAYuta-SAta-sahasrrebhiH

Reverse.

1 Srebhis tasya bhagavataH santi-

2 Kat, tat sadhu maharaJga gamisyA-

3 Tatra gatva bhuyas tasya bhagava-

4 Hasatvas tasyaH velayam sapta-

5 Bhyudgamyas tasya bhagavataH sakA-

6 Tam bhagavantam sapta-kriiva prradaksi-

Nepalese MSS.

pujA H kriitvA sarva-ruta-kausa]ya-
dharaNi pratilabdhA

[dyam ca SaddharmA-punjariko dharma-paryayo 'sitibhir gathA-koti]-nayuta-SAta-sahasraH

[kanKaraish ca vivaraish caakshobhyaiH ca] tasya bhagavato 'niti-

[kAce chruito 'bhUt, i] tat sadhiv amba-
tata gamisyA-

[my abhin tasya bhagavato 'ntikan] tasmiim ca gatva bhuyas tasya bhagava-

[tah pujA H karisyAmiti i atha khalu
Naksatrarajasaunkusumitabhijina sa
Sarvasattvapriyadarsano bodhisattva
ma]hasattvas tasyaH velayam

[sapta-tala-matraH vaihayasam] abhyudgamyas sapta-ra-

[tnamye katIyare paryamkam abhujya]
tasya bhagavataH sakA-

[sham upasankranta1 upasankramyA
tasya2 bhagavataH pAdau SirasakhI-
vandya3] tambhagavantaH sapta-

[krtvah prradaksi-

[nikrtya yena bhagavaiHn tenzaijalim
praAamya bhagavantaH namaskrtvA
anayA gathyasabdhistauti sma II]

1 v.l. upasankrAmed.
2 Some MSS. omit tasya.
3 v.l. 'vandita.
TRANSLATION.1

(Obv.) ‘[This, O excellent king, is my walk] standing [in which] I have acquired meditation. I have strenuously accomplished an act of heroism, [a great vow, by giving up my own dear body].'

[After having spoken this stanza], Nakṣatrājāsāmkusumita, [the Bodhisattva] Sarvasattvapriyadarśāna spoke thus to the great King Vimaladatta: ‘[Even now, great king, the Lord Candrasūryavimalaprabhāśṛi], the Tathāgata, the Arhat, the perfectly enlightened one, is living, [staying; existing, by worshipping whom] I have obtained the Dhārani Sarvarutakanāśalyā [and this Dharmaparyāya of the Saddharma-puṇḍarika, consisting of] . . . . . hundred thousands of myriads . . . . . of thousands . . . . . (Rev.) [of stanzas, which I have heard] from that Lord.’ [Then the Bodhisattva Sarvasattvapriyadarśāna] spoke [thus]: ‘Therefore, great king, I should like to go [to that Lord, and] having gone there, [worship] that Lord again.’ At that instant [the Bodhisattva] Mahāsattva [Sarvasattvapriyadarśāna, having sat down cross-legged on a tower consisting] of seven precious substances, rose [seven tālas into the sky and went] to the presence of that Lord. [Having gone there, he bowed his head to the feet of that Lord], circumambulated that Lord seven times, [stretched his joined hands towards the Lord, and having thus paid his homage, praised him with the following stanza].

NOTES.

The differences between the two texts are of the same kind as those existing between the larger fragment and the Nepalese MSS. Instead of the correct forms ‘ṛhan, ’sahasraḥ, antikāt, we find in the fragment the incorrect, but certainly more original forms ‘ṛhan (obv. l. 4), ’sahasreśthi (obv. l. 6, rev. l. 1) and sanskritāt (rev. l. 1). Perhaps also ‘krīva (rev. l. 6) for ‘krīvah is to be added to these, but it may be merely a clerical error. On the other hand dr̥dhaṁ āraṁhitam in the Gāthā has been changed into dr̥dhaṁ hy āraṁhitam in the fragment, as in Sanskrit the anusvāra cannot stand before a vowel, and yet a long syllable was required by the metre.

The words [sarva-rūta-kauśa]kyāye dhārayaḥ pratilābho (obv. l. 5) compared with sarva-rūta-kauśalya-dhārayaḥ pratilābhaḥ in the Nepalese MSS. show that the construction of the sentence was different in the fragment.

A difference in the order of words occurs in ll. 4 and 5 of the reverse. Line 4 ends saptara, line 5 begins bhyudgamyā. The text therefore is to be restored to

1 All words in square brackets have been supplied from the Nepalese version or from the context.
sapta-ra[tnamaye kūtāgāre puryākam abhijja sapta-tāla-mātrān vaihāyasam a\bhuyd-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. Sarvasattvapriyadarśana first sits down on the tower and from thence rises seven tālas into the sky to meet the Lord Candrasūryavimalaprabhaśārī. In the Nepalese version the story is quite unintelligible.

A rather indifferent various reading is tatra (rev. l. 3) for tasmiṁi ca in the Nepalese MSS. Larger differences affecting the sense occur in rev. l. 1, where [saha]sbṛhit shows that the number of Gāthās ascribed to the Saddharma-puṇḍarīka was not the same as in the Nepalese version, and in obv. l. 3, rev. l. 2, where from the readings [mahārāj]jānaṁ Vimaladdham and mahārīja instead of tuv sva-mātāpirāvan and āmha tāta it appears that in the Central-Asian version Sarvasattvapriyadarśana 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 abhijja at the end of the name of Nakṣatrarājasāmkusumita 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 etat apparently is to be restored to something like atha sa Sarvasattvapriyadarśanō bodhisattva etad avocat. Other and considerable additions in either version may be inferred from the fact that the number of 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-puṇḍarīka, 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 Mūlasarvāstivādins, 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 Pāli Suttapiṭaka,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 Idykutšari contained portions, both in prose and in verse, of the Samyuktāgama, a division of that part of the ancient Sanskrit canon which was concerned with matters of Dharma and corresponded to the Suttapiṭaka of the Vibhajyavādins. 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 Pāli canon is found in the Vinayapiṭaka, as well as in the Suttapiṭaka, and therefore in all probability a fragment of the Sanskrit canon.

The fragment, measuring about 313 × 135 mm. (or 12½ × 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 1½") 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-puṇḍarīka, 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-puṇḍarīka, compare bha and bhā in Pl. XVIII, No. 3 a, ll. 4 and 6, with bhī and bhī in No. 1, l. 6, and bhā and bhī 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 Idykutšari.⁴ Of the four forms of medial ā appearing in the first fragment of the Saddharma-puṇḍarīka, only three are found here, the second form being absent, and their distribution is quite regular. The first form is employed in cā (obv. l. 5), ṭpā (rev. l. 7),

¹ Записки Восточного Отделения Императорского Русского Археологического Общества VIII, 59 f.; 151 f. As this publication is not accessible to me, I quote it from Pischel’s paper mentioned below.
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. 158b, ll. 1, 2.
MISCELLANEOUS FRAGMENTS

tyā (rev. l. 4), tvā, thā (obv. l. 1), dhā (rev. l. 3, ḍhyā, rev. l. 6), uā (rev. l. 5), bdā (obv. l. 6), bhā (obv. l. 7), mō (obv. l. 6), rā (ṛgā rev. l. 3, rūnā obv. l. 8, rvā rev. l. 4), vā (obv. l. 1, ṛvā rev. l. 6), and also in initial ā (obv. l. 7). The third form occurs in ghṛṇī (obv. l. 1), yā (obv. l. 7), sṛṇā (rev. l. 6), sā (obv. l. 7, sṛṇā obv. l. 1), hṛṇā (obv. l. 7). The fourth form is found only in jā (rev. l. 4), and jñā (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 Mahānāman’s Bodhgaya Inscription of A.D. 588–9, l. 3, nivṛṇā, l. 5, guṇā, l. 7, sarvanā (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-puṇḍarika. Thus the erect form may be seen, e.g., in di (obv. l. 1), kī (obv. l. 5), vi (rev. l. 3), dhī (rev. l. 6). Of the two prone forms, the rightward occurs only in ti (rev. l. 8), while the leftward is found, e.g., in gṛṇī (obv. l. 2), cṛ (obv. l. 4), jī (obv. l. 7).

But in sce (rev. ll. 1 and 7) we have both the prone and erect forms; so also in ti (rev. ll. 1 and 3) and vi (obv. ll. 5 and 6); in fact with ti and vi 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 n and ā call for no remarks with the exception of the ā in ḍhū (obv. l. 1), which is quite different from the angular sign found in the same akrāṇa in the fragments of the Saddharma-puṇḍarika.³ Superscript r is always written above the line, except in rā (rev. l. 3), where it is added behind the ṇa to avoid its running into the ṣya of the line above; a regular rā is found a little further on in the same line.⁴ The virāma in t of 3repayet in obv. l. 2 (not seen in Pl. XVIII, No. 3) shows the same form as in the larger fragment of the Saddharma-puṇḍarika. The sign for the upadhmānya occurs in “mānaḥ-pratga” (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 Mahāvagga of the Vinayapitaka, V, 1, 26–7, and in the Āṅguttara-nikāya, VI, 55, 11. To

¹ See also the Mandasor inscription of the time of Kumāragupta I, ibid., Plate XI, ll. 3, 4, &c., and Bühlcr, Indische Palaeographie, Plate IV, transverse 21, cols. xii, xiv, xxii.

² [The same two forms are found also in the Sanskrit Vajrachedikā 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 cṛ in cittadhārā cittadhārā.—R. H.]

³ [It is, however, found not infrequently in the Sanskrit Vajrachedikā MS., and may be seen on Plate XXI, No. 1, l. 2, in Subhāsita.—R. H.]

⁴ [The same peculiar sideward position of r is found also in other manuscripts coming from the Khotanese area, in connexion with s 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 Mahāvagga is printed opposite to that of the fragment, with the few various readings of the Anguttara-nikāya added below. Conjectural restorations of lost portions of the text are shown in small italic type.

**Hoernle MS.**

**Obverse.**

1 same bhūmī-bhāge pratiṣṭhītāḥ

atih-āgacchet pūrvasyā diśāḥ

śighrā vāta-ṛ(ṣi)ya r na cē
dānāṁ kampayan na saṁprakampana-

2 yen na saṁpravepayet, paścāmāyā
diśāḥ śighrā vāta-vṛṣṭīr na
cēānāṁ kaṁpayen na saṁprakampana

3 vepayed uttarasyā diśāḥ dakṣin-
asaya diśāḥ śighrā vāta-vṛṣṭīr na
cēānāṁ kaṁpayen na saṁprakampana na saṁ-

4 pravepayed evam evāvam vi-
mukta-ḍittasya bhādatā ar-
hatah kṣiṇ-ā(vra) ṛṛasya bhrām

cakṣur-vijñeyā rūpāḥ ca-

5 kṣ(u)sā ābhāsām āgaccharaṁ ni
cēāsa ceto-vimuktiṁ prajñā-
vimuktiṁ (pa)ṛyāharanti
amśīkṛtam eva tac-cittāṁ bhavati

vyayaṁ

6 caṁsaṁanupāsyati bhṛṣam
cē-

āva śrotra-vijñeyāṁ śabdāṁ

śrotrasyābhāsām ā(ga)eca-

1 The syllable ṛyā is doubtful.

**TEXT**

**Mahāvagga.**

seyyathāpi bhante selo pabbato

acchiddo asusiro ekaghano

1 purattāmāya ca pe diśāya āgac-

cheyya bhusā vātavṛṭṭhi i nēva

nāṁ saṁkampeyya na sampak-

meyya na sampavedheyya 11 pacchi-

māya ca pe diśāya ḍa-

1uttarāyacepīdiśāya-la- 1dakkhinā-

ya ca pe diśāya āgacecheyya bhusā

vātavṛṭṭhi i nēva nāṁ saṁkam-

peyyana sampakampeyyana saṁpa-

vedheyya evam eva kho bhante
evan [samā] vimutta-cittassa

bhikkhuno bhusā ce pi cakkhu-

viṁc̣eyya rūpā ca-

kkhussa āpāthām āgacchanti

nēv'assā cittāṁ pariyaśiyanti

amissikatam 2 ev'assā cittāṁ hoti

[ṭhitam ānejappattaiṁ] vaya-

ī c'assānupassati u bhusā ce pi sota-

viṁc̣eyya saddā ghāna viṁc̣eyya
gandhā

1 Āṅg. inserts atha.
2 Āṅg. amissikatam.
Hoernle MSS.

śli bhṛṣāṁ caśva ghrāṇa-vijñeyā
gandhā ghrāṇasyābhā-

7 saṃ āgacchaṁti bhṛṣāṁ caśva
jīhva-vijñeyā rasā jīhva-yā 
ābhāsam āgacchaṁti bhṛṣāṁ caśva kāya-vijñeyāḥ sparśāḥ kā-

8 yaś-yābhāsam āgacchaṁti bhṛ-
śāṁ caśva mano-vijñāiyā dharmā 
manasā ābhāsam āgacchānti na caśya ceto-vimuktīṁ
prajñā-vimuktīṁ

Reverse.

1 paryā' haraṁti amīṣrikrtam eva
taś-cittam 4 bhavati vyayam ca 
samanupāsyatī taś 4

2 xva-dvaya-dharmam eva sa-
manupāsyatī virāga-dharmam 
eva samanupāsyatī ni rodham 
eva samanupāsyatī pratimihṣarga

3 m eva samanupāsyatī vyay-
ānudarśi nirodhiruddarśi pra-
timihṣarg-anudarśi vayan 
caścassanupassatiti

4 [tra]syate aparītasayamānāṁ pratyātmam eva nirvāti kṣiṇa-

jāti

2 Read vijñeyā.
3 Read tāc-cittāṁ.
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 con-
jecturally.
6 See footnotes 2 and 3, p. 172.
7 Read 'trasayamānāḥ.'

Mahāvagga.

jīvāviniññeyyā rasā kāyaviññeyyā 
photthabbā

manoviññeyyā dhammā manassa 
āpātham āgacchānti n'ev'assa 
cittam

pariyādiyanti amissikatam 3 ev'assa 
cittam hoti [ṭhitaṁ ānejjappatam] 
vayaṁ caścānupassatiti

3 Aṅg. amissikatam.
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

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\(^1\) Passages restored on the basis of the Pāli 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 . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . ...
they are for the most part only due to the scribe. Thus mano-vijñāya (obv. l. 8) stands for mano-vijñeya, tās-citānaḥ (rev. l. 1) for tāc-citānaḥ, aparitraṣyāmānaḥ (rev. l. 4) for aparitraṣyāmāṇaḥ, yu (rev. l. 8), which seems to be the rest of paricāya or saṁcāya, for [parīca]ya or [saṁcāya]ya, śaile (rev. l. 8) for śailo. There occur, as far as I see, only two genuine irregularities. In rev. l. 5 we have vadi, which undoubtedly is the rest of vadītvā, while the correct form would be ādītvā (Pan. I, 2, 7). In rev. l. 4 we find twice Atmanepada forms of tras, viz. [paritra]yate and aparit[r]a-syāmānaḥ, mentioned already above. According to Panini (I, 3, 78 and III, 1, 70) the verb is conjugated only in Parasmaipada, but Atmanepada forms are found also in the epic language. In a few cases the rules of sandhi are not observed. In ānusmān Śroṇa (rev. l. 5) the n ought to have been changed into ū before the ka, but this rule is often neglected in manuscripts. In jñātvā āyatan-ātpādam (rev. l. 7) and gathā eka-ghano (rev. l. 8) the vowel combination has not taken place on account of the metre. In pratiṣṭhitāḥ athā (obv. l. 1), bhadoṣa arhataḥ (obv. l. 4), "harānti amaśrikram (rev. l. 1), [paritra]yate aparī (rev. l. 4), cetasaḥ jñātvā (rev. l. 7), the suppression of the sandhi, of course, is perfectly justified, as in all these cases the first word is either the concluding word of a sentence or a verse, or a vocative which, in the spoken language at any rate, cannot enter into sandhi with the following word. From the absence of sandhi between diṣṭaḥ and daksinasya in obv. l. 3 we may infer that the words śīghrā . . . . . pravayet were meant to be repeated after diṣṭaḥ. Before p the upadhāniya appears in aparitraṣyāmānaḥ pratyā (rev. l. 4), but before kṣ we find not the jihvāmūliya, but the visarga in arhataḥ kṣiṇa (obv. l. 4).

From an examination of the Idyksari fragments Pischel had come to the conclusion that the Sanskrit Canon was perfectly independent from the Pali Canon and composed in a much more condensed language. In the present fragment also there is nothing to show that the Sanskrit text is a translation from the Pāli. In this respect it is remarkable that several times the Sanskrit text has not the exact equivalents of words used in the Pāli, but different terms. Instances are śīghrā (obv. ll. 1, 2, 3) instead of bhūsaḥ, saṁpravayet (obv. ll. 2, 3, 4) instead of saṁpavedheyya, arhatāḥ (obv. l. 4) instead of bhikkhuṇo, abhāsam (obv. ll. 5, 6, 7, 8) instead of āpāthan. In the Gāthās (rev. ll. 6 ff.) the divergences from the Pāli version are even greater. The Sanskrit text has bhūsāna ca for ca cetano, tṛṣṇā-

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1 It is not impossible that the o-sign was originally written and has only become rubbed off.
2 See the St. Petersburg Dictionarv.
3 This difference is strictly in accordance with the rules of the phonologists of the Taittirīya school (Tait. Pr. IX, 3; Vyāsāṣikā 158), but the scantiness of the materials makes it impossible to decide whether it is so by accident or intentionally.
MISCELLANEOUS FRAGMENTS

kyaya-rata[gya ca] for upādānakkhaṇḍhassa ca or rather taṇhakkhaṇḍhivaṃśuttassa, as the two pādās seem to have changed their places in the Sanskrit version, jñātvā for diśvā, tataḥ for samāna and tassā, evayam for vakṣena. But it cannot be maintained that the Sanskrit text of our fragment is shorter than the Pāli text. The only Pāli words omitted 1 in the fragment are samma (obv. l. 4) and thitam anūjjayuttaṁ (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 bhūmi-bhūge pratisthituḥ, those of the Arhat (obv. l. 4) by the addition of kṣāna-[cama]. Instead of cittam pariṣṭhigati we find here ceto-vaṁśṭhitam pa[gya]hastanti (obv. l. 5, rev. l. 1). The largest addition is the passage from ta to vadi (rev. ll. 2–5). There is nothing corresponding to it in the Pāli 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 evam-vāndarāḥ nivāsa-vāndarāḥ pratimāśīrg-ānusṣ[ṛ]ti in rev. l. 3 compare, e.g., Sānyutta-nikāya XXXVI, 7, 6, 7, 8, 6: avicchāsīpaḥ viharati va-paṇḍvaḥ viharati vā rājyānu naḥ viharati viharati vā nirodha-vapaspāḥ viharati paṭimāśīrg-gaṇaṇaḥ viharati. To the words: [na parītṝ]kyate aparītṝ|asamāyam [eva vairə]ṃvaḥ pratikṣān eva nivāsa kṣāna-jatī[ḥ] . . . . . . . smā-dhāram pañājantī in rev. ll. 4 and 5 corresponds, e.g., Sānyutta-nikāya XXII, 53, 11; 54, 18; 55, 30; XXXV, 90, 11; 193, 11: na parītṝvartī aparītṝvartī rucatīnte rucatīnte brahma-cariyaṁ kutaṁ karaviyām māparam itthāśajjati pañājantī. And the last phrase: idam avacād ahuṣṣaṇā Śravaṇa idaṁ va[di][te] . . . . is well known from the Pāli Canon, where it forms the transition from the prose to the Gāthās just as in our passage; compare, e.g., Majjhima-nikāya 82: idam avocā āyatam Ruttapalo idam vallā athāparam etad avoca, and Digha-nikāya XVI, 3, 51; XVII, 2, 17; &e.

As the leaf itself bears no mark indicating its origin, and as the corresponding Pāli text is practically identical in the Vinaya-piṭaka and the Anguttara-nikāya, it is at present impossible to decide whether the fragment belongs to the Vinaya or to the Ekottarāgama 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 Divyāvadāna, 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, 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 Pali 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 pothi of the Saddharma-pundarika, 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 bvi–10 avii), and the beginning and ending of the twelfth chapter (fols. 10 avii–11 bvi and fols. 13 bii–14 bv), corresponding to the Kern edition, pp. 250x–256vi; also pp. 267i–269iii and pp. 271vi–274xi. The middle portion of the twelfth chapter which is contained in fols. 12 aii–13 aviii, 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 Lüders, the agreement including even the curious reading kulaputrāhoh in fol. 260 biv (Stein MS. fol. 13 aiv). There are only two small differences: for pratītvitarkam 259 a1 the Stein MS. has parivitarkam, fol. 12 aiii, and for strībhācaṁ 259 aii it has strībhāve, fol. 12 aiv. Moreover before itas cavitvā 259 aii the Stein MS. inserts prativedha [sic] yāmi te tuvam api Yaśodhāre, fol. 12 aiv; before pratīlabdhanām 260 av it inserts dhārami, fol. 13 a1; and after te 260 biv it omits sarve, fol. 13 aiv.

As regards the first excerpt, in fols. 253 and 254 on pp. 144–49 of the present volume, printed in the Kern ed., pp. 261xiv–265iii, its equivalent is entirely missing in the Stein MS. In fact, the whole of the text, printed in the Kern ed. on pp. 256vii–266iii, is missing in that MS., apparently due to some inadvertence by its scribe.—R.H.]
VAJRAYACCHEDIKĀ

IN THE ORIGINAL SANSKRIT

Stein MS., No. D. III. 13b. (Plate XXI, No. 1, Fol. 14, Rev.)

EDITED BY F. E. PARGITER.

This is a fresh manuscript of the Vajracchedikā. 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 Dandān 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 Vajracchedikā; 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\(\frac{3}{4}\) 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. 14b (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. (14.5 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. (⅛ 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 ṣa may be 13 mm. (½ inch) broad, and the smallest such as ra and ra about 6 mm. (⅛ inch) broad. The size of ordinary letters is about 8 mm. (½ 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 in reading, 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 Prākrit 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: pratiṣṭhikītā for pratiṣṭhāya (fol. 20v; cf. Pali patiṣṭhākite in Childers' Pali Dict. p. 370 a), ugraheṣyati for udrgraheṣyati (fol. 11 a, 1. iv); viyūbhā for viyūḥā (fol. 13 b v.) and pratypusthāke for pratypuṣṭhāt (fol. 19 a v.). Avagraha

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VAJRACCHEDIKĀ IN THE ORIGINAL SANSKRIT 177
occurs often but is never indicated, and is definitely suggested only where final \( a \dot{b} \) appears as \( o \) before an initial tenuis or by the appearance of the following word: it is indicated here by an inverted apostrophe ' . Virāma 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 \( \ddot{h} \) 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 \( bhūyate \) in fol. 6\(^{b}\); and perhaps in \( nh\dot{i}h \) in fol. 15\(^{b}\).

The date of this MS. may be estimated approximately by means of the copper-plate which was found inside the Nivrūṇa stūpa at Kasiśa 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 \( \ddot{a}, i \) and \( \ddot{u} \) are made in three, and those for \( e \) and \( ai \) in two ways; also the vowel \( o \) in \( bodhī \) has two shapes. Two of the three forms for \( \ddot{u} \) may be seen in \( gāvatā \), in fol. 14\(^{b}\)\(^{v}\) (reproduced on Plate XXI, No. 1), and the third in \( mṛhāsāhasre \), in fol. 18\(^a\)\(^{v}\) (Anc. Khot., Pl. CVIII): the three forms of \( i \), distinguished as \( i, \dddot{i}, \) and \( \dddot{y} \) respectively, in \( cīṭtā-dhārā, cīṭtā-dhārā, \) fol. 14\(^{b}\), and \( vāṭkāḥ, \) fol. 14\(^{b}\); and those of \( \ddot{u} \) distinguished as \( \ddot{a}, \dddot{u}, \) and \( \dddot{u} \) respectively, in \( Subhūte \) fol. 14\(^{b}\), \( Subhūte \) fol. 14\(^{b}\), \( paripūrṇam \) fol. 17\(^{b}\)(Anc. Khot., Pl. CVIII).\(^2\) The two forms of \( e \) may be seen in \( u\ddot{c}yate \) fol. 14\(^{b}\), and just below it, in \( u\ddot{p}alākhya\ddot{t}, \) fol. 14\(^{b}\), those of \( ai \) differing similarly from each other; while those of \( o \) will be seen in the word \( bō\dddot{h}i \), in fol. 17\(^{b}\)\(^{v}\) and \( bodhī \) in fol. 17\(^{b}\)(Anc. Khot., Pl. CVIII), being distinguished as \( o \) and \( \ddot{o} \) respectively. Initial \( e \) also has two quite different shapes, one of which occurs only once clearly, in \( evam \) in fol. 14\(^{b}\)\(^{iii}\), while the other is of frequent occurrence, as in fol. 17\(^{\omega}\)\(^{iii}\), 18\(^{a}\)\(^{b}\). Also the letters \( a, \ddot{a}, \ddot{k}, \dddot{k}, \dddot{y}, \) and \( l \) display each at least two slight varieties in their forms; e.g. compare \( \ddot{b}k \) in \( bhāvyatā \), in fol. 17\(^{a}\) and in fol. 17\(^{a}\); and \( y, \) in \( gāva \) and \( yena \) in fol. 18\(^{a}\). 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

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\(^1\) 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 Vajracchedikā prepared by Max Müller, in the Sacred Books of the East, vol. xlix, Part II, pp. 109 ff.¹

TEXT

(2a) itad² avocat, Āścaryām Bhagavā yā[va]d [e]va (Tathā)gatena (na bo)dhisatvā anumāparīgrhitāh paramena-anugrahena ¹ Yavat eva Tathāgatena bo[h]dhisatvā parinditāh paramayā parindana(yā ² Tat katham Bhaga)vaṁ bōdhisatva-yāna-samprasthitena sthātavyaṁ katham cittam pragrahe tavyaṁ ³ Sādhu sādhunu Bhagāya ⁵ Subhūte anupaṁ Oy rigphitās Tathāgatena bodhisatvāh paramenānugrahena parinditās Tathāgate(na bodhis)āvītvāh paramayā parindana[Oy] (yā ⁴ Tenā) hi Subhūte śṛṅu Sādhu ca sūṣṭhu ca manasi kuru Bhāsiṣye · Yathā (bodhis)āvē-yāna-samprasthitena sthātavyaṁ yath(ā) cittam pragrahe tavyaṁ ⁷ Evaṁ Bhagavān⁸ ity āyuṣmān Subhūtit Bhagavatāḥ pratyva(sraṇṣit · Bhagavān avocat.) viśa Subhūte bodhiṁ satvena cittam uṭpā-

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 y.
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 a³.²
⁵ Bhagavā 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 a⁵, footnote 7, p. 182. [See p. 397 for a similar practice in Khotanese writing.—R. H.]
⁶ The circlet indicates where, in the original folio, stood the blank space containing the string-hole, and interrupting lines iii and iv.
⁷ Probably omitting yathā pratipatttavyaṁ of the printed text. See note 4 above.
⁸ Read Bhagacam.
180

VAJRACCHEDIKĀ
dayātavyāḥ Yāvanātah satvāḥ anājā vā • jarāyujā vā • sanśreedhajā vā •
(upapādā)(dūka vā •

(2b) iśūpīna vā • arūpīna vā • sanmīnino vā • asaṁśūpūrino vā • neśvā
samśānāṇopakā vā • Yāvanātah satvāḥ prañjapāyam (ānāh) prañjapāyante
• te mayā sañjive anupadhisēse nirvāna-dhātāmah parinirvāpayita āhyā
Evam aparimāṇām ca satvāṁ parinirvāpayitvā na kaścit satvāṁ parinirvāpito iñbhavati • Tat kasya hetoh Satvaḥ O samśānā hi Subhūte bodhisatvasya pravarteta na so bodhisatva iti vaktavyāḥ Tat kasya (heṭoh) Na Subhūte bodhisatvo yasyātma-samjñāḥ O pravarteta • satva-samjñā vā • jiva-samjñā vā • pudgala-samjñā vā • Apū tu Subhūte (bodhisatvena-āvastha) pratipattito dānāṁ dātavyāṁ (na kvo) cit praṁ
tiṣṭhitena dānāṁ dātavyāṁ. Na śāblu-gandha-rasa-sprastavyeṣu prati-
ṣthiḥtvā dānāṁ dāta(avyāṁ) (Evaṁ hi Subhūte) vī(bo)dhisatvena dānāṁ dātavyāṁ, ya[t]ī(āvī) na māntī(ṇa)-samjñī(ṇī) (pratiṣṭhī)he • Tat kasya hetoh • (Yaḥ Subhūte) bodhisatvo (pratiṣṭhī) to dānāṁ dadāti x

Folios Nos. 3–5 wanting.

(6a) iñbhāṣitāḥ • (Tad u)cyate kṣetra-viyūbhāḥ iti • (Tasmā) O Subhūte bodhisatvān dāvān sampiṣṭhitam cittam utpādaṇaṁ ātyātyāṁ Na śāblu-gandha-rasa-sparṣa-pratiṣṭhitaṁ cittam utpādayitaṁ [xxxxxxx
xx11 a][tma]-bhāva syāt, tad yathā[pi] naṁ. Sumera-parvambha-liṛaja • Tat kin manvase Subhūte Mahāṁ sa[k śāmā-) bhāvo bhavet. [Tat kasya hetoh]r ahāva 13 sas Tathā gatena bhāṣi(tas) talvād ucycate

1 The printed text has bodhisatva-yēna-saṃprasthitenaṁ cittam utpādayitaṁ.
2 More condensed than the printed text.
3 Begins at p. 20, l. 18, of the printed text.
4 The printed text has neśvā samśānino nāśaṃśānīnino.
5 The printed text has the singular.
6 This agrees with the note in the printed text.
7 That is apratiṣṭhito.
8 Begins at p. 27, l. 3, of the printed text.
9 Viyeśa is written vīyāka in fol. 13 b, and vīyāha in fol. 13 b.
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 yathāpī nāma Subhūte purṇaḥ bhavet vṛeta-kīyo mahā-kīyo yat tasyātvaṁvīrūpe.
12 Two sentences of the printed text are omitted after this.
13 The first letter is like ra; it does not suggest śāma. After this is a further mission.
(ā)tma-bhāva iti • O Na hi sa bhā ![vo nātma-bhāvah 2] Yāvanto hi: [Su](bhā)te Gamgāyā śadāyā rāhuḥ as tāvanto vGamgā-nadyo bhaveyuh Tat kin manyase Subhūte 4 Api [nu tā bahvyo bhaveyuh Aha Ta]cēva tāva (Bhaga)rvān xx 5 bahvyo Gam(gā-na)dyo (bha)viveyuh prā(g e)va tatra vālukāḥ Ā[roca](yāmi te Subhūte) [pra](tivedayā)[mi te] xx•x (x⁶ xe x) xxxxx??[vā](lukā)

(6b) ix8māsu vālukāḥ tā(vato loka-dhā)tu ra[9] [Kāsci stri vā] (puru) so vā xxxxxxxxxx [yam] xx 10 ii Aha • Evaṁ Bhagavāṁ bahu sah kula-patro vā kula-duhittyā vā xxxxxxxxxx xxxxx11 [Su](bhā-)
ii te tāvatā loka-dhātuṁ sapta-O-ratna-paripūrṇaṁ [dā](naṁ du)[dyād ya]ś ca [xxx 12 kula-patro] vā kula-duḥhityā vā xxx cātuspaśvodām api gāthāṁ udghṛya para Osya desaye t xxxxxxxxxxxxx13 [ku]ya-puṭrena kula-
dvātraḥvā vā bahunavin Ṛpunya-skandham prasaveta • Api tu Subhūte ya(sni)n prthivī-pradesa dharmo-paryāya 15 cātuspadāmapi 16 gāthāṁ bhāṣyate: tena sah vijprthivī-pradesaḥ cāitya-bhūto bhaviṣyati • (sa) xxx vā x xxx xxx 17 (pā) ya xx (yā) xxx xxx (yā)māṁ dharm-

1 After bhā a small letter, apparently ta, appears which has a line through it, as if it were a mistake and were struck out.
2 Three sentences of the printed text are wanting here.
3 Read probably yāvanto hi, to correspond to tāvanto which follows.
4 This sentence occurs a little earlier in the printed text.
5 These two letters are more than the printed text has. Read perhaps yatra.
6 This letter looks like su, so far as one can see from the traces of it.
7 For all this breakage the printed text reads yāvutyan tāsu Gamgā-nadīṣu, but the reading here seems to be different.
8 Begins at p. 27, 1. 20, of the printed text. This letter may be su.
9 This letter seems quite clear, though it does not appear to make sense.
10 Some 22 or 23 letters have been obliterated here, but the printed text is much longer.
11 There are some 20 aksaras wanting; they may perhaps be tato punya-
skelethin prasaveta Bhagavān āha Yāś ca ho punaḥ. Compare fol. 7 b° and 10 aii.
12 Read perhaps ho punaḥ, or Subhūte.
13 Read perhaps sampraktiṣaṇet, oṣah eva.
14 There are two letters broken away here, and they must be composed of the instrumental case of duhitr. Its instrumental form here would seem to be duhitrā, compare pitṛṇā in fol. 19 b°. This form fills the gap exactly.
15 Compare fol. 7 b°.
16 The aksara ma had been omitted, and has been inserted interlinearly above dā.
17 In the first part of this gap read perhaps dev-dṣuṣṇya lokasya.
VAJRACCHEDIKĀ

(7a) \(\text{पर्यायां}^{1} \text{धारायित्यं}^{2} \text{परमेः}^{3} \text{ते}^{4} \text{सत्वं}^{5} \text{विहारते}^{6} \text{अन्यतरां}^{7} \text{सत्यं}^{8} \text{सर्वं}^{9} \text{सहचरेण}^{10} \text{समनवायित्यं}^{11} \text{वगत्व}^{12} \text{भविष्यति}^{13} \text{[Tasmin prthivi-pradeśe] sāṣṭā viharatī anyatarā x \text{dvārāsaya vā viśnu-guru}^{5} \text{sthāniyāḥ} \text{Athā-yuṣmān} \text{Subhūtīr} \text{Bhagavantam} \text{etad avocat,} \text{Ko nāmaśyaṃ Bhagavān dharma-paryayaḥ \text{iii} \text{Kathām caśānām} \text{dhārayaṃ}^{14} \text{O} \text{Evam utke Bhagavān} \text{āyuṣmānant} \\text{Samabhūtīm} \text{Subhūtimit etad avocat,} \text{Prajñā-pāramitā} \text{namāyaṃ} \text{Subhūte} \text{dharma-paryayaḥ \text{E}^{15} \text{Ovaṃ} \text{ce} \text{ānām} \text{kāma} \text{dhāraya} \text{a Tatt kasya hetoḥ Yā} \text{ceīyaṃ} \text{prajñā-pāramitā} \text{Tathāgatena} (\text{bhā}^{16}) \text{vita sa pāramita}^{16} \text{Tat kī \text{b[e]t}^{7} n manyase Subhūte} \text{Api} \text{nu kāsci dharmas} \text{Tathāgatena bhāṣitaḥ} \text{Āha} \cdot \text{Na iti Bhagāvi}^{17} \text{cein na kāsci dharmas} \text{Tathāgatena} bhāṣitaḥ \text{8} \text{Yāvat} \text{Subhūte} \text{tr}^{2} \text{sāhasra-mahā-} \text{sāhasre} \text{loka-dhātānuḥ prthivi-rajas bhavet} \text{evam ukte} \text{Bhagavan} \text{ayusmantam} \text{Subhūtim} \text{etad avocat}^{18} \\text{Prajñā-paramita} \text{namodyam} \text{Subhute} \text{dharma-parydyah} \text{Katham cānaiṇi} \text{dhārayaṭi}^{19} \text{Evam ukte} \text{Bhagavan} \text{ayusmantam} \text{Subhūtim} \text{etad avocat}^{18} \\text{tat kasya hetoḥ Yā} \text{ceīyaṃ} \text{prajñā-pāramitā} \text{Tathāgatena} \text{bhāṣitaḥ} \text{Āha} \cdot \text{Na iti Bhagāvi}^{17} \text{cein na kāsci dharmas} \text{Tathāgatena} bhāṣitaḥ \text{8} \text{Yāvat} \text{Subhūte} \text{tr}^{2} \text{sāhasra-mahā-} \text{sāhasre} \text{loka-dhātānuḥ prthivi-rajas bhavet} \text{evam ukte} \text{Bhagavan} \text{ayusmantam} \text{Subhūtim} \text{etad avocat}^{18} \\text{Prajñā-paramita} \text{namodyam} \text{Subhute} \text{dharma-parydyah} \text{Katham cānaiṇi} \text{dhārayaṭi}^{19} \\

\[1\] Begins at p. 28, l. 13, of the printed text.
\[2\] Dhārayisyanti or vācayisyanti or paryavāpyasyanti would fit this gap.
\[3\] Not a, apparently.
\[4\] Compare fol. 8 a iv.
\[5\] This is the reading in the printed text and fits this gap.
\[6\] Or perhaps sāvēva bhāṣītā.
\[7\] 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 hetoḥ, 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 b, and fol. 18 a.
\[10\] Begins at p. 29, l. 7, of the printed text.
\[11\] Read perhaps triṁśaḥ; but cf. śašānir in fol. 9 a iv.
\[12\] A sentence of the printed text is omitted after this.
\[13\] Tat ucyate is too much for this space apparently.
\[14\] Read probably saunī, n being in the next line.
\[15\] Read probably nātmahāvān dīna dīna.
IN THE ORIGINAL SANSKRIT

je[\ldots]^{1} Yas\text/dialog es çeto dharma-parśyas\text/dialog tatehpadikām api gāthām udgrhyā parasya^{2} desayet. Ayam eva^{4} ta-

(Sa) ito^{5} bhuhutum primāya-śaṅkhām prasavatata Athsāyūṣmām Subhūtī dharmā\text/dialog \[\text{vē génādūrā] ni prāmūcācat, So śrīnaṃ pranāya Bhagavantam etad dhūvacat.\ • Aścaryāṃ Bhagavān\text/dialog \[pa\text/yāyo bhūsi\text/dialog ] yokh^{7} Yato me\text/dialog \[jnānām utpannmā na ma\text/dialog ] evām-rūpo dharmā-pa-\text/dialog \[Oryāyaḥ śruta-pūrvah Paramena^{8} te satv-āścaryena samanvāgata bhaviṣyanti \ \begin{align*} \text{• ye (i)}[\text{ha}](\text{sātre})^{i\tfrac{v}{v}} \text{bhāṣyamāne}^{9} bhūta-saṁjña\text/dialog \quad Oṃ utpādayisyanti \quad Yāsū Bhagavān bhūta-saṁjña saṁvā \text/dialog \[asāṁjña Tasmā Tathāgato bhā(sate Bhūta-)\text/dialog \[saṁjña bhūta-saṁjña iti Na\text/dialog ] mama Bhagavāṃ dūskaram yad aham inām dharma-parśyānam bhāṣya-

\begin{align*} \text{mānumā}^{8} \text{nu avakal\text/dialog } \text{parīmy} a\text/dialog \[\text{at}^{10};\text{a]\text/dialog } \text{dhimucyām, }^{\text{vi}} \text{Ye pi }^{\text{xxxxxxx}}^{11} \text{paṁcāśa}(\text{tyām}^{12} \text{ inām dharma-parśyānam a)va}kala\text/dialog } \text{parīisyanti,}^{14} \text{ a(dbh)hi }^{\text{xxi } x \text{ xxx}(\text{re)}na^{15}}^{\text{nt(i).}}^{17} T(e) \text{ (pa)ram-āścaryā-samanvā(\text{gata bhā}\

\text{visyandi)} \quad \text{A}pi tu ho punah (Subhū)[\text{te na tesām a}]\text/dialog \[tma-saṁjña jñā prava(\text{ri)} \text{syati } \quad \text{Na samta-saṁjña na jīva-}\

\text{saṁjña pravartisyati na}^{18} \text{pudgala-saṁjña}

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1 A sentence of the printed text is omitted after this.
2 For paryāyac, final consonants being often omitted here.
3 Compare fol. 10 b.
4 Read probably prakāśayet, or Ayam eva.
5 Begins at p. 30, l. 2, of the printed text.
6 All this long double gap is exactly filled by what is in the printed text.
7 Two clauses of the text are omitted after this.\text/dialog 
8 Not η.
9 The printed text bhāṣyamāne śrūtvā is a little too long for this space. Probably omit śrūtvā, compare fol. 8 b; and read bhāṣyamāne.
10 Yāmy a is clear and also ṛbhi, but the letter between them is far from clear. It appears to be a preposition containing a small consonant, prefixed to adhi, such as ati, ann or perhaps abhi.
11 The printed text is far longer than this space.
12 What remains of these three letters looks like mināyā, but might possibly be [\text{pa}]ścimāyā.\text/dialog 
13 All this is more condensed than the printed text.
14 This varies from the printed text.
15 Read probably adhiṣṭavyānti viśtalena; this agrees with the traces that remain of the first four letters. Pali has the future form muccissati.
16 Begins at p. 30, l. 17, of the printed text.
17 Read perhaps ca parāny prakāśayantī; compare fol. 10 b.
18 [The superscript ri of \text{ri} has a peculiar sideward position, apparently to avoid collision with \text{gya} of bhaviṣyati in the line above. See footnote 4, p. 168.—R. H.]
pravartisyati 1 • Tat kasya hetoh (Yā sā ātma) [samjña] (ṣaūv-ā) samjña

\[Yā satva-samjña yā jīva\] Ṫ 

\[Oṃ samjña yā pudgala-samjña za-āvāsamjña. \]

Tat kasya hetoh Sarvba-samjña-ā(pagātā) hi Bu(ddhā bhagavantaḥ)

Evam ukte Bhagavān āyām Oṃvantam Subhūtim etad avocat, Evam etat Subhūte evam eta Subhūte Param-ācāra (rnu-samanvā) Ṫ yadās te sūtra bhāsyanāme 4 nastrīṣasyantī • na samstrīṣasyantī na sam-

trāsām āpatsyantī • [Tā]ḥ kasya hetoh • Parama-Viṃ pāramīṣayām Subhūte Tathāgatena bhāsita 5 • Ya Tathāgatena parama- pāramī bhāsita 6 tām

(9a) Ṫ (Aṣṭ 8) Subhūte ya Tathāgatasya kṣānti-pāramītā saūv- āpāramitā • (Tat ku)ṣya hetoḥ 9 Yādā (me Ku)[līṅga-rajya aṁga-] prati-yāṅga-māṁsāny atchār 10 ātsī • nāśi me tasmām samaye ātma-(samjña vā satva-jīva-pudgala-samjña) jūn vā • na me kāci samjña nā-samjña-babhūva (< Tā)ḥ kasya hetoh saṁhin me Subhūte tasmām sa(Oṃmeye) ā(tma-

samjñā) jūn abhisvayat, vyāpāda-samjñāmetasmiṃ samaye bhavisya(tā)[[xxxx xxi11 samjñā] • p udgala-sama jña-abhaviṣya trạ̄jā-pāda-samjña-metasmām samaye bhavisvayat, Abhijānāmy ahām Subhūte atīte dhravam paim(c-a-jāti-

satānti)r 12 yadāvaham kṣānti-vādi rṣīr babhū-va Tatra me nz. ā(tma-samjñe babhūvam na) satva-samjña • na jīva-samjña • na p udgala-samjña • Tasmā
tarki Subhūte bodhisaṃtvāna sarvba-samjña vivarjya-gitrānuttārayām samyak 12. [saṁ] (bodhau) cīttaṁ utpādatyāvāmi. Na rūpa-pratiśthitam cīttaṁ ut pāda-jīttaṁ (Na sā) bhā-(ga-)

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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 satā Ca Ilau, see fol. 8 a 11.
4 Not y.
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 aparimāṇi api Buddha Bhagavanto bhāsante is too long for this gap.
8 Begins at p. 31, l. 9, of the printed text.
9 The k 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 saccet satva-samjña jīva- is too long for this space. Perhaps, following the analogy of line ii above, we might read saccet 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. "trīśar" in fol. 7 b 11.
IN THE ORIGINAL SANSKRIT

(9b) i(ndha-ra) [sa-spraśta-vya] (pratiśthi) tuṁ ×××××z [ṣṭādya-vyam.] ××× [pr] [ti] [ṣṭhitam] [na] (ceṭāvā-pra) [ṣṭhāna-nil 2 Tasma[d eva Tathāgato bhāṣat] i 3 (na) ××× iṛupa-pratiśṭhitena bodhisatve [na dānām] (dūta) vyam. 4 Api tu Subhūte bodhisatven-aṇavām dāna-paritāya pari-

tyajya sa(va-sa)tvā(ṇāṁ arthāya) iii Yā caśva sā satva-saṃjñā saṝava 

O [na] (saṁ) jñā • (Yā) ete sarvā-saṃtvā Tathāgatena bhāṣitas ta evāsaravāḥ 

(bhūta-vād) i (Subhūte) [Tathā] iygataḥ satya-vādi Ta(thā)tā-vā 5 O Tathā-

(ga) tathavitatha-vādi • Api tu Subhūte yathā Tathāgatena dharmo bhisaṁ [buddho] (na ta)tra [sa]̐tyam na mṛṣa • Tad yathā Subhūte aṃ udhaṅkāra-praviṣṭah evam vastu-paṭi va bodhisatvo vaktavyaḥ Yo vastu-paṭi dānām pauruṣo (ca)[kṣuṣm]aṁ ××× prabhāyam sūrye bhyaudgate nāna-vividhāni rūpāni paśyet, evam bo[ḥhisatvo] iva[ṣṭa-vyam yo avastu-]

(10a) i(pati) dānām paritāya(jati) • 6 Api tu Subhūte ye te kula(putrā vā • ku)la-duḥitaro va • ima(ṇ) dharma-paryāyam udgraheṣyanti • • dharma-

vyasānti • vakṣayanti • (paryav) apsyas (ni) • jñātās te Tathāgatena • 

dṛṣṭas te Tathāgatena • buddhās te Tathāgatena (na) 9 [surre te satvā aprame-

yan] iii punya-skandham prasaviṣayati • • O Yo ̐yaṁ ca ho puṁnah Subhūte stri vā puruṣo vā pūrvāhna 10 -samaye • Gaṁgā-[nadi-vālikā-

samān] ii[vaṇaṁ bhāvām paritāyaṁ pa[O ritya]je • madhyāhna-samaye 

sāyāhna-samaye • Gaṁgā-nadi-vālikā-samān (atma)bhāvām paritāyaṁ gām 

parityajet, 12 Ane[na ××× 13 ko[pa-kol]i-satu-sāhasram ātmabhāva-pari-

1 Begins at p. 32, i. 2, of the printed text.

2 All this is very much more condensed than the printed text, and it is not 

easy to fill in the blanks with any certainty.

3 Bhāṣ is used here in the parasmaipada, see fol. 13 av, and apparently in 

foll. 11 biv, 13 biv, and 18 biii.

4 More condensed than the printed text.

5 These letters may be a mistake for tathā-vādi, as the printed text has.

6 There appears to be room here requiring another aksara.

7 Begins at p. 32, i. 19, of the printed text.

8 This is the probable form here, see foll. 10 biii, 11 av, and 11 biii.

9 More condensed than the printed text.

10 Not p.

11 See the next line where this expression occurs again. These two passages 

supplement each other clearly.

12 Much more condensed than the printed text.

13 The printed text paryāyena bahāni is longer than suits this gap, and here 

the construction is in the singular and not the plural.
tyāgāṁ parityajet. Yaś cēmaṁ dhārma-paryāyaṁ śrutvā na pra-) vīdāśipe[ṇa yām eva bhāntarām pūnya-skandhaḥ 1] praveṣāta. (Kā)h
(punar a xxx m) Subhūte yo likhītvau(ghṛṇīyāt, dhāra)ye vā-
(10b) 1cayē 2 paryavā práyaḥ parasya 3 vistareṇa sampratāḥ 4 śa)ye
Api tu Subhūte (acintyō 'tu)lyo 'yaṁ dhārma-paryāyaḥ (Ayain ca) dharm-
paryāyaḥ. iiTathāgatena bhāsītah [Agrayāna-saṁpra[sthitānām so](tvā-
nām arthāya) śrēṣṭha-yāna-saṁprasthitānam satvānam arthāya (Ye
imām dhārma-pa[i]i|ryayam udgraheṣyanti dhāra[1] o3| isyantii deśa-
isyantii vācasyantii paryavāpsyyantii 4 jñātā(s te) Tathāgatena (dr)ṣṭā
tc Tathāgovatena 4 Sarve te satvā prameyaśca pūnya-skandhena
sa]manvāgata bhavisyantii Acintyen-ātulyena aprameya(na) 5 [mā-
pyena] 6 (pṛ)ṇya-skandhena sa]manvāgata bhav isya ni ti Sarve te
satvāḥ xxxena 7 bodhin dhārasyayanti Tat kasya betoh Na hi x xxx
××× vi[ddherno [b] [n] [d] din[ā]ntikā[ḥ śro(tu)ṁ] nā] tma-ḍṛṣṭ[ikā]ṁ na
satvō-ḍṛṣṭikā[ḥ na jīva-ḍṛṣṭikā[ḥ na padyu[dl]a-ḍṛṣṭikā[ḥ xx xxxxxxxxxxxx]
(11a) ixxxxxxxx tuṁ 10 vā vācayītūṁ vā paryavāptum vā na uḍam
sthānam vidyate Api tu Subhūte yatā prthivi-prad[e]ṣe a(yain) sūtr-
ānto pralā[ā]śisyate pūjaniyāḥ sa prthivi-pradeso bhavisyati sa-deva-
munṣya-āsurasya lokasya vandaniyāḥ prada[kś]inī-(karaṇiya)ś ca (so prthi-
[i]i-vi-pradeso bhavisyati caityaḥ O sa prthi-pradeso bhavisyati Ye te
Subhūte kula-pu[trā vā kula-duḥkituro vā imām evaṁ-lvṛpa-sūtr-āntān
ugraheṣya Oū 11 dhārasyayati 12 deśasyayati 12 vācasyayati 12 paryavāps-
isyati 13 Te paribhūtā bhavisyayanti su-paribhūtāśa bhavisyayanti Yaṁ

1 The reading here differs from the printed text.
2 Begins at p. 33, l. 2 of the printed text.
3 The printed text has parebhyaḥ here and elsewhere, but this MS. reads parasya
in some cases, compare fol. 6 b11 and parebhyaḥ 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 samābhicena, but the word here is different.
8 Read perhaps śukyaṁ Subhūte again.
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 d is omitted, just as t in oṭrasīṣyantii for oṭras, fol. 8 b7. [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.
teṣām satvānāṃ pūrva-jānāmikānī karmāṇi kṛtānāḥ a paramaṃ (vartani-yāni) tu (ni diyā) viṇa dharmāṃ paribhū (tatayā) pūrva-jānāmikānī asubhānī karmāṇī xx [xxxxxxxxxxxxxxxx][1] (Abhijānā-)

(11b) [m] y aham ² Subhāte (a)jīte ‘dhvany a (saṁkhyeyaiḥ kalpaiḥ aṣaṁ)khyeyatarai fr Dīpankarasya] Tathāgatasya samyak-saṁbhuddhasya pareṇa caturāṣṭī[4] ‘Buddha-koṭi-niyata-ṣa[ta]-saḥsṛāṇi babhūv'a 'Ye mayā ārādhītā ² yaṃ ca mayā (Subhā[te] [xxxxxx] [xxx] na] iiiyārādhītā Yaṃ ca carimi ᪜akāyāṃ paścimikāyā vartamanāyām ⁷ imaṃ suṭr-āntam udgraheṣyanti dhārayisyanti vāavyāṣyanti paryavāṣyanti ⁸ AsyaO Subhāte punya-skandhasāntikāda eṣa pūrvakaḥ punya-skandhaḥ śatīmām ⁹ api kalāṁ n=ō(०)tvī saḥas्रimām api śāta-sahasritamām api koṭi-sāta-sahasritamām api ¹¹ saṁkhyām api kalām api gatamām api ¹² vi (upan) (saddam ap)i (na kṣama)te Sace Subhāte teṣām kula-putrāṇām kula-duhitrāṇām vā punya-skandham bhāṣet, yāvat te kula-pu-

Folio 12 wanting.

(13a) im ¹³ a[bhisāmbu]ddha[s Tus m(ā) Dīpanm-karaṇa Tathāgatena vyākṛto bhāvisyā tvām mānav-ānāgāte 'dhvani Śākyamu(ni)r nāma

¹ The printed text has ksapayisyanti Buddha-bodhiṃ caṇunprāṣyanti; 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 ṛādh in this and the following sentences. The printed text has ṛāy.
⁶ Read probably te Buddha Bhagavanta ārāḍhitā, 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 śatatamān.
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 ma 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 pṣṣu.
¹³ Begins at p. 36, l. 21, of the printed text.
Tathāgato 'rhan sam(ya-saññi)ḥ buddhaḥ Tat kasya hetoh Tat thāgata
iti Subhū[te Bṛhū]-tathāgatādhivacanam eva
samyak-sambodhim abhisa(m)uddhāḥ 2. Nāstiti Subhūte sa kaści dharmo yas Tathāgatense(ān)uttarāṃ IV samyak-sambodhim abhisamā. Obuddhā
yah Subhūte Tathāgatena dharmo 'bhisambuddhāṃ na tatra satyam na mṛṣa Tasmā Tathāgato bhāṣati sarvba-dhar[m]ā śā
sarvba-dharma iti Subhūte Sarve te a-dharma Tad ucyante sarvba-dharmā. Tad yathā Subhūte punvīrūso bhaved upeta-kāyo mahā-kāya
×× Aṇyāṃṃa Subhūṭir āha - Yo so Bhagavaṃ Tathāgatena bhūṣṣati[taḥ u]ṃpe(ta-kāyo ma)-

(13b) ha-kāyaḥ 6 Āyus[m]āṃ śā (Bhagavāṃ) Tathāgatena bhūṣitaḥ upeta-kāyo mahā-kāya śā iti a-kāyaḥ sa śī Tathāga-śītena bhūṣitaḥ Ta[d] unyate upeta-kāyo ma ha-kāya. Evam etat Subhūte Yo bodhisatvaḥ evam vade - Aham satvāṃ parinirvāṇīpayisyē. Na sa bodhisatvaḥ 0
tvo va kātkavyah Tat kasya hetoh. Asti hi Subhūte kaści dharmo yo bodhisatvo nāma. Āha. No iti Bhāvagavāṃ 8 Tasmā Tathāgato bhā. śatī śati niḥsatvā sarvba-dharmāh nirjīva niḥspudgalāḥ. 9 Yaḥ Subhūte bodhisatvo evam vade - Aham kṣetra-viṣvāṃ nispādayiśye. [vi tathā[m e]ṃ kartavyah Tat kasya hetoh Kṣetra-viṣvāṃ kṣetra-viṣvābhā iti Subhūte. A viṣvābhā sa Tathāgatena bhūṣitaḥ Tad ucyate kṣetra-
vīṣvābhā iti. Yaḥ Subhūte bodhisatvo [n]aivaśīma-dharmā naiśrātmā-
dharmāḥ sa Tat-

(14a) aṭhagaten[10] ar[hatā so]māmya-sambuddhena bodhisatvo bodhisatva iti vaktavyah Tat kin manya (se Su) bhūte Samvid yate Tathāgatasye

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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-dharmā iti Tat kasya hetoh, but this MS. obviously varies here.
4. This letter is not clear; it might be tvṣa or tvu.
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 Subhūṭir āha Yo so would exactly fill all this space.
8. Two lines of the printed text are omitted after this.
9. The k is a scribal blunder; see fol. 9 a, footnote 9, p. 184.
10. Begins at p. 38, l. 10, of the printed text.
mA$misa-ca$k$u$h T$h$a • samvidyate Bhagavam Tath$\tilde{a}g$atasya m$a$msa-ca$k$u$h
dT$t$ $kin$ manyase Sub$h$\text{}ute Samvidyate Tath$\tilde{a}g$atasya divya[\text{\textit{in}}] ca$k$u$h$.\text{\textit{A}}\text{\textit{i}}$\text{\textit{i}}$ha • Evam eva Bhagavam \text{\textit{O}} samvidyate Tath$\tilde{a}g$atasya divya$m$ ca$k$u$h\ T$t$ $kin$ manyase Sub$h$\text{}ute Samvidyate Tath$\tilde{a}g$atasya prajj$n$-ca$k$u$h T$h$a • Evam eva Bhagavam samvidyate Tath$\tilde{a}g$atasya prajj$n$-ca$k$u$h T$t$ $kin$ manyase Sub$h$\text{}ute Samvidyate Tath$\tilde{a}g$atasya dharma-ca$k$u$h T$h$a • Evam eva Bhagavam samvidyate Tath$\tilde{a}g$atasya dharma-ca$k$u$h T$t$ $k$$\text{\textit{I}}$ manyase Sub$h$\text{}ute Yavat\text{}a $G$amg$\tilde{a}$y$\tilde{a}$ nady$\tilde{a}$

(14b) iv\text{\textit{ah}}ka$h^{2}$ apr$\tilde{a}$ nu \text{\textit{t}}$t$ va$l$uk$\tilde{a}$s Tath$\tilde{a}g$atena bh$\tilde{a}$sit$\tilde{a}$\ T$h$a • Evam eva Bhagavam bh$\tilde{a}$s$\tilde{a}$t$\tilde{a}$ Tath$\tilde{a}g$atena $^{4}$ s$^{$5$} (v)\text{\textit{ah}}$\text{\textit{ik}}$ka$h T$t$ $kin$ manyase Sub$h$\text{}ute Yavat$\tilde{a}$ $G$amg$\tilde{a}$y$\tilde{a}$ nady$\tilde{a}$ va$m$ (luk$\tilde{a}$s) t\text{}av$\tilde{a}$nt$\tilde{a}$ $G$amg$\tilde{a}$ nady$\tilde{a}$ bh$\text{\textit{v}}$he$y$uh T$\text{\textit{a}}$tra $y$ va$l$uk$\tilde{a}$h $\text{\textit{t}}$\text{\textit{a}}$v$\text{}ata$h l$oka-dh$\tilde{a}$ta$^{ii}$vo bh$\text{\textit{v}}$he$y$u$h Kici bahava$^{c}$ $s$ t$\text{\textit{a}}$ loka-dh$\tilde{a}$t$\text{}avo bh$\text{\textit{v}}$he$y$u$h $T$h$a • Evam eva Bhagavam bah$\text{\textit{v}}$a$vas t$\text{\textit{a}}$ loka-dh$\tilde{a}$t$\text{}avo bh$\text{\textit{v}}$he$y$u$h iv$\tilde{a}$h$\tilde{a}$ • Yavat$\tilde{a}$ Sub$h$\text{}ute \text{\textit{O}} te$^{\text{su}}$ loka-dh$\tilde{a}$tu$^{\text{su}}$ satr$\tilde{a}$ te$s$\text{}am aham n$\tilde{a}$n$\tilde{a}$-bh$\tilde{a}$va-citta-dh$\tilde{a}$r$\tilde{a}$m praj$\tilde{a}$n$\tilde{a}$mi • Tat kas$\text{\textit{ya}}$ heto$^{\text{h}}$ Citta-dh$\tilde{a}$r$\tilde{a}$ citta-dh$\tilde{a}$r$\tilde{a}$ iti Sub$h$\text{}ute Adh$\tilde{a}$r$\tilde{a}$ c$\text{\textit{a}}$ Tath$\tilde{a}g$atena bh$\tilde{a}$sit$\tilde{a}$ Tad ucyate citta-dh$\tilde{a}$r$\tilde{a}$ iti Ta(t k$\text{\textit{a}}$$y$a) he$^{i}$v$\text{\textit{i}}$toh At$\text{\textit{ta}}$m Sub$h$\text{}ute citt$\text{\textit{a}}$m n$\tilde{a}$p$\tilde{a}$labhyate • Anagatam citt$\text{\textit{a}}$m n$\tilde{a}$p$\tilde{a}$labhyate • Pra$^{\text{\textit{I}}}$tyupama$^{m}$m (citt$\text{\textit{a}}$m n$\tilde{a}$) p$\tilde{a}$labhyate $^{6}$ $^{6}$ $^{x}$ (15a) $^{i}$xxxxxx $^{x}$ ya $^{i}$xxxxx $^{x}$ Tat kin manyase m$a$h$\text{}as$\tilde{a}$m hasram

1 This long gap can be restored with confidence according to the analogy of the preceding sentences and the printed text.

2 Begins at p. 39, l. 4, of the printed text.

3 Some of the letters that filled this gap have become impressed on the lower margin of fol. 15a, and can be discerned there upside down and reversed, namely, $\text{\textit{b}}$ $\times$ $\times$ $\times$ $b$hsit$\tilde{a}$h $\text{\textit{A}}$ $\text{\textit{h}}$ $v$ $\text{\textit{a}}$ $\text{\textit{m}}$ $\text{\textit{e}}$ $n$. The text has been thus restored.

4 See note 2; all these letters can be discerned on the lower margin of fol. 15a.

5 This letter looks more like s$^{$a$} than t$^{$a$}.

6 This ends with line 14 on p. 39 of the printed text. For the following blank letter, see next note.

7 The following words Tat kin manyase agree and begin with l. 15 on p. 39 of the printed text, but these preceding words and the small gap at the end of fol. 14b seem to contain either additional matter which comes between ll. 14 and 15 of that text but does not appear there, or the words in the latter part of l. 15, those words coming first and tat kin manyase being inserted parenthetically after them. The latter supposition is improbable, because such a construction occurs


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, vō or dā, and judging from the printed text should be dā. The following gap can contain six average-sized or seven small letters. The whole passage should probably run thus, krtvā arhādhyah samyak-saṁbuddhebhyyo dānām 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 Subhūte, the phrase of assent being doubled in the printed text. It occurs doubled thus in fol. 8b[29].

3 Two lines of the printed text are omitted after this.

4 Begins at p. 40, l. 13, of the printed text.

5 Saṃpadā is treated as the nomin. singular, see line ii. There are traces of the y; compare the same sentence in fol. 17a[30],iy.

6 A line of the printed text is omitted after this.

7 According to the printed text these words should be read bhāsītalakṣaṇa, or perhaps āvā, as it should be with saṃpadā. Compare a-saṁjñāgā in fol. 19a.

8 A line and a half of the printed text are omitted after this.

9 The words deśita iti are suggested by the printed text here, but seem rather too much for the space unless we read ity abhyāya.

10 The prefix mūl seems here to be superfluously repeated.
d[e]sanā iti Subhūte \(\text{Na}\text{śti s\text{ā}}\) kaśeī dharmo yo dharna-deśa\(\text{vānā} \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times 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The printed text has *dhāraṇa-parjñāgād*, 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 gatiḥ abhāṣataḥ*, but here only one verse is quoted, and the verb would seem to be (reading on into fol. 17b) some irregular form like *abhāṣitāt*. *Bhāṣa* is used here in the parasmaipada, see fol. 13 a?. Still one aksara would remain blank.

7 Begins at p. 43, l. 5, of the printed text.

8 The *kṣ* has a vowel-mark above but none beneath. *Adraṅga* seems to be intended. Grammatical irregularities occur here frequently.

9 The letter seems to be *mā* or *nā*, but not *mā*.
Na Subhûte laksana-samā (pa)īīdāyās Tathāgaten-anuOTTarā samyak-
sambodhim abhisaṁbuddhāh syāt khalu evam asyā.1 Bodhisatva-yā (samprasthitena) saṁtvana kasyaci dharmasya vināśah prajñaptah 
ucheda vā. Na ho punas te Subhûte evaṁ draṣṭavyam Na bōdhī- 
satva-yāna-samprasthitena satvena kasyaci dharmasya vināśah prajñā-
ptah no-ūchedam vā. Yah khalu punah Subhûte Gaṁgā-nadi-vālukā-
samāṁ loka-dhātan vīsapta-ratna-paripūrṇāṁ kṛtvā dānam dadyād.2 
yā ca bodhisatvo nairātmesu anutpattikesu dharmeṣu kṣaṁtin praṭiti-
bhetā. Ayam eva te (dā)[naṁ].3

(18a) ibahutaram puṇya-skandham prasaveta. Na ho punah Subhûte 
[yā]h iīkaścid evam vade. Tathāgato gacchati vāgacchati vā. tiṣṭhati 
vā. (ni)śidati vā. [śaṁyāṁ] v(a kalpayati) na me saḥ bhasīvtaśyārtham 
ājānāti. TaOt kasya hetoh Tathāgata iti Subhûte ca a-kvacid gatah 
a-kvacid gatah Tasmād ucyate Tathāvagato 'rāhmaṁ samyak-sambuddhāh 
Yah khalu punah Subhûte kula-putro vā. kula-duhitā vā. yāvanti 
itr-sāhasra-mahāsahasre loka-dhātan vipṛthivi-rajaṁsi sa evam-rūpāṁ 
maśīṁ kuryā śava evaṁsaṁkhyeyena. Tat yathā nāma paramānu-
saṁcayoḥ Tat kin manya[sa] Subhū-

(18b) ite.8 Api tu sa paramānu-saṁcayo bhavet. Āha. Evam eva 
Bhagavāṁ Bahu sa paramānu-saṁcayo bhavet. Tat kasya hetoh Saśe 
Bhagavāṁ (sa)[ni]i[ca]yo bhaviṣya na Bhagavāṁ śāṣisyaṁ paramānu-
saṁcaya iti. Tat kasya heto Yo so Bhagavatā paramānu-saṁcayo

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1 This seems to be intended for a negative verb a-syāt; compare a-gacchati in fol. 18 a

2 More abbreviated than the printed text.

3 More abbreviated than the printed text.

4 The printed text has Ayam eva tato nīdānāṁ.

5 Begins at p. 44, l. 1, of the printed text.

6 These words which nearly agree with the printed text exactly fit this long gap.

7 These words fit this gap and agree with the printed text, except that 
tad ucyate always stands in this MS. for tenśobyate of the printed text, and iti is 
omitted as it is often in this MS.

8 The printed text has na, but the letter here resembles ca or da and not na.

9 Begins at p. 44, l. 15, of the printed text.
bh[āṣītaḥ] a-[saṁ]iicayah sa Bhagavatā bhāṣī Tad ucyate para-
maṇu-sameṣa iti • Yam ca Tathāgato bhāṣati mahāsa[ha]sro (loka-)
vādātuh a-dhātu sas TathāgaOtena bhāṣītaḥ Tad ucyate mahāsaharsro
loka-dhātuḥ Tat kasya hetoh Sace Bhaga[va]ṇī dhātur āvībhaviṣyat, sa
cāya piṇḍa-grāhaḥ bhaviṣya • Yaś cāva Tathāgatena piṇḍa-grāha
bhāṣītaḥ (u)-[gru]ha sas Tathāgatena bhāṣītaḥ Taṁ ucyate piṇḍa-grāha
iti • Bhagavān āha Piṇḍa-grāhaḥ cāya vyavahāro • Subhūte 'nabhitapyaḥ
Na sa dharma vādāharmaḥ Sa ca bāla-1

(19a) īpīthagā-janair udgr(h)ta ×××××××× vade • Ātma-dṛṣṭis
Tathāgatena bhāṣītaḥ satva-dṛṣṭih jiva-dṛṣṭih pudgala-dṛṣṭih×4 Tā-
īthāgatena bhāṣītaḥ tā Api utvā myag vada mā no vade • Subhūte āha •
Tathāgatetā. Oma bhāṣīta Tā iyd ucyate ātma-dṛṣṭir iti • Ėvaṁ Subhūte
bodhisatva-yāna-sampradhātena sarvābhav[āḥ dharma] iti vijñāṭavyā
drastrovya • adhīṢi(stī)vyā• (Ya)thā na dharma-saṁjñā pratyupasthāhe • Tat
kasya heto Dharma-(saṁjñā) dharma-saṁjñā iti Subhūṭe a-saṁjñēsā
Tathāgata(tena) bhāṣī (tā) Tad ucyate dharma-saṁjñē-eti • Yath khalu
Subhūte bodhisatvo (mahāsā)atvo ×××××× loka-dhātuḥ visapta-(vata-
parj)ip(ūṛgānā) ×××× pariyajaye • dṛga yaś ca kula-patro vā • kula-duhitā
vā (i) toh pṛjñā-pāramitāyā dharma-paryāyā cātuspa-10

(19b) [dṛ]jñ[1] api gāthām udgr(h)ya ×××××××××× dhāraye • [desaye • vā](ca)ye
[paryavāpayat parabhyaś12] (ca vistara) ca samprakāṣayet ayaṁ tato
bahutarūn punya-ii(ska)ndhām prasavet, Kath[ā]m ca saṁ[prakāśa]c

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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 yaḥ
tuṣṭi Subhūte evain, or Tat kasya hetoh Ya evain. 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-āśamkhyaṁ.
8 Read perhaps parśva-yam; see fol. 9 b, and fol. 10 a^v^v.
9 The punctuation here is out of place.
10 For cātuspaṁ, see fol. 16 b^ii^.
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)thā nākāśaye • Tad ucyate samprakāśamya\textsuperscript{1} Tāra[kā tīnī]-
\textsuperscript{2}rañām āpo māy-āvāśyāya-budbudaṁ svapa[\textsuperscript{3}māś]naṁ vidyud abhraṁ ca evam
dras\textsuperscript{4}[te]•○\textsuperscript{5}vyā[śī] samś(kṛtam) Idam avoca Bhagavā[ṇ ś]āttamanā
Sthavira-(Subhā)[tīs te]•\textsuperscript{6}ca bhikṣu-bhikṣuny-vyāśak-ōpa[\textsuperscript{7}v](sīkā) • sa-deva-
gandharvba• Omānu\textsuperscript{8}ś-āsuraś ca [?]oko Bhagavato bhāṣītam abhyā-
nandur iti • \textsuperscript{9}Āddhyāṣṭana [\textsuperscript{10}Bhagavatī Ṭṛya-Vajracchedī\textsuperscript{11}kā pra{jñā-
pāramitā \textsuperscript{12}samāptā-x (ya) siddhi\textsuperscript{13} ya\textsuperscript{14} • saha bhartari Nandimbaleṇa •
saha pitṛṇā \textsuperscript{15}e\textsuperscript{16}×××××××× \textsuperscript{17}×××× \textsuperscript{18}vi[\textsuperscript{19}××××\textsuperscript{20}] balena • (sa)\textsuperscript{21}ha\textsuperscript{22}××××××××\textsuperscript{23}(n)ena • saha (Ne)salena • saha Sāmca\textsuperscript{24}styo • sa(\textsuperscript{25}ha × sarvba-satv)(a\textsuperscript{26}i\textsuperscript{27}h\textsuperscript{28}×××\textsuperscript{29})

\textsuperscript{1} The printed text puts this after the verse quoted here.
\textsuperscript{2} These letters must apparently contain some woman's name, because the word
'husband' follows.
\textsuperscript{3} This letter is not like the c always used in this MS. but resembles that in c\textsuperscript{30}ram
in fol. 14 b\textsuperscript{31}

[Note to p. 178. The forms ū and \textsuperscript{32}ū occur only with \textsuperscript{33}bh (in the proportion of
103 : 12); and \textsuperscript{34}ū, in a slightly modified form, occurs also with r (see, e.g., rūpeṇa,
fol. 17 b\textsuperscript{35}, in Ancient Khotan, Plate CVIII); while the form \textsuperscript{36}ū occurs with p, s, and
y. All three forms are found also in the manuscript of the Saddharma-puṇḍarīka,
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 \textsuperscript{37}ū, \textsuperscript{38}ū
(in the rū\textsuperscript{39}i variety), and \textsuperscript{40}ū are the fourth, second, and first, respectively, of Professor
Lüders' enumeration. Of his third form there is no example in the Vajracchedikā.
—R. H.]
VOCABULARY TO ALL SANSKRIT TEXTS *

By A. F. Rudolf Hoernle.

(H. = Hoernle, L. = Liidrs, P. = Pargiter, Th. = Thomas.)

A

*a-kuśalamūla, stock of demerit, Th. 4 bii.
a-gacchati, he does not go, P. 18 aiii.
a-gati, evil course, H. 4 (1) bii.
agni-traya, three kinds of fire, H. 4 (2) avii.
*a-grāha, baseless notion, P. 17 a, 18 bvi.
Angulimala, pr. n. of a robber, H. 12 (3) biiii.
a-cari, not-moving, Th. 11 aii.
a-cintika, unthought of, Th. 7 (1) aii, 7 (2) biiii.
a-cintya, inconceivable, Th. 7 (2) aiv; P. 10 biv.
a-jana, insignificant person, P. 17 aii.
Ajita, pr. n. of a person, Th. 11 avii.
anuka-cohidra, minute hole, H. 13 (1) biv.
aṅga-ja, born from an egg, P. 2 avii.
*atigambhira, very profound, Th. 7 (2) bvii.
*ativistaraṇa, at great length, Th. 7 (1) aii.
atita-buddha, a past Buddha, Th. 7 (2) aiiii.
atite dhvani, in time past, Th. 5 aii; P. 9 aiv, 11 bii.
*ativalpatva, extreme sparseness, Th. 3 aerv.
a-datt-ādāna, taking things wrongfully, H. 10 (57) aiv, 6biiii.
a-duṣṭāpatti, not-grave offence, H. 3 aiiii.
a-dṛṣṭa-pūrva, not seen before, Th. 6 aii.
a-dṛṣṭi, baseless theory, P. 19 aiii.
*adbhuta-prāpta, struck with wonder, L. 259 biiii, vi.
adraśi(t), he sees, P. 17 bii.
a-dvandva, unequalled, H. 12 (1) biiii.
a-dharma, baseless dharma, P. 13 aerv.
a-dhātu, not a dhātu, P. 7 bii.
a-dhārā, not a flow, P. 14 biv.
adhiṃgantu-kāma, desiring to understand, Th. 3 aii.
adhimuktā, (whose mind) is set upon (something), L. 3 bvi; adhimuktika, P. 10 bvi.
adhimukti, steady resolve, Th. 8 aiv.
adhi-vacana, designation, epithet, P. 13 aii.
adhiśtāna, resolve, H. 4 (1) aiv.
adhiśhitā, subjected, Th. 2 bviii.
*aḍhiṣṭhitavya, to be held fast, P. 19 aiv.
*adhyārāma-gata, gone to a monastery, H. 1 aiv.
*adhyāśayena, purposely, Th. 5 bvi.
*adhyeśyati, he invites, L. 260 bii, iv.
adhvāna, time, Th. 5 aii; see atite, anāgata.
*adhvabhāṣī (for adhyāna), he pronounced, Th. 2 aiiii, 7 (1) aii; 7 (2) bii.
a-nata, firm, Th. 8 biii.
*an-ātikrānta, not overstepping, Th. 7 (1) biiii.
*an-ānta-guṇa, infinitely good, Th. 7 (2) biv.
*an-anugata, not practising, Th. 8 biiii.
*an-abhinata, feeling no inclination towards, H. 6 aii.
*an-abhiprasanna, ill-disposed, H. 5 aiiii.
*an-abhiraymya, incapable of joy, Th. 6 aiv, v, vi.

an-āgata, not-come, future, with adhvāna time, L. 260 bivi, P. 13 aii, or kāla, time, Th. 3 aerv, or citta, thoughts, P. 14 bivii, or buddha, Th. 7 (2) aiiii.
*ān-āttamanata, not rejoicing, H. 10 (57) biii.
*ān-āstāra, not spreading-out of robes, H. 3 aerv.

an-niyo楚 rāśi, mass of what is neither truth nor falsehood, H. 4 (2) aii.
*a-nirṣyuka, freedom from envy, H. 10 (56) aiiii.
anukampā, mercy, L. 254 bii; H. 2 biv.
an-uttara, final, Th. 4 bvi; supreme, Th. 11 aii, biiii; L. 253 aiiii, biiii; 259 aiv, biiii; P. 13 aiii, 16 aiiii, 17 biiii.

* Including only selected words; those not recorded elsewhere are marked with an asterisk.
an-utṛśiasitu-kāma, desires to have no apprehension, Th. 10 a.v.
an-utpaṭṭika, not liable to rebirth, P. 17 bṛi; Th. 11 a.v.
anudārśin, perceiving, L. 3 bṛi.
anu-dūḍita, undefeated, Th. 2 a.v.
anuddhāra, not-taking-up of robes, H. 3 a.v.
an-upadhīśeṣa, absence of individuality, P. 2 bṛi.
anuparighita, received, P. 2 aq. iii.
anupālakatva, cherishing, H. 10 (56) bṛi.v.
anuprēkṣin, searching, Th. 4 a.v.
anumānyatā, may it grant, Th. 10 bṛi.vi.
anumodita, approved, Th. 7 (2) aṭ.
Anurādhā, pr. n. of an asterism, Th. 9 bṛi.
anuvyāñjana, secondary sign, L. 253 bṛi
anuśānsa, praise, Pr. 2 a.vii.
an-ovāda-prasthāpanā, initiating censure, H. 3 aḥ; a’-viṭṭāpanā, preventing censure, H. 3 aḥ.v.
antamasās, even, L. 253 bṛi; Th. 2 aḥv.
antah-pakva, food cooked indoors, H. 3 aḥ.
antarāya, interference, H. 10 (57) aḥ;
 obstacle, Th. 2 bṛi.
antarāpāṇa, market-place, L. 253 bṛi.v.
antargata (indriya), inward turned (senses), H. 1 bṛi.
antardhāṇa, disappearance, Th. 3 aḥi; bṛi.
antardhāni, id., Th. 3 bṛi.
antardhāṣyate, it will be hid, Th. 3 bṛi.
antovāsin, mate of a tradesman, H. 6 bṛi.
antovustā, (food) kept indoors, H. 3 aḥ.
andhakāra-praviṣṭa, entered into a dark place, P. 9 bṛi.
apatṛpya, modesty, Th. 6 bṛi.vi.
aparitrasyamāṇa, not being in fear, L. 3 bṛi.
aparībhava, not-contemptuousness, H. 10 (57) aḥi.
Apālā, pr. n. of a Nāga, H. 5 bṛi.
apavakṛ, detractor, H. 12 (3) aḥi.
apāya, place of suffering, Th. 5 bṛi; P. 11 aḥv; see tr-apāya.
apārahita, not a perfection, P. 9 aḥi.
apāśraya, observance (four), H. 4 (1) aḥv.
pitṛjñātā, not honouring one’s father, H. 10 (56) bṛi.
aprāgālba, unassuming, H. 8 bṛi.
apratikarm-āpatti, offence without subsequent atonement, H. 3 aḥi.
apratigrīhita, not received, H. 3 aḥv.
apratighāti, not-contentious, H. 12 (2) aḥv.
aprotipudgala, who has no rival, H. 6 bṛi.
apratilabdha, unobtained, Th. 2 aḥv.
apratīṣṭhāna, having no reliance, P. 9 bṛi; apratiṣṭhita, not relying on, P. 2 bṛi.
apramāṇatara, countless, Th. 10 aḥvii.
bahirgatena (mānasena), without outward-turned (thoughts), H. 1 bṛi.
brahmanyatā, not living as a brahman, H. 10 (56) bṛi.
abhiṣiṭta, chanted, L. 253 aḥv.
abhiprakiranti, they overwhelm, Th. 11 bṛi.vii.
abhipravṛṣi, it rained down, Th. 11 bṛi.
abhimantrāṇa, invitation, H. 10 (57) aḥ.
ahimukhi-krta, set against, H. 12 (1) bṛi.
abhīyoga, endevour, Th. 3 aḥ.
abhisāmyāna, visiting, H. 12 (3) aḥv. vi.
abhisāmakarot (abhisamakarot), he performed, Th. 1 aḥ; abhisāmasskrta, performed, Th. 1 aḥ.
abhisāmskāra, performance, Th. 1 aḥ; bī.
abhisānāharitvā, having collected, P.16bhii.
abhisamaya, comprehension, see jñāna, dharma.
abhisambuddha, enlightened, L. 253 bṛi; P. 9 bh, 13 aḥ-ii. iv, 16 aḥ-ii. iii, 17 bṛi. iii.
abhisambodhi, enlightenment, L. 253 bṛi.vii, 254 bṛi.
abhistavinsu, they enlogized, Th. 5 bṛi.
abhīhita (abhīhataḥ), afflicted, Th. 5 bhv, with jara, q.v.
abhūṣīt (abhūṣi), it happened, Th. 11 aḥ-ii. vi. viii. x. bṛi. ii.
abhyanumodana, approval, H.10 (57) bṛi.v
abhyanumodita, approved, Th. 7 (2) aḥ.
abhyavakiranti, they cover, Th. 11 bṛi.vii.
abhra, cloud, P. 19 bṛi.
ab-maṇasi-kāra, inattentive, Th. 5 aḥi.
ab-manuṣya, not-human, Th. 2 aḥ. iii.
ab-mama, having no self-conceit, H. 6 bṛi.
ab-māṭjñātā, not honouring one’s mother, H. 10 (56) bṛi.
ab-māya, having no illusion, H. 6 bṛi.
ab-māri-krta, undefiled, L. 3 bṛi.
ab-maṇasi-kāra, inattentive, Th. 5 aḥi.
ab-maṇuṣya, not-human, Th. 2 aḥ. iii.
ab-mama, having no self-conceit, H. 6 bṛi.
ab-māṭjñātā, not honouring one’s mother, H. 10 (56) bṛi.
ab-māya, having no illusion, H. 6 bṛi.
ab-māri-krta, undefiled, L. 3 bṛi.
ab-maṇasi-kāra, inattentive, Th. 5 aḥi.
ab-maṇuṣya, not-human, Th. 2 aḥ. iii.
ab-mama, having no self-conceit, H. 6 bṛi.
ab-māṭjñātā, not honouring one’s mother, H. 10 (56) bṛi.
ab-māya, having no illusion, H. 6 bṛi.
ab-māri-krta, undefiled, L. 3 bṛi.
ab-maṇasi-kāra, inattentive, Th. 5 aḥi.
ab-maṇuṣya, not-human, Th. 2 aḥ. iii.
ab-mama, having no self-conceit, H. 6 bṛi.
ab-māṭjñātā, not honouring one’s mother, H. 10 (56) bṛi.
ab-māya, having no illusion, H. 6 bṛi.
ab-māri-krta, undefiled, L. 3 bṛi.
ab-maṇasi-kāra, inattentive, Th. 5 aḥi.
ab-maṇuṣya, not-human, Th. 2 aḥ. iii.
ab-mama, having no self-conceit, H. 6 bṛi.
ab-māṭjñātā, not honouring one’s mother, H. 10 (56) bṛi.
VOCABULARY

artha-caryā, beneficent rule, H. 4 (1) 6
artha-ātara, ferry of the meaning (interpretation), H. 13 (3) 6
ardha-hāra, half-necklace, Th. 11 6
Ardrā, pr. n. of an asterism, Th. 9 6
*aryasoma, pr. n. of a Buddhist monk, H. 2 6.6.6.6.
alakṣaṇa, bad sign, P. 7 6; a-saṃpāda, wealth of bad sign, P. 17 6.
alābha, ill-success, want of success, H. 10 (57) 6.
alpa-buddhi, having little understanding, Th. 7 (1) 66; *alpa-bhoga, having little means, H. 10 (57) 66; *alpa-śakya, having little power, H. 10 (56) 6.
avakrānti, entrance upon, Th. 8 66.
avagūñṭhita, veiled, H. 13 (3) 666.
avabhāsa (śrūtrasya), range (of hearing), Th. 2 6.
*a-varṇ-ārha, unworthy of praise, H. 13 (1) 6.
*a-varsīka, a monk of less than a year's standing, H. 2 66.
avalokayate, he looks towards, L. 260 6.6.6.
*avaśkaratā, off-scouring, H. 13 (1) 66.
*a-vastu-pratipattita, without relying on anything, P. 2 66.
avahita, attentive, Th. 7 (2) 66.
*a-vikīrat, not dropping about (almshood), H. 1 66.
avikṣipta, undisturbed, Th. 7 (2) 66; H. 1 66, 66.6.
*a-vijānamāna, not understanding, Th. 7 (1) 66.
*a-vitathava-vādin, not-untruth speaking, P. 9 66.
avipāka, without result, Th. 4 66.
*a-viyūha, not a vāyuha, no display, P. 13 66.
*a-vaiśvāntika, unable to turn back, L. 254 666, 260 6; av6-bhumi, a stage of budhisattvahood, Th. 10 666.
*a-vyākaraṇiya, not to be explained or answered, H. 4 (1) 66.
*a-vyāpāda, absence of malice, H. 4 (1) 66.
*a-vyāvadhyādhimukta, who is set upon kindness, L. 3 666.
*a-sūsṛusā (for asūsṛusā), not caring to listen, H. 10 (56) 66.
*a-srāmanyakā, not living as a Śramaṇa, H. 10 (56) 6.
Aśleṣa, pr. n. of an asterism, Th. 9 66.
Aśvini, pr. n. of an asterism, Th. 9 6, 6; a-saṃkiṃgeya, innumerable, Th. 2 66; 66; P. 18 66.
a-saṃcaya, not an aggregate, P. 18 66.
a-saṃjñā, baseless idea, P. 8 6, 66; 66; 66, 66; 6 6.
*a-saṃpradāhārya, inconceivable, H. 13 (2) 66.
*a-sāraka, not real, Th. 7 (1) 66.
asī, sword, Th. 6 66.
asa, a class of mythological beings, P. 11 66; 66; Th. 6 66 v; *asurapura, Asura settlement, Th. 6 666 v; as-bhavana, 6.; Th. 6 66; as-cūja, Asura king, Th. 6 66; asurāndra, Asura overlord, Th. 6 666 v; with kṣaya, Th. 6 66.
asana, charming, with bhāra, H. 12 (2) 66.
*a-syā(t), it may not be, P. 17 66.

