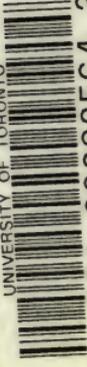


UNIVERSITY OF TORONTO



3 1761 00382564 3

HANDBOUND
AT THE



UNIVERSITY OF
TORONTO PRESS

Hoernle

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

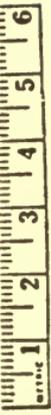
OXFORD

AT THE CLARENDON PRESS

1916

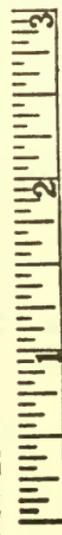
BL
1415
H6
1916a
v. 1





THE LIBRARY OF CONGRESS
 PHOTODUPLICATION SERVICE

WASHINGTON 25, D. C.



OXFORD UNIVERSITY PRESS
 LONDON EDINBURGH GLASGOW NEW YORK
 TORONTO MELBOURNE BOMBAY
 HUMPHREY MILFORD
 PUBLISHER TO THE UNIVERSITY

III

p911
.H6

PRINTED IN ENGLAND
AT THE OXFORD UNIVERSITY PRESS

22526i
16

LIST OF CONTRIBUTORS

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

CONTENTS

PART I

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

PART II

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

VI

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.¹ 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,² and the southern, 'Northaryan' by

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

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

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

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

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

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

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

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

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

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

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

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

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

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

[Khotanese, the other till recently utterly forgotten language of Eastern Turkestan, must be classed with the Iranian languages. The study of it has the great advantage of being facilitated through the recovery of several complete texts by Sir Aurel Stein in the immured library of Tun-huang. Two of these, being translations from the Sanskrit of the Buddhist canonical texts of the Vajracchedikā and the Aparimitāyuh 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 Hvaṃna, and Viśā. Those documents refer themselves to various regnal years of a king of Hvaṃna, called Viśā-Vuhaṃ, who is identical with the Khotanese king Bidzaya Bohan of the Tibetan records, and who reigned in the second half of the eighth century (JRAS., 1915, p. 487). It is evident that the Khotanese language was still flourishing, as a spoken language, in the territory of Khotan as late as that century.

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

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

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

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

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

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

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

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

There is one point in which the Khotanese language strikingly differs from the Kucheana. 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 Kucheana 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 *n*, *m*, *r*, *l*. The new Kucheian 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 Kucheian 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 Kucheian fragments, included in the present volume, and may be seen in Plates XI, No. 2, and XIX, Nos. 2 and 3.

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

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

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

¹⁹ See my article in the *Journal RAS.*, 1911, p. 459, and Plate IV, ll. 4, 5; also Bühler, 'Origin of the Indian Brähma 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 Sanskrit languages of India. What is new is only that in the Khotanese and Kucheanscripts, 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 Kucheanscript, 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 (*mātrkā*) originally signified the vocalic sounds *a, i, u, e, o*, without any reference to quantity. When, later on, it was found necessary to distinguish their length, it was done by adding to them the same diacritical marks as those by which their length was distinguished when they held a post-consonantal position (Fig. 1, l. 3). The same practice was observed by the Khotanese script in its reformed alphabet; and it reappears in the U-*chan* script of Tibet.²¹

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

²¹ See, e.g., *ī* in *īkaṃ*^o, Pl. XI. 2a¹ in the Kucheanscript, which conserves the Sanskrit practice; and *ā* in *āstā*, Pl. V. 5bⁱⁱⁱ, *ī* in Pl. V. 2bⁱⁱⁱ, 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

Fig. 1.

KHOTANESE SYLLABARY.

		ka	kā	ki	kī	ku	kū	ke	kai	ko	kau	
	1.	𑖀	𑖁	𑖂	𑖃	𑖄	𑖅	𑖆	𑖇	𑖈	𑖉	
vocalic radicals	2.	𑖀	𑖁	𑖂	𑖃	𑖄		𑖆	𑖇	𑖈	𑖉	Khotanese
	3.	𑖀	𑖁	𑖂	𑖃	𑖄	𑖅	𑖆	𑖇	𑖈	𑖉	Sanskrit
		a	ā	i	ī	u	ū	e	ai	o	au	

TIBETAN SYLLABARY.

		ka	kā	ki	kī	ku	kū	ke	kai	ko	kau
		ཀ	ཀྱ	ཀི	ཀྱི	ཀུ	ཀུྱ	ཀེ	ཀེའི	ཀོ	ཀོའུ
		a	ā	i	ī	u	ū	e	ai	o	au
		ཀ	ཀྱ	ཀི	ཀྱི	ཀུ	ཀུྱ	ཀེ	ཀེའི	ཀོ	ཀོའུ

the reign of King Sroñ-tsan Gampo, about the middle of the seventh century A.D. Dr. A. H. Francke, in an excellent article in the *Epigraphia Indica*,²² 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 *ī* expressed by *·i* in *īryāpātha* of a Sanskrit Vinaya text, in Pl. IV. 1aⁱⁱ, and in the same text, *ā* by a curve attached to the foot of the character for *a*, in *āsana, āgacchati*, in Pl. IV. 1a^{iv}. vii. It is this curve which reappears in the Tibetan script in the form of ཀ །, the so-called *a-chun*, or little *a*, 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 tradition²³ 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 Lhasa in Tibet and Khotan. It could be effected only by way of Kashmir and the passes leading from that country into Eastern Turkestan. Thon-mi's mission, to procure the alphabet from Khotan, had necessarily to take that circuitous route; and to judge by the Tibetan tradition he was saved the completion of his journey through the lucky accident of meeting, on his way in Kashmir, with a learned 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, ṅ*; *c, ch, j, ñ*; *t, th, d, n*; *p, ph, b, m*; *w, y, r, l*; *ś, 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

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* (ཨ) is really the Khotanese (i. e. Sanskrit) sign for the cerebral sibilant *ṣ* (ष), 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* (ཉ) is formed by a leftward curve added to the top of the Khotanese (i. e. Sanskrit) sign for the dental *n* (न). One might expect, therefore, that the two signs, for *w* and *z*, since both denote peculiar Tibetan sounds, would be

Fig. 2.

KHOTANESE AND TIBETAN ALPHABET.

k	kh	g	ñ		c	ch	j	ñ		t	th	d	n		p	ph	b	m	
ཀ	ཁ	ག	ཁྱ		ཅ	ཅེ	ཇ	ཇྱ		ཐ	ཐེ	ད	ན		པ	པེ	བ	མ	ལ
ཀ	ཁ	ག	ང		ཅ	ཅེ	ཇ	ཇྱ		ཐ	ཐེ	ད	ན		པ	པེ	བ	མ	ལ
ts	tsh	dz	w		z	h	y	r		l	ś	s	h		n				
			ཨ							ཨ	ཨྱ	ཨྲ	ཨླ		ཨྴ	ཨྵ			
ཅ	ཅེ	ཇ	ཇྱ		ཐ	ཐེ	ད	ན		པ	པེ	བ	མ		ལ				

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

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

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

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

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

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

in some way under the influence of a Semitic fashion of writing. It has been stated already that Tibetan tradition distinctly refers to *Li-yul*, '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. | } both included in the present volume; Plates V–XVII. |
| (2) The Aparimitāyuh Sūtra (Ap.), 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 *au*, from the tenth century onwards, as may be seen by referring to Table V of Bühler's Indian Palaeography, and comparing Nos. ix, xii, xvii in traverses 1 and 9. That this is so is evident from the fact that the vowels *e* and *ai* have always been, and are to the present day, written with the special radical 𑖞 which could not blend with the radical 𑖞.

- (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.
- (3) Documents (Doc.), published in the Journal ASB., vol. lxvi, Pt. I, 1897, Plates V–VII ; and in the Report in the same Journal, Ex. No., vol. lxx, Pt. I, 1901, Plates VI, VII.
- (4) Text Rolls (T.R.) of the Stein Collection, Ch. 0041, Mahāpratyāngirā Dhāraṇī, 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. 003, an anonymous medical work (Med.), in 71 fols. ; not yet published.
- (6) Syllabary Rolls (S.R.) of the Stein Collection, published in the Journal RAS., 1911, Plates I–IV.

The evidence of these witnesses is as follows :—

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

As to the other vowels, short *ɪ* (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 *l*ⁱⁱ. In Siddh. it occurs only eleven times, and always

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

with the radical 𑀓; fols. 1 b^{ii} 3 b^{ii} 4 b^i 7 b^{iv} 10 b^{iii} (*bis*) 102 a^{iii} 140 b^{ii} 147 a^v b^{iii} . In Fr. it occurs three times, always with radical 𑀓, No. $\frac{142}{81}$, l. 3, No. $\frac{144}{88}$, l. 4, No. $\frac{150}{11}$, l. 2.

The long vowel \bar{i} is of rather more frequent occurrence; but with the radical 𑀓 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 𑀓, Pls. V ff., fols. 2 b^{iii} 17 a^{ii} b^{iii} 19 a^{iii} b^{iv} 21 b^{iv} 22 a^i 30 b^{ii} 32 a^{iv} 35 a^{iv} b^{iii} 36 a^{iv} 37 b^{iv} 39 a^i 41 b^{iv} 42 a^{ii} 43, and only once with the radical 𑀓, Plate V 3 b^{ii} . In Ap. it occurs only three times, always with the radical 𑀓, Pl. XIV 2 a^v 3 a^i , Pl. XV 10 a^{iv} . In Siddh. it occurs 37 times with radical 𑀓; fols. 2 b^v 4 a^{iii} 5 a^{iv} 6 b^{iii} 7 b^i 9 a^i (*bis*) 10 b^v 11 b^{iii} 14 a^i b^i 18 a^{iii} 19 a^v b^{iv} 20 b^{iii} 104 a^v 107 a^{iv} b^i 121 a^v 122 a^{iii} b^{ii} 123 a^{ii} 126 a^{iii} 128 b^{iii} 131 a^{iv} 133 b^{ii} 134 b^{iii} 136 b^{ii} 138 a^{ii} 144 a^{ii} 145 b^{iv} ; never with radical 𑀓. In Buddh. it occurs 10 times with radical 𑀓; fols. 1 b^{ii} 2 b^{iv} 3 a^i 8 b^{iii} 9 a^{ii} 15 b^{iii} 18 a^{ii} 27 a^i 32 b^{iv} 37 b^{iii} ; never with radical 𑀓. In Fr. it occurs 15 times with radical 𑀓; No. $\frac{142}{9}$, l. 2, No. $\frac{142}{3}$, l. 2, No. $\frac{147}{4}$, l. 5, No. $\frac{148}{8}$, l. 1, No. $\frac{142}{77}$, l. 1, No. $\frac{144}{8}$, l. 5, No. $\frac{144}{4}$, l. 5, No. $\frac{150}{5}$, l. 5, No. $\frac{144}{66}$, l. 2, No. $\frac{147}{11}$, ll. 3, 4, No. $\frac{150}{1}$, l. 6 (*bis*), No. $\frac{150}{11}$, ll. 2, 5; and 13 times with radical 𑀓; No. $\frac{142}{3}$, ll. 1, 2, No. $\frac{148}{8}$, l. 5 (*bis*), No. $\frac{142}{8}$, l. 6, No. $\frac{143}{63}$, l. 2, No. $\frac{143}{3}$, l. 1, No. $\frac{144}{83}$, l. 4, No. $\frac{144}{134}$, l. 4, No. $\frac{147}{128}$, l. 2, No. $\frac{147}{125}$, l. 3, No. $\frac{150}{18}$, ll. 3, 4. With the very old radical 𑀓 it occurs once in No. $\frac{147}{8}$, l. 4 (see footnote 21).

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

The details are as follows. Neither e nor ai is ever found in Vaj. In Ap. e occurs twice, and both times with the radical 𑀓, Plate XIV 1 b^{iii} 2 a^{ii} ; ai never. In Siddh., e occurs seven times with radical 𑀓; fols. 16 a^i 128 b^{iii} 152 a^v (*bis*) 155 b^{iv} 156 a^i , but only once with radical 𑀓, fol. 11 a^v ; while ai occurs only once, and then with radical 𑀓, fol. 100 a^{iv} . In Buddh., e occurs six times with radical 𑀓; fols. 1 b^{iii} 7 b^{iv} 9 b^i 18 b^i 31 b^i 38 b^i , and only three times with radical 𑀓, fols. 6 b^{iii} 9 a^{ii} 17 a^i ; while ai occurs only twice, both times with radical 𑀓, fols. 10 a^{iv} 35 b^i . In Fr., neither e nor ai occurs.

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

2, peculiar to the Khotanese script,²⁸ though the latter is practically restricted to canonical literature, the radical 𑖦 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 𑖦. Thus *o* 24 times in Vaj. (e.g. Plate V 3 *b*ⁱⁱ, Pl. IX 32 *a*ⁱ (*bis*), &c., see Vocabulary, pp. 345-6), and five times in Ap. (Plate XIV 2 *a*ⁱⁱ (*bis*), Pl. XVI 13 *a*ⁱ 14 *a*ⁱⁱ 16 *b*^{iv}); again *au* five times in Vaj., Pl. X 38 *b*ⁱ (*tris*)^{ii, iii}, and three times in Ap., Plates XIV 3 *a*ⁱⁱⁱ, XV 9 *a*ⁱ, XVI 13 *a*ⁱ. In Buddh., also a canonical text, radical 𑖦 is used more often than the special radical 2 with either *o* or *au*; thus *o* with radical 𑖦 four times, fols. 27 *b*^{iv} 31 *b*ⁱ 34 *a*^{ii, iv}, with radical 2 six times, fols. 19 *b*ⁱⁱ 26 *b*^{i, ii, iv} 24 *a*^{iv} 26 *a*ⁱⁱ; and *au* with radical 𑖦 ten times, fols. 28 *a*^{iv} 29 *a*ⁱ *b*^{iv} 30 *b*ⁱⁱ 32 *a*ⁱⁱⁱ 33 *b*ⁱⁱ 35 *b*ⁱ 36 *a*ⁱⁱ 37 *b*ⁱⁱ 38 *b*ⁱⁱⁱ, with radical 2 six times, fols. 7 *a*^{iv} 12 *a*^{iv} 15 *a*ⁱ 26 *b*ⁱⁱ 24 *a*ⁱ 25 *b*ⁱⁱ. In Fr., all of canonical texts, radical 2 is always used, never 𑖦; thus with *o* 33 times, No. $\frac{142}{21}$, l. 5, No. $\frac{142}{3}$, l. 7, No. $\frac{142}{45}$, ll. 3, 4, No. $\frac{142}{49}$, l. 5 (six times), No. $\frac{142}{58}$, ll. 1, 2, 3, No. $\frac{142}{61}$, l. 3, No. $\frac{142}{73}$, l. 4, No. $\frac{142}{76}$, l. 4, No. $\frac{142}{89}$, l. 1 (six times), No. $\frac{142}{92}$, l. 2, No. $\frac{142}{35}$, l. 1, No. $\frac{142}{102}$, l. 3, No. $\frac{144}{17}$, l. 3, No. $\frac{144}{44}$, l. 2, No. $\frac{144}{50}$, l. 6, No. $\frac{144}{55}$, l. 6, No. $\frac{144}{67}$, l. 2, No. $\frac{144}{111}$, l. 3, No. $\frac{124}{28}$, l. 1, No. $\frac{150}{18}$, l. 6; and with *au*, three times, No. $\frac{142}{37}$, ll. 3, 4, No. $\frac{142}{73}$, l. 4. On the other hand, in the non-canonical, medical Siddh., both vowels *o* and *au* are always written with radical 𑖦, never with the special radical 2; thus *o* twice, fol. 3 *b*^{iii, iv}; and *au* 21 times, fols. 2 *b*ⁱ 3 *b*ⁱⁱ (*bis*)ⁱⁱⁱ 7 *b*ⁱ 9 *b*^v 10 *a*^v 19 *a*^{iv} 100 *a*ⁱⁱ 104 *b*^{iv} 107 *a*ⁱ 123 *a*ⁱⁱ *b*^{ii, iii} 128 *a*ⁱⁱⁱ 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 (*a*, *ā*, *i*, *ī*, *e*, *ai*, *o*, *au*), with the exception of *u* and *ū*, are invariably written with the radical 𑖦 *a*. The vowels *u* and *ū* are equally invariably written with the special radical 𑖦. The three special radicals for *i*, *e*, *o* never occur at all. In the whole extensive mass of cursively written manuscript remains, so far as I have been able to examine it, two of those three special radicals, namely those for *i* and *o*, occur only in the concluding passage of the Kausākī Prajñāpāramitā Roll, Ch. 0044; once *i* in l. 67, and twice *au* in lines 64 and 65. And with regard to this singular exception it is to be

²⁸ See below, p. xxviii. In order to signify *au*, the mark of length is added, either in its fourth or fifth form (see *infra*, p. 140); usually the former (see, e.g., Plates X 38 *b*ⁱ, XIV 3 *a*ⁱⁱⁱ, XX 3ⁱⁱ), but once the fifth form (as in *nā*, Plate XVIII 3 *a*^{iv}). The latter is the usual one in the Kucchean 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 𑖦, occurs once in Tib., Plate XVII 2 *a*^x; three times in Doc., JASB., 1897, Plate V, l. 6; and 27 times in Med., fols. 54 *b*ⁱⁱⁱ 67 *a*^v *b*ⁱⁱ 68 *b*ⁱⁱ 72 *a*^{iv} 73 *a*ⁱⁱ. *v* 74 *a*^{iv} 77 *a*^{iv} *b*ⁱⁱⁱ 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. *iv* 115 *b*ⁱⁱⁱ.

The vowel *ī*, with radical 𑖦, occurs twice in Tib., Plate XVII *a*^{vi}. *vii*; twice in Chin., Plate XXII *b*^{xvii}. *xx*; five times in Doc., JASB., 1897, Plates V, l. 5, VI, No. 9, l. 4, No. 10, ll. 6 and 7; Report, Plate VI, l. 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. *v* 69 *a*ⁱⁱⁱ 73 *a*^v 76 *a*ⁱⁱ (*bis*) 99 *a*^v *b*ⁱⁱ 100 *a*ⁱ 103 *a*ⁱⁱ. *iii* *b*ⁱ 104 *a*ⁱ. *iv* 109 *b*ⁱⁱⁱ (*bis*).

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

The vowel *ai*, with radical 𑖦, occurs once in the Text Roll of the Mahāpratyāngirā Dhā., JRAS., 1911, Plate V, l. 15; and four times in Med., fols. 47 *b*ⁱⁱ 48 *b*^v 58 *b*ⁱⁱⁱ 62 *b*ⁱ. In Tib., Chin., Doc. it does not occur.

The vowel *o*, with radical 𑖦, does not occur in any of the cursively 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 𑖦, occurs three times in fols. 7 and 8 of Ap., Plate XV 7 *a*^{iv} *b*ⁱⁱⁱ 8 *a*ⁱⁱⁱ (see also JASB., 1901, Pl. VI); once in Tib., Plate XVII *a*ⁱⁱⁱ; twice in Doc., Report, Plate VII, ll. 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 Alphabetical 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 𑀓 and 𑀔 are prescribed for the whole of the ten vowels of the alphabet. That shows that all vowels, except *u* and *ū*, were to be written with the radical 𑀓. The alphabet, in this form, with the solitary vocalic radicals 𑀓 and 𑀔, 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 𑀓 and 𑀔. But two points are particularly noteworthy: first, it is only the long *ū* which is written with the radical 𑀔, while all the other nine vowels, including the short *u*, are written with the radical 𑀓. Secondly, the diacritical mark indicating the sound of short *u* is not attached to the bottom of the radical 𑀓, in the form of a wedge, or a curve, or an angle, as it is usual with other consonantal radicals (e. g. the wedge in *khu* and *kṣu*, Plate I, ll. 10 and 42; the curve in *ku*, *ibid.*, l. 9; the angle in *kyu*, *khyu*, *ibid.*, ll. 43 and 44), but is mounted on the top of the radical 𑀓, 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 𑀓 was already furnished with a wedge, with which the diacritical mark of short *u* would have interfered, if it had been attached to the foot.²⁹ The same facts are suggested by the abbreviated form of the alphabet in Roll Ch. xl, 002, *ibid.*, Plate II, l. 42. Here the characters are given for only the three vowels *a*, *u*, *ū*; but while the long *ū* is written with the radical 𑀔, the vowels *a* and short *u* are written with the radical 𑀓. Moreover, here too the character for the short *u* shows its diacritical mark, indicative of the sound *u*, in the form of a curve (similar to that in Plate I, l. 1) attached to the head of the radical 𑀓.³⁰

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

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

The conclusion to be drawn from the facts set out in the foregoing evidence is that in the seventh and eighth centuries A.D., if not even earlier, the practice arose in the Khotanese area of Eastern Turkestan, especially when using the cursive script of ordinary daily intercourse, to write all vowels, except *u* and *ū*, with the radical 𑖅 *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 Brāhman 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 𑖅; 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 𑖅 to the long vowel *ū*, so as to obtain a complete series of vowels, all framed with the radical 𑖅; and that he facilitated his object by the removal of the wedge which marks the foot of the radicals in the Khotanese script, but which is absent from the Tibetan script. On all grounds it cannot be doubted that it was the cursive script of Khotan to which Thon-mi was introduced by Li-byin.

In Khotan, as we have seen, two types of script were in use, the Upright Gupta, which was used principally in writing texts of a religious character, and the Cursive Gupta, which was employed in writing anything of a secular character, and generally in the ordinary writing of daily intercourse. The latter arose gradually from the former by a process of modification such as is observable in many other countries. In the same way, e. g., arose the so-called 'headless' (*u-me*) type of the Tibetan script from out of the original 'headed' (*u-chan*) type framed by Thon-mi. In the same way, also, arose the Indian cursive 'Kaithī' or 'Mahājānī' 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 २ *o*, the conservatism of the Khotanese Upright Gupta is particularly striking; for it conserves that radical in a form in which it had disappeared at an early date from India itself. Originally the inferior curve of the radical took a rightward turn in India, as may be seen in Bühler's Indian Palaeography, Table III, traverse 6, Nos. viii and xiv; but as early as the Gupta period it began to turn leftward, *ibid.*, Table VI, trav. 13.³¹ But in the Khotan area the rightward turn persists, in writing both vowels *o* and *au*, whether in Sanskrit or Khotanese texts.³²

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

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

³² E.g., in the Sanskrit text on Plate XX 6ⁱⁱⁱ. 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 *wasānpā* (Plate XI 2 *a*¹). It may be added that the Kuchean character, at present understood to signify *o* (as in *onolme*, Plate XI 2 *a*¹) is identical with one of the alternative forms of the Khotanese character for *au* (see footnote 28), so that possibly it may really signify *au*. Whether any, and what, relation between the two scripts is indicated by this graphic coincidence remains to be discovered.

³³ A mere scribal whim seems indicated by the fact that the difference may occur in the same Sanskrit word, e.g. Plate XVIII 3 *b*ⁱⁱ *paśyati* and *paśyañi*; Plate XXI 1 *citadhārā*, *citadhārā*.

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 *prrabhā* for *prabhā* (Plate II 4^{iv}) or *prrajānitūn* for *prajānitūn* (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 Mahāpratyāṅgirā 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 Chandragarbha 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., *garbhā*, Pl. XX 3ⁱⁱⁱ, *gaṃbhīra*, Pl. XXI 3^{vi}).

Besides the linguistic and graphic conditions prevailing in Eastern Turkestan at the time when the manuscripts discovered in that country were written, these manuscripts throw light on the original language of the imported Buddhist sacred literature. That the texts written in Khotanese and Kuchean 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 Suvarṇa-prabhāsa Sūtra long published (see pp. 109, 176), though the exact relation as a whole between the two Canons was a matter of uncertainty and dispute.³⁴ It was also well known that the existence of the

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

Sanskrit Canon must date back to a fairly early date; but most of it, indeed the most important parts of it, were believed to have entirely perished.³⁵ As a result of the modern archaeological explorations, fragments of the lost Sanskrit Canon are coming to light. The present volume contains fragments of not less than twenty-six religious texts (see pp. xxxiii-xxxiv), of which twenty-one belong to the Canon of the Vinaya 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,³⁶ all the others are new discoveries, among which the fragments of the Stotras, or hymns, of the celebrated ancient poet Mātricheṭa are particularly interesting. Among the numerous fragments, which are not yet identified, and which await publication in subsequent volumes, additional canonical texts will no doubt be forthcoming, so that ultimately we may hope to possess, at least in fragments, a considerable portion of the lost northern Sanskrit Canon.

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

NOTE.

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

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

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

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

bod . skav . dan . bstun . nas . gsal . byed . ñi . śu . rtsa . bži . drug . riñs . bcos . nas ṽ
sum . cu . mdsadṽ

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 *Riñs*, 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 Sambhoṭa, or his forerunners. The first type is called *gsal-byed* (consonants), and the second, *Riñs*.'

The objection to Dr. Francke's translation is that he seems to take *gsal byed* and *riñs* 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 *riñs*, 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 . riñs . bcos . nas* by 'hurriedly composing, or contriving, six', I would suggest the following as a more exact rendering of the sentence : 'Comparing [the Sanskrit] with the Tibetan language, [and] quickly remedying [the deficiency in] the twenty and four consonants with six [others], they framed [an alphabet of] thirty [consonants].' To bring out clearly the meaning of the sentence, it may be thus paraphrased : 'On comparing the Sanskrit with the Tibetan language, Thonmi and his associates found that the Sanskrit supplied them only with 24 suitable consonants, while the Tibetan required 30 consonants to express all its sounds; but a way quickly (*riñs*) occurred to them to remedy the deficiency of 6 consonants, and thus to frame the required alphabet of 30 consonants.' This quick remedy (*riñs*), as may be seen from Fig. 2 on p. xix, consisted in simply adding a hook to three Sanskrit (Khotanese) consonants (*ts*, *tsh*, *dz*) and a curve to two others (*w*, *z*); also by inverting and slightly modifying two more (*z* and *h*).

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

To p. xxvi. The transfer of the diacritical mark of short *u* from the foot to the head of the radical is not restricted to the radical ◡ . 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.

	PAGE
1. Monastic Regulations	4
2. do. do.	8
3. Technical Terms	12
4. Not identified text	166

B. SŪTRAS OF THE HĪNAYĀNA.

(a) Dirghāgama.

5. Saṃgīti Sūtra (Nanjio's Catalogue, No. 545 (9), col. 136)	16
6. Ātānāṭiya Sūtra	24

(b) Madhyamāgama.

7. Upāli Sūtra (Nanjio's Catalogue, No. 542 (133), col. 131)	27
8. Śuka Sūtra (do. do. No. 542 (170), col. 132)	46

(c) Saṃyuktāgama.

9. Pravāraṇa Sūtra (Nanjio's Catalogue, No. 544, col. 135)	36
10. Candrōpama Sūtra (do. do. do. do.)	40
11. Śakti Sūtra (do. do. do. do.)	44

C. SŪTRAS OF THE MAHĀYĀNA.

(a) Prajñāpāramitā Class.

12. Vajracchedikā (Nanjio's Catalogue, No. 10, col. 5)	176
--	-----

(b) Ratnakūṭa Class.

13. Ratnarāśi Sūtra (Nanjio's Catalogue, No. 23 (44), col. 19)	116
--	-----

(c) Mahāsannipāta Class (Mahāvaiṇulya).

14. Ratnadhvaja Sūtra (Nanjio's Catalogue, No. 61, col. 27)	100
15. Candragarbha Sūtra (do. do. No. 63, col. 29)	103
16. Bhadrāpāla Sūtra (do. do. No. 76, col. 31)	88

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

METHOD OF TRANSCRIPTION

Restorations are made :—

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

Restorations are indicated as follows :—

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

Use of hyphen :—

- (1) A single hyphen indicates the combination of two words in a compound, e. g. *deva-datta*, *mārg-ōpadeśa*.
- (2) A double hyphen indicates the sequence of two words in a sentence, e. g. *ceśyam* (for *ca iyam*), *dharmāñśchūnyān* (for *dharmān śūnyān*); or an euphonic insertion, e. g. *yakṣebhyoꝛm* (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. *ceśyam* (for *ca iyam*), *mārg-ōpadeśa* (for *mārga-upadeśa*).
- (2) When two consonants combine in a compound word, they are separated by a single hyphen, e. g. *samyak-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. *lat sarve*, but *dharmāñśchūnyān* (for *dharmān śūnyān*).
- (3) When a consonant and a vowel combine between words in a sentence, they are simply placed apart, without a sign, e. g. *eram eva*.

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

Virāma is indicated by a slanting stroke, which, in the case of Sanskrit texts, is placed to the right, but in Kucheian texts, to the left of the foot of the consonant; e.g., p. 5, obverse, l. 1, *bhoktaryam*, but p. 358, obverse, l. 2, *waṭ*. Interpunctuations, marked by dots in the original, are represented, as the case may be, by large single or double dots: see, e.g., p. 6.

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

ABBREVIATIONS

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

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

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

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

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

Dvy. = Divyāvadāna, ed. Cowell.

JA. = Journal Asiatique.

JASB. = Journal of the Asiatic Society of Bengal.

JRAS. = Journal of the Royal Asiatic Society.

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

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

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

Mst. = Mahāvastu, ed. Senart.

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

Mvy. = Mahāvinyutpatti, ed. Miranow, in *Bibliotheca Buddhica*, xiii.

P.Dy. = Childers' Pāli Dictionary.

PTS. = Pāli Text Society.

SBE. = Sacred Books of the East.

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

Ś.S. = Śikṣū-samuccaya, 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 *a*¹¹ = Plate XI, No. 2, obverse, line 2.

MISCELLANEOUS FRAGMENTS

EDITED BY A. F. RUDOLF HOERNLE

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

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

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

It should be noticed that the manuscripts are said to have been recovered from a 'house'. That word appears to be usually employed by the natives of Eastern Turkestan to indicate a 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.

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

‘L'oasis de Baï est assez loin de Koutchar, et ni mes notes, ni les cartes chinoises ne m'ont fait connaître un Djigdalyq sur son territoire. Le nom est assez répandu en Turkestan Chinois puisqu'il signifie seulement "l'endroit des oleasters". Le 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 chaîne du Tehöl-Tāgh.'

The consignment, No. 150, comprised eight sets, of which Set VII consisted of rather better preserved manuscript fragments. The single specimen (Dhāraṇī fol. $\frac{vii}{5}$, 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-mên. The marketable value of such buried things had been realized in the country as a result of Sir Aurel Stein's excavations during his first expedition in 1901. In fact, it was his old guide to the ruins of Dandan Uilik that had put up Mullah Khwajah to his scheme. The fragments which the Mullah found, he used to sell in Khotan to the trader Badruddin, from whom they were purchased by Sir G. Macartney.

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

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

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

The following is a list of the fragments :—

	PAGE
I. Vinaya Fragments.	
1. Monastic Regulations. Hoernle MS. No. 149 $\frac{1}{16}$ (Pl. IV, No. 1)	4
2. do. do. do. No. 149 $\frac{1}{23}$ (Pl. I, No. 1)	8
3. Technical Terms. do. No. 149 $\frac{1}{20}$ (Pl. III, No. 5)	12
II. Sūtra Fragments. (Hīnayāna).	
A. Dīrgha Nikāya.	
1. Saṅgīti Sūtra. Hoernle MSS, Nos. 149 $\frac{1}{25}$ and 149 $\frac{1}{26}$ (Pl. III, Nos. 1 and 2).	16
2. Āṭānāṭṭiya Sūtra. Hoernle MS, No. 149 $\frac{1}{6}$ (Pl. I, No. 2)	24
B. Madhyama Nikāya.	
3. Upāli Sūtra. Hoernle MS, No. 149 $\frac{1}{21}$ (Pl. I, No. 3)	27
4. Śuka Sūtra. Hoernle MSS, Nos. 149 $\frac{1}{1}$ and 149 $\frac{1}{2}$ (Pl. II, No. 3)	46
C. Saṃyukta Nikāya.	
5. Pravāraṇa Sūtra. Hoernle MS, No. 149 $\frac{1}{8}$ (Pl. II, No. 1)	36
6. Candrōpama Sūtra. do. No. 149 $\frac{1}{10}$ (Pl. II, No. 2)	40
7. Śakti Sūtra. do. No. 149 $\frac{1}{10}$	44
III. Sūtra Fragment. (Mahāyāna).	
Sitātapatra Mahāpratyaṅgirā Dhārapī. Hoernle MS, No. 150 $\frac{III}{8}$ (Pl. II, No. 4)	52
IV. Stotra Fragments.	
1. Śatapañcāśatika Stotra. Hoernle MS, No. 149 $\frac{1}{17}$ (Pl. IV, No. 2), and Stein MSS, Ch. vii. 001 B ¹⁻³ , and Khora 005 b	58
2. Catuṣśataka Stotra. Hoernle MSS, Nos. 149 $\frac{1}{31}$ and $\frac{1}{32}$ (Pl. III, Nos. 3 and 4), and Stein MS, Khora 005 a (Pl. XIX, No. 1)	75

VINAYA TEXTS

To this class belong the three Hoernle MSS., Nos. 149 $\frac{x}{18}$, 149 $\frac{x}{20}$, and 149 $\frac{x}{23}$. Judging from their contents, Dr. Watanabe considers that they must belong to some Vinaya text, though he is unable, either from the Chinese or the Pāli, to determine the particular text to which they may belong.

1. MONASTIC REGULATIONS

Hoernle MS., No. 149 $\frac{x}{18}$ (Plate IV, No. 1, Obverse).

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

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

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

Sanskrit.	Chinese.	
10. Bhakta-vṛtta	13. 食法	Rule for eating.
11. Bhakta-visarjana-vṛtta	14. 與食法	Rule for declining food.
12. Piṇḍapāta-vṛtta	15. 乞食法	Rule for begging food.
13. Piṇḍacarika-vṛtta	16. 乞食人法	Rule for one who begs food.]

With the text of our fragment may be compared the regulations in Culla-
vagga, viii, 4, clauses 3-5, in Vinaya Piṭaka, vol. ii, p. 214, translated in Sacred
Books of the East, vol. xx, pp. 286-8; also the Suttavibhaṅga, pp. 185 ff., in Vinaya
Piṭaka, vol. iv, Part ii, translated in SBE., vol. xiii, Part i, Pātimokkha, pp. 59 ff.

The text¹ reads as follows:—

Obverse.

- 1 *sanniṣīditavyaṃ*² *saṃprajānena*³ *gantavyaṃ saṃprajānena*³ *sthāta-*
*vyam saṃprajānena*³ *niṣīditavyaṃ saṃprajānena*³ *bhoktavyam*
upasthita-smṛtinā avi-
- 2 *kṣipta-cittena prāsādikena iryāpatha-saṃpannena su-saṃvṛtena su-*
praticchannena alpa-śabdena utkṣipta⁴-cakṣuṣā yugāntara-prākṣiṇā
[sa]-gaura(v)c[na]
- 3 (*sa-prat*)*iṣena* (?) *sa-bhaya-vaśa-vartinā nīca-manasā rajoharaṇa-sama-*
cittena sthavireṣu madhyeṣu navakeṣu maitra-cittena hita-cittena
anukampa-
- 4 [*nena*] *pitṛ-bhrātr-putra-sañjñām upasthāpya āsana-kuśalena*
niṣadyā-kuśalena idam ucyate bhakta-vṛttam 10) *Bhakta-visa-*
- 5 [*rjana*]-*vṛtta(m) katarat (bhi)kṣuṇā agrhītā piṇḍapāto visarjayi-*
tavyaḥ na ca yasya vā tasya vā visarjayitavyaḥ ka-
- 6 *sya piṇḍapāto dātavyaḥ mātur dātavyaḥ pitur bhrātur bhāginyā⁶*
dātavyaḥ jñātikasya dātavyaḥ adhyārāma-gatasya grhīṇo⁶
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. ll. 2 and 7, and the double dot twice in rev. l. 6. The double dot, however, occurs also very frequently in its more usual way as visarga.—As the first of a conjunct consonant, *r* is written always upon the line, never above it; see, e.g. obv. l. 3, *vartinā*; l. 5, *visarjayitavyaḥ*; l. 6, *bhrāturbhāginyā* (Pl. IV, No. 1). As the second of a conjunct, *v* is always spelled *b*; as in obv. l. 8, *kṛtbā*; rev. l. 6, *ūrdhvaṃ*; l. 8, *dbāre*, &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 prone 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, ll. 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, l. 2, XI, No. 2 a, l. 2).

² Read *sanniṣīditavyaṃ*.

³ Read here, and elsewhere, *saṃprajānena*. See footnote 8.

⁴ Read *avakṣipta*. See footnote 8.

⁶ Read *bhāginyā*, *grhīṇo*, *tiryag°*, *indriyair*, *bhāginī-mātrikām*, *duhitr*, and *vīthi*.

- 7 u[*pakā*](*r*)iṇo dātavyaḥ *apakā*iṇo dātavyaḥ vyaśana-prāptasya glāna-
kasya bandhana-baddhasya dātavyaḥ yadi strī kuṣimati āgacchati
8 [*ta*](*syā* *apī* *smṛ*)tim upasthāpya dātavyaḥ tiryagyoni⁵-gatasya *āsāpo*
'dātavya[*h*]:× jyā-prēkṣasya dātavyaḥ tac ca *khaṇḍi*-kṛtbā uccheśi-kṛ-

Reverse.

- 1 *tbā* (*idam ucyate*) *bhakta*-*visarjana*-*vṛttam*, 11) Piṇḍapāta-*vṛttam*
katarat, *sa*(*t*)*kr*(*tya* *bki*)*kṣuṇā* piṇḍapātaḥ pratigṛhī[*ta*]*vyah* [*s*]*dva-*
dānaṁ sa[*ma*]-
2 *tikṭi*(*kaṁ*) *sama*-*sūpikaṁ sam*prajānena³ upasthita-*smṛtinā* avikṣipta-
cittena avikiratā • *tāvattakaṁ* ca pratigṛhītavya[*m*] *yāvattake*
(*sa*)*mya*[*k-pū*-
3 *rti*] *r bhavati idam ucyate* piṇḍapāta-*vṛttam*, 12) Piṇḍacārika-
vṛttam katarat, piṇḍacārikena *bhikṣuṇā* samprajānena³ *gr*[*āmaṁ*]
pra[*v*]*i*[*s*]*itavyaṁ*
4 [*saṁ*]prajānena³ *gantavya*(*m* *saṁ*)prajānena³ *ssthātavyam*, upasthita-
smṛtinā avikṣipta-cittena prāsādikena iryāpatha-*saṁ*(*pa*)*nn*[*ena su*-]
5 [*saṁ**vṛ*](*te*)*na su*-*praticchannena* alpa-*śabdena* utkṣipta-*ca*ḥṣuṣā *yugān-*
tara-*prēkṣiṇā* antargatair *indriyaiḥ*⁵ *abahirgatena mā-*
6 (*nase*)*na paścāt*-*पुराḥ* *saṁjñiṇā* *ūrdhva*-*adhaḥ* *saṁjñiṇā* : *mātr-*
mātrikaṁ *dṛṣṭbā* *mātr*-*saṁjñām* upasthāpayitavyā : *bhagini*-*mātr-*
*kām*⁵ *dṛṣṭbā* *bha-*
7 *gini* ⁵-*saṁjñām* upasthāpayitavyā *duhitri*⁵-*mātrikaṁ* *dṛṣṭbā* *duhitṛ*-*saṁ-*
*jñā*⁵ upasthāpayitavyā⁷ • piṇḍacārikena *bhikṣuṇā* *rathyā*-*vithī*⁵- [*ca*-]
8 (*tvara*-) *śṛṇ*[*gāta*]*keṣu* *dbāre* *dbāra*-*śālāyām* *nimittam* *udgṛhītavyaṁ*
*gṛ*ha-*dbāram* upasaṁkrama *yaṣṭi*-*śab*[*da*]*m* *kṛtbā* *śanair* (*mandam*
mandam āraḍam a-)

TRANSLATION.

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

⁵ Read *saṁjñām*, as in the beginning of the same line, and see *saṁjñām* 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),⁹ with unbewildered mind, with agreeable, becoming deportment, well-guarded (from soiling his hands and feet), well-covered (with his robes), making little noise, with downcast eyes, looking in front of him to a distance of (no more than) a yuga (about six feet), with gravity, with reverence, being under the influence of fear (lest he should commit a fault), with lowly thoughts, with steadfast intent to suppress evil passions, with friendly and benevolent disposition to old, middle-aged, and young (monks), with kindness, attending to them considerately as to a father, brother, or son, behaving with propriety in (choosing) his own seat as well as towards the assembly of the (other) seated (monks).¹⁰ Thus runs the rule about eating food.

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

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

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

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

¹¹ Translation uncertain, the text being mutilated and illegible.

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

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

2. MONASTIC REGULATIONS

Hoernle MS., No. 149₂₃ (Plate I, No. 1, Reverse).

This is a complete folio, with only slight damages round the margins, measuring 213 × 71 mm. (8 $\frac{3}{8}$ × 2 $\frac{7}{8}$ inches). It bears six lines of writing in Slanting Gupta

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

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

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

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

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

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

As regards the regulation concerning the bedstead of the monks, a fragment of which stands on the obverse side of our folio, no parallel appears to exist in the 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 Cullavagga, v, 24 (in Vinaya Piṭaka, vol. ii, pp. 131-2, translated in Sacred Books of the East, vol. xx, pp. 134-5). Here the Pāli version speaks only of 'a certain monk' (*aññatāro bhikkhu*), while the Sanskrit version in our fragment refers the occasion of the regulation to a particular monk, named Āryasoma. 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 (*daṇḍa*) is spoken of, while ll. 2 and 4 mention both staff and string (*daṇḍa-śikya*), though, of course, the omission of the string (*śikya*) in l. 6 may be a clerical error.

The text reads as follows:—

Obverse.

- 1 *ñcāsam*¹ *cā_mspañcāsām*¹ *trayopañcāsām* *dvāpañcāsām* *ekapañcāsām*
pañc[ā]śa[m] *varṣ[ā]ṇām ś[aiyyā-]*
- 2 *sanam* *grāhayāmi* *tataḥ* *paścād* *ekonapañcāsād* *varṣāṇām* *aṣṭacatvāriṇ-*
śad yāvataṁ
- 3 *catvāriṇśad* *varṣāṇām* *śaiyyāsanam* *grāhayāmi* *tataḥ* *paścā* *ekōna-*
catvāri-

¹ Complement [*pañcāpa*]*ñcāsām*; also read *catuṣpañcāsām*, and see footnote 2. As a curiosity it may be noted that throughout this first line (but not in l. 2, *pañcāsād*) *sām* is placed slightly lower than the preceding *ñcā*, and attached to it by a slanting line, exactly in the way in which *virāma* is indicated in Kuchean texts; see e.g. wat., °ñhes., °lyik, in Pl. XI, No. 2a, l. 2.

- 4 ñśad yāvatañ triñśati-varṣāñām anena paryāyeṇa avarsikāñām śaiyyā-
 5 sana[ñ] grāhayāmi tataḥ paścāc chramaññdeśāñām² śaiyyāsanāñ
 grāhayāmi sarveṣāñ
 6 yathāvṛddhika[ñ] śaiyyāsanāñ grāhayitavyāñ tat sarveṣāñ viditam
 astu ॥ te(na)

Reverse.

- 1 antara-va(ptx)× xy×(ntx)cx rxt yamaṣlo[na]³ ॥ samatvā (śr)[ñot]u me
 āyuṣma[n]ta[h a-]
 2 ha[ñ] Aryasomośya⁴ bhikṣur glāno mahallakaḥ sañghāñ mārgē
 dañḍa-śikya-sanma-
 3 tiñ yācāmi sañgho me Aryasomasya bhikṣo⁵ glānasya mahal[ñ]aka-
 (sya)
 4 mārgē dañḍa-śikya-sa[ñ]matin sanmanyatu • anukampāñ upādāya
 5 evāñ dvir api trir api ॥ te-sa ṣpikiye yaskaṣṣalya⁶ ॥ śrñotu bhadantaḥ
 sañ-
 6 ghaḥ ayañ Aryasomośya³ bhikṣur glāno mahallakaḥ sañghāñ mārgē
 dañḍa-sammatin

TRANSLATION.

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

² Read *chramaññdeśāñām*; the scribe had written originally *chramondeśāñām*, which he corrected by inserting *ño* below the line, and indicating the point of insertion by a cross above the line; but he forgot to replace *nde* by *dde*. There is a similar correction in l. 1.

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

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

⁵ Read *bhikṣor*.

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

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

Reverse. [⁸ An aged monk is to go respectfully to the Saṅgha, and explaining that, being sick, he cannot go on his rounds for begging food (*piṇḍāya caritum*), he is to say:] 'Graciously⁹ 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.¹⁰—[⁸ 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 KUCHEAN CLAUSES.

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

La seconde phrase est plus claire.

te-sa ṣpikiye yaskaṣṣalya
= Skr. *tena daṇḍo(?) bhikṣūtavyaḥ*
te = démonstratif masc. sing.
sa = suffix de l'instrumental.
ṣpikiye = 'bâton' (?)
yaskaṣṣalya = part. futur passif de *yask* 'mendier, demander'.

Je pense que nous avons ici un morceau de karmavācū. 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.

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

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

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

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

3. TECHNICAL TERMS

Hoernle MS., No. 149 $\frac{x}{20}$ (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 x 78 mm. (9 x 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 (*upasaṃpadā*). It reads as follows :—

Obverse.¹

- 1 [d]r[s][i] pā(pikā)yā dr̥ṣṭyā utkṣepa(nī)yaṃ² karma ~ [pari]vāsa×××
××××××××××
- 2 kiṃkaraṇam³ mānūpyam kimānuśamsam, āvra(ha)ṇam⁴ puna(h kiṃ-)
karaṇam³ tat-svabhāv-āṅṣiyam dānam
- 3 [pa]ttih duṣṭūl-āpattiḥ aduṣṭūl-āpattiḥ sa-pratikarm-āpattiḥ aprati-
karm-āpattiḥ sāpatti-pratika(rm-ā-)
- 4 savacaniyam karma ~ sakīli-karma ~ anovādaḥ⁵ anovāda-prasthāpanā
anovāda-viṣṭhāpanā ~ (a-)
- 5 p[r]āvāraṇā-sthāpanam, anto-vustam,⁶ anta(h)-pakvam, sva-pakvam,
bhikṣu-pakvam, udgr̥hītam,⁷ apra-⁸
- 6 n-āsthikāṇi ~ puṣkarāṇi ~ āstā(rah) anāstārah uddhārah anuddhārah
gurukā(h pa)riṣkārah la-⁸
- 7 lost by fraying, except a few superscript vowel marks.

¹ Interpunction is marked throughout this fragment by means of a prone comma. See Note, *infra*, p. 62. ² With *n* (not *ṇ*) as in Pāli.

³ The original apparently has *kiṃkaraṇam*, *kā* being written as in ^o*kāṇi* obv. l. 6, and in ^o*kānām* rev. l. 5; but the apparent *ā* is a mere scribal flourish as in the apparent *pā* and *sāṇi* of *upasaṃpadā*, rev. ll. 4, 5.

⁴ For *āvarhanam*; Mahāvīyutpatti, No. 265, 18, has *āvarhana*.

⁵ Skr. *anavādaḥ*, Pāli *anuvādo*.

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

⁷ Read *udgr̥hītam*. ⁸ Probably read *apratigr̥hītam*; and *laghukāḥ pariṣkārah*.

Reverse.

- 1 lost through fraying, except a few traces of subscript vowels and consonants.
- 2 [sah] pañca-śata-vinaya-saṃgītiḥ sapta-śata-vinaya-saṃgītiḥ ṁ vinaya-samuddānam,
- 3 [pa] vana-kalpaḥ paryāṇa⁹-kalpaḥ deśa-kalpaḥ diśā-kalpaḥ janapada-kalpaḥ cīvara-ka-
- 4 s tu samāptam, || Upasampadā katamā ṁ upetya saṃpādayat sīti upasampadā ṁ ax-
- 5 [tā]nām, upasampadā pañcakānām jñān-abhisamayena upasampadā ṁ āyusmato mahā-(kā)¹⁰
- 6 [yina]ḥ braśna-vyākaraṇena upasampadā ṁ ehibhi(kṣu)katāyā upasampadā • trai-vāci(tri)[na]
- 7 [d]eṣu vi[naya]dhara-paṃcamena¹¹ ṁ saṃghena [u]pasam[padā]xxx
xrxe xxxxxxxxxxxx

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 *sakili* (?) ; censure ; initiating censure ; preventing censure ; (l. 5) . . . inhibiting pravāraṇā 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 upasampadā ? Having approached (as a candidate) he is initiated (into the status of a full monk). That is (the meaning of the word)

⁹ Read [ka]lpaḥ, and paryāyāṇa or paryāyā.

¹⁰ Probably supply mahākā[śyapasya pañca-jātila-śata-nā]yinaḥ.

¹¹ For the restoration see Divyāvadāna, p. 21, l. 17 ; *pratyantimeṣu janayadeṣu vinaya*°.

upasampadā (or initiation); (l. 5) initiation of . . . ; initiation of the Five through (their) comprehension of the (true) knowledge; initiation of the venerable Mahākā[śyapa] (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 Saṅgha . . . consisting [in outlying localities] of five members, one versed in the Law and four others,

NOTE.

On *utkṣepaniya-karma* (Pāli *ukkhhepaniya-kamma*), act of suspension, see SBE., vol. xiii, p. 236, n. 2; vol. xvii, p. 274, n. 2; also Mvy., No. 265, 8. On *parivāsa*, probation, see SBE., xvii, p. 384, n. 1, and Mvy., No. 265, 11. On *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 *appa*, irregularly short for *apayaya*, disappearance. The Pāli *mānatta* (wrongly identified with *mānatra* in P. Dy.) is probably Skr. *māna-atta*, withdrawn, or *māna-ārta*, injured. On *duṣṭūlāpatti*, see SBE., xvii, p. 316, n. 2. The word is spelled with *ṣ*, while Pāli has *duṭṭhullāpatti* with *ṭh*. The Sanskrit form suggests its real derivation (not as in P. Dy.) from *duṣṭa*, corrupt; and that it is a barbarous Sanskrit transcript of the vernacular *duṭṭhulla*, from *duṭṭha* with the suffix *ulla*, see Pischel's Pr. Gr., § 595, pp. 402 ff., also Ś. S., p. 116, note 5. On *apratikarmāpatti*, see SBE., xvii, p. 376, No. 31. On *savacanīya*, see SBE., xvii, p. 338, n. 6, p. 386, n. 2. *Sakili-karma* is not intelligible at present. On *anovāda-prasthāpanā* (Pāli *anuvādo paṭṭhapetabbo*), see Cv. i, 5, 6. On *pravāraṇā-sthāpana* and *sāpatti*, see Mv. i, pp. 170-1, SBE., xiii, pp. 340 ff. On the terms *auto-custa*, down to *puṣkarāṇi*, see Mv. vi, 17, 3; vi, 20, 2; vi, 32, 1, 2; see also Prof. de la Vallée Poussin in Ind. Ant., xxxvii (1908), pp. 5, 6, n. 28. On *āstāra* (Pāli *atthāra*) and *udhāra*, the spreading out and taking up of robes (*kathina*), see SBE., xiii, pp. 18 ff., xvii, p. 148, n. 1, p. 157, n. 2. The *gurukāḥ pariṣkārah* apparently refer to the eight requisites of a monk, see P. Dy., p. 342 b; also Mvy., No. 233, 1. On the two *saṅgiti*, 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 *sambodhi*, as he himself explains Mv. i, 6, 28, 29. This 'self-initiation' (*svāmapasampadā*, Mahāvastu, vol. i, p. 2, l. 15) probably stood on ll. 4, 5. The surviving letter *a* at the end of l. 4 might be the initial of *avidyā*, the first term of the 'chain of causation' (Mv. i, 1, 2), the insight into which initiated Buddha in his 'enlightenment'. His first converts were the five ascetics in the deer park at Benares (Mv. i, 6, 6, 47): their initiation comes on rev. l. 5. The next converts, in importance, were

the three brothers Kāśyapa, the heads of three Jāṭila ascetic communities in Uruvilvā (*Uruvelā*, Mv. i, 15, 1; cf. i, 23, 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. Mst. iii, 424 ff.). It is he in all probability who is referred to, in rev. ll. 5, 6, as having got his initiation in consequence of *praśna-ryākaraṇa*, 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 *chi 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 *śaraṇa-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 *upasaṃpadā*. Moreover, before the rise of the Saṅgha, while Buddha was the solitary professor of his doctrine, the lay-applicant was required only to declare his taking refuge with two, viz. the Buddha and the Doctrine; and in this case (of the two merchants Tapussa and Bhallika) the admitted ones were called *dvevācika* (Mv. i, 4, 5). It was only after the rise of the Saṅgha, in consequence of the conversion of the first five (*pañcavaggiya*) Bhikshus (Mv. i, 6, 32 ff.), that the declaration of taking refuge with three was required, and the initiated were now called *tevācika* (for the first time, in the case of the Setṭhi, 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 *chi-bhikkhu* formula the fifty friends of Yasa, and the five hundred Jāṭila followers of Uruvelā Kassapa (Mv. i, 10, 4, and i, 20, 19 ff.), and admitted by the *tevācika* 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 center assembled in solemn session, though he still left the power of admission of Sāmaṇeras, or novices, to the individual Bhikshus (Mv. i, 54, 3). The quorum at such a Saṅgha was not to be less than ten (Mv. i, 31, 2; v, 13, 2; ix, 4, 1), except in very outlying localities, where

the quorum might be *vinayadhara-pañcama*, that is, consist of only five members, a Bhikshu versed in the disciplinary law, and four others (Mv. v, 13, 2; ix, 4, 1; see also 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-upasaṃpadā* (for *svayam-upasaṃpadā*), or self-initiation; (2) *ehibhikṣukāya upa°*, or initiation by the formula 'Come, O monk!'; (3) *daśa-vargena gaṇena upa°*, or initiation by a chapter of ten monks; and (4) *pañca-vargena gaṇena upa°*, or initiation by a chapter of five monks. In our fragment, with the exception of the first, all the above-mentioned kinds of initiation are named; only for the more usual form *ehibhikṣukā* (as in Mahāvastu, vol. i, p. 2, l. 15; Divyāvadāna, p. 48, ll. 19, 20, &c.) we have *ehibhikṣukatā*, and for the threefold declaration before the Saṅgha we have *trivācitra*. The name *svāma-upasaṃpadā* 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. 149 $\frac{1}{25}$ and $\frac{2}{25}$ (Plate III, Nos. 1 and 2).

These two pieces belong to the Saṅgīti Sūtra of the Dīrgha Nikāya. They are fragments of two folios, which, moreover, probably belong to two different pothis, as shown by their difference in width. Fol. $\frac{1}{25}$ measures about 145 × 75 mm., or 5 $\frac{3}{4}$ × 3 inches, and fol. $\frac{2}{25}$ about 180–225 × 85 mm., or 7–8 $\frac{4}{5}$ × 3 $\frac{2}{5}$ inches. In their complete state they would have measured about 310–325 mm., or 12–13 inches. The writing consists of six lines on either side, in the Slanting Gupta character. It is, however, especially in the top and bottom lines, imperfectly legible. The smaller fragment, $\frac{2}{25}$, which formed the left side of the folio, originally bore the folio-number on its reverse side, facing the fourth line of writing; but it is now quite illegible, being almost entirely obliterated, together with the four adjacent syllables of the text. The folio-number of the larger piece, $\frac{1}{25}$, which formed the right side of the folio, is lost with the broken-off portion.

[The Saṅgīti Sūtra contains an enumeration of the Buddhist Dharmas, or technical terms, as divided into ten classes according to the number of items (from 1 to 10) which constitute each dharma. The larger of our fragments, No. $\frac{1}{25}$, contains a portion of the third, or 'threefold', class, i.e. the class which comprises the dharmas, consisting each of three items. The smaller fragment, No. $\frac{2}{25}$, 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 Pāli. The latter, the Saṅgīti Suttanta, forms the thirty-third Sūtra of the Dīrgha Nikāya, in volume iii, pp. 207–71 of the Pāli Text Society's edition. In the Chinese Dīrgha Āgama, the Saṅgīti 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, Pāli, and Chinese.

THREEFOLD DHARMAS, in No. 149^x₂₅.

Sanskrit.	Pāli. ¹	B.	D.	Chinese. ²
(a) obv., l. 1, rāśi	xxviii, rāsi	23	13	三聚
(b) „ 2-5, tathāgatasya āraḥṣaṇiya	xxx, tathāgatassa āraḥṣaṇiya	—	28	三淨
(c) „ 6, pudgala	xxxvi, puggala	—	—	—
(d) „ 6, sthavira	xxxvii, thera	35	—	三長老
(e) „ 6, codanā-vastu	xxxix, codanā-vatthu	—	—	—
(f) „ 6, 7, agni ³	xxxiii, aggi	—	—	—
(g) „ 7, puṇya-kriyā-vastu	xxxviii, puṇṇa-kiriyā-vatthu	—	18	三種福事 成就慧行
(h) rev., l. 1-3, kāmōpapatti	xl, kāmupapatti	27	16	三欲本生
(i) „ 4-7, sukhōpapatti	xli, sukhupapatti	28	17	三樂生

FOURFOLD DHARMAS, in No. 149^x₂₅.

(a) obv., l. 1, apāśrayaṇa	viii, apassena	—	—	—
(b) „ 2, dharmapada	xxiii, dhammapada	18	13	四法足
(c) „ 3, sāḥṣi-karaṇiya	xxx, sacchi-karaṇiya	—	—	—
(d) „ 4, adhiṣṭhāna	xxvii, adhiṭṭhāna	—	—	—
(e) „ 4, dharmaskandha	xxv, dhamma-kkhandha	—	—	—
(f) „ 5, dhātu	xvi, dhātu	—	—	—
(g) „ 5, 6, āhāra	xvii, āhāra	—	18	四取
(h) „ 6, vijñāna-sthiti	xviii, viññāṇa-tṭhiti	28	12	四識住所
(i) „ 7, rev., l. 1, tṛṣṇōt-pāda	xx, taṇhuppāda	—	—	—
(j) rev., l. 2, agati-gamana	xix, agati-gamana	—	—	—
(k) „ 3, praśna-vyākaraṇa	xxviii, paṇha-vyākaraṇa	35	37	四記論
(l) „ 4, dakṣiṇāvīśuddhi	xxxix, dakkhiṇā-visuddhi	—	9	四種布施 清淨
(m) „ 5, saṃgraha-vastu	xl, saṃgaha-vatthu	19	24	四攝法
(n) „ 6, yoni	xxxvi, yoni	—	—	—
(o) „ 6, 7, ātma-bhāva-pratilambha	xxxviii, ātma-bhāva-paṭilāmbha	—	—	—

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 Dīrgha 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 Dīrgha probably belonged to the Dharmagupta School, because the translator, Buddhayaśas, propagated the Vinaya of that School (see Chu-sān-tsān-ci-tsi, Nanjio, No. 1476, fasc. 4, and Tokyo, xxxviii, 1, 83 b; also Nanjio, No. 1117); while the Eastern Turkestani Sanskrit text may perhaps belong to the Sarvāstivāda School, because in the Vinaya of that School (Nanjio, No. 1115, fasc. 24, and Tokyo, xvi, 4, 53a) we find the Āṭānāṭiya Sūtra mentioned among the Scriptures, mostly belonging to the Dīrgha Nikāya, which are appointed for the consolation of sick persons; thus we have :—

No. 7, 摩訶紫摩壹劍 *Māhāsamayika*.

No. 8, 阿吒那吒劍 *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, 63a) 若國王及聚落大檀越有病者, 遣人至寺, 請比丘, 爲說咒, 比丘爲說阿吒那吒, i.e. 'if the king of the country, or any of the great alms-givers (*mahā-dānapati*) of the locality are sick, they send to the temple and request the Bhikshus to recite incantations for them; the Bhikshus recite for them the 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. 149₂¹. Obverse.

SANSKRIT.	PĀLI, pp. 224-32.
1 <i>xekā dharmā prat[ī](seva)t(e) sa(m)khyāya ekā dharmā pra- tivāsayati</i>	viii ekam paṭisevati saṁkhāy' ekam [adhivāseti]
2 <i>dharmapadam avyāpādaḥ sam- yak-smṛtiḥ samyak-samādhi</i>	xxiii dhammapadam, avyāpādo[<i>dha</i> °], sammā-sati sammā-samādhi

SANSKRIT.

3 cakṣuṣā : sam̐ti prajñāyā : sākṣī-
kartavyā : ॥

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

5 *b-dhātus* tejo-dhātur vāyu-dhātu-
catvāra

6 (*jñā*)nam caturthaḥ catasro vij-
ñāna-sthītaḥ rūpō(*pā*)

7 xr bhik[s]or vā bhikṣun[*y*]ā vā
trṣṇā utpadyamānā u

PĀLI, pp. 224-32.

xxx [pubbe-nivāso]satiyā [s.°, cutū-
papato] cakkhunā [s.°, aṭṭha
vimokkā kāyena s.°, āsavānaṃ
khayo] paññāya sacchika-
raṇiyo

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

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

viññānaṃ catuttham; xviii, catasso
viññāna-tṭhitiyo, rūpūpāyaṃ

xx civara-hetu vā bhikkhuno taṇhā
uppañjamaṇā uppañjati

Reverse.

1 [*sa*](*na*)-hetor iti-bhav[*d*]tibhava-
hetos trṣṇā utpa
utpadyate

2 *rchandād* agatim gacchati dveṣān
mohād bhayād agatim ga
cchati

3 'vyākaraṇiḥ sthāpaniḥ praś-
naḥ ca

4 xx(*d*)āyakataḥ asti nōva dāya-
ka

5 vastūni dānaṃ priyavādītā artha-
ca

6 niḥ catvāraḥ ātmabhāva-prati-
lāmbhāḥ asty ātma
pratilāmbhā

7 *bhaḥ para-saṃceta[nā] kramati*
nōātmā-saṃcetanā a

xx [senā]sana-hetu [vā bhi° ta°
uppa° uppa°] iti-bhavābhava-
hetu [vā bhi°]taṇhā uppa[*j*]-
mānā uppañjati]

xix chandāgatim gacchati dosā-
gatiṃ ga° mohāgatim ga°
bhayāgatim ga°

xxviii 'vyākaraṇiyo ṭhapaniyo pa-
ñho • xxxix, Ca[tasso]

xxxix [visujjhati no]dāyakato; atthi
[dakkhiṇā] nōva dāyaka[to]

xl vatthūni, dānaṃ peyyavajjan
attha-ca[riyā]

xxxvi [yo]ni • xxxviii, Cattāro
attabhāva- paṭilābhā, atthi
atta[bhāva-paṭilābho]

xxxviii para-saṃcetanā kamati no
atta-saṃcetanā, a[tthi]

NOTE. The text does not seem to be in good order. Thus in obv., l. 1, one expects to read *ekam dharmam*, but the reading *ekā dharmā* is distinctly legible.—In obv., l. 3, the reading *saṃti* 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, cakṣuṣā, smṛtyā, prajñayā*, differs from the Pāli, which has *satiyā, cakṣhvnā, kāyena, paññāya*.—In obv., l. 4, there appear only the key-words of three classes of terms, one of which (*apāsraya*), moreover, should be already enumerated in line 1.—In rev., l. 2, read *echaudād*; the apparent akshara *recha* is a badly formed *echa*, 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 *upapāduka-yoniḥ*, the last item of the 36th class.

TRANSLATION.

[Obverse, l. 1.] (The monk) provides himself with a necessary thing; he bears with a necessary thing; ⁴ [l. 2] the virtue [of the absence of covetousness], the absence of malice, perfect recollection (of duties), perfect concentration (of mind); ⁵ [l. 3] the need of realization by sight, by recollection, by wisdom; ⁶ [l. 4] [four] resolves, ⁷ bodies of doctrine, ⁸ and observances, ⁹ and [l. 5] element of water, element of fire, element of air. ¹⁰ There are four [nutriments] [l. 6] consciousness is the fourth. ¹¹ There are four foundations of intelligence, constituted by form ¹² [l. 7] whether in a monk or in a nun desire tends to arise

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

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

⁵ P. Dy., p. 118a, where the first term is *anabhidhyā-dharmapada*. For another set of four *dharmapada*, see Dh. S., No. 55.

⁶ Cf. Mvy., No. 70, 3.

⁷ P. Dy., p. 13b; Mvy., No. 80.

⁸ P. Dy., p. 117b.

⁹ See footnote 4.

¹⁰ P. Dy., p. 121b; Mvy., No. 101.

¹¹ P. Dy., p. 20a; Mvy., No. 118.

¹² P. Dy., p. 579a.

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

¹⁴ P. Dy., p. 17a.

¹⁵ P. Dy., p. 328b. From Childers's explanation it follows that *vyākaraṇīyaḥ* of our text must be understood to stand for *avyākaraṇīyaḥ*, and to be preceded by ^o*prāśno*; 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

(2) No. 149₂₈. Obverse.

SANSKRIT.

- 1 Tra^{yo} rāsayah mīthyatva-niyato rāsiḥ samyaktva-niyato rāsiḥ ~ a(nī) yato rāsiḥ
- 2 arakṣaṇī yāni Tathāgato na pratichhādayati kaccin me pare na vi jā nīyuh katam[ā]n[ī] tr[ī]n[ī]
- 3 (ma) pariśuddha-kāya-samudācāratāyān Tathāgataḥ pra^uccchādayet kaccin me (pa-)
- 4 xxxxxx pa^uriśuddha-vāk-[s]amudācāratāyān Tathāgataḥ pra^uccchādayet ka-
- 5 xxxxx Tathāgatā nāma pariśuddha - manaḥ - samudācāratāyān Tathāgataḥ
- 6 xxxxx (pu)dgulāḥ sthavira-tritayaṁ rāsīś codanā cāpy arakṣitaḥ ṁ trayo (gna) yāḥ
- 7 xxxxx (h-āgniḥ) trīṇi puṇya-kriyā-vastūni ~ dānamayaṁ śīlamayaṁ bhāvanāmayam

PĀLI, pp. 217 ff.

- xxviii Tayo rāsī, micchatta-niyato rāsī, sammatta-niyato rāsī, ani[yato rāsī]
- xxx arakkheyyāni, parisuddha-kāya-samācāro Tathāgato, n-atthi Tathāgatassa kāya-duccaritaṁ yaṁ Tathāgato rakkeyya mā me idaṁ paro aññāsīti;
- parisuddha-vaci-samācāro Tathāgato, n-atthi Tathāgatassa vaci-duccaritaṁ yaṁ Tathāgato rakkheyya mā me idaṁ, &c.; parisuddha-mano-samācāro Tathāgato, n-atthi Tathāgatassa, &c.
- xxxvi puggalā • xxxvii, Tayo therā • xxviii, rāsī • xxxix, Codanāvattūni • xxxiii, [Apare pi] tayo aggī [mo]haggi • xxxviii, Tiṇi puñña-kiriya-vattūni, dānamayaṁ [p°-k°-va°], śīlamayaṁ [p°-k°-va°], bhāvanā, &c.

¹⁶ F. 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.

Reverse.

SANSKRIT.

- 1 ×××××sth[ī]ḥ[ā]ḥ k[ā]m[ī]k-
[ā]śvāry[e] vaś[e] va[r]ta-
yant[ī] tadyathā manuṣy[ā]
ek[e] 'nya[c] ca
- 2 ×××××^{rye} vaśe vartayanti tad-
yathā devā nirmāṇa-ratayaḥ
idaṁ dvitīyā
- 3 ×××××^{śe} vartayanti tadyathā
devā parinirmīta - vaśa - varti-
naḥ iyaṁ tṛ-
- 4 ×××××^{ri}(ve)kajena pri[ti]-sukhe-
na abhiśyandayanti pariś-
yandayanti pa-
- 5 bhavati spharaṇīyaṁ yaduta
vivekajena prīti-sukhena te
tena sukhena ××
- 6 k[ā] iyaṁ prathamā sukh-ōpapa-
tti santi satvā ya i[×](se)vakā-
yaṁ samādhi
- 7 spharamīti vāsty eṣāṁ kiñcit
sarvataḥ kāyād asphuṭaṁ bha-
va^{ti} sphara(ṇi)yaṁ yaduta

PĀLI, pp. 217 ff.

- xl [paccupa]ṭṭhita-kāmā, te paccu-
paṭṭhitesu kāmesu vasaṁ va-
ttenti seyyathā pi manussā
ekacce ca
kāmesu vasaṁ vattenti sey-
yathā pi devā nimmāna-ratī,
ayaṁ dutiyā
[va]saṁ vattenti seyyathā pi
devā paranimmīta-vasa-vattī,
ayaṁ ta[tīyā]
- xli [Tisso sukhupapattiyo; santi
sattā uppādetvā uppādetvā
sukhaṁ viharanti, seyyathā pi
devā Brahmā-]
- [kāyī]kā ayaṁ paṭhamā sukh-
upapatti, santi sattā [sukhena
abhisannā parisunnā paripūrā
paripphuṭā te kadāci karahāci
udānaṁ udānenti aho sukhaṁ
aho sukhan ti, seyyathā, &c.]

NOTE. The Sanskrit text, as will be seen, differs very considerably, especially with regard to the 41st dharma, rev. ll. 4-7.—In obv. l. 6, there is a similar case to that noticed in the preceding fragment, obv. l. 4; only the key-words *sthavira* and *codanā* are mentioned, as well as *rāṣi* 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 poth.—The Pāli 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 *arck-ṣaṇīya* or *araksita* in our fragment (obv. ll. 2, 6), the Sanskrit reading, with the negative prefix *a*, is supported by the Pāli 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, ll. 4, 5, and ii, p. 131, l. 17, p. 132, l. 1; see also Childers's Pāli Dictionary, under *jhāna*, p. 169, and Saṃyukta Nikāya, vol. ii, p. 211). The reconstituted text would run as follows:—

Obverse, ll. 2–5, xxx. *Trīpi Tathāgatasya arakṣaṇī*[l. 2]*]*yāni + *Tathāgato na pratichādayati kaccin me pare na vijāṇiyuḥ katamāni trīpi* [some words missing] *tasmāt Tathāgatā nāma*; [l. 3] *parisuddha-kāya-samudācārātāyāṃ Tathāgataḥ pratichādayet kaccin me pa*[l. 4]*]*re na vijāṇiyuḥ *tasmāt Tathāgatā nāma*; *parisuddha-vāk-samudācārātāyāṃ Tathāgataḥ pratichādayet ka*[l. 5]*]*ccin me pare na vijāṇiyuḥ *tasmāt Tathāgatā nāma*; *parisuddha-manah-samudācārātāyāṃ Tathāgataḥ pratichādayet kaccin me pare na vijāṇiyuḥ*. (l. 6) *Trayaḥ pudgalāḥ, &c.*

Reverse, ll. 1–3, xl. *Tisraḥ kām-ōpapattayaḥ*; *santi sattvāḥ kām-ōpa*[l. 1]*]*sthitāḥ *kāmik-āśvārye vāse vartayanti, tadyathā manuṣyā eke* 'nyac ca [l. 2] *devā eke* 'vinipātikā, *iyam prathamā kām-ōpapattih*; *santi sattvāḥ kām-ōpasthitāḥ kāmik-āśvārye vāse vartayanti, tadyathā devā nirmāpa-ratayaḥ, iyam* [orig. idam] *dvitiyā* [l. 3] *kām-ōpapattih*; *santi sattvāḥ kām-ōpasthitāḥ kāmik-āśvārye vāse vartayanti, tadyathā devā para-nirmita-vaśa-vartināḥ* [orig. parinirmita°], *iyam* tri[l. 3]*]*tīyā [orig. tṛtīyā] *kām-ōpapattih* || xli. *Tisraḥ sukh-ōpapattayaḥ*; *santi sattvā ye vivekajena prīti-sukhena abhiṣyandayānti pariṣyandayānti pa*[l. 5]*]*ripūryānte *spharamānti* (yeṣāṃ kiñcit ?) *bhavati spharaṇīyam yaduta vivekajena prīti-sukhena te tena sukhena* (u[l. 6]*]*tṛpādyā *sukhe viharanti* ?), *tadyathā devā brahma-kāyikā*; *iyam prathamā sukh-ōpapattih*. *Santi sattvā ya i*(se)*vakāyam samādhi*[l. 7]*]*jena *prīti-sukhena abhiṣyandayānti pariṣyandayānti spharamānti* (vāsty) *eṣāṃ kiñcit sarvataḥ kāyād asphuṭam bhavati spharaṇīyam yaduta, &c.*

TRANSLATION.²⁰

[Obverse, l. 1.] xxx. There are three masses: 'mass of absolute or undoubted falsehood, mass of absolute truth, and accumulation which is neither one nor the other, but a congeries of truth and falsehood'.²¹ [ll. 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

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;²³ there is a triad of elders,²⁴ and (similarly triads of) masses,²¹ causes of accusation,²⁵ and things that are not guarded.²² There are three kinds of fire²⁶: [l. 7] fire of passion, fire of hatred, fire of infatuation. There are three ways of acquiring religious merit: that which consists in almsgiving, that which consists in virtuous living, that which consists in spiritual meditation.²⁷

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

5. ĀṬĀNĀṬĪYA SŪTRA

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

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

²² P. Dy., p. 390a.

²³ P. Dy., p. 107b.

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.

²⁴ P. Dy., p. 504a.

²⁵ P. Dy., p. 18a.

²⁹ P. Dy., p. 488a.

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 *ātānāṭi* (rev. ll. 2 and 4), the text would seem to belong to the Āṭānāṭiya Sūtra, which is the thirty-second in the Pāli Dīgha 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 Āṭānāṭiya 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 Āṭānāṭiya Suttanta is given in Grimblot's *Sept Suttas Pālis*, pp. 321 ff.

[In the Chinese Dīrgha Āgama the Āṭānāṭiya Sūtra does not occur at all; see Nanjio, No. 545, col. 138. A separate translation of the Sūtra was made by Puṇya Vardhana in A. D. 663; but this, unfortunately, is lost; see the Khūi-yuen-lu Catalogue (Nanjio, No. 1485), completed in A. D. 730, fasc. 9 (Tokyo, xxxviii, 4, 76 a), 阿吒那智經 a-tā-nā-tiya-king. There is, however, a Sūtra bearing the name of Vaiśravaṇa (Nanjio, No. 849), which appears to be a combination of portions of the Āṭānāṭiya Sūtra, Mahāsannipāta Sūtra, and Mahāmāyūrī Tantra.¹ The absence of the Āṭānāṭiya Sūtra from the Chinese Dīrgha 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 Mahāsamaya Sūtra, which is the twentieth in the Pāli Dīgha Nikāya, and the nineteenth in the Chinese Dīrgha Āgama (Nanjio,

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

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

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

The text of the fragment reads as follows :—

Obverse.

- 1 [](mo'dya mama pūdaū śira)sū vandi(tv)ā tatrā'vīvāntarh(i)taḥ udgr̥hñi-
(dhraṇ bhikṣa-)
- 2 []paryavāpn ta yāvad eva anabhi(prasaṁ)nānām vyā(dānām) yakṣā-
(ṇām)
- 3 []xīxāvāya i[da]m avocat, (Bhaga)rān āpta-manas² te bhikṣavo
Bhaga(ra)
- 4 []xx[ma](h)ārājñā Indro Vaiśravaṇo (Ya)ma-Kuberau Dhṛtirāṣṭrau
ca (trā)tarah (sa)
- 5 xkax [ma]hāyakṣo (Hī)mavaṁta-kṛtālaya³ 2 Jayanto vijayaṁtaś⁴ ca
(y)ak(s)as ca
- 6 xxxxxr(n)a Mahā(ka)rṇo j'vali(t)o (da)pya na sa(dā):⁵ Vidya-vira
mahāyakṣa

Reverse.

- 1 [](kaḥ) eṣū(ṇi) xxxxx(kṣas ta)thā yakṣa-Dadh(i)mukha³ 5 Sātāgirir
Himavata yañ ca A x-
- 2 []xābhaga(rbha)s teṣāṁ Ātānāṭi mahāyaśaḥ yakṣebhyoꣳm⁶ abhy-
anujñātaḥ putrānām⁷ (j)ivi-
- 3 x []xx(rpī) preṣitāḥ sarve Buddha-satv-āhitas tathā 8 Kumbhāṇḍā rā-
kṣasā ghorā
- 4 xxx []sadā 9 Hṛdayaṁ Ātānāṭisya sarva-karma-prasādanāḥ pravartayi-

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

³ Read *kṛtālayaḥ*; rev. l. 1, *dadhimukhaḥ*; l. 6, *cārīnaḥ*.

⁴ Double dot as mark of interpunction at end of half-verse.

⁵ Epiphonic insertion of *m*.

⁷ Read *putrāṇām*.

⁶ Read *vijayaṁtaś*.

5 ××× (sa)mākulāḥ tṣāpi samāgatāḥ sarvā rakṣām⁸ kurvaṃtu me
sadā 11 Cimba-⁹

6 ××× gājala-cāriṇa³ 12¹⁰ Apalālo mahānāga Elabhadro¹¹ mahābalaḥ (ma)

TRANSLATION.¹²

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

(Reverse, l. 1) . . . among them . . . also the Yaksha Dadhimukha. (End of verse) 5. Sātāgiri, Himavanta, and . . . (l. 2) . . . among them Ātānāṭi, 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, Rākshusas, terrible beings; (l. 4) . . . always. (End of verse) 9. The heart (or essence) of Ātānāṭi, 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. 149 $\frac{X}{I}$ (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

⁸ Read *rakṣām*.

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

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

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

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

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

we have the corresponding Pāli text to restore the full text of the mutilated verses, it is easy to calculate that, in their complete state, the lines must have had 53 or 54 syllables. And as the extant fragment measures about 192 × 78 mm. ($7\frac{1}{2} \times 3$ inches), the complete folio must have had a length of about 480 mm. ($18\frac{1}{2}$ inches). For an Eastern Turkestani Pothī 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 Pothī to which the folio belonged contained only one Sūtra or a collection of Sūtras.

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

The Upāli Sūtra concludes with a poem by Upāli in honour of Buddha. That poem consists of ten stanzas, each of which is made up of three āryā verses; and each stanza ends with the refrain: 'Of him, the Blessed One, Upāli 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 Pāli version (PTS., i, p. 386). The latter, though in the main identical with the Sanskrit version, differs considerably also in other details. Thus it differs in the consecutive order of the stanzas, and in the distribution of the verses which constitute the stanzas. Occasionally even the component parts of the verses are differently allotted; or the reading of such a component part may differ. In all these respects, the Chinese translation, according to Dr. Watanabe, accords very closely with the Sanskrit version of our fragment. See the Comparative Columns, pp. 30-1.

The text reads as follows:—

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

Obverse.

- 1 [pti]-prāptasya vyākaraṇeṣu ² ṁ smṛtīmato vipaśyasya anabhina[ta-]
- 2 [sya] aprameyasya gaṁbhīrasya mauna-prāptasya ṁ kṣemaṁ-karasya
vedī-
- 3 [Upāli 4 Nāgasya prānta- ³ śayānasya kṣiṇa-saṁyojanasya mu-
- 4 [ka]sya Śakrasya Bhagavatas tasya śrāvaka Upāli 5 Saṁyag-gatasya
dhyā-
- 5 [pta]sya viśāradasya nipuṇasya Bhagavatas tasya śrāvaka Upāli 6
- 6 [ddhasya] śamita-vairasya vīrasya vipra[sannasya] Bhagavatas tasya
śrā[va-]

Reverse.⁴

- 1 [prati]pudgalasya atulasya ṁ saṁgā[tiḡasya] padakasya Bhagavata-
- 2 [ru]cīrasya niṣkāṁkṣasya prabhāsakarasya ṁ māyā-rcchido⁵ hy amā-
yasya Bha-
- 3 [pta]sya ṁ Tathāgatasya sugatasya uttama-pudgalasya amamasya ṁ
yaś(o-)
- 4 (pū)rvam avitarkitam avadad Upāli ṁ purato nigrantha⁶-pariśadaḥ
varṇaṁ varṇaṁ
- 5 [lā] ṁ tadyathā bhādanta dakṣ[o] mālākāro vā mālākūr-āntevāsī vā vici-
- 6 [va] tasya Bhagavatas Tathāgatasyārhatāḥ samyak-saṁbuddhasy
ānandaḥ

The relation of the Sanskrit version of our fragment to the Pāli 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 Pāli text, and are shown in italic 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 *vyākaraṇeṣu* 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 *vyākaraṇasya*, or rather *vaiyākaraṇasya*.

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 *māyā-rcchido*; see Note on p. 20, and footnote 4 on p. 61.

⁶ For *nigrantha*; apparently conforming to the Pāli *nigaṇṭha*.

CHINESE.	SANSKRIT.	PĀLI.
1 a-c	1 a-c stood on the preceding folio.	1 a-c
2 a	2 a [Obv., l. 1] <i>Āryasya bhāvitāt- manah prāptiprāptasya vyākā- raṇeṣu</i>	7 a Ariyassa bhāvitattassa pattipa- ttassa veyyākaraṇassa
2 b	2 b <i>Smṛtimito vipaśyasya anabhi- nata</i> [l. 2] <i>sya no apanātasya</i>	7 b Satimito vipassissa anabhi- natassa no apanātassa
2 c	2 c <i>Aniñjyasya vaṣiprāptasya Bhaga- vatas tasya śrāvaka</i> <i>Upāli</i> 2	7 c Anejjassa vasippattassa Bhaga- vato tassa sāvako 'ham asmi
3 a-c	3 a-c Apparently missed out.	2 a-c
4 a	4 a <i>Niṣabhasya aprameyasya gam- bhīrasya maunaprāptasya</i>	4 a Nisabhassa appameyyassa gam- bhīrassa monapattassa
4 b	4 b <i>Kṣemainkarasya vedinah</i> [l. 3] <i>dharmasthasya saivṛtyātmanah</i>	4 b Khemaṅkarassa vedassa dham- matthassa saivuttattassa
4 c	4 c <i>Dāntasya niprapañcasya Bhaga- vatas tasya śrāvaka</i> <i>Upāli</i> 4	5 c Dantassa nippapañcassa Bhaga- vato tassa sāvako 'ham asmi
5 a	5 a <i>Nāgasya prāntasāyānasya kṣīṇa- sāmyojanasya mu</i> [l. 4] <i>ktasya</i>	5 a Nāgassa pantasenassa kṣīṇa- sāmyojanassa muttassa
5 b	5 b <i>Pratimantarakasya dhautasya prajñā-dhvajasya vitarāgasya</i>	5 b Paṭimantakassa dhonassa paññadhajassa vitarāgassa
5 c	5 c <i>Anūryttakasya Śakrasya Bhaga- vatas tasya śrāvaka</i> <i>Upāli</i> 5	6 c Purindadassa Sakkassa Bhaga- vato tassa sāvako 'ham asmi
6 a	6 a <i>Samyaggatasya dhyā</i> [l. 5] <i>yinah anugātātutarasya sūldhāsyā</i>	8 a Sammaggatassa jhāyissa an- anugātantarassa suddhassa
6 b	6 b <i>Asmitasya alpahīnasya pravivik- tasya agraprāptasya</i>	8 b Asitassa appahīnassa pavivit- tassa aggapattassa
6 c	6 c <i>Viśāradasya nipuṇasya Bhaga- vatas tasya śrāvaka</i> <i>Upāli</i> 6	9 c Viśāradassa nipuṇassa Bhaga- vato tassa sāvako 'ham asmi
7 a	7 a l. 6, <i>Snātakasya pradīpasya pra- śradhāsyā viditavedāsyā</i>	6 b Nahātakassa padakassa pas- saddhassa viditavedassa
7 b	7 b xxxxxxxx <i>śilavṛddhāsyā śa- mita-vairasya</i>	1 b or 6 a (see note below); vud- dhasīlassa susamacittassa
7 c (W. om.)	7 c <i>Virasya viprasannasya Bhaga- vatas tasya śrāva</i> [Rev., l. 1] <i>ka Upāli</i> 7	3 c (?) Mānacchidassa virassa Bhaga- vato tassa sāvako 'ham asmi Or 8 c (?)
8 a	8 a <i>Sāntasya bhūriprajñāsyā mahā- projñāsyā vītalobhāsyā</i>	9 a Santassa bhūripaññassa mahā- paññassa vītalobhassa
	8 b <i>Āhavanīyasya akṣāsyā aprati- pudgalasya atulasya</i>	10 b Āhuneyyassa yakkhassa utta- mapuggalassa atulassa
8 c	8 c <i>Samgātigasya padakasya Bhaga- vata</i> [l. 2] <i>tasya śrāvaka</i> <i>Upāli</i> 8	4 c Saṃgātīgassa muttassa Bhaga- vato tassa sāvako 'ham asmi
9 a	9 a <i>Asaṃśayasya kuśalasya vainayi- kasya sārathivarasya</i>	3 a Asaṃsayassa kuśalassa venayi- kassa sārathivarassa
9 b	9 b <i>Anuttarasya dharmarucirasya niṣkāmkṣasya prabhāsakara- syā</i>	3 b Anuttarassa ruciradhammassa nikkaṃkhassa pabhāsakara- ssa

CHINESE.	SANSKRIT.	PĀLI.
9 c	9 c Māyācchido hyamāyasya Bha- [l. 3]gavatas tasya śrāvaka Upāli 9	3 c Mānacchidassa vīrassa Bha- gavato tassa sāvako 'ham asmi
10 a	10 a <i>Trṣṇācchido hi buddhasya vīradhūmasya anupraliptasya</i>	10 a Tanhacchidassa buddhassa vīradhūmassa anupalittassa
10 b	10 b Tathāgatasya sugatasya ut- tamapudgalasya amamasya	10 b Tathāgatassa sugatassa appaṭi- puggalassa asamassa
10 c	10 c Yaso [l. 4] <i>graprāptasya mahato Bhagavatas tasya śrāvaka Upāli 10</i>	10 c Mahato yasaggapattassa Bha- gavato tassa sāvako 'ham asmi
11 a	11 a Missing.	11 a-c Probably representing the Pāli prose passage, kadā sañ- ñiñhā pana te gahapati ime samaṇassa Gotamassa vaṇṇā ti
11 b	11 b [xxxxxxxx] pūrvam avitar- kitam avadad Upāli	
11 c	11 c Purato nigranthapariśadaḥ varṇaṁ varṇaṁ [l. 5] <i>Bud- dhasya 11</i> (Prose; about 17 syllables missing) mālā tadyathā bhadanta dakṣo mālākāro vā mālākā- rāntevāsi vā vicī- 1. 6, <i>trāṁ mālāṁ grathniyāt nānāpuṣ- pūnāṁ mahāpuṣparāśim evam eva tasya Bhagavatas Tathā- gatasya rhatāḥ samyak-saṁ- buddhasyānanda x</i>	Seyyathā pi bhante nānāpuppā- naṁ mahāpuppharāsi, tam enaṁ dakkho mālākāro vā mālākārantevāsi vā vicitraṁ mālāṁ gantheyya evam eva kho bhante so Bhagavā ane- kavaṇṇo anekasatavaṇṇo

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

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

(2) Fourteen verses, viz. 2 a and 2 b, 4 a and 4 b, 5 a and 5 c, 6 a and 6 c, 8 b and 8 c, 9 b and 9 c, 10 b and 10 c, can be definitely identified with certain 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 *poññālhajassa* is translated in Chinese by 慧性 or "layer of wisdom", which seems to show that it is based on the slightly different Sanskrit reading *prajñālhāyasya*'.—Again verse 6b is identified with the Pāli verse 8b by the Chinese words 常笑無有恚 that is, 'is always smiling, has no anger', though the second Chinese word would seem to point to a different Sanskrit reading from the Pāli *appahīnassa*.—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 *pradīpasya* 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 *prāntaśayānasya*, Pāli *pantasenassa*, by a word which signifies 'who delights to sit on an elevated seat', and which rather points to the Sanskrit reading *prītaśayānasya*. 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 *āhavanīyasya akṣasya*, and the corresponding Pāli *āhuncyassa yakkhassa* (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, *ptasya*, which is all that is preserved of the Sanskrit text, agrees with the ending of the final Pāli word *anupalittassa* (Skr. *anupraliptasya*). 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 *tiṇṇassa tārayantassa* (Skr. *tiṇṇasya tārayataḥ*), and is obviously not identifiable with the commencement of Sanskrit 7c, *virasya viprasannasya*. On the other hand the latter verse has the word *virasya* in common with the Pāli verse 3c (*virassa*), while this Pāli verse, again, has some similarity (*mānacchidaṣṣa*) with the Sanskrit verse 9c (*māyācchido*), 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 Pāli readings differ considerably. Thus in the constant refrain of the stanzas the Sanskrit version has *śrāvaka Upāli* instead of the Pāli *śivako 'ham aṃmi*.—Again in Sanskrit 5 *c*, which corresponds to Pāli 6 *c*, the counterpart of Pāli *purindadassa* is not preserved in our fragment; but according to Dr. Watanabe, the Chinese translation has here a word which signifies 'who never returns to existence', and this suggests some such Sanskrit original as *anāvṛttakasya*.—Again in verse 7 *a*, the Chinese translation shows (above, note (4)) that the Sanskrit original must have read some such word as *pradīpasya*, for which the corresponding Pāli verse 6 *b* reads *paḷakassa*. With regard to this discrepancy it should be noted that the Sanskrit version actually has that reading *padakasya* in verse 8 *c* of our fragment (rev. l. 1), where the corresponding Pāli verse 4 *c* has *muttassa*; and this reading *muttassa* occurs also in the Pāli verse 5 *a*. It is rather improbable that the same epithet of Buddha would be repeated within the same hymn; and it seems probable, therefore, that the Sanskrit version is correct with regard to *pradīpasya* in verse 7 *a* (= Pāli 6 *b*), and *padakasya* in verse 8 *c* (= Pāli 4 *c*); and on the other hand, that the Pāli is incorrect in reading *muttassa* in its verse 4 *c*, but correct in reading it in its verse 5 *a*, where it is corroborated by the corresponding Sanskrit verse 7 *a*. The point is important inasmuch as it tends to show that, in this matter at least, the Sanskrit version rather than the Pāli has preserved the original wording of the eulogy. We have a somewhat similar case, when the Sanskrit version reads *apratipudgalasya* in verse 8 *b*, and *uttamapudgalasya* in verse 10 *b*, while the Pāli version has *apaṭipuggalassa* in verse 9 *b*, and *uttamapuggalassa* in verse 10 *b*.—Again the Sanskrit version reads *amamaṣya* in verse 10 *b*, while the corresponding verse 9 *b* in the Pāli version has *aṣamaṣsa*. Here, however, the difference may be due to a mere confusion of the graphic signs for *ma* and *sa*.—Again in the mutilated Sanskrit verse 7 *b*, the fragment *dḥasya śamitavairasya* suggests some connexion with the words *susamacittassa vuddha-sīlassa* of the Pāli verse 1 *b*. The Sanskrit text would seem to have read *śīlavṛddhasya*, with a similar transposition within the compound to Sanskrit *dharma-rucirasya* in verse 9 *b* for Pāli *rucira-dhammaṣsa* in verse 3 *b*.—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 *kadā* to *vaṇṇā ti*, see p. 81, 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 *akṣaya*, 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 *locanā* is applied to the female Bodhisattva Tārā (see the Mahāpratyāngirā Dhāraṇī, obv. l. 4, p. 54). Compare also the name Avalokita, which is traditionally understood to mean 'who sees with the eyes' (see Professor Grünwedel's Mythology of Buddhism, p. 128). The Pāli *yakkhassa*, therefore, is clearly *akkhassa* with an initial euphonic *y*, just as we have it in *na yimassa*, *yāci yeva*, *kiñci yitthaṃ*, &c.—Again the Pāli *nisabhassa*, of which the Sanskrit equivalent is not preserved in our fragment, appears to represent a Sanskrit *niśabhasya* (from the root *sabh* or *sah*) 'powerful', which is not noticed in any dictionary, but which is analogous to *prasabha* and *prasaḥa*, and the Vedic *nīśah*.

TRANSLATION.

Stanza 2. Of him who is noble, who has trained his soul, who has attained the highest goal, who delivers religious instructions,⁷ who possesses a recollection (of all happenings); who perceives everything,⁸ who feels neither inclination towards, nor disinclination against anything, who is untouched by any passion, who has attained mastery (over his senses), of that Blessed One 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,⁹ who has his lodgings in the outskirts,¹⁰ in whom the (ten) bonds are decayed, who delivered (from transmigration), who is facile in argumentation, who is cleansed (from evil), who bears the banner of wisdom,

⁷ On *vyākaraṇa*, 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 *vipaśyinaḥ*, as the equivalent of the Pāli *vipassīssa*.

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 'Outskirt' refers to the Buddhist *saṅghārāma* 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,¹¹ who is detached (from the world), who has attained the highest (goal), who is learned, who is skilled, of that Blessed One Upāli is a disciple.

7. Of him who has taken his final bath,¹² who is the lamp (of the world), who is tranquil, to whom (all) knowledge is known,, who is advanced in the (ten) duties (of a monk), in whom (all) animosity is appeased, who is a hero, who is serene, of that Blessed One 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 sm ke,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 According to Dr. Watanabe, the Chinese translation has 'who has no anger', which points to a Sanskrit reading *akrodhanasya*.

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

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

7. PRAVĀRAṆA SŪTRA

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 Āṭānāṭiya Sūtra, Pl. I, No. 2, l. 6 (see p. 27, footnote 10; also p. 4). In any case, the folio must have belonged to an extensive pothī, numbering upwards of 132 leaves. The text of our folio is a portion of the Pravāraṇa Sūtra, which is one of the sūtras of the Pāli Saṃyutta 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 Vaṅgisa Thera Saṃyuttaṃ. 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 Saṃyutta, while the figure 2 may refer to the Pravāraṇa Sūtra, 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 Mahānipāto, 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 Pravāraṇa Sūtra is found in both Chinese translations of the Saṃyukta; 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 自恣, which is the accustomed Chinese word for the Sanskrit *pravāraṇa*, 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 pravāraṇa 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, 解夏經). 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 Korean edition of the Tripitaka. Dharmabhadra's translation agrees very closely with the sūtra in the later Chinese translation of the Saṃyukta. 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-kuñ-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 Saṃyukta, 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-kuñ-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-kuñ-tōh-lun* in their translations follow the Pāli version; and so does, on the whole, the older of the two Saṃyukta versions, though it adopts the seven verses of the Sanskrit version.² The latter version is adopted in the later translation of the Saṃyukta 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-kuñ-tōh-lun*. Then comes a transition period, marked by the incoming of the enlarged Sanskrit version, and represented by the older Saṃyukta translation. Lastly, we have the third period, in which the Sanskrit version is fully established, and which is represented by the later Saṃyukta and the Dharmabhadra translations. This arrangement of periods is supported by known dates. The *Fan-pieh-kuñ-tōh-lun*

¹ [I-tsing transcribes the word *pravāraṇa* by 鉢羅婆刺拏. In Dharmaraksha's translation of another Pravāraṇa Sūtra (N. 763), the word is repeatedly transcribed by 鉢和蘭 (T. xiv, 8, 28 b, 8, 9, 10, 11, 17, &c.).]

² [Thus in the fifth verse, the older Saṃyukta version, 'As a universal emperor, followed and surrounded by his ministers, wanders through the world up to the great ocean', represents the Pāli reading *amaṇḍa-parivārito samantā anupariyeti*, while the later Saṃyukta 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 *sacivaiḥ*].

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 Saṃyukta appeared under the three Tshin dynasties, A. D. 350-431 (N. 546, col. 138). The complete collection of the Saṃyukta was first translated, under the earlier Suñ dynasty (A. D. 420-479), by Guṇavarman, who worked from A. D. 435-443 (*San-tsān-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 gīti verse with an unusual scansion. There are thirty instants in either line, which scan as follows:—

1	2	3	4	5	6	7	8
∪∪-	∪∪-	∪∪-	∪∪-	--	∪∪-	∪∪-	-
--	∪∪-	∪∪-	--	--	∪∪-	∪∪-	-

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

TEXT.³

Obverse.

SANSKRIT.

- 1 Sugata • pratibhā(tu) te Vāgīśa
Bhagavān avocāt, athāyus-
mān Vāgīśas tasyām velāyām
gāthām ba-
- 2 bhāṣe ॥ Iha pañcadaśi viśuddhikā
samitā, pañcaśatās ca bhik-
ṣavaḥ saṃyojana-ba-
- 3 ndhana, cchidāḥ⁴ sarve kṣīṇa-
bhavā maharṣayaḥ 1 Śuddhā
upāsate śuddham vipramukta-
punarbha-

PĀLI.

Sugatā ti | paṭibhātu tañ Vaṅgīsā
ti Bhagavā avoca | atha kho
āyasmā Vaṅgīso Bhagavantam
sammukhā sarupāhi gāthāhi
abhittavi ॥ Ajja pannarase visud-
dhiyā bhikkhū pañcasatā sa-
māgatā | saṃyojana-ba-
ndhana-cchidā añghā khīṇa-punab-
bhavā isi ॥ 1 ॥

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

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.

SANSKRIT.

PĀLI.

- 4 *vā* ᳚ *prahīṇa-jāti-maranāḥ kṛta-*
kṛtyā nirāsravāḥ 2 *Auddhatya-*
vicikits-ścchā-māna-gra-
- 5 *ntha-bhava-cchidaḥ tṛṣṇā-sāl-*
yasya hartāro 'cita-tṛṣṇā-
punarbhavāḥ 3 *Siṃho 'si*
nirupādānaṃ prahīṇa-

Reverse.

- 1 *bhaya-bhairava⁶-upadhiṃ samati-*
krāntaḥ⁶ āsravā nihata⁷ tvayā
- 4 *Cakravartī⁸ yathā rājāsacivai-*
- 2 *ḥ parivāritaḥ samantād anuśāst-*
śimāṃ sāgar-āntām vasun-
dharām, 5 Tathā vijīta⁹-saṃ-
grāmaṃ
- 3 *sārthavāham anuttaram, upāsate*
śrāvakāstvā¹⁰ traividya-mṛtyu-
hāyina⁵ 6 Putrās¹¹ te
- 4 *sarva evāṣṭe plāvī hy atra na*
vidyate ᳚ hartāraṃ sarva-sāl-
yānāṃ vande tvāditya-bān-
dhavam,¹² [7] I-
- 5 *dam avocad Bhagavān āpta-*
manasas¹³ te bhikṣavo Bhaga-
vato bhāṣitam abhyanandaṃ¹⁴ ॥
Pravāraṇa-sūtraṃ ॥

- Cakkavatti yathā rājā amacca-*
parivārito, samantā anupariyeti
sāgarantaṃ mahim imāṃ ॥ 2 ॥
Evam vijīta-saṅgāmaṃ
- sarthavāham anuttaraṃ sāvakā*
payirūpāsanti tevijjā maccu-
hāyino ॥ 3 ॥ Sabbe
- Bhagavato puttā palāp-ēttha na*
vijjati, tañhā-sallassa han-
tāraṃ vande ādicca-bandhu-
nan ti

⁶ Read *bhairavaḥ*, and below, *hāyinaḥ*.

⁶ Read *samatikrānta*.

⁷ Read *nihatas*.

⁸ Read *cakravartī*.

⁹ Read *vijīta*.

¹⁰ Read *tvām*.

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

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

¹³ See footnote 2, p. 26.

¹⁴ Read *abhyanandan*.

TRANSLATION.

[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.¹⁵ I extol thee, the remover of all troubles, the friend of the sun.

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

8. CANDRÔPAMA SŪTRA

Hoernle MS., No. 149₁₀ (Plate II, No. 2, Reverse).

This folio is mutilated, about one-third of its length, on the right side, being broken away. In its present condition it measures about 203 × 62 mm. (or 8 × 2½ 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 Śāriputra'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 Sūtra, beginning on that line and continuing on the reverse. As the Candrôpama is a small sūtra, the high folio number shows that the folio must have belonged to a pothī which contained a selected collection of sūtras.

[The Candrôpama is one of the sūtras of the Saṃyukta Nikāya. In the Pāli Text Society's edition of the Saṃyukta Nikāya, it is found as the third Sutta of the Kassapa Section, in vol. ii, pp. 197-200. In the Chinese Saṃyukta Āgama 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 sūtra by Dānapāla, 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 sūtras of the Saṃyukta Āgama 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 Sūtra is much longer than the Pāli; and in this respect the Chinese translation agrees closely with the Sanskrit version; e. g. the term *caḅṣuṣmān*, and the clause repeating the praise of Kāśyapa (rev., ll. 1, 4), are not found in the Pāli 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 maṇā¹ vā brāhmaṇā vā stoka-stokaṃ muhūrta-muhūrtaṃ sarva-satva-prāṇa-bhūteṣu maitraṃ cittaṃ bhā
- 2 ṣāṃ sa cet kaścīd upasaṃkramati² vyāḁo vā yakṣo vā amanuṣyo vā naivāsiko³ vā avatāra-*prc*
- 3 raṃ na labhate ālaṃbanaṃ anyatra sa vyāḁo vā yakṣo vā amanuṣyo vā naivāsi
- 4 syāt, tasmāt tarhi bhikṣava⁴ stoka-stokaṃ muhūrta-muhūrtaṃ pūrvavad yāvāt, go-*do*

¹ Read *bramaṇā*.

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

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

⁴ *bhikṣava* for *bhikṣavas* or *bhikṣavaḥ*; 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 " Evam mayā śrutam ekasmīn⁵ samaye Bhagavān⁶ Rājagṛhe viharati De⁷ ॥
 6 kṣūn āmantrayati • candrôpamā bhikṣavo viharata • nityam navakā
 iva hrīmantā ॥

Reverse.