A

ākara, precious, Th. 7 (2) 66.
*ākaśa(ya), it shows, P. 19 66.
ākīra, crowded, H. 12 (2) 66.
ākroṣṭr, reviler, H. 12 (3) 66.
ākśipet, it should put to shame, H. 12 (2) 66.
ācakṣeta, it may be spoken, P. 15 66.
*ā嬗anāti, pr. n. of a Mahāyānaka, H. 5 66.6.
*āttamanatā, ready-mindedness, H. 10 (56) 66; (57) 666 v; 66.
*āttamanas, with attentive mind, Th. 10 66; P. 19 66; see āptamanas.
*ātman-grāha, positing of self, P. 16 66, 17 6; *ā-dṛṣṭi, belief in self, P. 19 6; 66.
*ā-dṛṣṭika, l.'10 66; 66-ā-bhāva, one's own self, personality, H. 4 (1) 6; P. 6 66.6; 10 66 v; *ā-saṃjñā, consciousness of self, H. 4 (1) 6; *ā-saṃjñā, conception of self, P. 2 66; 8 6, 66; 9 666 v.
*ādi-sātra, aboriginal sātra, Th. 7 (2) 66.
ādīnava, evil, Th. 2 66.
ādhyāṣṭama (I), P. 19 66.
Ānanda, pr. n. of a Buddhist monk, H. 13 (3) 66.
*āptamanas, with receptive mind, H. 5 66; 7 66. See āttamanas.
ābhāsa, reach of perception (by the senses), L. 3 66.6.
āyatana, sensation, Th. 1 66; L. 3 66.
*āyu-pramāna, duration of life, Th. 11 a\(i\), iv.; L. 259 b\(i\).

āyuṣmān, venerable, Th. 1 a\(i\); P. 2 a\(v\), 7 a\(i\), 13 b\(i\), &c.

āraṇya, the Elect, epithet of Buddhist monks, Th. 8 a\(iv\), b\(iv\); also of a book, P. 19 b\(iv\).

ālāmvana, opportunity, H. 9 a\(ii\).

āloka, light (opp. tamas), H. 12 (1) b\(v\), 13 (3) a\(iv\).

āvṛta, encompassed, overcome, with tama, q.v.

āvrahana (avrāhana), tearing off, H. 3 a\(ii\).

āśī, fang of a snake, sting of an insect; in āśī-viṣa, having poison in its fang, snake, Th. 2 a\(iv\).

āścaryā-prāpta, struck with wonder, L. 259 b\(ii\), vi.

Āśādrha, pr. n. of an asterism, Th. 9 a\(iv\).

āsāna-kusālena, with propriety in (choosing) a seat, H. 1 a\(iv\).

āśṭara, spreading-out of robes, H. 3 a\(vi\).

āsrava, passion, with kṣīna, L. 3 a\(iv\).

āhāra, nutriment (four kinds of), H. 4 (1) a\(iv\).

I

*icch-ōpavicāra, seduction by desire, H. 12 (2) a\(ii\).

Indra, pr. n. of a deva, H. 5 a\(iv\).

I

īryāpatha, becoming deportment, H. 1 a\(ii\), b\(iv\).

U

*uuddara, heretical (!), Th. 8 b\(iv\).

*utkṣipta (okṣipta)-cakṣuṣā, with down-cast eyes, H. 1 a\(iv\), b\(v\).

*utkṣepaniya(-κarma), (rite of) suspension, H. 3 a\(i\).

*uttama-pudgala, the best possible person, H. 6 b\(ii\).

Uttara-bhadraśati (bhadrapadā), pr. n. of an asterism, Th. 9 a\(iv\).

*ūt[ ]trasiṣyanti, they will be frightened, P. 8 b\(v\); *ū[ ]jrasta, frightened, Th. 6 b\(ii\).

utpadayāmāna, arising, H. 4 (1) a\(vi\), b\(i\).

*Utpalavaktra, pr. n. of a king, Th. 5 a\(vi\), b\(iv\).

utpāda, source, L. 3 b\(vi\).

utpādayati (cittam), he turns (his thoughts) to, Th. 4 a\(vi\), b\(vi\); utpādayiṣyanti, P. 8 a\(iv\); utpādayitavyam, P. 6 a\(i\), ii; 9 a\(v\).

utsahāmas, we exert ourselves, L. 260 a\(iii\).

uda-pāna, place of drinking water, well, H. 8 b\(i\); See jorāda-pāna.

udāra, great, grand, Th. 2 b\(v\).

udikṣaṇiṣya, to be gazed at, Th. 4 b\(v\).

udgrhiṇiyāt, he should preserve, P. 10 a\(vi\);

u[ ]dgrahesyati, P. 11 a\(iv\); udgrahesyanti, P. 10 b\(ii\), 11 b\(ii\), udgrhya, P. 6 b\(iv\), 16 b\(ii\), 19 b\(i\); udghrita, P. 15 b\(iv\), 17 a\(i\), 19 a\(i\); *udgrhniṇa, (fruit) picked up, H. 3 a\(vi\); *u[ ]dgrahetavya, to be rejected, P. 18 a\(ii\); udgrhitavya, to be taken note of, H. 1 b\(vii\).

uddiṣet, he should expound, exhibit, Th. 10 a\(iv\); uddīṣe, Th. 2 b\(ii\); uddiṣeṣṭi, Th. 2 a\(ix\); uddiṣṭeṣa, Th. 2 a\(vii\).

udhāra, the taking-up of robes, H. 3 a\(vi\).

udbhāvan, proclamation, H. 12 (2') a\(ii\).

upakaraṇa, expedient, means, Th. 7 (2) a\(vi\).

*upacchedha, cutting off, with ā śī, q.v.

upajīvyā, who can be depended on, Th. 4 b\(ii\).

upadrava, affliction, Th. 2 b\(iv\).

upadhi, appearance, phenomenal, H. 7 b\(i\).

*upaniśārāya, residing, Th. 1 a\(ii\).

*upaniṣāda (v.l. miṣada, M. M. ed., p. 35), (the duration of) a musical note, P. 11 b\(v\); *upanīśa, P. 16 b\(v\).

upapatti, existence, see kāmōpaṇṇati, sukho-ṇṇati.

upapāduka, effecting, P. 2 a\(iv\).

upabhoga, use, Th. 4 a\(v\).

*upavicāra, seduction, H. 12 (2') a\(ii\).

*upasamānukūla, disposed to calmness, Th. 8 a\(iv\).

upasaṁkkrami, he proceeded, Th. 5 a\(vii\).

upasamāpda, initiation (into monkhood), H. 3 b\(iv\), v. See ebhikṣaṇa, jñānābhisamaya, śravaṇa, prāśaṇa, vinayadhara, vyākaraṇa.

upasthāpya, attending considerably (to some one), H. 1 a\(iv\); upasthāpyaṃtavya, H. 1 b\(i\), vii. See sūrtim.

*upasthita-smṛti, fixed attention, H. 1 a\(i\), b\(i\), iv.

upādāya, evincing (feeling), H. 2 b\(iv\); L. 254 b\(ii\).

upāya, expedient, Th. 7 (1) a\(iv\).

*upāyṛta, arriving, Th. 3 a\(vii\).

upāsa-ōpaśikā, male and female lay-adherent of Buddha, Th. 10 b\(i\); P. 19 b\(ii\).
VOCABULARY

upêta-kâya, taken a body, P. 13 avî, bi.ii, ususyanti (ut-susyanti), they dry up, Th. 4 bi.ii.

Ú

úrđhvaṃ adhâhaḥ, above and below, H. 1 bi.

R

rddhi, supernatural power, Th. 1 ai.iii, bi.

E

*oka-ghana, solid (rock), L. 3 bvi.
*ek-âhika, quotidian (fever), Th. 10 bvi.
*Elabhâdra (Elapatra), pr. n., H. 5 bvi.
*ehibhikṣukatâyâ (upasanaṇḍa), (initiation) with the formula 'come O monk', H. 3 bvi.

O

okirinsu (avakṣa), they besprinkled, Th. 5 bi. oliyet (avatâ), he slackens, Th. 10 ai.iii.

Au

aurasa, son, H. 13 (3) av.
auṣata (auṣadha), Th. 9 ai. See auṣadhi, auṣadhi, medical herb, medicament, with kṣaya, q.v.

K

kaṇṭaka; see go-kaṇṭaka.

kad-ârya, miserly, H. 12 (3) bi.

*kaṇṭāra (for kâra), difficult road, Th. 2 bvi.

karunâyati, he becomes compassionate, Th. 5 bvi.

kbaru-kâma, desires of doing, Th. 7 (2) ai.

karma, karma or the moral Law of Causation, Th. 5 ai. 7 (1) bi.; karmâni (pl.), actions, P. 11 ai. vi.

karma, rite; see utkṣepaniya, rudra.

kalaha, quarrel, Th. 9 ai.

kalâ, a fraction of time, P. 11 bvi. v, 16 biv.

Kali, the Kali age, Th. 5 bhi.

Kalinâga, pr. n. of a country, P. 9 ai.

kalusa, impurity, Th. 5 bi.

kalpa, (a) a period of time, Th. 2 ai, 10 ai; P. 10 av, 11 bi; (b) doctrine, regulations, H. 3 bi, see cīvara.

Kâsmîra, pr. n. of a country, Th. 3 bi.

kaṣâya, (moral) stain, Th. 8 ai.

kâṃkṣâ, doubt, Th. 2 bi.

kâma (at end of compound), desires; see adhigantâ, anattraśītu, kartu.

kâma-guṇa, satiety, perfect enjoyment, Th. 6 ū; *kâ'-guṇatâ, state of perf. enj., Th. 6 bvi. ix.

*kâm-ôpapatti, re-birth in a state of sensuous existence, H. 4 (2) bi.

kâya, body, H. 4 (2) ai.ii., 8 bi.; Th. 2 bi., ix, 5 ai., 8 ai.iii., bi.; P. 13 ai., bi.ii. See dharma-kâya, rûpa-kâya.

*kây-ôndriya, body-sense, Th. 7 (1) bi.

Kâṣyapa, pr. n. of a Buddhist monk, H. 8 bi. v.; Th. 8 ai. iv, bi.

kâṣâya, monk’s yellow robe, Th. 8 ai. iii, iv, bi.

*kînkarâna, punishment work, H. 3 ai.

Kinnara, pr. n. of a class of mythological beings, Th. 2 ai., iii.

*kîm-ànusâmsa, punishment lesson, H. 3 ai.

Kîrttiya (Krttikâ), pr. n. of an asterism, Th. 9 ai.

*kîrti-ôabda-sloka, verse of praise, H. 10 (50) ai.

Kubera, pr. n. of the god of wealth, H. 5 ai.

*Kumârabhadra, pr. n. of a person, H. 11 bi.

*kumâra-bhûta, royal prince, L. 253 ai. iv.

kumâraka-bhûta, in the condition of youth, Th. 10 bii.

Kumbhâṇḍa, pr. n. of a class of mythological beings, H. 5 bhi.

kula-putra, noble youth, and kula-duhitr̥, noble maiden, Th. 7 (2) ai., 10 ai. ii.; P. 10 ai., 11 ai., bi., &c.

kusâla, good, proper, with âsana, H. 1 ai.

cârya, Th. 6 bi.; dharma, P. 16 ai., bi.

kusâla-mûla (plur.), stock of merit, Th. 4 bi.; see akusâdamûla.

kûtâgâra-sâlâ, hall of a pagoda, Th. 1 ai., bi.

krta-kṛtya, having attained one’s ideal, H. 7 ai.

krtâlaya, who has made his abode, H. 5 ai.

krti, poetic composition, H. 13 (3) bi.

kotî-niyuta, many tens of millions, P. 11 bi.; Th. 11 ai.

*kotôhâla, curiosity, Th. 5 ai.

krama, astrological progression, Th. 9 bi.

kramantî, they attack, Th. 2 bi., ix.

*kriyâvastu, means of acquiring, H. 4 (2) ai.

kâsâmati mûlyam, equals in value, L. 254 bi.

kâsyatâ, state of decay, Th. 6 bvi. vii.

kâsânti, patience, P. 17 bi.; kṣa-para-
mitā, perfect exercise of p., P. 9 aī; kṣ-vaḍā, upholding p., P. 9 aī.

kṣīṇa, extinct, with āśvarca, jaiṭi, bhāva, q.v.

kṣūra, knife (1), Th. 9 aiv.

kṣetra, sphere, subject, with vyāha, array, P. 6 aī, 13 bī. vi; kṣetra-ākṣetra, what is and what is not a theme, H. 13 (1) aī.

Kh

khaṇḍi-kṛtvā, in broken pieces (of food), H. 1 aīii.

*Khratuṣṭa, pr. n. of a Rishi, Th. 9 bīv.

G

Gaṅgā, pr. n. of a river, Th. 2 aīīī; P. 6 aīv, v, 7 bī, 10 aīi. iv, 14 aīi, bīi, 17 bīv; Gv-rajās, sand of G., Th. 7 (2) bīv.

gandha, smell, Th. 7 (1) bī. iv; P. 2 bīv, 6 aī, 9 aīv.

Gandharba, pr. n. of a class of mythological beings, Th. 2 aīi, 9 aīi, 10 bīv; P. 19 bīv; with khāya, Th. 6 bīx.

Gandhārī, pr. n. of a fem. deity, Th. 10 bīvii.

gambhirā, profound, Th. 7 (2) aī, bīi. vi, 10 bīv.

garbhādāna, impregnation, Th. 9 aīii.

gāthā, a kind of verse, Th. 2 aīvii, 5 bīi, 7 (2) bīi; P. 6 bī. v, 16 bīi, 19 bī.

guna, excellence, virtue, Th. 2 aīv, 6 bīv. viii. ix; guś-dharma, principles of virtue, Th. 8 aīii.

*guhyā-mārga, secret path, Th. 9 aūv.

grapati, householder, Th. 2 aii. iv. vi.

go-kaṇṭhaka, difficult cattle-path, H. 12 (3) aī.

go-dohana, time of milking cows, H. 9 aīv.

gocara, object (of sense or mind), Th. 7 (2) aī, bīi; gacarella, Th. 7 (1) bīv.

gaurava, respect, L. 260 bīv.

*grantha-bhava, bondage, H. 7 aūv.

graha, planet, Th. 9 bīv. ix.

grāma, village, Th. 7 (1) bīi; grāma-caura, thieves (living) in a deserted village, Th. 7 (1) bīi. See śūnya-grāma.

grāha, (logical) placing of something, with ātma, īśva, ṁinda, purdaga, sattva, q.v.

Gh

ghora, dreadful, Th. 2 aīv. vii. ix.

ghoṣa, sound (of words), P. 17 bī.

C

cakravartin, emperor, P. 17 aīv.

cakṣu, masc., eye, sight, with dharma, Th. 10 bīi; with indriya, anom. in cakṣevendriya, Th. 2 bīi, 7 (1) aīv.

cakṣus, neut., id., H. 4 (1) aīii; P. 14 aīi. iii; with dharmā, praṇā, bhuddha, māṁsa, q.v.; cakṣusmān, seeing person, H. 8 bīv. iv; P. 9 bīv.

*Catuḥśatakā, pr. n. of a hymn, H. 13 (3) bīv.

catvāra, square, H. 1 bīvi. viii.

*Candra-sūrya-vimala-prabhasā-śri, pr. n. of an Arhat, L. 2 aīv. iv (transl.).

*candr-ōpama, resembling the moon, H. 8 aīv, bīi. iii.

caryā, conduct, L. 259 aīv.

cari, moving, Th. 11 aī.

*carima-kāla, last time, Th. 2 bīx.

carimikā, last time, P. 11 bīi.

cavitvā, having left, L. 259 aūi.

cākṣuṣa, comely, H. 12 (4) bīi.

*cātu-dvīpika (dbāi), four continental, Th. 11 bī. iii.

cātuspadikā (gāthā), (verse) consisting of four parts, P. 7 bīv; cātuspadī, id., P. 16 bīi; cātuspadā, id., P. 5 bīvi. v.

cāryā, conduct, with kusala, Th. 6 bīviii.

citta, mind, thoughts, H. 1 aiī, bīi. iv; Th. 2 bīi, 4 aī, bī. vi, bīv. 7 (2) aīv; L. 3 aīv; P. 2 aīi, 6 aīi, 9 aīi, 14 bīv; citta-dhārā, flow of thoughts, P. 14 bīv. v; cittotpāda, see bodhi; cittotpādika, see prathama.

Citra, pr. n. of an asterism, Th. 9 aīii.

*ointikatā, the way of thinking, Th. 10 aūv.

*Cimba, pr. n. of a person, H. 5 bīv.

cīvra, monk's robes, H. 3 bīi, with kalpa, q.v.

*cuṭi[k], small, Th. 11 aīv.

cetās, mind, L. 3 aīv, with vimuktī, q.v.

cātyā, shrine, P. 11 aīi; *c-bhūta, P. 6 bīv.

*codana-vastu, cause of accusation, H. 4 (2) aīv.

cāura, thief; see grāma.

Ch

chanda, lust, desire, H. 4 (1) bīi.

chāyā, shadow, Th. 9 bīi.

chid, severed, H. 7 aīi. iii. v; with grantha-bhava, sāṁyogina, q.v.

chidra, hole, cavity, H. 13 (1) bīv.

J

Jagāmāṭha, lord of the world, epithet of Buddha, H. 13 (3) aūv.
jaṅgama (lit. moving being), man, H. 13 (1) a\(^{vi}\).

janaṇapada-pradeśa, part of a country, Th. 1 a\(^{ii}\), b\(^{i}\).

jara-marāṇ-ābhīhita, afflicted with old age and death, Th. 5 b\(^{v}\).

jarōda-pāna, old disused well, H. 8 b\(^{i}\).

jarāyuj-ja, viviparous, P. 2 a\(^{vi}\).

jaladāyate, it acts as a raincloud, H. 12 (2\(^{i}\)) b\(^{v}\).

jāti, birth, re-birth, with kṣaṇa, L. 3 b\(^{v}\); with sāta, P. 9 a\(^{iv}\).

jātu, certainly, Th. 2 a\(^{iv}\), b\(^{i}\); i.e.

jñāṇam, knowing, Th. 11 a\(^{iv}\).

jighāmsu, revengeful, H. 12 (3) a\(^{vi}\).

Jīna, conqueror, epithet of Buddha, Th. 7 (2) b\(^{v}\) (transl.).

Jīṣṭa (Jīṣṭhā), pr. n. of an asterism, Th. 9 a\(^{v}\).

jīhma, unsuccessful, defeated, Th. 2 b\(^{i}\).

jīhv-ēndriya, sense of the tongue, taste, Th. 7 (1) b\(^{i}\).

jīva, living being, in jīva-grāha, P. 17 a\(^{v}\); jīva-drṣṭi, P. 19 a\(^{v}\); jīva-drṣṭika, P.10 b\(^{v}\); jīva-saṃjña, P. 2 b\(^{v}\), 8 b\(^{i}\); i.e., P. 8 a\(^{ii}\); jñān-ābhīsamaya, comprehension of true knowledge, H. 3 b\(^{v}\); jñān-āloka, having the light of knowledge, H. 12 (1) b\(^{v}\).

Jyoti-sūrya-gandha-obhāsa-sīri, pr. n. of an Arhat, Th. 5 a\(^{iii}\); b\(^{i}\).

†

†tathātā, the truth of things, in taṅ-vaḍin, P. 9 b\(^{v}\). See bhūta-tathātā.

†tathāva, same as bhūta-tathātā, q. v., Th. 2 a\(^{v}\).

Tathāgata, lit. so-come, epithet of Buddha, P. 2 a\(^{ii}\), 7 a\(^{iv}\), &c.; Tathāgata-garbhā, the womb of T., Th. 3 a\(^{v}\); Tathāgata-āyupramaṇa-nirdesa, pr. n. of a chapter, Th. 11 a\(^{v}\).

tapas, asceticism, Th. 8 a\(^{v}\), b\(^{i}\).

tama (tamas), in tama-sphuta, touched by darkness, Th. 5 b\(^{v}\); tama-ārvēta, overcome with gloom, Th. 6 a\(^{v}\).

taratu, may it be effective as protection, Th. 10 b\(^{v}\).

tārakā, star, P. 19 b\(^{i}\).

timira, complete blindness (third stage of cataract), P. 19 b\(^{i}\).

†tīryag-ṇoṇi-gaṇa, brute animal, Th. 46\(^{v}\).

tīra, bank (of a river), Th. 10 b\(^{iii}\).

tīrtha, bathing ghat, place of pilgrimage, H. 13 (1) a\(^{iii}\); see punya.

turya (tūrya)-svara, sound of music, Th. 6 b\(^{i}\).

†tṛ-āpāya, three places of suffering, Th. 5 b\(^{v}\).

tṛpyate, is satisfied, Th. 3 a\(^{v}\).

tṛṣṇā, desire, H. 4 (1) a\(^{v}\); tṛṣṇā-kṣaya-rata, delighting in the rooting out of desires, L. 3 b\(^{v}\).

†tṛṣāhasa, three thousand, L. 253 b\(^{i}\), 254 b\(^{i}\); P. 16 b\(^{i}\), 18 a\(^{v}\); with mahāśāhasa, q.v.

tēja (tejas), power, Th. 2 b\(^{i}\).

tējas, fire, in tejo-dhātu, element of fire, H. 4 (1) a\(^{v}\).

tomara, lance, Th. 6 b\(^{v}\).

trīṣu, terror, Th. 2 b\(^{v}\).

†trāi-vacitva (upasānāpadā), (initiation) upon the threefold declaration (of taking refuge), H. 3 b\(^{v}\).

†trāi-vidyā, lit. threefold science, brahmanic theology, H. 7 b\(^{v}\).

D

dāmsa-maṣaka, stinging fly, Th. 6 a\(^{iv}\), b\(^{i}\).

dakṣiṇa-dida, southern quarter; daṅga-patha, id., Th. 3 b\(^{i}\), 9 b\(^{i}\).

dakṣiṇa-pathaka, southern, Th. 3 b\(^{i}\).

dagdha, burnt, Th. 8 a\(^{v}\).

danda-sīkṣa, staff and string, H. 2 b\(^{v}\).

Dadhimukha, pr. n. of a Yaksha, H. 5 b\(^{i}\).

dama, temperance, Th. 4 a\(^{iii}\).

demya, young unbroken bull, L. 259 a\(^{vi}\).

darṣana, insight, Th. 8 b\(^{i}\).

dāna, gift, charity, H. 4 (1) b\(^{v}\); Th. 4 a\(^{iii}\); P. 2 b\(^{v}\), 6 b\(^{i}\), 16 b\(^{i}\), 17 b\(^{v}\); with pārītya, P. 9 b\(^{v}\), 10 a\(^{v}\); dāna-paṛītyāga, giving away of gifts, P. 9 b\(^{i}\).

dānamaya, won by liberality, H. 4 (2) a\(^{v}\).

dāyakatas, on the giver’s side, H. 4 (1) b\(^{v}\).

dīvya, celestial, Th. 11 b\(^{v}\); with caksus, heavenly vision, P. 14 a\(^{iii}\).

dīptīkara, pr. n. of a former Buddha, P. 11 b\(^{i}\), 13 a\(^{i}\).

duḥkhā-sāgara, ocean of pain, Th. 7 (2) b\(^{v}\).

durgoti, misfortune, Th. 2 b\(^{v}\).

durbhikṣa, famine, H. 10 (57) b\(^{i}\); bhikṣa, Th. 2 b\(^{v}\).

dūṣkutahaka, apathetic, H. 12 (4) a\(^{i}\).

duṣṭūl-āppati, grave offence, H. 3 a\(^{iii}\).

duhītra, daughter; see kula, nāgarāja;
**Dh**

*duhitri-mātrikā, woman of the aspect of a daughter, H. 1 b.iv; *du'-samjña, name of 'daughter', H. 1 b.iv.

dūṣya-yugma, double-piece of cloth, Th. 11 b.iii, transl.

**Dṛḍhamati, pr. n. of a person, Th. 10 a.ii.

drṣṭi, drṣṭika, belief in, positing of; the same as graha, q. v.; see atma, jiva, pud-gala, sativa.

deva, a deva, godling, H. 4 (2) b.ii.iii; Th. 2 a.ii, biv.v; in the phrase sa-deva-manusyā, &c., P. 11 a.i, 19 biv; with kṣaya, Th. 6 b.ii; with gurm, Th. 9 b.ii.

devatā, tutelary deity, Th. 3 b.ii.

devati, divinity, Th. 9 a.

dohana, milking, H. 9 a.iv; see go-dohana.

*daurāmya, misery, H. 13 (3) a.d.

daurvabṛṇnika, bad mark, Th. 2 b.ii.

dvāra (dvāra), dooryway, H. 1 b.ii; dvārāśāla, porch before door, H. 1 b.ii.

dvitiyaka, fever of every other day, Th. 10 b.ii.

dvīpika (dvāī), continental, Th. 11 b.iii.

dveṣa, hatred, H. 4 (1) b.ii.

dvaipika (dvaī), continental, Th. 11 b.ii.

dhaha, treasure; see septa-dhaha.

Dhanīṣṭha, pr. n. of an asterism, Th. 9 a.ii.

**Dharma** (in Mahāyānist ontology), norm of existence: (1) the unconditioned, absolute, noumenal, (sing.) Th. 4 b.l, (plur.) Th. 2 a.; with dūtama, representing the Absolute, Th. 7 (2) b.ii; dāhara, the Absolute as one's food, Th. 3 a.ii; kāya, noumenal body (one of the trikāya and opp. rāpākāya, q. v.), H. 12 (4) a.iii; Th. 7 (2) a.; caḳus, the eye to recognize the Absolute, Th. 10 b.ii; P. 14 a.; dhyātu, the noumenal world, the Absolute, Th. 7 (2) b.ii; šabda, word expressive of the noumenal, Th. 2 a.;

—(2) the conditioned, particular, phenomenal; a thing, an object, (sing.) P. 7 a.v, 13 a.iii.iii, 16 a.ii.ii, 17 biv., (plur.) P. 13 a.v, biv, 16 a.ii; L. 253 a.ii, 8 a.iii; with samjña, notion of phenomenal things, P. 19 a.iii.v.

Dharma (in Buddhist ethics), (1) doctrine, principle, duty, Th. 7 (1) a.iii.iii, P. 9 biv, 10 biv, 15 bii; (technical term for), H. 4 (1) a.; with ācarāna, hindrance, Th. 8 a.; pada,
category, H. 4 (1) a.—(2) body of Buddhist principles (disciplinary and doctrinal), Buddhist Law, Norm, Rule; with abhiśasamaya, understanding, Th. 11 b.; kṣaya, less, Th. 6 b.iii; caakra, wheel, L. 260 a.; desāna, exposition, P. 15 b.; paryāya, srmou, L. 260 a.iii, bii.vi, ii; 2 a.iii (transl.): P. 7 biv, 8 a.iii, 10 bii; bhūṣaka, preacher, L. 259 a.iii; megha, cloud, Th. 3 b.ii; vināśa, destruction, P. 17 biv.

**Dharma** (condition, practice, order, H. 10 (56) a.ii.i, b.i, (57) a.ii, 12 (4) bii, 13 (1) biv, 13 (2) a.; L. 3 a.iii, bii; Th. 2 biv, 5 biv, 6 biv.

dharma, condition, state, Th. 3 biv; relic, Th. 7 (2) biv; element, H. 4 (1) a.; Th. 4 a.ii; system, P. 18 biv. See dharma, nirvāna, loka.

dhāraṇi, charm, Th. 11 a.ii.

dhāvati, it makes for, Th. 7 (1) bii; dhāvate, Th. 7 (1) bii.

dhūdi (Skr. dhūti), dust, Th. 6 a.itarv.

*Dhrtirāstra, pr. n. of a Lokapāla, H. 5 a.iv.

dhyanā, mystic meditation, Th. 8 bii.

dhvaja, banner, Th. 8 a.iii, bii.iv.

dhvastā, passing away (of the rains), Th. 3 a.ii.

**N**

naksatra, lunar asterism, Th. 9 b.ii. ix.

Nakṣatra-rāja-saṃkusumita, pr. n. of a person, L. 2 a.ii.

*nadī-tira, bank of river, Th. 10 b.iii; nadi-durga, impassable hole in a river, H. 8 bii.*

*Nandinābala(?) pr. n. of a person, P. 19 biv.

naya, argument, Th. 7 (1) a.ii.

*nayuta, myriad, Th. 11 a.; L. 259 a.ii, 260 a.ii, 2 a.; for niṣyuta, q. v.*

nara, man, Th. 7 (1) bii; nara-kuṁjara, eminent man, Th. 3 biv.

navaka, new moon, H. 8 a.ii, bii.

nāga, a class of mythological beings, serpents, H. 6 a.ii; Th. 2 a.iii, biv.v; nāgarāja-duhitr, daughter of a king of them, L. 253 biv, 254 bii.iii.iii.

nāda, noise, Th. 10 b.iii.

nānā-bhāva, of various conditions, P. 14 biv;

nānā-varṇa, of various colours, Th. 3 biv.

*nāsthika, (fruit) without stones (or seed), H. 3 a.ii.

niṣsattva, without being, P. 13 biv, 16 a.

nigacchati, he falls into, Th. 8 a.
VOCABULARY TO

*Nigran̄tha (for nirgra), pr. n. of a sect, H. 6 bvi.
nidāna, cause of existence, P. 15 aii; iii.
nidhana, defect, absence, Th. 7 (2) biv.
Nidhanā, pr. n. of an aristem, Th. 9 aii.
nimanṭraya, invitation, H. 12 (3) av.
nimittā, omen, sign, H. 16 bii; Th. 3 aii; nimā
sāmīnā, P. 2 biv.
niyāma, course of asceticism, Th. 8 bii.
niyuta, myriad, P. 11 bii; see nayuta.
niraya, hell, Th. 2 aii.
nirāsvāra, unswayed by the action of the
senses, H. 7 aiv.
nirupādāna, without attachment to life, H. 7 av.
nirodh-ānuḍarśin, perceiving annihilation,
L. 3 bii.
nirjīva, without life, P. 13 biv; nirjīvatvā, P. 16 av.
*nirdīsaṁāna, being expounded, Th. 10avii.
nirdiṣṭa, expounded, Th. 11 bv.
nirdeśa, exposition, Th. 11 avii; iv.
nirnānā-karaṇa, making no distinction,
Th. 3 bv.
nirbhāsa, radiance, Th. 11 aiv.
nirvāna-rati, enjoying extra pleasures of
their own devising, H. 4 (2) bii.
nirvāṇa-dhātu, state of Nirvāṇa, P. 2 bii.
nirvīśa (nirvāna), innocuous, Th. 2 aiv.
*nīrṣṭa, seated on, Th. 11 bii.
niśadyā, session of monks, H. 1 aiv.
niśana (for niśaṇa), seated, Th. 11 biii.
niśidati, he sits, P. 18 aiii; niśidatavya, H. 1 aii.
*nīśkaśāya, free from moral stain, Th. 8 aiv.
*nīṣkāmkaśa, free from doubt, H. 6 bii.
*nīspuddala, without individuality, P. 13 biv.
nīla gārah, Nilgais, Th. 3 biv.
*Nesala (l), pr. n. of a person, P. 19 bvi.
nairātma, without self, P. 13 biv; with
dharma, P. 16 aii, 17 biv.
*naivāsika, devouing spirit, H. 9 aiii.

pañca-daśama, fifteenth, Th. 11 aiii; pañca-
sarga, five hundred (monks), H. 7 avii.
pañcadaśi, fifteenth day, H. 7 aii.
*pañcaka-sāda, five kinds of decay, Th. 5aiv.
*pañcama-saṁgha, congregation of five,
H. 3 biv.
pañḍita, savant, Th. 6 bii.
padāma kārita, made to set foot, H. 12
(2') aii.
padaka, familiar with the words (of holy
writ), H. 6 bii.
paramāṇu, atom, Th. 11 aivi; vii; viii; bii; iii; iv;
pā-saṁcaya, P. 18 aivi, bii; iii.
*paravattā, obedience, H. 12 (2') aii.
*parasaṁoctanā, consciousness of others,
H. 4 (1) bii.
parikirtana, laudatory announcement, with
guna, Th. 2 aivi, with nāma, Th. 2 aiv.
*parikirtayāya (Pali future), I shall chant
the praises, Th. 2 aivi.
*parigrahe-tayāya, to be received, P. 18 aii.
parityajati, with dāna, he gives away,
distributes, P. 9 biv; purityajya and
parityajet, with purityāya, P. 9 bii, 10
aivi, 19 aivi.
*purityāya, giving away, with dāna, q. v.
See parityajati.
parimrimita, created, H. 4 (2) bii.
parinirvapayisse, I shall cause to attain
Nirvāṇa, P. 13 bii; parinirvāpita, P. 2 bii.
parinirvita, wholly extinct, L. 260 aivi, bivii;
parinispatti, actualness, existence in fact,
P. 15 aiv.
*parināma, favour, P. 2 aiv.
*parindita, favoured, P. 2 aivi; iii.
*paripak-ēndriya, having matured senses,
Th. 4 bii.
*paripacakas, maturing, Th. 4 bii.
paribhava, contemptuousness, H. 10 (56) a;
paribhūta, overcomer, P. 11 aivi; pari-
bhūtata, P. 11 aii.
paribhoga, enjoyment, Th. 4 aiv.
parimocita, emancipated, P. 16 bii.
parivrata, chapter, Th. 7 (1) aii, 7 (2) aii; (astrological)
revolution, Th. 9 biv.
parivrātati, it turns round, Th. 9 bii.
parivāsa, probation, H. 3 aii.
pariśuddha, perfectly pure, H. 4 (2) aii; iv.
pariśad, community, H. 6 bii: see parśa.
pariśkāra, requisite of monk, H. 3 aivi.
*par iyavāpnyāt, he should study, P. 10 bii,
Pūrva-phalguṇī, pr. n. of an asterism, Th. 9 av.

Pārśa, (parśada), congregation, Th. 9 bvi; see parśad.

Pāscāt-purāṇa, behind and before, H. 1 bvi.

Pāścimika, last, final, P. 11 bii.

Pāpā, inauspicious, Th. 6 av; with svarā, Th. 6 bi.

Pāpikā, drṣṭi, false doctrine, H. 3 ai.

Pāraga, with *guna, past master in all virtues, Th. 9 biii.

Pāramitā, perfect exercise (of virtue), P. 8 bv vi; with ksānti, praṇa, q.v. See bhāmi.

Pārīpūri, fullness, Th. 4 aiii.

Piṇḍa, morsel, as almsfood; with eārika-vṛta, rule about collecting, H. 1 bii; with pāta-vṛta, rule concerning almsfood, H. 1 bi iii.

Piṇḍa, matter, with grāha, P. 18 bv vi.

Pitṛjñātā, honouring one's father, H. 10 (56) bv.

Puṣpa-kriyā-vastu, way of acquiring religious merit, H. 4 (2) avii; puṇya-tirtha, place of pilgrimage for acquiring religious merit, H. 13 (1) aiii; puṇya-skandha, store of religious merit, P. 6 bv, 10 aiiii, 6vi vii, 11 biv vii, 15 aiiii, 16 biii, 18 aii.

Puḍḍala, individual person, H. 4 (2) av ivi.

Puṇḍara, (mul) running, having set in front, Th. 2 bx.

Puṇḍara, old, Th. 2 bx.

Puṇḍara-damya, unbroken-bull-like man, L. 259 av ivi.

Puṣkara, (plant) growing in a pond, H. 3 av.

Puṭṭimukti, foul discharge (of the body), H. 13 (2) a.

Puṣṭa, (dhāra), pr. n. of an asterism, Th. 9 a.

Puṣṭa-caryā, previous course (of life), L. 260 bvi.

Puṣṭa-janmika (karma), (acts) done in a previous existence, P. 11 a av vi.

Puṣṭabhā, old, Th. 2 bx.

Puṣṭabhā, utterance, Th. 2 aiv; *obhānavana, eloquent, Th. 2 biii.

Puṣṭilabhāti, (parasm.), he obtains, Th. 2 aiv; *puṣṭilabhitva, having attained, Th. 2 aivi; *puṣṭilabha, Th. 17 bvi; puṣṭilabha, Th. 2 aiv.

Puṣṭilambha, re-obtainment, H. 4 (1) bvi.

Puṣṭilābha, obtaining, Th. 11 aivi vii.

Puṣṭivitarka, thoughts in mind, L. 259 aiv.

Puṣṭiśīhīne (Skr. puṣṭiśīhet), he relies on, P. 2 bvi; *puṣṭiśīhitvā, P. 2 bvi; puṣṭiśīhita, firmly standing on, P. 2 bvi, 6 a, 9 aivi, 6vi ii; L. 3 a. See rūpa.

Puṣṭivatvā, he provides himself with, H. 4 (1) a.

Puṣṭiśāṇḍa, chain of causation, Th. 8 bii.

Puṣṭiśena (?), with reverence, H. 1 aiii.
pratyakṣa-jñāna, manifest knowledge, Th. 10 a v. vi.
pratyaya, doctrine, Th. 5 a i; *pratyaya- saṅbhava, rise of consciousness, Th. 7 (1) b vi.
pratyāśrauṣit, he listened, P. 2 a v.
pratyātmair nirvāṇi, he is individually extinguished, L. 3 b iv.
*pratyārthika, adversary, Th. 2 a x.
pratyutthāṇa, rising from seat to receive any one, H. 10 (56) b ii. v.
*pratyutpanna-buddha, realized Buddha, Th. 4 a i. vi.; P. 14 b vi.
pratyudygamana, advancing to meet any one, H. 10 (56) a iv.
*pratyupasthāhe (Skr. pratyupasthāt), he should v-i ly on, P. 19 a v.
pratyeka-buddha, self-contained Buddha, Th. 3 b v.
pratihāra, one in whose first thought (of reaching Buddhahood) has sprung up, Th. 4 a v., b vi.
pradaksīni-karaṇīya, to be respectfully circumambulated, P. 11 a ii.
*praduṣṭa-citta, having a depraved mind, Th. 2 b i.
prapatiṣṇa, they fell, Th. 11 b x.
prabhāvita, strong, Th. 3 a ii.
*prabhātāyām (fem.), at daybreak, P. 9 b vi.
*prabhāsa-kara, causing enlightenment, H. 6 b vi.
prabhonti(čñhonti), they are able, Th. 2 b iv.
pramāṇa, duration (of life), Th. 11 a ii. iv.
pralāpa, talk, H. 13 (2) b ii. See asat.
pravartayinsu, they moved forward, Th. 11 a i x.
pravāda, utterance, Th. 2 a vi.
*pravāraṇa, the Pravāraṇa ceremony, with stotra, pr. n. of a text, H. 7 b v.; with sthāpana, inhibition of, H. 3 a v.
praviveka, solitude, L. 3 b vi.
pravrajīta, who has abandoned the world, Th. 8 a i.
prasmāśita, praised, Th. 2 b x.
prasānta, calm, Th. 4 b vii.
prasāna, question, H. 4 (1) b ii.; prāsaṇa-vyākarana, explanation of queries, H. 3 b vii. See upasānpāda.
*Prasāda-pratibhādbhava, pr. n. of a Stotra, H. 13 (1) a i.
prasthāpanā, spreading, H. 3 a iv.
prājñāprājñā, with folded hands, Th. 9 b vi.
prāṇavatī, living (?), Th. 9 a ii.
prādurbhavinsu, they appeared, Th. 11 b ix.
*prānta-sāyāna, who lodges in the outskirts, H. 6 a ii.
prāmuṇḍa, he shews, P. 8 a i.
prāmoda, gladness, Th. 6 b ix.
prāvarta, being in progress, Th. 2 a x,
*prāvartayanta, Th. 2 b vii.
prāśa, arrows, Th. 6 b vi.
prāsādika, agreeable, H. 1 a ii., b iv.
priya-vādītya, affability, H. 4 (1) b r.
prōtsāhita, encouraged, Th. 9 b ii.
Ph
Phalguṇi, pr. n. of an asterism, Th. 9 a iv.
B
*baṇḍīṣa (baṇḍīṣa), hook, Th. 8 b v.
baḷa-kāya, bodyguard, Th. 5 a vii.
bādhitaṁ, to harass, Th. 2 b iv.
*baṁba-karaṇa, making images (of Tathāgata), H. 10 (56) a iv.
bīsama (bīsama), diverse, particular, P. 16 a v. See sama.
Buddha, pr. n. (plur.), H. 13 (3) b ii.; Th. 2 a i i., b i, 7 (2) a v. v.; būḍha-koti-niyuta, myriads of, B., P. 11 b i;
buddha-gocara, perception of, B., Th. 7 (2) a v.; buddha-cakṣus, eye of, B. P. 14 a vi.; buddha-dharma, law of, B. H. 12 (4) b ii., 13 (1) b iv.; Th. 2 a iv.; *buddha-stotra, hymn on B., H. 13 (2) b iii.
bodha, insight into the Absolute, Th. 2 b vi.;
*bodhi, knowledge of the Absolute, Th. 7 (2) a i, 10 b v.; bodhi-cittotpāda, fostering a mind for such knowledge, H. 10 (56) a ii.; bodhiṭhāraṇa, threefold such knowledge, Th. 10 b v.
bodhicaryā, bodhisattvaship, Th. 4 b i; see bodhisattva-caryā.
bodhisattva, a Mahāyānist monk, L. 260 a v. vi.; Th. 2 a i i-vii., 3 b ii. iv. v., 11 a v-ix., b v.; P. 2 a ii., b ii., 9 b ii., &c.; bodhisattva-caryā, course of a bodhisattva, L. 259 a ii.;
*bodhisattva-yāna, id., P. 2 a iv., 17 b iv., 19 a iii. See śrāvakā.
Brahmā, pr. n. of a god, Th. 2 a i i., 10 b viii.; with vihāra, perfect state, Th. 8 b ii.; with sthāna, rank of Brahma, L. 254 a vi.
*brāhmaṇyatā, living as a brāhmaṇ, H. 10 (56) b v.
bhakta, food; in bhakta-visarjana, declining of food, H. 1 a\text{iv}.; *bhakta-vṛtta, rule about eating food, H. 1 a\text{iv}.

*bhaginī-mātrikā, woman of the aspect of a sister, H. 1 b\text{vi}.; bhaginī-saṃjñā, name of 'sister', H. 1 b\text{vi}. vii.

*bhaṇi, I say, for bhaṇe, Th. 5 b\text{iv}. v.

*Bhadrā, pr. n. of a world system, L. 259 a\text{vi}. vii.

*Bhadravati, pr. n. of an asterism, Th. 9 a\text{i}.

bhaya, alarm, danger, H. 4 (1) b\text{ii}.; Th. 2 a\text{ix}, b\text{vii}.

bhayāna, terrifying, Th. 2 a\text{x}.

bhava, existence; with kṣīṇa, extinct, H. 7 a\text{iii}.; *bhavātinbha, continued existence, H. 4 (1) b\text{i}.

bhāva, nature, condition; with ātma, aṣeṣaṅkara, nānā, q.v. See sīrṣa.

bhāvanā, impregnation, Th. 3 a\text{ii}.

*bhāṣṭyamāna, being spoken, Th. 11 a\text{ii}.

bhikṣu, monk, H. 4 (1) a\text{vii}.; *bhikṣu-pakva, food cooked at the wish of a monk, H. 3 a\text{v}; bhikṣuṇi, nun, H. 4 (1) a\text{vii}.

bhūksa, hunger, Th. 6 b\text{ii}.

bhujaga, serpent, Th. 5 b\text{ii}.

bhūta, being, existence; *bhūta-tathāta, true nature of being, P. 13 a\text{ii}; bhūta-vādin, positing existence, P. 9 b\text{ii}; bhūta-saṃjñā, concept of being, P. 8 a\text{iv}.

bhūta, proper, Th. 3 b\text{iv}.

bhūmi, stage, state; with iva-vaṁśi, q.v.; *pāramitā-bhūmi, stage of the perfect exercise of virtue, Th. 4 b\text{i}.

bhūmi, earth, ground; with bhaṇa, a part of, L. 3 a\text{i}.

Bṛṣeika (Skr. vrṣeika), pr. n. of an asterism, H. 9 b\text{i}.

bhramara, bee, Th. 3 a\text{iv}.

manas, mind, thought, H. 4 (2) a\text{v}; Th. 4 a\text{vi}; manasi-kāra, contemplation, mental vision, Th. 4 a\text{vi}. ii. vii; manasi-kuru, imp., contemplative, P. 2 a\text{iv}.

mantra-pada, words of a charm, Th. 10 b\text{vii}.

Mandārava, pr. n. of a celestial coral-tree, Th. 11 b\text{v}.

maranā, death, Th. 5 b\text{v}. See jara.

*Maru-māra, pr. n., Marut and Māra, Th. 5 b\text{v}.

*māsaka, mosquito, Th. 6 a\text{iv}, b\text{ii}.; *māskamūtra, urine of mosquito, Th. 3 a\text{iv}. v. vi.

māṣi, ink, P. 18 a\text{vi}.

mahārdhīna, gifted with great magic power, L. 254 b\text{ii}.

mahālleraka, aged monk, H. 2 b\text{ii}. iii. vi.

mahākāruṇā, great compassion, H. 12 (2\text{v}). b\text{iv}.

Mahākārṇa, pr. n. of a Yaksha, H. 5 a\text{vi}.

mahākāya, with a large body, P. 13 b\text{i}.

*mahādundubhi, large drum, Th. 11 b\text{v}.

*mahādevatā, Mahādevi, Th. 7 (2) a\text{ii}. iii.

Mahāparinirvāṇa, great decease, name of a Sūtra, Th. 3 b\text{i}.

mahāpurusa, great personality, P. 7 b\text{ii}. iv. v.

mahāprthivi, the great earth, Th. 3 a\text{iv}. vi.

Mahāprajāpati, pr. n. of a nun, L. 259 b\text{i}.

mahābhāya, great danger, Th. 2 a\text{iv}.

mahābhoga, large means, H. 10 (57) b\text{ii}. v.

Mahāyāna, great vehicle, L. 253 a\text{ii}.; with guna, L. 253 a\text{ii}; with sūtra, Th. 3 b\text{ii}.

mahārajā, great king, Th. 2 a\text{ii}. iii.

Mahāvāna, pr. n. of a monastic settlement, Th. 1 a\text{ii}, b\text{ii}.

*mahāvarṣa, great rain, Th. 11 b\text{v}.

*mahāvimāna, great chariot (of the sun), Th. 4 b\text{iv}.

mahāsrāvaka, great disciple of Buddha, Th. 10 b\text{iv}. See śrāvaka.

mahāsattva, great being (epithet of bodhisattvas), L. 260 a\text{vi}; Th. 3 b\text{ii}. iv, 11 a\text{vi}. viii, b\text{v}.

*mahāsāprasāha, consisting of many thousands, P. 7 a\text{vi}, 15 a\text{i}, 16 b\text{i}, 18 a\text{v}, b\text{iv}.

mahāsūtra, grand sūtra, Th. 3 a\text{b}. v, b\text{i}, 10 b\text{v}.

Mahāroga, pr. n. of a class of mythological beings, Th. 2 a\text{i}. iii.

māṁsa (phr.), flesh, P. 9 a\text{i}; māṁsacākṣus, fleshly eye, P. 14 a\text{ii}. ii.

Mātṛceṭṭa, pr. n. of a poet, H. 13 (3) b\text{iv}. v.
VOCABULARY

mātr-mātrikā, woman of the aspect of a mother, H. 1 bv; mātrjñātā, honouring one's mother, H. 10 (56) bv; mātya-samjñā, name of 'mother', H. 1 bvi.
mātrika, aspect, position, H. 1 bvi, vii.
mānapya, degradation, H. 3 aii.
māyā-echid, destroying illusion, H. 6 bii.
Māra, pr. n., the Evil One, Th. 2 bvi, 5 bv, 6 aii, 8 bv.
marge, in the regular way, H. 2 bii, iv, vi.
mālakāra, maker of garlands, H. 6 bv.
Mālinī, pr. n. of a female divinity, Th. 10 bvi.
mītyatva, falsehood, H. 4 (2) aii.
mithyā-prañāla, false effort, P. 17 bii.
muktihāra, pearl necklace, Th. 11 bx.
mukha-darsāna, beholding the face, Th. 2 aiv.
muhurtā (mukūrta), moment, Th. 9 aii.
mūtra, urine; see mātaka.
mūlya, value, L. 254 bii.
Mrgaśiri, pr. n. of an asterism, Th. 9 aiii.
mṛtyu, death, deadening influence, H. 7 bii.
maitra, friendliness, Th. 8 aiv.
mocaka, liberating, Th. 7 (2) biv.
moṣa-dharma, ways of a deceiver, H. 13 (2) aii.
moha, infatuation, H. 4 (1) bii.
māuna-prāpta, one who has attained the state of Muni, H. 6 aii.

Y

Yakṣa, pr. n. of a class of mythological beings, Th. 2 aii, iii, biv, 6 biv.
yantra, instrument, Th. 7 (1) biv.
yama, pr. n. of god of netherworld, H. 5 aiv; with devatā, Th. 9 aivii.
Yasodharā, pr. n. of a nun, L. 259 aii, biii.
yāṣṭi-sabda, noise made with a stick, H. 1 biii.
yabēṣṭa-putra, wished-for son, Th. 2 bv.
yātra, journey, pilgrimage, H. 10 (56) aiiii.
yāna, vehicle, Th. 5 aii; with bodhisattva, māhā, āśeṣātta, q.v.
yāma, vehicle, chariot; see sūrya.
yugāntara-prēkṣā, looking in front to the distance of a yuga, H. 1 aii, biv.

R

raccha (Skr. rathyā), highroad, Th. 6 bvi.
rajas, sand (of Ganges), Th. 7 (2) biv, 11 aivii.
rajas, vehicle, Th. 6 bii.
rajastha, pr. n. of the gipsies, Th. 5 aiiii.
rajstha, pr. n. of the gipsies, Th. 5 aiiii.
rūpa-pratisthata, female Yama, H. U.
rūpas, vehicle, Th. 2 (3) aiiii.
rūpa-pratisthāna, female Mahā, H. U.
rūpi, having form, P. 2 bii.
ruṣipāla, a rāja, P. 2 aiiii.
ruṣipāla, a rāja, P. 2 aiiii.
rūpin, having form, P. 2 bii.
rūpa, form, H. 4 (1) aiv; Th. 2 bhii, 7 (1) aiiii, biv; P. 9 bhii, 17 bii.
rūpa-kāya, phenomenal, corporeal body, H. 12 (4) aii, 11.
rūpa-pratisthita, P. 9 aii, bii.
rūpa-pratisthāna, female Mahā, H. U.
rūpas, vehicle, Th. 2 (3) aiiii.

L

lakṣaṇa, mark, P. 7 bii, iv, v; lakṣaṇa-sampāda, wealth of marks, P. 15 bii, 17 aiiii, iv, vi, bii.
lavaṇāmbhas, salt sea, H. 12 (1) biv.
līṅga, mark, Th. 8 aii.lenā (Skr. layana), cave, Th. 7 (2) biiii.
lōka-dhātu, world system, L. 253 bii, 254 bii, 259 aiiii, 260 aiv; Th. 2 aiiii, 11 aii, vii, viii, biv, vii;
P. 6 bhii, 7 aiiii, bii, 14 bhii, iii, iv, 15 aii, 16 bhii, 17 bhii, 18 aii, biv; lokānuvartana and lokānu-vṛttaya, speaking after the manner of the vulgar world, Th. 3 aiiii.
loma-harṣaṇa, bristling of hair, Th. 2 biii.

V

vajra-tuṇḍi, having a thunderbolt at the navel, an epithet of Tārā, H. 11 aiv.
vadāmnuta, liberality, H. 12 (3) biiii.
vāraṇa, praise, H. 6 biv; Th. 2 bii; vāraṇa-vādita, speaking in praise of, H. 10 (57) aiv, bii; Varṇārha-varṇa, pr. n.
of a Stotra, praise of the praiseworthy, H. 13 (2) bvi, 18 (3) bvi.

vara, praised, Th. 2 bx.

varga (plur.), rains, rainy season, Th. 3 avi.

vastu-patita, relying on anything, P. 9bv.

vastra, garment, Th. 6 bvi, 8 avr, biv.

vākya, speech, Th. 2 bii.

Vāgīśa, pr. n. of a Buddhist monk, H. 7 a'i.

vātā-vṛṣṭi, rainy squall, L. 3 a'ii. iii.

vāḍya, music, musical instrument, Th. 5 bi.

vānta, eschewed, H. 12 (7) aii. See iedh-\-pavicēāra.

vāyu-dhātu, element of air, H. 4 (1) av.

vālīkā, sand, Th. 2 a'vi, 11 a'vr; P. 7 bvi, 10 a'vi. iv, 14 bi. ii.

vāluka, sand, P. 6 a'vi, bi, 14 bii, 17 bv.

vāsā, lodging, Th. 10 bvi.

vikasanti, they blow, open (flowers), Th. 4 a'vi, b'vi.

*vicchandana, contentment, H. 10 (56) a'vr.

*vijñāna-sthitī, foundation of intelligence, H. 4 (2) a'vi.

vītātha, false, Th. 8 biv.

vidyā, knowledge, learning, magic, L. 259 a'vr; Th. 6 bvi, 10 bvi. viii. *vidyāvīra, mighty in magic, pr. n. (1), H. 5 a'vii.

*vidhamayati, it disperses, Th. 4 biv.

vināya, rules of discipline, H. 3 bii (see samuddāna); vināya-dhara, versed in rules of discipline, H. 3 a'vii.

vināśa, destruction, with dharma, P. 17 biv. v; with sadharmā, q. v.

vippacyanti, they mature, Th. 4 bii.

*vipaśyā, who perceives, H. 6 a'vi.

vippula, abundant, Th. 7 (2) a'vi.

vippriya, unfriendliness, Th. 2 a'vi.

vibhāvit-āpāya, made to perceive one's evil state, H. 12 (3) bi.

vimala, spotless, Th. 11 ai.'

Vimaladatta, pr. n. of a king; L. 2 aiij.

*vimāntratā, inequality, H. 13 (2) bi.

*vimukta-citta, having an emancipated mind, L. 3 a'viv.

vimukti, emancipation, L. 3 a'v; Th. 8 bi.

*vīyūbhā, arrangement, P. 6 ai, 13 bvi. vi; vīyūhā, P. 13 bvi.

*virāga-caritā, practising renunciation, Th. 8 a'vi; *virāga-dharma, condition of absence of desire, L. 3 bi.

*virāṭhita, displeased, P. 11 biii.

*vivātī (vivādā?), dispute, Th. 9 a'vi.

vivikte, in solitude, Th. 4 bvi.

*viveka-sukha, comfort of isolation, H. 12 (2) bvr.

viśāda, clearness, Th. 3 bvr.

*viśuddha-citta, purified mind, Th. 4 ai. vi.

*viśuddhi, (day of) purification, H. 7 a'ii.

viṣa, poison, H. 12 (3) a'vi; Th. 2 a'vi. vi; viṣa-maksikā, poisoners fly, Th. 6 a'viv.

viṣayā, sphere, object, Th. 7 (1) bi. i.

*viśṭhāpana, maintaining, H. 3 a'vi.

viṣarjana, declining, H. 1 ai. vr. See bhakta.

*vistirṇa, extensive, Th. 7 (2) a'viv.

*vistarpāda (visp°), vying, Th. 6 bvr.

vispaśṭa, manifest, Th. 3 bvr.

vihāra, monastery, Th. 7 (2) a'vi, bii. See also brahmānā.

vihārin, practising, Th. 8 biv.

vīthi, market-street, bazaar, H. 1 bvr.

vṛka, wolf, Th. 2 bi.

vṛttata, rule, H. 1 ai. vr. see pinda, bhakta.

vṛtty-upaccheda, cutting off livelihood, H. 10 (57) a'vi.

vṛśākṣa, scorpion, Th. 6 a'viv.

velā, time, Th. 2 a'vii.

*Vaitulya, vast, pr. n. of a class of Mahāyāna literature, Th. 3 bii.

*vaideśa-pūjita, worshipped by foreigners, H. 11 a'iii.

*vainateyāyate, it acts as Vainateya, H. 12 (2) b'vr.

*Vaimaśītra, pr. n. of a king, Th. 6 avi. ix.

*vairamana, abstaining, H. 10 (57) bi.

vaira, animosity, H. 6 a'vi.

Vairocana, pr. n. of Asura king, Th. 6 a'vi; *Vairavacana, pr. n., H. 11 a'ii.

*vaila-sala-nāda, noise of water in cavern, Th. 10 b'vii.

Vaiśravana, pr. n. of a Yaksha, H. 5 aiij.

vaijayāsa, firmament, sky, Th. 11 bi. x.

vyanjana, secondary sign, H. 12 (2') bi.

viyāya, passing away (of impressions), L. 3 bi; *vīyāya-dharma, condition of passing away, L. 3 bi; *vivāy-ānudarśīn, perceiving the passing away, L. 3 bi.

vyāsadāna, purification, H. 13 (2) a'viv.

vyāvasāya-dvitiya, seconded by resolution, H. 12 (1) a'iii.

*vyasana-prāpta, who has met with an accident, H. 1 ai. viii.

vyākaraṇa, explanation, H. 3 b'vii, 6 ai (sec praśaṇa); prophecy, L. 259 b'vii. iii. v.

*vyākrta, unfolded, predicted, P. 13 ai.

vyāgriha, tiger, Th. 2 bi.
vyāda, mischievous, H. 5 a\textsuperscript{ii}, 9 a\textsuperscript{i-ii};
vyāda-mrga, beast of prey, Th. 2 b\textsuperscript{i}.
vyāpāda-sāmiṣṭā, notion of 'evil intent',
P. 9 a\textsuperscript{i-ii}.y
vraja, cattle-shed, Th. 3 b\textsuperscript{vi}.

\section*{Ś}

śaṁsati, they praise, Th. 2 b\textsuperscript{v}.
Śakra, epithet of Indra, H. 6 a\textsuperscript{iv}; Th. 2 a\textsuperscript{i-ii};
Śakra-sthāna, rank of Śakra, L. 254 a\textsuperscript{vi}; *śakrāyudhāyate, it acts as Śakra's
bow, H. 12 (2') b\textsuperscript{vi}.
Śatabhiṣā, pr. n. of an asterism, Th. 9 a\textsuperscript{ii}.
śabda, word, Th. 2 a\textsuperscript{v} (see kirti, dharma);
sound, Th. 7 (1) b\textsuperscript{v}; P. 2 b\textsuperscript{v}, 9 a\textsuperscript{vi}.
*śamita-vaira, with appealed animosities,
H. 6 a\textsuperscript{vi}.
*śāyamāṅ kalpayati, he takes to his bed,
goes to sleep, P. 18 a\textsuperscript{ii}; śayyāsana, see śāyamāṅsana.
śaraṇa, autumn, Th. 3 a\textsuperscript{i-ii}, b\textsuperscript{i}.
śalabha, locust, Th. 6 b\textsuperscript{i}.
śāstra, weapon, L. 2 a\textsuperscript{vii}.
Śākyamuni, the Śākya sage, epithet of
Buddha, Th. 7 (2) b\textsuperscript{vi} (note), 11 b\textsuperscript{vi}; P. 13 a\textsuperscript{i}.
Śāriputra, pr. n. of a Buddhist monk, L. 254 a\textsuperscript{ii}, b\textsuperscript{v-iv}; Th. 1 a\textsuperscript{ii}.
śāsana, commandment, Th. 8 b\textsuperscript{v}.
śāstr, teacher, L. 259 a\textsuperscript{vi}, b\textsuperscript{vii}.
śikṣya, string, H. 2 b\textsuperscript{ii-iv}; see danda.
śikṣeya, he may learn, Th. 2 a\textsuperscript{vii}.
śilamaya, involving virtuous conduct, H.
4 (2) a\textsuperscript{vii}.
śukla (śukra)-kṣaya, loss of fecundity,
Th. 6 b\textsuperscript{vi}.
śūrūṣa, caring to listen, H. 10 (57) a\textsuperscript{i}.
śūnya, (void of reality), phenomenal,
L. 253 a\textsuperscript{ii}; śūnya-dharma, doctrine of
phenomenalism, Th. 7 (1) a\textsuperscript{ii-iv}; (void
of people), śūnya-grāma, deserted
village, Th. 7 (1) b\textsuperscript{vi}.
Śūrāṅgama-samādhi, pr. n. of a Sātra,
Th. 10 a\textsuperscript{i-ii}, vii, b\textsuperscript{v}.
śrīngātaka, crossway, H. 1 b\textsuperscript{vii}.
*sālīyāsana or sālyāsana, bedstead, H.
2 a\textsuperscript{i-ii}; Th. 4 b\textsuperscript{v}.
*sāurya-dhanuṣa, prowess in wielding the
bow, Th. 6 b\textsuperscript{vi}.
śramaṇa, ascetic, Buddhist monk, Th. 8 a\textsuperscript{i-ii};
*śramaṇa-linga, mark of a Śramaṇa, Th.
8 a\textsuperscript{i}; śramaṇ-oddeśa, a Buddhist novice,
H. 2 a\textsuperscript{v}.
śravaṇa, pr. n. of an asterism, Th. 9 a\textsuperscript{ii}.
śrūddha, believing, Th. 7 (\?) a\textsuperscript{ii}.
*śramaṇayatā, living like a Śramaṇa, H. 10
(56) b\textsuperscript{v}.
śravaka, a disciple of Buddha, H. 6 a\textsuperscript{iv-v}, 7 b\textsuperscript{ii};
Th. 10 b\textsuperscript{vi}; (later) a monk of the Hīna-
Yānist section (as distinguished from the
Mahāyānist bodhisattva, q. v.), Th. 3 b\textsuperscript{v},
10 b\textsuperscript{vi}; L., p. 153, n. 2. See mahāśravaka.
śravayeṣu, they proclaim, Th. 2 a\textsuperscript{v}.
śruta-pūrva, previously heard, P. 8 a\textsuperscript{ii}.
śreṣṭha, best, Th. 2 b\textsuperscript{ii}; śreṣṭha-yāna,
best path, P. 10 b\textsuperscript{ii}.
*śrūṇa, pr. n. of a person, L. 3 b\textsuperscript{v}.
śrōtra, ear, Th. 7 (2) a\textsuperscript{v}; śrōtr-āvabhāsa,
range of hearing, Th. 2 a\textsuperscript{v}.
śloka, a kind of verse, H. 10 (56) a\textsuperscript{ii}.

\section*{S}

śad - grāma - caura, six village thieves
(senses), Th. 7 (1) a\textsuperscript{ii}.
ṣaṭ-pāramitā, six perfections, L. 253 a\textsuperscript{ii},
254 a\textsuperscript{v}.

\section*{S}

sa (dem. pron., as in so'ham), emphatic,
H. 13 (1) b\textsuperscript{ii}.
saṁyama, self-restraint, Th. 4 a\textsuperscript{ii}.
*saṁyojana-bandhana, engaging ties, H.
7 a\textsuperscript{i-ii}.
saṁvartaniya, necessarily leading to rebirth,
H. 10 (56) a\textsuperscript{i-v}, b\textsuperscript{ii-iv}, 10 (57) a\textsuperscript{i-ii}, b\textsuperscript{ii-iv}; P. 11 a\textsuperscript{v}.
saṁśrta, combined, Th. 7 (1) b\textsuperscript{v}.
saṁskāra (false for saṁskāra), mundane
existence, Th. 8 b\textsuperscript{v}.
*saṁskṛta, the well-made, world, cosmos,
P. 19 b\textsuperscript{ii}.
saṁstuta, celebrated, Th. 2 a\textsuperscript{v}.
saṁsthāpana, setting up, Th. 8 a\textsuperscript{i}.
saṁsveda-ja, moisture-born (insects, worms,
&c.), P. 2 a\textsuperscript{v}.
*saṅkīli-karma (I), H. 3 a\textsuperscript{iv}.
*saṅkileśa (śkleśa), suffering, Th. 2 a\textsuperscript{v}.
saṅkileśa, moral evil, H. 13 (2) a\textsuperscript{v}.
saṁkṣepataḥ, succinctly, Th. 7 (1) a\textsuperscript{v}.
*saṁkhyāṁ gacchanti, they are counted
among (the things fit for), Th. 4 a\textsuperscript{v}.
*saṅgātīga, who has outgone the five attach-
ments, H. 6 b\textsuperscript{v}.
saṁgīti, rehearsal of Vinaya, H. 3 b\textsuperscript{ii}. 
samgha, buddhist congregation, H. 3 6vii.
samceya, collection, mass, P. 18 avii, bi ii. iii.
See paramartha.
samjña, name, notion, H. 1 6vii. See ātma, jiva, padgalya, vyāpāda, sattva.
*saṁjñānāpāka (t), P. 2 bi.
samjñin, conscious of, H. 1 6vii.
*sata-trīṇi yānāni, three equal vehicles, Th. 5 avii.
satkāra-śloka, congratulatory verse, H. 10 (56) aii. iii. See kārti.
satkṛtya, with care, H. 1 6i.
satṭva, living being, Th. 2 6vii. viii, 7 (1) aii, 11 ai. iii, biiv; P. 2 avii, bi ii, 11 avii, &c.;
*satvatvā-grāha, P. 17 aii; *satvatvā-dṛṣṭi, P. 19 ai; *satvatvā-dṛṣṭika, P. 10 6vii;
*satva-samjña, P. 2 6vii, 8 6vii. iii, 9 ai. v, biii; *satvatvā-sārṣaya, P. 7 ai, 8 ai.
satya-vādīn, truth-speaking, P. 9 biiv; *satya-vātāra, incarnation of truth, Th. 8 6i.
Saddharma-vināśa, destruction of the Good Law, Th. 3 6i, 6ii; with antarādhanā or antarādhanī, qv.
saṁtāna, chain of thought, Th. 4 6i.
*saṁtī (surtī (?), recollection, H. 4 (1) aii.
saṁtraset, he fears, Th. 10 ai; saṁtriṣa- 
śyanti, P. 8 biiv.
saṁtrāsa, fear, Th. 10 aii. P. 8 biiv.
*saṁdīpakaṭva, stimulating nature, Th. 3 ai.
saṁdīha-vacana, enigmatic speech, mys-
tery, Th. 3 ai. 6ii.
*saṁni-nimittā, depressive sign, Th. 3 ai.
saṁnipāṭayeṇyam, I wish to bring together, 
Th. 1 ai; saṁnipāṭayāmāsa, he brought 
together, Th. 1 i.
*sauṣṭhīda-bhāvanā, to be sat down, H. 1 ai.
saṁpaṭa-dhana, seven kinds of treasure, Th. 
5 biii; saṁpaṭa-ratna, seven precious sub-
stances, L. 2 biiv; P. 6 bii, 15 ai, 16 bii, 17 biiv, 19 ai; saṁpaṭa-sātā (saṁghita), (re-
hearsal by the 700 monks, H. 3 biii.
saṃpaṭama-nimittā, seventh sign, Th. 3 ai.
sa-pratikarmāpatti, offence with sub-
sequent atonement, H. 3 ai.
sama, equal to, Th. 2 biiv, 11 ai. vii, biiv; P. 
17 biiv; sama-citta, steadfast mind, H. 
1 aii; sama-tiktitam, with the proper 
amount of condiments, H. 1 bi. ii; sama-
sūpakam, with the proper amount of 
cooked split pulse, H. 1 biiv; with dharma 
and saṁbodhi, the same, universal, P. 16 
a. vii; see biṣama.
saṁdāpana, taking the cost of religious 
enterprises on one's self, H. 10 (56) aii.
10 (57) aii.
saṁdhi, religious self-concentration, Th. 
2 aii-x, biit v-ix, 4 aii. vii, 8 biii.
saṁjñā, equal, Th. 11 aii. vii
saṁpāṭti, attainment, Th. 8 biii. iii.
saṁcchraya, existence, L. 259 aii.
samutpāda, chain of causation, Th. 8 bi.
*samauddāna, table of contents, H. 3 biii.
sanudra, ocean, L. 253 ai.
saṁpadā, wealth, with laksana, qv.
*sampaṇḍipayāmāna, illuminating, Th.
7 (2) biii.
saṁprkaṃpayiṣu, they trembled, L. 
260 biii.
saṁprkaṃsāyet, he should proclaim, P. 
19 biii.
*sampaṇḍāna, with circumspection, H.
1 ai, bi. ii. iv.
sampraviṣṭa, settling on, Th. 7 (1) biiv.
samprasthita, with yāna, advancing on 
(the path), P. 2 ai. iv, 10 biis, 17 biis iv, 
19 ai.
saṁprahāraṇa, encouragement, H.10 (57) 
biiv.
saṁbuddha, saṁbodhi, &c., see saṁyak.
saṁmukha, present, L. 259 biiv.
saṁmoha, intoxication, Th. 8 ai.
*samyak-pratipad, complete success, H.
12 (1) ai; saṁyak-saṁmādhī, perfect con-
centration (of mind), H. 4 (1) aii; saṁyak-
saṁbuddha, perfectly enlightened, Th. 
10 biiv; P. 7 biis, 13 ai; 14 ai, 18 ai;
*samyak-saṁbuddhatva, perfect en-
lightenment, L. 254 ai; saṁyak-saṁ-
bodha, id. (asc.), Th. 4 biii; or saṁ-
bodha (fem.), 11 ai, 6 bi ii. ii. iv; saṁyak-
saṁbodhi, id., L. 254 biiv, 259 biis. vi;
P. 13 ai. iv, 16 ai-ii, 17 biis. iii; saṁyak-
smṛti, perfect recollection (of duties), 
H. 4 (1) ai; *saṁyag-gata, who walks 
blamelessly, H. 6 aiiv.
saṁya, day, Th. 11 biiv.
sala (t), water, Th. 10 biiv.
sāvakaniya, act of issuing a command, H. 3 a\iii.

Saha (masc.), pr. n. of a world system, L. 260 a\iii. iv.

sahanti, they are overcome, Th. 2 a\x.

sasya, crop of cereals, with kṣaṇa, Th. 6 b\iii, sākṣi-kartavya, to be realized, H. 4 (1) a\iii.

sāgara, ocean, Th. 7 (2) b\iv. v.

Sāgara, pr. n. of a Nāgarāja, L. 253 b\iv, 254 b. iii. vi.

Sātāgirī, pr. n. of a Yaksha, H. 5 b\i.

śāda, decay, Th. 5 a\iv.

śāpatti-pratikarmāpatti, offence done with atonement and subsequent offence, H. 3 a\iii.

śāmukha (saunmukha ?), face to face, Th. 4 a\iii.

śārathi, driver, guide, L. 259 b\i.

śāvādam, item by item, H. 1 b\i.

śimha, lion, Th. 2 b\i; śimha-nāda, lion’s roar, L. 260 b\iii; see H. 12 (2) a\i (transl.).

śukara (for śukara), hog, Th. 2 a\i-x.

śukha, see viveka; śukhāpapatti, blissful existence, H. 4 (2) b\i.

Sugata, Welcome One, epithet of Buddha, L. 259 a\ii; H. 6 b\iii, 7 a\i; Th. 2 a\ii; P. 8 a\i.

śu-paripakv-ēndriya, whose senses are fully matured, Th. 4 b\i.

śūpina (Skr. svapna), dreaming, Th. 2 a\iv.

śū-pratirhottāna, well covered (with robes), H. 1 a\i, b\v.

śū-pratīṣṭhita, well set up, Th. 7 (2) b\i.

Śūbhā (Skr. Subhātī), pr. n. of an Arhat, P. 2 a\ii, et passim.

Sumeru, pr. n. of a mountain, P. 6 a\ii, 16 b\i (plur.).

surasura, with jagat, world of Suras and Asuras, Th. 9 b\i.

śū-la bhātiśaya, easy to surpass, H. 12 (1) b\i.

Śuvarṇa-bhāṣōttama, pr. n. of a Sūtra, Th. 7 (2) a\i. vi, b\i. iii.

su-sāṃvṛta, well guarded (from soiling), H. 1 a\i, b\v.

Śusmabhāva, pr. n. of a chapter, Th. 7 (2) a\i.

sūkṣma-mati, subtle-minded, Th. 5 b\iv. vii.

sūtra, a religious text, Th. 3 b\iii, 7 (2) a\i, b\iii. iv; P. 8 a\iii; Sūtrānta, id., P. 11 a\i, iv, b\iii; sūtra-lābha, advantage of a

Sūtra, Th. 3 b\iv; sūtrēndra, or sūtrēndra-rāja, chief of Sūtras, Th. 7 (2) b\v, 7 (1) a\i, 7 (2) a\ii. vi, b\i; sūtra-sthāna, subject of a Sūtra, Th. 3 a\i.

śūrya, sun, Th. 9 b\i; P. 9 b\iv; śūrya-yāma, sun chariot, Th. 4 a\ii.

śrāgāla, jackal, Th. 2 b\i.

sauṣṭhava, healthy condition, H. 12 (3) b\v.

skandha, body of doctrine (dharma), H. 4 (1) a\iv; department of the mind, Th. 4 a\i; mass, P. 15 a\ii, with punya, q. v.

śūpina, a kind of buddhist shrine, Th. 7 (2) b\i.

śtri-bhāva, nature of woman, L. 259 a\i

śūvāra, a buddhist elder, P. 19 b\i.

śūvāra-tritaya, three kinds of elders, H. 4 (2) a\vi.

śūnā, rank, L. 254 a\ii; astrological place, Th. 9 b\i; subject, see śūtra.

śūpāna, inhibition, H. 3 a\v; see pra-vāraṇa.

śūpāniya, to be set aside, not answered, H. 4 (1) b\i.

śhtiki, foundation, H. 4 (1) a\vi.

śva-pratisthita, well set up, Th. 7 (2) b\i.

śvā-bhāva, (a)kasāmi?, accidental existence, L. 3 b\v; see note 3 to translation.

śrīmūrtim upasthāpya, remembering fixedly, H. 1 a\vii.

śva-pakṣa, food cooked of one’s own accord, H. 3 a\v.

śvara, sound, with pāpa, q. v.

Śvātā, pr. n. of an asterism, Th. 9 a\ii.

H

hariṇa, suppressing, H. 1 a\ii.

hariṇ, decay, Th. 2 b\i.

hāyin, abandoning, H. 7 b\ii.

hāra, necklace, Th. 11 b\i.

Hiraṇyāvati, pr. n. of a Dhāraṇī, Th. 7 (1) a\i.

Himavanta (for hima\i), pr. n. of a mountain, H. 5 a\v; of a Yaksha, H. 5 b\i.

heṭa-bhāya, risk of injury, Th. 2 a\x.

ḥetenti, they do injury, Th. 2 b\i.

hora, hour, Th. 9 b\iv.

hri, shame, Th. 6 b\ii.
PART II

KHOTANESE, KUCHEAN, CHINESE, AND TIBETAN TEXTS
THE VAJRACCHEDIKĀ

IN THE OLD KHOTANESE VERSION OF EASTERN TURKESTAN

Stein M., Ch. 00275. (Plates V–XIV)

EDITED by STEN KONOW

INTRODUCTION

This edition of the Vajracchedikā 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 Vajracchedikā consists of forty-four leaves, measuring about 26.0 × 7.3 cm. (or 10 × 2 3/4 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 sattadhām. 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-sūtra and Vajra-chandikā-prajnāpārāśuddham 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 हदि वाज्रचेदिका त्याद्रोः प्रजापुरुष्मन्म समासे हु... Then, after a broad intervening blank space, follow the other two lines, which read सद्द्धम वाज्रचिदलक्ष्य त्याद्रोः, &c. The manuscript commences with a long introduction in the "unknown language", of which there is no Sanskrit equivalent in Max Müller's edition. The text itself of the Vajracchedikā begins only with the second line of the reverse of the third folio, where its beginning is indicated by a circlel followed by सद्द्धम, 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 Vajracchedikā 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. The same scholar subsequently published a transcript of the portion of the text contained in fols. 3 b'ii-10 b'ii and 31 a'ii-33 a'ii, together with some notes. 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.

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 गुस्त, god. In other respects the conclusions I arrived at have proved to be wrong. The materials were then handed over to Professor Leumann, who

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1 In the left-hand margin is another small seated Buddha within two concentric circles.
3 I. c., p. 838.
4 I. c., pp. 1284 and ff.
had already devoted some time to the study of the 'unknown language'. 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 Vajracchedikā 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 Vajracchedikā 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 ũ has, in our manuscript, a form which differs somewhat from that in use in other texts. The full form of the mātrā will be seen in ৫, the

fourth syllable of the first line of fol. 149a in Sir Aurel Stein's Ancient Khotan, pl. xcxi. It consists of the sign for \(\mathcal{u}\) with an angular line enclosing it from the left. In our manuscript the \(\mathcal{u}\)-mātrā 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 \(sū\)trā 1 ăii. The whole sign has therefore become much like the opaque triangle of the ordinary \(\mathcal{u}\)-mātrā, as in Subhātu (fol. 5 aiv); 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 \(v\) is practically identical with the letter \(v\) 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 \(\mathcal{u}\), ·and·. When the \(\mathcal{d}\)-mātrā 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 \(o\).\(^3\)

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 \(kṣāntavādā\) for Sanskrit \(kṣāntivādin\) in 26 aii. 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 Brāhmi \(r\)-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 \(\mathcal{ha}\)

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1. See Dr. Stönner, Sitzungsberichte der Königlich Preussischen Akademie der Wissenschaften, 1904, pp. 1288 and ff.; Prof. Sieg, ibidem, 1907, p. 468.
2. Compare Prof. Sieg, l.c.
in *bajasya*, old *balyasa*, 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 interpunctuation 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 \( b^{ii} \) 41 \( a^{iv} \) and 44 \( b^{i} \), and especially at the end of a complete verse, as in 1 \( b^{iii} \) 2 \( a^{iv} \) 2 \( b^{i} \). \( ^{iv} \) 3 \( a^{hi} \). \( ^{iii} \) \( b^{i} \) 38 \( a^{iv} \) 41 \( b^{ii} \). \( ^{iii} \) \( b^{i} \) 42 \( a^{i} \) 42 \( b^{i} \). \( ^{iv} \) 43 \( a^{iii} \). 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 \( a^{hi} \). \( ^{iv} \) 35 \( a^{hi} \). \( ^{ii} \). \( ^{iii} \), &c., or (eight times) the end of a half-verse, as in 2 \( a^{iii} \). \( ^{iv} \) 3 \( a^{ii} \). \( ^{iii} \). \( ^{iv} \) 42 \( a^{iv} \) 42 \( b^{i} \). The double dot variety (resembling the visarga) marks the end of a clause, as in 31 \( a^{iii} \), or of a complete verse, as in 2 \( b^{ii} \) 42 \( a^{iii} \) 42 \( b^{i} \); once exceptionally, in 44 \( b^{iii} \), 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 \( b^{ii} \) 4 \( a^{i} \), &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 \( b^{ii} \) 37 \( a^{iv} \), &c.; syllables have been left out or, sometimes, wrongly added, and so forth.

**Affiliation of the Language.**

Professor Leumann \(^{1} \) and Messrs. Sieg and Siegling \(^{2} \) 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 Leumann \(^{4} \) classes it as an independent branch of the Aryan family, which can neither be

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\(^{1} \) ZDMG., vol. Ixi, pp. 651 ff.

\(^{2} \) Tocharisch, die Sprache der Indoiskythen. Vorläufige Bemerkungen über eine bisher unbekannte indogermanische Literatursprache. Sitzungsberichte der Königlich Preussischen Akademie der Wissenschaften, 1908, pp. 915 ff.


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 Staël-Holstein\(^2\) 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. Müller,\(^3\) Sieg, and Siegling.\(^4\) I feel convinced that Baron Staël-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 Kušānas were Tukhāras, and that the title *nāhānu 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\(^6\) that the language of Balkh, which belonged to the Tukhāra 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 Vajracchedikā was translated, was of the same stock as the Indo-Scythian invaders of India. The word *urmazdān* in the Vajracchedikā 28 a\(^1\), where Max Müller's Sanskrit text has *sārya*, 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 Kušāna 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

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\(^1\) Les Nouvelles langues indo-européennes trouvées en Asie Centrale, pp. 17, 18.


\(^3\) Sitzungsberichte der Königlich Preussischen Akademie der Wissenschaften, 1907, pp. 958 ff.

\(^4\) I. c.