- 1 śya cittaṁ kulāny upasaṁkramata² tadyathā cakṣuṣmān⁵ puruṣo
 jarôdapānam vā nadi-durga ॥
 2 śya cittaṁ vyavalokayed evam eva candrôpamā viharatā⁷ nityam
 navakā iva hrīma ॥
 3 kṛṣya cittaṁ kulāny upasaṁkramata² Kāśyapo hi bhikṣuś candrô-
 pamo viharati ni(tya) ॥
 4 'vakṛṣya kāyam avakṛṣya cittaṁ kulāny upasaṁkrāmati² tadyathā
 cakṣuṣmān⁵ puruṣo ॥
 5 mañ vā avakṛṣya kāyam avakṛṣya cittaṁ vyavalokayed evam eva
 Kāśyapo hi bhikṣuś ॥
 6 hrīmān⁵ kuleṣv apragalbhāḥ avakṛṣya kāyam avakṛṣya cittaṁ kulāny
 upasaṁkrāmati² ~ kiñ ma ॥

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

SANSKRIT.	PĀLI.
Obv., l. 5. Evam mayā śrutam ekasmīn samaye Bhagavān Rājagṛhe viharati ⁶ Devadattam lābha-satkāra-ślokaṁ ārabhya bhi- [l. 6]kṣūn āmantrayati candrô- pamā bhikṣavo viharata nityam navakā iva hrīmantāḥ kuleṣv apra- galbhā avakṛṣya kāyam avakṛ-	Sāvaththiyam viharati candupamā bhikkha- ve kulāni upasaṁkamatha apa- kasse vā kāyam apakasse vā cittaṁ nicca navakā kulesu appagabbhā

⁵ Final *n* in sandhi invariably changes to anusvāra, instead of remaining unchanged according to ordinary practice; read *ekasmīn*, *bhagavān*, *cakṣuṣmān*, *hrīmān*.

⁶ The line is probably to be completed by *Devadattam lābha-satkāra-ślokaṁ ārabhya bhikṣūn*, &c., as in *Suṁyutta 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 *tā*.

SANSKRIT.

Rev., l. 1, śya cittam kulāny
 upasaṅkramata । tadyathā cak-
 ṣuṣmān puruṣo jarōdapānaṁ vā
 nadidurgam vā parvata-viṣamaṁ vā
 avakṣya kāyam avakṣya [l. 2] śya cit-
 taṁ vyavalokayed evam eva
 candrôpamā viharata nityam
 navakā iva hrīmantah kuleṣv
 apragalbhā avakṣya kāyam ava-
 [l. 3] kṣya cittaṁ kulāny upa-
 saṅkramata [1] Kāśyapo hi
 bhikṣuś candrôpamo viharati
 nityam navaka iva hrīmān kuleṣv
 apragalbho [l. 4] 'vakṣya kāyam
 avakṣya cittaṁ kulāny upasaṅ-
 krāmata । tadyathā cakṣuṣmān
 puruṣo jarōdapānaṁ vā nadi-durgam
 vā parvata-viṣa [l. 5] maṁ vā ava-
 kṣya kāyam avakṣya cittaṁ
 vyavalokayed evam eva Kāśyapo
 hi bhikṣuś candrôpamo viharati
 nityam navaka iva [l. 6] hrīmān
 kuleṣv apragalbhaḥ avakṣya
 kāyam avakṣya cittaṁ kulāny
 upasaṅkrāmata । kiṁ manyatha,
 &c.

PĀLI.

seyyathāpi
 bhikkhave puriso jarōdapānaṁ vā
 olokeyya pabbata-visamaṁ vā nadi-
 duggaṁ vā apakasse vā kāyam
 apakasse vā cittaṁ । evam eva
 kho bhikkhave candupamā kulāni
 upasaṅkamatha apakasse vā kāyam
 apakasse vā cittaṁ nicca navakā
 kulesu appagabbhā ।
 Kassapo bhik-
 khave candupamo kulāni upasaṅka-
 mati apakasse vā kāyam apakasse
 vā cittaṁ nicca navako kulesu
 appagabbho ।

taṁ kiṁ maññatha, &c.

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: *Jarūlapāna* and its Pāli equivalent *jarūdapāna* is not noticed in any Sanskrit or Pāli Dictionary. Dr. Watanabe states that in the Chinese translation of *Dānapāla* it is rendered by 大水深廣, 'deep and great water', while *nadidurga* is rendered by 河江險惡, 'dangerous rivers and streams', and *parvata-viṣama* 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 $\frac{1}{10}$, Obverse.

The conclusion of this sūtra stands on the obverse of the fragment which has been described in the preceding article on the Candrôpama 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 Candrôpama 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 Opamma Saṃyutta in the Pāli Saṃyutta 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 cetovimutti bhāvitā bahulikā yānikā vatthukatā anuṭṭhitā paricitā susamā vaddhā || Tassa ce amanusso cittaṃ khīpitabbaṃ maññeyya || atha kho svedha amanusso kilamathassa vighattassa bhāgi assa ||

[Clause 6.] Tasmāt iha bhikkhave evaṃ sikkhitabbam | Mettā no ceto vimutti bhāvitā bhavissati bahulikā yānikā vatthukatā anuṭṭhitā paricitā susamā vaddhā ti || Evaṃ hi kho bhikkhave sikkhitabban ti ||

SANSKRIT.

Obv., l. 1. *Ye śramaṇā vā brāhmaṇā vā stoka-stokaṃ muhūrta-muhūrtaṃ sarvasatva-prāṇa - bhūteṣu maitraṃ cittaṃ bhāvayeyuḥ . . . te* [l. 2] *śāṃ sa cet kaścid upasaṃkramati vyāḍo vā yakṣo vā amanuṣyo vā naivāsiko vā avatara-prēkṣi* [l. 3] *raṃ na labhate ālāmbanaṃ anyatra sa vyāḍo vā yakṣo vā amanuṣyo vā naivāsiko vā . . .* [l. 4] *syāt,* Tasmāt tarhi bhikṣava stoka-stokaṃ muhūrta - muhūrtaṃ pūrvavad yāvat, *godohana-mātraṃ maitra-cittaṃ bhāvayita-* [l. 5] *vyam,* ||

CHINESE (W.).

If Śramaṇas or Brāhmaṇas, [*moment after moment, minute after minute*¹] 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.]

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 Bhikṣhus, do ye, from moment to moment, from minute to minute, up to the time of milking cows,³ exercise a merciful mind towards, &c., as before.

10. ŚUKA SŪTRA

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

These two folios are in an excellent state of preservation. They are complete and consecutive folios, measuring about 260 × 60 mm. (10 $\frac{2}{5}$ × 2 $\frac{2}{5}$ inches), and bearing, on the left side of the reverse margin, the folio-numbers 56 and 57. To judge from these high numbers, the two folios must have belonged to a large pothī, containing several sūtras, possibly a pothī 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 135th 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 (xiith 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 *naivāsika* see footnote 3 on page 41. All four terms refer to classes of superhuman beings, inimical to men.

³ The completion of the mutilated clause, which does not occur in the Pāli Satti Sutta, is supplied from the preceding Ukkā Sutta (p. 264, clause 2): *gadduhana-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 gr̥hapati, or householder, named Śuka 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 gr̥hapati Śuka, 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 Brāhman gr̥hapati. 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.

State.	Order.				
	Sanskrit.	Chinese.			Pāli.
		739	783	542	
Alpa-śakya	vii	vii	ix	vii	vii
Mahā-śakya	viii	viii	x	viii	viii
Nīca-kula	ix	ix	vii	xi	xi
Ucca-kula	x	x	viii	xii	xii
Alpa-bhoga	xi	xi	xi	ix	ix
Mahā-bhoga	xii	xii	xii	x	x

¹ Dr. Watanabe incidentally observes that the two ideograms 兜調 *tou-thiao*, in the title of No. 611, do not represent the Sanskrit *devadatta*, but Śuka's patronymic *Tauṛeya* (Pāli *todeyya-putta*), which in No. 783 is transcribed by 兜爾野 *tou êrh* (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 Āgama, agrees with that in the Pāli 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 Pāli text, extracted from the Pāli Text Society's edition, vol. ii, pp. 204-5.

Folio 56. Obverse.

SANSKRIT.

- 1 [vii] śakyāt kuśala-mūlād vicchandanam, alpa-śakyānām pudgalānām paribhavaḥ ime daśa dharmā alpa-śakya-
- 2 saṁvartanīyāḥ ॥ [viii] Daśa • dharmā mahā-śakyā²-saṁvartanīyāḥ katame daśa • anirṣyukaḥ³ parasya lābha-satkāra-
- 3 ślokaḥ āttamanatā parasya kīrtiśabda - ślokaḥ āttamanatā : ryatra ⁴-pradānam, bodhicitt-ōtpādaḥ
- 4 Tathāgata : bhūba-karaṇam, mātāpitṛṇām pratyudgamanam, āryāṇām pratyudgamanam, alpa-śakyāt kuśa-
- 5 la-mūlād vicchandanam, mahā-śakye kuśala-mūle samādāpanam, ime daśa dharmā mahā-śakya-saṁvartanī-

PĀLI.

- Page 204. [vii] Idha mānava ekacco itthī vā puriso vā issāmanako hoti, &c. ; so kammena evaṁ samattena, &c., appesakkho hoti ; appe-sakkha-saṁvattanikā esā ; &c.
- Page 205. [viii] Idha pana māṇava ekacco itthī vā puriso vā anissāmanako hoti para-lābha-sakkāra - garukāra - mānana - vandana-pūjanāsu na issati na upadussati na issaṁ bandhati ; so tena kammena evaṁ samattena evaṁ samādiṇṇena kāyassa bhedaṁ paraṁ marañā sugatiṁ saggāṁ lokaṁ uppajjati ; no ce kāyassa bhedaṁ paraṁ marañā sugatiṁ saggāṁ lokaṁ paccājāyati mahesakkho hoti ; mahesakkha - saṁvattanikā esā māṇava paṭipadā yadidaṁ anissāmanako ; &c., na issaṁ bandhati ॥

² Read śakya.

³ Read anirṣyukaḥ.

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

Fol. 56. Reverse.

SANSKRIT.

- 1 yāḥ ॥ [ix] Daśa • dharmā nīca-kula-saṁvartanīyāḥ katame daśa ~ amātrjñātā ~ apitrjñātā ~ aśrāmaṇyatā ~
- 2 abrahmaṇyatā⁶ ~ kule na jyeṣṭh-ānupālakatvam, āsanādi⁶ na pratyutthānam, āsane na nimantraṇam,
- 3 mātāpitror aśuśrūṣā⁷ āryāṇām aśuśrūṣā⁷ nīca-kula-jātānām pudgalānām antike⁸ pari-
- 4 bhavaḥ ime daśa dharmā nīca-kula-saṁvartanīyā⁹ ॥ [x] Daśa dharmā ucca-kula-saṁvartanīyāḥ katame daśa :
- 5 mātṛjñātā pitṛjñātā ~ śrāmaṇyatā ~ brāhmaṇyatā ~ kule jyeṣṭh-ānupālakatvam, āsanāt pratyutthā-

PĀLI.

- [xi] Idha mānava ekacco itthī vā puriso vā thaddho hoti atimānī abhivādetabbaṁ na abhivādeti paccuṭṭhātabbaṁ na paccuṭṭheti āsanārahassa āsanaṁ na deti maggārahassa na maggaṁ deti sakkātabbaṁ na sakkaroṭi garukātabbaṁ na garukaroti mānetabbaṁ na māneti pūjetabbaṁ na pūjeti ; so, &c., nīcakulīno hoti ; nīcakulīna-saṁvattanikā esā, &c. ॥
- [xii] Idha pana mānava ekacco itthī vā puriso vā atthadho hoti anātimānī abhivādetabbaṁ abhivādeti paccuṭṭhātabbaṁ paccuṭṭheti āsanārahassa āsanaṁ deti maggārahassa maggaṁ deti sakkātabbaṁ sakkaroṭi

Fol. 57. Obverse.

- 1 nam, āsanenaśabhinimantraṇam, mātāpitroḥ śuśrūṣā ~ āryāṇām śuśrūṣā nīca-kula-jātānām pudgalānām aparibhavaḥ ime daśa dharmā ucca-kula-saṁvartanī-

garukātabbaṁ garukaroti mānetabbaṁ māneti pūjetabbaṁ pūjeti ; so tena kammaena uccākulīno hoti ; uccākulīna-saṁvattanikā esā, &c. ॥

⁶ Read *abrahmaṇyatā*.

⁶ 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.

⁷ Read *aśuśrūṣā*, as below in *śuśrūṣā*, fol. 57, obv. l. 1.

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

⁹ Read *saṁvartanīyāḥ*.

SANSKRIT.

yāḥ || [xi] Daśa dharmā ṁ alpa-
bhoga-saṁva-

- 3 rtanīyāḥ katame daśa ṁ adattādā-
naṁ ṁ adattādāna : samādāpa-
naṁ, adattādānasya
- 4 ca varṇa-vāditā • adattādānena
āttamanatā mātāpitṛṇāṁ vṛt-
tyupacchedaḥ āryāṇāṁ vṛty¹⁰-
upa-
- 5 cchedaḥ parasya alābhena āttama-
natā parasya lābhena nātta-
manatā ṁ parasya lābh-āntarā-

PĀLI.

[ix] Idha mānava ekacco itthī vā pu-
riso vā na dātā hoti samaṇassa
vā brāhmaṇassa vā annaṁ pā-
naṁ vatthaṁ yānaṁ mālā-
gandha-vilepanaṁ seyyāvasa-
thapadipeyyaṁ ; so tena kam-
mena evaṁ samattena evaṁ
samādiṇṇena kāyassa bhedaṁ pa-
raṁ marañā apāyaṁ duggatiṁ
vinipātaṁ nirayaṁ uppajjati ;
no ce kāyassa bhedaṁ paraṁ, &c.,
yattha yattha paccājā-

Fol. 57. Reverse.

- 1 yo durbl ikṣā-yācanā ca ṁ ime da-
śa dharmā alpa-bhoga-saṁvar-
tanīyāḥ || [xii] Daśa dharmā
mahābhoga-saṁvarta-
- 2 nīyāḥ katame daśa ṁ dānaṁ
adattādāna-vairamaṇaṁ ṁ ad-
attādāna-vairamaṇasya varṇa-
vāditā •
- 3 adattādāna-vairamaṇena āttama-
natā ṁ parasya alābhena anāt-
tamanatā ṁ parasya
- 4 lābhena āttamanatā parasya lābh-
ōdyogaḥ dānasy-ābhyanumo-
danam, dān-ādhimuktānāṁ
pudga-
- 5 lānāṁ saṁpraharsaṇam, subhikṣā-
yācanā ca • ime daśa dharmā
mahābhoga : saṁvartanīyāḥ ||

yati appabhogo hoti ; appa-
bhoga-saṁvattanikā esā, &c.
x Idha pana mānava ekacco itthī
vā puriso vā dātā hoti sama-
ṇassa vā brāhmaṇassa vā
annaṁ pānaṁ vatthaṁ yānaṁ
mālā-gandha-vilepanaṁ sey-
yāvasathapadipeyyaṁ ; so te-
na kamma evaṁ samattena
evaṁ samādiṇṇena kāyassa
bhedaṁ paraṁ marañā sugatiṁ
saggaṁ lokam uppajjati ; no ce
kāyassa bhedaṁ paraṁ marañā
sugatiṁ saggaṁ lokam uppaj-
jati, &c., yattha yattha paccā-
jāyati mahābhogo hoti ; mahā-
bhoga-saṁvattanikā esā, &c. ||

¹⁰ Read vṛtty-.

NOTES.

1. The following words are not noticed in any Sanskrit dictionary : fol. 56^{a-v}, *vicchandana*, contentment with ; fol. 56^{aⁱⁱ}, *anirṣyuka*, freedom from envy ; fol. 56^{aⁱⁱⁱ} *et passim*, *āttamanatā*, ready-mindedness, readiness (see footnote 2 on p. 26) ; fol. 56^{bⁱ}, *anupālakatva*, cherishing, supporting ; fol. 57^{aⁱ}, *abhinamantraṇa*, inviting ; fol. 57^{a^{iv}} and fol. 57^{bⁱⁱ}, *varṇa-vāditā*, speaking in praise of ; fol. 57^{b^{iv}}, *abhyanu-modana*, approval. Nor, fol. 57^{bⁱⁱⁱ}, *vairamaṇa* with the general meaning of 'abstaining from' ; nor, fol. 56^{aⁱⁱⁱ}, *yātra*, journey, as a neuter ; nor, fol. 57^{b^v}, *durbhikṣā* and *subhikṣā* as feminines. Nor, buddhist terms such as *bodhicittōtpāda*, fol. 56^{aⁱⁱⁱ}.

2. Regarding the system of interpunction, see the Note on p. 62. The double dot is sometimes found, (1) to mark interpunction, as in fol. 56^{aⁱⁱⁱ} (after *āttamanatā*), and fol. 56^{b^{iv}} (after *katame dāṣa*), or (2) to mark composition, as in fol. 56^{a^{iv}} (in *Tathāgata-bhīṃba*) ; fol. 57^{aⁱⁱⁱ} (in *adattādana-samādāpana*) ; fol. 57^{b^v} (in *mahābhoga-saivartanīyāḥ*), also (in this case a bar) in No. 7, obv. l. 3 (p. 38), *bandhana-cchidāḥ*, 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,¹¹ not cherishing the elders in one's community, not rising from one's seat to receive them, not inviting them to a seat, not caring to listen to one's father and mother, not caring to listen to respectable people, contemptuousness in the presence of persons born of a low family : these are the ten ways of conduct that needs lead to re-birth in a low family.

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

¹¹ According to Dr. Watanabe, the Chinese translation has 'not honouring the Śramaṇas, not honouring the Brāhmaṇas', which presupposes the textual reading *ārama-najātā, abrahmanajātā*.

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 MAHĀPRATYAṄGIRĀ DHĀRAṆĪ

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

This folio contains a small portion of the Mahāpratyāṅgirā Dhāraṇī. It is a complete folio, measuring 245 × 46 mm. (9⁷/₁₆ × 1⁵/₁₆ 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-puṇḍarīka manuscripts, shown on Plate XVIII, and fully discussed by Professor Lüders (pp. 140 ff.). For the present purpose, it will suffice to point out that the peculiar Khotanese *rr* occurs regularly in *vajrra* (obv. ll. 2, 4) and *bhadrra* (rev. l. 2), and optionally in the prefix *pra* (*prabhā*, rev. l. 1), or *prra* (*prrabhā*, obv. l. 4, *prrakastān*, rev. l. 2); but not in *mundra* (rev. l. 1) and *grahāṇān* (rev. l. 4), nor ever in *trūn* (rev. ll. 3, 4). Also, the occurrence of the peculiar prone *ṛ* in *māḷḷkā* (obv. l. 3) may be noted.

To judge from the number of the folio, the pothī to which it belonged commenced with the Mahāpratyāṅgirā 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^b6-22^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^a8-10) by the famous mystic teacher Amoghavajra (A. D. 704-774; see Nanjio, No. 155, col. 444), and incised by the court chaplain 曇貞,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 ś³ca śāntā vaidaiśa⁴-pūjitā sauma-rūpā⁵ mahā-śvetā ārya-tārā mahā-
2 balā • aparā vajra-śaṅkalā c⁶aiṣva vajra-kaumārī kulāṁdhārī vajra-
3 hastā ca vidyā kāmcaṅga-mālīkā • kusumbhā-ratana Vairaucana-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 *Tathāgatōṣṇīṣa-sitātapatraṁ nāma aparājītā mahāpratyāṅgirā*. Translated into Tibetan, it is found, as Col. Waddell informs me, in Kāgyur, Tantra section, Vol. *PA* (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, 內供奉, is not known. W.]

³ ś is written in small size above ca.

⁴ Or possibly *vaidela*; 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*.

4 rth-aûṣṇiṣa vajrreṃbhamāṇā⁶ ṇā. ca vajrra-kanaka-prrabhā lauvanā⁷
vajrra- ṇḍī⁶

Reverse.

- 1 ca śvetā ca kamal-ākṣā śaśi-prabhā ity ete mundra-gaṇā⁹ sarve
rakṣāṃ kurvaṃ-
- 2 ti mama Kumāra-bhadrrasya ॥ Om, riṣi-gaṇa-prraśastās Tathāgat-ôṣṇi-
- 3 ṣa hūm trūm jāmbhana hūm trūm stambhana hūm trūm para-vidyā-
saṃbhakṣaṇa-kara hūm
- 4 trūm sarva-duṣṭānām stambhana-kara • hūm trūm sarva-yakṣa-rakṣasa-
grahāṇām vi-

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

尾奢羅者扇多吠泥訶布爾踰躁咩魯波摩訶
bi sha ra sha seu ta bei dei ka pu ni(ji) ta so mya ro pa ma ka

始吠踰阿利耶踰羅摩訶末羅阿跛羅縛日
shi bei tā ā ri ya tā rā ma ka ma(ba) rā a pa ra ba ji

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

娑多者摩訶尾爾也怛多建者曩麼理迦俱蘇唵
sa ta sha ma kā bi ni yā ta ta ken sha na ma ri ka ku so on

婆羅踰那制縛吠盧者曩俱娜利兔瑟膩娑尾積臨波
ba ra ta na sei ba bei ro sha na ku na ri to shi ni sha bi jya rin ba

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

⁷ Read *laucanā* (for *locanā*).

⁸ After *vajrra* 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 *vajrra-tuṇḍī*. Cf. p. 29, footnote 3.

⁹ Apparently for *mudrā*.

摩*拏*者縛日-羅迦曩迦鉢羅婆魯*者曩縛日-羅頓
 mā nā sha ba ji ra ka na ka pa ra ba ro sha na ba ji ra ton
 膩者始吠多*者迦麼羅*訖-叉捨施鉢羅婆
 ni(ji) sha shi bei tā sha ka ma rā ki sha sha se pa ra ba

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 Vairocana'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 lauded of all the Rishis, the crown of the 'Tathāgatha! Hum trūm, crusher; hum trūm, paralyser; hum trūm, devourer of the enemy's magic, demolisher of all the Yakshas, Rākshasas, and (evil) planets.

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

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

¹² The reading *kuryārāṣṇīṣa* or *kuryārthāṣṇīṣa* (cf. *rūpā*, obv. l. 1) is puzzling. The Chinese transcript *kumaritōshinīsha* is equally puzzling. The Eastern Turkestani *vajraṣṇīṣa* seems to point to an altogether different reading, but the Nepalese reading *kuloṣṇīṣa* suggests that *kurya* might be intended for *kulya*.

¹³ *Vijrāmbhamāna*, syn. *bhṛkuṭī tāṛā*, a well-known name of the goddess.

¹⁴ *Vajratuṇḍī* 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 mythic bird Garuḍa. But *tuṇḍa* has also the occult meaning 'navel' (cf. *tunda*), and Col. Waddell, referring to M. Senart's Legend of Buddha, pp. 33, 35, suggests that Vishnu's epithet *ratna-nābha* points to *vajra-nābha*. In the Tibetan Kāgyur there is a Vajratuṇḍa 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 Garuḍa, but is associated with a brāhman, called Vishnu, and with Vajrapāṇi, who, according to Prof. Grünwedel'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 Garuḍa, but is really a synonym of *vajranābha*. And *vajratuṇḍī*, meaning *vajranābhikā*, 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

No. 150th.

Amoghavajra's Transcript.

Eastern Turkestani Roll Ch. 004

<p>Fol. 6 a, l. 1 ś ca śāntā vaidaiśa-pūjitā sauma-rūpi mahāśvetā ārya-tārā mahābalā aparā vajra-śaṅkalā cāiva vajra-kaumārī kuladhārī vajra-hastā ca vidyā kāncana-mālikā • kusumbhā- ratana Vairaucana- kuryāraūṣṇiṣa vajrreṃbhama- ṇā ca</p>	<p>. [bishara] sha senta beideika-pujita somya-ropa makashiheitā āriya-tārā makabarā apara bajira-shakara seiba bajira-komari kurandari bajira-kasata sha makābiniyā tata kenshana-marika kusoonba- ratana seiba Beiroshana- kunaritoshinisha bijyarinbamā- nā sha</p>	<p>line 36, [vaiśālā] ca śāntā vaidaha-pujantā samya-rupā mahātaijā ārya-ntāryā mahābalā aparājanta vajra-śakalā cāiva vajra-kumārī kuladhārājī vajra-hastā ca vaidyai (l. 38) kācanau-mālikā kūsumā- rahna vavī cāiva Vairācana- vajrāūṣṇiṣa kirttā ca vajrabamā- ṇā lā ca</p>
<p>vajra-kanaka-prabhā</p>	<p>bajira-kanaka-paraba</p>	<p>vajra-kanaka-prabhā</p>
<p>lauvanā vajra-tuṇḍī ca śvetā ca kamalākṣā śāsi-prabhā</p>	<p>roshana bajira-tonji sha shibeitā sha kamarākisha shase-paraba</p>	<p>lācanā vajra-ntuṇḍī ca śāntā ca kamalākṣā śāse-prabhā</p>
<p>Ity ete mundra-gaṇā sarve rakṣāni kurvamīti mama Kumāra-bhadrrasya </p>	<p>(the remainder not supplied)</p>	<p>Inty attai mūdṛā-guṇā sarve rakṣa kūrventū </p>
<p>Om riṣi-gaṇa-prasāstās tathāgat-ōṣṇiṣa hūm trūm jambhana hūm trūm stambhana</p>		<p>Āma rasa-gaṇa-prasāstāyasa tathāgatauṣṇiṣa Saiddhāntapattā hu drū jabana-kara hu drū stabana-kara </p>
<p>hūm trūm para-vidyā-sarābhakṣa- kara hūm trūm sarva-durjānām stambhana-kara </p>		<p>hu drū mōhāna-kara hu drū mahāvaidyā-sabakṣana- kara hu drū aṣṭāvisatta-nakṣadrā- ṇā prasādhana-karī hu drū cattū- śatīnā nakṣadrāṇā prasādhana-ka- hu drū cattūra-śāntānā</p>
<p>hūm trūm sarva-yakṣa-rikṣasa- grahāṇām vi-</p>		<p>grahāṇā vaj[dhvasana-karī]</p>

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

Eastern Turkeṣtani Gigantic Roll.

Nepalese. RAS., No. 77.

line 46, [viśalā] ca śāntā
 vaidēha-pūjita | sauma-rūpā
 mahātejā
 ārya-tārā-mahābalā
 aparā vajra-saṁkalā cēva
 vajra-kaumārī kulāṁdhārīm
 vajra-hastā ca vidyā
 kāṁcinā-mālikā kusumbhā-
 ratna vartti cālva Veraucana-
 vajrāśṇiṣaṁ kirttā ca vajramā-
 nā ca
 vajra-kanaka-prabhā
 locanā | vajra-huṅḍī ca
 śvetā ca kamalākṣā
 śaśī-prabhā
 Ity eta mudrā-gaṇā
 sarve rakṣāṁ kurvāntu ||
 Om riṣa-gaṇa-praśaṣṭāya
 tathāgataśṇi-ṣaṁ Sittāntapatre
 huṁ truṁ jabhana-kara
 huṁ truṁ stambhana-kara
 huṁ truṁ maubhana-karam
 huṁ truṁ | mahāvidyā-saṁbhakṣaṇa-
 kara huṁ truṁ | sarva-duṣṭānāṁ
 stambhana-kara
 huṁ truṁ | sarva-yakṣa-rākṣasa-
 grahāṇāṁ vi[dhvaṁsana-kara]

fol. 4 a, l. 4, [viśalā]kṣī | śāntā
 vaidēva-pūjita | soṁya-rūpā
 mahāśvetā jvalā pūṁśula-vāsinī ||
 ārya-tārā mahābalā |
 amalā vajra-śrīṅka[4 b]rās cālva
 kaumārī vajra-kulāṁganā
 vajra-hastā mahāvidyā |
 kāṁcana-mālikā kusuma-
 prabhā || vattā Vairocana cālva
 Tathāgata-kulōṣṇiṣāḥ || viśrutā ca
 vikṛtikā | vajraka-suprabhā ||
 locanā vajra-tuṅḍī ca |
 śvetā ca kanaka-prabhā | śrī-buddha-
 rocanī mātā | tathā vajra-dhārī ni ca |
 vajra-mālā mähāyā | devī ca kaka-prabhā ||
 su-rocanā ca
 śvetā ca | devīnāṁ kamalākṣanā | vinitā
 śānta-cittā ca | ātma-guṇa śaśī-prabhā ||
 Ity eta mahā-mudrā-gaṇāḥ sarva-
 mātṛ-gaṇāḥ ca sarva-rakṣāṁ kurvāntu |
 mama sarva-satvānāṁ ca || te ca (5 a)
 sarva-buddha-bodhisatvā maharddhikāḥ
 nama iṣṭārthaḥ sa prādayantu | sarvārtha-
 siddhiṁ ca dadantu || o ||
 Om ṛṣi-gaṇa-praśaṣṭebhyaḥ sarva-
 tathāgataśṇiṣa-Sitāpatre
 huṁ hrāṁ hrīṁ hrāṁ jambhanī ||
 huṁ hrāṁ hrīṁ hrāṁ stambhani
 huṁ hrāṁ hrīṁ hrāṁ mohana-karī ||
 huṁ hrāṁ &c. para-vidyā-saṁbhakṣaṇa-
 karī || huṁ hrāṁ &c. sarva-duṣṭa-
 stambhana-karī || huṁ hrāṁ hrīṁ
 hrāṁ sarva-vidyā-cchedana-karī ||
 huṁ hrāṁ &c. sarva-yakṣa-rākṣasa-
 grahāṇāṁ vi[dhvaṁsana-karī ||]

12. ŚATAPAÑCĀŚATIKA STOTRA

Hoernle MS., 149₁₇⁵; Stein MSS., Ch. vii. 001 B¹⁻³, Khora 005 b.

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

The earliest notice of the Śatapañcāśatika 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 Mātricheṭa '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 Mātricheṭa'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; *ibid.*, p. xxxiii), I-tsing tells us (*ibid.*, p. 156) how 'delightful it is to hear a skilful person recite the "Hymn in one hundred and fifty verses", "that in four hundred verses", or any other song of praise at night, when the assembled priests remain very quiet on a fasting night.' 'In India', he adds, 'numerous hymns of praise to be sung at worship have been most carefully handed down; for every talented man of letters has praised in verse whatever person he deemed most worthy of worship. Such a man was the venerable Mātricheṭa, 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 (*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 Mātricheṭa and his hymn is found in the Tibetan Tārānātha's

(A. D. 1573–1608) 'History of Buddhism' (transl. by Schiefner), chap. xviii, pp. 88–93. Tārānātha 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 ślokaś'.

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 Aśvaghōṣa (Ind. Ant., vol. xxxii, p. 349, Journal RAS., 1911, p. 763), while in the colophon to the translation of the Mīśraka 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 Aśvaghōṣa. 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.). Tārānātha 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 Aśvaghōṣa (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 Aśvaghōṣa cannot have been the same person.

If the identity could be accepted, it would supply some indication of the date of Mātricheṭa. For Aśvaghōṣa is generally accepted, on the authority of Chinese tradition (see Watters's 'Yuan Chwang', vol. i, p. 278, *et passim*), to have been a contemporary of King Kanishka, and that king may be placed in the first century B. C. as the 'founder' of the Vikrama Era. On the other hand, if Tārānātha, in this particular, may be trusted, Mātricheṭa was a contemporary of Chandragupta's son, King Bindusāra (297–273 B. C.), and of his minister Chāṇakya (*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 Mīśraka Stotra; and by the translation of the Śatapañcāśatika Stotra by I-tsing in

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

For centuries after its composition the hymn was held in very high esteem, and was very popular in Buddhist India. As we have seen, I-tsing speaks of 'many commentators' and 'imitators'. Among the latter he may have reckoned Dignāga's additions in the Miśraka Stotra. These additions are noticed also by Tārānātha (*loc. cit.*, p. 14.), who mentions also a commentary by Nandapriya, 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 Śatapañcāśatika 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 Śatapañcāśatika Stotra, preserved in the present five fragments, are the following four :—

- (1) Verses 23-38, in the Hoernle MS., No. 149₁₇.
- (2) „ 48-74, in the Stein MSS., Ch. vii, 001 B^{1,2}.
- (3) „ 117-131, in the Stein MS., Ch. vii, 001 B³.
- (4) „ 146-150, in the Stein MS., Khora 005 b.

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

No. 1. Hoernle MS., No. 149₁₇ (Plate IV, No. 2, Obverse).

This fragment, at its extreme point, measures 290 × 78 mm. (or 11½ × 3 inches). It bears, on either side, six lines of writing in Slanting Gupta characters. On the right about one quarter of its length is broken away. As the text is made up of 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 complements the text, which comprises verses 23-38 of the hymn, runs as follows :—

Obverse.

- 1 *dhate nśâ* ¶ *va nśânugrhñāti tat sukham, prañitam api sad-vṛtta yad asādhāraṇam parai* ² 23 *Viniśrāt sāra*(*m e*) ¶ *śāpi nirdoṣam manasā āhṛtam, kṣaṇe*
- 2 [*ś-ū*]ktaim [*d*]ur-uktaim tu viṣavat parivarjitam, 24 *Kṛiṇatā ratna-sārajñah* ³ *prāñair api su-bhāṣitam, parā* ¶ *kramyata bodhy-arthaṁ tāsū tāsū hi jāti-*
- 3 *ṣu* 25 *Iti tribhir asaṁkhyeyair evam udyarṇatā* ⁴ *tvayā • vyava-sāya-dvitiyena* ⁵ *prāptam pa*(*da*) ¶ *m anuttaram, 26 Anirṣyitvā prakṣ-*
- 4 *ṣeṣu hīnān anavamatyā ca • agatvā sadṛśai* ² *spardhām tvaīm loke śreṣṭhatām gata* ² 27 *Hetuṣ*(*u*) ¶ *samabhivyaktir guṇānām na phale-*
- 5 *ṣu te • tena samyak-pratipadā tvayī niṣṭhām ga*(*tā*) *guṇā* ² 28 *Tathā ātmā* ¶ *prakrama* ¶ *m [n]itas tvayā su-caritair ya* ¶ *thā • utpādakāni puṇyā-nām eva pā-*
- 6 *da-rajāmsi te* 29 *Karṣayitvśōdh*[*tā*] ⁶ *doṣā [va]r*[*dhayi*]tvā *viśodhitā* ² • *gu* ¶ *nā bhadrāman* ¶ *o 'nena* ⁷ *parām siddhiṁ* ¶ *tvam āgataḥ* 30 *Tathā sarva-prakāreṇa*

¹ The whole passage would conjecturally run *tvat-same bādgate n-āiva*.

² Read *paraiḥ, sadṛśaiḥ, gataḥ, guṇāḥ, viśodhitāḥ, āmbhasaḥ*. In this fragment the visarga is invariably omitted, except in v. 25, *sārajñah*, where it is wrong.

³ Read *sārajña*, vocative, for *sārajñah*, nominative.

⁴ Or *udyarchatā*; but read *udyacchatā*; the letters *ṛ* and *ch* are very similar. See Note on p. 20, and footnote 5 on p. 29.

⁵ Read *dvitiyena*, and rev. l. 6 *malinatvam*.

⁶ Read *śōddhṛtā*.

⁷ The reading is conjectural. The original has *tena* with a trace of a preceding long vowel, *ā* or *ī* 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 praliṅgam tvayā • yathā[śām ā]tma-sam̄tāne v̄āsanāpi na
 śeṣi[ā] 31 *Tathā sam̄bhṛtya sambhṛtya tvayā hy ātmani samcitā •*
guṇāḥ sādṛśyam a-
- 2 py eṣām yuthā nānyatra dṛśyate 32 Upaghāt-āvaraṇavaṁ⁸ mita-
 kālam [p]r̄anāśavat, s̄ulabh-ātiśayam sarva(m) upamā-vastu lauki-
 kam, 33 *Advaṁ-*
- 3 dvīnām agamyānām dhruvāṇām anivartinām, anuttarāṇām kā tarhi
 guṇānām⁹ upa(mā) bhavet, 34 *Maśi-malam ivśōttānam*
- 4 gāmbhīryam lavaṇ-āmbhasa² • yadā te buddhi-gāmbhīryam agād-
 hāpāram iksyate 35 Śīrīṣa-pakṣa-nikṣepe pṛthivī-sthiratā bhavet,
- 5 (a)kaṁpe surva-dharmāṇām tvat-sthairye 'bhimukhikṛte 36 Ajūāna-
 timīra-ghnasya jūān-ālokasya te muṇe • *pratispardhitum akāṅkṣi*
sūrya eva
- 6 *na sidhya*(ti) 37 Malinatvam⁵ evāyānti śarac-candr-āmbar-āmbha-
 sām, na ca vāg-b[u]d(dh)i-dehānām śuddhim prakṛtayas tathā
 38 [××××]

NOTE.

With regard to the marks of interpunction, generally used in texts written in Slanting Gupta, it may be noted that the place of the modern Indian bar is taken by a dot, which may or may not have a sort of tail added to its top, though this distinction is not always very noticeable. The dot with a tail resembles a prone comma, and in the transcripts it is represented as such. As a rule, the single dot, or prone comma is used to indicate the end of a half-verse (in poetry), or a half-clause (in prose, as in the *Pravāraṇa Sūtra*, obv. l. 1, p. 38, and in the *Sūka 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 *Catuṣātaka Stotra*, p. 77).¹⁰ In the transcripts it is represented by two dots, or two prone commas, or a bar, as the case may be. Both signs—single dot (prone comma) and double dot (bar)—are regularly omitted, if they would come to stand after a visarga or after a virāma.¹¹ A few very rare exceptions do occur; e.g. in the *Vinaya Text*, No. 149₂₅, rev. l. 2

⁸ Read °āvaraṇavan.

⁹ Read guṇānām.

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 *Pravāraṇa Sūtra*, rev. l. 2 (*parivaritāḥ* p. 38), and Pl. II, 1².

¹¹ The virāma itself has the shape of a prone comma, on which see footnote 1 on p. 5.

(p. 13), we have a prone comma written immediately after the visarga of *saṅgīh*; 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 Catuṣṭataka 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 Catuṣṭataka Stotra (p. 83) and of the Pravāraṇa Sūtra (pp. 38-9) it is invariably omitted. In the fragments, Ch. vii, 001 B¹⁻³ where it does occur as a rule, it nevertheless is omitted at the end of verses 63, 66, and 119 (pp. 67, 71). Anomalously, and exceptionally, the double dot appears to be used for the purpose of marking the junction of two words in a compound; see the examples noted in the Pravāraṇa and Suka 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 Catuṣṭataka 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.¹²

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

No. 2. Stein MSS., Ch. VII, 001 B^{1, 2}.

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

¹³ This is the *Albizzia Lebbeck* (Benth.) or *Mimosa sirissa* (Roxb.), and the reference is to the restlessness of its leaves, which is indicated also by its other names *kapitana*, 'monkey-offspring' (for the long ī, cf. *kapi-kacchu*, *kapivat*, &c.), and *bhaṇḍila* or *bhaṇḍūla*, 'small buffoon' (dim. of *bhaṇḍa*). 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 pothī, which according to the usual practice would be inscribed only on its reverse side, the obverse being blank, or bearing only the name of the work, and possibly other odd remarks, as, e.g. in the 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. 1b) 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 pothī.

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:—

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*, *kalā* 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 cetaso*. In other places the text is obscured by smudges produced by some accident (footnotes 13, 19), or apparently, as suggested by Professor de la Vallée Poussin, by the impress of the wet writing of the superincumbent folio, as in fol. 6, rev. ll. 3, 4, left edge. On the system of interpunction see the Note on p. 62.

Fol. 6. Obverse.

- 1 (ti)gh²ânunayañ prati ~ yasya te cetaso 'nyatva³ tasya te ka statir⁴
bhavet, 48 Guṇeṣv api na saṅgo 'sti (d)r[st]o na guṇa-
- 2 (v)atsu pi⁵ aho te suprasannasya tvasya⁶ pariśuddhatā 49 Indri-
yānāñ prasādena nitya-kālāñ apā[ri]yā ~ ce-
- 3 (to ni)tyañ prasannañ te pratyakṣam eva dṛśyate 50 Ābālebhyaḥ
prasiddhyante mati-smṛti-viśuddhaya[ḥ] ~ uttama-
- 4 (bhā)va-piśunaiḥ suvyāhṛta-suceṣṭitaiḥ 51 Upaśāntaṃ ca kāntaṃ ca
dīptam apratighāti ca ~ nibhr[te] sva-śriyā
- 5 (ce) [dan] rūpañ⁷ kam iva nāksipet, 52 Yenāpi śataśo dṛṣṭaṃ
yo 'pi tat pūrvam iṣate ~ rūpañ priṇāti te cakṣuḥ samañ[ād]
ubhayor idam,
- 6 53 Aseca(nake)-bhāvād dhi somya⁸-bhāvāc ca te vapuḥ darśane
p[r]itīm⁹ [vi ~ x](na)vām navā(m,) 54 x vi xi x[~] - - x xxx

Reverse.

- 1 x(guṇā sthī)[tāḥ] xxx ~ - - x(stavā)[x ~ x](rūpaya 5)[5 kvān](ya-
tra) su[si]hito bhūyād ayañ Tāthāgato guṇaḥ
- 2 [rte rū]pāt tavāivāsmal lakṣaṇa-vyañjan-ōjvalat,¹⁰ 56 Dhanyam
asmāti ti¹⁰ rūpañ vadatāivāśrītāñ¹⁰ guṇā[ñ] su-vinyastā
- 3 (vayam api) pratyāhur iva¹¹ tad-guṇāḥ 57 Sarvam evāśeṣeṇa¹²
kleśair baddham idañ jagat, tvam ja(ga)[t]kleśa-mokṣā-
- 4 (rthe yataḥ)¹³ karuṇayā cirañ, 58 Kan nu prathamato vande tvāñ
mahā-karuṇāñ uta ~ ya[va]śāva[ñ] m api doṣa-

² Complement *pratigh*°.³ Read 'nyatvañ, tvāñ, evañ, vākyañ, chlakṣaṇañ.⁴ Read *kā statir*.⁵ Read *vatsu api*.⁶ Read *balasya*.⁷ Read *rūpañ*.⁸ Read *saumya*.

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

¹⁰ Read °*o, jvalāt*, and *te*, and °*āśrītāñ*, a mixed Sanskrit form [Dr. Thomas].¹¹ Read *eva*.¹² Read *aviśeṣeṇa*.¹³ Dr. Thomas suggests *dhrta*; the original is badly smirched, but there appears to be a trace of *ya*.

- 5 (*jñas*) *tvam* saṁsāre dhṛtaś ciraṁ, 59 Viveka-sukha-sātmyasya yad
ākīrṇasya te gatāḥ kalā¹⁴ labdha-prasaraya¹⁴ *bahu karuṇa-*
6 (*yā ma*)*tam*, 60 Śāndād¹⁵ *araṇyād* grām-āntaṁ *tvam* hi nāga iva
hradāt, viney-ārthaṁ karuṇayā vidyay-*ēvā* *hṛtaḥ*¹⁶ *punaḥ* 61

Fol. 7. Obverse.

- 1 *Param-ōpaśama-stho* (*pi* ~)¹⁷ karuṇā-paravattayā karitas¹⁸ *tvam* padaṁ
nātha kuśilava-kalāsv api 2 62 *Rddhiś ca śiṁha-nā-*
2 *dā yā* *sva-* *gun-6* *dbh-* *av-* *ānāś*¹⁸ ca yāḥ vānt-*ēcch-* *ōpavicārasya*
kāruṇya-nikaṣaḥ sa te 63 Parārth-*āikā-* *ntato bhadrā svārthe*
3 (*dhyāśa*)*ya-* niṣṭhurā ~¹⁹ *tvayy-eva* kevalaṁ nātha karuṇā²⁰ bhavet,
64 Tatha²¹ hi kṛtvā *ba-* *hudhā balidāna-*
4 *m* iva kvacit, parepām²² artha-siddhy-arthaṁ *tvam* vikṣiptavati diśaḥ
65 *Tvad-icchay-āiva* tu *vyaktam* *xxxx* ~
5 *vartate* ~ *ta(th)ā* hi bādhamān api tvā³ sātī [*n-ā*]parādhyate 66
Supadāni mahārthāni tathyāni ma *dhurāṇi ca* ~ *gaṁbhī-*
6 [*rārtha-sphu?*] *ār[th]ā[n]* *ji* [*sa*](*m*)*ā[sa]*-vyāśavan[*t*] *ji* *ca* 2 67 *Kasya na*
syād upa[*śru*] *tya* vākyaṅy eva-²vidhāni te ~ *tvat-paripanthakasyā-*

Reverse.

- 1 *pi sarvājña* *iti niścayam*, 68 Prā[*yo na*] madhuram sarvam [*svādu tu*]
kiñcid *anyatha*²¹ ~ vākya³ *tav-* *zārtha-siddhes tu sarva-*
2 *nī-* *e[va]* (*su*)[*bhā*]śītam, 69 *Yac* chlakṣṇa³ (*yac ca*) paruṣaṁ *yad*
vā tad- *ubhay-ānvitam*, sarvam *ev-āika-* *rasatām vicārya*
3 *yāti* te vacaḥ 70 Aho supariśuddhānām karmaṇām naipuṇaṁ param,
yair idam *vākya-ratnānām sa-*

¹⁴ Read *kālā*, and *prasarayā*. Dr. Thomas suggests *prasārayā* which, though more suitable, offends the metre.

¹⁵ Read *śāntād*.

¹⁶ *Āhṛtaḥ* 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 *kāritas*, and *ōdbhāvanāś*.

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 *karuṇ-ākaruṇā*.

²¹ Read *tathā*, and rev. l. 1, *anyathā*.

²² Read *parepām*.

- 4 (*dr̥ṣām*) [*bhāja*]naṁ kṛtam, 71 Āsmād²³ dhi netra-subhagād idaṁ
 śruti-mānoharam, mukhā²⁴ *vacanam utpannam*
 5 *candrād dra(vad) i)śām[r]tam*, 72 Rāga-reṇuṁ praśamayad vaṁ-
 kyaṁ²⁴ te jaladāyate ~ Vainateyāyate dve²⁵ *śa-sarpam evśāpasāra-*
 6 *yat*, 7²³ *Madhyāh(nā)yate bhūyo*²⁵ *hy ajñāna-timirāṁ nudat*, śakrā-
 yudhāyate māna-giṛiṁ abhivid²⁵ *ārayat*, 74

TRANSLATION.

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

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

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

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

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

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

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

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

[Reverse] Verse 56. Where else should this quality of being a 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 *vākyam*.

²⁵ Read *bhūyo'pi*.

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

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

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 Nāga 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

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

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

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

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

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

No. 3. Stein MS., Ch. VII, 001 B³.

This is practically a complete folio of the same pothī to which the preceding Stein MSS. VII, 001 B^{1,2}, belong. The full size of the pothī is thus shown to be 363 × 88 mm. (or 14 $\frac{3}{10}$ × 3 $\frac{1}{2}$ inches). The left margin has suffered slight damage, which has caused the loss of the folio-number. Of the text,¹ which comprises verses 117–131, a preliminary, annotated reading, together with a reduced facsimile, was published by Professor de la 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 *svādu* 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 Garuḍa, 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 Indra, 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 ××× $\overline{\text{mā mā}}$ ² *kṣuṇṇāḥ* supt[o] *gokaṅtakeṣv* api ८ 117 Prā(jy)-
ākṣepā vṛtā³ sevā viṣa⁴-bhāṣ-āntaraṁ kṛtam, nātha vai(ne)ya-vātsa-
lyat⁵ pra-
- 2 *bhun-*āpi⁶ satā tvayā ८ 118 Prabhūtvam api te nātha sadā n-āt-
mani vidyate ~ vaktavya iva sarvair hi svairam svārthe niyujyase
100-
- 3 10-9 Yena⁶ kenacid eva tvaṁ yatra tatra yathā tathā ~ coditaḥ svām
pratipadaṁ kalyāṇiṁ n-ātivartase ८ 120 N-ōpakāra-pare
- 4 'py evam⁶ upakāra-paro janaḥ apakāra-pare 'pi tvam upakāra-paro
yathā ८ 121 Ahit-āvāhite⁷ śatrau tvaṁ hit-āvahi-
- 5 taḥ⁶ suhṛt, doṣ-ādveṣaṇa⁸-nitye 'pi guṇ-ānveṣaṇa-tatparaḥ 122 Yato
nimantraṇaṁ te 'bhūt sa-viṣaṁ sa-hutāśanam, tatrābhūd abhisam-
- 6 yānaṁ sa-dayaṁ s-āmṛtaṁ ca te ८ 123 Ākroṣṭhāro⁹ jitaḥ kṣāntyā
drugdhāḥ svastyayanena ca ~ satyena c-āpavaktāras tvayā maitṛyā
jighāmsava⁹

Reverse.

- 1 100 $\overline{\text{mā}}$ -20⁶-4 Anād[i]-k[ā]la-prahatā bahvyāḥ prakṛtayo nṛṇām, tvayā
vibhāt¹⁰-āpāyāḥ kṣaṇena parivartitā(h) 125 Yat-soratyaṁ¹⁰-ga-
- 2 tāḥ tikṣṇāḥ⁶ kadaryāś ca vadamnutām, krūrāḥ peśalatāṁ yātās tat tav-
ōpāya¹¹-kauśalam, 126 Indriy-ōpaśamo nanto¹² māna-stabdhe ca
sam-
- 3 [na]tiḥ⁶ kṣamitvaṁ c-Āṅgulimālaṁ¹³ kan na vismayam ānayet, 127
Bahavas tṛṇa-śayyāsu hitvā śayyā hiraṇṇma-¹⁴

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

³ Read *kṛte*.

⁴ Possibly read *veṣa*.

⁵ Read *vātsalyāt*.

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

⁷ Read *āvāhite*.

⁸ Read *ānveṣaṇa*.

⁹ Read *ākroṣṭhāro*, and *jighāmsavaḥ*.

¹⁰ Read *vibhāvitā*^o, *sauratyaṁ*.

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

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

¹³ Read *āṅgulimāle*.

¹⁴ Read *hiraṇṇma*, and l. 4 *nōktam*, without the superfluous *anusvāra*.

- 4 *yā[h]*⁶ *āśerata*¹⁵ sukhañ dhīrās trptā dharmarāsasya te 2 128
 Prṣṭenāpi tvacin¹⁵ nōktañm¹⁴ upētyāpi kṛtā kathā ~ tarṣayitvā¹⁵
- 5 *vaco*¹⁵ (*ri*)*ktañ*¹⁶ kāl-āśaya-vidā tvayā 2 129 Pūrvañ dāna-kath-
 ādyābhīś¹⁷ cetasy utpādyā sauṣṭhavam, tato dharmo gata-male
 vestre¹⁸ rañga¹⁹ i[*vśā-*]
- 6 *hitāḥ*²⁰ 100-30⁶ *Na kop[y u]pāyas śakyo[st]i* yena na vyāyatañ
 tvayā ~ ghorāt sañsāra-pātālād uddhartu²¹ kṛpañam jagat, 131
 Bahūni bah[*x*]

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 transgressost 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 *āśerata*, and *kvacin*, and *tarpayitvā*.

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

¹⁷ One expects the masculine *dānakathādyaiś*; the feminine is apparently taken from *kathā*. ¹⁸ Read *vastre*.

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

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

²¹ Read *uddhartuñ*.

²² On *gokañṭaka* 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 *veśa*, clothes. Our text has *viśa*, servant, which yields good sense, though, of course, it may be a clerical error.

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

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

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

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

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

Verse 127. Calmness of senses towards the elated, and towards the stuck-up with pride complaisance ; forbearance towards an *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 × 45 mm. (or $4\frac{1}{8} \times 1\frac{3}{4}$ inches), bearing on either side the remains of three, rather sand-worn, lines of writing in Slanting Gupta characters. The string-hole is at 55 mm. (or $2\frac{1}{8}$ inches) off the left edge, within a blank square of about 30 mm. (or $1\frac{1}{8}$ inches). The left margin is damaged, rendering illegible the folio-number, which however appears to have stood on the

²⁴ *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 *Āṅgulimāliya Sutta*, 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 David's *Psalms of the Early Buddhists*, vol. ii, p. 318. The *Āṅgulimāliya Sūtra* is mentioned in *S. S.*, p. 133, l. 4, *Mvy.*, No. 65, 74. It was translated into Chinese (Nanjio, No. 434) by Guṇabhadra (A.D. 420–479).

reverse side, facing the middle line. As may be calculated from the context, transcribed below, the extant fragment is just below one-half of the folio, the full dimensions of which, accordingly, would have been about 233 × 45 mm. (or 9 × 1¾ inches). It must have belonged to a fine small-sized pothī. The text consists of the remnants of five verses of the Śatapāñcāśatika 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 Śatapāñcāśatika Stotra was divided into sections, the verses of which might be numbered either continuously or separately, the latter mode being observed in the Tibetan version of the hymn. In that version the hymn is divided into thirteen sections, and the verses of our fragment belong to its last section, which, seeing that our verse 11 is identical with verse 147 of the Pelliot fragment, must in our pothī have begun with verse 137. In combination with the portions of the Pelliot text, printed in italics, and with a few conjectural complements suggested by Professor de la Vallée Poussin, shown in smaller italics, the text of the Khora fragment runs as follows:—

Obverse.

- 1 ×duṣkara-kāritvā ximma ×××× 10 *Parārtham eva me dharmarūpa-*
 2 *kāyāv ivi* 1 O tvayā duṣkuha *kāya lokāya nirvāṇam upada-*
 3 *rśitam,* 2 11 *Tathā hi satsu saṅga mya dharmakāyam aśeṣataḥ*
tilaśo rūpa-

Reverse.

- 1 *kāyañ ca hitvāsi parinirvṛtaḥ* 10 -2 *Aho nītir aho sthānam aho rūpam a-*
 2 *ho guṇāḥ* O na nāma Buddha-dha *rmāṇam asti kaścid avismayaḥ*
 3 13 *Upakāriṇi cākṣuṣe śānta-vā k-kāya-karmaṇi 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 Parinirvāna.

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

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

NOTES.

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

Verse 11. *Duṣkuhaka*, 'apathetic', in the Tibetan version *yid ches dkah* 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 *√kuh*, 'mirationem movere' (Westergaard's *Radices L. S.*).

Verse 12. The text of the Pelliot fragment has *sañkrāmya* 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 *bsags*, which presupposes an original Sanskrit *bhittvā* (i. e. *bhittvā*), breaking up, dispersing.

Verse 14. *Cākṣa*, comely, corresponds to the Tibetan *llta na sdug*, 'charmant à voir', and might be rendered by the obsolete English 'eyeful'.

13. CATUḤŚATAKA STOTRA

Stein MS., Khora 005 a; Hoernle MSS., No. 149 $\frac{1}{34}$ and 149 $\frac{1}{35}$ (Plates III, Nos. 3, 4, and XIX, No. 1).

As already stated in the introductory remarks on the Śatapañcāśatika Stotra, the Catuḥśataka, or Hymn of 400 verses, is the second of the two famous hymns of Mātricheṭa. Though, as the discovery of these three fragments shows, it was well known in Central Asia, there exists no Chinese translation of it (see Takakusa'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 Mātricheṭa in the *Indian Antiquary*, vol. xxxii, pp. 345 ff., and four chapters of which have been published by him, *ibid.*, vol. xxxiv,

pp. 145 ff. In that translation the hymn is called *Vaṛṇanārha-varṇana Stotra*, or 'Hymn of Praise of the Worthy of Praise'. This name, in the slightly altered form *Vaṛṇārha-varṇa*, occurs in the third line of the reverse of the two fragments Nos. 2, 3 (pp. 81, 83). The Tibetan historian Tārānātha, when speaking, in his History of Buddhism (Schiefner's transl., p. 91), of Mātṛicheṭa'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 Mātṛicheṭa; and *ibid.*, p. 83, he refers to a commentary on the hymn of 400 verses written by the Āchārya Chandrakīrti, whom he apparently identifies with Chandrakīrti, the contemporary and rival of Chandragomin (p. 137) in the earlier half of the sixth century (JRAS., 1909, p. 144).

Like the Śatapañcāśatika, the Catuṣṣataka hymn is written in the śloka measure, and as the Tibetan translation shows it is divided into twelve chapters. A comparison with it, made by Dr. Thomas, shows that the piece, Khora 005 a, contains the initial eleven verses of the first chapter, while the second piece, No. 149 $\frac{2}{31}$, contains the final portion, verses 32-40, of the sixth chapter, and the first two verses of the seventh chapter, and the third piece, No. 149 $\frac{2}{35}$, contains the latter half, verses 6-15, of the twelfth chapter. Unfortunately, however, the text is sadly mutilated: some portions of the lost text (printed in smaller italic type) have been conjecturally restored, in the subjoined transcript, on the basis of the Tibetan translation. The third piece, in rev. ll. 4 and 5 (p. 83), supplies the final colophon of the whole hymn. It is there named *Catuṣṣatakam* (sel. *stotram*), or the 400-versed hymn, and is described as a *kṛti*, or art-work, of the Āchārya Mā[*tṛceṭa*]. 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 *Mātṛceṭa*. 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 Bañ. They obviously belong to two, if not three, different pothīs. 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 pothī, though their somewhat different width (about 23 mm. or $\frac{3}{4}$ inch) makes that conclusion rather doubtful.

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 Śatapañcāśatika 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 Mātricheta 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. 149₃r.
- (4) Verses 6–15 of the twelfth chapter, in Hoernle MS., No. 149₃r.

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

This fragment measures 238 × 72 mm. (or 9 $\frac{2}{3}$ ' × 2 $\frac{2}{3}$ 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 akṣaras, about 8 akṣaras are missing at either end, or, as about 3 akṣaras go to the inch, that between 64 and 77 mm. (or 2 $\frac{1}{2}$ 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 pothī 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 complements¹ printed in smaller italic type, reads as follows :—

Obverse.

1 ××××××××××*×*mi prayātu citto jagati ×(dhayu)×(matih) ॥ 100 (śloka) ॥
Prasāda-pratibh-ōdbhavo nāma buddha*stotraṃ* ××××××

¹ Suggested by Dr. Thomas, on the basis of the Tibetan version.

- 2 xxxxxxxx || || Kṣetr-ākṣetr-ānabhijñena śruti-mātr-ānusāriṇā | yad
avarṇ-ārṇa-varṇā me varṇitā mohataḥ puraḥ
3 1 Vān-malenśōpale pasya | prakṣālanam idaṁ mayā | jaṅga(ma)-puṇya-
tīrtham tvā | m² ārabhyśārabhyate mu³ne 2 Yad andhakāra-
4 mūḍhasya kṛtaṁ triratna-rāśiṣu | tasyēdam pāpmano me 'stu | pav[tra]m
agha-marṣaṇam | 3 Ā-nirodhā ma- - xxxxx v
5 - - | xxxxx - - - nā | (māhi)xx - - - | 4 xxxxx - - xxxxx - - - x |
xxxx - - - xxxxx

Reverse.

- 1 - - - x | 5 xx xne - - - myā | (tva ti)xx - - - x | xxxxx - - - xxxxx v
- - - x | 6 Evaṁ sarv-ōttamā dharmā
2 Buddhasya saṁpradhāritā | bhavanti yāti śeṣaṁ ca | vastv-avaskaratām
i(va) | 7 Na te 'sti sadṛśaḥ kaścidd³ adhika⁴ sya kathāstu kā alpa
3 mātrena hīno 'pi nāva⁵ kaścanaḥ vidyate | 8 Sa⁴ kenśōpanayāmi tvā |⁵
nupaneyo 'si nāyaka | hṛt-ōpam-āva⁶ kāsāya nirupamāya
4 te namaḥ⁹ Nirvāṇa-sāmānya-gatai | s² tato 'nyair api pudgalaiḥ tav
ātulair Buddha-dharmair antaram su-mahāma⁷ham | 10 Śūnyatā-mātra-
5 sādṛśyād yedi nādhikyatā bha⁸vet | romakūp-āṇuka-cchidreṇ⁹śkūsaṁ
pratibimbayet | 11 Kaḥ saṁkhyāsyaty asaṁkhye(yaṁ) xxxxx - - -

NOTES.

1. In the first line of the obverse we have the conclusion and colophon of a work which preceded the text of the Catuḥśataka in the pothī, from which our fragmentary folio is derived. Its colophon gives its name as *Prasāda-pratibha-udbhava*, or 'Rise of the Splendour of Graciousness', and describes it as a *Buddha-stotra*; for so, no doubt, the mutilated term must be completed. The name is followed by the clearly legible numeral figure 100, and two blurred akṣaras 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 Mātṛcheṭa in the pothī, it seems probable that it likewise was a composition of that poet. Among his works, however, as enumerated by

¹ See Note 2, p. 79.

² *d* is anomalously duplicated; perhaps by way of marking the end of the pāda, which in other cases is marked by the interpunction bar.

³ *sa* used emphatically, with the omission of *aham*; for *so 'ham*.

⁴ For *tvam* | *anupaneyo*, similar to *tvāditya-bāndhavam* in rev. l. 4, p. 39.

⁵ Here the usual caesura, at the end of the pāda, is neglected.

Dr. Thomas in *Indian Antiquary*, vol. xxxii (1903), pp. 346-7, there occurs no hymn with the name of Prasāda-pratibhōdbhava. At the same time it is also noticeable that the list does not contain the Satapañcīśatika and Catuḥśataka or '150-versed' and '400-versed' hymns, and that the Varṇanārha-varṇana (*ibid.*, p. 346) is described as *bhagavato Buddhasya stotra-traya*, or 'three hymns in praise of the blessed Buddha'. This can only mean that the Varṇanārha-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. ll. 3, 4, p. 83) the Catuḥśataka or 400-versed hymn is apparently indicated as a component part of the Varṇanārha-varṇana hymn. It may be suggested that the three hymns which constituted the Varṇanārha-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-pratibhōdbhava.

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

TRANSLATION.⁷

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

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

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

Verses 4, 5, and 6, illegible.

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

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

⁸ See footnote 9.

- 4 *evāsīti yāvad vimukti-jīvaḥ yoh* ~ *tāvad evāntaram vira tvadvāda-paravādayoh* 35 *Yat pravṛtti-nivṛtyor*⁴ *yat saṅkleśa-vyavadāna-*
5 *yoh* ~ *tad evāsīty antaram vira tvadvāda-paravādayoh* 36 *Tathātvaṃ etad*
evāsīti 37 *moṣa-dharmah sa kevala*⁵ • *kim anyad astu nānātvaṃ*

Reverse.

- 1 *tvadvāda-paravādayoh* 37 *Puṇyāya kevalam cāttat tat tu nirodha-kāraṇam* ~
vi 38 *Etena doṣa-lipto 'sti viśuddhiṃ tena gacchati* ~ *etad evānta* 39 *Asat-pralā-*
tvadvāda-paravādayoh 39 *Asat-pralā-*
3 *pa etad dhi kevalam tat subhāṣitam* ~ *xxxx v - - xtvā* 40 *Varṇārha-varṇe Buddha-stotre*
4 *xxxxxxxx nāma ṣaṣṭho 'dhyāyāḥ* 41 *Pravṛttau ca nivṛttau ca prakṛtir jagato*
'sya yā ~ *yāṃ sarve nātiva-*
5 *rtante sattva-lokāḥ sa-devakāḥ* 1 *xxxx v - - x xxxv v - v x* 2 *sad-*
dharma-savitad 2 *dharma-sāvitrī samprakāṣitā* [2]

TRANSLATION.⁷

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

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

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

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

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

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

⁴ Read *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, indeed, is the difference between thy teaching and the teaching of others.*

V. 40. *Idle talk is this verily; only that is well-said: therefore, certainly might and might are the marks of thy teaching and the teaching of others.*

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

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

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

No. 3. Hoernle MS., No. 149 $\frac{1}{33}$ (Plate III, No. 4, Reverse).

The case of this fragment is similar to that of No. 2, No. 149 $\frac{1}{34}$. The fragment measures 154 × 60 mm. (or 6 × 2 $\frac{3}{8}$ inches). About two-thirds of the folio are broken off on the left side. There are five lines on either page in well-written and well-preserved Slanting Gupta characters, 17–19 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.

* The original text has °savitaddharma°, which yields no sense; nor is the Tibetan sufficiently perspicuous at this place. There is obviously some clerical error in the text. I propose to emend °savitar (voc. sing.) dharma°, and so I translate. Dr. Thomas prefers to emend savitur (gen. sing.), rendering the Tibetan version doubtfully: 'Conformable and not conformable (equal and non-equal? i.e. equal in meaning, not equal in sound), (instead) of twelve words two syllables, that is taught as the proper way of worshipping the sun in regard to the sun of the good religion.'—The phrase 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 *Trīśaraṇa* (Mahāvagga, I, 38, 2, in Vinayapīṭaka, vol. i, p. 69, *buddham saraṇam gaṇhāmi dhammam sa° ga° saṅgham sa° ga°*) to be the counterpart of the Brahmanist *Sāvitrī* (or *Gāyatrī*) which consists of three clauses (*tri-pada*) and twenty-four syllables (*caturvīṃśad-akṣara*) (SBE., vol. x, p. 75, verse 456). Mātricheṭa, 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 (*sa tiratanaṃ sa° ga°*) be added. There is also the other well-known Buddhist formula, as given in Mahāvagga, I, 23, 5 (vol. i, pp. 40, 41), *ye dhammā hetuppabhavā tesam hetuṃ tathāgato āha tesaṅca yo nirodhō evaṃvādī mahāsamano*, which does indeed yield twelve words, but only if sandhi is disregarded in *tesaṅca*.

The text¹ reads as follows:—

Obverse.

- 1 xxxx - - x xxxx - - ux a xxxxx - - te tvayy api prahṛtaṃ yayāḥ
6 Aho sa(m)sāra-daurā-
2 tmyam aho nirvāṇa-śāntatā a nātho 'pi san tatra gataḥ karuṇ-ātmā tvayā sadṛk
7 Nānāgata-bhayaṃ nṛōktaṃ na netri na pravartitā a na
3 saṃsāras ca gamito nṛābhayaṭvaṃ caturvidhaḥ 8 Na Mahākāśyap-Ananda-
pramukhā² kṛta-buddhayaḥ guptaye na samādiṣṭāḥ ka-
4 xxx - - x 9 Lok-aika-caḥṣur vimalo yadi syās tvaṃ nimilitaḥ a saty āloko³
'pi loko 'yaṃ tamasaḥēvāvagunṭhita² 10
5 xxxxx - - x xxxxx - - ux a xxxxx - - x xxxx tvā d-aurasā² 11 Tvaḍṛte
tu Jagannātha gatam arth-ātaṃ

Reverse.

- 1 satyaṃ a gata-candra ivśkāśe graha-tāra-ḡaṇ-āṃkite 12 xxxxx - - x pri
yamāna-guṇ-āṅjasah janita-vraṇa-doṣasya kalp-ānta
2 xv - - x 13 xxxxx - - x xxxxx - - ux a x da⁴-nāgasya sarasaḥ śrīr iv
ācira-nāśiniḥ 14
3 Khaḍḡ-ōpama-saṃsāre kasya vai na bhaved bhayaṃ a dhyāyatāṃ parinirv
āṇaṃ Buddhānaṃ⁵ vaśa-vartināṃ iti 15 ॥ Varṇārha-varṇe
4 Buddha-stotre xxxxxxxx nāma dvādaśamo 'dhyāyaḥ sa māptaś ca⁶ a Catuḥ-
śatakam, kṛtir ācārya-bhadanta-Mā-
5 tṛceṭasya xxxxxxxxxxxxxxxxxxxxxxxx x⁷pai yka tsi : pa-ñā-kti pe rne ṣe(m)
a kā lka : ॥ ॥

TRANSLATION.⁸

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

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

² The original omits the visarga; read *pramukhāḥ*, *avagunṭhitaḥ*, *aurasāḥ*.

³ Read *āloke*.

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

⁵ Read *Buddhānām*.

⁶ Read *samāptaṃ ca catuḥśatakam*, transferring the interpunction to *adhyāyaḥ*.

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

⁸ See footnote 7, p. 81.

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

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

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

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

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

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

Verse 14 *If thou art not there, this excellent teaching is without essence, just as the beauty of a pool, from which its 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 Chatuḥśataka (or the 400-versed) poetic composition of the Āchārya, the revered Mātricheṭa

⁹ Perhaps referring to the four sights met by the young Gautama, 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 *kyta-buddhayaḥ* in the original Sanskrit.

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

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

ADDITIONAL NOTE (16TH AUGUST, 1915).

THE surmise, expressed on p. 2, regarding the find-place of Hoernle MS. 150^{vii}/₅ has now been fully proved to be true. While registering and writing descriptive slips of the manuscript fragments of the collection of Sir A. Stein's second expedition, I discovered another complete folio, No. 4, of the identical pothī of the Mahāpratyāngirā Dhāraṇī (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 'intermittently 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. II.]

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

- (1) Anantamukha Dhāraṇī. Hoernle MS., No. 144, SA. 1 (Inset).
- (2) Bhadrāpāla Sūtra. Hoernle MS., No. 143, SA. 3.
- (3) Mahāparinirvāṇa Sūtra. Hoernle MS., No. 143, SA. 4 (Pl. XXI, No. 2).
- (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) Candragarbhā Sūtra. Hoernle MS., No. 143 a, SA. 10 (Pl. XX, No. 1).
- (7) Suvarṇaprabhāsōttama Sūtra. Hoernle MSS., No. 143 a, SB. 9, and No. 143, SA. 16 (Pl. XXI, No. 3).
- (8) Ratnarāśī 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 pothī (Fig. 1), measuring 122 × 29 mm. (or $4\frac{1}{8} \times 1\frac{1}{8}$ inches). The string-hole is in the middle of the left half, at 27 mm. from the left edge. There are three lines to the page, written in very early Upright Gupta characters, of small size, nearly everywhere legible, except in a few places where some letters are slightly sand-rubbed. The folio number 4, only faintly visible, stands on the left margin of the obverse side, facing the second line of writing.

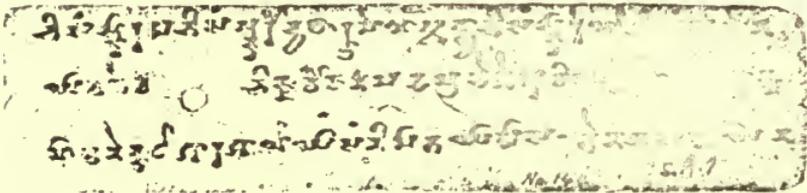


FIG. 1

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

The translation (No. 360) exhibits the passage in xxvii. 9, fol. 19 *a* of the Tokyo edition of the Tripiṭaka. The Tibetan version, which is found in the Bkaḥ-hgyur, Mdo. ᠑, fol. 475 *a-b*, does not present any differences of reading.

The text of the folio reads as follows:—

Obverse.

- 1 *ṛddhy-abhisamkāreṇ*¹ *ābhisamkṛtena yāvad-eva-bhikṣavo*² *janapada-pradeśe-*
- 2 *ṣṭhapaniśśrāya*³ *viharanti tān sarvān mahāvane kūṭāgāra-śālā-*
- 3 *yām samnipātayeyam*—*athāyusmāñ*—*Chāriputras (t)athārūpam ṛddhy-a-*

Reverse.

- 1 *bhisamkāram abhisamkarod*⁴ *yathārūpeṇa ṛddhy*⁵—*abhisamkāreṇ*—*ābhisamkṛtena*
- 2 *yāvad-eva-bhikṣavo*² *janapada-pradeśeṣu viharanti—tān sarvān ma-*
- 3 *hāvane kūṭāgāra-śālāyām samnipātayāmāsa—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 *ṛddhy-abhisamkāra*, 'miracle' (before which supply *yathārūpeṇa*), see Divyāvadāna (Index); also Childers' Pāli Dictionary, *s.v.* *abhisamkāra*, and elsewhere.

² *Yāvad=yāvantaḥ* (L.). [Similar examples of the interpolation of *eva* within a compound (*yāvad-bhikṣavo*), as also of *atha*, *ca*, *cāiva*, *tathāiva*, *eyāt*, occur not infrequently in the Nāvanitaka treatise of the Bower MS.—R. H.]

³ *ṣṭhapaniśśrāya* = Pāli *upanissāya*, cf. Divyāvadāna, *upanissrītya viharanti* (Index), and Śikṣāsamuccaya, p. 32, l. 4, *upanissraya-vihāriṇo*.

⁴ *abhisamkarod* = *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. BHADRAPĀLA SŪTRA

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

This is a practically complete folio, measuring about 393 × 118 mm. (or 15½ × 4½ inches). The right-hand half, however, has suffered damage and loss of text, from which even the left has not been entirely free. The latter shows the customary hole for the string within a circle of about 27 mm. (or 1⅙ inches) diameter, and at the distance of 103 mm. (or 3⅞ inches) from the left edge. The folio has practically nothing of the usual margins on the left and right; and its number, 28, now rather defaced, is placed at the left edge of the reverse side. The paper is soft, and has a brownish colour. There are ten lines of writing on the page, in Upright Gupta characters, originally good, but now much defaced by sand-rubbing, especially on the extreme right quarter of both sides, where some of the letters have become entirely illegible.

The text has been identified by Dr. Watanabe as from the Bhadrāpāla Sūtra (Nanjio, Nos. 72, 75, 76). In Jñānagupta's translation (No. 75) it corresponds to III. 9, fol. 13 b^{xx}–14 a^{xx} of the Tokyo edition of the Tripiṭaka.

The text¹ of the folio reads as follows:—

¹ [The composition of the text exhibits all the irregularities which usually mark the early Buddhist 'mixed Sanskrit'. Thus we have, e.g., the double sandhi in *devāpi*, *nōgāpi*, &c. (obv. l. 1 ff., i.e. *devāḥ api* = *devā api* = *devāpi*, &c.); modified spelling in *kṛtvā*, for *kṛtvā* (rev. ll. 5, 8); *kantāra*, for *kāntāra* (rev. l. 7); *caḥsvendriya*, for *caḥsvindriya* (rev. l. 2; also in No. 7 a^{vi}, p. 110); sing. for plur., in *manuṣya* for *manuṣyā* (rev. l. 2); nominal for pronom. declension in *taṣyān*, for *taṣyān* (obv. l. 7); masc. for neut. in *sūtrā*, for *sūtrāni* (rev. l. 10), *vākyah*, for *vākyān* (rev. l. 3); neut. for masc. in *yāvanti* (rev. l. 9); omission of inflexion in *prāvartta* (obv. l. 10, rev. l. 7), *daurvarṇṇika* (rev. l. 3), &c.; omission of anusvāra in *sāntā*, for *sāntām* (obv. l. 8), *rājāna* and *pareva* (rev. l. 7), &c.; use of Prakṛit (or Pāli) forms in *suṣāna* for *svapna* (obv. l. 4); *sugetehi* for *sugetaiḥ*; *vūlikā* for *vūlukā* (rev. l. 8); *kāyasmī(n)*, for *kāye* (rev. ll. 3, 9); *imān*, for *imām* (obv. l. 8), similarly *eta* (*etaṅ*), for *etaṅ* (rev. ll. 3, 4); *yahēṣṭa*, for *yathēṣṭa* (rev. l. 5); *kaḍāci*, for *kaḍācit* (rev. l. 6); *rājāna*, for *rājānān* (rev. l. 7), &c.; new or rare words *prāvartta*, apparently for *pravarta* (rev. ll. 4, 5, 7, 8), also *prāvaḥttayanta* (rev. l. 8). See also below, notes 2, 6, 7. Semi-prākriticisms are *parikirttayisyān* for Prāk. °*ssān* and Skr. °*ṣye* (obv. l. 8), and *pareṣa* for Pāli *pareṣān*, Skr. *pireṣān* (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, *śabdā* for *śabdā*, and *bodhisa* *ṣya* for *bodhisatvas tasya*; obv. l. 10, *pratyārthikā* for *pratyar°*; rev. l. 1, *vyāgrās* for *vyāghrās*; l. 3, *jāntu* for *jātu*; l. 10, *asatutā* for *sām°*, and *purasthapitvā* for *purasthāpayitvā*. Single dot and double dot, as marks of punctuation, occur in obv. ll. 2 and 4.—R. H.]

Obverse.

- 1 (*tvasya*) de(*v*ā)pi rakṣām karonti nāgāpi yakṣāpi gandharvbāpi
k(inna)rāpi mahōragāpi rakṣām karonti manuṣyāpi amanuṣyāpi
Śakro pi Brahmāpi catvāro pi mahārājānā¹ bu-
- 2 ddhāpi bhagavantas tasya bodhisatvasya rakṣām karonti ye te asam-
kh(y)eyāsu loka-dhātuṣu • punar aparāni gṛhapate (*tasya bodhisat-*
tvasya) d(e)vāpi kṣanti : nāgāpi
- 3 yakṣāpi kinnarāpi mahōragāpi manuṣyāpi amanuṣyāpi Śakkro²
pi Brahmāpi catvāro pi mahārājānā [*tasya bodhisatvasya*]
buddhāpi bha(ga)vanta ta-
- 4 sya bodhisatvasyāntamaśāh³ supin-āntara-gatasyāpi mukha-darśanāni
nāma-parikīrtana ca karonti buddha-dharmāni (*caśasya śrāva*)yanti
tasya bodhisatvasya • (pu)nar aparāni (gṛha)pate tasya
- 5 bodhisatvasya anuddiṣṭāppratilabdā² dharmāśabdā śrotṛ-āvabhā-
sam āgacchanti ppratilabhati² ca sa bodhisya¹ samā(dher anu)-
bhāvena tāni (dharmāni) śṛṇ(oti kalpam) apy a⁴ham
- 6 gṛhapate tasya bodhisatvasya guṇa-parikīrtanāni kuryyām, imāni
samādhi dhārayantasya na ca teṣā guṇānā(m paryyaṁta)ni śakyaṁ
gantūni mama vā (pratibhāna)sya kaḥ⁴ pra[vā-]
- 7 do yo bodhisatva¹ imāni samādhiṁ pratilabhitvā tathatvāya śikṣeya
tathatvāya pratipadyeya atha bhaga(vān tā)yām¹ (velā)yām imā gāth-
ādhbabhāṣit,⁵ ¶ yo bodhisatva i-
- 8 mam uddiṣeyā samādhi śāntā sugatehi deśitāni tasyānuśānsā⁶ pari-

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

³ *Antamaśāh* = *antaśāh*, 'even', as in *Mahāvastu* (*Index*) and *Pāli antamaśo*.

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

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

⁶ *Tasyānuśānsā* [m], acc. sing. feminine, of *anuśānsā* (with *anuvāra* dropped, see
footnote 1), 'benediction', 'blessing', as in *Mahāvastu*, vol. ii, p. 373, l. 18. The *Pāli*

- sa kadācin nirāmyam⁹ na durgatīm na tasya k(āyasm)i krama(nti) [rogā] na tasya daurvbarṇṇika¹⁰ jāṁ[tu bhonti ya uddi]śe e-
- 4 ta samādhi śāntām, 8 Devā na rakṣanti tathāiva nāgā manuṣya-nāgā atha yakṣa-rākṣasāḥ praduṣṭa-cittā na pra(bhonti) [lā]dhituṁ yasjz āṣa prāvartta bhāvet sa-
- 5 mādhiḥ 9 Devāsya bhāṣanti tathāiva varṇṇaṁ manuṣya-nāgā atha yakṣa-rākṣasāḥ buddhās ca (śamsanti) yabḥṣṭa-putraṁ yah⁴ kṛva prāvartta pa-
- 6 reṣa deśayet, 10 Na tasya bodhāya kadāci hāni na tasya dharmeṣu kadāci kāmikṣā (na tasya rū)peṇa samo (bhava)ya ya h k r-
- 7 tva prāvartta pareṣa deśayet, 11 Rājāna kṣobhe atha satva-kṣobhe durbhikṣa-kantāra-bhaye upasthite na tasya kṣobho na xxx bodhi ya-
- 8 h⁴ kṛva prāvartta pareṣa deśayet, 12 Māreṇa va satva adhiṣṭhitā bhaveyuh na tasya (trā)so na pi lo(ma-ha)rṣaṇaṁ mucixi xxxxx bhavanti prāvartta-
- 9 yantasya imāṁ samādhiṁ 13 Yāvanti¹ kecit pariḥrttitā mayā ādinav-ōpadrava-samkileśāḥ (na tasya kāyasmī) krama(uti) ete (du)xxx r x na (purāṇa)kena
- 10 14 Praśamsitā varṇṇita sastutā¹ ca purasthapitrā¹ ime jeṣṭha-putrāḥ yeṣāṁ ime hasti udāra-sūtrā gacchanti kāle cari^{me} xxxe 15 x ra

TRANSLATION.

[Obv. 1. 1.] . . . of the Bodhisattva the Devas also undertake the protection, also the Nāgas, also the Yakshas, also the Gandharvas, also the Kinnaras, also the Mahōragas undertake the protection; also men, also not-men, also Śakra, also Brahmā, also the four Maharājas; also [1. 2] the blessed Buddhas undertake the protection of the Bodhisattva, as many of them as there are in the innumerable world-systems. Once again, O householder, of that Bodhisattva the Devas also undertake the protection, also the Nāgas, [1. 3] also the Yakshas, also the Kinnaras, also the Mahōragas, 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 *Nirayam*.

¹⁰ *Daurvbarṇṇika*, 'bad mark', 'disgrace', as in *Divyāvadāna*, p. 411, l. 14.

Buddhas, with regard to that [l. 4] Bodhisattva, even when he is gone a-dreaming, show their faces to him and announce their names, and proclaim the Buddha-Law to that Bodhisattva. Once again, O householder, as to that [l. 5] Bodhisattva, the undeclared, unobtained words of the noumenal world come within the range of his ear, and that Bodhisattva obtains them and hears (about the things of the) noumenal world through the efficacy of that 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 *Tathatva*, short for *bhūta-tathatva* 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 × 3¾ inches). In the left half there is the usual string-hole, surrounded by a circle of about 23 mm. (or ⅞ 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. 49 b^{III}–50 a^v (Tokyo edition); in that of Fa-hian (No. 120, A. D. 417) it occurs in XI, 9, fols. 35 b^{xv}–36 a^{III} (Tokyo edition).

The text¹ 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 (~), resembling the sign for the numeral one, serves for various purposes. It regularly represents the *virāma*, and, as a rule, the single dot of the *anusvāra*. It serves also as a mark of punctuation in cases where other manuscripts have a single dot (thus after *kaṛaṇīya*, obv. l. 1; *āha sma*, obv. l. 2, &c.); though in some places it seems uncalled for; e.g. obv. ll. 5 and 7. The *visarga* is, as a rule, omitted altogether (thus *kaṛaṇīya*, obv. l. 1, *bodhisatvai*, 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(*ī*) tathāgata-garbha-saṃdīpakatvāt ~ kṣipra(*m*) sūtra-
sthānam adhigantu-kāmena kula-putreṇa vā kula-trāya² vā tathā-
gata-garbhe 'bhīyoga karaṇīya'¹ ~
dhi
- 2 āha sma • evam eva^{d3} Bhagavān,⁴ evam eva³ Bhagavān,⁴ tathāgata-
garbha-bhāvanam ~ yādyaham⁵ ~ pauraṣam praveśitā⁶-prabhāvita ~
pratibodhitaś cāsmi ~ āha ~
- 3 (sma ~ s)ādhu sādhu kula-putra evam eva draṣṭavyam lok-ānuvṛtīya
āha sma • no hādam Bhagavan, lok-ānuvartanā⁷ āha sma ~ sādhu
sādhu kula-putra evam
- 4 gambhīreṇa vṛkṣa-puppzābhāra⁸-bhramara-vat, dharm-āhāreṇa bhavi-
tavyam, || Punar aparām kula-putra yathā maśaka-mūtreṇa mahā-
pṛthīvi nśāiva tr.⁹
- 5 (pyat)e ~ atisvalpatvāt, eva¹⁰ maśaka-mūtravat, svalpam ida¹⁰ mahā-
sūtra¹⁰ loki¹¹ pracariṣyati ~ anāgate kāle ~ sad-dharma-vināśa-
parame ~ ma-
- 6 hā-pṛthīvi-gaṭam, (maśa)ka-mūtravat, kṣayaṃ yāsyati ~ ida¹⁰ sapta-
man nīmītam ~ sad-dharm-ānntardhānasyāśeṣāṇi saṃni-nīmītanī
jñātavya¹² kuśalena ||
- 7 (Pu)nar aparām kula-putra (yathā varṣū)su dhvastāsu ~ prathamo
hemanta-māsa ~ śarad ity ucyate ~ tasyā¹⁰ śarady upāvṛttāyā¹⁰
meghā tvarita-tvaritam abhivṛṣyāpa-

² The syllable *dhi* (for *dhi*) is inserted interlinearly below the syllable *la*, giving the reading *dhitrāya*, corresponding to Māgadhi Pr. instr. *dhdāe* (Pischel, Pr. Gr., p. 274); acc. *dhi'aram* in Mahāvastu, vol. i, p. 180¹⁷, from nom. *dhitā*.

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

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

⁵ *Yādyaham*, probably read *yāvad alyāhām*, Pāli *yāvajja'ham*, 'by to-day, by now'. *Bhāvanam*, acc., 'in regard to impregnating'.

⁶ Or perhaps emend *praveśitāyām prabhāvitāh*.

⁷ *Lokānuvartanā*, see Mahāvastu, vol. i, p. 168⁸.

⁸ Read *pucābhāra*; the akṣaras *pa* and *ṣa* differ only by a cross-line.

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

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

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

¹² *Jñātavya*, and below, rev. l. 3, *sūtra*, sing. for plur., *jñātavyāni* and *sūtrāṇi*.

Reverse.

- 1 [varttayanty uṣmam evam idaṁ ma]hāsūtram tvarita-varṣaṇa-saraṁ-
megha-nirgamanava¹⁰ dakṣiṇā-pathaṁ pravīṣya mahāparinirvāṇaṁ
sarvbe sa(ndh)ā-vaacana¹³ dharmā-
- 2 (megha)××××× dakṣiṇā-pathakānā¹⁰ bodhisatvānā¹⁰ mahāsatvānāṁ
sad-dharma-vināśam ājñāya āsanna-he(manta-vṛ)tta-megha-vat,
Kāśmī-
- 3 (rām pra)viśya pṛthivyā)ṁ antardhāsyate sarvba-mahāvāna-sūtra¹²
vaitulya¹⁴-param-āmṛta-saddharmāntardhānāni bhaviṣyanti tad
idānīm ayaṁ
- 4 sūtra-lā(bha) Tathāgat-ājñāyāṁ āgatā sad-dharmāntardhānāv¹⁵ iti
bodhavyam, bodhisatvai¹ mahāsatvai nara-kumjarai • āha
- 5 sma akhyātu¹⁶ bhagavāṁs Tathāgataḥ pratyekabuddha-śrāvaka-bodhi-
satva-dhātu-nirṇā(nā)karaṇam¹⁷ viśada-vispaṣṭ-ārtha¹⁰ (sa)rvba-
satvānāṁ
- 6 sukha-vijñānāya bhagava:n¹⁸ avocāt, tadyathā kula-putra gṛhapatiḥ
vbā gṛhapati-putro vā bhūtasya vrajasya nūnā-varṇānā¹⁰ gavāṁ
- 7 svāmi syāt¹⁹ tatra ca nīlā gāvāḥ syuḥ tā gā(rā) eko gopaḥ pālayet,
bhataḥ²⁰ sa gṛhapati kadācit²⁰ ātmano devatā-nimittam

¹³ Concerning *sandhāvacana* and *°bhāṣya*, see *Saddharma-puṇḍarīka* (ed. Kern), pp. 59, l. 4; 60, l. 12; 62, l. 11; 64, l. 7; 70, l. 5. Cf. No. 10 a^v, p. 126.

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

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

¹⁶ Read *ākhyātu*.

¹⁷ *Nirṇānākarāṇam*, 'not distinguishing'; the verb *nānākaroti* is known to Pāṇini, who gives for the absolute part. *nānākṛtya* or *nānākāram* (III, 4. 62). The Dvy. has *nānākarāṇa*, 'difference', p. 222, l. 20 (L). See also Mvy., *kiṁ nānākarāṇam*, No. 245⁴⁸⁷.

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

¹⁹ Read *syāt*; probably damaged by rubbing.

²⁰ Read *tataḥ* and *kadācid*.

TRANSLATION.²¹

[Oby. 1. 1.] (He, i. e. the Blessed One, said : Endowed with innumerable merits, O noble youth, is this Mahāparinirvāṇa)²² Grand Sūtra 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. [1. 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 [1. 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, [1. 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 [1. 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, [1. 6] it will go to waste, just as mosquitoes' urine oozes into the great earth. This is the seventh sign. All the numerous depressive²⁵ signs of the disappearance of the Good Law should be known by a good man. [1. 7] Once again, O noble youth, just as upon the passing away of the rainy season (comes) the first winter-month (which) is called autumn (*śarad*), (and) on the arrival of that autumn (*śarad*), the clouds, giving quick short showers, [Rev. 1. 1] (cause warmth to disappear),²⁶ even so this Mahāparinirvāṇa

²¹ The Mahāparinirvāṇa Sūtra, a portion of which is here translated, is that of the Mahāyānists. It is a very large Sūtra, quite different from the Mahāparinirvāṇa 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. II.]

²² Supplied from the Chinese versions, and restored by Prof. Leumann, *āha sma asaṅkhyeya-guṇaṃ kulaputra etan Mahāparinirvāṇa-mahāsūtram*.

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 *bhūta-tatvatva* and *dharma-kāya*; see Suz.OMB., pp. 125 ff., 145, and Suz.AF., pp. 96, 98. (Cf. footnote 11 on p. 92.) It is treated of at length in the *Tathāgata-garbha-sūtra*, on which see Suz.OMB., p. 243, note 1, and S.S., p. 407, note 171. 13; also Wassilyew's *Buddhism* (German), p. 190.

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

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

Grand Sūtra, like the departure of the quick showery autumnal clouds, having entered the southern region, will rain down all the mysterious sayings²⁷ [1. 2] (contained in) the cloud of the Law (through the activity) of the southern Bodhisattvas, Mahāsattvas.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 vast²⁹ 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,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 Nilgais³¹ (among them), and a single cowherd should tend these cattle. Then that householder on some occasion for the sake of his own (tutelary) deity (should cause all the cows to be milked into a single vessel).³²

4. AN UNIDENTIFIED SŪTRA

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

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

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

²⁸ The text is here too defective to admit any but a conjectural translation. The Chinese version of Dharmaraksha has 'in the southern regions it (the Mahāparinirvāṇa Sūtra) will be spread by all Bodhisattvas; they cause the Dharmamegha to rain and to fill (the south)'.

²⁹ The text has *vaitulya-sūtra*. The usual term is *vaiṇulya-sūtra*. Regarding a Vaitulya Sūtra, see Ś. S., p. 354, note 4.

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.

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

³² Supplied from Dharmaraksha's Chinese version.

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

The text is a fragment of a Sūtra, the identity of which it has not yet been possible to discover. The extant fragment treats of the progress of a Bodhisattva through the three stages of *prathama-cittōtpādika*, or one in whom the desire to become a Buddha is first awakened, *bolhicaryā-pratipanna*, or one who has entered on the life of a Bodhisattva, and *anutpattika-dharma-kṣānti-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 Akṣayamati Sūtra 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 Sūtra.

The text¹ of the folio reads as follows:—

Obverse.

- 1 laputro² vā kuladuhitā vā :³ ṣa-saptāhena⁴ suviśuddha-cittena arāṇye
pratyutpanna-buddha-manasi-
- 2 kāreṇa viharati evāśya⁵ buddha-sūrya-ma⁶-manasikāreṇa raśmibhiḥ
sarvba-skandha-dhātv-āyataneṣu
- 3 dāna-dama-saṃyama-ṣaṭpāramita⁷-vivṛddhiḥ yāvat pāripūriṃ gaccha-
nti⁸ tadyathā kulaputra grīṣme pa-
- 4 ścime māse sūrya-raśmibhiḥ puṣpa⁹ vīkasanti phala-dhāny-ōśadha⁹
vardanti¹⁰ yāvat pacanti satvā-
- 5 nām upabhoga-paribhogaḥ¹¹ saṃkhyāṃ gacchanti evam eva kulaputra
prathama-cittōtpādiko¹² 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 prākṛitism, 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 *ṣaṭ-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. 236²⁰, and Mvy., No. 85¹.

⁷ Read *°pāramitā*.

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

⁹ Neglect of inflection; read *puṣpāni*, *°ōśadhāni*, *anuprēkṣi*, *saṃtānā(h)*, *°mūlāni*, *sarvāni*, *aśeṣāni*, *avipākāni*, *°vimānaṃ*, *°āndhakāraṃ*, *priyo*, *udikṣaṇyaḥ*, *praśāntaḥ*.

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

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

¹² Neglect of sandhi; read *°ōtpādikaḥ*, *°maya*, *°dvīpa*, *nayanair*, *°ōtpādiko* 'nutta'.

- 6 tro vā kuladuhitā vā bodhāya cittam¹³ tṛ-saptāhena suviśuddha-cittena
daśabhir¹⁴ dikṣu pratyutpa-
7 nna-sāmukha¹⁵.buddha-manasānuprēkṣi⁹ viharati evam asya buddha-
manasikāra-raśmibhiḥ samādhi-puṣpa-

Reverse.

- 1 sya saṁtāna⁹ vikaṣanti sarvba-kuśalamūla⁹ bodhicaryāya¹⁶ vivardanti¹⁰
sarvba⁹ akuśalamūla⁹ dharmasya
2 vipacyanti uśuṣyanti¹⁷ aśeṣa⁹ avipāka⁹ naśyanti sarvba-pāramita⁷-
bhūmiṣu suparipakv-ēndriyo bha-
3 vati sarvba-satva-paripācaka upajivyo bhavati tad yathā kulaputra
sūrya-mahāvīmāna⁹ pūrvbāhna-sa-
4 maye¹² ila Jambudvīpe¹² udayati sarvba-tam-āndhakāra⁹ vidhamayati
sarvbeṣāṁ ca priya⁹
5 nayanai¹² udikṣaṇīya⁹ pūjanīyo bhavati kṣatriya-brāhmaṇa-vaiśya-
śūdrāṇāṁ yāva⁴ tiryagyō-
6 ni-gatānām¹¹ api evam eva kulaputra yaḥ kulaputro vā kuladuhitā
vā prathama-cittōtpādiko¹²
7 anuttarāyām¹⁴ saṁmyak¹⁵-sambodhāya cittam utpādayati tṛ-saptāhe
vivikte praśānta⁹ 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 (*pratyutpanna*) Buddhahood. Thus by his meditation on the sun-chariot of Buddha, by its rays, with respect to all (four) departments of the mind (*dharmā-skandha*), the (two) elements, and the (two) spheres of sense¹⁸, his growth in charity, temperance, self-restraint, the six perfections (and so forth down to) reaches fullness; it is just as, O noble youth, in the summer, in its last month, by the rays of the sun, flowers

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

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

¹⁵ Read °*sāmukha*; but rev. ll. 6, 7, *gatānām, saṁmyak*.

¹⁶ Prākritic, or Pāli, gen. sing., for Skr. °*caryāyā(h)*.

¹⁷ Read *ucchusyanti (ut-śuṣyanti)*, similarly *ustrasta* and *anustrasta* (for *utr*° and *anutr*°) in Nos. 6 ¹¹, 10 ⁷. [See Skr. Vajra., p. 186, footnote 11.—R. H.]

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

open out, fruits, grain, and medical herbs grow up (and so forth down to) ripen and are counted fit for the use and enjoyment of living beings. Even so, O noble youth, a noble youth or a noble maiden, being one in whom the first thought (of reaching Buddhahood) has sprung up, turns his thought upon (attaining) enlightenment (*bodha*), and abides, for the space of three weeks, with well-purified mind, mentally envisaging in the ten quarters (the spot where he might become) a realized, face-to-face Buddha. Thus by the rays of the mental vision of Buddha, [Reverse] his chain of Samādhi thoughts¹⁹ opens out like a flower, all the stock of merit of Bodhisattvaship grows up, all the stock of demerit (obstructive) of the Absolute mature and dry up (like an ulcer), and without remainder, without consequences²⁰ perish; in all the periods of pāramitā²¹ 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 (*pratyūṣita*) on his seat

5. RATNADHVAJA, IN THE MAHĀSĀMNIPĀTA SŪTRA

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

This folio is complete but for the loss of the upper left corner, measuring 330 × 97 mm. (or 13 × 3 $\frac{4}{8}$ inches); with the usual circle (25 mm. or 1 $\frac{1}{8}$ 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 *santāna*, see Petersburg Dy., *s. v.* Bendall's explanation in *Ś.S.*, p. 23, n. 4, and p. 360, n. 3, is incorrect, as shown even by the Tibetan *rgyud*, 'chain (of thought)'.

²⁰ *Avipākam*, lit. 'without maturing', refers to the doctrine of *karma*; when there is no longer any rebirth as the result of actions, good or bad.

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

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 ×[×]amanasikāra bhavanti bhagavān āha karma-pratyayam eva draṣṭavya kotūhala-prāptānām satbānām bhagava saṁśaya-
- 2 cched-ārtha² imaṁ pūrvba-yoga udāharati smān³ ¶ bhūta-pūrvbam kulaputr-ātite 'dhvani aparimāṇebhin⁴ mahākālpebbih
- 3 adhikkrāntebhi asmiṁ caūva cātu-dvīpikāyām yadāsmiṁ tena kālena tena samayena Jyotisūryagandhaobhāsa-
- 4 śrī nāma abhūsis tathāgata arha samyak-sāmbuddho yāva buddho bhagavān kliṣṭe pañcaka-sāde⁶ loke varṭta-
- 5 māne caturṇāṁ pariśāṇāṁ sata-triṇi⁶ yānāni dharman deśayati smān³ tena ca kāla-samayena : rājā-⁷
- 6 m abhūsi Utpalavaktro nāma cātu-dvīpika-cakkravartti : atha rājā Utpalavaktro apareṇa samayena s-āntaḥpu-

¹ [The text is written in very irregular Sanskrit. Thus we have instances of false concord in obv. l. 3, *asmiṁ* °*dvīpikāyām*; false number, rev. l. 6, *kulaputrāḥ* for °*putrah*; false gender, obv. l. 6, °*dvīpika* (but l. 3, *dvīpikāyām*), rev. l. 2, *gāthebbi*; false spelling, obv. l. 5, *yānāni*; false sandhi, obv. l. 2, °*kālpebbih* *adhikkrāntebhi asmiṁ*, l. 4, *śrī nāma*, and *tathāgato arha*, l. 6, °*vaktro apareṇa*, rev. l. 2, *bhagavato śirasā*, and *imebbi gāthebbi*, l. 5, *trāpāya*, and *so ca*, l. 6, *samanvāgato satpurusa*; omission of final consonant, obv. l. 4, *yāva*, of visarga, rev. l. 1, *gandhebbhya*, ll. 4, 5, *nara*, l. 5, *pathai*, of anusvāra, obv. l. 1, *draṣṭavya*, and *bhagava* (for prākritic *bhagavām*), l. 2, *artha*, *yoga*, rev. ll. 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, *krtvām*, and l. 4, *abhīhitām*; insertion of euphonic *m* in obv. l. 6, *rājā-m-abhūsi*; prākritic contraction in obv. ll. 3, 7, rev. l. 6, °*gandhaobhāsa* for *gandhāvabhāsa*. Curiosities of spelling are the subscript *b* for *v*, e.g., in obv. l. 2, *pūrvba*, l. 6, *dvīpika* (but l. 3 *dvīpikāyām*), *kotūhala*, obv. l. 1 (for *kaul*°), *abhistavināu*, rev. l. 3 (for *abhiṣṭa*°). Also the dots as marks of punctuation may be noticed, and the peculiar shape of the inter-punctual double bar, obv. l. 2, rev. ll. 3, 5; see footnote 1, p. 93.—R. H.]

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.

³ Here, and in l. 5, *smān* reminds us of some Vedic nasalizations (L.).

⁴ °*bhin mahā*° is a clerical error for °*bhir mahā*.

⁵ Apparently syn. *pañca-kaṣāya*; see Dh.S., No. 91, Mvy., No. 124, L.V., p. 248, l. 13. But see also SBE., vol. xlix, Part ii, p. 169, footnote 2.

⁶ Compare the similar *dve-sata*, M.W.Dy., p. 507². On the three *yāna* see Ś.S., p. 328³, L.V., pp. 257¹⁷, 260¹³, Mst., II, p. 362⁸, Dh.S., No. 2.

⁷ *Rājām*, acc. sing., for Skr. *rājānam*; cf. Pāli *rājām*, and footnote 7, p. 105.

7 ra-parivāraḥ sa-bala-kāyo : yena Jyotisomyagandhaobhāsa-śrīs tathā-
gato tenśopasaṁkkramī upētya tasya

Reverse.

- 1 bhagavatai pādaū śirasā vanditvā bhagavanta(m) nānā-puṣpebhya
oki(vi)nsu • nānā-vādyebhyaḥ nānā-gandhebhya pūjān kṛtvā sār-
dha(m)
- 2 aparimitena bhikṣu-saṁghena pradakṣiṇī-kṛtvām punar api bhaga-
vato śirasā pādaū vanditvā : imebhi gāthebhi bhaga-
- 3 vantam abhistavinsu ॥ Sura-nara-blujaga-pūjanīyā praśama-kara kalī-
kaluṣam aran, sapta-dhana-rahita-sṛti-
- 4 karā * bhaṇi katha bhavati nara sūkṣma-matiḥ [1] Sarvba-jagati tama-
sphuta-pradīpa-karā * jara-maraṇ-ābhilhitān-⁹
- 5 pramokṣa-kara : tṛ-apāya-jaga¹⁰ pramo(caya)se bhaṇi¹⁰ katha mucyati
nara maru-māra-pathai¹¹ 2 ॥ So ca ku-
- 6 (la)putrāḥ Jyotisomyagandhaobhāsaśrīs tathāgato rājā¹² Utpala-
vaktram etad avocat, traya-dharma-samanvāgato¹³
- 7 saṁtpuruṣa sūkṣma-matir bhavati : addhyāsayena sarvba-satbe(ṣu)
karuṇāyati : sar(vba-satvānām duḥ)kha-prasaman-ārthā

TRANSLATION.

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

⁸ *Sṛti* . . . *sphuta* : 'help', 'touched' (cf. Jaina Prākṛit *phuda*) are from *ṣṛ* 'win', 'reach', 'touch', whence comes also the E. Turkestani word *phāra* 'obtainment', used of the four stages *śrota-āpanna*, &c. (L.). The *ā* of the vocative corresponds to the Vedic and Sanskrit *pluti* (L.).
⁹ Probably read °*ābhilhitā-pramokṣa*°.

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

¹¹ *Maru* 'god' = *marut* (L.). Compare L.V., p. 257¹¹, *deva-manuṣyāṇān*, with p. 260¹⁴, *maru-manuṣās*°; and S.P., p. 12, l. 13.

¹² Read *rājām*. See footnote 7.

¹³ Note *traya-dharma* for *tri-dharma* (L.).

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

named Jyotisūryagandhāvabhāsaśrī,¹⁵ an Arhat, thoroughly enlightened, (and so forth down to) the blessed Buddha, while the world was being afflicted by the fivefold defects, declared to his four classes of disciples the three equal Vehicles (and) the Law. At that time, on that occasion, there was a King Utpalavaktra¹⁶ by name, (who was) the sovereign of all the four dvīpas. Now King Utpalavaktra, at another time, accompanied by his wives and courtiers and his bodyguard, proceeded to where the Tathāgata Jyotisomyagandhāvabhāsaśrī (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 culogized him with the following Gātha verses :

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

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

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

6. CANDRAGARBHA, IN THE MAHĀSAMNIPĀTA SŪTRA

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

This folio, measuring 402 × 118 mm. (or 15 $\frac{4}{8}$ × 4 $\frac{3}{8}$ 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 Jyotisūryagandhāvabhāsaśrī (elsewhere, obv. l. 7 and rev. l. 6, called Jyotisomya⁸) and also King Utpalavaktra (obv. l. 6, rev. l. 6) appear to be otherwise unknown. (The Chinese translation calls the Tathāgata *Gandhagūṇa*, 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, Candragarbhā, of the Mahāsamnipāta Sūtra (Nanjio, No. 63). It was translated into Chinese by Narēndrayāsas, 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 JA., 1913, II, p. 343. The passage corresponds to III, 4, foll. 7^{b20}-8^{b16} of the Tokyo edition of the Tripiṭaka. The work is not found in the Bkaḥ-hgyur, which has, however, a short work entitled *Candragarbhā-prajñā-pāramitā-mahāyāna-sūtra* (Ser. phyin 7, foll. 176-7).

It reads as follows¹:—

Obverse.

- 1 (*sthā*) saṅgāmya samā(*ga*)mya paraspara evam āhuḥ kim (*e*)tad ihśādyā bhaviṣyanti : yad bayam imāṁny adṛṣṭa-pūrvbāṇi rūpāṇi paśyāmaśśruta-pūrvbāśca śa-
- 2 *bdāḥ* (*śṛ*)ṇomah na ca kaści jānīte • yathā Māra pāpimāṁ sva-bhavanād avatīrya bhagavantaṁ vandanā² pasamkkraṁtaś caturṣu-r² dbi-peṣu puṣpāṁ³ kṣi-
- 3 (*paṁtal*) puṣpa-varṣaṁ pravaraṣantaḥ yāni ca puṣpāṇi caturṣv āsura⁴-puresu pra(*varsitāni taiḥ*) puṣpai sa⁵rvbe hy asura-purāḥ parama :⁴ durgandhenāpū-
- 4 ritāḥ parama-pāpa-dhūma-rajasaśśm⁵dhūḥibhir āpūritā daṁśamaśśaka-sari(*śṛ*)ḍhir-vaśścikā⁵)viṣamaśśikābhir āpūritā śok-ākulā-m² anabhi-
- 5 ramyā-t² tam-āvr̥tā sarvbe hy asura-purāḥ saṁvr̥ttāḥ sarvbe cāśśurāḥ

¹ [The text exhibits the same irregularities as No. 5. Thus, in obv. l. 1, plur. for sing., in *bhaviṣyanti*; obv. l. 2, *śṛṇomah* for *śṛṇumah*; anomalous sandhi in *paśyāmaśśruta*² for *paśyāmaśśruta*², also rev. l. 3, *rati iha* for *ratiḥ iha*; superfluous anusvāra in *imāṁny*³; 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 *t* in ll. 4 and 5.

³ *Puṣpāṇi*, irreg. masc. acc. plur., for *puṣpāṇi*, as in l. 3.

⁴ The *ā* in *caturvāsura*⁴, and the double dot after *parama* are clerical errors; read *caturv asura*⁴, and *parama-durgandhenā*⁴. [But see also the Note on pp. 62-3.—R. H.]

⁵ Read *rajas-āśśm*⁵ and *śśpāḥi-vaśścikā*—(see footnote 6).

stri-puruṣa-dāraka-dārikāḥ param-ōpadrav-ōpadrutāḥ śok-ākulā-
m² a-

- 6 nabhiramyāḥ samsthitāḥ te svaka-svakāsu vithiṣu saṅganya samā-
gamyāśura-rājñoh purata sthitbā paśyamty asura-rājānaḥ ॥xxxx
7 upadrutaḥ yāvat, Vaimacitro 'sura-rājā sarvb(ai)ḥ sva-rāṣṭra-nivāsibhi
stri-puruṣa-dāraka-dārikābhir asuraiḥ saha sa-pari ॥vārā ॥xxxx
8 ḍi Vairocanaś cāsura-rājā sarvbaiḥ sva-rāṣṭra-nivāsibhi stri-puruṣa-
dāraka-dārikābhir asurai saha sa-parivārā i ॥xxxxxx sam-
9 sthān darśayāmāsa⁶ : dṛṣṭbā ca Rāhur asur-ēndro Vaimacitro⁷ asura-
rājānaḥ pṛcchati sa āha : vikṛtā sarvbe as ॥urā ॥xxxx sa-

Reverse.

- 1 dṛśāḥ vāyava uṣṇa āgatā jvalana-sadrśāḥ ime ca pādapa-phalāḥ kṣiti-
tala-patitāḥ śuṣkṛccha padmanī⁸ jaladhara-sa ॥rassu rajasāmsu-dhū-
2 pena sphutā hy asmākāḥ asura-bhavanāḥ makṣikā-daniśamaśaka-
śalabhāḥ⁹ bahu-vividha-kṛmayāḥ etat pāpa-svara śṛṇomi vi ॥xxx
xxxxx
3 kaṁ • nāsti rati ihāiva asurā bahu-duḥkha-vihatāḥ sarvbe tṛṣa-
bhukṣa¹⁰-pīḍitā āsarāṇa-duḥkhitāḥ sarvbe utrasta¹¹ śuṣka-hṛda ॥
ya ॥xxxxx
4 bhayaiḥ kasyāyam prabhāva idṛšo deva-nāśa asuraiḥ kena upāya¹²
śakya śamituḥ ima idṛśa-bhayam, mā iha nāga kṣipra pṛ ॥a ॥xxxx
5 ya asuraiḥ Rāhur asur-ēndraḥ prāha : bho śrūyatām mama vacanaḥ
sa āha : sarvbe bho asura bhūṣi¹³ sukhitām⁹ kāma-guṇaiḥ pañcabhir¹³
ṛddhyā

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

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

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

⁹ Superfluous *anusvāra*; also in *sukhitām*, l. 5, *kṣayatām*, ll. 7, 8, 9.

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

¹¹ Read *utrasta*; correctly *ultrastāḥ*, qualifying *asurāḥ*. For another example of omission of *t*, see footnote 17, p. 99.

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

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

- 6 vīrya-balena śaurya-dhanuṣā asi-prāsa-tomaraiḥ sphītāḥ karvbaṭa-
raccha¹⁴-grāma-nigamā ākīrṇa-nārī-naraiḥ śaurya-dhairya-surūpa-
sthāma balavān,¹⁵ de-
- 7 vebhi vistpardhina.⁶ 4 Eṣa kāla-kṣayas tathāyukṣayatām⁹ satvebhya
śukla-kṣayaḥ dharmā-pudbi¹⁶-kṣa(ya) hry-a(pa)trāpya¹⁷-kṣayatām⁹
vidba¹⁸-kṣayaḥ paṇḍitaiḥ¹⁹
- 8 kuśala-cārya-kṣaya kalyāṇa-kṣayatām⁹ āryebhya jñāna-kṣayaḥ sasyā-
nāni kṣaya puṣpa-auśadhi-kṣaya phalā²⁰ nām²¹ rasa-kṣayaḥ 5 Śailānām
kṣaya ratna-kā-
- 9 ma-guṇatām²⁰ turya-svarāṇām kṣayaḥ vastrāṇām kṣayam²¹ anna-pāna-
kṣayatām⁹ harṣa-prāmōda²²-kṣayaḥ devānām kṣaya yakṣa-mānuṣa-
kṣaya gandharvb-āsurāṇām

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 Māra, the Evil One, descending from his abode, has come forward to pay his respects to the Blessed One, throwing flowers over the four dvīpas, (and) raining a rain of flowers?' And those flowers which were rained over the four settlements of the Asuras, by those flowers every one of the Asura settlements was filled with extreme malodour, was filled with extremely inauspicious, smoky,

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

¹⁴ Apparently Pāli *racchā*, Skr. *rathyā*.

¹⁵ Read °*balavaṇ-devebhi*.

¹⁶ °*pudvī* is either a blundered or a damaged reading for °*buddhī*.

¹⁷ But see Mahāvastu, III, p. 53, l. 1, *hrī cāpatrapyaṇ*.

¹⁸ *Vidba* for *vidva*, unless, more probably, it is a clerical error for *vidya* (*vidyā*).

¹⁹ *Paṇḍitaiḥ*, instr. for dat. *paṇḍitebhyaḥ*; cf. dat. *satvebhya* in the same line, and *āryebhya* in l. 3. The vernacular original probably had *paṇḍitebhi* (*sattebhi*, *ariyebhi*), which would be both instr. and dative.

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

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

²² Read *pramōda*, to suit the metre.

dirty particles of dust, was infested with stinging flies, creeping snakes, scorpions,²³ poisonous fleas. Agitated with grief, incapable of joy, overcome with gloom, was every one of the Asura settlements; and all the Asuras, women, men, boys, girls were crowding together, afflicted with (these) extreme afflictions, agitated with grief, and incapable of joy. Standing together, assembled and congregated in their respective streets, they, standing before their two Asura kings, see the Asura king . . . afflicted—and so forth down to—Vaimacitra,²⁴ the Asura king, with all the Asura inhabitants of his dominion, women, men, boys, girls, and with his courtiers and Vairocana, the Asura king, with all the Asura inhabitants of his dominion, women, men, boys, girls, and his courtiers He (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 filled²³ our Asura dwellings; there are fleas, stinging flies, locusts, and a great variety of insects; this inauspicious sound I hear; verily there is no enjoyment here; the Asuras are afflicted with much discomfort; they all are tormented with thirst and hunger; they are in pain without escape; they all are alarmed; their hearts are dry through (all these) alarms. Whose is this power? Such is the injury (caused) by the Devas; by what contrivance is it possible for the Asuras to relieve this so dire alarm? May not here Nāgas quickly come to eject them, vying with the Asuras?'²³ 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. 172², Vemacitra or Vemacitri in Dvy. 126⁸, 148²⁰, Vemacitri in Mst., III, pp. 138², 254⁴, and Vepacitti in Dīgha and Saṃyutta Nikāya, and in the Jātaka (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 akṣaras in the five lines is 174, to which must be added 35 akṣaras (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 akṣaras in each pāda, leaving over four akṣaras 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 Atyaṣṭi class, which contains metres consisting of 17 akṣaras 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 Śārdūlavikrīḍita, which consists of 19 akṣaras 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 *śukla*, for *śukra*, in rev. l. 7, would point to the vernacular having been that of Magadha (see Introd., p. xxxi).—R. H.]

7. SUVARṆAPRABHĀSŌTTAMA SŪTRA

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

These are two folios of the same manuscript pothi. A short notice of them was published by Dr. Hoernle in the Journal of the Royal Asiatic Society, for 1906, pp. 696-8. The second (SA. 16) is complete, measuring 410 × 93 mm. (or 16 $\frac{1}{2}$ × 3 $\frac{5}{8}$ inches). The first (SB. 9) is a fragment, measuring about 180 × 93 mm. (or 7 × 3 $\frac{5}{8}$ inches), and therefore being about three-sevenths of a complete folio. It is from the right side of that folio, and hence bears no number. Its right margin is marked off by an inked line, which, however, is not regarded by the lines of writing. The latter are on the obverse very clear, but on the reverse much defaced by sand-rubbing. The other folio (SA. 16) displays along the edge of one of the long sides a few irregular gaps, which have entailed, on the obv. ll. 5,

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

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 $1\frac{1}{8}$ 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 $1\frac{1}{8}$ 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-bhās-ōttama Sūtra*, perhaps more commonly known as the *Suvarṇa-prabhās-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 *Śikṣā-samuccaya* (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 Uiguri, by Professor F. W. K. Müller (*Uigurica*, pp. 10-35, 1908). Fragments of the former are mentioned by Professor Leumann (*Zur nordarischen 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 (*upajāti* variety of *triṣṭubh*) it can readily be seen that, allowing for the vacant space of the string-hole, from 21 to 26 akṣaras 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.¹ 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, foll. 18 b, 19 a, and Add. 1342, foll. 15 b, 16 a, the readings of which also are referred to in the footnotes

Obverse.

- 1 *Iti Suvāṇabhāso* ॥ tamātaḥ² sūtrē[nd]ra-rājñe³ Hiranyāvati-dhāraṇi-
parivartto (nā-)
2 *ma pañcamāḥ*⁴ ॥ ॥ *Atha khaḷu Bhagavān tasyām velāyām imā gā* ॥
*śādhvabhāṣit,*⁵ ॥] Anyeṣu sūtreṣu acintikeṣu (atīvi-)
3 *staraṁ deśita śūnya-dharmāḥ* ॥ tasmād ime sūtra-var-ōttame ca saṁkṣepa ॥
deśita⁶ śūnya-dharmā(h 1) *Satb-ā(lpa-bud)dhī*⁷ (av)i(jāna)mā(n)ū :
4 *na śakya jñātum khalu sarva-dharmām yasmād dha sūtrēndra-var-ōttamena* ॥
saṁkṣepato deśita⁶ śūnya-dharmāḥ 2 Anyair upāyais ca nayai-
5 *ś ca hetubhi satvāna*⁸ kāruṇya-ras-ōdayād dha ॥ prakāṣitaṁ sūtra-var-ēndram
etud ॥ [ya'hā] (v)i(j)ānamti ha sarvba-satbāḥ 3 *Λ(yam) ca kāyo yatha*⁹
6 *śūnya-grāmaḥ ṣaḍ-grāma*¹⁰ caur-ōpama indriyāni ॥ tāny eva grāme nivasanti
sarve ॥ na (te vijāna)nti paraspareṇa 4 Cakṣv-endriyam¹¹ rūpa-gateṣu

Reverse.

- 1 *dhāvati śrotv-ēndriyam śabda-vicāraṇena* ॥ ghrāṇ-ēndriyam gandha-vicitra-hā ॥
rī¹² ~ jihv-ēndriyam nitya¹³ raseṣu dhāvate 5 Kāy-ēndriyam spa-
2 *rśa-gateṣu dhāvati man-ēndriyam dharmā-vicāraṇena* ॥ ṣaḍ indriyāṅṣīti pa ॥
raspareṇa ॥ ~ svakaṁ svakaṁ viṣayam anātikkrāntā¹⁴ 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 (prākritic) abl, common in colophons, but awkwardly associated with the following locative.

³ Read *rāje*.

⁴ All three MSS. and the Calc. print have *suvāṇa-piabhāsoṭtama-sūtrēndra-rāje kamalākara nāma sarva-tathāgata-stava-parivarttaḥ*.

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

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

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

⁸ For *satvānām*, 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. *sagrāma*; but no doubt *ṣaḍ-grāma* is intended, as below, rev. l. 3, where, however, all the MSS. repeat *saṅgrāma*.

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

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

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

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

- 3 *Cittaṁ hi māy-ōpama-cañcalaṁ ca ṣaḍ-indriyaṁ viṣaya-vicāra* (n)ś¹⁵ ca
 yathāśāva naro dhāvati śūnya-grāme ṣaḍ-grāma-caurebhi
 4 *samāśritaś ca* 7¹⁶ *Cittaṁ yathā ṣaḍ-viṣay-dhītaṁ ca prajānate indri-*
*gaucaraṁ*¹⁷ *ca rūpaś ca*¹⁸ *śabdaś ca tathāśāva gandho rasaś ca sparsa-*
 5 *s tatha*⁹ *dharma-gocaraṁ* 8 *Cittaṁ ca sarvatra ṣaḍ-indriyeṣu śakunir iva calaṁ*
*i*ndriya-sapraviṣṭam¹⁹ *yamitraṁ ca yamitr*²⁰ *ēndriya-samīṣṭam*²¹ *ca* :
 6 ²² *na cēndriyaṁ kurvatu jñānaṁ ātmakam* 9 *Kāya ca niśceṣṭa nivṛyāpāraṁ*²³
ca (a)sārakaḥ prra[tyu]ya-sambhavaś ca . abhūta-parikalpa-samu-

TRANSLATION.

[Obverse.] Here ends the fifth chapter, named Hiraṇyāvati Dhāraṇī, in the Suvārṇabhāśōttama, 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 Phenomenalism²⁴) 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-

¹⁵ Read *vicāraṇāṁ*.

¹⁶ Here all the MSS. and Calc. print inadvertently repeat the pāda *prajānate indriyogocaraṇam ca*; its superfluity is shown by the fact that its retention would increase the missing akṣaras in line 4 to the impossible number 34, while its omission yields the suitable number 23. The RAS. MS. similarly repeats verse 2.

¹⁷ Read *gocaraṁ*.

¹⁸ Read *rūpaṁ ca*.

¹⁹ Read, with the three MSS., *sampraviṣṭam*.

²⁰ The three MSS. read *yatra yatrēndriya*.

²¹ Read, with the MSS., *samīṣṭam*.

²² All the three MSS. agree with this reading of the pāda, against the Calc. print.

²³ So the three MSS.; but read *nirvyāpāraś*.

²⁴ See B. Psch., pp. xxxv, xxxvi.

²⁵ That is, figures of speech, such as freebooters in verse 4, bird in verse 9.

²⁶ Deserted houses or villages are proverbially in India, from the time of the Arthasāstra, a resort for thieves.

booters in the village; they all indeed reside in the village, (but) they do not recognize one another.

[Reverse.] Verse 5. The sense of sight makes for things endowed with form; the sense of hearing is concerned with sounds; the sense of smelling grasps the manifold odours; the sense of the tongue continually makes for the tastes.

Verse 6. The body-sense²⁷ makes for things amenable to touch; the sense of ideation²⁸ is concerned with the mental objects.²⁹ 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 (*upēndravajrā* variety of *triṣṭubh*) 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 existing manuscript. The obverse text of our folio occurs also in one of the fragments of the Mannerheim MSS., and is edited by Professor Reuter on pp. 7 ff. of the *Journal of the Finno-Ugrian Society*, xxx. In the Hodgson MS. of the Royal Asiatic Society the text of our folio stands on folio 55, and in the Calcutta print on pp. 69, 70.¹ It reads as transcribed below; the missing portions, in smaller italics, are supplied from the RAS. MS.

²⁷ i.e. skin-sensibility; see B. Psch., pp. 172 and lii, note 1.

²⁸ See B. Psch., pp. 18 and xxxii; *manēndriya* 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 *ab*, and Add. 1342, foll. 50 *b*, 51 *a*. In Add. 2831 it is missing.

Obverse.

- 1 m^2 me śrutaiṁ sūtr^{an}umoditaiṁ ca ~ yath-ābhīprāyeṇa mi³ bodhi⁴
 prāptaiṁ sa-dharma-kāyaiṁ hi mayā ca labdhaiṁ ~ 32 || Suvarṇa-
 bhās-ōttamātaḥ⁵ sū-
- 2 trēndra-rājñe⁵ Su-sambhava-parivartto nāmnā pañca(*daśa*)maḥ⁶
 samāptaḥ 15 (⊙) Atha khalu Bhagavān⁷ śriyo mahādevatā(*yśamañ-*)
- 3 trayāmāsa yat kaścic chri-mahādevate⁸ śrāddhaḥ kulaputro vā • kula-
 duhitā vā • atī-ānā(*g*)ata-pratyū(*tpa*)nnā-
- 4 nāṁ Buddhānāṁ bhagavatānām⁹ acintyā mahatī vipulā vistrirṇā¹⁰
 sarvb-ōpakaraṇaiḥ pūjāṁ karttu-kāmena • a(*t*)t-ānā-
- 5 gata - pratyutpannānāṁ B[*u*]ddhānāṁ bhagavatāṁ ~ gañbhi(*rañ*)
 Buddha-go[*ca*]ra)ṁ prajāñitu¹¹-kāmo bhavet, tenśāraṣyaṁ tatra
 pradeśe vā vihāre vā ~
- 6¹² arañya¹³-deśe vā ~ yatśāyaṁ Suvarṇa-bhās-ōttamaḥ sūtrēndra-rā-
 jā vistareṇa samprakāśyate¹⁴ nāvyaḥṣipta-cittēśvāhita¹⁴ śro-

Reverse.

- 1 tenśāyaṁ Suvarṇa-bhās-ōttamaḥ sūtrēndra-rājñe Atha khalu
 Bhagavān imaiṁ sarv-ārthaiṁ bhūyas¹⁵ yā mā trayā (sañ)paridī-
 payamā-

² A half-formed *m*, cancelled by a vertical line passed through it; similarly in rev. l. 5 a badly formed *th* cancelled by cross-lines. From the Cambridge MSS. supply the complement *Tathā pramāṇaiḥ bahū-puṇya-śkañdhaiḥ yañ*, and amend, with Cambridge MS., Add. 1342, *me śrutaiṁ eśābhyanumoditaiṁ ca*; Add. 875 has, also faultily, *eśānumoditaiṁ ca*.

³ *m* m.c., prākritic for *me* (*mama*), see Pischel's Prākritic Grammar, § 418, p. 204.

⁴ [*bodhi* seems treated as neuter; so also rev. l. 6, *stūpañ*; cf. *śamādhī śrotañ*, No. 2 b³, p. 90. The Cambridge MS. Add. 875 also has the neut. *kāyaiṁ labdhaiṁ*; but it, and Add. 1342, read *bodhi* *prāptā*.—R.II.]

⁵ See footnotes 2 and 3 on p. 110.

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

⁷ Prākritic for *bhagavān*, and below, rev. l. 6, for *asmīñ*.

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

⁹ Read *bhagavatāṁ*, as in l. 5; also read, with the three MSS., *acintyāṁ*, ¹⁰ *tiñ*, ¹¹ *lāñ*, ¹² *rnāñ*.

¹¹ Prākritic for *prajāñatum*.

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

¹³ Read *arānya*; so also in rev. l. 6, *āntare*.

¹⁴ The three MSS. and the Calc. print read differently *nāvikaṣipta-cittēśvāhita*^o; but the reading *nāvyaḥṣipta-cittēśvāhita* is confirmed by the Mannerheim MS.

- 2 nas tasyām velāyām imām gāthām adhvabhāṣit¹⁵ || Ya(d ī)che
[sarvba-] Buddhānām pūjām (ka)rtum ac[i]nt[i]kā[m] • gambhīra(m)
sarvba-Buddhānām gocaram ca prra-
- 3 jānitum¹⁶ 1 tam¹⁷ ca deśōpasamkramya¹⁸ vihāram lenam eva ca ~
yatra deśiyate¹⁷ sūtram Suvarṇa-bhās-ōttamam¹⁹ nv idam 2 Acinti-
kam idam
- 4 sūtram ananta-guṇam ākaram, mocakam sarvba-satvānām anekair
duḥkha-sāgaraiḥ 3 Ādim sūtrasya paśyāmi maddhy-ānta-nidhanam ta-
- 5 ४² thā • atigambhīra-sūtr-ēndram upamāśya na vidyate ~ 4 Na
Gaṅgī-rajasāni²⁰ ca na dharanyām na ca sāgarām na cāmbara-
taṭa-sthasya • kimcic cha-
- 6 ky-ō, mākṛtuim²¹ 5 [Dha]rma-dhātu-praveśe ca praveṣṭavyās²² tath-
āntare¹³ ~ yatra dharm-ātmakam stūpam⁴ gambhīram su-pratiṣṭhi-
tam 6 Tatra ca stūpa-maddhye 'smim⁷ pa-²³

¹⁵ [Read *adhyabhāṣit*. The curiously misshapen form of the akṣara *dhya* occurs also in the preceding fragment, obv. l. 2 (p. 110), and in the fragment of the Bhadrāpāla Sūtra, obv. l. 7 (p. 89). The verb *adhyabhāṣ*^o is very commonly used in connexion with *gāthā*, see e. g. L.V., pp. 118²⁰, 124¹⁴, 132⁵, 140²², &c., Mst., I, 55⁷, 56¹³, &c., II 66¹⁶, 84⁸, 11, 34, 37, &c., III, 28¹², 31¹⁶, 34¹³, &c. In fact it is used as frequently as the simple verb *abhāṣ*^o. The verb *adhyabhāṣ*^o also occurs, though rarely (e. g. L.V., pp. 47⁴, 49⁴, 78³, 97⁴), and the akṣara *bhya* does not so easily account for the misshapen *dhya*. There is possibly a similar clerical error in No. 6, rev. l. 7, *vidva* for *viṅya*. The three MSS. read here simply *abhāṣata*.—R.H.]

¹⁶ Note the Khotanese *rr* in *prajānitum*, and see footnote 13 on p. 110.

¹⁷ Prākritic for *tat* (*tac*), conj.; and for *deśyate*, pass. causal.

¹⁸ Correctly *deśam upasamkramya*, which, however, would not have suited the metre. The akṣara *mya* is a correction by a later hand; originally it seems to have been *myi*. The three MSS. have a different reading which avoids the grammatical difficulty, *ya icchet . . . sa carec cōpasamkramya*.

¹⁹ Read *svarṇa*^o, m.c.

²⁰ Read *o rajasāni*; the final *i* is m.c.; and omit the second *na*. The MSS. read *rajasū cātra*.

²¹ The akṣara *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. Prākritic for *śakyam upamākartum*.

²² Read *praveṣṭavyas* (scil. *dharmadhātu*) and *antaro*. The RAS. MS. has *praveṣṭavya tadantaro*; the two Cambridge MSS. have *praveṣṭavyam tadantaram*. Moreover all three MSS. read *praveṣ*:*va*. The Calc. print, apparently quoting the ASB. MS., reads *prakāṣena*.

²³ The complement of the verse in the three MSS. is *paśyet Śākyamuniṃ jinam | idam sūtram prakāṣantam manojñena svareṇa ca*.

TRANSLATION.

[Obverse.] Verse 32. As being the earnest of a great store of merits (*puṇya-skandha*) this Sūtra has been heard by me and approved; and, according to its intention, absolute knowledge (*bodhi*) has been obtained by me, and with it the absolute body²⁴ (*dharmakāya*) by me has been acquired.

Here ends the fifteenth chapter, named Susambhava, in the Suvarṇabhāsōttama most royal Sūtra.

Thereupon then the Blessed One addressed the excellent Mahādevī, 'if, O Mahādevī, any believing noble youth or noble maiden, from a desire to render inconceivable, great, abundant, extensive worship with every means (in his power) to the past, future, and present blessed Buddhas, be desirous to know the profound Buddhasphere of the past, future, and present blessed Buddhas, he must necessarily, wherever this Suvarṇabhāsōttama most royal Sūtra is proclaimed in full detail, whether it be in the country, or in a monastery, or in the forest, [Reverse] listen to this Suvarṇabhāsōttama most royal Sūtra with an undisturbed mind and an attentive ear.' Thereupon then the Blessed One, illuminating this whole subject in an increasing measure, spoke on that occasion the following gāthā verses²⁵:

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 Suvarṇabhāsōttama Sūtra is taught.

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

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

Verse 5. Neither the sands of the river Gaṅgā, nor the ocean on the earth, nor in heaven (*lit.* what stands on the surface of the sky) can anything be likened to it?

²⁴ On *puṇyaskandha*, *bodhi*, *dharmakāya*, and *dharmadhātu*, see Suz.OMB., pp. 199, 294 ff., 256 ff. and 115, 193 ff.; also SBE., xlix, p. 178, and Prof. de la Vallée Poussin in JRAS. for 1906, pp. 946 ff., where other references will be found. See also p. 96, footnote 24. The idea in verses 6 and 7 seems to be that the study of the Sūtra serves as the entrance to the noumenal, or absolute world (*dharmadhātu*), and enables one to realize the absolute (*dharmā*). In the Sūtra the Jina, or Buddha, in his *sambhoga-kāya*, speaks, as it were, to the human bodhisattva (see Suz.OMB., pp. 267-8, 272), and therewith agrees the reading (see note 22) *prakāśena*, 'for the sake of the proclamation of the dharmadhātu, let its interior be entered, where the 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 (*dharmadhātu*) let thus its interior be entered, where a profound stūpa, representing the noumenal (*dharma*), is well set up.⁵⁴

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

8. RATNARĀŚI SŪTRA

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

This is a nearly complete folio, measuring about 290 × 65 mm. (or 11 $\frac{2}{3}$ × 2 $\frac{1}{2}$ inches), but on the right side a narrow slip, about 30 mm. (or 1 $\frac{1}{2}$ inches), which had been glued on, has come off, and is now missing. The blank place of junction (about 8 mm. wide) can be seen on the Plate; beyond it the slip projected about 22 mm. (or $\frac{4}{5}$ inch), and, allowing for the usual blank margin, carried on the reverse side about one to three akṣaras, while, on the obverse side, on the whole width of the slip, there stood about two to four akṣaras. 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-gyur* (*Dkon. brtsegs*, vol. 3 (vi), foll. 261 a–298 b of the India Office copy). The part contained in our fragment corresponds to foll. 265–6a. The Sūtra was translated into Chinese in A. D. 397–439 (Nanjio, No. 23 (44), col. 19). Passages from the Sūtra, outside our fragment, are cited in the *Śikṣāsamuccaya* 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:—

Sanskrit.	Obverse.	Tibetan.
1 saṁmohāṁ nigacchati • 8 ime Kāśyapa aṣṭau śramaṇa- dharm-āvaraṇās te pravra- jitena parivarjayitavyāḥ Nṣ	ltuñ • ba • ste Ḥod • sruñ • bgyad • po • ḥdi • dag • ni • dge • sbyoñ • gi • chos • kyī • sgrib • pa • ste rab • tu • byuñ • bas • de • dag • yoñs • su •	

Sanskrit.

āhaṁ Kāśyapa śra(maṇa)-
liṅga-saṁsthā || panam ida-

2 m iti vadāmi • guṇa-dharmaṁ ¹
pratipatyāhaṁ Kāśyapa śra-
maṇam iti vadāmi • śramaṇena
Kāśyapa kāye 'smiṁ kāśāya'²
dhāra(yam)āṇena niškā || sāye-
ṇa ³ te-

3 na bhavitavyaṁ • tat kasmād
dhetoḥ niškaśāyasya Kāśyapa
kāśāyam anujñātam, yaḥ kaś-
cit Kāśyapa sa-kaśāyaḥ kāye
'smiṁ ⁴ kāśā || yaṁ dhāraya-

4 ti anyatrāśāyādhimuktyā sar-
vāns tām ⁴ kāśāya-dagdhān
iti vadāmi tat kasmād dhetoḥ
āryāṇāṁ ⁵ eṣa Kāśyapa dhva-
jaḥ upaśam ⁶ ā(nukū)lo maitr-
d(nu) || yukta ⁶ i-

5 ti virāga-caritānāṁ ⁶ etāni
vastrā(ṇ)ī • tatra Kāśyapa ya
āryāṇāṁ dhvajās tām ⁴ śṛṇuṣva •
dvādaścēme Kāśyapa āryāṇāṁ

¹ Read *pratipadya*, and note the curious position of the anusvāra in *dharmaṁ*.

² *n* was omitted, and is supplied above the akṣara *dhā*.

³ Read *niškaśāyena*.

⁴ Prākṛitic for *asmiṁ*; *tām*.

⁵ Read *āryāṇāṁ*; *upaśam*⁶; *caritānāṁ*.

⁶ See P. Dy., s. v. *metta*.

Tibetan.

spaṅ • bar • byaḥo | Ḥod • sruṅ •
dge • sbyoṅ • gi • kha • dog ¹ • daṅ •
rtags • kyī • dbyibs • kyis • dge •
sbyoṅ • ḥes • ṅa • mi • ḥchad • kyī |
yon • tan • gyī • chos • la • nan • tan •
byed • paḥi • dge • sbyoṅ • ni • dge •
sbyoṅ • ḥes • ṅas • bśad • do || Ḥod •
sruṅ • dge • sbyoṅ • gis • ni • rñog • pa •
med • paḥi • sems • kyis ² • lus • la •
dur • smrig • dag • beaṅ • bar • byaḥo ||
de • ciḥi • phyir • ḥe • na | Ḥod • sruṅ •
rñog • pa • med • pa • la • ṅas • dur •
smrig • gnaṅ • gi | Ḥod • sruṅ • rñog •
pa • daṅ • beas • paḥi • lus • la ³ • dur •
smrig • dag • ḥchaṅ •
de • dag • thams • cad • dur • smrig •
tshig • paḥo • ḥes • bśad • de | bsaṁ •
pas • mos • pa • rnams • ni • ma • gtogs •
so || de • ciḥi • p'hyir • ḥe • na | ḥdi •
[265 b]ni • ḥphags • pa • rnams • kyī •
rgyal • mtshan • yin • paḥi • phyir • te |
skyo ⁴ • ḥiṅ •

ḥdod • chags • daṅ • bral • bar • spyod •
pa • rnams • kyis • gos • ḥdi • dag •
ni • ḥie • bar • ḥi • baḥi • rjes • su •
mthun • pa • byams • paḥi • rjes • su •

¹ Tib. inserts *varṇa* (*kha • dog*) between *śramaṇa* and *liṅga*.

² Tib. reads *niškaśāyena manasā* (*rñog • pa • med • paḥi • sems • kyis*).

³ Tib. has *sa-kaśāya-kāye* (*rñog • pa • daṅ • beas • paḥi • lus • la*).

⁴ Tib. inserts either *śoka* or *upalāpa* (*skyo*) before *virāga*.

Sanskrit.

dhvajāḥ (*katam*)e (*dv*)ā(*da*-)᳚
ṣa · *ta*-

Tibetan.

žugs⁵ · paḥo · | · Ḥod · sruñ · de · la ·
 ḥphags · pa · rnam · kyī · rgyal ·
 mtshan · gañ · že · na | Ḥod · sruñ ·
 bcu · gñis · po · ḥdi · dag · ni · ḥphags ·
 pa · rnam · kyī · rgyal · mtshan · te |

Reverse.

1 pa āryāṇām dhvajam, ⁷ 1 samādhir
 āryāṇām dhvajāḥ 2 prajñā
 āryāṇām dhvajāḥ 3 vimuktir
 āryāṇām dhvajāḥ 4 vimukti-
 jñāna-darśanam āryāṇām dhva-
 jāḥ 5 saty-āvatāra āryāṇām
dhvajāḥ 6

bcu · gñis · gañ · že · na⁶ | Ḥod ·
 sruñ · tshul · khrims · ḥphags · pa ·
 rnam · kyī · rgyal · mtshan · dañ |
 tiñ · ñe · ḥdzin · ḥphags · pa · rnam ·
 kyī · rgyal · mtshan · dañ | śes · rab ·
 ḥphags · pa · rnam · kyī · rgyal ·
 mtshan · dañ | rnam · par · grol · ba ·
 ḥphags · pa · rnam · kyī · rgyal ·
 mtshan · dañ | rnam · par · grol · baḥi ·
 ye · śes · mthoñ · ba · ḥphags · pa ·
 rnam · kyī · rgyal · mtshan · dañ |
 bden · pa · la · ḥjug · ḥpa · ḥphags · pa ·
 rnam · kyī · rgyal · mtshan · dañ |
⁷ rten · ciñ · ḥbrel · bar · ḥbyuñ · ba ·

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 akṣara *m* does duty for both the numeral one and the sign of virāma.

⁵ Tib. has *upaśamānukūlo maitrānu-
 yukto* (*ñe* · *bar* · *ži* · *baḥi* · *rjes* · *su* · *mtshun* ·
pa · *byams* · *paḥi* · *rjes* · *su* · *zugs*). It has
ke āryāṇām dhvajās, and omits *tān śṛṅsuva*.

⁶ Tib. has 'what twelve? Morality, (*śīla* in place of *tapas*), Kūśyapa, is a banner of the Āryas.'

⁷ Tib. here differs considerably, giving as successive dhvajās, *rten* · *ciñ* · *ḥbrel* · *bar* · *ḥbyuñ* · *la* · *ḥjug* · *pa* (*pratityasamutpādāvatāra*), *bsam* · *glañ* · *bži* (*catvāri dhyānāni*), *tshad* · *med* · *pa* · *bži* (*catvāri apramāṇāni*?), *gzugs* · *med* · *paḥi* · *sgoms* · *par* · *ḥjug* · *pa* · *bži* (*catvāro rūpabhāvanāvatārāḥ*?), *skyon* · *med* · *pa* · *la* · *ḥjug* · *pa* (*adośāvatāra*?), *zag* · *pa* · *zad* · *pa* (*āśravakṣaya*).

Sanskrit.

anātā āryāṇām dhvajah 7
catbāro brahma-vihārā āryā-
ṇām dhvajah 9⁸ catbāri
dhyānāni āryāṇām dhvajah 9
catasra ārūpya-⁹ samā-

3 pattaya āryāṇām dhvajah 10
niyām - āvakkrāntir āryāṇām
dhvajah 12 ime Kāśyapa
dvādaśāryā^{nām} dhvajah tatra
Kāśyapa yo bhikṣur ebhir
dharmair a¹⁰ nanu-

4 gataḥ āryāṇām dhvajam kāśyapa-
vastraṁ kāye dhārayati tam
aham vitatha - dharma - prati-
pannam iti vadāmi • udḍara¹⁰ -
dharma-vihāriṇam iti vadāmi •
ta¹¹ thāgata-

5 śāsana-dū-sthitam iti vadāmi
nirvāṇa-pakṣa-vipakṣa-sthitam
iti vadāmi • saṁskāra¹⁰ - pakṣ-
ānukūlam iti vadāmi • māra-

⁸ Read 8.

⁹ *nām*, which had been omitted, is added above the line, and the place of insertion indicated by three dots.

¹⁰ Probably read *saṁsāra* with the Tibetan, which has *hkhor* • *ba*.

Tibetan.

la • hjug • pa • hphags • pa • rnams •
kyi • rgyal • mtshan • dañ | bsam •
gtan • bzi; hphags • pa • rnams • kyi •
rgyal • mtshan • dañ | tshad • med •
pa • bzi • hphags • pa • rnams • kyi •
rgyal • mtshan • dañ |

zugs • med • paḥi • sgoms • par •
hjug • pa • bzi • hphags • pa • rnams •
kyi • rgyal • mtshan • dañ | skyon •
med • pa • la • hjug • pa • hphags •
pa • rnams • kyi • rgyal • mtshan •
dañ | zag • pa • zad • pa • hphags •
pa • rnams • kyi • rgyal • mtshan •
te | Hod • sruñ • beu • gñis • po • hdi •
dag • ni • hphags • pa • rnams • kyi •
rgyal • mtshan • no ||⁸ Hod[266 a]
sruñ • gañ • la • la • rgyal • mtshan •
hdi • dag • dañ • ldan • par •

hphags • paḥi • rigs • gos • dur •
smrig • dag • hchañ • ba • de • ni •
nor • baḥi • chos • la • žugs • paḥo •
žes • ṅas • bśad • do || chos • dañ •
hgal • bar • gnas • pa • žes • bśad •
do⁹ || de • bzin • gśegs • paḥi •

bstan • pa • las • riñ • du • gnas • pa •
žes • bśad • do¹⁰ || mya • ṅan • las •
hdas • paḥi • phyogs • kyi • mi •
mthun • paḥi • phyogs • la • gnas •

⁸ Tib. has *gatra Kāśyapa ya ebhir dhvajair* (sic) *upēta āryakulavastrakāṣyāṇi dhārayati*.

⁹ Tib. gives *dharmavirodha-sthitam* (?) for *udḍaradharmavihāriṇam*.

¹⁰ Tib. has *buddha-śāsana-dūra-sthitam* for *tathāgata-śāsana-dū-sthitam*.

Sanskrit.

baḍīśa¹¹-grastam iti vadā¹¹
mi •

Tibetan.

pa · žes · biad · do ṽ hkhor · baḥi ·
phyogs · daṽ · mthun · pa · žes ·
bśad · do ṽ ṅa · rgyal · gyi · mthil ·
bas · zin · pa · žes · bśad · do · ṽ¹¹

¹¹ Read *baḍīśa*.

¹¹ Tib. replaces *māra-baḍīśa* (= *māra-vaḍīśa*) by *mānakaratāla* (?).

TRANSLATION.

[Obverse.] falls into infatuation. These, O Kāśyapa, are the eight hindrances¹² to observing the principles of a Śramaṇa: they must be abandoned by one who has abandoned the world. Nor do I, O Kāśyapa, speak as setting up a mark of a Śramaṇa. By his practising the principles of virtue, O Kāśyapa, do I judge any one to be a Śramaṇa. A Śramaṇa, O Kāśyapa, who wears the yellow robe on his body, must be free from (moral) stain. For what reason? To the stainless, O Kāśyapa, the yellow robe has been allowed. Whoever, O Kāśyapa, (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 Kāśyapa, it is their banner¹³; they are the garments of those that practise renunciation (symbolizing) that they are disposed to calmness, that they are devoted to friendliness. Now, O Kāśyapa, listen to what are the banners of the Elect. Twelve, O Kāśyapa, are these banners of the Elect. What twelve? [Reverse.] (1) Asceticism is a banner of the Elect; (2) self-concentration¹⁴ is a banner of the Elect; (3) wisdom is a banner of the Elect; (4) emancipation is a banner of the Elect; (5) knowledge of and insight into emancipation is a banner of the Elect; (6) incarnation of truth is a banner of the Elect; (7) firm¹⁵ recollection of the chain of causation¹⁶ is a flag of the Elect; (8) the four perfect states¹⁷ are a banner of the Elect; (9) the four (kinds of) mystic

¹² Five *āviraṇa*, 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 *dhvaja*, 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 *anaṭā* is obscure; perhaps a false reading for *avatāra*.

¹⁶ See Dh.S., No. 42.

¹⁷ See P.Dy., p. 95 a, also p. 70 a.

meditation¹⁸ are a banner of the Elect; (10) the attainments of the four incorporeal states¹⁹ are a banner of the Elect; ²⁰ (12) entrance upon a course of asceticism²¹ is a banner of the Elect. These, O 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 heretical²² principles; him I declare to be badly observing the commandments of the Tathāgata;²³ 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 $\frac{3}{8}$ × 4 $\frac{7}{16}$ inches), being short, to judge by its similarity to No. 6 (*ante*, p. 103), by about one-third on the right side. In the left half, about 88 mm. (3 $\frac{3}{8}$ inches) from the left edge, there is the usual circle (27 mm. or 1 $\frac{1}{16}$ 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'Extrême Orient*, vol. iv, pp. 543-79, especially p. 565. As will be seen, the 'mixed dialect' is here

¹⁸ See Dh.S., No. 72.

¹⁹ In the four brahmalokas, P.Dy., p. 58 a. See Dh.S., No. 82.

²⁰ The eleventh banner is missing in the text; compare the Tibetan version.

²¹ Cf. Ś.S., p. 270, l. 4; also p. 374.

²² The text has *udḍara*, an otherwise unknown word. The context requires a word with a bad sense, such as 'heretical'. Perhaps derived from *uddara* or *avadara* from $\sqrt{udḍ}$ or *avadḍ*, 'split'; cf. Prākṛit *ḍara* for Śkr. *dara*. There is also *ūrdara*, a *rākṣasa*.

²³ The text has *dū-sthitam*, which may be correct; but it might be a clerical error for *dūra-sthitam*, 'far removed from', which is suggested by the Tibetan; see footnote 10.

very corrupt, and in some places the meaning is obscure. Also note that throughout this fragment *r* is replaced by the Khotanese *rr*.

[The greater part of the text is metrical: there are considerable parts of the Daṇḍaka stanzas numbered 85-95. Up to the present the Daṇḍaka 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 Brāhmins. There are many varieties of the metre: either the lines may be of separate and varying length, or there may be stanzas containing tetrads of lines of some particular type. The varieties of the first kind have been discovered in the Jaina canon by Professor Jacobi (see Weber's *Indische Studien*, pp. 389-441). Any Daṇḍaka line consists of a series (or stick, *daṇḍa*) of feet, each foot having four morae. In the stanzas of our fragment each line comprises four such feet, and their general scansion is

uuu | uu | uuu | uu || e.g.

iha pracu- | ra citra | mṛgaśiri | śravaṇam || 87d verse
kṣūrās | ca karma | sata var- | jayatām || 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-bhaḥrravati || Ṛṣi-brate gandharvba-devati Aśvini trriśi muhur-
ta-caritrrautāsīś tvaṁ 5 Matsa-kumām
- 2 ra(kṣ)itva prrāṇavati śukha śālisatām yo tu dba caramāṇa jāyamti
prraja 6 Auṣata-yoga-vi
- 3 la tasya garbh-ādhānam iha prracura Cittra Mṛgaśiri Śrravaṇam 7
Nidhanam Punarvbasi Svāta Śata(bh)iśā
- 4 vivāti-kalaha-kṣūrās ca karma-sata varjayatām 8 Vipa-kara Kirttiya
Phalguṇi Āśāda
- 5 kṣṇa-karmiṇi maga kṛtvā dṛḍham sampaḥkara Pūrva-phalguṇi iha
Pūrva-iśāda-Bhaḥrravati
- 6 yu guhya-marga-vrrajana-sādhana Ardrra-Dhaniṣṭha-yota 90 Kurya
atrra sarvba-rudrra-karmāni
- 7 atrra dṛḍha-parama-mitrra Aśleṣa Jiṣṭha cām 91 Uttara-bhadrra(vat)i
ṛṭṭiyēṣha bhava kurya so(bh)

Line 4. *Vināti* = *vivāda*; *Kirttiya* = *Kṛttikā*. Read *vipat-kara*.

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

Line 6. *Murga* = *mārga*, note the position of *r*, see footnote 8, p. 90; *ardra*^o = *ārdra-dhaniṣṭhā*; *yota* = *yotraṁ* or *yoktraṁ*, at end of compound; *kurya* = *kuryāt*.

Line 7. *Jiṣṭa* = *jyeṣṭhā*; *bhadrravati* as in l. 1.

Line 8. Read *satva-hite* (?). *Vivitāś ca vidu* = *vividhāś ca vidavaḥ* (?); *yamudevati* as in l. 1.

Line 9. *Kṛyāyām* = *kriyā iyām* (?); *trīṁśi rātrau* = *trīṁśyām rātrau* (?); *ṛṣayām* = *ṛṣayah* (?).

Reverse. Line 1. *Cohāyā parivartati iha aśvinī rātriṁ nayati anurādhā sūryam*.

Line 2. Apparently read *etan-māsa kṣetra rākṣasa nara bhujaga yakṣa*; and compare the clause in No. 5, rev. l. 3, *sura-nara-bhujaga* (p. 102). *Bhṛścika* = *vṛścika*.

Line 3. *haurattaya* = *horā-traya* (?); *deśi deśi* = *deśe deśe*.

Line 4. Read *anukūla*; *kharuṣṭam ṛṣiṁ sarvā prāñjalikṛtya paṣad vijñāpayati*.

Line 5. *kselra-horā-rāśi*, &c.

Line 6. *anumodanam utāha na iti* (?); *tāvaṁ* = *tāvat*.

Line 7. Read *prāñjali*; *krīṣṭo* = *krēṣṭho*; *vidhā* = *vidvān* (?).

Line 8. Read *sattva-hit-āṣi*; *sarvva-kriyā sampanno*; *sarvva-try-adhva*. With *tradhva* compare *trapāya* in No. 5, rev. l. 5, p. 102.

TRANSLATION.¹

Obverse.

[Line 2, Verse 87.] A formula of medical herbs; in this respect effective are (the lunar asterisms) *Citrā*, *Mṛigaśirā*, *Śravaṇā*, [Verse 88], *Nidhana*, *Punarvasu*, *Svāti*, *Satabhiṣā*, of those who abandon disputes, quarrels, knives (?) and . . . rites. [Verse 89] Causers of misfortune are (the lunar asterisms) *Kṛttikā*, *Phalguṇi*, *Āṣādhā*, [l. 5] rough works, having made a firm path. Causers of success in this respect are (the lunar asterisms) *Pūrva-phalguṇī*, *Pūrva-āṣādhā*, *Pūrva-bhadrapadā* . . [l. 6, Verse 90] arrangers to go on a secret path are (the lunar asterisms) *Ārdrā* and *Dhaniṣṭhā* 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) *Uttara-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) Āśvini leads the night, but (the asterism) Anurādhā the sun towards the southern quarter [l. 2] by Suras (and) Rishis thou art encouraged, and in this month (and) field by Rākshasas, men, serpents (and) Yakshas. [Verse 95.] (The asterism) Vṛiṣcika (or scorpion)

[Line 4.] Now the Rishi Kharuṣṭa² addressed the whole congregation, which stood with folded hands, and said [l. 5] 'you have seen, heard (and) understood the (astrological) fields, hours, signs, positions, progresses, (and) revolutions; and likewise [l. 6] the motions of asterisms and planets; are you satisfied and content, or not'? Now then, all (the congregation), [l. 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 Asuras, unlike any other, [l. 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) [l. 9] such knowledge as thou, to give instruction with regard to nights, days, moments, asterisms, planets, half-months, months'

10. ŚŪRAṄGAMA-SAMĀDHI 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 × 121 mm. (or 10 × 4 $\frac{4}{8}$ 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 Śuraṅgama-samādhi Sūtra, followed by a Dhāraṇī, or charm (in the cursive hand). A Tibetan version, with, however, an amplified ending, may be seen in the *Bkaḥ-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 Kharoshṭhi script, whose story is related in the *Suryagarbha Sūtra*; see Professor S. Lévi's article referred to in the introductory remarks.

No. 399, col. 98). For some passages, cited in the Śikṣāsamuccaya, 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 ॥kulaputreṇa vā kuladuhitunā¹ vā imasya sūram ॥gamasya ॥ samādhau likhi-
- 2 ॥yaś ca ho punar Dṛḍhamate bodh-ārthikaḥ kulaputro vā kuladuhitā vā kalpa-śata-sa-
- 3 ॥sūraṅgame samādhau saha śravaṇena na oliyen¹ na samtrāsen na samtrāsam āpadye-
- 4 ॥(prata)raṁ niryānaṁ² vadāmi sarvba-jñātāyāṁ kaḥ punar upāyo yaḥ śrutvā uddiśet pra-
- 5 ॥gata-cintikatāṁ śrutvānūtrasitu²-kāmena pratyakṣa-jñānaṁ gantu-kāmena . iha sa-
- 6 ॥aparīkṣipitu-kāmena³ sandhā-vacanam⁴ anugantu-kāmena pratyakṣa-jñāna-darśa-
- 7 ॥x(dh)ih śrotavyaḥ (i)masmiṁ¹ ho punaś sūraṅgame samādhau nirdiśamāne aprame-
- 8 ॥yāny a(vaivarṭti)ka-bhūmau⁵ pratiṣṭhitāni apramāṇatarāṇi⁶ ca yeṣāṁ

Reverse.

- 1 ॥yam sūraṅgama-samādhīḥ pratilabdhaḥ aṣṭāvīmśatinām⁷ ca sahasrāṇām
- 2 ॥xkxxtxni . a ṣaḍvīmśatinām⁷ cōpāsak-ōpāsikā-sahasrāṇām dharmacakṣur viśuddhaḥ ṣa-

¹ Prakritic forms for *duhitrā*, *avalīyet*, *imasmiṁ*.

² Read *niryāṇam*, and l. 5, *ānūtrasitu*; see footnote 17, p. 99.

³ For *aparīkṣipitu-kāmena* = 'through desire not to leave'; see the Tibetan.

⁴ *Sandhā-vacanam*, enigmatic speech; see Prof. Kern's translation of the Saddharma-puṇḍarīka (in SBE., vol. xxi), p. 59, footnote 3.

⁵ *Avaiarṭtika-bhūmi*, cf. Karuṇā-puṇḍarīka, ed. Buddhist Text Society of India, p. 127, ll. 19, &c.

⁶ *Apramāṇatarāṇi* = 'very countless'; see the Tibetan *sin . lu . tsahad . med*.

⁷ Read *aṣṭāvīmś*, *ṣaḍvīmś*.

- 3 ॐyo 'bhūṣit, 8 idam avocad Bhagavān āttamanā Manyuśriḥ 9 kumāraka-
bhūto dr-
- 4 ॐ(tvā)s te ca sarvbe mahāśrāvakāḥ sa-deva-gandharvba-mānuṣ-āsurāś
ca loko bhagavad-bhā-
- 5 ॐ[bh]īraṁ 10 śubham bodhi-tray-āvaham, Śūraṅgama-mahāsūtraṁ
bodhy-ārthaṁ 11 likhitaṁ mayāt, 12
- 6 ॐ(ta)mah 13 saptānām samyak-sambuddhānām sa-śrāvakānām neṣām 14
namaskṛtvā imām vidyā 14 prayoja-
- 7 ॐ(dh)i-gāndhāri-mālini ᳚ gacchāhi ekāhikā n᳚āsti te iha vāsam gacchāhi
dvītiyakā trīti- 15
- 8 ॐsiddhyaṁtu maṁtra-padā taratu vidyā taṁ Brahmānumannyatu 16
svāhā ᳚ ime(h)iṁ padehi naṁ dī-tire sthitvā vaila-sa-
- 8a la-nāda[m] ā ॐkarṇya prāptaṁ vya eṣā siddhi 17 ॥

The Tibetan version runs as follows :—

Tibetan Version.	Sanskrit conjectural rendering. ¹⁸
1 blo · gros · brtan · pa · de · lta · bas · na ·	[Evaṁ sati Dṛḍhamate iha-jātau para-jātau vā guṇa-parigraha- kāmena]

8 Read 'bhūṣit.

9 Note the curious spelling *Manyuśriḥ* for *Mañjuśriḥ*.

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

×××××
 gaṇbhīraṁ śubham bodhi-tray-āvaham
 śūraṅgama-mahāsūtraṁ bodhy-ārthaṁ likhitaṁ mayā ॥

11 Read *bodhy-artham*.

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 sūtra it looks suspiciously like the Khotanese *rr*.

14 Read *teṣām*; *vidyāṁ prayojayāmi*.

15 Read *dvītiyaka*, *trītiyaka*.

16 Read *anumanyatu*.

17 See footnote 35, p. 132.

18 The parts missing from the leaf are enclosed in square brackets. Where feasible the original Sanskrit is followed. In respect of sandhi, &c., no strict rule, inconsistent with Buddhist Sanskrit, is followed, the object being merely to indicate the sense.

Tibetan Version.

[Obv. l. 1] rigs · kyi · bu · ham ·
rigs · kyi · bu · mo · tshe · hdi · ham ·
tshe · rabs · gžan · la · yon · tan ·
yoñs · su · hdzin · par · hdod · pas ·
dpah̄ · bar · hgro · bañi · tiñ · ñe ·
hdzin · hdi · yi · ger · bri · ba ·
dañ | bklag · pa · dañ · luñ · nod ·
pa · dañ | kha · ton · bya · ba ·
dañ | bśad · pa · la · brtson · par ·
byaho |

[l. 2] blo · gros · brtan · pa ·
yañ · rigs · kyi · bu · ham | rigs ·
kyi · bu · mo · byañ · chub · hdod ·
pas · bskal · pa · brgya · phrag ·
ston · du · pha · rol · tu · phyin ·
pa · drug · spyod · pa · bas | gañ ·
gis ·

[l. 3] dpah̄ · bar · hgro · bañi ·
tiñ · ñe · hdzin · hdi · thos · ma ·
thag · tu · sems · ma · žum · la · mi ·
skrag · mi · čnañ | dñañ · bar · mi ·
hgyur · žiñ · mos · pas · byed · na ·
de · ni ·

[l. 4] ches · myur · du · bla · na ·
med · pa · yañ · dag · par · hdzogs ·
pañi · byañ · chub · tu · ñes · par ·
hbyuñ · bar · hgyur · na · gañ · gis ·
thos · nas · luiñ · hbog · pañam · gžan ·
la · hchad · par · hgyur · ba · lta ·
ci · smos | de-bžin ·

Sanskrit conjectural rendering.

[Obv. l. 1] kulaputreṇa vā kula-
duhitunā vā imasya sūraṅgamasya
samādhau likhī[tvā vācayitvā
udgrhya paṭhitvā nirdīśya yatnaḥ
kāryaḥ |]

[l. 2] yaś ca ho¹⁹ punar Dhṛḍha-
mate bodh-ārthikaḥ kulaputro vā
kuladuhitā vā kalpa-śata-sa[hasre
ṣaṭ-pāramitās caritvā imasmīñ]

[l. 3] sūraṅgame samādhau saha
śravaṇena na oliyen na samtrasen
na samtrāsam āpadye[ḍ adhimuñcet
sa kṣi-]

[l. 4] prataraṁ niryāty²⁰ anut-
tarāyāṁ samyak-sambodhāyāṁ²¹ |
kiṁ punar²² yaḥ śrutvā uddīśet
pa²³[rebhyo vā nirdīśet Tathā-]

¹⁹ *ho* not in the Tibetan.

²¹ Skr. *sarvajñatāyāṁ*.

²³ Skr. *pra*°.

²⁰ Skr. *niryāṇaṁ vadāmi*.

²² Skr. *kaḥ punar upāyo*.

Tibetan Version.

[l. 5] gśeḡs · paḥi · bsaṃ · gyis · mi · khyab · pa · thob · nas · mi · ḥjigs · par · ḥdod · pas · dpah̄ · bar · ḥgro · baḥi · tiñ · ṅe · ḥdzin · dkon · mchog · ḥdi · mñan · par · byaḥo ṃ ma · thos · paḥi · chos · rnam · thos · nas · mi ·

[l. 6] spoñ · bar · ḥdod · pa · dañ ṃ ldem · po · ṅag · rtogs · par · ḥdod · pa · dañ ṃ ye · śes · mñon · sum · du · gyur · pa · rtogs · pa · ḥdod · pas · dpah̄ · asbar · ḥgro · baḥi · tiñ · ṅe · ḥdzin · ḥdi · la ·

[l. 7] mos · par · byaḥo ṃ 502 a ṃ dpah̄ · bar · ḥgro · baḥi · tiñ · ṅe · ḥdzin · ḥdi · bśad · paḥi · tshe · sems · can · grañs · med · tshad · med · pa · bla · na · med · pa · yañ · dag · par · ḥdzogs · paḥi · byañ · chub · la · yañ · dag · par · žugs · so ·

[l. 8] gañ · byañ · chub · sems · dpah̄ · sa · la · gnas · pa · ni · de · bas · kyañ · śin · tu · tshad · med · do ṃ gañ · dag · bzod · pa · thob · par · gyur · pa · ni · de · bas · kyañ · śin · tu · tshad · med · do ṃ skye · ba · gcig · gis · thogs · paḥañ tshad · med · par · gyur · to ṃ

Sanskrit conjectural rendering.

[l. 5] gata-cintikatām labdhv²⁴ ānuttrasitu-kāmena²⁵ idam²⁶ [śūraṅgama-samādhi-ratnaṃ śrotavyam ṃ aśruta-dharmān śrutvā na]

[l. 6] kṣipitu-kāmena abhisandhi²⁷-vacanam anugantu-kāmena pratyakṣa-jñāna-darśa[na-kāmena imasmiñ śūraṅgatna-samādhau

[l. 7] adhimoktavyam ṃ imasmiñ²⁸ śūraṅgama-samādhau nirdiśyamāne aprame[yāni asaṃkhyeyāni sattvāny anuttarāyāṃ samyak-saṃbodhāyāṃ saṃviṣṭāni²⁹]

[l. 8] yāni bodhisattva³⁰-bhūmau pratiṣṭhītāni apramāṇatarāṇi ca ṃ yeṣāṃ [kṣāntir labdhā tāni ca apramāṇatarāṇi ṃ eka-jāti-dhṛtāni punar apramāṇāni ṃ aśītināṃ bodhisattva-sahasrāṇāṃ²⁹]

²⁴ Skr. *śrutvā*.

²⁵ Skr. inserts *pratyakṣa-jñānaṃ gantukāmena*.

²⁶ Skr. *iha*.

²⁸ Skr. inserts *ho punar*.

³⁰ Skr. *avaivartika*.

²⁷ Skr. *sandhā*.

²⁹ Skr. much briefer here.

Tibetan Version.

[Rev. l. 1] byañ · chub · sems · dpah · khri · brgyad · stoñ · gis · ni · dpah · bar · hgro · bañi · tiñ · ñe · hdzin · hdi · thob · lo ᳚ srog · chags · brgyad · khri · drug · stoñ · gis · ni · bla · na · med · pa · yañ · dag · par · hdzogs · pañi · byañ · chub · sems · bskyed · do ᳚ dge · sloñ · dañ · dge · sloñ · ma · ñi · khri · brgyad · stoñ · ni · ler · pa · med · pa · zag · pa · las ·

[l. 2] sems · rnam · par · hgro · lo ᳚ dge · bsñen · dañ · dge · bsñen · ma · brgyad · khri · drug · stoñ · ni · chos · la · chos · kyī · mig · rñul · med · ciñ · dri · ma · dañ · bral · ba · rnam · par · dag · go ᳚ lha · kbrag · khrig · phrag · sum · cu · rtsa · drug · gis · ni · chos · miñon · par · rtogs · par ·

[l. 3] gyur · to ᳚ 509 b ᳚ bcom · ldan · hdas · kyis · de · skad · ces · bkañ · stsal · nas ᳚ tshe · dañ · ldan · pa · kun · dgañ · bo · dañ ᳚ hjam · dpal · gžon · nur · gyur · pa · dañ ᳚ byañ · chub · sems · dpah · blo · gros · brtan · pa · dañ ᳚ byañ · chub · sems · dpah · byams · pa · dañ ᳚ de · ma · yin · pañi · byañ · chub · sems · dpah ·

Sanskrit conjectural rendering.

[Rev. l. 1] i]yañ sūraṅgama-samādhiḥ pratilabdhaḥ³¹ [śaḍaśīti jīva-sahasrair anuttara-samyak-saṁbodhi-cittam utpannam ᳚ aṣṭā-viṁśatīnām bhikṣu-bhikṣuṇī-sahasrāṇām alabdḥ-āśravataś citta-vimuktiḥ ᳚ śaḍaśītinām]

[l. 2] cōpāsak-ōpāsikā-sahasrāṇām [dharme] dharmā-cakṣur [nīraja-nirmala]-viśuddham ᳚ [devānām ṣaṭtriṁśad-adhika-niyutānām abhisama-]

[l. 3] yo 'bhūṣit³² ᳚ idam avocat Bhagavān ᳚ āttamanā [āyusmān Ānando] Mañjuśrīḥ kumāraka-bhūto Dr[ḍhamatir bodhisattvo Maitreyo bodhisattvas tad-anye ca bodhisattvā mahāsa-]

³¹ From this point the Sanskrit is much divergent, and much briefer.

³² Here the Tibetan inserts a long passage, foll. 502a-509b.

Tibetan Version.

[l. 4] sems · dpah · chen · po ·
gžan · dag · dañ · ñan · thos · chen ·
po · de · dag · dañ · thams · cad ·
dañ · ldan · pañi · hkhor · de · dañ ·
lha · dañ · mi · dañ · lha · ma · yin ·
dañ · dri · zas · beas · pañi · hñig ·
rten · yi · rañs · te · bcom · ldan ·
hdas · (510 a) kyis · gsuñs · pa · la ·
mñon · par · bstod · do ·

Sanskrit conjectural rendering.

[l. 4] ttvās te ca sarve mahā-
śrāvakās [tac ca Sarvāvaca cakrām]
sa-deva-mānuṣ-āśura-gandharvaś ca
loko Bhagavad-bhā[ṣitam abhyanan-
dann iti]³³

TRANSLATION.³⁴

This being so, Driḍhamati, [l. 1] a youth or maiden of good family, desiring in this or another birth the acquisition of merit, should be energetic in regard to this Śūraṅgama meditation, writing it, reading it, receiving it, repeating it, expounding it. [l. 2] Moreover, Driḍhamati, a youth or maiden of good family who, aiming at absolute knowledge, has during 100,000 kalpas practised the six pāramitās; [l. 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, [l. 4] quickly emerges into supreme perfect illumination. Again, whosoever, having heard it, should teach it, or expound it to others; one who desires, [l. 5] having attained to the way of thinking of the 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 [l. 7] to this Śūraṅgama meditation. This Śūraṅgama meditation being expounded, countless, numberless beings have established themselves in supreme perfect illumination: [l. 8] those who have risen to the stage of Bodhisattva are likewise countless; those who have obtained patience are also countless; those again who are detained only by a single life are countless. By 80,000 Bodhisattvas [Reverse, l. 1] this 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, [l. 2] liberation of mind; in 86,000 lay adherents, male and female, the

³³ For these last words and the whole passage cf. the conclusion of the Karuṇā-puṇḍarīka, 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 Ānanda, Mañjuśrī in his condition of youth, Dṛiḍhamatī the Bodhisattva, Maitreya 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 Gāndhārī, 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 Brahmā 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 × 118 mm., or $7\frac{1}{16} \times 4\frac{3}{8}$ inches. The larger loss seems to be on the left-hand side; and with it the folio number is lost. The writing is in Upright Gupta characters, and though not elegant, it is clear; it much resembles that of No. 9 (Pl. XX, No. 3). The Khotanese hard *rr* seems not unfrequently to replace the ordinary *r*.

The text of the fragment is from the Saddharma-puṇḍarīka Sūtra, of which it comprises the end of the 15th (obv. ll. 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 Bunyiu 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 *nadī-tīre*, 'on the river's bank', is fairly certain; and the subsequent reading and interpretation of the phrase *vailasalanāda* is suggested by it. The mantra would seem to have been pronounced in a rocky cave on a river's bank. The two akṣaras, 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.

Obverse.

Hoernle MS.

- 1 ¶nti durgati¹ 22 Cari acari jāniya
nitya-kālam vadāmi satbāna
tathā tath¶
- 2 ¶rike sūtrre Tathāgata-āyu-prra-
māṇa-nirdeśa-parivartto nāmaḥ
pañcadaśama¶
- 3 ¶bhāṣīyamāṇe apprameyānām²
asamkhyeyānām satbānām art-
tham abhūṣi ¶
- 4 ¶etad avocāt, imasmiṃ kho puna
Ajita Tathāgata-āyu-prramāṇa-
nirdeśe (dha)¶
- 5 ¶vālka - samānām bodhisatva-
koṭi - nayuta-śatasahasraṇi an-
utpattikeṣu(dh)¶armeṣu³
- 6 ¶dhisatbānām mahāsattvānām
dhāraṇi-pratilābha abhūṣit,

Nepalese MSS.

- [prapata]nti durgatim ¶ 22 ¶ Carim
carim jīniya nitya-kālam va-
dāmi sattvāna tathā tath[āham |
katham nu bodhāv upanāmeyaṃ katha
Buddha-dharmāna bhavye lābhinaḥ ¶
23 ¶ Ity ārya-Saddharma-puṇḍa-]
- rike dharma - paryāye Tathāgat
āyus - pramāṇa - parivartto nāma
pañcadaśama[ḥ ¶ Asmiṃ khalu punas
Tathāgat-āyus-pramāṇa-nirdeśe]
- nirdīśyamāne 'prameyāṇām asan-
khyeyānām sattvānām arthaḥ
kṛto 'bhūt, [atha khalu Bhagavān
Maitreyaṃ bodhisattvaṃ mahāsatt-
vam]
- āmantrayate sma | asmiṃ khalu
punar Ajita Tathāgat-āyus-pra-
māṇa - nirdeśa - dha[рма-paryāye
nirdīśyamāne 'ṣṭaṣṭi-Gaṅgānadi-]
- vāluka-samānām bodhisattva-koṭi-
nayuta-śatasahasraṇām anutpa-
ttika - [dharma-kṣāntir utpannā | e-
bhyah sahasra-guṇena yeṣāṃ bo-]
- dhisattvānām mahāsattvānām dhā-
raṇi - pratilambho 'bhūt, [anye-

¹ See footnote 8 on p. 90.

² Read °yāṇām and abhūṣit. Note the apparent hard rr in apprra°, here and elsewhere, compared with the ordinary r in prati°, l. 6.

³ For this varia lectio comp. B. B. edition, p. 437, footnote 1.

Reverse.

Hoernle MS.

- 1 ▣ pratibaddhā abhūṣit, anuttarāyā⁶ samyak-sambodhāyām anye ca tri-cātudbīpi ▣
- 2 ▣ bhūṣit, anuttarāyām samyak-sambodhāyām anye ca dvi-cātudbīpika-paramā(ṇu) ▣
- 3 ▣ anuttarāyām samyak-sambodhāyām anye ca cātudbīpika-paramāṇu-rajā-sa ▣
- 4 ▣ yām samyak-sambodhāyām aṣṭa-lokadhātu-paramāṇu-samebhi⁷ (ma) ▣
- 5 ▣ manantara-nirdiṣṭā ca Bhagavata imeṣā bodhisatbānām mahāsatbānām dharm-d ▣
- 6 ▣ mandāra-va-divyāṇa puṣpānā

Nepalese MSS.

- pratibaddhā abhūvann anuttarāyām samyak-sambodhau | anye ca tri-caturdvīpa[ka - lokadhātu - paramāṇu-rajah-samā bodhisattvā mahāsattvā imān dharm-paryāyān śrutvā tri-jāti-pratibaddhā a-
- bhūvann anuttarāyām samyak-sambodhau | anye ca dvi-caturdvīpaka-[lokadhātu-]paramāṇu[-rajah-samā bodhisattvā mahāsattvā imān dharm-paryāyān śrutvā dvi-jāti-pratibaddhā abhūvann]
- anuttarāyām samyak-sambodhau | anye ca[āika]-caturdvīpaka-[lokadhātu-]paramāṇu-rajah-sa[mūbodhisattvā mahāsattvā imān dharm-paryāyān śrutvāāika-jāti-pratibaddhā abhūvam anuttarā-]
- yām samyak-sambodhau | aṣṭa-[trisāhasra - mahāsāhasra -]lokadhātu-paramāṇu[-rajah-]samais ca [bodhi]sattvair ma[hāsattvair imān dharm-paryāyān śrutvāanuttarāyām samyak-sambodhau cillāny utpādītāni || Atha sa-]
- manantara-nirdiṣṭe Bhagavatśāṣān bodhisattvānām mahāsattvānām dharm-ā[śhisamaye pratiṣṭhāne atha tāvad evōpari vaihāyasād antarikṣān
- māndāra-va-mahāmāndāravāṇām pu-

⁶ Read *anuttarāyām*.⁷ Read *bodhisatbēhi*.

Hcernle MS.

mahāvarṣa abhipravarṣi⁸ teṣu
ca lokadhātu-śata

7 *niṣṭāni* . sarvbāṇi abhyava-
kiranti abhiprakeranti Bhaga-
vantaṅ ca Śākya

8 *(sa)na-niṣaṇaṇi*⁹ abhyavakiranti .
abhiprakeranti taṅ ca sarvbā-
vanta bodhisatva

9 *upare* ca vaihāyase antarikṣe
mahā - dundubhayaḥ prīdur-
bhavinsu te ca a

10 *(vai)hāyase* antariksāto prra-
patinsu hār-ārdhahāra-mukti-
hāra-maṅiratnāni

Nepalese MSS.

spānām puṣpa-varṣam abhipra-
vṛṣtaṅ teṣu ca lokadhātu-*[koṭi-
nayuta]* - śata*[sahasreṣu yāni tāni
Buddha - koṭi - nayuta - śatasahasrāny
ūgatya ratna-vṛkṣa-mūleṣu siṃhāsana-
ōp -]*

viṣṭāni tāni sarvbāṇi cāvakeranti
smābhyavakeranti smābhipra-
keranti sma | Bhagavantaṅ ca
Śākya-*[muninā Tathāgatam arhantaṅ
samyak-sambuddhaṅ taṅ ca Bhaga-
vantaṅ Prabhūtaratnāṅ Tathāgataṅ
arhantaṅ samyak-sambuddhaṅ pari-
nirvṛtaṅ siṃhāsana-ōpa-]*

viṣṭam avakeranti smābhyava-
keranti smābhiprakeranti sma |
taṅ ca sarvāvantaṅ bodhisattva-
*[gamaṅ tāś catasraḥ paṇḍo 'vaki-
ranti smābhyavakeranti smābhipra-
keranti sma | divyāni ca candan-
āguru-cūrṇāny antariksāt pravarṣanti
smā]*

ōpariṣṭāc cāntarikṣe vaihāyasaṅ
mahādundubhaya 'ghaṭṭitāḥ pra-
ṇedur *[manoḥā-madhura-gambhīra-
nirghoṣāḥ | divyāni ca dūṣya-yugma-
śatasahasrāny]*

upariṣṭād antariksāt prapatanti sma
| hār-ārdhalāra-muktālāra-ma-
ṅiratna-*[mahāratnā]*ni, &c.

⁸ Read *mandāra-ādivya-puṣpānām mahāvarṣam abhipravarṣitaṅ*. The Nepalese text in ll. 6-10 differs not inconsiderably in places.

⁹ Read *niṣaṇaṇi*.

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 [three]-thousand-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, l. 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.

¹¹ Less accurately in SBE., vol. xxi, pp. 254, 311; and vol. xlix, Pt. II, pp. 40, 169.

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 Māṇḍāvāra 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 Śākya[muni, 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 *dūśā*) is simply a piece, or length, of (white cotton) cloth. Such pieces were used for various purposes: as wrappers (dress of laymen, opp. monks, JRAS., 1915, p. 111; of men, SBE., xi. 122, note, as well as of women, Dvy. 614^{xvii}; of a corpse, SBE., xi. 92); as spreads over chairs (S.S. 353i), or floors, stairs, &c. (Cv. v, 21, 2; SBE., xx. 128, note); as curtains for women's apartments (S.S. 76^{xii}). *Yugma* refers to two lengths, not to two kinds of material (linen and cotton), as apparently in Dr. Otto Franke's *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 *Suvarṇaprabhāsōtama* MS., of which folio 98 is edited on p. 113; and the other (Kha. i. 304, Reg. No. 403) of another folio of the *Ratnarāśi* MS., of which folio 5 is edited on p. 116. See also the Additional Note on p. 84.—[R. H.]

MISCELLANEOUS FRAGMENTS

EDITED BY H. 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, Aksakal of Khotan, who had himself bought them from 'treasure seekers', but could give no information regarding their precise find-place. On the whole it is probable that they belong to the proceeds from the diggings by treasure seekers in the ruins of Khadalik, which are referred to on pp. 2 and 85.—R. H.]

1. SADDHARMA-PUNḌARĪKA

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-puṇḍarīka* and containing portions from the end of chapter xi and the middle of chapter xii of that work.

The fragment consists of four leaves of strong and rather smooth dun-coloured paper measuring about 567 × 180 mm. (or $22\frac{1}{4} \times 7\frac{1}{8}$ inches), and numbered on the left-hand margin of the obverse 253, 254, 259, 260, the hundreds, tens, and units being placed one below the other as commonly done in Central-Asian manuscripts. Each page contains seven lines. In order to make the lines quite straight and equally distant from one another, the scribe has used an instrument like the modern Indian ruler, the impressions still being clearly visible. On the left side a circle measuring about 40 mm. (or $1\frac{1}{2}$ ") in diameter was drawn before the writing was commenced, and its centre was pierced with a large hole for the passage of the string which was to hold the leaves of the manuscript together. The akṣaras, (e. g. *yā* and *syā*, fol. 253, obv. ll. 1, 2,) measure 22-30 mm. (or $1-1\frac{1}{8}$ ").

The leaves are perfect, although small holes, apparently due to the corrosive action of the ink are found in many places. In the transcript all letters that on this account have been more or less damaged are printed in italic type.

The characters belong to the Upright Gupta script of the calligraphic type. The most striking feature of this alphabet is the variety of signs for medial *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 *ṇā* at the end of line 4 on Pl. XVIII, No. 3, obv. l. 4. The most frequent form is an acute-angular rightward prolongation of the head-line of the *mātrkā* (see e. g. *gā*, 253 a^v). It is regularly used in *kā*, *khā*, *gī* (*gryā*), *cā* (253 a^v), *ñechā*, *tā* (253 aⁱⁱⁱ, or *tthā*, *trā*, *tvā*), *dā* (253 a^{vii}, or *dyā*, *drā*, *dvā*), *nā* (*nyā*, 253 aⁱⁱⁱ), *bhā*, *bhā* (Pl. XVIII, No. 3 a, l. 7), *rā* (Pl. XVIII, No. 3 b, l. 2, or *rtyā*, *ryā*, *rhā*), *lā* (Pl. XVIII, No. 2, l. 5), *vā* (Pl. XVIII, No. 3 a, l. 1, or *ryā*), *śī* (*ścā*, *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 bⁱⁱ) and the fourth form in *tvā* (260 a^v), but in both cases the akṣara 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 Nāgari sign, occurs regularly in *mā* (e. g. 253 a^v), and *dhā*, there being only one case where *dhā* shows the first form (259 a^{vii}). The *thā* sometimes shows the first form, but sometimes also a form which might be called intermediate between the first and second (253 a^v). 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 bⁱⁱⁱ, or *prā* 254 a^v), *yā* (Pl. XVIII, No. 3 a, l. 8), *ṣmā*, *ṣyā* (254 aⁱ), *sā* (Pl. XVIII, No. 3 a, l. 7, or *stā* 254 aⁱⁱ, *sthā* 254 a^v), *ṣyā*, Pl. XVIII, No. 3 a, l. 6, *srā*), and *hā*; but never in *jā* (or *jñā*) and *ṇā* (or *ṇyā*). 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, 14ⁱⁱ. xii *jā*, 17^{xvi}. xix *tā*, 21^{iv}. xiv *ṇā*, 26^{xv} *nā*, 27^{viii}. xiv *nā*, 37^{viii}. xv *ṣā*). 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 aⁱⁱⁱ, and Pl. XVIII, No. 3 b, l. 4), or *jñā* (253 a^v, and Pl. XVIII, No. 3 a, l. 5), and in *ṇā* (253 aⁱⁱⁱ), or *ṇyā* (Pl. XVIII, No. 2, l. 5), and optionally interchanging with the third form, in *tpā* (253 aⁱⁱ), *pā* (254 bⁱⁱⁱ, or *ptā*, or *prā*), *yā* (253 aⁱ, but with the third form 254 aⁱ, bⁱ), *ṣmā* (254 aⁱⁱ), *ṣyā*, *sā* (254 bⁱⁱⁱ, but with third form 254 aⁱ), or *stā*, or *sthā*, or *smā*, or *syā* (253 aⁱ, but with third form 254 b^{vii}), or *srā* (254 a^v), and *hā* (253 a^{vii}). Sometimes, indeed, these two forms are found to alternate in the same letter in the same line, as e. g. in *pā* (254 bⁱⁱⁱ) and in *sthā* (254 a^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 *jūā* (253 a^{vi}), 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 *ū*. Medial *u* is generally expressed by a sort of wedge added at the foot of the māṭṛkā (see e.g. *ju*, 253 aⁱ). This form is found in *cu*, *ju*, *ddhu*, *nu* (253 aⁱ, or *nnu*), *pu* (253 a^v), *bu* (Pl. XVIII, No. 2, l. 4), *mu* (253 a^v), *yu* (Pl. XVIII, No. 3 b, l. 8), *lu* (253 a^v), *śru*, *ṣu* (*kṣu*), *su* (Pl. XVIII, No. 2, l. 2, or *nṣu*), *hu*. But in other cases medial *u* is denoted by a curve or a hook. In *ku* (253 a^{vi}), *du* (254 a^{iv}, b^{vi}) and *ru* (259 a^{vi}) the sign exactly resembles the modern Nāgarī sign. In *gu* (253 a^{ii.iii}) and *śu* (253 aⁱⁱⁱ) the *u* is expressed by an upward curve attached to the lower part or the middle of the second vertical of the māṭṛkā. The same sign is added below to the foot of the letter in *dhhu* (259 b^{iii.vi}) and mostly in *tu* (254 a^{vii}, bⁱⁱ, 259 b^v, 260 a^v in *dhātuv*), but in *tu* (254 aⁱⁱⁱ and 260 a^v in *saṃprakāśayitum*) the *u*-sign has the shape of the modern Nāgarī sign for medial *ū*.

For medial *ū* 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 aⁱⁱ), *mū* (260 b^v), *śū* (253 b^{vi}), and *hū* (253 bⁱⁱⁱ), the two wedges being placed one before the other and the first one being connected by an ascendant line with the foot of the māṭṛkā. (2) The sign for *ū* in *kū* (253 a^{iv}) 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 *dhhu* is doubled with enlarging of the lower sign in *bhū* (253 a^{vi}).

The ordinary form of medial *i* takes the form of an erect acute angle, seen e.g. in *ti* (253 aⁱⁱⁱ). 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 *li* (260 bⁱ) and on the left in *bhī* (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 bⁱ, 259 a^{v.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^v) and *śa* (Pl. XVIII, No. 3 a, l. 1), and mostly also the faint side-stroke of *śa*, 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. *gra* (253 *b^v*, 254 *b^{vii}*), *śri* (253 *a^v*), *ści* (253 *ḷⁱ*, 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 *uz*; see e. g. *tha* (253 *aⁱ*), *tra* (253 *a^v*), *tva* (253 *a^{iv}*); also *tr* (253 *ḷⁱ*). Occasionally in the case of *trz*, the side-stroke is optionally retained; thus in *tatra* (253 *aⁱ*), *putra* (254 *aⁱⁱ*, *b^v*), and *yatra* (253 *bⁱⁱ*) with the side-stroke; but *tatra* (254 *aⁱ*) and *putra* (253 *a^v*) without it. See also the introductory remarks to the second Saddharma-puṇḍarīka fragment (*infra*, p. 162). If *ka* is combined with another consonant, or with the vowels *u*, *ū*, or *r*, its lower portion is dropped altogether, the *ka* again closely resembling the *na*; see e. g. *ksa*, *kṣi* (Pl. XVIII, No. 3 *a*, l. 4), *kya* (253 *bⁱⁱⁱ*), *ku* (253 *a^{vi}*), *kū* (253 *a^{vi}*), *kr* (253 *a^v*). In this case, however, a confusion with *na* can rarely arise, as in ligatures with *ka* the subscript letter is generally attached to the left (e. g. *ksa* 253 *aⁱ*, Pl. XVIII, No. 2, l. 4), not to the right side of the letter as in ligatures with *na* (e. g. *nyā* 253 *aⁱⁱⁱ*, *nsa* Pl. XVIII, No. 2, l. 4); also the forms for medial *u* and *ū*, used in *ku* and *kū*, are quite different from those occurring in combination with *na* (comp. *ku* 253 *a^{vi}* with *nu* 253 *aⁱ*).

The superscript *r* is placed above the line if added to *ka*, *ya*, *ta*, and *bha* (see e. g. *rya* 253 *bⁱⁱⁱ*, *iti* 254 *a^{vii}*, *rtiyā* 254 *aⁱⁱⁱ*), and upon the line if added to *tha*, *t'ha*, *na*, *ya*, *la*, *ra*, *ṣa* and *ha* (see e. g. *rma* 253 *aⁱⁱⁱ*, *rya* Pl. XVIII, No. 2, l. 1, *rva* 253 *aⁱⁱⁱ*). 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 *rr*,¹ occurs seven times in our four folios. As a rule it is found in the subscript position, with *k* (e. g. in *śakrra* 254 *a^{vi}*, *cakrra* 254 *a^{vii}*, 260 *a^{vi}*, *upasaṅkramisu* 260 *ḷⁱ*), *gh* (in *śighrra* 254 *b^v*, *vii*), but once it occurs also in the superscript position with *l*, in *durrlabham* (254 *a^v*).² Its shape may be seen in Pl. XVIII, No. 2, l. 5 *prra*, and l. 6 *srre*. See also the introductory remarks to the second Saddharma-puṇḍarīka fragment (*infra*, p. 163).

The subscript *v* is sometimes written *b*; thus with *t* in *satba* 253 *a^v* (but *satva* 253 *a^{vi}*), 259 *aⁱⁱⁱ*, 260 *a^v*, *vi*; *śrutbā* 259 *bⁱⁱⁱ*; with *d* in *dbā* 253 *b^{vi}*.

Absence of vowel in the case of *t* (253 *a^{iv}*, and Pl. XVIII, No. 2, l. 3), *u* (253 *ḷⁱ*, 259 *a^{vi}*), and *m* (253 *bⁱⁱⁱ*, 254 *aⁱ*, *iv*, *vii*) is indicated by writing a half-sized letter without the serif below the line and placing a curve above it. The letters *l* and *n* can hardly be distinguished.

A few remarks are called for by the punctuation. The full stop is generally indicated by a dot placed on the line (e. g. 253 *aⁱⁱⁱ*, *iv*; also Pl. XVIII, No. 3 *b*,

¹ [See Professor Leumann's dissertation Zur nordarischen Sprache und Literatur, pp. 41, 57; also *infra*, p. 217.—R. H.]

² [For an instance of superscript *rr* in Khotanese writing, see p. 397.—R. H.]

ll. 7, 8).³ Four times, after *sainlṛṣyale* in 253 a^{vi}, after *abhāṣata* in 253 b^v, after *lokadhātau* in 259 a^{vii}, and after *parivṛtā* in 259 b^v, we find the double dot, which occurs also in inscriptions⁴ and in the Bower MS.⁵ In 253 b^v it is followed by a double vertical stroke, which appears also alone to mark the end of a sentence in 259 b^{vii}, 260 a^{vii}. In 253 b^v, 260 a^{vii} the two vertical strokes are joined at their lower ends by a slanting line; in 259 b^{vii} they are not connected. The use of all these signs is rather arbitrary. They are frequently wanting where we should expect them, while once (259 a^v) it is found in a place where it is superfluous. See also the remarks on blundered dots on p. 156.

Before entering into a discussion of the contents of the fragment, I give the text of the four leaves, with the text of the Nepalese manuscripts printed opposite, and a translation. For the Nepalese text I beg to offer my sincerest thanks to Professor Kern, who, when I showed him the fragment, at once promised to copy out for me the corresponding passages from the edition of the Saddharma-puṇḍarīka, which he had ready for publication. Of the manuscripts used by Professor Kern, A belongs to the Royal Asiatic Society, B to the British Museum, C^a C^b to the University of Cambridge, K to Mr. Kawaguchi, W to Mr. Watters.

[Note. It is due to Professor Lüders to explain that his quotation of the Nepalese text, printed below, was completed before the Bibliotheca Buddhica edition appeared in print, and that after a delay, for which he is in no wise responsible, it is now, for considered reasons, published exactly as it was originally written out by him. Professor Lüders states that 'his Nepalese text reads exactly as it was copied for him by Professor Kern, but that the text which is now published in the Bibliotheca Buddhica shows several discrepancies which he is unable to account for. If the readings of the text in the Bibliotheca Buddhica should be correct, that would affect more or less his remarks on *sainjānanti* (253 aⁱⁱⁱ, p. 159), *sainśritavān* (253 a^{vii}, p. 161), the missing *anuttarān* (253 bⁱⁱⁱ, p. 157), *sainprakāśayaty* (254 a^v, p. 161), *pravartikānān* (260 a^{vi}, p. 161), but not the general results arrived at.' But the fact is that the Bibliotheca Buddhica print does not present a pure

³ I think it highly probable that this dot occurs also in the fragments of a block-print from Idytkutsari, edited by Pischel (Sitzungsberichte der Kgl. Preuss. Akademie der Wissenschaften, 1904, p. 807 ff.). In these fragments the 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 *avocat* in 161 a^{iv} and after *duskytam* in 171 a^v, 171 bⁱⁱⁱ two dots appear, one above and the other after the last letter. Pischel considered this to be the original designation of the virāma, but as *avocat* stands at the end of a sentence and *asti duskytam* apparently are the last words of a verse, I feel almost sure that the second dot is the sign of punctuation.

⁴ Bühler, Indische Palaeographie, p. 84.

⁵ See e.g. Part V, fol. 2 a, l. 4; fol. 3 b, ll. 1, 3, &c.

Nepalese text, but incorporates a number of Eastern Turkestani readings (denoted by O; see Prof. Kern's Add. Note, p. v), such as *śraṅsayaty* (p. 264, l. 9) for *saṃprakāśayaty*. The two portions of text preserved in our fragment are in that print on p. 261, l. 14-Γ. 265, l. 3, and on p. 269, l. 7-p. 271, l. 3.—R. H.]

TEXT

HOERNLE MS. No. 148.

Fol. 253 Obv.

- 1 (*sarv*)e ca (*te*) Mañjuśrīyā Kumāra-bhūtena vi(n)ī(t)ā anuttarasya¹ samyak-saṃbodhau tatra ye bo-
- 2 *dhisattvā* mahāyāna-saṃprasthitāḥ pūrvam abhūvaṃs te mahāyāna-guṇā. ² ṣaṭ-pāraui-
- 3 tāḥ saṃvarṇayanti •
- sarve ca
te sarva-dharmāḥ śūnyān³ iti
saṃjānanti mahāyāna-guṇān
- 4 ś ca • atha khalu Mañjuśrīḥ kumāra-bhūtaḥ Prajñākūṭam bodhisattvam etad avocat, sarvo
- 5 'yaṃ kulaputra mayā samudramadhya-gatena satba-vinayaḥ kṛtaḥ sa cāyaṃ saṃdr-
- 6 śyate: atha Prajñākūṭo bodhisattvo Mañjuśrīyaṃ kumāra-bhūtaṃ gāth-ābhigītena pari-ṣrecha-

¹ Read *anuttarasyaṃ*.² Read *guṇān*.³ Read *dharmāḥ śūnyān*.

NEPALESE MSS.

- sarve ca te Mañjuśrīyā kumāra-bhūtena vinitā anuttarāyaṃ samyak-saṃbodhau | tatra ye bo-
- dhisattvā¹ mahāyāna-saṃprasthitāḥ pūrvam abhūvaṃs te mahāyāna-guṇān, ṣaṭ-pārami-tāḥ saṃvarṇayanti | [*ye śrāvaka-pūrvā bodhisattvās*² *te śrāvaka-yānam eva saṃvarṇayanti*] sarve ca te sarva-dharmāṃ³ chūnyān iti saṃjānate sma mahāyāna-guṇān-
- ś ca | atha khalu Mañjuśrīḥ kumāra-bhūtaḥ Prajñākūṭam bodhisattvam etad avocat, | sarvo
- 'yaṃ kulaputra mayā samudra⁴-madhya-gatenasaṃvinayaḥ kṛtaḥ sa cāyaṃ saṃdr-
- śyate | atha khalu Prajñākūṭo bodhisattvo Mañjuśrīyaṃ kumāra-bhūtaṃ gāth-ābhigītena pari-ṣrecha-

¹ C^b adds *mahāsattvā*.² AW *pūrvā-bodhi*.³ BK *sarvān dha*.⁴ AW *mahā-samu*.

HOERNLE MS. No. 148.

7 t mahāsamudra¹ mahāprajña mahāśūra mahābala • asaṁkhyeyā vinitā

NEPALESE MSS.

ti sma¹ || mahābhadrā prajñayā sūra-nāmann asaṁkhyeyā² ye vinitās [tvayādyā | sattvā amī kasya cādyāṁ prabhāvas tad brūhi pṛṣṭo naradeva tvam etat, || 47 || Kām vā dharmāṁ deśitavān asi tvam kim vā sūtram bodhi-mārg-ōpadeśyaṁ | yac chrutvātmā bodhaye jāta-cittūḥ sarva-jñātve niścite labdha-gāthāḥ³ || 48 || Mañjuśrīr āha | samudra-madhye Saddharma-puṇḍarikāṁ sūtram⁴ bhāsitavān na cānyat, | Prajñākūṭa āha | idaṁ sūtram gambhīraṁ sūkṣmaṁ durdṛṣaṁ⁵ na cānena sūtreṇa kiṁcid anyat sūtram samam asti | asti kaścit sattvo ya idaṁ sūtra-ratnaṁ⁶ satkuryād avaboddhum anuttarāṁ samyak-sambodhim abhisamboddhum | Mañjuśrīr āha | asti kulaputra Sāgarasya nāga-rājño duhīṭśāṣṭa-varṣā jātyā mahā-prajñā tikṣṇ-ēndriyā jñānapūrvvaṅgamena kāya-vān-manas-karmaṇā samanvūgatā sarva-tathāgata-bhāṣita-vyañjan-ārth-ōdgrahṇe dhāraṇī-pratilabdhū sarva-dharma-sattva-samādhāna-samādhi-sahasr-ākṣa-lakṣaṇa-pratilābhini | bodhicitt-dvīnivar-

¹ Read mahābhadrā.

¹ C^b paryaprechata, K paryaprechat.

² KW °khyeyā.

³ A °gā, B °lābhāḥ, C^b °nābhāḥ, K °gāḥhāḥ.

⁴ BC^bK om.

⁵ W durdāśanaṁ.

⁶ BK ratna-sūtram.

HOERNLE MS. No. 148.

NEPALESE MSS.

kadācid vīryam sam-

Fol. 253 Rev.

- 1 sitavān, vṛśāhasra - mahāsāhasrā-
yām loka-dhāto¹ nāsti sa ka-
ścid antaśaḥ sarṣapa-mā-
- 2 tro pradeśaḥ yatrānena śarīraṃ
na nikṣiptaṃ satva-hetoḥ pa-
ścād bodhim abhisambuddha² •
ka e-
- 3 taṃ (śra)ddadhāsyati yaḥ śakya³
muhūrtenānutta(rā)⁴ samyak-
sambodhim abhisamboddhum,
atha tasyām
- 4 velāyām Sāgara-nāga-rāja-duhitā
agrataḥ sthitā drśyate sā bha-
gavata-

¹ Read °dhātau.² Read °buddhaḥ (see p. 156).³ Read śakyaṃ.⁴ Read °nuttarām.

tinī ristirṇa-prañidhānā sarva-satt-
veṣv ātma-prem-ānugatā guṇ-ōtpā-
dane¹ ca samarthā na ca tebhyaḥ pari-
hīyate | smita-mukhī paramayā śubha-
varṇa-puṣkaratayā samanvāgatā mai-
tra-cittā karuṇām ca vācam bhāṣate |
sā samyak-sambodhim abhisambod-
dhum samarthā » Prajñākūṭo bodhi-
sattva āha | dr̥ṣṭo mayā bhagavān
Śākyamunis tathāgato bodhāya ghaṭa-
māno bodhisattva-bhūto 'nekāni puṇ-
yāni kṛtavān anekāni ca kalpa-saha-
srāṇi na] kadācid vīryam sam-

śritavān | tri-sāhasra-mahāsāhasrā-
yām loka-dhātau nāsti kaścid
antaśaḥ sarṣapa-mā-

tro [pi pṛthivi-]pradeśo yatrānena
śarīraṃ na nikṣiptaṃ sattva-
[hita-]hetoḥ | paścād bodhim abhi-
sambuddhaḥ | ka e-

vaṃ² śraddadhyād³ yad [anayā]⁴
śakyaṃ muhūrtena samyak-sam-
bodhim abhisamboddhum, » atha
[khalu] tasyām

velāyām Sāgara - nāga-rāja - duhitā
agrataḥ sthitā [sam]dr̥ṣyate [sma]⁵ •
sā bhagavata-

¹ BK °nenā.² BK enām, W etām.³ B śraddhāsyati, K śraddhadhyāt,

C śraddadhāt.

⁴ BK yat tayā, C yadā' nayā.⁵ AW om.

HOERNLE MS. No. 148.

- 5 *h* pādaū śirasā vandy¹śāikānte
'sthāt tasyām velāyām² imā
gāthā abhāṣata : " puṇyaṁ
puṇya-
- 6 (*gab*)īraṁ ca diśaḥ spharati sar-
va(*śa*)ḥ sūkṣmaṁ (*śar*)īraṁ
dbātrīṁśa-lakṣaṇais samalaṁ-
kṛtam, anuvyaṁ-
- 7 (*janā*)-yuktaṁ ca sarva-asatva-na-
maskṛ tv³ābhī(*gamyā*)ṁ ca
antarāpaṇavad yathā yaṁ

Fol. 254 Obv.

- 1 yā(*mi*) sambodhiṁ śāksī me tatra
tathāgata⁴ • vistīrṇaṁ deśayi-
syāmi sarva-duḥkha⁵-pramoca-
nam, a-
- 2 tha tasyām velāyām āyuṣmāñ
*C*chāriputras tām nāgarāja-du-
hitaram etad avocat, kevalaṁ
- 3 kula-duhite bodhāya cittam ut-
pannam avivar(*ty*)śāprameya-
prajñā cāśi sanyak-sambud-
dhatvaṁ tu du-
- 4 rrlabham, asti kula-duhite strī na
ca vīryaṁ sraṁsayati anekāni

¹ Originally *vedyśāi*^o was written, but the scribe seems to have corrected *ve* into *vaṁ* by effacing the down-stroke of the *e*-sign.

² Read *velāyām*.

³ See p. 156.

⁴ Read *°gataḥ*.

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

NEPALESE MSS.

- h* pādaū śirasābhivandy¹śāikānte
'sthāt tasyām velāyām imā gāthā
abhāṣata " puṇyaṁ puṇyaṁ
- gambhīraṁ ca diśaḥ sphurati sarva-
śaḥ | sūkṣmaṁ śarīraṁ dvātrīṁ-
śal-lakṣaṇaiḥ samalaṁkṛtam⁴⁰ " |
anuvyañ-
- janā-yuktaṁ ca sarva-sattva-nama-
skṛ[tam | sarva-sa]ttv-ābhigamyāṁ
ca antarāpaṇavad yathā " 50 " ya-

[*th-ēccha*]yā me sambodhiḥ śāksī me
'tra tathāgataḥ | vistīrṇaṁ deśa-
yisyāmi dharmāṁ duḥkha-pra-
mocaṇam, " 51 " a-

tha [*khalu*] tasyām velāyām āyuṣ-
māñ Śāriputras tām [*Sāgara*-]nā-
ga-rāja-duhitaram etad avocat, |
kevalaṁ

bhagini² bodhāya cittam utpannam
avivarty śāprameya-prajñā cāśi
sanyak-sambuddhatvaṁ tu du-

rlabham | asti bhagini³ strī na ca
vīryaṁ saṁprakāśayaty⁴ [*anekāni*

¹ AW^o *sā vanditvā*.

² BC^bK *te kulaputri*.

³ BC^bK *kulaputri*.

⁴ C^b *janayati*, BK *saṁmayati*, W
praśayati.

HOERNLE MS. No. 148.

ca kalpa-sahasrā-

- 5 ṇi puṇyāni karoti ṣaṭ-pāramitāḥ
paripūrayate • na cśādyāpi
buddhatvaṃ prāptobhi¹
- 6 kiṃ (kā)raṇaṃ pañca sthānāni
adyāpi strī na prāpnoti • pra-
thamaṃ brahma-sthānaṃ dvi-
tīyaṃ śakra-sthā-
- 7 naṃ • tṛtīyaṃ mahārāja-sthā-
naṃ, caturthaṃ cakravarti-
sthānaṃ pañcamam avaivarti-
ka-bodhisatva-

Fol. 254 Rev.

- 1 sthānam, atha tasyāṃ velāyāṃ
Sāgara-nāgarāja-duhitur ekaṃ
maṇi-ratnaṃ asti ya³ kṛtsnaṃ
- 2 tṛsāhasra-masāhasraṃ⁴ lokadhā-
tuṃ mūlyam⁵ kṣamate sa ca
maṇis tayā nāgarāja-duhitrā
bha-
- 3 gavaṭo datto bhagavatā cśānu-
kaṃpām upādāya pratigṛhīta⁵ •
atha Sāgara-nāgarāja-
- 4 duhitā Prajñākūṭaṃ bodhisatvaṃ
sthaviraṃ ca Śāriputraṃ etad
avocat, yo 'yaṃ mayā bha-

¹ Read *prāpnoti*.² Read *sthānam*, or *sthānaṃ*.³ Read *yat*.⁴ Read *mahāsāhasraṃ*.⁵ Read *mūlyam*, and *gṛhītaḥ*.