\(^6\) 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 Vajracchedikā 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 Sāṁghāṭasūtra as published in Plate CX of Sir Aurel Stein’s Ancient Khotan, fol. 8 a ii—iii, with a corresponding one from the Vajracchedikā, fol. 5 b i—iv. I give the two texts in parallel lines, the Sāṁghāṭasūtra text being printed above in ordinary type and the Vajracchedikā 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:

\[
\text{tti-tā (Sarvbaśūri mātā balysūṇa vūysai) āysan-na panatā syandai sutī-vātā tā (ōjīri Subhūta) āysanu-na patata ānu sve (prahonu) prahoste hvarandau ysānū ōando (vastāte) kānu hālau gyastā balysā (civārā) prahanṣi u hvarāndai ysāmnā sadya (pūrafṭi) kāmmā hālai gyastā haysā āstā hālsto. āstā hālsto.}
\]

It will be seen that in the Vajracchedikā dialect final vowels are confounded; compare the accusative (civārā), where the older text has (prahonu). Sometimes even a final vowel is dropped altogether; thus haysāmnā, haysāmnā and haysānā, of the buddhas.

Further, some consonants are dropped; compare balysā and haysā; hālsto and hāstā. It will be seen that, in such cases, the peculiar semicircle is sometimes added underneath the syllable.

An anusvāra is commonly added before a nasal; thus ysānū, ysāmū. On the other hand, a nasal is often dropped before a d; compare sando, sadya.

Dentals are sometimes replaced by cerebrrals; thus ysānū, ysāmū; hālsto, hāstā. In the latter example the cerebralization is due to the disappearance of an l, in the former no reason for the change is apparent.
It will be seen that the Vajracchedikā forms are, on the whole, later and less original. In such circumstances it would be unsafe to base a detailed analysis of the whole phonetic and grammatical system on the forms occurring in the Vajracchedikā manuscript. It is only possible to discover certain tendencies and laws, and to say something about the inflexion of nouns and verbs, which may help us to define the philological position of the language.

**Phonetical System.**

**Vowels.**

If we turn to the treatment of vowels we are at once faced by great difficulties, the different vowels being, to all appearances, continually interchanged.

The short ० is apparently liable to being dropped in the beginning of prepositions and also of some other words; compare विस्तूति, placed, Skr. avasthāp; बि, Skr. api, and, also; ब्यात, recollection, प्राच. ayād; बिराश्यु, Skr. sañprakāṣayet, from Zd. aivi, aivi and rāz; niśtā for ni aśtu, is not.

The short Aryan ० is quite commonly retained as ० in radical syllables; thus ॐ, Zd. azm, I; ०तः, Phl. dast, hand; ०स्तः, Zd. yazata, Phl. yazd, god; हर, Zd. haurna, Phl. har, all, and so on. The preceding examples will have shown that an old ० is sometimes represented by a sound indicated by two dots above the mātrā. The nature of this sound has been discussed by Messrs. Leumann and Staël-Holstein, who have shown that it must have come very near to that of a short ०. It seems therefore natural to compare the treatment of ० in Persian, when it becomes ० and, often, ०. The sound ०, for which we often find ०, also occurs in radical syllables; thus हूढो, हिलो and हिलो, gives (Aryan चर, cf. English sell); मूषतः and मिलतः, Zd. mazat, great; ḍāḍvā, ḍāḍiva, ḍāḍiva, so great; ना, नो, ni, not, and so forth.

In older texts the termination अम becomes अ. In the Vajracchedikā, however, final अ becomes अ; thus ग्यास्तु, god, occurs both as a nominative and as an accusative.

Other changes are apparently due to special causes. Thus the vowel is often lengthened by way of compensation for lost sounds. Compare अष्क, Pers. aṣk, Wāχī

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1 A fuller discussion of the question will now be found in Prof. Leumann's Zur nordarischen Sprache, pp. 57 ff.
2 Compare Grundriss der iranischen Philologie, i, i, p. 309. The word begins with a ligature which usually corresponds to Zd. aivi. In the Iranian documents discovered in Turfan the word sounds 'abyād; cf. Professor Chr. Bartholomae, Zum altiranischen Wörterbuch. Strassburg, 1906, p. 25, footnote 1.
3 ZDMG., lxi, p. 656, note 1.
yāṣk, Skr. aḥrṇu, tear; ʻāhya, in an egg, cf. English egg from an old ʻāia;
ysārū, thousand, Zd. (ha)wāra. The diphthong ai of tevaarchitecture, eyes, cf. Zd. caṣman, and the au of haudya, seven, Zd. hapta, are due to a similar com-
pen...
The secondary vydranai, or bajaitti, jnsai, tcerai, thus have thus pp. 109. Thus final vowel saïdd, In ustama, Zd. compare That and U; purd, are became hvafiai, stnyai, paihcdsai, or and The tsunai, haihjsaihdai-na, final See probably huna, ttye hdlai, may in compare for lu other so 4amdai-na, suffix final Skr. Pehlevl. hvanai, hisivndsaind are easily spirant u-sound, after vaktavya, Finally a-sound, cf. Thus the word, 22 biv; utryai, of a woman, 21 ai; tye hvaye kvnai, after this word had been said; hâli, in the direction of, and so forth.

Forms such as drvai, three, Zd. drvajô; paúcâsai, five hundred, Skr. paúcaßta, are now easily explained. In bißirvßsai, son of a noble family, the ai is perhaps derived from an old aia; compare Zd. ãšâcta; in the corresponding feminine bißirvßsaißa the diphthong ai is perhaps due to the dropping of an old dental spirant; compare Zd. ãšôßthï.

In verbs such as daitï, sees, Zd. lïôitii; suittã, seems, Zd. saßay citi, we find ai instead of an old aya, and the case is probably similar in unidentified words such as praidã, fear; bajaiti, 21 ai; o©haïa, 2 ã, and so forth.

It will thus be seen that ai always results from a secondary combination of a vowel and a following i or ï, whether these sounds represent an old i-sound or an old a-sound, while the old ai regularly becomes ï.

The treatment of the vowels û, ã and ãi is parallel to that of i, ï and ai. U and ã apparently retain their character as u-sounds, and ai becomes ã; thus bustã, understood, Zd. bustã; ustama, utmost, Zd. ustôma; pûrã, son, Zd. puôra; hûnã, dream, cf. Zd. ãßfôna, Pàli svôpa; drôjô, lie, Zd. drôjô; gßstajô, consisting of meat, cf. Phl. goôit; gûnã, qualities, Zd. gnôna, and so forth. If ãôdi, 27ôi, has anything to do with the base Zd. bû, Skr. bhû, we must compare Persian bid, become, Latin fio, &c.

The fact that an old â and an old ï are shortened in final syllables makes it certain that the final ã in ysaônhû, knee, is not identical with the ã in Zd. zànû, but is derived from an older na. The base would then be zànôna or zànûka. I have no other materials which allow us to follow the history of a final ã.

1 See Prof. Leumann, ZDMG., lxii, p. 109. 2 See Grundriss, I. i, pp. 275 ff.
The diphthong \( u \) in \textit{gruycyan}, with the sands, is derived from an old \( \ddot{u} \). I am inclined to identify the suffix of this word with the Pehlevi suffix \( \text{cak}, \text{vocak} \), and the \( r \)- of \textit{gru}- would then find its explanation. The base of the word is probably the same as in English \textit{grit, groat, grunt}, Lithuanian \textit{grūdas}, Latin \textit{rūdus}.

A sound written \( au \) is sometimes used in loanwords in order to represent a Skr. \( o \); thus \textit{bandhisatva}, \textit{prayangāna}, \textit{sābhagī}. In words such as \textit{haurā}, \textit{gift}; \textit{tehaurā}, four; \textit{skaramatā} and \textit{skamavān}, tangible things, it perhaps represents an old \( i \). If this is so, the spelling \( au \) would indicate that the broad pronunciation of \( ā \), 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 \textit{gyastyan} \textit{baya-yau-jsa}, by the buddhas. This suffix is no doubt identical with the suffixes \( aw \), \( ev \), \( iv \), \( cf \), which form an oblique plural in the Pamirs,\(^1\) and which Professor Geiger justly derives from the old plural suffixes \( biś \), \( byō \), \( wyō \), \( vyō \). In words such as \textit{tcaimauḍā}, having eyes; \textit{kṣamantitiṣṭī}, consisting in being enduring (Skr. \textit{kṣamāvat}), the \( au \) is the result of coalescence of a final \( a \) with a form of the suffix \textit{vant}. \textit{Pt} has become \( ud \) in \textit{handyau}, seven, and perhaps in \textit{pāravutta}, which renders Skr. \textit{pratiśṭhita}, cf. Zd. \textit{rap}. It is possible that \( au \) represents an old \( au \) in words such as \( o \), \( au \), and, or, cf. Gr. \( a\ddot{u} \); \( awu \), without, cf. Gr. \( ἀρω \).\(^2\) 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 \( ḍ \) to \( č \); compare \textit{kiḍu}, for the sake of, Skr. \textit{kṛtena}. It becomes \( l \) before \( s \)-sounds in word such as \textit{baysia}, older \textit{balysi}, the Lord, cf. Zd. \textit{bere:u:l}.

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

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\(^1\) See Grundriss, I. ii, p. 315.

\(^2\) See Mr. E. Smith, I. c., p. 3.

\(^3\) The word \textit{balsi} is apparently an old \textit{a}-base, and not a \textit{u}-base. Professor Leumann, Zur nordarischen Sprache, pp. 62 ff., identifies \textit{balsi} with Skr. \textit{brahmā} and compares Latin \textit{flamen}. In that case it would be necessary to separate \textit{balsi} from German \textit{berg}, and to suppose that \textit{brahmā}, priest, was an \textit{Indo-European} word; and there would still remain the difficulty of explaining the disappearance of the guttural in Latin \textit{flamen}. I think the late Professor Bugge's explanation of \textit{flamen} as derived from the same base as Old Norwegian \textit{blita}, 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 uncompounded
initials. Thus kāṃjā, any one; caṇīlā, Phl. cain, how much; teiṃoṅmā, eyes, Zd.
caśman; teahavī, four, Zd. cahev̥rō; tla, thus, Zd. ta-; tiṃō, darkness, Zd. l̥ōra,
Phl. tār; pha, pha, foot, Zd. paṣa; pha, son, Zd. puṭra. 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 didīra,
so great; -diru, 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 Pehlevi 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 y or r. It seems
therefore likely that it has had the same pronunciation as in Persian, viz. that of
a soft spirant. Compare pharāka and pharā, many; lova, Skr. loka; paṃjśān, with
fifty, but also paṃcūsai, probably pronounced paṃjśāsai, five hundred; paṣa, five;
haṃjśainalai, going on; ūdā (in older texts īndā), are; dāta and dā, law, Zd. dātā;
līñā, Pers. gād, recollection; yvāta, yāya and yuā, born, Zd. zātā; paṃsānda, known,
Zd. paṃtizanta; Subhūta and Subhūva, Subhūti; bi, and, also, Zd. aipi; hambere, filling,
Zd. hām-par; vā, night, Zd. vā, and so forth. In the case of intervocalic p,
the rule seems to be that it is changed to r; thus avanīta, unmeasured, but pamāka;
avāranta, not attached, but pāranta; avāyva, in the apāyas, 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 pāra, son, Zd. puṭra, Persian pūr; gaṇā, a
noble lady, Zd. gaṇīṭu, 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 Baluchi.

Among compound consonants we can here abstract from such as begin with an s. They are well preserved; compare dus̨kara, difficult, marvellous; viṣṭaṭā, placed, cf. Zd. avastā; āstā, sits, stays; Skr. āste; sṛīya, woman, Zd. strī. Št has become ĺt under the influence of a following i in āstā, is, &c. The forms śta, stands; śāna, stā, standing, being, on the other hand, owe their ĺt to the disappearance of an old guttural; cf. Zd. c̤itā. Št remains in words such as viṣṭānā, Skr. sthātavya; bhūṣṭeya, from vi and ś var; haṣṭā, eighty, Zd. astāteen, and so forth. It becomes ĺt, perhaps under the influence of an i, in words such as hiṣṭā, sits; bhajāsta, buddhahood; muṣṭā, destruction; gaṇīṣṭā, moistures; ĺūṣta, meat, &c. The suffix occurring in the last four of these words is probably the same īst which is used in Persian dialects.1

If we turn to other compounds we shall find that ks becomes kṣ in kṣirā, in the town, cf. Zd. kṣāvra; kṣasānaye, sixteenth, cf. Zd. kṣāvā, six. In other cases it becomes ś; thus savi, night, Zd. śkap; sāi, a noble man, son, Zd. śaśēta. 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 khv, how, as. This word is apparently derived from some form corresponding to Skr. kathā, Zd. kāva. It is of course impossible to state with certainty which sound is meant by kh. Still the fact that in uṇaṭikha, 42 b̤i, 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 Vajracchedikā this kh further occurs in the loanword saṁkhỹyaṁa, Skr. saṁghṛīne, and in words such as khāṣṣā, food; khāṣṣṇa-kīrā, food preparation; khāṣṣṇūla, 42 b̤i; garkhā, 2 b̤i; haṁkhāṣṣā, used to translate Skr. saṁkhṛā; ahaṁkhiṣṭa, untold, and haṁkhiṣṭa-yaśaya, 9 aḫ, which corresponds to saṁghṛīta and means ‘produced in reckoning’, ‘concerned’. Compare the use of the word in one of the documents published by Dr. Hoernle.2 Haṁkhiṣṭā, haṁkhiṣṭa-yaśaya and ahaṁkhiṣṭa all belong together and must be compared with Zd. ahaṁkṛā, where we again find a guttural spirant. It is then possible that the same is the case with khāṣṣā, food, whether this word is connected with Skr. khāḍ, Pers. ḥāḍ, or with Skr. ghas.

I have no certain examples of the treatment of an old c in compounds. Cy becomes ts in the base tsm. to go, and the same compound apparently represents an old c between vowels in words such as haṁṭea, with, cf. Zd. ṭuca, Skr. sacā; pyaṁtsa, in front, used to translate Skr. pratimukha, cf. Zd. paityaś.

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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 \(d\); compare Afghan \(r\); thus \(hastama\), best, Zd. \(basta\); \(k\) for the sake of, Skr. \(k\).

In other compounds beginning with \(t\), the state of affairs seems to be as follows. The \(t\) of the compound \(ta\) disappears in \(sai\), a noble woman, a daughter, Zd. \(x\)\(shidh\). \(Ty\) becomes \(th\) in \(k\)\(atha\), true, Zd. \(ha\)\(dya\). \(Tr\) becomes \(dr\) when it is initial, and \(r\) between vowels; compare \(d\)\(ra\), three, Zd. \(th\)\(iy\); \(pa\), son, Zd. \(pu\)\(dra\). \(Te\) apparently becomes \(th\) when initial and after a nasal, and \(h\) between vowels. Compare \(th\), thou, Zd. \(\theta\)\(wm\); \(y\)\(nam\), birth, cf. Zd. \(z\)\(antu\); \(te\)\(k\)\(aur\), four, Zd. \(c\)\(av\)\(ar\). 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 \(\theta\), the sound of English \(th\), and that this \(\theta\) became voiced in words such as \(d\)\(ra\), three. \(Th\) and \(th\) probably only note various modifications of this \(\theta\).

The sign \(th\) occurs in some other words such as \(k\)\(hta\), in the town, from \(k\)\(anta\), town, 4 \(a\)\(ii\)\(iv\); \(tha\), 2 \(a\)\(ii\); \(thy\)\(an\), quickly, 30 \(a\)\(ii\), and the loanword \(t\)\(ath\)\(ata\). It is difficult to judge about these cases. So far as we can see, an intervocalic old \(th\) becomes \(h\); thus \(g\)\(h\)\(a\), a verse, Zd. \(g\)\(a\)\(da\).

Of compounds containing a \(p\) as first component, I have only found \(pt\), \(pu\), and \(pr\); compare \(hand\)\(ya\), seven, Zd. \(hu\)\(pt\); \(su\)\(ti\), \(sve\), shoulder, Zd. \(sp\)\(ti\); \(h\)\(ua\), dream, Zd. \(x\)\(c\)\(f\)\(na\), Pali \(spa\)\(na\). 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 \(\ddot{u}\) or \(\dddot{u}\). It seems probable that we have here to do with a change from \(p\) to \(f\), and a secondary softening of this \(f\) to \(v\), \(n\). 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 \(h\)\(a\)\(mp\)\(ka\), endowed with; \(p\)\(h\)\(i\)\(s\)\(\ddot{a}\)\(n\), that should be separated from; \(n\)\(a\)\(s\)\(p\)\(h\)\(i\)\(n\), I might produce; \(p\)\(h\)\(a\)\(k\)\(a\) and \(p\)\(h\)\(a\)\(r\), many, is perhaps in reality an \(f\).

\(Pr\) becomes \(br\) in \(br\)\(a\)\(ste\), asked; \(b\)\(r\)\(h\)\(a\)\(d\)\(a\), 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 \(c\)\(h\)\(ai\)\(ga\), \(p\)\(ch\)\(i\)\(s\)\(d\)\(a\), \(v\)\(ch\)\(a\)\(d\)\(a\)\(k\)\(a\), \(v\)\(a\)\(ch\)\(i\), \(v\)\(ch\)\(a\)\(\ddot{a}\)\(n\)\(i\)\(\ddot{n}\), and others. Most of them are probably loanwords. The word \(b\)\(ic\)\(h\)\(e\), lies down, is probably connected with Hind\(a\)\(th\)\(a\)\(n\)\(i\) \(b\)\(ic\)\(h\)\(n\).

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 \(g\)\(a\)\(r\), mountain, Zd. \(g\)\(a\)\(ri\); \(g\)\(u\)\(n\), qualities, Zd. \(g\)\(o\)\(na\); \(j\)\(s\)\(\ddot{a}\)\(i\), goes, cf. Zd. \(j\)\(a\)\(s\); \(j\)\(\ddot{u}\)\(ri\), i.e.
VAJRACCHEDIKĀ

jiyāri, they disappear, cf. Zd. jyā; dasav, ten, Zd. dasa; dātā, dā, law, Zd. dāta; bustā, known, realized, Zd. busta, and so forth. When occurring between vowels, the soft guttural and dental are apparently dropped, the palatal remains or becomes ṣ, ṓ, i.e. ṣ, ṓ, and the labial becomes w, written b or v; thus dṛṛūja, lie, Zd. dṛṛūjō; pō, pō, foot, Zd. pōda; dvāsi, i.e. dvās-si, twelve hundred, cf. Zd. dvādasa; bre, I understand, Zd. baudē; byāta, recollection, cf. Zd. aivi and Pers. yād, 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 dr and dv remain. Zd remains in urmayaode, sun, Old Pers. auravastā. 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 aṇa, other, Zd. anya; saṁtā, old sainti, they appear; compare also kitha, in the town, from kantu, 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 nāstā, he sat down; kirā, business, Zd. kairya; mahāyāṇa, in the mahāyāna; hātha, true, Zd. haidya, 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 vṛi, king; vṛṣṭā, right; between vowels in parvāka; and frequently in compounds after b, c, d, j, m, v, and sometimes p; thus bṛṛya, bṛṛu and bṛu, cṛṛu, dṛṛvā, dṛṛvāna, dṛṛu, vajrā, hemavṛśtu, bissrā and bisvā, prabhāvana, and so forth. After g there are only examples of the ordinary r; thus hāṁgṛi, present; grṇvīγu, 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 āśki, Pers. āsk, Waxī yaśk, but Zd. aśru,

1 See Dr. Hoernle, JRAS., 1911, p. 473, and two further instances, ibid., p. 469.
tear; har, Pers. and Phl. har, but Zd. haurva, all; kamalā, Phl. kamāl, but Zd. kamārāda, head, in all which words there is a marked correspondence with Persian.

As in Persian, an initial v often becomes b; thus bīṣa, all, Zd. vispa; biḥ, much, cf. Zd. vākhā, Pers. biḥ, &c. It is probable that b in such cases still denotes a bilabial voiced spirant. As in Persian, we often also find v; thus vaṣṭī, reads. šv becomes š in bīṣā, all, and sv has developed to hv in hvanai, in the saying, cf. Zd. ḥvan; hvaṇī, eaten, cf. Zd. ḥvan. It is therefore difficult to compare ysvamāna, that can be tasted, with Skr. svādaniya otherwise than by assuming it to be an early loanword.

In the treatment of sibilants our language mainly agrees with Old Iranian.

Ś becomes s or, before i or y, ś; thus sa, se, hundred, Zd. satem; sve, shoulder, Zd. saptī; pavijāśāva, with fifty, cf. Zd. pancāsat; śīrā, well, cf. Skr. śīva. Similarly we sometimes find ś in Persian.1

Ś is, as we have already seen, usually retained in compounds. It is difficult to ascertain how it is treated in other positions. The curious pronoun śj, śj, fem. śā, he, is perhaps connected with Zd. aśa; or else it may be the sandhi form which the Aryan base sa would assume after i or u.2 In tavijnāmī, eyes, Zd. caśman, an ś has apparently been dropped. Similar forms occur in many Iranian tongues.3

The old Aryan dental s remains in compound letters before stops. Numerous examples have been given of this feature, and I need not repeat them in this place. In other positions we find the common Iranian change of s to h, and this h is, further, often dropped. Compare har, all, Zd. haurva; hatha, true, Zd. haidya; anainkhiṣta, untold, but haṁkhīṣīta, enumeration. Before an n the dental s remains as in Zd., but is softened to z, written ys; thus ysvātā, washed, Zd. sna. I am unable to state how s is treated before m.

The common tendency to pronounce single consonants with voice between vowels is illustrated by the word harīṣvāri, would get frightened. This word is clearly connected with Persian hirāṣdā, but I doubt that the derivation of this word from a noun corresponding to Skr. tvīsa is correct.

The preceding remarks will have shown that words such as namastūmī, I do obeisance to; āyuṇa, seat; āyuṇa, Skr. asura; navīgya, cf. Skr. nivāgya, must be loanwords. The regular treatment of an intervocalic s is seen in the examples given above and in the locative plural dirayvā arāyvā, in the three apāyas.4

The soft palatal sibilants become ys, i.e. z, as in Zd. and not ū as in Skr.; thus,
VAJRACCHEDIKA

gyaṃthu, birth, Zd. zantu; gyaṃnu, knee, Zd. zonu; aysā, I, Zd. acem; ysāra, thousand, Zd. haZadru. It is notable that the word for 'hand' is dastā as in Old Persian, and not zostā as in Zd. The wide distribution of this form in Iranian tongues 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 Persian and later dialects, is also found in our language; thus haṃdara, another, cf. Skr. antara; haśṭā, eighty, Phl. haśṭāt.

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 āt and in such cases where an old rt has become ṛ, but never, so far as my materials go, as initials. A cerebral ṛ is written, after the fashion of the Sanskrit alphabet, in words such as haṃdara, but also in words such as gyaṃnu, knee, older ymānu, 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 Vajracchedikā 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 gyaṣtā, god; feminines such as māha, mother, and neuter nouns such as teemā, eye. The feminine is apparently formed, as in Old Iranian, by means of the suffixes ā and i. In cases such as bijewrī-ṣāi, a son of noble family; bijewrī-ṣāinā, daughter of noble family, we find a feminine suffix āā, which must be derived from an older mī; compare Zd. ṇsaćta, ṇkōiṇā.

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 gyaṣtā baysā, untold buddhas, 25 ad, where we should expect gyaṣta baya, and where older texts would give gyaṣta balya. 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 Vajracchedikā are kve, a man, gen. hvānu:  

1 See Professor Paul Horn, l. c., No. 567.
IN THE OLD KHOTANESE VERSION

tcemā, eye. Zd. caksma, of which the plural is tcemainā, tceqmānā; māta, mother;
rī, king, gen. riksma, and urmavzā, the sun, gen. urmavzānā.

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 ā, ai, respectively; an accusative ending in u, an, respectively, a locative ending in ā, ai, respectively; a nominative plural ending in a, ā, respectively, and a genitive plural ending in ānu. Thus from the bases dāta, law; dātina, belonging to the law, he gives the following forms:

Sing. Plur.
Nom. dāta, dātina ādu, dātina
Acc. dātv, dātinau ātu, dātīnu
Gen. dāti, dātina ātu, dātīnu
Loc. dātā, dātina ātu, dātīnu

It will be seen that, in the singular, we have two terminations, an ā or i in the nominative and locative, and a u in the accusative. The latter is certainly derived from an old anu, the former seems to have a double origin. The termination of the nominative is derived from an old Aryan asz, while the locative termination represents an old āi or asya.

I now turn to an examination of the forms occurring in the Vajracchedikā. Here final a, ā, i, and u have been confounded, and, in the singular, we apparently only possess one case, ending in ā 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 ā or i for the final a; thus bōysā, the Lord; gyastā, a venerable one. If the theme ends in aa, ia, or ua, the termination of the nominative becomes ai, i, ā, respectively; thus bōysūnā vīyāsai, a Bodhisattva; āśīrī, a monk; hārī, a merchant. The corresponding form in Old Persian ends in a, and it is possible to derive the termination ā, i directly from this a.

The accusative singular, which in the older form of the language ended in u, has in the Vajracchedikā 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 Grundries, I, i, p. 276.
which can be used as a genitive, dative, instrumental and locative; thus gyastā ḫayṣā, of the Buddha, 30 a ḫ; hauḥishatvāyāvhā, by one who wanders on the path of the Bodhisattvas, 31 a ḫ; ustamajīṣṭ biudā, ustamajijye padacārā, in the last time, in the last five hundred years, 30 b. 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. \( I \) 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 ḫya, but a different termination, identical with that used in Zd. genitives such as dahākāī.

The meaning of this oblique form is often strengthened by means of additions which look like postpositions. The most common ones in the Vajracchedikā are jsa and na, both of which are used with the meaning of an instrumental or an ablative; thus mustā-jaś, with killing, 25 b; gyastā hauṣā-na, by the Buddha; āysaṅ-na, from the seat. So far as we can judge from the Vajracchedikā 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 \( tv \). Such an explanation is, however, scarcely possible. If we compare forms such as gyastāṇā ḫauṣāṇā, of the Buddhās; gyastānu hauṣānu-jaś, by the Buddhās; gyastā ḫauṣā-na, by the Buddha, it will be seen that the additions jsa and na are not of the same kind as the real suffixes ḫānā, ḫau, which are added to both the words gyasta and hauṣa, 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-jaś hauṣā-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 \( ni, lā, vi, vīra \) and other additions which we find used with the meaning of a locative; compare saū ḫālī ḫā, in one place; \( bi \) štṛ-ṭī, at one time; pudgata ḫī, or, vīra, 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 Vajracchedikā 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 baṣag, on the earth; \( āṭhya \), in an egg; \( ayomya \), 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 baṣag, in the garden; mahāyauṁa, in the big vehicle; haṁkhīṭy, 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 ā. The
regular representative of this ā in our language would be a. Forms such as gyasta
haya, O Buddha; ādīrga, O monk, are accordingly just what we would expect. It is
a consequence of the general confusion of final vowels in the Vajracchedikā that we
also find vocatives such as gyastu haya, gyastū hayasa, and even gyastā hayasi.

If we turn to the plural of a-bases the regular termination of the nominative
and accusative is a, corresponding to Old Persian ā, Zd. a, ā; thus hūra, things;
hayasa, vyasa, bodhisattvas; ādīrga, monks. Of other cases we find an instru-
mental-ablative, a genitive and a locative.

The instrumental-ablative ends in yan, with or without the addition jsa; thus
gyastyaun hayyan-ja, 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 ānum, ān, or even ā in the Vajracchedikā manuscript; compare gyastānum,
gyastān and gyasta, of the venerable ones.

The locative plural ends in vā, corresponding to Old Persian urvā, Zd. hvā;
thus ārrāvā aṇāvā, in the three apāyas. It seems as if the s in Old Persian
-aṇāvā regularly disappeared in such forms.

There are very few forms at my disposal to show how other vocalic bases were
inflected. Loanwords such as dātu, Skr. dātu, dīqa, country, are apparently female
a-bases; āṣina, a noble woman, is an old i-base. Strīya, gen. strīyai, a woman, seems
to be a kā-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 ā-bases.
The curious locatives ending in ā, in forms such as kāmāna dīgra, in what country;
itiṇa parṣāna, in that assembly, have perhaps received their termination by trans-
ference from pronouns. The form byūṣteye (zavi), (when the night) has become light;
does not, I think, contain the locative suffix of an ā-base, corresponding to Old Persian
āyā, Zd. aya, but stands for byūṣteye 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 hudīkuna.

With regard to consonantal bases we are as yet very unsatisfactorily informed.
Hrē, a man, and rvi, a king, are old ut-bases, and the genitives hraṇādā, rvaṇādu, 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 aya, older aya, which corresponds to Zd. azm. 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 mānnī, mān, of me, seem to correspond to Skr. mama. The form mnu is used as an accusative and as an oblique base. It seems to have something to do with Zd. maibyō. An enclitic mā, mi, my, occurs in 18 i; 41 i; 44 a.

'Thou' is tnv, which corresponds to Old Persian tavan, cf. Zd. ṭavān. An enclitic oblique form of this pronoun is apparently contained in the common en-e saittā, what-to-thee seems, what do you think, for which other texts have en-tā saittā. The word was accordingly reduced to ā, e on account of its being used enclitically. It is then perhaps possible to derive mnu, you, which is used as an oblique base in the same way as mnu, me, from a form corresponding to Zd. tāibyō. 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 mnu, 6a, is not certain. We should probably read mnu instead.

The nominative singular of the demonstrative pronoun, sī, sū, fem. sū, has already been mentioned. The oblique cases are, as usual, formed from the base ta, which in our dialect is written tla. The form tla, thus, so, and the reduplicated tla-tla, thus, perhaps correspond to Zd. tat, Skr. tāt. Other forms are accusative sing. tī, tū, trā, cf. Zd. tām; instr. sing. tīna and tīna, cf. Old Persian tīnū; gen. sing. tīye, cf. Zd. ātāhe; loc. sing. tīna, cf. Zd. ātānāhā. In the plural we find tī, they, Zd. tē; tīyām, tīyānu, their, which seem to have been formed after the analogy of nouns, &c.

The interrogative base kv, cu, ce, ci, corresponding to Old Iranian ku, ci, is also, as in Middle Persian, used as a relative, and there are no traces of the relative base ja, 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 Vajracchedikā are
aśṭā, is; ṣilā (older texts inādā), 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. āyī, Latin sit, while āya looks like the optative of the base ī, 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; śādā, dā, middle śāde, ārī, in the third person plural. Other terminations do not occur in the Vajracchedikā 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 yanāmā, yanān, I do, and hraćīmā, I say. It will be seen that the vowel preceding the personal termination is, in the former of these, ā, in the latter ī. Similarly we find ōm, ūm, and ēm in Middle Persian, the former in a-bases, the latter in āya-bases.

The termination of the third person singular of the active is tā or tī; thus vāgā, reads; daillā, sees; saittā, appears; vajīsī, sees. In bases ending in r, we find ē as the result of the combination of r and t; thus hīdā, gives.

The termination of the third person plural of the active will be seen from forms such as praidā, they are afraid; bychālā, they obtain; sadāhidā, they believe; vāsindo, they read. It will be seen that the termination is the Indo-European əti, in which the n has been dropped.

Several forms belong to the middle voice. The termination of the first person singular is here e, ī; thus breq, I understand; byāta gani, I remember. In the third person singular we find te; thus bante, he knows; hamete, he goes; kašte, endures. The termination of the third person plural is ārī, āre; thus brārī, they understand; hamāri, they are; mañāre, they view.

Of the passive I have only noted the forms hraidā, hrāde, is said; hramārī, 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 kama, thou wilt become, 33 aii, where the conjunctive is used as a future; dijisāti, he keeps; dijisādi, they keep. A middle form apparently occurs in yanāmāde, 3 bī.

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1 A first person singular hamānme, let me be, occurs in M. P. Pelliot's valuable contribution Un fragment du Suvarṇaprabhāsāsūtra 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 naspahānī, 20a, which is used to translate naspādāyiṣyāmi. If this form is really an optative, it shows that the termination must have been aya, 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 ā; thus vāgī, 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 hvāntyē, 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 pyēstā, it was heard; haṁdāle, 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 Vajracchedikā are e in the third person singular and āūdā in the third person plural; thus yude, he did; pyūste, he heard; namarvūdā, they did obeisance to; tswāūdā, they went. It is tempting to compare the termination e in the third person singular with Wāxī ei, Sxīnyī i, ē, which Professor Geiger² derives from the pronominal base ai, Old Persian aī-ta, Zd. aēta. I do not know anything about the origin of the termination āūdā. It is probably a participial suffix.

In the present participle we find both the Old Iranian suffix ut and the Middle Persian āka. Compare haṁstrūndāi, going; vitramūndā, going into; tšūkē, going; vama-šūkē, understanding. The suffix āka apparently also forms a participle with a passive meaning; compare pāmiṇka, measurable; śtēka, that should be obtained. The middle suffix āna is also used; thus ātōna, ātē, standing, being.

A participle of necessity is formed by adding either of the suffixes yai, i.e. yaa, and āna; compare keeroi, that should be made; hvānai, that should be called; dvānīna, that should be seen. The suffix yai is the Old Iranian ya, and āna can perhaps be compared with the i 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.
IN THE OLD KHOTANESE VERSION

There seems to be a gerund ending in *i*, i.e. older *ya*. Compare *hāmbēri*, having filled.

Of infinitives I have noted *tvāṇḍanāt*, to do obeisance to; *būše*, to realize; *pīde*, to write. Compare the terminations *taṇvy* in Old Persian and *tēe* in Zd. If *tvāṇāt* is not simply miswritten for *tvāṇḍanāt*, it contains a suffix corresponding to Zd. *nāi*.

The verbal forms mentioned above are not, of course, all that are in use in the language. They only represent the different types which can be inferred from a study of the Vajracchedikā.

It is not, at the present stage of my knowledge of the ancient Aryan language of Turkestan, possible to lay down rules about the formation of the various bases of the present or of secondary verbs, and so forth. I shall only mention the curious formation of causal verbs which we find in forms such as *nāspāntā*, I might produce. There cannot be any doubt that we have here the same suffix *ān* which forms causal verbs in Middle and Neo-Persian.¹

AN IRANIAN LANGUAGE.

All the facts mentioned above point in one and the same direction. In phonology, we find the same state of affairs as in Old Iranian. The vowels are, broadly, the same, there are distinct traces of the influence exercised on a preceding vowel by a following *i* which is indicated by the *i*-epenthesis in Zd.; the voiceless stops seem to be, in certain circumstances, changed to spirants; the old aspirated voiced stops have lost their aspiration; the soft palatal sibilants have been kept as sibilants, and have not become palatals as in Indian; *s* and *z* become *s* and *ž*, respectively. So far as we can judge, the inflexion of nouns, pronouns, and verbs closely agrees with that prevailing in Old Iranian, even in minor details. Considering the small extent of our materials this correspondence is often astonishingly close. If we add that the vocabulary is, so far as it can be analysed, practically identical, as will be seen from the explanations given above and from the list of words, we are, I think, forced to the conclusion that our language does not constitute a separate group within the Aryan family, but is simply a form of Old Iranian, younger than Zd. and Old Persian, but considerably older than Pehlevi. As might be expected, it is generally more closely connected with Zend than with Old Persian; compare the treatment of *ty, tr*, and *sv*, and forms such as *bīṣerāt*, noble family, Zd. *vis*, Old Persian *vid*, and so forth. On the other hand we find *dastā*, hand, as in Old Persian.

¹ See Grundriss, I. ii, p. 305.
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 congener in the so-called Ghachah dialects of the Pamir, the Sarīq-qoli, Shighni, Wakhi, Munjani, Sangliche.’ 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 Wāxī ḥūmtūn, 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. Hoernle ² that the version of the Vajracchedikā 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 Vajracchedikā manuscript which follows is, I hope, a reliable reproduction of the original. I have not made any attempt at correcting scribes' 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

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¹ See Dr. Hoernle, Report, p. 34. It is explained by Tomaschek as a compound of the base ʰa 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.
The introductory and concluding verses of the Eastern Turkostani text have no counterpart in the Sanskrit text.

TEXT.

[1b] Saddham.

Drrai padya namasūrīmā baysā dṛbdva sadi-jsa tvai'rā
Trīn prakārān namasyāmi bhagavatāh trikāleṣu śraddhayā

TTyyāṃṇī namasūrīmā dāta tti-vā drrai padya [1bi-samgā n]
Triyāṇikam namasyāmi dharmam atha-vai Trīn prakārān bhikṣu-samgham

Ttu padi namasūrīmā sūtrā prajñāpārājīma baysārīmā
Trīn prakāram namasyāmi sūtram prajñāpāramitām bhagavatām

Māta biśānūmī pāramāmīmā hvaṣṭā gabhī[2 a]ra pāraṣa uvāra 2
Māta viśvāmī pāramitānīmā śiśṭā gambhirā prāsādikā uḍārā

Baysūne carye padāuysa pirmāttama
Bodhi-caryāyāh prathhamā paramā

Dharmā bhiṣāna paramārthā yaugā ni jsvāka


Yatra na kila na-asti tathā-vai

Tta tha tta ablāye oṣkā rayṣi ttatta khu ddharmakāvyānu

Evam evam sada evam yathā dhammadāyam

Prajñāpāramitām tvā hambistā sarvamūna baysā.
Prajñāpāramitām etām sanikalitavān sarvajñāh bhagavān

Tām triṣṭitaṃ vacayati prakāṣayati yaḥ eva Vajracchedikām nāma

Biśā kārtita ecchaisāt u āvaramā bāsde garkhā

Saṁśi karmāṇī tathā uvaṇāsya pāpāi samyak

Vāṣāśi mañamādā nubuṣāttīna Vajracchedāka nāma:

Vajraḥ yathā tena Vajracchedikā nāma

[iii]Cu-bura i baysām dāta vā ttrāmāmā biśā ttiṇa sūtri
Yāvan syāt buddhiṇām dharmah vai tāvān sarvah tasmin sūtre

Ttye Vajracchedakyi vīra ttina dadārā pāraṣa uvāru

Tasyāh Vajracchedikāyāh upari tena etāvat prāsādikā udārā
cu tvā sajī dijsāti u [3a] vāṣā pidda-pari

Yah etām udgrāṇīyāt dhārayet atha vā vacayet ikkāpayet
VAJRACCHEDIKA

biśi dātā siyā pachīysdā huṣa jsāti biśa¹
sarvah-asya dharmah udghitah pratiṣṭhāpitaḥ-bhavati yāti ante
ii ṣirā-jaṣa u [8]
sivena
ci ri puṇa mista hamāri tta-vā tta sūṭra hvaṇāiiiri¹
yasya nu puṇyāni mahānti bhavanti tatha-vai atha sūṭrāni paṭhyante
ttana hajva hvaḍā-na hamraṣṭhā² ttina sūṭrā āsā tcaira u [9]
tenā praṇjena (?) puruṣena samyak tenā sūṭreṣa āsā (?) kārṇyā (?)

ttina āvaysā hamjsye byūḥa dābrriya śada-jса vaṇa •
tenā-asya aham sampratiṣṭhe vyūhe dharmaprītyā (?) śraddhāyā iha
.ka ma baysā ā[3b]lysḍā yanānde khvai tta hva
yadi me bhagavantaḥ raksam (?) kurvanti yathā-vai-etat evam bhāṣitam
yanāṁ khu ṣtāka u [10]
karomi yathā utpādayitavyam

iiSaddham Orga i harbiśāmā nyastāṁmā baysāṁmā u
Siddham Namāḥ syāt sarvesāṁ yajatāṁṁ bhagavatāṁ tatha
buddhisatvām • ³ iiḥālai-yaṣṭā u Tatta marūmā pyuṣṭā śe stye⁴
bodhisattvānām diśi Evam me śrutam Ekasmin samaye
śe stye-tā nyastāṁ gaṇyastā āvaysā Śrāvasta kṣirā āstā
ekasmin samaye yajatāṁ yajataḥ bhagavān Śrāvastyeṁ nagare āsīmā
vyā Jivā rrispūrā bāṣā Anā-
abḥūt Jetasya rājaputrasya vane Anā-

[4a] thapiṇḍi hārū saṁkhyaṁma mista-na bil-sāgā-na ⁵
thapiṇḍikasya śreṣṭhināḥ saṁghārāme mahatā bhikṣu-saṁghena
hamāṣa ³ dvāsi-paṁjśa ⁶ śiśau aśīryau-jsa Tī⁶ gyastāṁ gaṇya
sārdham dvādaśāsata-paṁcāśaddbhīḥ acīryaiḥ Atha yajatāṁṁ yajataḥ
baysā brru-hāḍā navāysye iiḥāttarā cīvara pana nāti Śrāvasta
bhagavān pūrvāḥye nyavasta pātram cīvaram purataḥ ādāna Śrāvastyeṁ

(1.) Evam mayā śrutam. Ekasmin samaye bhagavān Śrāvastyeṁ viharati sma
Jetavane ‘nāthapindasasyārāme mahatā bhikṣu-saṁghena sārdham ardhatrayotāda-
śahīr bhikṣu-saṁtiḥ saṁbhuvalaiḥ ca bodhisattvaḥ mahāsaṁtāvaiḥ. Atha khali
bhagavān pūrvāḥna-kaḷa-samaye niśasya pātra-cīvaram ādāya Śrāvastyeṁ mahāna-

¹ To the right of each of the two first lines of fol. 3a we find the syllable jṣi
written in the margin, of a smaller size, and in an apparently different handwriting.
² Read hamraṣṭa, as in 44 a.³ Superfluous sign of interpunction.
⁴ śe stye repeated by mistake.
⁵ Read -saṁđā-na.
⁶ Five syllables tli pi sa (?) ha sa in cursive writing added interlinearly after tti.
mītā kītha pīṇḍā Trayḍa ivṬū gyastā baysā tti gyastā mahatī nagare pīṇḍāyay pravīṣṭāḥ Ataḥ yajataḥ bhagavān ataḥ yajataḥ baysā kū Śrāvastī mītā kītha pīṇḍā [4 b] vā tsuta hamyeta bhagavān yada Śrāvastyāṁ mahatī nagare pīṇḍāyay vai gataḥ sametaḥ kū khāyṣa-kirī yuda yude hvadā khāyṣa kū iṣce-tā paryeta yada bhakta-kāryam kṛtam cakāra bhukte bhakte yada kāle pratiṣṭantaḥ hamye pātata cīvāri pajsīryi pā hamsatā iṣpraṇavyi sametaḥ pātram cīvaram pratyāṣāmayat pādan prākṣālayat prajñāpasya āyasāṁ vira nastā bastā palaṅga rraṣṭā ttaraṁdaivra-na vistātā āsamasya upari niṣāṇṇaḥ laddhe paryaṅke ījunā kāyena upasthāpayat pyauntsā ttuṣāttetā byāta jāvæ vyeta • Ṭū-ṭū pratiṃkham śūnyatāyāḥ smṛtiṃ eva-saḥ bhūtah Ataḥ

[5 a] pharāka aśiṣya kāmna hālai gyastānā gyastā baysā sambhauliḥ ācāryāḥ yām diṣām yajataṁ ān yajataḥ bhagavān vyeta hāstā tsuāṁdā kū vara hamyā gyastānā gyastā baysā bhūtah tatra agacchān yada tatra sametaḥ yajataṁ yajataṣya bhagavatiḥ pā ttirā-ṣa namasyā̄dā gyastā baysā drāi teīra pādau śiraśā anamasyan yajataḥ bhagavatam trīn vārān hvarancaiṇā tvaṇā tsuāṁdā u śau hāivlai-ṃ nasta • daksipena vandītam agacchaḥ yathā ekām diṣām niṣāṇṇāḥ

Ttye sce-ṛa vātcai aśiṣi Subhūta vara ttiṇa parsā [5 b] ūna Tasmin samaye punah ācāryāḥ Subhūtih tatra tasyām paṇḍa

garun pīṇḍāya pravikṣat. Ataḥ khalu bhagavān Śrāvastiṁ mahānagarin pīṇḍāya carittvā kṛta-bhakta-kṛtyāḥ paścābḥakta-pīṇḍāpāta-pratikṛntaḥ pūtraevaram prátiṣāmya pādau prakṣālyā nyaṣīdat prajñāpta evaśane paryāṇkām abhujya ījunā kāyin pranidhāyā pratiṃkhuṁ smṛtiṃ upasthāpya. Ataḥ khalu samabhāuli bhikṣavo yena bhagavāṁ nṛṇopasāṇkraman upasāṇikramya bhagavataḥ pādau sīrobhir abhivandyā bhagavantam trīṣ pradaśīṅkṛtyāśākante nyaṣīda. (2.) Tena khalu punah samayen-āyuṣmān Subhūtas tasyām eva paṇḍā samnipatito bhūt

1 Cf. pīṇḍā, 4 aiv
2 The three first words of l. iv repeated by mistake.
3 I am not quite certain about the reading. Dr. Hoernle has pajsīgyi. [Perhaps pajsīgy, compare e in jāve, 4 biv.—R. H.]
4 Read namasyāṇḍā.
5 Compare tvāmūndā, 29 b.
hamgrī vyitā u ēnaśatā Tā aśīrī Subhūta āysam-na samniṣṭaḥ bhūtaḥ tathā niśaṇṇāḥ Atha āyusmaṇ Subhūtiḥ āsanāt
patata iśau śe civarā 1 prahaunṣṭiḥ u ṣvaramdaiḥ yasāṇṇī\n
utthitaḥ ekam šuptim civaram nyavuṣayat tathā daksīṇam jānu
śadya pārau°iti kāṃmā hālai• 1 gyastā baysā āṣtā
prthivyāṃ pratyaśṭhāpayat yam diśam yajataḥ bhagavān āste
hāṣṭa ajanīlä 2 dastā iषvājūḍai u gyastā baysā tta hve
tenā aḫjaleḥ bastam akaret-asya tathā yajatam bhagavantam evam avocat
sa duṣkaraḥ miśumāna gyasta baysa
nūnam duṣkaram mīdhvāḥ yajata bhagavan

[6a] cu-ttira gyastānā gyastā baysā-na ttāhirau-hvāṇākā-nā 3
yāvat yajatānāṃ yajatena bhagavata tathāgaṭena

1 pajṣa°imānā āsaṇ-na rraṣṭā biṣā hālā biṣādā āhu-ja
puṁjanām arhaṭa rju viṣvāḥ diṣṭāḥ buddhena tvaya
bauḍhīṣatva mistā baysūṃña vūyaḥ hāṃḍāda na biṣā-pīrmā
bodhisattvāḥ mahantaḥ bodhi-sattvāḥ anugṛhitāḥ nu viṣvā-paraṃṇa
ivttamye hāṃḍāra-ja cu-ttārā gyastā baysā-na ttāharā-ṭsūka-na 1
anugraheṇā yāvat yajatena bhagavāta tathāgaṭena

[6b] 5kla]śiṇāṇī śaṇāṇī tviṣā yanakā-na samma biṣāṁna
kleśamayanām arinām (?) taviṣi kāraṇa samena viṣveṣām
hirāṇṇā ivamāsāka-na uhu-ja saudhisatvā mistā baysūṃña vūysā
arthānaḥ bodhakena tvaya bodhisattvāḥ mahantaḥ bodhi-sattvāḥ
ysi ii°niya-hauḍi biṣa-pīrmattamye yśniya-haurāmme-jaśa Tta khu 1
parindītaḥ viṣvā-paraṃṇa parindanayā Tat katham

saṁniṣṭaḥ. Atha khalv āyusmaṇ Subhūtir utthāy-āsanād ekāṇum uttarāśaṅgaṃ
kṛtvā daksināṃ jānu-maṇḍalām prthivyāṃ pratiṣṭhāpaya yena bhagavāṁ tenaśaṅjalinn
praṇamya bhagavantam etad avocat, āścaryām bhagavān param-āścaryām sugata
yāvad eva tathāgaṭena-arhatā samayk-saṃbuddhena bodhisattvā mahāsattvā anu-
parigrhitāḥ paramapraṇaṇaḥ. Āścaryām bhagavān yāvad eva tathāgaṭena-
arhatā samayk-saṃbuddhena bodhisattvā mahāsattvāh parindītaḥ paramaṇaḥ parindanayā. Tat katham bhagavan bodhisattva-yāna-saṃprasthitena kulaputraṇa vā kula-

1 Superfluous sign of interpunction.
2 Probably read aṃjala.
3 Read -na.
4 Read uhu-ja; the first akṣara of uhu-ja is perhaps an a with a subscribed u.
5 Dr. Hoernle reads tkhaśiṇāṇī; the initial akṣara of the word has dis-
 disappeared, on fol. 6b, owing to the fact that the upper corner of fol. 6b had stuck to
IN THE OLD KHOTANESE VERSION

243

ivvā midāmna gyasta baysā baysūña vūysai-na baudhisatvayāmīnā vai mūḍhvaḥ yajata bhagavan bodhi- sattvena bodhisattvayāne


[8 a'] tta khu vā midāmna gyrosta baysā baysūña vūysai-na baudhīsatvayāmīnā haṁjsadaiṇa mara mahāyāmīnā viśālu u khuai aysmā naḥḥsaṁā Ty te hvaye hvanai gyasta baysa āśrī Subhūta tt a hve iyśrā śirā Subhūta ttatta sī hirā Subhūta haṁdaḍā baysa-ṇa bau[8b']dhisatvā] bīśa-pīrmāttamā haṁdāra-jṣa yśni-hauḍā gyrosta baysā-ṇa baudhīvisvā-paraṁṇa anugrahena parindīṭāḥ yajatena bhagavatā bodhisatvā bīśa-pīrmāttamā yśni-haurāṁme-jṣa Ta 2 ttina Subhūta pyū • 3 sattvāḥ viśvā-paramayaḥ parindanayaḥ Evam tena Subhūte śrṇu
duhitā vā sthātavyam katham prati-pattavyam katham citamaṇaṇa pragrahitavyam. Evam ukte bhagavan āyuśmantam Subhūtim etat avocat, sādhu sādhu Subhūte evam etat Subhūte evam etat yathā vadasi. Anuparigrhitās tathāgatena bodhisattvā mahāsattvāḥ paramena-anugrahena parindīṭāḥ tathāgatena bodhisattvā mahāsattvāḥ paramayaḥ parindanayaḥ. Tena hi Subhūte śrṇu sādhu ca suṣṭha 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", they do not admit of satisfactory identification. Fortunately, however, the word occurs in the passage, erroneously repeated on fol. 7b'.

1 The manuscript here goes on with a repetition of 6a" ff., enclosed within square brackets.
2 Read tta.
3 Superfluous sign of interpunction.
iiśiri subi-ji aysmya yaṁ ayse hvaṁma khu baysūna sādhu suṣṭhu-ca-etat manasi kuru aham-te bhāše yathā bodhi-

1 vū · ivyasi-na bandhisatvayāṁśa ṣadai-na 2 mara mahāyāṁśa viṣṭāṁ sattvena bandhisattvayāne saṅgačchata iha mahāyāne sthātavyam u khū ṭathā yathā-asya

[9 a] mara aysmu 3 nāsāṇā Ttatta śirā gyasta baysa iha cittam pragrabhātavyam Evam sādhu yajata bhagavan ttū nājsadā aśiiri Subhūta gyasta baysā-na pyuṣṭe Gyasta tad vyākhyaṭam ācāryaḥ Subhūtīḥ yajatāt bhagavataḥ asrauṣit Yajataḥ baysī tta hve 1 mara 3 Subhūva baysūṇa 1 vyuṣai-na bhagavān-asya evam avocat iha Subhūte bodhi- sattvena bandhisatvayāṁśa hāṁjaśamdaiv-va ttatta aysmu 3 upevaṁniḥ bandhisattvayāne saṅgačchata evam cittam utpādayitavyam cu-burī satva satvāṁ nāsāme-jśa hāṁ[9b] [khīṣa k. y] sāya 4 u āhya yāvantāḥ sattvāḥ sattvāṁ nāsamaṁ samgrahaḥ samkhyāyāṁ jātāḥ tathā anđe yṣāta o pūrāṁ niḥ yṣāta cu ganistaḥ yṣā iicu ūvavā cu haratā jātāḥ tathā jātāḥ ye sansvede jātāḥ ye aupapādukaḥ ye saha rūvi-na rūvana 5 anau rūva-na cu hāṁīūtsa syāme-jśa cu anau rūpeṇa vinā rūpeṇa ye saha saṁjñāyaḥ ye vinā syāme-jśa cu vā tti satva cu ni hāṁivtā syā[me]-ja cu anau syāmi-jśa saṁjñāyaḥ ye vai te sattvāḥ ye na saha saṁjñāyaḥ vinā saṁjñāyaḥ ku-burī satvadāta praṇāvāṇa yavatī sattvadhātuḥ praṇāpāniya

bhāsiye 'hāṁ te yathā bodhisattva-yāna-samprasthitena sthātavyam yathā prati-
pattavyam yathā cittaṁ pragrabhātavyam. Evāṁ bhagavān, ity āyuśmān Subhūtir bhagavataḥ pratyaśrauṣit. (3.) Bhagavān asyāitad avocat, iha Subhūte bodhisattva-
yāna-samprasthitenaśivam cittam utpādayitavyam; yāvantāḥ Subhūte sattvāḥ sattva-
dhātāu satva-samgrahaḥ saṁgrhitā andajā vā jārāyujā vā sansvedajā va aupapāduka
vā rūpino va rūpinā vā saṁjñino va saṁjñino na saṁjñino vā saṁjñino naṁsaṁjñino vā yuvaṁ kaścit sattvadhātuḥ praṇāpānymānaḥ praṇāpyate te ca mayā sarve 'nupadhiśe

1 Superfluous sign of interrogation.
2 Read haṁjaśamdaivina.
3 Read aysmu as in fol. 7 a and elsewhere; see Vocabulary.
4 The first three defaced aksaras of 9b legible from reverse impression on 10 a.
5 Cancel the superfluous rūvana.
[10ai] mata nāpiya tti satva mahu-jsa har-biśā aharina matā jiśāyeta te sattvah mayā sarve-vīsve anupadhiśe

nirvāna paūranirvāna. Dādirā avamāta satva ku parinirvāye nirvāne parinirvāpayitavyah Tāvataḥ aparimānān sattvān yadā parinirvāpitavān

iii(ha)māti na haḍī kāmuja śaś śaś satva pararparirvāye ivhūmā bhavet na eva kaicid api ekam sattvam parinirvāpitavān bhavet

Tta ci hāra kidna Ci Subhūta baudhisatva samāṇa 2 hū-[10bi] Evam kasya arthasya kṛtena Sacet Subhūte bodhisattvasya samjñā bha-
mātā ni śa baudhisatvā hvaṇai Tta ci hāra kidna ni śa vet na śaḥ bodhisattvāḥ vaktavyaḥ Evam kasya arthasya kṛtena na śaḥ

Subhūta baudhuḍhisatvā hvaṇai ci satvā vīra samāṇā hamātā o Subhūte bodhisattvāḥ vaktavyaḥ yasya sattvasya upari samjñā bhavati athava jvākā vīra iii samāṇa o pudgala vīra samāṇā hāme śa haḍā jīvasya upari samjñā athavā pudgalasya upari samjñā bhavet api eva vātca tti Suīvbhūta ni baudhisatva-na ātmabhāvinai vastā vīra punah atha Subhūte na bodhisattvena ātmabhāvikasya vastunāḥ upari pāruttā-

pratīṣṭhitē-

samjñāḥ pūdgalā-samjñāḥ vā pravarteta. (4.) Api ti khalu punaḥ Subhūte na bodhisattvena vastu-pratīṣṭhitena dānām dātavyaṁ na kvacit pratīṣṭhitena dānām dātavyaṁ na rūpa-pratīṣṭhitena dānām dātavyaṁ na śabda-gandha-rasa-prātāvya-
dharmeśu pratīṣṭhitena dānām dātavyaṁ. Evam hi Subhūte bodhisattvena mahāsat-

1 Superfluous sign of interpunction.
2 Read perhaps baudhisatvā satvasamāṇa.
3 Looks like etvaumatāṁ.
haurāmūḍā khu ni guṇā saṁśa ṭira hi sā haurākā aśtā o
dātavyam yathā na lakṣaṇānaṁ saṁjñaṁ upari api nānāṁ dātā asti atha
īva nāśakā o vā haurā Tta cu hirā kidnā Ci śi Subhūta
vā grahiṭā atha vā dānām Evam kasya arthasya kṛtāna Yaḥ saḥ Subhūte
bodhisattvaṁ cu avāraunta stāna haurā hidī tīye Subhūtaḥ
bodhisattvah yaḥ apratīṣṭhitah san dānām dādāti tasya Subhūte
bodhisatvā puṇiṁvai hambīśā na hu-yudā pamāka na-tī Tta
bodhisattvasya puṇyamayaḥ samuhaḥ na sukaraḥ prameyaḥ nu-te Evam
cūe saitū Subhūta hau-yu-
kīm-te bhāsate Subhūte sūka-

[12 a] dā sarbāndā diśā hālai āśi pamāka na-tā Śāśīra
raḥ udgacchantyāḥ diśayaḥ āśayām ākāśaḥ prameyaḥ nu-te Ācāraḥ
Subhūte tta hve īnā gyasta baysa Gyasta baysi tta
Subhūtiḥ evam avoetc na yajata bhagavan Yajataḥ bhagavān-asya evam
hve ttatta rrvyipatani-hujsādā-īnnyuviṣya-nāsta-uskyāṣṭā daśvā diśvā
avoetc evam dakṣiṇa-pāścima-uttara-adhāḥ-urdhvam daśasvā diśkā
huyūdi ātaṣa pamāvīka ni-tā Śāśīra Subhūta tta hve ni gyasta
sukaraḥ ākāśaḥ prameyaḥ nu-te Ācāraḥ Subhūtiḥ evam avoetc na yajata
baysā Baysa tta hve ttatta [12 b] śi hārā Subhūva
bhagavan Bhagavān-asya evam avoetc evam saḥ arthaḥ Subhūte
tatta śi hirā cu śi bodhisatvā' ci avāraunta stāna īhaurā
evam saḥ arthaḥ yat saḥ bodhisattvah yaḥ apratīṣṭhitah san dānām
hidā tīye puṇimai hambīśā na huyūdi pamāka ī. Cu haūdā vātca
dadāti tasya puṇyamayaḥ samuhaḥ na sukaraḥ prameyaḥ Kaḥ eva punāḥ
hārā Subhūte bodhisatvā haura haurāmūḍā Tta cūe sāiṁvī tā
arthaḥ Subhūte bodhisattvena dānām dātavyam Evam kīm-te bhāsate

1 Read Subhūta.

1 The manuscript has ta.

2 Superfluous sign of interpunction at end of line; read iiāśirī Subhūṭa gyastā bāysā.
gyastā iyāṃ būyaṃ vīra puṇa kūṣalā mulā pīraḍāṁda tṛtyāṁ
yajatasya bhagavataḥ upari puṇyāni kūṣalasya mulāni avāropayan teṣām
sūtrāṃ vi-
sūrāṇām upa-

[14a] ra śau kṣaṇā vasve aṣyaṃ 1 byehūdi paysāṁda
ri ekam kṣaṇam viśuddham cittam labhante jñātāh
hamāri gyastā būyaṣā-īna dya hamāri gyasta būyaṣa-īna avamāta
bhavanti yajatena bhagavatā draṣṭāh bhavanti yajatena bhagavatā aprameyena
puṇīnai hambīṣā-īna iśhāṅphva hamāri Tta cūe saittā Su-
puṇyamayena samūhena sambhūtāḥ bhavanti Evam kim-te bhāsate Sub-
hūva ni ātmāsāṁṇā pravarttā iy[o na] satvasāṁṇā ni jīvasāṁṇā ni
bhūte na ātmāsāṃṇā pravartāatha na sattvasāṁṇā na jīvasāṁṇā na
pudgalāsāṁṇā pravarttā Gyastā [14ā] [būyaṣī tta] hve saittā
pudgalāsāṃṇā pravartā Tyaṭāḥ bhagavāṇ-asya evam avocat bhāsate
Subhūte ku-ye kaulopāṇā dharmaparīyāyā bustā 2 iśh(ā)m(ā)
Subhūte yāda-kaśeit kōlōpamam dharmaparīyāyam buddhāḥ syāt
bustā hamā dāti śi hamadā paśaṁṇā cu nara vā
buddhāḥ syāt dharmāḥ-asya saḥ sarvā śa praḥātavyāḥ kim puṇaḥ vai
adājīta Khu śi hve cu ttāratcaā kīrā khu-burā ttajā ni ra
adharmāḥ Yathā saḥ puṟuṣaḥ yadā karma yāvat na jātu

bhaviṣyanti ya imeś evaṃrūpeṣu sūrāṇapadeṣu bhāṣyamiṇeṣu bhūtasāṁjñāṁ
uptādayiṣyanti. Na khalu panaś te Subhūte bodhisattva mahāsattva ekabuddhā-
paryupāsaṁta bhaviṣyanti nābuddhāvāropiṣuṣālaṁlā bhaviṣyanti, api tu khalu
puṇaḥ Subhūte anekabuddhāsāṭasahasrahaparyupāsaṁta anekabuddhāsāṭasahasrahāvapari-
ṣuṣālaṁlās te bodhisattva mahāsattva bhaviṣyanti ya imeś evaṃrūpeṣu sūrāṇa-
padeṣu bhāṣyamiṇeṣe ekacittaprasādam api pratiṃlpasyante. Jñātās te Subhūte tathā-
gatena buddhajñānena draṣṭas te Subhūte tathāgatena buddhacakṣuṣaḥ buddhās te
Subhūte tathāgatena. Sarve te Subhūte 'prameyaṃ asaṃkyeyam puṇyaskandham
pravasiṣyanti pratigrāhīṣyanti. Tat kasya hetoh. Na hi Subhūte teṣām bodhisattvānāṁ
mahāsattvānām ātmāsāṁjñā pravartate na sattvasāṁjñā na jīvasāṁjñā na pudga-
laśāṁjñā pravartate; naśi teṣām Subhūte bodhisattvānāṁ mahāsattvānāṁ dharm-
aśāṁjñā pravartate evam naḍharmasāṁjñā; naśi teṣām Subhūte saṁjñā na-sāṁjñā
pravartate. Tat kasya hetoh. Sače Subhūte teṣām bodhisattvānāṁ mahāsattvānāṁ
dharmasāṁjñā pravarteta sa eva teṣām ātmāgaṛhō byaṃvat satvagaṛhāḥ

1 Read aṣyaṃ.
2 Superfluous sign of interpunction at end of line. Cancel the redundant
bustā hamā.
IN THE OLD KHOTANESE VERSION

trahämä hávamāti na vañādrāyāsā puṣa paṣe khu trahämä haṁā praviṣṭaḥ bhavet na prajahyāt yadā praviṣṭaḥ bhavet

nai-na hamadā bīna-etad-na sarvadā bhā-

[15a3] dā ttatta baysūṅa vūṣais kī nara śirā butti ni rati evam bodhi- sattvāḥ yadā punah śivakāni bodhate na vaṇāśara vama[a]śtā nai-na hamadā dā virā hiyauṣṭyai iha-asivakāni (?) avamśatā na-anena-na sarvadā dharmasya upari
tcairaś. Ta cūe saittā 1 Su·iii(bhūta) aśtā nai sj dā cu kartavyaḥ Evam kim-te bhāsatē Subbhūte astī nu saḥ dharmah yaḥ gyaśta baysi-na 2 hvata āya Bīv(sau gya)stya baysyan-jśa yajatena bhagavatā bhāṣitaḥ syāt Sarvaiḥ yajatāḥ bhagavatdṛśaḥ hva āya ttina cu āryapudgalā nyāpaṃdā [15b] (Gyaśta) bhāṣitaḥ syāt tena yat āryapudgalāḥ jūṣyaṃnāḥ (?) Yajataḥ baysi tta hve cu Subbhūta trisahāsrasṛyṛ maḥāsaḥsaḥsṛyṛ bhagavān-asya evam avocat yat Subbhūte trisahāsṛyṛ maḥāsaḥsaḥsṛyṛ lovadāta hauḍyau raṃnyau-jśa harāberi hauram hindā tta cūe lokadhātum saptadhṛiḥ ratnaṃ sampūrya dānam dadāti evam kim-te


1 Superfluous sign of interpunction at end of line.
2 The correspondence between the two texts is here very small.
saitta Subhūta cu mani śī śibiśvṛṛṣai ovā śibiśvṛṛṣaiūśī pharāka bhāsa te Subhūte kim nu saḥ kulaputraḥ athavā kuladuhitā bahukāni puṇa yasyāmī "Su-Śbhuṭī tā lve bhī pharāka midāṁma puṇyāni janayet Subhūṭir-asya evam avocat ati bahukam midhvaḥ
gyasta baysa puṇinai hambisā yajata bhagavan puṇyamayam samūham

\[16\] yṣy[ā̃]mī[ē] Cu had[ā] h[ā]rā midāṁma gyasta baysa prasunuyāt Kah ēva arthah midhvaḥ yajata bhagavan puṇinai hambisā ahambīśā gyasta baysna 2 hvata cu baysūṣtā puṇyamayaḥ samuḥah asaṃmuaḥ yajatena bhagavatā uktah ēva bodhim nara pārayaḥ klu dātaīī tīye kīna gyasta baysā tā lve puṇah yathā dharmah tasya kṛtena yajatah bhagavān evam avocat sā puṇinai hambisā Cu 1 trasa-Śhāsṛre mahāsaḥsaḥsaḥ lovacāta nūnam puṇyamayaḥ samūhaḥ Yat trisahasṛyāḥ mahāsaḥsaḥsaḥ lokahātiṁ hauram hidā śi vātca āya cu 1 dharmah[Śhāsṛre] paryāyā tcīrampatā dānam sādātā dvitiyāḥ puṇah svāt yah dharmaparyāyasya catuspādikām āu gahā nāsāṭi sājīyā o vā hamdiryāṁ āvistarna birāśiyā ekām gāthām įrhiṇiyāt udgrhiṇiyāt ata vā parebhāḥ vistareṇa prakāśayet śī hade ttān puṇa-na āvamāṭa puṇa āvīśyaṁc anāmkhīśta Tta saḥ ēva tena puṇyena aprameyāṇi puṇyāni prasunuyāt asaṃkhyeyāṇī Evam


\[1\] Superfluous sign of interpolation at end of line.
\[2\] Superfluous sign of interpolation in space before ringhole.
IN THE OLD KHOTANESE VERSION


1 Read tiūna (?).
2 Superfluous sign of interpunction at end of line.
3 Read skaumāyau.
4 Read srra-āvaṁnā.
I sā kāmāṁ dāta ttana Subhūvī tta hve sā ivni syāt nūnam katamaṁ dharmaṁ tena Subhūtiṁ-asya evam avocat nūnam na midāṁma kyasta haysa niśtā kāmu-jā śi dharma cu sakṣṭā-mādhyamā yaṭā bhagavan na-asti kaścit saḥ dharmaṁ yah sakṣa-

gāmā Ba-
gāmī Bhaga-

[18 ol] yṣi tta hve. tta cē saittā Subhūva cu mani vān-asya evam avocat evam kim-te bhāsate Subhūte kim nu arahamāḥ hama nā sā muhu intimidation arahamāḥ byauḍa teamna arhataḥ bhavet nūnam mayā arhattvam prāptam yena klaiśiṇā saṇa ttūsa yanūmā iiiSubhūvī tta hve na midāṁna kleśamayān arin taviśi karomi Subhūtiṁ-asya evam avocat na midāṁma kyasta haysa niśtā śi dharma cu arahamāḥ nāmā aśa ci yaṭā bhagavan na-asti saḥ dharmaṁ yah arhattvam nāmā syāt sae

arihamaṁttāma hveṣa aysā arahamijñāma pahauṣṭa brriyai-myṣa na viṣvaparamā uktā aham arhajñānam nyavasi rāgena na


1 Superfluous sign of interpunction.
IN THE OLD KHOTANESE VERSION

muhu gyasta baysā vyirasā arañāvyihārai biśā-ārmattama a-
mām yajataḥ bhagavān vyākariṣyat arañāvyihāri viśva-paramah a-

[19 a] ruṃṇā cu samāhiṇā añudai cu haṃdarye saṃttāa
rane yah samādhāne ujjvalah (?) yah anyasmin saṃttāne
klaiśma jāu niśpāde Gyastā tta hve tta cūe saittā
dhāsaṃhām hānim ikṣate (?). Yajataḥ bhagavān evam avocat evam kim-te bhāsate
Subhūva aṣṭa nai śi dā cu mutin-hu-jsa Dipāmkarā.1 gyasta
Subhūte aṣti nu saḥ dharmah yah maya Dipāmkarasya yajatasya
baysā iṇaka nā āya āya 2 adhigama-svabhāvi dā
bhagavatāh antikāt udgrhītah syāt syāt adhigama-svabhāvikah dharmah
ni nā hāmā Subhūvi tta hve sā midāmna gyasta
nu udgrhītah bhavet Subhūtih-asya evam avocat nūnam midhvah yajata
ba[19 b] ṭya niśā kāmuḷā śi dā cu thu Dipāngarā gyasta
bhagavān na-asti kaśeit saḥ dharmah yam tvam Dipāmkarat yajatāt
baysā-na nā āyai 1uttana cu adhigamasubhāvā 3 dāta
na bhagavatāh udgrhītvān syāh tena yat adhigamasvabhāvah dharmah na
nā hamā Subhūvi tta hve sā iṃna midāmna gyasta
udgrhītah bhavet Subhūtih-asya evam avocat nūnam na midhvah yajata
baysa niśi kāmuḷā śi dā cu thu Dipakara baivyā-na
bhagavān na-asti kaśeit saḥ dharmah yam tvam Dipāmkarat bhagavatāh
iṇakā nā āya 4 Cu Subhūva tta huiś 5 sa aysa bu-
antikāt udgrhītvān syāh Yarn Subhūte evam vadet nūnam ahām bud-
dhaksi-
dhakṣe-

[20 a] trā padamja piskalā nasphāni śi kura hvāne Cī
tṛaṇāṁ santakān vyūhān nispaḍayeyam saḥ vitatham vadet Ye

Subhūṭih kulaputo na kvaicd vibharati, tenācyate 'raṇavishay arañāvihār-iti.
(10.) Bhagavān āha, tat kim manyase Subhūte, asti sa kaśeit dharmaḥ yas tathā-
gatena Dipāmkarasya tathāgatasya-arhataḥ samyaksambuddhasyāntikād udgrhītaḥ.
Subhūtir āha, no hoīdam bhagavān nāasti sa kaśeit dharmaḥ yas tathāgatena Dipām-
karasya tathāgatasya-arhataḥ samyaksambuddhasyāntikād udgrhītaḥ. Bhagavān
āha, yah kaśeit Subhūte bodhisattva evam vaded, ahām kṣetrayuhān nispaḍayisyām-

1 Superfluous sign of interpaucion in space before ringhole.
2 Cancel the redundant āya.
3 Read -svabhāvi.
4 Read āyai; the whole passage has been wrongly repeated.
5 Read kvāṁ.
buddhakṣitravṛtyāḥ avyūḥāḥ ķaviskāṣṭaḥ arūpiṇāḥ gaṇāyataḥ bhagavataḥ
hvataḥ. T[e] [k]aṇa Subhūta [i]ibaudhisatvam avārautaṁ aṣyuṁ
uktāḥ Taśya kṛteṇa Subhūte bodhisattvam apratīṣṭhitam cīttaṁ

śāka ni rūvā vira pūrautaṁ ivni bājaṣa ni buṣaṇāṁ ni
upādayitaṁyam na rūpaṁ upari pratiṣṭhitam na śabdānāṁ na gandhaṁ na
yṣvamāṇā na skauṭāṁ na dharmāṁ vira hau[20b]ra h(u)rā[21]nāṁ.

raṣānāṁ na sparṣānāṁ na dharmānāṁ upari dānāṁ dātavyam

Tṛāṁma māṁnaṁ Subhūva cī jā hve āya cu didaṁda
Evam upamāṁ Subhūte saec kāṣeit puruṣah syat yat evamūpah
ttarāṁdāirā āya khu Śumīrā garā tta cūe suaitāḥ Subhūta
ātmabhāvaḥ syat yathā Sumeruh giriḥ tat kim-te bhāṣate Subhūte
misti na ttaarāṁdārā iṁna khu Śumīrā gara Bihī mistā midāṁna
mahāṁ nu ātmabhāvāḥ nu yathā Sumeruh giriḥ Aṭi māhāṁ mūdvah

gyasta bāysa Baysī tta ihvē abhāva śī ttaarāṁdarā ttana
yajata bhagavanan Bhagavan-asya evam avoçet abhāvah saḥ ātmabhāvah tena
ātmabhāvaḥ bāysāṁmā sālhaugī tta-
ātmabhāvāḥ bhagavatāṁ sāmḥogīkāh ā-

[21a] ramdarā anau śkājśikāna bājaṭīty Gyasta bāysī
tmabhāvah vinā sāṃskārāṇāṁ (?) lupyate (?) Yajataḥ bhagavān-asya

īti sa vitatham vadet. Tat kasya hetoḥ. Kṣetra-vyūḥāḥ kṣetra-vyūḥā īti Subhūte
vyūḥās te tathāgatena bhāṣitāḥ. Tenśīcyante kṣetra-vyūḥā īti. Tasmāt tarhī
Subhūte bodhisattvam mahāsattvenāṁvam apratīṣṭhitam cīttaṁ upādayitaṁ
yan na kvacīt pratiṣṭhitam cīttaṁ upādayitaṁvam na rūpa-pratiṣṭhitam cīttaṁ
upādayitaṁvam na śābha-gandha-rasa-spraṣṭayaya-dharma-pratiṣṭhitam cīttaṁ upā-
dayitaṁvam. Tad yathā-pi nāma Subhūte puruṣo bhaved upētā-kāyo mahākāyo yat
tasyāvānāṛuṇa ātmabhāvaḥ syat tadyathā-pi nāma Sumeruh parvata-rājah; tat kīṁ
manyase Subhūte api nu mabāṁ sa ātmabhāvo bhavet. Subhūṭir āha, māhāṁ sa bhaga-
van mahāṁ sugata sa ātmabhāvo bhavet. Tat kasya hetoḥ. Ātmabhāva ātmabhāva
īti bhagavanābāvaḥ sa tathāgatena bhāṣitaḥ. Tenśīcyata ātmabhāva īti. Na hi
bhagavan sa bhāvo naabāvaḥ; tenśīcyata ātmabhāva īti. (11.) Bhagavan āha, tat
kīṁ manyase Subhūte yuvatyo Gaṅgāyāṁ mahānadyāṁ vālukās tāvatya eva Gaṅ-
gānado bhaveyuḥ. Tāsu yā vālukā api nu tā bahvyo bhaveyuḥ. Subhūṭir āha, tā eva
tāvad bhagavan bahvyo Gaṅgānado bhaveyuḥ prāg eva yās āsu Gaṅgānadośu

1 Read saivu.
IN THE OLD KHOTANESE VERSION

[22 a] m-na dişa-ña dā i cittyce mūmñāundā sū diśa syām disāyām dharmaḥ syāt caityasya upamā sū disā


1 Superfluous sign of interpunction.  
2 Read mūlo, as in 21 b
पार्श्व हमारी तत्त्व हयांमुक्ति इसा ग्राम तत्ता आति उ प्रासादिक ह्वेव का मनानियाह नुमां ग्राम तत्ता आति तथा हस्तमार पिरम्दांतमा पिसां।

त्ये ह्वये इिहवानी इसी शुभते 1 सत्तामार परमान्गुरु ह्वाते व्याच आचार्या शुभुटिनी ग्यासा बायसा त्ये ह्वी का मना ग्यासा बायसा इविषी दायाकतम भागवान्तम एवम आवोट का नमा जयाता भागवान साह धर्माह तु क्लाउन नामा दिशै।

त्ये ह्वयावी ह्वानार ग्यासा बायसा तथा धातम-वाय-साय नामा धाराये ह्वाती एवम आवोट याजाता भागवान त्ये ह्वी प्रज्ञाा[22 b] 2 शुभुवा शी दाता एवम आवोट प्रज्ञापरमिता नामा शुभुटे साह धर्माह तत्ताई नामा दिशै त्ये श्रै ग्यासा बायल(यसा)-ना आपारा एवम-साय नामा धाराया एवम साह एवा जयातेना भागवाता आपारमिता ह्वाता।

त्या सिद्दा ह्वानी शुभुवा शाय शी दाता इिइ ग्यासा ब्हाषी तत किम-ते ब्हासेवी शुभुटे शी नु साह धर्माह याह याजातेना बायसा-ना ह्वा आया शुभुवा त्ये ह्वी क्लाउन मिदाम्येन भागवाता ब्हाषीता क्ष्यू शुभुटिनी-साय एवम आवोट याताह एसम मिद्हाव ह्यासा बायसा त्ये ह्वानार एर्था ह्वी श्रैका कामायण शी शद्या जयाता भागवान तस्या ब्हाषीती एर्थम सोक्षे ना-शी शैदिक साह धर्माह तु बिसाय याह विवाय।

[23 ऑ] ग्यास्यायुं बायसयायुं ज्या ह्या बायसी त्या ह्वी ज्यातायियुं भागवादिकी ब्हाषीता क्ष्यू भागवान-साय एवम आवोट

सामप्राक्षायणी। परामेना ते शुभुटे आचार्या नामान्वागता भावायती।

तस्मिनेव शुभुटे प्रथीवी-प्रदेशे शास्ता विहारती अन्यातर-अन्यातरो एव विज्ञानगुरु-स्वाभिनियाह। (13.) एवम उक्ता एयूस्मान शुभुटुर भागवान्तम एतद आवोट, को नामायण भागवान धर्मा-पत्याभाय काथम एउला मनाम धारायाम।

एवम उक्ते भागवान एयूस्मान्तम शुभुटिम एतद आवोट, प्रज्ञापरमिता नामायण शुभुटे धर्माय-पत्याभाय, एवम एउला मनाम धाराया।

तत कस्या हेतोह। याहा शुभुटे प्रज्ञापरमिता तथाककन्ता ब्हाषीता एउला ब्हाषीपरमिता तथाककन्ता ब्हाषीता, तेजौताये प्रज्ञापरमितेत्ती।

तत किम मनाव्ये शुभुटे अपि न्य अस्ति सा क्षेद दामूप्यो यस तथाककन्ता ब्हाषीता।

शुभुटुर एहा, नो हैदाम भागवान न-साय सा क्षेद दामूप्यो यस तथाककन्ता ब्हाषीता। एवम प्रज्ञापरमितेत्ती। एवम प्रज्ञापरमितेत्ती। 11. 6-12, प. 29, एन न ट्रांसलैटेड इन हर मानुषेक्स्प्रेक्ट।

भागवान एहा, तत किम मनाव्ये शुभुटे ध्याव्युत्तन-महापुरुषा-लक्षणाय सत्ता-

1 Read Subhūta.

2 The first four aksaras of fol. 22 b have peeled off, owing to that corner having stuck to the subjacent fol. 23 a.
IN THE OLD KHOTANESE VERSION 257

tta aśītā Subhūva dvāraṇīraśau mahāpuruṣalakṣaṇāyau-jsa evam kim-te bāhate Subhūte dvātrīṁśadbhiḥ mahāpuruṣalakṣaṇāih
gyasta baysā dyāṁnā nai Subhūti tta iihve na mīdāṁna
yajataḥ bhagavan draṣṭavyaḥ nu Subhūṭī-asya evam avocat na mīdhva
gyasta baysa dvāvaradirsā hūdhihuna gūnā ivagūnā baysā- na
yajata bhagavan dvātrīṁśat supuruṣa- lakṣaṇāṁi alakṣaṇāṁi bhagavata
hvtā ttana cu dātinā ttaradarā 1 anavyamjani[23 bi] nai rūpākāyā
bhāṣitāṁi tena yat dharma- kāyaḥ anuvyaṇānāṁi rūpākāyā
ttaramdārā ttina hvaṁāri dvāraṇīsā 2 hūdihuna iīgūnā Cu vā
dāyāh tena ucyante dvātrīṁśat supuruṣa- lakṣaṇāṁi Yat vai
Subhūva 3 dāhā ā- vā striya Gaṁgā nvāya grūcyau-iiisye
Subhūte puruṣā athavā stri Gaṁgāyāh nadyāh vālukābhīh
māṁāmī ttaramdārā pasti śi jā vā āya cu ṭtṛā iviira
upamitān kāyaḥ paryayajāt dvitiyaḥ eit vai śyāt yaḥ tasa sūtrasya upari
teṛurapatī gāha pāti sājīyāi haṁdarāṇu vistarna bi-
catuṣpādiṁ kāthām śnooti udgrhyaḥ atyebhyāḥ vistaraṇa pra-

[24 ai] rāṣīyā buḍarī puṇīnāi haṁbisaīi hame avamāta
kāṣayat bahuṭaraḥ-asya punya- saṁhā-asya bhavet aprameyāḥ
anāṁkhiṣṭye 4 rā iiTī mi āśīrī Subhūta ddharmavīga-na 5 āški
asaṁkhiyeyāḥ jātu Atha aścīryā Subhūṭīḥ dharmavegēna āśrūṇāh
cira yute aśīṣka mi ustadāi gyasta baysā tta hve bhī
dhīram akarot āśrūṇā prāmārjat yajataṁ bhagavantam evam avocat ati

gato 'rhan samyak-sambuddho draṣṭavyaḥ. Subhūtir āha, no hi dāṁi bhagavan
dvātrīṁśan-mahāpuruṣa-lakṣaṇāṁi tathāgato 'rhan samyak-sambuddho draṣṭavyaḥ.
Tat kasya hetoh. Yāni hi tāni bhagavan dvātrīṁśan-mahāpuruṣa-lakṣaṇāṁi tathā-
gatena bhāṣitāṁy alakṣaṇāṁi tāni bhagavams tathāgatena bhāṣitāṁi. Ten--neckante
dvātrīṁśan-mahāpuruṣa-lakṣaṇāṁśi. Bhagavan āha, yaś ca khala punaḥ Subhūte
stṛi vā puruṣo vā dine dine Gaṁgānadi-vālukā-saṁaṁ atmabhāvān pariyajet evam
parityajan Gaṁgānadi-vālukā-saṁaṁ kalpaṁs tān atmabhāvān pariyajet yaś ceso
dharma-parīyāda antaṁśa catuṣpādiṁ api gāthām udgrhyaḥ parebhyāḥ desayat
samprakāśayed ayam eva tato nīdāṇaṁ bahuṭaraṁ punya-śaṅkham prasunuyād
aprameyam asaṁkhiyeyam. (14.) Atha khalaḥ āyusmān Subhūṭīḥ dharmavegen-
āśrūṇā prāmūcet. So 'śrūṇi pramṛjya bhagavantam etad avocat, āścaryām bhaga-

1 See Vocabulary. 2 Read perhaps hūdihuna. 3 Read Subhūva. 4 Read anāṁkhiṣṭa. 5 Read dharmavīga-na.
duṣkaraḥ miḍāṁna gayaśta baysāṣi dā kū-ja saṁ bhāmma duṣkarāḥ niḍhvah yajata bhagavaṇa saḥ dharmaḥ yataḥ me jūnām patata Ni rā muhu-ja saṁ dirda gaṁ[24 b]bhirā dā pṛyuṣṭā utthitaṁ Na jātu ma'yā evaṁrūpaḥ gambhīrāḥ dharmaḥ śrutāḥ
Cu śa bhūttasamjñā śa haḍi abhūttasamjñā Na tca bayaṁ sa[r][a]jñān śa Yā śa bhūttasamjñā śa eva abhūttasamjñā Na ca bhagavaṭam śūsanam śa saṁjñā Cu ttū dā śadaḥādā piraḥ hū yanāti ni-ni ttyāṁ saṁjñā Ye tam dharmam śraddhāḥ likhati a karotī na-na teśām iiiuyasāṁfe vi saṁjñā praravarttā ni satva vira saṁjñā ni jvāka vi ātmanaḥ upari saṁjñā pravarttet na sattva-saṁjñā na jvāsa upari ivna pudgalai vi saṁjñā na-na ttyāmnā ni tcarimai nāsākā na pudgalasya upari saṁjñā na-na teśām na-caramaḥ grāhakaḥ arthā vira arthasya upari

[25 a] hanāsā aṣṭā - Ttye ṛgav[a]i āvani gyastā baysā grāhāḥ aṣṭi Taśmin ukte vacane yajataḥ bhagavaṇa


1 The syllable ṛtā, in small cursive characters, is inserted in the interlinear space, between ll. 2 and 3, below rūhā; and the word appears to be intended to be read pārāṭā; we should probably read pārāṭi.
āśīrā Subhūta tta hve āttatā gaṇātā baysā. 1 pīrmātattama ḍacāryam Subhūtim evam avocat evam yajata bhagavan parameṇa duskarā-jṣa lāmphva hvamārī 2 cu ttye sūtrā iḥiḥvādā āna ni duskareṇa sambhūtāḥ bhavanti ye asya sūtrasya bhāṣitavantah āśīnāḥ na pvaīdā ni hariṣārī ni trāvyā byechidā iv Pīrmātattama duskarā sā uttraspayanti na saṁtrāyaνti na trāṣam āpadyante Parama- duskarā sā pāraṇāmā νa pāraṇāmā amavāta gaṇastā baysā [25 bh] āvaṇā pāramitā tām pāramitāṁ aparimāṇāḥ yajatāḥ bhagavantaḥ abhāṣanta Ttana kṣamaṇutitijā pārāma līvyā tea pamāka hāmā. Kāma bāda-na Tena kṣanti- pāramitā sambāndhīmin ca pārimitā bhavet Yasmin samaye manimā kālavī. 3 agaprattyāṅga paste na-ni manimā ttye me kālirājāḥ anagaprattyāṅgam acchaitit na-na me tāsmin stye āṭma- iḥiḥsāṁā vya ni satvavasaṁā ni jīvasaṁā na pūr- samaye āṭmasaṁjñā babhūva na sattvasaṁjñā na jīvasaṁjñā na pūd- galāsaṁjñā na manī tā tu bāvṛdā samāṁa vya u ni asaṁā Cu galasamjñā na me tam kālām samjñā babhūva tathā na samjñā Yadi man śai jyurasasamā vya mustā-ṛsa ra hamphva me api āṭmasaṁjñā abhāviṣayat vyāpādena jātu sambhūtā


1 Read 'Subhūta, instead of 'gyastā baysā. Also superfluous sign of interposition.
2 Read कामी.
3 Superfluous sign of interposition. Note also the misshapened ka.
4 Superfluous sign of interposition.
padānijśayāmā bāḥūvā pājja-se yathā kāmā bādhāṁnā ayaṁ pūrveṣam kālānām pāṇca-satānī jānmaṁi yeṣuṁ kālānām aham

Kṣaṁtavādā nāma vyi iṣṭraśiṇī Tāṁ maṁmā nā ātmasaṁjña
Kṣaṁtivādī nāma babhūva ṛṣiṁ Ṭha me na ātmasaṁjña

vya ni satvasaṁjña ni jivaśaṁjña ni pudgaloneśaṁjña Tyte hārā babhūva na sattvasaṁjña na jivaśaṁjña na pudgalaśaṁjña Tasya arthasya

kṣa Subhūva bauṁhisatva mistā baysūṁnā [26 b]ūyasai biṣau

kṛtena Subhūte bodhisatvāh maṁham bodhiṁ sattvaṁ viśvābhyaṁ saṁjñau-jṣa phīśāṇa .

u biṣā-pirmāttamyhe baysuṁti ayaśuṁ saṁjñābhyaṁ vārayitavyaṁ tathā viśvā-paramāyaṁ bodhan eitam

upevaṁnā ni rūvāṁ vira pāruttta aysmu upevaṁnā ni utpādayitavyam na rūpānāṁ upari pratiśṭhitam cittam utpādayitavyam na

bajaśa iṣna busānāṁ ni ysvaṁnāṁ ni skamavān na dharmaṁ vira .