NEPALESE MSS.

ca kalpa-śātāny] anekāni ca kalpa-
sahasrā-

- ṇi puṇyāni karoti ṣaṭ-pāramitāḥ
paripūrayati na cśādyāpi bud-
dhatvaṃ prāpnoti •
- kiṃ-kāraṇaṃ ṁ pañca sthānāni stry
adyāpi na prāpnoti ṁ [*katamāni*
pañca ṁ] prathamaṃ brahma-sthā-
naṃ dvitīyaṃ śakra-sthā-
naṃ tṛtīyaṃ mahārāja-sthānaṃ¹
caturthaṃ cakravarti-sthānaṃ
pañcamam avaivartika-bodhisat-
tva-

- sthānam, ṁ atha [*khalu*] tasyāṃ velā-
yāṃ Sāgara-nāgarāja-duhitur eko
maṇir² asti yaḥ kṛtsnaṃ
trisāhasrāṃ mahāsāhasrāṃ loka-
dhātuṃ mūlyam kṣamate ṁ sa ca
maṇis tayā [*Sāgara-*]nāgarāja-du-
hitrā bha-
- gavate dattaḥ ṁ [*sa*] bhagavatā cś-
ānukampām upādāya³ pratigṛhī-
taḥ ṁ atha Sāgara-nāgarāja-
duhitā Prajñākūṭaṃ bodhisattvaṃ
sthaviraṃ ca Śāriputraṃ etad
avocat, ṁ yo 'yaṃ maṇir mayā bha-

¹ C^b °*rājika*°.² BK °*ka-maṇi-ratnaṃ*.³ B °*cśānukampām upādāya*.

HOERNLE MS. No. 148.

- 5 gavata¹ mañir dattaḥ sa ca bhagava(tā ś)īghrram̐ pratigṛhito n=ēti sthavira āha • tvayā ca śīghrram̐ datto bhagavatā ca śīghrram̐ pratigṛhitaḥ Sāgara-nāgarāja-duhit=āha • bhadanta Śāripu-
- 6 ghrram̐ datto bhagavatā ca śīghrram̐ pratigṛhitaḥ Sāgara-nāgarāja-duhit=āha • bhadanta Śāripu-
- 7 tra yady aham̐ mardhini² syām̐ śighratarā³ samyak-saṁbodhim̐ abhisambuddhīyām̐ na c=āsyā maṇeḥ pratigra-

Fol. 259 Obv.

- 1 prativitarḥkam̐ ājñāya Yaśodharām̐ bhikṣuṇīm̐ etad avocat, ārocayāmi te Yaśodhare
- 2 itaś cavitvā stri-bhāvaṁ vivartayitvā da(ś)ānām̐ buddha-koṭinayuta-śata-sahasrāṇām̐
- 3 sāntike bodhisattvo dharmā-bhāṅako bhaviṣyasi • anupūrveṇa ca bodhisattva-caryām̐ pari-
- 4 pūrayitvā paścime samucchraye Raśmi-śata-sahasra-paripūrṇa-dhvajo nāma

¹ Read *bhagavato*.² Read *maharddhini*.³ Read *śighratarām*.

NEPALESE MSS.

- gavato dattaḥ sa ca bhagavatā śīghram̐ pratigṛhito n=ēti¹ • tvayā ca śīghram̐ datto bhagavatā ca śīghram̐ pratigṛhitaḥ • Sāgara-nāgarāja-duhit=āha • yady aham̐ bhadanta Śāripu-
- tra maharddhikī syām̐ śighratarām̐ samyak-saṁbodhim̐ abhisambuddhīyām̐ na c=āsyā maṇeḥ pratigrā-

[*hakaḥ syāt, 11*][*Atha khalu bhagavān Yaśodharāyā bhikṣuṇyās cetas=āva cetah-*]

parivitarḥkam̐ ājñāya Yaśodharām̐ bhikṣuṇīm̐ etad avocat, • ārocayāmi te Yaśodhare

[*pravedayāmi te • tvam api*] daśānām̐ buddha-koṭi-sahasrāṇām̐antike [*satkāram̐ gurukāram̐ mānanām̐ pūjanām̐ arcanām̐ apacāyanām̐² kṛtvā*] bodhisattvo dharmā-bhāṅako bhaviṣyasi • bodhisattva-caryām̐ c=ānupūrveṇa pari-pūrya³ Raśmi-śata-sahasra-paripūrṇa-dhvajo nāma¹ K °to utteti; W °ta utareti; B °ta uta; A °ta.² arcanām̐ apacāyanām̐ only in K.³ AC^bW paripūrayitvā.

HOERNLE MS. No. 148.

- 5 *tathāgato* 'rhān samyak-sambud-
dho lcke bhaviṣyasi • vidyā-
caraṇa-saṃpannaḥ *sugato* lo-
6 *ka-vid anuttaraḥ* puruṣa-damya-
sārathiḥ śāstā deva-manuṣyā-
nā¹ buddho bhagavān bhā²-
7 drāyām loka-dhātau : aparimitaḥ
ca tasya bhagavato Raśmi-
śata-sahasra-pari-

Fol. 259 Rev.

- 1 pūrṇā - dhvajasya tathāgatasya
āyus-pramāṇam bhaviṣyati ||
atha khalu Mahāprajāpatī bhi-
2 kṣuṇī ṣaḍ-bhikṣuṇī-sahasrai³ • sa-
parivārā bhagavataḥ sāntikād
ātmano vyāka-
3 raṇam śrutvānuttarāyām sam-
yak-sambodhau āścarya-prāp-
tā abhūd adbhuta-prāptā Ya-
śodharī
4 bhikṣuṇī Rāhula-mātā catur-bhik-
ṣuṇī-sahasrai³ parivṛtā : pura-
5 skṛtā bhagavataḥ sāntikāt saṃ-
mukheṃ ātmano vyākaraṇam
śrutvānuttarāyām
6 samyak-sambodhau āścarya-prāp-
tā abhūṣi adbhuta-prāptās ta-
syām velāyām tā bhikṣuṇya i-

¹ Read °ṇām.² Read bha°.³ Read °raih (see p. 156).

NEPALESE MSS.

- tathāgato'rhan samyak-sambuddho
loke¹ bhaviṣyasi vidyā-caraṇa-
saṃpannaḥ *sugato* lo-
ka-vid anuttaraḥ puruṣa-damya-sā-
rathiḥ śāstā devānām ca manu-
ṣyāṇām ca buddho bhagavān
bha-
drāyam loka-dhātau : aparimitaḥ ca
tasya bhagavato Raśmi-śata-sa-
hasra-pari-

pūrṇa-dhvajasya tathāgatasya [ārha-
taḥ samyak-sambuddhasya] āyus-pra-
māṇam bhaviṣyati || atha khalu
Mahāprajāpatī [Gautamī] bhi-
kṣuṇī ṣaḍ-bhikṣuṇī-sahasra-parivārā

Ya-

śodharā ca

bhikṣuṇī catur-bhikṣuṇī-sahasra-
parivārā
bhagavato 'ntikāt svakam vyāka-
raṇam śrutvānuttarāyām
samyak-sambodhau āścarya-prāp-
tā adbhuta-prāptās ca tasyām
velāyām i

¹ AC°W om.

HOERNLE MS. No. 148.

- 7 *mā*¹ *gāthām bhāṣiṃsu* ṁ bhagavām si netāsi vināyako 'si śāstāsi lokasya sa-deva-

Fol. 260 Obv.

- 1 *kaśya* • āśvāsa-dātā nara-deva-pūjiti² vayanṁ ti samtoṣita adya nāyaka ṁ *atha*
 2 *khalu tā bhikṣuṇya imā gāthā*¹ *bhāṣitvā bhagavantam* etad avocu • vayanṁ api *bhaga-*
 3 *vanṁ utsahāma imāṃ dharmaparyāyaṃ paścime kāle tathāgate parinivṛte*³ *iha Sa-*
 4 *he loka-dhātāu samprakāśayitum apy anyeṣu loka-dhātuṣu* • *atha khalu bhagavān*⁴ *ye-*
 5 *ti*⁵ *tāny aśīti-bodhisatva-koṭi-nayuta-śata-sahasrāṇi pratilabdhanām bodhisatvā-*
 6 *nām mahāsatvānā*⁶ *avaivartika-dharma-cakrā-pravartakā bodhisatvā mahāsatvās tenśāvalokayā-*
 7 *kayati sma* ṁ *atha khalu te bodhisatvā*⁷ • *samanantar-āvalokitā evaṃ bhagaratā sarve utthā-*

¹ Read *imām*, and *imām gāthām*.

² Read *pūjito*, and for the same blunder see the third fragment, rev. l. 8, *śaili* for *śailo*, p. 171, and Notes, p. 173.

³ Read *parinivṛte*.

⁴ Read *bhagavān*. ⁵ Read *na*.

⁶ Read *mahāsatvānām*.

⁷ Read *bodhisattvāḥ* (see p. 156).

NEPALESE MSS.

- mām gāthām abhāṣanta*¹ ṁ bhagavān vinetāsi vināyako 'si śāstāsi lokasya sa-deva-

kaśya āśvāsa-dātā nara-deva-pūjito vayanṁ pi samtoṣita adya nātha ṁ 1 ṁ *atha*

khalu tā bhikṣuṇya imām gāthām bhāṣitvā bhagavantam etad ūcuḥ ṁ vayanṁ api *bhagavan samutsahānāma*² *imāṃ dharmaparyāyaṃ samprakāśayitum paścime kāle* [*paścime samaye*]
 'pi [*tv*]*anyeṣu loka-dhātuṣv* [*iti*] ṁ *atha khalu bhagavān* *ye-*

na tāny aśīti-bodhisattva-koṭi-nayuta-śata-sahasrāṇi [*dhāraṇi*]
pratilabdhanām bodhisattvā-
nām avaivartika-dharma-cakra-pravartikānām

tenśāvalokayāmāsa ṁ *atha khalu te bodhisattvā* [*mahāsatvāḥ*] *samanantar-āvalokite bhagavatā utthā-*

¹ W °*śataḥ*; AB °*śata*.

² BC°K om. *sam*.

HOERNLE MS. No. 148.

Fol. 260 Rev.

- 1 yāsanebhyo yena bhagavāms ten= āñjali¹ prañāmayitvā bhagavāntam upasamkramānsu • e-
 2 vañ cintayaty² asmākam api bhagavān adhyeṣyaty asya dharmaparyāsyas=ānāgate 'dhvani samprakā-
 3 śana(tū)ya • atha khalu te sarve bodhisatvā evam anuvicintayitvā samprakampayīṣu (pa)-
 4 rasparasj=ālvam ūcuḥ katham kariṣyāma kulaputrāho ayañ bhagavān³ asmākam adhye-
 5 ṣaty asya dharmaparyāsyas=ānāgate 'dhvani samprakāśanatāya • atha khalu te sarve bodhi-
 6 satvā bhagavatā⁴ gauraveṇ=ātmanas ca pūrva-caryā-praṇidhānena sāmāgryā bhagavatau⁴ 'bhimukhā
 7 sthitvā śiṃha-nādañ nadānsu • vyañ bhagavān imañ dharmaparyāyañ tathāgate parinirvṛte daśa-

¹ Read *āmjalīm*.² Read *cintayānti*.³ Read *bhagavān*.⁴ Read *bhagavato*.

NEPALESE MSS.

yāsanebhyo yena bhagavāms ten= āñjalim prañāmy=āi-¹vañ cintayāmāsuh | asmān² bhagavān adhyeṣyaty³ asya dharmaparyāsyasya samprakā-śanatāyai⁴ | te khalv

evam anuvi-

cintya samprakampitāḥ parasparam ūcuḥ | katham [vayañ] kulaputrāḥ kariṣyāmo yad bhagavān adhye-

ṣyaty asya dharmaparyāsyas=ānāgate 'dhvani samprakāśanatāyai⁵ || atha khalu te kulaputrā bhagavato gauraveṇ=ātmanas ca pūrva-caryā-praṇidhānena bhagavato

'bhimukhañ

śiṃha-nādañ nadante sma | vyañ bhagavān [anāgate 'dhvanz] imañ dharmaparyāyañ tathāgate parinirvṛte daśa-

[su dikṣu gatvā sarva-sattvāl lekhayīṣyāmaḥ pāṭhayīṣyāmaś cintāpayīṣyāmaḥ prakāśayīṣyāmo bhagavato ev= ānubhāvena]

¹ K *prañāmy=āi*°.² ABC°K *asmākam*. ³ K *adhyeṣaty*.⁴ AW °*śanāyeti*, B °*śanāya*.⁵ BK °*śanāyeti*, C^b °*śanāyati*.

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 Trisāhasra-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 that⁵ 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

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 *mahābhadrā*.

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 Buddhahip. 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 Sāgara, the King of Nāgas, possessed an excellent jewel that equalled in value the whole Trisāhasra-Mahāsāhasra 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 Sāgara, the King of Nāgas, said to the Bodhisattva Prajñākūṭa and the Sthavira Śāriputra: 'Was the jewel which I gave to the Lord promptly accepted by the Lord or not?' The Sthavira said, 'It was promptly given by thee and promptly accepted by the Lord.' The daughter of Sāgara, 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 Mahāprajāpatī, 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 *durrtabham* 254 *a*^v). As the first letter in a group a consonant is doubled only once in *abhisambuddhicyam* (254 *b*ⁱⁱ). In *āyuzmān Cchāripuṭras* (254 *a*ⁱⁱ) the *cha* is doubled after *ñ* against the common rule. On the other hand, the etymological double consonant is simplified in the word *sutra* everywhere (e. g. 253 *a*^{ii. iv. v. vi}) and in *ma[ha]rdhinī* in 254 *b*^{vii}. The *jihvāmūliya* and *upadhāniya* do not occur, and a sibilant before another sibilant appears as *visarga*, except in *lakṣaṇais samalankṛtam* (253 *b*^v). Before *s* followed by a consonant, *visarga* is dropped once in *°bhimukhā sthītā* (260 *b*^v). As frequently in manuscripts and inscriptions, *r* is written for *ri* in *ṭṣāsahasra*^o (253 *b*ⁱ, 254 *b*ⁱⁱ). Clerical errors seem to abound. In 254 *a*^v we find *prāptobhi* for *prāpuṭi*, and in 260 *a*^v *yeta* for *yena*. Twice the syllable *ha* or *hā* is missed out, viz. in 254 *b*ⁱⁱ *masāhasram* for *mahāsāhasram*, and in 254 *b*^{vii} *mardhinī* for *maharddhinī*. The short vowel is written instead of the long one in *°dharmah* (253 *a*ⁱⁱⁱ), *śunyān* (253 *a*ⁱⁱⁱ), *mulyam* (254 *b*ⁱⁱ), and the long vowel instead of the short one in *bhūdrāyām* (259 *a*^v). *O* takes the place of *au* in *loka-dhāto* (253 *b*ⁱ), and *au* the place of *o* in *bhagavatau*

(260 b^v). Instead of *o* we find *a* in *bhagavata* (254 b^v), *ā* in *bhagavatā* (260 b^v), and *i* in *°pūjiti* (260 aⁱ). Anusvāra is missing in *anuttarasya* (253 aⁱ), *śakya* (253 bⁱⁱⁱ), *°anuttarā* (253 bⁱⁱⁱ), *śighratarā* (254 b^{vii}), *°manuṣyānā* (259 a^{vii}), *imā* (259 b^{vii}), *imā gathā* (260 aⁱⁱ), *mahāsatlānā* (260 a^v), *°āṃjalī* (260 bⁱ), *cintayaty* (260 bⁱⁱ), and on the other hand superfluously added in *velāyānm* (253 b^v), *°sthānānm* (254 a^{vii}), *bhagavānm* (260 a^v). Visarga is omitted in *abhisambuddha* (253 bⁱ), *tathāgata* (254 aⁱ), *pratiḡrhitā* (254 bⁱⁱⁱ), *°śahasrai* (259 bⁱⁱ), and *bodhisattvā* (260 a^{vii}), but it is to be observed that in all these cases the word is followed by a single dot which appears to be a blunder for: the double dot of the visarga,¹ while in the case of *°śahasrai* (259 b^v) that double dot (or visarga) is misplaced after *parivṛtā*. Final *n* is missing in *gūṇā* (253 aⁱⁱ), final *t* in *ya* (254 bⁱⁱ), and medial superscribed *r* in *parinivṛte* (260 aⁱⁱⁱ).² In 260 b^v we have *bhagavann* for *bhagavān*.

Considering the limited extent of the fragment, this is rather a long list, but it must be borne in mind that it is not quite sure that in all these cases we really have to assume mere clerical errors. Some of those forms, such as *pūjiti*, *gūṇā*, &c., may after all be Prākṛit, and others, such as *śunyān*, *mulyān*, *bhādṛyān*, &c., may be imperfect and incorrect Sanskrit renderings of Prākṛit forms, due, not to a mistake of the scribe, but to the ignorance of the author of the text.

A certain want of care on the part of the scribe, however, is undoubtedly proved by a number of omissions,³ especially on the first two leaves. The largest lacuna occurs in 253 a^{vii}, where the text suddenly breaks off after *vinītā* in the middle of a Gāthā. The Nepalese text shows that about 420 akṣaras are omitted, so that it becomes almost certain that a whole leaf of the original manuscript was missing or overlooked by the scribe. In 253 aⁱⁱⁱ the Nepalese MSS. add after *saṃvarṇayanti*: *ye śrāvaka-pūrvā bodhisattvās te śrāvaka-yānam eva saṃvarṇayanti*, 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 *saṃvarṇayanti* of the preceding sentence to the same word in the next one. Similarly in 253 bⁱⁱ the words *°pi pṛthivī* seem to have been left out between *saṃyama-mātro* and *pradeśāṃ*, which would account for the *o* of *saṃyama-mātro*. In 253 b^{vii} four akṣaras (*tanī + sarvasa*) are omitted. In 253 b^{vii}, 254 aⁱ two akṣaras are missing in *yān yāmi saṃbodhīm*, for which the Nepalese MSS. read *yath-ēchayā me saṃbodhikā*. In 260 a^v the word *dhāraṇī* is omitted before *pratibaddhānm*, probably because the word preceding *dhāraṇī* ended in *ni*. For a similar reason *abhūṣi* is probably omitted in 259 b^v, in the Nepalese text, before *adbhuta-prāptāḥ*.

¹ [So also probably in the case of the prākṛitic, or semi-Sanskrit, forms *avocu* (260 aⁱⁱ), *upasaṃkṛmīsu* (260 bⁱ), *nadīsu* (260 b^{vii}) with a single dot, for *avocūḥ*, &c.; but see the remarks on pp. 159-60.—R. H.]

² The correct form *parinivṛte* is found in 260 b^{vii}.

³ Shown in italic type within square brackets, in the transcript of the Nepalese text.

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 ^l *sa*, 253 ^{lⁱⁱⁱ} *anuttarā[ṅ]*, 254 ^l *ratnam* (in *ekaṃ maṇiratnam* instead of *eko maṇir*), 254 ^l *sthavira āha*, 259 ^{aⁱⁱ} *ītaś cavitvū stri-bhāvaṃ vivartayitvā, °nayaṭa-śata°* (between *buddha-koṭi°* and *°sahasrāṅgām*), 259 ^{a^v} *paścime samuchchraye*, 259 ^{l^v} *Rākula-mātā*, 259 ^{l^v} *saṃmukham*, 260 ^{aⁱⁱⁱ} ^{l^v} *tathāgate parinī[r]ṛte iha Sahe loka-dhātav*, 260 ^{a^v} *mahāsattvānā[ṅ]*, *bodhisattvū mahāsattvās*, 260 ^{a^{vii}} *evaṃ, sarve*, 260 ^l *bhagavantam upasaṃkramiṣu*, 260 ^{lⁱⁱ} *opi, anāgate 'dhvani*, 260 ^{lⁱⁱⁱ} *atha, sarve bodhisattvā*, 260 ^{l^v} *evam* (in *paraṣparayāśivam*), *asmākam*, 260 ^{l^v} *sarve, 260 l^v sāmagryā*, 260 ^{l^{vii}} *sthitvā*. The Nepalese MSS. add¹ : 253 ^{lⁱⁱ} *°hita°*, 253 ^{lⁱⁱⁱ} *anayā* (or *layā*), *khalu*, 253 ^{l^v} *saṃ°*, *sma*, 254 ^{aⁱⁱ} *khalu, Śigara°*, 254 ^{a^v} *anekāni ca kalpaśatāny*, 254 ^{a^v} *kuṭamāni pañca*, 254 ^l *khalu*, 254 ^{lⁱ} *Sāgara°*, 254 ^{lⁱⁱⁱ} *sa*, 259 ^{aⁱⁱ} *prativedayāmi te ttram api*, 259 ^{aⁱⁱⁱ} *satkāraṃ gurukāraṃ mānaṇāṃ pūjanāṃ arcaṇāṃ apacāyanāṃ kṛtvā*, 259 ^l *arkataḥ samyak-saṃbuddhasya, Gautamī*, 260 ^{aⁱⁱⁱ} *paścime samaye*, 260 ^{a^v} *tv, iti*, 260 ^{a^{vii}} *mahāsattvūḥ*, 260 ^{l^v} *vayaṃ*, 260 ^{l^{vii}} *anāgate '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 ^l, which is supported also by the MSS. BK of the Nepalese version, while the *sma* in 253 ^{l^v}, 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 ^{l^v} the fragment reads *bhadanta Śāriputra yady ahaṃ*, the Nepalese MSS. *yady ahaṃ bhadanta Śāriputra*, in 259 ^{aⁱⁱⁱ} the fragment *anupūrveṇa ca bodhisattva-caryāṃ*, the Nepalese MSS. *bodhisattva-caryāṃ eśānupūrveṇa*, in 260 ^{aⁱⁱⁱ} the fragment *paścime kāle . . . saṃprakāśayitum*, the Nepalese MSS. *saṃprakāśayitūṃ paścime kāle*, in 260 ^{lⁱⁱⁱ} the fragment *khalu te*, the Nepalese MSS. *te khalu*, in 260 ^{l^v} the fragment *kariṣyāma kulaputrāho*, the Nepalese MSS. *kulaputrāḥ kariṣyāmo*.

Of even greater importance are the differences in Gāthā 47 of chapter xi (253 ^{a^{vii}}) and in a prose passage in chapter xii (250 ^{lⁱⁱ}). In the Nepalese MSS. Gāthā 47 is in the Triṣṭubh metre :

¹ See footnote 3 on p. 156.

*mahābhadrā prajñayā sūra-nāmann
 asaṁkhyeyā ye viñtās tvayādya 1
 sattvā amī kasya cāyāṁ prabhāvas
 tad brūhi praṣṭo nara-deva tvam etat 11*

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 Anuṣṭubh metre:

*mchāsamudra 1 mahāprajña mahāsūra mahābala 1
 asaṁkhyeyā viñtā × ×××× ∪ - ∪ × 11*

In 259 *l*¹¹ it is said that the nuns Mahāprajāpatī and Yaśodharā 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 Yaśodharā in the fragment. In these cases it seems to me impossible to say what was the original reading.

As was to be expected, there are also numerous various readings. Only a very small portion of them can be accounted for as blunders on the part of the copyists. Thus in the fragment, *mahāsamudra* in 253 *a*¹¹ is certainly a mistake for *mahābhadrā*, *bhagavann* in 260 *l*¹⁷ for *bhagavān*, perhaps also *me tatra* in 254 *a*¹ for *me'tra*, which suits the metre, and *sarva-duḥkha-pramocanam* in 254 *a*¹ for *dharmaṁ duḥkha-pramocanam*. On the other hand, *satva-vinayaḥ* in 253 *a*¹⁷, *puṇya-gambhīraṁ* in 253 *l*¹⁷, and *ti* which represents *te* (=Skt. *tvayā*) in 260 *a*¹, seem to be better readings than *saṁvinayaḥ*, *puṇyṁ gambhīraṁ* and *pi*, found in the Nepalese MSS., and there can be no doubt that *asmākam* and *adhyeṣaty* (*adhyeṣaty*) in 260 *l*^{11, 17} are the correct readings instead of *asmān* and *adhyeṣaty*, as they are supported by some of the Nepalese MSS. themselves (ABC*K). But in most cases both readings, shown in the subjoined list, are equally justifiable.

FRAGMENT.

NEPALESE MSS.

253 <i>l</i> ¹	<i>antamaśaḥ</i>	<i>antaśaḥ</i> ²
253 <i>l</i> ¹¹	<i>yān . . . yāmi sambodhiṁ</i> ³	<i>yath-ēcchayā me saṁbodhiḥ</i>
254 <i>a</i> ¹⁷	<i>paripūrayate</i>	<i>paripūrayati</i>

¹ Read *mahābhadrā*.

² *Antamaśaḥ* agrees with Pāli *antamaśo*, 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.

FRAGMENT.

254 b ⁱ	<i>kṛtsnām trisāhasra-ma[hū]sāhas-</i> <i>raṁ lokadhātum</i>
254 b ⁱⁱⁱ	<i>bhagavato</i>
254 b ⁱⁱ	<i>ma[hā]rdhīnī</i>
254 b ^{vi}	<i>pratigra[hitā]</i>
259 a ⁱ	<i>pratixitarkam</i>
259 a ⁱⁱ	260 a ^v °koṭi°
259 a ^v	<i>deva-manuṣyānū[m]</i>
259 b ⁱⁱ	°ātmano
259 b ^v	°sahasrai[h] parivṛtā
260 a ⁱ	<i>nāyaka</i>
260 a ^v	°āvalokayati sma
260 a ⁱⁱ	°āvalokitā
260 b ⁱ	<i>cintaya[m]ty</i>
260 b ^v	<i>bodhisā[t]vā</i>
260 b ^v	°bhimukhā

NEPALESE MSS.

<i>kṛtsnām trisāhasrām mahāsāhasrām</i> <i>lokadhātum</i>
<i>bhagavate</i>
<i>maharādhikī</i>
<i>pratigrāhakaḥ</i>
<i>parixitarkam</i>
°koṭi°
<i>devānām ca manuṣyānām ca</i> <i>svakām</i>
°sahasra-parivārā
<i>nātha</i>
°āvalokayāmāsa
°āvalokite
<i>cintayāmāsuḥ</i>
<i>kulajatrā</i>
°bhimukhām

This list, however, is not complete. There is still another group of various readings which are of peculiar interest and, on that account, require to be treated separately. As will appear from the following list, there are numerous passages where the fragment exhibits either pure Prakrit or bad Sanskrit forms instead of the correct Sanskrit forms appearing in the Nepalese MSS.

FRAGMENT.

253 a ⁱⁱⁱ	<i>sam, .anti</i>
253 a ^v	<i>pariprechat</i>
253 b ⁱⁱⁱ	<i>etaṁ¹</i>
253 b ⁱⁱⁱ	<i>śraddadhūyati</i>
253 b ^v	<i>vaiṇḍyśūkānte</i>
253 b ^v	<i>spharati</i> (compare Pāli <i>pharati</i>)

NEPALESE MSS.

<i>saṁjūnate</i> (Pāṇ. I. 3, 46)
<i>pariprechati sma</i> (C ^b <i>paryaprechata</i> , K <i>paryaprechat</i>)
<i>evam</i> (BK <i>enam</i> , W <i>et im</i>)
<i>śraddadhūyāt</i> (B <i>śraddhūyati</i> , K <i>śrad-</i> <i>dhadhūyāt</i> , C <i>śraddadhūt</i>)
°ābhivandysūkānte
<i>sphurati</i>

¹ The fragment reads: *ka etaṁ śraddadhūyati yaḥ śakya mukūrten-ānuttarā samyak-sambodhim abhisamboddhum*, the Nepalese MSS. *ka evam (enam, etām) śraddadhūyāt yad anayā śakyam mukūrtena samyak-sambodhim abhisamboddhum*. *Etaṁ* apparently is the Prakrit form of the accusative of the neuter (= Skt. *etat*), which, when no longer understood, was changed into *evam (enam, etām)* in the Nepalese MSS., while in the fragment it caused *yaḥ* to be substituted for *yāt*, whereby the sentence became perfectly unintelligible.

FRAGMENT.	NEPALESE MSS.
254 a ^{III} . ^{IV} <i>kuladuhite</i>	<i>bhagini</i> (BC ^b K <i>kulaputri</i>)
254 b ^I <i>kṣamati</i>	<i>kṣamati</i>
259 a ^{III} <i>sāntike</i>	<i>antike</i>
259 a ^{III} <i>anupūrveṇa</i> (compare Pāli <i>anu-pubbena</i>) <i>ca</i>	<i>ezānupūrveṇa</i> ¹
259 a ^{IV} <i>paripūrayitvā</i>	<i>paripūrya</i> (AC ^b W <i>paripūrayitvā</i>)
259 a ^V <i>'rhan</i>	<i>'rhan</i>
259 b ^{II} . ^V <i>'taḥ sāntikēd (sāntikāt)</i>	<i>°tō'ntikāt</i>
259 b ^{VII} <i>bhāṣiṁsu</i>	<i>abhāṣanta</i> (W ° <i>ṣataḥ</i> , AB ° <i>ṣata</i>)
259 b ^{VII} <i>bhagarām</i> ²	<i>bhagarān</i>
260 a ^{II} <i>avocu</i>	<i>ūcuḥ</i>
260 a ^{III} <i>utsahāma</i>	<i>samutsahāma</i> (BC ^b K <i>utsa</i> °)
260 b ^I <i>praṇāmayitvā</i>	<i>praṇāmyzāi</i> ° (K <i>pranamyzāi</i> °)
260 b ^I . ^V <i>saiṁprakāśanatāya</i>	<i>saiṁprakāśanatāyai</i> (AWK ° <i>śanūyeli</i> , B ° <i>śanūyeli</i> and ° <i>śanūya</i> , C ^b ° <i>śanūyati</i>)
260 b ^{III} <i>anuvicintayitrā</i>	<i>anuvicintya</i>
260 b ^{III} <i>saiṁprakāṣayitvā</i>	<i>saiṁprakampitāḥ</i>
260 b ^{IV} <i>kariṣyāma</i>	<i>kariṣyāmo</i>
260 b ^{IV} <i>kulaputrāho</i>	<i>kulaputrāḥ</i>
260 b ^{VII} <i>nadinsu</i>	<i>nadante sma</i> ³

Similarly instead of faulty or clumsy constructions in the fragment the correct ones appear in the Nepalese MSS. In 253 a^{III} we read in the fragment: *sarve ca te sarva-dharm[ā]ḥ ś[ū]nyān iti sañjānanti*; the Nepalese MSS. have correctly *sarva-dharmān*. The words *ṣaḍ-bhikṣuṇi-sahasrai[ḥ]* *saṁparivārū* in 259 b^I are replaced by *ṣaḍ-bhikṣuṇi-sahasra-parivārū* in the Nepalese MSS. In 260 b^{IV} the fragment has *paraṣparaṣyāitram ūcuḥ*, the Nepalese MSS. *paraṣparam ūcuḥ*. In 260 a^V the words *aravartika-dharma-cakra-pravartakū bodhisa[ḥ]tvā mahāsa[ḥ]tvās* 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 *ayaṁ saiṁprakāśanatāya* in 260 b^V.^V are connected with the preceding sentence in the Nepalese MSS. by substituting *yad* for *ayaṁ*.

¹ Provided that this is to be dissolved into *ca ānupūrveṇa*.

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. *cavitvā* (259 a^{II}), *vivartayitvā* (259 a^{II}), *abhūsi* (259 b^{VII}), *upasaṁkraminsu* (260 b^I).

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 *abhāṣanta*, *ūcuh*, *saṃprakampitāḥ*, *nodante sma*, should have been altered into *bhāṣiṃsu*, *avocu*, *saṃprakampayiṣu*, and *nalinsu*, whereas the reverse is easily intelligible as an attempt at sanskritizing the text. But I am far from believing that the fragment exhibits the text in its original state. There are certain facts which tend to show that to a certain extent the process of sanskritization has taken place also in the fragment. In 253 a¹ we find *anuttarāyā[ṃ]*, for which the Nepalese MSS. read *anuttarāyām*,¹ and the readings °*sūra* in 253 aⁱⁱ, °*pravartakā* in 260 aⁱ, which must be compared with *sūra*² and °*pravartikānām* in the Nepalese MSS., are perhaps to be judged in the same way.² In 253 aⁱⁱⁱ it is said of the Buddha that during many thousands of ages he never slackened in his energy: [*na*] *kaḍācīl vīryam sraṃsitarān*. For *sraṃsitarān* the Nepalese MSS. read *saṃsritarān*. The correct reading undoubtedly is *sraṃsitarān*, but it is difficult to understand how this should have been replaced by *saṃsritarān*, unless we assume that the original reading was a Prākṛit form, such as e. g. *saṃsitarā*. This has been correctly sanskritized into *sraṃsitarān* in the fragment, whereas in the Nepalese version it was wrongly rendered by *saṃsritarān*. The root *sraṃs* occurs once more in connexion with *vīryam* in 254 a^{iv} *na ca vīryam sraṃsayati*. Here the Nepalese MSS. offer the readings *saṃprakāśayati*, *praśayati* (W), *janayati* (C^b), *saṃmayati* (BK), all of which are wrong, but the last-mentioned one makes it probable that the original reading was *saṃsayati*, which has been sanskritized in the fragment into *sraṃsayati*.

In the Gāthās, where naturally it was often impossible on account of the metre to replace the Prākṛit forms by Sanskrit forms, the text itself appears to have been changed occasionally in the Nepalese MSS. to avoid the Prākṛit forms. In the fragment the first Gāthā of chapter xii (259 bⁱⁱⁱ) begins: *bhagavām si uttsāsi vināyako 'si*, with the second person sing. of the present of *as* preserved in its true Prākṛit form after *bhagavām*. In the Nepalese MSS. we read *bhagavām rivtsāsi vināyako 'si*. Here *si* has been altered into *ri* without regard to the perfect tautology which arose in this way.

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

¹ In 259 b^v both versions have *anuttarāyām*.

² The form *sūra*, however, may have been the original Māgadhī form which was wrongly rendered into *sūra* in the Nepalese MSS. (see the remarks below), and °*pravartikānām* may be a simple corruption due to the influence of the preceding *avavartika*.

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 Prākṛit version itself.

But apart from this question, we can, with the help of the fragment, determine the Prākṛit dialect which must be at the bottom of the language of the Saddharma-puṇḍarīka. In 260 *b^v* we find a vocative plur. *kulaputrāho*. Vocatives in *-āho* from bases in *a* are found only in Māgadhī.¹ 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 $6\frac{7}{10} \times 5\frac{1}{2}$ inches), is only about one-third of the whole leaf, as it contains on an average eleven akṣaras in each line, whereas about twenty-four akṣaras are missing in the beginning of each line.² There are six lines on either side.

The characters are of the same type as those of the larger fragment, Hoernle MS., No. 148, SA. 22-5. There are only four points of difference. First, the four varieties of medial *ā* are reduced here to three, *mā* and *dhā*, which in the larger fragment are combined with the second form, here showing the first form (obv. ll. 1, 5). In *rhā* 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 *nyāñ* (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 Prākṛit-Sprachen, § 372.

² This estimate is based on line 4 of the obverse and ll. 5, 6 of the reverse, taking into account such divergences from the text of the Nepalese MSS. as appear absolutely certain.

omitted, viz. in *tta*, in obv. l. 3, °*dattam*. In four cases it is retained, viz. in *tva*, obv. l. 2 and rev. l. 4, °*salva*; in *tsa*, rev. l. 2, *tatsādhu*; and in *tra*, rev. l. 3, *tatra*. The remaining two cases are indistinct, viz. *tva* in obv. l. 1 and rev. l. 6. Below the *jā* in obv. l. 3 and the *lyā* in obv. l. 5 there is a small sign, apparently added afterwards, which looks like *sa*, but the meaning of which is unknown to me. The peculiar sign of the special Khotanese *r* occurs thrice in the subscript position, in obv. l. 5 *prati*°, l. 6 *sahasrrebhiḥ*, and in rev. l. 6 *pradakṣi*, while we have the ordinary *r* in obv. l. 2 *priya*, rev. l. 1 °*srebhis*.

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

HOERNLE MS.	TEXT	NEPALESE MSS.
<i>Obverse.</i>		
1 𑖀tva (<i>samā</i>)dhi labdhaḥ vīryam dṛḍham hy āra-		[<i>ayaṁ mamā caṅkrama rāja-śreṣṭha yas- min mayā sthi</i>]tva samādhi lab- dhaḥ vīryam dṛḍham āra-
2 𑖀samkusumita sa Sarvasatva- priya-		[<i>bhītaṁ mahāvratam parityajitvā priyam ātma-bhāvanam</i> , 1 <i>Atha khalu Nak- ṣatrarāja</i>]samkusumitā[<i>bhijña</i>] sa Sarvasattvapriya-
3 𑖀jānam Vimaladattam etad avo- cat,		[<i>darśano bodhisatva imāṁ gāthāṁ bhāṣitvā</i>] tau sva-mātā-pitarāv ¹ etad avocat,
4 𑖀āgato 'rhan samyak-sambud- dhaḥ tiṣṭha-		[<i>udyszāpy amba tāta sa bhagavāṁś Candrasūryavimalaprabhāśāsīs tath-</i>] āgato 'rhan samyak-sambuddha [<i>etarhi</i>] tiṣṭha-
		[<i>tī dhriyate yāpayati dharmāni deśayati yasya mayā bhagavataś Candrasūrya- vimalaprabhāśāsīyas tathāgatasya</i>] ²
		¹ v.l. <i>taṁ svaṁ mātā-pitarām.</i>
		² Some MSS. omit <i>Candra</i> °- <i>tathā- gatasya</i> .

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 𑀧𑀺𑀢𑀺𑀓 dhāraṇyāḥ prratilābho
6 𑀧𑀺𑀢𑀺𑀓 nayuta-śata-sahasrebhiḥ

Reverse.

- 1 𑀧𑀺𑀢𑀺𑀓 srebhis tasya bhagavataḥ sānti-
2 𑀧𑀺𑀢𑀺𑀓 cat, tat sādhu mahārāja gamiṣyā-
3 𑀧𑀺𑀢𑀺𑀓 tatra gatvā bhūyas tasya bhagava-
4 𑀧𑀺𑀢𑀺𑀓 hāsattvas tasyāṁ velāyāṁ sap-
ta-ra-
5 𑀧𑀺𑀢𑀺𑀓 bhyudgamyā tasya bhagavataḥ sakā-
6 𑀧𑀺𑀢𑀺𑀓 taṁ bhagavantāṁ sapta-kṛtvā prradakṣi-

NEPALESE MSS.

pūjāṁ kṛtvā sarva-ruta-kausā]ya-
dhāraṇī prratilabdḥ
[āyaṁ ca Saddharma-puṇḍariko dhar-
ma-paryāyo 'śitibhir gāthā-koṭi-]na-
yuta-śata-sahasraiḥ

[kaṅkaraiś ca rivaraiś cśākṣobhyaiś ca]
tasya bhagavato 'nti-
[kāc chruto 'bhūt,] tat sādhu amba
tāta gamiṣyā-
[my ahaṁ tasya bhagavato 'ntikaṁ]
tasmiṁś ca gatvā bhūyas tasya
bhagava-
[taḥ pūjāṁ kariṣyōmīti] atha khalu
Nakṣatrarājasainkusumitābhijña sa
Sarasattvapriyudarśano bodhisattvo
ma]hāsattvas tasyāṁ velāyāṁ
[sapta - tāla - mātraṁ vaihāyasam]
abhyudgamyā sapta-ra-
[tnamaye kūtūgāre paryāṅkam ābhujya]
tasya bhagavataḥ sakā-
[śam upasainkrānta¹ upasainkramya
tasya² bhagavataḥ pādaḥ śirasābhi-
vandyā³] taṁ bhagavantāṁ sapta-
kṛtvāḥ prradakṣi-
[pūkrītya yena bhagavāṁś tenśāñjalīṁ
praṇamya bhagavantāṁ namaskṛtv
ānaya gāthayśābhiṣṭauti sma ||]

¹ v.l. upasainkrāmad.² Some MSS. omit tasya.³ v.l. vanditvā.

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], Nakṣatrarājasaṅkusumita, [the Bodhisattva] Sarvasattvapriyadarśana spoke thus to the great King Vimaladatta: ' [Even now, great king, the Lord Candrasūryavimalaprabhāsaśrī, the Tathāgata, the Arhat, the perfectly enlightened one, is living, [staying, existing, by worshipping whom] I have obtained the Dhāraṇī Sarvarutakāṣālyū [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 Sarvasattvapriyadarśana] 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 [Sarvasattvapriyadarśana, 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 'rhan, °sahasraih, antiḱāt, we find in the fragment the incorrect, but certainly more original forms 'rhān (obv. l. 4), °sahasrrebbih (obv. l. 6, rev. l. 1) and sānti[kāt] (rev. l. 1). Perhaps also °kṛtva (rev. l. 6) for °kṛtvaḥ is to be added to these, but it may be merely a clerical error. On the other hand *dr̥ḍham ārabhitam* in the Gāthā has been changed into *dr̥ḍham hy āra[bhitam]* 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-ruta-kaśā]lyāyā dhāraṇyāḥ pṛratilābho (obv. l. 5) compared with sarva-ruta-kaśālyā-dhāraṇī pṛratilābhū 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 *bhyudgama*. 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 kūlāgāre paryāṅkam ābhujya sapta-lāla-mātram vaihāyasam a*] *bhyud-gamya*, twenty-four akṣaras being missing at the beginning of line 5, just as twenty-five akṣaras 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 Candrasūryavimalaprabhūśārī. In the Nepalese version the story is quite unintelligible.

A rather indifferent various reading is *tatra* (rev. l. 3) for *tasmiṅś ca* in the Nepalese MSS. Larger differences affecting the sense occur in rev. l. 1, where [*saha*] *śreḥhiḥ* 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 [*mahārī*] *jānam Vimaladattam* and *mahārīja* instead of *tau sva-mātūpitarau* and *amba tūta* 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 *abhijña* at the end of the name of Nakṣatrarājāsasīkusumita in obv. l. 2, both of which are quite superfluous, although the name of the Bodhisattva seems to be used always in the longer form in the Nepalese version. In the fragment the rest of an additional sentence is found in rev. l. 2, where *cat* apparently is to be restored to something like *atha sa Sarvasattvapriyadarśano bodhisattva etad avocat*. Other and considerable additions in either version may be inferred from the fact that the number of akṣaras corresponding to the missing akṣaras 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 Rāhula, 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 Idykuṭṣāri contained portions, both in prose and in verse, of the Saṃyuktāgama, 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 × 5¼ inches), is the left side of a single leaf.³ The missing portion contained about sixteen akṣaras in each line. Unfortunately on the left side also a piece has been torn off, which has caused the loss of one or two akṣaras 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 1¼") 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 *bhū* and *bhi* in No. 1, l. 6, and *bho* and *bhi* in No. 2, ll. 5 and 6. The same loop appears, e. g., also in the variety of the alphabet used in the block-print from Idykuṭṣāri.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 *ca* (obv. l. 5), *tpā* (rev. l. 7),

¹ Записки Восточнаго Отдѣленія Императорскаго Русскаго Археологическаго Общества VIII, 59 f.; 151 f. As this publication is not accessible to me, I quote it from Pischel's paper mentioned below.

² Sitzungsberichte der Kgl. Preussischen Akademie der Wissenschaften, 1904, p. 807 ff.

³ Only a portion of the fragment, being rather more than the right half, is shown in Plate XVIII, No. 3.

⁴ See, e. g., *l.c.* Plate VII, fol. 158^b, ll. 1, 2.

tyā (rev. l. 4), *trā*, *thā* (obv. l. 1), *dhā* (rev. l. 3), *dhyā*, rev. l. 6), *nā* (rev. l. 5), *bdā* (obv. l. 6), *bhā* (obv. l. 7), *mā* (obv. l. 6), *rā* (*rgā* rev. l. 3, *rmā* obv. l. 8, *rvā* rev. l. 4), *vā* (obv. l. 1, *vyā* rev. l. 6), and also in initial *ā* (obv. l. 7). The third form occurs in *ghrā* (obv. l. 1), *yā* (obv. l. 7), *ṣṇā* (rev. l. 6), *sā* (obv. l. 7, *syā* obv. l. 1), *hvā* (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 *ṇā* (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, *nīrvāṇā*^o, l. 5, *gṇā*^o, l. 7, *śaraṇā*^o (see Dr. Fleet's *Gupta Inscriptions*, Pl. XLI).¹ Medial *i* also appears in all three forms in which it is found in the first fragment of the Saddharma-puṇḍarīka. Thus the erect form may be seen, e.g., in *dī* (obv. l. 1), *kṭi* (obv. l. 5), *nī* (rev. l. 3), *dhi* (rev. l. 6). Of the two prone forms, the rightward occurs only in *lī* (rev. l. 8), while the leftward is found, e.g., in *ṣṭī* (obv. l. 2), *cī* (obv. l. 4), *jī* (obv. l. 7). But in *svī* (rev. ll. 1 and 7) we have both the prone and erect forms; so also in *tī* (rev. ll. 1 and 3) and *vī* (obv. ll. 5 and 6); in fact with *tī* and *vī* the erect form is more usual; so that it is quite clear that the use of the two forms depended not on any fixed principle, but on the momentary whim of the scribe.² The signs for medial *v* and *ū* call for no remarks with the exception of the *ū* in *bhū* (obv. l. 1), which is quite different from the angular sign found in the same akṣara in the fragments of the Saddharma-puṇḍarīka.³ Superscript *r* is always written above the line, except in *rśī* (rev. l. 3), where it is added behind the *śa* to avoid its running into the *śya* of the line above; a regular *rśī* is found a little further on in the same line.⁴ The virāma in *t* of *°vepayet* in obv. l. 2 (not seen in Pl. XVIII, No. 3) shows the same form as in the larger fragment of the Saddharma-puṇḍarīka. The sign for the upadhāniya occurs in *°mānaḥ-pratyā*^o (rev. l. 4). The dot serves as a sign of punctuation (rev. ll. 7, 8).

The Pāli text corresponding to the fragment is found in the Mahāvagga of the Vinayapīṭaka, V, 1, 26-7, and in the Aṅguttara-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 Bühler, *Indische Palaeographie*, Plate IV, transverse 21, cols. xii, xiv, xxii.

² [The same two forms are found also in the Sanskrit Vajracchedikā MS., and may be seen on Pl. XXI, No. 1, l. 5, the prone form in the first, and the erect form in the second of the two *ci* in *cītalhārā cīttadhārā*.—R. H.]

³ [It is, however, found not infrequently in the Sanskrit Vajracchedikā MS., and may be seen on Plate XXI, No. 1, l. 2, in *Subhūta*.—R. H.]

⁴ [The same peculiar sideward position of *r* is found also in other manuscripts coming from the Khotanese area, in connexion with *ś* as well as other consonants; see footnote 8 on p. 90, and footnote 18 on p. 183.—R. H.]

facilitate a comparison, the text of the Mahāvagga is printed opposite to that of the fragment, with the few various readings of the Aṅguttara-nikāya added below.

Conjectural restorations of lost portions of the text are shown in small italic type.

TEXT

HOERNLE MS.

Obverse.

- 1 same bhūmī-bhāge pratiṣṭhitaḥ
athāgacchet pūrvasyā diśaḥ
śīghrā vāta-vr̥ṣṭī^r na c
ānaṁ kampayen na saṁprakampa-
- 2 yen na saṁpravēpayet, paścīmāyā
diśaḥ śīghrā vāta-vr̥ṣṭī^r na
cānaṁ ka^{mpayen} na saṁpra-
kampayen na saṁpra-
- 3 vepayed uttarasyā diśaḥ dakṣiṇ-
asyā diśaḥ śīghrā vāta-vr̥ṣṭī^r
na cānaṁ ka^{mpayen} na
saṁprakampayen na saṁ-
- 4 pravēpayed evam evānaṁ vi-
mukta-cittasya bhadaṁta ar-
hataḥ kṣīṇ-ā(sra)^{vasya} bhṛśaṁ
cakṣur-vijñeyā rūpās ca-
- 5 kṣ(u)ṣa ābhāsam āgacchanti na
cāsya ceto-vimuktiṁ prajñā-
vimuktiṁ (pa)^{ryāharanti} ¹
amiśriktam eva tac-cittaṁ bhavati
vyayaṁ
- 6 ca^{samanupaśyati} bhṛśaṁ c
āva śrotra-vijñeyāḥ śabdāḥ
śrotrasyābhāsam ā(ga)^{ccha-}

¹ The syllable *ryā* is doubtful.

MAHĀVAGGA.

- seyyathāpi bhante selo pabbato
acchiddo asusiro ekagghano
- ¹ puratthimāya ce pi disāya āgac-
cheyya bhusā vātavutṭhi | n'eva
naṁ saṁkampeyya na sampā-
kampe-
- yya na sampavedheyya | ¹ pacchi-
māya ce pi disāya -la-
- ¹ uttarāyace pi disāya-la- ¹ dakkhiṇā-
ya ce pi disāya āgaccheyya bhusā
vātavutṭhi | n'eva naṁ saṁkam-
peyya na sampakampeyya na sam-
pavedheyya | evam eva kho bhante
evam [sammā] vimuttacittassa
bhikkhuno blusā ce pi cakkhu-
viññeyyā rūpā ca-
- kkhussa āpāthaṁ āgacchanti |
n'ev'assa cittaṁ pariādiyanti |
amissikataṁ ² ev'assa cittaṁ hoti
[thitaṁ ānejjappattaṁ] vaya-
- ñ c'assānupassati || bhusā ce pi sota-
viññeyyā saddā ghāna viññeyyā
gandhā

¹ Aṅg. inserts *atha*.

² Aṅg. *amissikataṁ*.

HOERNLE MSS.

*nti bhṛśaṁ c'āva ghrāṇa-vijñeyā
gandhā ghrāṇasy'ābhā-*

- 7 *sa* *m* āgacchaṁti bhṛśaṁ c'āva
jīhvā-vijñeyā rasā jīhvāyā
ābhāsam āgacchaṁti bhṛśaṁ
c'āva kāya-vijñeyāḥ sparśāḥ kā-
- 8 *ya* *sy*'ābhāsam āgacchaṁti bhṛ-
śaṁ c'āva mano-vijñāyā ²
dharmā manasa ābhāsam *āga-*
cchanti na c'isya ceto-vimuktiṁ
prajñā-vimuktiṁ

Reverse.

- 1 *paryā* *h*aramti amiśrikṛtam eva
taś-cittaṁ ³ bhavati vyayaṁ ca
samanupaśyati ta ⁴
- 2 *x* *tad*-vyaya-dharmam eva sa-
manupaśyati virāga-dharmam
eva samanupaśyati ni *rodham*
eva samanupaśyati pratinihsarga ⁵
- 3 *m* *e*va samanupaśyati vyay-
ānudarśi nirodh-ānudarśi pra-
tinihsarg-ānuda *rśi* ⁶
- 4 [*tra*]syate aparītasyamānaḥ ⁷ pra-
tyātmaṁ eva nirvāti kṣīṇa-
jāti ⁶

² Read *vijñeyā*.

³ Read *taś-cittaṁ*.

⁴ I am unable to supply the missing words at the end of this line, and at the beginning of line 2.

⁵ The gap is here filled up conjecturally.

⁶ See footnotes 2 and 3, p. 172.

⁷ Read *'trasyamānaḥ*.

MAHĀVAGGA.

jivhāviññeyyā rasā kāyaviññeyyā
phoṭṭhabbā

manoviññeyyā dhammā manassa
āpāthaṁ āgacchanti n'ev'assa
cittaṁ

pariyādiyanti amissikatam ³ ev'assa
cittaṁ hoti [*thitaṁ ānejjappattaṁ*]
vayaṁ c'assānupassatīti ||

³ Aṅg. *amissikatam*.

HOERNLE MSS.

MAHĀVAGGA.

5 *smād-bhavaṃ prañānāti • idam
avocad āyuṣmān Śroṇa idam
vadi* ⁸ *tvā a*

6 *dhimuktasya pravivekaṃ tathā
āṭva ca • avyāvadhya-ādhimuk-
tasya tṛṣṇā-kṣaya-rata* ⁸ *sya ca*⁸

7 *cetasah jñātvā āyatan-ōtpādaṃ
tataś cittam vimucyate • tato
vimukta-* ⁸

8 *ya nāstī karaṇīyam na vīdyate •
śaili*⁹ *yathā eka-ghano vā-
yunā*⁸

nekkhammaṃ a-

dhimuttassa pavivekaṃ ca cetaso
avyāpajjhādhimuttassa upādā-
nakkhayassa ca ṇ taṇhakkhayā-
dhimuttassa asammohaṃ ca

cetaso disvā āyatanuppādaṃ sammā
cittam vimuccati ṇ tassa sammā-
vimuttassa santacittassa bhik-
khuno ṇ katassa paṭicca⁴

yo n'atthi karaṇīyaṃ ca na vijjati ṇ
selo yathā ekaghano vātena na
samirati | evaṃ rūpā rasā saddā
gandhā phassā ca kevalā ṇ iṭṭhā
dhammā anīṭṭhā ca na pavedhenti
tādino |

⁸ See footnotes 4-6, p. 172.

⁹ Read *śailo*. See footnote 2, p. 151.

⁴ *Aug. paṭicca?*

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

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 his existence³ Thus spoke the venerable Śroṇa. Having thus spoken, [he said further:

‘He]⁴ who is set upon [renunciation]⁴ and solitude, who is set upon kindness and delights in the rooting-out of thirst,—

‘. [who has attained to the absence of delusions]⁵ from the mind, he recognizes the source of sensations and then his mind is set free.

‘Then, after [his mind]⁶ has been set free, there is no [gathering up of what is done];⁶ nothing to be done remains.

‘As a solid rock [is not shaken]⁷ by the wind, [just so shapes and tastes and sounds and smells and touches—the whole of them—things wished for and unwished, cannot make tremble such a one.]’⁷

NOTES.

There can be no doubt, I think, that the language of the fragment is not the so-called mixed dialect, but Sanskrit. There are indeed a few mistakes, but

¹ See footnote 4, p. 170.

² As regards the gap at the end of rev. l. 3 and the beginning of rev. l. 4, only the words *pratinihsarg-ānudarśi* and *na paritrasayate* can be restored with certainty.

³ The general tenor of this passage may be inferred from the corresponding Pāli passage quoted on p. 174, but the restoring of the exact text is difficult. *Kṣīṇajāti* would seem to point to a bahuvrīhi compound *kṣīṇa-jātiḥ*. *Smād* in rev. l. 5 I am unable to complete.

⁴ Among the syllables missing at the end of rev. l. 5 the first was *tvā* (*radūtvā*), the last *a* (*adhimuktasya*); the rest is uncertain. For the general sense compare the passage quoted on p. 174.

⁵ Restore at the end of rev. l. 6: *tṛṣṇā-kṣaya-ratasya ca*. The rest is quite uncertain.

⁶ The exact words at the end of rev. l. 7 cannot be restored. The *ya* at the beginning of rev. l. 8 suggests *paricayo* or *samcayo*.

⁷ These words rest entirely on the Pāli text.

they are for the most part only due to the scribe. Thus *mano-vijñaiyā* (obv. l. 8) stands for *mano-vijñeyā*, *taś-cittāni* (rev. l. 1) for *tac-cittāni*, *aparitrasyamānaḥ* (rev. l. 4) for *aparitrasyamānaḥ*, *yo* (rev. l. 8), which seems to be the rest of *paricaya* or *samcaya*, for *[parica]yo* or *[samca]yo*,¹ *śailī* (rev. l. 8) for *śailo*. There occur, as far as I see, only two genuine irregularities. In rev. l. 5 we have *vullī*, which undoubtedly is the rest of *vaditvā*, while the correct form would be *ulitvā* (Pāṇ. I, 2, 7). In rev. l. 4 we find twice Ātmanepada forms of *tras*, viz. *[paritra]syate* and *aparit[r]a-syamānaḥ*, mentioned already above. According to Pāṇini (I, 3, 78 and III, 1, 70) the verb is conjugated only in Parasmaipada, but Ātmanepada forms are found also in the epic language.² In a few cases the rules of sandhi are not observed. In *āyusmān Śroṇa* (rev. l. 5) the *u* ought to have been changed into *ū* before the *śa*, but this rule is often neglected in manuscripts. In *jūtvā āyatan-ōlpūlam* (rev. l. 7) and *yathā eka-ghano* (rev. l. 8) the vowel combination has not taken place on account of the metre. In *pratiśṭhitaḥ athū°* (obv. l. 1), *bhalaṃta arhataḥ* (obv. l. 4), *°haraṃti amiśrikṛtam* (rev. l. 1), *[paritra]syate aparī°* (rev. l. 4), *cetasaḥ jūtvā* (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 *dīśaḥ* and *dakṣiṇasyā* in obv. l. 3 we may infer that the words *śighrā pravapeyēt* were meant to be repeated after *dīśaḥ*. Before *p* the upadhmāniya appears in *aparitrasyamānaḥ praty°* (rev. l. 4), but before *kṣ* we find not the jihvāmūliya, but the visarga in *arhataḥ kṣiṇā°* (obv. l. 4).³

From an examination of the Idykuṭṣari fragments Pischel had come to the conclusion that the Sanskrit Canon was perfectly independent from the Pāli 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 *śighrā* (obv. ll. 1, 2, 3) instead of *bhusā*, *sampravapeyēt* (obv. ll. 2, 3, 4) instead of *sampavedheyya*, *arhataḥ* (obv. l. 4) instead of *bhikkhuno*, *ābhāsam* (obv. ll. 5, 6, 7, 8) instead of *āpāthvān*. In the Gāthās (rev. ll. 6 ff.) the divergences from the Pāli version are even greater. The Sanskrit text has *tathasāva ca* for *ca cetano*, *ṭṣṇā-*

¹ It is not impossible that the *o*-sign was originally written and has only become rubbed off.

² See the St. Petersburg Dictionary.

³ This difference is strictly in accordance with the rules of the phonologists of the Taittirīya school (Taitt. Pr. IX, 3; Vyāsaśikṣā 158), but the scantiness of the materials makes it impossible to decide whether it is so by accident or intentionally.

ksūya-rato[*sya ca*] for *upādānakkhaya**ssa ca* or rather *taṅhakkhoyādhimuttassa*, as the two *pādas* seem to have changed their places in the Sanskrit version, *jñātva* for *diśvā*, *taṭaḥ* for *saṃmā* and *tassa*, *vāyunā* for *vālena*. But it cannot be maintained that the Sanskrit text of our fragment is shorter than the Pāli text. The only Pāli words omitted¹ in the fragment are *saṃmā*^o (obv. l. 4) and *ṭhīlam ānejjappattaṃ* (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-bhāge pratiṣṭhitaḥ*, those of the Arhat (obv. l. 4) by the addition of *ksūyā-āra*[*varya*]. Instead of *cittaṃ pariyaḍiyanti* we find here *ceto-vimuktiṃ prajñā-vimuktiṃ pa[r]ya[ra]cānti* (obv. l. 5, rev. l. 1). The largest addition is the passage from *ta*^o to *rodī*^o (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 *vyay-ānudarśi nirodh-ānudarśi pratinihsarg-ānula*[*rśi*] in rev. l. 3 compare, e. g., Saṃyutta-nikāya XXXVI, 7, 6. 7. 8. 8, 6: *aniccānupassī viharati | veyānupassī viharati | virāgānupassī viharati | nirodhānupassī viharati | paṭinissaggānupassī viharati* |. To the words: [*na paritra*]syate aparit[r]asyamānaḥ protyātman eva nirvāti ksūyājāti[ḥ] *smāla-bhavaṃ prajānāti* in rev. ll. 4 and 5 corresponds, e. g., Saṃyutta-nikāya XXII, 53, 11; 54, 18; 55, 30; XXXV, 90, 11; 193, 11: *na paritassati | aparitassanāṃ paccattāññeva parinibbāyati | ksūyā jāti vusitāṃ brahmacariyaṃ kataṃ karaṇyāṃ nāparam itthatāyāti pajānāti*. And the last phrase: *idam avoca āyasmān Śroṇa idam vadī*[*tvā*] . . . 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 avoc' āyasmā Raṭṭhapālo | idam vatvā athāparam etad avoca*, and Dīgha-nikāya XVI, 3, 51; XVII, 2, 17; &c.

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 Aṅguttara-nikāya, it is at present impossible to decide whether the fragment belongs to the Vinaya or to the Ekōttarāgama of the Sanskrit Canon. And even a third possibility must be taken into consideration. It is a well-known fact that later Buddhist Sanskrit works have frequently taken over long passages from the older canonical scriptures. I need refer only to the 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 be correct, this would detract but little from the value of the fragment, as, considering the archaic style and the

¹ Shown in small italics within square brackets in the transcript.

close agreement with the Pāli text, we might rest assured, I think, that the passage was taken literally from the Canon. Perhaps a comparison with the corresponding passages in the Chinese and Tibetan Canons will enable us to assign a definite place to this fragment, which testifies again to the original unity of the Buddhist doctrine in spirit and letter in the North as well as in the South.¹

¹ This question has been treated at length and with thoroughly convincing results by Professor Oldenberg in ZDMG., vol. lii, pp. 613 ff.

ADDITIONAL NOTE TO P. 144.

[Among the Stein MSS., recovered by him from the old Buddhist site at Farhad Beg (about eight miles north of Khadalik, Anc. Khot., II, 413-14; also *ante*, p. 2), there is a rather extensive fragment of a pothī of the Saddharma-puṇḍarīka, consisting of thirty-four folios, a specimen of which has been published by Prof. de la Vallée Poussin in the Journal RAS., 1911, pp. 1069-77. This specimen comprises the ending of the eleventh (fols. 7 b^{vii}-10 a^{vi}), and the beginning and ending of the twelfth chapter (fols. 10 a^{vi}-11 b^{viii} and fols. 13 bⁱⁱ-14 b^v), corresponding to the Kern edition, pp. 250^x-256^{vi}; also pp. 267ⁱ-269ⁱⁱⁱ and pp. 271^{vi}-274^{xi}. The middle portion of the twelfth chapter which is contained in fols. 12 aⁱⁱ-13 a^{viii}, and which corresponds to the text of fols. 259 and 260, on pp. 149-52 of the present volume, is omitted in Prof. de la Vallée Poussin's publication. A collation of this portion, made by me (August 1915), shows that the text of the Stein MS. completely agrees with the text edited by Professor Lüders, the agreement including even the curious reading *kulaṅṅutṛāho* in fol. 260 b^v (Stein MS. fol. 13 a^v). There are only two small differences: for *prativitarkam* 259 aⁱ the Stein MS. has *parivitarkam*, fol. 12 aⁱⁱⁱ, and for *stribhāvaṃ* 259 aⁱⁱ it has *stribhāve*, fol. 12 a^{iv}. Moreover before *itaś cavitrā* 259 aⁱⁱ the Stein MS. inserts *prativedha* [*sic*] *yāmi · tvam api Yaśodhare*, fol. 12 a^v; before *pratilabdhānām* 260 a^v it inserts *dhāraṇī*, fol. 13 aⁱ; and after *te* 260 b^v it omits *sa·ve*, fol. 13 a^{vi}.

As regards the first excerpt, in fols. 253 and 254 on pp. 144-49 of the present volume, printed in the Kern ed., pp. 261^{xiv}-265ⁱⁱⁱ, its equivalent is entirely missing in the Stein MS. In fact, the whole of the text, printed in the Kern ed. on pp. 256^{vii}-266ⁱⁱ, is missing in that MS., apparently due to some inadvertence by its scribe.—R.H.]

VAJRACCHEDIKĀ

IN THE ORIGINAL SANSKRIT

Stein MS., No. D. III. 13*b*. (Plate XXI, No. 1, Fol. 14, Rev.)

EDITED BY F. E. PARGITER.

THIS is a fresh manuscript of the 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' (*id.* p. 256) belonging to the ancient settlement of Dandān Uiliq; see also *id.*, 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. ($2\frac{1}{8}$ inches) in width. It is in fairly good preservation, except that parts have perished or decayed. The folios are numbered on the left margin of the obverse side, and are all present except nos. 1, 3-5, and 12, which are wanting. A few of the folios are nearly whole (nos. 11, 17, and 18), some have lost one or both ends (nos. 7, 8, and 16), but most have perished more or less within the page, and present gaps severing the paper in two, partially or completely (nos. 2, 6, 9, 10, 13-15, and 19). In the transcript these gaps are enclosed within the mark . Where the paper has not perished, the writing has suffered injury in many places, so as to show every stage of decay from merely slight defacement to total obliteration. The folios which have suffered least are nos. 17 and 18, which are reproduced in Plate CVIII in vol. ii of Sir Aurel Stein's *Ancient Khotan*, while for the present volume fol. 14*b* (shown in Plate XXI) has been selected, in order to give an idea of the more common condition of the leaves of the manuscript.

Each page contains six lines of writing. The margin on the left side is generally about 10 mm. ($\frac{3}{8}$ inch) broad, and on the right side about 7 mm. ($\frac{1}{4}$ inch).

The writing thus occupies a length of about 37 cm. (14½ inches). In every third and fourth line on each page, at about 77 mm. (3 inches) from the left margin of the writing, a blank space has been left about 2 cm. (¾ inch) long, so as to make altogether an open place of that length and of about the same height, for the hole through which the string would pass which would hold the folios together. This open space is of very great help in determining the position of the writing that remains in folios in which both ends have perished. The letters have been written with a broad reed pen and are large and well made. The largest such as *thā* and *yā* may be 13 mm. (½ inch) broad, and the smallest such as *ra* and *va* about 6 mm. (¼ inch) broad. The size of ordinary letters is about 8 mm. (⅓ inch), so that on an average three letters go to every 25 mm. (1 inch) of space.

It is thus possible to calculate the number of letters that have been obliterated in a decayed passage by carefully measuring its length, and to restore the text in most places with the aid of the printed text with some degree of confidence. In all such cases the restored text is printed in italics. These cases are of two kinds, those in which the writing only has suffered damage, and those in which the paper and writing have both perished. Passages of the first kind are dealt with according to the degree of obliteration, thus : first, where the letters are but slightly defaced and can be read, italics are used ; secondly, where the traces remaining of the letters enable one to make out what they were with the aid of the printed text, the italics are enclosed within round brackets ; and thirdly, where the letters have disappeared completely, if their number tallies with that in the printed text, the italics are enclosed within square brackets ; but, if the two do not tally, the number of lost letters is indicated by an equal number of crosses. Passages of the second kind, where both paper and writing have perished, are enclosed within the mark , and, if the gap can be definitely filled up from the printed text, the restored text is printed in small italics ; but if the gap and the printed text do not tally, the number of lost letters is indicated by an equal number of small crosses. The printed text has been an invaluable aid throughout, and without it very little could have been done towards reading the many passages where the MS. has suffered injury.

The MS. has been well written and contains very few errors that are merely clerical, but its language is Sanskrit of poor literary quality and abounds with irregularities and peculiarities of all kinds in both grammar and sandhi and even in the forms of words, that indicate a strong Prākṛit 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 : *pratiṣṭhahitvā* for *pratiṣṭhāya* (fol. 2 b^v ; cf. Pāli *paṭiṭṭhahitvā* in Childers' Pāli Dict. p. 370 a), *ugraheyyati* for *udgraheyyati* (fol. 11 a, l. iv), *vīyūbhā* for *vyūbhā* (fol. 13 b^v.^{vi}) and *pratyupasthāhe* for *pratyupatiṣṭhat* (fol. 19 a^{vi}). Avagraha

occurs often but is never indicated, and is definitely suggested only where final *ah* appears as *o* before an initial tenuis or by the appearance of the following word: it is indicated here by an inverted apostrophe '. 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 $\underset{\cdot}{\curvearrowright}$ 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 *bhāryate* in fol. 6 *b*^v; and perhaps in *utiḥ* in fol. 15 *b*^v.

The date of this MS. may be estimated approximately by means of the copper-plate which was found inside the Nirvāṇa stūpa at Kasiā 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 *ā*, *i* and *ū* are made in three, and those for *e* and *ai* in two ways; also the vowel *o* in *bodhi* has two shapes. Two of the three forms for *ā* may be seen in *yāvatā*, in fol. 14 *b*^v (reproduced on Plate XXI, No. 1), and the third in *mahāsāhasre*, in fol. 18 *a*^v (Anc. Khot., Pl. CVIII); the three forms of *i*, distinguished as *i*, *ṛ*, and *ṝ* respectively, in *citta-dhārā*, *citta-dhārā*, fol. 14 *b*^v, and *vālikāḥ*, fol. 14 *b*^v; and those of *ū* distinguished as *ū*, *ū̄*, and *ū̄̄* respectively, in *Subhūte* fol. 14 *b*^v, *Subhūte* fol. 14 *b*^v, *paripūrṇām* fol. 17 *b*^v (Anc. Khot., Pl. CVIII).² The two forms of *e* may be seen in *ucyate* fol. 14 *b*^v, and just below it, in *vṣalabhgate*, fol. 14 *b*^v, those of *ai* differing similarly from each other; while those of *o* will be seen in the word *bōlki*, in fol. 17 *b*^v and *bodhi* in fol. 17 *b*^v (Anc. Khot., Pl. CVIII), being distinguished as *ō* and *o* respectively. Initial *e* also has two quite different shapes, one of which occurs only once clearly, in *eram* in fol. 14 *b*^v, while the other is of frequent occurrence, as in fol. 17 *a*ⁱⁱⁱ, 18 *a*^{vi} *b*ⁱ. Also the letters *a*, *ā*, *kh*, *bh*, *y*, and *l* display each at least two slight varieties in their forms; e.g. compare *bh* in *bhaviṅyat*, in fol. 17 *a*ⁱ and in fol. 17 *a*^v; and *y*, in *yāva* and *°yena* in fol. 18 *a*^v. These features suggest that this MS. is somewhat later than the copper-plate. Yet it cannot be much later, because both the shapes of *y* (which is a test letter as regards the script) are of the tripartite character. It seems therefore that this MS. may be assigned to about the end of the fifth or the beginning of the sixth century A.D.

In its matter the MS. agrees of course in the main with the printed text, but is less full. Sometimes there is close agreement, but at other times it varies

¹ See JEAS, 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, Āścaryam Bhagavā yā[va]l [e]va (*Tathā*)gate-
(na bo)dhisatvā anupariṅhītāḥ paramen³ānugraheṇa⁴ ¶ Yāvad eva
*Tathāgatena bo*dhisatvā parinditāḥ paramayī ¶ parinda⁴(nāyā⁴ Tat
katham Bhaga)vaṁ bōdhisatva-yāna-samprasthītena sthātavyam katham
cittam praṅgrahetavyam⁴ Sādhu sāⁱⁱⁱldhu Bḥagāya⁵ Subhūte anupa^o¶
riṅhītās *Tathāgatena bodhisatvāḥ paramen*ānugraheṇa • parindi-
tās *Tathāgate*(na bodhisō)ⁱtvāḥ paramayā parindana^o¶(yā⁴ • Tena)
ḥi Subhūte śṛṇu Sādhu ca suṣṭhu ca manasi kuru Bhāṣiṣye • Yathā
(bodhisō)va-yāna-^vsamprasthītena sthātavyam yath(ā) ¶cittam pragrahe
tavyam⁷ Evaṁ Bhagavān⁸ ity āyuṣmān Subhūtir Bhagavataḥ pra-
tṛya(śrauṣit, • *Bhagavān avocat*,) ^{vi}Iha Subhūte bodhi^{satvena} cittam utpā-

¹ There is also, in the present volume, pp. 276 ff., a translation from the Khotanese, prepared by Professor Sten Konow.

² Begins at p. 20, l. 1, of the printed text.

³ Not *n*.

⁴ Much more condensed than the printed text, cumulative expressions being reduced to a single one, and several words omitted. The form *praṅgrahetavya* is used here; compare fol. 18 aⁱ–ⁱⁱ.

⁵ *Bhagava* is marked with 4 dots above and 5 beneath. It does not occur in the printed text. These dots apparently indicate that it is an error here. Compare fol. 7 a^r, footnote 7, p. 182. [See p. 397 for a similar practice in Khotanese writing.—R. H.]

⁶ The circle indicates where, in the original folios, stood the blank space containing the string-hole, and interrupting lines iii and iv.

⁷ Probably omitting *yathā pratipattavyam* of the printed text. See note 4 above.

⁸ Read *Bhagavam*.

(7a) ⁱpryāyaṃ¹ dhārayiṣyanti² Pa³ramena³ te satv⁴śācaryeṇa saman-
vāgatā bhaviṣyanti • [Tasmīn pṛthivī-pradeśe] ⁱⁱsāstā viharaty anyatarā × ⁱⁱ
nyataro vā vijñā-guru⁵ ⁱⁱⁱsthānīyaḥ Athāyusmān Subhūtir Bhagavantam
etad avocat, Ko nāmsāⁱⁱⁱyaṃ Bhagavaṃ dharma-paryāyaḥ ⁱⁱⁱKatham eśāman
dhārayāmiⁱⁱⁱ ○ Evam ukte Bhagavān āyusmantaṃ Subhūtim etad avocat,
Prajñā-pāramitā namśāyaṃ Su^{iv}bhūte dharma-paryāyaḥ E^ovaṃ eś
ānam kāmāṃ dhārayata • Tat kasya hetoḥ Yā eśyaṃ prajñā-pāramitā
Tathāgatena (bhā) ^vṣitā sā pāramitā ° Tat ki^h[e]tō⁷ n manyase Subhūte
Api nu kaści dharmas Tathāgatena bhāṣitaḥ Āha • No iti Bhagavⁱvaṃ na
kaści dharmas Tathāgatena⁸ bhāṣitaḥ⁸ Yāvat ^{Subhūte t}9-^sāhasra-mahā-
sāhasre loka-dhātāu pṛthi(vi)-rajaḥ kiñcit,

(7b) ⁱta¹⁰ bahu bhavet, Āha Bahu Bha^{gavaṃ} pṛthivī-rajo bha[vet, yat
tad Bha]gavaṃ pṛthivī-rajās Tathāgate(na bh) ⁱⁱāṣitaṃ • a-raⁱⁱⁱ(jas tad
Bhagavaṃ) ⁱⁱⁱbhāṣitaṃ • Tad ucyate pṛthi^{iv}vī-raja iti • Yo so loka-dhātuḥ
a-dhātu sas Tathāgatena bhāṣitas Tad u(cyate loka-dhātu)r iti • Ta-
ⁱⁱⁱt kin manyase Subhūte Apiⁱⁱⁱ Onu dvātriṃśar¹¹ mahāpuruṣa-lakṣaṇais
Tathāgato 'hīm samyak-saṃbuddho (draṣṭavyaḥ) Ā(ha • No) iti Bha-
iv^{gavaṃ}¹² • Tot kasya hetoḥ Yāniⁱⁱⁱ Otāni dvātriṃśa-mahāpuruṣa-lakṣaṇāni
Tathāgatena bhāṣitāny alakṣa(ṇā)ni (tāni) Tathā(gatena) ^vbhāṣitāni
×××¹³ dvāⁱⁱⁱtriṃśa-mahāpu(ruṣa)-lakṣaṇānāṣīti • Yaś ca ho punaḥ Subhūte
strī vā puruṣo vā (Gaṅgā-nadī-vūlikā-)^{××}¹⁴ vi ×××××××¹⁵ paⁱⁱⁱ (ritya)-

¹ Begins at p. 28, l. 13, of the printed text.

² Dhārayiṣyanti or vācayisyanti or paryavāpyanti would fit this gap.

³ Not *ṛ* apparently.

⁴ Compare fol. 8 aⁱⁱⁱ.

⁵ This is the reading in the printed text and fits this gap.

⁶ Or perhaps *śāstra bhāṣitā*.

⁷ There is a curve of three dots around the top and right side of *heto*. It seems clear that the scribe first wrote *tat kasya heto*, but discovering his mistake enclosed *heto* with the dots and then wrote *n manyase*; and this implies that he must have altered *tat kasya* to *tat ki*. Dots around a word therefore indicate a mistake.

⁸ Two sentences of the printed text are omitted after this.

⁹ Compare fol. 16 bⁱ, and fol. 18 a^v.

¹⁰ Begins at p. 29, l. 7, of the printed text.

¹¹ Read perhaps ^otriṃśar; but cf. *śātānir* in fol. 9 a^{iv}.

¹² A sentence of the printed text is omitted after this.

¹³ *Tad ucyate* is too much for this space apparently.

¹⁴ Read probably *samā*, *n* being in the next line.

¹⁵ Read probably *śātāmbhāvān dine dine*.

je[t, .] ¹ Yaś c'ēto dharma-paryāyā ² cātuspadikām api ³ gāthām udgrhya parasya ⁴ deśayet, . Ayam eva ⁵ ta-

(8a) ⁱto ⁵ bahutaram puṇya-skandham prasave ⁶ta Athādyuṣmāṁ Subhūti dharma-[vegenśāsrū] ⁷ni prāmuñcat, So 'śrūṇi pranrjya Bhagavantam etad aii ⁸ vocat, . Āścaryam Bhagavam ⁹ (pa)ram-ā(ścaryam Sugata) yāvad ayaṁ Tathāgatena dharma-pa(ryāyo bhāṣi) ¹⁰ tuḥ ¹¹ Yato me ¹² (jñānam utpannam na ma) ¹³ yā evam-rūpo dharma-pa ¹⁴ Oryāyah śruta-pūrvaḥ Paramena ¹⁵ te satv-āścaryeṇa samanvāgatā bhaviṣyanti . ye (i)[ha] (sūtre) ¹⁶ i^v bhāṣyamāne ¹⁷ bhūta-saṁjñā ¹⁸ Om utpādayiṣyanti . Yāśā Bhagavam bhūta-saṁjñā s'āsv-āsaṁjñā Tasmā Tathāgato bhā(śate Bhūta-)' ¹⁹ saṁjñā bhūta-saṁjñā iti Na ²⁰ mama Bhagavam duṣkaram yad alam inam dharma-paryāyam bhāṣyamānam ²¹ nu avakalpayāmy a(ty ^{10a}) dhimucyām, ²² vi ²³ Ye pi ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ ²⁶² ²⁶³ ²⁶⁴ ²⁶⁵ ²⁶⁶ ²⁶⁷ ²⁶⁸ ²⁶⁹ ²⁷⁰ ²⁷¹ ²⁷² ²⁷³ ²⁷⁴ ²⁷⁵ ²⁷⁶ ²⁷⁷ ²⁷⁸ ²⁷⁹ ²⁸⁰ ²⁸¹ ²⁸² ²⁸³ ²⁸⁴ ²⁸⁵ ²⁸⁶ ²⁸⁷ ²⁸⁸ ²⁸⁹ ²⁹⁰ ²⁹¹ ²⁹² ²⁹³ ²⁹⁴ ²⁹⁵ ²⁹⁶ ²⁹⁷ ²⁹⁸ ²⁹⁹ ³⁰⁰ ³⁰¹ ³⁰² ³⁰³ ³⁰⁴ ³⁰⁵ ³⁰⁶ ³⁰⁷ ³⁰⁸ ³⁰⁹ ³¹⁰ ³¹¹ ³¹² ³¹³ ³¹⁴ ³¹⁵ ³¹⁶ ³¹⁷ ³¹⁸ ³¹⁹ ³²⁰ ³²¹ ³²² ³²³ ³²⁴ ³²⁵ ³²⁶ ³²⁷ ³²⁸ ³²⁹ ³³⁰ ³³¹ ³³² ³³³ ³³⁴ ³³⁵ ³³⁶ ³³⁷ ³³⁸ ³³⁹ ³⁴⁰ ³⁴¹ ³⁴² ³⁴³ ³⁴⁴ ³⁴⁵ ³⁴⁶ ³⁴⁷ ³⁴⁸ ³⁴⁹ ³⁵⁰ ³⁵¹ ³⁵² ³⁵³ ³⁵⁴ ³⁵⁵ ³⁵⁶ ³⁵⁷ ³⁵⁸ ³⁵⁹ ³⁶⁰ ³⁶¹ ³⁶² ³⁶³ ³⁶⁴ ³⁶⁵ ³⁶⁶ ³⁶⁷ ³⁶⁸ ³⁶⁹ ³⁷⁰ ³⁷¹ ³⁷² ³⁷³ ³⁷⁴ ³⁷⁵ ³⁷⁶ ³⁷⁷ ³⁷⁸ ³⁷⁹ ³⁸⁰ ³⁸¹ ³⁸² ³⁸³ ³⁸⁴ ³⁸⁵ ³⁸⁶ ³⁸⁷ ³⁸⁸ ³⁸⁹ ³⁹⁰ ³⁹¹ ³⁹² ³⁹³ ³⁹⁴ ³⁹⁵ ³⁹⁶ ³⁹⁷ ³⁹⁸ ³⁹⁹ ⁴⁰⁰ ⁴⁰¹ ⁴⁰² ⁴⁰³ ⁴⁰⁴ ⁴⁰⁵ ⁴⁰⁶ ⁴⁰⁷ ⁴⁰⁸ ⁴⁰⁹ ⁴¹⁰ ⁴¹¹ ⁴¹² ⁴¹³ ⁴¹⁴ ⁴¹⁵ ⁴¹⁶ ⁴¹⁷ ⁴¹⁸ ⁴¹⁹ ⁴²⁰ ⁴²¹ ⁴²² ⁴²³ ⁴²⁴ ⁴²⁵ ⁴²⁶ ⁴²⁷ ⁴²⁸ ⁴²⁹ ⁴³⁰ ⁴³¹ ⁴³² ⁴³³ ⁴³⁴ ⁴³⁵ ⁴³⁶ ⁴³⁷ ⁴³⁸ ⁴³⁹ ⁴⁴⁰ ⁴⁴¹ ⁴⁴² ⁴⁴³ ⁴⁴⁴ ⁴⁴⁵ ⁴⁴⁶ ⁴⁴⁷ ⁴⁴⁸ ⁴⁴⁹ ⁴⁵⁰ ⁴⁵¹ ⁴⁵² ⁴⁵³ ⁴⁵⁴ ⁴⁵⁵ ⁴⁵⁶ ⁴⁵⁷ ⁴⁵⁸ ⁴⁵⁹ ⁴⁶⁰ ⁴⁶¹ ⁴⁶² ⁴⁶³ ⁴⁶⁴ ⁴⁶⁵ ⁴⁶⁶ ⁴⁶⁷ ⁴⁶⁸ ⁴⁶⁹ ⁴⁷⁰ ⁴⁷¹ ⁴⁷² ⁴⁷³ ⁴⁷⁴ ⁴⁷⁵ ⁴⁷⁶ ⁴⁷⁷ ⁴⁷⁸ ⁴⁷⁹ ⁴⁸⁰ ⁴⁸¹ ⁴⁸² ⁴⁸³ ⁴⁸⁴ ⁴⁸⁵ ⁴⁸⁶ ⁴⁸⁷ ⁴⁸⁸ ⁴⁸⁹ ⁴⁹⁰ ⁴⁹¹ ⁴⁹² ⁴⁹³ ⁴⁹⁴ ⁴⁹⁵ ⁴⁹⁶ ⁴⁹⁷ ⁴⁹⁸ ⁴⁹⁹ ⁵⁰⁰ ⁵⁰¹ ⁵⁰² ⁵⁰³ ⁵⁰⁴ ⁵⁰⁵ ⁵⁰⁶ ⁵⁰⁷ ⁵⁰⁸ ⁵⁰⁹ ⁵¹⁰ ⁵¹¹ ⁵¹² ⁵¹³ ⁵¹⁴ ⁵¹⁵ ⁵¹⁶ ⁵¹⁷ ⁵¹⁸ ⁵¹⁹ ⁵²⁰ ⁵²¹ ⁵²² ⁵²³ ⁵²⁴ ⁵²⁵ ⁵²⁶ ⁵²⁷ ⁵²⁸ ⁵²⁹ ⁵³⁰ ⁵³¹ ⁵³² ⁵³³ ⁵³⁴ ⁵³⁵ ⁵³⁶ ⁵³⁷ ⁵³⁸ ⁵³⁹ ⁵⁴⁰ ⁵⁴¹ ⁵⁴² ⁵⁴³ ⁵⁴⁴ ⁵⁴⁵ ⁵⁴⁶ ⁵⁴⁷ ⁵⁴⁸ ⁵⁴⁹ ⁵⁵⁰ ⁵⁵¹ ⁵⁵² ⁵⁵³ ⁵⁵⁴ ⁵⁵⁵ ⁵⁵⁶ ⁵⁵⁷ ⁵⁵⁸ ⁵⁵⁹ ⁵⁶⁰ ⁵⁶¹ ⁵⁶² ⁵⁶³ ⁵⁶⁴ ⁵⁶⁵ ⁵⁶⁶ ⁵⁶⁷ ⁵⁶⁸ ⁵⁶⁹ ⁵⁷⁰ ⁵⁷¹ ⁵⁷² ⁵⁷³ ⁵⁷⁴ ⁵⁷⁵ ⁵⁷⁶ ⁵⁷⁷ ⁵⁷⁸ ⁵⁷⁹ ⁵⁸⁰ ⁵⁸¹ ⁵⁸² ⁵⁸³ ⁵⁸⁴ ⁵⁸⁵ ⁵⁸⁶ ⁵⁸⁷ ⁵⁸⁸ ⁵⁸⁹ ⁵⁹⁰ ⁵⁹¹ ⁵⁹² ⁵⁹³ ⁵⁹⁴ ⁵⁹⁵ ⁵⁹⁶ ⁵⁹⁷ ⁵⁹⁸ ⁵⁹⁹ ⁶⁰⁰ ⁶⁰¹ ⁶⁰² ⁶⁰³ ⁶⁰⁴ ⁶⁰⁵ ⁶⁰⁶ ⁶⁰⁷ ⁶⁰⁸ ⁶⁰⁹ ⁶¹⁰ ⁶¹¹ ⁶¹² ⁶¹³ ⁶¹⁴ ⁶¹⁵ ⁶¹⁶ ⁶¹⁷ ⁶¹⁸ ⁶¹⁹ ⁶²⁰ ⁶²¹ ⁶²² ⁶²³ ⁶²⁴ ⁶²⁵ ⁶²⁶ ⁶²⁷ ⁶²⁸ ⁶²⁹ ⁶³⁰ ⁶³¹ ⁶³² ⁶³³ ⁶³⁴ ⁶³⁵ ⁶³⁶ ⁶³⁷ ⁶³⁸ ⁶³⁹ ⁶⁴⁰ ⁶⁴¹ ⁶⁴² ⁶⁴³ ⁶⁴⁴ ⁶⁴⁵ ⁶⁴⁶ ⁶⁴⁷ ⁶⁴⁸ ⁶⁴⁹ ⁶⁵⁰ ⁶⁵¹ ⁶⁵² ⁶⁵³ ⁶⁵⁴ ⁶⁵⁵ ⁶⁵⁶ ⁶⁵⁷ ⁶⁵⁸ ⁶⁵⁹ ⁶⁶⁰ ⁶⁶¹ ⁶⁶² ⁶⁶³ ⁶⁶⁴ ⁶⁶⁵ ⁶⁶⁶ ⁶⁶⁷ ⁶⁶⁸ ⁶⁶⁹ ⁶⁷⁰ ⁶⁷¹ ⁶⁷² ⁶⁷³ ⁶⁷⁴ ⁶⁷⁵ ⁶⁷⁶ ⁶⁷⁷ ⁶⁷⁸ ⁶⁷⁹ ⁶⁸⁰ ⁶⁸¹ ⁶⁸² ⁶⁸³ ⁶⁸⁴ ⁶⁸⁵ ⁶⁸⁶ ⁶⁸⁷ ⁶⁸⁸ ⁶⁸⁹ ⁶⁹⁰ ⁶⁹¹ ⁶⁹² ⁶⁹³ ⁶⁹⁴ ⁶⁹⁵ ⁶⁹⁶ ⁶⁹⁷ ⁶⁹⁸ ⁶⁹⁹ ⁷⁰⁰ ⁷⁰¹ ⁷⁰² ⁷⁰³ ⁷⁰⁴ ⁷⁰⁵ ⁷⁰⁶ ⁷⁰⁷ ⁷⁰⁸ ⁷⁰⁹ ⁷¹⁰ ⁷¹¹ ⁷¹² ⁷¹³ ⁷¹⁴ ⁷¹⁵ ⁷¹⁶ ⁷¹⁷ ⁷¹⁸ ⁷¹⁹ ⁷²⁰ ⁷²¹ ⁷²² ⁷²³ ⁷²⁴ ⁷²⁵ ⁷²⁶ ⁷²⁷ ⁷²⁸ ⁷²⁹ ⁷³⁰ ⁷³¹ ⁷³² ⁷³³ ⁷³⁴ ⁷³⁵ ⁷³⁶ ⁷³⁷ ⁷³⁸ ⁷³⁹ ⁷⁴⁰ ⁷⁴¹ ⁷⁴² ⁷⁴³ ⁷⁴⁴ ⁷⁴⁵ ⁷⁴⁶ ⁷⁴⁷ ⁷⁴⁸ ⁷⁴⁹ ⁷⁵⁰ ⁷⁵¹ ⁷⁵² ⁷⁵³ ⁷⁵⁴ ⁷⁵⁵ ⁷⁵⁶ ⁷⁵⁷ ⁷⁵⁸ ⁷⁵⁹ ⁷⁶⁰ ⁷⁶¹ ⁷⁶² ⁷⁶³ ⁷⁶⁴ ⁷⁶⁵ ⁷⁶⁶ ⁷⁶⁷ ⁷⁶⁸ ⁷⁶⁹ ⁷⁷⁰ ⁷⁷¹ ⁷⁷² ⁷⁷³ ⁷⁷⁴ ⁷⁷⁵ ⁷⁷⁶ ⁷⁷⁷ ⁷⁷⁸ ⁷⁷⁹ ⁷⁸⁰ ⁷⁸¹ ⁷⁸² ⁷⁸³ ⁷⁸⁴ ⁷⁸⁵ ⁷⁸⁶ ⁷⁸⁷ ⁷⁸⁸ ⁷⁸⁹ ⁷⁹⁰ ⁷⁹¹ ⁷⁹² ⁷⁹³ ⁷⁹⁴ ⁷⁹⁵ ⁷⁹⁶ ⁷⁹⁷ ⁷⁹⁸ ⁷⁹⁹ ⁸⁰⁰ ⁸⁰¹ ⁸⁰² ⁸⁰³ ⁸⁰⁴ ⁸⁰⁵ ⁸⁰⁶ ⁸⁰⁷ ⁸⁰⁸ ⁸⁰⁹ ⁸¹⁰ ⁸¹¹ ⁸¹² ⁸¹³ ⁸¹⁴ ⁸¹⁵ ⁸¹⁶ ⁸¹⁷ ⁸¹⁸ ⁸¹⁹ ⁸²⁰ ⁸²¹ ⁸²² ⁸²³ ⁸²⁴ ⁸²⁵ ⁸²⁶ ⁸²⁷ ⁸²⁸ ⁸²⁹ ⁸³⁰ ⁸³¹ ⁸³² ⁸³³ ⁸³⁴ ⁸³⁵ ⁸³⁶ ⁸³⁷ ⁸³⁸ ⁸³⁹ ⁸⁴⁰ ⁸⁴¹ ⁸⁴² ⁸⁴³ ⁸⁴⁴ ⁸⁴⁵ ⁸⁴⁶ ⁸⁴⁷ ⁸⁴⁸ ⁸⁴⁹ ⁸⁵⁰ ⁸⁵¹ ⁸⁵² ⁸⁵³ ⁸⁵⁴ ⁸⁵⁵ ⁸⁵⁶ ⁸⁵⁷ ⁸⁵⁸ ⁸⁵⁹ ⁸⁶⁰ ⁸⁶¹ ⁸⁶² ⁸⁶³ ⁸⁶⁴ ⁸⁶⁵ ⁸⁶⁶ ⁸⁶⁷ ⁸⁶⁸ ⁸⁶⁹ ⁸⁷⁰ ⁸⁷¹ ⁸⁷² ⁸⁷³ ⁸⁷⁴ ⁸⁷⁵ ⁸⁷⁶ ⁸⁷⁷ ⁸⁷⁸ ⁸⁷⁹ ⁸⁸⁰ ⁸⁸¹ ⁸⁸² ⁸⁸³ ⁸⁸⁴ ⁸⁸⁵ ⁸⁸⁶ ⁸⁸⁷ ⁸⁸⁸ ⁸⁸⁹ ⁸⁹⁰ ⁸⁹¹ ⁸⁹² ⁸⁹³ ⁸⁹⁴ ⁸⁹⁵ ⁸⁹⁶ ⁸⁹⁷ ⁸⁹⁸ ⁸⁹⁹ ⁹⁰⁰ ⁹⁰¹ ⁹⁰² ⁹⁰³ ⁹⁰⁴ ⁹⁰⁵ ⁹⁰⁶ ⁹⁰⁷ ⁹⁰⁸ ⁹⁰⁹ ⁹¹⁰ ⁹¹¹ ⁹¹² ⁹¹³ ⁹¹⁴ ⁹¹⁵ ⁹¹⁶ ⁹¹⁷ ⁹¹⁸ ⁹¹⁹ ⁹²⁰ ⁹²¹ ⁹²² ⁹²³ ⁹²⁴ ⁹²⁵ ⁹²⁶ ⁹²⁷ ⁹²⁸ ⁹²⁹ ⁹³⁰ ⁹³¹ ⁹³² ⁹³³ ⁹³⁴ ⁹³⁵ ⁹³⁶ ⁹³⁷ ⁹³⁸ ⁹³⁹ ⁹⁴⁰ ⁹⁴¹ ⁹⁴² ⁹⁴³ ⁹⁴⁴ ⁹⁴⁵ ⁹⁴⁶ ⁹⁴⁷ ⁹⁴⁸ ⁹⁴⁹ ⁹⁵⁰ ⁹⁵¹ ⁹⁵² ⁹⁵³ ⁹⁵⁴ ⁹⁵⁵ ⁹⁵⁶ ⁹⁵⁷ ⁹⁵⁸ ⁹⁵⁹ ⁹⁶⁰ ⁹⁶¹ ⁹⁶² ⁹⁶³ ⁹⁶⁴ ⁹⁶⁵ ⁹⁶⁶ ⁹⁶⁷ ⁹⁶⁸ ⁹⁶⁹ ⁹⁷⁰ ⁹⁷¹ ⁹⁷² ⁹⁷³ ⁹⁷⁴ ⁹⁷⁵ ⁹⁷⁶ ⁹⁷⁷ ⁹⁷⁸ ⁹⁷⁹ ⁹⁸⁰ ⁹⁸¹ ⁹⁸² ⁹⁸³ ⁹⁸⁴ ⁹⁸⁵ ⁹⁸⁶ ⁹⁸⁷ ⁹⁸⁸ ⁹⁸⁹ ⁹⁹⁰ ⁹⁹¹ ⁹⁹² ⁹⁹³ ⁹⁹⁴ ⁹⁹⁵ ⁹⁹⁶ ⁹⁹⁷ ⁹⁹⁸ ⁹⁹⁹ ¹⁰⁰⁰ ¹⁰⁰¹ ¹⁰⁰² ¹⁰⁰³ ¹⁰⁰⁴ ¹⁰⁰⁵ ¹⁰⁰⁶ ¹⁰⁰⁷ ¹⁰⁰⁸ ¹⁰⁰⁹ ¹⁰¹⁰ ¹⁰¹¹ ¹⁰¹² ¹⁰¹³ ¹⁰¹⁴ ¹⁰¹⁵ ¹⁰¹⁶ ¹⁰¹⁷ ¹⁰¹⁸ ¹⁰¹⁹ ¹⁰²⁰ ¹⁰²¹ ¹⁰²² ¹⁰²³ ¹⁰²⁴ ¹⁰²⁵ ¹⁰²⁶ ¹⁰²⁷ ¹⁰²⁸ ¹⁰²⁹ ¹⁰³⁰ ¹⁰³¹ ¹⁰³² ¹⁰³³ ¹⁰³⁴ ¹⁰³⁵ ¹⁰³⁶ ¹⁰³⁷ ¹⁰³⁸ ¹⁰³⁹ ¹⁰⁴⁰ ¹⁰⁴¹ ¹⁰⁴² ¹⁰⁴³ ¹⁰⁴⁴ ¹⁰⁴⁵ ¹⁰⁴⁶ ¹⁰⁴⁷ ¹⁰⁴⁸ ¹⁰⁴⁹ ¹⁰⁵⁰ ¹⁰⁵¹ ¹⁰⁵² ¹⁰⁵³ ¹⁰⁵⁴ ¹⁰⁵⁵ ¹⁰⁵⁶ ¹⁰⁵⁷ ¹⁰⁵⁸ ¹⁰⁵⁹ ¹⁰⁶⁰ ¹⁰⁶¹ ¹⁰⁶² ¹⁰⁶³ ¹⁰⁶⁴ ¹⁰⁶⁵ ¹⁰⁶⁶ ¹⁰⁶⁷ ¹⁰⁶⁸ ¹⁰⁶⁹ ¹⁰⁷⁰ ¹⁰⁷¹ ¹⁰⁷² ¹⁰⁷³ ¹⁰⁷⁴ ¹⁰⁷⁵ ¹⁰⁷⁶ ¹⁰⁷⁷ ¹⁰⁷⁸ ¹⁰⁷⁹ ¹⁰⁸⁰ ¹⁰⁸¹ ¹⁰⁸² ¹⁰⁸³ ¹⁰⁸⁴ ¹⁰⁸⁵ ¹⁰⁸⁶ ¹⁰⁸⁷ ¹⁰⁸⁸ ¹⁰⁸⁹ ¹⁰⁹⁰ ¹⁰⁹¹ ¹⁰⁹² ¹⁰⁹³ ¹⁰⁹⁴ ¹⁰⁹⁵ ¹⁰⁹⁶ ¹⁰⁹⁷ ¹⁰⁹⁸ ¹⁰⁹⁹ ¹¹⁰⁰ ¹¹⁰¹ ¹¹⁰² ¹¹⁰³ ¹¹⁰⁴ ¹¹⁰⁵ ¹¹⁰⁶ ¹¹⁰⁷ ¹¹⁰⁸ ¹¹⁰⁹ ¹¹¹⁰ ¹¹¹¹ ¹¹¹² ¹¹¹³ ¹¹¹⁴ ¹¹¹⁵ ¹¹¹⁶ ¹¹¹⁷ ¹¹¹⁸ ¹¹¹⁹ ¹¹²⁰ ¹¹²¹ ¹¹²² ¹¹²³ ¹¹²⁴ ¹¹²⁵ ¹¹²⁶ ¹¹²⁷ ¹¹²⁸ ¹¹²⁹ ¹¹³⁰ ¹¹³¹ ¹¹³² ¹¹³³ ¹¹³⁴ ¹¹³⁵ ¹¹³⁶ ¹¹³⁷ ¹¹³⁸ ¹¹³⁹ ¹¹⁴⁰ ¹¹⁴¹ ¹¹⁴² ¹¹⁴³ ¹¹⁴⁴ ¹¹⁴⁵ ¹¹⁴⁶ ¹¹⁴⁷ ¹¹⁴⁸ ¹¹⁴⁹ ¹¹⁵⁰ ¹¹⁵¹ ¹¹⁵² ¹¹⁵³ ¹¹⁵⁴ ¹¹⁵⁵ ¹¹⁵⁶ ¹¹⁵⁷ ¹¹⁵⁸ ¹¹⁵⁹ ¹¹⁶⁰ ¹¹⁶¹ ¹¹⁶² ¹¹⁶³ ¹¹⁶⁴ ¹¹⁶⁵ ¹¹⁶⁶ ¹¹⁶⁷ ¹¹⁶⁸ ¹¹⁶⁹ ¹¹⁷⁰ ¹¹⁷¹ ¹¹⁷² ¹¹⁷³ ¹¹⁷⁴ ¹¹⁷⁵ ¹¹⁷⁶ ¹¹⁷⁷ ¹¹⁷⁸ ¹¹⁷⁹ ¹¹⁸⁰ ¹¹⁸¹ ¹¹⁸² ¹¹⁸³ ¹¹⁸⁴ ¹¹⁸⁵ ¹¹⁸⁶ ¹¹⁸⁷ ¹¹⁸⁸ ¹¹⁸⁹ ¹¹⁹⁰ ¹¹⁹¹ ¹¹⁹² ¹¹⁹³ ¹¹⁹⁴ ¹¹⁹⁵ ¹¹⁹⁶ ¹¹⁹⁷ ¹¹⁹⁸ ¹¹⁹⁹ ¹²⁰⁰ ¹²⁰¹ ¹²⁰² ¹²⁰³ ¹²⁰⁴ ¹²⁰⁵ ¹²⁰⁶ ¹²⁰⁷ ¹²⁰⁸ ¹²⁰⁹ ¹²¹⁰ ¹²¹¹ ¹²¹² ¹²¹³ ¹²¹⁴ ¹²¹⁵ ¹²¹⁶ ¹²¹⁷ ¹²¹⁸ ¹²¹⁹ ¹²²⁰ ¹²²¹ ¹²²² ¹²²³ ¹²²⁴ ¹²²⁵ ¹²²⁶ ¹²²⁷ ¹²²⁸ ¹²²⁹ ¹²³⁰ ¹²³¹ ¹²³² ¹²³³ ¹²³⁴ ¹²³⁵ ¹²³⁶ ¹²³⁷ ¹²³⁸ ¹²³⁹ ¹²⁴⁰ ¹²⁴¹ ¹²⁴² ¹²⁴³ ¹²⁴⁴ ¹²⁴⁵ ¹²⁴⁶ ¹²⁴⁷ ¹²⁴⁸ ¹²⁴⁹ ¹²⁵⁰ ¹²⁵¹ ¹²⁵² ¹²⁵³ ¹²⁵⁴ ¹²⁵⁵ ¹²⁵⁶ ¹²⁵⁷ ¹²⁵⁸ ¹²⁵⁹ ¹²⁶⁰ ¹²⁶¹ ¹²⁶² ¹²⁶³ ¹²⁶⁴ ¹²⁶⁵ ¹²⁶⁶ ¹²⁶⁷ ¹²⁶⁸ ¹²⁶⁹ ¹²⁷⁰ ¹²⁷¹ ¹²⁷² ¹²⁷³ ¹²⁷⁴ ¹²⁷⁵ ¹²⁷⁶ ¹²⁷⁷ ¹²⁷⁸ ¹²⁷⁹ ¹²⁸⁰ ¹²⁸¹ ¹²⁸² ¹²⁸³ ¹²⁸⁴ ¹²⁸⁵ ¹²⁸⁶ ¹²⁸⁷ ¹²⁸⁸ ¹²⁸⁹ ¹²⁹⁰ ¹²⁹¹ ¹

pravartisyati¹ • Tat kasya hetoḥ (Yā sâ ātma)-(samjñā) (sâvâvâ) samjñā
 iii Yā satva-samjñā yā jīva-² O samjñā yā pudgala-samjñā • sâvâvâ samjñā •
 Tat kasya hetoḥ Sarvba-samjñā (pagatā) hi Bu (ddhā bhagavantāḥ)
 iv Evam ukte Bhagavān āyu Oṣmantam Subhūtim etad avocat, Evam
 etat Subhūte evam eta Subhūte Param-āsca (rya-samanvā)^v gatās te
 ×××××³ sūtre bhāṣyamāne⁴ nōtrasiṣyanti • na samtrasiṣyanti na sam-
 trāsam āpatṣyanti • [Ta] (t kasya) hetoḥ • Param-^{vi} pāramitēyam Subhūte
 Tathāgatena bhāṣitā⁵ • Yā Tathāgatena parama-^{vii} pāramitā bhāṣitā⁶ tām
 ××××××× bhāṣante⁷

(9a) i (A) pi⁸ tu Subhūte yā Tathāgatasya kṣānti-pāramitū sâvâvâ
 āpāramitā • (Tat ka) sya hetoḥ⁹ Yadā (me Kā) [liṅga-rājā aṅga-] pra-
 tyāṅga-mānsūny acchai¹⁰ i tsī • nōāsi me tasmim samaye ātma- (samjñā
 vā satva-jīva-pudgala-sam) jñā vā • na me kāci samjñā nō samjñā babhūva
 (• Ta) t kasya hetoḥ saⁱⁱⁱ cen me Subhūte tasmim sa (O maye) ā (tma-
 sam) jñā bhaviṣyat, vyāpāda-samjñā me tasmim samaye bhaviṣyat, (t,) [××××
 ××¹¹ sam] jñā • pudgala-samjñā bhaviṣyat, ryā^o pāda-samjñā me tasmim
 samaye bhaviṣyat, Abhijānāmy aham Subhūte atite 'dhrani paṁ (ca-jāti-
 śatāni) r¹² yod. āvham kṣānti-vādi ṛṣir babhū^{ra} Tatra me nō ā (tma-samjñā
 babhūva na) satva-samjñā • na jīva-samjñā • na pudgala-samjñā • Tasmā
 tarhi Subhūte bodhisa^{vi} tvena sarvba-samjñā vivarja^{vii} yitvānutarāyām
 sanyak¹² [(am) (bodhau) ci (tam utpāda) yitavyam, Na rūpa-pratiṣṭhitam
 cittaṁ utpādayitavyam (Na śa) bda-(ga-)

¹ A sentence of the printed text is omitted after this.

² These akṣaras do not seem quite to fill up the space, and perhaps ca should be read after the first yā.

³ Read perhaps satvā Ye iha, see fol. 8 aⁱⁱⁱ.

⁴ Not n.

⁵ A sentence of the printed text is omitted here.

⁶ The construction here differs from that of the printed text.

⁷ The printed text aparimāṇā api Buddhā Bhagavanto bhāṣante is too long for this gap.

⁸ Begins at p. 31, l. 9, of the printed text.

⁹ The h is a scribal blunder: see similarly fol. 13 b, footnote 9, p. 188.

¹⁰ The printed text exactly fits the gap.

¹¹ The printed text sacet sattva-samjñā jīva- is too long for this space. Perhaps, following the analogy of line ii above, we might read sacet satva-jīva- which would suit the space.

¹² These syllables would ordinarily be a little too much for this space, but might suit it, if written closely as many letters in this line are written. The r appears to be euphonic between i and the semi-vowel y; but cf. °trīṅśar in fol. 7 bⁱⁱⁱ.

(9b) ⁱ(ndha¹-ra)[sa-spraṣṭavya]-(pratiṣṭhi) ⁱⁱtañ ××××××××ⁱⁱⁱ(tpādayita-
vyam) ××× (pra)[ti](ṣṭhitam) [na] (cālvāpratiṣṭhānam² Tasmā[d eva
Tathāgato bhāṣat]i³ (na) ^{iv}rūpa-pratiṣṭhitena bōdhisatve ^vna dānam
(dāta)vyam, ^{vi}Api tu Subhūte bodhisatvenśālvam dāna-parityāgam pari-
tyajya sa(rvba-sa)tvā(nām arthāya) ^{vii}Yā cālvā sā satva-samjñā sālva
^{viii}○(sam)jñā • (Ya) etc sarvha-satvā Tathāgatena bhāṣitās ta evśasatvāḥ
(bhūta-vād)i (Subhūte) [Tathā] ^{ix}ivgataḥ satya-vādi Ta(tha)tā-vā ^x○ Tathā-
(ga)taḥ a-vitatha-vādi • Api tu Subhūte yathā Tathāgatena dharmo
'bhisam[buddho] (na ta)tra [sa] ^{xi}vtyam na mṛṣā • Tad yathā Subhūte
^{xii}a ^{xiii}ndhakāra-praviṣṭaḥ evam vastu-patito bodhisatvo vaktavyaḥ Yo
vastu-patito dānam pa[rityajati Tad yathā] ^{xiv}vi(Subhūte) puruṣo
(ca)[kṣuṣm]ām ^{xv}× ^{xvi}pra ^{xvii}bhātāyām sūrye 'bhyudgate nānā-vividhāni rūpāni
paśyet, evam bo[dhisatvo] ^{xviii}draṣṭavyo yo avastu

(10a) ⁱpatito⁷ dānam paritya(jati) • ⁱⁱApi tu Su ⁱⁱⁱbhūte ye te kula(putrā
vā • ku)la-duhitaro vā • ima(m dharmā-paryā) ^{iv}yam udgrahesyanti ^v• dhāra-
yisyā ^{vi}ñtī • vācayisyanti • (paryav) ^{vii}āpsyā(nti) • jñātās te Tathāgatena •
dṛṣṭās te Tathāgatena • buddhās te Tathāgate(na) ^{viii}○ ^{ix}sarve te satvā aprame-
yam ^x ^{xii}puṇya-skandham prasaviṣyanti • ^{xiii}○ Yo ^{xiv}yañ ca ho puṇaḥ
Subhūte strī vā puruṣo vā pūrvāhna¹⁰-samaye • Gaṅgā-[nadī-vālikā-
samān¹¹ ā] ^{xv}ivtma-bhāvam parityāgām pa ^{xvi}Oritya ^{xvii}je • madhyāhna-samaye
sāyāhna-samaye • Gaṅgā-nadī-vālika-samān (ātma)bhāvam parityā ^{xviii}vgām
parityajet, ^{xix}12 Ane ^{xx}na ××× ^{xxi}13 ka ^{xxii}lpa-ko[ṭ]i-sata-sāhasram ātmabhāva-pari-

¹ Begins at p. 32, l. 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 parasaipada, see fol. 13a^v, and apparently in foll. 11 b^{vi}, 13 b^{iv}, 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 akṣara.

⁷ Begins at p. 32, l. 19, of the printed text.

⁸ This is the probable form here, see foll. 10 bⁱⁱⁱ, 11 a^{iv}, and 11 bⁱⁱⁱ.

⁹ More condensed than the printed text.

¹⁰ Not *u*.

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 bhāṣni* is longer than suits this gap, and here the construction is in the singular and not the plural.

tyāgam parityajet, Yaś eśēmanī dha(rma-paryāya)ṁ śrutvā na pra-
viñkṣipe[*t, cya*]^m eva bahutarāṁ puṇya-skandhāṁ¹ prasaveta • (Ka)h
(punar a xxx m¹) Subhūte yo likhivzōd(*grhñīyāt, dhāra*)ye • vā-

(10b) icaye² • paryavāpnu^{yāt} parasya³ vistareṇa saṁprakā(śa)ye
Api tu Subhūte (acintyo 'tu)lyo 'yaṁ dharmā-paryāyaḥ (Ayaṁ ca) dharmā-
paryāyaḥⁱⁱ Tathāgatena bhāṣitaḥⁱⁱⁱ Agrayāna-saṁpra[sthītānām sa](tvā-
nām arthāya) • śreṣṭha-yāna-saṁprasthītānām satvānām arthāya (Ye
imāṁ dha)rma-paⁱⁱⁱryāyam udgrahesyaṁti • dhāra^o yisyaṁti • deśa-
yisyaṁti • vācayisyaṁti • paryavāpsyanti⁴ • jñātā(s te) Tathāgatena (dṛ)ṣṭās
te Tathā^vgatena⁴ • Sarve te satvā prame^{ya}^{5o} puṇya-skandh(ena)
samanvāgatā bhaviṣyaṁti • Acintyenzātulyena • aprameye(ṇa •) [amā-
pyena]⁶ (p)uṇya-skandhena samanvāgatā bhav^{isya}ṁti (Sarve te)
satvāḥ xx^{ya} bodhīn dhārayisyaṁti • Tat kasya hetoḥ • Na hi x^{xxx}
xxx⁸ v^dharmo [h][nā]dhimuktikāḥ śro(tuṁ) n^{zā}tma-dṛṣṭikāḥ na
satva-dṛṣṭikāḥ na jīva-dṛṣṭikāḥ na pudgala-dṛṣṭikāḥ xx^{xxxxxxxxx}⁹

(11a) l^{xxxxxxx} tuṁ¹⁰ vā • vācayitum vā • paryavāptum vā • n^{zā}daṁ
sthānam vidyate • Api tu Subhūte yatra pṛthivī-prad[ē]śe a(yaṁ) sūtr-
d(uto) prak^lśisyate • pūjanīyaḥ sa pṛthivī-pradeśo bhaviṣyati • sa-deva-
manuṣy-āsurasya lokasya vandanīyaḥ pradakṣiṇī-(karaṇīya)ś ca (sa pṛthi-)
vī-pradeśo bhaviṣyati • caitya^o sa pṛthivī-pradeśo bhaviṣyati • Ye te
Subhūte kula-putrā vā kula-duhitāro vā imān evaṁ-^{iv}rūpa-sūtra-āntān
udgrahesya^o tī¹¹ • dhārayisyaṁti¹² • deśayisyaṁti¹² • vācayisyaṁti¹² • paryavāp-
syati¹³ • Te paribhūtā bhaviṣyaṁti • su-paribhūtāś ca bhaviṣyaṁti • Yāni

¹ The reading here differs from the printed text.

² Begins at p. 33, l. 12, of the printed text.

³ The printed text has *parebhyaś* here and elsewhere, but this MS. reads *parasya* in some cases, compare fol. 6^{bv}; and *parebhyaḥ* later in other cases, compare fol. 16^{bii}. Either word might be read here.

⁴ A sentence of the printed text is omitted after this.

⁵ The printed text has *aprameyeṇa*.

⁶ So probably.

⁷ The printed text has *samāṁśeṇa*, but the word here is different.

⁸ Read perhaps *śakyaṁ Subhūte ayaṁ*.

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 *ōtrasiyaṁti* for *ōltras*^o, fol. 8^{bv}. [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

*teṣāṃ satvānāṃ pūrva-jaṅmikāni karmāṇi kṛtāny apāya-saṃ(vartanī-
yāni) tā(ni dṛṣṭa) ^{vi}eva dharme paribhū(tatayā) pūrva-jaṅmikāny
aśubhāni karmāṇi* xx [¶]xxxxxxxxxxxxxxxxx[¶] (Abhijānā-)

(11b) ⁱ[m]y ahaṃ² Subhūte (a)ṭite 'dhvany a(saṃkhyeyaiḥ kalpaiḥ
asaṃ)khyeyatarai³ [r Dīpaṃkarasya] [¶]Tathāgatasya samyak-sambuddhasya
pareṇa caturaśīti⁴ [¶]ii Buddha-koṭi-niyuta-śa[ta]-sahasrāṇi babhūva • Ye mayā
ārādhitā⁵ • yaṃ ca mayā (Subhū)[te] [¶]xxxxxxxxx[¶] [xxx⁶ na] ⁱⁱⁱvīrādhitā
Yaṃ ca carimi Okāyāṃ paścimikāyā vartamānāyāṃ⁷ imaṃ sūtr-āntam
udgrahesyanti • dhārayiṣyanti • vācayii^vsyanti • paryavāpsyanti⁸ • Asya O
Subhūte puṇya-skandhasyāntikād eṣa pūrvakaḥ puṇya-skandhaḥ śati-
mām⁹ api kalām nō(x¹⁰)vī^v • sahasrimām api • śata-sahasritamām api •
koṭi-śata-sahasritamām api¹¹ • saṃkhyām api • kalām api • gaṇanām api¹²
vi(upan)i(śadam ap)i (na kṣamu)te Sace Subhūte teṣāṃ kula-putrāṇāṃ
kula-duhitrīṇāṃ vā puṇya-skandham bhāṣet, yāvat te kula-pu-

Folio 12 wanting.

(13a) im¹³ a[*bhīsaṃbu*]ddha[s *Tas*]m(ā) Dīpaṃ[¶]kareṇa *Ta*[¶]thāgatena
vyākṛto bhaviṣyasi tvam mānav-ānāgate 'dhvani Śākyamu(ni)r nāma

¹ The printed text has *kṣapayisyanti Buddha-bodhiṃ cednuprāpsyanti*; but this is two or three akṣaras 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 akṣaras are discernible, but they agree with the reading *khyeyatarai*.

⁴ These words fill the gap exactly.

⁵ This MS. has °rādḥ° in this and the following sentences. The printed text has °rāg°.

⁶ Read probably *te Buddhā Bhagavanta ārādhitā*, except that these words seem to be one akṣara 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 *śatamām*.

¹⁰ The character is a consonant without any trace of a vowel-mark. It resembles *pa* or *ṣa*, and must apparently be *pa* of the preposition *upa*. The reading is not *upaiṭi* as in the printed text. There is room for a small letter after this character, such as *mā* if the *ā* is superscript. Perhaps the full reading may be *upamāṭi*, 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 *pyzu*.

¹³ Begins at p. 36, l. 21, of the printed text.

¶Tathāgato 'rhan sam¶(yak-sam)ⁱⁱbuddhaḥ Tat kasya hetoḥ ¶Ta¶thāga¶ta¶
iti Subhū[te Bhūta]-tathatāyādhivacanam eva¹ • Yaḥ kaści Subhūte
e¶vam vade Tathāga¶[ten-d]ⁱⁱⁱrhatā samyak-sambuddhenānu¶Ottar¶ā
samyak-sambodhim abhisam(m)buddhāḥ² Nāsti Subhūte sa kaści dharmo
yas Tathāgaten-(ān)uttarām^{iv}samyak-sambodhim abhisam¶Obu¶ddhaḥ
Yaḥ Subhūte Tathāgatenā dharmo 'bhisambuddhaḥ na tatra satyām na
mrṣā Tasmā Tathāgato vbhāṣati sarvba-dhār[m]ā ¶xxxxxx³ dha¶r[m]ā
sarvba-dharmā iḥi Subhūte Sarve te a⁴-dharmā Tad ucyante sarvba-
dharmā • Tad yathā Subhūte pu^vriṣo bhaved upēta-¶kāyo mahā-kāyaḥ
xx⁵ Ā¶yusmī Subhūtir āha • Yo so Bhagavaṁ Tathāgatenā ¶bhāṣi[taḥ
u]pē(ta-kāyo ma-)

(13b) iḥi-kāyaḥ⁶ Āyus[m]ām¶xxxxxxx⁷ (Bhagavaṁ) Tathāgatenā
bhāṣitaḥ upēta-kāyo mahā-kāya ¶iti a-kāyaḥ sa¶s Tathā(ga)ⁱⁱtena bhāṣitaḥ
Ta[d] u[c]ya¶te upētakāyo ma¶hā-kāya • Evam etat Subhūte Yo bodhi-
satvaḥ evaṁ vade • Aham satvām parinirvāⁱⁱⁱpayiṣye • Na sa bodhisā-
o tvo va¶ktavyaḥ Tat kasya hetoḥ Asti hi Subhūte kaści dharmo yo
bodhisatvo nāma • Āha • No iti Bha^{iv}gavaṁ⁸ Tasmā Tathāgato bhā¶o
ṣati niḥsatvā sarvba-dharmāḥ nirjivā niḥspudgalāḥ⁹ Yaḥ Subhūte bodhi-
satvo evaṁ vade • Aham vkṣetra-viyūbhāṁ niṣpādayiṣye • ¶vi[tatha[m
e]vam kartavyaḥ Tat kasya hetoḥ Kṣetra-viyūbhā kṣetra-viyūbhā iti
Subhūte ¶A¶viyūvibhā sā Tathāgatenā bhāṣitā¶ Tad ucyate kṣetra-
viyūbhā iti • Yaḥ Subhūte bodhisatvo [n]airātma-dharmā nai¶rātma-
dharmāḥ sa¶ [Ta-]

(14a) iḥāgaten¹⁰ār[hatā sa]myak-sambuddhena bodhisatvo bodhisat-
va iti vaktavyaḥ Tat kin manya(se Su)¶bhūte Saṁvid¶yate ¶Tathāgatasya¶

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 hetoḥ*, but this MS. obviously varies here.

⁴ This letter is not clear; it might be *tvā* or *tu*.

⁵ There are two more letters here than the printed text has.

⁶ Begins at p. 37, l. 17, of the printed text.

⁷ The scribe seems to repeat himself here, and the words *Subhūtir āha Yo so* would exactly fill all this space.

⁸ Two lines of the printed text are omitted after this.

⁹ The *ḥ* is a scribal blunder; see fol. 9a, footnote 9, p. 184.

¹⁰ Begins at p. 38, l. 10, of the printed text.

mām̐sa-cakṣuḥ Āha • samvidyate Bhagavaṁ Tathāgatasya mām̐sa-cakṣuḥ
 Tat kin manyase Subhūte Samvidyate Tathāgatasya divya[m̐] cakṣuḥ
 Āha • Evam eva Bhagavaṁ samvidyate Tathāgatasya divyaṁ
 cakṣuḥ Tat kin manyase Subhūte Samvidyate Tathāgatasya prajñā-
 cakṣuḥ Āha • Eva m eva Bhagavaṁ samvidyate Tatāgatasya prajñā-
 cakṣuḥ Tat kin manyase Subhūte Samvidyate Tathāgatasya dharmā-
 cakṣuḥ Āha • Era m eva Bhagavaṁ samvidyate Tathāgatasya dharmā-
 cakṣuḥ Tat kin manyase Subhūte Samvidyate Tathāgatasya buddha-
 cakṣuḥ Āha • Evam eva Bhagavaṁ samvidyate Tathāgatasya buddha-cakṣuḥ
 Tat kin manyase Subhūte Yāvanta Gaṁgāyā nadyā

(14b) ivālikāḥ² apī nu tā vālikās Tathāgatena bhāsitāḥ Āha • Evam eva
 Bhagavaṁ bhāsitā Tathāgatena sās⁵ (vā)likāḥ Tat kin manyase
 Subhūte Yāvanta Gaṁgāyā nadyā vās (lukās) tāvanta Gaṁgā nadyā
 bhavyeḥ Tatra yā vālukāḥ tāvataḥ loka-dhātavo bhavyeḥ Kici
 bahavaḥ tā loka-dhātavo bhavyeḥ Āha • Evam eva Bhagavaṁ
 bahavas tā loka-dhātavo bhavyeḥ Āha • Yāvata Subhūte te
 loka-dhātuḥ satvā teṣāṁ ahaṁ nānā-bhāva-citta-dhārāṁ prajānāmi • Tat
 kasya hetoḥ Citta-dhārā citta-dhārā iti Subhūte Adhārā eṣā Tathāgatena
 bhāsitā Tad ucyate citta-dhārā iti Ta(t kasya) hetoḥ Atitaṁ Subhūte
 cittaṁ nopalabhyate • Anāgataṁ cittaṁ nopalabhyate • Pratyutpannaṁ
 (cittaṁ nō) palabhyate⁶ • ×

(15a) i⁷ ya itī Tat kin manyase ma(hāsā)hasraṁ

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, th × × bhāsitāḥ Āha × vame. The text has been thus restored.

⁴ See note ³; all these letters can be discerned on the lower margin of fol. 15a.

⁵ This letter looks more like sās than tā.

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

loka-dhātuin *sapta-ratna-paripūrṇam* (o) *dā*ⁱ *ii*
 tato *nidānam* *ba* *u pu* *nya-skandham* *prasave*(*ta*) • *Āha* • *Bahu Bhagavaṃ* •
Āha • *xxxxxxx*² *evam eva Su*ⁱⁱⁱ *bhūte Bahu* *sa* *kula-putro* *Ovā* (*ku*) *la-*
duhitā *vā* *tato nidānam* *puṇya-skandham* *prasave*³ • *Sace ho punaḥ*
Subhūte *skandho* *'bhavi*^{iv} *ṣyan na Ta* *thāgato* *'bhāṣi* *Oṣya* *puṇya-(skandha)*
puṇya-skandha *iti* • *Tat* *kin* *manyase* *Subhūte* *Rūpa-kāya* *-pariniṣpatyā*
Tathāgato *dra* *ṣṭavyaḥ* *Āha* • *No* *iti* *Bhagavaṃ* *Na* *rūpa-kāya-*
pariniṣpatyā *Tathāgato* *draṣṭa* *ṛyaḥ* *Tat* *kasya* *he* *toḥ* *Rūpa-kāya-pariniṣpa-*
ti *r* *ūpa-kāya-parini*[*spatt*]*ir* *iti* *A-par* *iniṣpattir* *eṣā* *Tathāgatena*
bhāṣitaḥ *Tad* *ucyate* *Rūpa* *-kāya-pariniṣpattir* *iti* •

(15b) *Tat*⁴ *kin* *ma* *nyase* *Subhūte* *la*(*kṣaṇa*)-*saṃpadā* *yās*⁵ *Ta* *thā-*
gato *draṣṭavyaḥ*⁶ *Tat* *kasya* *he* *toḥ* *Yā* *sā* *lakṣaṇa-saṃpadā* *Tathāgatena*
bhāṣitā *lakṣaṇa*⁷ *saṃpadā* *ṣā*⁸ *Tathāgatena* *bhāṣitaḥ* *Tad* *uc*(*yate*
la)*kṣaṇa-saṃpadā* *iti* • *Tat* *kin* *manyase* *Subhūte* *A* *pi* *nu* *Tathāgatasy-*
ā *ivam* *bhava*ⁱⁱⁱ *ti* *Ma* *yā* *dharmo* *deśito*⁹ *Yo* *O* *mama* *Subh[ūte]* *evam*
vade • *Tathāgatena* *ka* *ści* *dharmo* *abhy*^x *ācakṣeta* *mām* *saḥ* *Subhū-*
te *asat* *o*[*u*]*dyr*^{iv} *hūtena*¹¹ • *O* *Tat* *kasya* *he* *toḥ* *Dharma-deśanā* *dharmā-*

nowhere else in this MS. and the word *iti* negatives it. *Iti* indicates the close of the preceding discussion. Hence the former supposition seems right, and the gaps contain additional matter not in the printed text.

¹ This letter looks like *ta*, *vā* or *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 arhadbhyaḥ samyak-saṃbuddhebhyo dānam dadyāt 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. 8^b.

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. 17^aⁱⁱⁱ, ^{iv}.

⁶ A line of the printed text is omitted after this.

⁷ According to the printed text these words should be read *bhāṣitālakṣaṇa*.

⁸ Or perhaps *āṣā*, as it should be with *saṃpadā*. Compare *a-saṃjñā* in fol. 19^a.

⁹ A line and a half of the printed text are omitted after this.

¹⁰ The words *deśita iti* are suggested by the printed text here, but seem rather too much for the space unless we read *ity abhyā*.

¹¹ The prefix *ut* seems here to be superfluously repeated.

d[e]śanā iti Subhūte *Nāsti sa* kaści dharmo yo dharmā-deśa^v nā ×××
 ×××^d *yuṣmān Subhūti* r Bhagavantam etad avocat, Santi Bhaga-
 vam keci sam^{ttvā} ××××× yeⁱⁱ ime evaⁱⁱⁱ rīpa-dharmān ××××ⁱⁱⁱⁱ mānā^v
 nti^{vi} ×× śradh^{vii} āsyanti^{viii} • Bhagavān āha • Na te Subhūte ××××××××
 ××××^{ix}

(16a) ⁱSarvaⁱⁱ-satvā sarvba satvā iti Subhūt[e] *Asa*(tvās te) Tathāga-
 tena bhāṣitā Tad ucyate [sa]rvba-satvā *iti* • *Tat kin manyase Su*ⁱⁱⁱ bhūte
 Api nu kaści dharmas Tathāgatenⁱⁱⁱⁱ ānuttarām samyak-sambodhim abhisam-
 buddhaḥ *Āyuṣmān Subhū*^v tir āha No iti^{vi} • *Bhaga*^{vii} vām kaści dharmā yaḥ
 Tathā^{viii} Ogaten^{ix} ānuttarām samyak-sambodhim abhisambuddhaḥ Bhaga-
 vān āha • ××××××××^x ^{xi}ivevam eta Subhūte anu^{xii} Or api tatra dharmo
 na samvidyate n^{xiii}ōpalabhyate • Tad ucyate 'nuttarā samyak-sambo-
^{xiv}dhiḥ *Api tu Subhū* te samaḥ sa dharmā na tatra kiṃcid biśamaḥ Tad
 ucyate 'nuttarā samyak-sambodhiḥ (n)airātme(na • nir)jīvatvena • niḥsa-
^{xv} ××××××××^{xvi} vīna • Samā s^{xvii} ānuttarā samyak-sambodhiḥ sarvbe^{xviii} • *kuśalair*
dharmair abhisambudhyate • *Kuśalā dharmā kuśalā dharmā* iti Su-
 bhūte [A-]

(16b) ⁱdharmāⁱⁱ cⁱⁱⁱēva te Tathāgatena bhāṣitāḥ Tad ucyante kuśalā
 dharmā iti • Ye khalu Subhūte yāvantaḥ tr-sāhasra-mahā-sāhasre loka-
 dhā^{iv} itau Sumeravaḥ parvata-rājānaḥ tāvantān rāṣīm saptānām ratnā-
 nām abhisamharitvā dānaḥ dadyād^v ^{vi} yaś c^{vii}ātaḥ prajñā-pāra^{viii} mitāyā

¹ There is room for six akṣaras here, of which the last has the vowel *ā* apparently, *Nāmsōpalabhyate* of the printed text does not suit.

² All this is much abbreviated, and it is difficult to offer more suggestions for filling up the gaps.

³ Read probably *satvā nāsatsvā Tat kasya hetoḥ*, yet there still remain three more spaces for akṣaras, which are uncertain.

⁴ Begins at p. 41, l. 8, of the printed text.

⁵ Compare fol. 13 ^biii.

⁶ The printed text in doubling the phrase of assent suggests that we should read here *Evam etat Subhūte*, but this seems to be one letter too short for the space. Compare the doubled phrase in fol. 8 ^biv.

⁷ The printed text suggests the reading here should be *tvatena nisputgalate*, but this seems to be one letter too much for the space.

⁸ For *sarvbaḥ*.

⁹ Begins at p. 41, l. 20, of the printed text.

¹⁰ More abbreviated than the printed text.

××××¹ ॥ iii cātuspadīm api gāthām uOdgr̥hya parebhyo deśaye • asya Subhūte puṇya-skandhasya eṣa pūrvakāḥ puṇya- ॥ skandhoḥ śatataṁ ॥ iv kalā nōpeti • upaniśā Om api na kṣamate • Tat kin manyase Subhūte Api [nu] Tathāgatasya ॥ vāḥ bhārati ×² mayā sa ॥ vtvā mocitāḥ Na ho punaḥ Subhūte evaṁ draṣṭavyaṁ Tat kasya hetoḥ Na Subhūte ka[sci sa]tvo 'sti ya ॥ s Tathāgatena parimocitāḥ ॥ vi Yadi punaḥ Subhūte kaścit satvo bhavet, yas Tathāgatena parimocito 'bhaviṣyat, sa [e]va Tathā ॥ gatasya ātma-grāho 'bhaviṣyat. ॥

(17a) i (satva)-grāho³ • jīva-grāhaḥ pudgala-grāho 'bhaviṣyat, Ātma-grāha iti Subhūte agrāha eṣa Tathāgatena bhāṣitāḥ Sa bāla-prⁱⁱthagjanair udgr̥hitāḥ bāla-prthag-janā iti Subhūte a-janās te Tathāgatena bhāṣitāḥ Tad ucyante bāla-prthag-janā iti iii Tat kin manyase Subhūte La Okṣaṇa-saṁpadāyās Tathāgato draṣṭavyaḥ Āha • Evam eva Bhagavaṁ lakṣaṇa-saṁpadāyās (ās Ta) iv thāgato draṣṭavyaḥ⁴ Āha • OSacet punaḥ Subhūte lakṣaṇa-saṁpadāyās Tathāgato draṣṭavyo 'bhavi ॥ syad rā ॥ j ॥ āpi cakr ivarti Ta v thāgato 'bhaviṣyat, Tasmād alakṣaṇa-saṁpadāyās Tathāgato draṣṭavyaḥ Āyusmāṁ Subhūtir āha • Ya ॥ th āhaṁ ×××⁵ Bha ॥ ga vato vi bhāṣitasya r̥artham ājānāmi • na lakṣaṇa-saṁpadāyās Tathāgato draṣṭavyaḥ Atha Bhagavaṁ tasyāṁ ve ॥ lāyām imāṁ gāthām ××××⁶ ॥

(17b) iṣit, 7 ॥ Ye māṁ rūpeṇa adrākṣ(ṛ) * Ye māṁ (ghoṣeṇa) anvayuh mūthyā-prahāna-prasṛtā na māṁ⁹ dra[kṣya](nti) te (na) ॥ rāḥ Tat kin manyase Subhūte La ॥ i kṣaṇa-saṁpadāyā Tathāgatena ॥ nu(tta)rā samyak-sambodhi(m abhisaṁ)buddhāḥ Na ho punaḥ Subhū(te evaṁ) draṣṭavya ॥ m

¹ The printed text has *dharmaparyāyād*, but that is too long for this gap.

² So the printed text, but there is room for one more akṣara.

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 akṣaras here than the printed text has.

⁶ The printed text has *ime gāthe abhāṣata*, but here only one verse is quoted, and the verb would seem to be (reading on into fol. 17b) some irregular form like *abhāṣit*. *Bhāṣ* is used here in the parasmaipada, see fol. 13a^v. Still one akṣara would remain blank.

⁷ Begins at p. 43, l. 5, of the printed text.

⁸ The *k* has a vowel-mark above but none beneath. *Adrākṣit* seems to be intended. Grammatical irregularities occur here frequently.

⁹ The letter seems to be *māṁ* or *mā*, but not *māṁ*.

Na Subhūte lakṣaṇa-saṁ^(pa)ⁱⁱⁱdāyās TathāgatenānuOttarā samyak-saṁbodhim abhisambuddhāḥ syāt khalu evaṁ asyā¹ Bodhisatva-y^{āna}ⁱⁱ-(saṁprasthi)tena sa^{iv}tvena kasyaci dharmasya vinā^ośaḥ prajñaptah ucchedo vā • Na ho punas te Subhūte evaṁ draṣṭavyaṁ Na bō^{dhī}ⁱⁱⁱ-satva-yāna-saṁprasthi^{iv}tena satvena kasyaci dharmasya vināśaḥ prajñaptah n^ośchedaṁ vā • Yaḥ khalu punaḥ Subhūte Gaṁgā-nadī-vālukā-samāṁ loka-dhātum^visapta-ratna-paripūrṇāṁ kṛtvā dānam dadyād² yaś ca bodhisatvo nairātmeṣu anutpattikeṣu dharmeṣu kṣāntim pratilabheta • Ayam eva te (dā)[naṁ]³

(18a)ⁱbahutarāṁⁱ puṇya-skandhaṁ prasaveta • Na ho punaḥ Subhūte bodhi[satve]ⁱⁱna puṇya-skandhaḥ parigrahetavyaḥ Āha • Nanu Bhagavaṁ pu^oⁱⁱⁱ(nyā)ⁱⁱ-skandhaḥ parigrahetavyo • Bhagavān āha • Parigrahetavyaḥ Subhūte (n^ośgra)[hetavyaḥ Tad ucyā]ⁱⁱⁱte pari^{iv}[grahetavyaḥ Api tu^o] Subhūte [ya]hⁱⁱⁱ kaścid evaṁ vade • Tathāga^oto gacchati v^āgacchati vā • tiṣṭhati vā • (nī)śidati vā • [śayyām] v(ā kalpaya)ti na me saḥ bhāṣī^vtasyārtham ājānāti • Ta^ot kasya hetoḥ Tathāgata iti Subhūte ca^v kvacid āgataḥ a-kvacid gataḥ Tasmād ucyate Tathā^vgato 'rham samyak-saṁbuddhaḥ Yaḥ khalu punaḥ Subhūte kula-putro vā • kula-duhitā vā • yāvanti tṛ-sāhasra-mahāsahasre loka-dhātāu vipṛthivī-rajāṁsi sa evaṁ-rūpāṁ maṣiṁ kuryā yāva evāsaṁkhyeyena • Tad yathā nāma paramāṇu-saṁcayaḥ Tat kin manyā[se] Subhū-

(18b) ite⁸ Api tu sa paramāṇu-saṁcayo bhavet, Āha • Evam eva Bhagavaṁ Bahu sa paramāṇu-saṁcayo bhavet, Tat kasya hetoḥ Sace Bhagavaṁ (sa)[n]ⁱⁱ(ca)yo 'bhaviṣya na Bhagavaṁ 'bhāṣiṣyaṁ paramāṇu-saṁcaya iti • Tat kasya heto Yo so Bhagavatā paramāṇu-saṁcayo

¹ This seems to be intended for a negative verb *a-syāt*; compare *a-gacchati* in fol. 18 aⁱⁱⁱ.

² More abbreviated than the printed text.

³ The printed text has *Ayam eva tato nidānam*.

⁴ Begins at p. 44, l. 1, of the printed text.

⁵ These words which nearly agree with the printed text exactly fit this long gap.

⁶ These words fit this gap and agree with the printed text, except that *tad ucyate* always stands in this MS. for *ten^ocyate* of the printed text, and *iti* is omitted as it is often in this MS.

⁷ The printed text has *na*, but the letter here resembles *ca* or *da* and not *na*.

⁸ Begins at p. 44, l. 15, of the printed text.

bh[āṣitaḥ] a-[saṃ]ⁱⁱⁱcayaḥ sa Bhagavatā bhāṣiḥ^Otaḥ Tad ucyate paramāṇu-saṃcaye. iti • Yam ca Tathāgato bhāṣati mahāsa[ḥ]sro (loka-) i^vdhātuh a-dhātu sas Tathāgā^Otena bhāṣitaḥ Tad ucyate mahāsaḥsro loka-dhātuh Tat kasya hetoḥ *Sace Bhaga[va]m dhātur a^vbhaviṣyat, sa cāiva piṇḍa-grāho 'bhaviṣya • Yaś cāiva Tathāgatena piṇḍa-grāho bhāṣitaḥ (a)-[grā]ha sas Tathāgatena bhāṣitaḥ Ta^vid ucyate piṇḍa-grāha iti • Bhagavān āha Piṇḍa-grāhaś cāiva vyavahāro* [Subhūte 'nabhilapyah Na sa dharmo r^sādharmaḥ Sa ca bāla-¹

(19a) i^prthag²-janair udgr[ḥ]ita [xxxxxxxxx]³ vade • Ātma-drṣṭis Tathāgatena bhāṣitāḥ satva-drṣṭiḥ jīva-drṣṭiḥ pudgala-dr[ṣṭiḥ]⁴ Ta- [i]thāgatena bhāṣi[tā] Api nu saⁱⁱnyag vada[mā]no vade • Subhūtir āha⁵ • Yā sā Bhagavaṃ ātma-drṣṭis Tathā[ga]tena bhāṣitāḥ xⁱⁱⁱa-drṣṭiḥ sā Tathāgate^Oia bhāṣitā [Ta]d ucyate ātma-drṣṭir iti • Evaṃ Subhūte bodhisatva-yāna-saṃprasthītena sarvba-ⁱⁱdharmāⁱⁱ i^vjñātavyā draṣṭavyā • adhi^O([st]hita)vyā⁶ • (Ya)thā na dharmā-saṃjñā pratyupasthāhe • Tat kasya heto Dharmā-(saṃjñā) [dharma-saṃjñā iti Subhū]vte a-saṃjñā-ēṣā Tathāga(tena) [bhāṣi](tā) Tad ucyate dharmā-saṃjñā-ēti • Yaḥ khalu Subhūte bodhisatvo (mahāsa) [tvo xxxxxx]⁷ loka-dhātumⁱⁱ visapta-(ratna-par)ip[ri]jñā-pāramitāyā [dharma-paryāyā cātuspa-¹⁰

(19b) i[ā]m¹¹ api gāthām udgr[ḥ]ya [dhāraye • [deśaye • vā](ca)ye [paryavāpnuyāt parebhyaś¹²] (ca vistar) [eṣa saṃprakāśayed ayaṃ tato bahularam puṇya-ⁱⁱ(skandham prasavet, Katha[m] ca saṃprakāśa-

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 kaści Subhūte evaṃ*, or *Tat kasya hetoḥ Ya evaṃ*. The latter seems less probable because *tat kasya hetoḥ* 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-āsaṃkhyeyāṃ*.

⁸ Read perhaps *parityāgam*; see fol. 9 bⁱⁱ, and fol. 10 a^{v-v}.

⁹ The punctuation here is out of place.

¹⁰ For *cātuspadim*, see fol. 16 bⁱⁱⁱ.

¹¹ Begins at p. 46, l. 1, of the printed text.

¹² Such traces of the letters as remain agree with this reading.

(yēd ya)thā n=ākūśaye • Tad ucyate samprakāśamyet,¹ Tāra[kū timi]-
 ram dipo māy-āvaśyāya-budbudam svapaⁱⁱⁱnam vidyud abhram ca evam
 dras[ta]O vya[m] samś(kṛtam) Idam avoca Bhagavā[n ā]ttamanā
 Sthavira-(Subhū)[tis te] ca bhikṣu-bhikṣuṇy-upāsak-ōpā^{iv}(sikū) • sa-deva-
 gandharvba-O mānuṣ-āsuras ca [l]oko Bhagavato bhāsitām abhya-
 nandur iti • ¶ Ādhyāṣṭama Bhagavati Ārya-Vajracchedi^vkā prajñā-
 pāramitā samāptā× (ya) siddhi× ya² • saha bhartari Nandimbaleña •
 saha pitṛṇā e³×××××××× ××××^{vi}[××ā×] balena • (sa)ha××××××××
 (n)ena • saha (Ne)saleña • saha Saṁcaxtyo • sa(ha × sarvba-satv)[aiḥ
 ××××]××

¹ The printed text puts this after the verse quoted here.

² These letters must apparently contain some woman's name, because the word 'husband' follows.

³ This letter is not like the *e* always used in this MS. but resembles that in *evam* in fol. 14 ^{lii}.

[Note to p. 178. The forms \bar{u} and \bar{u} occur only with *bh* (in the proportion of 103 : 12); and \bar{u} , in a slightly modified form, occurs also with *r* (see, e. g., *rīpeya*, fol. 17 ^{li}, in Ancient Khotan, Plate CVIII); while the form \acute{u} occurs with *p*, *s*, and *y*. All three forms are found also in the manuscript of the Saddharina-puṇḍarika, 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 \bar{u} , \bar{u} (in the $r\bar{u}$ variety), and \acute{u} 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. = Lüders, P. = Parviter, Th. = Thomas.)

A

*a-kuśalamūla, stock of demerit, Th. 4 b.
 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) a^{vi}.
 *a-grāha, baseless notion, P. 17 aⁱ, 18 b^v.
 Aṅgulimāla, pr. n. of a robber, H. 12 (3) bⁱⁱⁱ.
 *a-cari, not-moving, Th. 11 aⁱ.
 *a-cintika, unthought of, Th. 7 (1) aⁱⁱ, 7 (2) bⁱⁱ. iii.
 a-cintya, inconceivable, Th. 7 (2) a^{iv}; P. 10 bⁱ. iv.
 a-jana, insignificant person, P. 17 aⁱⁱ.
 Ajita, pr. n. of a person, Th. 11 a^{iv}.
 aṅka-cchidra, minute hole, H. 13 (1) b^v.
 aṅka-ja, born from an egg, P. 2 a^{vi}.
 *atigāmbhīra, very profound, Th. 7 (2) b^v.
 *ativistaram, at great length, Th. 7 (1) aⁱⁱ.
 atita-buddha, a past Buddha, Th. 7 (2) aⁱⁱⁱ. iv.
 atite dhvani, in time past, Th. 5 aⁱⁱ; P. 9 a^v, 11 bⁱ.
 *atisvalpatva, extreme sparseness, Th. 3 a^v.
 *a-datt-ādāra, taking things wrongfully, H. 10 (57) a^{iv}, bⁱⁱ. iii.
 *a-duṣṭūl-āpatti, not-grave offence, H. 3 aⁱⁱⁱ.
 a-dṛṣṭa-pūrva, not seen before, Th. 6 aⁱ.
 a-dṛṣṭi, baseless theory, P. 19 aⁱⁱⁱ.
 *adbhuta-prāpta, struck with wonder, L. 259 bⁱⁱⁱ. vi.
 adrākṣī(t), he sees, P. 17 bⁱ.
 *a-dvandva, unequalled, H. 12 (1) bⁱⁱ. iii.
 *a-dharma, baseless dharma, P. 13 a^v.
 *a-dhātu, not a dhātu, P. 7 bⁱⁱ.
 *a-dhārā, not a flow, P. 14 b^v.
 adhigantu-kāma, desiring to understand, Th. 3 aⁱ.

adhimukta, (whose mind) is set upon (something), L. 3 b^{vi}; adhimuktika, P. 10 b^{vi}.
 adhimukti, steady resolve, Th. 8 a^{iv}.
 adhivacana, designation, epithet, P. 13 aⁱⁱ.
 adhiṣṭhāna, resolve, H. 4 (1) a^{iv}.
 adhiṣṭhita, subjected, Th. 2 b^{viii}.
 *adhiṣṭhitavya, to be held fast, P. 19 a^{iv}.
 *adhyārāma-gata, gone to a monastery, H. 1 a^{vi}.
 *adhyāśayena, purposely, Th. 5 b^{vii}.
 *adhycsyati, he invites, L. 260 bⁱⁱ. iv.
 adhvan, time, Th. 5 aⁱⁱ; see atite, anā-gata.
 *adhvabhāsit (for adhya^o), he pronounced, Th. 2 a^{vii}, 7 (1) aⁱⁱ; 7 (2) bⁱⁱ.
 a-nata, firm, Th. 8 bⁱ.
 *an-atikrānta, not overstepping, Th. 7 (1) bⁱⁱ.
 an-anta-guṇa, infinitely good, Th. 7 (2) b^{iv}.
 *an-anugata, not practising, Th. 8 bⁱⁱⁱ. iv.
 *an-abhinata, feeling no inclination towards, H. 6 aⁱ.
 *an-abhiprasanna, ill-disposed, H. 5 aⁱⁱ.
 *an-abhiramya, incapable of joy, Th. 6 a^{iv}. v. vi.
 an-āgata, not-come, future, with adhvan time, L. 260 bⁱⁱ. v; P. 13 aⁱ, or kāla, time, Th. 3 a^v, or citta, thoughts, P. 14 b^{vi}, or buddha, Th. 7 (2) aⁱⁱⁱ. iv.
 *an-āttamanatā, not rejoicing, H. 10 (57) bⁱⁱⁱ.
 *an-āstāra, not spreading-out of robes, H. 3 a^{vi}.
 a-niyato rāśi, mass of what is neither truth nor falsehood, H. 4 (2) aⁱ.
 *a-nirṣyuka, freedom from envy, H. 10 (56) aⁱⁱ.
 anukampā, mercy, L. 254 bⁱⁱⁱ; H. 2 b^{iv}.
 an-uttara, final, Th. 4 b^{vii}; supreme, Th. 11 a^x, bⁱ. iii; L. 253 aⁱ, bⁱⁱⁱ; 259 a^{vi}, bⁱⁱ; P. 13 aⁱⁱⁱ, 16 aⁱⁱ, 17 bⁱⁱ. iii.

* Including only selected words; those not recorded elsewhere are marked with an asterisk.

*an-ut[*t*]rasitu-kāma, desirous to have no apprehension, Th. 10 *a*^v.
 an-utpattika, not liable to rebirth, P. 17 *b*^{vi}; Th. 11 *a*^v.
 *anudarśin, perceiving, L. 3 *b*ⁱⁱⁱ.
 *an-uddiṣṭa, undeclared, Th. 2 *a*^v.
 an-uddhāra, not-taking-up of robes, H. 3 *a*^{vi}.
 an-upadhīṣeṣa, absence of individuality, P. 2 *b*ⁱⁱ.
 *anuparigrhīta, received, P. 2 *a*ⁱ. *iii*.
 *anupālakatva, cherishing, H. 10 (56) *b*ⁱⁱ. *v*.
 *anuprēkṣin, searching, Th. 4 *a*^{vii}.
 anumanyatu, may it grant, Th. 10 *b*^{viii}.
 anumodita, approved, Th. 7 (2) *a*ⁱ.
 Anurādḥā, pr. n. of an asterism, Th. 9 *b*ⁱ.
 anuvyañjana, secondary sign, L. 253 *b*^{vi}.
 *anūsāmsā, praise, Th. 2 *a*^{viii}.
 *an-ovāda-prasthāpanā, initiating censure, H. 3 *a*^{iv}; *a*^o-viṣṭhāpanā, preventing censure, H. 3 *a*^{iv}.
 antamaśas, even, L. 253 *b*ⁱ; Th. 2 *a*^{iv}.
 *antaḥ-pakva, food cooked indoors, H. 3 *a*^v.
 antarāya, interference, H. 10 (57) *a*^v; obstacle, Th. 2 *b*ⁱⁱ.
 antarāpaṇa, market-place, L. 253 *b*^{vii}.
 antargata (*indriya*), inward turned (senses), H. 1 *b*^v.
 antardhāna, disappearance, Th. 3 *a*^{vi}, *b*ⁱⁱⁱ.
 *antardhāni, id., Th. 3 *b*^{iv}.
 antardhāsyate, it will be hid, Th. 3 *b*ⁱⁱⁱ.
 antevāsin, mate of a trade-man, H. 6 *b*^v.
 antovusta, (food) kept indoors, H. 3 *a*^v.
 andhakāra-praviṣṭa, entered into a dark place, P. 9 *b*^v.
 *apatrāpya, modesty, Th. 6 *b*^{vii}.
 *a-paritrasyamāna, not being in fear, L. 3 *b*^{iv}.
 *a-paribhava, not-contemptuousness, H. 10 (57) *a*ⁱⁱ.
 Apalāla, pr. n. of a Nāga, H. 5 *b*^{vi}.
 apavaktr, detractor, H. 12 (3) *a*^{vi}.
 apāya, place of suffering, Th. 5 *b*^v; P. 11 *a*^v; see *tr-apāya*.
 *a-pārimitā, not a perfection, P. 9 *a*ⁱ.
 apāśraya, observance (four), H. 4 (1) *a*^{iv}.
 *a-pitrjñatā, not honouring one's father, H. 10 (56) *b*ⁱ.
 a-pragalbha, unassuming, H. 8 *b*^{vi}.
 *a-pratikarm-āpatti, offence without subsequent atonement, H. 3 *a*ⁱⁱⁱ.
 *a-pratigrhīta, not received, H. 3 *a*^v.
 a-pratighāti, not-contentious, H. 12 (2) *a*^v.

*a-pratipudgala, who has no rival, H. 6 *b*ⁱ.
 a-pratilabdha, unobtained, Th. 2 *a*^v.
 a-pratiṣṭhāna, having no reliance, P. 9 *b*ⁱ; apratiṣṭhita, not relying on, P. 2 *b*^{vi}.
 *a-pramāṇatara, countless, Th. 10 *a*^{viii}.
 a-bahirgatona (*mānosena*), without outward-turned (thoughts), H. 1 *b*^v.
 *a-brāhmaṇyatā, not living as a brāhman, H. 10 (56) *b*ⁱ.
 abhigīta, chanted, L. 253 *a*^{vi}.
 *abhiprakiranti, they overwhelm, Th. 11 *b*^{vii}. *viii*.
 *abhivarsari, it rained down, Th. 11 *b*^{vi}.
 *abhimantraṇa, invitation, H. 10 (57) *a*ⁱ.
 abhimukhī-krta, set against, H. 12 (1) *b*^v.
 abhiyoga, endeavour, Th. 3 *a*ⁱ.
 *abhisamyāna, visiting, H. 12 (3) *a*^v. *vi*.
 abhisamkarot (*abhisamakarot*), he performed, Th. 1 *b*ⁱ; abhisamskṛta, performed, Th. 1 *a*ⁱ.
 abhisamskāra, performance, Th. 1 *a*ⁱ, *b*ⁱ.
 *abhisamharitvā, having collected, P. 16 *b*ⁱⁱ.
 abhisamaya, comprehension, see *jñāna, dharmā*.
 abhisambuddha, enlightened, L. 253 *b*ⁱⁱ; P. 9 *b*^{iv}, 13 *a*ⁱ. *iii*. *iv*, 16 *a*ⁱⁱ. *iii*, 17 *b*ⁱⁱ. *iii*.
 abhisambodhi, enlightenment, L. 253 *b*ⁱⁱⁱ, 254 *b*^{vii}.
 abhistavinsu, they eulogized, Th. 5 *b*ⁱⁱⁱ.
 abhihita (*abhihata*), afflicted, Th. 5 *b*^{iv}, with *jara*, *q.v.*
 abhūṣit (*abhūṣi*), it happened, Th. 11 *a*ⁱⁱⁱ. *vi*. *vii*. *x*, *b*ⁱ. *ii*.
 *abhy anumodana, approval, H. 10 (57) *b*^{iv}.
 abhy anumodita, approved, Th. 7 (2) *a*ⁱ.
 abhyavakiranti, they cover, Th. 11 *b*^{vii}. *viii*.
 abhra, cloud, P. 19 *b*ⁱⁱⁱ.
 *a-manasī-kāra, inattentive, Th. 5 *a*ⁱ.
 a-manuṣya, not-human, Th. 2 *a*ⁱ. *iii*.
 a-mama, having no self-conceit, H. 6 *b*ⁱⁱⁱ.
 *a-mātṛjñatā, not honouring one's mother, H. 10 (56) *b*ⁱ.
 a-māya, having no illusion, H. 6 *b*ⁱⁱ.
 *a-miśri-krta, undefiled, L. 3 *b*ⁱ.
 *ambara-taṭṭa-stha, heaven, Th. 7 (2) *b*^v.
 *a-rakṣaṇīya, not needing to be guarded, H. 4 (2) *a*ⁱⁱⁱ; a-rakṣita, not guarded, H. 4 (2) *a*^{vi}.
 araṇya, forest, Th. 4 *a*ⁱ, 7 (2) *a*^{vi}.
 aram, completely, Th. 5 *b*ⁱⁱⁱ.
 a-rūpin, formless, P. 2 *b*ⁱ.

- ***artha-caryā**, beneficent rule, H. 4 (1) *bv*.
arth-ātara, ferry of the meaning (interpretation), H. 13 (3) *av*.
araddha-hāra, half-necklace, Th. 11 *bx*.
Ardrā, pr. n. of an asterism, Th. 9 *av*.
***Aryasoma**, pr. n. of a Buddhist monk, H. 2 *bii.iii.vi*.
a-lakṣaṇa, bad sign, P. 7 *biv*; °**a-saṃpadā**, wealth of bad sign, P. 17 *av*.
a-lābha, ill-success, want of success, H. 10 (57) *av*.
alpa-buddhi, having little understanding, Th. 7 (1) *aiii* ***alpa-bhoga**, having little means, H. 10 (57) *aii*; ***alpa-śakya**, having little power, H. 10 (56) *ai*.
avakrānti, entrance upon, Th. 8 *biii*.
avagunṭhita, veiled, H. 13 (3) *av*.
avabhāsa (*śrotrasya*), range (of hearing), Th. 2 *av*.
***a-varṇ-ārha**, unworthy of praise, H. 13 (1) *aii*.
***a-varṣika**, a monk of less than a year's standing, H. 2 *av*.
avalokayati, he looks towards, L. 260 *avi.vii*.
***avaskaratā**, off-scouring, H. 13 (1) *bii*.
***a-vastu-pratipattita**, without relying on anything, P. 2 *biv*.
avahita, atten ive, Th. 7 (2) *av*.
***a-vikīrat**, not dropping about (almsfood), H. 1 *bii*.
a-viksipta, undisturbed, Th. 7 (2) *avi*; H. 1 *aii*, *bii.iv*.
***a-vijānamāna**, not understanding, Th. 7 (1) *aiii*.
***a-vitatha-vācīn**, not-untruth speaking, P. 9 *biv*.
a-vipāka, without result, Th. 4 *bii*.
***a-viyūbha**, not a vyūha, no display, P. 13 *bv*.
***a-vaiivartika**, unable to turn back, L. 254 *avii*, 260 *avi*; **av°-bhūmi**, a stage of bodhisattvahood, Th. 10 *aviii*.
***a-vyākaraṇīya**, not to be explained or answered, H. 4 (1) *biii*.
***a-vyāpāda**, absence of malice, H. 4 (1) *aii*.
***a-vyāvady-ādhimukta**, who is set upon kindness, L. 3 *bvi*.
a-śuśruṣā (for *śuśruṣā*), not caring to listen, H. 10 (56) *bii*.
***a-śrāmaṇyatī**, not living as a Śramaṇa, H. 10 (56) *bi*.
Asleṣā, pr. n. of an asterism, Th. 9 *avii*.
- Āsvini**, pr. n. of an asterism, Th. 9 *ai*, *bi*.
a-saṃkhyeya, innumerable, Th. 2 *aii*, 11 *aiii*; P. 18 *avi*.
***a-saṃcaya**, not an aggregate, P. 18 *bii*.
a-saṃjñā, baseless idea, P. 8 *av*, *bii*, 9 *aii*, *biii*, 19 *av*.
***asat-pralāpa**, idle talk, H. 13 (2) *bii*.
a-sattva, not a being, P. 9 *biii*, 16 *ai*.
***a-saṃpradhārya**, inconceivable, H. 13 (2) *aiii*.
***a-sāraka**, not real, Th. 7 (1) *bvi*.
asi, sword, Th. 6 *bvi*.
asura, a class of mythological beings, P. 11 *aii*, 19 *biv*; Th. 6 *aviii*, *biv.v*; ***asura-pura**, Asura settlement, Th. 6 *aiii.v*; **as°-bhavana**, *id.*, Th. 6 *bii*; **as°-rāja**, Asura king, Th. 6 *bvi-ix*; **asurēndra**, Asura overlord, Th. 6 *av*, *bv*; with *kaṣaya*, Th. 6 *bix*.
a-secanaka, charming, with *bhāva*, H. 12 (2^o) *avi*.
***a-syā(t)**, it may not be, P. 17 *biii*.

Ā

- ākara**, precious, Th. 7 (2) *biv*.
***ākāśaye(t)**, he shows, P. 19 *bii*.
ākīrṇa, crowded, H. 12 (2^o) *bv*.
ākroṣṭr, reviler, H. 12 (3) *avi*.
ākṣipet, it should put to shame, H. 12 (2^o) *av*.
***ācakṣeta**, it may be spoken, P. 15 *biii*.
***Ātānāti**, pr. n. of a Mahāyaksha, H. 5 *bii.ii.v*.
***āttamanatā**, ready-mindedness, H. 10 (56) *aii*, (57) *av.v*, *bii.iv*.
āttamanas, with attentive mind, Th. 10 *biii*; P. 19 *biii*; see *āptamanas*.
***ātma-grāha**, positing of self, P. 16 *bvi*, 17 *ai*; ***ā°-dṛṣṭi**, belief in self, P. 19 *ai.ii.iii*; ***ā°-dṛṣṭika**, P. 10 *bvi*; **ā°-bhāva**, one's own self, personality, H. 4 (1) *bvi*; P. 6 *aiii.iv*, 10 *av.v*; ***ā°-saṃcetana**, consciousness of self, H. 4 (1) *bvi*; ***ā°-saṃjñā**, conception of self, P. 2 *biv*, 8 *bi.ii*, 9 *aii.iii.v*.
***ādi-sūtra**, aboriginal sūtra, Th. 7 (2) *biv*.
ādīnava, evil, Th. 2 *bix*.
āddhyaṣṭama (?), P. 19 *bv*.
Ānanda, pr. n. of Buddhist monk, H. 13 (3) *aii*.
***āptamanas**, with receptive mind, H. 5 *aii*, 7 *bv*. See *āttamanas*.
ābhāsa, reach of perception (by the senses), L. 3 *av-viii*.
āyatana, sensation, Th. 4 *aii*; L. 3 *bvii*.

- ***āyū-pramāṇa**, duration of life, Th. 11 aⁱⁱ.iv; L. 259 bⁱ.
- āyusmān**, venerable, Th. 1 aⁱⁱⁱ; P. 2 a^v, 7 aⁱⁱ, 13 bⁱ, &c.
- āraṇyaka**, wild animal, Th. 2 bⁱ.
- ***ārūpya**, incorporeal state, Th. 8 bⁱⁱ.
- ***ārgaḍa**, bolt (of door), H. 1 b^{viii}.
- ārya**, the Elect, epithet of Buddhist monks, Th. 8 a^{iv}.v, b^{i-iv}; also of a book, P. 19 b^{iv}.
- ālambana**, opportunity, H. 9 aⁱⁱⁱ.
- āloka**, light (opp. *tama*), H. 12 (1) b^v, 13 (3) a^{iv}.
- āvṛta**, encompassed, overcome, with *tama*, q.v.
- ***āvrahana** (*avarhaṇa*), tearing off, H. 3 aⁱⁱ.
- āśī**, fang of a snake, sting of an insect; in **āśī-viṣa**, having poison in its fang, snake, Th. 2 a^{ix}.
- ***āścarya-prāpta**, struck with wonder, L. 259 bⁱⁱⁱ.vi.
- Āṣāḍha**, pr. n. of an asterism, Th. 9 a^{iv}.
- ***āsana-kuśalena**, with propriety in (choosing) a seat, H. 1 a^{iv}.
- āstāra**, 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^v.
- I
- ***icch-ōpavicāra**, seduction by desire, H. 12 (2⁷) aⁱⁱ.
- Indra**, pr. n. of a deva, H. 5 a^{iv}.
- Ī
- iryāpatha**, becoming department, H. 1 aⁱⁱ.b^{iv}.
- U
- ***uddāra**, heretical (?), Th. 8 b^{iv}.
- ***utkṣipta** (*otkṣipta*)-**caḥṣuṣā**, with downcast eyes, H. 1 aⁱⁱ, b^v.
- ***utkṣepaṇīya** (-*karma*), (rite of) suspension, H. 3 aⁱ.
- ***uttama-pudgala**, the best possible person, H. 6 bⁱⁱⁱ.
- Uttara-bhadravatī** (*ḥhadrapadā*), pr. n. of an asterism, Th. 9 a^{vii}.
- ***u[t]trasīyanti**, they will be frightened, P. 8 b^v; **u[t]trasta**, frightened, Th. 6 bⁱⁱⁱ.
- utpadyamāna**, arising, H. 4 (1) a^{vii}, bⁱ.
- ***Utpalavaktra**, pr. n. of a king, Th. 5 a^{vi}.b^{vi}.
- utpāda**, source, L. 3 b^{vii}.
- utpādayati** (*cittam*), he turns (his thoughts)

- to, Th. 4 a^{vii}, b^{vii}; **utpādayiṣyanti**, P. 8 a^{iv}; **utpādayitavyam**, P. 6 aⁱ.ii, 9 a^{vi}.
- utsahāmas**, we exert ourselves, L. 260 aⁱⁱⁱ.
- uda-pāna**, place of drinking water, well, H. 8 bⁱ. See *jarūda-pāna*.
- udāra**, great, grand, Th. 2 b^x.
- udikṣaṇīya**, to be gazed at, Th. 4 b^v.
- udgrhṇīyāt**, he should preserve, P. 10 a^{vi}; **u[d]grahesyati**, P. 11 a^{iv}; **udgrahesyanti**, P. 10 bⁱⁱⁱ, 11 bⁱⁱⁱ; **udgrhya**, P. 6 b^{iv}, 16 bⁱⁱⁱ, 19 bⁱ; **udgrhīta**, P. 15 b^{iv}, 17 aⁱⁱ, 19 aⁱ; ***udgrhṇīta** (fruit) picked up, H. 3 a^v; ***u[d]grahetavya**, to be rejected, P. 18 aⁱⁱ; **udgrhītavya**, to be taken note of, H. 1 b^{viii}.
- uddiśet**, he should expound, exhibit, Th. 10 a^{iv}; **uddiśe**, Th. 2 bⁱⁱⁱ; **uddiśeyāti**, Th. 2 a^{ix}; **uddiśoya**, Th. 2 a^{viii}.
- uddhāra**, the taking-up of robes, H. 3 a^{vi}.
- udbhāvanā**, proclamation, H. 12 (2⁷) aⁱⁱ.
- upakaraṇa**, expedient, means, Th. 7 (2) a^{vi}.
- ***upaccheda**, cutting off, with *vṛtti*, q.v.
- upajīvyā**, who can be depended on, Th. 4 bⁱⁱⁱ.
- upadrava**, affliction, Th. 2 b^{ix}.
- upadhi**, appearance, phenomenal, H. 7 bⁱ.
- ***upaniśrāya**, residing, Th. 1 aⁱⁱ.
- ***upaniṣada** (v.l. *niṣada*, M. M. ed., p. 35), (the duration of) a musical note, P. 11 b^v; ***upaniṣa**, P. 16 b^v.
- upapatti**, existence, see *kāmōpapatti*, *sukhōpapatti*.
- upapāduka**, effecting, P. 2 a^{vii}.
- upabhoga**, use, Th. 4 a^v.
- ***upavicāra**, seduction, H. 12 (2⁷) aⁱⁱ.
- ***upāsamānukūla**, disposed to calmness, Th. 8 a^{iv}.
- upasāṃkkramī**, he proceeded, Th. 5 a^{vii}.
- upasāmpadā**, initiation (into monkhood), H. 3 b^{iv}.v. See *chibhikṣu°*, *ṣṇānābhīsa*, *maya°*, *trāvācitra°*, *praśna°*, *vinaya-dhara°*, *vyākaraṇa°*.
- upasthāpya**, attending considerably (to some one), H. 1 a^{iv}; **upasthāpayitavya**, H. 1 b^{vi}.vii. See *smṛtim*.
- ***upasthita-smṛti**, fixed attention, H. 1 aⁱ, bⁱⁱ.iv.
- upādāya**, evincing (feeling), H. 2 b^{iv}; L. 254 bⁱⁱⁱ.
- upāya**, expedient, Th. 7 (1) a^{iv}.
- ***upāvṛtta**, arriving, Th. 3 a^{vii}.
- upāsak-ōpāsikā**, male and female lay-adherent of Buddha, Th. 10 bⁱⁱ; P. 19 bⁱⁱⁱ.

upêta-kāya, taken a body, P. 13 a^{vi}, bⁱ.
 usūṣyanti (*ut-sūṣyanti*), they dry up, Th.
 4 bⁱⁱ.

Ū

ūrdhvam adhaḥ, above and below, H. 1 b^{vi}.

Ṛ

rddhi, supernatu al power, Th. 1 aⁱ. iii, bⁱ.

Ṛ

*eka-ghana, solid (rock), L. 3 b^{viii}.
 *ek-āhika, quotidian (fever), Th. 10 b^{vii}.
 *Elabhadra (*Elopatra*), pr. n., H. 5 b^{vi}.
 *ehibhikṣukatāyā (*upāsampadā*), (initia-
 tion) with the formula 'come O monk',
 H. 3 b^{vi}.

O

okirinsu (*avakī^o*), they besprinkled, Th. 5 bⁱ.
 oliyet (*avā^o*), he slackens, Th. 10 aⁱⁱⁱ.

Au

aurasa, son, H. 13 (3) a^v.
 auṣata (*auṣadhā*), Th. 9 aⁱⁱ. See *auṣadhi*.
 auṣadhi, medical herb, medicament, with
ksaya, q.v.

K

kaṇṭaka; see *ga-kaṇṭaka*.
 kad-arya, miserly, H. 12 (3) bⁱⁱ.
 *kantāra (for *kā^o*), difficult road, Th. 2 b^{vii}.
 karuṇāyati, he becomes compassionate, Th.
 5 b^{vii}.
 kartu-kāma, desirous of doing, Th. 7 (2) a^{iv}.
 karma, karma or the moral Law of Causa-
 tion, Th. 5 aⁱ. 7 (1) b^{vi}; *karmāpi* (pl.),
 actions, P. 11 x^v. vi.
 karma, rite; see *utkṣepanīya*, *rudra*.
 kalaha, quarrel, Th. 9 a^{iv}.
 kalā, a fraction of time, P. 11 b^{iv}. v, 16 b^{iv}.
 Kali, the Kali age, Th. 5 bⁱⁱⁱ.
 Kalinga, pr. n. of a country, P. 9 aⁱ.
 kaluṣa, impurity, Th. 5 bⁱⁱⁱ.
 kalpa, (a) a period of time, Th. 2 a^v, 10 aⁱⁱ;
 P. 10 a^v, 11 bⁱ; (b) doctrine, regulations,
 H. 3 bⁱⁱⁱ, see *cvara*.
 Kāsmīra, pr. n. of a country, Th. 3 bⁱⁱ.
 kaṣāya, (moral) stain, Th. 8 aⁱⁱⁱ.
 kāṅkṣā, doubt, Th. 2 b^{vi}.
 kāma (at end of compound), desirous; see
adhigantu, *an-utrasitu*, *kartu*.
 kāma-guṇa, satiety, perfect enjoyment, Th.

6 b^v; *k^o-guṇatā, state of perf. enj., Th.
 6 b^{viii}. ix.

*kāma-ōpapatī, re-birth in a state of sen-
 suous existence, H. 4 (2) bⁱ.
 kāya, body, H. 4 (2) aⁱⁱⁱ, 8 b^{iv}-vi; Th. 2 bⁱⁱⁱ.
 ix, 5 a^{vii}, 8 aⁱⁱ. iii, b^{iv}; P. 13 a^{vi}, bⁱ. ii. See
dharmā-kāya, *rūpa-kāya*.
 *kāy-ēndriya, body-sense, Th. 7 (1) bⁱ.
 Kāśyapa, pr. n. of a Buddhist monk, H.
 8 bⁱⁱⁱ. v; Th. 8 aⁱ-iv, bⁱⁱⁱ.
 kāśāya, monk's yellow robe, Th. 8 aⁱⁱ. iii. iv,
 b^{iv}.
 *kīmkaṇa, punishment work, H. 3 aⁱⁱ.
 Kinnara, pr. n. of a class of mythological
 beings, Th. 2 aⁱ. iii.
 *kim-ānuśāsa, punishment lesson, H. 3 aⁱⁱ.
 Kirttiya (*Kṛttikā*), pr. n. of an asterism,
 Th. 9 a^{iv}.
 *kīrti-śabda-śloka, verse of praise, H. 10
 (56) aⁱⁱⁱ.
 Kubera, pr. n. of the god of wealth, H.
 5 a^{iv}.
 *Kumārabhadra, pr. n. of a person, H.
 11 bⁱⁱ.
 *kumāra-bhūta, royal prince, L. 253 aⁱ-iv. vi.
 kumāraka-bhūta, in the condition of
 youth, Th. 10 bⁱⁱⁱ.
 Kumbhāṇḍa, pr. n. of a class of mytho-
 logical beings, H. 5 bⁱⁱⁱ.
 kula-putra, noble youth, and kula-duhitṛ,
 noble maiden, Th. 7 (2) aⁱⁱ, 10 aⁱ. ii; P. 10
 aⁱ, 11 aⁱⁱⁱ. b^{vi}, &c.
 kuśala, good, proper, with *āsana*, H. 1 a^{iv};
cārya, Th. 6 b^{viii}; *dharmā*, P. 16 a^{vi}, bⁱ.
 kuśala-mūla (plur.), stock of merit, Th. 4
 bⁱ; see *akuśalamūla*.
 kūṭāgāra-śālā, hall of a pagoda, Th. 1 aⁱⁱ,
 bⁱⁱⁱ.
 kṛta-kṛtya, having attained one's ideal, H.
 7 a^{iv}.
 kṛtālaya, who has made his abode, H. 5 a^v.
 kṛti, poetic composition, H. 13 (3) b^{iv}.
 koṭi-niyuta, many tens of millions, P. 11 bⁱⁱ;
 Th. 11 a^v.
 *kotūhala, curiosity, Th. 5 aⁱ.
 krama, astrological progression, Th. 9 b^{iv}.
 kramanti, they attack, Th. 2 bⁱⁱⁱ. ix.
 *kriyāvastu, means of acquiring, H. 4 (2) a^{vii}.
 *kṣamati mūlyam, equals in value, L.
 254 bⁱⁱ.
 *kṣayatā, state of decay, Th. 6 b^{vii}. viii.
 kṣānti, patience, P. 17 b^{vi}; kṣ^o-pāra-

mitā, perfect exercise of p., P. 9 aⁱ ;
kṣ^o-vādin, upholding p., P. 9 a^v.
kṣīna, extinct, with āsra, jāti, bhava, q.v.
kṣūra, knife (i), Th. 9 a^v.
kṣetra, sphere, subject, with vyūha, array,
P. 6 aⁱ, 13 b^v.vi ; kṣetr-ākṣetra, what is
and what is not a theme, H. 13 (1) aⁱⁱ.

Kh

khaṇḍī-kṛtvā, in broken pieces (of food),
H. 1 a^{viii}.
*Kharuṣṭa, pr. n. of a Rishi, Th. 9 b^{iv}.

G

Gaṅgā, pr. n. of a river, Th. 2 a^{viii} ; P.
6 a^{iv}.v, 7 b^v, 10 aⁱⁱⁱ.iv, 14 a^{vi}, bⁱⁱ, 17 b^v ;
G^o-rajas, sand of G., Th. 7 (2) b^v.
gandha, smell, Th. 7 (1) bⁱ.iv ; P. 2 b^v, 6 aⁱ,
9 a^{vi}.
Gandharba, pr. n. of a class of mythological
beings, Th. 2 aⁱ, 9 aⁱ, 10 b^{iv} ; P. 19 b^{iv} ;
with kṣaya, Th. 6 b^{ix}.
Gandhārī, pr. n. of a fem. deity, Th. 10 b^{vii}.
gambhīra, profound, Th. 7 (2) a^v, bⁱⁱ.vi,
10 b^v.
garbhādāna, impregnation, Th. 9 aⁱⁱⁱ.
gāthā, a kind of verse, Th. 2 a^{vii}, 5 bⁱⁱ,
7 (2) bⁱⁱ ; P. 6 b^{iv}.v, 16 bⁱⁱⁱ, 19 bⁱ.
guṇa, excellence, virtue, Th. 2 a^{vi}, 6 b^v.viii.ix ;
gu^o-dharma, principles of virtue, Th. 8 aⁱⁱ.
*guhya-mārga, secret path, Th. 9 a^v.
grhpati, householder, Th. 2 aⁱⁱ.iv.vi.
go-kaṇṭaka, difficult cattle-path, H. 12 (3)
aⁱ.
go-dohana, time of milking cows, H. 9 a^{iv}.
gocara, object (of sense or mind), Th. 7 (2)
a^v, bⁱⁱ ; gaucara, Th. 7 (1) b^{iv}.
gaurava, respect, L. 260 b^{vi}.
*grantha-bhava, bondage, H. 7 a^v.
graha, planet, Th. 9 b^{vi}.ix.
grāma, village, Th. 7 (1) bⁱⁱⁱ ; grāma-caura,
thieves (living) in a deserted village, Th.
7 (1) bⁱⁱⁱ. See śūnya-grāma.
grāha, (logical) positing of something, with
ātma, jīva, pinda, pudgala, sattva, q. v.

Gh

ghora, dreadful, Th. 2 a^{viii}.ix.
ghoṣa, sound (of words), P. 17 bⁱ.

C

cakravartin, emperor, P. 17 a^{iv}.
cakṣu, masc., eye, sight, with dharma, Th.

10 bⁱⁱ ; with indriya, nom. in cakṣvendriya,
Th. 2 bⁱⁱ, 7 (1) a^{vi}.

caṅkas, neut., id., H. 4 (1) aⁱⁱⁱ ; P. 14 aⁱⁱ.iii ;
with dharma, praṇā, buddha, māṃsa,
q.v. ; cakṣuṣmān, seeing person, H. 8 b^{iv} ;
P. 9 b^{vi}.

*Catuḥśataka, pr. n. of a hymn, H. 13 (3) b^{iv}.
catvara, square, H. 1 b^{vii}.viii.

*Candra-sūrya-vimala-prabhāsa-śrī, pr.
n. of an Arhat, L. 2 aⁱⁱⁱ.iv (transl.).

*candr-ōpama, resembling the moon, H.
8 a^{vi}, bⁱⁱ.iii.

carana, conduct, L. 259 a^v.

cari, moving, Th. 11 aⁱ.

*carima-kāla, last time, Th. 2 b^x.

carimikā, last time, P. 11 bⁱⁱⁱ.

cavitvā, having left, L. 259 aⁱⁱ.

cāksuṣa, comely, H. 12 (4) bⁱⁱⁱ.

*cātu-dvīpika (dbaī^o), four continental.
Th. 11 bⁱ.ii.iii.

cātuspadikā (gāthā), (verse) consisting of
four parts, P. 7 b^{vi} ; cātuspadī, id., P.
16 bⁱⁱⁱ ; cātuspadā, id., P. 5 bⁱⁱⁱ.v.

cārya, conduct, with kusala, Th. 6 b^{vii}.

citta, mind, thoughts, H. 1 aⁱⁱ, bⁱⁱ.iv ; Th.
2 bⁱⁱ, 4 aⁱ.v.vi, b^{vi}, 7 (2) a^{vi} ; L. 3 a^{iv} ;

P. 2 aⁱ, 6 aⁱ.ii, 9 a^{vi}, 14 b^{vi} ; citta-dhāra,
flow of thoughts, P. 14 b^{iv}.v ; cittōtpāda,
see bodhī ; cittōtpādika, see prathama.

Citra, pr. n. of an asterism, Th. 9 aⁱⁱⁱ.

*cintikatā, the way of thinking, Th. 10 a^v.

*Cimbā, pr. n. of a person, H. 5 b^v.

civara, monk's robes, H. 3 bⁱⁱ, with kalpa,
q. v.

*cūṭi[ka], small, Th. 11 a^{ix}.

cetas, mind, L. 3 a^v, with vimukti, q. v.

caitya, shrine, P. 11 aⁱⁱⁱ ; *c^o-bhūta, P.
6 b^{vi}.

*codanā-vastu, cause of accusation, H.
4 (2) a^{vi}.

caura, thief ; see grāma.

Ch

chanda, lust, desire, H. 4 (1) bⁱⁱ.

chāyā, shadow, Th. 9 bⁱ.

chid, severed, H. 7 aⁱⁱ.iii.v ; with grantha-
bhava, saṃyojana, q. v.

ohidra, hole, cavity, H. 13 (1) b^v.

J

Jagannātha, lord of the world, epithet of
Buddha, H. 13 (3) a^v.

- jaṅgama** (lit. moving being), man, H. 13 (1) ^aiii.
- ***janapada-pradeśa**, part of a country, Th. 1 ^ai, ^bi.
- ***jara-maraṇ-ābhihita**, afflicted with old age and death, Th. 5 ^biv.
- ***jarū-ōda-pāna**, old disused well, H. 8 ^bi.
- jarāyu-ja**, viviparous, P. 2 ^avi.
- ***jaladāyate**, it acts as a raincloud, H. 12 (2) ^bv.
- jāti**, birth, re-birth, with *kṣāṇa*, L. 3 ^biv; with *śata*, P. 9 ^aiv.
- jātu**, certainly, Th. 2 ^ax, ^bii. ii.
- ***jāniya**, knowing, Th. 11 ^ai.
- jighāmsu**, revengeful, H. 12 (3) ^avi.
- Jina**, conqueror, epithet of Buddha, Th. 7 (2) ^bvi (transl.).
- Jiṣṭa** (*Jyeṣṭhā*), pr. n. of an asterism, Th. 9 ^avii.
- jihma**, unsuccessful, defeated, Th. 2 ^bii.
- ***jihv-ēndriya**, sense of the tongue, taste, Th. 7 (1) ^bi.
- jiva**, living being, in ***jīva-grāha**, P. 17 ^ai; ***jīva-drṣṭi**, P. 19 ^xi; ***jīva-drṣṭika**, P. 10 ^bvi; **jīva-samjñā**, P. 2 ^biv, 8 ^bii. iii, 9 ^aii. v.
- ***jeṣṭha-putra**, eldest son, Th. 2 ^bx.
- jñāna**, knowledge, Th. 6 ^bviii, 8 ^bi, 10 ^av. vi; P. 8 ^aii; ***jñān-ābhīsamaya**, comprehension of true knowledge, H. 3 ^bv; ***jñān-āloka**, having the light of knowledge, H. 12 (1) ^bv.
- ***Jyoti-sūrya-gaṇḍa-obbhāsa-śrī**, pr. n. of an Arhat, Th. 5 ^aii. vii, ^bvi.

T

- ***tathatā**, the truth of things, in **ta°-vādin**, P. 9 ^biv. See *bhūta-tathatā*.
- ***tathatva**, same as *bhūta-tathatā*, q. v., Th. 2 ^avii.
- Tathāgata**, lit. so-come, epithet of Buddha, P. 2 ^aiii, 7 ^av. v, &c.; **Tathāgata-garbha**, the womb of T., Th. 3 ^ai. ii; **Tathāgata-āyupramāṇa-nirdeśa**, pr. n. of a chapter, Th. 11 ^aii. iv.
- tapas**, asceticism, Th. 8 ^av, ^bi.
- tama** (*tamas*), in ***tama-sphuta**, touched by darkness, Th. 5 ^biv; ***tam-āvrta**, overcome with gloom, Th. 6 ^av.
- taratu**, may it be effective as protection, Th. 10 ^bviii.
- tārakā**, star, P. 19 ^lii.
- timira**, complete blindness (third stage of cataract), P. 19 ^bii.

- ***tiryag-yoni-gata**, brute animal, Th. 46 ^v. vi.
- tīra**, bank (of a river), Th. 10 ^bviii.
- tīrtha**, bathing ghat, place of pilgrimage, H. 13 (1) ^aiii; see *puṇya*.
- turya** (*tūrya*)-**svara**, sound of music, Th. 6 ^bx.
- ***tr-apāya**, three places of suffering, Th. 5 ^bv.
- trpyate**, is satisfied, Th. 3 ^aiv. v.
- trṣṇā**, desire, H. 4 (1) ^avii, ^bi; **trṣṇā-kṣaya-rata**, delighting in the rooting out of desires, L. 3 ^bvi.
- ***trṣāhasra**, three thousand, L. 253 ^bi, 254 ^bii; P. 16 ^bi, 18 ^av; with *mahāsāhasra*, q. v.
- teja** (*tejas*), power, Th. 2 ^bii.
- tejas**, fire, in **tejo-dhātu**, element of fire, H. 4 (1) ^av.
- tomara**, lance, Th. 6 ^bvi.
- trāsa**, terror, Th. 2 ^bviii.
- ***trai-vācitra** (*upasaṅgadhā*), (initiation) upon the threefold declaration (of taking refuge), H. 3 ^bvi.
- ***trai-vidyā**, lit. threefold science, brahmanic theology, H. 7 ^biii.

D

- daṃsa-maśaka**, stinging fly, Th. 6 ^aiv, ^bii.
- ***dakṣiṇa-diśa**, southern quarter; **da°-patha**, *id.*, Th. 3 ^bi, 9 ^bi.
- ***dakṣiṇā-pathaka**, southern, Th. 3 ^bii.
- dagdha**, burnt, Th. 8 ^aiv.
- daṇḍa-śikya**, staff and string, H. 2 ^bii. iv.
- Dadhīmukha**, pr. n. of a Yaksha, H. 5 ^bi.
- dama**, temperance, Th. 4 ^aiii.
- dama**, young unbroken bull, L. 259 ^avi.
- darśana**, insight, Th. 8 ^bi.
- dāna**, gift, charity, H. 4 (1) ^bv; Th. 4 ^aiii; P. 2 ^bv. vi, 6 ^biii, 16 ^bii, 17 ^bvi; with *parityaj*, P. 9 ^bv, 10 ^ai; **dāna-parityāga**, giving away of gifts, P. 9 ^bii.
- dānamaya**, won by liberality, H. 4 (2) ^avi.
- dāyakatas**, on the giver's side, H. 4 (1) ^biv.
- divya**, celestial, Th. 11 ^bvi; with *caḅḅus*, heavenly vision, P. 14 ^aii. iii.
- Dīpaṅkara**, pr. n. of a former Buddha, P. 11 ^bi, 13 ^ai.
- duḅkha-sāgara**, ocean of pain, Th. 7 (2) ^biv.
- durgatī**, misfortune, Th. 2 ^biii.
- durbhikṣā**, famine, H. 10 (57) ^bi; °**bhikṣa**, Th. 2 ^bvii.
- duḅkubha**, apathetic, H. 12 (4) ^aii.
- ***duṣṭul-āpatti**, grave offence, H. 3 ^aiii.
- duhitṛ**, daughter; see *kula*, *nāgarāja*;

**duhitr-mātrikā*, woman of the aspect of a daughter, H. 1 *b^{vii}*; **du°-sañjñā*, name of 'daughter', H. 1 *b^{vii}*.
duṣye-yugma, double-piece of cloth, Th. 11 *b^{ix}*, transl.
 **lū-r̥thita*, badly standing on or observing, Th. 8 *b^v*.
 **Dr̥ḍhamati*, pr. n. of a person, Th. 10 *aⁱⁱ*.
dr̥ṣṭi, *dr̥ṣṭika*, belief in, positing of; the same as *grāha*, q. v.; see *ātma*, *jīva*, *pud-gala*, *sattva*.
deva, a deva, godling, H. 4 (2) *bⁱⁱ.iii*; Th. 2 *aⁱ.ii*, *b^{iv}.v*; in the phrase *sa-deva-manuṣya*, &c., P. 11 *aⁱⁱ*, 19 *b^{iv}*; with *kṣaya*, Th. 6 *b^{ix}*; with *guru*, Th. 9 *b^{vii}*.
devatā, tutelary deity, Th. 3 *b^{vii}*.
 **devati*, divinity, Th. 9 *aⁱ*.
dohana, milking, H. 9 *a^{iv}*; see *go-dohana*.
 **daurātmya*, misery, H. 13 (3) *aⁱ*.
 **daurvbarṇṇika*, bad mark, Th. 2 *bⁱⁱⁱ*.
dvāra (dbāra), doorway, H. 1 *b^{viii}*; *dvāra-sālā*, porch before door, H. 1 *b^{viii}*.
dvitīyaka, fever of every other day, Th. 10 *b^{vii}*.
dvīpika (dbī^o), continent, Th. 11 *bⁱ.iii*.
dveṣa, hatred, H. 4 (1) *bⁱ*.
 **dvaiṇika* (dbai^o), continental, Th. 11 *bⁱⁱ*.

Dh

dhana, treasure; see *sapta-dhana*.
Dhanisṭhā, pr. n. of an asterism, Th. 9 *a^{vi}*.
dharma (in Mahāyānist ontology), norm of existence: (1) the unconditioned, absolute, noumenal, (sing.) Th. 4 *bⁱ*, (plur.) Th. 2 *a^v*; with *ātma*, representing the Absolute, Th. 7 (2) *b^{vi}*; *āhāra*, the Absolute as one's food, Th. 3 *a^{iv}*; *kāya*, noumenal body (one of the *trikāya* and opp. *rūpakāya*, q. v.), H. 12 (4) *aⁱ.iii*; Th. 7 (2) *aⁱ*; *caḥṣus*, the eye to recognize the noumenal, Th. 10 *bⁱⁱ*; P. 14 *a^v*; *dhātu*, the noumenal world, the Absolute, Th. 7 (2) *b^{vi}*; *śabda*, word expressive of the noumenal, Th. 2 *a^v*.
 —(2) the conditioned, particular, phenomenal; a thing, an object; (sing.) P. 7 *a^v*, 13 *aⁱⁱⁱ.iv*, 16 *aⁱⁱ.v*, 17 *b^{iv}*, (plur.) P. 13 *a^v*, *b^{vi}*, 16 *a^{vi}*, *bⁱ*; L. 253 *aⁱⁱⁱ*, 3 *a^{viii}*; with *sañjñā*, notion of phenomenal things, P. 19 *a^{iv}.v*.
dharma (in Buddhist ethics), (1) doctrine, principle, duty, Th. 7 (1) *aⁱⁱⁱ.iv*; P. 9 *b^{iv}*, 10 *b^{vi}*, 15 *bⁱⁱⁱ*; (technical term for), H. 4 (1) *aⁱ*; with *āvaraṇa*, hindrance, Th. 8 *aⁱ*; *pada*,

category, H. 4 (1) *aⁱⁱ*.—(2) body of Buddhist principles (disciplinary and doctrinal), Buddhist Law, Norm, Rule; with *abhisamaya*, understanding, Th. 11 *b^v*; *kṣaya*, loss, Th. 6 *b^{viii}*; *cakra*, wheel, L. 260 *a^{vi}*; *deśanā*, exposition, P. 15 *b^{iv}*; *po-yāya*, sermon, L. 260 *aⁱⁱⁱ*, *bⁱⁱ.v.vi*, 2 *a^v* (transl.); P. 7 *b^{vi}*, 8 *a^v.vi*, 10 *bⁱ.ii*; *bhāṇaka*, preacher, L. 259 *aⁱⁱⁱ*; *megha*, cloud, Th. 3 *bⁱ.ii*; *vināśa*, destruction, P. 17 *b^{iv}.v*.
dharma, condition, practice, order, H. 10 (56) *aⁱ.ii.v*, *bⁱ*, (57) *aⁱⁱ*, 12 (4) *bⁱⁱ*, 13 (1) *b^{iv}*, 13 (2) *a^v*; L. 3 *a^{viii}*, *bⁱⁱ*; Th. 2 *b^{vi}*, 5 *bⁱ*, 6 *b^{vii}*.
dhātu, condition, state, Th. 3 *b^v*; relic, Th. 7 (2) *b^{vi}*; element, H. 4 (1) *a^v*; Th. 4 *aⁱⁱ*; system, P. 18 *b^{iv}*. See *dharma*, *nirvāna*, *loka*.
dhāraṇī, charm, Th. 11 *a^{vi}*.
dhāvati, it makes for, Th. 7 (1) *bⁱⁱⁱ*; *dhāvate*, Th. 7 (1) *bⁱ*.
 **dhūḍi* (Skr. *dhūli*), dust, Th. 6 *a^{iv}*.
 **Dhrtirāṣṭra*, pr. n. of a Lokapāla, H. 5 *a^{iv}*.
dhyāna, mystic meditation, Th. 8 *bⁱⁱ*.
dhvaja, banner, Th. 8 *a^{iv}.v*, *bⁱ-iv*.
dhvasta, passing away (of the rains), Th. 3 *a^{vii}*.

N

nakṣatra, lunar asterism, Th. 9 *b^{vi}.ix*.
Nakṣatra-rāja-saṅksumita, pr. n. of a person, L. 2 *aⁱⁱ*.
nadī-tīra, bank of river, Th. 10 *b^{viii}*; *nadī-durga*, impassable hole in a river, H. 8 *bⁱ*.
 **Nandimbala* (l), pr. n. of a person, P. 19 *b^v*.
naya, argument, Th. 7 (1) *a^{iv}*.
 **nayuta*, myriad, Th. 11 *a^v*; L. 259 *aⁱⁱ*, 260 *a^v*, 2 *a^{vi}*; for *niyuta*, q. v.
nara, man, Th. 7 (1) *bⁱⁱⁱ*; **nara-kumjara*, eminent man, Th. 3 *b^{iv}*.
navaka, new moon, H. 8 *a^{vi}*, *bⁱ*.
nāga, a class of mythological beings, serpents, H. 6 *aⁱⁱⁱ*; Th. 2 *aⁱ.ii*, *b^{iv}.v*; **nāga-rāja-duhitṛ*, daughter of a king of them, L. 253 *b^{iv}*, 254 *bⁱ.iii.vi*.
nāda, noise, Th. 10 *b^{viii}*.
nānā-bhāva, of various conditions, P. 14 *b^{iv}*; *nānā-varṇa*, of various colours, Th. 3 *b^{vi}*.
 **nāsthika*, (fruit) without stones (or seed), H. 3 *a^{vi}*.
nīḥsattva, without being, P. 13 *b^{iv}*, 16 *a^v*.
nikāṣa, touchstone, H. 12 (2) *aⁱⁱ*.
nigacchati, he falls into, Th. 8 *aⁱ*.

*Nigrantha (for *niryāṣ*), pr. n. of a sect, H. 6^{bv}.

nidāna, cause of existence, P. 15^aii.iii.

nidhana, defect, absence, Th. 7 (2)^{biv}.

Nidhana, pr. n. of an asterism, Th. 9^aiii.

nimantraṇa, invitational, H. 12 (3)^{av}.

nimitta, omen, sign, H. 1^{bviii}; Th. 3^{avi}; nim^o samjñā, P. 2^{bvi}.

niyāma, course of asceticism, Th. 8^{biii}.

niyuta, myriad, P. 11^{oii}; see *nayuta*.

niraya, hell, Th. 2^{biii}.

nirāsrava, unswayed by the action of the senses, H. 7^{av}.

nirupādāna, without attachment to life, H. 7^{av}.

nirodh-ānudarśin, [receiving annihilation, L. 3^{biii}.

nirjīva, without life, P. 13^{biv}; nirjīvatva, P. 16^{av}.

*nirdīśamāna, being expounded, Th. 10^{avii}.

nirdiṣṭa, expounded, Th. 11^{bv}.

nirdeśa, exposition, Th. 11^aii.iv.

nirnanā-karaṇa, making no distinction, Th. 3^{bv}.

nirbhāsa radiance, Th. 11^ax.

nirmāṇa-rati, enjoying extra pleasures of their own devising, H. 4 (2)^{bii}.

nirvāṇa-dhātu, state of Nirvāṇa, P. 2^{bii}.

nirvviṣa (nirv^b), innocuous, Th. 2^aix.

*nirṭa, seated on, Th. 11^{bvii}.

niṣadyā, session of monks, H. 1^{av}.

niṣaṇa (for *niṣaṇṇā*), seated, Th. 11^{bviii}.

niṣidati, he sits, P. 18^aiii; niṣiditavya, H. 1^ai.

*niṣkaṣāya, free from moral stain, Th. 8^aii.iii.

*niṣkāṃkṣa, free from doubt, H. 6^{bii}.

*niṣpudgala, without individuality, P. 13^{biv}.

nīlā gāvaḥ, Nilgais, Th. 3^{bvi}.

*Nesala (?), pr. n. of a person, P. 19^{bvi}.

nairātma, without self, P. 13^{bvi}; with *dharma*, P. 16^{av}, 17^{bvi}.

*naivāsika, devouring spirit, H. 9^aii.iii.

P

pakva, cooked food I. 3^{av}.

pakṣa, party of, partisan, in pakṣa-
vipakṣa-s'chita, being in opposition to
the partisans, and pakṣ-ānukūla, well-
disposed towards partisans, Th. 8^{bv}.

pacanti, they mature Th. 4^{av}.

pañca-daśama, fifteenth, Th. 11^aii; pañca-
śata, five hundred (monks), H. 7^aii.

pañcadaśī, fifteenth day, H. 7^aii.

*pañcaka-sāda, five kinds of decay, Th. 5^{av}.

*pañcama-saṅgha, congregation of five,
H. 3^{bvii}.

pañḍita, savant, Th. 6^{bvii}.

padām kārīta, made to set foot, H. 12
(2)^ai.

padaka, familiar with the words (of holy
writ), H. 6^bi.

paramāṇu, atom, Th. 11^avi.vii.viii, *ḍi*.iii.iv,
p^o-saṃcaya, P. 18^{av}, *ḍi*.ii.iii.

*paravattā, obedience, H. 12 (2)^ai.

*parasaṃcetanā, consciousness of others,
H. 4 (1)^{bvii}.

parikīrtana, laudatory announcement, with
guṇa, Th. 2^{av}, with *nāma*, Th. 2^{av}.

*parikīrtayisyām (Pali future), I shall
chant the praises, Th. 2^{aviii}.

*parigrahetavya, to be received, P. 18^aii.

parityajati, with **dānaṃ*, he gives away,
distributes, P. 9^{bv}; parityajya and
parityajet, with *parityāgaṃ*, P. 9^{bii}, 10^av,
19^{av}.

*parityāga, giving away, with *dāna*, q. v.
See *parityajati*.

parinirmīta, created, H. 4 (2)^{biii}.

parinirvāpayiṣye, I shall cause to attain
Nirvāṇa, P. 13^{bii}; parinirvāpita, P. 2^{bii}.

parinirvṛta, wholly extinct, L. 260^aiii, *bvii*.

pariṇiṣpatti, actualness, existence in fact,
P. 15^{av}-vi.

*parindana, favour, P. 2^{av}.

*parindita, favoured, P. 2^aii.iii.

*paripak-ēndriya, having matured senses,
Th. 4^{bii}.

*paripacaka, maturing, Th. 4^{biii}.

paribhava, contemptuousness, H. 10(56)^ai,
ḍi.iii.iv.

paribhūta, overcome, P. 11^{av}-v; pari-
bhūtata, P. 11^{av}i.

paribhoga, enjoyment, Th. 4^{av}.

parimocita, emancipated, P. 16^{bvi}.

parivarta, chapter, Th. 7 (1)^ai, 7 (2)^aii;
(astrological) revolution, Th. 9^{bv}.

parivartati, it turns round, Th. 9^bi.

parivāsa, probation, H. 3^ai.

pariśuddha, perfectly pure, H. 4 (2)^aiii.iv.v.

pariśad, community, H. 6^{biv}; see *parṣa*.

pariṣkāra, requisite of monk, H. 3^{av}.

*paryavāpnuyāt, he should study, P. 10^bi,

19 *b*; paryavāpayati, P. 11 *a*^{iv}; parya-vāpasyanti, P. 10 *b*ⁱⁱⁱ, 11 *b*^{iv}; parya-vāptum, P. 11 *a*ⁱ.

paryāya, sermon, exposition; see *dharma*. parṣa (*parṣad*), congregation, Th. 9 *b*^{iv}; see *pariśad*.

paścāt-puraḥ, behind and before, H. 1 *b*^{vi}. *paścimika, last, final, P. 11 *b*ⁱⁱⁱ.

pāpa, inauspicious, Th. 6 *a*^{iv}; with *svara*, Th. 6 *b*ⁱⁱ.

pāpikā drṣṭi, false doctrine, H. 3 *a*ⁱ. pārāga, with **guna*, past master in all virtues, Th. 9 *b*^{viii}.

pāramitā, perfect exercise (of virtue), P. 8 *b*^v; with *ksānti*, *prajñā*, q.v. See *bhūmi*.

pāripūri, fullness, Th. 4 *a*ⁱⁱⁱ. piṇḍa, morsel, as almsfood; with *cārika*-vr̥tta, rule about collecting, H. 1 *b*ⁱⁱⁱ;

with *pāta*-vr̥tta, rule concerning almsfood, H. 1 *b*ⁱ. piṇḍa, matter, with *grāha*, P. 18 *b*^v.

*pitr̥jñatā, honouring one's father, H. 10 (56) *b*^v.

*puṇya-kriyā-vastu, way of acquiring religious merit, H. 4 (2) *a*^{vii}; puṇya-tīrtha, place of pilgrimage for acquiring religious merit, H. 13 (1) *a*ⁱⁱⁱ; puṇya-skandha, store of religious merit, P. 6 *b*^v, 10 *a*ⁱⁱⁱ, *b*^v, 11 *b*^v, 15 *a*ⁱⁱ, *iii*, *iv*, 16 *b*ⁱⁱⁱ, 18 *a*ⁱⁱ.

pudgala, individual, person, H. 4 (2) *a*^{vi}, 6 *b*ⁱⁱ, 13 (1) *b*^v; with **grāha*, P. 17 *a*ⁱ; *drṣṭi*, P. 19 *a*ⁱ; **drṣṭika*, P. 10 *b*^{vi}; **saṃjñā*, P. 2 *b*^{iv}, 8 *b*ⁱⁱ, *iii*, 9 *a*ⁱⁱ, *iv*.

Punarvasi (*punarvasu*), pr. n. of an asterism, Th. 9 *a*ⁱⁱⁱ.

*purasthapitvā, having set in front, Th. 2 *b*^x.

purāṇaka, old, Th. 2 *b*^{ix}. puruṣa-damya, unbroken-bull-like man, L. 259 *a*^{vi}.

puṣkara, (plant) growing in a pond, H. 3 *a*^{vi}.

*pūtimukti, foul discharge (of the body), H. 13 (2) *a*ⁱ.

Pūrva-āṣāḍa (*°dha*), pr. n. of an asterism, Th. 9 *a*^v.

*pūrva-caryā, previous course (of life), L. 260 *b*^{vi}.

*pūrva-janmika (*karma*), (acts) done in a previous existence, P. 11 *a*^v.

Pūrva-phalguṇi, pr. n. of an asterism, Th. 9 *a*^v.

*Pūrva-bhadravati, pr. n. of an asterism, Th. 9 *a*ⁱ.

pūrva-yoga, old time story, Th. 5 *a*ⁱⁱ. pṛthag-jana, common people, P. 17 *a*ⁱⁱ, 19 *a*ⁱ.

pṛthivi-pradeśa, part of the earth, P. 6 *b*^{vi}, 11 *a*ⁱ; pṛthivi-rajās, dust of the earth, P. 7 *a*^{vi}, *b*ⁱ.

paurusa, semen virile, Th. 3 *a*ⁱⁱ. prakṛti, class, H. 12 (3) *b*ⁱ.

pracura, effective, Th. 9 *a*ⁱⁱⁱ. prajānāmi, I know, P. 14 *b*^{iv}; prajānitu-kāma, desirous of knowing, Th. 7 (2) *a*^v, *b*ⁱⁱ.

prajñā, wisdom, H. 4 (1) *a*ⁱⁱⁱ; Th. 8 *b*ⁱ; prajñā-cakṣus, eye to recognize wisdom, P. 14 *a*ⁱⁱⁱ, *iv*; prajñā-pāramitā, perfect exercise of wisdom, P. 7 *a*ⁱⁱⁱ, *iv*, 16 *b*ⁱⁱ, 19 *b*^v; *prajñā-vimukti, emancipation of intellect, L. 3 *a*^v.

Prajñākūṭa, pr. n. of a person, L. 253 *a*^{iv}, *vi*, 254 *b*^v.

praṇidhāna, vow, L. 260 *b*^{vi}. *pratigrhātavya, to be received, H. 1 *b*ⁱ, *ii;*

*pratigrahotavya, P. 2 *a*ⁱⁱ, *v*. pratinihsarga, renunciation, L. 3 *b*ⁱⁱⁱ.

pratipatya (*°padya*), practising, Th. 8 *a*ⁱⁱ. pratipadyeya, he should possess, Th. 2 *a*^{vii}.

pratibaddha, entangled, Th. 11 *a*^x, *b*ⁱ. pratibimbayet, one may compare, H. 13 (1) *b*^v.

pratibodhita, proficient, Th. 3 *a*ⁱⁱ. pratibhāna, utterance, Th. 2 *a*^{vi}; °bhāna-vanto, eloquent, Th. 2 *b*ⁱⁱⁱ.