śabdaṁ na ganghānāṁ na rasaṁnāṁ na sparsānāṁ na dharmaṁ upari

na kuṣṭaijā ivprattakārā vira pāruttta aysmu upevaṁnā na kasyaṁcit pratiṁkārasya upari pratiśṭhitam cittam utpādayitavyam

Avāraṁta aysmu -na

Apratiśṭhitena cittena

Avnapratiśṭhitena cīttena

[27 a] haurā haurāṁnā khu nā gūnāsamāṁ vira ni pāraṁ dānam dātavyam yathā nū lakṣaṁasaṁjñaṁ upari na pratiśṭhet

biṣām satvāṁ śiri kiṣṭa Sa samāṁ skaddhva . na bidi . viśveṣām sattvāṁ śivasāṁ kṛtena Sa samāṁ skandheṣu na bhavati


1 Superfluous sign of interpunction. 2 Read aysmu, as in 26 b. 
IN THE OLD KHOTANESE VERSION

Rrašta hvaие Subhūva gyašta baysa hatha iihvānā vyāranai
Rju vadet Subhūte yajataḥ bhagavān satyam vadet vyākaranam-asya
ni aña ttana cu prajñā rrašta śrāvakayānā hāvīth[ysvī]’e
na anyat tena yat prajñā rju śrāvakayāne satyam
mahāyānīnā Tāṭharā vyāraṇa ni aña • Si ra Subhūva cu[27b]’
mahāyāne Tathāgatānām vyākaranam na anyat Saḥ jatu Subhūte yah
ṣi dā cu baysā-na bustā ni vara haṭha u ni drṛuja
sah dharmah yah bhagavatā buddhah na tatra satyam tathā na mṛṣā
Aksaryau-ja hva artha, biśā pari hālai gitti • Ttṛāma
Aksaraḥ bhāṣitam artham savām parityajet diśam gantum (?)
Evam māṃśamāded Subhūva khu hve ttārā vitraṇād haśīmā ni
upamam Subhūte yathā puruṣaḥ andhakāre praviṣṭah bhavet na
nāmuja 2 hārā vajisḍi tṛū najsaḍā pārahi-pastā baudhīsatva
kāmicit artham vicaṭe tad vyākhyaṭam pratiṣṭhāpitaḥ bodhisattvaḥ
ivdyāmīṇā cu pari ni daittā • Ttṛāma māṃśamāded Subhūva khu
draṣṭavyaḥ yah tyayet na paṣyati Evam upamam Subhūte yatha
tcaimauḍa hve byuṣṭe-
cakṣuśāṇā puruṣaḥ vyuṣṭa-

[28a]’ ye savi3 saye urmayasdān biśūnā rūva daittā tṛū
yam kṣapi prabhūte ādiye viśvavidhāni rūpāṇi paṣyati tad
najsaḍā baysūmīṇā vūliysai dyānī cu ni nāmye 2 häri virā
vyākhyaṭam bodhi-
sattvaḥ draṣṭavyaḥ yah na kasyecit arthasya upari

arthāya. Tat kasya hetoh. Ya cāśa Subhūte sattva-saṁjña sa[lvāsamjña]. Ya
evaṁ te surva-sattvās tathāgatena bhāṣitās ta evaṁsattvāḥ. Tat kasya hetoh.
Bhūta-vādī Subhūte tathāgataḥ satya-vādī tathā-vādy ananyathā-vādī tathāgataḥ
Na vitatha-vādī tathāgataḥ. Api tu khalu punaḥ Subhūte yas tathāgatena dharmo
bhisaṁbuddho desito nidegaḥ na tatra satyam na mṛṣā. Tadyathā-pi nāma
Subhūte puruṣo 'ndhakāra-praviṣṭo na kiṁcid api paṣyet evam vastu-patito bodhi-
sattvo draṣṭavyo yo vastu-patito dānam parityajati. Tat yathā-pi nāma Subhūte
ekāṣuśmān puruṣaḥ prabhātāyām rātrau sūrye 'bhryugate nāṇā-vidhāni rūpāṇi
paṣyet evam avastu-patito bodhisattvo draṣṭavyo yo 'vastu-patito dānam parityajati.

1 This syllable is damaged, and its reading uncertain.
2 Perhaps wrong for kāmuja, and kāmye.
3 Read śīrī.
pārauttā stāna haura hādā ni.1 ṭāpari dittā ā Subhūva.2 
pratiśhitvh sah dānam dadāti na tyajet pasyati Yat Subhūte 
visvāraṣai 3 o-vā visvāraṣaṇā ci ttū iv[dā dijś]ādi 4 vāṣjādā 
kulaputraḥ athāva kuladhubitaraḥ ye tam dharmanm dhārayanti vācayanti 
paysānda hamāri gyastā baysāṁ-ja o dya hamā[28 bi]jri 
prajātāḥ bhavanti vajatānam bhagavatam tathā dhṛṣṭāḥ bhavanti 
Avamāta puḷiṇai hamibisā- na hamphva hamāri. O striya o-vā 
Aparimitena puṇya- samehena sambhūtāḥ bhavanti Atha stri athāva 
daśiḥ brūhadā Gaṅgā ṣyāya grūciyau-sye mānaṁda ttaraindarā 
puruṣah pūrvāhne Gaṅgāyāḥ nādyāḥ vālukābhiḥ samān kāyān 
paristē śvahaiṭā paśāra didira ttaraindārā paristē ttana pacaḍa-na 
paryatyaṇat madhyāhne sāyāhe tāvaḥā kāyān paryatyaṇat tena paryāyena 
kula kaivṛṭā vaṣṭā āna hauri lidā ci ttū sūtra pāti 
ktiṁ kalpān yavat tiṣṭhamānāḥ dānam dadāti yah[-ca] tat sūtram śrṇoti 
nai prraksīvi sada hā 
na-etat pratikṣipet śraddhām 5

[29 al] 6[××× ttj[e pr)a]cf[aj]na budārā puḷiṇai amibiṣā yasyāṁne 
tasya pratyaṇena bhahutaram puṇya- samehān janayet 
avamatā aṁnaṁkhiśṭā ā Subhure hāvā ca na varāḥ 
cau piśrīdai budārā 
aprameyam asamikhyeyam Kim punah va yadā-kecit likhanti-etu bhahutaram

Api tu khalu punah Subhūte ye kulaṇutra vā kuladhubitara vēmāṁ dharma-paryāyam 
udgrahisyanti dhārayisyanti vācavyantī paryavāpsyantī parebhayaḥ ca vistaraṇa 
sampaṁkāśayisyantī jñāatas te Subhūte tathāgatena buddha-jñānena dṛṣṭas te Subhūte 
tathāgatena buddha-cakraṇā buddhās te tathāgatena. Sarve te Subhūte saṭṭvā 
aprameyam asamikhyeyain puṇya-sandhein prasavyantī pratigrahyisyantī. (15.) Yaś 
ca khalu punah Subhūte stri vā puruṣo vā pūrvāhna-kaḷasamaye Gaṅgānadi-vaḷukā- 
saṁān atmaḥbhāvān paryayajet evaṁ madhyāhna-kaḷasamaye Gaṅgānadi-vaḷukā- 
saṁān atmaḥbhāvān paryayajet saṁān atmaḥbhāvān paryayajet anena paryāyena bahūni kalpa-koṭi-niyuta-sata-sahasrāṇy atmaḥbhāvān paryayajet yaś cēmaṁ dharma-paryāyaṁ śrutvā na pratikṣipet ayam eva 
tato niḍānam bhahutaram puṇya-sandhein prasunuvād aprameyam asamikhyeyāṁ. 
Kah punar vādo yo likhitvādodgrhṇīyaṁ dharayed vācayet paryavāpnyāt parebhyaḥ

1 Superfluous sign of interpunction. 
2 Read Subhūva. 
3 [Probably read biśvārga, as in 29[bi]—R. H.] 
4 The three first syllables have peeled off. 
5 The first five syllables have peeled off, only the y of [ttj[e pr]cain] being legible; read perhaps yam tl[ye].
puñinai hambisā ysyānīe iiavamāta anakhista

Cu nara vā puṇya- samuham janayet aprameyam asamkhyeeyam Kim punah vai
cuc sāji o-vā hamāndarā uv[ysd][s]e • 2 Kūṣṭa ttu dā
yada-kaśeit udgṛhiṇīyat athāvā aṁyeṣām uddeṣāyey Yatra tam dharmam
birāśidi pajasamaviya śa disa hamā ham[29b]tsa gyastā hvanidā
prakāśayanti pūjānyā śa disā bhavet saha devasya maṇuṣyasya
ysama-saṃdai-na vaṁnaivya hvaruṣeeyā tvāniṇānā tsaunāi iiCittya
prthvī-lokaṇa vaṁnaivya daṁśeṣa vandītum caritavya Caityasya
māṇīndā tte disā pajanm tecrai • Cu tti bīśivṛśaśa o-vā
yathā tasyāḥ disāḥ pūjā kartavya Yē te kulaputraḥ atha-vā
bīśiιvṛśaṇiṇī ca dādhraṁ sutrā diṁśadi vāsdi parāmīndi
kulasubharah ye tādṛśam sūtram dhārayantī vācayantī paryavāṇvanta
tti • 3 i-parabhūtta haṁrā sirā hadā parabhūtta haṁrā Tta
te paribhūtaḥ bhavantī sādhu eva paribhūtaḥ bhavantī Evam
ci hārā kidna
kasya arthasya kṛte

[30a] Ttyāṁnā satvāṁnā padāṁjñeyāṁnā yasāṁthvā didrāma
Teśām sattvaṁnā aṭitāṁnā janmāsau tādṛśi
karmaya tcamāṁna drayāvā avāñyāva yasāṁthā nāsaṁnāye tte sutrā
karmatā yāya triṣu apāyeṣu janaṁ prāpayatavyam-eva tasya sūtrasya
prabhāva-na tti karma harbisā • 3 iiñāri 4 thvau bīśā-pīrmāttama
prabhāvena tāni karmāṁi sarvāṁi hiyante śīgham viśvā-paramāṁ

cā vistareṇa saṁprakāsāyeyat. [Max Müller, p. 33, l. 14–p. 34, l. 8, are not translated in our manuscript.]
Api tu khalu punah Subhūte yatra prthvī-pradesā idaṁ sūtraṁ
prakāśayisyate pūjāniṁ sa prthvī-pradesō bhaviṣyati sa-deva-ṁannu-āśurasya
lokaṁva vaṁnaivya pradakŚniṁya ca sa prthvī-pradesō bhaviṣyati caitya-bhūtaḥ sa
prthvī-pradesō bhaviṣyati. (16.) Api tu ye te Subhūte kulaputraḥ vā kuladhitaro
vaṁman evamāpe pūjāntān udgṛhiṇisyantī dhārayantī vācayantī paryavāp-
syantī yonīśa ca maṇasi karisyantī parebhyāsa ca vistareṇa saṁprakāśayisyante
ti paribhūtā bhaviṣyantī supraṁbhūtāṁ ca bhaviṣyantī. Tat kasya hetoḥ. Yāni ca
tesāṁ Subhūte sattvānāṁ praurvajaṁmikāṁ aśubhāṁ karmāṁi kṛteṇa apāy-
saṁvartanīyāṁ drṣṭa eva dharme paribhūtatāya tāni praurvajaṁmikāṁ aśubhāṁ
karmāṁi kaśpayisyantī buddha-bodhiṁ cāṇuprāṣyantī. Abhijānāṁy aham Subhūte

1 Read anaukhista.
2 Part of the and the whole are legible; there is room only for two syllables; after we must probably insert budāra puṇīnai, &c., as in ll. 2, 3.
3 Superfluous sign of interpunction.
4 Read jyāri.
baysůṭa bvāri. Byāta yani Suṅbhūva padāṁjyāmṇā bādāṁṇā bodhim bodhante Śrītum kurve Subhūte atītāṃṃ kālāṃṃ
anaṁkhiṣṭāṇa kalpāṇṇā Dīpamkarā gya[30 b]stā baysi pīrmāttāṃṃ āsaṁkhyeyānāṃ kalpāṇāṃ Dīpamkarasya yajatasya bhagavatāḥ pareṇa
tcahaurā-hastā-kūlā-naysa-sa-yārā gyasta baysi• içu harbisā caturāsītī-kūṭi-niyute-sāta-sahasrāṇi yajatāṃ bhagavatāḥ ye sarve
muhu-jaśā āryaḥ u ni virāhyā. Cu vā tti īdā uśīstamājśi bādā mayā ārdhitāḥ tathā na virādhitāḥ Ye vai te saṃti uttamam kālaṃ
ustamauysye paṁćasai cu tvā Vajracchedaka-sūvtrā vāśiḍi o uttamāyam paṁćaśatyāṃ ye tat Vajracchedika-sūtraitā vācayanti tathā
parīdi-piddi dirjśādi būnaspyau-jśai pajsama yaṃ-likhāpayanti dhārayanti dhūpaḥ[?]asya pūjam kurva-
[31 a] di u śau śalo utstamāta pūjā pajsāṃ 2 yani• tuye nti [yaḥ]-ja ekam ślokam antaśāḥ pūjam pūjam kuryāt tasya
biśivrrāsa puṁśinai hambisai brru bi sataṇāṃ sā vsāramma kulaputrasya punyamayaḥ samūhah-asya pūrvaḥ api śataṇāṃ nūnām sahasratāṃm
sā kūlāna sā āmikhi•ūjīśysa-maṃ usmāmna-maṃ na-ni kaśte: 3 nūnām koṭitamāṃ nūnām saṃkhyā-maṭram upaṁśad-maṭram na kṣamate
Tī vā āśīri Subhūtā gyaṃvsta baysa tta hve klu vā Atha vai ācāryaḥ Subhūtilḥ yajatam bhagavantam evam avocat kathāṃ vai

atūte 'dhvany asaṁkhyeyālī kalpair asaṁkhyeyatarair Dīpamkarasya tathāgaṭasya ārḥataḥ saṁyak-saṁbuddhasya pareṇa prastaraṇa caturāsītī-buddha-kūṭi-niyute-
sāta-sahasrāṇi abhūvān ye mayāraṇgītā ārāgya na virāgītā. Yac ca mayā Subhūte te buddhā bhagavanta ārāgita ārāgya na virāgītā yac ca paścime kāle paścime
samaye paścimāyaṁ paṁcāśatyāṁ saddharma-vipralopa-kāle vartamāṇa imān evamān-rūpān sūtrāntān udgrahisyanti dhāmisyanti viścayisyanti paryāvāṣasyanti parebhyyās
cā vistāreṇa saṃprakāśaśisyanti asya khalu punah Subbūte punya-skandhashāṣṭikād
asaṅ paurvakāḥ punya-skandhāḥ śatataṃm api kalām nāpāti sahasratam api śata-sahasratam api koṭitam api koṭiṣaṭatām api koṭiṣaṭasahasratam api koṭiṇiyutaśatasahasratam api saṁkhyām api kalām api gaṇānām api upanām
api upanisadam api yāvad upaṃsām api na kṣamate. [The following lines, Max Müller, p. 35, ll. 12–17, are not translated in our manuscript.] (17.) Atha khalv āyuṣmān
Subbūṭir bhagavantam etad avocat, kathāṃ bhagavan bodhisattva-yāna-saṃprasthi-

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 viśarga.
baysā  • Ṣūta hve sa niśṭā mādāṁna gyasta baysā kāmmaṁjā bhaṇgovantam evam avocat nūnam na-asti mūdhvaḥ yajata bhaṇgov kaśeit saḥ dharmā cu gyasta baysāṁjā bhisa-pīrmattama baysūstā susta saḥ dharmah yaḥ yajatena bhāṇgovatā viśva-paramām bōdhim buddhaḥ āya. Tnte hvanai gyasta bāvysā āśīrī Subhūtā tta hve syat Tasmin ukte vacane yajataḥ bhagavān acāryam Subhūtim evam avocat tatta śi hārā Subhūtā niśṭā kāmmaṁjā śi dharmā cu evam saḥ arthāḥ Subhūte na-asti kaśeit saḥ dharmah yaḥ


bhāṇgov bhāṇgovatō bhūṣahasārtham ujāṇaṁ niśati sa bhāṇgov kaśeit dhamro yas tathāgatena Dipaṁkarasya tathāgatasya-rhataḥ samyak-saṁbuddhasyāntikād anuttarāṁ samyak-saṁbodhīm abhisambuddhāḥ. Evam ukte bhāṇgovān āyusmaṁtāṁ Subhūtim etad avocat, evam etat Subhūte evam etat; nāśi Subhūte sa kaśeit dhamro yas tathāgatena Dipaṁkarasya tathāgatasya-rhataḥ samyak-saṁbuddhasyāntikād anuttarāṁ samyak-saṁbodhīm abhisambuddhāḥ. Sace Subhūte kaśeit Subhūte kaśeit dhamras tathāgatena-abhisambuddho bhavisyāt na mām Dipaṁkaras tathāgato vyākariṣyat, bhavisyāvya tvam māpavānāgatā 'dhvani Śākyamunih nāma tathāgato 'rham samyak-saṁbuddha iti. [Max Müller, p. 36, l. 19–p. 37, l. 2, are not translated in our manuscript.] Tat kasya hetos. Tathāgata iti Subhūte bhūta-tathatāya etad adhibacanam. Tathāgata iti Subhūte bhūta-tathatāya etad adhibacanam. Tathāgata iti Subhūte bhūta-tathatāya etad adhibacanam. Tathāgata iti Subhūte bhūta-tathatāya etad adhibacanam. [Max Müller, p. 37, ll. 7–11, not in our manuscript.] Yaś ca Subhūte tathāgatena dhamro 'bhisa-sambuddho

1 Superfluous sign of interpunction.
attaramdarā gyasta baḷīysa-na hvata. • Tta cū saittā Subhūtā
akāray yajatena bhagavatā bhāṣītaḥ Evam kim-te bhāṣate Subhūte
aṣṭā naiṣ dharmā cu gyasta bays-na āviśā-pirmāttama baysūstā
esti nu saḥ dharmah yaḥ yajatena bhagavatā viśva-paramām bodhīm
busta āya Subhūti tta hve ni midāṁnā
buddhaḥ syat Subhūthiḥ-asya evam avocat na mūḍhvaḥ

[34 a] gyasta baysa niṣṭā kāmmuṣṭī ści dharmā cu baysūnīṇa
yajataḥ bhagavatam na-astī kaścit saḥ dharmah yaḥ bodhī-
vīṣyai nāma āya "Cū vina utsamīṇe vina satvā vina pudgalā biśā
satīvac nāma syat Yaḥ vinā amānaṃ vinā sattvam vinā pudgalām viśve
hāra ttu niṣḍaṇa "viṣyachi ści buddhakṣitāḥ vyūha niṣplāṇe
arbhāḥ tad vyākhyaṃ adhibhūyetaḥ saḥ buddhākṣetrapām vyūham niṣpādayet
ṣi na baysūnī vīṣyai hvaṃvini Cū biśā hāra vina utsamīṇe
saḥ na bodhī-
satīvac vaktavyāḥ Yaḥ viśve arbhāḥ vinā amānaṃ
vyāchī ści tvaḥarai bhudhisatva hava[34 b] Tta cū saittā
adhibhūyetaḥ saḥ tathāgatena bodhīssattvāḥ uktaḥ
Tat kim-te bhāṣatete
Subhūva byaundē ni gyastā baysā guṣṭijī tcaimānūṇa •
Subhūte prāptāni nu yajatasya bhagavatāḥ māṃsaṃayāni
ekaṃśṃi
Subhūvī tta hve byaundai gyastā baysā guṣṭaijā
Subhūthiḥ-asya evam avocet prāptāni-asya yajatasya bhagavatāḥ māṃsaṃayāni
desito vai tatra na satyāṃ na mrśi. [Max Müller, p. 37, ll. 12-14, not in our manus-
scrip.] Tadyathāpī nāma Subhūte puruṣo bhaved upātakaṃyo mahākāyaḥ. Āyuṣmān
Subhūtr āha, yo sau bhagavatīṃ tathāgatena puruṣo bhāṣīta upātakaṃyo mahākāya
iti akāyaḥ sa bhagavāṁs tathāgatena bhāṣītaḥ. Tenṝobyata upātakaṃyo mahākāya
iti. Bhagavān āha, evam etat Subhūte. Yo bodhīssattva evam vaded, aham sattvān
pariniṛvāpayisyāṃtī na sa bodhīsattva iti vaktavyāḥ. Tat kasya hetoḥ. Asti
Subhūte sa kaścid dharmo yo bodhīsattvo nāma. Subhūtir āha, no he-daṃ bhagavan,
naśtī sa kaścid dharmo yo bodhīsattvo nāma. Bhagavān āha, sattvāḥ sattvā iti
Subhūte asatvās te tathāgatena bhāṣītas tenṝobyante sattvā iti. Tasmāt tathāgato
bhāṣate, nirātmānaḥ sarva-dharmā nirjīvā niṣpoṣā niṣpudgalāḥ sarva-dharmā iti.
Yaḥ Subhūte bodhīsattva evam vaded, aham kṣetra-vyūhān niṣpādayisyāṃtī sa
vītatham vadet. Tat kasya hetoḥ. Kṣetra-vyūhā kṣetra-vyūhā iti Subhūte avyūhās
te tathāgatena bhāṣītāḥ. Tenṝobyante kṣetra-vyūhā iti. Yaḥ Subhūte bodhīssattvo
nirātmāno dharmā nirātmāno dharmā ity adhibhūyetaḥ sa tathāgatena-ḥrataḥ samyak-
sambuddhena bodhīsattvo mahāsattva ity akhyātāḥ. (18.) Bhagavān āha, tat kim
manyase Subhūte saṁvidyate tathāgatasya māṃsa-caksuḥ. Subhūtir āha, evam
etad bhagavan saṁvidyate tathāgatasya māṃsa-caksuḥ. Bhagavān āha, tat kim
Tii vāgaśista baysā āśiri Subhūta tta hve cakṣūṣi. Atha vai yajataḥ bhagavān ācāryam Subhūtim evam avocat byaudī gyastā baysā gyastūmīnā ttcaimamīnā. ¹ Gyastā baysā prāptāni yajatasya bhagavataḥ divyāni cakṣūṣi. Yajatam bhagavantaḥ āśirī Subhūta tta hve byaudāi gyastā ba- ācāryaḥ Subhūtiḥ evam avocat prāptāni-asya yajatasya bhaga-

² Superfluous sign of interpunction.


1 Read āśirī Subhūta gyastā baysā tta hve.
2 Superfluous sign of interpunction.
IN THE OLD KHOTANESE VERSION

[36 ai] vā gyastā baysā āśīrī Subhutā1 tta hve idā vai yajataḥ bhagavān ācāryam Subhūtim evam avocat santi
gyastām baysām baysūṁña tcaī2 mamānmaṁāni.2 īdā āśīrya Subhūta
yajataḥām bhagavatām bauddhāni ekaśūṁṣi santi ācārya Subhūte
gyastām baysām baysūṁña tcaī3 mamāni. Tī vā gyasta baysā
yajataḥām bhagavatām bauddhāni ekaśūṁṣi Atha vā yajataḥ bhagavān
āśīrī Subhūta gusta u tta pastai i'ci tva trśahasrya
ācāryam Subhūtim āmantryata atha evam avadat-asya yaḥ tam trśahasryāḥ
mahāsahasrya lovadātā handyau rāmīyau-ja haṁ[36 b]bīrī hau ram
mahāsahasrāh lokahātrum saptabhīḥ ratnaiḥ samūpya. dānam
hidī ca mātī śi bīsivṛṛasai o bīsivṛṛasaiṁ puīṁa kūṣaṁ
dadāti kṛyanti saḥ kulaputraḥ atha-va kuladūhitā pūncyā ni kūsalasya
īmūla yasyāṁfe Āśīrī Subhūtā tta hve bilī pharā midāṁma
mūlāni janayet Ācāryaḥ Subhūtiḥ evam avocat ati bahum midhvaṁ
gyasta tī̄bysa puīṁa kūsaṁ mūlān haskāma yasyāṁfe. Cu
yajata bhagavān pūncyām kūsalasya mūlānām skandham janayet Kim
vātcā handāvrai bīsivṛṛasai cu tva Vajrachedaka-sūtṛā uṣṭāmāta
puṁna anugrahaṁ-asya kulaputrasya yaḥ tasmin Vajrachedikā-sūtṛ antaśaṁ
sau tūrampati gāhā ekām catuspādikām gāthām

[37 a] pīrī sājīyā dijsātī vāśīyā 3hūspyaunsai pajasā
likhet udgrhiṇyāt dhārayet vācayet dhūpāṁ-asya pūjām
yani • ttye bīsivṛṛa4 iśaiṁ buḍārā puṁinai hambisā hāma. Sataṁma
kuryat tasyāḥ kuladūhitah bahutarāḥ pūnya- samuḥaṁ bhavet Śatamam
sā ysvārāmna sā iśuśmāṁna-masi hā ni kaśta. Tī gyasta
nūnām sahasratānam nūnām upaniṣad-mātram ā na kṣamate Atha yajataḥ
Subhūte yaḥ kaścit kulaputro vā kuladūhitā vṝmam trśahasra-mahāsahasram
lokadētrim saptā-rātna-paripūrṇāṁ kṛtvā tathāgatēbhyo rhaṁbhyaḥ samyak-sam-
buddhebhyo dānāṁ dadyāt api nu sa kulaputro vā kuladūhitā vā tato niḍānau bahu
pūnya-skandham prasunuyat. Subhūtir āha, bahu bhagavān bahu sugata. [There
is nothing in the text to correspond to Max Müller, p. 40, l. 2—p. 42, l. 4.] Yaś ca
kulaputro vā kuladūhitā vṝtaḥ prajāyaṁprāmānī dharma-paryāyātmṛ antaśaṁ catus-
pādikām api gāthām udghṛya parebhyo deśayed asya Subhūte pūnya-skandhasyaṁsaun
caurvakaḥ pūnya-skandhaṁ śatamāṁ api kalāṁ nyāpaṁti yāvad upaniṣadam api na

1 Read Subhūta. The text is here defective. There ought to be a question by
Subhūti and a reply by the Buddha, as in the preceding clauses.
2 Read teiṁmāṇaḥ. 3 Read hūnaspyau, see 30 b̄v.
4 Read bisivṛṛasai ovā bisivṛṛasaiṁ.
baysā āśirī Subhūta tta iv hve tta hve1 sā tta eve bhagavān acāryam Subhūtiim evam avocat evam avocat nunam evam kim-te sai2 āśarya Subhūta tta ci hari kidna Ni și Subhūta bhāsate acārya Subhūte evam kasya arthasa krtena Nanu saḥ Subhūte sa [37 bi] lakṣāṇiţa pyālve-jsa gyastā baysā dyāmīṇā nai • nunam lakṣāṇamayyā saṁpadā yajataḥ bhagavān draṣṭavayaḥ jātu Āśirī Subhūta tta hve iîna midāmna gyasta baysa laksanāja Acāryaḥ Subhūtiḥ evam avocat na mādhvāḥ yajata bhagavān laksanā- pyālve-jsa gyasta baysā dyāmīṇā ni iiCiyā gyasta baysa saṁpadā yajataḥ bhagavān draṣṭavayaḥ jātu Saceṭ yajata bhagavān laksanīj pyālve-jsa gyasta baysā vyā rri sū iv cakravarttā laksanā- saṁpadā yajataḥ bhagavān abhaviṣyat rājā saḥ cakravartī baysā hamīya ttana cadrravarta3 rruṇda laksanā-ii pyālve- bhagavān abhaviṣyat tena cakravartinaḥ rājāḥ laksana- saṁpadā [38 a1] jsa4 baysā dyāmīṇā • Tti gyasta baysā tta gāha hve • bhagavān draṣṭavayaḥ Atha yajataḥ bhagavān te gāthe abhāṣata

Cu muhu ruvane5 deda cu ii maśalya-jṣa maṇiāre
Ye mām rūpeṇa paśyantī ye mām ghosaḥ manyante
kūra cedāmna ttyām tta muhu herṣṭāya na deda
mithyā cintanam teṣām te mām sarvādā na paśyantī

kṣamate. [There is nothing to correspond to Max Müller, para. 25, p. 42, II. 8–16.]


Ye mām rūpeṇa caḍāṅkuṣ ur ye mām ghoṣena caṇvagula1mithyā-prahāṇa-prasṛta na mām draṣṭyantī te janāḥ ii 1 ii

1 Cancel the second āha hve.
2 Read saśāñā.
3 Read cakravartī.
4 Fol. 38, which is in a different hand, has been written with less care than the rest.
5 Read rūvā-na.
IN THE OLD KHOTANESE VERSION

ii dharma-ja sa baysa dyāmīna dātīdāvine \( ^1 \) taraindara ttyāna da

dharmataya bhagavanta draśtavyah dharmamayaḥ kāyāḥ teśum
dū \(^2 \) iris basta dharma rašta naiye kara tcarāmaṇa buste

saḥ buddhah dharmatājī nu na-ca kita upāyena boddhum

Tta eve setta Subhūva[38 b]cu tta hvānīve se baysa ṣta

Tat kim-te bhābate Subhūte ya evam vādet nānum bhagavān sthitaḥ

auvā hiṣṭa au-vā biche au-vā biche \(^4 \) ii au jsāve śi maṁ hvānānme

atha-vā śidati atha-vā śayita atha gacehati saḥ me bhāsiṣṭasya

artha baute Cu haḷa hera Subhūva baysa \( ^{ii} \)tathāgata hvide

aratham bodhate Kaḥ eva arthā Subhūte bhagavān tathāgataḥ ucyate

aūkaujṣi cu na hamete Jada haḍa ṣṭā kūra ivnāsāre avyāsta

śāsvatam yat na sameti Jadhā eva santāḥ mithyā grhaṇanti udrgrhitah

sa dharma mukhau-ja sa jadau-prahājaṇau-ja Tta ce herā

saḥ dharmah mūrkhaiḥ jada-prthag-jābih Tat kasya arthasya

[39 a] kiṇa Ķu sa i Subhūta cu tta hvānī baysā-na hvata

krätena Yaḥ saḥ syāt Subhūte yah evam vādet bhagavātā uktā

uysāṁīna vira dyāṁīna adyaṁma sa āgyasta baysā-na hvata ttina

ātmānam upari ṛṣṭiḥ adṛṣṭiḥ sā yaṭajena bhagavatā uktā tena

DHARMATO BUDDHO DRAŚTAVYO DHARMAKĀYAH HI NĀYAKĀH

dharmatā ca na (or ceṣaya) vijñayā na sā śakyā vijñānitum \( ^{ii} \) 2 \( ^{ii} \)

[There is nothing to correspond to Max Müller, para. 27 and 28, p. 43, l. 10—p. 44, l. 6.]

(29.) Api tu khalu punāḥ Subhūte yah kaścid evāṁ vādet, tathāgato gacehati

va-gacehati va tiṣṭhātva niṣidati va sāvyām va kalpayati na me Subhūte bhāsi-

tasya-artham ājānāti. Tat kasya hetoh. Tathāgata iti Subhūte ucyate na kvačid
gato na kutaścid āgataḥ. Tenācyate tathāgato cāhan samyak-saṁbuddha iti.

[There is nothing in the text to correspond to nearly the whole of para. 30 in Max Müller, p. 44, l. 12—p. 45, l. 5.]

(30.) Bhagavān āha, piṇḍa-grābhas caiva Subhūte ahyāvarāha 'nabhiḷapyaḥ. Na sa dharmo nādharmaḥ. Sa ca bāla-prthag-janaṁ udrgrhitah. (31.) Tat kasya hetoh. Yo hi kaścit Subhūte evāṁ vādet, ātmādṛṣṭis
tathāgatena bhāṣīta sattvadṛṣṭiḥ jivadṛṣṭiḥ putgaladṛṣṭis tathāgatena bhāṣīta, api

nu sa Subhūte samyag vadamāno vādet. Subhūtir āha, no ādāṁ bhagavān, no

bādaṁ sugata, na samyag vadamāno vādet. Tat kasya hetoh. Ya sā bhagavann

\(^1\) Read dāṭinai or dāvinai.

\(^2\) After tīyāma 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 niśṭūjā uysāṁmā iīdyāṁma ttina gyāsta baysā-va hvata avyāṣā 
yat nāsti kā ātmanām dṛṣṭiḥ tena yajatena bhagavata utkam udgrhitāḥ
dharma jadyau prahuījaṇau-jaṇau hvata Kāmaṁṇā diśāṇā ttu sūtra
dharmaḥ jadeiḥ prthagjanaṁḥ utkā Yasyām diśāyām tat sūtram
biraśdi ttatta hā ma[39 b]nāṁṇā sāstārā ttara āstī u pirmā-
prakāśayanti evam a māṇiṇīyāḥ sāstā tatra āste tathā para-
tanāmā hamastāṁmā1 pīṣai. Ttye hvaye hvaiṁnai āśiṁi Subhūtā
dharmah sattamaḥ guruḥ Tasmin ukte vacane ācāryāḥ Subhūtīḥ
gyāsta baysā tta hve sī cu nāṁma gyāsta baysā • 2 āśiṁi
yajatam bhagavantam evam avocat nūnām kah nāma yajata bhagavan saḥ
dā u khvai nāma diṣi Gyāstä baysi tta dharmaḥ tathā katham-vai-asya nāma dhāraye Yajataḥ bhagavān-asya evam
hve prrajñāpāramma nāṁvma Subhūtā ści dātā [tt]tai nāma
avocat prrajñāpramitā nāma Subhūte saḥ dharmaḥ evam-asya nāma
diṣiā : Cu hādi prrajñāpāramiṇa ści gyāsta
dhāraya Yā eva prrajñāpramitā sā yajatena

[40 a] bāyasa-na apārāṁma hvata. Tta cuē saittā Subhūtā bhagavata apārāṁita uktā Tat kim-te būsate Subhūte
āstā nai āsti dā kū-jṣa āśiṁi bhāma patata Dvāradirdirśau 3
āsti nu saḥ dharmah yataḥ me pūnam utthitam Dvātrimśadbhīḥ
mahāpurāsalaksṇyau-jṣa gyāsta baīyāsā dyāmnā Subhūvī tta
mahāpurṣa-laksṇānāḥ yajataḥ bhagavān drāṣṭavyaḥ Subhūtīḥ-asya evam
hve na midāṁmā gyāsta baysa agūṇā gyāsta ivbaysa-na hvata.
avocat na midhvah yajata bhagavan alaṁkāṇānāḥ yajatena bhagavata bhāṣitāni
Gyāstä baysi tta hve ttatta Subhūtā bauḍhisatvayāṁṇā
Yajataḥ bhagavān-asya evam avocat evam Subhūte bodhisattvayāṁne

atmadṛṣṭis tathāgamena bhāṣitā adṛṣṭīḥ sā tathāgamena bhāṣitā. Tenścyate
atmadṛṣṭir iti. [The ensuing passage is a repetition of fol. 22a1–22b. There is
nothing corresponding in the Sanskrit text.] Bhagavān āha, evam hi Subhūte
bodhisattva-yāna-saṁprasthitena sarva-dharmā jñātaṁva drāṣṭavyaḥ adhimoktavyaḥ.
Tathā ca jñātavyaḥ drāṣṭavyaḥ adhimoktavyaḥ yathā na dharma-saṁjñāyāṁ api
pratyupatiṣṭhena nādharma-saṁjñāyāṁ. Tat kasya hetoh. Dharma-saṁjñā
dharma-saṁjñjeti Subhūte asaṁjñāśa tathāgamena bhāṣitā. Tenścyate dharma-

1 Read hastamā.
2 Superfluous sign of interpolation at end of line.
3 Read dvāradirśau.
hajsam[40 b']dai-na baysūmīṇa vīyasa-na harbiśā dharma vyachāmīṇā samgacchataś bodhi- sattvena sarve dharmāḥ adhimoktavyāḥ khu dharmaśamīṇā vīra na pāṭrahi. Cu vā baudhisatvā yathā dharmaṃ jñāyāḥ upari na pratypatiṣṭhet Yo vai bodhisattvāḥ baysūmīṇā vīyasa avamāta anāṃkhiṣṭā loḍī-vadāta hauḍyau ranyau-ṣaṃ bodhi- sattvāḥ aprameyān asaṃkhyeyān lokahāṭān saṭtabhīṁ ratnaḥ hambirī haurām hidi cu śi bissiṛṛasai cu ttye Vera Vajrachedakīyī samśūrya dānam dadātī yah sah kaluputrah yah tasyāḥ Vajrachedikīyāḥ praṇāpārrāṁme dā vīra uṣṭamāta tcchaurapati śau gāḥā praṇāpāramitāyāḥ dharmasya upari antaśah ātupādikāṁ ekām gāṭhāṃ

[41 a'] nāśātī o saṭi ham[da]ryāṁṇā hālai uysiṣṭiṣyā labhet atha udgrhiṇyāt anyeṣām aśāyām uddeśayet śi haṭi ttye punīnai hamśibisā burlāry yasyāṁṇe avamāta saḥ eva tasya punyamayam samūham bahutaram prasūnyāt aprameyām anāṃkhiṣṭā Tattaḥ haṭi bhrāsaṁīṇā uikhu hā uysnauraṇa buhu- asaṃkhyeyam Evaṃ eva prakṣāsātavyam yathā a sattvānām bhuh- māṁṇā ni bajaitti ādarā hā yānāri ṣo garkhuṣṭā nā tattaḥ mānāḥ na lupyate ādaram ā kurvanti atha samyaḥ (?) prāptam evam hvidi bhrāsaṁīṇā ṣo Tī vā guṣṭā baysā tti gāḥā hve ucyate prakṣāsātavyam Aṭṭha śa yajataḥ bhagavān tāḥ gāṭhāḥ avocat

Khu[41 b']jā oṇa staṭā dyaṛi śi vi bruiṇā hari haṃrasṭā Yathā-ca tatra tāraḥ dṛṣyante rātraḥ bhāṣante samyaḥ ci byuṣṭā sarbā urmāyād udiṣṭa narabhāsa hāmāri ṣaḥ prabhāti udahet adityāḥ viśvāḥ punah-abhāsaḥ bhavanti

2473

samjñā-eti. (32.) Yaś ca khalu panuḥ Subhūte bodhisattvo mahāsattvo aprameyān asaṃkhyeyānī lokadhatuṃ saṭtabhīn samāvatena paripūrṇam kṛtvā tathāgatebhīyo 'rhadbhīyaḥ samyaḥ-saṃbuddhebhīyo dānam dadyād yaś ca kaluputra vā kuladhukhīta vṛttaḥ praṇā-aṇmitīyāḥ dharmā-paryāyād antaśaḥ ātupādikāṁ aḥ gāṭhāṃ udgrhyā dhārayed desayet vācayet paryavāpayyāt parebhīyaḥ ca vistāraṇa sampraṇāṣayēt avam eva tato nīdānaṁ bahutaram punyakṣandhāṁ prasunuyāt aprameyām asaṃkhyeyam. Kathāṃ ca saṃprakāṣayet. Tadyathākāśe tārākā timiṁnaśa diṇā māyāvasyaśa-buddhām ṛ svapnāṁ ca vidyud abhraḥ ca evam draṣṭavyaṁ saṃskṛtam ṣa tathā praṇāṣayet, tenaśye saṃprakāṣayēt 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 678
ttū padi indri byāmīḍa toram āstamna anīcicīn

tam prakāram indriyam bodhaniyam caksuḥ prabhṛti anityay

сь pana ni bhāma rraṣṭa nijā nā āyāri hubhāna na

sacet purataḥ me bodhiḥ rājī nijāh na pratibhāsante suñeyāḥ (?)

Cṛṛāmna hve cu ivtcainā kāśā bisūṇā ruva vajsesde

Yādṛṣām puruṣaḥ yat caksuṣi kācaḥ viśvavidhāni rūpāṇi paśyati

ttai-jā harā tata nā idā dyāri haḍi

evam-asya-ca arthasya tattvāni na santi dṛṣyante eva

[42 a1] kāśā pracaina u

cācasya pratyayayena

htū padi ruva vicitra bisūṇā saida jādaṁhā

tam prakāram rūpāṇi vicitrāṇi viśvavidhāni pratibhāsante jādebyyaḥ

ūvina aysmu gyāna ni idā sam aysmu kūrā hāīināsā

vina cittam jñeyāṇi (?) na santi samam cittam mithyā grāhāḥ u

Cṛṛā māṁśāmṇda uṣṇaurā carau pracaivna vijisyāri

Yena sadṛṣām sattvāḥ dipa- (?) pratyayayena caranti (?)

ttū padi ṣ aysmu 2 īṇa vaisiyāṃṇa 1 42 b1] dyāmma byāmīḍa

tam prakāram cittat antikāt

dṛṣṭih bodhaniyā

Saṁ khu praḥagisai nauhya bakā burā āstā u pittā

Samam yathā bahu āste tathā patati

ttaṭṭa 1 ttaramdārā bataasti muṣa buri pittā
evam kāyaḥ bahu patati

Saṁ khu khāyśmūla uca īībāna paskauta asāra

Samam yathā budbudaḥ udakasya vātena (?) asāraḥ

ttatta varāśgama bhāṇa suhadūkha ttaivā upekṣa

evam anubhavah bodhaniyāh sukha-duḥkhasya tathā-vai upēkṣā

Saṁ khu hūsamādā uṣṇaurā hūna 3 daitāku vā beyse- 4

Samam yathā svapan sattvāḥ svapnam paśyati yadā vai prabhuh-

paraphrased, tārakā and timira each in four lines, dipa, māyāvāsyāya 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 aṣmu.
3 Read hūna.
4 The syllable γσε is in a different handwriting, apparently the same as that on
   fol. 38.
In the Old Khotanese Version

nijā nā vara bhāvā ni dravyā samu byāta hamā ttū bādā nijasya na tatra bhāvasya na dravyasya samam sūrṭīḥ bhavet tam kālam

trāmīṃmā ttī śkaujā cu mara ye hauttā bādā tāḍṛśam te saṃskāraḥ (?) yān iha kaścit saptat (?) kālam samu ra ttī byāta 1 iīhāmā ttū bādā u samam ca atha sūrṭīḥ bhavet tam kālam

Ttrāmma māṃsaṁdā khu pyaura bāraberaṁiv[ṅā] ttū bāda

Evam sadṛśam yathā tam kālam
ttī maṇām pracaī diysdai hā rvaidā pyaurā prabhāva-atha maṭīnām (?) pratyayah dhārayati-enam ā prabhāve-

ttatta uṣṭamājsye śkaujā śkaujā cu sā vipākajā bhrāntā evam uṭṭamasya saṃskārasya saṃskārasya yā sā vipākajā bhrāntiḥ biśūṁṇā ittī maṇīṇā diysedā hā rvaidā pyaurā prabhāva-na u viśvarūpā atha maṭīḥ (?) dhārayati (?) ā prabhāvena

Ttū padi iiśkaujā paṁtsāṁdā nau padya khu mara na Tam prakāram saṃskāraḥ pratyakṣi-kāryaḥ (?) nava prakārān yathā iha na jsūṣṭā juṣate

ttī vasve 1 byehā 2 irāśā saṁtsārā śi baudhisatvā 2 atha viśuddhaḥ bhūyaḥ rājā (?) saṃsārasya saḥ bodhisattvaḥ

saṁśīra gvaṁmā nijiyā 3 ni saṁśāre jneyam (?) nihanyāt ni-

[44 a''] nirvāṇa yamdi prayaugāna nirvāṇe kurute prayogena

hādi vara ni śī-ṃā gvaṇa ttatta aivarautta hamṛraṣṭa eva tatra na etat-me jneyam (?) evam apratiṣṭhitam sāmyak

Ttū-būrā hve gyāsta baysa śīrā hamye āṣīîiṛî Subhūta

Etāvat avocat yajatāḥ bhagavān āttamanās babhūva ācāryaḥ Subhūtiḥ

Idam avocad bhagavān āttamanāḥ, ethavira-Subhūtis te ca bhikṣu-bhikṣuny-upāsak-

1 Superfluous sign of interpunction at end of line.
2 There is a sign like a St. Andrew's cross after baudhisatvā.
3 The syllable ni has been repeated at the head of fol. 44.
TRANSLATION.

[Verse 1] In three ways I bow down to the buddhas of the three ages, 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 prajñāpāramitā 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, the essence of all the dharmas, which ... in yoga (?).

[Verse 4] Where there is no ... as the dharmaśāya.

[Verse 5] This prajñāpāramitā the omniscient Buddha put together; and when one recites and explains this triṣatikā called Vajracechedikā,

[Verse 6] It altogether clears away all particles (?) of karma and āvaraṇa sins as a thunderbolt. Therefore its name is Vajracechedikā (thunderbolt cutter).

[Verse 7] Whatever the law of the buddhas may be, all that is concentrated in this sūtra, in the Vajracechedikā; therefore it is so pleasing and exalted.

1 Superfluous sign of interpunction.
2 Present, past, and future.
3 i.e. bodhi-caryā.
4 Leanword, meaning, 'consisting of 300 granthas'.
IN THE OLD KHOTANESSE VERSION

[Verse 8] Whosoever learns and preserves and reads it, and causes it to be written, by him the entire Law will be grasped, and, after death, he goes... in bliss.

[Verse 9] He whose merit is great, when these sūtras are recited, by that prudent man... should be altogether made by this sūtra.

[Verse 10] Therefore I start on the exposition of it, in love of the Law and with faith, if the buddhas will give me protection so that I can preach it so that it may be grasped.

[3 6ii] Hail! Homage be done in the direction of all the buddhas and bodhisattvas.

Thus it was heard by me: At one time the Venerable Exalted One was staying in the town of Śrāvasti, in the grove of prince Jeta, in the saṅghārāma of the merchant Anāthapiṇḍika, with a large company of mendicants, with twelve hundred and fifty monks. Then the Venerable among Venerables, the Exalted One, in the forenoon put on his undergarment, took his bowl and cloak, went to the great town of Śrāvasti to collect alms, and, when the Venerable Exalted One had gone to the great town of Śrāvasti to collect alms, and when he had finished the food business, and when he had returned, after eating his food, he put away his bowl and cloak, washed his feet, and sat down on the seat ordered for him, his legs crossed, the body straight; and he was then fixing the thought of emptiness before himself. Then many monks had come in the direction where the Venerable among Venerables, the Exalted One was; when they had come there, they saluted the feet of the Venerable among Venerables, the Exalted, with their heads, went three times round the Venerable Exalted One to the right to greet him, and sat down on one side.

[5 6iv] At that time again the monk Subhūti appeared there in that assembly and sat down. Then the monk Subhūti rose from his seat, put his robe over one shoulder, supported the right knee on the earth, made an añjali-hand for him in the direction where the Venerable Exalted One sat, and said to the Venerable Exalted One: 'It is extraordinary, O Merciful Venerable Exalted One, how much the bodhisattvas, the great beings of exaltedness, have been favoured with the highest favour by Thee, the Venerable among Venerables, the Exalted, the Ttāharai-preacher, worthy of worship, who is properly awake in all the quarters; how much the bodhisattvas, the great beings of exaltedness, have been gratified with the highest gratification by thee, the Venerable, the Exalted, who wanderest amongst the Ttāharai, who conquerest the foes which are the kleśas,¹ who properly understandest all matters. Then, O Merciful, Venerable and Exalted, how should a being of exaltedness, who wanders on the bodhisattvayāna, remain here on the mahāyāna, and how should he restrain his mind?'

¹ Compare the common explanation of arhat as ari-han.
[7 aii] Upon the uttering of this utterance, the Venerable among Venerables, the Exalted One, said to the monk Subhūti: ‘Well, well, Subhūti, so is the matter, Subhūti; 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 Subhūti, listen and take it to heart well and rightly. I shall tell thee how a being of exaltedness, who wanders on the bodhisattvayāna, should remain here on the mahāyāna and how he should restrain his mind.’ ‘So it is good, O Venerable Exalted One;’ with those words the monk Subhūti listened to the Venerable Exalted One.

[9 aii] The Venerable Exalted One spoke thus to him: ‘A being of exaltedness, O Subhūti, who wanders here on the bodhisattvayāna, 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 nirvāṇa.” And after he has thus delivered immeasurable beings, he would not have delivered a single being. And because of what matter? If, O Subhūti, a bodhisattva had any idea [about a being], he should not be called a bodhisattva. And because of what matter? He should not, O Subhūti, 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 Subhūti, 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 Subhūti, 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 Subhūti, who gives a gift without relying on anything, the stock of merit of that bodhisattva, O Subhūti, cannot easily be measured.’

[11 biv] ‘How does it appear to thee, Subhūti? Can the space in the direction of the rising (eastern) quarter be easily measured?’ The monk Subhūti 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 Subhūti spoke thus: ‘No, O Venerable Exalted One.’ The Exalted One spoke to him thus: ‘Thus is this matter, O Subhūti, 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 Subhūti? a gift should be given by a bodhisattva [in such a way].'}
[12 vii] ‘How does it appear to thee, Subhūti? Should the Venerable Exalted One be viewed from the possession of signs?’ Subhūti spoke thus: ‘No.’ ‘Wherever, O Subhūti, there is a sign, there is falsehood, hence the sign of the Venerable Exalted One is to be viewed as no-sign.’

[13 aii] Upon the uttering of that utterance the monk Subhūti 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 sūtras?’ The Venerable Exalted One spoke to him thus: ‘Do not thou, O Subhūti, 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 sūtras 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 Subhūti? 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 Subhūti, 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, Subhūti? 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 aryanudgalas.’

The Venerable Exalted One spoke thus to him: ‘O Subhūti, if somebody would fill the lokadhātus of the trisahasrī mahāsahasrī with the seven gems of treasures, and give gifts, then how does it appear to thee, Subhūti; would that noble son or daughter of a clan acquire great merit?’ Subhūti 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 aiii] ‘When one gives the lokadhātus of the trisahasrī mahāsahasrī 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 pādas 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 6] 'How does it appear to thee, O Subhūti? Would a srotāpañna think
in this way: "the fruit of the srotāpañnas has been realized by me, because if that
were not the case, which law would then be connected with the obeisance belonging
to the āryaśāṇamārga?"' Subhūti spoke to him thus: 'No, O Merciful Venera-
able Exalted One, he would not have realized the smallest (?) matter. Therefore he
is called a srotāpañna, and has not realized any form, nor sounds, nor smells, nor
things that can be touched, nor dharmas. Therefore he is called a srotāpañna.'

[17 6] 'Would a sakṛdāgāmin think in this way: "the fruit of the sakṛdāgā-
ings has been realized by me, because if that were not the case, which law would
then be connected therewith?"' Subhūti spoke to him thus: 'No indeed, O Mer-
ciful Venerable Exalted One, there is no such dharma as a sakṛdāgāmin.'

[17 6] 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?"' Subhūti 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 araṇāvīhārin of all,
who in the araṇā, resplendent in absorption, reaches the defeat of the klesas in
a different train of thought.'

[19 6] 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 Dipaṁkara? Could such a law which must naturally be realized,
be taken over?' Subhūti 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 Dipaṁkara, because the law which must naturally be realized,
could not be taken over.'

[19 6] 'He, O Subhūti, who would speak thus: "I will produce a display of

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1 The text has, apparently by mistake, sakṛttagāṁī.
buddhaksetras”, he would speak untruth. The buddhaksetravyūhas have been declared by the Venerable Exalted One to be avyūhas, non-displays, devoid of form. Therefore, O Subhūti, 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 Subhūti, as if there were a man who had a body as large as Mount Meru. How does it appear to thee, Subhūti, 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 abhāva (non-existence), therefore it is called ātmabhāva; the sāmbhogīka body of the Exalted Ones disappears without the saṁskāras (?).’

[21 a] The Venerable Exalted One spoke to him thus: ‘Suppose there were as many lokadhātus 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 Vajracchedikā praṇāpāramitā would preserve one stanza of four pāda, 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 a] Upon the uttering of that utterance the monk Subhūti 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: ‘Praṇāpāramitā, O Subhūti, is the name of this Law, and so thou must preserve its name. And this indeed has been called an apāramitā by the Venerable Exalted One. How does it appear to thee, Subhūti, is there any law which might have been preached by the Venerable Exalted One?’ Subhūti 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 mahā-puruṣalaksanas (signs of a great person)?’ Subhūti 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 rūpakāya of the anuvyañjanas (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 pādas of this sūtra, grasp it and explain it in full to others, the stock of merit of this (latter one) would be greater, unmeasured and untold.'

[24 a] Then the monk Subhūti, 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 bhūtasamjñā, that is indeed an abhūtasamjñā. 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 a] Upon the uttering of that utterance the Venerable Exalted One spoke thus to the monk Subhūti: 'So it is, O Venerable Exalted One, those will be in possession of something very difficult to achieve, who do not get frightened or alarmed or into trembling at this sūtra when they sit reading it. This pāramitā is exceedingly difficult to achieve; and immeasurable Venerable Exalted Ones have preached this pāramitā.

'And again the pāramitā of endurance connected with (the Tathāgata) 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 a] I know, O Subhūti, I do remember, five hundred births in the past times, when I was the Rishi Kṣāntivādin. 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 Subhūti, 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 dhammas, 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 śrāvakayāna, he is truly (?) on the mahāyāna. The preaching of the Tathāgatas is not otherwise.

1 Should be 'O Subhūti'. There is a mistake in the text.
[27 an] "Subhūti, 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 Subhūti, 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 Subhūti, 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 aii] '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 bi] '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 sūtra, 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 bi] 'Those noble sons or daughters of clans, who preserve such a sūtra, recite it, and understand it, are paribhūta, 2 and well paribhūta indeed. And that on account of which matter? Such acts done by those beings in former existences from which rebirth in the three apāyans 3 would be obtained, all those acts disappear through the power of that sūtra, and they soon obtain the highest enlightenment.

[30 aiii] 'I do remember, O Subhūti, eighty-four hundred thousand niyutas of kotis of Venerable Exalted Ones, of earlier times, of untold kalpas, beyond the Venerable and Exalted Dīpankara, 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 Vajracchedikā sūtra, cause it to be written, preserve it, and worship it with incense (?), and he who worships even a single śloka, the former store of merit of

1 Wrong concord in the text. [But see note 3 on p. 262; hence perhaps 'As regards (cū = 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 a½] Then the monk Subhūti spoke thus to the Exalted Venerable One: 'O Merciful Venerable Exalted One, how should he who wanders on the bodhisattvayāna restrain his mind here on the mahāyāna?' The Venerable Exalted One spoke thus to him: 'O Subhūti, a bodhisattva, a great being of exaltedness, should here frame his mind thus: "all beings should be delivered in the objectless nirvāṇa." But not a single being would have to be delivered. And that on account of which matter? If, O Subhūti, 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 bodhisattvayāna.

[32 a½] 'Is there now, O Subhūti, any such dharma, as might have been realized by the Venerable Exalted One, from (the mouth of) the Venerable Exalted Dipaṅkara, with regard to the highest enlightenment?' Upon the uttering of that utterance the monk Subhūti 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 b½] Upon the uttering of this utterance the Venerable Exalted One spoke thus to the monk Subhūti: 'Thus is this matter, O Subhūti, there is no dharma which might have been realized by the Venerable Exalted One from the Venerable Exalted Dipaṅkara with regard to enlightenment. If, O Subhūti, 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, Śākyamuni by name." For it is emptiness which is enlightenment. There is no truth and no falsehood in it.

[33 b½] 'It is, O Subhūti, 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, Subhūti, is there such a dharma, as might have been realized by the Venerable Exalted One with regard to the highest enlightenment?' Subhūti spoke thus to him: 'No, O Merciful Venerable Exalted One, there is no such dharma as a being of enlightenment would be.'

[34 a½] 'He who is confident that all objects are without self, without being, without personality, he might effect a vyuha (display) of buddhakṣetras. 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 Tathāgata.'
[34] Then how does it appear to thee, Subhūti, has the Venerable Exalted One eyes of flesh? Subhūti spoke thus to him: ‘The Venerable Exalted One has eyes of flesh.'

Then the Venerable Exalted One spoke thus to the monk Subhūti: ‘Does the Venerable Exalted One possess divine eyes?’ The monk Subhūti spoke thus to the Venerable Exalted One: ‘The Exalted Venerable One possesses divine eyes.'

Then the Venerable Exalted One spoke thus to the monk Subhūti: ‘Has the Venerable Exalted One the eyes of the law?’ The monk Subhūti spoke thus: ‘The Venerable Exalted One has the eyes of the law.'

[35] Then the monk Subhūti spoke thus to the Venerable Exalted One: ‘Have the Venerable Exalted Ones the eyes of knowledge?’ The Venerable Exalted One spoke thus to the monk Subhūti: ‘The Venerable Exalted One possesses the eye of knowledge.'

Then the monk spoke thus to the Venerable Exalted One: ‘Have the Venerable Exalted Ones the eyes of the law?’ The Venerable Exalted One spoke thus to the monk Subhūti: ‘The Venerable Exalted Ones have the eyes of the law.'

Then the monk Subhūti spoke thus to the Venerable Exalted One: ‘Have the Venerable Exalted Ones the eyes of exaltedness?’ O monk Subhūti, the Venerable Exalted Ones have the eyes of exaltedness.'

[36] Then the Venerable Exalted One addressed the monk Subhūti and spoke to him thus: ‘He who would fill the lokadhatu of this trisahasri mahāsahasri with the seven treasures and give gifts, how many happy roots of bliss would that noble son or daughter of a clan be able to produce?’ The monk Subhūti spoke thus: ‘A very great collection of happy roots of bliss, O Merciful Venerable Exalted One, he would produce. But what about the favour shown by that noble son or daughter of a clan who would write even a stanza of four pādas of this Vajracchedikā sutra, learn it, preserve it, recite it, and worship it with incense? The store of merit of that noble [son or] daughter of a clan would be greater. [The other one] does not reach a hundredth, a thousandth, or as much as an upaniṣad.'

[37] Then the Venerable Exalted One spoke thus to the monk Subhūti: ‘How does it appear to thee, O monk Subhūti, on account of which matter is that? Should a Venerable Exalted One be judged from the possession of signs?’ The monk Subhūti spoke thus: ‘No, O Merciful Venerable Exalted One, the Venerable Exalted One should not be recognized from the possession of signs. If, O Venerable Exalted One, the Venerable Exalted One should be recognized from the possession of

1 The text has ‘The Venerable Exalted One spoke thus to the monk Subhūti'.
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\textsuperscript{1}] 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\textsuperscript{2}] ‘Then how does it appear to thee, Subhūti? 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, Subhūti? The Exalted One is called a Tathāgata, 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 Subhūti: “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\textsuperscript{1}] ‘The country where they explain this sūtra, the praised Lord stays there and the best and highest preceptor.’ Upon the uttering of that utterance the monk Subhūti 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: ‘Prajñāpāramitā, O Subhūti, is the name of the Law, and so thou must preserve its name. And what is a prajñāpāramitā, that has been called a non-pāramitā by the Venerable Exalted One. How does it appear to thee, Subhūti, 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 mahā-puruṣalakṣaṇas?’ Subhūti 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 Subhūti, are all dharma to be perceived by a being of exaltedness who wanders on the bodhisattvayāna that he does not depend on the idea of dharma. And the bodhisattva, the being of exaltedness, who would fill unmeasured and untold lokādhisat with the seven treasures and give gifts, and the noble son or daughter of a clan who would take even a stanza of four pāda within the Law of this Vajracchedikā prajñāpāra-

\footnote{This is a repetition of the passage above, 22 a\textsuperscript{1}–22 b\textsuperscript{1}.}
mitā, 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’m] 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 saṁsāra, and that bodhisattva would conquer the ideas in the saṁsāra, and accomplish them in nirvāṇa through application;

¹ Kāca is thus defined by Madhavakara, as quoted in the Šabdakalpadruma,

\[
\begin{align*}
\text{candra} & \text{dīyau sanakṣatrān antarikṣe ca vidyutāḥ} \\
\text{nirmālani ca tejāśīrṣṭānām ānāsyati} \\
\end{align*}
\]

And Vāgbhaṭa says,

\[
\begin{align*}
\text{kācibhūte dṛg arunā paśyaty āsyaṃ anāsikam} \\
\text{candradīpyaniyakatvam vakro mṛc api manyaṁate} \\
\end{align*}
\]

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 Subhūti, 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 Vajracchedikā, the prajñāpāramitā of three hundred [granthis].

Hail. Thus are spoken the passages belonging to the Vajracchedikā; in bygone days [were recited] one hundred thousand [granthis] in one place [?].
THE APARIMITĀYUḤ SŪTRA

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 Aparimitāyuh Sūtra is a Dhāraṇī 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 Vajracchedikā, published above pp. 214 ff. A description of the manuscript and a transliteration of the beginning was published by Dr. Hoernle, who has subsequently revised this text and also 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.

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 13½ × 2¼ 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 x 63 mm. (or 12 x 2 1/2 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 áun. Compare samāndajāta instead of samudgatta, 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.
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 akṣara 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 saūnū instead of saunā, para. 39; bājāsnaū, 7, bijāsnaū, 9, bājāsnaū, 11, instead of bājāsnaū; ganānū instead of garūna, 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 ā has very commonly been replaced by a short u. Compare rrispūrā, bājṣuṇa evṛṣyau in para. 1, and so forth. It seems probable that the original has used a form of the long ā of the same kind as that occurring in the Vajracchedikā 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 rrispūrū, &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 b'1; in the middle of a line, 1 b', 7 a'i; before the circlet of the string-hole, 16 a'ii; between the members in an enumeration, 15 a'ii, and before the word taddhāṭā in the Dhāraṇī, 9 b'ii, 12 a'iv, and 14 b'ii. 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'ii and 8 b', and in the middle of a line in 8 b'. 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 Vajracchedikā. 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

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1 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 Vajracchedikā and the Aparimitāyuḥ Sūtra, in which the words and forms taken from the latter have been distinguished by the addition of an A.

The Sanskrit Version.

The edition of the Sanskrit text of the Aparimitāyuḥ Sūtra 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 Rajendralalā Mitra, The Sanskrit Buddhist Literature of Nepal, Calcutta 1882, p. 41, where it is described as follows:


Begins Oṃ namaḥ śrībhuddhāya. Ends Ārya-Aparimitāyuḥ nāma dhāraṇī samāpta.

C1, 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 x 2½ in.; xiith–xvith cent. On leaf 1 there is an elaborately-painted picture of a Buddha holding a flower in a vase on his clasped hands.'

Begins Oṃ namaḥ śrī-Āryāvalokitēśvarāya. Ends Ārya-Apalimrtāyu nāma dhāraṇī mahāyānasūtraṁ samāptaḥ.

C2, a paper manuscript in the Cambridge University Library, Add. 1385, described by Bendall, p. 81, as follows:

'Paper; 17 leaves, 5 lines, 9½ x 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 Oṃ namaḥ bhagavatyai ṛṣya-ṛṣya-ṛṣya-Āryāvalokitēśvarāya u oṃ namaḥ sarvabuddhabodhisdvebhayaḥ. Ends Ārya-Aparimitāyuḥ nāma mahāyānasūtraṁ samāptaḥ u Ye dharmā hetuprabhavā, &c. u subha maṅgaraṁ bhavantu u subha u saṅyavat 779 kārttikamāse śuklapākaṁ trayodasāṁ tīthan Revatinakṣatre śuddhiyoge yathā kāryapunjukṛttare Vaḥṣapativāsare tulyarāgāte savīrtīṁ niñavāśigāte candramāśī u etuddine idāṁ śrīśrīśriḥsriḥsarvam vasvādhirāge māṅstrīdāhārayāṁ saptāvāṁ aparāmitādī
WITH SANSKRIT TEXT AND TIBETAN VERSION 293

C\(^3\), a paper manuscript in the Cambridge University Library, Add. 1623, described by Bendall, p. 141, as follows:

'Black paper with gold letters; 100 leaves, 5 lines, 15\(\frac{1}{2}\) x 4 in.; dated N. S. 820 (A.D. 1700). This MS. is in three parts, written by the same scribe and continuous numbering. I. Leaves 1-10 (formerly marked Add. 1622). Aparimitāya-sūtra. The text is equally barbarous with that of Add. 1277.'

Begins Oṁ nāma rathamāyīga. Ends Ṛṣya-mahā-Aparimitāya nāma mahāyānaśrūtraḥ saṁcāptāḥ.

These four manuscripts have been copied by Dr. Hoernle, who has been good enough to place his transcript at my disposal.

They can be divided into two classes, one represented by B and the other by the Cambridge manuscripts C\(^1\), C\(^2\), and C\(^3\). They differ from each other in numerous places; compare, e.g., the variants in paragraphs 2, 3, 4, 6, 16, 17, 23, 24, 26, &c.

If we turn to the group represented by the Cambridge manuscripts, it will be seen that C\(^1\) and C\(^2\) are very closely related. A comparison of the Apparatus Criticus with paragraphs 2, 3, 4, 6, 16, 17, 22, 26, 28, 30, 32, &c., will show that they often agree with each other as against B, C\(^3\), and also that they have, in many cases, common mistakes. If we compare the readings C\(^1\) bhūto n pariṭādiśi, C\(^2\) bhūpariṣṭEmma diśi instead of upariṣṭāpān, para. 2, it seems probable that C\(^1\) is based on C\(^2\) and represents an attempt at correcting the latter. A comparison of C\(^1\) -sāṃbuddhasa, C\(^2\) -sāṃbuddhāsyā instead of -sāṃbuddhāsa in para. 3 leads to the same result. Compare also C\(^1\) dāsyant, C\(^2\) dāsyantī instead of dāṣyati, para. 28. On the whole, C\(^1\) is dependent on C\(^2\).

It follows from this state of affairs that the reading of B will have to be adopted in such cases where it agrees with any of the manuscripts of the other group. In other cases, where the two groups differ from each other, I have consulted the Tibetan translation, which can be considered as a third group. I have then preferred the readings of B if they agree with the Tibetan text, and, on the other hand, I have followed C if its reading is in accordance with the Tibetan version.

The Sanskrit text has been printed in the form which can be derived from the materials just described. I have added a full Apparatus Criticus in order to make
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 satra 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 x 31 cm. (or 35¾ x 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·ma·ma·ha·ga·na·su·tra ... du·myed·pa·she·they·pa·chen·pohi·mdo·saña·ryas·du·thams·chad·bhkyag·htshal·lo. Ends Tshe·dpag·du·myed·pahi·she·bya·ba·they·pa·chen·pohi·mdo·rdzogs·so. Bam·stag·olebs·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 x 32 cm. (55¾ x 12¾ 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 Rogya·gar·skad·du·A·pa·ri·mi·ta·a·yur·ma·ma·ha·ga·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 manysicsa svānyāya caivānajā māsta; the latter has manysicsa skājī maista miyśā tye taypānī ... Here the sheet is broken off. The two dates name the year manysicsa, and its two months caivajā and kaja. Cf. JRAS., 1910, pp. 469 ff. In addition there are interspersed some lines of large illegible scralls. There is also half a column of four very large Chinese ideographs.

Ends on the fourth line of the sixth column with Tshe-dpag-dun-'bya-ba-theg-pa-chun-pohi-mdog-rdzogs-so. Then follow, in two lines of a later handwriting, the Sanskrit text of the Dhāraṇī, and, after an interval, the half line Hgo-mdog-brtsan-bris-so. Finally, there are two more lines in a later handwriting, one containing an invocation of Amitābha in barbaric Sanskrit, the other running Śīn-dar-ūn整个 commodities appears in one of the manuscripts; thus saʊ-s instead of saʊ-s.

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 b] Saddham Ttatta muhum-jo pyuṣṭā Śīṇa beda gyastā baysā Śravastī āsta vye Jivā 1 rrispūrā bāsa Anātha[pindī] hārū samkhyerma dvāsse paṁjśāsau āśirya-joṣa u pharākyau 2 baudhisatvyaug mistyau baysūṇa vuḍhīsyau-joṣa hatsa • [1]

Tūṇa beda mi gyastā baysā Manjuśrī eys[āmnai] gurste u ttai pastī Sa aścā 3 Manjuśrya ivsarāṃdā hālai guṇaaparamittā saṅcayā nāṁma lovadāva ra tūṇa lovadeva Aparamattā-


Translation.

Hail. Thus it was heard by me. At one time the Venerable Exalted One was staying in Śravastī, in the grove of Jeta, the king’s son, in the saṅghārāma of the merchant Anāthapiṇḍika, with twelve hundred and fifty monks and many bodhisattvas, great beings of exaltedness. [1]

At that time the Venerable Exalted One called prince Manjuśrī and spoke to him thus,

There is, O Manjuśrī, in the rising direction, a world called Collection of unmeasured Virtues. In that world lives a Venerable Exalted One, Aparimitāyuṣṭānasuviniścittarāja by name, who wanders rightly, who eradicates the kleśas, 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 pharākyau baudhisatvyaun.
3 Read aṣṭā.
WITH Sanskrit TEXT AND Tibetan Version 297

Sanskrit Text.

Evam mayā śrūtam. Ekasmin samaye Bhagavān¹ Śrāvastyāṁ² vihārati sma Jetavane Anāthapiṇḍadasyārāme mahatā bhikṣusaṁghena sārdham ardhatrayodasabhih⁴ bhikṣuṣuṣataiḥ⁵ saṃbhahalais ca bodhisattvaih mahāsattvaih⁶ [1]

Tatra khalu Bhagavān⁷ Mañjuśrīyaṁ⁸ kumārabhūtāṁ⁹ āmantrayate sma. Asti Mañjuśrīr¹⁰ uparistāyāṁ¹¹ Aparimitaguṇasamceayo¹² nāma lokadhātus,¹³ tatr-Aparimitāyu[r]jñānasuviniṣcitatejorāja¹⁴ nāma¹⁵ tathāgato 'rhan¹⁶ samyaksambuddha¹⁷ eva¹⁸ hi tiṣṭhati dhriyate¹⁹ yāpayati²⁰ sattvānāṁ ca²¹ dharmāṁ desayati. [2]

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Tibetan Version.


De na. Beom ldan ḍhas kyis ḍjam dpal gzo nur gyurd pa la.³ bhkaḥ stsal-pa.³ ḍjam-dpal sten gi phyogs na lḥig rten khams yon tan dpag du myed pa ḍtshogs pa.⁴ ḍes bya ba ḍig yod de de na. de bzin gšegs pa dgra beom ba yai dag par rdzogs pahi saṅs rgyas Tshe daṅ ye ḍes dpag du myed pa śin du rnam par gdon myi za bahi [gzi brjil kyi].⁵ ḍgyal po ḍes bya ba bzung ḍtsho soṅs te sens chan rnam lā chos kyaṅ stond to. [2]

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¹⁴ BC².³ tatr-Apari-, C¹ tatr-Aparamītāyuḥ-. B -tejo, C¹ -tejorāja ya.
¹⁵ C¹.² om. nāma.
¹⁶ B tathāgato 'rhat, C¹ tathāgatirhaute, C² tathāgatīrhaute.
¹⁷ C saṃbuddho vidyācarava (C¹ calana) sampannaḥ suṣeṣita lokavid (C³ rokavid) amuttaḥ (C² ra) puruṣadasyārāthiḥ (C² sarathīḥ, C³ saratūḥ) sāstā (C³ sa, C³ sāstā) devānāṁ ca manunyānāṁ ca (C³ om. ca) buddho bhagavān (C¹ -rauv).
¹⁸ B elu, C evaṇī.
¹⁹ C dhiyate, C² dhiyate, C³ dhyante.
²⁰ C yāpayati.
²¹ B om. ca.

T. ¹ T¹ mdze taḥi.
² T² gyur ba la.
³ T¹ bzhogs pa, K la sogs pa.
⁴ T¹ bzhogs pa, K la sogs pa.
⁵ This word is omitted in T.
⁶ This word is omitted in T.
Khotanese Version.

Pu tta vaña Majuṣrya1 eysāṁmā Jampaibviya bīsa satva bīhi puysga2-jsinya ttadīyu ssa-sa[i]jī jsina • Pharaka jsām tti cu akālvamaranyau-jsa jsina paśiddā Kāmmā mī Majuṣrya1 şi i cu tyye Aparimmītyujñānasuvini2 bī'ścatarajā gaśaṛī bāysā hiya būṣa āraśammatinai sūtra u tvā dā hiya dasa pūri parī piūde u nāṃmaï pvāte vāṣī puntya tiviśē bīṣī dijsaṭe būnaṣpyau būṣaṅau graṇyau saṃkhalunyau-jsai ṭiipajsām yāni tyye mī ja śṭāmsa jsina paskyāstā ssa-sali uskhamysde • Ttatta mī Manjuṣryayam kāmā Ṭīye himāte cu tyye Aparimmītyujñāna-suvaniścitarajā gaśaṛī bāysā hiya nāma ssa ha-

[3 a]'śta juna pvāde ttyāṁ mī sā jsina byehā byehā uskhamysde cu

Translation.

Now listen, prince Manjuṣrī, 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 Manjuṣrī, who would write or cause to be written the sūtra expounding the merits belonging to that Venerable Exalted One Aparimmītyujñānasuviniścitarajā 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 Manjuṣrī, whoever it might be who would hear the name belonging to the Venerable Exalted Aparimmītyujñānasuviniścitarajā, one hundred and eightfold, their

K. 1 Read Maṁjuṣrīya.

S. 22 C1 Manjuṣrīyaṁ, 23 C1,2 imāṇ, C2 imāṇ, 24 B manusyaṁ, C2 manusyaṁ, 25 C alpaṁvaso (C1,2 sa) varṣitaistivā (C1,2 yuṣa) ca bhaviṣyati (C2,3 sujñati), 26 BC2 bhūnya, C1 bhūniṁ, C2 bhūni. 27 C1 kālasmaranāṁ, C2 akāśo-, C3 nakāṁi maranā. 28 C1 viśrōṇi, C2,3 niḍṛṣṭāni. 29 C Maṁjuṣrīya satvā. 30 BC2 Apari-, C1 Aparamrtāyusah, C3 Parīni-. 31 C1,2 -kirttana, C2,3 -kārttanaṁ, C3 -kārttanav. 32 BC Apari-, C1 Aparamrtāyusah, C3 Parīni-. 33 C1,2 -kirttana, C2,3 -kārttanaṁ, C3 -kārttanav. 34 B nāmadhyeya-, C1 nāmadhyeṣaṁmastraṁ, C2,3 nāmaddhyeya-. 35 C śrostanti (C1 śrostanti) dhārayiṣyanti vācyayiṣyanti. 36 B gyhe dhārayiṣyanti vācyayiṣyanti parṇayacṣyanti samprakāṣaṇyanti, C2,3 om. vācyayiṣyanti. 37 C puspadākapadāpa-.

22 C1,2 imāṇ, C2 imāṇ. 24 B manusyaṁ, C2 manusyaṁ. 25 C alpaṁvaso (C1,2 sa) varṣitaistivā (C1,2 yuṣa) ca bhaviṣyati (C2,3 sujñati).

27 C1 kālasmaranāṁ, C2 akāśo-, C3 nakāṁi maranā.

28 C1 viśrōṇi, C2,3 niḍṛṣṭāni. 29 C ye ca khañ puṇah. 31 C2,3 om. tasy.

22 C1 Manjuṣrīyaṁ. 23 C1,2 imāṇ, C2 imāṇ. 24 B manusyaṁ, C2 manusyaṁ. 25 C alpaṁvaso (C1,2 sa) varṣitaistivā (C1,2 yuṣa) ca bhaviṣyati (C2,3 sujñati).

27 C1 kālasmaranāṁ, C2 akāśo-, C3 nakāṁi maranā.

28 C1 viśrōṇi, C2,3 niḍṛṣṭāni. 29 C ye ca khañ puṇah. 31 C2,3 om. tasy.

22 C1 Manjuṣrīyaṁ. 23 C1,2 imāṇ, C2 imāṇ. 24 B manusyaṁ, C2 manusyaṁ. 25 C alpaṁvaso (C1,2 sa) varṣitaistivā (C1,2 yuṣa) ca bhaviṣyati (C2,3 sujñati).

27 C1 kālasmaranāṁ, C2 akāśo-, C3 nakāṁi maranā.

28 C1 viśrōṇi, C2,3 niḍṛṣṭāni. 29 C ye ca khañ puṇah. 31 C2,3 om. tasy.

22 C1 Manjuṣrīyaṁ. 23 C1,2 imāṇ, C2 imāṇ. 24 B manusyaṁ, C2 manusyaṁ. 25 C alpaṁvaso (C1,2 sa) varṣitaistivā (C1,2 yuṣa) ca bhaviṣyati (C2,3 sujñati).

27 C1 kālasmaranāṁ, C2 akāśo-, C3 nakāṁi maranā.

28 C1 viśrōṇi, C2,3 niḍṛṣṭāni. 29 C ye ca khañ puṇah. 31 C2,3 om. tasy.

22 C1 Manjuṣrīyaṁ. 23 C1,2 imāṇ, C2 imāṇ. 24 B manusyaṁ, C2 manusyaṁ. 25 C alpaṁvaso (C1,2 sa) varṣitaistivā (C1,2 yuṣa) ca bhaviṣyati (C2,3 sujñati).

27 C1 kālasmaranāṁ, C2 akāśo-, C3 nakāṁi maranā.

28 C1 viśrōṇi, C2,3 niḍṛṣṭāni. 29 C ye ca khañ puṇah. 31 C2,3 om. tasy.

22 C1 Manjuṣrīyaṁ. 23 C1,2 imāṇ, C2 imāṇ. 24 B manusyaṁ, C2 manusyaṁ. 25 C alpaṁvaso (C1,2 sa) varṣitaistivā (C1,2 yuṣa) ca bhaviṣyati (C2,3 sujñati).