*pratilabhati (parasm.), he obtains, Th. 2 *a*^v; *pratilabhitvā, having attained, Th. 2 *a*^{vii}; pratilabheta, P. 17 *b*^{vi}; prati-labdha, Th. 2 *a*^v.

pratilambha, re-obtainment, H. 4 (1) *b*^{vi}. pratilābha, obtainment, Th. 11 *a*^{vi}, *vii.*

*prativitarka, thoughts in mind, L. 259 *a*ⁱ. pratīṣṭhihe (Skr. *pratiṣṭhet*), he relies on, P. 2 *b*^{vi}; *pratīṣṭhihitvā, P. 2 *b*^v; pra-tīṣṭhita, firmly standing on, P. 2 *b*^{vi}, 6 *a*ⁱ, 9 *a*^{vi}, *b*ⁱ, *ii; L. 3 *a*ⁱ. See *rūpa*.*

prativate, he provides himself with, H. 4 (1) *a*ⁱ.

pratitya-samutpāda, chain of causation, Th. 8 *b*ⁱⁱ.

pratiśena (°), with reverence, H. 1 *a*ⁱⁱⁱ.

pratyakṣa-jñāna, manifest knowledge, Th. 10 a^v. vi.
pratyaya, doctrine, Th. 5 aⁱ; ***pratyaya-sambhava**, rise of consciousness, Th. 7 (1) b^{vi}.
pratyāśrauṣit, he listened, P. 2 a^v.
pratyātmanīrīvāti, he is individually extinguished, L. 3 b^v.
***pratyārthika**, adversary, Th. 2 a^x.
pratyutthāna, rising from seat to receive any one, H. 10 (56) bⁱⁱ. v.
***pratyutpanna-buddha**, realized Buddha, Th. 4 aⁱ. vi, 7 (2) aⁱⁱ. v; P. 14 b^{vi}.
pratyudgamana, advancing to meet any one, H. 10 (56) a^v.
***pratyupasthāhe** (skr. *pratyupatiṣṭhet*), he should rely on, I. 19 a^v.
pratyeka-buddha, self-contained Buddha, Th. 3 b^v.
prathama-cittōtpādika, one in whom the first thought (of reaching Buddhahood) has sprung up, Th. 4 a^v, b^{vi}.
pradekṣiṇī-karaṇīya, to be respectfully circumambulated, P. 11 aⁱⁱ.
***praduṣṭa-citta**, having a depraved mind, Th. 2 bⁱⁱ.
prapatinsu, they fell, Th. 11 b^x.
prabhāvita, strong, Th. 3 aⁱⁱ.
***prabhātāyām** (fem.), at daybreak, P. 9 b^{vi}.
***prabhāsa-kara**, causing enlightenment, H. 6 bⁱⁱ.
prabhonti (*bhavanti*), they are able, Th. 2 b^{iv}.
pramāṇa, duration (of life), Th. 11 aⁱⁱ. iv.
pralāpa, talk, H. 13 (2) bⁱⁱ. See *asat*.
pravartayinsu, they moved forward, Th. 11 a^{ix}.
pravāda, utterance, Th. 2 a^{vi}.
***pravāraṇa**, the *Pravāraṇa* ceremony, with *sūtra*, pr. n. of t. text, H. 7 b^v; with *śhāpana*, inhibition of, H. 3 a^v.
praviveka, solitude, L. 3 b^{vi}.
pravrajita, who has abandoned the world, Th. 8 aⁱ.
praśamsita, praised, Th. 2 b^x.
praśanta, calm, Th. 4 b^{vii}.
praśna, question, H. 4 (1) bⁱⁱⁱ; **praśna-vyākaraṇa**, explanation of queries, H. 3 b^{vi}. See *upasaṃnipadā*.
***Prasāda-pratibhōdbhava**, pr. n. of a Stotra, H. 13 (1) aⁱ.
prasthāpanā, spreading, H. 3 a^{iv}.
prāñjali-kṛtvā, with folded hands, Th. 9 b^{iv}.

prāṇavati, living (?), Th. 9 aⁱⁱ.
prādurbhavinsu, they appeared, Th. 11 b^{ix}.
***prānta-śayāna**, who lodges in the outskirts, H. 6 aⁱⁱⁱ.
prāmuṇcat, he sheds, P. 8 aⁱ.
***prāmōda**, gladness, Th. 6 b^{ix}.
***prāvarta**, being in progress, Th. 2 a^x, bⁱⁱ. iv. v. vii. viii; **prāvartayanta**, Th. 2 b^{viii}.
prāsa, arrows, Th. 6 b^{vi}.
prāsādika, agreeable, H. 1 aⁱⁱ, b^{iv}.
priya-vādītā, affability, H. 4 (1) b^v.
prōtsāhita, encouraged, Th. 9 bⁱⁱ.

Ph

Phalguṇi, pr. n. of an asterism, Th. 9 a^{iv}.

B

***baḍiśa** (*baḷiśa*), hook, Th. 8 b^v.
baḷa-kāya, bodyguard, Th. 5 a^{vii}.
bādhitum, to harass, Th. 2 b^{iv}.
***bimba-karaṇa**, making images (of Tathāgata), H. 10 (56) a^{iv}.
biśama (*viśama*), diverse, particular, P. 16 a^v. See *sama*.
Buddha, pr. n. (plur.), H. 13 (3) bⁱⁱⁱ; Th. 2 aⁱⁱ iii, b^v, 7 (2) a^{iv}. v, bⁱⁱ; ***buddha-koti-niyuta**, myriads of B., P. 11 bⁱⁱ; **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) bⁱⁱ, 13 (1) b^{iv}; Th. 2 a^{iv}; ***buddha-stotra**, hymn on B., H. 13 (2) bⁱⁱⁱ.
bodha, insight into the Absolute, Th. 2 b^{vi}; ***bodhārthika**, aiming at such insight, Th. 10 aⁱⁱ.
bodhi, knowledge of the Absolute, Th. 7 (2) aⁱ, 10 b^v; **bodhi-cittōpāda**, fostering a mind for such knowledge, H. 10 (56) aⁱⁱⁱ; **bodhitraya**, threefold such knowledge, Th. 10 b^v.
bodhicaryā, bodhisattvaship, Th. 4 bⁱ; see *bodhisattva-caryā*.
bodhisattva, a Mahāyānist monk, L. 260 a^v. vi; Th. 2 a^{ii-vii}, 3 bⁱⁱ. iv. v, 11 a^{v-ix}, b^v; P. 2 aⁱⁱⁱ, bⁱⁱⁱ, 9 bⁱⁱ, &c.; **bodhisattva-caryā**, course of a bodhisattva, L. 259 aⁱⁱⁱ; ***bodhisattva-yāna**, *id.*, P. 2 a^{iv}, 17 b^{iv}, 19 aⁱⁱⁱ. See *śrāvaka*.
Brahmā, pr. n. of a god, Th. 2 aⁱ. iii, 10 b^{viii}; with *vihāra*, perfect state, Th. 8 bⁱⁱ; with *sthāna*, rank of Brahma, L. 254 a^{vi}.
***brāhmaṇyatā**, living as a brāhmaṇ, H. 10 (56) b^v.

Bh

- bhakta, food; in bhakta-visarjana, declining of food, H. 1 a^{iv}. v; *bhakta-
vṛtta, rule about eating food, H. 1 a^{iv}.
*bhagini-mātrikā, woman of the aspect of
a sister, H. 1 b^{vi}; bhagini-saṁjñā, name
of 'sister', H. 1 b^{vi}. vi.
*bhaṇi, I say, for bhāṇe, Th. 5 b^{iv}. v.
*Bhadrā, pr. n. of a world system, L.
259 a^{vi}. vii.
*Bhadravati, pr. n. of an asterism, Th. 9 aⁱ.
bhaya, alarm, danger, H. 4 (1) bⁱⁱ; Th. 2 a^{ix},
b^{vii}.
bhayānaka, terrifying, Th. 2 a^x.
bhava, existence; with kṣīṇa, extinct, H.
7 aⁱⁱ; *bhavātibhava, continued existence,
H. 4 (1) bⁱ.
bhāva, nature, condition; with ātma,
asecanaka, nānā, q. v. See strī.
bhāvanā, impregnation, Th. 3 aⁱⁱ.
*bhāṣīyamāṇa, being spoken, Th. 11 aⁱⁱⁱ.
bhikṣu, monk, H. 4 (1) a^{vii}; *bhikṣu-
pakva, food cooked at the wish of a monk,
H. 3 a^v; bhikṣuṇī, nun, H. 4 (1) a^{vii}.
*bhukṣa, hunger, Th. 6 bⁱⁱⁱ.
bhujaga, serpent, Th. 5 bⁱⁱⁱ.
bhūta, being, existence; *bhūta-tathatā,
true nature of being, P. 13 aⁱⁱ; bhūta-
vādin, positing existence, P. 9 bⁱⁱⁱ; bhūta-
saṁjñā, concept of being, P. 8 a^v.
bhūta, proper, Th. 3 b^{vi}.
bhūmi, stage, state; with avaiartika, q. v.;
*pāramitā-bhūmi, stage of the perfect
exercise of virtue, Th. 4 bⁱⁱ.
bhūmi, earth, ground; with bhāga, a part
of, L. 3 aⁱ.
Bhṛścika (Skr. vṛścika), pr. n. of an as-
terism, Th. 9 bⁱⁱ.
bhrmara, bee, Th. 3 a^v.

M

- maksikā, fly, Th. 6 a^{iv}.
Mañjuśrī, pr. n. of a bodhisattva, L.
253 aⁱ. iv. vi; Th. 10 bⁱⁱⁱ.
maṇi-ratna, excellent jewel, L. 254 bⁱ;
Th. 11 b^x.
*madhyāhñyata, it acts as midday, H.
12 (2⁷) b^{vi}.
madhyānta-nidhana, wanting middle and
end, Th. 7 (2) b^v.

- manas, mind, thought, H. 4 (2) a^v; Th.
4 a^{vii}; manasi-kāra, contemplation,
mental vision, Th. 4 aⁱ. ii. vii; manasi-
kuru, imp., contemplate, P. 2 a^{iv}.
mantra-pada, words of a charm, Th. 10 b^{viii}.
Mandarava, pr. n. of celestial coral-tree,
Th. 11 b^{vi}.
maraṇa, death, Th. 5 b^{iv}. See jara.
*Maru-māra, pr. n., Marut and Māra, Th.
5 b^v.
*maśaka, mosquito, Th. 6 a^{iv}, bⁱⁱ; *maśaka-
mūtra, urine of mosquito, Th. 3 a^{iv}. v. vi.
maṣi, ink, P. 18 a^{vi}.
maharddhi, gifted with great magic
power, L. 254 b^{vii}.
mahallaka, aged monk, H. 2 bⁱⁱ. iii. vi.
mahākaruṇā, great compassion, H. 12 (2⁷),
b^{iv}.
Mahākarna, pr. n. of a Yaksha, H. 5 a^{vi}.
mahākāya, with a large body, P. 13 bⁱ.
*mahādundubhi, large drum, Th. 11 b^{ix}.
*mahādevatā, Mahādevī, Th. 7 (2) aⁱⁱ. iii.
Mahāparinirvāṇa, great decease, name of
a Sūtra, Th. 3 bⁱ.
mahāpuruṣa, great personality, P. 7 bⁱⁱⁱ.
iv. v.
mahāpṛthivī, the great earth, Th. 3 a^{iv}. vi.
Mahāprajāpati, pr. n. of a nun, L. 259 bⁱ.
mahābhaya, great danger, Th. 2 a^x.
mahābhoga, large means, H. 10 (5⁷) bⁱⁱ. v.
Mahāyāna, great vehicle, L. 253 aⁱⁱ; with
guṇa, L. 253 aⁱⁱⁱ; with sūtra, Th. 3 bⁱⁱⁱ.
mahārāja, great king, Th. 2 aⁱ. iii.
Mahāvāna, pr. n. of a monastic settlement.
Th. 1 aⁱⁱ, bⁱⁱⁱ.
*mahāvarṣa, great rain, Th. 11 b^{vi}.
*mahāvīmāna, great chariot (of the sun),
Th. 4 bⁱⁱⁱ.
mahāśrāvaka, great disciple of Buddha,
Th. 10 b^{iv}. See śrāvaka.
mahāsattva, great being (epithet of bodhi-
sattvas), L. 260 a^{vi}; Th. 3 bⁱⁱ. iv, 11 a^{vi}.
viii, b^v.
*mahāsāhasra, consisting of many thou-
sands, P. 7 a^{vi}, 15 aⁱ, 16 bⁱ, 18 a^v, b^v.
mahāsūtra, grand sūtra, Th. 3 aⁱ. v, bⁱ,
10 b^v.
Mahōraga, pr. n. of a class of mythological
beings, Th. 2 aⁱ. iii.
māṁsa (plur.), flesh, P. 9 aⁱ; māṁsa-
cakṣus, fleshly eye, P. 14 aⁱ. ii.
Mātrceṣa, pr. n. of a poet, H. 13 (3) b^v. v.

***mātr-mātrikā**, woman of the aspect of a mother, H. 1 *bvi*; ***mātrjñatā**, honouring one's mother, H. 10 (56) *bv*; ***mātr-samjñā**, name of 'mother', H. 1 *bvi*.
mātrika, aspect, position, H. 1 *bvi*. vii.
mānāpya, degradation, H. 3 *ai*.
māyā-ccid, destroying illusion, H. 6 *bii*.
Māra, pr. n., the Evil One, Th. 2 *bviii*, 5 *bv*, 6 *ai*, 8 *bv*.
mārge, in the regular way, H. 2 *bii*. iv. vi.
mālākāra, maker of garlands, H. 6 *bv*.
Mālinī, pr. n. of a female divinity, Th. 10 *bvii*.
mityatva, falsehood, H. 4 (2) *ai*.
***mithyā-prahāṇa**, false effort, P. 17 *bi*.
***muktihāra**, pearl necklace, Th. 11 *bv*.
***mukha-darśana**, beholding the face, Th. 2 *ai*.
muhurta (*muhūrta*), moment, Th. 9 *ai*.
mūtra, urine; see *maśaka*.
mūlya, value, L. 254 *bii*.
***Mṛgaśiri**, pr. n. of an asterism, Th. 9 *aiii*.
mṛtyu, death, deadening influence, H. 7 *biii*.
maitra, friendliness, Th. 8 *ai*.
mocaka, liberating, Th. 7 (2) *biv*.
***moṣa-dharma**, ways of a deceiver, H. 13 (2) *av*.
moha, infatuation, H. 4 (1) *bii*.
***mauna-prāpta**, one who has attained the state of Muni, H. 6 *ai*.

Y

Yakṣa, pr. n. of a class of mythological beings, Th. 2 *ai*. ii, *biv*, 6 *bix*.
yantra, instrument, Th. 7 (1) *bv*.
Yama, pr. n. of god of netherworld, H. 5 *ai*; with *devatā*, Th. 9 *aviii*.
Yaśodharā, pr. n. of a nun, L. 259 *ai*, *biii*.
***yaṣṭi-śabda**, noise made with a stick, H. 1 *bviii*.
***yāhṛṣṭa-putra**, wished-for son, Th. 2 *bv*.
yātra, journey, pilgrimage, H. 10 (56) *aiii*.
yāna, vehicle, Th. 5 *av*; with *bodhisattva*, *mahā*, *śreṣṭha*, q. v.
yāma, vehicle, chariot; see *sūrya*.
***yugāntara-prēkṣin**, looking in front to the distance of a yuga, H. 1 *ai*, *bv*.

R

***raccha** (Skr. *ratl yā*), highroad, Th. 6 *bvi*.
rajas, sand (of Ganges), Th. 7 (2) *bv*, 11 *avii*.

viii, *biii*; dust, P. 7 *avi*, *bi*. ii, 16 *avi*; dirty particle, Th. 6 *ai*; evil passion, H. 1 *aiii*.
raṇya, delectation, Th. 2 *bi*.
ratna, jewel; with *maṇi* and *sapta*, q. v.
rathyā, highroad, H. 1 *bvi*.
Rāsmi-śatasahasra-paripūrṇa-dhvaja, pr. n. of a person, L. 259 *ai*. vii.
rasa, taste, Th. 6 *bviii*, 7 (1) *bi*. iv; P. 2 *bv*, 6 *ai*.
Rākṣasa, a class of mythological beings, H. 5 *biii*; Th. 2 *biv*. v.
Rājan, king (of Kalinga), P. 9 *ai*; (of Mount Meru), P. 6 *aiii*, 16 *b*; **rājāna** (gen. pl.), Th. 2 *ai*, *bvii*.
Rājagrha, pr. n. of a town, H. 8 *av*.
rāsi, mass, collection, H. 4 (2) *ai*; P. 16 *bii*.
rāsi, astrological sign, Th. 9 *biv*.
Rāhu, pr. n. of Asura chief, Th. 6 *ai*, *bv*.
Rāhula, pr. n. of Buddha's son, L. 259 *biv*.
rudra-karma, fierce rites, Th. 9 *ai*.
rūpa, form, H. 4 (1) *avi*; Th. 2 *bvi*, 7 (1) *avi*, *biv*; P. 9 *bvi*, 17 *bi*; ***rūpa-kāya**, phenomenal, corporeal body, H. 12 (4) *ai*. ii; P. 15 *av*. vi; ***rūpa-pratiṣṭhita**, P. 9 *avi*, *bii*.
rūpin, having form, P. 2 *bi*.
roga, disease, Th. 2 *bii*. iii.
romakūpa, hair follicle, H. 13 (1) *bv*.

L

lakṣaṇa, mark, P. 7 *biii*. iv. v; ***lakṣaṇa-sampadā**, wealth of marks, P. 15 *bi*. ii, 17 *aiii*. iv. vi, *bii*.
lavanāmbhas, salt sea, H. 12 (1) *biv*.
liṅga, mark, Th. 8 *ai*.
lona (Skr. *layana*), cave, Th. 7 (2) *biii*.
lōka-dhātu, world system, L. 253 *bi*, 254 *bii*, 259 *avii*, 260 *ai*; Th. 2 *ai*, 11 *avi*. vii. viii, *biv*. vi; P. 6 *bi*. iii, 7 *avi*, *bii*, 14 *bii*. iii. iv, 15 *ai*, 16 *bi*. ii, 17 *bv*, 18 *av*, *biv*; ***lokānuvartana** and ***lokānuvṛtṭya**, speaking after the manner of the vulgar world, Th. 3 *aiii*.
loma-harṣaṇa, bristling of hair, Th. 2 *bviii*.

V

***vajra-tuṅḍi**, having a thunderbolt at the navel, an epithet of Tārā, H. 11 *ai*.
***vadaṃnutā**, liberality, H. 12 (3) *bii*.
varṇa, praise, H. 6 *biv*; Th. 2 *bv*; ***varṇa-vāditā**, speaking in praise of, H. 10 (57) *ai*, *bii*; ***Varṇārha-varṇa**, pr. n.

- of a Stotra, praise of the praiseworthy, H. 13 (2) ^{biii}, 13 (3) ^{biii}.
- varṇita**, praised, Th. 2 ^{bv}.
- varṣa** (plur.), rains, rainy season, Th. 3 ^{avii}.
- vāstra-patita**, relying on anything, P. 9 ^{bv}.
- vastra**, garment, Th. 6 ^{bix}, 8 ^{av}, ^{biv}.
- vākya**, speech, Th. 2 ^{bii}.
- Vāgīśa**, pr. n. of a Buddhist monk, H. 7 ^{ai}.
- vāta-vr̥ṣṭi**, rainy squall, L. 3 ^{ai}. ⁱⁱ. ⁱⁱⁱ.
- vādya**, music, musical instrument, Th. 5 ^{bi}.
- vānta**, eschewed, H. 12 (2) ^{aii}. See *icchā-pavitrā*.
- vāyu-dhātu**, element of air, H. 4 (1) ^{av}.
- vālikā**, sand, Th. 2 ^{aviii}, 11 ^{av}; P. 7 ^{bv}, 10 ^{aiii}. ^{iv}, 14 ^{bi}. ⁱⁱ.
- vālūkā**, sand, P. 6 ^{avi}, ^{bi}, 14 ^{bii}, 17 ^{bv}.
- vāsa**, lodgement, Th. 10 ^{bvii}.
- vikasanti**, they blow, open (flowers), Th. 4 ^{av}, ^{bi}.
- *vicchandana**, contentment, H. 10 (56) ^{av}.
- *vijñāna-sṭhiti**, foundation of intelligence, H. 4 (2) ^{avi}.
- vitatha**, false, Th. 8 ^{biv}.
- vidyā**, knowledge, learning, magic, L. 259 ^{av}; Th. 6 ^{bvii}, 10 ^{bvi}. ^{viii}; ***vidyāvira**, mighty in magic, pr. n. (1), H. 5 ^{avi}.
- *vidhamayati**, it disperses, Th. 4 ^{biv}.
- vinaya**, rules of discipline, H. 3 ^{bii} (see *śamuddhāna*); ***vinaya-dhara**, versed in rules of discipline, H. 3 ^{avii}.
- vināśa**, destruction, with *dharma*, P. 17 ^{biv}. ^v; with *saddharma*, q. v.
- vipacyanti**, they mature, Th. 4 ^{bii}.
- *vipāśya**, who perceives, H. 6 ^{ai}.
- vipula**, abundant, Th. 7 (2) ^{av}.
- vipriya**, unfriendliness, Th. 2 ^{ai}.
- 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 ^{aiii}.
- *vimātratā**, inequality, H. 13 (2) ^{bi}.
- *vimukta-citta**, having an emancipated mind, L. 3 ^{av}.
- vimukti**, emancipation, L. 3 ^{av}; Th. 8 ^{bi}.
- *viyūbhā**, arrangement, P. 6 ^{ai}, 13 ^{bv}. ^{vi}; **viyūhā**, P. 13 ^{bv}.
- *virāga-carita**, practising renunciation, Th. 8 ^{av}; ***virāga-dharma**, condition of absence of desire, L. 3 ^{bii}.
- *virādhita**, displeased, P. 11 ^{biii}.
- *vivāti** (*vivāda* ?), dispute, Th. 9 ^{av}.
- vivikte**, in solitude, Th. 4 ^{bvii}.
- *viveka-sukha**, comfort of isolation, H. 12 (2) ^{av}. ^{bv}.
- viśāda**, clearness, Th. 3 ^{bv}.
- *viśuddha-citta**, purified mind, Th. 4 ^{ai}. ^{vi}.
- *viśuddhikā**, (day of) purification, H. 7 ^{aii}.
- viṣa**, poison, H. 12 (3) ^{av}; Th. 2 ^{ai}; **viṣa-makṣikā**, poisonous fly, Th. 6 ^{av}.
- viṣaya**, sphere, object, Th. 7 (1) ^{bii}.
- *viṣṭhāpana**, maintaining, H. 3 ^{av}.
- visarjana**, declining, H. 1 ^{av}. ^v. See *bhaktō*.
- vistirṇa**, extensive, Th. 7 (2) ^{av}.
- *vistpardhin** (*viṣṭ*), vying, Th. 6 ^{bvii}.
- viṣpaṣṭa**, manifest, Th. 3 ^{bv}.
- vihāra**, monastery, Th. 7 (2) ^{av}, ^{biii}. See also *brahmā*.
- vihārin**, practising, Th. 8 ^{biv}.
- vithi**, market-street, bazaar, H. 1 ^{bvii}.
- vṛka**, wolf, Th. 2 ^{bi}.
- vṛtta**, rule, H. 1 ^{av}. ^v; see *piṇḍa*, *bhakta*.
- vṛṭty-upaccheda**, cutting off livelihood, H. 10 (57) ^{av}.
- vṛścikā**, scorpion, Th. 6 ^{av}.
- velā**, time, Th. 2 ^{avii}.
- *Vaitulya**, vast, pr. n. of a class of Mahāyāna literature, Th. 3 ^{biii}.
- *vaideśa-pūjita**, worshipped by foreigners, H. 11 ^{ai}.
- *vainateyāyato**, it acts as Vainateyn, H. 12 (2) ^{bv}.
- *Vaimacīra**, pr. n. of a king, Th. 6 ^{avii}. ^{ix}.
- *vairamaṇa**, abstaining, H. 10 (57) ^{bi}.
- vaira**, animosity, H. 6 ^{av}.
- Vairocana**, pr. n. of Asura king, Th. 6 ^{aviii};
- *Vairaucana**, pr. n., H. 11 ^{aiii}.
- *vaila-sala-nāda**, noise of water in cavern, Th. 10 ^{bviii}.
- Vaiśravaṇa**, pr. n. of a Yakṣha, H. 5 ^{av}.
- vaiśvāyasa**, firmament, sky, Th. 11 ^{bix}. ^x.
- vyāñjana**, secondary sign, H. 12 (2) ^{aii}.
- vyaya**, passing away (of impressions), L. 3 ^{bi}; ***vyaya-dharma**, condition of passing away, L. 3 ^{bii}; ***vyay-ānudarśin**, perceiving the passing away, L. 3 ^{biii}.
- vyavadāna**, purification, H. 13 (2) ^{av}.
- vyavasāya-dvitiya**, seconded by resolution, H. 12 (1) ^{aiii}.
- *vyasana-prāpta**, who has met with an accident, H. 1 ^{avii}.
- vyākaraṇa**, explanation, H. 3 ^{bvi}, 6 ^{ai} (see *praśna*); prophecy, L. 259 ^{bii}. ⁱⁱⁱ. ^v.
- *vyākṛta**, unfolded, predicted, P. 13 ^{ai}.
- vyāghra**, tiger, Th. 2 ^{bi}.

vyāḍa, mischievous, H. 5^{ai}, 9^{ai}.iii;
 vyāḍa-mrga, beast of prey, Th. 2^{bi}.
 vyāpāda-saṃjñā, notion of 'evil intent',
 P. 9^{aiii}.iv.
 vraja, cattle-shed, Th. 3^{bvi}.

Ś

śāmsanti, they praise, Th. 2^{bv}.
 Śakra, epithet of Indra, H. 6^{aiiv}; Th. 2^{ai}.ii;
 Śakra-sthāna, rank of Śakra, L. 254
 a^{vi}; *śakrāyudhāyate, it acts as Śakra's
 bow, H. 12 (2)^{ai}.vi.
 Śatabhiṣā, pr. n. of an asterism, Th. 9^{aiii}.
 śabda, word, Th. 2^{av} (see *kīrti*, *dharma*);
 sound, Th. 7 (1)^{aiiv}; P. 2^{bv}, 9^{avi}.
 *śamita-vaira, with appeased animosities,
 H. 6^{avi}.
 *śayyaṃ kalpayati, he takes to his bed,
 goes to sleep, P. 18^{aiii}; śayyāsana. see
 śaiyyāsana.
 śarad, autumn, Th. 3^{avii}, *bi*.
 śalabhā, locust, Th. 6^{bii}.
 śastra, weapon, Th. 2^{aviii}.
 Śākya-muni, the Śākya sage, epithet of
 Buddha, Th. 7 (2)^{bvi} (note), 11^{bvii}; P.
 13^{ai}.
 Śāriputra, pr. n. of a Buddhist monk, L.
 251^{ai}, *biv*.vi; Th. 1^{aiii}.
 śāsana, commandment, Th. 8^{bv}.
 śāstr, teacher, L. 259^{avi}, *bvii.
 śikya, string, H. 2^{bii}.iv; see *danḍa*.
 śikṣaya, he may learn, Th. 2^{aviii}.
 śilamaya, involving virtuous conduct, H.
 4 (2)^{avii}.
 śukla (*śukra*)-kṣaya, loss of fecundity,
 Th. 6^{bvii}.
 śuśrūṣā, caring to listen, H. 10 (57)^{ai}.
 sūnya, (void of reality), phenomenal,
 L. 253^{aiii}; śūnya-dharma, doctrine
 of phenomenalism, Th. 7 (1)^{aiii}.iv; (void
 of people), sūnya-grāma, deserted
 village, Th. 7 (1)^{biii}.
 Śūraṅgama-saradhī, pr. n. of a Sūtra,
 Th. 10^{ai}.iii.vii, *bi*.v.
 śrīṅgāṭaka, crossway, H. 1^{bviii}.
 *śaiyyāsana or śayyāsana, bedstead, H.
 2^{ai}.vi; Th. 4^{bvii}.
 *śaurya-dhanuṣā, prowess in wielding the
 bow, Th. 6^{bvi}.
 śramaṇa, ascetic, buddhist monk, Th. 8^{ai}.ii;
 śramaṇa-liṅga, mark of a Śramaṇa, Th.

8^{ai}; śramaṇ-ōddeśa, a buddhist novice,
 H. 2^{av}.
 Śravaṇa, pr. n. of an asterism, Th. 9^{aiii}.
 śrāddha, believing, Th. 7 (2)^{aii}.
 *śrāmaṇyatā, living like a Śramaṇa, H. 10
 (56)^{bv}.
 śrāvaka, a disciple of Buddha, H. 6^{aiiv}.v, 7^{biii};
 Th. 10^{bvi}; (later) a monk of the Hina-
 yānist section (as distinguished from the
 Mahāyānist *bodhisattva*, q. v.), Th. 3^{bv},
 10^{bvi}; L., p. 153, n. 2. See *mahāśrāvaka*.
 śrāvayanti, they proclaim, Th. 2^{av}.
 śruta-pūrva, previously heard, P. 8^{aiii}.
 śreṣṭha, best, Th. 2^{biii}; śreṣṭha-yāna,
 best path, P. 10^{bii}.
 *Śroṇa, pr. n. of a person, L. 3^{bv}.
 śrotra, ear, Th. 7 (2)^{avi}; *śrotra-āvabhāsa,
 range of hearing, Th. 2^{av}.
 śloka, a kind of verse, H. 10 (56)^{aiii}.

S

śad-grāma-caura, six village thieves
 (senses), Th. 7 (1)^{biii}.
 ṣaṭ-pāramitā, six perfections, L. 253^{aii},
 254^{av}.

S

sa (dem. pron., as in *so'ham*), emphatic, H.
 13 (1)^{biii}.
 saṃyama, self-restraint, Th. 4^{aiii}.
 *saṃyojana-bandhana, engrossing ties, H.
 7^{aii}.iii.
 saṃvartaniya, necessarily leading to rebirth,
 H. 10 (56)^{aii}.v, *bii*.iv, 10 (57)^{aii}.iii, *bii*.v;
 P. 11^{av}.
 saṃśrta, combined, Th. 7 (1)^{bv}.
 saṃskāra (false for *saṃsāra*), mundane
 existence, Th. 8^{bv}.
 *saṃskṛta, the well-made, world, cosmos,
 P. 19^{biii}.
 saṃstuta, celebrated, Th. 2^{bv}.
 saṃsthāpana, setting up, Th. 8^{ai}.
 saṃsveda-ja, moisture-born (insects, worms,
 &c.), P. 2^{av}.
 *sakīli-karma (1), H. 3^{aiiv}.
 *saṃkileṣa (°*kleśa*), suffering, Th. 2^{bix}.
 saṃkleṣa, moral evil, H. 13 (2)^{aiiv}.
 saṃkṣepataḥ, succinctly, Th. 7 (1)^{aiiv}.
 *saṃkhyāṃ gacchanti, they are counted
 among (the things fit for), Th. 4^{av}.
 *saṃgātiga, who has outgone the five attach-
 ments, H. 6^{bi}.
 saṃgīti, rehearsal of Vinaya, H. 3^{bii}.

samgha, buddhist congregation, H. 3 b^{vii}.
 samcaya, collection, mass, P. 18 a^{vi}, bⁱ. ii. iii.
 See *paramāṇu*.
 samjñā, name, notion, H. 1 b^{vi}. vii. See
ātma, jīva, pudgala, vyāpāda, sattva.
 *samjñānōpākā (1), P. 2 bⁱ.
 samjñin, conscious of, H. 1 b^{vi}.
 *sata-triṇi yānāni, three equal vehicles,
 Th. 5 a^v.
 satkāra-śloka, congratulatory verse, H. 10
 (56) aⁱⁱ. iii. See *kīrti*.
 satkṛtya, with care, H. 1 bⁱ.
 sattva, living being, Th. 2 b^{vii}. viii, 7 (1) aⁱⁱⁱ,
 11 aⁱ. iii, b^{iv}; P. 2 a^{vi}, bⁱ. ii, 11 a^v, &c.;
 *sattva-grāha, P. 17 aⁱ; *sattva-dṛṣṭi,
 P. 19 aⁱ; *satva-dṛṣṭika, P. 10 b^{vi};
 *sattva-samjñā, P. 2 b^{iv}, 8 bⁱⁱ. iii, 9 aⁱⁱ. v,
 bⁱⁱⁱ; *sattv-āścarya, P. 7 aⁱ, 8 aⁱⁱⁱ.
 satya-vādin, truth-speaking, P. 9 b^{iv}; *saty-
 āvatāra, incarnation of truth, Th. 8 bⁱ.
 Saddharma-vināśa, destruction of the
 Good Law, Th. 3 a^v, bⁱⁱ; with *antardhāna*
 or *antardhāni*, q.v.
 saṁtāna, chain of thought, Th. 4 bⁱ.
 *saṁti (*smṛti* l), recollection, H. 4 (1) aⁱⁱⁱ.
 saṁtraset, he fears, Th. 10 aⁱⁱⁱ; saṁtrasi-
 ṣyanti, P. 8 b^v.
 saṁtrāsa, fear, Th. 10 aⁱⁱⁱ; P. 8 b^v.
 *saṁdīpakatva, stimulating nature, Th. 3 aⁱ.
 saṁdhā-vacana, enigmatic speech, mys-
 tery, Th. 3 bⁱ, 10 a^{vi}.
 *saṁni-nimitta, depressive sign, Th. 3 a^{vi}.
 saṁnipātayeyam, I wish to bring together,
 Th. 1 aⁱⁱⁱ; saṁnipāyāmāsa, he brought
 together, Th. 1 bⁱⁱⁱ.
 *saṁniṣḍitavya, to be sat down, H. 1 aⁱ.
 *sapta-dhana, seven kinds of treasure, Th.
 5 bⁱⁱⁱ; sapta-ratna, seven precious sub-
 stances, L. 2 b^{iv}; P. 6 bⁱⁱ, 15 aⁱ, 16 bⁱⁱ,
 17 b^{vi}, 19 a^{vi}; sapta-śata (*saṁgīti*), (re-
 hearsal by) the 700 monks, H. 3 bⁱⁱ.
 saptama-nimitta, seventh sign, Th. 3 a^{vi}.
 sa-pratikarm-āpatti, offence with sub-
 sequent atonement, H. 3 aⁱⁱⁱ.
 sama, equal to, Th. 2 b^{vi}, 11 a^{viii}, b^{iv}; P.
 17 b^v; sama-citta, steadfast mind, H.
 1 aⁱⁱⁱ; sama-tiktitam, with the proper
 amount of condiments, H. 1 bⁱ. ii; sama-
 sūpikam, with the proper amount of
 cooked split pulse, H. 1 bⁱⁱ; with *dharma*
 and *saṁbodhi*, the same, universal, P. 16
 a^v. vi; see *biṣama*.

samādāpana, taking the cost of religious
 enterprises on one's self, H. 10 (56) a^v,
 10 (57) aⁱⁱⁱ.
 samādhi, religious self-concentration, Th.
 2 a^{v-x}, bⁱⁱ. v-ix, 4 a^{vii}, 8 bⁱ.
 samāna, equal, Th. 11 a^v. vii.
 samāpatti, attainment, Th. 8 bⁱ. iii.
 samucchraya, existence, L. 259 a^{iv}.
 samutpāda, chain of causation, Th. 8 bⁱⁱ.
 *samuddāna, table of contents, H. 3 bⁱⁱ.
 samudra, ocean, L. 253 a^v.
 saṁpadā, wealth, with *lakṣaṇa*, q.v.
 *saṁparidīpayamāna, illuminating, Th.
 7 (2) bⁱ.
 saṁprakampayīṣu, they trembled, L.
 260 bⁱⁱⁱ.
 saṁprakāśayet, he should proclaim, P.
 19 bⁱⁱ.
 *saṁprajānena, with circumspection, H.
 1 aⁱ, bⁱⁱ. iii. iv.
 saṁpraviṣṭa, settling on, Th. 7 (1) b^v.
 saṁprasthita, with *yāna*, advancing on
 (the path). P. 2 aⁱⁱ. iv, 10 bⁱⁱ, 17 bⁱⁱⁱ. iv,
 19 aⁱⁱⁱ.
 saṁpraharṣaṇa, encouragement, H. 10 (57)
 b^v.
 saṁbuddha, saṁbodhi, &c., see *samyak*.
 saṁmukha, present, L. 259 b^v.
 saṁmoha, infatuation, Th. 8 aⁱ.
 *samyak-pratīpad, complete success, H.
 12 (1) a^v; samyak-samādhi, perfect con-
 centration (of mind), H. 4 (1) aⁱⁱ; samyak-
 saṁbuddha, perfectly enlightened, Th.
 10 b^{vi}; P. 7 bⁱⁱⁱ, 13 aⁱⁱⁱ, 14 aⁱ, 18 a^v;
 *samyak-saṁbuddhatva, perfect en-
 lightenment, L. 254 aⁱⁱⁱ; samyak-saṁ-
 bodha, id. (masc.), Th. 4 b^{vii}; or saṁ-
 bodhā (fem.), 11 a^x, bⁱ. ii. iii. iv; samyak-
 saṁbodhi, id., L. 254 b^{vii}, 259 bⁱⁱⁱ. vi;
 P. 13 aⁱⁱⁱ. iv, 16 a^{ii-vi}, 17 bⁱⁱ. iii; samyak-
 smṛti, perfect recollection (of duties),
 H. 4 (1) aⁱⁱ; *samyag-gata, who walks
 blamelessly, H. 6 a^v.
 samyaktva-niyato rāśi, mass of absolute
 truth, H. 4 (2) aⁱ.
 sarīṣpāhi, creeping snake, Th. 6 a^{iv}.
 Sarva-rūta-kausalyā, pr. n. of a Dhāraṇī,
 L. 2 a^v (transl.).
 Sarva-sattva-priyadarśana, pr. n. of a
 person, L. 2 aⁱⁱ.
 sarvāvanta, entire, Th. 11 b^{viii}.
 sala (1), water, Th. 10 b^{viii}.

*savacanīya, act of issuing a command, H. 3 a^{iv}.
 *Saha (masc.), pr. n. of a world system, L. 260 aⁱⁱⁱ. iv.
 sahani, they are overcome, Th. 2 a^x.
 saśya, crop of cereals, with *kṣaya*, Th. 6 b^{viii}.
 śākṣī-kartavya, to be realized, H. 4 (1) aⁱⁱ.
 sāgara, ocean, Th. 7 (2) b^{iv}. v.
 Sāgara, pr. n. of a Nāgarāja, L. 253 b^{iv}, 254 bⁱ. iii. vi.
 Sātāgiri, pr. n. of a Yaksha, H. 5 bⁱ.
 sāda, decay, Th. 5 a^v.
 *sāpatti-pratikarṇāpatti, offence done with atonement and subsequent offence, H. 3 aⁱⁱⁱ.
 *sāmukha (*saṁmukha* ?), face to face, Th. 4 a^{vii}.
 sārathi, driver, guide, L. 259 b^{vi}.
 *śavadānam, item by item, H. 1 bⁱ.
 sīrṅha, lion, Th. 2 bⁱ; sīrṅha-nāda, lion's roar, L. 260 b^{vii} see H. 12 (2⁷) aⁱ (transl.).
 *sukara (for *sūka* ?), hog, Th. 2 a^{ix}.
 sukha, see *śivēka*; *sukhōpapatti, blissful existence, H. 4 (2) b^{vi}.
 Sugata, Welcome One, epithet of Buddha, L. 259 a^v; H. 6 bⁱⁱ, 7 aⁱ; Th. 2 a^{viii}; P. 8 aⁱⁱ.
 *su-paripakv-ēndriya, whose senses are fully matured, Th. 4 bⁱⁱ.
 *supina (Skr. *svapna*), dreaming, Th. 2 a^{iv}.
 su-praticchanna, well covered (with robes), H. 1 aⁱⁱ, b^v.
 su-pratiṣṭhita, well set up, Th. 7 (2) b^{vi}.
 *Subhūta (Skr. *Subhūti*), pr. n. of an Arhat, P. 2 aⁱⁱⁱ, et passim.
 Sumoru, pr. n. of a mountain, P. 6 aⁱⁱ, 16 bⁱⁱ (plur.).
 surāsura, with *jagat*, world of Suras and Asuras, Th. 9 bⁱⁱ.
 *su-labhātīśaya, easy to surpass, H. 12 (1) bⁱⁱ.
 *Suvarṇa-bhāsōttama, pr. n. of a Sūtra, Th. 7 (2) aⁱ. vi, bⁱ. iii.
 su-saṁvrta, well guarded (from soiling), H. 1 aⁱⁱ, b^v.
 *Susambhava, pr. n. of a chapter, Th. 7 (2) aⁱⁱ.
 sūkṣma-mati, subtle-minded, Th. 5 b^{iv}. vii.
 sūtra, a religious text, Th. 3 bⁱⁱⁱ, 7 (2) aⁱ, bⁱⁱⁱ. iv; P. 8 aⁱⁱ; Sūtrānta, id., P. 11 aⁱ. iv, bⁱⁱⁱ; sūtra-lābha, advantage of a

Sūtra, Th. 3 b^{iv}; sūtrēndra, or sūtrēndra-rāja, chief of Sūtras, Th. 7 (2) b^v, 7 (1) aⁱ, 7 (2) aⁱⁱ. vi, bⁱ; sūtra-sthāna, subject of a Sūtra, Th. 3 aⁱ.
 sūrya, sun, Th. 9 bⁱ; P. 9 b^{vi}; *sūrya-yāma, sun chariot, Th. 4 aⁱⁱ.
 srgāla, jackal, Th. 2 bⁱ.
 sausthava, healthy condition, H. 12 (3) b^v.
 skandha, body of doctrine (dharma), H. 4 (1) a^v; department of the mind, Th. 4 aⁱⁱ; mass, P. 15 aⁱⁱⁱ, with *puṅya*, q. v.
 stūpa, a kind of buddhist shrine, Th. 7 (2) b^{vi}.
 *strī-bhāva, nature of woman, L. 259 aⁱⁱ.
 sthāvira, a buddhist elder, P. 19 bⁱⁱⁱ; *sthāvira-tritaya, three kinds of elders, H. 4 (2) a^{vi}.
 sthāna, rank, L. 254 a^{vi}; astrological place, Th. 9 b^v; subject, see *sūtra*.
 sthāpana, inhibition, H. 3 a^v; see *prā-vāraṇa*.
 sthāpanīya, to be set aside, not answered, H. 4 (1) bⁱⁱⁱ.
 sthiti, foundation, H. 4 (1) a^{vi}.
 sparśa, tactility, Th. 7 (1) b^{iv}; P. 6 aⁱⁱ.
 *spṛti-kara, supplier, Th. 5 bⁱⁱⁱ. iv.
 spharati, it pervades, L. 253 b^{vi}.
 sphīta, prosperous, Th. 6 b^{vi}.
 *sphuta, infested, Th. 6 bⁱⁱ; touched by *tama*, q. v.
 *smād-bhava, (*akasmād* ?), accidental existence, L. 3 b^v; see note 3 to translation.
 *smṛtim upasthāpya, remembering fixedly, H. 1 a^{viii}.
 *sva-pakva, food cooked of one's own accord, H. 3 a^v.
 svara, sound, with *pāpa*, q. v.
 *Svāta, pr. n. of an asterism, Th. 9 aⁱⁱⁱ.

H

haraṇa, suppressing, H. 1 aⁱⁱⁱ.
 hāni, decay, Th. 2 b^{vi}.
 *hāyin, abandoning, H. 7 bⁱⁱⁱ.
 hāra, necklace, Th. 11 b^x.
 *Hiraṇyavatī, pr. n. of a Dhāraṇī, Th. 7 (1) aⁱ.
 *Himavanta (for *hima* ?), pr. n. of a mountain, H. 5 a^v; of a Yaksha, H. 5 bⁱ.
 heṭa-bhaya, risk of injury, Th. 2 a^{ix}.
 heṭenti, they do injury, Th. 2 bⁱⁱ.
 hora, hour, Th. 9 b^{iv}.
 hri, shame, Th. 6 b^{vii}.

PART II

KHOTANESE, KUCHEAN, CHINESE, AND TIBETAN
TEXTS

THE VAJRACCHEDIKA

IN THE OLD KHOTANESE VERSION OF EASTERN TURKESTAN

Stein M., Ch. 00275. (Plates V–XIV)

EDITED BY STEN KONOW

INTRODUCTION

THIS edition of the 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 $\frac{7}{8}$ inches), with four lines of large writing in the upright Gupta type of Eastern Turkestan 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 circle in the upper right corner, followed by *siddham*. 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-chaidaki-prajñāpāra-siddham* 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. xlvii. 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 *hadī Vajracchedaka Uṣṣayā Prajñāpārāṃma samāye* ॥ . . . Then, after a broad intervening blank space, follow the other two lines, which read *saddham Vajrachūlakya hiya ttādi*, &c.¹ The manuscript commences with a long introduction in the "unknown language", of which there is no Sanskrit equivalent in Max Müller's edition.² The text itself of the Vajracchedikā begins only with the second line of the reverse of the third folio, where its beginning is indicated by a circlet followed by *saddham*, exactly like that at the commencement of the whole manuscript.³

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.⁴ The same scholar subsequently published a transcript of the portion of the text contained in fols. 3 *b*ⁱⁱⁱ-10 *b*ⁱⁱⁱ and 31 *a*ⁱⁱⁱ-33 *a*ⁱⁱⁱ, together with some notes.⁵ 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.⁶

My own connexion with the 'unknown language' dates back to 1906, when Dr. Hoernle asked me to publish those fragments of his Central Asian collection which are written in that form of speech. About the same time, however, I accepted the position of Government Epigraphist for India, and I could not, therefore, devote more than two or three weeks to the work. The only result was the discovery of the word *gyasta*, god. In other respects the conclusions I arrived at have proved to be wrong. The materials were then handed over to Professor Leumann, who

¹ In the left-hand margin is another small seated Buddha within two concentric circles.

² *Anecdota Oxoniensia. Aryan Series, Vol. i, Part 1. Buddhist Texts from Japan*, edited by F. Max Müller, M.A., Oxford, 1881.

³ *L. c.*, p. 838.

⁴ *L. c.*, pp. 1284 and ff.

⁵ Prof. Leumann, *Zur nordarischen Sprache und Literatur* (pp. 75, 77-82). *Vorbemerkungen und vier Aufsätze mit Glossar*. Strassburg, 1912. *Schriften der Wissenschaftlichen Gesellschaft in Strassburg*, 10. Heft.

had already devoted some time to the study of the 'unknown language'.¹ The results of his inquiries, contained in the exhaustive study above-mentioned, in which he had the good fortune of being able to use translations of the Chinese and Tibetan versions of works represented among the manuscript fragments, had not been published when the bulk of the present work was finished.

When Sir Aurel Stein returned from his last successful expedition, he asked me, on Dr. Hoernle's advice, to undertake the edition of that portion of his manuscripts which belongs to our language. The sorting of his manuscript treasures was entrusted to the skilled care of Dr. Hoernle, whose important contributions have already been mentioned. By the end of April, 1911, the 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 *ū* 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 *bū*, the

¹ See his papers, *Über die einheimischen Sprachen von Ostturkestan im frühern Mittelalter*, in the *Zeitschrift der Deutschen Morgenländischen Gesellschaft (ZDMG)*, vol. xli, pp. 648 and ff.; xlii, pp. 83 and ff.

fourth syllable of the first line of fol. 149a in Sir Aurel Stein's Ancient Khotan, plate xi. It consists of the sign for *u* with an angular line enclosing it from the left. In our manuscript the *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 *sūtrā* 1 bⁱⁱ. The whole sign has therefore become much like the opaque triangle of the ordinary *u*-mātrā, as in *Subhūta* (fol. 5 a^v); and there are some instances of confusion, which will be noticed as they occur. On this point Dr. Hoernle now agrees with me.

The sign which Dr. Hoernle transliterated as *w* is practically identical with the letter *o* in other connected alphabets.¹ Exactly the same letter as that in use in our manuscript I have found for *o* in Sanskrit manuscripts from Turkestan, which I examined in Simla. I therefore follow Professor Leumann in writing *o*, and I do so with some confidence because the common word *o*, 'and, or', must, in my opinion, be related to the conjunction *u*, 'and'. When the *ā*-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 *kṣāntavādū* 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 Brāhmī *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 *la*

¹ See Dr. Stöner, Sitzungsberichte der Königlich Preussischen Akademie der Wissenschaften, 1904, pp. 1288 and ff.; Prof. Sieg, *ibidem*, 1907, p. 468.

² Compare Prof. Sieg, *l. c.*

³ Journal RAS., January, 1911, p. 202.

⁴ See now my paper Zwei Handschriftenblätter in der alten arischen Literatursprache aus Chinesisch-Turkistan in Sitzungsberichte der Königlich Preussischen Akademie der Wissenschaften, 1912, p. 1129.

in *byśā*, old *balysā*, because I do not know anything about the phonetical significance of the sign. I think that Professor Leumann is right in explaining the curve as a sign that some sound has been dropped.

The signs of interpunction which occur in our manuscript are of two kinds. The double bar, which indicates a full stop in Indian scripts, is used in the same way, as in 3 *bⁱⁱⁱ* 41 *a^{iv}* and 44 *bⁱ*, and especially at the end of a complete verse, as in 1 *bⁱⁱⁱ* 2 *a^{iv}* 2 *b^{iv}* 3 *aⁱⁱⁱ* 3 *bⁱ* 38 *a^{iv}* 41 *bⁱⁱⁱ* 42 *aⁱ* 42 *b^{iv}* 43 *aⁱⁱⁱ*. But more frequently (altogether eighty-eight times) we find another sign, consisting of a dot with or without a tail, and used either singly or doubly. The single dot variety usually (forty-eight times) marks the end of a clause, as in 4 *b^{iv}* 10 *aⁱⁱ* 35 *aⁱ* *ii* *iii*, &c., or (eight times) the end of a half-verse, as in 2 *aⁱⁱⁱ* 3 *aⁱⁱⁱ* 42 *a^{iv}* 42 *bⁱⁱ*. The double dot variety (resembling the visarga) marks the end of a clause, as in 31 *aⁱⁱⁱ*, or of a complete verse, as in 2 *bⁱⁱ* 42 *aⁱⁱⁱ* 42 *bⁱⁱ*; once exceptionally, in 44 *bⁱⁱ*, it seems to mark the end of a half-verse. Almost equally frequently (thirty-five times), however, the single dot has no other function than to fill up a vacant space at the end of a line, as in 3 *bⁱⁱ* 4 *aⁱ*, &c., or in the middle of a line (usually at the vacant space containing the string-hole), as in 5 *bⁱⁱⁱ*, &c. All such cases of a superfluous mark to interpunction are noticed in the footnotes.

The writing is, in most cases, quite distinct, and there are very few places where the reading can be doubtful. The orthography on the other hand is inconsistent, and there are numerous instances where the writer proves to have been careless. Thus a long passage has been repeated on fols. 7-8; words have been written twice over, 9 *bⁱⁱ* 37 *a^{iv}*, &c.; syllables have been left out or, sometimes, wrongly added, and so forth.

AFFILIATION OF THE LANGUAGE.

Professor Leumann¹ and Messrs. Sieg and Siegling² have independently recognized that our language is identical with the speech represented by the documents published by Dr. Hoernle,³ and which that latter scholar considered to be most closely related to the Iranian dialects of the Pamir. Professor Leumann⁴ classes it as an independent branch of the Aryan family, which can neither be

¹ ZDMG., vol. lxi, pp. 651 ff.

² Tocharisch, die Sprache der Indoskythen. Vorläufige Bemerkungen über eine bisher unbekante indogermanische Literatursprache. Sitzungsberichte der Königlich Preussischen Akademie der Wissenschaften, 1908, pp. 915 ff.

³ A Report on the British Collection of Antiquities from Central Asia. Extra Number 1 to the Journal of the Asiatic Society of Bengal, Vol. lxx, Part 1, 1901. Calcutta, 1902, 'Brāhmi Documents', pp. 30 ff. Also, Journal RAS., 1910, pp. 1299 ff.

⁴ ZDMG., vol. lxii, pp. 83 ff. He calls it North-aryan in his new book Zur nordarischen Sprache und Literatur.

characterized as Indian nor Iranian, but simply as Aryan. Accordingly, he calls it North-aryan. On the other hand, Professor Meillet classes it as a specifically Iranian dialect.¹

Finally, Baron Staël-Holstein² has maintained that our language is Iranian, and that the term *toχri* found in an Uigur colophon from Central Asia refers to it, and not to the language called Tocharisch by Messrs. F. W. K. 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 *Kuşānas* were *Tukhāras*, and that the title *sāhānu sāhi* borne by their kings shows that their language was of the same kind as the tongue here under consideration. Finally, he draws attention to the statement by Ibn al Muqaffa⁶ 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 *urmay-dām* in the *Vajracchedikā* 28^a, where Max Müller's Sanskrit text has *sūrya*, 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 *Kuşāna* kings.⁶

The position of our language within the Aryan family cannot be finally settled before more texts have been made available and the etymological explanation of the vocabulary has proceeded further than is now the case. Though a great number of words can be satisfactorily explained as Iranian, there remain some few which cannot as yet be identified. So far as I see, however, nothing militates against the

¹ Les Nouvelles langues indo-européennes trouvées en Asie Centrale, pp. 17, 18.

² Tocharisch und die Sprache II. Bulletin de l'Académie Impériale des Sciences de St.-Petersbourg, 1908, pp. 1367 ff.; Tocharisch und die Sprache I; ibidem, 1909, pp. 479 ff.

³ Sitzungsberichte der Königlich Preussischen Akademie der Wissenschaften, 1907, pp. 958 ff.

⁴ *l. c.*

⁵ Videnskabs-Selskabets Skrifter. II. Hist.-filos. Klasse, 1910. No. 5. Christiania, 1911.

⁶ Compare Dr. (now Sir Aurel) Stein, *Indian Antiquary*, 1888, p. 89.

conclusion that our language is an Iranian speech, though there seem to be some foreign elements which show that one of two things has been the case. Either the language is borrowed, and the tribe has once used a different form of speech, or, what is in my opinion the only likely explanation, it has come under the influence of alien tongues, which have, to some extent, modified it.

FORM OF THE LANGUAGE IN OUR MANUSCRIPT.

The remarks which follow on phonology and grammar do not aim at anything like exhaustiveness. They are only offered as an attempt at a classification of some features which may prove of interest for the question about the position of our language within the Aryan family. The 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 Saṅghāṭasūtra as published in Plate CX of Sir Aurel Stein's Ancient Khotan, fol. 8 a¹¹⁻¹³, with a corresponding one from the Vajracchedikā, fol. 5 b¹⁻⁴. I give the two texts in parallel lines, the Saṅghāṭasūtra 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 :

ttī-tā	(Sarvaśūrā	māstā	balysūñā	vūysai)	āysan-na	panatā	syandai	suti-vātā
<i>ttī</i>		<i>(ōkīri</i>	<i>Subhūta)</i>		<i>āysan-na</i>	<i>patata</i>	<i>san</i>	<i>ve</i>
(prahon)	prahoste	hvarandau	ysūnū	śando	(vāstāte)	kāmu	hālan	gyastā
<i>(civarā)</i>	<i>prahaṣṭi</i>	<i>u</i>	<i>hvarandai</i>	<i>ysūnū</i>	<i>śadya</i>	<i>(pārautti)</i>	<i>kōmmā</i>	<i>hālai</i>
								<i>gyastā</i>
								<i>baysā</i>
								<i>āstā</i>
								<i>hāstā.</i>

It will be seen that in the Vajracchedikā dialect final vowels are confounded; compare the accusative (*civar*)ā, where the older text has (*prahon*)u. Sometimes even a final vowel is dropped altogether; thus *baysānnu*, *baysānnā* and *baysān*, of the buddhas.

Further, some consonants are dropped; compare *balysā* and *baysā*; *hālsto* and *hāṣṭā*. 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*, *ysānnū*. On the other hand, a nasal is often dropped before a *d*; compare *śando*, *śadya*.

Dentals are sometimes replaced by cerebrals; thus *ysānū*, *ysānnū*; *hālsto*, *hāṣṭā*. 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.¹ 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 *a* is apparently liable to being dropped in the beginning of prepositions and also of some other words; compare *viśtātā*, placed, Skr. *avasthāp*; *bi*, Skr. *api*, and, also; *byāta*, recollection, Pāz. *ayād*²; *hirāśyā*, Skr. *śaṅprakāśayet*, from Zd. *aibi*, *aivi* and *rūz*; *niśtā* for *ni aśtā*, is not.

The short Aryan *a* is quite commonly retained as *a* in radical syllables; thus *aysā*, Zd. *azam*, I; *das'ā*, Phl. *dast*, hand; *gyastā*, Zd. *yazata*, Phl. *yazd*, god; *har*, Zd. *haurva*, Phl. *har*, all, and so on. The preceding examples will have shown that an old *a* is sometimes represented by a sound indicated by two dots above the mātrā. The nature of this sound has been discussed by Messrs. Leumann³ and Staël-Holstein,⁴ who have shown that it must have come very near to that of a short *i*. It seems therefore natural to compare the treatment of *a* in Persian, when it becomes *ā* and, often, *i*. The sound *ā*, for which we often find *i*, also occurs in radical syllables; thus *hādā*, *hidā* and *hidī*, gives (Aryan *√har*, cf. English *sell*); *māstā* and *mistā*, Zd. *mazat*, great; *dadārā*, *dādīra*, *didīra*, so great; *na*, *nā*, *ni*, not, and so forth.

In older texts the termination *am* becomes *u*. In the Vajracchedikā, however, final *u* becomes *ā*; thus *gyastā*, 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 *āški*, Pers. *ašk*, Waxī

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.

⁴ *Bulletin*, 1908, p. 1367, note 2.

yaśk, Skr. *aśru*, tear; *āhya*, in an egg, cf. English *egg* from an old *aiia*; *ysārā*, thousand, Zd. (*ha*):*cañra*. The diphthong *ai* of *tcaimgmñā*, eyes, cf. Zd. *caśman*, and the *au* of *hauḍyau*, seven, Zd. *hapta*, are due to a similar compensation. Compare also *haurā*, gift, but *hāḷā*, given, with Old Irish *selb*, possession. The first *u* in forms such as *muhu*, me; *muhu-ja*, by me; *uhu-ja*, by thee, is perhaps due to the disappearance of an old *b*; compare Zd. *maibyā*, *māvaya*, me; *tailyā*, thee. It is also possible that the *u* properly belongs to the pronoun of the second person and has been transferred to that of the first, while the opposite has been the case in Zend. The form *uhu*, however, is, on the whole, difficult to explain, and it would be unsafe to base any conclusions on it.

In some few cases a short *a* has been dropped altogether; thus *haysāna*, *haysana* and *haysna*, by the lord; *pāraša*, *pārša* and *pārsg*, marvellous; *gyastā*, Zd. *yazata*, god; *māstū*, Zd. *mazat*, great; *urmayzde*, Old Pers. *auramazdā*, Pers. *ormazd*, and so forth.

The long *ā* has, on the whole, been well preserved in radical syllables. Compare *byāta*, Pers. *yān*, recollection; *bāša*, in the garden, cf. Pers. *bāy*; *dātā*, *dā*, law, Zd. *dāta*; *paysini*, I know, cf. Zd. *paitizānenti*; *ysāmñū*, knee, Zd. *zānū*; *māta*, mother, Zd. *māta*. In final syllables we regularly find *a*; thus *māta*, mother. In our manuscript this *e* further interchanges with *ā*.

The short *i* has been well preserved in many words such as *biša*, *bišā*, *biši*, all, Zd. *višpa*; *bišivrrā*, family, compare Zd. *viš*; *diršā*, thirty, Zd. *θrisatəm*; *širā*, well, compare Skr. *śivt*, German *heuer*, Old Norse *hýrr*. It is a natural consequence of the pronunciation of an old *a* that we sometimes find *ā*, *a* used instead. Thus *bašāmnū*, of all; *astā*, is, and so forth.

The long *ī* has apparently been preserved in *striya*, woman. The use of this word in several dialects of the Pamirs and of the borderland between India and Iran¹ as well as its occurrence in the Avesta makes it, I think, possible to consider it as a genuine word in our language. A final *ī* seems to become *ā*; compare *šaiñā*, noble girl, Zd. *χšōiθni*.

In some cases *ī* represents an old *ai*; thus *ci*, if, Sanskrit *cod*. Compare also *Jivā*, Skr. *Jēta*, and forms such as *cittyā*, Skr. *caitya*.

It is difficult to decide which sound is meant by *ai*, which occurs in many words. It may denote an *e*, or more probably an *aī*, where the two vowels are pronounced separately. It often owes its existence to the addition of the pronoun *i*. Examples are numerous in the Vajracchedikā manuscript. We find this pronoun added with the meaning of an accusative, thus *nai prrakšivi*, does not repudiate it, 28 b¹⁴.

¹ See Sir George Grierson, The Piśāca Languages of North-Western India. London, 1906, p. 79.

In numerous cases it stands for a genitive; thus *ajunilā dastā yudai*, he folded his hands for him, 5 b^v; *tlallai nāma*, such its name, 22 b^v; *vyāraṇai*, his preaching, 27 a^{III}, and so forth. This pronoun *i* is probably derived from Old Pers. *aita*, Zd. *acta*. In other cases a final *ai* must be traced back to an old *aa*, in which the final *a* became *i*. That is the case in words such as *baysūna vūysai*, a bodhisattva; *pīsai*, a teacher; *kāmlai-na*, by the world; *hainjāmlai-na*, by one who has entered; in the adjective suffix *mai*,¹ and probably also in participles such as *brāṇai*, Skr. *bodhuniya*; *hvaṇai*, Skr. *vaktarya*; *teerai*, Skr. *kartarya*; *tauṇai*, Skr. *gantarya*, and so forth.

When the adjective suffixes *inai* and *ijā* are added to bases ending in *a*, this final *a* coalesces with *i* to *ai* or *i*; thus *gūstaijā* and *gūstijī*, consisting of meat; *dātinai*, consisting in law.

The final *ai* is perhaps sometimes derived from an old *ai* or *ae*, where the final *i* or *e* may represent the same termination which forms the oblique base in Pehlevi.² Thus *hvanai*, of the word, 22 b^v; *strīyai*, of a woman, 21 a^v; *the hveye hvanai*, after this word had been said; *hūlai*, in the direction of, and so forth.

Forms such as *drrai*, three, Zd. *θrūyō*; *paṁcāsai*, five hundred, Skr. *pañcaśati*, are now easily explained. In *bisivrrāṣai*, son of a noble family, the *ai* is perhaps derived from an old *aia*; compare Zd. *χśācā*; in the corresponding feminine *bisivrrāṣaiṇā* the diphthong *ai* is perhaps due to the dropping of an old dental spirant; compare Zd. *χśōiṭhā*.

In verbs such as *daittā*, sees, Zd. *diḍāiti*; *saittā*, seems, Zd. *śadayēiti*, we find *ai* instead of an old *aya*, and the case is probably similar in unidentified words such as *praidā*, fear; *bajaiti*, 21 a¹; *cchāiṣā*, 2 b¹, and so forth.

It will thus be seen that *ai* always results from a secondary combination of a vowel and a following *i* or *i*, whether these sounds represent an old *i*-sound or an old *a*-sound, while the old *ai* regularly becomes *i*.

The treatment of the vowels *u*, *ū* and *au* is parallel to that of *i*, *i* and *ai*. *U* and *ū* apparently retain their character as *u*-sounds, and *au* becomes *ū*; thus *bustā*, understood, Zd. *busta*; *ustama*, utmost, Zd. *ustama*; *pūrā*, son, Zd. *puθra*; *kūnā*, dream, cf. Zd. *χʼafna*, Pāli *supīna*; *drūja*, lie, Zd. *drūjō*; *gūstaijā*, consisting of meat, cf. Phl. *gōst*; *gūnā*, qualities, Zd. *gaona*, and so forth. If *būdi*, 27 a^{II}, has anything to do with the base Zd. *bū*, Skr. *bhū*, we must compare Persian *bid*, become, Latin *fito*, &c.

The fact that an old *ā* and an old *i* are shortened in final syllables makes it certain that the final *ū* in *ysāmṇū*, knee, is not identical with the *ū* in Zd. *zānū*, but is derived from an older *ua*. The base would then be *zānuā* or *zānuka*. I have no other materials which allow us to follow the history of a final *ū*.

¹ See Prof. Leumann, ZDMG., lxii, p. 109.

² See Grundriss, I. i, pp. 275 ff.

The diphthong *ai* in *gruicyau*, with the sands, is derived from an old *ū*. I am inclined to identify the suffix of this word with the Pehlevi suffix *caḱ*, *īcaḱ*, and the *i-* of *grui-* would then find its explanation. The base of the word is probably the same as in English *grit*, *goat*, *grout*, Lithuanian *grúlas*, Latin *rūdus*.

A sound written *au* is sometimes used in loanwords in order to represent a Skr. *o*; thus *bandhisatva*, *prayangāna*, *sābhaugī*. In words such as *haurā*, gift; *teuhaurā*, four; *skāumatā* and *skamavām*, tangible things, it perhaps represents an old *ā*. 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 *gyastyau bayyau-jac*, by the buddhas. This suffix is no doubt identical with the suffixes *av*, *ev*, *iv*, *of*, which form an oblique plural in the Pamirs,¹ and which Professor Geiger justly derives from the old plural suffixes *biš*, *lyō*, *vyō*, *vyō*. In words such as *teimaulā*, having eyes; *kṣamautitijā*, consisting in being enduring (Skr. *kṣamāvat*), the *au* is the result of coalescence of a final *a* with a form of the suffix *vant*. *Pt* has become *ul* in *hauyau*, seven, and perhaps in *pīrautta*, which renders Skr. *pratiṣṭhita*, cf. Zd. *rap*. It is possible that *au* represents an old *au* in words such as *o*, *au*, and, or, cf. Gr. *aū*; *anau*, without, cf. Gr. *ānev*.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 *ū*.

The old *r*-vowel only occurs in some few words in my materials. It has apparently retained its *r*-element, and has then been treated as an ordinary *r*. Thus it coalesces with a following *t* to *d*; compare *kūḷur*, for the sake of, Skr. *kṛtena*. It becomes *l* before *s*-sounds in word such as *baysū*, older *balysū*, the Lord, cf. Zd. *berezaut*.³

The preceding remarks will have shown that the main principles according to which vowels have developed are the same as in Iranian tongues. The examination of the further history of Aryan vowels in the Aryan language of Turkestan I shall not attempt in this place. In order to do so it would be necessary to compare texts in the older and more original orthography. The various rules according to which

¹ See Grundriss, I. ii, p. 315.

² See Mr. E. Smith, *l. c.*, p. 3.

³ The word *balysū* is apparently an old *a*-base, and not a *nt*-base. Professor Leumann, *Zur nordarischen Sprache*, pp. 62 ff., identifies *balysū* with Skr. *brahmā* and compares Latin *flamen*. In that case it would be necessary to separate *balysū* from German *berg*, and to suppose that *brahmā*, priest, was an Indo-European word; and there would still remain the difficulty of explaining the disappearance of the guttural in Latin *flamen*. I think the late Professor Bugge's explanation of *flamen* as derived from the same base as Old Norwegian *blōta*, to sacrifice, is much preferable.

vowels modify each other or are influenced by preceding or following sounds, the development of final vowels, and numerous other interesting questions must be left to be settled in future.

Consonants.

Turning to consonants, we may note at once that soft aspirates only occur in loanwords. In indigenous words they have, in most respects, shared the fate of unaspirated voiced stops.

Another peculiarity, of which numerous examples have already been given, is that all final consonants are dropped.

Some few remarks must suffice to show how consonants are treated in other positions, so far as the matter is of interest for settling the relationship of our language within the Aryan family.

Voiceless unaspirated stops are comparatively well preserved as uncompound initials. Thus *kāmujā*, any one; *caṇḍā*, Phl. *cand*, how much; *teimamūā*, eyes, Zd. *caśman*; *teahaurā*, four, Zd. *caθrārō*; *ta*, thus, Zd. *ta-*; *ttārā*, darkness, Zd. *ttθra*, Phl. *tār*; *pā*, *pū*, foot, Zd. *pāda*; *pūra*, son, Zd. *puθra*. It will be seen that an old *c* becomes both *c* and *tc*. The latter seems to be used before Indo-European *e*. Instead of an old *t* we regularly find *tt*. In some few cases such as *diḍira*, so great; *-diṛsā*, thirty, an initial *t* has become *ḍ*; compare the treatment of old *tr*.

Between vowels and apparently also after nasals all these consonants are often modified. The general tendency seems to have been as in Pehlevī to pronounce them with voice, and both languages agree in retaining an intervocalic *k* longer than the rest. *T* is also often retained in writing. Its pronunciation, however, must have been weak, as it is often dropped, or also replaced by *y* or *v*. It seems therefore likely that it has had the same pronunciation as in Persian, viz. that of a soft spirant. Compare *pharūka* and *pharū*, many; *lova*, Skr. *loka*; *pañjsūśan*, with fifty, but also *pañcāsai*, probably pronounced *pañjsūśai*, five hundred; *pañsa*, five; *hamjsamlaina*, going on; *īdā* (in older texts *īndā*), are; *dāta* and *dā*, law, Zd. *dāta*; *byāta*, Pers. *yād*, recollection; *ysāta*, *ysāya* and *ysā*, born, Zd. *zāta*; *paysām̄da*, known, Zd. *paitizanta*; *Subhūta* and *Subhūva*, Subhūti; *bi*, and, also, Zd. *aipi*; *hamberi*, filling, Zd. *ham-par*; *ṣavi*, night, Zd. *ḥṣap*, and so forth. In the case of intervocalic *p*, the rule seems to be that it is changed to *v*; thus *avamāta*, unmeasured, but *vamāka*; *avārautta*, not attached, but *pārautta*; *avāyvä*, 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 *pūra*, son, Zd. *puθra*, Persian *pūr*; *ṣaiñā*, a noble lady, Zd. *ḥṣōiθni*, 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 *duṣkara*, difficult, marvellous; *viśtātā*, placed, cf. Zd. *aristā*; *āstā*, sits, stays, Skr. *āste*; *striya*, woman, Zd. *strī*. *St* has become *št* under the influence of a following *i* in *āstā*, is, &c. The forms *ṣta*, stands; *ṣtāna*, *ṣtā*, standing, being, on the other hand, owe their *ṣ* to the disappearance of an old guttural; cf. Zd. *χštā*. *Ṣ* remains in words such as *viṣtānā*, Skr. *sthātavya*; *byūṣṣeye*, from *vi* and \sqrt{vas} ; *haṣṣā*, eighty, Zd. *aṣṣāitim*, and so forth. It becomes *št*, perhaps under the influence of an *i*, in words such as *hiṣtā*, sits; *haysūsta*, buddhahood; *muṣtā*, destruction; *ganiṣtā*, moisture; *gūṣta*, meat, &c. The suffix occurring in the last four of these words is probably the same *iṣt* 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. *χśāθra*; *kṣasamyē*, sixteenth, cf. Zd. *χśraṣ*, six. In other cases it becomes *s*; thus *savi*, night, Zd. *χśap*; *ṣai*, a noble man, son, Zd. *χśāēta*. This state of affairs seems to point to the existence of a guttural spirant. The same result would also seem to follow from the use of a *kh* in words such as *khū*, how, as. This word is apparently derived from some form corresponding to Skr. *katham*, Zd. *kaθa*. It is of course impossible to state with certainty which sound is meant by *kh*. Still the fact that in *suhadūkha*, 42 bⁱⁱⁱ, *kh* is substituted for a Skr. *ḥkh*, 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 *saṃkhyerma*, Skr. *saṃghārāme*, and in words such as *khāysā*, food; *khāyru-kirā*, food preparation; *khāysmūlā*, 42 bⁱⁱ; *garkhā*, 2 bⁱⁱ; *haṃkhiysā*, used to translate S. 1. *saṃkhyā*; *anaṃkhiṣta*, untold, and *haṃkhiṣa-ysāya*, 9 a^v, which corresponds to *śūngḥita* and means 'produced in reckoning', 'concerned'. Compare the use of the word in one of the documents published by Dr. Hoernle.² *Haṃkhiysā*, *heṃkhiṣa-ysāya* and *anaṃkhiṣta* all belong together and must be compared with Zd. *ahaṃχšta*, where we again find a guttural spirant. It is then possible that the same is the case with *khāysā*, food, whether this word is connected with Skr. *khā*, Pers. *χāyūdan*, or with Skr. *ghas*.

I have no certain examples of the treatment of an old *c* in compounds. *Cy* becomes *ts* in the base *tsu*, to go, and the same compound apparently represents an old *c* between vowels in words such as *haṃtsa*, with, cf. Zd. *haca*, Skr. *sacā*; *pyaṃtsa*, in front, used to translate Skr. *pratimukha*, cf. Zd. *paityṣ*.

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 *hastamä*, best, Zd. *hastama*; *kiḍna*, for the sake of, Skr. *kṛtena*.

In other compounds beginning with *t*, the state of affairs seems to be as follows. The *t* of the compound *tu* disappears in *ḡaiñü*, a noble woman, a daughter, Zd. *χšōiθm̄*. *Ty* becomes *th* in *haḥa*, true, Zd. *haiḡya*. *Tr* becomes *drr* when it is initial, and *r* between vowels; compare *drrai*, three, Zd. *θrōyō*; *pürä*, son, Zd. *puθra*. *Tv* apparently becomes *th* when initial and after a nasal, and *h* between vowels. Compare *thu*, thou, Zd. *θvam*; *yañthä*, birth, cf. Zd. *zantu*; *tcahaurä*, four, Zd. *caθvārō*. The disappearance of *t* in some of these compounds and its change to *d* in others point to the conclusion that, as the first part of a compound, *t* became the dental spirant *θ*, the sound of English *th*, and that this *θ* became voiced in words such as *drrai*, three. *T̄h* and *th* probably only note various modifications of this *θ*.

The sign *th* occurs in some other words such as *kitha*, in the town, from *kantha*, town, 4^{a iii-iv}; *tha*, 2^{a iii}; *thyan*, quickly, 30^{a iii}, and the loanword *tathägata*. It is difficult to judge about these cases. So far as we can see, an intervocalic old *th* becomes *h*; thus *gähä*, a verse, Zd. *gäḡa*.

Of compounds containing a *p* as first component, I have only found *pt*, *pu*, and *pr*; compare *handyau*, seven, Zd. *hapta*; *suti*, *sve*, shoulder, Zd. *supti*; *hūna*, dream, Zd. *χ'afua*, Pāli *supina*. It will be seen that, in all these cases, the old *p* has become *u*, which coalesces with a preceding *a* to *au* and with a preceding *u* to *ū* or *u*. It seems probable that we have here to do with a change from *p* to *f*, and a secondary softening of this *f* to *w*, *u*. At all events, the forms just cited add strength to the supposition that the dialect possesses spirants of the same kind as those found in most Iranian tongues.

The sound written *ph* in *haiñphva*, endowed with; *phisāñü*, that should be separated from; *näsphāñü*, I might produce; *pharāka* and *pharä*, many, is perhaps in reality an *f*.

Pr becomes *br* in *brraḡte*, asked; *brühadä*, 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 *cchaisä*, *pachiyädä*, *vajrachedäka*, *vyachi*, *vyachāññü*, and others. Most of them are probably loanwords. The word *biche*, lies down, is probably connected with Hindüstāni *lichnā*.

Turning now to voiced stops, whether they were originally aspirated or not, it will be seen that they are fairly well preserved as initials. Compare *garä*, mountain, Zd. *gairi*; *günä*, qualities, Zd. *gaona*; *jsäti*, goes, cf. Zd. *jas*; *järi*, i. e.

jīyāri, they disappear, cf. Zd. *jyā*; *dasau*, ten, Zd. *dasa*; *dāta*, *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 *ʃ*, *ʃ*, i. e. *ʒ*, *ž*, and the labial becomes *w*, written *b* or *v*; thus *dr̥rāja*, lie, Zd. *dr̥rjō*; *pā*, *pā*, foot, Zd. *pāda*; *dvāsi*, i. e. *dvās-si*, twelve hundred, cf. Zd. *dvādasa*; *bve*, I understand, Zd. *baudē*; *byāta*, recollection, cf. Zd. *aiwi* and Pers. *yāl*, and so forth.

The compounds containing voiced stops do not teach us anything more about the matter. The words just cited will have shown that the compounds *dv* and *dr* remain. *Zd* remains in *urmayade*, sun, Old Pers. *auramazdā*. Most of the compounds occurring in the text, however, consist of an old voiced consonant followed by a voiceless stop, and in such cases the former is, as usual, treated as if it were voiceless.

With regard to nasals we may note the palatalization of an *n* under the influence of a *y* or *i* and the disappearance of *n* in the conjunct *ul*, old *ut*; thus *aña*, other, Zd. *anya*; *soidū*, old *saiudi*, they appear; compare also *kitha*, in the town, from *kautha*, 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 *ṇastā*, he sat down; *kirā*, business, Zd. *kairya*; *mahāyāmūnā*, in the *mahāyāna*; *haṭha*, true, Zd. *haiṭya*, and so forth.

As has already (p. 217) been remarked, there are two different forms of *r*, one which is probably the Indian *r*, and another, which I follow Professor Leumann in transliterating *rr*. We find the latter used as an initial in *rrī*, king; *rraštā*, right; between vowels in *parrūška*; and frequently in compounds after *b*, *c*, *d*, *j*, *m*, *v*, and sometimes *ρ*; thus *brriya*, *brū* and *brū*, *errā*, *dr̥rai*, *dūr̥rāma*, *dr̥rāja*, *vajrra*, *hamvraštā*, *bisivrrā* and *bisivrā*, *pr̥rabhāvana*, and so forth. After *g* there are only examples of the ordinary *r*; thus *haṅgrī*, present; *gruicyau*, with the sands. The ordinary *r* is also common between vowels and after *p* and *t*. I am unable to make anything out of this state of affairs.

It will be seen from many of the words quoted above that an *r* which forms part of consonantal compounds is largely preserved, just as is the case in Persian and other Iranian tongues. Compare also *āški*, Pers. *ašk*, Wαχī *yašk*, but Zd. *asru*,

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. *kamərōda*, head, in all which words there is a marked correspondence with Persian.

As in Persian, an initial *v* often becomes *b*; thus *bišū*, all, Zd. *vīspa*; *bih*, much, cf. Zd. *vahyah*, Pers. *bih*, &c. It is probable that *b* in such cases still denotes a bilabial voiced spirant. As in Persian, we often also find *v*; thus *vāštū*, reads. *šv* becomes *ś* in *bišū*, all, and *sv* has developed to *hv* in *hvanai*, in the saying, cf. Zd. *χ^van*; *hvaštū*, eaten, cf. Zd. *χ^var*. It is therefore difficult to compare *yəvašūnā*, that can be tasted, with Skr. *svādanyā* 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. *satəm*; *šve*, shoulder, Zd. *švpti*; *pañjśōšau*, with fifty, cf. Zd. *pañcūśat*; *širā*, well, cf. Skr. *śira*. 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 *šj*, *šā*, fem. *šā*, he, is perhaps connected with Zd. *ašā*; or else it may be the sandhi form which the Aryan base *sa* would assume after *i* or *u*.² In *tcimāhūā*, eyes, Zd. *cašman*, 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*; *haḥa*, true, Zd. *haiḥya*; *anaikhiḥṣa*, untold, but *haukhiḥsū*, enumeration. Before an *u* the dental *s* remains as in Zd., but is softened to *z*, written *ys*; thus *ysnūtū*, washed, Zd. *sua*. 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 *hariysāri*, would get frightened. This word is clearly connected with Persian *hirāsādan*, but I doubt that the derivation of this word from a noun corresponding to Skr. *trāsa* is correct.

The preceding remarks will have shown that words such as *namasūimā*, I do obeisance to; *ōysān*, seat; *asura*, Skr. *asura*; *navārye*, cf. Skr. *nivārya*, must be loanwords. The regular treatment of an intervocalic *s* is seen in the examples given above and in the locative plural *drrayvā avāyvā*, in the three apāyas.⁴

The soft palatal sibilants become *ys*, i. e. *z*, as in Zd. and not *j* as in Skr.; thus,

¹ Grundriss, I. ii, p. 87.

² Compare the treatment of the reflexive pronoun *se* and the demonstrative **si* in Old Persian, Grundriss, I. i, p. 184.

³ Compare Professor Paul Horn, Grundriss der neupersischen Etymologie, No. 440.

⁴ Three apāyas are mentioned in the Lalitavistara, ed. Lefmann, p. 196^o.

ysāmhā, birth, Zd. *zantu*; *ysāmhū*, knee, Zd. *zānū*; *aysā*, I, Zd. *azəm*; *ysārū*, thousand, Zd. *huzāra*. It is notable that the word for 'hand' is *dastā* as in Old Persian, and not *zasta* as in Zd. The wide distribution of this form in Iranian tongues¹ makes it improbable that it has been borrowed from Standard Persian.

Finally I may note that the use of a prefixed *h*, which is well known in Pehlevi and later dialects is also found in our language; thus *hāmlara*, another, cf. Skr. *antara*; *haštā*, eighty, Phl. *haštāl*.

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 *št* and in such cases where an old *rt* has become *ʃ*, 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 *hāmdarāṇū*, but also in words such as *ysāmhū*, knee, older *ysānū* 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 enfolded. 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 *gyastā*, god; feminines such as *māta*, mother, and neuter nouns such as *tecā*, eye. The feminine is apparently formed, as in Old Iranian, by means of the suffixes *ā* and *ī*. In cases such as *bisivrrā-šai*, a son of noble family; *bisivrrā-šaiñā*, daughter of noble family, we find a feminine suffix *ñā*, which must be derived from an older *nī*; compare Zd. *χšačta*, *χšōiθni*.

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 gyastā bayśā*, untold buddhas, 25 a¹⁷, where we should expect *gyasta bayśa*, and where older texts would give *gyasta balysa*. Most of the nouns occurring in our materials are *a*-bases, and in them the difference would rarely be noticeable in our manuscript. The only consonantal bases which occur in the Vajracchedikā are *hve*, a man, gen. *hvañdā*;

¹ See Professor Paul Horn, *l. c.*, No. 567.

teemä, eye, Zd. *cašman*, of which the plural is *teemaiññä*, *teaimaiññä*; *māta*, mother; *rri*, king, gen. *rriuiñla*, and *urmayzde*, the sun, gen. *urmayzdāñ*.

The number of cases has necessarily become limited. According to Dr. Salemann,¹ there must, in Old Middle Persian, have been a time when the inflexion of nouns, at least in the singular, was restricted to two cases, a casus rectus or nominative, and an oblique case, the old genitive. The state of affairs in our language represents an older stage of development. Professor Leumann² has put together some facts bearing on the question about the declension of bases ending in *a* and *aa*. He distinguishes a nominative ending in *ä*, *ai*, respectively; an accusative ending in *u*, *au*, respectively, a locative ending in *ä*, *ai*, respectively; a nominative plural ending in *a*, *ā*, respectively, and a genitive plural ending in *ānu*. Thus from the bases *dāta*, law; *dātinaa*, belonging to the law, he gives the following forms:

	Sing.	Plur.
Nom.	<i>dātä, dātīnai</i>	<i>dāta, dātīnā</i>
Acc.	<i>dātu, dātīnau</i>	
Gen.		<i>dātānu, dātīnānu</i>
Loc.	<i>dātä, dātīnai</i>	

It will be seen that, in the singular, we have two terminations, an *ä* or *i* in the nominative and locative, and a *u* in the accusative. The latter is certainly derived from an old *am*, the former seems to have a double origin. The termination of the nominative is derived from an old Aryan *as*, while the locative termination represents an old *āi* or *asya*.

I now turn to an examination of the forms occurring in the Vajracchedikā. Here final *a*, *ä*, *i*, and *u* have been confounded, and, in the singular, we apparently only possess one case, ending in *ä* or *i*. By comparing the older forms cited by Professor Leumann, however, it becomes possible to draw up a fairly complete table of the inflexion of *a*-bases.

The nominative singular is formed by substituting *ä* or *i* for the final *a*; thus *laysä*, the Lord; *gyastä*, a venerable one. If the theme ends in *aa*, *ia*, or *ua*, the termination of the nominative becomes *ai*, *i*, *ü*, respectively; thus *laysüññä vüysai*, a Bodhisattva; *āñjirī*, a monk; *hārū*, a merchant. The corresponding form in Old Persian ends in *a*, and it is possible to derive the termination *ä*, *i* directly from this *a*.

The accusative singular, which in the older form of the language ended in *u*, has in the 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 Grundriss, I. i, p. 276.

² ZDMG., vol. lxii, p. 109.

which can be used as a genitive, dative, instrumental and locative; thus *gyastā* *ḥyāsū*, of the Buddha, 30 a^v; *baudhisatrāyānī*, by one who wanders on the path of the Bodhisattvas, 31 a^{iv}; *ustamājsī bādā*, *ustamanysye pañcāsai*, in the last time, in the last five hundred years, 30 bⁱⁱⁱ. It will be seen that the termination of this case is the same as that of the nominative. It must, however, have a different origin. *A priori* it is probable that it is the old genitive, and there is not, I think, anything to make such an explanation impossible. It is possible that the oblique form contains, not the old suffix *hya*, but a different termination, identical with that used in Zd. genitives such as *dahākāi*.

The meaning of this oblique form is often strengthened by means of additions which look like postpositions. The most common ones in the Vajracchedikā are *jsa* and *na*, both of which are used with the meaning of an instrumental or an ablative; thus *muśtā-jsa*, with killing, 25 b^{iv}; *gyastā ḥaysā-na*, by the Buddha; *āysān-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 *no*. Such an explanation is, however, scarcely possible. If we compare forms such as *gyastānā ḥaysānā*, of the Buddhas; *gyastāyau ḥaysāyau-jsa*, by the Buddhas; *gyastā ḥaysā-na*, by the Buddha, it will be seen that the additions *jsa* and *na* are not of the same kind as the real suffixes *ānā*, *yau*, which are added to both the words *gyasta* and *ḥaysa*, while *jsa* and *na* are suffixed only to the last. If *jsa* and *na* were real suffixes, we should certainly sometimes find forms such as *gyastā-na ḥaysā-na*. Moreover, as has already been remarked, the oblique case alone is sometimes used as an instrumental. I therefore think that *jsa* and *na* are intensifying particles, a kind of postpositions, of the same kind as *mī*, *tū*, *vī*, *vīra* and other additions which we find used with the meaning of a locative; compare *śau hālai mī*, in one place; *śe stye-tū*, at one time; *puḍgalū vī*, or, *vīra*, in the puḍgala, 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 *śadya*, on the earth; *āhya*, in an egg; *aymya*, 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 *bāḥg*, in the garden; *mahāyānīnū*, in the big vehicle; *śaṅkhiḥg*, 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 haysa*, O Buddha; *ākīrya*, 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 *gyasta haysā*, *gyastā haysi*, and even *gyastā haysā*.

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 *hāra*, things; *haysūmā evysā*, bodhisattvas; *ākīrya*, monks. Of other cases we find an instrumental-ablative, a genitive and a locative.

The instrumental-ablative ends in *yan*, with or without the addition *jsa*; thus *gyastyau haysyan-jsa*, by the Buddhas. It has already been remarked that this termination can be directly derived from such as were in use in Old Iranian dialects.

The same is the case with the genitive plural, which ends in *ānu* in older texts, and in *ānnā*, *ām*, or even *ā* in the Vajracchedikā manuscript; compare *gyastānnū*, *gyastām* and *gyastā*, of the venerable ones.

The locative plural ends in *vā*, corresponding to Old Persian *uvā*, Zd. *hrā*; thus *drayvā avāyevā*, in the three apāyas. It seems as if the *ϕ* in Old Persian *-aiϕuvā* regularly disappeared in such forms.

There are very few forms at my disposal to show how other vocalic bases were inflected. Loanwords such as *dāta*, Skr. *dhātu*, *dīśy*, country, are apparently female *ā*-bases; *ṣaiñā*, a noble woman, is an old *i*-base. *Striya*, gen. *striyai*, a woman, seems to be a *kā*-base derived from an old *i*-base. It will be seen that the nom. sing. of female *ā*-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 *ñā*, in forms such as *kāmñā dīśñā*, in what country; *ttiñā paṣañā*, in that assembly, have perhaps received their termination by transference from pronouns. The form *byūṣṭeye* (*ṣvi*), (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 *byūṣṭye* 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 *hudihūna*.

With regard to consonantal bases we are as yet very unsatisfactorily informed.

lre, a man, and *rēi*, a king, are old *ul*-bases, and the genitives *hvañdā*, *rruñda*, show that the strong base is used in all cases.

The preceding remarks about the inflexion of nouns are far from being complete. I will, however, be seen that, on the whole, the declension fairly well agrees with that occurring in Old Iranian languages.

Pronouns.

The nominative singular of the pronoun of the first person is *aysä*, older *aysu*, which corresponds to Zd. *azəm*. That same form is also the base of the nominative of this pronoun in the modern languages of the Kurds and Afghans, and in the Pamir dialects. The forms *mañmä*, *mañ*, of me, seem to correspond to Skr. *mama*. The form *muhu* is used as an accusative and as an oblique base. It seems to have something to do with Zd. *mailyō*. An enclitic *mä*, *mi*, my, occurs in 18 *bⁱⁱ*; 41 *bⁱⁱⁱ*; 44 *aⁱ*.

'Thou' is *thu*, which corresponds to Old Persian *tuvam*, cf. Zd. *θvəm*. An enclitic oblique form of this pronoun is apparently contained in the common *cu-e saittä*, what-to-thee seems, what do you think, for which other texts have *cu-tä saittä*. The word was accordingly reduced to *ä*, *e* on account of its being used enclitically. It is then perhaps possible to derive *uhu*, you, which is used as an oblique base in the same way as *muhu*, me, from a form corresponding to Zd. *tailyō*. 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 *ahn*, 6 *aⁱⁱ*, is not certain. We should probably read *uhu* instead.

The nominative singular of the demonstrative pronoun, *gi*, *gü*, fem. *gä*, has already been mentioned. The oblique cases are, as usual, formed from the base *ta*, which in our dialect is written *ta*. The form *ta*, thus, so, and the reduplicated *ta-ta*, thus, perhaps correspond to Zd. *tat*, Skr. *tāt*. Other forms are accusative sing. *tu*, *tü*, *tvē*, cf. Zd. *təm*; instr. sing. *ttina* and *ttana*, cf. Old Persian *tyanā*; gen. sing. *tye*, cf. Zd. *aētahe*; loc. sing. *ttiña*, cf. Zd. *aēlanhā*. In the plural we find *tü*, they, Zd. *tē*; *tyām*, *tyāmnä*, their, which seem to have been formed after the analogy of nouns, &c.

The interrogative base *ku*, *cu*, *ce*, *ci*, corresponding to Old Iranian *ka*, *ci*, is also, as in Middle Persian, used as a relative, and there are no traces of the relative base *ya*, which is common in Zd. and Skr.

On the whole we again find a close agreement with Old Iranian.

Verbs.

The conjugation of verbs is as yet very unsatisfactorily known, and it is only possible to make some few remarks.

Of the verb substantive the only forms which occur in the Vajracchedikā are

āstā, is; *īdā* (older texts *indā*), are, which can be easily derived from Old Iranian. The optative forms *i* and *āya*, might be, are less perspicuous. *ī* is evidently connected with Zd. *hyāt*, Latin *sit*, while *āya* looks like the optative of the base *i*; to go, preceded by *ā*.

The conjugation of ordinary verbs seems to comprise a long series of different forms. There is an active, a middle voice, and a passive. The present comprises an indicative, a conjunctive, an optative, and an imperative. As in all Iranian tongues, the past tense is formed from the past participle.

With regard to personal terminations we have *mā* in the first person singular active, and *e* or *i* in the corresponding form of the middle; *i* in the second person singular; *tā*, *ti*, middle *te*, in the third person singular; *indā*, *dā*, middle *inde*, *āri*, 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 *yanūmā*, *yanūū*, I do, and *hvāūimā*, I say. It will be seen that the vowel preceding the personal termination is, in the former of these, *ū*, in the latter *i*. Similarly we find *ōm*, *um*, and *ēm* in Middle Persian, the former in *a*-bases, the latter in *aya*-bases.

The termination of the third person singular of the active is *tā* or *ti*; thus *vāstā*, reads; *daittā*, sees; *saittā*, appears; *vajisāti*, sees. In bases ending in *r*, we find *d* as the result of the combination of *r* and *t*; thus *hidā*, gives.

The termination of the third person plural of the active will be seen from forms such as *pvaidā*, they are afraid; *lyehūdā*, they obtain; *ṣalahidā*, they believe; *vāstidā*, they read. It will be seen that the termination is the Indo-European *nti*, in which the *n* has been dropped.

Several forms belong to the middle voice. The termination of the first person singular is here *e*, *i*; thus *bve*, I understand; *byāta yani*, I remember. In the third person singular we find *te*; thus *baute*, he knows; *hamete*, he goes; *kašte*, endures. The termination of the third person plural is *āri*, *āre*; thus *bvāri*, they understand; *hamāri*, they are; *maūāre*, they view.

Of the passive I have only noted the forms *hvīdā*, *hvūde*, is said; *hvāūāri*, 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 *hama*, thou wilt become, 33 a^{III}, where the conjunctive is used as a future; *dijṣāti*, he keeps; *dijṣādi*, they keep. A middle form apparently occurs in *yanāinde*, 3 b^I.

¹ A first person singular *hamāme*, let me be, occurs in M. P. Pelliot's valuable contribution *Un fragment du Suvarṇaprabhāsa-sūtra 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 *naṣphāūū*, 20^a, which is used to translate *riṣpādayisyāmi*. If this form is really an optative, it shows that the termination must have been *am*, i.e. the optative takes the suffixes of secondary tenses. The state of affairs in the third person singular points in the same direction. The termination is *ī*, for which we also find *e* and *ā*; thus *vāśī*, he might read; *hvāñe*, 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 *vāśiyā*, he would read. I agree with Professor Leumann¹ in explaining the termination *yā* from the primary Aryan suffix *ti*. The form *hvāñye*, 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 *naṣtā*, he sat down; *naṣta*, they sat down. Also in the case of transitive verbs we often find purely passive constructions, such as *pyūṣtā*, it was heard; *haindāda*, 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 *āndā* in the third person plural; thus *yude*, he did; *pyūṣte*, he heard; *namasyādā*, they did obeisance to; *tsuāndā*, they went. It is tempting to compare the termination *e* in the third person singular with *Waxī ei*, *Sxīynī i*, *ē*, which Professor Geiger² derives from the pronominal base *ai*, Old Persian *ai-ta*, Zd. *aēta*. I do not know anything about the origin of the termination *āndā*. It is probably a participial suffix.

In the present participle we find both the Old Iranian suffix *nt* and the Middle Persian *ōka*. Compare *hainj-saindai*, going; *vitrañdā*, going into; *tsūka*, going; *vama-sikā*, understanding. The suffix *ōka* apparently also forms a participle with a passive meaning; compare *paṃāka*, measurable; *stūka*, that should be obtained. The middle suffix *āna* is also used; thus *stāna*, *stā*, standing, being.

A participle of necessity is formed by adding either of the suffixes *yai*, i.e. *yaa*, and *āna*; compare *tceraī*, that should be made; *hvāñai*, that should be called; *dyāññā*, that should be seen. The suffix *yai* is the Old Iranian *ya*, and *āna* can perhaps be compared with the *ī* which is added to the infinitive in order to form similar participles in Neo-Persian.

¹ Professor Leumann, *Zur nordarischen Sprache*, p. 108.

² *Grundriss*, I, ii, p. 319. It is curious that the suffixed pronouns of the second and third persons plural in those languages are identical.

There seems to be a gerund ending in *i*, i.e. older *ya*. Compare *hāmberi*, having filled.

Of infinitives I have noted *tvāmdanā*, to do obeisance to; *bušte*, to realize; *plde*, to write. Compare the terminations *tanoy* in Old Persian and *tēe* in Zd. If *tvānā* 5 a^{III} is not simply miswritten for *tvāmdānā*, 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 *našphāññ*, I might produce. There cannot be any doubt that we have here the same suffix *ññ* 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; *ś* and *ṣ* become *s* and *h*, 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 Pehlevī. 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 *bisivrrā*, noble family, Zd. *viš*, Old Persian *viθ*, 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 congeners in the so-called Ghahchah dialects of the Pamir, the Sarīq-qolī, Shīghnī, Wakhī, Munjānī, Sanglichī.' So far as I can see, this theory still remains the most likely one. In addition to the important correspondence between the word *hāmā*, is, and Waxī *hūmūin*, to be,¹ attention might be drawn to the correspondence in the words for 'tear' and 'I'. That is however a question to be solved by Iranian and not by Indian philology.

THE EDITION OF THE MANUSCRIPT.

It has been observed by Dr. Hoernle² that the version of the 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 scribal errors in the latter; and I do not think that our understanding of the language is sufficiently far advanced to allow us to do so.

Immediately below the words of the East Turkestani text have been placed, in smaller type, their Sanskrit equivalents, so far as it is possible for me, at present, to give them; and between them, of course, the rules of sandhi have been neglected.

For convenient use, the prose text of each folio is printed as a separate paragraph, numbered with the number of the folio to which is added *a* for the obverse, and *b* for the reverse; and the beginning of each line in the page is marked with a (raised) small roman numeral.

For the purpose of ready comparison, with reference to the occasionally very wide divergence of the two texts, the Sanskrit text of Max Müller's edition, in the *Anecdota Oxoniensia*, *Aryan Series*, vol. ii, part I. is added at the foot of the

¹ See Dr. Hoernle, Report, p. 34. It is explained by Tomaschek as a compound of the base *i* with the prefix *ham*. See Grundriss, I. ii, p. 327. This explanation becomes considerably strengthened by our text, where *hamete*, 38 *b*ⁱⁱⁱ, actually means 'goes', 'wanders'.

² JRAS., 1910, p. 1283.

pages. The introductory and concluding verses of the Eastern Turkestani text have no counterpart in the Sanskrit text.

TEXT.

[1^b] Saddham.

- Drrai padya namasūmmā baysä drbādva šadi-ja tva¹ra
Trin prakārān namasyāmi bhagavataḥ trikāleṣu śraddhaya
- ttrvārñi namasūmmā dāta tti-vā drrai padya ⁱⁱⁱbi-saṅgā « [1]
triyāṅikam namasyāmi dharmam atha-vai trin prakārān bhikṣu-saṅgham
- Ttū padī namasūmmā sūtrā prajñāpā^{iv}rañma baysāmnā
Tam prakāram namasyāmi sūtram prajñāpāramitām bhagavatām
- māta bisāmnā pārāmmāñ hvāṣṭā gabhi^[2 a]ra pārāṣa uvāra 2
māta viśvāsām pārāmitānām śāntā gambhīrā prāsādikā udārā
- baysūñe carye paḍauysa pīrmāttama
Bodhi- caryāyāḥ prathamā paramā
- ddharmā biⁱⁱśāna paramārthā yaugā ni jsvāka 3
dharmāṅām viśveṣāu paramārthaḥ yoge (?) nu
- Kūṣṭa na karā kāma ni-śtā hīyauⁱⁱⁱścā tta-vā parrūṣka •
Yatra na kila na-asti tathā-vai
- tta tha tta ālābye oṣkā raysī ttatta khu ddharmakā^{iv}yā • [4]
evam evam sadā evam yathā dharmakāyam
- Prajñāpārāmma tvā hambistā sarvañña baysā •
Prajñāpāramitām etām saṅkalitavān sarvajñāḥ bhagavān
- tvā ttrraśayā [2 b] vāṣṭā birāṣṭe cu ra Vajrrachedāka nāma • [5]
tām trisatikām vācayati prakāśayati yaḥ eva Vajracchedikām nāma
- biśā karma cchaiśa u āvaraⁱⁱnā baśde garkhā
sarvāṇi karmāṇi tathā āvaraṇasya pāpāni samyak
- vaśarā māñāmdā nabuṣḍā ttina Vajrrachedāka nāma : [6]
vajraḥ yathā tena Vajracchedikā nāma
- ⁱⁱⁱcu-bura i baysām dātā vā ttrāmmā biśā ttiña sūtrā
yāvān syāt buddhānām dharmāḥ vai tāvān sarvaḥ tasmīn sūtre
- ttye Vajrra^{iv}chedakya vīra ttina dadārā pārāṣa uvāra • [7]
tasyāḥ Vajracchedikāyāḥ upari tena etāvat prāsādikā udārā
- cu tvā sājī dijsāti u [3 a] vāṣī piḍā-pari
yaḥ etām udgrhñiyāt dhārayet athavā vācayet likhāpayet

biśī dātā sīyā pachīysdū huṣa jśāti biśta¹
 sarvaḥ-asya dharmāḥ udgr̥hitaḥ pratiṣṭhāpitaḥ-bhavati yāti ante
 ii śīrā-jśa " [8]
 śivena

ci rī puṇa mistā hamāri tta-vā ttā sūtrā hvañāⁱⁱri¹ •
 yasya nu puṇyāni mahanti bhavanti tathā-vai atha sūtrāni paṭhyante
 ttana hajva hvaḍā-na hamrrašṭhā² ttina sūtrā āsā tcaira " [9]
 tena prajñena (?) puruṣeṇa samyak tena sūtreṇa āśā (?) kāryā (?)

ttinaiⁱvaysā hamjśye byūhā dābrrīya ṣada-jśa vaña •
 tena-asya aham sampratiṣṭhe vyūhe dharmapṛityā (?) śraddhayā iha
 ka ma baysā ā[3bi]ysdā yanānde khvai tta hva
 yadi me bhagavantaḥ rakṣām (?) kurvanti yathā-vai-etat evam bhāṣitam
 yanūm khu śtāka " [10]
 karomi yathā utpādayitavyam

iiSaddham Orga i harbiśāmnā gyastāmnā baysāmnā u
 Siddham Namaḥ syāt sarveṣām yajatānām bhagavatām tathā
 baudhisattvān •ⁱⁱⁱ hālai-yāṣṭā " Ttatta maīmū pyūṣṭā śe stye⁴
 bodhisattvānām diśī Evam me śrutam Ekasmin samaye
 śe stye-tā gyastānā gyastāⁱvaysā Śrāvastā kṣīrā āstā
 ekasmin samaye yajatānām yajataḥ bhagavān Śrāvastyām nagare āśīnaḥ
 vyū Jivā rīspūrā bāśa Anā-
 abhūt Jetasya rājaputrasya vane Anā-

[4aⁱ] thapiṇḍī hārū saṁkhyerma mistā-na bil-sāgā-na⁵
 thapiṇḍikasya śreṣṭhinaḥ saṁghārāme mahatā bhikṣu-saṁghena
 haṁtsa •³ dvāsi-paṁjśā •ⁱⁱⁱśau āśīryau-jśa Tti⁶ gyastānā gyasta
 sārddham dvādaśasata-pañcāśadbhiḥ ācāryaiḥ Atha yajatānām yajataḥ
 baysā brrū-haḍā navāysyeⁱⁱⁱpāttarā cīvara pana nāti Śrāvasta
 bhagavān pūrvāhṇe nyavasta pātram cīvaram purataḥ ādadau Śrāvastyām

(1.) Evam mayā śrutam. Ekasmin samaye bhagavān Śrāvastyām viharati sma
 Jetavane 'nāthapiṇḍadasya-śrāme mahatā bhikṣu-saṁghena sārddham ardhatrāyoda-
 śābhir bhikṣu-śataiḥ saṁbahulaś ca bodhisattvair mahāsattvaiḥ. Atha khalu
 bhagavān pūrvāhṇa-kūla-samaye nivāsyā pātra-cīvaram ādāya Śrāvastīm mahāna-

¹ To the right of each of the two first lines of fol. 3a we find the syllable *ju* written in the margin, of a smaller size, and in an apparently different handwriting.