27 C1 kālasmaranāṁ, C2 akāśo-, C3 nakāṁi maranā.

28 C1 viśrōṇi, C2,3 niḍṛṣṭāni. 29 C ye ca khañ puṇah. 31 C2,3 om. tasy.
SANSKRIT TEXT.

Śrīnu Mañjuśrīḥ\textsuperscript{22} kumārabhūta, ime\textsuperscript{23} Jāmbudvīpakā manuṣyā\textsuperscript{24} alpa-
yuskā\textsuperscript{25} varṣaṭatāyuṣas; teśāṁ bahūny\textsuperscript{26} akālamaraṇāṁ\textsuperscript{27} nirdiśāṁ\textsuperscript{28}. Ye khala\textsuperscript{29} Mañjuśrīḥ\textsuperscript{30} sattvāṁ tasy\textsuperscript{31} -Āparimitāyuṣaḥ\textsuperscript{32} tathāgatasya guṇa-
varṇaparikirtana\textsuperscript{33} nāma dharmaparyāyam likhisyanti likhāpapīṣyanti nāmadheyamātram\textsuperscript{34} api śrōṣyanti\textsuperscript{35} yāvat pustakagatām api kṛtvā gṛhe\textsuperscript{36} dhārayisyanti vācaśīṣyanti pusp-dhūpa\textsuperscript{37} -gandha\textsuperscript{38} -mālya-vilepana\textsuperscript{39} -cūrna\textsuperscript{40} -civara-cchattra-dvaja-ghaṇṭā-paṭākābhīś\textsuperscript{41} ca samantāt pūjābhīḥ\textsuperscript{42} pūjāyisyanti te\textsuperscript{43} paraśīṇāyuṣasḥ punar eva varṣaṭatāyuṣa\textsuperscript{44} bhāvyasyanti.\textsuperscript{45} Ye khala punar\textsuperscript{46} Mañjuśrīḥ sattvāṁ\textsuperscript{47} tasya\textsuperscript{48} -Āparimitāyuṣōparaśīṇa-sūviniścitatejorājasya\textsuperscript{49} tathāgatasya nāmāṣṭottaraśataṁ\textsuperscript{50} śrōṣyanti dhārayisyanti vācaśīṣyanti, teśāṁ\textsuperscript{51} āyur\textsuperscript{52} vardhayisyati\textsuperscript{53}; ye paraśīṇāyuṣasḥ sattvā
textual content appears to be damaged or corrupted and is not legible.
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 Mañjuśrī, 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 Aparimitayūjānaprīṃśata, rising in the sky, the naturally pure, surrounded by great wisdom, blessing. [4]

Salutation to the Lord, the sovereign of endless life, knowledge, and unfailing glory, the tathāgata, 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
Sanskrit Text.

nāmadheyam śrōsyant i dhārayisyant i vācaiyisyant i teśam apyāyur vivardhayisyati.65 [3]
Tasmāt tarhi Mañjuśrī dirghāyuskatvam66 prārthayitukāmāhā kulaputrā68 vā kuladuhitaro69 vā tasyāparimitāyusas9 tathāgatasya nāmāṣṭōttarasatam69 śrōsyant i likhisyant i likhāpayisyant i69 teśam ime gunānusamsā bhavisyant i. [4]

Om namo bhagavate64 Aparimitāyurjñānasuviniṣcitatejorāja
tathāgatāy-ārhat samyakṣambuddhāya, tadyathā, om pūnyamahāpuṇya-
aparimitapuṇyaaparimitāyupuṇyajñānaśambhārōpacite,65 om sarvasam-
śrāraparīṣuddhadharmate gaganasamudgate svabhāvaparīṣuddhe66 mahā-
nayaparivāre svāhā.67 [5]

Imānā Mañjuśrīs tathāgatasya nāmāṣṭōttarasatam ye kecil likhisyant i likhāpayisyant i pustakagatam69 api kṛtvā grhe70 dhārayisyant i vācaisyant i, te parikṣināyusah71 punar eva varṣasatāyuso72 bhavisyant i; itas

Tibetan Version.
myi·zaḥi·rygal·pohi·mtshan·[brgya·rtsa·brgyad·thos·par]1·ḥdzin·
par·ḥgyur·ba·de·dag·gi·tshe·yan·ḥphel·bar·ḥgyur·ro.[3]
Hjam·dpal·de·ltas·na·rigs·kyi·bu·ḥam·rigs·kyi·bu·mo·
tsre· rin·bar·ḥdod·pas·de·bzin·gšegs·pa·Tshe·dpag·du·myed·pa·
dehi·mtshan·brgya·rtsa·brgyad·ḥan·tam·[yi·ger]1·ḥdri·ḥam·[yi·
ger]1·ḥdrir·beug·na·de·dag·gi·yon·tan·dañ·legs·pa·ni·ḥdi·dag·go.[4]
Tad·tya·tha·na·mo·ba·ga·ba·te·A·pa·ri·mi·ta·a·yu·gña·na·su·
bi·ni·sci·ta·ra·da·ya·ta·tha·ga·ta·ya·om·sa·rba·saṅ·skā·ra·pa·ri·
sud·ḥa·dar·ma·te·ma·la·na·ya·pa·ri·ba·re·sva·ḥa.[5]
Hjam·dpal·shags·kyi·tshig2·ḥdi·dag·gañ·la·la·zig·[yi·ger]1·
ḥdri·ḥam·[yiger]·ḥdri·ḥjug·gaṃ·glegs·baṃ·la·bris·te·khyim·na·hecan·
[nam·klog·par·ḥgyur]13·ba·dehi3·tshe·zad·pa·las·kyan·lo·4·brgya·thub.

63 B dhārayisyant i vācaisyant i instead of likhisyant i likhāpayisyant i.
64 C bhagavatayai.
65 B aparimitapuṇyaaparimitāyupuṇyajñāna-. 66 B viśuddha, C viśuddhe.
67 After svāhā B adds 108 vi dhā, i.e. dhāraya. 68 B imāni, C1 imāni, C2 idāin.
69 B pustakalikhitām.
70 C1,2 grhe kṛtvā, C3 om. kṛtvā. 71 C1 parimitāyusah.
72 B -satāyusā, C3 punar evaṇu vivardhīaisyant i.

T. 1 The words within brackets are missing in T.
2 K has de·bzin·gšegs·pohi·mtshan·brgya·rtsa·brgyad·po instead of shags·
kyi·tshig.
3 T2 de. 4 T1 has here a lacuna down to mdo in para. 7.
302 KHOTANESE APARIMITÂYUH SÛTRA

KHOTANESE Version.


Nàma bhagavate Aparamittâyujñånasuviniścittatejaurâjâya tathâ-gaya rhatte samîmyatsabuddhâya tadyathâ aum sarvâv\n\nsuddhadharmate gaganasamudgate svabhâvavisvuddhe mahânayaparivare svâhâ n Tî vâ ttiña bedâ nau-vara-nau nayutta gyastâ baysa hamye aysmi[4 b]-na hamye bajasnam ttu Aparamittâyusûttrà hvândâ [7]

Nàma bhagavate Aparamittâyujñånasuviniścittatejaurâjâya tathâ-gatâya rhite samyatsabuddhâya tadyathâ aum sarvâv\n\nsuddhadharmate gaganasamudgatte svabhâvavisvuddhe mahânaya-parivare svâhâ Tî vâ pâtcâ ttiña iv\n\nveda tcihaura-haśtâ nayutta gyastâ baysa hamye aysmî-na hamye bijâsà-na ttu A-••[8]

[5 a] paramittâyusûttrà hvândâ n [8]

Nàma bhagavate Aparamittâyujñånasuviniścittatejaurâjâya 2 tathâ-gatâya rhate samyâsambuddhâya tadyathâ aum sarvâv\n
Translation.

obtain rebirth in the buddhahfield of the Venerable Exalted Aparimitâyujñånasuviniścitarâjâ, 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 Aparimitâyusûtra, 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 Aparimitâyusûtra, 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 jô of vâjâya has been added under the line.

S. 73 BC1 catvâ, C2,3 catviro.
74 B -ksatrî, C1 -ksatra, C2,3 -ksatre.
75 C1 upadhyate, C2,3 upadhyate.
76 B om. the words aparimitâyusus—lokaddhatu, and adds n 1 u after upadhyate ;
C1 aparimitâyusya, C2 aparimitâyusya ca, C3 om. aparimitâyusus ca bhavijñauti.
77 C1 aparimitâyususavacayo, C2 samâcayo, C3 aparimitâyususavacayo.
78 BC1 omit the whole para.
SANSKRIT TEXT.

Sanskrit Text.


78 Oṃ nama bhagavate [etc., as para. 5]. Tena khalu punah samayena navanavatīnām buddhakōṭinām[79] ekamatraṃākasvareṇa idam Aparimitāyūṣāstraṃ[80] bhāṣitam. [7]

Oṃ nama bhagavate[etc., as para. 5]. Tena khalu punah samayena caturaśītinām buddhakōṭinām[81] ekamatraṃākasvareṇa[82] idam Aparimitāyūṣāstraṃ[83] bhāṣitam. [8]

85Oṃ nama bhagavate [etc., as para. 5]. Tena khalu punah sama-

TIBETAN VERSION.

bar Ḫgyur Ḫde nas śi Ḫphos nas de bzin gsags pa Ḫshe dpag du myed paḥi saṅs rgyas kyi Ḫziṅ Ḫhjig rten gyi khams yon tān dpag du myed pa Ḫstogs pa Ḫskye bar Ḫgyur ro. [6]

Na mo Ḫba Ḫga Ḫba Ḫte [etc., as para. 5]. Yaṅ deḥi Ḫtshe saṅs rgyas bye Ḫba phrag Ḫdgu Ḫbcu Ḫrtsa Ḫdgus Ḫdgoṅs pa Ḫgcig Ḫdaṅ dbyaṅs gcig gis ḪTshe dpag du myed paḥi mdo Ḫḥdi Ḫgsuṅs so. [7]

Na mo Ḫba Ḫga Ḫba Ḫte [etc., as para. 5]. Yaṅ deḥi Ḫtshe saṅs rgyas bye Ḫba phrag Ḫbrgyad Ḫcu Ḫrtsa bziṅ Ḫdgoṅs pa Ḫgcig Ḫdaṅ dbyaṅs gcig gis ḪTshe dpag tu Ḫmed paḥi mdo Ḫsde Ḫḥdi Ḫgsuṅs so. [8]

Na mo Ḫba Ḫga Ḫba Ḫte [etc., as para. 5]. Yaṅ deḥi Ḫtshe saṅs-

79 C2 -kotlinām ekametennaika-. C3 -kotlinām ekametennaika-.
80 C3.3 Aparimitāyūṣāstraṃ.
81 C3 here and in the following kotlinām.
82 B ekametennaikasvaro, C1 yakamatanaikasvaro, C2 ekametan-.
83 MSS. Aparimitāyūṣāstraṃ.
84 B adds II 11 after the para.
85 C3 omits the whole para.

T. 1 T1 recommences with mdo. 2 T2 om. paras. 8–11, T1 paras. 8–12.
Khotanese Version.

suddhadharmate gaganasamudgate svabhāvaviśuddhe mahānayaparavare svāhā u Tī vā pātcā ttiña beḍa hau-para-handā nayuītyta gyasta baysa hamye aysmū-na hamye bijāśnaṁ ttu Aparamitāyusūttra hvāṁdā • [9]

Namau bhagavate Aparami[5 b]ttāyujñānasuviniścittatejaurājāya tathāgatāya rhite sammyatsam Buddhāya tadyathā aum sarvājaśaṃskārapariśuddhadharmette gaganasamudgate svabhāvaviśuddhe mahānayaparivare svāhā u Tī vā i i pātcā ttiña beḍa s-para-kṣaśāt nayuta gyasta baysa hamye aysmū-na hamye bajāśā-na ttu Aparāmitāyusūttra hvāṁdā u [10]


Namau bhagavate Aparamittāyujñānasuviniścitatejaurājāya tathā- gatāya rhete samyatsabuddhāya tadyathā aum sarvasaṃ [6 b] skāram-pariśuddhadharmate gaganasamudgate svabhāvaviśuddhe mahānayaparivare svāhā u Tī vā pātcā ttiña ii beḍa s-para-tcahausā nayutta gyasta

Translation.

myriads of Venerable Exalted Ones recited the Aparimitāyusūtra, 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 Aparimitāyusūtra, 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 Aparimitāyusūtra, 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.
Sanskrit Text.

yena saptasaptatīnām buddhakoṭīnām 86 ekamaten-
ākasvareṇa 87 idam Aparimitāyuhsūtram 88 bhāsitam. 89 [9]

Oṁ namo bhagavate [etc., as para. 5]. Tena khalu punaḥ samayena
paṇcaśaṣṭīnām buddhakoṭīnām ekamaten-
ākasvareṇa idam Aparimitāyuhsūtram bhāsitam. 90 [10]

Oṁ namo bhagavate [etc., as para. 5]. Tena khalu punaḥ samayena
paṇcapaṇcaśāṣṭinām 91 buddhakoṭīnām ekamaten-
ākasvareṇa idam Aparimitāyuhsūtram bhāsitam. 92 [11]

93 Oṁ namo bhagavate [etc., as para. 5]. Tena khalu punaḥ samayena

Tibetan Version.

rgyas·bye·ba·phrag·bdun·cu·rtsa·bdun·gyis·dgoṣ·pa·geg·daṇ·
dbyaṅs·geg·gis·Tshe·dpag·tu·med·paḥi·mdo·sde·hdi·gsuṅs·so. [9]

Na·mo·ba·ga·ba·te [etc., as para. 5]. Yaṅ·dehi·tshe·saṅs·rgyas·
bye·ba·phrag·drug·cu·rtsa·lhas·dgoṣ·pa·geg·daṇ·dbyaṅs·geg·gis·
Tshe·dpag·tu·med·paḥi·mdo·sde·hdi·gsuṅs·so. [10]

Na·mo·ba·ga·ba·te [etc., as para. 5]. Yaṅ·dei·tshe·saṅs·rgyas·
bye·ba·phrag·lha·bcu·rtsa·lhas·dgoṣ·pa·geg·daṇ·dbyaṅs·geg·
gis·Tshe·dpag·tu·med·paḥi·mdo·sde·hdi·gsuṅs·so. [11]

Na·mo·ba·ga·ba·te [etc., as para. 5]. Yaṅ·dehi·tshe·saṅs·rgyas·

89 B adds II 3 ii after the para.
90 B adds II 4 ii after the para.
91 B paṇcapaṇcaśāṣṭīnām, C1 paṇcaśaṣṭīnām, C2 paṇcaśatātanām, C3 paṇcaśatātanām.
92 B adds II 5 ii after the para. 93 C1 omits the whole para.
Khotanese Version.

bhaysa hamye aysmū-na hamye bijāśa-na ttu Aparimitāyusūttra hvāmdā "[12]

Namau bhagavate Aparamittāyujñānasuviniścitatejaurājāya tathā-gatāya rhite samyatsambuddhāya tadyathā anum sarvasaṃskāripaṇisud-dhadharmate gaganaṣa • - 1

2 [7 a1] samāmdagaṭṭa • 3 subhāvāsūde 4 mahāniyāparivare 5 svāhā : Tti vā pātca 6 s-pāra-baista 7 nayūṭta jasta 8 beyṣa hammye aysmū-na 9 hamye 10 bijāṣna 11 ttu Aparamittāyūṣūttra 12 hvāmdā : [14]

Namau 13 bhagavatte Aparamittāyujñānasuviniścitatejaurājāya ttathāgatāya 14 rahette samyāsabuddhāya 15 ttadyethā ivauma sarvasaṃskāripaṇisundharmate 17 gagānesamāmdagatta subhāvasūde mahāniyaparvare [7 b1] svāhā : Tti vā pātca 18 Gagā niyā

Translation.

myriads of Venerable Exalted Ones recited the Aparimitāyusūtra, 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 Aparimitāyusūtra, 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 gaganaṣāmāṇḍa, 7 a1v, is also found in another cursive fragment, which has been marked B, while the readings of the principal manuscript have been distinguished as A.
3 Superfluous sign of interpunction; B samāmdagatta.
4 B adds superfluous sign of interpunction.
5 A perhaps -parivare; B -pūrā and omits vare.
6 Read pātca.
7 The manuscripts have spārancaḥaistta, but teca has been cancelled in both; read sparabicatā; B adds superfluous sign of interpunction.
8 B jastam ; read gyāsta bhaya.
9 A aysmū-ja.
10 B hamye.
11 Read bijāṣa-ja.
12 B āparamitäyāsūttra ; read Aparamitäyusūttra hvāmda.
13 B namām.
WITH Sanskrit Text and Tibetan Version

Sanskrit Text.

pañcacakāvatāriṃśatīnām⁴⁴ buddhakoṭīnām ekamatiṣṭhakṣavareṇa idam Aparimitāyūṣūtram bhāṣitam.⁴⁴ [12]

Oṁ nama bhagavate [etc., as para. 5]. Tena khalu punah samayena saṭṭhīṃśatīnām⁴⁶ buddhakoṭīnām ekamatiṣṭhakṣavareṇa idam Aparimitāyūṣūtram bhāṣitam.⁴⁷ [13]

Oṁ nama bhagavate [etc., as para. 5]. Tena khalu punah samayena pañcaviṃśatīnām⁴⁸ buddhakoṭīnām ekamatiṣṭhakṣavareṇa idam Aparimitāyūṣūtram bhāṣitam.⁴⁹ [14]

Oṁ nama bhagavate [etc., as para. 5]. Tena khalu punah samayena

Tibetan Version.


Na-mo-ba-ga-ba-te[etc., as para. 5]. Yañ-dehi-tshe-sañ-rgyas-

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11 B apārā mittāyūṣūtram anāsavanaiścattattatjñāyūrāyāya.
12 A tathāgittāyā.
13 B sarvāsūkārapāvādādharma u gajānasamāhāla.
14 Read pātcā Gañga-páya graicyunsye-ja hanaānī gi yasta bāyisa hamey ayesmā-jo hamey bijāsa-nā tīu Aparimitāyūṣūtrā hveñāūa.

S. ⁴⁴ B catvariṃśatānāśū, C² pañcaurasatānāśū, C³ pañcaurasatānāśū buddhakoṭīnām.
⁴⁵ B adds ॥ 6 ॥ after the para.
⁴⁶ B saḍvīṃśatānāśū, C saḍvīṃśatānāśū, C² saḍvīṃśatānāśū, C³ saḍvīṃśatānāśū.
⁴⁷ B adds ॥ 7 ॥ after the para, and then repeats the whole para. and adds ॥ 8 ॥.
⁴⁸ B pañcaurasatānāśū, C¹, C³ pañcaurasatānāśū.
⁴⁹ B adds ॥ 9 ॥ after the para.

x 2
Khotanese Version.

grīceṣye-ṛsa hāmaga nayutta jasta ṛyesaṁ hāmye aysṁu-ṛsa hāiḥhāmye bijāsna ttū Aparaṁitāyāsutra ṭvāda [15]

Namāṁ bhagavatte Aparaṇitāyujñānasuvanaiiĩscattattejāyā ttathāgattāyā rāhetta samyāsabaudhāyā ttad ytētha auma savaskārapaśūde : ivdharmatta gaganasāmāṃdaghattā subhāvavasūde mahāniyaparvare svāhā :

[8a] Kāmā sa harmāve ca1 ttū Aparaṇitāyāsutra 2 pīrī tthy ja stāma jina sa3-sāli paskyāṣṭa ukhaḷyṣdē4 : [16]

Namāṁ bhagavatta Aparaṇitāyujñānasuvanaiĩscattattejāyā rājayā ttathāgattāyā iĩrāhette samyāsabaudhāyā ttad ytētha auma saskārapaśūdedarmatte gaganasāmāṃdaghattā subhāvavasūde mahāniyaparvare svāhā [8b] Kauma5 sa hāmāve tca ttū Aparaṇitāyāsutra pīye : sa naryājsāveṇa na brriyvā iīnā traśiṇa na haṣṭvā ahakṣa :

[9a] na ra ysamthā ni byhe na varā hāmgūjsā hame audā

Translation.

myriads of Exalted Venerable Ones as the sands of the river Ganges recited the Aparaṇitāyusutra, with united mind and united voice. [15]

Salutation to the Lord [etc., as para. 5]. Whoever it might be who would write the Aparaṇitāyusutra, 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 Aparaṇitāyusutra, he would not take rebirth in the hells, not among the ghosts, not among animals, not in the eight aksānas, he would not transmigrate anywhere;

K. 1 Read ci. 2 Read Aparaṇitāyusūtrā. 3 Read sa-salt. 4 Read uṣkhyṣde. 5 Read Kāmā sa hīmāte ca ttū Aparaṇitāyusūtrā pīrī gā nā naryājsāveṇā nā priyāvā nā trīyābhūṇa ; superfluous signs of interpunction after pīye, and at end of line.

S. 100 B daśa-Gaṅga-. 101 B adds 11 10 ṭ after the para. 102 B ye, C1,2 yah. 103 C1 Aparimśtuṣṭtram bhāṣitaṁ, C2 Aparaṇitāyusūtraḥ bhāṣitaṁ. 104 C likhīṣyanti likhī pārīṣyanti. 105 B gatāyaṁ varṣaṣaṭṭayaśā, C1 varṣaṣaṭṭaya, C2 varṣaṣaṭṭayaś ca, C3 varṣaṣaṭṭayaṣu.
TIBETAN Version.

bye·ba·phrag·Gañ·gahi·1 kluñ·gi·bye·ma·sNed·kyis·dgoñs·pa·geig·
dañ·dbyangs·geg·gis·Tshe·dpag·du·myed·pahi·mdo·hdi·gsuñs·so. [15]

Na·mo·ba·ga·ba·te [etc., as para. 5]. Gañ·zig·Tshe·dpag·tu·
med·pai·mdo·sde·hdi·yi·ger·hdri·hNam·yiger·hdir·hjug·na·de·
tshe·zad·pa·las·tshe·lo·brgya·thub·par·hgyur·te·tshe·yañ·nam·
par·hphel·lær·hgyur. [16]

Na·mo·ba·ga·ba·te [etc., as para. 5]. Gañ·zig·Tshe·dpag·du·
myed·pahi·mdo·hdi³[yi·ger·hdri·hám·yi·ger]·hdir·beug·na·de·
sems·chan·dmyal·ba·dañ·byol·sOñ·gi·skye·gnas·dañ·Gsìn·rje·hjig·

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106 BC1.2 bhavisyanti, C² bhavanti.
107 B omits punar—vivardhaisyaṇti; C¹ punat api añyu vivardhaisyaṇti, C².3 punar evaññu vivardhaisyaṇti. B adds 11111 after the para.
108 C¹.2 -ṣūtraṁ bhāṣitam. B saµpadyaṇante, C¹.2 saµpadyaṇate. B na instead of ca, C³ ca sa.
110 C¹ -yoni, C².3 -yoni.
111 Instead of na akṣaneṣu, which is omitted in C, B reads na aksaṇeṣu.
112 T. 1 K has kluñ·bön.

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1 Paragraph 16 is missing in T, which here inserts the passage repeated below in para. 18.
2 The words within brackets are missing in T.
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 Aparimitāyusūtra, by him the law of the Buddhas consisting of eighty-four thousand skandhas would be completely written. [18]
Sanskrit Text.

syate\textsuperscript{113}. Yatra yatra jaanany\textsuperscript{114} upapadyate\textsuperscript{115}, tatra tatra\textsuperscript{116} sarvatra jatau\textsuperscript{117} jatau jatismaro\textsuperscript{118} bhavisyati.\textsuperscript{119} [17]

Om namo bhagavate [\textit{etc., as para. 5}]. Ya\textsuperscript{120} idam Aparimitāyuh-sūtraṁ\textsuperscript{121} likhāpayisyati tena\textsuperscript{122} caturāsitidharmaskandhasahasrāṇī likhāpitaṁ\textsuperscript{123} bhavisyanti.\textsuperscript{124} [18]

Om namo bhagavate [\textit{etc., as para. 5}]. Ya\textsuperscript{125} idam Aparimitāyuh-sūtraṁ likhāpayisyati tena\textsuperscript{126} caturāsitidharmarājikāsahasrāṇī kārāpitaṁ\textsuperscript{127} pratiṣṭhāpitaṁ bhavisyanti.\textsuperscript{128} [19]

Om namo bhagavate [\textit{etc., as para. 5}]. Ya\textsuperscript{129} idam Aparimitāyuh-sūtraṁ likhāpayisyati tasya pañcānantaryāṇi\textsuperscript{130} karmāvanaṁ parikṣayaṁ\textsuperscript{131} gacchanti.\textsuperscript{132} [20]

Tibetan Version.

rten·du·nam·yañ\textsuperscript{1} skye·bar·myi·hgyur·te·nam·du·ḥaṅ·myi·khom·bar·skye·bar·myi·hgyur·to·gaṅ·daṅ·gaṅ·du·skye·ba·thams·chad·du·skye·ba·dran·bar·hgyur·ro. [17]

Na·mo·ba·ga·ba·te [\textit{etc., as para. 5}]. Gaṅ·la·la·žig·Tshe·dpag·du·myed·pahi·mdo·ḥdi\textsuperscript{2}[yi·ger·ḥdri·ḥam·yiger].ḥdri·beug·na·des·chos·kyi·phuṅ·po·stön·phrag·brgyad·er·rtsa·bzi·ḥdri·beug·par·hgyur·ro. [18]

2 Na·mo·ba·ga·ba·te [\textit{etc., as para. 5}]. Gaṅ·žig·Tshe·dpag tu·med·pahi·mdo·sde·ḥdi·yi·ger·ḥdri·am·yi·ger·ḥdri·hjug·na·de·chos·kyi·phuṅ·po·brgyad·khri·bzi·stön·byed·du·beug·pa·daṅ·rab·tu·gnas·par·byas·pa·yin·no. [19]

Na·mo·ba·ga·ba·te [\textit{etc., as para. 5}]. Gaṅ·žig\textsuperscript{3}·Tshe·dpag du·myed·pahi·mdo·ḥdi\textsuperscript{2}[yi·ger·ḥdri·ḥam·yiger].ḥdri·beug·na·dehi·mtshams·myed·pa·lha·yons·su·byaṅ·bar·ḥgyur·ro. [20]

Na·mo·ba·ga·ba·te [\textit{etc., as para. 5}]. Gaṅ·žig\textsuperscript{3}·Tshe·dpag

\textsuperscript{113} C\textsuperscript{2} te. \textsuperscript{114} C\textsuperscript{1.2} likhāpitaṁ bhavisyati, C\textsuperscript{3} likhāpitaṁ pratiṣṭhāpitaṁ. \textsuperscript{115} B bhavanti II 13 II C\textsuperscript{1} repeats the whole passage. \textsuperscript{116} B ye, C yaḥ. \textsuperscript{117} C\textsuperscript{3} te. \textsuperscript{118} B bhavanti II 14 II. \textsuperscript{119} C yaḥ. \textsuperscript{120} B bhavanti II 14 II. \textsuperscript{121} B pañcānantaryāṇi karmācārayāṇi, C\textsuperscript{1.3} pañcānantaryāṇi karmāṇi, C\textsuperscript{2} pañcānantaryāṇi. \textsuperscript{122} C\textsuperscript{2} kṣapagam. \textsuperscript{123} B adds II 15 II after the para.

\textbf{T.} \textsuperscript{1} Ti has here a lacuna from \textit{skye} down to \textit{gaṅ·du} in para. 17.

\textsuperscript{2} The bracketed words, as well as the whole of paragraph 19, are omitted in T.

\textsuperscript{3} T\textsuperscript{2} gaṅ-qi.
Khotanese Version.

The Aparimitāyusūtra, 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 Aparimitāyusūtra, against him neither Māra, nor the army of Māra, nor the evil beings such as Rakṣasas, 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 Aparimitāyusūtra, 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

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K. 1 Cancel the superfluous tū aparāmi.

2 Superfluous sign of interpunction.

3 The manuscript has māte.

S. 133 C yok.

134 C 3 om. torya.

135 B mārā, C 1 mālo dā, C 2 māro vā, C 3 mālo vī, and om. na.

136 C 1 mālakām, C 2 mālakā, C 3 mālakāyikā.

137 C 1 nakāmṛtipadravā, C 2 nākālamṛtyupadravā.
WITH Sanskrit Text AND Tibetan Version

Sanskrit Text.

[Para. 21 is missing in the Sanskrit text.]

Oṃ namo bhagavate [etc., as para. 5]. Ya 133 idam Aparimitāyuh-sūtraṁ likhiṣyati likhāpayisyati, tasya 134 na māro 135 na mārakāyikā 136 na yakṣā na rākṣasā nākālamṛtyur 137 avatāram lapsyante.138 [22]

Tibetan Version.

du·myed·pahi·mdo·ḥdi·[yi·ger·ḥdri·ḥam·yi·ger]·ḥdri·beug·na·dehi·
ṣdīg·gi·phuṅ·po·Ri·rab·tsam·yaṅ·yoṅs·su·byaṅ·bar·ḥgyur·ro. [21]
Na·mo·ba·ga·ba·te[etc., as para. 5]. Gaṅ·zig·Tshe·dpag·du·
myed·pahi·mdo·ḥdi·[yi·ger·ḥdri·ḥam·yi·ger]·ḥdri·beug·na·de·
la·[bdud·daṅ]·bdud·kyi·ris·kyi·lha·daṅ·gnod·sbyin·daṅ·srin·
po·glags·bltas·kyan·glags·ṛṇed·par·myi·ḥgyur·ro. [22]
Na·mo·ba·ga·ba·te[etc., as para. 5]. Gaṅ·zig·Tshe·dpag·du·
myed·pahi·mdo·ḥdi·[yi·ger·ḥdri·ḥam·yi·ger]·ḥdri·beug·na·dehi·
ḥchi·bai·dus·kyi·tshe·sangs·rgyas·bya·phrag·dgu·beu·rtsa·dgus·mūn·
du·ston·bar·mdzad·de·saṅs·rgyas·stoṅ·gis·de·la·phyag·bgyaṅ·bar·

138 B adds II 16 II after the para.
139 C yaḥ.
140 C² -kōṭṣaṁī, C³ -kotyāṁ.
141 B syaṁī.
142 C om. hastena.
143 C¹ hastān, C² stāṇā tathāgataṁ; C³ hastan.
144 C² om. buddhakṣetrā, C²,³ buddhakṣetra.

T. 1 The words within brackets are omitted in T.
Khotanese Version.

Namau bhagavaté Aparamittayujñānasuviniścitejorajāya tathāgatāya rhte samyatsambuddhāya tadyathā aum saivrasamśkārapariśuddhārdmātē gaganasamudgate svabhāvavisuddhe mahāna- • u

[12 a'] yaparivāre svāhā u Kām śī himāte cu ttu Aparamittayuśūtrā piri ttye tecāhura lokapāla kuṣṭā ॥tsi ni maśi tuśmadā himāre cu bura atvaśte vaśu debiśi janidā āydsai yanaṁ u [24]

Namau bhājīgavate Aparamittayujñānasuviniścitejorajāya tathāgatāya rhte samyasaṁvuddhāya • tadyathā aum sarvasamśkārapariśuddhārdmātē gaganasamudgate svabhāvavisuddhe māhā[12 b'] naya-parivāre svāhā u Kām ॥ se ॥ hanāte cu ttu Aparamittayuśūtrā pire khu śī jsina paśe Sulāvalovadeta Ārmayāstā baysā buddhāsettrā yathā nāste u [25]

Namau bhagavatē Aparamittayuṣījñānacaśuviniścitejorajāya tathāgatāya rhte samyasaṁvuddhāya tadyathā auivm sarvasamśkāraparāśuddhārdmātē gaganasamudgate svabhāvavisuddhe mañaya-parivāre svāhā Kāmā

Translation.

buddhāfīeld they take him to another buddhāfīeld; 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 Aparimitāyusūtra, 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]. Whenever it might be who would write the Aparimitāyusūtra, when he quits life, he obtains rebirth in the region Sukhāvatī, in the buddhāfīeld of the Exalted Amitābha. [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 cu in -jñatva-ca-su- appears to have been cancelled.

S. 145 C2.3 buddhākṣetraṁ.
146 C1.3 svayāṁ svāṁ(C1 sa)kramisyaṁti, C2 svayāṁ kramisyaṁti.
147 B om. na vicikitsa na. C1 vicikitsa, C3 cikitsa.
148 C1.3 vimatirvāda, C2 visirvīrvāda. 149 B adds u 17 u after the para.
WITH SANSKRIT TEXT AND TIBETAN VERSION 315

Sanskrit Text.

kṣetram

with Sanskrit text and Tibetan version 315

Samākramaṇa

Oṃ namo bhagavate [etc., as para. 5]. Ya idam Aparimitāyuh-

sūtram likhisyati likhāpayisyati, tasya catvāro mahārājānāḥ prsthataḥ

prsthataḥ samanubaddhā raksāvanāragnuprthi kariṣyanti.151 [24]

Oṃ namo bhagavate [etc., as para. 5]. Ya idam Aparimitāyuh-

sūtram likhisyati likhāpayisyati sa Sukhāvatyām lokadhatāv 153 Amitā-

bhāṣya tathāgatasya buddhakṣetre 154 upapadyate.155 [25]

Oṃ namo bhagavate [etc., as para. 5]. Yasmin prthivipradaśe 156

idam Aparimitāyuhṣūtram 157 likhisyanti likhāpayisyanti, sa 158 prthivipa

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Tibetan Version.

hgyur·ro·saṅs·rgyas·kyi·ziṅ·nas·saṅs·rgyas·kyi·ziṅ·du·ḥgro·bar·mdzad·

par·hgyur·te·ḥdi·la·the·tsom·daṅ·som·ṇi·daṅ·yid·gños·ma·za·sig. [23]

Na·mo·ba·ga·ba·te[etc., as para. 5]. Gaṅ·ziṅ·Tshe·dpag·du·

myed·paḥi·mdo·ḥdi·1[yi·ger·ḥdri·ham·yi·ger]·ḥdri·beṅ·na·

rgyal·po·chen·po·bzi·deḥi·phyi·bzin·ḥbraṅ·ziṅ·bsruṇ·ba·daṅ·

bskyab·pa·daṅ·sbed·pa·byed·par·hgyur·ro.[24]

Na·mo·ba·ga·ba·te[etc., as para. 5]. Gaṅ·ziṅ·Tshe·dpag·du·

myed·paḥi·mdo·ḥdi·1[yi·ger·ḥdri·ham·yi·ger]·ḥdri·beṅ·na·
de·de·bzin·gses·paḥi·Hod·dpag·du·myed·paḥi·saṅs·rgyas·kyi·

ziṅ·'ajig·rten·gyi·khams·2Bde·ba·can·du·skye·bar·ḥgyur·ro.[25]

Na·mo·ba·ga·ba·te[etc., as para. 5]. Sa·phyogs·su·dkon·mchog·
mdo·sde·ḥdi·ḥdri·bar·hgyur·baḥi·sa·phyogs·de·yaḥ·mchod·rten·

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150 C omits this para. 151 B gupti kariṣyanti II 18 u. 152 C yah. 153 B lokadhatō, C1 lokadhat, C2 lokadhatum; C places

upapadyate after loka-. 154 C2 repeats the whole passage down to lokadhatāv upapadyate; B adds II 19 u

after the para. 155 C2 Aparimitāyusūtraṁ ratnavijayāṁ, C3 Aparimitāyusūtraṁ bhāṣitaṁ ratna. 156 B pradeṣe, C1,3 prthivipradesāya.

157 C2 Aparimitāyusūtraṁ ratnavijayāṁ, C3 Aparimitāyusūtraṁ bhāṣitaṁ ratna. 158 C1,2 sa ca, C3 sarva.

T. 1 The words within brackets are omitted in T. 1 T1 bde-cen-du.
Khotanesb Version.

[13 a] disiṇa ona ttu Aparamittayusūtra piriṣde śi diśa caityyā māmādā hime aurgaviya tti khu śai dānvau-muśiṁ āstamna triyaśunām gvaṃna hisi tti pātcā harbiśa niṃandai pirmātta haysūśtā būtā hiśiṁāre n \[26\]

Namau bhagavate Aparamittayujñānasuviniścittejaurājāya tathāgatāya rhiśte sammyatsambuddhāya \* tadyathā aum sarvasaṃskārapariṣuddhaddharmate gaganasamudgate svabhāvaviśu[13 b] iddfhe mahānayaparivare svāhā n Kāṃmā pātcā śi himāte cu ttu Aparamittayusūtra pari pūde śi pyaūtsaśṭā staiṇā ttaradarā ni byehe n \[27\]

Namau bhagavate Aparamittayujñānasuviniścittejaurāśijāya tathāgatāya rhiśte sammyatsambuddhāya tadyathā aum sarvasaṃskārapariṣuddhaddharmaivte gaganasamudgate svabhāvaviśuddhe mahānaya-paravare svāhā n Kāṃmā pātcā śi hi- • n \[1\]

[14 a] hamāte cu ttu Aparamittayusūtra udiśāyā tanka masi haurā

Translation.

the Aparimitayusūtra, 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 Aparimitayusūtra 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 Aparimitayusūtra, by

K. \[1\] Superfluous signs of interpunction at end of page. Read nhimāte instead of nhimāte.

S. 159 C1 pithipadeya ; C2 prthipradaśe, C3 prthipradasya.
160 C vandanīyaś ca (C2 here adds bhavisyanti) pradakṣinīyaś (C2 -niyaś) ca pūjaniyaś ca bhavisyanti.
161 C1 tiryagyaogatānāṁ. \[162\] B mṛgakṣaḍraṣṭriṇāṁ.
163 C api yadi karṣapaṭe sarvā (C2 śabdā, C3 yatra sarvā) nipatatāni (C2 nipatiṣ-yanti, C3 nipatīte) sarvā adhovartikā (C4 adhevatākā) bhavisyanti anuttarāyāṁ.
164 BC1.3 sāmyaksambodhiṁ, and omit abhiṣaṃbodhiṁ.
Sanskrit Text.

deśāḥ caityabhūto vandaniyaś ca bhaviṣyati. Yeṣāṁ tiryagyoni-gatānām mrgapakṣinām karṇapuṭe nipatiṣyati te sarve anutta-rāyāṁ samyaksaṃbodhāv abhisam-bodhīnim abhisambhotsyante.

Om namo bhagavate [etc., as para. 5]. Ya idam Aparimitāyuh-sūtram likhiṣyati likhāpayiṣyati tasya stribhāvo na kadācid api bhaviṣyati.

Om namo bhagavate [etc., as para. 5]. Ya idam Aparimitāyuh-sūtram dharmaparyāyam uddhiṣya ekam api kārṣāpanām dānam

Tibetan Version.

du hgyur te phyag htsal bar hgyur ro gal te byol soṇ gi skye gnas su soṇ bya daṅ ri dags gaṅ dag gi rna lam du sgra grags par hgyur ba de dag thams chad bla na myed pa yaṅ dag par rdzogs paḥi byaṅ cub du mṅon bar rdzogs par htshaṅ rgya bar hgyur ro.

Na mo ba ga ba te [etc., as para. 5]. Gaṅ žig Tshe dpag du myed paḥi mdo ḥdi [yi ger ḥdri ḥam yi ger] ḥdri bcug na de bud med gyi dnos por nam du yaṅ myi hgyur ro.

Na mo ba ga ba te [etc., as para. 5]. Gaṅ la la žig chos kyi rnam graṅs ḥdiḥi phyir kar sa pa ni ḥgah žig sbyin ba byin na

165 B atissādhāteya, C1 abhisasūbnddhkyaṭe, C2 abhisamābotsyaṭe. C3 abhisāvābhot-syaṭe; B adds II 20 II after the para.
166 B pratilapsate II 21 II. C adds ōṇu namo [etc., as para. 5]. Yaḥ idam Apari. likhi. likhāp. tasya na kadācid dāvidrabhāvo (C1 drāvidrabhāvo) bhaviṣyati (C1.3 bhaviṣyati).
167 C tríbhāve, C2 stāsrābhāvo, C3 strībhāvi.
168 B pratilapsate II 21 II. C adds ōṇu namo [etc., as para. 5]. Yaḥ idam Apari. likhi. likhāp. tasya na kadācid dāvidrabhāvo (C1 drāvidrabhāvo) bhaviṣyati (C1.3 bhaviṣyanti).
169 C yaḥ.
170 B sutraṁ ratnaraṇam dharmmaparyāyam.
171 B kāśāyenain, C1 kāthāno, C2 kāśāyanam, C3 kākhāyanaṁ.

T. 1 The words within brackets are omitted in T.
Khotanese Version.

haurī ttye biśā ttrrisāḥasraya mahāsaṁhasraye lovadā hauḍaya ramñyau hambadā ona haurī hauḍā himi u [28]

Namau bhagavatte Aparamittāyujñānasuviniścitatejaurājya tathāgatāya rHITE saṁnyatsabuddhāya • tadyathā ivau sarvasaṁskāra-parisuddhadharmate gaganasamudgate svabhāvaviśuddhe mahānayapa-parivare[14 b]svāhā Kāmā śi himāte cu ttye Aparamittāyusūṭtā bhājanībhūtā pajasām yanī ttye biśā aharīnā baysāṁ dā pajasnevye hime [29]

Namau bhagavate Aparamittāyujñānasuviniścitatejaurājya tathāgatāya rhte samyatsambuddhāya • tadyathā aum sarvasaṁskāraparī-suddhadharmate gaganasamudgate svabhāvaviśuddhe mahānayaparavare svāhā u Śi mi ttata khu 1

[15 a] Vipaśa gyastā baysā Śikhā gyastā baysā Viśvambhā gyastā baysā Kṛrakasudā gyastā baysā Kanakamunā gyastā baysa • Kāśavā gyastā baysā • Śākyamunī gyastā baysā āṣṭānna gyastāṁ baysau 2 hauḍyāṁ ramnyau-iijsa pāmjsa yanī ttye hamadā puṁnāṁ hariṁśa

Translation.

him gifts would thus have been given to the extent of filling the world of the whole trisahasrī mahāsahasrī with the seven treasures. [28]

Salutation to the Lord [etc., as para. 5]. Whoever it might be who, having become a receptacle of the Aparimitayusūtra, 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 Vipaśyin, the Venerable Exalted Śikhin, the Venerable Exalted Viśvambhu, the Venerable Exalted Kṛrakacehandha, the Venerable Exalted Kanakamuni, the Venerable Exalted Kāśyapa, the Venerable Exalted Śākyamuni, and so forth, his store of merit could at

K. 1 Superfluous sign of interpunction.
2 Read baysāṁ hauḍyau ramnyau-śasa pāmjsa.

S. 172 C1 dāsyanti, C2 dāsyanti.
173 B -mahāsahasrā. BC1 -dāhātu, C2,3 -dāhātu.
174 B -rātanamāyiparipūrṇam.
175 B dādyāś, C1 dartta bhavanti, C2 dartta bhavati, C3 dattāṁ bhavisyanti; B adds tasya pūnyaśankdhadṛṣṭi pramaṇāṁ kāyaṁ gauyitvān na tva Aparimitāyukdrstraya pūnyaśankdhrṣṭi pramāṇāṁ kāyaṁ gauyitvān 2 22n.
176 C yathā itān Apari.- sasktē (C2 sasktē) pājayisyanti (C3 pājayisyati).
177 B -samāplān, C1 -sacca, C2,3 -samāplā. 
WITH Sanskrit Text AND Tibetan Version 319

Sanskrit Text.

dāsyati\(^{172}\), tena trisāhasramahāsāhasralokadhātum\(^{173}\) saptaratnaparipūrṇam\(^{174}\) kṛtvā dānām dattam bhavati.\(^{175}\) [28]

Oṁ namo bhagavate \[etc., as para. 5\]. Ya\(^{176}\) idān dharmabhāṇakaṁ pūjāyisyati, tena sakalasamāptah\(^{177}\) saddharmah\(^{178}\) pūjito bhavati.\(^{179}\) [29]

Oṁ namo bhagavate \[etc., as para. 5\]. Yaḥ Vīpaśvī-Śikhi-Viśvabhuvānām \(^{180}\) Krakucchanda - Kanakamuni - Kāśyapa - Śākyamuni\(^{181}\) prabhṛti-nām\(^{182}\) tathāgatānām\(^{183}\) saptaratnamayāḥ\(^{184}\) pūjāḥ\(^{185}\) kṛtvā\(^{186}\) tasyā\(^{187}\)

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Tibetan Version.

des·stoṅ·gsum·gyi·stoṅ·chen·poḥi·hjig·reten·gyi·khams·rin·po·che·sna·bdun·gyis·yoūś·su·lkaṅ·ste·sbyin·ba·byin·bar·hgyur·ro. [28]

Na·mo·ba·ga·ba·te [etc., as para. 5]. Gaṅ·la·la·ṣig·chos·kyi·rnam·graṇs·ḥdi·la·mchod·pa·byed·par·ḥgyur·ba·des·dam·paḥi·chos·mthaḥ·dag·chub·par·method·par·ḥgyur·ro. [29]  

Na·mo·ba·ga·ba·te [etc., as para. 5]. Ḥdi·ltā·ste·de·bzin·gṣeq·pa·Rnam·par·gzigs·pa·daṅ·Gtsug·tor·daṅ·Thams·chad·skyob·daṅ·Log·par·dad·stel·daṅ·Gser·thub·daṅ·Hod·skuṅ·daṅ·Śag·kya·thub·pa·la·stsogs·pa·la·rin·po·che·sna·bdun·gyis·method·pa·rnam-

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\(^{172}\) B sādharma, C\(^1\) sādhana, C\(^2\) sarvadharmaṁdharmena. C\(^4\) sarvadharma.  
\(^{173}\) B pujitā bhavanti u 23 n. C\(^1,2\) pujitāṁ bhavisyati, C\(^3\) pujyitaṁ bhavisyati.  
\(^{174}\) B -Tisvanta-., C\(^2\) -Tisvabhūk-.  
\(^{175}\) C\(^1,2\) -Śākyasūka, C\(^3\) -Śrīśākyamunīs.  
\(^{176}\) C om. prabhṛti-nām.  
\(^{177}\) C tathāgatas teṣāṁ tathāgatānāṁ ; B tathāgatānāṁ samyaksaṁbhūdhyāya.  
\(^{178}\) C\(^1\) saptaratnaparipūrṇam api, C\(^2\) saptaratnamapipūrṇam, C\(^3\) saptaratnaparipūrṇamayāṁ.  
\(^{179}\) B pujāyaḥ, C pujāṁ.  
\(^{180}\) B kṛtvās, C\(^1\) kṛtvāḥ ryūdat, C\(^2\) kṛtvāḥ yavun, C\(^3\) kṛtvāḥ ryūvat, read kuryāt (?).  
\(^{181}\) C\(^3\) tasyā pujāyaḥ punyaskandhasya.
Khotanese Version.


[16 a] pamāka ni yuddā hame u [30]

Namau bhagavate Aparamittāyu jñānasuviniścetatejaurājāya tathāgatāya rhetē samyatsambuddhāya tadyathā aum samāvasanāskāra-parisuddhiḥdharmae gaganasamudgate svabhāvivipuddhe mahānaya-parivare svāhā. Ttatta mī khu tehauma mahāsamudrā stāre ucca-jśa hambāvādam ttyām hamadā uci hiyām kanām hakhiysā pamāka hame ttye Aparamittāyusūṭrā pamāka ne ha[16 b]me [32]

Translation.

all events be measured, but the store of merit resulting from the Aparimitāyusutra 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 Aparimitāyusutra 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 Aparimitāyusutra could not be measured. [32].
WITH Sanskrit TEXT AND TIBETAN VERSION 321

Sanskrit Text.

punyaskandhasya pramāṇam śakyam gaṇayitum, na tv 196 Aparimitāyuh-
sūtrasya 189 punyaskandhasya 190 pramāṇam śakyam gaṇayitum.191 [30]

Oṁ namo bhagavate [etc., as para. 5]. Yathā Sumeroh 192 parva-
tarājasya193 samānam 194 ratnarāṣiṁ 195 kṛtvā dānaṁ dadyāt, tasya196 puny-
askandhasya pramāṇam śakyam 197 gaṇayitum, na tv Aparimitāyuh-
sūtrasya punyaskandhasya pramāṇam gaṇayitum.198 [31]

Oṁ namo bhagavate [etc., as para. 5]. Yathā 199 catvāro mahāsām-
udrā udakaparipūrṇā bhaveyuh,200 tatra ekākavindum202 śakyam 203 gaṇayitum, na tv Aparimitāyuḥsūtrasya 204 punyaskandhasya 205 pramā-
ṇam 206 gaṇayitum.207 [32]

Tibetan Version.

kyis·mchod·par·byas·pahi·bsod·nams·kyi·phuṅ·po·dehi·tshad·ni·
bgraṅ·bar·nus·kyi·Tshe·dpag·du·myed·pahi·mdo·ḥdiḥi·bsod·nams·
kyi·phuṅ·pohi·tshad·ni·bgraṅ·bar·myi·nus·so. [30]

1 Na·mo·ba·ga·ba·te[etc., as para. 5]. Ḫdi·ltā·ste·dper·na·riṅ·po·
chehi·phuṅ·po·Ri·rab·tsam·spuṅs·te·sbyin·pa·byin·pa·dehi·bsod·nams·
kyi·phuṅ·pohi·tshad·ni·bgraṅ·bar·nus·kyi·Tshe·dpag·tu·med·pahi·
mdo·sde·ḥdiḥi·bsod·nams·kyi·phuṅ·pohi·tshad·ni·bgraṅ·bar·myi·nus·so. [31]

Na·mo·ba·ga·ba·te [etc., as para. 5]. 'Adi·ltā·ste·rgya·mtso·
chen·po·bziḥi·chus·yoṅs·su·gaṅ·bahi·thigs·pa·re·re·nas·bgraṅ·bar·
nus·kyi·Tshe·dpag·du·myed·pahi·mdo·ḥdiḥi·bsod·nams·kyi·phuṅ·
pohi·tshad·ni·bgraṅ·bar·myi·nus·so. [32]

196 C dānaiṅ dattasya. 197 C1,3 om. śakyaiṅ.
198 B om. na tu—gaṇayitum, and adds II 25 II at the end of the para.
199 C1 atha.
200 B -samudra, C1 -samudrodakaparipūrṇā, C2 samudrodakaśaparipūrṇāṁ.
201 B bhāveyur, and om. tatra ; C1,3 bhāveyu.
202 C1 ekākasa-mudrodakavindu, C2 ekaikasamudrodakāvindu, C3 ekaikadakavindu.
203 BC3 om. śakyaiṅ, C2 gaṇayituṁ śakyaiṅ.
204 C3 Pari, and omits rest.
205 B punyaskandhaḥ, C1 punyaskandha.
206 BC1 om. pramānaṁ.
207 B adds II 26 II after the para.

T. 1 Paragraph 31 is omitted in T.
**KHOTANESE APARIMITAYUH SUTRA**

**KHOTANESE VERSION.**

Namau bhagavate Aparamittayujñanasuviniścitejaurājāya tathāgatāya rūte samyatsambuddhāya tadyathā aum sarvasaṃskārapariśuddhadharmate gaganasamudgate svabhāvävisuddhemahānayaśparivare svāhā || Kammā pātcā sī āyāmē cū ttye Aparamittayusūṭtra pajṣa yani u pīrī āyāmdarjai iyani ttye daṃśvā diśyā biśā buddhākṣettra biśām gyastām baysām orga yude hame ••• 1

[17 a] u mistā pūjā parisamā || [33]

Namau bhagavate Aparamittayujñanasuviniścitejaurājāya tathāgatāya rūte samyatsambuddhāya tadyathā aum sarvasaṃskārapariśuddhadharmate gaganasamudgate svabhāvävisuddhe mahānayaparivare svāhā ||

Dāmnabalābhīratā narasihā dāmnabalena samudgatām iv buddhā dámnabalasya śrūṇiyata śabdam kārunakasya puraṃ praveṣamte || Haurije hauvā-jṣa hayaram[17 b]dā hvaṅḍāmna saranva haurije hauvi-jṣa āyṣdāḍa śṭānma baysūmstā bustī • haurije hauva bījaśā iyāma na vaysnām pū/jsdī saunā tranmqde śṭām kīthāṣṭā vāṣṭām || [34]

Śilambalābhīratā narasihā śilabāṣṭrena samudgata buddhā śilabalasya śrūṇiyata śabdam kārunakasya puraṃ praveṣamte ||

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**TRANSLATION.**

Salutation to the Lord [etc., as para. 5]. Whoever again he might be who would do homage to the Aparimitayusūtra, and write it and hallow it, by him obeisance would be done to all the Venerable Exalted Ones in the buddhāfields 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 acquired 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]

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**K.** 1 Superfluous signs of interpunction at end of page.

S. 208 C yah,  
209 C¹ saskṛte, C² sakṛte.  
210 C pūjajīyanti.

211 B duṣa.  
212 C² survaṇakadhatan buddha-; BC¹,² -ksatresu, C³ -ksatre likhiśyati likhāpayiṣyatī.  
213 C² -tathāgatān darśayati, C³ -tathāgataḥ.  
214 C³ pūjitaś ca sumrānito bhaviṣyati.  
215 B adds || 27 || after the para.
Sanskrit Text.

Om namo bhagavate [etc., as para. 5]. Ya²⁰⁸ idam Aparimitâyuh-sūtraṁ likhisyati likhâpayisyati samâskṛtya²⁰⁹ pûjayisyati²¹⁰ tena daśasu²¹¹ dīkṣu sarvabuddhakṣetresu²¹² sarvathāgata²¹³ vanditāḥ pūjitāḥ²¹⁴ ca bhaviṣyanti.²¹⁷ [33]

Om namo bhagavate²¹⁶ [etc., as para. 5].

Dānabalena²¹⁷ samudgata buddho dānabalādhihi⁴⁵ narasimhāḥ i dānabalasya ca²¹⁹ śrûyati²²⁰ śabdâḥ²²¹ kāruṇikasya pure²²² pravi-sântam ii [34]

Tibetan Version.

Na mo ba ga ba te [etc., as para. 5]. Gaṅ · žig · Tshe · dpag · du · myed · paḥi · mdo · hdi · hdir · beug · gam · mchod · pa · byed · par · hgyur · ba · des · phyogs · bcuhi · saṁs · rgyas · kyi · ızī · thams · chad · du · de · bzin · gség · pa · thams · chad · la · phyag · byas · pa · daṅ · mchod · pa · byas · pa · yin · no. [33] Na mo ba ga ba te [etc., as para. 5].

Sbyin · baḥi · stobs · kyis · saṁs · rgyas · yaṅ · dag · Ḫbags · myihi · seṅ · ges i sbyin · baḥi · stobs · rtog · ste i

¹sniṅ · rjeḥi · grōṇ · khyer · du · yaṅ · Ḫjug · pa · na i

sbyin · baḥi · stobs · kyi · sgra · ni · grags · par · hgyurd ii [34]

²¹⁶ After svāhā C adds atha katu (C¹ om. katu) Bhagavān tāryātu te velayam imāṁ gāthāh abhāsat.
²¹⁷ C² dānabarārena samudgata buddho dānabarāsyā ca śrûyati śabdā.
²¹⁸ BC².¹ dānabarādhihiḥ.²²¹ BC². dānabarāsyā ca, C¹ dānabalakṣatra.
²²⁰ C¹ śrûyanti.
²²¹ B śabdā, C śabdā, and so also in the following.²²² C¹ puryeṅ, C³ here and in the following puṅgaṅ ; C² adds ii 1 ii after the para.

T. ¹ T¹ sec. man., T² sniṅ · rje.
Khotanese Version.

iv Parāhiṣe hauvi-jāsa haṁmaṁyaṁdaḥ 1 hvaṁḍāṁma sarauva
parāhiṣa hauvi-jāsa ayśdaṁda śta- • 2 [18 a] na bāyaśubhāni busti
parāhiṣa hauvi-jāsa 3 bijāśa pvaṁma ni vayaśnam pūṣdi
śauṇā ttrāṇdye stām kithāṣṭa vāṣṭām [35]

Kṣāntabalābhīrāta naraśāṁ kṣāntabalenā samudgata buddhāṁ
kṣāntabalasya śruniyati śabdā kāruṇīṣkasya pure praveśaṁte •
Kṣamautevijāe hauva-jāsa havyarāṁda hvaṁḍāṁma sarauva
kṣamautevijāe hauvi4vija ayśdaṁda stāmna bāyaśubhāni busti
kṣamautevijāe hauvi bijāśa pvaṁma ni vayaśnam pūṣdi
śauṇā ttrāṇdye stām ki[18 b]thāṣṭa vāṣṭā • [36]

Vīryabalaḥbharāta naraśāṁ vīryabalenā samudgata buddhāṁ
vīryabalaśya śruṇīṣyata śabdām kāruṇakasya puri praveśaṁte •
Vīṣe jāe hauvi-jāsa havyarāṁda hvaṁḍāṁma sarauva
vīṣe jāe hauvi-jāsa ayśdaṁda stāmna bāyaśubhāni bustām •
vīṣe jāe hauvi bajāśa pvaṁma na vayaśnam pūṣdi
śauṇā 4 ttrāṇdye ivstāṁ kithāṣṭa vāṣṭām • [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]

K. 1 Read havyarāmdā. 2 Superfluous signs of interpunction at end of page.
3 Read hauvi bijāyā. 4 Read śauṇā ttrāṇdye.

S. 221 MSS. buddho. 222 BC šilevarādi-, C2 šilabarādi-, C2 šilabalāldanā narasīnuho.
223 C1,2 śrūyaṁti. 225 BC1 śilavarasya ca, C2 śilabarasya ca, C3 śilabalaksatra.
226 C1,2 śrūyaṁti. 227 C2 praviśāntam, C1 praviśāntaṁ • 228 B -vareṇāṁ, C2 -vareṇa.
WITH Sanskrit Text and Tibetan Version 325

Sanskrit Text.

Silabalena samudgata buddhah\(^{223}\) \(\text{silabaladhhigata}^{224}\) narasimhah\(^{1}\)

\(\text{silabalasya ca}^{225}\) \(\text{sr} \hat{y} \hat{a} \text{t}^{226}\) sabdh\(\text{h} \text{karunikhasya pure pravis\'an-tam}^{227}\) \(\text{II} [35]\)

K\(\text{s\'antibalena}^{228}\) samudgata buddhah\(^{229}\) \(\text{k\'s\'antibaladhhigata}^{230}\) narasi\(\text{m} \text{hah}^{1}\)

\(\text{k\'s\'antibalasya ca}^{231}\) \(\text{sr} \hat{y} \hat{a} \text{t}^{232}\) sabdh\(\text{a} \text{karunikhasya pure pravis\'an-tam}^{233}\) \(\text{II} [36]\)

Viryabalena\(^{234}\) samudgata buddho viryabaladhhigata\(^{235}\) narasimhah\(^{1}\)

\(\text{viryabalasya ca}^{236}\) \(\text{sr} \hat{y} \hat{a} \text{t}^{237}\) sabdh\(\text{a} \text{karunikhasya pure pravis\'an-tam}^{238}\) \(\text{II} [37]\)

Tibetan Version.

Tshul-khrims-stobs-kyis-sa\(\text{\'\'s} \text{rgy\'as-ya\'n-dag-hphags-myi\'i-se\'i-ges}^{1}\)

\(\text{tshul-khrims-stobs-rtog-ste}^{1}\)

1 \(\text{sni}-\text{rje}-\text{groh-khyer-du ya\'n-hjug-pa na}^{1}\)

\(\text{tshul-khrims-stobs-rtogs-par-hgyur}^{1} \text{d II} [35]\)

Bzod-pahi-stobs-kyis-sa\(\text{\'\'s} \text{rgy\'as-ya\'n-dag-hphags-myi\'i-se\'i-ges}^{1}\)

\(\text{bzd-pahi-stobs-rtog-ste}^{1}\)

1 \(\text{sni}-\text{rje}-\text{groh-khyer-du ya\'n-hjug-pa na}^{1}\)

\(\text{bzd-pahi-stobs-kyi-sg\'ra-ni-grags-par-hgyur}^{1} \text{d II} [36]\)

Brts\(\text{\'o}-\text{hgrus}^{2}\) \(\text{stobs-kyis-sa\'\'s} \text{rgy\'as-ya\'n-dag-hphags-myi\'i-se\'i-ges}^{1}\)

\(\text{brts\'o-hgrus-stobs-rtog-ste}^{1}\)

1 \(\text{sni}-\text{rje}-\text{groh-khyer-du ya\'n-hjug-pa na}^{1}\)

\(\text{brts\'o-hgrus-stobs-kyi-sg\'ra-ni-grags-par-hgyur}^{1} \text{d II} [37]\)

\(229\) MSS. buddho.  \(\text{230 C2-var\'adhigata, C3-balalitanu-narasimhho.}\)

\(231\) BC\(^{1,2}\) k\(\text{s\'antivarasya ca, C3-k\'s\'antivalak\'atra.}\)  \(\text{232 C1,2 sr\'uyanti.}\)

\(233\) C\(^{3}\) adds 3 II.  \(\text{234 B-var\'ena, C1-valena, C2-var\'ena.}\)

\(235\) C\(^{1,2}\)-var\'adhigata, C\(^{3}\)-balalitanu.  \(\text{236 BC1-nalasimhu, C3-narasimhho.}\)

\(237\) BC\(^{1,2}\)-var\'asya ca, C\(^{3}\)-balak\'atra.  \(\text{238 B pravis\'antu\'un; C3 pravis\'antan II 4 II.}\)

\(\text{T. 1 T1 sec. man., T2 sni\'i-rje.}\)

\(\text{2 T1 brts\'o-hgrus-kyi.}\)
Khotanese Sūtra

Khotanese Version.

Dhyāmnamabalābhāratā narasiḥā dhyāmnamabale- • 1

\[na \text{ samudgata budhā} \]

\[dhyāmnamabalasya śruṇiyita śabdam kāruṇikasya pure praviśamta :\]

Dhyāmnmīhe hauva-ījsa hayiramādā hvaṃdāmna sarauva •

dhyāmnmīhe hauvība-ījsa 2 āysdamādā stāmnna bāyśūmāstā bustām •
dhyāmnmīhe hauvisa ijaṃva bijāsā pyāmna na vamnaim puṣḍā

saunā ttramādye stāṃ kithāṣṭā vāṣṭām • [38]

Praṇālābhāhiratā narasiḥā pravijñābalena samudgata budhā

praṇābalasya śruṇiyata śabdam kāruṇakasya pure pravijñānte

\[na \text{ samudgata budhā} \]

\[Hajvattetijē hauvi-ījsa hayaramādā hvaṃdāmna sarauva\]

Hajvattetijē hauva-ījsa āysdādā stāmnna bāyśūmāstā • 3 iibusta

Hajvattetijē hauvi bijāsā pyāmna ni vayśnām puṣḍī

śāmnā 4 ttramādye stā kithāṣṭā vāṣṭā • [39]

Namau iii bhagavate Aparimitāyujānasuviniścitajārājāya tathā-

gatāya • 3 ivrhete samyakṣaṃbudhāya tadyathā aum sarvasaṃskāra-

pariṣuddhadharmate 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]

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K. 1 Superfluous sign of interpolation at end of page.

2 Read hauvi-ījsa.

3 Superfluous sign of interpolation at end of line.

4 Read saunā.

S. 239 B -varenuca, C1 -balena, C2 -varena.

240 B om. pada 2; C2 -balatitana.

241 C1.3 -Gaṅgho.

242 BC1.2 -varenu ca, C2 -balakṣūtra.
WITH SANSKRIT TEXT AND TIBETAN VERSION 327

Sanskrit Text.

Dhyānabalena\textsuperscript{239} samudgata buddho dhyānabalādhitga\textsuperscript{240} narasiṃ-
haḥ\textsuperscript{241}
dhyānabalasya ca\textsuperscript{242} śrūyati\textsuperscript{243} sabdaḥ kāruṇikasya pure praviśāṇ-
tam\textsuperscript{244} II [38]

Prajñābalena\textsuperscript{245} samudgata buddhaḥ\textsuperscript{246} prajñabalādhitga\textsuperscript{247} narasiṃ-
haḥ\textsuperscript{248}
prajñabalasya ca\textsuperscript{242} śrūyati\textsuperscript{250} sabdaḥ kāruṇikasya pure\textsuperscript{251} praviśāṇ-
tam II [39]

Tibetan Version.

Bsam-gtan·stobs·kyis·sañs·rgyas·yaṅ·dag·hphags·miyī·sen·ges
bsam·gtan·stobs·rtog·ste 1
śiṅ·rjeḥ·groṅ·khyer·du·yaṅ·ḥjug·pa·na 1
bsam·gtan·stobs·kyi·sgra·ni·grags·par·ḥgyurd II [38]
Śes·rab·stobs·kyis·sañs·rgyas·yaṅ·dag·hphags·miyī·sen·ges
śes·rab·stobs·rtog·ste 1
śiṅ·rjeḥ·groṅ·khyer·du·yaṅ·ḥjug·pa·na 1
śes·rab·stobs·kyi·sgra·ni·grags·par·ḥgyurd II [39]

\textsuperscript{239} C\textsuperscript{1.2} śrūyanti, C\textsuperscript{3} śrūyatu.
\textsuperscript{240} B praviśāntaḥ, C\textsuperscript{3} praviśānta II 5 II.
\textsuperscript{241} B varenāḥ, C\textsuperscript{1} vañenā.
\textsuperscript{242} C\textsuperscript{1} -vālādhitga, C\textsuperscript{1} -vārādhitga, C\textsuperscript{3} -balālitānā.
\textsuperscript{243} C\textsuperscript{1.3} nālasiṅho, C\textsuperscript{4} naraśiṅho.
\textsuperscript{244} B -vārasya ca, C\textsuperscript{2} -valaśya ca, C\textsuperscript{3} -balakṣattra.
\textsuperscript{245} C\textsuperscript{1} -vālasya ca, C\textsuperscript{2} -valaśya ca, C\textsuperscript{3} -balakṣattra.
\textsuperscript{246} MSS, buddho.
\textsuperscript{247} C\textsuperscript{1} -vālādhitga, C\textsuperscript{1} -vārādhitga, C\textsuperscript{3} -balālitānā.
\textsuperscript{248} C\textsuperscript{1} -vālādhitga, C\textsuperscript{1} -vārādhitga, C\textsuperscript{3} -balālitānā.
\textsuperscript{249} C\textsuperscript{1.2} śrūyanti.
\textsuperscript{250} C\textsuperscript{1.2} śrūyanti.

T. 1 T\textsuperscript{1} sec. man., T\textsuperscript{2} śiṅ·rje.
Khotanese Version.

[20 a1] samudgate svabhāvavisūndhe mahāniyapurivare svāhā u Khu gaṣṭa bāysā ttu hvanai hva yude biśa gaṣṭa ii u hvanādā ayṣurām gandharvām āstāmna lovyā parsā tta ttu gaṣṭa bāysā hivi hvanai thyau nāndā nāpanādai vi ii ayṣmya yudhāndā Gyaṣṭa bāysā haḍī sūtrā samāṣye u u [40]

Ttu Aparimitāyūsūtra Cāḍīpyainā Śauṅkraśīsā pasti piḍe bāya-sūniṇīta bṛiyā [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 sūtra. [40]

Cāḍīpyainā Śauṅkraśīsā caused this Aparimitāyusūtra to be written in love of (for the sake of acquiring) buddhahood. [41]

S. 252 B avoca. 253 C1 Bhagavānu, C2 Bhagavānu, C3 Bhagavan. 254 B ātmanāś, C1 ātamanāś, C2 arītamanās, C3 arītas. 255 C2 bhikṣavo, and om. te ca. 256 MSS. bodhisatvā mahāsatvā.
Sanskrit Text.

Om namo bhagavate [etc., as para. 5]. Idam avocad 232 Bhagavān 233 āttamanās 234, te ca bhikṣavas 235 te ca bodhisattvā mahāsattvāh 236 sā ca sarvāvati parasat 237 sadevamānuṣāsurasūragandharvaś ca loko 238 Bhagavato 239 bhāsitam abhyanandann iti. [40]

Tibetan Version.

Na·mo·ba·ga·te [etc., as para. 5]. Bcom·ldan·hadas·dgyes·śiṅ·ḥdi·skad·ces·bkah·stsal·to. Ḥjam·dpal·gzo·nur·gyurd·pa·dañ·lha·dañ·myi·dañ·lha·ma·yin·dañ·dri·zar·bcas·pahi·ḥjig·ṛten·gyi·ḥkhor·de·thams·chad·bcom·ldan·hadas·kyis·gsuṅs·pa·la.1·mṇon·bar·dgaḥo. [40]

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237 C1 patya, C3 pasat.
238 B -mānuṣāsuralokagandharvaś ca, C sadevamānuṣāsurasūragandharvaś ca loko.
239 B om. Bhagavato.

T. 1 T2 gsuṅs·pa·las.
VOCABULARY TO VAJRACCHEDIKA
AND APARIMITÂYUH SÛTRA

(Quotations from the Aparimitâyuh Sûtra have been marked A, and refer to the paragraphs, not to the pages of the original.)

A

ä, conj., or, A 23; ā-rā, or else, 21 aii; 23 bii; cf. o.

abhâsa, loanword, Skr. abhâsa, not shining, 41 bii.

abhâva, loanword, Skr. abhâva, non-existence, 20 biv.

abhûtasamâña, loanword, Skr. abhûtasamânya, not a true idea, 24 b; cf. bhûtasamâña.

aâ, pron., another; loc. sing. aââ, A 23.

âdâra, loanword, Skr. âdâra, respect, care, 41 aiii.

âdâta, subst., not right, unright, 14 bii.

adhigamavabhâvi, loanword, Skr. adhigamavabhâvika, fit to be acquired, 19 aii; adhigamavabhâvâ, 19 bii.

adrrâysâ, unidentified, 14 biv.

adyâmâna, subst., a no-belief, 39 aii.

agarpattyanga, loanword, Skr. âgarpattyanga, limb for limb, 25 bii.

agûna, non-characteristics, non-marks, 23 aiv; 40 aii; see gunâ.

ah, to be; 3rd pers. sing. pres. âstâ, 11 bii; 15 aii; 22 bii; 25 aii; 32 aii; 33 bii; 40 a; asta, 13 aii; 19 aii; âsotâ, A 2; nistâ, is not, 2 aii; 17 biv; 19 bii; 22 biv; 32 aii; 34 a; nishti, 19 bii; nista, 18 aii; 3rd pers. plur. âdâ, 30 bii; 35 aiv, biii. iv; 36 aii. ii; 41 biv; 42 aii; idâ, A 3; 21; 2nd pers. sing. opt. âyâ, 19 bii; âyâ, 19 biv; 3rd pers. sing. âya, 15 aiii. iv; 16 aiv; 18 aiv; 19 aii; 20 bii. ii; 22 biv; 23 aii; 32 aii; bii. iii; 33 aii, bii. iv; 34 aii; 2 bii; 3 bii; 17 aii, bii; 21 biv; 22 aii; 39 a; A 3.

âh, to sit, to stay; 3rd pers. sing. pres. âstâ, 5 biii; 42 b; âstâ, 22 aii; 39 b; A 2; pres. part. âna, 25 aii; 28 biv; A 6; past part. âstâ, 3 biv; âsta, A 1.

ahâkâna, loanword, Skr. aksâna, unfavourable moment, unhappy rebirth; loc. plur. ahâkânavâ, A 17.

ahambisâ, subst., a non-collection, 16 a; cf. havambisâ.

aharîna, adj., not containing objects, used to translate Skr. anupalabdhi, 10 a; 31 bii; A 29; cf. hêrû.

ahu, pron., thee, 6 aii; see uku.

âhya, in an egg (loc. sing.), 9 b; cf. English egg.

ajâmiâ, probably a clerical error for anjâlî, loanword, Skr. aṇjâlî, in ajâmâlā dâstâ, the folded hands, 5 bii.

akâlamarâna, Skr. loanword, untimely death; gen. sing. akâlamarâna, A 22; abl. plur. akâlamarânavajâ, A 3.

aksâra, loanword, Skr. akşâra; instr. plur. aksârayajâ, by means of letters, 27 bii.

âlâybe, perhaps loanword, Skr. âlâmbe, I cling to, lean upon, 2 aii.

alakâshaâna, loanword, Skr. alakâsha, a no-sign, 13 a.

âna, pron., other, different, Zd. ânya; m. âcia, nothing else, 27 aii. iv.

âna, see âh.

ânapâdâ, pres. part., perhaps refulgent, resplendent (?); 19 a; gen. plur. (I) ânapâdâ, 18 bii.

anâmkhîstâ, adj., innumerable, Zd. âhâmî, ânâmkhîstâ, 29 d; 41 aii; anâmkhîstâ, 16 bii; 40 bii; anâmkhîstâ, 29 aii; anâmkhîstâye.
24 a1; gen. plur. anañkhīṣṭāna, 30 a2; cf. haṅkhīṣṭo.
anñatanañya, adj., causing endless hells, A 20; adapted from Skr. anantañya.
Anātha-piṇḍi, nom. propr., Skr. Anātha-piṇḍika, 36v; A 1 (gen. sing.).
anau, prepos., without; the governed noun is put in the instr. with suffix -na, 9 bii; or -jna, 9 bii; or in the gen., 21 a1; cf. āvac.
anuvaññjanai, adj., connected with anuvaññana, Skr. anuvaññana, the secondary marks, 23 aiv.
anici, loanword, Skr. anātiya, not everlasting, transient, 41 b1.
anusāsā, loanword, Skr. anuśāsana, profit, blessing; nom. plur. anuśāsana, A 4.
apārāmma, a non-pāramita, 22 bii; 40 a1; see pārāvāna.
Aparimttāyujñānasuviniścitārājā, nom. propr., name of a bodhisattva; nom. Aparimttāyujñānasuviniścitārāj, A 2; gen. Aparimttāyujñānasuviniścitārāj, A 3; Aparimttāyujñānasuviniścitārāj, A 3 (-nīscat-); 4 (-tarājyā-); 6.
Aparimttāyujñāsuttā, nom. propr., name of a sūtra; acc. Aparimttāyujñāsuttā, A 7; 8; 9 (-mitāyu-); 10; 11; 12 (Aparimttāyujñāsuttā); 14 (Aparimttāyujñāsuttā); 15 and 16 (Aparimttāyujñāsuttā); 17 (-matāyujñāsuttā); 18 (Aparimttāyujñāsuttā); 20 (-mittāyujñāsuttā); 21; 22 (-mittāyu-); 23; 24; 25 (Apari-); 26 (-suttā-); 27; 41 (-mittāyujñāsuttā); gen. Aparimttāyujñāsuttā, A 28 (-suttā-); 29; 30 (Aparimttāyujñāsuttā); 31; 32; 33.
arahānda, loanword, Skr. arhat, an arhat; gen. arahānda, 18 a2.
arahānauñya, subst., arhatship, 18 a4iii.4.
arahānjñāna, loanword, Skr. arhañjñāna, the knowledge of an arhat, 18 bii.
arāhya, loanword, Skr. ārāgya or ārādhita, pleased, 30 bii. virāhya.
arāma, loanword, Skr. aruṇa, 18 biv.
arāpyavīhārai, loanword, Skr. arāpyavīhāra, 18 biv.
artha, loanword, Skr. artha, (1) meaning, sense; acc. arthā, 22 biv; artha, 27 bii; 38 bii; (2) object, matter, arthā vīra, about matter, 24 biv.
arūpīṇa, loanword, Skr. arūpīṇaḥ, devoid of form, 20 a3ii.
āryapudgala, loanword, Skr. āryapudgala, 15 a3iv.
āryāṭagamārgināi, adj., belonging to the āryaṭagamārga, 17 aii.
āsā, unidentified word, perhaps Skr. āśā, 3 aiiii.
asadīna, subst., disbelief, A 23.
asamīna, loanword, Skr. asamīṇā, a non-idea, 25 biv.
āsāṇa, adj., worthy, deserving, Phl. arjan; cf. āśānka, an arhat, in the Unarun Indo-european language of Turkest; pājusamāṇa āsāṇa (instr.), by bim who is worthy of worship, 6 aiiii.
asārā, uncertain, perhaps inauspicuous, 15 a1; see śīra.
asāra, loanword, Skr. asāra, worthless, 42 bii.
asī, subst., nun, 44 aii; probably a loanword, Skr. ārya; the form is nom. plur. āṣi, see āṭaṣa.
asīri, subst., a monk, an elder; nom. sing. āśīri, 5 aiv, bii; 9 aii; 12 aiiiv; 13 aiiii; 22 aiii; 24 aii; 31 aiii; 32 bii; 34 biv; 35 aiiii; 36 bii; 37 bii; 39 bii; 44 aii; acc. sing. āśīri, 7 aii; 8 aii; 32 bii; 34 biv; 35 aii; 36 bii; 37 aii; 38 bii; voc. sing. āśīrīya, 36 aii; āśīrya, 37 aiv; nom. plur. āśīrya, 5 aii; 44 aii; instr. plur. āśīraya-ṣa, 4 aii; A 1.
asīki, subst., a tear, Pers. āsk; Wayē yāṣk; āskī eira, shedding of tears, 24 a3; acc. plur. āśka, 24 aiiii.
aspa, to look forward to (?), to reach, cf. Zd. spas; 3rd pers. sing. pres. aspaṣde, 19 a1.
āstā, see ah.
āstā, see āḥ.
āstāma, beginning with, 41 bii; 44 aiv; A 22; 26; 30; 40; the word is probably the ablative of a noun āstāma, āstama; cf. Zd. stana.
ātāga, loanword, Skr. ātāga, the sky; nom. ātāga, 12 aiiii; āṣi, 12 aii.
āṭmaḥāvā, loanword, Skr. āṭmaḥāvā, existence, 20 biv; āṭmaḥāvāni, belonging to, connected with, āṭmaḥāvā, 10 biv.
āṭmaṁśa, loanword, Skr. āṭmamśa, idea of a self, 14 aii; 23 bii; 26 aiiii; 32 a1.
attaraṁdarā, a non-body, 33 bī; see tta-ramdarā.

atvāsta, uncertain, perhaps infl. of verb, to overpower, A 24.

au, conj., cr, 38 bī; A 4; au eṣ, the same, 38 bī; cf. a.

audā, prepos., up to, till, A 17.

aurgaviya, adj., praiseworthy, that should be worshipped, A 26; cf. orga.

auškausī, adv., eternally, ever, 38 bīi.

avamāta, part., unmeasured, unmeasurable, 10 aii; 14 aii; 24 a'; 25 aiv; 28 bī; 29 aii; 40 bī; 41 aii; cf. pamāka and Zd. a + fromāta.

āvarana, loanword, Skr. āvarana, covering, blinding, hindrance; gen. sing. āvaranā, 2 bī.

avārautta, part., not attached, independent, 20 aii; avārautta, 11 bī; 12 bī; 26 bīv; 44 a; cf. pārautta.

avāya, loanword, Skr. apāya, evil abode; loc. plur. dravayā avēyā, in the three apāyas, 30 aī.

aśīkastā, part., non-displayed, 20 aii; cf. pāśīkala.

avāyāta, part., grasped, 38 bīv; 39 aii.

avāyūḥa, loanword, Skr. avāyūḥa, non-display, 20 a'.

āya, see aḥ.

āyā, to be seen, to appear; 3rd pers. plur. pres. āyārī, 41 bīii.


āyamān, loanword, Skr. āsana, a seat; āyamaṇā vra, on the seat, 4 bīi; āyamāna, from the seat, 5 bī.

āyada, subst., protection, support; acc. āyada, 3 aiv; with suffixed i, āyadai, A 24.

āyadānirja, subst., embellishment, hallowing (t); with suffixed i, āyadanirjai, A 33.

āyadar, to hallow, to embellish (t); past part. āyadarā, A 34; 35; 37; 39; āyadarā, A 36; 38.

āyā, pron., I, Zd. azem, 3 aiv; 18 bīii; 19 bīv; 22 bīi; 26 aii; with suffixed e, thee, āye, 8 bīii.