² Read *hamrrašṭa*, as in 44 aⁱⁱ.

³ Superfluous sign of interpunction.

⁴ *śe stye* repeated by mistake.

⁵ Read *-saṁgā-na*.

⁶ Five syllables *ti pi sa (?) ha sa* in cursive writing added interlinearly after *tti*.

mištā kītha piṇvā¹ traṇḍa ivTī gyastā baysū²tti gyastā
mahati nagare piṇḍāya praviṣṭaḥ Atha yajataḥ bhagavān atha yajataḥ
baysū kū Śrāvastā māštā kītha piṇḍā [4^b] vā tsuta hamyeta
bhagavān yadā Śrāvastyām mahati nagare piṇḍāya vai gataḥ sametaḥ
kū khāysna-kirā yudā yuḍe hvadā khāysū kū³isce-tā paryeta
yadā bhakta-kāryam kṛtam cakāra bhukte bhakte yadā kāle pratikrāntaḥ
hamye pāttara civarā pajsīryi³ pā haysnātā³praṇavyi
sametaḥ pātram civarā pratyasāmayat pāḍau prakṣālayat prajñaptasya
āyasaṁ vīra ṅastā bastā palāṅgā rraṣṭā ttaramḍa⁴vīra-na vistātā
āsanasya upari niṣaṇṇaḥ baddhe paryāṅke ṅjunā kāyena upasthāpayat
pyaṁtsū ttūsāttetā byāta jāvae vyetā • Tti-tā
pratimukhīm sūnyatāyāḥ smṛtim eva-saḥ bhūtaḥ Atha

[5a¹] pharāka āṣīrya kāṁma hālai gyastānā gyastā baysū
sambahulāḥ ācāryāḥ yām diśam yajatānām yajataḥ bhagavān

vyeta hāṣṭā tsuāṁ⁵idā kū vara hamya gyastānā gyastā baysū
bhūtaḥ tatra agucchan yadā tatra sametaḥ yajatānām yajatasya bhagavataḥ
pā ttirājsa namasyā⁵idā⁴ gyastā baysū drrai tcīra
pāḍau śirasā anamasyan yajatan bhagavantam trin vārān

hvarāṁcaīṅā tvanā⁵ tsuāṁdā u sāu hā⁵vīlai-mī ṅasta •
dakṣiṇena vanditum agucchan tathā ekūm diśam niṣaṇṇāḥ
Ttye sce-ra vātcū āṣīri Subhūta vara ttiṅa parṣa [5^b] ṅa
Tasmin samaye punaḥ ācāryāḥ Subhūtiḥ tatra tasyām parṣadi

garīm piṇḍāya prāvīkṣat. Atha khalu bhagavān Śrāvastīm mahānagarīm piṇḍāya
caritvā kṛta-bhakta-kṛtyaḥ paścādbhakta-piṇḍapāta-pratikrāntaḥ pātracivarāṁ pra-
tiśāmya pāḍau prakṣālya nyaṣīdat prajñapta evāśane paryāṅkam ābhujya ṅjunī
kāyāṁ praṇidhāya pratimukhīm smṛtim upasthāpya. Atha khalu sambahulā
bhikṣavo yena bhagavāṁs tenōpasāṁkraman upasāṁkramya bhagavataḥ pāḍau
śirobhir abhivandya bhagavantaṁ triṣ pradakṣiṇīkṛtyāḥkānte nyaṣīdan. (2.) Tena
khalu punaḥ samayenāyusmān Subhūtis tasyām eva parṣadi saṁnipatito 'bhūt

¹ Cf. *piṇḍā*, 4 a^v.

² The three first words of l. iv repeated by mistake.

³ I am not quite certain about the reading. Dr. Hoernle has *pajsīryi*.
[Perhaps *pajsīryi*, compare *e* in *jāvae*, 4 b^v.—R. H.]

⁴ Read *namasyāṁdā*.

⁵ Compare *tvāṅdanā*, 29 b¹.

hanigrī vyitā u nastā Ttī āsīrī Subhūta āysaṃ-na
 saṃnipatitāḥ bhūtaḥ tathā niṣaṇṇaḥ Atha āyuṣmān Subhūtiḥ āsanūt
 patata iśau sve cīvarā. ¹ prahausti u hīvarāndai ysaṃṇū
 utthitāḥ ekāri śuptim cīvaram nyavāsayat tathā dakṣiṇam jānu
 śadva pārāuⁱⁱtti kāmā hālai. ¹ gyastā baysā āstā
 pṛthivyām pratyasthāpayat yūm diśam yajataḥ bhagavān āste
 hāstā ajāmlā. ² dastā i^vyudai u gyastā baysā tta hve
 tena añjaleḥ hastam akarot-asya tathā yajataḥ bhagavantam evam avocat
 sā duṣkarā miḍāmnā gyasta baysa
 nūnam duṣkareṃ miḍhvāḥ yajata bhagavan

[6a] cu-ttira gyastānā gyastā baysā-na ttāhirau-hvāñākā-nā³
 yūvat yajātānām yajatena bhagavatā tathāgatena

¹ pajaśmāntā āśaṇ-na rraṣṭā biśā hālā biysādā ⁴ ahu-jaśa
 pūjānām arhatā rju viśvāḥ diśaḥ buddhena tvayū
 bauⁱⁱⁱdhisatva mistā baysūmñā vūysā haṃdāḍa na biśā-pīrmā-
 bodhisattvāḥ mahantaḥ bodhi- sattvāḥ anugṛhītāḥ nu viśva-parameṇa
 i^vttamye haṃdārā-jaśa cu-ttarā gyastā baysā-na ttāharā-tśūka-na. ¹
 anugraheṇa yūvat yajatena bhagavatā tathāgatena

[6b] [k^lai]kīnāmnā sānāmnā tvīśā yanākā-na samna biśāmnā
 kleśamayānām ariṇām (?) taviṣi kārakeṇa samena viśveṣām
 hirāmnā i^{iv}amasāka-na uhu-jaśa boudhisatvā mistā baysūmñā vūysā
 arthānām bodhakena tvayā bodhisattvāḥ mahantaḥ bodhi- sattvāḥ
 ysiⁱⁱⁱniya-hauḍi biśa-pīrmāttamye ysi^{iv}niya-haurāṃme-jaśa Tta khu. ¹
 parinditāḥ viśva-paramayā parindanayā Tat katham

saṃniṣaṇṇaḥ. Atha khalv āyuṣmān Subhūtir utthāy āsanād ekāṃsam uttarāsaṅgam
 kṛtvā dakṣiṇāṃ jānu-maṇḍalam pṛthivyām pratiṣṭhāpya yena bhagavāns tenāñjalim
 praṇamya bhagavantam etad avocat, āścaryam bhagavan param-āścaryam sugata
 yūvad eva tathāgatena-ārhatā samyak-sambuddhena bodhisattvā mahāsattvā anu-
 parigṛhītāḥ parameṇānugraheṇa. Āścaryam bhagavan yūvad eva tathāgatena-
 ārhatā samyak-sambuddhena bodhisattvā mahāsattvāḥ parinditāḥ paramayū parinda-
 nayā. Tat katham bhagavan bodhisattva-yāna-saṃprasthitena kulaputreṇa vā kula-

¹ Superfluous sign of interpunction.

² Probably read *añjalā*.

³ Read *-na*.

⁴ Read *ahu-jaśa*; the first akṣara of *ahu-jaśa* is perhaps an *a* with a subscribed *u*.

⁵ Dr. Hoernle reads *tkhāiśināmnā*; the initial akṣara of the word has dis-
 appeared, on fol. 6b, owing to the fact that the upper corner of fol. 6b had stuck to

^{iv}vā miḍāṃna gyasta baysi baysūña vūysai-na baudhisattvayāñña
vai miḍhvaḥ yajata bhagavan bodhi- sattvena bodhisattvayāne

[7aⁱ] hañjsadai-na mara mahāyāññā viṣṭāññā u khvai
samprasthitena iha mahāyāne sthātavyam tathā katham-vai-asya

aysmū baysamjāññā ⁱⁱTtye hvaye hvanai gyastāñā gyastā baysi
cittam pragrūhītavyam Tasmin ukte vacane yajātāñām yajataḥ bhagavān

āśiri Subhūva ⁱⁱⁱttā hve śirā śirā Subhūva ttatta śi hārā
ācāryam Subhūtim evam avocat sādhu sādhu Subhūte evam suḥ arthaḥ

Subhūta hañdādā ^{iv}gyasta baysi-na baudhisattva ¹ [baysūññā
Subhūte anuparigṛhītāḥ yajatena bhagavatā bodhisattvāḥ

vūysai-na biśi-pirmātta[7bⁱ]mye hañdāra-ja cu-ttirā gyasta baysi-na
ttāhirau- tsūka-na klaiṣṭⁱⁱnāññā sāññāññā tvīṣā yanākā-na samna

baśāññā hirāññā ⁱⁱⁱnā vamaśākā-na ulu-ja baudhisattva mistā baysūññā
vūysai-^{iv}na ysiniya-haudā biśi-pirmāttamye ysiniyū-haurāññe-ja

[8aⁱ] tta khu vā miḍāññā gyastā baysi baysūña vūysai-na bau-
dhisattvayāññā hañjsadai-na mara mahāyāññā viṣṭāññā u khuai aysmū

nāⁱⁱⁱsāññā Ttye hvaye hvanai gyasta baysa āśiri Subhūta tta hve ^{iv}śiri
śirā Subhūta ttatta śi hirā Subhūta hañdādā baysa-na bau[8bⁱ]dhisattvā]

biśi-pirmāttamā hañdārā-ja ysini-haudā gyastā baysi-na bauⁱⁱdhi-
viśva-paramaṇa anugraheṇa parinditāḥ yajatena bhagavatā bodhi-

sattva biśi-pirmāttamā ysini-haurāññe-ja Ta ² ttina Subhūta pyū ³
sattvāḥ viśva-paramayā parindanayā Evam tena Subhūte śṛṇu

duhitrā vā sthātavyaṃ kathaṃ pratipattavyaṃ kathaṃ cittaṃ pragrūhītavyam.
Evam ukte bhagavān āyusmantaṃ Subhūtim etad avocat, sādhu sādhu Subhūte
evam etad Subhūte evam etad yathā vadasi. Anuparigṛhītās tathāgatena bodhisattvā
mahāsattvāḥ paramaṇānugraheṇa parinditās tathāgatena bodhisattvā mahāsattvāḥ
paramayā parindanayā. Tena hi Subhūte śṛṇu sādhu ca suṣṭhu ca manasi kuru,

the superimposed lower corner of fol. 7a; but a sufficiently distinct inky impression of the vowel *ai*, reversed, is still discernible in the latter corner, and clearly distinguishable when reflected in a mirror. There are also traces of the consonant; but being overlaid by the syllable *gya* of fol. 7a^{iv}, they do not admit of satisfactory identification. Fortunately, however, the word occurs in the passage, erroneously repeated on fol. 7bⁱ.

¹ The manuscript here goes on with a repetition of 6aⁱⁱⁱ ff., enclosed within square brackets.

² Read *ta*.

³ Superfluous sign of interpunction.

iiiḡiri subī-jī aysmya yaṁ ayse hvāñimā khu baysūñña
sūdhū suṣṭhu-ṇa-etat manasi kuru aham-te bhāṣe yathā bodhi-

¹vū • ivysai-na baudhisatvayāññā haḍai-na ²mara mahāyāññā viṣṭāññā
sattvena bodhisattvayāne saṁgacchatā iha mahāyāne sthātavyam

u khūī
tathā yathā-asya

[9^a] mara aysmu ³nāsāññā Ttatta śirā gyasta baysa
iṇa cittam pragrahītavyam Evam sūdhū yajata bhagavan

ttū nājsadā āḡiiri Subhūta gyasta baysā-na pyūṣṭe Gyastā
tad vyākhyātam ācāryaḥ Subhūtiḥ yajatāt bhagavataḥ āsrauṣit Yajataḥ

baysī tta hve ¹mara • iiiSubhūva baysū-ñña ¹vūysai-na
bhagavān-asya evam avocat iha Subhūte bodhi- sattvena

baudhisatvayāññā hañjsamḍai-ivna ttatta aysmu ³upevāññā
bodhisattvayāne saṁgacchatā evam cittam utpādayitavyam

cu-burā satva satvām nāsāme-ḡsa haṁ[9^b][*khīka* y]sāya ⁴u āhya
yāvantaḥ sattvāḥ sattvāñām saṁgrahaṇa saṁkhyāyām jātāḥ tathā aṇḍe

ysāta o pīrāmññā ysāta cu ganiṣṭā ysā ⁱⁱcu ūvavā cu hañtsā
jātāḥ tathā jarūyau jātāḥ ye saṁsvede jātāḥ ye aupapādukāḥ ye saha

rūvi-na rūvana ⁵anau rūvā-na cu hañⁱⁱⁱtsa syāme-ḡsa cu anau
rūpeṇa vinā rūpeṇa ye saha sañjñāyā ye vinā

syāme-ḡsa cu vā tti satva cu ni hañ^{iv}tsa syā[me]-ḡsa anau syāmi-ḡsa
sañjñāyā ye vai te sattvāḥ ye na saha sañjñāyā vinā sañjñāyā

ku-burā satvadāta prañāvāñña
yāvati sattvadhātuh prañāpaniya

bhāṣiṣye 'haṁ te yathā bodhisattva-yāna-saṁprasthītena sthātavyam yathā prati-
pattavyam yathā cittam pragrahītavyam. Evam bhagavann, ity āyuṣmān Subhūtir
bhagavataḥ pratyāsrauṣit. (3.) Bhagavān asyāltad avocat, iha Subhūte bodhisattva-
yāna-saṁprasthītenāivam cittam utpādayitavyam; yāvantaḥ Subhūte sattvāḥ sattva-
dhātau sattva-saṁgrahaṇa saṁgrhītā aṇḍajā vā jarūyujā vā saṁsvedajā vā aupapādukā
vā rūpiṇo vāripiṇo vā sañjñino vāsañjñino vā nāiva sañjñino nāsañjñino vā
yāvān kaṣcit sattvadhātuh prañāpyamānaḥ prañāpyate te ca mayā sarve 'nupadhīṣe

¹ Superfluous sign of interpunction.

² Read *hañjsamḍaina*.

³ Read *aysmū* as in fol. 7^a and elsewhere; see Vocabulary.

⁴ The first three defaced akṣaras of 9^b legible from reverse impression on 10^a.

⁵ Cancel the superfluous *rūvana*.

[10^a] mata ñāpiya tti satva muhu-ja har-biśā aharina
 matā jñāpyeta te sattvaḥ mayā sarve-viśve anupadhiśeṣe
 nirvāṇa paⁱⁱranirvāṇa • Dādirā avamāta satva ku parinirvāye •¹
 nirvāṇe parinirvāpayitavyaḥ Tāvataḥ aparimāṇan sattvān yadā parinirvāpitavān
ⁱⁱⁱ(ha)māti •¹ na haḍi kāmujā śai śau satva paranirvāye ^{iv}hāmā
 bhavet na eva kañcid api ekam sattvam parinirvāpitavān bhavet
 Tta ci hārā kiḍna Ci Subhūta boudhisatva sañña² hā-[10^b]
 Evam kasya arthasya kṛtena Sacet Subhūte bodhisattvasya sañjñā bha-
 mātā ni śā boudhisatvā hvañai Tta ci hārā kiḍna • ni śi
 vet na saḥ bodhisattvaḥ vaktavyaḥ Evam kasya arthasya kṛtena na saḥ
 Subhūta bauⁱⁱdhisatvā hvañai ci satvā vira sañña hamātā o
 Subhūte bodhisattvaḥ vaktavyaḥ yasya sattvasya upari sañjñā bhavati athavā
 jvākā vira ⁱⁱⁱsañña o pudgalā vira sāmña hāme śai haḍi
 jīvasya upari sañjñā athavā pudgalasya upari sañjñā bhavet api eva
 vāta tti Su^{iv}bhūta ni boudhisatva-na ātmabhāvinai vastā vira
 punaḥ atha Subhūte na bodhisattvena ātmabhāvikasya vastunaḥ upari
 pārauttā-
 pratiṣṭhite-

[11^a]na haurā haurāññā kuṣṭa-jā prattikārā vira pārauttā-na hauⁱⁱrā
 na dānam dātavyam kutra-eit pratikārasya upari pratiṣṭhitena dānam
 haurāññā • ni rūvā vira pārauttā haurā haurāññā nā ⁱⁱⁱ[ba]jāśā
 dātavyam na rūpāṇām upari pratiṣṭhitena dānam dātavyam na śabdānām
 nā buśaññā na ysvaṇñāñ ni skaumatām³ ni dharmāñ-^{iv}[nā vī]ra
 na gandhānām na rasānām na sparśānām na dharmāṇām upari
 pārauttā-na haurā haurāññā Ttatta Subhūta boudhisa[11^b][^{iv}tva] haurā
 pratiṣṭhitena dānam dātavyam Evam Subhūte bodhisattvena dānam

nirvāṇa-dhātāu parinirvāpayitavyaḥ. Evam aparimāṇan api sattvān parinirvāpya
 na kañcit sattvaḥ parinirvāpito bhavati. Tat kasya hetoḥ. Sacet Subhūte bodhi-
 sattvasya sattva-sañjñā pravarteta na sa bodhisattva iti vaktavyaḥ. Tat kasya
 hetoḥ. Na sa Subhūte bodhisattvo vaktavyo yasya sattva-sañjñā pravarteta jīva-
 sañjñā vā pudgala-sañjñā vā pravarteta. (4.) Api tu khalu punaḥ Subhūte na
 bodhisattvena vastu-pratiṣṭhitena dānam dātavyam na kvacit pratiṣṭhitena dānam
 dātavyam na rūpa-pratiṣṭhitena dānam dātavyam na śabda-gandha-rasa-spraśṭavya-
 dharmeṣu pratiṣṭhitena dānam dātavyam. Evam hi Subhūte bodhisattvena mahāsat-

¹ Superfluous sign of interpunction.

² Read perhaps *boudhisatvā satvasañña*.

³ Looks like *stvaumatām*.

haurāmñā khu ni gūnā samñña vira hi sā haurākā astā o
 dātavyam yathi na lakṣaṇānām samjñām upari api nānam datā asti atha
 iivā nāsikā o vā haurā Tta cu hirā kiḍḍa Ci ḡi Subhūta
 vā grahitā atla vā dānam Evam kasya arthasya kṛtena Yaḥ saḥ Subhūte
 baudhisattvaⁱⁱⁱ cu avārautta ṣṭāna haurā hidi tte Subhūta¹
 bodhisattvaḥ yaḥ apratiṣṭhitaḥ san dānam dadāti tasya Subhūte
 baudhisatva puññiv^{iv} nai hambisā na hu-yuḍḍā pamāka na-ti • Tta
 bodhisattvasya puṇyamayaḥ samāhaḥ na sukaḥ prameyaḥ nu-te Evam
 cūe saittā Subhūta hau-yu-
 kim-te bhāsate Subhūte suka-

[12 a] dā sarbaṁdā diṣṭi hālai āṣi pamāka na-tā • Āṣiri
 raḥ udgacchantaḥ diṣṭyaḥ āśyām akāśaḥ prameyaḥ nu-te Ācāryaḥ

Subhūta tta hve iinā gyasta haysa Gyasta haysi tta
 Subhūtiḥ evam avocāt na yajata bhagavan Yajataḥ bhagavān-asya evam
 hve ttatta ravyipatani-hujsādāⁱⁱⁱ nyūvijsa-nāṣṭa-uskyāṣṭā daśvā diśvā
 avocāt evam dakṣiṇa-pāścima-uttara-adhaḥ-ūrdhvaṁ daśasu dikṣu

huyuḍḍi ātaṣa pamā^{iv}ka ni-tā Āṣiri Subhūta tta hve ni gyasta
 sukaḥ akāśaḥ prameyaḥ nu-te Ācāryaḥ Subhūtiḥ evam avocāt na yajata

haysi Baysi tta hve ttatta [12 b] ḡi hārā Subhūva
 bhagavan Bhagavān-asya evam avocāt evam saḥ arthaḥ Subhūte

ttatta ḡi hirā cu ḡi baudhisatva ci avārautta ṣṭāna iihaurā
 evam saḥ arthaḥ yat saḥ bodhisattvaḥ yaḥ apratiṣṭhitaḥ san dānam

hiḍḍā tte puññinai hambisā na huyuḍḍi pamāka • Cu haⁱⁱⁱḍḍā vātea
 dadāti tasya puṇyamayaḥ samāhaḥ na sukaḥ prameyaḥ Kaḥ eva punaḥ

hārā Subhūta baudhisatva haura haurāmñā Tta cūe saittā
 arthaḥ Subhūte bodhisattvena dānam dātavyam Evam kim-te bhāsate

tvera dānam dātavyam yathā na nimitta-sañjñāyām api pratitiṣṭhet. Tat kasya
 hetoḥ. Yaḥ Subhūte bodhisattvo 'pratiṣṭhito dānam dadāti tasya Subhūte puṇya-
 skandhasya na sukaram pramāṇam udgrahītam. Tat kim manyase Subhūte, sukaram
 pūrvasyām diṣṭy akāśasya pramāṇam udgrahītam. Subhūtir āha, no hīdāṁ bhagavan.
 Bhagavān āha, evaṁ dakṣiṇa-pāścim-ōttaraśv adha urdhvaṁ dig-vidikṣu samantād
 daśasu dikṣu suḥaram akāśasya pramāṇam udgrahītam. Subhūtir āha, no hīdāṁ
 bhagavan. Bhagavān āha, evam eva Subhūte yo bodhisattvo 'pratiṣṭhito dānam
 dadāti tasya Subhūte puṇyaskandhasya na sukaram pramāṇam udgrahītam. Evaṁ
 hi Subhūte bodhisattva-yāna-saṁprasthiteṇa dānam dātavyam yathā na nimittasaṁ-
 jñāyām api pratitiṣṭhet. (5.) Tat kim manyase Subhūte, lakṣaṇasaṁpadā tathāgato

¹ Read *Subhūta*.

lakṣaṇijā pyālye-ja gyasta baysā dyāmñā ne Subhūta tta hve
lakṣaṇa- sampadā yajataḥ bhagavān draṣṭavyaḥ nu Subhūtiḥ evam avocat
na¹ Kuṣṭā-
na Yā-

[13 aⁱ] burū Subhū[ta] lakṣaṇiṇā vara-burū drrūja ttū najśadā
vat Subhūte lakṣaṇam tūvat mṛṣā tat vyākhyātam

lakṣaṇiṇā alakṣaṇiṇā gyastā baysā dyāmñā • Ttye hvaye
lakṣaṇam alakṣaṇam yajatasya bhagavataḥ draṣṭavyam Tasmīn ukte

hvanai gyastā baysā •² iiiāṣṛi Subhūta tta hve aṣṭa ni
vacane yajataḥ bhagavantam ācāryaḥ Subhūtiḥ evam avocat asti nu

gyasta baysā kāmujā ustaivmājsi [bā]dā satva cu ttyām didrāṇimām
yajata bhagavan kecit uttamam kālam sattvāḥ ye teṣīm tādṛśānām

sūtrāṇi vira kūra samñā upevā[13 bⁱ]ri Gyasta baysi tta
sūtrāṇam upari vitathām samñām utpādayanti Yajataḥ bhagavān-asya evam
hve ma thu Subhūva ttatta hvāñā hamāri ustamājsi bāiḍā
avocat mā tvam Subhūte evam vada bhavanti uttamam kāla

ust mye pañcāśai saddharmaḥ bijevaṇḍai bādā haṇḍā ṣahāⁱⁱniya
uttamāyām pañcāśatyām saddharmasya lopyamāna-ya kālam sarvadā guṇavantaḥ

hajva na haḍi tti śau gyasta baysā parsādā ni śi
prajñāvantaḥ na eva te ekam yajataḥ bhagavantam paryupāsata na ekasya

draṣṭavyaḥ. Subhūtiḥ āha, no hzidam bhagavan, na lakṣaṇasampadā tathāgato draṣṭa-
vyah. Tat kasya hetoḥ. Yā sā bhagavan lakṣaṇasampat tathāgatena bhāṣitā
sālvālakṣaṇasampat. Evam ukte bhagavān āyusmantam Subhūtim etad avocat,
yāvat Subhūte lakṣaṇasampat tūvan mṛṣā yāvad alakṣaṇasampat tūvan na mṛṣāceti
hi lakṣaṇalakṣaṇatas tathāgato draṣṭavyaḥ. (6.) Evam ukta āyusmān Subhūtiḥ
bhagavantam etad avocat, asti bhagavan kecit sattvā bhaviṣyanti anāgate 'dhvani
paścime kāle paścime samaye paścimāyām pañcāśatyām saddharma-vipralopa-kāle
vartamāne ya imeṣv evamrūpeṣu sūtrāntapadeṣu bhāṣyamāneṣu bhūtasamñjām
utpādayiṣyanti. Bhagavān āha, mā Subhūte tvam evam vocaḥ, asti kecit sattvā
bhaviṣyanti anāgate 'dhvani paścime kāle paścime samaye paścimāyām pañcāśatyām
saddharma-vipralope vartamāne ya imeṣv evamrūpeṣu sūtrāntapadeṣu bhāṣyamāneṣu
bhūtasamñjām utpādayiṣyanti. Api tu khalu punaḥ Subhūte bhaviṣyanti anāgate
'dhvani bodhisattvā mahāsattvāḥ paścime kāle paścime samaye paścimāyām pañca-
śatyām saddharmavipralope vartamāne guṇavantaḥ śīlavantaḥ prajñāvantaḥ ca

¹ The manuscript has *ta*.

² Superfluous sign of interpunction at end of line; read *āṣṛi Subhūta gyasta baysā*.

gyastā ivbaysā vīra puñña kūsālā mūlā pirādāmdā • ttyām
 yajatasya bhagavataḥ upari puṇyāni kuśalasya mūlāni avāropayan teṣām
 sūtrām vi-
 sūtrāṇām upa-

[14 aⁱ] ra śau kṣarīṇā vasve aysmu¹ byehīdi paysāmda
 ri ekam kṣaṇam viśuddham cittam labhante jñātāḥ

hamāri gyastā baysā-ina dya hamāri gyasta baysa-na avamāta
 bhavanti yajatena. bhagavatā dṛṣṭāḥ bhavanti yajatena bhagavatā aprameyeṇa

puññai hambisā-na iīhamphva hamāri Tta cūe saittā Su-
 puṇyamayena samūhena sambhūtāḥ bhavanti Evam kim-te bhāstate Su-
 bhūva ni ātmasañña pravarttā iv[*o na*] satvasañña ni jīvasañña ni
 bhūte na ātmasaññā pravarteta atha na sattvasaññā na jīvasaññā na
 pudgalāsañña pravarttā Gyastā [14 bⁱ] [*baysī tta*] hve saittā
 pudgalasaññā pravarteta Yajataḥ bhagavān-asya evam avocāt bhāstate

Subhūta ku-ye kaulopamā dharmaparyāyā bustā •² iīh(ā)m(ā)
 Subhūte yadā-kaṣeīt kolōpamam dharmaparyāyam buddhaḥ syāt

bustā hamā dātī śi hamadā paśāṇñā cu nara vā
 buddhaḥ syāt dharmā-asya saḥ sarvadā prahātavyaḥ kim punaḥ vai
 adāiitā Khu śi hve cu ttāratcā kīrā khu-burā ttājā ni ra
 adharmāḥ Yathā saḥ puruṣaḥ yadā karma yāvat na jātu

bhaviṣyanti ya imeṣv evamrūpeṣu sūtrāntapadeṣu bhāṣyamāṇeṣu bhūtasaññāṇām
 utpādayiṣyanti. Na khalu punas te Subhūte bodhisattvā mahāsattvā ekabuddha-
 paryupāsītā bhaviṣyanti nāḥkabuddhāvaropitakuśalamūlā bhaviṣyanti, api tu khalu
 punaḥ Subhūte anekabuddhaśatasahasraparyupāsītā anekabuddhaśatasahasrāvaropi-
 takuśalamūlās te bodhisattvā mahāsattvā bhaviṣyanti ya imeṣv evamrūpeṣu sūtrānta-
 padeṣu bhāṣyamāṇeṣv ekacittaprasādam api pratilapsyante. Jñātās te Subhūte tathā-
 gatena buddhajñānena dṛṣṭās te Subhūte tathāgatena buddhacakṣuṣā buddhās te
 Subhūte tathāgatena. Sarve te Subhūte 'prameyam asaṅkhyeyaṁ puṇyaskandhaṁ
 prasaviṣyanti pratigrahiṣyanti. Tat kasya hetoḥ. Na hi Subhūte teṣāṁ bodhisattvāṇām
 mahāsattvāṇām ātmasaññā pravartate na sattvasaññā na jīvasaññā na pudga-
 lasaññā pravartate; nāpi teṣāṁ Subhūte bodhisattvāṇām mahāsattvāṇām dharmā-
 saññā pravartate evaṁ nādharmasaññā; nāpi teṣāṁ Subhūte saññā nāsaññā
 pravartate. Tat kasya hetoḥ. Sacet Subhūte teṣāṁ bodhisattvāṇām mahāsattvāṇām
 dharmasaññā pravarteta sa eva teṣāṁ ātmagrāho bhavet sattvagrāho jivagrāhaḥ

¹ Read *ayamū*.

² Superfluous sign of interpunction at end of line. Cancel the redundant
bustā hamā.

traṁdā hai^vmāti na vañādrāysā puṣa paṣe khu traṁdā hamā
 praviṣṭaḥ bhavet na prajahyāt yadā praviṣṭaḥ bhavet
 nai-na hamadā bi-
 na-etad-na sarvadā bha-

[15a] dā ttatta baysūña vūysai ku nara śirā butti ni
 rati evam bodhi- sattvaḥ yadā punaḥ śivakāni bodhate na
 vañāśarā vamaⁱⁱśtū nai-na hamadā dā vira hīyauṣṭyai
 iha-aśivakāni (?) avamṣati na-anena-na sarvadā dharmasya upari
 tcairai • Ta cūe saittā ¹Suⁱⁱⁱ(bhūta) aśtā nai śi dā cu
 kartavyaḥ Evam kim-te bhāstate Subhūte asti nu saḥ dharmāḥ yaḥ
 gyasta baysū-na ² hvata āya Bi^v(sau gya)styaḥ baysyau-ja
 yajataḥ bhagavatā bhāṣitaḥ syāt Sarvaiḥ yajataiḥ bhagavadbhiḥ
 hva āya ttina cu āryapudgalā nyāpamā [15b] (Gyastū)
 bhāṣitaḥ syāt tena yat āryapudgalāḥ jñāpyamānāḥ (?) Yajataḥ
 baysī tta hve cu Subhūta trisahasrye mahāsahasrye
 bhagavān-asya evam avocat yat Subhūte trisahasryāḥ mahāsahasryāḥ
 lovadāta hauⁱⁱdyau raṁnyau-ja haṁberi hauram hiḍā tta cūe
 lokadhātum saptabhiḥ ratnaiḥ saṁpūrya dānam dadāti evam kim-te

pudgalagrāho bhavet. Saced adharmasamjñā pravarteta sa eva teṣāṁ ātmagrāho
 bhavet sattvagrāho jivagrāhaḥ pudgalagrāha iti. Tat kasya hetoḥ. Na khalu
 punaḥ Subhūte bodhisattvena mahāsattvena dharmā udgrahitavyo nādharmāḥ.
 Tasmād iyaṁ tathāgatena saṁdhāya vāg bhāṣitā. Kolōpamaṁ dhō:maparyāyam
 ājānadbhir dharmā eva prahātavyaḥ prāg evādharmā iti. (7.) Punar aparāṁ
 bhagavān āyuṣmantaṁ Subhūtim etad avocat, tat kim manyase Subhūte asti sa
 kaścid dharmo yas tathāgatenaśānuttarā samyak-sambodhir ity abhisambuddhaḥ
 kaścid vā dharmas tathāgatena deśitaḥ. Evam ukta āyuṣmān Subhūtir bhaga-
 vantam etad avocat, yathāśāṁ bhagavan bhagavato bhāṣitasyaśārtham ājānāmi
 nāsti sa kaścid dharmo yas tathāgatenaśānuttarā samyak-sambodhir ity abhisam-
 buddhaḥ nāsti dharmo yas tathāgatena deśitaḥ. Tat kasya hetoḥ. Yo 'sau
 tathāgatena dharmo 'bhisambuddho deśito vā agrāhyaḥ so 'nabhilapyāḥ. Na
 sa dharmo nādharmāḥ. Tat kasya hetoḥ. Asaṁskṛta-prabhāvitā hy ārya-
 pudgalāḥ. (8.) Bhagavān āha, tat kim manyase Subhūte, yaḥ kaścit kulaputro
 vā kuladuhitā vā trisāhasra-mahāsāhasraṁ loka-dhātum saptaratna-paripūrṇaṁ kṛtvā
 tathāgatebhyo 'rbadbhyaḥ samyak-sambuddhebhyo dānam dadyāt api nu sa kula-

¹ Superfluous sign of interpunction at end of line.

² The correspondence between the two texts is here very small.

saittā Subhūta cu mani śi ⁱⁱⁱbisivrrāśai ovā bisivrrāśaiñā pharāka
 bhāṣate Subhūte kim nu saḥ kulaputraḥ athavā kuladuhitā bahukāni
 puñā ysyāmñe ¹Su•ivbhūti tta hve bihī pharāka miḍāṃna
 puṇyāni janayet Subhūtir-asya evam avocat ati bahukam miḍhvaḥ
 gyasta baysa puñīnai hañbisā
 yajata bhagavan puṇyamayam samūham

[16 aⁱ] ysy[āñ]ñ[e] Cu haḍ[ā] h[ā]rā miḍāṃna gyasta baysa
 prasunuyāt Kaḥ eva arthaḥ miḍhvaḥ yajata bhagavan

puñīnai hañbisā ahañbiⁱⁱsā gyasta baysna •² hvata cu baysūstā
 puṇyamayaḥ saratḥaḥ asamḥaḥ yajatena bhagavatā uktaḥ yat bodhim
 nara pārayśdā klu dātaⁱⁱⁱ ttye kiṇa gyasta baysā tta live
 punaḥ yathā dharmāḥ tasya kṛtena yajataḥ bhagavān evam avocat

sā puñīnai hañbisā Cu ¹trasa•iv[hasrre] mahāsahasrre lovadāta
 nānam puṇyamayaḥ samūhaḥ Yat trisahasryāḥ mahāsahasryāḥ lokadhātūn

hauram hidā śi vātea āya cu ¹dharma•[16 bⁱ]paryāyā tcurāṃpatā
 dānam dadāti dvitīyaḥ punaḥ syāt yaḥ dharmaparyāyasya catuṣpādikām

śau gāhā nāsāti sājīyā o vā hañdiryām ⁱⁱvistarna birāśīyā
 ekām gāthām grhṇīyāt udgrhṇīyāt atha vā parebhyaḥ vistareṇa prakāśayet

śi haḍe tina puñā-na avamāta puñā ⁱⁱⁱysyāmñe anañkhiṣṭa Tta
 saḥ eva tena puṇyena aprameyāṇi puṇyāni prasunuyāt anañkhyeyāni Evam

putro vā kuladuhitā vā tato nidānam bahu puṇya-skandhañ prasunuyāt. Subhūtir
 āha, bahu bhagavan bahu sugata sa kulaputro vā kuladuhitā vā tato nidānam
 puṇya-skandhañ prasunuyāt. Tat kasya hetoḥ. Yo 'sau bhagavan puṇyaskand-
 dhas tathāgatena bhāṣitaḥ askandhaḥ sa tathāgatena bhāṣitaḥ. Tasmāt tathāgato
 bhāṣate, puṇyaskandhaḥ puṇyaskandha iti. Bhagavān āha, yaś ca khalu punaḥ
 Subhūte kulaputro vā kuladuhitā vācemañ trisāhasm-mahāsahasrañ lokadhātūn
 saptaratna-paripūrṇaṃ kṛtvā tathāgatebhyo 'rhadbhyaḥ samyaksañbuddhebhyo
 dārañ dadyāt yaś c'eto dharmaparyūyād antaśśāś catuṣpādikām api gāthām udgrhya
 parebhyo vistareṇa deśayet sañprakāśayed ayam eva tato nidānam bahutarañ puṇ-
 yaskandhañ prasunuyād aprameyam anañkhyeyam. Tat kasya hetoḥ. Ato nirjāta

¹ Superfluous sign of interpunction at end of line.

² Superfluous sign of interpunction in space before ringhole.

cu hara kiṇa Ttattika naraiṅga gyastā ivhaysa haysāni
 kasya arthasya kṛtena Atah nirgatā yajata bhagavan bhagavatām
 haysūstā Tta cūe saittā Subhūta eu mani ṣi srrauttā-
 bodhiḥ Evam kim-te bhāsate Subhūte kim nu api srotaā-

[17 aⁱ] vanā tta hāme nā sī mulu-ja srrautāvaiṇā
 pannasya evam bhavet nanu nūnam mayā srotaāpannānām

phārrā byaudā teamna ra vā ni iī sā kāma dā ttā¹
 phalam prāptam yadi ca vai na syāt nūnam katamaḥ dharmah teaa

āryāstāgamārgīnai namaysā-na haṃphve Subhūⁱⁱⁱti tta hve ni
 āryāstāngamārgikena namasā (?) sambhūtaḥ-asti Subhūtiḥ-asya evam avocat na

miḍāniṇa gyasta haysa ttinka sa hārna haṃphve ² Ttina •
 miḍhvaḥ yajata bhagavan alpna (?) nūnam arthena sambhūtaḥ-asti Tena

iv srrauttāvaiṇā hvīdā ni rūvyau-ja haṃphve ni bajāsyau ni
 srotaāpannaḥ ueyate na rūpaiḥ sambhūtaḥ-asti na śabdaiḥ na

buśāñau-ja [17 bⁱ] ni skvaumayau ³ na dharmyau-ja haṃphve
 gandhaiḥ na sparsaiḥ na dharmaiḥ sambhūtaḥ-asti

Ttina sakṛttāgāmā ⁴ hvīdā Cu ² mani • iṣai sakṛttāgāma tta hamā
 Tena sakṛdāgāmī ueyate Kim nu api sakṛdāgāmiṇaḥ evam bhavet

sī muhu-ja sakṛttāgāmā ² phārrā • iībyaudā • teamna ra vā ni
 nūnam mayā sakṛdāgāminām phalam prāptam yadi ca vai na

hi Subhūte tathāgatānām arhatām samyaksambuddhānām anuttarā samyaksambodhiḥ
 ato nirjātā ca buddhā bhagavantaḥ. Tat kasya hetoḥ. Buddhadharmā buddha-
 dharmā iti Subhūte 'buddhadharmās eśāva te tathāgatena bhāṣitāḥ. Tenśocyante
 buddhadharmā iti. (9.) Tat kim manyase Subhūte, api nu srotaāpannasyāśvān
 bhavati, mayā srotaāpattiphalaṇi prāptam iti. Subhūtir āha, no hīdāni bhagavan.
 Na srotaāpannasyāśvān bhavati, mayā srotaāpattiphalaṇi prāptam iti. Tat kasya
 hetoḥ. Na hi sa bhagavan kañcid dharmam āpannaḥ. Tenśocyate srotaāpanna
 iti. Na rūpam āpanno na śabdān na gandhān na rasān na spraṣṭavyān dharmān
 āpannaḥ. Tenśocyate srotaāpanna iti. Saced bhagavan srotaāpannasyāśvān
 bhaven, mayā srotaāpattiphalaṇi prāptam iti, sa eva tasyāśtmagrāho bhavet
 sattvagrāho jīvagrāho pudgalagrāho bhaved iti. Bhagavān āha, tat kim manyase
 Subhūte, api nu sakṛdāgāmina evam bhavati, mayā sakṛdāgāmiḥ prāptam iti.
 Subhūtir āha, no hīdāni bhagavan, na sakṛdāgāmina evam bhavati, mayā sakṛdāgā-
 miḥ prāptam iti. Tat kasya hetoḥ. Na hi sa kañcid dharmo yaḥ sakṛdāgā-
 mitvam āpannaḥ. Tenśocyate sakṛdāgāmīti. Bhagavān āha, tat kim manyase

¹ Read *ttāna* (?).

³ Read *skvaumavyau*.

² Superfluous sign of interpunction at end of line.

⁴ Read *srrautāvanā*.

i sā kāmā dāta ttana Subhūvi tta hve sā ^{iv}ni
 syāt nānam katamaḥ dharmah tena Subhūtiḥ-asya evam avocat nānam na
 miḍārna gyasta baysa niṣṭā kāmujā ^{ṣi} dharma cu sakṛttā-
 miḍvahaḥ yajata bhagavan na-asti kaścit saḥ dharmah yaḥ sakṛda-
 gāmnā Ba-
 gāmī Bhaga-

[18 aⁱ] ysi tta hve tta cūe saittā Subhūva cu mani
 vāi-asya evam avocat evam kim-te bhāsate Subhūte kim nu

arahaṇḍā hama nā sā muhu-^{ij}sa arahaṇḍauñā byauda tcamna
 arbataḥ bhavet nu nānam mayā arhattvam prāptam yena

klaṣṣiṇā sāna ttūsa yanūmā ⁱⁱⁱSubhūvi tta hve na miḍāna
 kleśamayān arto taviṣṭ karomi Subhūtiḥ-asya evam avocat na miḍvahaḥ

gyasta baysa niṣṭā ^{ṣi} dharma cu arahaṇḍ^{iv}dauñā nāma āya cī
 yajata bhagavan na-asti saḥ dharmah yaḥ arhattvam nāma syāt sacet

arahaṇḍā tta hama si muhu-^jsa arahaṇḍau[18 bⁱ]ñā .¹ byaudā
 arhataḥ evam bhavet nānam mayā arhattvam prāptam

ṣi haḍā uysūā-nāsāma hamā o satva-nāsāma jīva-nāsāⁱⁱma pudgalā-
 saḥ eva ātⁿnagrāhaḥ bhavet atha sattvagrāhaḥ jivagrāhaḥ pudgala-

nāsāma Gyasta baysā-na klaṣṣiṇā sānām jauni sū mā āⁱⁱⁱñadā
 grāhaḥ Yajatera bhagavatā kleśamayānām ariṇām hāniḥ sā me ujjvalā (?)

biśā-pirmāttama hvata aysā arahaṇḍjñām pahausta brriyai-^vjsa ni
 viśvaparamā nktā aham arhaḥjñānam nyavasi rāgeṇa na

Subhūte api nv anāgāmina evaṃ bhavati, mayānāgāmiḥphalaṃ prāptam iti.
 Subhūtir āha, no hīdaṃ bhagavan, nānāgāmina evaṃ bhavati, mayānāgāmiḥphalaṃ
 prāptam iti. Tat kasya hetoḥ. Na hi sa bhagavan kaścid dharmo yo 'nāgāmitvam
 āpannaḥ. Tenśōcyate 'nāgāmiti. Bhagavān āha, tat kim manyase Subhūte, api
 nv arhata evaṃ bhavati, mayārhattvaṃ prāptam iti. Subhūtir āha, no hīdaṃ
 bhagavan, nārhata evaṃ bhavati, mayārhattvaṃ prāptam iti. Tat kasya hetoḥ.
 Na hi sa bhagavan kaścid dharmo yo 'rhan nāma. Tenśōcyate 'rhan iti. Saced
 bhagavann arhata evaṃ bhaven, mayārhattvaṃ prāptam iti sa eva tasyātmagrāho
 bhavet sattvagrāho jivagrāhaḥ pudgalagrāho bhavet. Tat kasya hetoḥ. Aham
 asmi bhagavaṃs tathāgatenārhatā samyaksāmbuddhenśāraṇāvihāriṇām agrya
 nirdiṣṭaḥ. Aham asmi bhagavann arhan vitarāgaḥ. Na ca me bhagavann evaṃ
 bhavati, arhann asmi ahaṃ vitarāga iti. Sacen mama bhagavann evaṃ bhaven,
 mayārhattvaṃ prāptam iti, na mān tathāgato vyākariṣyad, arāṇāvihāriṇām agryaḥ

¹ Superfluous sign of interpunction.

muhu gyasta baysä vyirasä araṇāvvyihārai biśā-pīrmāttama a-
mām yajataḥ bhagavān vyākariṣyat araṇāvihārī viśva-paramaḥ a-

[19 aⁱ] raṁṇā cu samāhāña āṇadai cu haṁdarye samittāña
raṇe yaḥ samādhāne ujjvalaḥ (?) yaḥ anyasmin saṁtāne

klaiṣṇinai jauni aīṣpaśde Gyastā baysä tta hve tta cūe saittā
kleśakām hānim ikṣate (?) Yajataḥ bhagavān evam avocat evam kim-te bhāṣate

Subhūva aśta nai śi dā cu muⁱⁱⁱhu-jsa Dīpaṁkarā¹ gyasta
Subhūte asti nu saḥ dharmāḥ yaḥ mayā Dīpaṁkarasya yajataḥ ya

baysä iñaka nā āya āya² aⁱvdhigama-svabhāvi dā
bhagavataḥ antikāt udgrhītaḥ syāt syāt adhigama-svabhāvikaḥ dharmāḥ

ni nā hāmā Subhūvi tta hve sā mīdārīna gyasta
nanu udgrhītaḥ bhavet Subhūtiḥ-asya evam avocat nūnam mīdhvaḥ yajata

ba[19 bⁱ]ysä niśtā kāmujā śi dā cu thu Dīpaṁgarā gyasta
bhagavan na-asti kaścit saḥ dharmāḥ yam tvam Dīpaṁkarāt yajāt

baysā-na nā āyai³ ittana cu adhigamasubhāvā³ dāta na
bhagavataḥ udgrhītavān syāḥ tena yat adhigamasvabhāvāḥ dharmāḥ na

nā hamā Subhūvi tta hve sā iina mīdārīna gyasta
udgrhītaḥ bhavet Subhūtiḥ-asya evam avocat nūnam na mīdhvaḥ yajata

baysa niśti kāmujā śi dā cu thu Dīpakara bⁱysā-na
bhagavan na-asti kaścit saḥ dharmāḥ yam tvam Dīpaṁkarāt bhagavataḥ

iñakā nā āya⁴ Cu Subhūva tta huñi⁵ sa aysā bud-
antikāt udgrhītavān syāḥ Yaḥ Subhūte evam vadet nūnam ahaṁ bud-

dhakṣi-
dhakṣe-

[20 aⁱ] trā padanja piṣkalā naṣṭhāñū śi kūra hvāñe Ci
trāṇām santakān vyūhān niṣpādayyam saḥ vitatham vadet Ye

Subhūtiḥ kulaputro na kvacid viharati, tenocyate 'raṇāvihāry araṇāvihār-āti.
(10.) Bhagavān āha, tat kim maṇyase Subhūte, asti sa kaścid dharmo yas tathā-
gatena Dīpaṁkarasya tathāgatasyārhatāḥ samyaksaṁbuddhasyāntikād udgrhītaḥ.
Subhūtir āha, no hāidaṁ bhagavan nāsti sa kaścid dharmo yas tathāgatena Dīpaṁ-
karasya tathāgatasyārhatāḥ samyaksaṁbuddhasyāntikād udgrhītaḥ. Bhagavān
āha, yaḥ kaścit Subhūte bodhisattva evaṁ vaded, ahaṁ kṣetravyūhān niṣpādayiṣyūṁ

¹ Superfluous sign of interpunction in space before ringhole.

² Cancel the redundant āya.

³ Read -svabhāvā.

⁴ Read āyai; the whole passage has been wrongly repeated.

⁵ Read hvāñi.

buddhakṣitravyūhā avyūhā ⁱⁱaviṣkastā arūpiṇā gyastā ^hbaysā-na
 buddhakṣetravyūhāḥ avyūhāḥ avyūhitāḥ arūpiṇaḥ yajatena bhagavatā
 hvata • Ttye kiṇa Subhūta ⁱⁱⁱbauhdhisatva avārauttā aysmū
 uktāḥ Tasya kṛtena Subhūte bodhisattvena apratiṣṭhitam cittam
 śtāka ni rūvā vira pārauttā ^{iv}ni bajāśā ni buśāñām ni
 utpādayitavyam na rūpāṇām upari pratiṣṭhitam na śabdānām na gandhānām na
 ysvainīā na skaumatā na dharmām vira hau[20bⁱ]ra h(au)rā[^m]ñā •
 rasūnām na sparsūnām na dharmāṇām upari dānam dātavyam
 Ttrāṇmā māññām Subhūva cī jā hve āya cu didaṇḍā
 Evam upamam Subhūte sacet kaścit puruṣaḥ syāt yat evanirūpaḥ
 ttaraṇḍāⁱⁱrā āya khu Sumirā garā tta cūe suaittā¹ Subhūta
 ātmabhāvaḥ syāt yathā Sumeruḥ giriḥ tat kim-te bhāsate Subhūte
 mistā na ttaraṇḍarā ⁱⁱⁱna khu Sumirā gara Bilī mistā miḍāṇna
 mahān nu ātmabhāvaḥ nu yathā Sumeruḥ giriḥ Ati mahān miḍhvaḥ
 gyasta ^hbaysa Baysī tta ^{iv}hve abhāva ṣi ttaraṇḍarā ttana
 yajata bhagavan Bhagavān-asya evam avocat abhāvaḥ saḥ ātmabhāvaḥ tena
 ātmabhāvā ^hbaysāññā sābhaugī tta-
 ātmabhāvaḥ bhagavatām sām̐bhogikaḥ ā-

[21aⁱ] raṇḍarā anau ṣkāṣikāna bajaitti Gyasta ^hbaysī
 tmabhāvaḥ vinā saṁskārāṇām (?) lupyate (?) Yajataḥ bhagavān-asya

iti sa vitatham vadet. Tat kasya hetoḥ. Kṣetra-vyūhāḥ kṣetra-vyūhā iti Subhūte
 'vyūhās te tathāgatena bhāṣitāḥ. Tenśocyante kṣetra-vyūhā iti. Tasmāt tarhi
 Subhūte bodhisattvena mahāsattvenśālvam apratiṣṭhitam cittam utpādayitavyam
 yan na kvacit pratiṣṭhitam cittam utpādayitavyam na rūpa-pratiṣṭhitam cittam
 utpādayitavyam na śabda-gandha-rasa-spraṣṭavya-dharma-pratiṣṭhitam cittam utpā-
 dayitavyam. Tad yathāpi nāma Subhūte puruṣo bhaved upēta-kāyo mahākāyo yat
 tasyāśvaṁrūpa ātmabhāvaḥ syāt tadyathāpi nāma Sumeruḥ parvata-rājaḥ ; tat kim
 manyase Subhūte api nu mahān sa ātmabhāvo bhavet. Subhūtīr āha, mahān sa bhaga-
 van mahān sugata sa ātmabhāvo bhavet. Tat kasya hetoḥ. Ātmabhāva ātmabhāva
 iti bhagavan abhāvaḥ sa tathāgatena bhāṣitāḥ. Tenśocyata ātmabhāva iti. Na hi
 bhagavan sa bhāvo nābhāvaḥ ; tenśocyata ātmabhāva iti. (11.) Bhagavān āha, tat
 kim manyase Subhūte yāvatyo Gaṅgāyām mahānadyām vālukās tāvatya eva Gaṅ-
 gānadyo bhavyeḥ. Tāsu yā vālukā api nu tā bahvyo bhavyeḥ. Subhūtīr āha, tā eva
 tāvad bhagavan bahvyo Gaṅgānadyo bhavyeḥ prāg eva yās tāsu Gaṅgānadya-

¹ Read *saittā*.

ttā hve ttatta Gaṃgā nyāya ḡgrūicyau-sye didira.¹ lovadāta
 evam avocat evam Gaṃgāyāḥ nadyāḥ vālukābhīḥ tāvantāḥ lokadhātavaḥ
 hamāri • kārmujā dahā ā-vā strīⁱⁱⁱya haudyau raṃnyau-jsa hamābirī
 bhavanti kaścit puruṣaḥ athavā strī saptabhīḥ ratnaiḥ saṃpūrya
 gyastām baysāṃnu haurā hiḍā caṃdiⁱ puṇiā kūsalā mūlā²
 yajatānām bhagavatām dānam dadāti kīyanti-asya puṇyāni kuśalasya mūlāni
 hamāri tte dahā o-vā strīyai cu tte Vajrrachedakya [21^l]
 bhavanti tasya puruṣasya athavā strīyāḥ yaḥ tasyāḥ Vajracchedikāyāḥ
 [prajñāpā]rā[m]n[i] vira tūrampati śau gāhā dijsāti vāṣīyā
 prajñāpāramitāyāḥ upari catuṣpādikām ekām gāthām dhārayet vācayet
 sājīⁱⁱ hamdarāṃṇā vistarna uysdiṣīya tte pracainai pharāka
 udgrhṇīyāt anyeṣām vistareṇa uddeśayet tasya pratyayena-asya bahūni
 puṇyāni kūsalā mūlā hamāri • Kāmye śadyi piṣkalā vira śi
 puṇyāni kuśalasya mūlāni bhavanti Yasya pṛthivyāḥ pradeśasya upari saḥ
 dā^{iv} iḥ pajsamaviya śi diśā hāmā hamtsa gyasta u hvaṃḍi
 dharmāḥ syāt pūjanīyāḥ sū diśā bhavet saha devasya tathā manuṣyasya
 ysama-śāṃdai-na kā-
 pṛthivi-lokena ; ya-

[22 a] m-ña diśa-ña dā i cittye mānñāṃdā sū diśa
 syām diśāyām dharmāḥ syāt caityasya upamā sū diśa

vālukāḥ. Bhagavān āha, ārocayāmi te Subhūte prativēdayāmi te yāvatyas tāsu Gaṃ-
 gānādiṣu vālukā bhavēyus tāvato lokadhātūn kaścid eva strī vā puruṣo vā sapta-ratna-
 pari-pūrṇam kṛtvā tathāgatebhyo 'rhadbhyāḥ samyak-sāmbuddhebhyo dānam dadyāt,
 tat kiṃ manyase Subhūte api nu sā strī vā puruṣo vā tato nidānam bahu puṇya-
 skandham prasnuyāt. Subhūtir āha, bahu bhagavan bahu sugata strī vā puruṣo vā
 tato nidānam puṇya-skandham prasnuyād aprameyam asamkhyeyam. Bhagavān āha,
 yas ca khalu punaḥ Subhūte strī vā puruṣo vā tāvato lokadhātūn sapta-ratna-pari-
 pūrṇam kṛtvā tathāgatebhyo 'rhadbhyāḥ samyak-sāmbuddhebhyo dānam dadyāt
 yas ca kulaputro vā kuladuhitā vṛto dharmaparyāyād antaśas catuṣpādikām api
 gāthām udgrhīya parebhyo deśayet saṃprakāśayed ayam eva tato nidānam bahutarān
 puṇya-skandham prasnuyād aprameyam asamkhyeyam. (12.) Api tu khalu punaḥ
 Subhūte yasmin pṛthivi-pradeśa ito dharmaparyāyād antaśas catuṣpādikām api
 gāthām udgrhīya bhāṣyeta vā saṃprakāśyeta vā sa pṛthivi-pradeśas caityabhūto
 bhavet sa-deva-mānuṣ-āsurasya lokasya kaḥ punar vādo ya imaṃ dharmā-paryāyam
 sakala-samāptam dhārayiṣyanti vācayiṣyanti paryavāpsyanti parebhyas ca vistareṇa

¹ Superfluous sign of interpunction.

² Read *mūlā*, as in 21^l.

pārṣa hamā ttatta hā maññāññā iisā śāstāra ttara āsti u
 prāsāhikā bhavet evam ā mānanīyaḥ nūnam śāstā tatra āste tathā
 hastamā pīrmāttamā pīsai • Ttye hvaye ⁱⁱⁱhvanai āḡiri Subhuta¹
 sattamaḥ paramaḥ guruḥ Tasmin ukte vacane ācāryaḥ Subhūtiḥ
 gyasta baysā tta hve ci nāma gyasta baysā ^{iv}ṣi dā
 yajatam bhagavantam evam avocat kaḥ nāma yajata bhagavan saḥ dharmāḥ
 u kḥuāi nāma dijsi Ttye hvayai hvanai gyastā baysā
 tathā katham-vai-asya nāma dhāraye Tasmin ukte vacane yajataḥ bhagavān
 tta hve prajñā[22 b]ⁱ[pārāmma nā]ma² Subhūva ṣi dāta
 evam avocat prajñāpāramitā nāma Subhūte saḥ dharmāḥ
 ttattai nāma dijsi tta ṣi haḍi gyasta baⁱⁱ(ysā)-na apārāmma
 evam-asya nāma dhāraya evam saḥ eva yajatena bhagavatā apāramitā
 hvata • Tta cūe saittā Subhūva astā nai ṣi dāta ⁱⁱⁱcu gyasta
 bhāṣitā Tat kim-te bhāṣate Subhūte asti nu saḥ dharmāḥ yaḥ yajatena
 baysā-na hva āya Subhūvi tta hve kḥu aysā miḍām^{iv}na
 bhagavatā bhāṣitaḥ syāt Subhūtiḥ-asya evam avocat yathā aham miḍhvaḥ
 gyasta baysa ttye hvanai arthā bve niṣṭā kāmujā ṣi dā
 yaja'a bhagavan tasya bhāṣitasya artham bodhe na-asti kaścic saḥ dharmāḥ
 cu biṣau
 yaḥ viśvaiḥ

[23 a] gyastyau baysyau-ḡsa hva āya Baysī tta hve
 yajataiḥ bhagavadbhiḥ bhāṣitaḥ syāt Bhagavān-asya evam avocat

saṃprakāśayiṣyanti. Parameṣa te Subhūta ācāryeṣa samanvāgatā bhaviṣyanti.
 Tasmīnś ca Subhūte pṛthivi-pradeśe śāstā viharaty anyatar-ānyataro vā vijñā-
 guru-sthānīyaḥ. (13.) Evam ukta āyusmān Subhūtir bhagavantam etad avocat,
 ko nāmāyām bhagavan dharmā-paryāyaḥ katham eśānam dhārayāmi. Evam ukte
 bhagavān āyusmantam Subhūtim etad avocat, prajñāpāramitā nāmāyām Subhūte
 dharmā-paryāyaḥ, evam eśānam dhāraya. Tat kasya hetoḥ. Yśālva Subhūte
 prajñāpāramitā tathāgatena bhāṣitā eśālvāpāramitā tathāgatena bhāṣitā, tenōcyate
 prajñāpāramitēti. Tat kim manyase Subhūte api nv asti sa kaścic dharmo
 yas tathāgatena bhāṣitaḥ. Subhūtir āha, no hēidam bhagavan nāsti sa kaścic
 dharmo yas tathāgatena bhāṣitaḥ. [ll. 6-12, p. 29, are not translated in our manuscript.]
 Bhagavān āha, tat kim manyase Subhūte dvātrimśan-mahāpuruṣa-lakṣaṇais tathā-

¹ Read *Subhūta*.

² The first four akṣaras of fol. 22 b have peeled off, owing to that corner having stuck to the subjacent fol. 23 a.

tta cūe saittā Subhūva dvāradiṁsrau mahāpuraśalakṣanya-u-jsa
 evam kim-te bhāsate Subhūte dvātrimśadbhīḥ mahāpuruśalakṣaṇaiḥ
 gyasta baysā dyāmñā nai Subhūti tta ⁱⁱⁱhve na midāmna
 yajataḥ bhagavān draṣṭavyaḥ nu Subhūtiḥ-asya evam avocāt na midhvaḥ
 gyasta baysa dvāvaradirsā hudihuna gūnā ivagūnā baysā-na
 yajata bhagavan dvātrimśat supuruṣa- lakṣaṇāni ṅlakṣaṇāni bhagavatā
 hvata ttana cu dātinai ttaradarā¹ anavyaṁjanai[23 b]nai rūpakāyā
 bhāsitāni tena yat dharmā- kāyaḥ anuvyaṁjanavān rūpakāyaḥ
 ttaramdarā ttina hvaññari dvāradsā² hudihūna ṅgūnā Cu vā
 kāyaḥ tena ueyante dvātrimśat supuruṣa- lakṣaṇāni Yat vai
 Subhūva³ dahā ā-vā strīva Gaṅgā nyāya grūcyau-ⁱⁱⁱṣve
 Subhūte puruṣaḥ athavā strī Gaṅgāyāḥ nadyāḥ vālukābhīḥ
 māññandā ttaramdarā paṣṭi śī jā vā āya cu tte sūtrā ivvira
 upamitān kāyān paryatyajat dvitīyaḥ cit vai syāt yaḥ tasya sūtrasya upari
 teṣṭrapatī gāha pāti sājivā hañdarāṇu vistarna bi-
 catuspādikām gāthām śrīṇoti udgrhṇīyāt anyebhyaḥ vi-stareṇa pra-
 [24 a] rāśjyā budari puññai hañbisai lame avataāta
 kāśayet bahutarāḥ-asya puñya- samūhaḥ-asya bhavet aprameyaḥ
 anāñkhiṣṭye⁴ rā ṅTti mī āśiri Subhūta ddharmaviga-na⁵ āśki
 asañkhyeyaḥ jātu Atha ācāryaḥ Subhūtiḥ dharmavegena aśruṇaḥ
 cira yude āⁱⁱⁱśka mī ustaḍi gyasta baysā tta hve bihi
 kiraṇam akarot aśrūṇi prāmājat yajatam bhagavantam evam avocāt ati

gato 'rhan samyak-sambuddho draṣṭavyaḥ. Subhūtir āha, no hzidam bhagavan
 dvātrimśan-mahāpuruṣa-lakṣaṇais tathāgato 'rhan samyak-sambuddho draṣṭavyaḥ.
 Tat kasya hetoḥ. Yāni hi tāni bhagavan dvātrimśan-mahāpuruṣa-lakṣaṇāni tathā-
 gatena bhāsitāny alakṣaṇāni tāni bhagavañs tathāgatena bhāsitāni. Tenōcyante
 dvātrimśan-mahāpuruṣa-lakṣaṇāññāni. Bhagavān āha, yaś ca khalu punaḥ Subhūte
 strī vā puruṣo vā dine dine Gaṅgānadi-vālukā-samān ātmabhāvān parityajet evam
 parityajan Gaṅgānadi-vālukā-samān kalpāms tān ātmabhāvān parityajet yaś ezēto
 dharmā-paryāyād antaśaś catuspādikām api gāthām udgrhṇya parebhyo deśayet
 samprakāśayed ayam eva tato nidānañ bahutarāñ puñya-skandhañ prasunuyād
 aprameyam asañkhyeyam. (14.) Atha khalv āyusmān Subhūtir dharmā-vegeṇa
 āśrūṇi prāmūcat. So 'śrūṇi pramrjya bhagavantam etad avocāt, ācāryaṁ bhaga-

¹ See Vocabulary.

² Read perhaps *hudihūna*.

³ Read *Subhūva*.

⁴ Read *anāñkhiṣṭā*.

⁵ Read *dharmavigā-na*.

duṣkara miḍāṃna gyaⁱvsta baysä śi dā kū-ja mañ bvāṃma
 duṣkaraḥ miḍvahaḥ yajata bhagavan saḥ dharmah yataḥ me jūnam
 patata Ni rā muhu-ja didira gañ[24 b]bhira dā pyūṣṭā
 utthitam Na jātu mayā evaṃrūpaḥ gambhiraḥ dharmah śrutah
 Cu sā bhūttasamñña sā haḍi abhūttasamñña Na tca baysä śāⁱśam sā
 Yā sā bhūttasamññā sā eva abhūttasamññā Na ca bhagavatām śāsanam sā
 samñña Cu ttū dā śadahīdū pīrā¹ hā yanāti ni-ni ttyāñ
 samññā Ye tam dharmam śraddadhati likhati ā karoti na-na teṣām
 iñṣamññe vī samñña pravarttā ni satva vīra samñña ni jvāka vī
 ātmanaḥ upari samññā pravarttet na sattvasya upari samññā na jīvasya upari
 vna pudgalī vī samñña na-na ttyāññā ni tearīmai nāsākū
 na pudgalasya upari samññā na-na teṣām na caramah grāhakaḥ
 arthā vīra
 arthasya upari

[25 a] hanāsū aṣṭī • Ttye hvay[a] hvanai gyastā baysä
 grāhaḥ aṣṭi Tasmin ukte vacane yajataḥ bhagavān

van param-āścaryān sugata yāvad ayañ dharmā-paryāyas tathāgatena bhāṣito
 'gra-yāna-saṃprasthīhānāñ sattvānāñ arthāya śreṣṭha-yāna-saṃprasthīhānāñ arthāya
 yato me bhagavañ jūnam utpannam. Na mayā bhagavañ jātv evaṃrūpo dharmā-
 paryāyah śrutapūrvah. Paramēṇa te bhagavann āścaryeṇa samanvāgatā bodhisattvā
 bhaviṣyanti ya iha sūtre bhāṣyamāṇe śrutvā bhūta-samññāñ utpādayiṣyanti. Tat
 kasya hetoḥ. Yā eśāṣā bhagavan bhūta-samññā sśālvśābhūta-samññā. Tasmāt
 tathāgato bhāṣate bhūta-samññā bhūta-samññzēti. Na mama bhagavann āścaryāñ
 yadśāham imañ dharmā-paryāyāñ bhāṣyamāṇam avakāpayāmy adhimucye. Ye 'pi
 te bhagavan sattvā bhaviṣyanty anūgate 'dhvani paścime kule paścime samaye
 paścimāyāñ pañcaśatyāñ saddharma-vipralope vartamāne ya imañ bhagavan
 dharmā-paryāyam udgrahiṣyanti dhārayiṣyanti vācayiṣyanti paryavāpsyanti pare-
 bhyaś ca vistareṇa saṃprakāśayiṣyanti te param-āścaryeṇa samanvāgatā bhaviṣyanti.
 Api tu khalu punar bhagavan na teṣām ātma-samññā pravartisyate na sattva-samññā
 na jīva-samññā na pudgala-samññā pravartisyate, nśāpi teṣām kācit samññā nśāsamññā
 pravartate. Tat kasya hetoḥ. Yā sā bhagavann ātma-samññā sśālvśāsamññā ; yā
 sattva-samññā jīva-samññā pudgala-samññā sśālvśāsamññā. Tat kasya hetoḥ. Sarva-
 samññ-āpagatā hi buddhā bhagavantah. Evam ukte bhagavāñ āyusmantāñ Subhū-

¹ The syllable *ttā*, in small cursive characters, is inserted in the interlinear space, between ll. 2 and 3, below *rāhā*; and the word appears to be intended to be read *pīrāttā*; we should probably read *pīrāti*.

āṣṛī Subhūta tta hve iṭṭatta gyastā baysā.¹ pīrmāttama
 ācāryam Subhūtim evam avocat evam yajata bhagavan paramēṇa
 duṣkare-ṣa haṃphva hvamāri² cu tṭye sūtrā iḥhvādā āna ni
 duṣkareṇa saṃbhūtaḥ bhavanti ye aśya sūtrasya bhāṣitavantaḥ āśnāḥ na
 pvaidā ni hariṣyāri ni trāṣyā byehidā^{iv} Pīrmāttama duṣkarā ṣā
 uttrasyanti na saṃtrasyanti na trāsam āpadyante Parama- duṣkarā sā
 pārāṃma tvā pārāṃma avamāta gyastā baysā [25 b] hvādū-
 pārāmitā tām pārāmitām aparimānāḥ yajataḥ bhagavantaḥ abhāṣanta
 Ttana kṣamauditijā pārāma hivyā tea pamāka hāmā. Kāma bāḥḍa-na
 Tena kṣānti- pārāmitā saṃbāndhina ca pārāmitā bhavet Yasmin samaye
 maṃmā kalārri.³ agapratyaṅga pāste na-ni maṃmā tṭye
 me kalārjāḥ aṅgapratyaṅgam acchaitṣit na-na me tasmin
 stye ātma.⁴ iḥṣaṃñā vya ni satvasaṃñā ni jīvasaṃñā na pud-
 samaye ātmasaṃñā bābhūva na sattvasaṃñā na jīvasaṃñā na pud-
 galasaṃñā na maṃ tṭū bāḥḍā saṃñā vya u ni asaṃñā Cu
 galasaṃñā na me tam kālam saṃñā bābhūva tathā na asaṃñā Yadi
 maṃ ṣai ysurasaṃñā vya muṣṭā-ṣa ra haṃphva
 me api ātmasaṃñā abhaviṣyat vyāpādena jātu saṃbhūta
 [26 a] maṃ saṃñā haṃṣya Pāyāni aśyā Subhūva byāta yani
 me saṃñā abhaviṣyat Prajāne aham Subhūte smṛtim kurve

tim etad avocat, evam etat Subhūte evam etat. Param-āścarya-samanvāgatās te
 sattvā bhaviṣyanti ya iha Subhūte sūtre bhāṣyamāṇe nṛotrasiṣyanti na saṃtrasiṣyanti
 na saṃtrāsam āpatsyante. Tat kasya hetoḥ. Paramapārāmitṣyām Subhūte tathā-
 gatena bhāṣitā yadutāpārāmitā. Yām ca Subhūte tathāgataḥ parama-pārāmitām
 bhāṣate tām aparimāṇā api buddhā bhagavanto bhāṣante. Tenōcyate paramapārāmitṣ
 ēti. Api tu khalu punaḥ Subhūte yā tathāgatasya kṣānti-pārāmitā sūlvāpārāmitā.
 Tat kasya hetoḥ. Yadā me Subhūte Kali(ṅga)-rājāṅga-pratyaṅgamāṃsāny
 acchaitṣit tasmin samaya ātma-saṃñā vā sattva-saṃñā vā jīva-saṃñā vā pudgala-
 saṃñā vā nṛāpi me kācit saṃñā vāsāṃñā vā bābhūva. Tat kasya hetoḥ. Sacen
 me Subhūte tasmin samaya ātma-saṃñā abhaviṣyad vyāpāda-saṃñā āpi me tasmin
 samaye 'bhaviṣyat. Sacet sattva-saṃñā jīva-saṃñā pudgala-saṃñā abhaviṣyad
 vyāpāda-saṃñā āpi me tasmin samaye 'bhaviṣyat. Tat kasya hetoḥ. Abhijñāmy
 aham Subhūte 'tite 'dhvani pañca jāti-śātāni yad aham Kṣāntivādī ṛṣir abhūvam.

¹ Read *Subhūta*, instead of *gyastū baysā*. Also superfluous sign of interpunction.

² Read *hamāri*.

³ Superfluous sign of interpunction. Note also the misshaped *ka*.

⁴ Superfluous sign of interpunction.

paḍārnjasyāmnā bāⁱⁱdānā pajsa-so ysathū kāmā bādārnā aysā
pūrvēṣām kālānūm pañca-śatāni janmāni yeṣām kālānām aham

Kṣāntavādū nāma vyīⁱⁱⁱraṣiyā Ttī maṁmā •¹ nā ātmasaṁñā
Kṣāntivādi nāma babbhūva ṛṣiḥ Atha me na ātmasaṁñā

vya ni satvasaṁñā ni jīvasaṁñā^{iv} ni pudgalasaṁñā Ttye hārā
babbhūva na sattvasaṁñā na jīvasaṁñā na pudgalasaṁñā Tasya arthasya

kiṇa Subhūva baudhisattva mistā baysūñā [26 bⁱ]vūysai bisau
kṛtēna Subhūte bodhisattvaḥ mahān bodhi- sattvaḥ viśvābhyāḥ

saṁñāu-ja phisāñā •¹ u bisā-pīrmāttamyē baysūstā aysmū
saṁñābhyāḥ vārayitavyāḥ tathā viśva-paramāyām bodhan cīttam

ūpevāññā ni rūvāññā vīra pāroutta aysmū² upevāññā ni
utpādayitavyam. na rūpāññā upari pratiṣṭhitam cīttam utpādayitavyam na

buḷḷāṣāⁱⁱⁱna busāññā ni yvaññā ni skānavāññā na dharmāññā vīra •¹
śabdāññā na gandhāññā na rasāññā na sparśāññā na dharmāññā upari

na kuṣṭajjā^{iv}prattakārā vīra pāroutta aysmū² upevāññā
na kasyacit pratikārya upari pratiṣṭhitam cīttam utpādayitavyam

Avārautta aysmū²-na

Aj ratīṣṭhitena cīttena

[27 aⁱ] baurā haurāññā khu nā gūnāsaṁñā vīra ni pārāhi
dānam dātavyam yathā nu lakṣaṇasaṁñā upari na pratīṣṭhet

biśāññā satvāññā śiri kiⁱⁱṇa Śā saṁñā skaddhvā •¹ na bīdi •
viśveṣām sat vāññā śivasya kṛtēna Śā saṁñā skandheṣu na bhavati

Tatrāpi me nātma-saṁñā babbhūva na sattva-saṁñā na jīva-saṁñā na pudgala-
saṁñā babbhūva. Tasmāt tarhi Subhūte bodhisattvena mahāsattvena sarva-saṁñā
vivarjayitvānuttarāyām samyak-sambodhau cīttam utpādayitavyam. Na rūpa-
pratiṣṭhitam cīttam utpādayitavyam na śabda-gandha-rasa-spraṣṭavya-dharma-
pratiṣṭhitam cīttam utpādayitavyam na dharmā-pratiṣṭhitam cīttam utpādayitavyam
nādharmā-pratiṣṭhitam cīttam utpādayitavyam na kvacit pratiṣṭhitam cīttam
utpādayitavyam. Tat kasya hetoḥ. Yat pratiṣṭhitam tad evāpratiṣṭhitam. Tasmād
eva tathāgato bhāṣate apratiṣṭhitena bodhisattvena dānam dātavyam, na rūpa-
śabda-gandha-rasa-sparśa-dharmā-pratiṣṭhitena dānam dātavyam. Api tu khalu
punaḥ Subhūte bodhisattvenāśīvaṁrūpo dānaparityāgaḥ kartavyaḥ sarva-sattvāññā

¹ Superfluous sign of interpunction.

² Read *aysmū*, as in 26 bⁱ.

Rraṣṭa hvāñe Subhūva gyasta baysa haṭṭha ⁱⁱⁱhvāñā vyāraṇai
 Rju vadet Subhūte yajataḥ bhagavān satyam vadet vyākaraṇam-asya
 ni aña ttana cu prajñai rraṣṭa śrāvakayāña haivṭha[ysvi]ṣe
 na anyat tena yat prajñah rju śravakayāne satyam

mahāyāñña Ttāharā vyāraṇa ni aña • Śi ra Subhūva cu[27b]
 mahāyāne Tathāgatānām vyākaraṇam na anyat Sāḥ jātu Subhūte yaḥ

ṣi dā cu baysā-na bustā ni vara haṭṭha u ni drrūja
 saḥ dharmah yaḥ bhagavatā buddhah na tatra satyam tathā na mṛṣā

Akṣaryau-ḥsa hva artha biḥṣā pari hālai gitti • Ttrāmā
 Akṣaraiḥ bhāṣitam artham sarvām parityajet diśam gantum (?) Evam

māmñāñdā Subhūva khu hve ttārā vitrañdā haⁱⁱⁱmā ni
 upamam Subhūte yathā puruṣah andhakāre praviṣṭah bhavet na

nāmuja ² hārā vajiṣṭi ttū najsadā pārāhi-pastā baudhisatva
 kañcit artham vicaṣṭe tad vyākhyātam pratiṣṭhūpitaḥ bodhisattvaḥ

ivdyāññā cu pari ni daittā • Ttrāmā māmñāñdā Subhūva khu
 draṣṭavyah yaḥ tyajet na paśyati Evam upamam Subhūte yathā

tcaimauda hve byūṣṭe-
 cakṣuṣmān puruṣah vyoṣṭā-

[28 a¹] ye ṣavi³ saye urmaysdām biṣūña rūva daittā ttū
 yām kṣapi prabhūte āditye viśvavidhāni rūpāni paśyati tad

najsadā baysūñña vūñysai dyāñā cu ni nāmye ² hārā vira
 vyākhyātam bodhi- sattvaḥ draṣṭavyah yaḥ na kasyacit arthasya upari

arthāya. Tat kasya hetoḥ. Yā cāñṣā Subhūte sattva-samññā sāvāsamññā. Ya
 evaṁ te sarva-sattvās tathāgatena bhāṣitās ta evāsattvāḥ. Tat kasya hetoḥ.
 Bhūta-vādi Subhūte tathāgataḥ satya-vādi tathā-vādy ananyathā-vādi tathāgataḥ.
 Na vitatha-vādi tathāgataḥ. Api tu khalu punaḥ Subhūte yas tathāgatena dharmo
 'bhisambuddho deṣito nidhyāto na tatra satyam na mṛṣā. Tadyathāpi nāma
 Subhūte puruṣo 'ndhakāra-praviṣṭo na kimcid api paśyet evaṁ vastu-patito bodhi-
 sattvo draṣṭavyo yo vastu-patito dānaṁ parityajati. Tad yathāpi nāma Subhūte
 cakṣuṣmān puruṣah prabhātāyām rātrau sūrye 'bhyudgate nānā-vidhāni rūpāni
 paśyet evam avastu-patito bodhisattvo draṣṭavyo yo 'vastu-patito dānaṁ parityajati.

¹ This syllable is damaged, and its reading uncertain.

² Perhaps wrong for *kamujā*, and *kāmye*.

³ Read *śivi*.

pārauttā ṣṭāna baurā hādā ni •¹ iii pari dittā Cu Sūbhūva²
 pratiṣṭhitāḥ san dānam dadāti na tyajet paśyati Yat Subhūte
 bisīvrāṣai³ o-vā bisīvrāṣaiṅā ci ttū^{iv} [dā dījs]ādi⁴ vāśjīdā
 ku'aputrāḥ athavā kuladuhitarāḥ ye tam dharmam dhūrayanti vācayanti
 pāyāṁda hamāri gyastā bhāyāṁ-jsa o dya hamā[28 bⁱ]ri
 prajāntāḥ bhavanti yajatānām bhagavatām tathā drṣṭāḥ bhavanti
 Avamāta puṇinai haṁbīsā-na haṁphva hamāri • O strīya o-vā
 Aparimitena puṇya- samūhena sambhūtāḥ bhavanti Atha strī athavā
 daⁱⁱhā brūhadā Gaṅgā nyāya grūciyau-sye māñāṁdā ttaraṁdārā
 puruṣāḥ pūrvāhṇe Gaṅgāyāḥ nadyāḥ vālukābhīḥ samān kāyān
 paṁste śvahaⁱⁱⁱdā paśārā didira ttaraṁdara paṁsti ttana paçaḍa-na
 paryatyajat madhyāhṇe sāyāhṇe tāvataḥ kāyān paryatyajat tena paryāyena
 kūlā kai^vlpā vaṣṭa āna haurā hiḍā ci ttū sūtrā pāti
 koṭim kalpān yāvat tiṣṭhamānaḥ dānam dadāti yaḥ[-ca] tat sūtram śrīoti
 iai prākṣīvi śada hā
 na-etat pratikṣipet śraddhām ā

[29 aⁱ]⁵ [xxx tt]y[e pra]c[ai]na buḍarā puṇinai haṁbīsā ysyāññe
 tasya pratyayena bahutaram puṇya- samūham janayet
 avamāta aṁnaṁkhiṣṭā Cu nara vā •¹ cūai pīridai buḍarā
 aprameyam asaṁkhyeyam Kim punaḥ vai yadā-kecit likhanti-etat bahutaram

Api tu khalu punaḥ Subhūte ye kulaputrā vā kuladuhitaro vācānām dharmā-paryāyam
 udgrahīṣyanti dhārayīṣyanti vācayīṣyanti paryavāpṣyanti parebhyaḥ ca vistareṇa
 saṁprakāśayīṣyanti jñātās te Subhūte tathāgatena buddha-jñānena drṣṭās te Subhūte
 tathāgatena buddha-cakṣuṣā buddhās te tathāgatena. Sarve te Subhūte sattvā
 aprameyam asaṁkhyeyam puṇya-skandham prasaviṣyanti praigrahiṣyanti. (15.) Yaś
 ca khalu punaḥ Subhūte strī vā puruṣo vā pūrvāhṇa-kālasamaye Gaṅgāndī-vālukā-
 samān ātmabhāvān parityajet evaṁ madhyāhna-kālasamaye Gaṅgāndī-vālukā-
 samān ātmabhāvān parityajet sāyāhna-kālasamaye Gaṅgāndī-vālukā-samān ātma-
 bhāvān parityajet anena paryāyena bahūni kalpa-koṭi-niyuta-śata-sahasraṇy ātma-
 bhāvān parityajet yaś cācānām dharmā-paryāyam śrutvā na pratikṣipet ayam eva
 tato nidānam bahutaram puṇya-skandham prasunuyād aprameyam asaṁkhyeyam.
 Kaḥ punar vādo yo likhityōdgrhīyād dhārayed vācayet paryavāpnuyāt parebhyaḥ

¹ Superfluous sign of interpunction.

² Read *Subhūva*.

³ [Probably read *bisīvrāṣā*, as in 29 bⁱⁱ.—R. H.]

⁴ The three first syllables have peeled off.

⁵ The first five syllables have peeled off, only the *y* of [tt]y[e pra]caina being legible; read perhaps *yani tye*.

puñinai hambisā ysvāñe iiiavamāta anakhiṣṭa¹ Cu nara vā
 puṇya- samūham janayet aprameyam asaṅkhyeyam Kim punaḥ vai
 cūe sāji o-vā haṁdarā uiv[ysd]i[s]e.² Kūṣṭa ttū dā
 yadā-kaścit udgrhñiyāt athavā anyeṣām uddeśayet Yatra tam dharmam
 birāṣidi pajsamaviya s̄a diśa hamā haṁ[29 b]tsa gyastā hvañḍā
 prakāśayanti pūjanīyā s̄a diśa bhavet saha devasya manuṣyasya
 ysama-śāṁdai-na varṇaviya hvaramciñā tvamdanā tsuñai "Cittyā
 pṛthivī-lokena vandanīyā dakṣiṇena vanditum caritavyā Caityasya
 māñāṁdā tte diśa pajsam tcerai. Cu tti bisivvrāṣā o-vā
 yathā tasyāḥ diśayāḥ pūjā kartavyā Ye te kulaputrāḥ atha-vā
 bisivvrāṣaiñā ci dādrāma sūtrā dijsādi vāṣjdi parāñmīdi
 kuladuhitaraḥ ye tādr̄sam sūtram dhārayanti vācayanti paryavāpnvanti
 tti.³ ivparabhūtta hamāri śirā haḍā parabhūtta hamāri Tta
 te paribhūtāḥ bhavanti sādhu eva paribhūtāḥ bhavanti Evam
 ci hārā kiḍna
 kasya arthasya kṛtena

[30 a] Ttyāññā satvāññā paññāññā ysanthvā didrāma
 Teṣām sattvāññām atitāññām janmasu tādr̄ṣi

karmaya teññma drrayvā avāññivā ysanthā nāsāññāye tte sūtrā
 karmatā yayā triṣu apāyeṣu janmu prāpayitavyām-eva ta-ya sūtrasya
 prabhāva-na tti karma harbiśā.³ iijāri⁴ thyau biśā-pirmūttama
 prabhāvena tāni karmāpi sarvāpi hiyante śighram viśva-paramāṁ

ca vistareṇa saṁprakāśayet. [Max Müller, p. 33, l. 14-p. 34, l. 8, are not translated in our manuscript.] Api tu khalu punaḥ Subhūte yatra pṛthivī-pradeśa idaṁ sūtram prakāśayiṣyate pūjanīyaḥ sa pṛthivī-pradeśo bhaviṣyati sa-deva-mānuṣ-āsurasya lokasya vandanīyaḥ pradakṣiṇīyas ca sa pṛthivī-pradeśo bhaviṣyati caitya-bhūtāḥ sa pṛthivī-pradeśo bhaviṣyati. (16.) Api tu ye te Subhūte kulaputrā vā kuladuhitara vzmān evaṁrūpān sūtrāntān udgrahīṣyanti dhārayiṣyanti vācayiṣyanti paryavāp- syanti yonīśa ca manasi kariṣyanti parebhyas ca vistareṇa saṁprakāśayiṣyanti te paribhūtā bhaviṣyanti superibhūtās ca bhaviṣyanti. Tat kasya hetoḥ. Yāni ca teṣām Subhūte sattvāññām paurvajanmikāny aśubhāni karmāpi kṛtāny apāya- saṁvartanīyāni dṛṣṭa eva dharme paribhūtatayā tāni paurvajanmikāny aśubhāni karmāpi kṣapayiṣyanti buddha-bodhiṁ cānuprāpsyanti. Abhijānāmy abam Subhūte

¹ Read *anankhiṣṭa*.

² Part of the *i* and the whole *e* are legible; there is room only for two syllables; after *ysdiṣe* we must probably insert *budarā puñinai*, &c., as in ll. 2, 3.

³ Superfluous sign of interpunction.

⁴ Read *jyāri*.

baysūsta bvāri • Byāta yani Sui^vbhūva paḍāmjsyāminā bādāmūā
 bodhim bodhante Smptim kurve Subhūte atītānām kālānām
 asaṁkhiṣṭāna kalpāmūā Dīpaṁkarā gya[30 bⁱ]stā baysā pīrmāttānīmā
 asaṁkhyeyānām kalpānām Dīpaṁkarasya yajatasya bhagavataḥ pareṇa
 teahaurā-ḥaṣṭā-kūlā-naysa-sa-ysārā gyasta baysā •¹ iicu harbiśā
 catur-aṣṭi-koṭi-niyuta-śata-sahasrāṇi yajatān bhagavataḥ ye sarve
 mu hu-jaśa ārahya u ni virāhya • Cu vā tti idā uiⁱⁱⁱstamājsi bādā
 mayū āradhitāḥ tathā na virāditāḥ Ye vai te santi uttamam kālam
 ustamausye pañcāśai cu tvā Vajrachedaka-sū^vtrā vāśīdi o
 uttamāyām pañcaśatyām ye tat Vajrachedikā-sūtram vācayanti tathā
 parīdi-pīdi dijsādi būnaspyau-jaśai pajsama yañi-
 likhāpayanti dhārayanti dhūpaiḥ-[-?]asya pūjām kurva-
 [31 aⁱ] di u śau śalo ustamāta pūjā pajsam² yañi • ttye
 nti [yah-]ca ekam ślokaṁ antaśaḥ pūjām pūjām kuryāt tasya
 bisivrrāśai puñīñai hambisai brrū bi satānna sū ysārānna
 kulaputrasya puṇyamayaḥ samūhaḥ-asya pūvāḥ api śatatamam nūnam sahasratamam
 sū kūlāna sū haṁkhi^{•iii}ysū-masū uśmānna-masi na-ni kaṣṭe :³
 nūram koṭitamam nūnam saṁkhyā-mātram upaṇiśad-mātram na kṣamate
 Tū vā āśiri Subhūtā gya^vsta baysā tta hve khu vā
 Atha vai ācāryaḥ Subhūtiḥ yajatam bhagavantam evam avocat katham vai

atīte 'dhvany asaṁkhyeyaiḥ kalpair asaṁkhyeyatamir Dīpaṁkarasya tathāgatasya
 ārhataḥ saṁyak-saṁbuddhasya pareṇa paratareṇa caturaṣṭi-buddha-koṭi-niyuta-
 śata-sahasrāṇy abhūvan ye mayā-ārāgitā āragya na virāgitāḥ. Yac ca mayā Subhūte
 te buddhā bhagavanta āragitā āragya na virāgitā yac ca paścime kāle paścime
 sarāye paścimāyām pañcaśatyām saddharma-vipralopa-kāle vartamāna imān evam-
 rūpān sūtrāntān udgrahīṣyanti dhārayīṣyanti vācayīṣyanti paryavāpsyanti parebhyas
 ca viśtareṇa saṁprakāśayīṣyanti asya khalu punaḥ Subhūte puṇya-skandhasyāntikād
 asau paurvakaḥ puṇya-skandhaḥ śatatamim api kalām nōpaiti sahasratamim api
 śata-sahasratamim api koṭitamim api koṭiśatatamim api koṭiśatasahasratamim api
 koṭiniyutaśatasahasratamim api saṁkhyām api kalām api gaṇanām apy upamām
 apy upaṇiśadam api yāvad aupamyam api na kṣamate. [The following lines, Max
 Müller, p. 35, ll. 12-17, are not translated in our manuscript.] (17.) Atha khalv āyusmān
 Subhūtir bhagavantam etad avocat, katham bhagavan bodhisattva-yāna-saṁprasthi-

¹ Superfluous sign of interpunction.

² Here the same loanword is used, side by side, in an older and a later form.

³ Full stop in the form of double dot or *visarga*.

midārna gyasta baysā baudhisatvāyārnī marā [31 b¹] mahāyāna
 mīdḥvaḥ yajata bhagavan bodhisattvayānikena iha mahāyāne
 aysmū biysamjānā Gyastā baysī tta hve mara Subhūva
 cittam pragrahītavyam Yajataḥ bhagavān-asya evam avocat iha Subhūte
 baudhisattva māstā baysumñā¹ vūsai-na ttatta aysmū upevāñā
 bodhisattvena mahatā bodhi- sattvena evam cittam utpādayitavyam
 biśā satva ahari²na parinirvāyānā • Ni haḍi kāmujā satva³
 viśve sattvāḥ anupadhiśeṣe parinirvāpayitavyāḥ Na eva kaścit sattvāḥ
 parinirvāñā ivhāmū • Tta ci³ hārā kiṇa • Ci Subhūva
 parinirvāpayitavyāḥ bhavet Evam kasya arthasya kṛtena Yadi Subhūte
 baudhisattvā satvasamñā hamāti
 bodhisattvasya satvasamjñā bhavet

[32 a¹] ni sa baudhisattvā hvañai O ātmasamñā o-vā
 na saḥ bodhisattvāḥ vaktavyāḥ Athavā ātmasamjñā atha-vā

jīvasamñā o pudgalāsamñā ihamāti ni śi baudhisattva hvañai
 jīvasamjñā atha pudgalāsamjñā bhavet na saḥ bodhisattvāḥ vaktavyāḥ
 Tta ci hārā kiṇa Nistā śi dharmā iikāmujā baudhisattvayānīñā
 Tat kasya arthasya kṛtena Na-asti saḥ dharmāḥ kaścit bodhisattvayāne
 hanjsedai āya • Astā nai śi Subhūva ivdharmā cu gyasta
 samprasthitāḥ syāt Asti nu saḥ Subhūte dharmāḥ yaḥ yajatena
 baysā-na Dīpaṅkarā gyasta baysā iñaka biśā-pirmātta [32 b¹] mā
 bhagavatā Dīpaṅkarasya yajatasya bhagavataḥ antikāt viśva-paramām
 baysūstā bustā āya Ttye hvaye hvanai āśrī Subhūta gyastā
 bodhim buddhaḥ syāt Tasmin ukte vacane ācāryāḥ Subhūtiḥ yajatam

tena sthātavyam katham pratipattavyam katham cittam pragrahītavyam. Bhagavān
 āha, iha Subhūte bodhisattva-yāna-samprasthitenā² cittam utpādayitavyam,
 sarve sattvā mayānupadhiśeṣe nirvāṇa-dhātāu parinirvāpayitavyāḥ. Evam ca
 sattvān parinirvāpya na kaścit sattvāḥ parinirvāpito bhavati. Tat kasya hetoḥ.
 Sacet Subhūte bodhisattvasya satvasamjñā pravarteta na sa bodhisattva iti vaktā-
 vyāḥ. Jīva-samjñā vā yāvat pudgala-samjñā vā pravarteta na sa bodhisattva iti
 vaktavyāḥ. Tat kasya hetoḥ. Nāsti Subhūte sa kaścid dharmo yo bodhisattva-yāna-
 samprasthito nāma. Tat kiṁ manyase Subhūte asti sa kaścid dharmo yas tathā-
 gatena Dīpaṅkarasya tathāgatasyāntikād anuttarām samyak-sambodhim abhi-
 sambuddhaḥ. Evam ukta āyusmān Subhūtir bhagavantam etad avocat, yathāham

¹ Read *baysūñā*.

² There is a small meaningless hook to the right of *satva*.

³ The distinguishing line to the left of the akṣara is half effaced.

baysā •¹ ⁱⁱitta hve sū nistā māḍārnna gyastā baysā kāmmujā
bhagavantam evam avocat nannam na-asti mīdhvaḥ yajata bhagavan kaścit
sū dharmā cu gyasta baysā-ⁱⁱⁱna biśā-pīrmāttama baysūstā bustā
saḥ dharmāḥ yaḥ yajatena bhagavatā ^{iv}śiśva-paramām bodhim buddhaḥ
āya Ttve hvaye hvanai gyasta ba^vysā āśiri Subhūta tta hve
syāt Tasmin ukte vacane yajataḥ bhagavān ācāryam Subhūtim evam avocat
ttatta sī hārā Subhūta nistā kāmmujā sī dharmā cu
evam saḥ arthaḥ Subhūte na-asti kaścit saḥ dharmāḥ yaḥ

[33 a] gyasta bays-na Dīpaṅkarā gyasta baysa-na baysūstā
yajatena bhagavatā Dīpaṅkarāt yajatāt bhagavataḥ bodhim

bustā āya Ci Subhūva ⁱⁱkāmmujā sī dharmā vya cu gyasta
buddhaḥ syāt Sacet Subhūte kaścit saḥ dharmāḥ bhavet yaḥ yajatena
baysa-na baysūstā bustā vya ni muhu ⁱⁱⁱvyirasā hama thu
bhagavatā bodhim buddhaḥ bhavet na mām vyākariṣyat bhaviṣyasi tvam
māpavā ustamājsi bādā Śākyamunā nāma gya^{iv}vsta baysā • Ttana
māpavaka uttamam kālam Śākyamuniḥ nāma yajataḥ bhagavān Tena
cu ttūśāttā sī baysūstā Na ra vara haṭṭha na drrūmjā[33 b] Ttrāimā
yat tucchatā sū bodhiḥ Na jātu tatra satyam na mṛṣā Evam
mānīnāndā Subhūva eī jā hve āya cū mistā ttarāindarā
upamam Subhūte sacet [kaścit puṇṣaḥ syāt yat-asya mahān kāyaḥ
āya Subhūⁱⁱtī tta hve sī mīḍārnā •¹ gyasta baysa ttarāindarā
syāt Subhūtiḥ-asya evam avocat saḥ mīdhvaḥ yajata bhagavan kāyaḥ

bhagavan bhagavato bhāṣitasyārtham ājānāmi nāsti sa bhagavan kaścid dharmo
yas tathāgatena Dīpaṅkarasya tathāgatasyārthataḥ samyak-sambuddhasyāntikād
anuttarām samyak-sambodhim abhisambuddhaḥ. Evam ukte bhagavān āyuṣmantam
Subhūtim etad avocat, evam etad Subhūte evam etat; nāsti Subhūte sa kaścid
dharmo yas tathāgatena Dīpaṅkarasya tathāgatasyārthataḥ samyak-sambuddhasy
āntikād anuttarām samyak-sambodhim abhisambuddhaḥ. Sacet puṇaḥ Subhūte
kaścid dharmas tathāgatensābhisambuddho 'bhaviṣyat na mām Dīpaṅkaras tathā-
gato vyākariṣyad, bhaviṣyasi tvam māpavānāgate 'dhvani Śākyamunir nāma
tathāgato 'rhan samyak-sambuddha iti. [Max Müller, p. 36, l. 19-p. 37, l. 2, are
not translated in our manuscript.] Tat kasya hetos. Tathāgata iti Subhūte bhūta-
tatātāyā etad adhivacanam. Tathāgata iti Subhūte anutpāda-dharmatāyā etad
adhivacanam. Tathāgata iti Subhūte dharmōcchedasyāttad adhivacanam. Tathā-
gata iti Subhūte atyant-ānutpannasyāttad adhivacanam. [Max Müller, p. 37,
ll. 7-11, not in our manuscript.] Yaś ca Subhūte tathāgatena dharmo 'bhisambuddho

¹ Superfluous sign of interpunction.

attaramdarā gyasta baiiysa-na hvata • Tta cūe saittā Subhūta
 akūyah yajatena bhagavatā bhāṣitaḥ Evam kim-te bhāṣate Subhūte
 astā nai śi dharmā cu gyasta bays-na i^vbiśi-pirmāttama baysūstā
 asti nu saḥ dharmah yaḥ yajatena bhagavatā viśva-paramām bodhim
 busta āya Subhūti tta hve ni midānā
 buddhah syāt Subhūtiḥ-asya evam avocat na miḍhvaḥ

[34 aⁱ] gyasta baysa niśtā kāmmujā śi dharmā cu baysūmīa
 yajata bhagavan na-asti kaścit saḥ dharmah yaḥ bodhi-
 vūysai nāma āya ⁱⁱCu vina uysānñe vina satvā vina pudgalā biśi
 sattvaḥ nāma syāt Yaḥ vinā ātmānam vinā sattvam vinā pudgalam viśve
 hāra ttū nijsada ⁱⁱⁱvyachī śi buddhakṣitrā vyūha nāspāñe
 arthāḥ tad vyākhyātam adhimucyeta saḥ buddhakṣetrāṅām vyūham niśpādayet
 śi na baysūñia vūysai hva^vñai Cu biśi hāra vina uysānñe
 saḥ na bodhi- sattvaḥ vaktavyaḥ Yaḥ viśve arthāḥ vinā ātmānam
 vyachī śi tvāharai baudhisatva hva [34 bⁱ] Tta cūe saittā
 adhimucyeta saḥ tathāgatena bodhisattvaḥ uktaḥ Tat kim-te bhāṣate

Subhūva byaudi ni gyastā baysā gūstiji tcaimāñiā •
 Subhūte prāptāni nu yajatasya bhagavataḥ māmsamayāni cakṣuñi
 Suⁱⁱbhūvi tta hve byaudai gyastā baysā gūstaijā
 Subhūtiḥ-asya evam avocat prāptāni-asya yajatasya bhagavataḥ māmsamayāni

deśi o vā tatra na satyam na mṛṣā. [*Max Müller, p. 37, ll. 12-14, not in our manu-*
script.] Tadyathāpi nāma Subhūte puruṣo bhaved upētakāyo mahākāyaḥ. Āyasmān
 Subhūtir āha, yo 'saṅ bhagavañs tathāgatena puruṣo bhāṣita upētakāyo mahākāya
 iti akūyah sa bhagavañs tathāgatena bhāṣitaḥ. Tenōcyata upētakāyo mahākāya
 iti. Bhagavān āha, evam etat Subhūte. Yo bodhisattva evam vaded, ahañ sattvān
 parinirvāpayiṣyāmāmi na sa bodhisattva iti vaktavyaḥ. Tat kasya hetoḥ. Asti
 Subhūte sa kaścid dharmo yo bodhisattvo nāma. Subhūtir āha, no haidam bhagavan,
 nāsti sa kaścid dharmo yo bodhisattvo nāma. Bhagavān āha, sattvāḥ sattvā iti
 Subhūte asattvās te tathāgatena bhāṣitās tenōcyante sattvā iti. Tasmāt tathāgato
 bhāṣate, nirātmānaḥ sarva-dharmā nirjivā niśpoṣū niśpudgalāḥ sarva-dharmā iti.
 Yaḥ Subhūte bodhisattva evam vaded, ahañ kṣetra-vyūhān niśpādayiṣyāmāmi sa
 vitathañ vadet. Tat kasya hetoḥ. Kṣetra-vyūhā kṣetra-vyūhā iti Subhūte avyūhās
 te tathāgatena bhāṣitaḥ. Tenōcyante kṣetra-vyūhā iti. Yaḥ Subhūte bodhisattvo
 nirātmāno dharmā nirātmāno dharmā ity adhimucyate sa tathāgatena rhatā samyak-
 sambuddhena bodhisattvo mahāsattva ity akhyātaḥ. (18.) Bhagavān āha, tat kim
 manyase Subhūte samvidyate tathāgatasya māmsa-cakṣuḥ. Subhūtir āha, evam
 etad bhagavan samvidyate tathāgatasya māmsa-cakṣuḥ. Bhagavān āha, tat kim

tcāimamñā • Tti vā gyaⁱⁱⁱsta baysā āśiri Subhūta tta hve
cakṣūṃṣi Atha vai yajataḥ bhagavān ācāryam Subhūtim evam avocat

byaudī gyastā baysā gyastūm^{iv}ñā tcāimamñā ¹Gyastā baysā
prāptāni yajatasya bhagavataḥ divyāni cakṣūṃṣi Yajataḥ bhagavantam
āśiri Subhūta tta hve byaudai gyastā ba-
ācāryaḥ Subhūtiḥ evam avocat prāptāni-asya yajatasya bhaga-

[35 a] ysā gyastūmñā tcāimamñā • Tti vā gyastā baysā āśiri
vataḥ divyāni cakṣūṃṣi Atha vai yajataḥ bhagavān ācāryam

Subhūta tta hve ⁱⁱbyaudai gyasta baysā dātijā
Subhūtim evam avocat prāptāni-sya yajatasya bhagavataḥ dharmamayāni

tcāimamñā • Āśiri Subhūta tta hve ⁱⁱⁱbyaudai gyasta baysā
cakṣūṃṣi Ācāryaḥ Subhūtiḥ evam avocat prāptāni-asya yajatasya bhagavataḥ

dātijā tcāimamñā • Tti vā āśiri ^{iv}Subhūta gyastā baysā
dharmamayāni cakṣūṃṣi Atha vai ācāryaḥ Subhūtiḥ yajataḥ bhagavantam

ttā hve idā gyastām baysām hajvatteti^{jā} [35 b] tcāimamñā
evam avocat santi yajatānām bhagavatām prajñamayāni cakṣūṃṣi

Gyasta baysā āśiri Subhūta tta hve byaude gyasta baysā • ²
Yajataḥ bhagavān ācāryam Subhūtim evam avocat prāptam yajatasya bhagavataḥ

ⁱⁱhajvatteti^{na} tcemā • Tti vā āśiri Subhūta gyasta baysā
prajñamayam cakṣuḥ Atha vai ācāryaḥ Subhūtiḥ yajataḥ bhagavantam

ttā ⁱⁱⁱhve idā gyastā baysām dātijā tcemamñā • Gyasta
evam avocat santi yajatānām bhagavatām dharmamayāni cakṣūṃṣi Yajataḥ

baysā ā^vśiri Subhūta tta hve idā gyastām baysām
bhagavān ācāryam Subhūtim evam avocat santi yajatānām bhagavatām

dātijā tcemamñā • Tti
dharmamayāni cakṣūṃṣi Atha

manyase Subhūte saṁvidyate tathāgatasya divyāni cakṣuḥ. Subhūtir āha, evam
etaḥ bhagavan saṁvidyate tathāgatasya divyāni cakṣuḥ. Bhagavān āha, tat kiṁ
manyase Subhūte saṁvidyate tathāgatasya prajñā-cakṣuḥ. Subhūtir āha, evam
etaḥ bhagavan saṁvidyate tathāgatasya prajñā-cakṣuḥ. Bhagavān āha, tat kiṁ
manyase Subhūte saṁvidyate tathāgatasya dharma-cakṣuḥ. Subhūtir āha, evam
etaḥ bhagavan saṁvidyate tathāgatasya dharma-cakṣuḥ. Bhagavān āha, tat kiṁ
manyase Subhūte saṁvidyate tathāgatasya buddha-cakṣuḥ. Subhūtir āha, evam
etaḥ bhagavan saṁvidyate tathāgatasya buddha-cakṣuḥ. [There is nothing corre-
sponding to Max Müller, p. 39, ll. 3-13, in our manuscript.] Tat kiṁ manyase

¹ Read āśiri Subhūta gyastā baysā tta hve.