āyemā, sometimes spelled aysmu, subst., mind; nom. sing. aysmā, 7 a'; 8 aii; 26 bī; 31 bīi; 42 aiv; aysmu, 9 aiv; 26 bīiv; acc. sing. aysmā, 20 aiii; aysmu, 14 a'; instr. sing. aysmāna, 14 A; aysmāna, 26 bīv; A 7; 8; 9; 10; 11; 12; aysmā- jna, A 15; loc. sing. aysmu, 8 bīi; A 40; aysmu īma, in from the mind, 42 aiv.

a ysura, loanword, Skr. aṣura, a demon; nom. plur. aṣyura, 44 aiv; gen. plur. aṣyurām, A 40.

bāḍa, subst., time, cf. Zd. base varṣit; acc. sing. bāḍa, 13 aiv, bi.ii; 25 bīi; 30 bīii; 23 aii; 43 aii.ii.iii; bāḍa, 43 aiv; instr. sing. bāḍa-na, 25 bī; loc. sing. bāḍa, A 1; 2; 7; 8; 9; 11; 12; bāḍa, A 10; gen. plur. bāḍāna, 26 a'; bāḍāni, 26 aii; 30 aiv; bāḍāṃ, 44 bīi; loc. plur. or adj. dṛbāḍa, in. or belonging to, the three times, 1 bī.

bajai, to disappear, to be annihi lated; 3rd pers. sing. pres. bajajīti, 21 a'; 41 aii.

bajāṣa, subst., sound; nom. sing. bajāṣa, A 37; bijāṣa, A 34; 35 (bi-) 36; 38; 39; instr. sing. bajāṣa-na, A 10; bijāṣa-na, A 8; 12; bajāṣanā, A 7; bijāṣanā, A 9; bajāṣa, A 11; bijāṣa, A 14; 15; instr. plur. bajāṣav-jna, 17 aiv; gen. plur. bajāṣa, 20 aiv; 26 bīi.

bāka, unidentified word, 42 bī.

bāna, unidentified word, 42 bīi; perhaps the abl.-instr. of bāta, wind; ‘through the wind’.

bar, to carry; 3rd pers. sing. pres. bēḍā, 14 bīv.

bāraberāṁna, unidentified word, 43 aiiii.

bāṣā, loc. sing. of a noun corresponding to Pers. bāy, in the grove, in the garden, 3 bīv; A 1.

bāsā, subst., sin; nom. plur. bāsde, A 21; acc. plur. bāsde, 2 bīi.

bastā, past part. pass., bent, Zd. basta; cf. Engl. bend, 4 bīii.

bata, unidentified word, 42 bīii.

bāudhisatvā, loanword, Skr. bodhisattva, a bodhisatta; nom. sing. bāudhisatvā, 10 bī; 12 bī; 32 a'; 43 bīv; bāudhisatvā, 11 bī; 26 aiv; 27 bīii; 32 aii; 34 aiv; 40 bīi; instr. sing. bāudhisatvā, 11 aiv; 12 bīi; 20 aii; 31 bī; bāudhisatvāna, 10 bīv;
gen. sing., baudhisatvā, 31 bīv; baudhi- 
sateva, 10 aiv; 11 bīiii; nom. plur. baudhi-
satevi, 6 bīv; 8 aiv; baudhisateva, 6 aīi; 7 aiv, 
bīiii; 8 bīv; instr. plur. baudhisatevaṁ, A 1; 
gen. plur. baudhisatvānā, 3 bīi.

baudhisatvāyāṁna, loanword, Skr. bodhi-
sattvāyāna, the vehicle of a bodhisattva; 
loc. sing. baudhisatvāyānā, 6 bīv; 8 bīv; 
9 aii; 40 aiv; baudhisatvāyānāṁnā, 32 aīi.

baudhisatvāyāṁnī, loanword, Skr. bodhi-
sattvāyāṇika, one who is on the bodhi-
sattvāyāna, 31 aiv (instr. sing.).

baute, see bud.

bāy, to bring, to take; 3rd pers. plur. 
pres. bāyaḥ, A 23.

bāysa, high, exalted, used to translate Skr. 
bbhaqarat, as a designation of the Buddha, 
cf. Zd. bherat; nom. sing. bāysaḥ, 2 aīv; 
37 bīv; 38 aīi, bīii; with suffixed pro-
noun ṭ, bāysaḥ, 12 aīv; 17 bīv; 20 bīiii; 
23 aī; instr. sing. bāysaṁ-baṁ, 23 aiv; 27 bīv; 
39 aī; bāysaṁ, 8 aīv; abl. bāysaṁ-na, 
19 bīii; gen. sing. bāysaḥ, A 25; nom. plur. 
bāysa, 3 aīv; 38 aiiii; acc. plur. bāysaṁ, 1 bī; 
gen. plur. bāysaṁaṁ, 16 bīv; bāysaṁnā, 
1 bīv; 20 bīv; bāysaṁnī, 2 bīii; A 18; 29; 
bāysa, 24 bī; the full designation is 
gya-stāṇā qyaṭṣa bāysa, the venerable of the 
venerables (the god of gods), the Exalted 
One; nom. sing. qyaṭṣāṇa qyaṭṣa bāysa, 
3 bīii; 5 aīi; 7 aī; qyaṭṣāṇa qyaṭṣa bāysa, 
4 aīi; instr. sing. qyaṭṣāṇa qyaṭṣa bāysaṁ-baṁ, 
6 aī; gen. sing. qyaṭṣāṇa qyaṭṣa bāysa, 
5 aī; the gen. plur. qyaṭṣāṇa is commonly 
dropped and we find nom. sing. qyaṭṣa 
bāysa, 4 aīv; 5 bīii; 19 aii; 22 aīv; 25 aī; 
34 bīv; 35 aī; 36 aī; 37 bīv; 38 aī; 40 aīv; 
41 aīv; 44 aīi; A 1; 2; 40; qyaṭṣa bāysa, 
12 bīv; 16 aīiii; 18 bīv; 23 aīiii; 32 bīiii; 
33 aīii; 34 bīii; 35 bīiii; 36 aiiii; 37 aiiii, 
bī. ii. iii; 42 bīv; 44 aīv; qyaṭṣa bāysa, 
8 aīi; 27 aīv; with suffixed pronom ṭ, 
gyaṭṣa bāysaṁ, 9 aīv; 14 aīv; 15 bī; 31 bīv; 
39 bīii; 40 aīv; qyaṭṣa bāysaṁ, 12 aīi; 13 bīi; 
21 aīi; acc. sing. qyaṭṣa bāysa, 5 aīi, bīv; 
13 aīi; 32 bī; 35 aīv; qyaṭṣa bāysaṁ, 13 bīii; 
22 aiiii; 24 aiiii; 31 aiiii; 35 bīi; 39 bī; instr. 
sing. qyaṭṣa bāysaṁ-baṁ, 6 aīv; 8 bīv; 14 aī; 
20 aīi; 40 aīi; qyaṭṣa bāysaṁ-baṁ, 39 bīv; 
gyaṭṣa bāysaṁ-baṁ, 7 aīv, bī; 15 aiiii; 18 bīv; 
22 bīiii; 32 aīv; bīii; 39 aiiii; iiii; qyaṭṣa 
bāysaṁ-baṁ, 14 aii; 33 aiiii; bīii; qyaṭṣa bāysaṁ-baṁ, 
16 aii; 33 aiiii; bīii; abl. sing. qyaṭṣa bāysaṁ-baṁ, 
9 aii; 19 bīv; qyaṭṣa bāysaṁ-baṁ, 33 aī; gen. 
sing. qyaṭṣa bāysaṁ, 13 aiiii; bīii; 30 aīiv; 
34 bīiii; A 3; 6; 30; 40; qyaṭṣa bāysaṁ, 
19 aiiii; 32 aīv; 35 aiiii; bīii; jāṣṭa bāysaṁ, 
A 4; voc. sing. qyaṭṣa bāysaṁ, 5 bīv; 9 aī; 
12 aīi; 15 bīv; 16 aīi; 17 aiiii; bīv; 18 aiiii; 
19 bīii; 20 bīii; 22 bīv; 23 aīii; 33 bīi; 
34 aīi; 37 bīii; 40 aiiii; qyaṭṣa bāysaṁ, 
6 bīv; 12 aiiii; 13 aiiii; 19 aiiii; 22 aiiii; 24 aiiii; 
31 aīii; 34 aīi; qyaṭṣa bāysaṁ, 16 bīv; 36 bīv; 
gyaṭṣa bāysaṁ, 8 aīv; 25 aīv; 32 aīv; 33 bīv; 
nom. plur. qyaṭṣa bāysaṁ, A 7; 8; 9; 
10; 12; 23; qyaṭṣaṁ-baṁ, A 11; qyaṭṣaṁ 
bāysaṁ, 25 aīv; jāṣṭa bāysaṁ, A 14; jāṣṭa 
bāysaṁ, A 15; acc. plur. qyaṭṣa bāysaṁ, 
30 bī; instr. plur. qyaṭṣaṁ-baṁ bāysaṁ-jña, 
15 aīv; 23 aīi; gen. plur. qyaṭṣaṁ-baṁ-qyaṭṣaṁ- 
bāysaṁ, 3 bīi; qyaṭṣaṁ bāysaṁ, 21 aīiv; 
quyaṭṣaṁ bāysaṁ, 35 aīiv; bīv; 36 aiiii; 
A 30 (miswritten bāysaṁ); 33; qyaṭṣaṁ 
bāysaṁ, 35 aīv; qyaṭṣaṁ bāysaṁ-jña, 28 aīiv.

bāysaṁjñāṁṇa, that should be grasped, 
7 aī; see bāysaṁjñāṇa.

bāysuṇa, adj., connected with, belonging 
to the Exalted One, commonly added to 
nouns, where the Sanskrit text has a com- 
pound with bodhisattva; thus bāysuṇa carpe, 
bodhīcarīta, of the conduct of a buddha, 
of the life of enlightenment, 2 aī; bāysu- 
ṇaṁmāṁ tomaṁmāṁ, the eyes pertaining to 
a buddha, 36 aiiii; bāysuṇaṁ vīṣṇa, a 
being connected with exaltedness, a being 
of exaltedness, a bodhisattva, nom. sing. 
bāysuṇaṁ vīṣṇa, 26 aiiiv; 28 aīv; bāysuṇaṁ 
vīṣṇa, 40 bīv; bāysuṇaṁ vīṣṇa, 15 aī; bāysu- 
ṇaṁ vīṣṇaṁ-baṁ, 7 aīv, bīii; instr. 
sing. bāysuṇaṁ vīṣṇaṁ-baṁ, 6 bīv; 8 bīv; 
9 aiiii; bāysuṇaṁ vīṣṇaṁ-baṁ, 31 bī; nom. 
plur. bāysuṇaṁ vīṣṇaṁ, 6 aiiii, bīi; instr. 

bāysiṣṭa, subst., the state of a bāysiṣṭa, 
buddhahood; nom. sing. bāysiṣṭaṁ, 16 bīv; 
33 aīv; acc. sing. bāysiṣṭaṁ, 30 aīi; 33 aīi; 
bāysiṣṭa, 16 aīi; 32 bīii; 33 aīi, bīv; bāysi- 
ṣṭa, A 26; 35; 37; bāysiṣṭaṁ, A 34;
VOCABULARY

36; 38; 39; gen. sing. baysaṁśta,
A 41.
beysedye, see biysān.
bhājanibhūtā, Skr. loanword, one who has
come to be a vessel, who has obtained,
A 29.
bhāvā, Skr. loanword, state, condition,
43bl.

bhārantā, loanword, Skr. bhārantī, delusion,
43bl.
bhūtasaṁjña, loanword, Skr. bhūtasaṁjña,
the idea of reality, 24bl; abhūtasaṁjña,
a non-idea of reality, 24bl.
bi, adv., and, also (?), 31a.".
bi, to be, to become, Zd. bū; pres. 3rd sing.
bītā (I), is, 27a"; opt. 3rd pers. sing.
ev̄ya (cf. Old Pers. biyā), 25biv; 33a"; ev̄ya,
37bii; past 1st pers. sing. evyā, 26a";
3rd pers. sing. evye, A 1; evyā, 3biv; evya,
25bii,iv; 26a"; evyāt, 4biv; evyātī, 5b1;
evye, 5a1.
bīch, to lie down, opt. 3rd pers. sing. biche,
38b1.
biḍā, see bar.
bīḍaṅga, probably an adverb, cf. hāsta, A 22.
bīhi, adv., very, much, Zd. vahyā, 15biv;
20bii; 24a"; 36b1; bīhi, A 3.
bīj ey, to decay; pres. part. bījevaṁdai,
13bl.
bīlsaṁga, subst., the order of mendicants, or collection of monks; acc. sing.
bī-saṁjña, 1bii; instr. sing. bīl-saṁgī-ṇa,
4a".
bīraṅg, to explain, propound; 3rd pers. plur.
present act. bīraṁgatī, 29a"; 39a"; 3rd pers.
sing. middle, bīraṅte, 2b; optative
3rd pers. sing. bīraṁje, 16b; 23biv; fut.
part. pass. bīraṁgaṇa, 41ii,iv (-bīrāṅga2).
bīraṁgaṁmatina, adj., connected with the
expounding, propagation, A 3.
bīsai, adj, staying, being (?) nom. plur.
bīsā, A 3; gen. plur. bīsa, A 33.
bīṣa, adj., all, every, Old Pers. vispa;
nom. sing. bīṣa, 2b1; A 18; 28; 29; with
suffixed pronoun ṛ, bīṣṛ, 3a1; acc. sing.
bīṣa, 27b1; with suffixed ṛ, bīṣṛ, A 3;
nom. plur. bīṣa, 31bii; 34a1,iv; 41bii;
A 17; 40; with suffixed ṛ, bīṣṛ, A 21;
acc. plur. bīṣa, 2b1; 6a1; instr. plur.
bīṣaṁ, 15a"; 22biv; 26b1; gen. plur.
bīṣaṁna, 1biv; 6b; bīṣaṁ, 27a1; A 33;
bīṣaṁme, 7b1; bīṣaṁ, 2a1; harbīṣa,
all and every, 10a1; 30a1,bi1; 40b1;
A 26; gen. harbīṣaṁna, 3b1; bīṣa, used as
an intensifying prefix with pīrmāttama,
highest; bīṣa-p, highest of all, 6a1, 7aiv,
b1; 8b1,ii; 18bii,iv; 26b1; 30a1,ii;
32a1,bi1; 33b1; bīṣa-pa, 6bii.

bīsivṛraša, subst., a noble male member
of a clan, used to translate Skr. kulaputra; the
first part of the word is probably a gen.
plur. bīsivṛra, cf. Zd. viś; the last part
ṣa should be compared with Zd.
ṛṣa; nom. sing. bīsivṛraṣai, 15a1;
28a1 (-ṛvā-); 36b1; 40biv; A 4; gen.
sing. bīsivṛraṣa, 31a1; 36biv; nom. plur.
bīsivṛraṣa, 29b1; the corresponding feminine
is bīsivṛraṣaiṇī, cf. Zd. ṛṣa; nom.
sing. bīsivṛraṣaiṇī, 15b1; 28a1 (-ṛvā-);
A 4; bīsivṛraṣaiṇī, 36b1; gen. sing. bīsi-
vṛraṣaiṇī, 37a1; nom. plur. bīsivṛra-
saiṇī, 29b1.

bīta, subst., death, the end (?), 3a1; A 3.
bīsāna, adj., of all kinds, manifold, 28a1;
41biv; 42a1; biśaṇa, 43b1.
bīsyāņi, to seize, grasp, restrain; 3rd pers.
plur. pres. bīsyāņāre, A 23; future participle passive, bīsyāņāṇa, 31b1; bay-
saņāṇa, 7a1.
bīsyān, to wake up; 3rd pers. sing. past
beysedye, 42biv; past part. bīsyāda, 6a1;
bīsyānd, A 2.

brrīya, subst., love, affection (Leumann);
instr. sing. brrīyi-ja, 18b1; loc. sing.
brrīyā, A 41; dā-brrīya, in love of the
law, 3a1v.
brrīyāvā, see prrīta.

paruva, 31a1; brrūdā, in the earlier
part of the day, in the morning, 4a1;
28bl (brru-).
brrūn, to shine; 3rd pers. plur. pres.
brrūṇāri, 41b1.
bud, to know, to understand, to realize;
infl. baśte, 38a1v; 3rd pers. sing. present
act. būti, 15a1; 1st pers. sing. present
middle bve, 22biv; 3rd pers. sing. baute,
38b1; 3rd pers. plur. bvērī, 30a11; 2nd
pers. sing. past busti, A 34; 35; 36; bustain, A 37; 38; busta, A 39; past part. busti, 14 b ii; 27 b; 32 b iii; 33 a i ii; A 26; busta, 33 b iv; 38 a iv; future participle passive bvāma, 42 b iii; bvāmā, 41 b ii; 42 b i.

buddhakṣetra, loanword, Skr. buddhakṣetra, a buddhafield; loc. sing. buddhakṣetra, A 6; 23 (-kṣetra); 25 (-kṣetra); gen. plur. buddhakṣetra, A 33; buddhakṣetra, 19 b iv; 34 a iii; buddhakṣetraṃāyaḥ, a display of buddhakṣetras, 20 a i.

buhumānā, loanword, Skr. bahumāna, respect, esteem, 41 a i ii.

buja, subst., merit, virtue; gen. plur. buja, A 3.

būnaspa, subst., apparently used to translate Skr. dhūpa, incense; instr.-abl. plur. būnaspa, 30 b iv; A 3 (written by); bāsasya, 37 a i.

bura, adj., great; seems to be used alone in the forms burā, 42 b i; buri, 42 b i, where, however, the meaning is uncertain; often used after pronouns; thus ci-bura, as many as, A 17; cu-bura, so much as, so great as, used to translate Skr. yāvante; nom. sing. cu-bura, 2 b ii; nom. plur. cu-bura, 9 a iv; cu-bura, A 24; kha-bura, as long as, 14 b ii; ku-bura, so great as, 9 b iv, where the form is nom. sing. ku-bura, wherever, 12 b iv; tta-bura, so much, used to translate Skr. dāvat, 44 a i (acc. sing.); vara-bura, there so far, so far, 13 a i.

būṣāṇa, subst., used to translate Skr. gandha, a smell, a thing that can be smelt; cf. Zd. bhoiś; instr. plur. būṣāṇau, A 3; būṣāṇau-je, 17 a iv; gen. plur. būṣāṇau, 20 a iv; 26 b iii; būṣāṇa, 11 a iii.

būṣya, adj., long; būṣyena jīvati bāṁmāma, obtained of long life, A 4.

bvāma, subst., knowledge, understanding, cf. buḍ; nom. sing. bvāma, 40 a ii; 41 b iii; bvāma, 24 a iv.

bvāmaṇai, subst., possessing knowledge, wise, A 2.

byāta, subst., recollection, memory, Pers.

yād; nom. sing. byāta, 43 a ii; A 17; acc. sing. byāta, 4 b iv; byāta yama, I make recollection, I remember, 26 a i; 30 a iii.

byauḍāṇā, found, obtained; nom. sing. byauḍā, 17 a ii; 18 b i; byauḍa, A 18 a ii; byauḍā, 35 b i; nom. plur. byauḍi, 34 b iii; with suffixed pronoun i, byauḍāi, 34 b iv iv; 35 a ii ii.

byeh, to obtain; 3rd pers. plur. present byehiti, 14 a i; byehitā, 25 a ii; A 22; 3rd pers. sing. opt. byeha, A 17; 27.

byeha, adv., more, 43 b iii; A 3.

byuṭa, loanword, Skr. vyūṭa, exposition, explanation; loc. sing. byuṭa, 3 a iv; cf. vyūṭa.

byuṣa, to become light; 3rd pers. sing. pres. byuṣita, 41 b i; past part. gen. sing. byuṣṭeṣye ṣavi, when the nights have become light, 27 b iv; perhaps borrowed or adapted from Skr. vyuṣṭa.

C

Cādipyainā, nom. propr., name of a man, A 41.

caittyā, see cittyā.

cakravarttā, loanword, Skr. cakravartin, an emperor; nom. sing. cakravarttā, 37 b iv; gen. sing. cadrā,i.e. cakrara-varta, 37 b iv.

caṇḍā, pron., how much, Phl. caṇḍa, 36 b i; with suffixed i, caṇḍi, 21 a ii.

car, to walk, to live; 3rd pers. sing. pres. caṇḍa, A 2. The form is not certain.

cara, subst., apparently used to translate Skr. dīpa, a lamp; cf. Pers. cirāv; acc. sing. cara pracaina, with the help of a lamp, 42 a iii.

carya, loanword, Skr. caryā, wandering, life; gen. sing. baisūne carye, of the bodhicaryā, 2 a i.

ce, which of which; see ci.

cedāmmā, subst., thought, way of thinking, 38 a ii.

ocha/, unidentified word; see karmā.

ci, interrogative pronoun, Zd. ci, compare cu; nom. sing. ci, what 1 22 a ii; gen. sing. ci, of which 1 10 a iv b i; 29 b iv; 31 b iv; 32 a ii; 37 a iv; ce, 38 b iv; relative pronoun, nom. sing. ci, 11 b ii; 12 b i; 28 b iv;
dā, A 16; gen. sing. cāt, whose, 3a;i, 10b;i; nom. plur. cāt, those who, 20a; 28a;ii; 29b;i; cāt-bura, as many as, A 17; compare cāt.

cī, conj., if; cf. Skr. cī, 10a;iv; 18a;iv; 20b;i; 31b;i; 33a;i; b;i; 41a;i;ī; āyā, and if, 37bii.
cū, subst., shedding, cf. Skr. kṛṣ, āśī kūra, shedding of tears, 24a;i.
cittyā, loanword, Skr. cittyā; gen. sing. cittyā, 29b;ī; cittyā, 22a;i; cittyāḥ, A 26.
civāra, loanword, Skr. āvāra, a robe; acc. sing. āvāra, 4a;ī; āvārā, 4b;i; 5b;i.
crrā, pron., of what kind; crrā mānācānda, like as, just as, 42a;ii; crrā-dāma, as, 41bii.

cu, interrogative-relative pronoun; used as an interrogative, which, what; nom. sing. cu, 39b;i; cu hārā, what matter? why? 12b;i; 16a;i; 38b (hara); with kīpa added, 11b;i; 16b;i; cu mānti, a particle of interrogation, 15b;i; 16biv; 17b;i; 18a;i; cu nāra vā, what now then, used to translate kaḥ pūnar vādaḥ, 14b;i; 29b;ii; cu pātācā, the same, A 3; cu vācā, 36b;ī; cu (cu-e) scotta, what-to thee appears? what dost thou think? 11biv; 12biii; 14a;ii; 15a;i; 16biv; 18a;i; 19a;i; 20b (sutta); 22b;i; 23a;i; 33b;i; 34b;i; 40a;i; cu āvā, the same, 38a;iv; cu sa, the same, 37a;iv; used as a relative particle or pronoun; nom. sing. cu, 2b;i;iv; 11bii; 15a;ii; 16a;iv; 17biv; 18a;ii; 19a;ii; 21a;iv; 22a;iv; 23a;i; 24a;iv; 27a;iv; 28a;iv; 32a;iv; 39a;i; bivi; 34a;i; iv; 36b;iv; 38b;i; 39a;i; bivi; 40b;ii; iii; 43b;ī; A 3; 4; 6; 18; 20; 21; 22; 23; 24; 25; 27; 28; 29; 30; 33; teva, A 17; acc. sing. cu, 19b;i;iii; nom. plur. cu, 9b;i;ii; iii; 13a;iv; 24b;ī; 25a;i; 30b;ii;iii; 38a;i; A 3; in most of these instances it is possible to explain cu as a conjunction, or like Skr. yat, English 'as regards', 28a;ii; in many cases cu is probably used as a conjunction, that, when, so that, if, because, 12b;i; 14b;ii; 15a;iv; 16a;ii;iii; 19b;i; 20b;i; 23a;iv; bivi; 25biv; 27a;ii; 33a;iv; 38b;ii; 39a;i; 41b;i;ī; 43a;ii; with enclitic pronoun, cu, when his, 33b;i; when some one, 29a;iii; cu, when now some one, 29a;ii; cu-bura, as great as, used to translate Skr. yāvanta; nom. sing. cu- bura, 2b;ii; nom. plur. cu-bura, 9a;iv; acc. plur. cu-bura, A 24; cu-tīra, how far, how much, 6a;i; cu-tīrā, 7b;i; cu-tīrarā, 6a;iv.

dā, subst., law, religion, Zd. dāta; nom. sing. dā, 15a;ii; 17a;i; 19a;ii;iv; b;i;ii; 21b;iv; 22a;iv; biv; 24a;iv; b;i; 27b;i; 39b;i; 40a;i; A 18; 29; acc. sing. dā, 24b;i; 28a;iv; 29a;iv; A 2; 3; gen. sing. dā bṛrya, in love of the law, 3a;iv; dā vīra, in the law, 15a;ii; 40b;iv; the fuller form dāta is sometimes used; nom. sing. dāta, 2b;i; 3a;i; 39b;i; dāta, 16a;ii; 17b;i; 19b;i; 22b;ii; with suffixed ti, dāti, 14b;i; acc. sing. dāta, 1b;i.
dadārā, see dātārā.
dhā, subst., a man, cf. Zd. dahya; nom. sing. dahā, 21a;i; 23b;i; 28b;i; gen. sing. dahā, 21a;iv; cf. hu-dāhuna.
dāmavāu, subst., wild animal, used to translate nṛga, A 26 (probably miswritten for dvāvām, gen. plur.).
darmāha, see dharmāha.
dāsa, subst., work treatise, used to translate paryāya, A 3.
dāsā, numeral, ten; loc. dāśē, 12a;ii; dāṃśē, A 33.
dāstā, subst., band, Old Pers. dāstā; acc. sing. dāstā, 5b;i; instr. sing. dāstā-na, A 23; uncertain, dāstī, 42b;i.
dāta, see dā.
dātinau, adj., belonging to, connected with, the law; nom. sing. dātinau, 23a;iv; dātī- dāvīne, i.e. dātinau or dāvīnāu, 38a;ii; nom. plur. dātājā, 35a;ii;iii; b;i;ii;iv.
debiśi, unidentified, A 24.
deda, see dī.
dharmā, loanword, Skr. dharma, Law; a conditioned thing; nom. sing. dharmā, 32a;ii;iv; b;i;ii; 33a;ii; bii; dharmā, 17b;i; 18a;ii; 38b;i; 39a;ii; nom. plur. dharma, 40b;i; instr. plur. dharmāau-ja, 17b;i; gen. plur. dādharmā, 2a;i; with a postposition,
dharmān vīra, in the dharmas, 20 a\textsuperscript{iy}; 26 b\textsuperscript{ii}; dharmānā vīra, 11 a\textsuperscript{iii}.
dharmaha, subst. loanword, Skr. dharmahā, the being law or right; nom.
sing. dharma, 38 a\textsuperscript{iv}; instr. sing. dharmaha-jśa, 38 a\textsuperscript{ii}.
ddhamakaṇāya, loanword, Skr. dhamakaṇāya, the body of the law, 2 a\textsuperscript{ii}.
dhamaparyāya, Skr. loanword, a religious work; acc. dhamparyāya-jā, 14 b\textsuperscript{ii}; gen.
dhamaparyāya-jyā, 16 a\textsuperscript{iv}.
dharmaśamā, loanword, Skr. dharmaśamā, the limitation of the law; instr. sing.
dharmaśamiga-na, 24 a\textsuperscript{iv}.
dhyāmni, adj., belonging to, connected with dhyāna, Ā 38.
dī, Zd. dāy, to see; 3rd pers. sing. present dāitā, 27 b\textsuperscript{iv}; 28 a\textsuperscript{iv}; 42 b\textsuperscript{iv}; dāitā, 28 a\textsuperscript{iii}; 3rd pers. plur. dēla, 38 a\textsuperscript{ii}; 3rd pers.
plur. present middle dīyārī, 41 b\textsuperscript{iv}; past part.
pass. dhya, 14 a\textsuperscript{ii}; 28 a\textsuperscript{v}; future part.
pass. dhyaṇā, 28 a\textsuperscript{ii}; dhyaṇā, 12 b\textsuperscript{iv}; 13 a\textsuperscript{ii}; 23 a\textsuperscript{ii}; 27 b\textsuperscript{ii}; 37 b\textsuperscript{ii}; 38 a\textsuperscript{ii}; 40 a\textsuperscript{ii}; dhyaṃnā, 38 a\textsuperscript{ii}.
didaṃdā, adj., such, of that kind, 20 b\textsuperscript{ii}.
dīdirā, adj., so much, so many; nom. plur.
dīdirā, 21 a\textsuperscript{ii}; acc. plur. dīdirā, 28 b\textsuperscript{ii}; adverb,
such, so much, so, dīdira, 24 a\textsuperscript{iv}; dīdirā, 10 a\textsuperscript{ii}; dādara, 2 b\textsuperscript{ii}.
dīḍrāma, adj., such, of that kind, nom.
sing. dīḍrāma, 30 a\textsuperscript{iv} (the Skr. has āsūbhā); dīḍrāma, 28 b\textsuperscript{ii}; gen. plur. dīḍrāmāṃmā, 15 a\textsuperscript{v}; cf. trāṇāma.
dīṣ, to keep, to preserve, used to translate Skr.
dhrdaya; present 1st pers. middle, dīṣ, 22 a\textsuperscript{iv}; 39 b\textsuperscript{ii}; 3rd pers. sing. dīṣḍe, Ā 2; perhaps miswritten dīṣḍā, 43 b\textsuperscript{ii};
with suffixes d, dīṣdai, 43 a\textsuperscript{iv}; conjunctive 3rd pers. sing.
dīṣātī, 2 b\textsuperscript{iv}; 21 b\textsuperscript{ii}; dīṣātī, Ā 3; 3rd pers. plur. dīṣādī,
28 a\textsuperscript{iv}; 29 b\textsuperscript{ii}; 30 b\textsuperscript{ii}; dīṣṭānde, Ā 3; imper.
dīṣā, 39 b\textsuperscript{ii}; dīṣā, 22 b\textsuperscript{ii}.
Dīpaṃkara, n. pr., the Buddha Dīpaṃkara;
gen. or abl. Dīpaṃkara, 19 a\textsuperscript{iii}; 30 a\textsuperscript{iv}; 32 a\textsuperscript{iv}; Dīpanāgarā, 19 b\textsuperscript{ii}; Dīpaṃkara, 19 b\textsuperscript{ii}.
dīṣa, loanword, Skr. dīṣa, a region, a country;
nom. sing. dīṣa, 22 a\textsuperscript{ii}; 29 a\textsuperscript{iv}; A 26; dīṣa,
21 b\textsuperscript{iv}; gen. sing. dīṣa, 12 a\textsuperscript{ii}; dīṣa, 29 b\textsuperscript{ii};
loc. sing. dīṣaṇa, 22 a\textsuperscript{ii}; dīṣaṇa, A 26; dīṣaṇa, 39 a\textsuperscript{ii}; loc. plur. dīṣvā, 12 a\textsuperscript{ii}; dīṣvā, A 33.
dīṭtā, see di.
dīvīna, subst., a human being, a mortal;
perhaps borrowed from Skr. dekin; cf.
however Old Irish dco, i.e. *dhāvio, a
mort<al; gen. plur. dīvimāna, 44 a\textsuperscript{iv}.
dīyścia, dīyśedā, see dijhs.
dīrā, numeral, three, Zd. drāyā; acc. drārya,
1 b\textsuperscript{ii}; 5 a\textsuperscript{ii}; loc. dīrayvā, 30 a\textsuperscript{ii}; dhrādeya,
in (or, belonging to) the three times, 1 b\textsuperscript{ii}.
dīravyā, loanword, Skr. dīraya, substance,
43 a\textsuperscript{ii}.
dīṛūja, subst., lie, Zd. drūjya; nom. dīṛujya,
13 a\textsuperscript{ii}; 27 b\textsuperscript{ii}; dūrinijā, 33 a\textsuperscript{iv}.
dūsarā, adj., difficult of accomplishment,
marvellous, probably borrowed from Skr.
dūskara; nom. sing. dūskarā, 5 b\textsuperscript{iv}; 25 a\textsuperscript{iv};
dūskara, 24 a\textsuperscript{ii}; instr. sing. dūskara-jśa,
25 a\textsuperscript{iv}.
dvāṣe, numeral, twelve hundred, Ā 1;
dvāṣi, 4 a\textsuperscript{iv}.
dvāvaradīrsa, numeral, thirty-two; nom.
dvāvaradīrsa, 23 a\textsuperscript{iii}; dvaradīrsa, 23 b\textsuperscript{ii}; instr.
dvāradīrsa (i.e. svau), 23 a\textsuperscript{ii}; 40 a\textsuperscript{ii} (written dvāradīrāsi).
dya, see, see di.
dyāmna, subst., view, belief, opinion,
39 a\textsuperscript{ii}; 42 b\textsuperscript{ii}; Ā 23.

E

eyāṣānai, subst., a prince; acc. sing.
eyāṣānai, Ā 2; voc. eyāṣānā, Ā 3.

G

gabhīra, adj., loanword, Skr. gābhira, 1 b\textsuperscript{ii}; gābhirā, 24 a\textsuperscript{iv}.
gāhā, subst., a stanz, Zd. gāhā; acc. sing.
gāha, 16 b\textsuperscript{ii}; 21 b\textsuperscript{ii}; 36 b\textsuperscript{iv}; 40 b\textsuperscript{iv}; gāha,
23 b\textsuperscript{iv}; acc. plur. gāha, 38 a\textsuperscript{ii}; 41 a\textsuperscript{iv}.
Gaṅgā, n. pr., the river Gaṅga; gen. or
loc. sing. gaṅgā, 21 a\textsuperscript{ii}; 23 b\textsuperscript{ii}; 28 b\textsuperscript{ii};
gauga, Ā 15.
gandharva, loanword, Skr. gandharva,
a Gandharva; gen. plur. gandharvān, Ā 40; gaṇḍdharvakā, 44 a\textsuperscript{iv}.
Vocabulary To

ganištā, subst., moisture, translates sāvita; loc. sing. ganištā, 9th.
garkha, unidentified word, 20th; perhaps an adverb, altogether; garkhūstā, 41st.
garkhye, A 21.
gitti, apparently inf. of verb; perhaps corresponding to Zd. gattī; purī gitti, he might cause to go [7], 27th.
grauna, subst., a garland; instr. plur. graunyau (perhaps graunyau), A 3.
gruica, subst., sand, compare English grits.
Lithuanian grūdas; instr. plur. grūcyau, (like) the sands, 21st; 23th; 28th; 23th; 40th.
gūna, subst., characteristics, marks, Zd. gaona; nom. plur. gūnā, 23st; 27th; gen. plur. gūnā, 11th; agūnā, non-marks, 23st.
guṇaaparamitta, loanword, Skr. aparittā, unmeasured virtue; gen. plur. guṇaaparamittā sāvita, heap of unmeasured virtues, name of a world, A 2; guṇaaparamittasāvita, the same, A 6.
gurṣ, to address; 3rd pers. sing. past gurṣte, A 2; gūste, 36th.
gûstaijā, adj., made of flesh; cf. Phl. gosta, 34th; gûsti, the same, 34th; the form is nom. plur.
gva, subst., ear; loc. sing. gvaṁa, A 26.
gvāna, perhaps part. of base corresponding to Zd. gu, that can be realized, 42st; 44th; gvoṁa, 43th; cf. huvāna.
gyastā, subst., a venerable one, a god, divine, Zd. yakṣata; gen. sing. gyastā, 29th; gyasta, 21st; nom. plur. gyasta, A 40; used as first part of compounds, gyasta-, 44th; common in the phrase gyastāna; gyastā bāyā, the venerable of venerables (the god of gods), the exalted, used to denote the Buddha; see bāyā.
gyastūṁñā, adj., belonging to the gods, divine, nom. plur. gyastūṁñā, 34th; 35th.

H
hā, adv., denoting the direction towards, cf. Zd. ā; A 23; hā ni bajaiṭti, is not destroyed (l), 41st; hā ni kaṭā, does not come up against, 37th; hā maināṁñā, praiseworthy, 22st; 39th; hā reiḍā, 43st; bāi; hā yan, to realize, effect, 24th; 28th; 41st; A 4.
hacā, pron., somebody, anybody, A 17.
had, to sit, Zd. had; 3rd pers. sing. present, hāṭti, 38th.
haḍa, adv., thus, so; used like Skr. eva in order to add emphasis, 38th; 36th; haddi, 10th; 13th; 22nd; 24th; 31st; 39th; 41st; 44th; 41th; 12th; 16th; 18th; hadde, 16th.
haḍā, subst., day, in bṛh-ḥadā, in the morning, 4th; 28th; śvahaḍā, at noon, 28th.
haḍaina, wandering; see haṇija.
haļja, adj., wise, knowing; instr. sing. haļja ṭava-ṇa, 3rd; nom. plur. haļja, 13th.
haļvattotinai, adj., consisting of knowledge; nom. sing. haļvattotinai, 35th; obl. haļvattotije, A 39; nom. plur. haļvattottā, 35th.
haḷai, subst., direction, quarter, place; acc. sing. haṇai, 5th; 13th; 12th; 27th; 41th; A 2; acc. plur. haḷa, 6th; haḷai-gyastā, according to Leumann instead of haḷai hāṭti, in the direction, 3th.
hama, adj., same, united; Zd. hama; obl. haṁye, A 7; 8; 9; 10; 11; 12; 14; 15; haṁmye, A 14.
hamada, adv., in any way; at all times, always, 14th; 15th; A 30; 31; 32; haṁdā, 13th.
hamangā, adj., like, equal, A 31; written haṁagī, A 15.
haṁbar, to fill, Zd. hampar; gerund haṁberi, 15th; haṁbīrā, 21st; 36th; haṁbīri, 40th; past part. haṁbaḍā, A 28; haṁbaḍaṁ, A 32.
haṁbis, to put together, to compose; 3rd pers. sing. past haṁbītā, 2nd.
haṁbīsa, subst., a heap, collection; nom. sing. haṁbīsa, 11th; 12th; 16th; 31st; A 30; 31; with suffixed pronoun ṭ, haṁbīṣa, 24th; 31th; acc. sing. haṁbīṣi, 15th; 29th; 41th; 41th; instr. sing. haṁbīṣa-ṇa, 14th; 28th.
hamdār, to support, to favour, Zd. hamdar; nom. plur. hamdāda, 7 aṭ; hamdāda, 6 aṭī; 8 aṭī.

hamdāra, subst., favour; nom. sing. with suffix ʃ, hamdārai, 36 bī; instr. sing. hamdāra-ja, 6 aṭī; hamdāra-ja, 7 bī; hamdāra-ja, 8 bī.

hamdāra, pron., another, Zd. antara; obl. sing. hamdārje, 19 aṭ; gen. plur. hamdārāni, 21 bī; hamdārāni, 41 aṭ; hamdārān, 16 bī; hamdārānu, 23 bīv; hamdērā, 29 aṭī.

haṅgri, part., assembled, arrived, present, 5 bī.

haṅgūṣā, adv., anywhere, A 17.

haṁjṣa, to go along, to set out, cf. Zd. hamjam; present 1st pers. middle, haṁjṣye, 3 aṭī; present part. haṁjṣadai, i.e. haṁjṣānda, 32 aṭī; instrumental, haṁjṣānda-na, 9 aṭī; haṁjṣadai-na, 7 bī; 8 aṭī; haṁjṣadai-na, 40 aṭī; haṁjṣadai-na, 8 bīv.

haṁjṣa, subst., start, effort, A 4.

haṁkhiṣṣa, subst., enumeration, counting, cf. Zd. ḥeṣā; nom. sing. haṁkhiṣṣ, A 32; loc. sing. haṁkhiṣṣa yēṣā, produced in enumeration, enumerated, 9 aṭī; haṁkhiṣṣā maṣē, as much as can be counted, 31 aṭī.

haṁphu, to be provided with, together with; 3rd pers. sing. past haṁphva, 17 aṭī; 3rd pers. sing. past haṁphve, 14 aṭī; 25 aṭī, 2 bī; 28 bī.

hamrāṣṭa, adv., all right, altogether, 3 aṭī; 41 bī; 44 aṭī.

haṁṭṣa, preposition, with, together with, cf. Zd. haṭṣa; the governed word is put in the instrumental, 4 aṭ; 9 bī; 21 aṭī; 29 aṭī; haṁṭṣe, 9 bī; haṁṭṣa, A 1.

haṁsā, subst., conception, idea, 25 aṭ; 42 aṭī.

har, pron., all, Pers. har; har-bīṣī, all and every, 10 aṭ; 30 aṭī, 14 bī; 40 bī; A 26; gen. har-bīṣīn, 3 bī.

hārī, see hārī.

hariyās, to be frightened, to tremble, cf. Pers. hirās; 3rd pers. plur. present hariyāṣi, 25 aṭī.

hārū, subst., a merchant, cf. haur; gen. sing. hārū, 4 aṭ; A 1.

haṣkama, subst., a collection, heap; acc. sing. haṣkān, 36 aṭī.

haṣṭa, num., eight, A 3; 4; 6; loc. haṣṭvā, A 17.

haṣṭa, num., eighty, Zd. aṣṭāti, 30 bī; A 8; 18.

haṣṭama, adj., best, excellent, Zd. haṣṭama; nom. sing. haṣṭama, 22 aṭī; written, haṣṭastaivā, 39 bī.

haṭṣā, adv., there, in that place, 5 aṭ, 3 bī; cf. Zd. arṭa.

ḥatcaṇākā, part., subduing, overpowering, A 2.

haṭha, adj., true, Zd. haṭhya, 27 aṭī; 33 aṭī.

hauḍa, num., seven, Zd. hauḍa; instr.-abl. plur. hauḍya, 15 bī; 21 aṭī; 36 aṭī; 40 bī; A 28; 30 (miswritten hauḍyānt).

hauparaḥauḍā, num., seventy-seven, A 9.

haur, to give; 3rd pers. sing. present hāḍā, 28 aṭī; hāḍi, 11 bī; 36 bī; 40 bī; hāḍā, 12 bī; 15 bī; 16 aṭī; 21 aṭī; 28 aṭī; hāḍā, A 31; 3rd pers. sing. opt. haurī, A 28; pres. part. haurāka, 11 bī; past part. haurū, 6 bī; haurū, 7 bī; 8 bī; A 28; fut. participle pass. haurūnā, 11 aṭī; haurūn, 11 aṭī, 12 bī; 20 bī; 27 aṭī.

haurā, subst., a gift; nom. sing. haurā, 11 aṭī; 3 bī; 4 bī; 27 aṭ; A 28; haurə, 12 bī; 20 aṭī; acc. sing. haurū, 11 bī; 12 bī; 21 aṭī; 28 aṭī; 40 bī; A 28; haurūn, 15 bī; 16 aṭ; 36 bī; 40 bī; with suffixed ʃ, haurū, A 31.

haurūṃma, subst., giving, bestowing; instr.-abl. sing. haurūṃme-ja, 6 bī; 7 bī; 8 bī.

hauttā, unidentified, perhaps 3rd pers. sing. pres., keeps, has, 43 aṭī; cf. Zd. hap.

hauva, subst., influence, power, consequence; instr. sing. hauvi-ja, A 34; 35; 36; 37; 39; hauve-ja, A 34; 36; 38; 39; miswritten hauvi-ja, A 38; gen. sing. hauvi, A 36; 37; 39; hauve, A 34; 38; hauvi-ja, A 35.

hauyūḍā, that can easily be done, 11 bī; see hauyūḍā.

hāva, subst., excellency; hāva-anuśāsa, used to translate gahānuśāsā, A 4.

hayaraṁdai, part., reposing, dwelling, living; nom. plur. hayaraṁdā, A 34; 36; 37; 39; hayiraṁdā, A 38; hayiraṁyadā, A 35.
haysnā, to wash; 3rd pers. sing. past
haysnati, 4 bī.
hersṭāya, unidentified word, perhaps ‘at all’, 38 aī.
hī, emphatic particle, 11 bī.
hāmā, to become, to be; cf. Zd. ham-i,
Wayī hāmātī; 3rd pers. sing. present
middle hāmātā, 10 bī; hamete, 38 bī;
3rd pers. plur. hāmāre, A 4; 17; 24;
26; hēmāri, 41 bī; hamāri, 3 aī; 13 bī;
14 aī; 32 a; 29 aī; 29 bī; 29 bī;
hvāmāri, 25 aī; 2nd pers. sing. conjunctive
hama, 33 aī (used with the meaning of
a future); 3rd pers. sing. hīmāte, A 3;
20; 21; 22; 24; 27; 29; miswritten
hihamāte, A 28; and māte, A 23; hamāte,
A 6; 18; 25; hamāve, A 16; hāmīve,
A 17; hāmātā, 10 aī; hāmāti, 10 aī;
14 bī; 31 bī; 32 aī; 3rd pers. sing. opt.
hime, A 26; 29; 30; himī, A 28; hūmē.
10 aī; 14 bī; 19 aī; 21 bī; 25 bī;
31 bī; 37 aī; 43 aī; hamā, 14 bī;
17 bī; 19 bī; 22 a; 27 bī; 29 aī; 43 aī;
hāme, 10 bī; 17 bī; hame, 24 a; A 17;
31; 32; hāmai, 18 a bī; hama, 18 a bī;
hāniya, 26 a; 37 bī; 3rd pers. sing. past
hānyē, 4 bī; 44 aī; hāmeyatā, 4 bī; 3rd
pers. plur. hānyata, 5 aī.
hārā, hirā, subst., thing, matter, object;
nom. sing. hārā, 7 aī; 12 bī; 16 a;
hirā, 8 aī; 12 bī; cu hara, what matter?
why? 12 bī; 16 a; cu hera, 38 bī; cu
hirā kidna, 11 bī; cu hara kīna, 16 bī;
ci hārā kīna, 10 a bī; 29 bī; 31 bī
(kinā); ce hirā kīna, 38 bī; acc. sing.
hārā, 27 bī; gen. sing. hārā, 21 bī;
hārā vīra, in an object, 28 a; nom. plur.
hara, 34 aī; gen. plur. hirātīnā, 6 bī;
7 bī; ahorina, devoid of objects, used
to translate Skr. anvadhisteya, 10 a;
31 bī; A 29.
hina, subst., army, A 22.
hīs, to be sounded, to be heard; 3rd pers.
sing. opt. hīsi, A 26.
hīrī, adj., connected with, belonging to;
nom. sing. hīrī, A 30; fem. hīrā, 25 bī;
acc. sing. hīre, A 40; nom. plur. hīya,
44 bī; acc. plur. hīya, A 3; 4; 6; gen.
plur. hīyām, A 32.
hiyauście, unidentified word, 2 aī.
hiyauṣṭya, subst., perhaps meaning ‘at-
tachment’; nom. sing. hiyauṣṭya, 15 aī;
hudihuna, adj., belonging to good men,
used to translate Skr. mahāpurusa, cf.
dūhā; hudihuna, 23 aī; hudihūna, 23 bī.
hugvāna, perhaps, that can be easily
realized, 41 bī; see qvāna.
huṣadā, adj., western, 12 aī (uncertain,
perhaps nhuṣadā).
hūnā, subst., a dream, Zd. ḥaṣna, Fālī
supsina, acc. sing. hunā, 42 bī.
hūs, to sleep, Zd. ḥaṣafs, pres. part. ḥūsuin-
dā, 42 bī.
ḥuṣa, unidentified word, 3 aī; perhaps hu,
well, and su for sg, he.
huyudā, that can easily be done, 11 bī;
ḥuyudā, 12 aī, bī; cf. ḥujvyuđi.
ḥvadā, past part. of verb corresponding to
Zd. ḥaṛ, to eat; ḥvadā khūysi, after
the food had been eaten, 4 bī.
ḥvadāna, see ḥve.
ḥvamāri, they are, see ḥīmūn.
ḥvamudā, see ḥve.
ḥvan, to say, to speak, cf. Zd. ḥa'on; 1st
pers. sing. present act. ḥvānīnū, 8 bī;
3rd pers. sing. present passive ḥvānu,
17 aī bī; ḥvānu, 41 aī; ḥvāne, 38 bī;
3rd pers. plur. ḥvānūrī, 3 aī; 23 bī; 44 bī;
3rd pers. sing. opt. ḥvānū, 39 aī; mis-
written ḥvānī, 19 bī; ḥvānā, 20 a bī; 27 aī;
ḥvānī, 27 aī; ḥvānīye, 38 bī; 2nd pers.
sing. imper. ḥvāna, 13 bī; 3rd pers. sing.
past ḥve, 5 bī; 7 aī; 8 aī; 9 aī; 12 aī;
17 aī; 18 aī bī; 19 aī; 21 aī;
22 aī; 23 a bī; 24 a bī; 25 a; 31 a;
3 bī; 32 bī; 33 bī; 34 a bī; 35 a;
36 a; 37 a bī; 38 a bī; 39 bī;
40 a bī; 41 a bī; 44 a bī; 3rd
pers. plur. ḥvānūlī, A 7; 8; 9; 10; 11;
12; ḥvānāla, A 14; ḥvādā, 25 a bī; bī;
ḥvāda, A 15; perf. part. pass. ḥma, 3 aī;
15 aī bī; 22 bī; 23 a; 27 bī; 34 a;
A 40; ḥrata, 15 aī; 16 a; 18 a bī; 20 a;
22 bī; 23 a bī; 33 bī; 39 a bī; 39 a bī;
40 a bī; gen. ḥmeye, 7 aī; 8 aī; 13 a;
22 aī; 32 bī; 39 bī; ḥmeye, 22 aī;
25 a; fut. part. pass. hvañai, 10 b; 32 a; 34 a;
hváñai, subst., saying, words; acc. sing. 
hváñai, A 40; gen. sing. hváñai, 7 a; 
8 a; 13 a; 22 a; iv, biv; 25 a; 32 b; 
iıi; 39 b.
hvánká, part., preaching; tāhāvu hvá-
nká-ná, by the tāhāvata, 6 a; cf. hvan 
and tāhāraí.

hvánánma, subst., saying, words; gen. 
sing. hvánánme, 38 b;
hvāraú, right; hvāraúcātā, to the right, 
5 a; hvāraúcātā, 29 b; hvāraúcātā, adj. 
right, 5 b;
hvāṣṭā, adj., probably identical with Zd. 
hevāṣṭā, well established, peaceful, 1 bv.
he, subst., a man; nom. sing. hee, 14 b; 
20 b; 27 b; iv, 33 b; 41 b; instr. 
sing. hevā-da-na, 3 a; gen. sing. hevānā, 
21 b; 29 b; nom. plur. hevānā, A 40; 
gen. plur. hevānāma, A 37; 38; 39; 
hvānāddāma, A 35; hvānāddāma, A 34; 
36.

J, an enclitic pronoun, usually with the 
meaning of an accus. or gen. of the 
demonstrative pronoun. It coalesces with 
a preceding a or e to a and with a to ī; 
compare āyodā, A 24; āyodāvajṛá, A 
33; bāvyā, 9 a; 12 a; iv; 13 b; 14 b; 
15 b; 17 b; 20 b; 21 b; 23 a; 31 b; 
39 b; 40 a; bāī, 3 a; A 3; 21; bādāri, 
24 a; byaudā, 34 b; iv; 35 a; iii; bāna-
spyāu-jaśai, 30 b; būspyāu-jaśai, 37 a; 
citā, 29 a; dātī, 14 b; havīnārā, 36 b;
havīrīya, A 31; khā, 8 b; khā, 22 a; 
khe, 3 b; 7 a; 8 b; 39 b; A 21; 
maravañāhā, A 23; nāmīma, A 3; pastāi, 
36 a; pēiktā, 29 a; pracacain, 21 b; 
rājā, 2 a; suckhālāmyu-jaśai, A 3; 
śālmā, A 23; Subhūtī, 15 b; 17 a; 
23 a; 33 b; iv; Subhūtī, 17 bī; 18 a; 
19 a; šī, 22 b; 34 b; 40 a; tatta, 
41 b; A 2; 4; tattā, 22 b; 39 b; 
ttinā, 3 a; yasāri, A 23; yudāi, 5 bvn.
i, 3rd pers. sing. opt. of verb subst., see ah. 
iđā, 3rd pers. plur. present of verb subst., 
see ah.
iña, postposition, from, by means of, 42 a; 
iñaka, form with, 19 a; 32 a; iñaka, 
19 bv.
indri, loanword, Skr. iṇḍriya, organ of 
sense, 41 b;
Ārmanyā, n. pr., Skr. āmītya, A 25.

jada, loanword, Skr. jāda, a fool; nom. 
plur. jādu, 38 b; instr. plur. jādānu, 
39 a; jādu, 38 b; gen. plur. jādānu, 
42 a.
Jambhīṣa, loanword, Skr. Jambadhāna, 
name of a continent, A 3 (loc.).

jan, to slay, to hurt, to injure; 3rd pers. 
plur. pres. janādi, A 24.
jāśmara, loanword, Skr. jātismara, remem-
bering one's previous birth, A 17.

jasta, see jyasta.
jaun, subst., overpowering, defeat; nom. 
jaunu, 18 b; acc. jaunu, 19 a.
jā, indefinite particle, Zd. cū, 41 b; iv; 
cf. kāmu-ja, kuṣṭaijā, nāmū-ja; used as an 
indefinite pronoun, 23 b; ē jā hev, 
if any man, 20 b; 33 b; jā-vac, adds 
emphasis, and perhaps contains the particle 
co, 4 b; cf. -ji in subēji, 8 b.
jī, to decay, to disappear, Zd. jījā; pres. 3rd 
plur. pers. plur. jā, they disappear, 30 a; 
past part. jīja, A 6; ja, A 3; 16.

Jivā, n. pr., Jeta; gen. sing. Jivā, 3 b; 
A 1.

jiva-nāsāma, subst., conception of a living 
being, 18 b; see nāsāma.

jivasamā, loanword, Skr. jivaśāmā, the 
idea of a living being, 14 a; 25 b; 
26 a; 32 a (-śāmah).

jasa, a suffix of uncertain meaning, added to 
nouns and pronouns in order to form an 
instrumental or ablative. The noun is 
used in the singular oblique form in 1 b; 
3 a; iv; 5 a; 6 a; b; 7 b; iv; 8 b; ii; 
9 a; iv, b; iv, 12 b; 18 b; 25 a; b; 
37 b; ii, iii; 38 a; A 15; 32; 34; 
35; 36; 38; 39; it is put in the instr. 
plur. in 4 a; 15 a; 17 a; 18 a; 21 a; 
23 a; ii; 26 b; 27 b; 36 a; 38 a; b; 
39 a; 40 a; b; A 1; 3; 15; 30; 
it is put in the gen. plur. 28 a; with
VOCABULARY

kanā, subst., a drop; gen. plur. kanām, A 32.


kantha, subst., a town; loc. sing. kitha, 4 aii. iv; with suffixed kāsthā, kāthā, into the town, A 34; 35; 36; 37; 38; 39.

karā, according to Leumann a particle; compare Skr. kāla, 2 aii; kara, 38 aiv.

karma, loanword, Skr. karma, work, action; nom. plur. karma, 30 aii; in 2 b we read karma-čchaisa, which I cannot explain.

karmayā, loanword, Skr. karmatā, activity, 30 aii.


kāśā, loanword, Skr. kāca, cataract; nom. kāsā, 41 biv; gen. kāṣā, 42 aii.

kašte, 3rd pers. sing. present middle of a verb used to translate Skr. kṣamate, 31 aii; kāṣṭe, 37 aii.

kaulopāmā, loanword, Skr. kōlopa, like a raft, 14 bii.

khāysā, subst., food, cf. Skr. klād; ṛvaḥā khāysā, after he had eaten his food, after the meal, 4 b; klāyana-kuṭa, eating business, 4 b.

khāyasmālai, subst., bubble (?), lit. belonging to the root of the water (?); nom. plur. khāyasmālā, 42 bii.

khu, adv., how, Zd. kaba, Skr. katham, 6 bii, 8 aii; with suffixed pronoun ṛ, khā, 8 biv; with và and the pronoun ṛ added, khū, 22 aii, or khvai, 7 aii; 8 aii; 39 bii; used as a particle of comparison, as, like, 2 aii; 16 aii; 20 bii; 42 bii; iv; in subordinate sentences, how, 8 bii; so that, 3 bii; 11 bii; 27 aii; 40 bii; 41 aii; 43 bii; with và and ṛ, khvai, 36 aii; as, so as, 14 bii; 22 bii; 41 aiv; 43 aii; as when, if, when, 14 biv; 27 bii. iv; A 6; 23; 25; 26; 30; 31; 32; 40; with và and ṛ, khvai, A 21; kha burē, as long as, 14 bii.

kīda, past part. pass. of kar, to do; instr. sing. kīda-na, for the sake of, 10 aiv, bii; 11 bii; 28 bii; 37 aiv; written kīna, 16 aii, bii; 20 aii; 26 aiv; 27 bii; 31 bii; 32 aii; 39 aii.

kīrā, subst., work, business, Zd. kairya, 4 bii; 14 bii; nom. plur. kīra, A 20.
kitha, see *kantha*.


kṣamaunutiṭījā, adj., consisting in forbearance; cf. Zd. *kṣamanaṇi*, and suffixes *vāt* and *tāt*, literally therefore 'belonging to the state of one who is in possession of forbearance', 25 b'; *kṣamaunutīvēja*, A 36; *kṣamaunutījī*, A 36.

kṣāmā, loanword, Skr. *kṣāṇa*, a moment; acc. sing. *kṣāmāṇi*, 14 a'.


kṣīrā, subst., town, cf. Zd. *sīṭhra*; the form is loc. sing., 3 b'; 44 bii.

ku, adv., when, Zd. *kuḍāla*, 10 a'; 14 b'; 15 a'; with copulative or emphatic *u*, *kū*, the same, 4 aiv, 6'; 5 a'; *kubura*, how far, as far as, 9 biv; *kū-ja*, wherefrom, 24 aiv; 40 a'; *kūṭā*, where, A 24; *kūṭa*, where, 2 aii; 29 aiv; *kūṭā-ura*, wherever, so far as, 12 biv; *kūṭa-jā*, anywhere, 11 a; *kūṭai-jā*, 26 bii.


kūra, adj., wrong, false, 13 aiv; 20 a; 38 aii; bii; *kūra*, the same, 42 aii; cf. Skr. *kava*.

kūṣalā, loanword, Skr. *kūḍāla*, bliss; gen. sing. *kūḍālā*, 21 aiv, bii; 36 biii; it is possible that *kūḍālāmāla* should be considered as one word; cf. *māla*.

L

lakṣa, loanword, Skr. *lakṣa*, hundred thousand, 44 bii.

lakṣaṇā, loanword, Skr. *lakṣāna*, a mark, a characteristic sign, 13 a.

lakṣaṇījā, adj., consisting of marks; instr. sing. fem. *lakṣaṇījā*, 12 biv; 37 bii; *lakṣaṇījī*, 37 bii.


loḍavatā, loanword, Skr. *loḍadvatā*, a world; loc. *loḍavatā*, 21 aii; *loḍavā*, A 2; *loḍava, A 28*, loc. *loḍavatā*, 15 b'; 16 aiv; 40 bii; *loḍavātā*, 36 aiv; loc. *loḍavēta*, A 6; 25; *loḍavēra, A 2*.

lovyā, loanword, derived from Skr. *loka*, belonging to the world; the word is nom. sing. fem., 44 aiv; A 40.

M

ma, prohibitive particle, not, do not, 13 bii.

ma, pron., me, 3 aiv; 38 aii; gen. sing. *maṁma*, 3 biii; 25 bii; 26 aii; *maṁ, 24 aiv*, 25 bii; 26 a'; 38 bii; 40 a'; cf. mā.


mahāsahasri, loanword, cf. Pāli *mahāsa-hasi, name of a world*; gen. sing. *mahāsa-hasre, 16 aiv; mahāsahasrē, A 28; mahāsahasrērye, 15 b; mahāsahasrya, 36 aiv*.

mahāsambudra, Skr. loanword, great ocean; nom. plur. *mahāsambudra*, A 32.

mahāyānā, loanword, Skr. *mahāyāna*, the great Vehicle; loc. sing. *mahāyānā*, 8 aii; biv; 27 aiv; *mahāyānā, 7 a; mahā-yāna, 31 bii*.


maunjuśā, part., like, as, Pers. *mānand*, 22 aii; 27 bii; biv; 33bii; 43 aii; *maunjuśā*, 42 aii; *maunjuśā, 2 bii; 23 bii; 28 bii; 29 bii*; *maunjuśām, 20 b; maunjuśādē, A 26*.

maunjuśā, unidentified, perhaps meaning 'notion', 43 bii; gen. plur. *maunjuśā, 43 aiv*.

man, to consider; with *hā, praise, worship, Zd. *man*; 3rd pers. plur. present, *maṅhāre*,
VOCABULARY

38 aii; fut. part. pass. maunmija, 22 a1; 39 aiv.

mañâm, see mañâ.

mañavai, loanword, Skr. māṇavaka, a young man; voc. sing. māṇavā, 33 aii.

mani, a particle, now, indeed, 15 bi; 16 bi; 17 bi; 18 a.

mara, adj., here, 7 a1; 8 aii, b1v; 9 a1 ii; 31 b1; 43 aii, bii; A 6; mara, 31 aiv.


mariña, adj., belonging to Mara, A 22.

maranakalâ, Skr. loanword, the time of death; acc. with suffixed ñ, maranakâlî, A 23.

masi, subst., quantity, Zd. mosah, used in compounds like Skr. mātra with the meaning 'so much as'; gara mase, big as a mountain, A 21; haukhiyấ-masi, so much as can be counted, 31 aii; tanka masi, so much as a farthing, A 28; usmânîna masi, so much as a usmânîna, 31 aii; 37 aii.

maśi, unidentified, perhaps 'behind him', A 24.

mata, probably past part. of the base man, considered, 10 a1.

māta, subst., mother, Zd. mātâ, 1 biv.

mā, pron., my, me, 18 b1; 41 bii (mi); 44 a1; cf. ma.

mi, a particle which seems to add emphasis, probably connected with Zd. mā; kau halai mi, in one place, 5 aiv; tē mi, then, 24 a1; aska mi, tears, 24 aii; cf. further A 2; 3; 4; 23; 30.

mīdāna, adj., merciful; voc. sing. mīdāna, 18 aii; mīdāna, 5 biv; 6 biv; 15 biv; 16 a1; 17 aii, biv; 19 aiv, bii; 20 bii; 22 bii; 23 aii; 24 aii; 31 aiv; 37 bii; mīdānâ, 33 bii iv; 36 b1; 40 aii; mādānâ, 32 b1.

mīsta, adj., great, Zd. masita; nom. sing. mīsta, 20 bii ii; 26 aiv; 33 b1; A 33; instr. sing. mīsta, 31 b1; mīsta-na, 4 a1; loc. sing. mīstâ, 4 aiv; mīstâ, 4aii; nom. plur. mīstâ, 3 aii; 6 aii, b11; 7 b1; inst. plur. mīstâyau, A 1.

muhi, pron., me, Zd. maibyā, 18 biv; 33 aii; 38 aii; muhi-jiva, by me, 10 a1; 17 a1, bii; 18 a1 iv; 19 aii; 24 aiv; 30 bii; mukusâji, A 1.

mukha, loanword, Skr. mûrka, a fool; instr. plur. mukhau-jsa, 38 biv.

mûla, loanword, Skr. mûla, a root; nom. plur. kuśâla mûla, or kuśâlamûla, roots of bliss, 21 aiv, bii; acc. plur. k. mûla, 13 biv; 36 bi; gen. plur. k. miitâ, 36 bii.

mura, subst., a bird; gen. plur. murâm, A 26.

muśâ, unidentified, perhaps 'afterwards', 42 b1; cf. maśi.


N.

(1) na, nā, ni, negative particle, Zd. na; na, 2 aii; 10 aii; 11 aii, biv; 12 bii iv; 13 bii; 14 aiv; biv; 17 b1; 18 aii; 19 bii iii; 20 aiv; 23 aii; 24 biv; 25 bii; 26 bii; 27 aii; 33 aiv; 34 aii; 37 bii; 38 aii, b1; 41 biv; 43 bii; A 17; 22; 34; 37; 38; ni, 11 aii iii; 12 aii; 26 aii; 41 bii; 43 a1; A 17; ni, 9 bii; 10 b1 iv; 11 aii iii, b1; 12 aiv; 13 biii; 14 aiv, biv, bili; 15 a1; 17 aii iii iv, bii iii iv; 18 biv; 19 aiv; 20 aiv; 4 bi; 24 av; 25 aii, bii, biii; 26 aii, b1; bii; 27 aii, bii, biii, biv; 28 aii; 30 b1; 31 bii; 32 a1 ii; 33 a1, biv, bili; 37 aii iv; 41 aii; 42 aii; 43 a1; 44 a1; A 17; 22; 27; 30; 31; 35; 36; 39; ne, A 32; na (not it), 28 biv; na(nâj) and not, 38 aiv; na-na, 24 biv; na-ni, 25 bii; 31 aii; ni-ni, 24 b1; na(nâ)na, 14 biv; 15 a1; A 17.

(2) na, nā, ni, adv. or particle, now, namely, especially in queries; na, 6 aii; 7aiv bii; 20 bii iii; na-î, 11 biv; na-î, 12 a1; ni, 17 a1; 18 a1; 27 a1; ne, 12 biv; ni, 2 aii; 13 aii; 34 b1; 37 b1; A 24; ni-îi, 12 aiv; cf. mani, and Zd. mī, na.

(3) na, particle, perhaps connected with (2) na; commonly with the meaning of an instrumental, 4 a1, bii; 6 aii iv, bi ii iv; 7 a1 iv, bii ii; 8 a1 i iv, bi ii iv; 9 aii, bii; 10 a iv, bii iv; 11 a1 iv, bii; 14 aii; 15 aii; 16 a1, bii iii; 17 aii iii; 18 bii; 20 aii, bivi; 21 bii iv; 22 bii iii; 23 aiv, biv; 24 a1; 25 b1; 26 aiv, biv; 27 a1, bii; 28 bii iii;
nā, to take; 3rd pers. sing. past nāti, 4 aii; 3rd pers. plur. nātītā, A 40; past part. nā, 19 aii.iv, bii; 41 aiv.
nabuṣdā, unidentified word, 2 bii; probably 3rd pers. sing. pres. of a verb meaning 'to sweep away'; cf. Zd. būj, buoṣa.
nai, particle, now, related to (2) na and perhaps derived from na-ti, used in queries, 15 aii; 19 aii; 22 bii; 23 aii; 32 aii; 33 bii; 37 bii; 40 aii.
nāma, loanword, Skr. nāma, name; acc. nāma, 22 aiv, bii; 39 bii.iv, A 3; nāmā, A 6; nāmāma, A 3; nauma, A 4; with suffixed t, nāmait, A 3; often used adverbially, by name, namely, 2 bii; 18 aiv; 22 aii bii; 26 aii; 33 aii; 34 aii; nāma, 39 bii.iiv, A 2.
nāmas, loanword, Skr. nāmasya, to bow down to; 1st pers. sing. pres. nāmasiñuma, 1 bii.i;ii; 3rd pers. plur. past nāmasyajādā, 5 aii.
namaysā, subst., perhaps borrowed from Skr. nāmasjā, reverence, worship; instr. nāmaysā-na, 17 aii.
nāmā, pron., any one; gen. sing. nāmye, 28 aii; with the indefinite ja in nāmya, any, 27 bii; perhaps miswritten for kāmā.
ṇāp, loanword, Skr. ṣṭāpya, to be made known; 3rd pers. sing. opt. middle ṣṭāpya, 10 a; pres. part. ṣṭāpānda, A 23; 26; 40; nom. plur. ṣṭāpānda, 15 aiv.
nara, adv., again, now, 14 bii; 15 aii; 16 aii; 29 aii.i;ii; 41 bii; A 22.
naram, to go out, to emanate from; past part. narama, 16 bii.
naryajāsve, loanword, Skr. nārakajājati, re-birth in hell; loc. naryajāsjeevā, A 17.
nās, to seize, to receive, to conceive, to overpower; 3rd pers. sing. conj. nāsati, 16 bii; 41 aiv; 3rd pers. plur. pres. middle, nāsāre, 38 biv; pres. part. nāsākā, 11 bii; 24 biv; future part. pass. nāṣānā, 8 aii; 9 aii; with emphatic particle ye, nāṣāṇā-ye, 30 aii.
nāsāma, subst., seizing, comprehension, conception, 18 bii; instr. nāsāme-ṣa, 9 aiv.
nāṣṭa, adv., down, below, 12 aii (uncertain).
nastā, past part. of verb corresponding to Zd. ni-ah, to sit down; used as a past tense, 3rd pers. sing. nāstā, 4 bii; 5 bii; 3rd pers. plur. nāstā, 5 aiv.
naun, num., nine, 43 bii; nauvarana, ninety-nine, A 7; 23.
nauhya, unidentified word, 42 bii.
navāys, loanword, Skr. nīvās, to put on the under garment; 3rd pers. sing. past. navāyaye, 4 aib.
ṇāyā, see nyāya.
naya, numeral, translates Skr. nīyuta, 30 bii.
nayutta, loanword, Skr. nāyuta, a myriad, A 7; 8; 9; 11; 12; 14; 15; 23; nāyuta, A 10.
nihūṣdā, see huṣdā, 13.
nijan (i), to destroy, to subdue; 3rd pers. sing. opt. niwijā, 43 bh.
ṇija, loanword, Skr. niṇja, own (i), 41 bii; 43 aii.
nijan, to bestow, to grant; 3rd pers. plur. pres. niṣṇāmāre, A 23.
nājaś, to explain, cf. Zd. caś; the past part. niṣṇādā, explained, said, is used in the idiom tē tū niṣṇādā, that said, so, which translates Skr. iti, 9 aii; tū niṣṇādā, 13 a; 27 bii; 28 aii; tū niṣṇādā, 34 aii.
nirvāṇa, loanword, Skr. nirvāṇā; loc. sing. nirvāṇa, 10 a; 44 aii.
nāṣpaṇa, to produce; 1st pers. sing. opt. nāṣphānu, 20 a; 3rd pers. sing. nāṣphāne, 34 aii.
niśṭā, is not; see ah.
niśṭūjā, adj. derived from niśta, cf. Skr. niṣṭā, not being, not real, 39 aii.
nyāpaṇdā, probably pres. part. of nyāp, to be made known; see āp.
nyāya, loanword, Skr. nādi, a river; gen. sing. nyāya, 21 aii; 23 bii; 28 bii; nyāyā, A 15.
nyūvija, adj., north, 12 aii (uncertain).

O

Ο, conj. and, or, 9 bii; 10 bii.i; 14 aiv; 18 bii; 28 aiv, bii; 30 biv; 32 aii; 36 bii; 41 aii.iv; o va, and also, or, 11 bii;
VOCABULARY

pā, subst., foot; acc. plur. pā, 5th; pā, 4th.
pacaḍana, subst., used to translate Skr. paryāya, in the way in the manner, 28th.
pachā, to be completed; 3rd pers. sing. pres. pachā, is completely written, A 18; sīkā pachā, is completely known, 3rd.
padam, to build up, to accumulate; 3rd pers. sing. opt. padāma, A 31.
padāmja, adj. or postposition, perhaps meaning 'connected with', or 'on account of', 20th.
padāmjya, adj., bygone; gen. plur. padāmjayānā, 26th; 30th; padāmjyānā, 44th.
padāuyya, ordinal, first, 2nd.
padi, subst., way, manner (?), cf. Zd. paṇiti, patha (?); acc. sing. tīd padi, that way, so, 16th; 41th; 42th; 43th; acc. plur. dvarā padya, in three ways, threefold, 16th; nam padeya, in nine ways, 43th.
pahauṣṭa, part., 18th; perhaps 'was dressed in', 'versed in'; cf. prahauṣṭi.
pajisa, see prajīsa.
pajṣam, to worship, to honour; past part. pajṣameṛya, A 29; fut. part. pass. pajṣamavṛya, 21st; 29th.
pajṣama, pajṣam, loanword, Skr. pajā, with indigenous suffix, worship, honour; nom. sing. pajṣmai, 29th; A 33; acc. sing. pajṣama, 30th; pajṣa, 31st; 37th; A 3; 29; paṇja, A 30; pajṣa, A 33; gen. plur. pajṣamānā, 6th.
pajṣiryi (?), translates Skr. pratiṣāmya, putting back, 4th; the form is the 3rd pers. sing. past of an unidentified verb.
palaṅga, loanword, Skr. paryaṅka, squatting, 4th.
pamāka, part., measurable, commensurable, cf. Zd. frama, 11th; 12th; 25th; A 30; 31; 32.
pamacasā, subs., a period of five hundred years, probably borrowed from Skr. paṅca-
śaṇi; gen. sing. paṅcaśaṇi, 13th; 30th.
pamja, num., five, A 20; paṇja se, five hundred, 26th.
pamjaśa, num., fifty, Zd. paṅcaśaṃ; instr. plur. paṅcaśaṃen, 4th; A 1.
pamstī, see pur.
pamitsaṃnā, that should be placed in front, that should be viewed (?), 43th; cf. puritaṃtī.
pama, adv., before, in front, 4th; 41th.
parr, to make over to another, to abandon, to give away; to utter; with the infinitive of other verbs it forms a kind of causals; 3rd pers. plur. pres. purīti pūri, they give to write, they cause to be written, 30th; 3rd pers. sing. opt. purī, he would give away, 27th; 28th; purīti, he would give to write, A 3; 4; 6; 27; pūri purī, 3rd; 3rd pers. sing. past pūritā, he uttered, A 2; paimstī, he gave away, 28th; pustī, the same, 23th; paimstī, the same, 28th; pustī pūri, he gave to write, A 41; with suffixed tī, paimstī, he said to him, 36th; past part. purītī pustī, caused to be attached, attached, 27th. The explanation of some of these forms is uncertain.
parabhūta, loanword, Skr. parībhūta, overcome, 29th.
pārah, to become attached; infinitive (?) pārabhi pusti, caused to be attached, 27th; used to translate Skr. pratiṣṭhita; 3rd pers. sing. opt. pārabhi, 27th; 40th; 3rd pers. sing. past, pārabhiti, 5th; past part. pārabhut, used to translate Skr. pratiṣṭhitā; nom. sing. pārabhutta, 20th; pārubhutta, 26th; 28th; avārabhūti, 20th; avār-
bhūta (?), 44th; instr. sing. pārubhutta, 10th; 11th; pārubhutta, 11th; avār-
bhūta, 26th.
parahīna, adj., connected with morality; obl. parāhiṣe, A 35.
pāram, used to translate Skr. paryāp, to
get at, to grasp; 3rd pers. plur. pres. pārāṁmād, 23 bī. 

paramārtha, loanword, Skr. paramārtha, the highest truth, the essence, 2 aī. 

parāmā, loanword, Skr. pāramā, with indigenous suffix; nom. sing. pārāmā, 24 aī; pārāmā, 25 bī; acc. sing. pārāmā, 25 aī; gen. plur. pārāṃnān, 1 bī. 

paranīrā, loanword, Skr. paranīrā, to save, to deliver; 3rd pers. sing. perf. conj. paranīrāye hāmātī, 10 aī; 3rd pers. sing. perf. opt. paranīrāye hāmā, 10 aī; futuro part. pass. paranīrāya, 10aī; 31 bī; paranīrāyādāna, 31 bī. 

pāraṣa, adj., pleasant, probably borrowed from Skr. pāraṣādā; nom. sing. fem. pāraṣa, 2 aī; pāraṣa, 2 bī; pāraṣa, 22 aī. 

pārāutta, see pārah. 

pārayād, unidentified; 3rd pers. sing. present, leads to ( ), 16 aī. 

pārāvūśka, unidentified, 2 aī. 

pārā, to show obedience to; 3rd pers. plur. past pārādā, 13 bī. 

pāraṣa, loanword, Skr. pāraṣā, pāraṣad, assemblage, audience; nom. sing. pāraṣa, 44 aī; pāraṣa, A 40; loc. sing. pāraṣa, 5 aī. 

pāraṣ, pleasant, 2 bī; 22 aī (pāraṣ); see pāraṣa. 

pāryeta, part., returned, 4 bī. 

pāṣa, to give up, to leave; 3rd pers. plur. present pāṣādu, A 3; 3rd pers. sing. opt. pāṣa, 14 bī; A 6; 23; 25; future part. pass. pāṣāmāṇa, 14 bī. 

pāṣā, subst., night, evening ( ); acc. sing. pāṣārā, at night, 28 bī. 

pāṣkauta, unidentified word, 42 bī; probably perf. part. pass., risen, rising. 

pāṣkṣaṣṭā, adv., afterwards, A 3; 6; pāṣkṣaṣṭa, A 16. 

pāṣa, past of verbal base, cut off, chopped off (older texts pāṣa), 25 bī. 

pāṣ, see pār. 

pāta, part., risen, arisen, 5 bī; 24 aī; 40 aī. 

pātā, adv., again, moreover, A 3; 8; 9; 10; 11; 12; 26; 27; 28; 33; pātā, A 14; 15; vātā, 5 aī; 36 bī; vātā, 10 bī; 12 bī; 16 aī. 

pātā, ears, 23 bī; 28 bī; see pū. 

pāṭṭarā, loanword, Skr. pātra, an alms bowl; acc. sing. pāṭṭarā, 4 aī; pāṭṭara, 4 bī. 

pāyān, to know, to acknowledge, Zd. pāti- 

zanta; 1st pers. sing. pres. middle, pāyaṇa, 26 aī; past part. pass. pāyaṇāda, 14 aī; 28 aī. 

phāra, adj., much, many, 36 bī; phārāka, the same, 5 aī; 15 bī. iv; 21 bī; A 3; instr. phārākya, A 1 (written phārān- 

yāv). 

phāra, subst., fruit, result, 17 aī, bī. 

phāśā, fut. participle pass., that should be brought away from, 26 bī. 

pichāta, adj., manifest, A 23. 

pīṇa, loanword, Skr. pīṇāya, in order to collect alms, 4 aī. 

pīnā, the same, 4 aī. 

pīr, to write; infinitive pīde, A 3; 4; 6; 27; 41; pīlā, 3 aī; pūlā, 30 bī; 3rd pers. plur. pres. pīrē, A 26; with suffixed i, pīrdai, write it, 29 aī; 3rd pers. sing. conj. pīrā, i.e. probably pīrāti, 24 bī; 3rd pers. sing. opt. pīrī, 37 aī; A 3; 4; 6; 16; 18; 20; 22; 23; 24; 33; pīre, A 21; 25; pīre, A 17; past part. pīḍa, A 18. 

pirān, to cause to grow, to plant; 3rd pers. plur. past pīrādaṇḍa, 13 bī. 

pīrmāttama, adj., highest, best; nom. sing. pīrmātattamā, 22 aī; 39 bī; pīrmāttama, 2 aī; bīsāpīrmāttama, 18 bī. iv; acc. sing. pīrmātattama, A 26; bīsā-pīrmāttama, 30 aīii; 32 bī; 33 bī; bīsāpīrmātattamā, 32 aī; instr. sing. pīrmātattama, 25 aī; bīsā-pīrmātattama, 8 bī; bīsā-pīrmātattame, 6 aīii; bīsā (bīsā), 7 aī; bī; gen. sing. bīsā-pīrmātattame, 26 bī; adv. pīrmāttama, 25 aīv; used as a post-position, pīrmātattamā, beyond, 30 bī. 

pirūyai, adj., previous, preceding, former, A 17. 

pīsai, subst., a teacher, master, 22 aī; 39 bī. 

pīskalā, subst., placing apart, distribution, display; section, division; gen. sing. pīskalā vīra, in a section (of the earth), 21 bī; acc. plur. pīskalā, 20 aī; cf. avīṣkastā, not displayed, 20 aī.
pittā, according to Leumann, 3rd pers. sing. pres. of patta, to fall, 42 bii; 27
prabhāva, loanword, Skr. prabhāva, power, influence; instr. sing. prabhāv-a-na, 43iiv, bli; prabhāva-na, 30 aii.
pracai, loanword, Skr. pratayaya; used in the instrumental, kāṣṭa pracaiṇa, in consequence of the cataract, 42 aii; carau pracaiṇa, by means of a lamp, 42 aiii; tye pracaiṇa, in consequence of that for him, 21 bii; 29 aii.
prahagisai, unidentified loanword, 42 bi.
prahajana, loanword, Skr. prthagjana, common, ignorant, people; instr. plur. prthagjanau, 38biv; prawagjanav-joa, 39 aiiii.
prahaushti, 3rd pers. sing. past of a verb meaning to put on clothes, 5 bii; cf. pakhausta.
prajñai, adj., derived from Skr. prajña, knowing, wise, 27 aiii.
prajñāparāśīma, loanword, Skr. prajñā-parāśīma, transcendental wisdom; nom. sing. prajñāparāśīma, 22 bi; prajñāparāśīma, 39 bii; prajñāparāśīma, 39 biv; acc. sing. prajñāparāśīma, 1 bii; 2 aiv; 44 bii; gen. prajñāparāśīmi, 21 bii; prajñāparāśīma, 40 biv.
prañavāna, loanword, Skr. prañavānapaṇāna with indigenous suffix, that can be known; nom. sing. fem. prañavāna, 9 biv.
prañavyi, loanword, Skr. prañavya, ordered, arranged; gen. sing. prañavya, 4 biiii.
prattikāra, loanword, Skr. prattikāra, reward; gen. sing. prattikāra, 11 a; prattikāra, 26 biv.
prayaugā, loanword, Skr. prayauga; instr. sing. prayaugā-na, by means of practice, 44 cii.
prakśīv, loanword, Skr. prakśip, to reject; 3rd pers. sing. opt. prakśi, 28 biv.
pravartti, loanword, Skr. pravart, to occur; 3rd pers. sing. opt. pravartti, 24 bii; pravartti, 14 aiiii.
prritta, loanword, Skr. preta, a ghost, A 22; loc. plur. bṛiṣeṇa, A 17.
pudgalā, loanword, Skr. pudgala, a person; nom. sing. (ārya)pudgalā, 15 aiv; vīna pudgalā, without personality, 34 aii; pudgalā vīna, 10 bii; 24 biv (vi).
pudgalanāśāma, subst., conception of a pudgala, 18 bii; see nāśāma.
pudgalasāma, loanword, Skr. pudgala- sāma, the idea of a pudgala, 14 aiv; 25 bii; 26 aiv; 32 aii.
pūjā, loanword, Skr. pujā, worship; nom. sing. pujā, A 33; acc. sing. pujā, 31 aii.
pūna, loanword, Skr. puṇya, lucky, meritorious, merit; instr. sing. puṇa-na, 16 bii; nom. plur. puṇa, 3 aii; 21 aiv, bii; acc. plur. puṇa, 13 biv; 15 bii; 16 bii; 36 bii; gen. plur. puṇa, 36 biii.
puṇinai, adj., consisting of merit, 11 bii; 12 bii; 14 aii; 15 biv; 16 aii; 24 aii; 28 bii; 29 aii; 31 aii; 37 aii; 41 aii; A 30; 31.
purāṇa, subst., the womb, derived from pūra, son; loc. sing. pūrāṇa, 9 bii.
puṣa, unidentified, 14 biv.
pustai, loanword, Skr. pustaka, a book; loc. sing. pustya, A 3.
pvai, to fear, to tremble; 3rd pers. plur. pres. pvidā, 25 aii; cf. Zd. bii.
pvāma, subst., hearing; acc. pvāma, A 34; pvāma, A 36; 38; 39; pvāma, A 35; 37.
pvāla, subst., fulfilment, attainment, possession; instr. sing. pvāye-jśi, 12 biii; 37 bii. iii. iv.
pyāntṣā, adj., in front; cf. Zd. paśaunak, 4 biv, with hāstā added, pyātasāṭa, in future, A 27.
pyaura, unidentified, 43 aiiii; pyaurā, 43 bii; pyaurā, 43 aiv.
pyū, to hear; 3rd pers. sing. present pyūdī, A 35; 37; 39; pyūdī, A 34; pyūdī, A 36; 38; 3rd pers. sing. conj. pyūti, 23 biv; 28 biv; pyūte, A 3; 4; 3rd pers. plur. pyūde, A 3; 3rd pers. sing. past pyūgte, 9 aii; imper. 2nd pers. sing. pyū, 8 bii; pyū, A 3; past part. pyūṣṭā, 3 bii; 24 bii; A 1.

R
ra, copulative adv. or particle, 2 bi; 5 aiv; 14 bii; 17 aii, bii; 25 biv; 27 aiv; 33 aiv; 43 aii; A 2; 17; rā, 24 aiv; rī, 3 aii.
rakṣaysa, loanword, Skr. rākṣasa, a demon, A 22.
raṁna, loanword, Skr. ratna, a gem, treasure; instr. plur. rāmnyaya, A 28; rāmnyaya-ja, 15 b; 21 a; 36 a; A 30; rāmnyaya-ja, 40 b.
raṁnīnai, adj., consisting of gems, treasures, A 31.
raśā, probably loanword, Skr. rājā, king, 43 b.
raśiyā, loanword, Skr. rāṣi, a rishi; nom. sing. raśiyā, 26 a.
raṣyā, unidentified word, perhaps Zd. raṣyā; with suffix fixed i, raṣiyā, 2 a.
raṣṭa, adj., right, straight, Zd. raṣṭa; nom. sing. raṣṭa, 41 b; obl. sing. raṣṭā, 4 b; used as an adv. raṣṭa, 27 a; 38 a; A 2; raṣṭā, 6 a; A 2; cf. hauṇraṣṭā.
raṇyipatani, adj., south, 12 a (uncertain).
rī, subst., a king; nom. sing. rī, 25 b (kalorri); 37 b; gen. sing. rīvinda, 37 b.
rispūrā, subst., the son of a king, a prince; gen. sing. rispurā, 3 b; rispurā, A 1.
rūpakuṇa, loanword, Skr. rūpakāya, 23 b.
rūvā, loanword, Skr. rūpa, form, object; instr. sing. rūvā-na, rūm-na, rūva-na, 9 b; ruva-ne, 38 a; nom. plur. ruva, 42 a; acc. plur. ruva, 28 a; 41 b; instr. plur. ruva-ja, 17 a; gen. plur. ruva, 11 a; 20 a; ruvaṁ, 26 b.
rvaidā, unidentified, perhaps 3rd pers. plur. pres. 43 b, 44 b.

S
sa, particle; see sü.
sa, numeral, hundred, Zd. saṃ, 30 b; sa, A 3; 4; 6; 16; miswritten sü, A 16; pāṣa, se, five hundred, 26 a.
ṣu, that, this; see sü.
sābhau̍gi, loanword, Skr. sāmbhoga, belonging to, 20 b.
śada, loanword, Skr. śraddhā; acc. sing. śada, 29 b; instr. sing. śadi-ja, 1 b; śada-ja, 3 a.
śadā, loanword, Skr. śraddhā, to believe; 3rd pers. plur. pres. śadahādā, 24 b.
saddham, loanword, Skr. saḍdham, hail, 1 b; 3 b; 44 b; A 1.
saddharma, Skr. loanword, the true religion, 13 b.
śādyā, śādy, see śāmā.
śahāniya, adj., full of faith, virtuous, 13 b.
sā, to appear, to shine, Zd. sā; 3rd pers. sing. pres. saitā, 11 b; 12 b; 14 a; 15 a; 16 b; 18 a; 19 a; 22 b; 23 a; 33 a; 34 a; 40 a; miswritten sa, 37 a; saitā, 20 b; setta, 38 a; 3rd pers. plur. saitā, 42 a; past part. sāye, 28 a.
sā, particle, even, also, 10 a; 17 b; 25 b; A 21; 26; sā (ś), 10 b; ś, 16 b; cf. however, 15 b.
sā, subst., a noble, fem. sañā; see bāśvāñā.
sāj, to learn; 3rd pers. sing. opt. sāj, 2 b; 21 b; 41 a; sāj, 29 a; sāj, 16 b; 23 b; 37 a; past part. sāj, 3 a.
sakṛṭtāgāmā, loanword, Skr. sakṛtāgāmin; nom. sing. sakṛttāgāmā, 17 b; sakṛttāgāmā, 17 b; gen. sing. sakṛttāgāma, 17 b; gen. plur. sakṛttāgāma, 17 b.
Śākyamunī, loanword, Skr. Śākyamuni, a name of the buddha, 33 a; A 30.
salāva, loanword, Skr. svālāpa, word; instr. plur. salāyau-ja, 38 a.
saśī, subst., year; saśa-sā, a hundred years, a century; A 3; 6; sā-sā, A 16.
śalo, loanword, Skr. śloka, a verse; acc. sing. śalo, 31 a.
sām, see samu.
samāhāna, subst., borrowed from Skr. samādhiṇa, profound meditation; loc. sing. samāhāna, 19 a.
samās, to complete, to compile; 3rd pers. sing. past, samāsye, 44 b; A 40.
samācaya, Skr. loanword, heap, collection, A 2.
śāmā, subst., the earth; gen. sing. śadī, 21 b; loc. sing. śadī, 5 b; cf. ysama-śāmā.
samkhaluna, subst., aromatic powder; instr. plur. samkhaluṇya-ja ("lutyau l"), A 3.
samkhyārma, loanword, Skr. saṃghorāma,
a monastery; loc. sing. saṅkhya-mera, 4 a1; A 1.

saṁnīna, loanword, Skr. samena, exactly, precisely, 6 b; 7 b.

saṁnīn, loanword, Skr. samijña, idea, notion; nom. sing. saṁnīna, 10 a; 11 b; 12 b; 13 b; 14 b; 15 b; 16 b; 21 b; 31 a; 36 b; 40 b; gen. 19 b; 3 b; 31 a; 44 b; loc. 1 b, A 1.

Śaukraṇaśā, nom. propr., name of a man or, disciple of Śaukra, A 41.

saunā, subst., the Lord, the Compassionate One; gen. sing. saunā, A 34; 35; 36; 38; misswritten saunā, A 37; sāunā, A 39. The base is perhaps saun.

sava, subst., night; gen. sing. sīvi, 41 b; savi (1), 29 a;

see, see stye.

śi, num., second, another, 16 a; 23 b.

śa, śi, dem. pron., this, that, Zd. ha, aśa, 18 a; nom. sing. masc. sa, 10 b; 11 b; 12 b; 14 b; 16 b; 18 b; 19 b; 20 b; 21 b; 22 b; 23 b; 24 b; 25 b; 26 b; 27 b; 28 b; 29 b; 30 b; 31 b; 32 b; 33 b; 34 b; 35 b; 36 b; 37 b; 38 b; 39 b; 40 b; 41 b; 42 b; 43 b; 44 b; A 3; 6; 18; 20; 21; 23; 24; 25; 26; 27; 28; 29; 30; 33; a, 3; 22; 25; 27; nom. sing. fem. sā, 18 b; 22 b; 24 b; 25 b; 27 a; 29 a; 39 a; 43 b.

śā, a particle of affirmation, 5 b; 11 b; 16 a; 17 a; 18 a; 19 a; 22 a; 31 a; 32 a; 37 a; 39 b; sa, 17 a; 19 b; 37 a; A 2; et, 18 a; se, 38 b.

śi, see sāi.

Śīkha, n. propr., Skr. Śīkha, name of a Buddha, A 30.

śīna, see śau.

śīnauḥśā, subst., doubt, A 23; lit. second mind, cf. śi.

śīrā, subst., well being, luck; cf. Skr. śīca. German heuer; instr. sing. śīrā-ja, 3 a; gen. sing. śīra, 27 a; gen. plur. śīra butti, realizes good things, 15 a; vairā-śīrā vamaśto, does reflect about auspicious things, 15 a (?); often used as an exclamation or as an adverb, well, good; śīra, 7 a; 8 a; 9 a; 29 b; śīrī, 8 b.

śīrā, adj., pleased; nom. sing. śīrī, 14 a.
sisya, see saj.

śākṣiṣkā, unidentified, perhaps used to translate Skr. sainiskāra, cf. skauj; gen. plur. śākṣiṣkāma, 21 abl. We should perhaps read anauśākṣiṣkāna, cf. anauśkausi.

śkaṇḍha, loanword, Skr. śkaṇḍh; gen. plur. śkaṇḍhā, A 18; loc. plur. skuddhva, among the śkaṇḍhas, 27 abl.

śkaujī, unidentified subst., perhaps used to translate Skr. saunīśakṣā; nom. sing. śkaujī, 43 abl; gen. sing. śkaujī, 43 bhi.

śkaumata, subst. or adj., things that can be touched, used to translate Skr. spraṣṭayya; instr. plur. śkaumata-m, 17 bhi; gen. plur. śkaumataṁ, 11 abl; śkaumatā, 20 abl; śkaumāvāṁ, 26 bhi.

sparakṣaśaṇā, num., sixty-six, A 10.

sparapājīṣaṇā, num., fifty-six, A 11.

sparatcahaṇuṣ, num., forty-six, A 12.

spūrabāista, num., twenty-six, A 14.

śravaṇakāyana, loanword, Skr. śravaṇakāyana, the vehicle of a śravaṇa; loc. sing. śravaṇa-kāyana, 27 abl.

śravaṇa, name of a town, Skr. śravaṇa; gen. sing. śravaṇa, 3 bhi; 4 abl; A 1; śravaṇa, 4 abl.

śravattāvānā, loanword, Skr. erotaipamna; nom. sing. śravattāvānām, 17 abl; gen. sing. śravattāvānā, 16 bhi; gen. plur. śravattāvānāṁ, 17 abl.

ssa, hundred, see sa.

ṣa, to stand, Zd. yṣa; 3rd pers. plur. present stāre, A 32; present part. middle, stāna, standing, being, 11 bhi; 12 bhi; 28 abl; A 35; stāṇa, A 3; 6; 16; 34; 36; 37; 38; 39; stān, A 34; 35; 36; 37; 38; stā, 38 bhi; 44 bhi; A 39; with suffixed 羯, stānai, A 23; past part. pass. staa, (is) standing, 38 bhi.

staiṇa, adj., female, A 27; cf. strīya.

stāka, part., that should be produced, 3 bhi; 20 abl; used to translate upādaṇyavīya.

stāraka, subst., star; nom. plur. stārā, 41 abl.

stēye, subst., time; gen. sing. stye, 3 bhi; 25 bhi; see. 4 bhi; 5 abl.

strīya, subst., a woman, Zd. strī; nom. sing. strīya, 21 abl; 23 bhi; 28 bhi; gen. sing. strīya, 21 abl.

Subhūta, n. pr., Skr. Subhūti; nom. Subhūtā, 5 abl; 8 abl; 9 abl; 12 abl, bhi; 13 abl; 22 abl (Subhūta); 24 abl; 32 bhi; 34 bhi, iv; 35 abl, iv, bhi; 37 bhi; 39 bhi; 44 abl; Subhūta, 12 abl; 31 abl; 32 bhi; 36 bhi, (with suffixed 羯), Subhūti, 15 bhi; 17 abl; 23 bhi; 33 bhi, iv; Subhūtī, 17 bhi; 18 abl; 19 abl, bhi; 22 abl; 34 bhi; 40 abl; acc. Subhūta, 25 abl; 35 abl, bhi, iv; 36 abl, 37 abl, Subhūta, 32 bhi; Subhūva, 7 abl; 36 abl (Subhūva); voc. Subhūta, 7 abl; 8 abl, bhi; 10 abl, bhi, bhi; 11 abl, bhi, iii (Subhūtā); 12 abl; 13 abl; 14 abl, 15 abl, bhi; 16 abl; 20 abl, bhi; 33 abl; 36 abl; 37 abl; 39 abl, bhi; 40 abl, iv; Subhūva, 7 abl; 9 abl; 12 abl; 13 abl; 14 abl; 18 abl; 19 abl, bhi; 20 abl; 22 abl, bhi; 23 abl, bhi (Subhūva); 26 abl, iv; 27 abl, iv, bhi, iv; 28 abl (Subhūva); 30 abl; 31 abl; 32 abl; 33 abl, bhi; 34 abl; 35 abl, bhi, 38 abl (Subhūva), bhi.

subijī, adv., good, well, 8 bhi.

suñādakha, loanword, Skr. suññadukha, luck and misery, 42 bhi.

Suññāva, loanword, Skr. Suññavatī, the world of bliss, A 25.

Sumāra, loanword, Skr. Sumara, name of a mountain, 20 bhi, iii; A 21; 31.

sūtra, loanword, Skr. sūtra, a sūtra; acc. sing. sūtra, 1 bhi; 28 bhi; 29 bhi; sūtra, 39 abl; sūtra, A 3; 40; instr. sing. sūtra, 3 abl; gen. sing. sūtra, 23 bhi; 25 abl; 30 abl; loc. sing. sūtra, 2 abl; nom. plur. sūtra, 3 abl; gen. plur. sūtra, 13 abl, bhi.

śvahadā, adv., at noon, 28 bhi.

sve, subst., shoulder, Zd. supti; the form is acc. sing., 5 bhi.

syāma, subst., conception, consciousness, cf. sat; instr. sing. syāme-ja, 9 bhi, iv; syāmi-ja, 9 bhi.

syē, of uncertain meaning in grūcya-sye, which see.

T

ta, thus, 8 bhi; see tta.

tanka, subst., a small coin, a farthing; tanka masi, as much as a farthing, A 28.

taramadāra, see taramadāra.

tathāgata, loanword, Skr. tathāgata, a denomination of the Buddha, 38 bhi.
VAJRACCHEDIKĀ AND APARIMITĀYUH SUTRA 353

22; 23; 24; 28; 29; 30; 31; 32; 33; tāye ḍvaye (or ḍvayai) ḍevan, when that word had been said, 7 aii; 8 aiii; 13 aii; 22 aii.ii; 25 aii; 32 bii.iii; 39 bii; followed by the post-position vīra, 2 biii; 21 aiv; 23 bii; 40 bii; loc. sing. tvāna, 2 biii; 5 aiv; A 2; 7; 8; 9; 10; 11; 12; 23; nom. plur. tī, 9 bii; 10 aii; 13 biii; 29 bii.iii; 30 aii; 43 aii; A 3; 26; tta, 38 aii; acc. plur. tī, 41 aiv; tta, 38 a; gen. plur. ttyānā, 24 biv; 30 a; ttyānā, 38 aiii; ttyānā, 13 aiv, biv; 24 bii; 38 av; A 3; 32.

tā, adv., then, now, 3 aii; A 3.

tādī, unidentified word, perhaps verse, passage, 44 bii.

tādiyu, probably borrowed from Skr. tadīya, his, their, A 3.

tāhārā, uncertain word, seems to translate Skr. Tathāgata, a designation of the Buddha; instr. sing. tvāharā, 34 aiv; gen. plur. tāhārā, 27 aiv; fuller forms are tvāhāraḥ kānā-ṇa, 6 a (instr. sing.); tvāhāraḥ tvāka-ṇa, 7 b, and tāhārā tvāka-ṇa, 6 aiv (instr. sing.). The forms kānā and tvāka are participles of kvan and tvā, respectively; cf. hārā.

tājā, unidentified, 14 bii.

tāra, adv., so far, there, 22 aii; 39 bii; cu tārā, cu tirā, cu tirā; see cu.

tārā, subst., darkness, Zd. ṭāra, Pehl. tār; acc. sing. tārā, 27 bii.

tārātacā, unidentified, 14 bii.

tāraṇḍā, subst., body; nom. sing. tāraṇḍā, 20 bii.ii; 23 bii; 33 bii; 42 bii; tāraṇḍā, 38 aiii; instr. sing. tāraṇḍā, 20 bii.ii; acc. plur. tāraṇḍā, 28 bii; tāraṇḍā, 23 bii; 28 bii; tāraṇḍā, 23 aiv; A 27.

tattā, see (1) tta.

tattāka, adv., therefrom, thence; used to translate Skr. ataḥ, 16 bii.

tatā, loanword, Skr. tatā, true state or condition; nom. plur. tatā, 41 biv.

ti, see (2) tta.

ti, adv., then, and so, 4 aii.ii; 4 biv; 5 bii; 26 aii; 37 aii; 38 a; 43 aii.ii; 8 bii; tī, 10 bii; A 26; tē mē, 24 aii; tē vā, 31 aii; 34 bii; 35 a; 36 aii; 41 aiv; A 7; 8; 9; 10; 11; 12; 14; 15; tī vē, 1 bi.

tina, see (2) tta.

tīnā, see (2) tta.

tīnaka, adj., small, insignificant, 17 aii (uncertain, cf. tanka).

tīrā, subst., head; instr. sing. tīrā-ṇa, 5 aii.

tīrīṣūna, see tīrṇasūna.

tīrṇodye, see tīrṇa.

tīrṇā, adj., such, so much, 2 bii; 43 aii; tīrṇā māṁnandā, such like, just as, 27 bii; 33 bii; trīṃsa māṁnandā, 43 aii; tīrṇa māṁnā, 20 bii.

tīrṇāsya, loanword, Skr. trīṇatīkā, a book consisting of three hundred grainhas; acc. sing. tīrṇaṣa, 2 aiv; tṛṣaṣa, 44 bii.

tīrṇāsasti, see tīrṇasasti.

tīryāṇī, loanword, Skr. trīṇānīka, consisting of three vehicles; acc. sing. tīryāṇī, 1 bii.

tū, see (2) tta.

tūsa, see tūṣā.

tūsattā, subst., Skr. tukchatā, emptiness; nom. sing. tūsattā, 33 aiv; gen. sing. tūsattatā, 4 biv.

ttyānā, ttyānā, ttye, see (2) tta.

tvā, see (2) tta.

tvāharā, see tāhārā.

tvāna, to praise, to do homage to, cf. Zd. van; inf. vanā, 5 aii; tvāndanā, 29 bii.

tvāra, unidentified, 1 bii; perhaps connected with tevan.

tvīśa, subst., power, strength, Zd. tvīśi; tvīśa yānākā-ṇa, by him who overpowers, 6 bii; 7 bii; tvīśa yānā, I overpower, 18 aii.

U

u, conj., and, 2 biv; 3 bii; 5 aii, bii; iv; 7 a; 8 aii; biv; 9 bii; 21 bii; 22 aii; 25 biv; 26 bii; 27 bii; 30 bii; 31 aii; 39 bii; 42 bii; A 1; 2; 3; 31; 33; 40.

udīśāya, loanword, Skr. udiśāya, with reference to, A 28.

uhu, noun, thou; instr. sing. uhu-ṇa, 6 bii; 7 bii; apparently written ahu-ṇa, 6 aii.

ukhaysde, see uskhays.
VOCABULARY

upeksa, loanword, Skr. upēksā, indifference, 42 bī.

upev, loanword, Skr. upādaya-, to produce; 3rd pers. plur. pres. upevēti, 13 aṭi; future part. pass. upevāṁṇā, 9 aṭi; 26 bī. iv; upevēdā, 31 bī.

urmaysa, subst., corresponding to Zd. ahuramazdā; it is used to translate Skr. ādīya, the sun; nom. sing. urmaysa, 41 bī; gen. urmaysadān, 28 aṭi.

uskhaye, to rise, to increase; 3rd pers. sing. pres. uskhayēs, A 3; 6; uskhanyēs, A 3; uskhaye, A 16.

uskaṣṭa, adv., up, above, 12 aṭi.

ūśmāna, unidentifed word, apparently a pres. part. middle or a gen. plur.; seems to translate Skr. upanisad in its proverbial sense; āśmāna mast, so much as an āśmāna; 31 aṭi; 37 aṭi.

uṣṭa, subst., existence, birth (ḥ); acc. plur. uṣṭa, A 17.

uṣṭama, adj., least, last, Zd. uṣṭema, gen. sing. uṣṭame, 13 bī; uṣṭamāta, in the least, even, 31 aṭi; 36 bī; 40 bī.

uṣṭamāji, adj., last; acc. sing. uṣṭamāji, 13 aṭi; 13 bā; 30 bī; 33 aṭi; gen. sing. uṣṭamājiye, 43 bī; uṣṭamāṁjiye, A 17; uṣṭamāṁjiye, 30 bī.

uṣṭar, to wipe off, base tars; 3rd pers. sing. past, uṣṭādi, 24 aṭi.

ūṭca, subst., water; instr. sing. ṭcu-jur, A 32; gen. sing. ṭci, A 32; ṭca, 42 bī.

uvāra, loanword, Skr. udāra, exalted, 2 aṭi, bīv.

ūvāvā, loanword, Skr. aupapāduka, self-produced; nom. plur. uvaṇā, 9 bī.

ūvāysai, loanword, Skr. upasāka, a lay worshipper; nom. plur. uvaṇā, 44 aṭi.

ūvāśā, subst., self, reality; gen. sing. uvaṇāṁ, 24 bī; 34 aṭi. iv; uvaṇāṁai, 39 aṭi; gen. plur. uvaṇāmnā, 39 aṭi.

ūvāśānānā, subst., conception of a self, 18 bī; see nāśāma.

uydisi, to explain, Zd. uz-daes; 3rd pers. sing. opt. uṣṭdisi, 21 bī; uṣṭdisi, 41 aṭi; uṣṭdisų, 29 aṭi; A 2.

uysnāra, subst., a being; nom. sing. uysnāra, 42 bī; nom. plur. uysnāra, 42 aṭi; gen. plur. uysnārāna, 41 aṭi.

ūyaśa, loanword, Skr. upāsikā, a female lay worshipper; nom. plur. ūyaśya, 44 aṭi.

vā, a particle adding emphasis or implying an assertion, Zd. vā; used to add emphasis, 2 bī; 4 bī; 17 aṭi; 17 aṭi; 23 bī; ā vā, or, 21 aṭi; 23 bī; au vā, the same, 38 bī; cu vā, and who, 9 bī; 23 bī; 30 bī; 40 bī; cu nara vā, what now, what should we say, 14 bī; 29 aṭi; jā-vac, 4 bī; khu vā, how, 6 bī; 31 aṭi; 42 bī; o vā, and also, or, 11 bī; iii; 15 bī; 16 bī; 21 aṭi; 23 bī; 29 aṭi; iii; 32 aṭi; o va, A 2; tta vā, and so, 2 aṭi; 3 aṭi; 42 bī; tti vā, and so, 1 bī; tti vā, the same, 31 aṭi; 34 bī; 35 aṭi; iii; bī. iv; 36 aṭi; 41 aṭi; A 7; 8; 9; 10; 11; 12; 14; 15.

vaiṣāj, to see, to perceive, cf. Zd. caś; 3rd pers. sing. pres. vaiṣādi, 27 bī; vaiṣāṣe, 41 bī.

Vajrrachedāka, loanword, Skr. Vajracchedikā, the name of a text; nom. Vajrrachedaka, 2 bī; acc. Vajrrachedaka, 44 bī; Vajrrachedikā, 2 bī; gen. Vajrrachedakī, 2 bī; 21 aṭi; 40 bī; Vajrrachedakī, 44 bī; Vajrrachedakasātra, 30 bī; 36 bī.

vamas, to reflect upon, cf. Skr. avamāra; 3rd pers. sing. pres. vamaṣṭa, 15 aṭi; instr. sing. of pres. part. vamaśadā-ṇa, 6 bī; 7 bī.

vamānāvi, loanword, Skr. vandāni, that should be saluted, 29 bī.

vāmniha, subst., opportunity (ḥ), A 22.

vaṇa, adv., here, 3 aṭi; A 3; vaṇaṁ, A 38; probably also contained in vaṇādrāyā, 14 bī; vaṇāsārā, 15 aṭi; cf. vaṣṣāhu.

vara, adv., there, then, 5 aṭi. iv; 27 bī; 33 aṭi; 43 aṭi; 44 aṭi; A 2; vara, A 17; cera-burā, so far, 13 aṭi.

varāśāma, subst., obtaining, 42 bī.

vaṣāra, subst., a thunderbolt, Zd. vaṣra, 2 bī.

vaśā, to recite, read, Zd. vac; 3rd pers. sing. pres. vaśā, 2 bī; A 39; vaṣṭa, A 36; vaṣṭai, A 34; 35; 37; 38; 3rd pers. plur. vaṣṭi, 28 aṭi; vaṣṭi, 29 bī; 30 bī; 3rd pers. sing. opt. vaṣṭi, 3 aṭi; A 3; vaṭi, 21 bī; 37 aṭi.

vaṣṭyānā, unidentifed, 42 aṭi.
vaski, postpos., for, towards, A 22.
vastā, loanword, Skr. vastu, a thing; gen.
sing. vastā, 10 bīv.
vastha, according to Professor Leumann, post-
position, extending over, during, for,
28 bīv.
vaśu, adj., evil, bad, A 22; vaśu delōśi, evildo-
ers (i), A 24.
vasus, to become purified, cleansed; 3rd
pers. plur. pres. vaśaśāda, A 20; 21.
vase, part., purified, clean, 14 a¹; 43 bīi;
perhaps borrowed from Skr. viśuddha.
viṭa, see pāta.
vayṣṇam, adv., here, A 34; 35; 36; 37;
39; cf. vaṣa.
vī, postposition, added to the genitive in
order to form a kind of locative, 24 bīi.;
A 40; cf. vīra.
vicitra, loanword, Skr. vicitra, manifold;
nom. plur. vicitra, 42 a¹.
vīṣa, to wander, to move (i), cf. Zd. vač (i);
3rd pers. plur. pres. vīṣyārī, 42 a¹v.
vin, loanword, Skr. vinā, without, used
with a genitive, 34 aii.; 42 aii.
vipākaja, loanword, Skr. vipākaja, result-
ing from the ripening (of actions), 43 bī.
Vipāsā, nom. propr., Skr. Vipāsjūâm, name
of a buddha, A 30.
vīra, postposition, in, on, forms a kind of
locative, from ē, or perhaps connected with
Zd. upaēri; where the case of the preceding
noun can be identified, it is put in the
gen.; see rāvaṁ vīra, 26 bīi.; compare
2 bīv; 4 bīi.; 10 bīi.; 11 a¹i.; ii.; iv.;
13 aiv.; bīv; 15 aii.; 20 aii.; 21 bīi.;
23 bīv; 24 bīi.; 26 bīv; 27 a¹; 28 aii;
39 a¹; 40 bī.; A 23.
viṁāna, loanword, Skr. viṁāna, or viṁā-
dhāta, displeased, 30 bīū.
vṛajī, adj., connected with energy (Skr.
viṛjya); obl. viṛja, A 37.
vistara, loanword, Skr. vistarana, in full,
21 bīi; 23 bīv.
vistā, to place, cf. Skr. avasthāpaya-; 3rd
pers. sing. past. viśāda, 4 bīv.
viṣṭā, to stand; future part. pass. viṣṭāda,
7 a¹; 8 bīv; viṣṭā, 8 aii.
Viśvaṁbha, nom. propr., Skr. Viśvaṁbha,
name of a buddha, A 30.
vitram, to enter; 3rd pers. sing. past,
vitramā, 27 bū; cf. tram.
vīṣā, subst., a being, commonly in the
phrase bhagyaṁ vīṣā, a bodhisattva;
nom. sing. vīṣā, 15 a¹; 26 bū; 28 a¹;
40 bū; instr. sing. vīṣā-ṇa, 6 bīv; 7 bīi;
8 bīi; 9 aii.; 31 bī; 40 bī; nom. plur.
vīṣā, 6 aii.; bīi; instr. plur. viṁāsan-ja,
A 1.
viya, I was; viya, vyē, vyēti, vyēti, was; vyē,
might be; see bī.
vyaḥ, to view, grasp, understand; 3rd
pers. sing. opt. vyachī, 34 aii.; iv.; fut. part.
pass. vyachānā, 40 bī.
vyaśā, loanword, Skr. vyāśārana, ex-
planation, preaching, 27 aiv.; with i
suffixed, vyāśārā, his preaching, 27 aii.
vyirāsā, loanword, Skr. vyākāryāt, he
would have prophesied, 33 aii.
vīya, loanword, Skr. vīya, distribution,
arrangement, 34 aii.; cf. buddhāstra-
vīya, and bīyā.

Y
yan, to do; 1st pers. sing. present act.
yāṇā, 18 aii; yanāṁ, 3 bū; 3rd pers.
plur. present act. yanida, 30 bīv; 3rd pers.
sing. opt. act. yanii, [29 a¹]; 31 a¹; A 3;
29; 30; 33; 3rd pers. sing. past. yade,
1 bū; 24 aii; A 40; with i suffixed, yudai,
5 bīv; 3rd pers. plur. yudai, A 40;
2nd pers. sing. imper. yain, 8 bīi; 1st pers.
sing. present middle, yani, 20 a¹; 30 aii;
3rd pers. sing. yanī, 14 a¹; 3rd pers.
plur. yanāre, A 24; yanāri, 41 aii; 3rd
pers. conj. middle, yanē, A 4; yanāti,
24 bū; 3rd pers. plur. yanānde, 3 bū; instr.
sing. of present part. yanākī-
na, 6 bū; 7 bīv; past part. yudai, 4 bū;
A 31; yude, A 30; yude, A 33.
vaśa, see hāṣa.
yaugha, probably loanword, Skr. yoga; loc.
sing. yaughi, 2 aii.
ye, enclitic pronoun, some one, one, 14 bū;
43 aii; A 31.
ye, enclitic particle, seems to add emphasis,
in jā-ea-e, 4 bū; nātā-ye, 30 aii; nai-ye,
38 aiv.
yä, enclitic conjunction; cii-yä, and when, 37 bii; cf. tà in tã-tã, 4 bii.
yä, to be born, cf. Zd. zän; 3rd pers. sing. present yäsä, A 17; past part. yäsä, born, 9 b1; yäsä, 9 b1; yäsä, 9 b1.
yäma, according to Professor Leumann, the earth, Zd. zem; yäma-saindäna, by the earth-ground, by the world, 21 b iv; 29 bii.
yämë, subst., a knee; cf. Zd. zëmë, 5 bii.
yämthä, subst., birth, existence, Zd. zantu; acc. sing. yämthä, 30 a i; A 17; yamthä, A 6; 25; nom. plur. yämthäi, A 17; acc. plur. yamthä, 26 a ii; loc. plur. yämthvä, 30 a i.
yära, numeral, thousand; cf. Zd. hazära, A 18; yära, 30 b i; with suffixed i, yäri, A 23; yäramä, a thousandth, 31 a ii; 37 a ii.
yäni, yänäya, subst., gratification; occurs in compounds with the past participle of haur, to give, and with the subst. haurämna, gift; thus yäniya-hauđa, favoured, gratified, 7 b iv; yäniya-hauđi, 6 b ii; yänihaudä, 8 b i; yäniya-haurämme-ja, with a gratification, 6 b ii; yäniyä-haurämme-ja, 7 b iv; yäni-haurämme-ja, 8 b ii.
yura, subst., used to translate Skr. átman, self; yuramäna, the notion of an ego, 23 b iv.
yämñä, loanword, Skr. svadänya, that can be tasted; gen. plur. yämñäm, 26 b iii; yämñä, 11 a iii; 20 a iv.
yäsvë, unidentified and uncertain, 27 a iv.
yäm, to produce, Zd. zän; 3rd pers. sing. opt. yämäne, 15 b iii; 16 a i; 29 a i; 36 b ii; 41 a ii; yämäne, 16 b iii; 29 a ii.
yä, see yän.
KUCHEAN FRAGMENTS

EDITED BY SYLVAIN LÉVI (October, 1912)

[These fragments belong to the consignment, No. 149, forwarded to me from Simla, in April, 1907. In the forwarding letter it was stated that they had been ' found at Jigdalik and Kaya, near Kuchar,' by a man of Kuchar, called Sahib Ali. From Sahib Ali’s report it appears that Jigdalik lies one day’s march from Bai, and that the manuscript fragments were dug out by him from what he calls ‘a house’, situated in ‘the hills’ near Jigdalik. The term ‘house’ is applied by the natives of Eastern Turkestan to what we call a stūpa, or shrine; see Sir Aurel Stein’s Ancient Khotan, vol. i, p. 483. The name Jigdalik, as M. Pelliot informs me, is not uncommon in Chinese Turkestan, and signifies simply a place of oleasters. The material of the fragments is stiffish, whitish paper.—R. H.]

1. PRĀTIMOKṢA

Hoernle MS., No. 149½. (Plate XI, No. 2.)

Provenance. — O.N.O. de Koutchar. Trouvé par Sahib Ali dans le voisinage de Bai. Dimensions. — 295 x 48 mm. Un feuillet sans marges, à peu près intact, sauf une légère échancreure au bas. Le trou pour la ficelle est percé à 7 cm. du bord gauche. Hauteur moyenne des caractères, 2 mm. Le chiffre de pagination qui probablement se trouvait au bord gauche du verso est perdu.

Sujet. — Fragment du Prātimokṣa de l’école Sarvāstivādin, section des fautes pāyti (correspondant au pācittiya pali); commence à la fin du pāyti 70: s’arrête au milieu du pāyti 85.

A la suite du texte koutchéen et de la traduction de chacun des articles, j’ai donné:

1° [Sv.P.] Le texte correspondant du Che-soung(-liu) pi-k’iu po-lo-t’i-mou-teh’ a

1 Ce fragment a déjà paru dans le Journal of the Royal Asiatic Society, January, 1913, pp. 109–20; on a introduit ici quelques corrections qu’il est inutile de signaler en détail. — On a remplacé la transcription dh, antérieurement adoptée, par un t dans les mots koutchéens par symétrie avec les transcriptions k, m, stęp, etc.; on a toutefois maintenu le dh dans les mots sanscrits. Les signes du t et du dh, qui différaient sans doute à l’origine, ont été plus tard confondus dans l’écriture de Koutcha.
ki'ai pen, version chinoise du Pratimokṣa des Sarvāstivādin due à Kumārajīva, vers a.d. 404 (Nanjio 1160 ; éd. Tōkyō, xvi, 7, p. 43 sq.).

2° La traduction du chinois.
3° [Pāc.] L'article correspondant du Pācittiya pali.
4° La traduction du pali.

Recto.

1 70 se šamāne lykawārsem mpa plāki sa ynāri yaṁ pāyti 71 se šamāne meūki ikanpikwalamūñe pi onolmettse wasaṃpāt yamaśṣaṁ pāyti su mā wasāmpaṁ tāk[ām]

2 šamāni kšalyai 72 se šamāne sañ sar sa kem rapanam rāpatsi wa, t watkaśam pāyti 73 ātwr meṁś̄a postauñī ş šamānettse pudgalyi, k kāko wā 2

3 nalle tumēṁ olya wārpataṁ pāyti 74 se šamāne prātimokṣasūtañ weskemane māñt wessam mā ūi; ūi yeṣa, ūi aknātsa, ūi reki sa yamakau

4 preku se sūta, r winai abhidhā, ru aiykemane tākam pāyti 75 se šamāne šilnāntai (w) e s×××× šamāneni şs klausā pilši kal jurors pāyti 76 se šamāne

Verso.

1 sankattse pelaṅknesse wāttare wātko tākam amplākante parra tseṅketa, r pāyti 77 [se šamāne] ne paṅkettsete maṣṣāt yamaśṣam pāyti 78 se sa māne

2 mo, t māla trikelye sa šakse yokām pāyti 79 se šamāne 3 katkoś preke amplākante kwašai ne yitmaṣṣam pāyti 80 se šamāne nau, ş tsaṅki, uje 4

3 sa postām šitmalīye sa sā, ūk miyissam pāyti 81 se šamāne yaka yasi 5 sa lānte kercyen ne yaṁ parna tuyknesa sarma meṁ pāyti 82 kuse šamāne prā ti-

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1 Erreur haplographique ; corr. naksalyi.
2 Corr. wārpamañlo. Le scribe a omis l'akṣara ṛpa en passant à la ligne.
3 Šiś MS. Lire šamāne.
4 La syllabe ṣe 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.
PRATIMOKSA

4 mo\ks po ən\m sa mä klyau\sam p\yti 83 se s\mänæ ayäs\se kemes\se su\ika\r yam\sta\r p\yti 84 se s\mänæ p\r mañ\c\k yam\s\ka yarm t\a ya\ma\s\ll\ê pa\x

TRADUCTION

71. Le bhikṣu qui fait route par entente avec des voleurs, des brigands, pāyti.
72. Le bhikṣu qui fait l’upasaṃpad d’une personne qui a moins de vingt ans, il est pāyti. Celle-ci n’est pas upasaṃpanna ; les bhikṣus sont à blâmer.
73. Le bhikṣu qui de sa propre main creuse la terre où qui la fait creuser, pāyti.
74. L’invitation personnelle d’un bhikṣu pour la conclusion des quatre mois doit être acceptée ; s’il accepte en surplus de cela, pāyti.
75. Le bhikṣu qui, en récitant le Pratimokṣa-sūtra, parle ainsi : Ce n’est pas clair pour moi ! J’agis sur le dire des ignorants. Je veux interroger quelqu’un qui sait le Sūtra, le Vinaya, l’Abhidharma, pāyti.
76. Le bhikṣu qui se tient à portée d’oreille des bhikṣus tandis qu’ils profèrent (?) (w)e[skemanemts] ?) des propos violents, pāyti.
77. Le bhikṣu qui, quand une affaire de loi du saṅgha est en train d’être réglée sans autorisation, se lève sans rien dire, pāyti.
78. Le bhikṣu qui fait mépris du Bouddha, pāyti.
79. Le bhikṣu qui boit de l’alcool, des spiritueux, du vin (?), pāyti.
80. Le bhikṣu qui, le temps en étant passé, sans autorisation entre dans un village, pāyti.
81. Le bhikṣu qui, en se levant d’avance ou par infraction après, fait tort au saṅgha, pāyti.
82. Le bhikṣu qui, en mendiant, la nuit, va dans le palais du roi, en dehors d’un motif conforme, pāyti.
83. Le bhikṣu qui n’écoute pas le Pratimokṣa de tout son cœur, pāyti.
84. Le bhikṣu qui se fait un étui à aiguilles en os ou en corne, pāyti.
85. Le bhikṣu qui se fait un lit ou un siège, il faut le faire à la mesure...

LES PARALLÈLES

71. Sv.P. 若比丘．與賊眾議共道行．乃至到一聚落．波夜提

Si un bhikṣu, de propos délibéré, fait route avec une troupe de brigands, et qu’il va jusqu’à un village, il est po-ye-t’î.
KUCEHAN FRAGMENTS

= Pāc. 66. Yo pana bhikkhu jinaiṁ thcyyasattheva saddhāna sañcittihāya eva-ldhānamaggaṁ paṭipajjeyya autamaco gānantaraṁ pi pācittiyaṁ.

Si un bhikṣu, en connaissance de cause, se met en route après entente préalable avec une troupe de brigands, et va en leur compagnie ne fût-ce qu’un prochain village, pācittiya.

(Cf. MVY. 261. 75 [71° sīkṣāpada]: nityasārthagamananam.)

72. Sv.P. 若比丘 不滿二十歲人與受具足戒 波夜提 是人不得戒 諸比丘亦可呵 是事法爾

Si un bhikṣu à un homme qui n’a pas vingt ans accomplis donne intégralement les Défenses, il est po-yē-ti. Cet homme n’a pas reçu les Défenses, et les bhikṣus sont à blâmer. Telle est la règle du cas.

= Pāc. 65. Yo pana bhikkhu jinaiṁ ānāvissayitassaṁ puggalaiṁ upasampādeyya so eva puggala anupasanam mano ca bhikkhiṁ gārīyā hālaṁ tasaviṁ pācittiyaṁ.

Si un bhikṣu, en connaissance de cause, ordonne une personne de moins de vingt ans, cette personne n’est pas ordonnée, et les bhikṣus sont à blâmer. Tel est dans ce cas le pācittiya.

(Cf. MVY. 261. 76 [72° sīkṣāpada]: ānavissayitassasmapiṭāvaṁ.)

73. Sv.P. 若比丘 自手掘地 若使人掘 若指示言掘是 波夜提

Si un bhikṣu, de sa propre main,ереuse 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-yē-ti.

= Pāc. 10. Yo pana bhikkhu pathaviṁ khaṭeyya vā khaṭapāyeyya vā pācittiyaṁ.

Si un bhikṣu creuse la terre où la fait creuser, pācittiya.

(Cf. MVY. 261. 77 [73° sīkṣāpada]: khananam.)

74. Sv.P. 若比丘 受四月自恣請 若過是受者 波夜提 除常自恣請 除數數自恣請 除獨自恣請

Si un bhikṣu accepte une invitation de pleine-liberté (= praṇaṁ) pour quatre mois, et qu’il accepte encore au delà, il est po-yē-ti ; sauf invitation de pleine-liberté permanente, sauf invitation de pleine-liberté répétée, sauf invitation de pleine-liberté spéciale.

= Pāc. 47. Agilamena bhikkhumā cātuttapaccayaaparivrttaṁ pajñātāna eva paṭipāvaṁyā yā sādīyāna uññāna pauca-paṭavyānaṁ tato ca uttara sāditteyya pācittiyaṁ.

Un bhikṣu qui n’est pas malade doit accepter une invitation de fournitures pour quatre mois, en dehors d’une invitation répétée, en dehors d’une invitation permanente. S’il accepte en surplus, pācittiya.

(Cf. MVY. 261. 78 [74° sīkṣāpada]: praṇarudīthādīva.)
75. Sv.P. 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 récitant le Sūtra, le Vinaya, l’Abhidharma ; il est po-ye-t’i. Si un bhikṣu désire obtenir le profit de la Loi, il doit apprendre ces Défenses, et aussi il doit interroger les bhikṣus qui récitent le Sūtra, 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 bhikkhā hi sahadhammikā hi evamanā eva vaheyya, na taṁhaṁ āpño cetasīṁ sikkhāpade sikkhissamī yava na aññā bhikkhāṁ bhattachā mahāpamā paripucchāṁ pacittiyai. Sikkhābhānaṁ bhikkhave bhikkhunā aññato bhabhaṁ paripucchāṁ bhabhaṁ paripucchītабbaṁ ayaiṁ tattha saṁvīt.

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 là la norme.

(Cf. Mvy. 261. 80 [76° sīkṣāpada] : Sīkṣāpasaṁkhāraṁ pratikṣayet.)

76. Sv.P. 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 les rappeler, il est po-ye-t’i.

＝ Pac. 78. Yo pana bhikkhu bhikkhānāṁ bhuddanajītamāṁ kaluhajītamāṁ vivadopannaṁ upasatiṁ titteyya yaṁ ime bhajissanti toṁ sossaniti etad eva paccayaṁ karitva aññānaṁ pacittiyat.

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° sīkṣāpada] : upasavagatam.)

77. Sv.P. Si un bhikṣu, quand le saṅgha tranche une affaire, en gardant le silence se lève et part, il est po-ye-t’i.
78. Sv.P. 若比丘 輕他比丘 波夜提
Si un bhikṣu manque de respect à un autre bhikṣu, il est po-ye-t'i.
= Pāc. 54. anādariye pācittiyaṁ.
En cas de manque de respect, pācittiya.
(Cf. Mvy. 261. 81 [77° sīksāpada]: tūṣṇiṃvīprakramaṇam.)

79. Sv.P. 若比丘 飲酒 波夜提
Si un bhikṣu boit de l'alcool, il est po-ye-t'i.
= Pāc. 51. suvīmeryapāne pācittiyaṁ.
Si on boit des liqueurs alcooliques ou fermentées, pācittiya.
(Cf. Mvy. 261. 82 [78° sīksāpada]: anādaravṛttam.)

80. Sv.P. 若比丘 非時入聚落 不白善比丘 波夜提
除因緣
Si un bhikṣu hors temps entre dans un village sans informer un bon bhikṣu, il est po-ye-t'i, sauf raisons.
= Pāc. 85. Yo pana bhikkhu santān bhikkhuṁ anūpechā vikōle gāmaṁ pavisseyya aṁnaṭra tathārūpi acāyikā karotiṣyā pācittiyaṁ.
Le bhikṣu qui sans demander l'autorisation à un bon bhikṣu entre hors temps dans un village, à moins d'affaire urgente conforme, pācittiya.
(Cf. Mvy. 261. 84 [80° sīksāpada]: akālavṛtya.)

81. Sv.P. 若比丘 請食食前食後行至餘家 波夜提
Si un bhikṣu invité à un repas, avant le repas ou après le repas, va en tournée dans d'autres maisons, il est po-ye-t'i.
= Pāc. 46. Yo pana bhikkhu nimivatīto sabhatto samāno santān bhikkhuṁ anūpechā puredbhuttaṁ vā pucchabhattaṁ vā kulam cārittaṁ āpajjeyya aṁnaṭra samayo pācittiyaṁ tatthāyaṁ samayo, civaradēnasamayo civarakkārasamayo, āyam tattha samayo.
Le bhikṣu qui étant invité, déjà pourvu d'un repas, sans demander (l'autorisation) à un bon bhikṣu, soit avant le repas, soit après le repas, se met à faire une tournée dans les familles — sauf le temps légal, — pācittiya. Le temps légal,
c'est le temps où on donne la véture, le temps où on fait la véture. C'est là le temps légal.
(Cf. MvY. 261. 85 [81° śikṣāpada]: kulacaryā.)

82. Sv.P. 若比丘貪帝利王水澇頂夜未暝未藏寶若過闕闕波夜提除因緣

Si un bhikṣu, chez un roi ksatriya qui a reçu l'ordination du sacre, quand la nuit ne s'éclaircit pas encore, quand on n'a pas encore serré les joyaux, dépasse le seuil de la porte, il est po-ye-ży, sauf raisons.

= Pāc. 83. Yo pana bhikkha rañño khattiyassu muddhāvaraṇītassu anikkhantājake anīggaḷaraṭṭahanakake pūbe appatīṣamaṇḍito indakihānu utikkāmeyya pācittiyānu.

Le bhikṣu qui, chez un roi ksatriya qui a reçu l'ordination royale, quand le roi n'est pas sorti, quand les joyaux [le comm. explique : la reine] ne sont pas sortis, sans s'être annoncé au préalable, dépasse le seuil, pācittiya.

(Cf. MvY. 261. 86 [82° śikṣāpada]: rājakālayātricaryā. Mais nous possédons ici le texte même de la prescription du Mula-Sarvāstivāda Vinaya, conservée avec son commentaire dans le Mākkandika du Divyāvadāna, p. 543 sq.

Yah punar bhikṣur aniggeṣṭhīṃ rājanyāṃ anīggeṣṭhī ṅāṇuṣaṃ bhaṣṭhikaṃ rājāṃ kṣatriyāṃ mūrdhābhikṣitaṃ indakihānu vā indakihāsāmamataṃ vā samatikrūmed anyatra tadṛṣṭe pratyayāṇaṭīṃ payantikā.

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'ordination royale, dépasse le seuil de la porte ou les alentours du seuil, sauf motif conforme, payantikā.

La tradition variait donc entre rājaka, le roi, et rājāni, la nuit.)

83. Sv.P. 若比丘說戒時如是言我今始知是法說

Si un bhikṣu, au moment de réciter les Défenses, parle ainsi : C'est maintenant que j'apprends pour la première fois que cette Loi est énoncée dans le Livre des Défenses, est récitée tous les demi-mois dans le Livre des Défenses. Les bhikṣus savent que ce bhikṣu a siégé déjà deux fois, trois fois, à plus forte raison davantage, pendant qu'on récitait les Défenses ; ce bhikṣu ne peut pas, à cause de son ignorance,
obtenir d'être excusé. 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 
récite 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 
ne pas en concentrant ton esprit ; tu n'écoutes pas et tu ne suis pas la Loi. Par 
consequent, po-ye-t'i.

= Pâc. 73. Yo pana bhikkhu avarałhimanāśāyaṃ pātimokkhe uḍiśaṃmaṇe evaṃ 
vañcyya. idān eva kho abhiyāvāni ayai no kira illammo uṭṭāgato uṣṭapariyiyappamno 
avaḷhimanāśāyaṇa uḍiśaṃmaṇa āgacchati. taśi ce bhikkhunā aṅgā bhikkhā jāneyyān uṣīnana-
pubbaṃ imābhkkhāvā dviṭṭakhattāni pātimokkhe uḍiśaṃmaṇe ko pana vādo bhīyo 
na ca tassā bhikkhuno aṅgūlakaccha mutti atti vāt ca tattha āyattānā āpanno taśa ca 
yathādhammo kāreṭabbo uttari cañca mohā āropetabbo. tassa te āvusso abhū. tassā te 
dhuladdhaṃ gaccha te cāri bhikkhām kṣeṇa te cāri pātimokkhe uḍiśaṃmaṇe na sādhu 
ca athikatavi monasikarośīti. idāna taṃmu mohanake pācittiyaśāya.

Le bhikkū qui, à la lecture du Prātimokṣa 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 Sūtra, qui est recueillie dans le Sūtra, qui revient en récitation tous les demi-mois : 
si les autres bhikkus savent que ce bhikkū a déjà siégé deux fois, trois fois, à plus 
forte raison davantage, pendant la récitation du Prātimokṣa, ce bhikkū 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 récitation 
du Prātimokṣa tu ne te recelles pas bien, tu ne t'appliques pas. C'est là le 
pācittiya en cas d'égarement.

(Cf. Mvy. 261. 87 [83° śikṣāpada] : śikṣāpodudruravatūvavacāraḥ.)

84. Sv.P. 若比丘 若骨若齒若角作針箺 波夜提.
     Si un bhikṣu fait un étui à aiguilles en os, en ivoire, en corne, po-ye-t'i.
     = Pāc. 86. Yo pana bhikkhu attīmimaṇā vā dantamaṇaṇā vā visamamaṇaṇā vā 
sucigharaṇi kariṇeyya bhedaṇaṅkā pācittiyaṇaḥ. 
Le bhikṣu qui fait faire un étui à aiguilles en os, ou en ivoire, ou en corne, 
pācittiya d'infraction.

(Cf. Mvy. 261. 88 [84° śikṣāpada] : suṣīgharaṇaṁ pācittiyaṁ.)

     Si un bhikṣu 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.
PRATIMOKŠA

= Pāc. 87. navānu pana bhikkhuṇā mañcaṁ vā piṭhāṁ vā karayamānena atthaṅgulāpādakaṁ kārakabhaṁ sugataṅgulena aññatra hetthimāya atthiṁjaya tāṁ atikkā-
mayo tāṁ chedanakaṁ pācittiyaṁ.

Si un bhikṣu se fait faire un lit ou un siège neuf, il doit le faire faire de huit doigts, en doigts du Sugata, déduction faite des marches posées au-dessous. Si on dépasse cette mesure, c’est un pācittiya de coupure.

(Cf. Mvy. 261. 89 [85e ākṣāpada] : pādakasaṁśādanam.)

2. PRAYĀŚCITTIKA ET PRATIDEŚANĪYA

Hoernle MSS., Nos. 149½ et 149⅓. (Plate XIX, Nos. 2, 3.)

Les deux feuillets qui portent dans la collection de M. Hoernle les cotes 149½ et 149⅓ mesurent 350 mm. x 77 mm.; le trou destiné au passage de la ficelle qui reliait tout l’ouvrage est à 78 mm. du bord gauche; la hauteur des caractères sans prolongement (pa, ya, etc.) est d’environ 3 mm. Ils portent à la marge du verso respectivement les chiffres de pagination 108 et 109, et en effet ils se font suite.

Ils proviennent d’une sorte de commentaire historique sur le Pratimokša, analogue au Sutta-vibhaṅga pali, et qui racontait, à propos de chaque prescription, l’épisode qui en avait provoqué l’origine. L’ouvrage se rattache certainement au Vinaya des Sarvāstivādins; j’ai eu l’occasion de le démontrer en détail dans le Journal Asiatique (janv.-févr. 1912, pp. 101 sqq.); je me contenterai de rappeler brièvement que le nombre et le classement des péchés qui correspondent aux pācittiya palis écartent formellement tous les autres Vinayas connus.

Le feuillet 108 s’ouvre au cours d’un récit qui introduit la 89e prescription; un second épisode vient, dès la seconde ligne, se greffer sur le récit initial; ce nouvel épisode a pour scène Śrīvastī, pour personnages le Bouddha (pañākete) et Kālodāye. En fait, le Vinaya des Sarvāstivādins, tel qu’il nous est connu par la version chinoise de Kumārajīva et Pujyatrāṭa, datée de a.d. 404, rapporte deux épisodes à propos du 89e po-ye-tī. Il suffira d’analyser le premier récit puisque nous n’en avons que la dernière ligne dans le texte kouchéen; je donnerai la traduction intégrale du second, que nous avons tout entier en kouchéen.

Sv. V. — Po-ye-tī 89. (a) Le Bouddha est à Vaiśālī. En ce temps-là les bhikṣus souillent leur lit de leur semence. Le matin, au réveil, ils laverent la tache et laissent la literie sécher à la porte de leur logis. Avant le repas, le Bouddha passe sa vêture, prend son vase, entre dans la ville pour y mendier sa nourriture. Il voit la literie souillée qu’on a lavée et qui sèche à la porte des logis. Après le repas, le Bouddha réunit pour cette affaire l’assemblée des bhikṣus. Il leur dit ce qu'il a vu
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 (= Anguttara-Nikāya, pañcaka CCX). Puis il autorise l'emploi du niśidana, sans fixer de dimensions. Les bhikṣus absents de cette imprécision pour se faire des niśidanas longs et larges. Le Bouddha les réunit, les tance encore, et fixe les dimensions permises.

(6) Le Bouddha est à Che-wei (Śrāvasti). En ce temps-là le Bouddha avant midi passe sa vêture, prend son vase, entre dans Che-wei pour y manger sa nourriture. Après manger, il entre dans le bois An-t'o; sous un arbre, il étend son ni-chi-t'an et s'asseoit. L'āyūṣmat 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'asseoit. Or l'āyūṣmat 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 bhikṣus, et il dit aux bhikṣus: Aujourd'hui, à l'heure du repas, j'ai mis ma vêture, j'ai pris mon vase et je suis entré dans la ville pour y manger 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 mendié 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 bhikṣus: 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 condées de Bouddha; en largeur une coudée et demie; la lisière, une coudée en plus. Passé cette mesure, c'est po-ye-t'i.'

**TEXTE KOUTCHÉEN.**

_Feuillet 108. Recto._

1 (k)ākauwa « sesuwer postam pañakte sān kraupāte ce, u wättare nāksate xū kikraktsi sa ṣam[a]netse eṇatketse mā1 ceppille ¹

2 mā wsassalle prastrām yātka yāmtsi u pañakte Śrāvasti ne mas-

kitr tsoũkai, k pātraī wastsi kamāte Śrāvasti ne pimtwāt yopsa

¹ Les syllabes mi et lle ont été fournies par le fragment Hoernle, MS. No. 143.

### Notes

1. Les syllabes **mi** et **lle** ont été fournies par le fragment Hoernle, MS. No. 143.
3 šešuwer postam nišidam kamaté andhaxe wartto ne masa ompalskoñne lamatsi saulassu Kalodye pañakte o-
4 mpostam masa pañakte alyeka kea stām foir nišidam raksane lyama Kalodye rano alyeka kea stām foir oppilam-
5 ttsa nišidam raksane lyama su no orote kektsen tsa annapi keni1 sa kem teksa tumėm weñawad watkassi pi pañakte nišidam
6 îre2 men kalymi raso tsamtsi u lamalle3 sa šamānettsa ya-maskemane sa yārmañšsu yamašalle omne se yarmà pararhñe

Verso.
1 sa wirsoñcë pañaktertse raso sa pkante sa šle ywarcà îre, ts raso tumēm omsap yāmtr ra pasñeica pañakte Kapilavà-
2 stu ne maskitir pañaktertse proce r Nānde4 ne,m krui sān ne yapi skloka samāni ywarcà maskiyent tr pañakte wat yopsa
3 Nānde wa,t wilaksoñcà 5 pañakte men Nandettse meñ-kisai stwāra prarom pañakte men meñkisai pañaktettse wasts
4 mpa sa,m wasts yamañštr pañakte klyaṣa sān kraupāte ce sikṣapā,t sānmya u makso no samāne pañaktertse
5 wāstsiytse yarm tsa wasts yamātir omsap wa,t pañaktaññe wāstsi men ra pasñeica omne ce pañaktertse wāstsiytse yarmā
6 parkarññe sa ūu rsonta pañaktaññe raso sa pkante sa ska,s te om[n]e pañaktertse wāstsi[ts]e yarmā 6 90 ne weweñxwa ūa(su)

Feuillet 109. Recto.
1 saulassoñcà ūumka ra pasñeicana pelaiknenta om ne ūa,š makte nau(ç) u u cai no saulassoñcà stw[ā]ra wrattsai aksass6,xxx
2 laiknenta artsa ywarca me,ūā prātimokṣaṣe pi sutartse aksaline ne ecce katmaskem upa(ū)dke Śravasti ne maskitir omne ke
3 statse prekeṣai Uppalavarna,ūā aṣiyattse yarke peti māka sponditir māka swatsanma kalpaṣi tu samā

1 Le fragment 143 porte: kenine sa.
2 îre 144.
3 lamadya 144.
4 Sic MS. Lire nande.
5 Sic MS. Lire ksa.
4 nešt past aissi swātśi tāy no trite kaunṣai esuwacca maskitr tumem leswi ćansanta ne yaka ynamese nautai ne klāya
5 karyorttau ksa lyakātē ista klautka śno yākṣa tumem sā u se m kauć ersate ne oskai wayāte ne swātśi wāṅkṣāte ne pañākte
6 klyausa nāksate u makṣu no samāne mā alāśmo enēka os ne pīm-twāta, scā ynamese aletsai aśiyai mem sā, niṣa sar sa trāśxa-

Verso.

1 lye tsālnalye eʃicity ce u samānettsa samānettsa kāṣašalle naksalye sa saulassońci kekātka nesa u mā ayāto a-
2 kṣašašalle cew ike aksaskau se pelaikne wrattsai kāṣašalle u pañākte Śrāvasti ne maskitr tanāpate ksa samā-
3 nem aśiyana śpa swātśiś kakātē tumem Sthulānāṇa ce u tanāpateṁ sarsāsśi samp arāṇūne ste cwim nausā pete-
4 caim no agamadhari skente sam no abhidharmike ste sam winasāre tusa tanāpate kroṣiyate xwa pitkawe (m)ā
5 mlama m pañākte klyausa nāksate u samāni no masār ostuwaiwenta ne kakākaṣ tākau swātśisco omne krū aśiya ṣar(s)e-
6 maneũña stmausa tāko, yā tane klu pete tane samaṇne pete tane (s) pa, k pete sāwaxx samāne, tə mantraka tāko(yā) x x

TRADUCTION.1

Pāyti 89. [Fol. 108 a, l. 1] ... après manger, le Bouddha réunit le samgha; il blâme cette affaire; par le fait de ... d’un bhikṣu ... [l. 2] il ne faut pas demeurer (avec) qui s’occupe de faire étalage au grand air (prasārana). Le Bouddha est à Sravasti. Le matin il prend son vêtement, et il entre dans Sravasti pour mendier la nourriture. [l. 3] Après le repas il prend un niṣīdam et il resta dans le bois Andha pour s’asseoir en méditation. L’ayūṣmat Kālōdāye y fut après le Bouddha. [l. 4] Le Bouddha sous un arbre quelconque étendant le niṣīdam s’assit. Kālōdāye aussi sous un arbre quelconque à l’écart [l. 5] étendant le niṣīdam s’assit. Mais il avait le corps grand; des deux genoux il touchait le sol. Alors il dit: Puisse le Bouddha autoriser [l. 6] à ajouter au niṣīdam une coulée à partir de la frange. Le bhikṣu qui se fait de quoi s’asseoir, il doit le faire

1 La traduction en koutchéen, sans se piquer d’une fidélité littérale, a résumé le récit avec goût.
à la mesure. Là-dedans, la mesure est en longueur [Fol. 108 b, l. 1] deux coudeées, en coudeées du Bouddha; en largeur une et demie; des franges, une coudeée. Qui fait plus que cela, etc., est pañēica (= pāyantika).

Pāyati 90. [Fol. 108 b, l. 1] Le Bouddha est à Kapilavastu. [l. 2] Le Bouddha a un frère nommé Nanda. Quand il entre dans l'assemblée, les religieux confus sont partagés en deux: Est-ce le Bouddha qui est entré? [l. 3] ou bien est-ce Nanda? Nanda a deux lakṣaṇa 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 à la robe du Bouddha. Le Bouddha, l'ayant appris, réunit la communauté; 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 coudeées—des coudeées 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 été dites, [Fol. 109 a, l. 1] où vous qui avez la vie (= āryaśmat), les 90 lois de garde, etc. Là-dessus, je . . . comme ci-dessus. Voici, où vous qui avez la vie, les quatre lois à réciter publiquement; [l. 2] à la fin du demi-mois, dans la récitation du Prātimokṣa-sūtra, elles arrivent.

Pratideśaniya 1. [Fol. 109 a, l. 2] Le Bouddha est à Śrāvasti; alors c'est [l. 3] une période de famine. La nonne Uppalavārṇā a beaucoup de portions; beaucoup lui en fournissent; elle reçoit beaucoup à manger, [l. 4] et elle le donne ensuite à manger aux moines. Or le troisième jour, elle est affamée; elle perd connaissance; en allant mendier, elle a un vertige dans la rue. [l. 5] Un marchand la vit; aussitôt, se retournant, il appela sa femme. Alors celle-ci vint; elle la relève tant bien que mal, la conduit dans sa maison, lui prépare à manger. Le Bouddha [l. 6] l'ayant entendu blâme: Tout moine qui sans être malade va mendier sa nourriture dans une maison, et qui d'une nonne étrangère reçoit dans sa propre main [Fol. 109 b, l. 1] à croquer ou à avaler, ce moine doit en faire la déclaration aux moines: Ô vous qui avez la vie, je suis affecté d'une chose répréhensible; ce n'est pas bien; [l. 2] il faut le déclarer. Ce point, je le déclare. C'est une loi à déclarder publiquement.

Pratid. 2. [Fol. 109 b, l. 2] Le Bouddha est à Śrāvasti. Un tuṇāpate (dānapati) invite les moines [l. 3] et les religieuses à manger. Alors Sthūlānandā donne des ordres à ce tuṇāpate: Celui-ci est un Ārānyaka; à lui la première portion. [l. 4] A ceux-ci; ce sont des agamadhārī; à celui-là; c'est un ohbhīdharmika; à celui-là; il s'emploie au culte. Le tuṇāpate se fâche et dit: Bavarde, ne [l. 5]

1 Cette interprétation est garantie par la variante graphique du fragment 36ï qui donne sama arāmīne. Le p de la forme semp note simplement l'explosion labiale qui se produit après que la résonance nasale de l'un a cessé.
m’embrouille pas ! Le Bouddha ayant entendu blâme : Moines ! quand je suis invité à manger dans les familles, et que là-dessus une religieuse reste [1. 6] à donner des ordres : Ici une portion de riz ! ici une portion de bouillie ! ici une portion de condiments ! les moines ainsi . . . [le texte s’arrête ici.]

LES PARALLÈLES.

Le Vinayā pali a aussi, pour le pācittiya correspondant, le 89° de la série, un double récit assez différent :

Pācittiya 89. En ce temps-là le Bouddha Bhagavat est à Savatthi dans le Jetavana, le jardin d’Anāthapindika. Or en ce temps-là Bhagavat a permis un nisīdana aux moines. Les moines de la Sixaine, disant que Bhagavat a autorisé le nisīdana, portent des nisīdanas démesurés ; ils pendent en avant et en arrière des bancs et des supports. Les moines qui ont peu de désirs grognent, protestent, s’indignent : Comment les moines de la Sixaine porteront-ils des nisīdanas démesurés ? Et alors ces moines communiquèrent cette affaire à Bhagavat. Et alors Bhagavat sur cette affaire, sur cette question, réunit l’assemblée des moines et il interrogea les moines de la Sixaine : Est-il vrai, moines, que vous portez des nisīdanas démesurés ? C’est vrai, Bhagavat ! Le Bouddha les blâme : Comment donc, ô fous ! porterez-vous des nisīdanas démesurés ? Voilà qui n’est pas, ô fous ! pour donner la foi aux incrédules ni pour augmenter la foi des fidèles. Et maintenant, ô moines : voici comment vous devrez réciter cette prescription : ‘Si un moine se fait faire un nisīdana, il faut le faire à la mesure. Là-dessus, la mesure est en longueur deux coudées, en coudées du Sugata, en largeur une et demie. Qui dépasse cela, il y a pācittiya de coupure (chedanaka).’ Et c’est ainsi que cette prescription est proclamée aux moines par Bhagavat.

Or en ce temps-là l’āyasmā Udāyi a le corps grand. En présence de Bhagavat, étalant le nisīdana, il s’asseoit tout recroquevillé. Et alors Bhagavat dit à l’āyasmā Udāyi : Pourquoi donc, Udāyi, est-tu tout recroquevillé sur ton nisīdana ? C’est que Bhagavat a permis aux moines un nisīdana très petit. Et alors Bhagavat à cette occasion, sur cette question, fit un entretien sur la Loi, et, s’adressant aux moines : Je permets, ô moines, une frange d’une coudée au nisīdana. Et maintenant, ô moines, voici comment vous devez réciter la prescription : ‘Si un moine se fait faire un nisīdana, il faut le faire à la mesure. Là-dessus, la mesure est en longueur deux coudées, en coudées du Sugata ; en largeur une et demie ; la frange, une coudée. Qui dépasse cela, il y a pācittiya de coupure (chedanaka).’

Pour les prescriptions suivantes et les récits qui les accompagnent, j’observerai l’ordre suivant : d’abord le Sarvāstivādi-vinaya (version chinoise) ; puis, comme terme de comparaison, le pali.


grande, il y a pācittiya de coupure (chedanaka). A ce sujet, voici la mesure de la robe du Sugata: en longueur, 9 coudées — des coudées du Sugata; — en largeur, 6 coudées. Telle est la mesure de la robe du Sugata.

La formule qui conclut les 90 pāyati et celle qui introduit les 4 péchés suivants ne se trouvent pas dans la version chinoise du Sarvāstivādi-vinaya; elles sont données dans le Prātimokṣa de cette école traduit par Kumārajīva [Sv. P.]. Le Sutta-vibhaṅga a incorporé, comme le koutcheen, ces formules dans son texte.

Sv. Pr. — Hommes de grande vertu (= bhājanta)! j'ai dit complètement les 90 lois po-ye-t'i. Maintenant je demande aux hommes de grande vertu: En ceci êtes-vous purs ou non? Une seconde fois, une troisième fois même 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-tek'ha.


Sv. V. — Pratideśaniya 1. Le Bouddha est à Che-wei (Śrāvasti). C'était une période de famine et de parcimonie. La bhikṣuṇī Hou-čhe (Couleur de fleur = Utpalavaranā), en raison de son mérite, a beaucoup de connaissances, beaucoup de relations; elle peut obtenir en abondance vêtements, nourriture, literie, remèdes, qui sont des nécessités. Cette bhikṣuṇī de très bonne heure se lève, passe sa vêture, 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 bhikṣuṇī, si elle voit que dans le vase des bhikṣus il manque un peu, leur donne un peu; s'il y manque la moitié, elle donne une moitié; s'il manque tout, elle donne tout. Le premier jour, la bhikṣuṇī épousa tout ce qu'elle avait reçu de nourriture mendiée en le donnant aux bhikṣus. De même le second jour, le troisième jour. Comme elle ne prenait pas de nourriture, dans la rue elle perdait connaissance et tomba par terre. Un marchand qui l'avait vue appela sa femme et lui dit : La bhikṣuṇī Hou-čhe est tombée par terre dans la rue. Va la relever et amène-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 êtes tombée par terre dans la rue? La bhikṣuṇī dit: Je n'ai ni maladie ni
PRAYĀŚCITTIKĀ ET PRATIDEŠANĪYA

douleur ni peine. C'est parce que je n'avais pas pris de nourriture que j'ai perdu connaissance et que je suis tombée par terre dans la rue. On lui demanda: Vous avez donc mendié de la nourriture sans en obtenir? Elle répondit: J'ai mendié de la nourriture et j'en ai reçu. Mais comme la foule mendiante de la nourriture dans Che-vei sans en obtenir, j'en ai souffert et je n'étais point heureuse. Quand je voyais que dans le vase des bhikṣus il en manquait un peu, je leur en donnais un peu; s'il y manquait la moitié, je donnais la moitié; s'il manquait tout, je donnais tout. Et de même le second jour et le troisième jour. Comme je ne prenais pas de nourriture, j'ai perdu connaissance et je suis tombée par terre dans la rue. Les maîtres de maison ayant entendu cette affaire ne furent pas heureux dans leur cœur. Et ils blâmèrent ainsi: Ces cha-men (śramaṇa) fils de Che (śākya)! ils ne connaissent ni temps ni mesure. Si celui qui donne ne sait pas la mesure, il faut que celui qui reçoit sache la mesure. Cette bhikṣuṇī Hoa-che a failli mourir faute de nourriture. Là-dessus il y eut des bhikṣus de peu de désirs, sachant ce qui suffit, pratiquant les t'ou-t'o (dhūta), qui entendant cette affaire ne furent pas heureux dans leur cœur; ils allèrent vers le Bouddha et lui firent rapport tout au long. Le Bouddha pour cette affaire réunit l'assemblée des bhikṣus; pour toutes sortes de raisons il blâma les bhikṣus: Que signifie un bhikṣu qui ne connaît ni la mesure ni le temps? Si celui qui donne ne connaît pas la mesure, il faut que celui qui reçoit connaisse la mesure. Cette bhikṣuṇī Hoa-che a failli mourir faute de nourriture. Ayant blâmé pour toutes sortes de causes les bhikṣus, il leur dit: Pour dix avantages je donne aux bhikṣus une prescription. A partir d'aujourd'hui il faut réciter ainsi cette prescription: 'Si un bhikṣu qui n'est pas malade entre dans un village, et que de la main d'une bhikṣuṇī qui n'est pas sa parente il reçoit de la nourriture, ce bhikṣu doit s'adresser aux autres bhikṣus pour leur dire son péché: Vénérables, je suis tombé dans une loi répréhensible 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-ð'ī-dž'ī-che-nī.'

P. — Pāṭid. 1. En ce temps-là le Bouddha Bhagavat est à Śāvatthī dans le Jetavana, le jardin d’Anāthapiṇḍika. Or en ce temps-là une des religieuses ayant fait sa tournée d’aumônes à Śāvatthī, au moment de s’en retourner apercevant un des moines lui dit: Hé, seigneur! accepte l’aumône!— Bien, ma sœur, dit-il, et elle lui remit tout. Il ne lui restait plus assez de temps pour faire une tournée d’aumônes, et elle resta sans manger. Ainsi le deuxième jour ... le troisième jour, ayant fait sa tournée d’aumônes à Śāvatthī, au moment de s’en retourner apercevant un des moines elle lui dit: Hé ... et elle resta sans manger. Or, cette religieuse le quatrième jour va frissonnante dans la rue. Un seth, maître de maison, qui arrivait en voiture dans le sens inverse dit à cette religieuse: Écarte-toi, madame! En se retirant, elle tomba sur la place même. Le seth, maître de
maison, fit ses excuses à la religieuse : Excuse-moi, madame ; c'est moi qui t'ai fait tomber. — Non, maître de maison, ce n'est pas moi 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 sêth, maître de maison. Le sêth, maître de maison, conduisit la religieuse dans sa demeure, lui donna à manger ; il gрогne, 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 entendent ce sêth, maître de maison, qui ... s'indignait. Les moines qui ont peu de désirs ... 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. — Étranger 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 : Vénérables, je suis tombé dans une loi répréhensible, déshonnète ; 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 Sarvástivādins, Utpalavarna.

Sv. V. — Pratid. 2. Le Bouddha est à Wang-che (Rājagṛha). En ce temps-là il y a un maître de maison qui invite le Bouddha et le clergé 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. Rentré chez lui, il prépare toutes sortes de mets excellents. Au matin il installe des sièges, envoie un messager 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 clergé des deux sexes entrent dans la maison du maître de maison et ils s'asseyent. Le maître de maison, voyant que le Bouddha et le clergé sont assis, de sa propre main fait circuler l'eau pour annoncer le moment du repas. Et alors une bhikṣuṇi du groupe de Tiao-ta (Dvadatta), en faveur des bhikṣus de la Sixaine, se mit à donner des ordres au tān-yue (dānapati) : Celui-ci est le premier sthāvira ; celui-là est le second sthāvira ; celui-ci tient les règles (vinayadhara) ; celui-ci est un maître de la Loi ; donne à ce bhikṣu du riz ; donne à ce bhikṣu de la soupe. Les maîtres de maison disent : Nous ne savons pas qui est premier sthāvira, qui est second sthāvira, qui tient les règles, qui
est maître de la Loi. Il y a ici beaucoup de riz à 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 fait circuler les plats, — alors nous nous arrêterons. Le Bouddha reconnut que la bhikṣuṇi embrouillait tout, et il entendit les maîtres de maison qui blâmaient. Après le repas, pour cette affaire, il réunit l'assemblée des bhikṣus; pour toutes sortes de raisons, il blâma les bhikṣus de la Sixaine: Que signifie, quand les bhikṣus mangent, qu'une bhikṣuṇi ordonne de donner à manger? Ayant blâmé pour toutes sortes de raisons, il dit aux bhikṣus: Pour dix avantages, je donne aux bhikṣus une prescription. A partir d'aujourd'hui, il faut réciter ainsi cette prescription: 'S'il arrive, à bhikṣus, qu'un maître de maison invite à manger chez lui, et qu'alors une bhikṣuṇi, montrant du doigt, ordonne: Donne à ce bhikṣu du riz; donne à ce bhikṣu de la soupe, alors les bhikṣus doivent dire à cette bhikṣuṇi: Attends un peu que les bhikṣus aient fini de manger. Si parmi les bhikṣus il n'y en a pas un pour dire à cette bhikṣuṇi: Attends un peu que les bhikṣus aient fini de manger, alors tous ces bhikṣus doivent s'adresser au reste des bhikṣus et leur dire: Vénérables! nous sommes tombés dans une loi répréhensible et déplacée. Cette loi est regrettable. Maintenant je déclare publiquement que je regrette ma faute. C'est ce qu'on appelle une loi po-la-l'i-t'i-che-mi.'

P.—Pāṭid. 2. En ce temps-là le Bouddha Bhagavat est à Rājagaha au Veluvana, dans le Kalandaka nivāpa. Or en ce temps-là les moines sont invités 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 remettent pas à 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 blâma: Comment donc, fous, vous ne remettez pas à leur place . . . Voilà qui n'est pas fait pour donner la foi . . . Et voici comment vous devrez réciter cette prescription: 'Les moines sont invités 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 tombés dans une loi répréhensible, déshonnête; nous le confessons.'

Le Dharmagupta-vinaya donne, comme d'ordinaire, un récit presque identique à celui du pāli. Mais le lieu de la scène est à Śrāvastī, comme dans le koutchēan,
tandis que le Sarvāstivādi-vinaya et le pali placent tous les deux la scène à Rajagṛha. Le koutchéen seul désigne nommément Sthūlanandā comme la religieuse coupable.

En somme, le koutchéen présente dans tous les cas une rédaction originale, abrégée et allégée, du Vinaya des Sarvāstivādins. Évidemment le bouddhisme avait atteint une vie propre et une culture propre dans la région du parler koutchéen.

3. PRATIDEŚANĪYA.

Hoernle MS., No. 149, Add. 33.

Un petit fragment, coté 149, Add. 33, donne quelques restes d'une rédaction du 1er et du 2e pratidesāniya très voisine, mais légèrement différente. Elle sert tout au moins à compléter quelques lectures.

(Recto.)

1 śśxente sa,sa mā lipitar ne ꞌe
2 lleka ksa karyorttau lyakāte ista,k
3 maṣane ce,u ostassī nāksante ne
4 se śamāne (o)lāšmo eneṇka

(Verse.)

1 x[a]nakte Śrāvast[i]xx maskīṭa, r tanā
2 sāma arāṃuc ste cwi, m nau, s pete
3 tanāpate kraśiyate ot weñā te, s
4 xā, r śamāni ostwaiwenta ne śvātsi

Note additionnelle.—Pendant que ce texte était en cours d'impression, le texte sanscrit du Pratīmokṣa des Sarvāstivādins a été publié par M. Finot dans le Journal Asiatique, 1913, II. 465–557.
### VOCABULARY TO KUCHEAN FRAGMENTS

#### A

- **abhidhārma**, transcription du sanscrit abhidharma. Fr. 1, a.iv.
- **abhidharmike**, emprunté au sanscrit abhidharmika, tenant de l’abhidharma. Fr. 2, 109 biv.
- **agamadhari**, nomin. plur. de agamadhare, emprunté au sanscrit agamadhara, qui possède les agamas. Fr. 2, 109 biv.
- **aissi**, 3e pers. sing. fréquent. de ai, ay², donner. Fr. 1, 109 aiv.
- **aiykemane**, partic. moyen de aissi, aik, savoir. Fr. 1, aiv.
- **aknātsamś, cas oblique plur. de aknātse**, ignorant; [d’où le dérivé aknātsamīne, ignorance (= aṣṭāṇāma)]. Fr. 1, aiii.
  - [Composé d’an-, négatif, qui a perdu son n devant kn, et de knā; cf. v. h. a. knāṇ, lat. (g)nōsc, etc.; sur A. knāṇ- (puk knāṇmāṃ ‘sārjavivaṃ’), v. SS. 931.]
- **akṣalīna**, récitation, énonciation (= uddeka). Fr. 2, 109 aii (‘me, loc.).
  - [Cf. peut-être lat. aiō, ad-agium et les mots apparentés, notamment arm. asem, je dis, ar-ac ‘maxime’.]
- **akṣaskau**, 1er pers. sing. prés. de aks, réciter, énoncer (= deśi). Fr. 2, 109 bii.
  - [v. akṣalīne.]
  - [v. akṣaṣaṅge.]
- **alāṣmo**, malade (= pāli gitāna). Fr. 2, 109 aiv; Fr. 3, aiv.
  - [Cf. alāṣkemane ‘étant malade’, Journ. As., 1911, ii. 121, et MSL. xviii. 18.]
  - [v. alycka.]
- **alyeke** ([a]lēka, Fr. 3, aii), autre (anya). Fr. 2, 108 aiv.
  - [v. Journ. As., 1911, ii. 149.]
- **amplākante**, participe, précédé de la particule négative an-, de plak, demander, convenir. Cf. plākī (= pali anāpayocchā). Fr. 1, bii.
  - [v. plākī.]
- **andha(ce)**, emprunté au sanscrit andha, n. pr. Fr. 2, 108 aiii.
- **āṇīm, âme, esprit. Fr. 1, biv (= sa instrum.).
  - [Cf. lat. animus, anima, etc., et v. onolme.]
- **annapi, tous les deux (= uhkaya). Fr. 2, 108 a.
  - [v. MSL. xvii. 286.]
- **arāṁña et arān̄ne (= āranyaka). Fr. 2, 109 bii et Fr. 3, bii.
- **artsa**, absoluotif de ārs, finir (= onu’), à la fin de. Fr. 2, 109 aii.
- **āsiya, religieuse (= bhikṣuṇī). Fr. 2, 109 by, 109 aiii (‘teṣe).
  - āsiyai, forme oblique. Fr. 2, 109 aiv.
  - āsiyana, cas régime plur. Fr. 2, 109 bii.
- **ayāše, d’os (= asthikānya), adj. dérivé, au moyen de l’affixe ो, du mot aya(ś), os. Fr. 1, biv.
- **ayāto**, convenable (= pāli cappāya) ou agréable (= sanscrit ोsanpreya). Fr. 2, 109 bii.

#### C

- **cai**, cas sujet plur. de ce, ceux-ci. Fr. 2, 109 aii.
- **caim**, id. de ce, démontratif. Fr. 2, 109 biv.
  - [v. MSL. xviii. 414.]

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1 Les remarques étymologiques, enfermées entre crochets, sont dues à M. Moillet. Fr. = fragment.
ce, adj. démonstr. celui-ci. Fr. 2, 108 b1v.; 109 b1ii.
[cf. scr. tya-?]
ceu, ce; cas régime du démonstratif ce (= tad). Fr. 2, 108 a1v. (ceu wättare), nomin. sing. Fr. 2, 109 b1; Fr. 3, a1ii, (ceu... aksåsalle), acc. sing. masc. Fr. 2, 109 b1ii.
cev (= ceu). Fr. 2, 109 b1ii.
cwim (= cwi), cas régime du démonstratif, + m. v. MSL. xviii. 416 sq. Fr. 2, 109 b1ii; Fr. 3, b1ii.

e, ece, adverbe, correspondant au préfixe sanscrit à. Fr. 2, 109 a1ii (katmaskem).
[cf. lat. ati ou lat. ad.]
eñakte, òise. Fr. 2, 108 a1.
eñgitr, 3e pers. sing. prés. subj. de eñk, prendre (= pratigtś). Fr. 2, 109 b1.
[cf. gr. evyēkė, etc.; v. enenka et eñsanta.]
enenka, excepté. Postposition qui semble bien s'analyser en en (= a privatif) et enka, absoluif de eñk, prendre (littér. = non compris). Fr. 2, 109 a1v; Fr. 3, a1v.
ersata, 3e pers. sing. prés. de er-s, soulever. Fr. 2, 109 a1v (śne). Fr. 2, 109 a1v.
[cf. gr. dprvoua, dpoouo, arm. yârnam (imp. ari), etc.; l' INITIAL peut représenter o ou peut-être a ; l'élément -s est suffixal, v. MSL. xviii. 28.]
esuwcaca, affamée; fém. de l'adj. ēsuvacca, formé de e(nu) privatif, ēwu, manger + suff. cee. Fr. 2, 109 a1iv.
[Sur la chute de n, v. MSL. xviii. 24.]

I
íkān, vingt (= viñṣati). Cf. íkāmpikwałaniñe.
[v. MSL. xvii. 290 et suiv.]
íkāmpikwałaniñe, adj. composé formé, au moyen de l'affixe niñe (= niñe), de íkān,
vingt + pikuvala, années, plur. de piku ( = viñṣati-vara). Fr. 1, a1.
ike, point; lieu (= pada). Fr. 2, 109 b1i.
ista[k], aussitôt; ensuite. Fr. 2, 109 a1v; Fr. 3, a1ii.
[cf. lat. statim ?]

K
kakākaśa, participe à redoublement de kāk, inviter (= nimantr°). Fr. 2, 109 b1v.
kakāte, 3e pers. sing. prés. de kāk, inviter (= nimantr°). Fr. 2, 109 b1ii.
(k)ākauwa. Fr. 2, 108 a1.
kaći, invitation. Subst. tiré de kāk, inviter (= pravāraṇa). Fr. 1, a1ii.
Kālodāye, n. pr. emprunté au sanscrit Kālodāyi. Fr. 2, 108 a1ii-v.
kalpāsśi, 3e pers. sing. fréquent. de kalp, obtenir (= labh°). Fr. 2, 109 a1iii.
kalṛ, 3e pers. sing. prés. de kal, se tenir, s'arrêter (= sthā°). Fr. 1, a1v.
[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 a1iv.
[v. MSL. xvii. 294.]
kamāte, 3e pers. sing. présent de kam, prendre (adda). Fr. 2, 108 a1ii, a1iii.
[cf. hom. γάντο, il a pris, cypr. ἀπόγευμεν ἄφελκε et ἀφόγειν κυλλαβῆ, Gr. gr. γάγγαμον, filet (de pêche), ἔμος, javelle, γέμω, etc.; ombr. gomia, graudâs, v. sl. žimo, je presse, etc.]
Kapilavāstu, n. pr. emprunté au sanscrit Kapilavastu. Fr. 2, 108 b1 (śne).
karyortta, marchand (= vanāj). Fr. 2, 109 a1v; Fr. 3, a1ii.
[cf. scr. krīṇāti, il achète, gr. πλασθαι, etc.]
katkos, partic passé de kat-k, tomber, passer (= preke = vikāle). Fr. 1, b1i.
[cf. lat. cadit, etc.]
katmaskem, 3e pers. plur. prés. de kat-m, arriver (= gam°). Fr. 2, 109 a1ii.
[v. kekatkau.]
kauc, en haut. Fr. 2, 109 a1v.
kaunṣai, journée, dérivé de kaun, jour. Fr. 2, 109 a1iv.
kœa (cf. kœa), particule d’indéfini (alye ka
kœa=anyatama). Fr. 2, 108 aiv.
[v. MSL. xviii. 419.]
kokatka, nomm. sing. masc. du part.
partit de kœt-k, arriver à, tomber dans
(= əpəd̪). Fr. 2, 109 əi.
[Çf. lat. cado, etc.]
kektest[ə], corps (= kəya). Fr. 2, 108 a\n(əntə).
ken, terre (= pythivos). Fr. 1, aii; Fr. 2,
108 aii.
[Cf. lit. żemę, v. sl. zemlja, gr. χαμάï, av.
zem, et gr. χθων, ser. ksam-, lat. humus.]
kemešse, de corne (= višišamaya). Adj.
dérivé au moyen de l’aff. əše, de mot
ekene, corne. Fr. 1, biv.
[Cf. un groupe de mots qui indiquent des
objets courbes : av. kamara-, coïncence,
gr. καμάρα, voûte, lat. camurum, camerus;
lit. kwəməs, courbé : gr. καμπτω, etc.]
keni, genou (= jānə). Fr. 2, 108 a\(əsa). 
[Cf. gr. γόνο, etc. Var. kenine sa ; même
forme au duel e issu de o.]
kerceye, palais. Fr. 1, bii (ən ne, loc.).
[Cf. got. gardz, maison, v. angl. geard,
enclos, v. sl. graddə, enclos, ville, ser.
gřhə, maison, etc.]
kesta, fain, famine (= durbhikṣa). Fr. 2,
109 aii (ətsə).
[Cf. la racine ser. ḡars-, manger ?]
kimbratsi, infinitif employé comme sub-
stantif. Fr. 2, 108 a2 [répondre ?]
[Cf. gr. καπνιμνυ, etc.]
klausæ, ouie, portée d’oreille (sruti, sraca),
dérivé de ḡlyu(s), entendre. Fr. 1, aiv.
[v. ḡlyusain.]
klauska, absolu, de klaut-k, tourner, 
re-tourner. Fr. 2, 109 a\v.
[v. kaklou, Journ. As., 1911, i. 460.]
klıya, 3e pers. sing. aor. de klı, tourner,
tournoyer, se trouver mal. Fr. 2, 109 aiv.
[Cf. scr. cārati, hom. περερλόμενος et
περερλόμενος, v. sl. kolo, etc. ; v. kaklau,
Journ. As., 1911, i. 460 ; ou plutôt cf.
lit. gultis, gultı, seoucher, gurlı, gultı,
etre couché, gr. βάλλω, et surtout scr.
glıayati.]
klu, bouillie de riz (= odana). Fr. 2,
109 bvi.

[kcf. lat. glūs ? , et ceci appuierait
l’hypothèse que l’u de glus est un ancien ə.]
klıyausahaan, absol. de ḡlyu(əs), entendre.
Fr. 2, 108 bii, 109 aii b.
klıyausahaan, 3e pers. sing. prés. de ḡlyu(əs),
entendre. Fr. 1, biv.
[v. Journ. As., 1912, i. 113 ; et cf.
klause.]
kräsiyate, 3e pers. sing. prés. de kraṣy,
s’irriter. Fr. 2, 109 biv ; Fr. 3, biii.
krąpate, 3e pers. sing. prés. de kraup,
réunir. Fr. 2, 108 biv.
kräi, si, quand (= yadi, yadă). Fr. 2,
108 bii, 109 biv.
ksa (cf. kœa), un quelconque. Indéfini masc.
Fr. 2, 109 a\vi, Fr. 3, aii.
[v. MSL. xviii. 419.]
kwaṣai, village (= grāma). Fr. 1, bii (n-ne,
loc.).
[Cf. got. gauvi, région. ossète gau,
village, arm. gava, canton ; sur ces mots,
s. v. gauvi.]

L
lamalle, verbal de lam, s’asseoir ; qui
doit s’asseoir. Fr. 2, 108 a\vi (əsa). Var.
lamalge.
[Lam est à analyser en ly + m ; v. inf.
lyama et cf. s. v. stmausa.]
lamatsi, infinitif de lam, s’asseoir. Fr. 2,
108 aii.
lante, roi (= rāja). Fr. 1, bii.
leswi, Fr. 2, 109 a\v.
lipitar, 3e pers. sing. prés. de lip, oindre.
Fr. 3, aii.
[Cf. scr. lip, etc.]
lykâta, 3e pers. sing. prés. de lyk, voir.
Fr. 2, 109 a\v ; Fr. 3, aii.
[v. Journ. As., 1911, i. 462 et suiv.]
lyama, 3e pers. sing. aor. (i) de lam,
s’asseoir. Fr. 2, 108 a\vi. v.
[v. sup. lamalle.]
lyka, plur. de lyk, voleur (= caura). Fr. 1, aii.

M
mā, négation (= na, anə). Fr. 1, aii. iii biv ;
Fr. 2, 108 aii, 109 bii biv ; Fr. 3, aii.
[Généralisation, unique en indo-euro-
**VOCABULARY TO**

péen, de la négation prohibitive, indo-iran.

maka, beaucoup (= bahu). Fr. 2, 109 a\Ⅲ.

[Cf. gr. ρυφ, etc.]

maksu, pron. et adj. indéfini, quiconque (yak kascit), 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'indéfini dans ma-ksu, ma-kte et qui se retrouve dans mossaer, et sans doute dans mantraka, est gr. μέρ, ματ κτε, verbe miy, (xvi.)]

makte, comme (= yathā). Fr. 2, 109 a\Ⅲ.

mala ('). Fr. 1, b\Ⅳ.

maint° (maint), adverbe, ainsi (= evam). Fr. 1, a\Ⅲ.

mañcak, emprunté au sanscrit mañcacaka, banquette. Fr. 1, b\Ⅵ.

mantraka, ainsi (= evam). Fr. 2, 109 b\Ⅵ.

masa, 3e pers. sing. aur., probablement même racine que le verbe mask (= viharati). Fr. 2, 108 a\Ⅲ, iv b\Ⅵ; Fr. 3, b\Ⅵ.

masar, quiconque, quand. Fr. 2, 109 b\Ⅵ.

maskiri, 3e pers. sing. prés. du verbe mask, être. Fr. 2, 108 a\Ⅲ (= viharati). Fr. 2, 108 b\Ⅳ, 109 a\Ⅲ, iv b\Ⅵ; Fr. 3, b\Ⅵ.

maskiyentr, 3e pers. plur. prés. (t) du verbe mask, être. Fr. 2, 108 b\Ⅵ.

massat, manque de respect (= anādara). Fr. 1, b\Ⅵ.

meñ, affixe de l'ablatif. Fr. 1, a\Ⅲ; Fr. 2, 108 b\Ⅵ.

meñ (cf. meñä), mois (= mōsā). Fr. 1, a\Ⅲ (ātvar meñčasa).

[Cf. gr. μύρ, etc.]

meñä (cf. meñ), mois (= mōsā). Fr. 2, 109 a\Ⅲ (yvarcara).

[Cf. gr. μύρ, etc.]

meñki, adv. moins (= umarā). Fr. 1, a\Ⅲ.

[v. Journ. As., 1912, i. 112.]

meñkisai, moindreur (= umātra), dérivé de meñki, moindre. Fr. 2, 108 b\Ⅲ.

[ Cf. Journ. As., 1912, i. 112.]

miyisän, 3e pers. sing. prés. de miy, frander, nuire. Fr. 1, b\Ⅵ.

[Cf. v. h. a. meñ, faux, trompeur, v. isl. meñm, dommage, scr. mōsā, tromperie, illusion, etc.]

mlamam (2e pers. impér. de mlamam (ml + m ! cf. s. v. lamalle), embrouiller?). Fr. 2, 109 b\Ⅵ.

mof, alcool (= madhu). Fr. 1, b\Ⅳ.

[Cf. scr. mādhū, gr. μύδο, v. h. a. metu, etc.]

mpa, postpos. du sociatif (= sārdham). Fr. 1, a\Ⅲ.

N

ña, thème oblique du pronom de la 1re pers. sing. nāsa (= mayā) instr. Fr. 2, 108 b\Ⅵ. nāš (= mākhā), dat. Fr. 2, 109 a\Ⅲ.

nakṣalye, blânable (= garhya). Partic. futur passif de nak, blâmer. Fr. 2, 109 b\Ⅵ (śa, instrum.). nakṣalya, cas sujet plur. Fr. 1, a\Ⅲ.

[Journ. As., 1911, i. 455.]

nakṣate, 3e pers. sing. prés. de nāks, blâmer. Fr. 2, 108 a\Ⅲ, 109 a\Ⅲ b\Ⅵ; Fr. 3, a\Ⅲ.

Nande (nānde), n. pr. emprunté au sanscrit (nanda). Fr. 2, 108 b\Ⅵ, a\Ⅲ.

nauš, avant (= puraḥ). Fr. 1, b\Ⅳ; Fr. 2, 109 a\Ⅲ (= pūravam); Fr. 3, b\Ⅳ.

nauṣa, adj., antérieur, premier. Fr. 2, 109 b\Ⅲ.

[Cf. nai, un.]

nautai, rue (= rathyā). Fr. 2, 109 a\Ⅳ (a

ne, postposition indiquant le lieu. P. ex. Fr. 1, b\Ⅳ kwañā sa ne, dans un village. Fr. 3, a\Ⅲ b\Ⅵ.

[v. MSL. xviii. 403.]

ṇēm, nom (= ūma). Fr. 2, 108 b\Ⅵ.

[Cf. v. ōvāma, etc.]

nesau, 1re pers. sing. prés. de nes, être (= as). Fr. 2, 109 b\Ⅵ.

nilš, nom. du pronom de la 1re pers., moi (= ahom). Fr. 1, a\Ⅲ.

niṣidàmn, emprunté au sanscrit niṣidana, natté pour s'asseoir. Fr. 2, 108 a\Ⅲ, iv, v.

no, particule d'opposition (= tu). Fr. 2, 108 a\Ⅳ b\Ⅵ, 109 a\Ⅲ, iv, vi b\Ⅵ, v.

[Cf. v. sl. no, et surtout nə, mais, scr. nus, etc.]

ñavy, au-dessous (= adhas). Postposition (stān n°). Fr. 2, 108 a\Ⅵ.

[Cf. arm. nerkhoy, dessous, en bas, gr. ἔπη, ἔρθι, ἑπερθεί, ἑπερθεσθε, etc.]
ûre, fil, fringe (= dasâ). Fr. 2, 108 a\textsuperscript{v} (= morî); 108 b\textsuperscript{i} (= tza).
[Cf. v. h. a. snaur, lien, cordon, et nàan, condre, gr. véo, vîma, lat. neo, irl. snëim, j'entrelace, snæthe, fil, scr. snâyati, il entoure de liocu, il habile.]

flu, ménf (= nava). Fr. 2, 108 b\textsuperscript{i}.

ñumka, quatre-vingt-dix (= navati). Fr. 2, 109 a\textsuperscript{i}.
[v. MSL. xvii. 289.]

O

olya, adverbe (= utteram). Outre. Fr. 1, a\textsuperscript{ii}.
[Cf. v. lat. olass, lat. als, ul trô, etc.; v. sl. lamî (de *olmi), l'an passé, etc., et tout le groupe de B, alyk, autre, lat. alias, etc.]

om, cela (= tat). 0\textsuperscript{me} (= tatra). Fr. 2, 108 a\textsuperscript{i} b\textsuperscript{vi}. 109 a\textsuperscript{i} ii b\textsuperscript{v}. Cf. ompostaîn, ompalsonkàne, omissão.
[v. Journ. As., 1912, 115.]

ompalsonkàne, extase (= dhyâna). Fr. 2, 108 a\textsuperscript{ii}.

ompostaîn, après. Postposition (pañâkta o\textsuperscript{a}). Fr. 2, 108 a\textsuperscript{iv}.

omissance, cf. omissão, en surplus (= atireka). Fr. 2, 108 b\textsuperscript{i}.

omissance, cf. omissão, en surplus (= atireka). Fr. 2, 108 b\textsuperscript{i}.

onolme, créature (= pudgala). Fr. 1, a\textsuperscript{i}.
[Sans doute mot comparable pour le sous à lat. animal; cf. scr. anilab, vent, et tout le groupe de lat. animus, anima; v. ànum, souffle.]

oppilamnîtsa. Fr. 2, 108 a\textsuperscript{iv}.

orote, grand (= mahât). Fr. 2, 108 a\textsuperscript{v}.

os, maison. Forme abrégée, devant at de mots. Fr. 2, 109 a\textsuperscript{ji}.
[v. Journ. As., 1911, i. 115; trace de thème en -u dans ostuwâive? cf. scr. vâstu, vástua, gr. vàstva.]

oskai, à la maison, dérivé de ost, maison. Fr. 2, 109 a\textsuperscript{i}.

ostasî, les gens de la maison. Cas sujet plur. de ostaâse, dérivé de ost. ostuwâive, ostuwâive, famille (= kula).

Dérivé de ost, maison. Fr. 2, 109 b\textsuperscript{v}.
Fr. 3, b\textsuperscript{iv} (= nata ne). oî, alors. Fr. 3, b\textsuperscript{iv}.
[Cf. lat. aî, etc.]

P

pañâktaîne, adj. dérivé de pañâkta, le Bouddha (= såugata). Fr. 2, 108 b\textsuperscript{v} (= wîstit); 108 b\textsuperscript{vi} (= raso).

pañâktaîne, le Bouddha. Fr. 1, b\textsuperscript{i}; Fr. 2, 108 a\textsuperscript{i}. ii. iii. iv. v, b\textsuperscript{i}. iii. iv. v. vi; 109 a\textsuperscript{v}, b\textsuperscript{ii}. v; Fr. 3, b\textsuperscript{i}.

parkhâne, longueur (= dîrghatva). Fr. 2, 108 a\textsuperscript{vi} (= sa)); 108 b\textsuperscript{vi} (= karsîne so).
[v. Journ. As., 1912, i. 115.]

parraîn, en dehors de (= aâmûtra pali). Fr. 1, b\textsuperscript{ii}.
[Cf. scr. paras, allem. fern, etc.]

parraîn, en silence (= tuseîm). Fr. 1, b\textsuperscript{i}.

pâsoînca, partic. près. de pa, garder (= pâyantika, du verbe pà, garder). Fr. 2, 109 a\textsuperscript{vi} (= paseînca, nom. plur. (= pelai-kwenta)). Fr. 2, 109 a\textsuperscript{i}.

past, adverbe et prêverbe; ensuite, de nouveau. Fr. 2, 109 a\textsuperscript{iv}, past aîsî.
[v. MSL. xvii. 7; la forme est intéressante au point de vue phonétique; past est la forme très abrégée, traitée comme un mot accessoire, du mot qui possède la forme pleine est pastam ou past.]

pâtraî, emprunté au sanscrit pâtra, sébile. Fr. 2, 108 a\textsuperscript{i}.

pâyî, nom d'une catégorie de fautes (= pâyantika; pali pâcittiya). Fr. 1 a\textsuperscript{i} et pass.

pelaikîne, loi (= dharma). Fr. 2, 109 b\textsuperscript{i}; 109 a\textsuperscript{i} (= nta, nom. plur.).
[v. Journ. As., 1912, i. 114.]

pelaîykînse, adj. dérivé, au moyen du suffixe o\textsuperscript{e}, du mot pelaîykîne, pelaîkîne, loi (= dharma). Fr. 1, b\textsuperscript{i}.
[v. Journ. As., 1912, i. 114.]

pete, portion de nourriture, plat. Fr. 2, 109 b\textsuperscript{ii}. vi; Fr. 3, b\textsuperscript{ii}. petî, nom. plur. Fr. 2, 109 a\textsuperscript{ii}.
[Cf. scr. pitâ, lit. péâus, repas?]

pi, particule de limitation. Fr. 1, a\textsuperscript{i}; Fr. 2, 108 a\textsuperscript{v} (vatkaâsî pi); 109 a\textsuperscript{vi}.
[Cf. scr. ápî, gr. évî, arm. ew, aussi?]
pikul, anné; plur. pikwala. Cf. ōkān-pikwalamā.
pikwala, plur. de pikul, anné. Cf. ōkān-pikwalamā.
pilas (pour Tocharisoh), Fr. 1, aiv. pin-twâ†ā-keit, datif. Fr. 2, 109 aiv. pin-twâ†ā-keit, datif. Fr. 2, 109 aiv.
pir, emprunté au sanscrit pitha, escabeau. Fr. 1, biv.
plâki, subst. tiré de plâ. Convention (= saṃvâdhâna). Fr. 1, a1. (Cf. amplâkante.)
po, tout. Fr. 1, biv.
postâma, après (= pacoeši). Fr. 1, bii; Fr. 2, 108 a (postposition: sešuwer postam, après le repas).
postâmarâ, datif de postâma (= pravârañā). Fr. 1, a2ii. Le mot postamâ est tiré, au moyen de la suffixe ârañā des abstraits, de l'adverbe posta, après, parce que la cérémonie de la pravârañā vient après les quatre mois du varśa (saison des pluies et de la retraite au couvent).
prâromâ, cas oblique pluriel de prãri, doigt (= ahâgu). Fr. 2, 108 bii.
prâtimokša, transcription du sanscrit prâtimokśa. Fr. 1 aiiii, biv (prâtimokśa).
prâtimokṣâsê, adj. formé, au moyen du suffixe śô, du mot prâtimokśa, emprunté au sanscrit prâtimokša. Fr. 2, 109 aiiii.
preke, temps (= kâla). Fr. 1, bii.
prekeśaï, époque, saison, dérivé de preke, temps. Fr. 2, 109 aiiii.
preku, 1er pers. sing. impér. de preke, demander. Fr. 1, aiv.
procer, frère (= bhrâta ). Fr. 2, 108 bii.
[Cf. gr. ἀπειρω, got. rakjian, etc.; pour la formation, v. MSL. xviii. 18.]
rao, aussi. Fr. 2, 108 aiv.
rañanaî, 3er pers. sing. prés. de rap, creuser (= khan). Fr. 1, aii.
rañâtsi, infinitif de rap, creuser (= khan). Fr. 1, aii.
rašo (cf. ršo), coudée (= vitasti). Fr. 2, 108 aiv, bii. vi (aśa); plur. ršonta, vide s. v. ršo.
reki, parole (= vai). Fr. 1, aii.
[A. rake; v. sl. rek, räti; cf. SS., 933 et suiv.]
rašo, forme réduite de raso, coudée; cf. wîrośhé. Ršonta, plur. de raso. Fr. 2, 108 bii.
S
sa, postpos. de l'instrumental. Fr. 1, aiiii.
šakse? Fr. 1, bii.
sam (śama Fr. 3, bii), cas sujet masc. du démonstratif se, eu, avec -m (v. MSL. xviii. 417). Fr. 2, 109 biv. Cf. samp infra.
[Cf. sac. śa, gr. s, et v. lat. sum, sós.]
sâmâ, égal (= sama). Fr. 2, 108 biv.
[Cf. Journ. As., 1912, i. 113.]
šâmâne, cas sujet sing. Fr. 1, aiiii bii. iv; Fr. 2, 108 biv, 109 aiv; Fr. 3 aiv.
šâmâni, cas sujet plur. Fr. 1, aii; Fr. 2, 108 bii, 109 bì; Fr. 3, biv.
Formes obliques:
šâmânetta, sing. Fr. 2, 108 aiv.
šâmânetâ, plur. Fr. 1, aiv; Fr. 2, 109 aiiiv (šâmânet).
šâmânet, plur. Fr. 2, 109 bii.

saṅ, pronom possessif de la 3e pers. (= sva). Fr. 1, aii.

saṅā, adj. poss. Fr. 2, 109 a\(^v\).

[Cf. lat. suos, etc.; pour le suffixe, v. Journ. As., 1911, i. 464.]

sāṅk, la communauté. Emprunté au sanscrit saṅgha. Fr. 1, biii. Cas oblique saṅkātta. Fr. 1, bii.

sānmya, passé passif de sān, proclamer. Fr. 2, 108 biv. [Journ. As., 1912, i. 113.]

sāp, plus; dans oṁsāp, q.v.

sar, main (= hasta). Fr. 1, a\(^i\); Fr. 2, 109 a\(^i\).

śarma, cause (= pratyaya). Fr. 1, biii.

śāsāṣṭi, 3e pers. sing. opt. de sār, ordonner (= vyavāṣa\(^{\#}\)). Fr. 2, 109 bii.

[Cf. Sarvamaneṇā.]

śarsemaneṇā, partic. fémin. sing. de gors, ordonner (= vyavāṣa\(^{\#}\)). Fr. 2, 109 biv. Cf. Śāsāṣṭi.

śāli, celle-ci, cas sujet fémin. sing. du démonstr. su. Fr. 2, 109 a\(^i\). [v. sam; cf. v. lat. sa-ṣaṇa.]

śaulassonā, voc. plur. de śaulassu (= āyuṣ- mantak). Fr. 2, 109 a\(^i\).

śaulassonē. Fr. 2, 109 bii.

[Sur śaul, vie; cf. gr. ζωή, etc., v. Smith, ‘Tocharisch’, p. 16.]

śaulassu, vivant (= āyuṣmat); cas sujet sing. Fr. 2, 108 a\(^i\).

śe, ce (= idam). Fr. 2, 108 a\(^i\) (yamā). Fr. 2, 109 bii (petākṣa).

śe, pron. relatif (= yaḥ). Fr. 1, a\(^i\)-iv; Fr. 3, aiv.

[Cf. scr. syā, v. pers. hya?]

śem, 3e pers. sing. aor. absolu de km, veuir. Fr. 2, 109 a\(^i\). [v. MSL. xvii. 3.]

śeṣuver, avoir mangé (= bhakta); infinitif à redoublement de √ṣu, śu, śv, manger. Fr. 2, 108 a\(^i\)-iii.

[Si ś repose sur gutturale, comme dans śaula, vie, A. sōj, on est tenté de rapprocher sl. živati, mâcher (près. žív, žíj), v. h. a. kiuvan, pers. jawad, il mâche.]


śīlāntām, lire peut-être śīlānta, qui serait le pluriel d’un mot śīlā, dispute, querelle (= kalāha, vivāda). Fr. 1, a\(^v\).

śitālyāne. Fr. 1, bii (-sa, instrum.), infraction.

śīka, six (= sat). Fr. 2, 108 biv. [v. MSL. xvii. 287.]

śkente, 3e pers. plur. prés. de s-k, être. Fr. 2, 109 biv. [v. MSL. xvii. 28.]

śkloka, confus; dérivé de sklo, confusion. Fr. 2, 108 bii (-cei, cas sujet pl.).

śle, avec (= sa°). Fr. 2, 108 bii (ṣoṇāra).

śmaṇi, bouillie (= sūpa). Fr. 2, 109 bii.

śu, femme, épouse (= putnī). Fr. 2, 109 a\(^i\). [v. MSL. xvii. 25, note.]

śpa, et; copule enclitique. Fr. 2, 109 bii. [v. Journ. As., 1911, i. 460.]

śpak, assaisonnement. Fr. 2, 109 biv.

śportitir, 3e pers. sing. prés. de sport, fournir. Fr. 2, 109 a\(^i\).

[On peut songer au groupe très diversifié de gr. σπαρέω, lat. spargō, etc.; cf. spārta, Journ. As., 1911, ii. 149.]

śravaṣṭi, emprunté au sanscrit (śe). Fr. 2, 108 a\(^i\), 109 a\(^i\) bii; Fr. 3, bi.

stām, arbre (= vrksa). Fr. 2, 108 a\(^iv\). [Cf. v. sax. stamm, v. h. a. stam, et irl. tām, tronc.]

stē, 3e pers. sing. prés. de s, être. Fr. 2, 109 bii. iv; Fr. 3, bii. [v. skente.]

śthulanānda, nom propre d’une religieuse; emprunté au sanscrit śthulanandā. Fr. 2, 109 bii.

stmaṇa, participe fémin. sing. de st-m, se tenir (= sthā). Fr. 2, 109 biv.

[Il’s de stām est un élément de formation, comme dans tāyc, v. sup. s.v. tānum, et kātmaski, ils arrivent, à côté de kekakau, vu ci-dessus; on peut donc rapprocher le groupe du lat. stāre.]
VOCABULARY

śtvāra (cf. śtwer), quatre (= catub). Fr. 2, 108 1° 109 a°. [v. MSL. xvii. 287.]
śtwer, quatre (= catub). Fr. 1, a°. [v. MSL. xvii. 287.]
su, pronom démonstratif (= sah). Fr. 1, a°; Fr. 2, 108 a° (cas sujet masc.).
[Cf. ser. só, gr. ó, got. sa; v. le neutre tu.]
sucīkaḥ, emprunté au sanscrit sūcīgrha, étiui à aiguilles. Fr. 1, b°v.
sūṭaḥ (cf. sutar), emprunté au sanscrit sūtra. Fr. 2, 109 a° (cf. tsea, cas oblique).
śvatsaḥ, nourriture, aliment (= bhakta). Fr. 2, 109 a° (svatsanma, plur.).
[v. sesuwan ; Smith, 'Tocharisch,' p. 17, rapproche sūa]n. śvatsaḥ, infinitif de śva, śua, manger. Fr. 2, 109 a°v.; Fr. 3, b°v.
śvatsśa, datif de l'infinitif. Fr. 2, 109 b°i. śvatsśa, datif emphatique de l'infinitif. Fr. 2, 109 b°v.[v. sesuwan.]

T
tākaṁ, 3e pers. sing. prés. de tāk, être. Fr. 1, a° 1° iv b°.
tākau, 1er pers. sing. prés. de tāk, être. Fr. 2, 109 b°.
tākoṇa, 3e pers. sing. optat. de tāk, être. Fr. 2, 109 b°i.
tanāpate, bieufaitur. Emprunté au sanscrit dānapati. Fr. 2, 109 b°i. iv; Fr. 3 b°i.
tanāpatein, cas régime. Fr. 2, 109 b°i.
ta-ne, locatif sing. du démonstratif tv, tu. Fr. 2, 109 b°v.
tāy, cas sujet fémin. sing. du demonstratif; cellèle-là. Fr. 2, 109 a° (ню).
to, adj. et pron. démonstratif; celui-là. Fr. 2, 109 b°i (yarma).
teksā, 3e pers. sing. aor. de tek, toucher (= sprāc). Fr. 2, 109 a°v.
[Journ. As., 1911, ii. 147.]
trā(a)hye, à croquer (= khadānīya), partic. futur passif de trās? Fr. 2, 109 a°i.
trikēye. Fr. 1, b°i [°sa].

U

Uppalavarṇāṇaḥ, nom d'une religieuse; emprunté au sanscrit Utpalavarṇā. Fr. 2, 109 a°i.

W

wānksāte, 3e pers. sing. prés. de wānks, donner, apporter, préparer? Fr. 2, 109 a°v (con).
wārpanale, partic. futur passif de wāry, accepter, goûter (= bāli sādīy°). Fr. 1, a°i.
wārpataḥ, 3e pers. sing. subjonctif moyen de wāry, accepter, goûter (= bāli sādīy°). Le présent fait wārpāṭ; Fr. 1, a°i.
[Cf. Revue celtique, 1913 (vol. xxxiv), 142.]
KUCHEAN FRAGMENTS

wärsêm, plur. oblique de wärse, brigand (= stena). Fr. 1, a.
wartto, bois, parc (= vana). Fr. 2, 108 aiii ("ne").
wasampāṇḍ, emprunté au sanscrit upasaṃpāṇḍa, ordonné moine. Fr. 1, a.
wasampāt, emprunté au sanscrit upasaṃpad, ordination. Fr. 1, a.
wastsi (cf. wistis), vêtement (= civaera). Fr. 2, 108 aii biii. iv. v.

[Cf. lat. uesitis, etc.]
wāstsi (cf. wāstis), vêtement (= civaera). Fr. 2, 108 bvi ("thes"); ib. ("meni").
wāt (cf. wāt), ou (= vā). Fr. 2, 108 bii (panākte wāt yopsa).
wāt, ou (= vā). Fr. 2, 108 biii (nande wāt). 108 b:

[Journ. As., 1911, i. 457.]
watkassaś, 3° pers. sing. prés. de wāt-k, ordonnner de (= aya° causatif). Fr. 1, aiii.
watkāśi, 3° pers. sing. optatif de wāt-k, wāt-k, ordonner, faire faire. Fr. 2, 108 a.
wātko, partic. de wāt-k, ordonner. Cf. watkassān.
wāttare, affaire (= ortha, etc.). Fr. 1, bi; Fr. 2, 108 a.
wayāte, 3° pers. sing. prés. de way-k, conduire, emmener. Fr. 2, 109 av ("ne").
[ Cf. scr. veṭi, lit. vejũ, etc.]
weņā, 3° pers. sing. aor. de weņ, dire. Fr. 3, bii.
weņawa, passé de weņ, dire (vac°). Fr. 2, 108 a°.
weakemane, partic. moyen de weņ, dire (= vac°, vād°). Fr. 1, aiiii.
weņa, 3° pers. sing. du prés. de weņ, dire. Fr. 1, aiiii.
wewēnuwa, plur. du part. à redoublement de weṇ, dire (= uddīṣṭa). Fr. 2, 108 bvi.
wi, deux. Cf. wersņoṇa.

[MSL. xvii. 285.]
wilaśaṇāṇiç, ayant deux marques (wi, deux + sanscrit laksana + suffixe əṇa, possessif). Fr. 2, 108 biiii.
winai, emprunté au sanscrit vinaya. Fr. 1, av.
winasāre, nom d'agent tiré de winas, rendre hommage. Fr. 2, 109 biv.
wiresņoṇa, ayant deux coudées; adj. composé de vo, deux + rso, coude + əṇa, affixe du possessif. Fr. 2, 108 bi.

wrattsi, respectivement ? (= prati [desaniyā]). Fr. 109 a bi.
[De la famille de lat. uerto, versus.]
wsasalle, part. futur passif de ws, was, habiter (= vastavya). Fr. 2, 108 aiii.

[Scr. vāsati, got. wiṣan.]

yaka, absolutif de yak, demander, mendier. Fr. 1, bi; Fr. 2, 109 aiv.
yākne, yakne, façon. Cf. tuyknesa.
yāksa, 3° pers. sing. aor. de yak, appeler. Fr. 2, 109 av.
yām, 3° pers. sing. prés. de ym, aller. Fr. 1, a.
[ Cf. gr. elµ, lit. einû, etc. ; SS. p. 926.]
yamasalle, partic. futur passif (= karniyā) de yam, faire. Fr. 1, bvi; Fr. 2, 108 aivi.
yamaska, 3° pers. sing. subj. (l) de yam, faire. Fr. 1, bi.
yamaskau, 1er pers. sing. prés. de yam, faire. Fr. 1, aiiii
yamaskemane, part. prés. moyen de yam, faire (cwa). Fr. 2, 108 aivi.
yamāśaṇ, 3° pers. sing. prés. de yam, faire. Fr. 1, a bi.
yamāśitr, 3° pers. sing. fréquent. moyen de yam, faire. Fr. 2, 108 biv.
yamastāṛ, 3° pers. sing. prés. moyen de yam, faire. Fr. 1, bi.
yamāṭr, 3° pers. sing. subj. de yam, faire. Fr. 2, 108 biv.
yāmṛ, 3° pers. sing. subj. de yam, faire. Fr. 2, 108 bi.
yāṃtsi, infinitif de yam, faire. Fr. 2, 108 aii.
yapi, 3° pers. sing. opt. de yap, entrer (= pratis). Fr. 2, 108 bi.
yarke, suffisance, abondance. Fr. 2, 109 aiiii.

[v. yarm.]
yarm (cf. yarmā), mesure (= pramāna). Fr. 1, biv; Fr. 2, 108 bvs (civa).
[v. Journ. As., 1912, i. 114.]
yarmā (cf. yarm), mesure (= pramāna). Fr. 2, 108 av (se yarmā); Fr. 2, 108 bvi (wāstsi tse yarmā).
yärmaⁿssu, ayant la mesure (\(= prāmānika\)). Fr. 2, 108 a\( abbrev.).

yāṣi, nuit (\(= rātri\)). Fr. 1, bī (\(-sa, instrum.\)).

yāṭka, absolu de yāṭ, yāṭ, s’occuper à (\(= bhāvayē\)). Fr. 2, 108 a\( abbrev.\).

yēgaṇ, clair. Fr. 1, a\( abbrev.\).

yitmassām, 3e pers. sing. prés. de yit-m, yāṭ-m, entrer (\(= praviq\)). Fr. 1, bī.

ynāri, subst. tiré de ymn, chemin (\(= mārga\)). Fr. 1, a\( abbrev.\).

ynemane, partic. moyen de ymn, ymn, aller.
Fr. 2, 109 a\( abbrev.\) (fémin.); 109 a\( abbrev.\) (masc.).
[MSL xviii. 19 et 26.]

yokāṁ, 3e pers. sing. prés. de yok, boire.
Fr. 1, bī.

yopsa, 3e pers. sing. aor. de yap, entrer (\(= praviq\)). Fr. 2, 108 a\( abbrev.\) bī.

ywārca (cf. ywārca), demi (\(= ardha\)). Fr. 2, 109 a\( abbrev.\) (mēnā).

ywārcā (cf. ywārca), moitié (\(= ardha\)). Fr. 2, 108 bī.
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 x 393 mm., or about 10 x 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...
A BILINGUAL FRAGMENT

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 Prajñāpāramitā. 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 Śatasāhasrika Prajñāpāramitā. 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 Śatasāhasrika Prajñāpāramitā 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. Lévi, 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 Sātra, 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 Lévi were rewarded by the discovery of the source of the Chinese text in the Sanskrit Original of the Śatasāhasrika Prajñāpāramitā, as explained by the former in the remarks introducing his edition of the text. Their joint discovery was announced in the Séance of the Académie 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,
who had been already, with much success, turning his attention to the decipherment of the still almost ‘unknown’ Khotanese language (see Journal of the German Oriental Society, vol. lxii, pp. 83 ff.). He very kindly sent me, in October 1908, a provisional reading of the text with some valuable short notes. That reading coincided, in the main, with my own provisional reading. The revised reading, now published by me, reflects, of course, the present state of our knowledge of the Khotanese language. Those of Professor Leumann’s annotations which are utilized in my edition are acknowledged by the addition of his initial (L.).

The identification of the Khotanese text, owing to its very fragmentary condition, offers peculiar difficulties. Nevertheless, the similarity of what is intelligible in it with certain passages of the text published by Professor Leumann in his Zur nordarischen Sprache und Literatur, pp. 88 ff., suggests a certain probability. That text is the original Sanskrit version of the Adhyārādhasatīkā Prajñāpāramitā interspersed, at certain points, with passages in Khotanese which commend the beneficial effects of reading that work, or hearing it read. Our text clearly contains a similar commendation; and the conclusion suggests itself that the Roll, of which our fragment alone survives, contained the Sanskrit text of some religious work interspersed with Khotanese commendations of its religious efficacy. That religious work may very well have been the Śatasāhasrika Prajñāpāramitā; and in that case we should have here a fragment of a more strictly bilingual roll. Some of the Rolls of the Stein Collection, which have been examined by me, are inscribed on their reverse side with Khotanese texts, either Sūtras or Dhāranis. The latter, however, do not contain commendatory passages of quite the same description. It seems more probable, therefore, that the text on the back of our Roll was, not that of a Dhāranī, but of a Sūtra. However, my suggestion of its having been the Śatasāhasrika Prajñāpāramitā is not intended to indicate more than a bare possibility.
Obvers: UN FRAGMENT EN CHINOIS DE LA ŚATASĀHASRIKĀ PRAJÑĀPĀRAMITĀ

PAR ED. CHAVANNES ET SYLVAIN LÉVI

Le texte qui nous a été soumis par M. Hoernlé est tracé sur papier; les deux fragments dont il se compose appartaient 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 hauteur, 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 Prajñā pāramitā. Même avec ce précieux indice, il a fallu dépouiller le colossal matériel de la Paramitā 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. clxxxv (éd. de Tōkyō, 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 Népal; 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 prolix. 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.
IN CHINESE-KHOTANESE

The unenclosed area shows the surviving portion of the text.
Nous donnerons d'abord la traduction du texte chinois (cf. p. 391); sous chaque ligne nous ajouterons en italiques les équivalents sanscrits garantis soit par le passage original de la Śatasāhasrika, soit par l'usage constant. Nous publierons ensuite la partie correspondante, quoique non identique, de la Śatasāhasrika sanscrite qui est encore inédite.

Ô Subhūti ! Les quatre vaisāradyas1 étant purifiés, le fruit de srotaāpanna
Subhūte vaisāradya viśuddhyā [srotaāpannaphala viśuddhiḥ]
est purifié; le fruit de srotaāpanna étant purifié, la qualité de science d'omniscient
srotaāpannaphala viśuddhyā sarvākārajñatāviśuddhiḥ
est purifiée. Pourquoi cela ? Si les quatre vaisāradyas sont purifiés, si le fruit de
iti hi vaisāradyaviśuddhiḥ ca srotaāpan-
srotaāpanna est purifié, si la qualité de science d'omniscient est purifiée, c'est
nāgārjunaśūdhya sarvākārajñatāviśuddhiḥ
qu'il n'y a là ni dualité, ni division en deux, ni séparation, ni coupure.

Les quatre vaisāradyas étant purifiés, les fruits de sakṛdāgāmin, d'ānāgāmin
vaiśāradya viśuddhiḥ [sakṛdāgāmy anāgāmy-
et d'arbat sont purifiés; les fruits de sakṛdāgāmin, d'ānāgāmin et d'arbat étant
sakṛdāgāmy anāgāmy-arhatphala viśuddhiḥ]
sakṛdāgāmin anāgāmin et d'arbat purifiés, la qualité de science d'omniscient est purifiée. Pourquoi cela ? Si
svāmārājñatā viśuddhihi iti hi
les quatre vaisāradyas sont purifiés, si les fruits de sakṛdāgāmin, d'ānāgāmin et
dvīśuddhiḥ ca sakṛdāgāmy anāgāmy

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1 Les quatre vaisāradyas sont énumérés dans la Mahāvyutpatti § 8 et dans les
Dictionnaires numériques Kiao-tek'eng-fa chou (éd. de Tōkyō, vol. xxxvii, fasc. 3a, p. 74 vo) et Ta ming san ts'ang fa chou, ib. xxxvii, fasc. 1, p. 73 vo. Ce sont : 1° l'intelligence
directe de tous les dharma : sarvādharma-bhaisambodhi-vaiśāradya — 切智 ; 2° la
connaissance de l'épuisement de tous les écoulements : sarvāvāra-vāsya-jāna vo 漏盡 ;
3° l'analyse décisive de la condition de ne pas être autrement pour les dharma d'obstacle:
antarāyikadharmananyathāvāsiśāvāyāka-raṇa vo 說障道 ; 4° l'exactitude de l'introdu-
tion au moyen de sortir pour arriver à la perfection complète (en chinois : pour mettre fin
aux souffrances) : sarvasaṁpadadhigamāya mairyānikapratipattathāva vo 説苦道.
— On remarquera que les Chinois ne traduisent pas littéralement le terme vaisāradya,
lequel signifie en sanscrit 'habileté, spécialement acquise par l'expérience' ; ils lui donnent
pour correspondant l'expression 無所畏, qui, traduite mot à 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 tehe Tou louen où le Bouddha énumère les quatre
vaisāradyas et ajoute à propos de chacun d'eux : 'C'est pourquoi j'ai obtenu la tranquillité,
j'ai obtenu de n'avoir pas lieu de craindre.'
d'arhat sont purifiés, c'est qu'il n'y a là ni dualité, ni division en deux, ni séparation, ni coupure.

acchinnam II

Ô Subhûti! les quatre vais̄āradyas étant purifiés, la Bodhi des Pratyeka-
Subhûte vais̄āradya viśuddhyā pratyekabuddhabodhi-
buddhas est purifiée; la Bodhi des Pratyekabuddhas étant purifiée, la qualité de
viśuddhiḥ pratyekabuddhabodhi viśuddhyā sarvākāraṇjñatā-
science d'omniscient est purifiée. Pourquoi cela? Si les quatre vais̄āradyas sont
viśuddhir iti hi vais̄āradyaviśuddhiṣ ca purifiés, si la Bodhi des Pratyekabuddhas est purifiée, si la qualité de science
pratyekabuddhabodhi viśuddhiṣ ca sarvākāraṇjñatāviśuddhiṣ d'omniscient est purifiée, c'est qu'il n'y a là ni dualité, ni division en deux, ni
viśuddhayā etad advaidhikāram ni coupure.

abhinnaṃ acchinnam II

Ô Subhûti! les quatre vais̄āradyas étant purifiés, la conduite de tous les
Bodhisattvas Mahāsattvas est purifiée; la conduite de tous les Bodhisattvas
mahāsattvavacaryāviśuddhiḥ mahāsattva caryāviśuddhyā sarvākāraṇjñatā
Mahāsattvas étant purifiée, la qualité de science d'omniscient est purifiée.
viśuddhir
Pourquoi cela? Si les quatre vais̄āradyas sont purifiés, si la conduite de tous
iti hi vais̄āradyaviśuddhiṣ ca
les Bodhisattvas Mahāsattvas est purifiée, si la qualité de science d'omniscient
sarvākāraṇjñatavciṣṭāvacaryāviśuddhiṣ ca sarvākāraṇjñatāviśuddhiṣ est purifiée, c'est qu'il n'y a là ni dualité, ni division en deux, ni séparation,
viśuddhayā etad advaidhikāram ni coupure.

acchinnam II

Ô Subhûti! les quatre vais̄āradyas étant purifiés, l'anuttara samyak saṁbodhi
Subhûte vais̄āradyaviśuddhyā sarvabuddhānuttaraṁsamyaksabodhī
de tous les Buddhas est purifiée; l'anuttara samyak saṁbodhi de tous les Buddhas
viśuddhiḥ sarvabuddhānuttarasamyaksabodhīviśuddhyā
etant purifiée, la qualité de science d'omniscient est purifiée. Pourquoi cela? Si
sarvākāraṇjñatāviśuddhiḥ iti hi
les quatre vais̄āradyas sont purifiés, si l'anuttara samyak saṁbodhi de tous les
vais̄āradyaviśuddhiṣ ca sarvabuddhānuttarasamyaksabodhīviśuddhiṣ ca
Buddhas est purifiée, si la qualité de science d'omniscient est purifiée, c'est qu'il n'y a là ni dualité, ni division en deux, ni séparation, ni coupure.

Derechef, ô Subhūṭi! les quatre pratisaṁvids1 étant purifiées, la forme est purifiée ; la forme étant purifiée, la qualité de science d'omniscient est purifiée.

Pourquoi cela? Si les quatre pratisaṁvids sont purifiées, si la forme est purifiée, si la qualité de science d'omniscient est purifiée, c'est qu'il n'y a là ni dualité, ni division en deux, ni séparation, ni coupure.

Les quatre pratisaṁvids étant purifiées, la sensation, la désignation, les composants, la connaissance sont purifiés.
La même série est reprise ensuite avec le terme pratisaṃvid substitué au terme vaiśāradya, à commencer par :
pratisaṃvidviśuddhī rūpaviśuddhiḥ rūpaviśuddhyā sarvākārajañātāviśuddhīḥ iti hi pratisaṃvidviśuddhiḥ ca rūpaviśuddhiḥ ca sarvākārajañātāviśuddhiḥ cṣādvayaṃ etad advaidikāraṃ abhinnaṃ achchinnaṃ.


Les éléments de nos formules sont condensés en une page de l’Aṣṭasāhasrikā (viiiᵉ parivarta, pp. 186–87):
yā Subhute rūpaviśuddhiḥ sā phalaviśuddhiḥ yā phalaviśuddhiḥ sā rūpaviśuddhīr iti hi Subhute rūpaviśuddhiḥ ca phalaviśuddhiḥ cṣādvayaṃ etad advaidikāram abhinnaṃ achchinnaṃ iti hi Subhute phalaviśuddhītor phalaviśuddhitāḥ phalaviśuddhiḥ evam vedanāsavajñānatāviśuddhiḥ iti yā Subhute vijñāna viśuddhiḥ sā phalaviśuddhiḥ etc. . . . ut sup.

punar aparām Subhute yā rūpaviśuddhiḥ sā sarvajñānatāviśuddhiḥ yā sarvajñānatāviśuddhiḥ sā rūpaviśuddhīr 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 ā in kva l. 4, svām l. 5, ātāh l. 13, by the side of the ordinary form of that type of ā in āmna l. 4, kva l. 8, ha and yām l. 10, mā and yāṁ l. 15, pva l. 16, ha, yāṁ, pva l. 17, yāṁ l. 18, 19, yāṁ l. 21. Again we have an ornate form of e in de l. 3, e l. 6, ē l. 8, pve and ke l. 9, tve l. 17, 21, by the side of the ordinary form e in āve l. 6, me l. 9, svēm l. 16, pe l. 18; and the ordinary forms of ai in āra l. 7, naï l. 14,
A BILINGUAL FRAGMENT

The vocalic double dot, the ornate form of ą, with a tailed second dot, is far more common than the simple form. Good examples of the tailed variety are ąो ll. 3, 21, ąय ll. 4; of the simple variety, ąढ l. 5, ąण l. 7; of both, side by side, ąढो 1.8. 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 Vajrachedikā (Plate V in ba 2 ą, kā 2 ā, &c.), but in a form which closely resembles the ordinary Nāgarī sign of avagraha; e.g. in ba ll. 2, 4, 14, 18, 19, kā l. 16, pyu ll. 16, 17. But once, in āg l. 8, it occurs in an ornate form which practically duplicates the ordinary form. It may be added that the long ā is made in two ways: the ordinary form is seen, e.g. in ā० and धू ll. 4, 11; but a second form occurs in pyu l. 12, and this form is seen exaggeratedly in ॐ l. 4, 9.

(2) The well-known difficulty about distinguishing between the similar signs for ॐ and ॐ is obviated in the present case by the attachment of a rightward slanting stroke to the left limb of the sign for ॐ. This appendage is very prominent in tāू l. 13, शताू l. 18, and ती au l. 21, and somewhat less so in शत मू l. 2, 19, शता u l. 4, यंत्र l. 7, तै l. 8. But it is sufficiently noticeable even in तै l. 14, त्र l. 15, and त्ये 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, । । ll. 2 (twice) and 9, and । । ll. 2, 4, 18 (thrice), 19. Similarly there are the alternatives । । ll. 16, 18, and । । 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 । । and । ।, and a younger characterized by । । and । ।. The elision of । from the older

1 The question of the interpretation of this subscript mark is fully discussed by M. Pelliot in Un fragment du Suvarnaprabhāsa Sūtra en Iranien Oriental (Paris, 1913), pp. 22 ff.

form of the word *balysa* is marked by the subscription of the ‘apostrophe’, or are, below the syllable *ha*. For a fuller treatment of this subject by Professor Leumann, his dissertation Zur nordarischen Sprache und Literatur (Strassburg, 1912), pp. 57–8, may be consulted. Our manuscript would seem to be referable to a period when the spelling usages of the Khotanese script were still in a more or less unsettled condition. There is, however, with regard to the use of that ‘apostrophe’ mark, some laxity, or blunder, in the usage of the scribe of our Khotanese text. In l. 2 it is wrongly added under the syllable *ha*, and in l. 17 it is wrongly omitted under the syllable *pvä* of *pvāñā*, which should be written *pvāñā*, as compared with *pvārā* in the same line. In this connexion, also, the merely graphic variation of *bīha* l. 3, and *bāśa* ll. 5, 13, 16 may be noticed. Also the rare occurrence of *rr* in the superscript position may be noticed in *vartāṁṁā* l. 7. For another instance of the superscript *rr*, in the Saddharma-puṇḍarika, see pp. 142, 147.

With regard to the execution of the writing in our fragment, it may be noticed that it is occasionally imperfect, when the ink did not take sufficient grip of the rough surface of the paper, or when it became blotted before it had fully dried. Thus in l. 1 the downstroke of *r* in the aksara *rū* of the first *ārūva* is interrupted, as compared with the same *rū* in the second *ārūva*. Similarly the upper portion of the initial vowel *a* at the end of l. 3 has not formed. In l. 7, *vartāṁṁā*, the distinctive slanting stroke of the left limb of *t* has not fully formed. On the other hand, in l. 1, the visarga mark of interpunction after *manā* has become wiped into two parallel level strokes. Similarly, in l. 11, the first of the double dot over *ysā* has been wiped into a stroke. In this connexion it may also be noted that the cancellation of a letter is indicated by surrounding it with a circle of dots. Thus at the end of l. 15, a badly shaped aksara *dā* has been cancelled, and thereupon re-written in better shape. For a similar practice, in the Sanskrit Vajracchedikā, see footnote 5 on p. 179, and footnote 7 on p. 182.

**TRANSCRIPT.**

1 *ārūva-jṣa manā* : dā *ārūva-jṣa* (*manā*) 11 × × . . . . . . . . . . . . . . . . 

   . . . [25]

2 *au hastāṁyaṁ bhālysāṇa bhālysāūṭam* 2 *varāṣṭā bāysūm(ṇāḥ)* *aysmā upevārti* 3 . . . . . . . . . . . . . . . . . . . . . . . . . [20]

1 The bracketed number indicates the number of dots, or lost aksaras.
2 Read *bālysāūṭam*.
3 Supplied from l. 18.
3 (d)āmdā ide u biśāmnā sarva-satvāmnā uṣnaurāmnā ax ................. [23]
4 (hvā)na rāsā upauttāna ḫaysūnāna 4 aysāmnā khuburā āmna ttū ................. [21]
5 svānā manā ttām-laďā bāśāmnā sarva-satvāmnā uṣnaurāmnā has[t]am x ................. [21]
6 (lauí) jsvena mañām xxxē x[u]lām mi u biśyau 5 māxau ................. [25]
7 [na] varrāmnā u drai padya ttaradarāna tcahau padya (bā)ẖāna drai padya uṣmāna 6 ................. [12]
8 (na) ttām śena tta dādāna rūvā 7 u tta hvāṅa rāsā khu 8 x ................. [23] ba-
9 lysāmnā dām pvemē keṇa ttū parāhi nāx ................. [28]
10 samu manā mahāyāmnau tyau 9 sa b(ud)yau na lām ................. [28]
11 aysāmnū panā ................. [29] x x 
12 ................ [32] xna pyūṣṭi yanāmā : bāx
13 ................ [17] na : Buddha-dharma ha ... badna ātām-
mna bāśa sarva-satva uṣnaurā
14 ................ [17] (h)v(ān)a rāsā tta māhā baysa himā manā : 4 u 
bija padā hvaṅai u cuburā
15 ................ [15] hvāṅiya 10 cu vaṅa vaṣṭa u sa ... naman gambhirā paramārthā tryāmnī ḫā 11 dā

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 vīṣyau.
6 This supplement is based on a MS. of the Avalokiteśvara Dhāraṇī (5ii = 16iii) of the Petrovski Collection. The sense of the whole context could be surmised with the help of Mahāvyutpatti, 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 uvā. 8 Placed below the line.
9 Probably read tīṣyau. The original might also be read nyau.
10 hvāṅiya restored on the basis of the verses quoted by Professor Leumann, l. c., p. 134, l. 12. So also bau nahu on the basis of ib. p. 95, l. 2. 11 Cancelled.
The text is too fragmentary to admit of any consecutive translation. But see the Vocabulary for detached translatable phrases, s.v. āna, biṣa, biṣa, drai, hastamma, namau, panā, pyūṣī, tua, vasve.

\[12\] Or mai. The original has both vowel marks, \( ai \) as well as \( i \); 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 2/3 × 6 3/4 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, cursively running into one, it occasionally (seven times) takes the shape of a simple arc (as in busāna, 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 jśārab, l. 5). In both shapes it may be seen side by side in șlāhmānā, 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. lxvi and lxx (Extra Number), of 1897 and 1901.1

It may be added that the shapes of the subscript `apostrophe’ (as in āśirī, l. 2), the consonant l (as in batl, 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 āśirī 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 pūdakā, 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 āśirī (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 ćaśtacaus hā[št]jau . . ćuyami:

2 kṣī a hūṣṭyau-pūri pā-

---

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: āśirā pravāmānā hīmā khū-hā Briyāsī u Budāsām havangustā vistārā, i.e., this scrip is the guarantee with respect to which Briyāsī and Budāsām are the contracting parties, or joint signatories.

3 For some of these I am indebted to the kindly help of Prof. Sten Konow.
A TIBETAN MEMORANDUM

3 dai velakā āmma audā ši-buri uvaysi bat-i-jama stāmmānā gīstai u pajsū āvāysai himye kva drai jāmma ma ttu hastā hvai
4 yiki 4 drāma drāmā ahā busāna salā hve cu pūrā na-ni hā busidā sam ēsthai si kṣīra vaṣā bādā ṣtī hvāṣtyām
5 ttām gva-vāmna nī viśtāi vaṇā ttāmi salī binumādara tsuāi si kīrā-va yanūn khu pyāṁtsā-ṣṭā jve himi cu-va jsārā byaudai
6 ime tvī tvī ti viṣṭa hajjaudai uṣam-pūrā mara kṣārāmna jā sux[a]kṣīri hiya miye hiyau sti khu-vā binumādara ām-
7 na ātū vara bīsa ānnai byaudai erram 5 pā hvarām dasta rṛa niśānā-ye i pā cī niśātai ttīe miye vavā ttāgu ttiau-jsa
8 jaṁpha pravā 6 panata u paṁtsai bista serya thauna ḥājistādā u ṣrāste 7 aṣƫī-yi viniya-bhata gvaṛā mate pūlakā
9 pademādā si cu-vā praċā 6 panamānde aysi hvā gvaṣci ime ranām ttāmāttī drāi kūsa gava� hauryadā u drāi kūsa mau u dau
10 bistā chām u si niha aṣṝī viniya-bhata ttāgu chām hiri nau haudā uṣam-pūrā Sudattā aṣṟī 8 pūrā natāra 9 sīrye
11 sātcau yasa thauna ttāgu nau drāi thauna hatsa stāmātt vāna hvāṣtyāmpūrā vinau mau kṣāṣṭa cyā mau haudā stūrā jsārā kṣā 10 kūsa

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 dhu-can type, runs as follows:

1 Om 1.: ched po blon rgyal bzaṅ gyi ūn·mo nūn ·sa ndzad ·pa럴 ·bag ·tsas ·gūis ·gyi ·glā 11

---

4 Perhaps yidi, made.
5 Perhaps cren.
6 Both readings seem quite clear in the original; still probably in both lines either pravā or praċā must be read.
7 With the exception of stā, all the letters are too indistinct to be read with any confidence; perhaps dru and ṣrā should be chā and bra.
8 Here spelt without the subscript apostrophe.
9 The second akṣara has a quite peculiar shape; tā is a mere conjecture.
10 Perhaps kṣī or kṣī.
11 glā seems to be cancelled; but what probably happened is that the first line originally ended with the interpunctional bar after gyi. Afterwards glā was added across the bar, and a fresh bar inserted after glā, which means 'wage', and is an integral part of the sentence.
2 pan ‧ de ‧ ched ‧ po ‧ stagyi ‧ rgyal ‧ mtsan ‧ gi ‧ tshan ‧ la ‧ phab ‧ pahi ‧ myin ‧ smral ‧ 2 nas ‧ phul ‧
3 lai ‧ lha ‧ par ‧ mog ‧ no ‧ gehdra ‧ sig ‧ pan ‧ de ‧ no ‧ gehdra ‧ sil ‧ ban ‧ de ‧ nog ‧ su ‧ bol ‧
4 ban ‧ de ‧ galol ‧ na ‧ se ‧ chi ‧ ban ‧ de ‧ nog ‧ rgyu ‧ bad ‧ mar ‧ ši ‧
  koñ ‧ bah ‧ ban ‧ no ‧ ga ‧ chi ‧ ban ‧ de ‧
5 nog ‧ sur ‧ dvaji ‧ ban ‧ de ‧ no ‧ gehradra ‧ ban ‧ [hole] ‧ de ‧ yi ‧ ša ‧
  bad ‧ tshe ‧ ya ‧ pah ‧ li ‧ suhe
6 sa ‧ tsadzogo ‧ li ‧ gutsag ‧ li ‧ sur ‧ dad ‧ bog ‧ ma ‧ rgyan ‧ li ‧ main ‧ bod ‧
  sdud ‧ sna ‧ pan ‧ de
7 nog ‧ su ‧ ber ža ‧ bsdu ‧ ste ‧ bul u

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 mtskan, and gifts made:—five kine were bestowed upon Bandes severally, viz. Par mog no gehdra sig, Bande no gehdra šil; coats and caps, having been collected, were presented in various collections to Bandes severally, viz. Bande galo na še chi, Bande nog rgyu bad, Mar ši koñ bah, Ban no ga chi, Bande nog sur dvaji, Bande no gehradra, Bande yi ša bad, Tsh ya pah, Li suhe, Sa tsadzugo, Li gutsag, Li sur dad, Bog ma rgyan, Li main 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 mtskan (Sanskrit Tgyügrhadkhenja) 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 god 6; 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 ‧ ža.
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 Kharosthi 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. *Chod 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*.

*Nöö sa mdzad pahi* is for the literary *nöö par mdzad pahi* (A. H. F.).

On *bag teas* see Jäschke, Dictionary, p. 364. *gNis* apparently refers to the two components of the compound word *bag teas* (A. H. F.).

L. 2. *sjilral* is either for *smra*, or for *spral*, the causative of *sphral 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 pa*. Perhaps both *smral* and *bol* are instances of purely graphic abbreviation of compounds such as *smra spral* and *hbogs hbul*. Myin, the modern *miin*, 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 *rangs*, but etymologically it is obscure. Is it possible that it is an abbreviation—either dialectal or merely graphic—of *sua tsbogs*? 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 ओ, thus ओ. 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), *laî* for *glan* (line 3), *za* for *zra* and *bul* for *hbul* (line 7), besides the varying spellings *pande* and *bande*. 
KHOTANESE VOCABULARY

By A. F. Rudolf Hoernle.


A

ahā, B 4, uncertain.
aṇa, sitting, abiding, A 17; in the phrase aṇa mara mūhā yaḥ dā nyāra, staying here from me on this day they hear: also spelled aṁna, A 4; B 3, 6; aṁna, B 7; K. Voc.; L. 105; but aṇa, K². P. 116 translates ‘ainsi’.

āruva, loanword from Skr. arūpya, Pali āruppa (Childers 58 a), formless, incorporeal, A 1 (twice). See P. 100.

āgri, titular designation of a Buddhist monk (syn. Skr. acārya), B 2, 6, 10; with yī, B 8.

ātaṁma, A 13, uncertain.

ātū, B 7, uncertain.

audā, till, B 3; K. Voc.

avāṣai, B 3, uncertain.

aṣi, 1. pers. pron., I, B 9 (i.e. aṣā with encl. ỉ); cf. aṣa, K. 1133; K. MASB.

aṣīmū, mind, thought (syn. Skr. citta), nom. sing. aṣīmā, A 18; instr. sing. aṣīmīna, A 16; also spelled aṣīmā, A 11, aṣīmīnā, A 4. See drai, hastāmā, iñā, vaive.

balyasa, later baysa, rendering the Skr. bhagavat, the blessed one, grand one, lofty one (cf. Skr. bhata), an epithet of Buddha; nom. plur. baysa, A 14; gen. plur. balsævâna, A 9; in the phrases balsævâna dānu peeme keṇa, for the sake of hearing the law of the Blessed Ones, and [bays]ânu na mahāyâna dâ peâna, to be heard is the law of the Great Vehicle of the Blessed Ones. For a full discussion of this word see P. 109 ff.

balsânu, A 2, or later baysânu, A 18, 19, der. of balsya or baya, always preceding balsūsta, A 2, or baysūsta, A 18, 19; unless it be a clerical error for balsânu or balsūsa. See hastâmâna.

balsūsta (erroneously balsūšita), A 2, or later baysūsta, A 18, 19, or baysūsta, A 18, 19; cf. balsya or baya, grandness, loftiness (cf. Skr. bhavata). See hastâmâna.


batî, B 3, uncertain.

baysâña, der. of baysa (balyasa, q.v.), belonging to a grand one; acc. sing. baysâña, A 18; instr. sing. baysâmâna, A 2, or baysâmâni, A 2. See hastâmâna.

bijâ, second (cf. Skr. dvitiya, Prak. bitiya), second, A 14. In the phrase bijâ padâ
hvañai, to be said a second time, or in another way.

binuñdara, B 5, 6, uncertain.

bīṣa, all, B 7; gen. plur. bīṣāṁnā, A 3; instr. plur. viṣyau, A 6, where the original text apparently has āṣyau or viṣya; also spelled bīṣa, nom. or obl. bīṣā, A 13, 16, gen. plur. bīṣāṁnā, A 5; in the phrase bīṣāṁnā (A 3, or bīṣāṁnā, A 5) sarva- satvāṁnā vysnauvrāṁnā, 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 itām-buda (= itāṁbura, Skr. āvāvat), so much, so long, A 5; plur. instr. budyeu(?), A 19.

Buddha, Buddha, A 13, with dharma, q.v.

bura, much, many, implying quantity, affixed to pronouns khu, cu, ṛi, q.v.

busāna, B 4; busidā, B 4, apparently a 3. plur. pres. with saṁ, as in āda saṁ, p. 274, 42 a; uncertain.

byaudai, found, obtained, B 5, 7; K. Voc., K.2

C

chām, B 10, uncertain.

ci, conj., if, B 7; K. Voc.


cu, relative-interrogative pronoun, who, which; cu, A 15; cu-bura, quantitative (Skr. āvāva), as much, as many, nom. sing. cuburā, A 14; cu-rā, B 5; cu-rā, B 9.

D

dā, law, religion (Skr. dharma); nom. sing. dā, A 1, 15, 17; perhaps dām, A 9; see balya.

dādāna, A 8; perhaps connected with di, or da, to see; with rāvī, figure; cf. K. Voc., L. 10528, 11928.

dāndā, A 3, uncertain; perhaps incomplete xādāndā.

dasta, hand, B 7.

daśa, B 9, uncertain.

dharma, loanword from Skr. dharma, law, religion, A 13, with buddha, the Law of Buddha. See dā.

drai, three, with jātina, threefold, B 3; with kāsa, three drums, B 9, 10; with dhawna, three garments, B 11; with padya, three ways, A 7; in the phrase drai padya titarārīna tat-opad padya bāṣāna drai padya aysmīna, in three ways by the body, in four ways by speech, in three ways by the mind. See Mahāvyutpatti, No. 91. Cf. drāi, K. Voc., P. 35, L. 119; K.2 28.

drāma, drachme (?), B 4, reduplicated distributively.

E

esṭyai (with si), B 4, uncertain.

G

gambhira, loanword from Skr. gambhīra, profound, nom. sing. gambhīrā, A 15. See namsau.

gavaṁ, B 9, uncertain.

gistai, B 3, uncertain; perhaps a past part., cf. K. Voc. gītī.

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.

gvavānī, apparently gen. plur. of gevā, B 5, uncertain.

H

hā, B 4; hā, B 10; emph. or expl. particle.

hadā, day, A 17, 20. See ēma.

hajpsychaim, B 6, uncertain.

hastā, elephant, B 3; K.1 1135.

hastainma (usually hastama, Skr. sattama), best, excellent; acc. sing. fem. hastain- nyām, A 2, 5, qualifying balysāta; in the phrase hastainnyāma balysāna balys- sute kai varāṣṭa balysāmī na aysmī upevāra, "they give rise to the grand thought of attaining the excellent grandness of the Grand Ones (Buddhas)," repeated in A 18 with stā for varāṣṭa. See L. 9429 9526, K.1 1135, K.2 30; cf. instr. sing. fem. hastainmīna (kusīna), P. 9.
Khotanese Vocabulary

Hataa, together with, B 11; apparently the same as haitoua.

Hauq’a, past part., given, B 10, 11; havryadha, B 9; cf. K. Voc. havur.

Himi, 3. sing. pres. of subst. verb himā or himā, is, B 5; himye, 3. sing. past, was, B 3; perhaps also himá, A 14; also Rep. 37, doc. 1, l. 10.


Hiya, belonging to, B 6; hiya, B 6; cf. K. Voc. hīvi.

Hvan, to say, declare; 2. sing. imp. hvaña, say!, A 4, 8, 14, always with rasa; 3. sing. opt. hvaṇiṇya, he may declare, A 15; cf. L. 134; fut. pass. part. hvaṇai, to be said, A 14; see bija. Perhaps connected with it, hva, B 9; hwei, B 3; hve, B 4.

Hvaram, dexter, B 7.


I

I, obl. form of 3. pers. or dem. pron. sa, cf. L. 63; as loc. sg. in this, A 17, 20, B 7. See āna.


J

Jā, encl., B 6; ji, B 7; jū (in jœ), B 5; cf. L. 114, Rep. 37, doc. 1, l. 10.

Jaimpha, B 8, uncertain; also in Rep. 37, doc. 1, l. 10.

Jsa, obl. post-position, A 1, B 7; jśaṁ, B 3; K. Voc.

Jsam, A 17, uncertain.

Jśāra, 3. pl. pres. of jśā, they go (!), B 5, 11; also in Rep. 37, doc. 1, l. 5; cf. K. Voc., jśā; L. 133.

Jśvena, A 6, uncertain; cf. jśvāka, K. Voc.

Jūma, time, fold (with drai), B 3; cf. L. 52.

K

Keña, for the sake of, A 9; cf. kiña, kiñña,
in the phrase āvāma, in one moment, as in L. 95², cf. ib. 89; 93°, 94°. See vasdc.

ni, neg. particle, not, B 5, (with hō) B 4, (with hā) B 10; nai, B 11; or perhaps emph. or interrog.; cf. K. Voc.

nīṣāṇa, B 7; nīśātai, B 7; apparently fut. and past part. of nīṣa, uncertain; cf. L. 71° sq.

P

pā, foot, B 7; K. Voc.; B. 24.

pāda, way, manner, or time; obl. sing. pāda, A 14, see bīja; obl. plur. pādyā, A 7, see drai.

pādai, B 2, uncertain.

padānta, perhaps relating to, connected with A, 17, in the phrase tīye padānta, connected therewith. Cf. padānta, K. 1136 (L. 52°), K. 34.

padeśa, B 9, uncertain; cf. L. 102° padeśa.

pajśa, B 3, uncertain.

pajṣta, in front, B 8, with i encl.; cf. K. Voc.

pāna, fragment of a word meaning ‘giving rise to’, in the phrase aysāmī pāna, giving rise to the thought, A 11.

panata, he arose, B 8; panamānide, they arise (?), B 9; cf. L. 122°; K. 35.

parāḥa, virtue, piety (syn. Skr. śīla), obl. sing. parāḥa, A 9. See L. 64, 122°; K. M.ASB.

paramārtha, loanword from Skr. para-mārthaka, greatly significant, containing the highest truth, obl. sing. paramārtha, A 15. See nomau.

piṭakā, scrip. document, B 8; also in Rep. 36, doc. 1, l. 1; from pūṭa, written, L. 134°.

pracā, B 9, or pravā, B 8, with pana, uncertain.

pūra, son, B 4, 6, 10 (bis); pūṛi, B 2.

pāvāma (corr. pāvāma), part. fut. pass. of the verb pūṣ, to be heard, A 17, see balīṣa; 3, plur. pres. pūṣā, they hear, A 16, 17, see āna; part. past pass. pūṣṭa, heard, A 12, in the phrase pūṣṭa yamāna, we make (it) heard. See P. 118, K. 36.

pāvāma, see pāvāma.

pvem (corr. pvem ?), abstr. noun, hearing, A 9; see balīṣa. Cf. pāvema, P. 98, and pāvema, K. Voc.

pyāunta-ṣta, in future, B 5; also in Rep. 36, doc. 1, l. 3; cf. K. Voc.

pyuṣṭa, see pāvāma.

R


rāṣa, A 4, 8, 14, uncertain; always after yava, q.v.; apparently a vocative, for vasa, cf. K. Introd., ante, p. 233.

rā, king (?), B 7.

rūva, loanword from Skr. rūpa, form, figure; acc. sing. rūva, A 8; K. Voc., P. 117.

S

sa, emph. particle (?), A 10.

saka, A 16, uncertain.

salā, year, B 4; sakt, B 5.

sam, with būṣā, B 4; cf. K. Voc.

samba, A 20, uncertain.

sampūra, B 6, 10, pr. n. (?) See uṣampūra.

saṁtāna, loanword from Skr. saṁtāna, continuous train of thought, instr. sing. saṁtātāna, A 15. The reading is uncertain though the tail of t is just visible. See vasva.

sarva, loanword from Skr. sarvam, all, always with savva, q.v.

sāta, B 11, uncertain.

satva, loanword from Skr. satvam, a being, nom. plur. sarva, A 13; gen. plur. sattatiṇ, A 3, 5; always with sarva, and tautologically with bīṣa uṣnavra. See bīṣa.

śa, numeral one, A 16, with naubha, q.v.

śema, A 8, uncertain; perhaps connected with ši, second, other; K. Voc., L. 135° šema.


ši, dem. pron. this, that, B 10; in ši-buti, that much, B 3.

śi, after a verbal form (i), B 4, 5, 9; cf. P. 117.

śīrya, good (i), B 10; cf. K. Voc. śīrā. P. 101 śīrya.
sta, B 7; stī, B 6; stāḍa, B 8; stāmdā, B 11; forms of auxil. verb.
sta, standing (upon), consisting (in), B 5, 11; stī, B 4; stā, A 18, with bāṣṇi-in-stāin, q.v. See hastāvīna.

ṣṭāmaññā, B 3; loc. sing. of ṣṭāma, standing, condition (Skr. ṣṭhiti).
ṣṭurā, B 11, uncertain.
Sudatta, B 10, proper name.
Surendra, B 2, proper name.

T
thauṇa, garment, B 8, 11 (bis); cf. L. 134; R. 23, 30; see Rep. 38, doc. 5, 1, 2; pṛvinmā thauna, woollen cloth (Pers. pashmīna).
tī, emph., B 6, cf. L. 107, 19.
tryāmnī, loanword from Skr. tri-yānīka, consisting of three Vehicles, A 15; K. Voc. See namav.
tsuā, he went (with emph. .INSTANCE), B 5; cf. P. 122; R. 25.
tta, this, that, oblique form of the dem. pron. .GetResponse; with ī encl. tri, B 5; cf. L. 64; acc. sing. masc. tta, B 3; ttā, A 4, 9; nom.-acc. sing. neut. tta, A 8 (bis), 14; also adverbially, thus (Skr. evam); instr. sing. masc.-neut. ttāna, A 4, in the phrase ttāna bāṣṇiṇāna aysāmnāna khubaru aṁna tā, with that grand thought as many as being that . . . loc. sing. ttāmi, B 5 (1); gen.-loc. sing. tthē, A 17, 21, B 7; acc. plur. ttā, A 21; instr. plur. tthāv, A 10, B 7; gen. plur. ttām, A 5, B 5.
ttāgu, B 7, 10, 11, uncertain.

ttaradara, body; instr. sing. ttaradarina, A 7. See drai.

U
u, and, B 3, 7, 8, 9, 10.
upau, A 4, uncertain; perhaps separately ṕau.
upēvārā, 3. plur. pres. of verb upēv, they give rise to, A 18; L. 108. See hastāvīna.
usampūrā (GetInstance); see sampūrā.

uṣṭamāñña, der. from uṣṭa, birth (syn. Skr. jāti), A 16; K. Voc. See vasāc.

uvāra, loanword from Skr. udāra, exalted, A 19. See P. 97, 98.

uvayi, B 3, uncertain.

uyesnau, a human being, nom. plur. uyēsnau, A 13 (constructed with sing. bāṣa, hence read either bāṣa uyesnau, or bāṣa uyesnau); gen. plur. uyesnauṁnā, A 3, 5. See biṣa. Cf. K. Voc., P. 121.

vaṇa, here, A 15; B 5, 11; K. Voc.
vara, there, B 7; cf. Rep. 37, doc. 1, l. 9, doc. 5, ll. 1, 2.

varāṣṭa, what is attained, attainment; obl. varāṣṭā, A 2, 19. From the verb varā, to attain, K. Voc. See hastāvīna.

vartāmnā, apparently 1. sing. pres. of an uncertain verb, A 7.
vasta, loanword from Skr. vastu, thing, A 19; but reading uncertain; perhaps vasva.

vāṣta, 3. sing. pres. of verb vās, he reads, A 15.

vāṣṭa, B 6, uncertain.

vaṣū, bad, B 4; K. Voc.

vasve, pure, instr. sing. vāsveīna, A 16, in the phrase vāsveīna sanī[ṭāmnā s]ē navdā na aymāna bāṣa uṣṭamāñña, with pure sustained contemplation even for one moment with (his) mind in all births.

vava, B 7, uncertain.

velakā, B 3, perhaps pr. n. of locality.
vinau, Vinaya or without (GetInstance), B 11; cf. L. 66, 43; K. 1139 vināi.

viniyā-bhatā, loanword from Skr. viniyā-bhāti, maintenance of one who may become a convert, of an ‘enquirer’, B 8, 10; cf. Dvy. 36 viṇiyā-prabhātā.

viṣā, see s.v. biṣa.

Y
yanī, 1. sing. pres. of verb yan, I do, B 5; yanīma, 1. plur. pres., we do, A 12; see s.v. prāṇā.

yāmā, loanword from Skr. yāma, vehicle, A 21.

yasga, B 11, uncertain.

ye, encl. particle, B 7; yī, B 8; cf. K. Voc. ye.
**LIST OF ADDENDA**

P. 23, l. 8, Add. : 'see also Dīgha Nikāya, 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 Nipāta (PTS. ed., p. 96), where verse 518 asks nāgo ti kathā pavucchati, 'why is he [Buddha] called nāga', and verse 522 replies āgnāh na karoti kiñci loke, nāgo lādi pavucchate tathattā, 'he commits nothing blameable, for that reason such a one is called nāga'. The form nāga, for *nāgas*, is analogous to, e.g., *Mrgāsira*, a by-form of *Mrgāsiras*, &c.; and the form āgnā, in verse 522, is analogous to, e.g., *Pāli sajju* for Sanskrit *sadyas*, &c. (see Professor Müller's *Pāli Grammar*, p. 6). In early Buddhist writings the word is not infrequently used as an epithet of Buddha and his bhikṣus. Thus it occurs five times in the Sutta Nipāta, in verses 421, 518, 522, 573, 1058, and in the Patimokka xiii (as quoted in P. Dh., p. 255), &c. In the latter place, Childers translates 'chief'; so also Fausbøll in verse 421 (see SBE. x. 68), but there the correct translation is, 'I [the King who speaks], adorning the army-house, will [there] at the head of the congregation of [thy] Blameless Ones (i.e. the bhikṣus) wealth' (*nāga-sāṅgha-purakkhata*). 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 Amarakośa, kh. iii, sl. 59, *uttara-pade śreṣṭhāntaka-pocaraḥ*; so also the Śabhakalpadruma, quoting the Medinikosa. In the Buddhist acceptation, the word nāga does not appear to be noticed in any Sanskrit Kośa or dictionary.

P. 35, footnote 12, add the reference Sutta Nipāta (PTS. new ed.), verses 518 and 521.

P. 203, between the entries nāga and nāda insert 'Nāga, Blameless One, an epithet of Buddha, H. 6 a⅞.'

**CONTRIBUTED BY DR. THOMAS.**

Pp. 88–92. I have succeeded in tracing this passage in the Tibetan Bkah-hgyur (Mdo., vol. 9 (X), foll. 1–115, of the India Office copy), where the work is entitled Pratyutpanna-buddha-saṁmukha-avastha-samādhi-nāma-mahāyāna-sūtra, though the colophons, all except the last, present the title Bhadrapala-pariprečā-śamādhi. The passage occurs on fols. 65 b⅞–68 a⅞, in chapter (lehu) 14, entitled Dharmabhaṇaka : there is also a division into bāṃ • 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. l. 6–7 ; kaḥ pravādo (sic): snas • kyañ • ci • ḍgös.**

1. 8, probably read ekā for eva, and translate 'like taking one from the sands of the Ganges'.—Corah for gharaḥ, 'him thieves injure not'.

1. 9, narā na hetvend prunasa-cittā in place of na sukuro.

1. 10, pravartati bhavet is rendered bhing byed, 'set on foot'.

**Rev. l. 1, vasunab te tasya aranye gatasya sahāyānān sevām ca kurvanti. 5 Yakṣāḥ piśacah tejohāriṇāh bhayanakāḥ.**

1. 2, jihum = spa-yāḥ bhogā, 'jealous'.—bhaved vipannam.—Na kurñarogo na ca kāyarogī ca.

1. 3, 4, yaśāvama, &c., as in 1. 2, om. śreṣṭhum and bāntum.
Rev. l. 4, Translate (verse 9): ‘Devas, Nāgas, Kuśmāṇḍas, Asuras, Mahoragas protect him; even the wicked have faith in him’.

ill. 4–5, 5–6, 6–7, ‘who, knowing by heart, teaches to others’.

1. 7, tathā for atha.— ‘In his mind is not disturbance or hunger, (bhrstes)’.

1. 8, acintikā tarya guṇā bhavantu.

1. 9, ‘except for the ripening of former karma’ (vinā vipākena purīṣakenn).

1. 10, vistārasūtra; and carmine khaṣāyi(te ?).

Pp. 93–97. The Mahāparinirvāṇa-sūtra is to be found in the Bkha-hgyur, vol. 3 (VIII), fols. 1–231 of the India Office copy; and the passage occurs on fols. 209b–211a. The following points of reading arise:

Obv. l. 2, yāvadh adya omah.  ll. 4–5, tṛpyate (sic).

1. 6, antardhānasya anyāpy api niṣṭhitā.

1. 7, upadṛṣṭāya] apakva-pūkārtha[na [mehā.

Rev. l. 1, om. uṣṇam.

1. 2, meghā varṣanti tataḥ.  l. 3, vaiṣṇula.

ll. 3–4, tad utānām ayaṁ sūtralakṣāhas tathāgatādhyāyam āgatah, ‘the obtaining of this Sūtra has passed into the knowledge of (only) the Tathāgata’; cf. ajña in l. 2.

l. 5, tathāgata-pratyekabuddha.

1. 6, prabhūtasya, ‘large’.

l. 7, devatā[phṣ]i[ṣṇu]-niṣṭhitām.

Pp. 100–106. The Rāmadhvaja appears in the Tibetan Bkha-hgyur, Mdo, vol. 3 (X), fols. 304–455, under the doubtless more correct title Mahāsaṃnipata-ratnaketu-dhāraṇ. The passage is found on fols. 326b–327b, in chapter (lam po) II, entitled Purāṅavṛtta, where we may note the following points of reading:

Obv. l. 8, add ‘in the great Kalpa Svasti-bha-ñcana-bha (Prabhādhara, Prakṛśa

1. 4, add vidyācaryam-saṃpannah sugataḥ lokaśudda-dvāmadvaparāvakṣerur dvā-nara-desīkah [buddho bhagorūni, which is implied by the yātra of the fragment.—Pañcakeniya kāle (śūg-śūgu-ni-dus-ṇa).

1. 5, samayena] catuvivipūndrah ca kāravartī-rājā.

Rev. l. 1, add nāma-dhūpelabhyā.

1. 2, om. aparimittena, punar api, and read trik pradaksinikṣraya.

1. 3, svabhājagatī-gvādhpipiyā; om. kati; saṃjñākarādījagad-sītaka-kara.

1. 4, ānantaraṁ (by error, ū for ūṣ); samavajagatī tamohara prasāna-pradipa-

1. 5, om. sarvā, ṣṛ.

1. 7, sarvajñasaḥ bodhisattvavahārvatā kāni trīṇi[adhan-ālayam] sarvādita[dukkha?

Pp. 108–116. Of the Suvarṇaprabhāśa the Tibetan Bkha-hgyur presents in the Berlin copy (see Dr. Beck’s catalogue) three versions, of which the first is from the Chinese. The two first recur in the India Office copy, namely in Bkha-hgyur, vol. 3 (XII), fols. 1–208 and 208–208 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. 288a–298a (= 91a–92a) at the end of chapter VIII (Hiraṇyāvatī-parivarta) and beginning of chapter IX (Śūnyatā-parivarta). The following points of reading may be noted:

Obv. l. 2, Both renderings begin ‘Then the Bhagavat, having uttered that

1. 6, saṅgrāma (not so the Chinese).

Rev. l. 2, sparāṣeṣu (?), (reg-pa-dog-la); anatikṛśatāḥ = praviṣṭāḥ.

1. 3, saṅgrāma (not so the Chinese).
LIST OF ADDENDA

Rev. 1, 4, 'as a bird, attached to the six indriya's, knows the visāya's of the indriya's, so the mind', &c. But the Chinese does not here bring in the bird.

1. 5, Both versions give yatras ca yatras, (ābhāva-po-gaśā-gaśā-dvā).

1. 6, 'makes its own the knowledge of that indriya' (no negative); Chinese, nisćittu (bes-med) for niśceṣṭa; ābhāva = avasbhāva; parikalpa-somna-[dbhava].

(2) This passage occurs in fols. 354 a-354 b ( = 167 b-168 b), being the end of chapter XXI (Susambhava; Chinese Rāja-Susambhava), and the beginning of chapter XXII (Deva-yakṣa-parirakṣaṇa-kṣetra-dhāraṇi). The following readings may be noted:—

Obv. 1, 1, sadāhāma.

ll. 2–3, om. uttha—ōmaṇtriṇāma (which, however, occurs in the Chinese).

1. 5, parijñātā. ll. 5–6, the Chinese adds nāgane and parvate.

Rev. 1, 2, ya icchel. 1. 3, the Chinese omits cīhūrāvī lenam eva ca.

1. 4, gṛṇa-ṣāgarat (not so the Chinese).

1. 6, pravṛṣṭaṇa (Chinese, bṛṭaṇa).

LIST OF ERRATA

P. 19, left col., l. 3 from bottom, read pratilam— for pratilami
P. 62, footnote 10, read parīvārita, p. 39.

P. 90, ll. 1, 2, probably read [ekū giraṇto na tūām u] ānāh kurte na āstraṇā.

P. 90, l. 4, in place of the crosses, read te laṣya te[ jena], as confirmed by the Tibetan.

P. 90, l. 7, in place of the crosses, read nīpī utha yakṣa-rākṣasa te laṣya tejo na,

from the Tibetan.

P. 95, footnote 14, read 'der' for 'des'.

P. 99, footnote 17, add 'Utrata, &c., with a single l, however, are regular Pāli
P. 103, ll. 16 and 20, insert 'I' before 'say' [spellings'.

P. 106, l. 3, read sūhama-balavīn.

P. 113, l. 14, read rā- for rā.

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 ṅūlā for ṅū u.

P. 125, l. 4, read 'Rishis' for 'Rishis'.

P. 127, l. 2, read 'Dr.' for 'dr'-

P. 128, right col., l. 7, read Drīṭha- for Dṛīṭha-

P. 129, footnote 27, add 'also allowed by the Tibetan'.

P. 130, right col., ll. 2, 3, read a]yāni, and [paddātā for ṣaddātā-

P. 131, right col., l. 3, read saṃvīvoc-caκrān.

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 Mahāyāna for Mahāyāna

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 Subhūti

P. 365, l. 11, read ± and ÷.
Plate I

1. Hoernle MS., No. 149, Vinaya Text, Fol. 90. Reverse Scale about \( \frac{1}{4} \)

2. Hoernle MS., No. 149, Atanātiya Sūtra. Reverse Scale about \( \frac{1}{4} \)

3. Hoernle MS., No. 149, Upāli Sūtra. Obverse Scale about \( \frac{1}{4} \)
1. Hoernle MS., No. 149. Pravārāṇa Sūtra, Fol. 132. Reverse

2. Hoernle MS., No. 149. Candrāṇāma Sūtra, Fol. 23. Reverse

3. Hoernle MS., No. 149. Śūkra Sūtra, Fol. 56. Reverse

1. No. 149, Obverse
Hoernle MSS. of the Saṁgīti Sūtra
2. No. 149, Reverse
Scale about \( \frac{1}{2} \)

3. No. 149, Obverse
Hoernle MSS. of the Catuḥśataka Stotra
4. No. 149, Reverse
Scale about \( \frac{1}{2} \)

5. Hoernle MS., No. 149, Vinaya Text. Reverse
Scale about \( \frac{1}{2} \)
1. Stein MS., Ch. 00275. Vajracchedika Prajnaparamita

2. Hoernle MS., No. 149? Pratimoksa Sutra
1. Stein MS., Ch. XLVI. 0015. Aparimitāvah Sūtra

1. Stein MS., Khora 005 a. Catuhṣatāka Stotra  Scale about

2. Hoernle MS., No. 149. Prāyaścittiya, Fol. 108  Scale about

3. Hoernle MS., No. 149. Pratideśāṇīya, Fol. 109  Scale about