² Superfluous sign of interpunction.

[36 aⁱ] vā gyastā baysā āsīri Sūbhūva¹ tta hve idā
vai yajataḥ bhagavān ācāryam Subhūtim evam avocat santi

gyastām baysām baysūmñā tcaiⁱⁱmamñāimñāⁱⁱ idā āsīrya Subhūta
yajatānām bhagavatām bauddhāni cakṣūmṣi santi ācārya Subhūte

gyastām baysām baysūmñā tcaiⁱⁱⁱmamñā • Tti vā gyasta baysā
yajatānām bhagavatām bauddhāni cakṣūmṣi Atha vai yajataḥ bhagavān

āsīri Subhūta gūṣṭe u tta pastai ivci tvā tṛṣahasrya
ācāryam Subhūtim āmantrayata atha evam avadat-asya yaḥ tam trisahasryāḥ

mahāsahasrya lovadātā haudyau raṁnyau-ḥsa haṁ[36 bⁱ]birā haurān
mahāsahasryāḥ lokadhātum saptabhīḥ ratnaiḥ saṁpūrya dānam

hidi caṁdā ṣi bisivrrāṣai o bisivrrāṣaiñā puñña kūsālā
dadāti kiyanti saḥ kulaputraḥ atha-vā kuladuhitā puṇyāni kuśalasya

ii mūlā ysyāmñe Āsīri Subhūta tta hve bilī pharā midāmnā
mūlāni janayet Ācāryaḥ Subhūtiḥ evam avocat ati bahum mīdhvaḥ

gyastā ii baysa puñña kūsālā mūlām haṣkamā ysyāmñe • Cu
yajata bhagavan puṇyānām kuśalasya mūlānām skandham janayet Kim

vātcā haṁdā^{iv}rai bisivrrāṣai cu tva Vajrachedaka-sūtrā ustamāta
punaḥ anugrahaḥ-asya kulaputrasya yaḥ tasmin Vajracchedikā-sūtre antaśaḥ

śau teūrapati gāhā
ekām catuṣpādikām gāthām

[37 aⁱ] piri sājīyā dijsāti vāṣīyā ³būspyau-ḥsai pajsam
likhet udgrṇīyāt dhārayet vācayet dhūpaiḥ-asya pūjām

yani • tte bisivrrā⁴ūṣaiñā buḍarā puññai hambīsā hāmā • Satamna
kuryāt tasyāḥ kuladuhitūḥ bahutarāḥ puṇya- samūhaḥ bhavet Śatatamam

sā ysāramna sā ⁱⁱⁱuśmāmnā-masi hā ni kaṣṭā • Tti gyasta
nānam sahasratamam nānam upaniṣad-mātram ā na kṣamate Atha yajataḥ

Subhūte yaḥ kaścit kulaputro vā kuladuhitā vśēmañ trisūhasra-mahāsahasrañ
lokadhātum sapta-ratna-paripūrṇam kṛtvā tathāgatebhyo 'rhadbhyāḥ samyak-saṁ-

buddhebhyo dānam dadyāt api nu sa kulaputro vā kuladuhitā vā tato nidānam bahu
puṇya-skandham prasunuyāt. Subhūtir āha, bahu bhagavan 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 kuladuhitā vśētaḥ praññāpāramitīyā dharma-paryāyād antaśās catuṣ-

pādikām api gāthām udgrhya parebhyo deśayed asya Subhūte puṇya-skandhasyāśau
paurvakāḥ puṇya-skandhaḥ śatatamam api kalām nśōpaiti yāvad upaniṣadam api na

¹ Read *Subhūva*. 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 *tcaimñā*.

³ Read *būnasyau*, see 30 b^{iv}.

⁴ Read *bisivrrāṣai ovā bisivrrāṣaiñā*.

bhāgavān ācāryam Subhūta tta ivhe tta hve¹ sū tta eve
 sai² āśārya Subhūta tta ci hārā kiḍna Ni sī Subhūta
 bhāstate ācārya Subhūte evam kasya arthasya kṛtēna Nanu saḥ Subhūte

sa [37 bⁱ] lakṣaṇīja pyālye-ja gyastā bhāgavān dyāmñā nai •
 nūnam lakṣaṇamayyā saṃpadā yajataḥ bhāgavān draṣṭavyaḥ jātu

Āśīri Subhūta tta hve iina midānina gyasta bhāgavān lakṣaṇījā
 Ācāryaḥ Subhūtiḥ evam avocat na midhvaḥ yajata bhāgavan lakṣaṇa-

pyālye-ja gyasta bhāgavān dyāmñā niⁱⁱⁱ Ciyā gyasta bhāgavān
 saṃpadā yajataḥ bhāgavān draṣṭavyaḥ jātu Sacet yajata bhāgavan

lakṣaṇīji pyālye-ja gyasta bhāgavān vyā rri sū^{iv} cakravarttā
 lakṣaṇa- saṃpadā yajataḥ bhāgavān abhaviṣyat rājā saḥ cakravartī

bhāgavān abhaviṣyat tena cakravartināḥ rājāḥ saḥ cakravartī
 bhāgavān abhaviṣyat tena cakravartināḥ rājāḥ saḥ cakravartī

[38 aⁱ] ja⁴ bhāgavān dyāmñā • Tti gyastā bhāgavān gāha hve •
 bhāgavān draṣṭavyaḥ Atha yajataḥ bhāgavān te gāthe abhāṣata

Cu muhu ruvane⁵ deda cu iima salāyau-ja mañāre
 Ye mām rūpeṇa paśyanti ye mām ghoṣaiḥ manyante
 kūra cedāmma ttiyān tta muhu herṣṭāya na deda
 mithyā cintanam teṣān te mām sarvadā na paśyanti

kṣamate. [There is nothing to correspond to Max Müller, para. 25, p. 42, ll. 8-16.]
 (26.) Tat kiṃ manyase Subhūte lakṣaṇa-saṃpadā tathāgato draṣṭavyaḥ. Subhūtir
 āha, no hīdanī bhāgavan. Yathāhaṃ bhāgavato bhūṣitasyārtham ūjānāmi na
 lakṣaṇa-saṃpadā tathāgato draṣṭavyaḥ. Bhāgavān āha, sūdhū sūdhū Subhūte
 evam etat Subhūte evam etad yathā vadasi. Na lakṣaṇa-saṃpadā tathāgato draṣṭa-
 vyāḥ. Tat kasya hetoḥ. Sacet punaḥ Subhūte lakṣaṇa-saṃpadā tathāgato draṣṭavyo
 'bhaviṣyat rājāpi cakravartī tathāgato 'bhaviṣyat. Tasmān na lakṣaṇa-saṃpadā
 tathāgato draṣṭavyaḥ. Āyuṣmān Subhūtir bhāgavantam etad avocat, yathāhaṃ
 bhāgavato bhūṣitasyārtham ūjānāmi na lakṣaṇa-saṃpadā tathāgato draṣṭavyaḥ.
 Atha khalu bhāgavāns tasyān velāyām ime gāthe abhāṣata,

Ye mām rūpeṇa cādvrākṣur ye mām ghoṣeṇa cānvaguh |
 mithyā-prahāṇa-prasṛtā na mām draṣṭyanti te janāḥ ||

¹ Cancel the second *tta hve*.

² Read *saittā*.

³ Read *cakrra*.

⁴ Fol. 38, which is in a different hand, has been written with less care than the rest.

⁵ Read *rūvā-na*.

ⁱⁱⁱdharmahc-*jsa* *baysä* *dyāmñña* *dātīdāvīne*¹ *tarañdara* *ttyāñña*
dharmatayā *bhagavantaḥ* *draṣṭavyāḥ* *dharmamayāḥ* *kāyāḥ* *teṣām*

*dū*² *irṣa* *busta* *darmaha* *raṣṭa* *naiye* *kara* *tērañña* *buṣṭe* ||
saḥ *buddhaḥ* *dharmatā* *ṛju* *na-ca* *kila* *upāyena* *bodḍhum*

Tta eve setta Sūbhūva³[38 b]cu tta hvāññiye se *baysä* *ṣṭā*
 Tat kim-te bhāsate Subhūte *ya* *evam* *vadet* *nanam* *bhagavān* *ṣṭhitaḥ*
auvā *hīṣṭā* *au-vā* *biche* *au-vā* *biche*⁴ *ii* *au* *jsāve* *ṣi* *mani* *hvāññime*
atha-vā *sīdati* *atha-vā* *śayita* *atha-vā* *śayita* *atha* *gacchati* *saḥ* *me* *bhāṣitasya*
artha *baute* *Cu* *haḍa* *hera* *Subhūva* *baysä* ⁱⁱⁱ*tathāgata* *hvīde*
artham *bodhate* *Kaḥ* *eva* *arthaḥ* *Subhūte* *bhagavān* *tathāgataḥ* *ucyate*
auṣkaujī *cu* *na* *hamete* *Jaḍa* *haḍa* *ṣṭā* *kūra* *ivnāsāre* *avyāsta*
śīsvatam *yat* *na* *sameti* *Jaḍāḥ* *eva* *santaḥ* *mithyā* *grhṇanti* *udgrhitaḥ*
ṣa *dharmā* *mūkhau-*jsa** *jaḍau-prahajaññau-*jsa** *Tta* *ce* *herā*
saḥ *dharmāḥ* *mūkhaiḥ* *jaḍa-prthag-janaiḥ* *Tat* *kasya* *arthasya*

[39 aⁱ] *kiṇa* *Cu* *ṣi* *i* *Subhūta* *cu* *tta* *hvāññi* *baysä*-*na* *lvata*
kṛtena *Yaḥ* *saḥ* *syāt* *Subhūte* *yaḥ* *evam* *vadet* *bhagavatā* *uktā*

uysāmññai *vīra* *dyāmññima* *adyāmññima* *sā* *gyasta* *baysä*-*na* *lvata* *tina*
ātmanam *upari* *drṣṭiḥ* *adrṣṭiḥ* *sā* *yujatena* *bhagavatā* *uktā* *tena*

Dharmato buddho draṣṭavyo dharmakāyā hi nāyakaḥ |

dharmatā ca na (or cāsya) vijñeyā na sā śakyā vijñitum || 2 ||

[There is nothing to correspond to Max Müller, para. 27 and 28, p. 43, l. 10—p. 44, l. 6.]

(29.) Api tu khalu punaḥ Subhūte yaḥ kaścīd evam vadet, tathāgato gacchati
 vāgacchati vā tiṣṭhāti vā niṣṭhāti vā śayyām vā kalpayati na me Subhūte bhāṣi-
 tasyārtham ājñāti. Tat kasya hetoḥ. Tathāgata iti Subhūta ucyate na kvacid
 gato na kutaścīd āgataḥ. Tenōcyate tathāgato 'rhan samyak-sambuddha 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-grāhas cāiva Subhūte
 avyavahāro 'nabhilapyāḥ. Na sa dharmo nādharmaḥ. Sa ca bāla-prthag-janair
 udgrhītaḥ. (31.) Tat kasya hetoḥ. Yo hi kaścīd Subhūta evam vadet, ātma-drṣṭis
 tathāgatena bhāṣitā sattva-drṣṭir jīva-drṣṭiḥ pudgaladrṣṭis tathāgatena bhāṣitā, api
 nu sa Subhūte samyag vadamāno vadet. Subhūtir āha, no hīdam bhagavan, no
 hīdam sugata, na samyag vadamāno vadet. Tat kasya hetoḥ. Yā sā bhagavann

¹ Read *dālinai* or *dāvinai*.

² After *ttyāñña* comes a syllable which looks like *dū* (see 42 bⁱⁱⁱ), but is probably
 a cancelled *du*.

³ Read *Subhūva*.

⁴ *Au-vā biche* has been written twice by mistake.

cu niśtūjā uysārnāⁱⁱⁱ dyāmna ttina gyasta baysā-na hvata avyāstā
yat nāstikā ātmanām dṛṣṭiḥ tena yajatena bhagavatā uktam udgrhitāḥ
dharma jaḍyau prahu^{iv} jaṅau-ja hvata Kāmamñā diśāñā ttū sūtra
dharmāḥ jaḍaiḥ pṛthagjanaiḥ uktaḥ Yasyām diśāyām tat sūtram
birāśjidi ttatta hā ma[39 b]ⁱñāmñā śāstārā ttara āsti u pīrmāt-
prakāśayanti evam ā mānanīyah śāstā tatra āste tathā para-
tari:mā hamastanīmā¹ pīśai • Ttye hvaye hvaⁱⁱnai āśiri Subhūta
maḥ sattamaḥ guruḥ Tasmin ukte vacane ācāryaḥ Subhūtiḥ
gyasta baysā tta hve sā cu nāmna gyastā baysā •² ⁱⁱⁱśi
yajatam bhagavantam evam avocat nūnam kaḥ nāma yajata bhagavan saḥ
dā u khvai nāma dijsi Gyastā baysī tta
dharmaḥ tathā katham-vai-asya nāma dhāraye Yajataḥ bhagavān-asya evam
hve prrajñāpārānma nām^{iv}ma Subhūta śi dātā [tta]ttai nāma
avocat prajñāpāramitā nāma Subhūte saḥ dharmāḥ evam-asya nāma
dijsā : Cu haḍi prrajñāpārāma śi gyastā
dhāraya Yā eva prajñāpāramitā sā yajatena

[40 aⁱ] baysa-na apārānma hvata • Tta cūe saittā Subhūta
bhagavatā apāramitā ukta Tat kim-te bhāsate Subhūte

aśtā nai śi dā kū-jaⁱmaḥ bvāma patata Dvāradiradirśau³
asti nu saḥ dharmāḥ yataḥ me jñānam utthitam Dvātrīṣādbhiḥ
mahāpuraśalakṣaṇyau-ja gyastā baⁱⁱⁱysā dyāmñā Subhūvi tta
mahāpuruśa-lakṣaṇaiḥ yajataḥ bhagavān draṣṭavyaḥ Subhūtiḥ-asya evam
hve na miḍāmnā gyasta baysa agūnā gyastā ^{iv}baysā-na hvata •
avocat na miḍhvaḥ yajata bhagavan alakṣaṇāni yajatena bhagavatā bhāṣitāni
Gyastā baysī tta hve ttatta Subhūta bodhisattvayāmñā
Yajataḥ bhagavān-asya evam avocat evam Subhūte bodhisattvayāne

ātmadṛṣṭis tathāgatena bhāṣitā adṛṣṭiḥ sū tathāgatena bhāṣitā. Ten-ōcyate
ātmadṛṣṭir iti. [The ensuing passage is a repetition of fol. 22a¹-22bⁱⁱ. There is
nothing corresponding in the Sanskrit text.] Bhagavān āha, evam hi Subhūte
bodhisattva-yāna-saṃprasthītena sarva-dharmā jñātavyā draṣṭavyā adhimoktavyāḥ.
Tathā ca jñātavyā draṣṭavyā adhimoktavyā yathā na dharmā-saṃjñāyām api
pṛtyupaṭiṣṭhen nādharma-saṃjñāyām. Tat kasya hetoḥ. Dharmā-saṃjñā
dharmā-saṃjñ-ēti Subhūte asaṃjñ-āśā tathāgatena bhāṣitā. Ten-ōcyate dharmā-

¹ Read *hastamā*.

² Superfluous sign of interpunction at end of line.

³ Read *dvāradirśau*.

hajsam[40 b]dai-na baysūmñā vūsai-na harbiśā dharmā vyachāmñā
 samgacchātā bodhi- sattvena sarve dharmāḥ adhimoktavyaḥ
 khu dharmasamñā vira na pāⁱⁱrali • Cu vā baudhisatva
 yathā dharmasamñāyāḥ upari na pratyupatiṣṭhet Yo vai bodhisattvaḥ

baysūmñā vūsai avamāta anamkhiṣṭa loⁱⁱⁱvadāta haudyau ranyau-ja
 bodhi- sattvaḥ aprameyān asamkhyeyān lokadhātūn saptabhiḥ ratnaiḥ

hambiri hauram̄ hidi • cu ṣi bisivrrāṣai cu tṭye ^{iv}Vajrrachedakya
 sampūrya dānam dadāti yaḥ saḥ kulaputraḥ yaḥ tasyaḥ Vajracchedikāyāḥ

prajñāpārāṁme dā vira ustamāta tcahaurapatiḥ sau gāhā
 prajñāparamitāyāḥ dharmasya upari antaśaḥ catuspādikām ekām gāthām

[41 a] nāsāti o sāji ham[da]ryāmñā hālai uysdiśiyā
 labhet atha udgr̄hñiyāt anyeṣām āśyām uddeṣayet

ṣi haḍi tṭye puññai hamⁱⁱbisā buḍarā ysyāmñe avamāta
 saḥ eva tasya puṇyamayam samāham bahutaram prasunuyāt aprameyam

anamkhiṣṭā Ttatta haḍi birāśāmñā ⁱⁱⁱkhu hā uysnaurāṇa buhu-
 asamkhyeyam Evam eva prakāśayitavyam yathā ā sattvānām bahu-

māññā ni bajaitti ādarā hā yanāri ^{iv}o garkhuṣṭā nā ttatta
 mānaḥ na lupyate ādaram ā kurvanti atha samyak (?) prāptam evam

hvidi birāśāmñā ḥ Tti vā gyastā baysā tti gāha hve
 ucyate prakāśayitavyam Atha vai yajataḥ bhagavān tāḥ gāthāḥ avocat

Khu[41 b]jā oña stārā dyāri ṣivi brrūñāri hamrraṣṭā
 Yathā-ca tatra tārāḥ dṣyante rātrau bhāsante samyak

cī byūstā sarbā urmaysde ⁱⁱbisā narābhāsa hāmāri ḥ
 yadā prabhāti udayet ādityaḥ viśvūḥ punaḥ-abhāsāḥ bhavanti

sanjñēti. (32.) Yaś ca khalu punaḥ Subhūte bodhisattvo mahāsattvo
 'prameyān asamkhyeyāṁl lokadhātūn saptarātna-paripūrṇaṁ kṛtvā tathāgatebhyo
 'rhadbhyāḥ samyak-sambuddhebhyo dānaṁ dadyād yaś ca kulaputro vā kuladhuhitā
 vṛtāḥ prajñā-pāramitāyā dharmā-paryāyād antaśaś catuspādikām api gāthām
 udgr̄hya dhārayed deṣayed vācyet paryavāpnuyāt parebhyāś ca vistareṇa sampra-
 kāśayed ayam eva tato nidānaṁ bahutaraṁ puṇyaskandhaṁ prasunuyād aprameyam
 asamkhyeyam. Kathaṁ ca samprakāśayet. Tadyathāśūkēse

tārakā timiraṁ dīpo māyāvāśyāya-budbudam ।

svapnaṁ ca vidyud abhraṁ ca evaṁ draṣṭavyaṁ saṁskṛtam ॥

tathā prakāśayet, tenocyate samprakāśayed 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

ttū padī indri bvāmñā teemā āstamna anīⁱⁱⁱci •
tam prakāram indriyam bodhanīyam cakṣuḥ prabhṛti anītyam

cī pana mi bvāma rraṣṭa nijā nā āyāri hugvāna ॥
sacet purataḥ me bodhiḥ jvī nijāḥ na pratibhāsante sujñeyāḥ (?)

Crrāmna hve cu ^vtcaīñā kāsū biśūñā rūva vajseṣḍe
Yādṛsam puruṣaḥ yat cakṣuṣi kācaḥ viśvavidhāni rūpāni paśyati
ttai-jā harā ttatva na idā dyāri haḍi
evam-asya-ca arthasya tattvāni na santi dṛśyante eva

[42 ai] kāsū pracaina ॥
kācasya pratyayena

ttū padī rūva vicitra biśūñā saidā jaḍāmñā
tam prakāram rūpāni vicitrāni viśvavidhāni pratibhāsante jaḍebhyaḥ
ⁱⁱvina aysmū gvāna ni idā sañ aysmū kūrā haⁱⁱⁱnāsā
vinā cīttam jñeyāni (?) na santi samam cīttam mithyā grāhaḥ ॥

Crrā māmñarinda uysnaura carau pracai^vna vijsyāri
Yena sadṛsam sattvaḥ dīpa- (?) pratyayena caranti (?)

ttū padī •¹ aysmu² iñā vaṣiyāmñā •¹ [42 bi] dyāmna bvāmñā ॥
tam prakāram cīttāt antikāt dṛṣṭiḥ bodhanīyā

Samā khu prahāḡisai nauhya bakā burā āstā u pīttā
Samam yathā bahu āste tathā patati

ttūⁱⁱta •¹ ttarañdarā bata dasti muṣa buri pīttā :
evam kāyaḥ bahu patati

Samā khu khāysmūlā ūcā ⁱⁱⁱbāna paṣkauta asāra
Samam yathā budbudāḥ udakasya vātena (?) asārāḥ

ttatta varāśāma bvāñā suhadūkha tta^vvā upekṣa ॥
evam anubhavaḥ bodhanīyaḥ sukha-duḥkhasya tathā-vai upēkṣā

Samā khu hūsañdā uysnaura hunā³ daīttā khu vā beyse-⁴
Samam yathā svapna sattvaḥ svapnam paśyati yadā vai prabudh-

paraphrased, tārakā and timira each in four lines, dīpa, 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 *aysmū*.

³ Read *hūñā*.

⁴ The syllable *yse* is in a different handwriting, apparently the same as that on fol. 38.

[43 a¹] dye
dbah-asti

nijä nä vara bhävä ni dravyä samu byäta hamä ttü bädä •
nijasya na tatra bhāvasya na dravyasya samam smṛtiḥ bhavet tam kālam

ttrāmⁱⁱmā tti škaujä cu mara ye hauttä bädä
tādṛsam te saṁskārāḥ(?) yān iha kaścit sapati(?) kālam

samu ra tti byäta •¹ iihämä ttü bädä ॥
samam ca atha smṛtiḥ bhavet tam kālam

Ttrām^{ma} māmñāmdä khu pyaura bārabērūmⁱ[ñä] ttü bāda
Evam sadṛsam yathā tam kālam

tti maññāṁ pracai diysdai hā rvaidä pryaurä prabhāva-
atha matinām(?) pratyayaḥ dhārayati-enam ā prabhāve-

[43 bⁱ]na
na

ttatta ustamājsye škaujä škaujä cu sū vipākajä bhrāntä
evam uttamasya saṁskārasya saṁskārasya yū sū vipākajä bhrāntiḥ
biśūmñäⁱⁱ tti maññä diysedä hā rvaidä pyaurä prabhāva-na ॥
viśvarūpā atha matiḥ(?) dhārayati(?) ā prabhāvena

Ttū padīⁱⁱⁱ škaujä paimtsāmñä nau padya khu mara na
Tam prakāram saṁskārāḥ pratyakṣi-kāryaḥ(?) nava prakārān yathā iha na
jsūṣṭā
juṣate

tti vasve¹ byehä • ivrāśā saṁtsārā śi baudhisatvä²
atha viśuddhaḥ bhūyaḥ rājā(?) saṁsārasya saḥ bodhisattvaḥ

samtsira gvāmnä nijiyä³ ni
saṁsāre jñeyam(?) nihanyāt ni-

[44 a¹] nirvāña yamdi prayaugāna
nirvāṇe kurute prayogena

haḍi vara ni śi-mä gvāna ttatta aⁱⁱvārautta lamrraṣṭā
eva tatra na etat-me jñeyam(?) evam apratiṣṭhitam samyak

Ttū-burā hve gyastā baysä sīrā hamye āśjⁱⁱⁱrī Subhūta
Etāvat avocat yajataḥ bhagavān āttamanās babhūva ācāryaḥ Subhutiḥ

Idam avocad bhagavān āttamanāḥ, sthavira-Subhūtis te ca bhikṣu-bhikṣuṇy-upāsak-

¹ Superfluous sign of interpunction at end of line.

² There is a sign like a St. Andrew's cross after *baudhisatvä*.

³ The syllable *ni* has been repeated at the head of fol. 44.

avaśiṣṭau āśīrya aśī ūvāysā ūysye gyasta-¹ iḍḍivīnāna
avaśiṣṭāḥ-ca ācāryāḥ bhikṣuṇyāḥ upāsakāḥ upāsikāḥ deva- manuṣyāṇām
aṣura- gaṃddharvām āstānna loṅya paṛṣa Gyasta baṅsā-¹ [44 bi]
asara- gandharvāṇām praḃḃṛti laukikā paṛṣad Yajataḥ bhagavān
haḍi Vajrachedaka tṛṣayā prajñāpārāṇma samāsyē ॥ iiSaddham
evam Vajracchedikām trīṣatikām prajñāpāramitām samāpayat Siddham
Vajrachedakyaḥ hīya ttādi ṣṭā tta iiihvañāri :
Vajracchedikāyāḥ sambandhinaḥ granthāḥ (?) santāḥ evam ucyante |
paḍāmjyām bādām śīṇa kṣīra śau lakṣa
atītānām kālānām ekasmin nagare ekam lakṣam

ōpāsikās te ca bodhisattvāḥ sa-deva-mānuṣ-āśura-gandharvāś ca loko bhagavato
bhāṣitam abhyanandann iti. Ārya-vajracchedikā bhagavatī prajñāpāramitā samāptā.

TRANSLATION.

[Verse 1] In three ways I bow down to the buddhas of the three ages,² with faith . . . I bow down to the law of three vehicles, and also, in three ways, to the order of mendicants.

[Verse 2] In the same way I bow down to the sūtra, the prajñāpāramitā of the buddhas, the mother of all the pāramitās, well established, deep, pleasing, exalted.

[Verse 3] The first and highest of the life of enlightenment,³ the essence of all the dharmas, which . . . in yoga (?).

[Verse 4] Where there is no as the dharmakāya.

[Verse 5] This prajñāpāramitā the omniscient Buddha put together; and when one recites and explains this trīṣatikā⁴ called Vajracchedikā,

[Verse 6] It altogether clears away all particles (?) of karma and āvaraṇa sins as a thunderbolt. Therefore its name is Vajracchedikā (thunderbolt cutter).

[Verse 7] Whatever the law of the buddhas may be, all that is concentrated in this sūtra, in the Vajracchedikā; therefore it is so pleasing and exalted.

¹ Superfluous sign of interpunction.

² Present, past, and future.

³ i. e. *bodhicaryā*.

⁴ Loanword, meaning, 'consisting of 300 granthas'.

[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.

[3 6¹¹] 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 Śrāvastī, 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 Śrāvastī to collect alms, and, when the Venerable Exalted One had gone to the great town of Śrāvastī 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 a¹⁷] 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 Ttāharau-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 nirvāna." 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 b^v] '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 *b*¹¹¹] '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 *a*¹¹¹] 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 aryapudgala.'¹

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 *a*¹¹¹] '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 b^v] 'How does it appear to thee, O Subhūti? Would a srotaāpanna think in this way: "the fruit of the srotaāpannas has been realized by me, because if that were not the case, which law would then be connected with the obeisance belonging to the āryāṣṭāṅgamārga?"' Subhūti spoke to him thus: 'No, O Merciful Venerable Exalted One, he would not have realized the smallest (?) matter. Therefore he is called a srotaāpanna, and has not realized any form, nor sounds, nor smells, nor things that can be touched, nor dharmas. Therefore he is called a srotaāpanna.'¹

[17 bⁱ] 'Would a sakṛdāgāmin think in this way: "the fruit of the sakṛdāgāmins 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 Merciful Venerable Exalted One, there is no such dharma as a sakṛdāgāmin.'

[17 b^v] The Exalted One spoke to him thus: 'How does it appear to thee? Would an arhat think in this way: "arhatship has been realized by me, since I am overpowering the kleśa 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 kleśa 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 araṇāvihārin of all, who in the araṇa, resplendent in absorption, reaches the defeat of the kleśas in a different train of thought.'"

[19 aⁱⁱ] 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 Dīpaṃkara? 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 Dīpaṃkara, because the law which must naturally be realized, could not be taken over.'

[19 b^v] 'He, O Subhūti, who would speak thus: "I will produce a display of

¹ The text has, apparently by mistake, *sakṛtāgāmi*.

buddhakṣetras", he would speak untruth. The buddhakṣetravyūhas 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 sāmbhogika body of the Exalted Ones disappears without the saṃskāras (?).'

[21 a¹] 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 One, how great would his meritorious roots of bliss be? Now to a man or woman who of this Vajracchedikā prajñāpāramitā 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 a¹¹] 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: 'Prajñāpāramitā, 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 mahāpuruṣalakṣaṇas (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 a¹¹] 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 a¹] Upon the uttering of that utterance the Venerable Exalted One spoke thus to the monk Subhūti: 'So it is, O Venerable Exalted One,¹ those will be in possession of something very difficult to achieve, who do not get frightened or alarmed or into trembling at this 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 a¹] '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 dharmas, and not on a reward anywhere he should make his mind dependent. With independent mind he should give gifts, so that he does not get tied up with the idea of qualities, for the sake of the weal of all beings. This notion is not among the skandhas (?). The Venerable Exalted One would speak what is real, would speak what is true. His preaching is nothing else, because the wise man who walks straight on the śrūvakayāna, 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 a^{iv}] '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 aⁱⁱⁱ] 'That noble son and daughter of a clan¹ 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 bⁱⁱ] '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 koṭis 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? he¹ 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 bⁱⁱ] '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 apāyas³ 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 koṭis of Venerable Exalted Ones, of earlier times, of untold kalpas, beyond the Venerable and Exalted Dipaṅkara, 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 (cu = yat) those noble sons and daughters', &c.—R. H.]

² The Skr. loanword has not been translated in the text.

³ Compare L.V., p. 89, l. 14, &c.

that noble son of a clan will not reach a hundredth, or a thousandth, or a ten millionth, or so much as a number, or so much as an upaniṣad.'

[31 aⁱⁱⁱ] 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 nirvāna." 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 aⁱⁱⁱ] '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 bⁱⁱⁱ] 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 bⁱ] '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 aⁱⁱ] 'He who is confident that all objects are without self, without being, without personality, he might effect a vyūha (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^b] '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: ¹ '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^aⁱⁱⁱ] 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 Subhūti 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 ¹ 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^aⁱⁱⁱ] Then the Venerable Exalted One addressed the monk Subhūti and spoke to him thus: 'He who would fill the lokadhātu of this trisahasrī mahāsahasrī 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 sūtra, 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^aⁱⁱⁱ] 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 a¹] 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^{1v}] '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^{1v}] 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 dharmas 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 lokadhātus 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-

¹ This is a repetition of the passage above, 22 a¹-22 b⁴.

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^v] Then the Venerable Exalted One recited these stanzas :

Just as the stars are seen yonder, and shine all right at night; but when it becomes bright, and the sun rises, then they all become non-refulgent, so the organs of sense, beginning with the eye, should be considered as perishable; if however my view is right, they appear well recognizable (?) as not my own.

Just as a man who has a cataract¹ in his eye sees all sorts of things, but the real state of things is not such, they appear to him in consequence of his cataract, thus the forms appear to fools, manifold and of all kinds, without the mind they are not perceptible (?), that the mind is right is a false conception.

Just as the beings wander about with the help of lamps,
thus the view of the . . . should be realized from the mind.

Just as sits and falls,
thus the body falls.

Just as worthless bubbles are raised in the water by the wind,
thus the attainment of happiness and misery, and indifference should be realized [?].

Just as a person sees a dream while sleeping, and when he awakes he does not then remember his own condition or the object (of the dream) at that time, thus the impressions which one receives in this time will be remembered in the same way at that time.

Like as when . . . at that time, and then confidence in the notions takes hold of him . . . by the force of . . . thus the illusion which arises as a result of the last impression, takes hold of him as a manifold notion by the force of . . .

In this way the impressions should be realized (?), in nine manners, so that he does not delight in them, then he would become ever more purified, the king (?) of the saṃsāra, and that bodhisattva would conquer the ideas in the saṃsāra, and accomplish them in nirvāṇa through application ;

¹ *Kāca* is thus defined by Mādhavakara, as quoted in the Śabdakalpadrūma,
candrādītyau sanakṣatrāv antarīkṣe ca vidyutaḥ |
nirmalāni ca tejāṃsi bhṛājīṣṇūnsīva paśyati ||

And Vāgbhaṭa says,

kācībhūte drg aruṇā paśyaty āśyam anāsikam |
candradīpādyaneekatvaṃ vakram ṛju api manyate ||

Kāca is, according to Suśruta, the second stage of cataract, while *timīra*, the word used in the Sanskrit text, is the third.

288 VAJRACCHEDIKĀ IN THE OLD KHOTANESE VERSION

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 [granthas].

Hail. Thus are spoken the passages belonging to the Vajracchedikā ; in bygone days [were recited] one hundred thousand [granthas] in one place [?].

THE APARIMITĀYUḤ SŪTRA

THE OLD KHOTANESE VERSION TOGETHER WITH THE SANSKRIT TEXT AND THE
TIBETAN TRANSLATION.

Stein MS., Ch. xlvi. 0013. *l.* (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,¹ who has subsequently revised this text² and also³ given an edition of fols. 7 and 8 with facsimile plates. An edition of Dr. Hoernle's transcript of the beginning of the text was finally published by Professor Leumann.⁴

The manuscript is complete, but not uniform. The whole consists of twenty leaves, written on paper, and numbered, in the left-hand margin, on the reverse of fol. 1 and on the obverse of the remaining folios. With the exception of fols. 7 and 8, which will be dealt with separately, the manuscript leaves measure 350 × 63 mm. (or 13 $\frac{5}{8}$ × 2 $\frac{1}{2}$ inches). The obverse of fol. 1 and the reverse of fol. 20 have

¹ Journal of the Royal Asiatic Society, 1910, pp. 834 and ff.

² *l. c.*, p. 1293.

³ *l. c.*, 1911, pp. 468 and ff.

⁴ Zur nordarischen Sprache und Literatur, pp. 75, 82-3.

been left blank. The remaining pages each carry four lines of writing. The character is the well-known calligraphic Upright Gupta of Eastern Turkestan. Before the opening word of the manuscript, in the upper left-hand corner of fol. 1, there is a small coloured figure of the seated Buddha within a black line circle.¹

Fols. 7 and 8 are of smaller size, and measure 310 × 63 mm. (or 12 × 2½ inches). Fol. 7 has four lines of writing on each side, fol. 8 four on the obverse and two on the reverse. The alphabet is Cursive Gupta. There cannot be any doubt that these leaves are of a later date than the bulk of the manuscript, and that they have been substituted for older leaves, of the same kind as the remaining ones. It would seem that the original fols. 7 and 8 had become damaged, and were therefore copied, in another script, in order to keep the manuscript complete. The matter contained in the first three lines and part of the fourth of fol. 7 is also found on a detached leaf, marked B in the footnotes, which was likewise found in the Tun-huang caves. Fols. 7 and 8 are not therefore the only attempt at filling up the lacuna.

That fols. 7 and 8 are later copies from an older original is not only inferred from the difference in script and from the appearance of the leaves. It also follows from the fact that the writer has, in some cases, evidently misread his original. Thus he has confounded *au* and *āu*. Compare *samāindagatta* instead of *samaul-gatta*, i. e. *samulgatta* 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 circle; black on hair and top-knot; also black outlines of aureola and lotus seat; a black spot on forehead; and two black collars on the breast.

² Un fragment du Svarṇaprabhāsa-sūtra en iranien oriental. Études linguistiques sur les documents de la mission Pelliot, Fasc. IV, Paris, 1913, p. 19.

cases, succeeded. Only once, at the end of fol. 13, in a formula which recurs so many times that it must have become quite familiar, one 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 *ṣāṃṇā* instead of *ṣaṃṇā*, para. 39; *bajāṣṇaṃ*, 7, *bijāṣṇaṃ*, 9, *bajāṣṇā*, 11, instead of *bajāṣṇā*; *garnaṃ* instead of *garāna*, 31. All this points to the conclusion that the manuscript is a quite mechanical and not overcareful copy. In this connexion we may note that the long *ū* has very commonly been replaced by a short *u*. Compare *rrispurā*, *ḥaysuṃṃ vuyṣyau* in para. 1, and so forth. It seems probable that the original has used a form of the long *ū* 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 *rrispūrā*, &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*ⁱ; in the middle of a line, 1 *b*ⁱ, 7 *a*ⁱ; before the circlet of the string-hole, 16 *a*ⁱⁱⁱ; between the members in an enumeration, 15 *a*ⁱⁱ, and before the word *tadyathā* in the Dhāraṇī, 9 *b*ⁱⁱⁱ, 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*ⁱⁱⁱ and 8 *b*ⁱⁱ, and in the middle of a line in 8 *b*ⁱ. 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

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 Aparimitāyuh 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 Aparimitāyuh 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 Rājendralāla Mitra, *The Sanskrit Buddhist Literature of Nepal*, Calcutta 1882, p. 41, where it is described as follows:

'Substance, Nepalese paper of a yellow colour, 7 × 3 inches. Folia 22. Lines on each page, 5. Extent in Ślokas, 190. Character, Newari. Appearance, old. Prose. Generally correct.'

Begins *Oṃ namaḥ śrībuddhāya* ॥ Ends *Ārya-Aparimitāyur nāma dhāraṇī samūpta*.

*C*¹, a paper manuscript, belonging to the Cambridge University Library. See Cecil Bendall, *Catalogue of the Buddhist Sanskrit Manuscripts in the University Library, Cambridge*. Cambridge 1883, p. 38, Add. 1277, where we find the following description:

'Paper (black, with gold letters); 20 leaves and cover, 5 lines, 6 × 2½ in.; xviiith-xviiiith cent. On leaf 1 there is an elaborately-painted picture of a Buddha holding a flower in a vase on his clasped hands.'

Begins *Oṃ namaḥ śrī-Āryāvalokiteśvarāya*. Ends *Ārya-Aparimitāyur nāma dhāraṇī mahāyānasūtraṃ samūptaḥ*.

*C*², a paper manuscript in the Cambridge University Library, Add. 1385, described by Bendall, p. 81, as follows:

'Paper; 17 leaves, 5 lines, 9½ × 3 in.; dated N. S. 779 (A. D. 1659). The leaves are numbered 54-70. The work stood apparently fifth, from the No. 5 at the beginning, in a series.'

Begins *Oṃ namo bhagavatyai ārya-ārya-śrī-Āryāvalokiteśvarāya* ॥ *oṃ namaḥ sarvaṃbuddhabodhisatvebhyaḥ*. Ends *Ārya-Aparimitāyur nāma mahāyānasūtraṃ sam-āptaṃ* ॥ *Ye dharmā hetuṃprabhavā, &c.* ॥ *subha maṃgaram bhavantu* ॥ *śubha* ॥ *saṃvat 779 kṛttikamāse śuklapakṣa trayodasyān tithau Revatinakṣatre śuddhīyoge yathā karṇamuhurttare Vṛhaspativāsare tulyarāśigate savirttari mīnarāśigate candramasi* ॥ *etaddīne idaṃ śrīśrībhagavatī varuṃdhārāya maṃtrōddhāraṇī saptavāra aparimitādi*

saṃpūrṇa narocakṛjuro ॥ *Mahārājāhīrāja-śrī-śrī-rājarōjēnūtra-kavīndra-jaya Pratā-pamalladevaprabhūhākulasya vijayarājya* ॥ Then after various minor particulars *likhitēyaṃ Sauvarṇṇapranārimahānagare Maitripure* ॥ *mahāvihārāvasthita Vajracārya Jinūdevenēti* ॥ *yādṛṣyaṃ pustakam dṛṣtvā*, &c. *śubha maṅgarāṃ bhavantu sarvādā* ॥ *śubha* ॥ *ye dharma hetuprabhavā*, &c. *śubha* 2 *dānapatīl* 2 *saṃvat* 785 *vaiśakhaśukla-pūrṇamāsī kuṅku dānapati Dorakhajināristitvarayā dayāru Śaśidevana jhikkācūdhāyā-desasa śrī* 3 *vajāsana akṣobhyetā*.

C³, 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, 15½ × 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). Aparimitāyus-stra. The text is equally barbarous with that of Add. 1277.'

Begins *Oṃ namo ratnatrayāya*. Ends *Ārya-mahā-Aparimitāyū nāma mahāyānusū-trāṃ samāptah*.

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 C¹, C², and C³. 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 C¹ and C² 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, C³, and also that they have, in many cases, common mistakes. If we compare the readings C¹ *bhūto* ॥ *paritā dīśi*, C² *bhupariṣṭ-yan dīśi* instead of *upariṣṭāyām*, para. 2, it seems probable that C¹ is based on C² and represents an attempt at correcting the latter. A comparison of C¹ *-saṃbuddhāya*, C² *-saṃbuddhāya* instead of *-saṃbuddhāya* in para. 3 leads to the same result. Compare also C¹ *dāsyanti*, C² *dāsyanti* instead of *dāsyati*, para. 28. On the whole, C¹ is dependent on C².

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 *satva* and the common doubling of consonants after an *r*.

THE TIBETAN TRANSLATION.

The Sanskrit text is the basis of the Tibetan translation, which is contained in the Kanjur, where it exists in two slightly differing recensions, Rgyud XIV, 200 b-208 l, and 208 b-215 a respectively. My quotations are taken from the former of these two, Rgyud XIV, pp. 200-208. This Tibetan version seems to have been very popular in Eastern Turkestan, and Sir Aurel Stein has brought home several manuscripts of it. My edition is based on two such manuscripts.

T¹, paper manuscript from Sir Aurel Stein's collection; two sheets, measuring 92 × 31 cm. (or 35½ × 11¾ inches). Each sheet has been divided into four columns, each containing 18 lines of well-executed writing, except the last column of the second sheet, which has only seven lines. The beginning of the first ten lines, and the eight last lines of the two first columns, and part of the last line of the third column are missing. Begins . . . *ri · mi · ta · a · yur · nu · ma · ma · hu · ya · na · su · tra . . . du · myed · pa · Źes · theg · pa · chen · pohi · mdo* || *sañs · rgyas · doñ . . . thams · chad · lphyag · htshal · lo*. Ends *Tshe · dpag · du · myed · pahi · Źes · bya · ba · theg · pa · chen · pohi · mdo · rdzogs · so*. *Bam · stag · slebs · bris*. There are several corrections made in a different handwriting, in red pencil. On the middle of the last page there is a whole line in red pencil, and after it, in a later handwriting, a repetition of the passage *Tshe · dpag · du rdzogs · so*. The back of the manuscript has a number of lines in Cursive Gupta.¹

T², paper manuscript from Sir Aurel Stein's collection; one folio, measuring 142 × 32 cm. (55¼ × 12½ inches), and divided into six columns, five of which contain 19 lines of well-executed writing, while the last column has nine detached lines. Begins *Rgya · gar · skal · du · A · pa · ri · mi · ta* | *a · yur · na · ma · ha · ya · na · su ·*

¹ These lines, very coarsely written, parallel to the narrow side of the sheet, number about twenty-five on the first, and six on the second sheet. They are divided into a number of paragraphs, each beginning a fresh line. The first and second paragraphs on the first sheet commence with a date. The former has *mauysam samlya cvānvañām māsta*; the latter has *mauysam salya kaji māsta miysū tye tampan* . . . Here the sheet is broken off. The two dates name the year *mauysa*, and its two months *cvāvaja* and *kaja*. Cf. JRAS., 1910, pp. 469 ff. In addition there are interspersed some lines of large illegible scrawls. There is also half a column of four very large Chinese ideographs.

tra ॥ *Bod · skad · du · Tshe · dpag · du · myed · pa · zes · bya · bah · theg · pa · chen · pohi · mdoḥ* ।
sañs · rgyas · dañ । *byañ · cub · sems · dpah̄ · sems · dpah̄ · thams · chad · la · phyag · h̄tsal · lo* .
 Ends on the fourth line of the sixth column with *Tshe · dpag · du · myed · pa · zes · bya ·*
ba · theg · pa · chen · pohi · mdo · rdzogs · so ॥ Then follow, in two lines of a later hand-
 writing, the Sanskrit text of the Dhāraṇī, and, after an interval, the half line
Ilgo · mdo · 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
Śin · dar · zus । *ston · ma · yañ · zus* । *chos · bdun · sum · zuso* ॥ The chief peculiarity of
 T² is the separating off of the last of two finals; thus *sañ · s* instead of *sañs* .

The two manuscripts agree very closely with each other. Both omit the paragraphs numbered 8-11, 16, 19, and 31. Where the two differ, T¹ has on the whole the better reading.

My text is nothing more than a reproduction of the manuscripts. I have not mentioned such various readings in T² as only represent orthographic peculiarities, nor have I made any attempt at bringing the writing into accord with Standard Tibetan. Paragraphs 8-11, 16, 19, 31 which are missing in the Turkestan manuscripts have been copied from the Kanjur. The same is the case with some short passages and single words, all of which have been taken from the Kanjur and are printed within square brackets. My friend Dr. F. W. Thomas has given me much assistance in copying these passages. When necessary they have been marked K in the footnotes.

I have not made any attempt at producing a critically satisfactory text of the Tibetan version. It is only printed as a help for the interpretation of the Khotanese translation. Tibetan scholars will not experience any difficulty on account of the orthographic peculiarities of the Central Asian manuscripts.

KHOTANESE VERSION.

[1 bⁱ] Saddham Ttatta muhumⁱ-jsa pyūṣṭā Śīña beḍa gyastā baysā Śrāvastā āsta vye Jīvā •¹ rrispūrā bāsa Anāthaⁱⁱpiṇḍi hārū saṅkhyerma dvāsse pañjsāsau āśīryauⁱ-jsa u pharākyau² baudhisatvyau mistyau baysūña vūⁱⁱⁱysyauⁱ-jsa hatsa • [1]

Ttiña beḍa mi gyastā baysā Mañjuśrī eys[āṁnai] gurṣṭe u ttai pasti Sa aścā³ Mañjuśrya^{iv} sarbaṁdā hālai guṇaaparamittā saṁcayā nāṁma lovadāva ra ttiña lovadeva Aparamattā-

[2 aⁱ] yujñānasuviniścitarājā nāṁma gyastā baysā āsti rraṣṭa tsūkā kleṣāṁ hatcañkā rraṣṭā biysāṁda bvauⁱⁱmai vara ona jsīna diysde u ciḍa o va satvām dā uysdiṣe [2]

TRANSLATION.

Hail. Thus it was heard by me. At one time the Venerable Exalted One was staying in Śrāvastī, 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 Mañjuśrī and spoke to him thus,

There is, O Mañjuśrī, in the rising direction, a world called Collection of unmeasured Virtues. In that world lives a Venerable Exalted One, Aparimitā-yujñānasuviniścitarāja 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 *pharānyau baudhisatvan*.

³ Read *aṣṭā*.

S. ¹ BC¹ *bhagavañ*.

³ C¹ *Anāthapiṇḍasy-*, C² *Anārtha-*.

⁵ C³ *bhikṣusataisārdḍhamardḍha'rayodasai*.

⁷ B *bhagavā*.

¹⁰ C^{1,2} *Mañjuśrī*.

¹¹ C¹ *bhūto* || *paritādiṣi*, C² *bhupariṣṭyan diṣi*, C³ *upariṣṭān diṣir*.

¹² C¹ *Aparimitāyugūṇasaṁcayo*, C³ *Aparimitāṁdisigūṇasaṁcayo*.

¹³ C² *-dhātos*, C³ *-dhātu*.

² MSS. *Śrāvasyāṁ*.

⁴ BC³ *-daśabhi*, C¹ *-daśa*.

⁶ MSS. *mahāsatvañ*.

⁹ C^{2,3} *kumāla-*, C^{1,3} *-bhūtom*.

SANSKRIT TEXT.

Evam mayā śrutam. Ekasmin samaye Bhagavān¹ Śrāvastyām² viharati sma Jetavane Anāthapiṇḍasasy³ ārāme mahatā blikṣusamāghena sārddham ardhatrāyodaśabhir⁴ blikṣusataih⁵ sambahulais ca bodhisattvair mahāsattvaiḥ⁶ [1]

Tatra khalu Bhagavān⁷ Mañjuśriyam⁸ kumārabhūtam⁹ āmantrayate sma. Asti Mañjuśrir¹⁰ upariṣṭāyām¹¹ Aparimitaguṇasaṃcayo¹² nāma lokadhātus,¹³ tatrĀparimitāyu[r]jñānasuviniścitatejorāja¹⁴ nāma¹⁵ tathāgato 'rhan¹⁶ samyaksaṃbuddha¹⁷ eva¹⁸ hi tiṣṭhati dhriyate¹⁹ yāpayati²⁰ sattvānām ca²¹ dharmam deśayati. [2]

TIBETAN VERSION.

Hdi · skad · bdag · gis · thos · pa. Dus · gcig · na · Bcom · ldan · ḥdas · Mñan · du · yod · pa · na · Hdzeh · taḥi¹ · tsal · Mgon · myed · zas · sbyin · kun · dgahi · ra · ba · na · dge · sloñ · gi · dge · ḥdun · chen · po · dge · sloñ · brgya · phrag · phyed · dañ · bcu · gsum · dañ · byañ · chub · sems · dpah · sems · dpah · chen · po · rab · du · mañ · ba · dañ · thabs · gcig · du · bźugs · so. [1]

De · na · Bcom · ldan · ḥdas · kyi · Hjam · dpal · gžo · nur · gyurd · pa · la² · bkaḥ · stsald · pa,³ Hjam · dpal · steñ · gi · phyogs · na · ḥjig · rten · khams · yon · tan · dpag · du · myed · pa · ḥtshogs · pa⁴ · źes · bya · ba · źig · yod · de · de · na · de · bzin · gśegs · pa · dgra · bcom · ba · yañ · dag · par · rdzogs · paḥi · sañs · rgyas · Tsbe · dañ · ye · śes · dpag · du · myed · pa · śin · du · rnam · par · gdon · myi · za · baḥi · [gzi · brjid · kyi⁶] · rgyal · po · źes · bya · ba · bźugs · ḥtsho · soñs · te · sems · chan · rñams · la · chos · kyañ · stond · to. [2]

¹⁴ BC^{2,3} tatr-Apari-, C¹ tatr-Aparamṛtāyuh- ; B -tejo, C¹ -tejorājya.

¹⁵ C^{1,2} om. nāma.

¹⁶ B tathāgato 'rhat, C^{1,3} tathāgatārhante, C² tathāgatāyūrkhanta.

¹⁷ C -sañbuddho vidyācaraṇa (C¹ calana) sampannaḥ sugato lokavil (C³ rokavil) anuttaraḥ (C² -ra) puruṣadasyasārathiḥ (C² -sarathiḥ, C³ -sārathi) śūstā (C² sa, C³ śasta) devānām ca manuṣyānām ca (C³ om. ca) buddho bhagavān (C¹ -vañ).

¹⁸ B eta, C evam.

¹⁹ C¹ dhriyate, C² dhriyate, C³ dhriyante.

²⁰ C jāpayati.

²¹ B om. ca.

T. ¹ T¹ mlze · taḥi.

² T² gyur · ba · la.

³ T¹ here has a lacuna.

⁴ T¹ ḥtsogs · pa, K la · sogs · pa.

⁶ This word is omitted in T.

KHOTANESE VERSION.

Pu ttā vañña Majuśrya¹ eysāmnā Jamⁱⁱⁱlvīya bisā satva bihī puysga²-jsīnya ttadiyu ssa-sa[l]i jsīna • Pharāka jsām tti cu akāivla-maranyau-jsa jsīna paśidā Kāimā mī Majuśrya¹ śj i cu ttye Aparanittāyujñānasuvini[2 b]ścatarājā gyastā baysā hīya bujsā birāśānimatīnai sūtra u tvā dā hīya dasa piri pari pīiḍe u nānmai pvāte vāśj pustya tiviści biśi dījsāte lunaspyau busāñau graunyuau saṅkhalunyuau-jśaiⁱⁱⁱpajśam yañi ttye mī ja śtāmna jsīna paskyāštā ssa-sali uskhañysde • Ttatta mī Mañjuśryam kāimā ivṣe himāte cu ttye Aparimitāyujñānasuvaniścatarājā gyastā baysā hīya nāma ssa ha-

[3 a]jšta juna pvāde ttyāñi mī śa jsīna byehā byehā uskhañysde cu

TRANSLATION.

Now listen, prince Mañjuśrī, 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 Mañjuśrī, who would write or cause to be written the sūtra expounding the merits belonging to that Venerable Exalted One Aparimitāyujñānasuviniścatarāja 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 Mañjuśrī, whoever it might be who would hear the name belonging to the Venerable Exalted Aparimitāyujñānasuviniścatarāja, one hundred and eightfold, their

K. ¹ Read *Mañjuśrya*.

² Perhaps *muyrga*.

- S. ²² C¹ *Mañjuśrīyañ*. ²³ C^{1,2} *imāñ*, C³ *imam*. ²⁴ B *manuśryakū*, C³ *manuśryāñ*.
²⁵ C *alpāyuro* (C¹ -*ū*) *varṣaśatāyñ* (C¹ -*yusāś*) *ca bhaviśyati* (C² -*śyañti*).
²⁶ BC² *bahuny*, C¹ *bahūnāñ*, C³ *bahuni*.
²⁷ C¹ *kālaśmaruñāni*, C² *akāra-*, C³ *nakāni maranā*.
²⁸ C¹ *idṛśāni*, C^{2,3} *nīḍṛśāni*. ²⁹ C *ye ca khalu punaḥ*.
²⁹ C³ *Mañjuśrya satvā*. ³¹ C^{2,3} *om. tasy*.
³² BC² *Apari-*, C¹ *Aparamṛtāyusaḥ*, C³ *Parimi-*.
³³ C¹ -*kīrttao*, C² -*kīrttanāñ*, C³ -*kīrtlamāñ*.
³⁴ B *nāmadhyeya-*, C¹ *nāmadhyeyāñmantrañ*, C^{2,3} *nāmadhyaya-*.
³⁵ C *śroṣyanti* (C¹ *śloṣyanti*) *dhārayiśyanti vācayiśyanti*.
³⁶ B *grhe dhārayiśyanti vācayiśyanti paryavāpīyanti pārebhyaś ca vistāreṇa sañ-
prakāśayanti*, C^{2,3} *om. vācayīśyanti*. ³⁷ C *puṣpadhūpadīpa-*.
³⁸ C¹ *om. -gandha-*. ³⁹ C¹ -*vilepita-*, C² -*vilepanaiḥ-*, C³ -*vilepanaḥ-*.

SANSKRIT TEXT.

Śrṇu Mañjuśrī²² kumārabhūta, ime²³ Jāmbudvīpakā manuṣyā²⁴ alpā-
yuskā²⁵ varṣasatāyusaḥ; teṣāṃ bahūny²⁶ akālamaraṇāni²⁷ nirdiṣṭāni²⁸. Ye
khalu²⁹ Mañjuśrī³⁰ sattvās tasy³¹ Āparimitāyusaḥ³² tathāgatasya guṇa-
varṇaparikīrtana³³ nāma dharmaparyāyaṃ likhīṣyanti likhāpayīṣyanti
nāmadheyamātram³⁴ api śroṣyanti³⁵ yāvat pustakagatāṃ api kṛtvā grhe³⁶
dhārayīṣyanti vācayīṣyanti puṣpa-dhūpa³⁷-gandha³⁸-mālya-vilepana³⁹-
cūrṇa⁴⁰-cīvara-cchattra-dhvaja-ghaṇṭā-patākābliṣ⁴¹ ca samantāt pūjābhīḥ⁴²
pūjayīṣyanti te⁴³ parikṣīṇāyusaḥ punar eva varṣasatāyuso⁴⁴ bhaviṣyanti.⁴⁵
Ye khalu punar⁴⁶ Mañjuśrī⁴⁷ sattvās⁴⁸ tasy⁴⁹ Āparimitāyurjñānasuviniṣci-
tatejorājasya⁴⁹ tathāgatasya nāmāṣṭōttaraśataṃ⁵⁰ śroṣyanti dhārayīṣyanti
vācayīṣvanti, teṣāṃ⁵¹ āyur⁵² vardhayīṣyati⁵³; ye parikṣīṇāyusaḥ sattvā

TIBETAN VERSION.

Hjam dpal gzo nur gyurd pa ñon cig. Hdzam bu gliñ hdihi .
[mi rnam ni tshe thun ba las tshe lo brgya thub pa śa stag
ste]¹ de dag las kyañ phal cher dus ma yin bar hchi bar brjod
do. Hjam dpal sems chan gañ de dag de bzin gśegs pa Tshe
dpag du myed pa dehi yon tan dañ bstsags pa yoñs su brjod
pa zes bya bañi chos kyi rnam grañs [yi ger hriham yi ger]²
hdir hjug gam [miñ tsam yañ ñan tam klog pa nas glegs bam
la bris te khyim na]³ hehañ ñam³ klog gam men tog dañ bdug
pa dañ spos dañ hphreñ ba dañ phye⁴ ma rnam kyis mchod
par hgyur ba de dag gi tshe yoñs su zad pa las tshe yañ lo
brgya thub par hgyur ro. Hjam dpal sems chan gañ⁵ de dag
de bzin gśegs pa Tshe dpag du myed pa śin du rnam par gdon

⁴⁰ B -*purṇa*-.
⁴² C om. *ca samantāt pūjābhīḥ*.

⁴¹ C^{1,2} -*dhvajapatākābhīḥ gaṇṭhabhīḥ*, C³ -*patākābhīḥ*.

⁴⁴ BC^{1,3} -*śatāyusa*.
⁴⁶ C² *ye ca khalu*, C³ om. *ye khalu punar*.

⁴³ B *ye* instead of *te*.

⁴⁸ B *tasjāstapari*-, C¹ *tasjāpali*-.
⁴⁹ C^{1,2} -*rājāya tathāgatāyārhanṭe samyaksaṃbuddhāya* (C² -*dihāya*), C³ -*rājasya*

⁴⁵ B *nti* instead of *bhaviṣyanti*.
⁴⁷ C² *satvāstatvāstatthās*.

tathāgatāyārhalā samyaksaṃbuddhāya.

⁵⁰ B -*aṣṭōttaraśataṃ*, C¹ -*aṣṭōśatam*, C² -*āṣṭōttaraśataṃ*, C³ -*āstōttaraṃ sututaṃ*.

⁵¹ C *tesāṃ* api.

⁵² C^{2,3} *āyur*.

⁵³ BC¹ *varddhayīṣyanti*, C^{2,3} *vivarddhayīṣyanti*; C om. the passage after *vardha-*
gīyati.

T. ¹ T² *sems chan rnam ni tshe thun ba tshe lo brgya pa ze dag sthe*.

² The words within brackets are missing in T.

³ T¹ begins again after the lacuna with *ñam*.

⁴ T² *lgye*.

⁵ T² *gyaṅ*.

KHOTANESE VERSION.

pātcā biṣṭa ka jya-jsīnya ide u tvā nānmañ dijsānde ⁱⁱtyām pātcā byehā byehā jsīna uskhaysde • [3]

Ttatta mī Majuśryam ¹ cu buysye jsīñi āyīmāñma kṣamī u hamⁱⁱⁱjsē hā yanāve bisivrrāṣai au bisivrrāṣaiñā tte mī Aparamittāyujñānasuvini-ivścittarāgyā ² jastā baysā hiya ssa haṣṭa junauma ³ pvāte u pīri parī pīḍe ttai hāva anu[3 b]śamsa himāre ॥ [4]

Namau bhagavate Aparamittāyajñānasuviniścitatejaurājāya tathāgatāya ॥ rhite samyatsabuddhāya tadyathā aum sarvasamskārapariśuddhadharmate gganasmudgate svabhāvaviśuⁱⁱⁱddhi mahānayaparivare svāhā [5]

Kaṁmā śj hamāte cu tte gyastā baysā hiya nāñma haṣṭa juna pīri parī ^{iv}pīḍe tte jya ṣṭāmna jsīna ssa-sali paskyāṣṭā uskhaysde • klu jsā mara āna jsīna paṣe tte Aparamittā- : ॥ ⁴

TRANSLATION.

life would increase more and more ; and again on death, when they have exhausted their life and preserve his name, their life would again increase more and more. [3]

Thus, O 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 Aparamittāyujñānasuviniścitarāja one hundred and eightfold, and write it or cause it to be written, to him would thus excellency and blessing accrue. [4]

Salutation to the Lord, the sovereign of endless life, knowledge, and 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

K. ¹ Read *Mañjuśrya*. ² Read *-rājā gyastā*. ³ Read *juna nāma*.

⁴ Superfluous signs of interpunction at the end of the folio.

S. ⁵⁴ B om. *apy*.

⁵⁵ B *vivaridhayananti*.

⁵⁶ MSS. *dirghāyuskāñm*.

⁵⁷ B *prārthayitūñkāma*, C¹ *prārthayisyati* ॥ *kāmā*, C² *-kāmā*.

⁵⁸ C^{1,3} *putro*.

⁵⁹ C *duhitā*.

⁶⁰ B om. *tasy* ; C^{1,2} *tasyām*.

⁶¹ BC¹ *Apari-*, C² *Aparimitāyus*.

⁶² C¹ *ṣṭottaraśatañ nāmañ*, C³ *ṣṭottaranāmasatañ*.

SANSKRIT TEXT.

nāmadheyam śroṣyanti dhārayiṣyanti vācayiṣyanti teṣāṃ apy⁶⁴ āyur vivardhayiṣyati.⁶⁵ [3]

Tasmāt tarhi Mañjuśrīr dirghāyuskatvaṃ⁶⁶ prārthayitukāmāḥ⁶⁷ kulaputrā⁶⁸ vā kuladuhitaro⁶⁹ vā tasy⁶⁰ Aparimitāyusaḥ⁶¹ tathāgatasya nāmāṣṭōttaraśataṃ⁶² śroṣyanti likhiṣyanti likhāpayiṣyanti⁶³ teṣāṃ ime guṇānusaṃsā bhaviṣyanti. [4]

Om namo bhagavate⁶⁴ Aparimitāyurjñānasuviniścitatejorājāya tathāgatāyārhatē samyaksambuddhāya, tadyathā, om puṇyamahāpuṇya- aparimitapuṇyaaparimitāyupuṇyajñānasambhārōpacite,⁶⁵ om sarvasaṃ- skārapariśuddhadharmate gagaṇasamudgate svabhāvapariśuddhe⁶⁶ mahā- nayaparivāre svāhā.⁶⁷ [5]

Imāṃ⁶⁸ Mañjuśrīḥ tathāgatasya nāmāṣṭōttaraśataṃ ye kecil likhiṣyanti likhāpayiṣyanti pustakagatāṃ⁶⁹ api kṛtvā grhe⁷⁰ dhārayiṣyanti vācayiṣyanti, te pariḥṣāyusaḥ⁷¹ punar eva varṣaśatāyusaḥ⁷² bhaviṣyanti; itaś

TIBETAN VERSION.

myi · zahi · rgyal · poḥi · mtshan · [brgya · rtsa · brgyad · thos · par]¹ · ḥdzin · par · ḥgyur · ba · de · dag · gi · tshe · yañ · ḥphel · bar · ḥgyur · ro. [3]

Hjam · dpal · de · lta · bas · na · rigs · kyi · bu · ḥam · rigs · kyi · bu · mo · tshe · riñ · bar · ḥdod · pas · de · bzin · gsegs · pa · Tshe · dpag · du · myed · pa · deḥi · mtshan · brgya · rtsa · brgyad · ñan · tam · [yi · ger]¹ · ḥdri · ḥam · [yi · ger]¹ · ḥdrir · bcug · 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 · gñā · na · su · bi · ni · ści · ta · ra · dza · ya · ta · tha · ga · ta · ya · om · sa · rba · sañ · ska · ra · pa · ri · śud · dha · dar · ma · te · ma · ha · na · ya · pa · ri · ba · re · sva · haḥ. [5]

Hjam · dpal · snags · kyi · tshig² · ḥdi · dag · gañ · la · la · žig · [yi · ger]¹ · ḥdri · ḥam · [yiger] · ḥdrir · ḥjug · gam · glegs · bam · la · bris · te · khyim · na · ḥchañ · [ñam · klog · par · ḥgyur ·]¹ · ba · deḥi³ · tshe · zad · pa · las · kyañ · lo⁴ · brgya · thub ·

⁶³ B *dhārayiṣyanti vācayiṣyanti* instead of *likhiṣyanti likhāpayiṣyanti*.

⁶⁴ C¹ *bhagavatyai*.

⁶⁶ B *-viśuddha*, C¹ *-viśuddhe*.

⁶⁸ B *imāni*, C¹ *imāni*, C² *idāni*.

⁶⁹ B *pustakalikhītām*.

⁷¹ C¹ *parimitāyusaḥ*.

⁶⁵ B *-aparimitapuṇyaaparimitapuṇyajñāna-*.

⁶⁷ After *spākhā* B adds 108 *n dhā*, i.e. *dhāraṇi*.

⁷⁰ C^{1,2} *grhe kṛtvā*, C³ om. *kṛtvā*.

⁷² B *-śatāyusaḥ*, C³ *punar evāyu vivarddhayiṣyanti*.

T. ¹ The words within brackets are missing in T.

² K has *de · bzin · gsegs · paḥi · mtshan · brgya · rtsa · brgyad · po* instead of *snags · kyi · tshig*.

³ T² *de*.

⁴ T¹ has here a lacuna down to *mdo* in para. 7.

KHOTANESE VERSION.

[4^a] yujñānasuviniścitarājā gyastā baysā buddhakṣetra gūṇa-
aparamittasaṁcayā lovadeta ysathā nāⁱste [6]

Namau bhagavate Aparamittāyujñānasuviniścittatejaurājāya tathā-
gaya rhatte saṁⁱⁱmyatsabuddhāya tadyathā aum sarvasaṁskārapari-
śuddhadharmate gaganasamudgate svabhāvavi^{iv}suddhe mahānayaparivare
svāhā ॥ Tti vā ttiṇa beḍa nau-vara-nau nayutta gyasta baysa hamye
aysm^ū[4^b]-na hamye bajāṣṇaṁ ttu Aparamittāyusūtrā hvāṁdā [7]

Namau bhagavate Aparamittāyujñānasuviniⁱⁱścittatejaurājāya tathā-
gatāya rhite samyatsabuddhāya tadyathā aum sarvasaṁskārapari-
ⁱⁱⁱśuddhadharmate gaganasamudgatte svabhāvavi^{iv}suddhe mahānaya-
parivare svāhā Tti vā pātcā ttiṇa ^{iv}beḍa teihaura-haṣṭā nayutta gyasta
baysa hamye aysm^ū-na hamye bijāṣā-na ttu A- •¹

[5^a] paramittāyusūtrā hvāṁdā ॥ [8]

Namau bhagavate Aparamittāyujñānasuviniścittatejaurājāya² tathā-
ⁱⁱgatāya rhate saṁmyasambuddhāya tadyathā aum sarvasaskārapari-

TRANSLATION.

obtain rebirth in the buddhafield of the Venerable Exalted Aparimitāyujñānasuvi-
niścitarāja, 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 Aparimitāyusūtra, 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 Aparimitāyusūtra, 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 *jū* of *rājāya* has been added under the line.

S. ⁷³ BC¹ *catvā*, C^{2,3} *catvāro*.

⁷⁴ B *-kṣatrā*, C¹ *-kṣatra*, C^{2,3} *-kṣatre*.

⁷⁵ C¹ *upadyante*, C^{2,3} *upaḍyate*.

⁷⁶ B om. the words *aparimitāyusās—lokadhātav*, and adds ॥ 1 ॥ after *upapadyante* ;

C¹ *apalimṛtāyusya* and om. *ca*, C² *aparimitāyus ca*, C³ om. *aparimitāyusās ca bhaviṣyanti*.

⁷⁷ C¹ *aparimṛtaguṇasaṁcayo*, C² *saṁcayāmyān*, C³ *aparimitāyugūṇasaṁcayāyān*.

⁷⁸ BC¹ omit the whole *para*.

SANSKRIT TEXT.

cutvā⁷³ Aparimitāyusaḥ tathāgatasya buddhakṣetre⁷⁴ upapadyante,⁷⁵ aparimitāyusaḥ⁷⁶ ca bhaviṣyanti Aparimitaḡuṇasaṃcaye⁷⁷ lokadhātau. [6]

⁷⁸ Om̐ namo bhagavate [etc., as para. 5]. Tena khalu punaḥ samayena navanavatinām buddhakoṭīnām⁷⁹ ekamatenśūkasvareṇa idam Aparimitāyusūtram̐⁸⁰ bhāṣitam. [7]

Om̐ namo bhagavate [etc., as para. 5]. Tena khalu punaḥ samayena caturaśītinām buddhakoṭīnām⁸¹ ekamatenśūkasvareṇa⁸² idam Aparimitāyusūtram̐⁸³ bhāṣitam.⁸⁴ [8]

⁸⁵ Om̐ namo bhagavate [etc., as para. 5]. Tena khalu punaḥ sama-

TIBETAN VERSION.

bar · hgyurd · te · de · nas · śi · ḥphos · nas · de · bźin · gśeḡs · pa · Tshe · dpag · du · myed · paḥi · saṅs · rgyas · kyi · źiñ · ḥjig · rten · gyi · kham · yon · tan · dpag · du · myed · pa · stsogs · pa · skye · bar · hgyur · ro. [6]

Na · mo · ba · ga · ba · te [etc., as para. 5]. Yañ · deḥi · tshe · saṅs · rgyas · bye · ba · phrag · dgu · bcu · rtsa · dgus · dgoṅs · pa · gcig · dañ · dbyaṅs · gcig · gis · Tshe · dpag · du · myed · paḥi · mdo¹ · ḥdi · gsuṅs · so. [7]

² Na · mo · ba · ga · ba · te [etc., as para. 5]. Yañ · deḥi · tshe · saṅs · rgyas · bye · ba · phrag · brgyad · cu · rtsa · bźis · dgoṅs · pa · gcig · dañ · dbyaṅs · gcig · gis · Tshe · dpag · tu · med · paḥi · mdo · sde · ḥdi · gsuṅs · so. [8]

Na · mo · ba · ga · ba · te [etc., as para. 5]. Yañ · deḥi · tshe · saṅs ·

⁷⁹ C² -kolinām ekametenṅaika-, C³ -kolinām ekameteṅaika-.

⁸⁰ C^{2,3} Aparimitāyusūtram̐.

⁸¹ C³ here and in the following kolinām.

⁸² B ekamataṅaikasvaro, C¹ yakamyatenaikasvalena, C² ekameten-.

⁸³ MSS. Aparimitāyusūtram̐.

⁸⁴ B adds || 2 || 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.

śuddhadharmate gaganasamudgaⁱⁱⁱte svabhāvaviśuddhe mahānayapara-
vare svāhā ॥ Tī vā pācā ttiña beḍa hau-para-haudā nayu^{iv}ṭṭa gyasta
ḥaysa hamye aysmū-na hamye bijāṣṇaṃ ttu Aparamittāyusūtrā
hvāmdā • [9]

Namau bhagavate Aparami[5 bⁱ]ttāyujñānasuviniścitatejaurājāya
tathāgatāya rhite sammyatsambudhāya tadyathā aum sarvaⁱⁱsamiskāra-
pariśuddhadharmette gaganasamudgate svabhāvaviśuddhe mahānaya-
parivare svāhā ॥ Tī vā ¹ iipācā ttiña biḍa s-para-kṣaṣṭā nayuta gyasta
ḥaysa hamye aysmū-na hamye bajāṣā-na ttu Aparā^{iv}mittāyusūtrā
hvāmdā ॥ [10]

Namau bhagavate Aparamittāyujñānasuviniścitatejaurājāya ta-
[6 aⁱ] thāgatāya rhate samyasaṃbuddhāya tadyathā au sarvasaṃ-
skārapariśuddhadharmate gaganasamudgate svabhāⁱⁱvaviśuddhe mahā-
nayaparevare svāhā ॥ Tī vā pācā ttiña beḍa s-para-pariṣāsā nayutta
gyastāṃ ḥaysa haⁱⁱⁱmye aysmū-na hamye bajāṣṇā ttu Aparamittāyusūtrā
hvāmdā [11]

Namau bhagavate Aparamittāyuv^{iv}jñānasuviniścitatejaurājāya tathā-
gatāya rhte samyatsabuddhāya tadyathā aum sarvasaṃ[6 bⁱ]skāraṃ-
pariśuddhadharmate gaganasamudgate svabhāviśuddhe mahānayapari-
vare svāhā ॥ Tī vā pācā 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*.

S. ⁸⁶ C¹ °*kotināṃ*.

⁸⁷ B *ekanaikasvareṇa*, C¹ *ekamyatenaikaśvareṇa*, C² *ekametenaiikasvareṇa*.

⁸⁸ C¹ *Apalimitāyusūtram*, C² *Aparimitāyusūtram*.

SANSKRIT TEXT.

yena saptasaptatīnām buddhakoṭīnām⁸⁶ ekamatena⁸⁷âikavareṇa idam Aparimitâyuhṣūtram⁸⁸ bhāṣitam.⁸⁹ [9]

Om̐ namo bhagavate [*etc., as para. 5*]. Tena khalu punaḥ samayena pañcaśaṣṭīnām buddhakoṭīnām ekamatena⁸⁷âikavareṇa idam Aparimitâyuhṣūtram bhāṣitam.⁹⁰ [10]

Om̐ namo bhagavate [*etc., as para. 5*]. Tena khalu punaḥ samayena pañcapañcāśatīnām⁹¹ buddhakoṭīnām ekamatena⁸⁷âikavareṇa idam Aparimitâyuhṣūtram bhāṣitam.⁹² [11]

⁹³Om̐ namo bhagavate [*etc., as para. 5*]. Tena khalu punaḥ samayena

TIBETAN VERSION.

rgyas · bye · ba · phrag · bdun · cu · rtsa · bdun · gyis · dgoñs · pa · gcig · dañ · dbyañs · gcig · gis · Tshe · dpag · tu · med · pañi · mdo · sde · hdi · gsuñs · so. [9]

Na · mo · ba · ga · ba · te [*etc., as para. 5*]. Yañ · deñi · tshe · sañs · rgyas · bye · ba · phrag · drug · cu · rtsa · lñas · dgoñs · pa · gcig · dañ · dbyañs · gcig · gis · Tshe · dpag · tu · med · pañi · mdo · sde · hdi · gsuñs · so. [10]

Na · mo · ba · ga · ba · te [*etc., as para. 5*]. Yañ · dei · tshe · sañs · rgyas · bye · ba · phrag · lña · bcu · rtsa · lñas · dgoñs · pa · gcig · dañ · dbyañs · gcig · gis · Tshe · dpag · tu · med · pañi · mdo · sde · hdi · gsuñs · so. [11]

Na · mo · ba · ga · ba · te [*etc., as para. 5*]. Yañ · deñi · tshe · sañs · rgyas ·

⁸⁹ B adds || 3 || after the para.

⁹⁰ B adds || 4 || after the para.

⁹¹ B *pañcapañcāśatīnām*, C¹ *pañcaśaṣṭīnām*, C² *pañcasatānām*, C³ *paññicasatānām*.

⁹² B adds || 5 || after the para. ⁹³ C¹ omits the whole para.

KHOTANESE VERSION.

baysa hamye aysmū¹-na hamye bijāṣā-na ttu Aparimitāⁱⁱysūⁱⁱⁱtrā hvāmdā || [12]

Namau bhagavate Aparamittāyujñānasuviniścitatejaurājāya tathā-
i^vratāya rHITE samyatsambuddhāya tadyathā aum sarvasaṃskāripariśud-
dhadharmate gaganasa . -¹

² [7 a] samāṃdagatta . ³ subhāvavāsūde ⁴ mahāniyāparivare ⁵
svāhā : Ttī vā pātca ⁶ s-pāra-baista ⁷ nayuⁱⁱttā jasta ⁸ beysa haṃmye
aysmū-na⁹ hamye¹⁰ bijāṣna¹¹ ttū Aparāmittāyāsuttra¹² hvāmda : [14]

Namau¹³ bhagavatte Aparamⁱⁱⁱittāyujñānānasuvanaīścittattejām-
rājāyā¹⁴ ttathāgatāyā¹⁵ rahette samyāsabaudhāyā¹⁶ ttadyethā
i^vauma sarvasaskāripaśūṃdedarmatte¹⁷ gagānesamāṃdagatta subhā-
vaśūde mahāniyaparvare [7 b] svāhā : Ttī vā pātca¹⁸ Gaga nāyā

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 *gaganasamāṃda*, 7 a^v, 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 *samālagātta*.

⁴ B adds superfluous sign of interpunction.

⁵ A perhaps *-parāvare*; B *-pārū* and omits *vare*.

⁶ Read *pātca*.

⁷ The manuscripts have *spāralcabaista*, but *tea* has been cancelled in both; read *sparabistū*; B adds superfluous sign of interpunction.

⁸ B *jastān*; read *gyasta hysa*.

⁹ A *aysmūn-jsa*.

¹⁰ B *haṃmye*.

¹¹ Read *bijāṣā-na*.

¹² B *āparamitāyāsuttra*; read *Aparamitāyusūtrā hvāmdā*.

¹³ B *namām*.

SANSKRIT TEXT.

pañcavatvāriṃśatinām⁹⁴ buddhakoṭīnām ekamatenāḥkasvareṇa idam Aparimitāyuhśūtram bhāṣitam.⁹⁵ [12]

Om̐ namo bhagavate [etc., as para. 5]. Tena khalu punaḥ samayena sattriṃśatinām⁹⁶ buddhakoṭīnām ekamatenāḥkasvareṇa idam Aparimitāyuhśūtram bhāṣitam.⁹⁷ [13]

Om̐ namo bhagavate [etc., as para. 5]. Tena khalu punaḥ samayena pañcaviṃśatinām⁹⁸ buddhakoṭīnām ekamatenāḥkasvareṇa idam Aparimitāyuhśūtram bhāṣitam.⁹⁹ [14]

Om̐ namo bhagavate [etc., as para. 5]. Tena khalu punaḥ samayena

TIBETAN VERSION.

bye · ba · phrag · bzi · bcu · rtsa · lñas · dgoñs · pa · gcig · dañ · dbyañs · gcig · gis · Tshe · dpag · du · myed · pañi · mdo · hdi · gsuñs · so. [12]

Na · mo · ba · ga · ba · te [etc., as para. 5]. Yañ · deñi · tshe · sañs · rgyas · bye · ba · phrag · sum · cu · rtsa · drug · gis · dgoñs · pa · gcig · dañ · dbyañs · gcig · gis · Tshe · dpag · du · myed · pañi · mdo · hdi · gsuñs · so. [13]

Na · mo · ba · ga · ba · te [etc., as para. 5]. Yañ · deñi · tshe · sañs · rgyas · bye · ba · phrag · ñi · su · rtsa · lñas · dgoñs · pa · gcig · dañ · dbyañs · gcig · gis · Tshe · dpag · du · myed · pañi · mdo · hdi · gsuñs · so. [14]

Na · mo · ba · ga · ba · te [etc., as para. 5]. Yañ · deñi · tshe · sañs · rgyas ·

¹¹ B *apürimittāyuhśūtrānāsanāścattattejāyūrājāya.*

¹⁵ A *ttathāgittāyū.* ¹⁶ A adds sign of interpunction; B *sañmyā.*

¹⁷ B *sūrasūskārapūśūledarma a gogūnasamāñila.*

¹⁸ Read *pātcū Gaṅga-nāya grūicyaṅye-ja hamañgi gyasta bayya hamye aymū-ja hamye bijāśū-na ttū Aparimitāyuhśūtrū hvāññū.*

S. ⁹⁴ B *catvāriṃśatinām*, C² *pañcavasatinām*, C³ *pañcavasatinām buddhakoṭīnām.*

⁹⁵ B adds || 6 || after the para.

⁹⁶ B *satvīṃśatinām*, C¹ *satvīṃśatinām*, C² *satvīṃśatinām*, C³ *satvīṃśatinām.*

⁹⁷ B adds || 7 || after the para., and then repeats the whole para. and adds || 8 ||.

⁹⁸ B *pañcaviṃśatinām*, C^{1,3} *pañcaviṃśatinām.*

⁹⁹ B adds || 9 || after the para.

KHOTANESE VERSION.

gritcesye-jsa hāmāgi nayutta jasta beysam hamye aysmū-jsa haⁱⁱhamye
bijāṣṇa ttū Apāramittāyūsuttra hvāda [15]

Namām bhagavatte Aparamittāyujñānasuvanaiⁱⁱⁱscattatejāyū
ttathāgattāyū rahetta samyāsabaudhāyū ttadyethā auma savaskāra-
paśūde : ^{iv}dharmaṭṭa gaganasāmāmdagattā subhāvavaśūde mahāni-
yaparvare svāhā :

[8 aⁱ] Kāmā ṣa hamāve cā¹ ttū Apāramittāyūsuttra² pīri tteye
ja ṣṭāmna jsina sū³-sālī paskyāṣṭa ukhā^{ys}de⁴ : [16]

Namām bhagavatta Aparimittāyājñānasuvānaiscattatejāyā
rājāyū ttathāgattāyū ⁱⁱⁱrahette samyāsabaudhāyū ttadyethā auma
saskārapaśūdedarmatte gaganasāmāmdagattā subhāva^{iv}vaśūde
mahāniyāparvare svāhā [8 bⁱ] Kauma⁵ ṣa hamāve tca ttū Aparā-
mattāyūsuttra piye : ṣa naryajśāveñā na brriyvä ⁱⁱnā ttraisūñā na
haṣṭvā abakṣa :—

[9 aⁱ] ṇvā ra ysamthā ni byehe nai na varū haṅgūjsā hame audā

TRANSLATION.

myriads of Exalted Venerable Ones as the sands of the river Ganges recited the
Aparimitāyūsūtra, with united mind and united voice. [15]

Salutation to the Lord [*etc., as para. 5*]. Whoever it might be who would write
the Aparimitāyūsūtra, 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 Aparimitāyūsūtra, he would not take rebirth in the hells, not among the ghosts,
not among animals, not in the eight akṣaṇas, he would not transmigrate anywhere ;

K. ¹ Read *ci*.

² Read *Aparamittāyūsūtrā*.

³ Read *sa-sāli*.

⁴ Read *uskhāysde*.

⁵ Read *Kāmā ṣa himāve ca ttū Aparimitāyūsūtrā pīri ṣa nā naryajśāvēñā nā priyvä
nā triyaśūñā* ; superfluous signs of interpunction after *piye*, and at end of line.

S. ¹⁰⁰ B *daśu-Gaṅgā*.

¹⁰¹ B adds || 10 || after the para.

¹⁰² B *ye*, C^{1,2} *yah*.

¹⁰³ C¹ *Apalimittāyūsūtraṃ bhāṣitaṃ*, C² *Aparimitāyūsūtraṃ bhāṣitaṃ*.

¹⁰⁴ C *likhisyanti likhī payiyanti*.

¹⁰⁵ B *gatāyusā varṣāśātāyusā*, C¹ *varṣāśātāyū*, C² *varṣāśātāyus ca*, C³ *varṣāśālāyusā*.

. SANSKRIT TEXT.

Gaṅgānadivālukôpamānām¹⁰⁰ buddhakoṭīnām ekamaten śāikasvarena
idam Aparimitāyuhśūtram bhāṣitam.¹⁰¹ [15]

Om̐ namo bhagavate [etc., as para. 5]. Ya¹⁰² idam Aparimitāyuh-
śūtram¹⁰³ likhīṣyati likhāpayīṣyati¹⁰⁴ sa gatāyur api varṣasatāyur¹⁰⁵
bhaviṣyati¹⁰⁶ punar evāyur vivardhayīṣyati.¹⁰⁷ [16]

Om̐ namo bhagavate [etc., as para. 5]. Ya idam Aparimitāyuh-
śūtram¹⁰⁸ likhīṣyati likhāpayīṣyati sa na kadācin narakeṣūpapadyate¹⁰⁹
na tiryagyonau¹¹⁰ na yamaloke na akṣaṇeṣu¹¹¹ ca¹¹² kadācid api upapat-

TIBETAN VERSION.

bye·ba·phrag·Gañ·gañi·¹kluñ·gi·bye·ma·sñed·kyis·dgoñs·pa·gcig·
dañ·dbyañs·geig·gis·Tshe·dpag·du·myed·pañi·mdo·hdi·gsuñs·so. [15]

²Na·mo·ba·ga·ba·te [etc., as para. 5]. Gañ·zig·Tshe·dpag·tu·
med·pai·mdo·sde·hdi·yi·ger·hdri·ham·yiger·hdrir·hjug·na·de·
tshe·zad·pa·las·tshe·lo·brgya·thub·par·hgyur·te·tshe·yañ·rnam·
par·hphel·lar·hgyur. [16]

Na·mo·ba·ga·ba·te [etc., as para. 5]. Gañ·zig·Tshe·dpag·du·
myed·pañi·mdo·hdi³[yi·ger·hdri·ham·yi·ger]·hdrir·bcug·na·de·
sems·chan·dmyal·ba·dañ·byol·soñ·gi·skye·gnas·dañ·Gñin·rjeñi·hjiç.

¹⁰⁶ BC^{1,2} bhaviṣyanti, C³ bhavanti.

¹⁰⁷ B omits punar—vivardhayīṣyati; C¹ punar api āyur vivardhayīṣyanti, C^{2,3} punar
evāyur vivardhayīṣyanti. B adds || 11 || after the para.

¹⁰⁸ C^{1,2} -śūtram bhāṣitam.

¹⁰⁹ B supapadyante, C^{1,2} supapadyate.

¹¹⁰ C¹ -yonī, C^{2,3} -yoni.

¹¹¹ Instead of na akṣaṇeṣu, which is omitted in

C, B reads na cakṣuḥ śayepattau.

¹¹² B na instead of ca, C³ ca sa.

T. ¹ K has kluñ·bcui.

² Paragraph 16 is missing in T, which here inserts the passage repeated below
in para. 18.

³ The words within brackets are missing in T.

KHOTANESE VERSION.

ustamāñsye teā cibure uṣṭa haçā ysyāte jāsmāⁱⁱrā hame pīrūyai ysamthā
biśā byāta himāre ॥ [17]

Namau bhagavate Aparamittāyujñānasuviniⁱⁱⁱścitattejaurājāya
tathāgatāya rhite samyatsambuddhāya tadyathā aum sarvasaṃskāra-
pari^{iv}śuddhadharmate gaganasamudgate svabhāvaviśuddhe mahāna-
yaparivare svāhā Kām śi hamāte cu [9 bi] ttu Aparāmettāmīyusūtra pīri
ttye tcahaura-haṣṭā ysāra skandhā haysām dā biśā pīḍa pachīysde • [18]

Namau bhaⁱⁱgavate Aparamittāyujñānasuviniścitatejaurājāya tathā-
gatāya rhete samyatsabuddhāⁱⁱⁱya • tadyathā aum sarvasaṃskāra-
pariśuddhadharmate gaganasamudgate svabhāvaviśuddhe mahā^{iv}naya-
paravari svāhā ॥ Kām śi himāte cu ttu Aparamattā- • ॥ • ॥ •¹

[10 aⁱ] yusūtra pīri ttye pañjsa anamttanarya kīra vasusidā ॥ [20]

Namau bhagavate Aparamitāyujñānasuviniścitaⁱⁱtejaurājāya tathā-

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 skandha would be completely written. [18]

[Para. 19 is missing in the Khotanese text.]

Salutation to the Lord [*etc., as para. 5*]. Whoever it might be who would write
the Aparimitāyusūtra, for him the five acts that bring about endless hells become
purified. [20]

Salutation to the Lord [*etc., as para. 5*]. Whoever it might be who would write

K. ¹ Superfluous signs to fill up space at end of page.

S. ¹¹³ B *pratilapsyante*, C¹ *upasyate*, C³ *upaparyate*.

¹¹⁴ B *yatra ya jatmani janmany*, C¹ *atmani*, C^{2,3} *janmani*.

¹¹⁵ B *upapadyante*, C¹ *upadyate*, C^{2,3} *utpadyate*.

¹¹⁶ C^{1,2} om. *tatra tatra*.

¹¹⁷ B om. *sarvatra jātau*.

¹¹⁸ B *jātissarā*, C² *jātismarās ca*, C³ *jātismara*.

¹¹⁹ BC^{2,3} *bhaviṣyanti*, C¹ *bhavanti*. B adds ॥ 12 ॥ after the para.

¹²⁰ BC² *ye*, C^{1,3} *yaḥ*.

¹²¹ C¹ *Aparimṭāyusūtram bhāṣitam*.

SANSKRIT TEXT.

syate ¹¹³. Yatra yatra janmany ¹¹⁴ upapadyate ¹¹⁵, tatra tatra ¹¹⁶ sarvatra jātau ¹¹⁷ jātau jātismaro ¹¹⁸ bhaviṣyati. ¹¹⁹ [17]

Om̐ namo bhagavate [etc., as para. 5]. Ya ¹²⁰ idam Aparimitāyuh-sūtram ¹²¹ likhīṣyati likhāpayīṣyati tena ¹²² caturaśītidharmaskandhasa-
hasrāṇi likhāpitāni ¹²³ bhaviṣyanti. ¹²⁴ [18]

Om̐ namo bhagavate [etc., as para. 5]. Ya ¹²⁵ idam Aparimitāyuh-sūtram likhīṣyati likhāpayīṣyati tena ¹²⁶ caturaśītidharmarājikāsa-
hasrāṇi kārāpitāni ¹²⁷ pratiṣṭhāpitāni bhaviṣyanti. ¹²⁸ [19]

Om̐ namo bhagavate [etc., as para. 5]. Ya ¹²⁹ idam Aparimitāyuh-sūtram likhīṣyati likhāpayīṣyati tasya pañcānantaryāni ¹³⁰ karmā-
va-
raṇāni parikṣayam̐ ¹³¹ gacchanti. ¹³² [20]

TIBETAN VERSION.

rten · du · nam · yañ · ¹ skye · bar · myi · ḥgyur · te · nam · du · ḥaṅ · myi ·
khom · bar · skye · bar · myi · ḥgyurd · to · gañ · dañ · gañ · du · skye · ba ·
thams · chad · du · skye · ba · dran · bar · ḥgyur-ro. [17]

Na · mo · ba · ga · ba · te [etc., as para. 5]. Gañ · la · la · ḥzig · Tshe · dpag · du ·
myed · pañi · mdo · ḥdi · ² [yi · ger · ḥdri · ḥam · yiger] · ḥdrir · beug · na · des · chos ·
kyi · phuñ · po · stoñ · phrag · brgyad · cu · rtsa · bzi · ḥdrir · beug · par · ḥgyur-ro. [18]

² Na · mo · ba · ga · ba · te [etc., as para. 5]. Gañ · ḥzig · Tshe · dpag ·
tu · med · pañi · mdo · sde · ḥdi · yi · ger · ḥdri · am · yi · ger · ḥdrir · ḥjug ·
na · de · chos · kyi · phuñ · po · brgyad · khri · bzi · stoñ · byed · du · beug ·
pa · dañ · rab · tu · gnas · par · byas · pa · yin · no. [19]

Na · mo · ba · ga · ba · te [etc., as para. 5]. Gañ · ḥzig ³ · Tshe · dpag ·
du · myed · pañi · mdo · ḥdi · ² [yi · ger · ḥdri · ḥam · yi · ger] · ḥdrir · beug · na ·
deñi · mtshams · myed · pa · lña · yoñs · su · byañ · bar · ḥgyur · ro. [20]

Na · mo · ba · ga · ba · te [etc., as para. 5]. Gañ · ḥzig ³ · Tshe · dpag ·

¹²² C² te.

¹²³ C^{1,2} likhāpitāni pratiṣṭhāpitāni, C³ likhāpitā pratiṣṭhāpitā.

¹²⁴ B bhavanti || 13 || C¹ repeats the whole passage.

¹²⁵ B ye, C yañ.

¹²⁶ C³ te.

¹²⁷ C¹ kalāpitāni, C³ kalāpitāni and omits prati-

¹²⁸ B bhavanti || 14 ||.

¹²⁹ C yañ.

¹³⁰ B pañcānantaryāni karmācāraṇāni, C^{1,3} pañcānantaryāni karmāni, C² pañcānan-
taryāni.

¹³¹ C² kṣapagañ.

¹³² B adds || 15 || after the para.

T. ¹ T¹ has here a lacuna from *skye* down to *gañ · du* in para. 17.

² The bracketed words, as well as the whole of paragraph 19, are omitted in T.

³ T² *gañ-gi*.

KHOTANESE VERSION.

gatāya rhite samyatsambuddhāya tadya aum sarvasaṃskārapariśuddhadharmate ⁱⁱⁱgaganasamudgate svabhāviviśuddhe mahānayaparivare svāhā ॥ Kām śi himāte cu ttu Apa^vrami ¹ ttu Aparamittāyusūtrā pire śai khvai tteye Sumirā garā mase baśde ide garkhye biśi vasusidā [10 bⁱ] ॥ [21]

Namau bhagavate Aparamittāyujñānasuviniścitatejaurājāya tathāgatāya rhite samyatsambuddhāⁱⁱya tadyathā aum sarvasaṃskārapariśuddhadharmate gaganasamudgate svabhāvaviśuddhe mahānaⁱⁱⁱya-parivare svāhā ॥ Kāmⁱⁱ śe himāte cu ttu Aparamettāyusūtrā pīri tteye na Mārā ni mā^vriña hīna rakṣaysa-prritta-mahairdyām āstaṃna vaśu nara na satva bidāṣṭā akālamaram ॥ ²

[11 aⁱ] vaski bidāṣṭā vāriṃha ni byehidā ॥ [22]

Namau bhagavate Aparimettāyujñānasuviniścitatejaurājāyā ⁱⁱtathāgatāya rhite sammyatsambuddhāya tadyathā aum sarvasaṃskārapariśuddhadharmate gaṃganasamuⁱⁱⁱdgate svabhāvaviśuddhe mahānaya-parivare svāhā ॥ Kām śi [hi]māte ³ cu ttu Aparamittāyusūtrā pī^vri khu śi jsīna paśe maraṇakāli hā nau-vara-nau nayutta gyasta baysa pichaṣṭā dyaṃna nijsāmñāre [11 bⁱ] ysārī jsām gyasta baysa dastā-na biysamjāre

TRANSLATION.

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 Rākṣasas, 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

K. ¹ Cancel the superfluous *ttu aparami*.

² Superfluous sign of interpunction.

³ The manuscript has *māte*.

S. ¹³³ C *yaḥ*.

¹³⁴ C³ om. *tasya*.

¹³⁵ B *mārā*, C¹ *mālo dā*, C² *māro vā*, C³ *mālo vā*, and om. *na*.

¹³⁶ C¹ *mālakām*, C² *mālakā*, C³ *mālakāyikā*.

¹³⁷ C¹ *nakāramṣṭupadravā*, C² *nākālamṣṭyūpadravā*.

SANSKRIT TEXT.

[Para. 21 is missing in the Sanskrit text.]

Om namo bhagavate [etc., as para. 5]. Ya¹³³ idam Aparimitâyuh-sūtram likhiṣyati likhāpayiṣyati, tasya¹³⁴ na māro¹³⁵ na mārakāyikā¹³⁶ na yakṣā na rākṣasā nākālamṛtyur¹³⁷ avatāraṃ lapsyante.¹³⁸ [22]

Om namo bhagavate [etc., as para. 5]. Ya¹³⁹ idam Aparimitâyuh-sūtram likhiṣyati likhāpayiṣyati, tasya maraṇakālasamaye navanavatayo buddhakotyaḥ¹⁴⁰ saṃmukhaṃ darśanaṃ dāsyanti¹⁴¹, buddhasahasraṃ hastena¹⁴² hastāṃ¹⁴³ tasyoḍpanāmayanti, buddhakṣetrād¹⁴⁴ buddha-

TIBETAN VERSION.

du·myed · paḥi · mdo · ḥdi ·¹ [yi · ger · ḥdri · ḥam · yi · ger] · ḥdrir · bcug · na · deḥi · sdig · 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 · ḥig · Tshe · dpag · du · myed · paḥi · mdo · ḥdi ·¹ [yi · ger · ḥdri · ḥam · yi · ger] · ḥdrir · bcug · na · de · la ·¹ [bdud · daṅ] · bdud · kyi · ris · kyi · lha · daṅ · gnod · sbyin · daṅ · srin · po · glags · bltas · kyaṅ · glags · rñed · par · myi · ḥgyur · ro. [22]

Na · mo · ba · ga · ba · te [etc., as para. 5]. Gaṅ · ḥig · Tshe · dpag · du · myed · paḥi · mdo · ḥdi ·¹ [yi · ger · ḥdri · ḥam · yi · ger] · ḥdrir · bcug · na · deḥi · ḥchi · bai · dus · kyi · tshe · saṅs · rgyas · bye · ba · phrag · dgu · bcu · rtsa · dgus · mñon · du · ston · bar · mdzad · de · saṅs · rgyas · ston · gis · de · la · phyag · brgyaṅ · bar ·

¹²⁸ B adds || 16 || after the para.

¹³⁹ C *yaḥ*.

¹⁴⁰ C² -*koṭmān*, C³ -*kotyaṅ*.

¹⁴¹ B *syanti*.

¹⁴² C om. *hastena*.

¹⁴³ C¹ *hastān*, C² *stān lathāgatān*; C³ *haslan*.

¹⁴⁴ C¹ om. *buddhakṣetrād*, C^{2,3} *buddhakṣatrā*.

T. ¹ The words within brackets are omitted in T.

KHOTANESE VERSION.

ttiña buddhakṣetra ṣṭāmnai aḍāña buddhakṣetra bāyidā na ⁱⁱmī tteye vira śīnauhyā ā aṣadīna tcerā ṇāpaṁdai ttatta ॥ [23]

Namau bhagavate Aparamittāyujñāⁱⁱⁱnasuviṣcitatejorājāyā tathāgatāyā rhte samyatsambuddhāyā tadyathā aum sa^{iv}rvasaṁskārapariśuddhadharmate gaganasamudgate svabhāvaviśuddhe mahāna- • ॥ ¹

[12 ^a] yaparivare svāhā ॥ Kām śi himāte cu ttu Aparamittāyusūtrā pīri tteye tcahaura lokapāla kuṣṭhā ⁱⁱtsi ni maśi tsummaṁdā himāre cu bura atvaṣte vaṣu debīsi janidā āysdai yanāre ॥ [24]

Namau bhaⁱⁱⁱgavate Aparamittāyujñānasuviṣcitatejaurājāyā tathāgatāyā rhte samyasaṁ^{iv}buddhāyā • tadyathā aum sarvasaṁskārapariśuddhadharmate gaganasamudgate svabhāvaviśuddhe mähā[12 ^b]naya-parivare svāhā ॥ Kām ṣe ² hamāte cu ttu Aparamittāyusūtrā pīre khu śi jsīna paṣe Suhāⁱⁱvalovadeta Ārma^yāstā baysā buddhakṣetrā ysathā nāste ॥ [25]

Namau bhagavatte Aparamittāyuiⁱⁱⁱjñānaca³suviṣcitatejaurājāyā tathāgatāyā rhte samyasaṁbuddhāyā tadyathā au^{iv}m sarvasaskāraparaśuddhadharmate gaṅgānasamudgate svabhāviśuddhe mahānaya-parivare svāhā Kāña

TRANSLATION.

buddhafield they take him to another buddhafield; about that there should not be entertained any doubt or disbelief, as it is known (?) in that way. [23]

Salutation to the Lord [*etc., as para. 5*]. Whoever it might be who would write the Aparimitāyusūtra, after him the four lokapālas will follow, where he might wander, and give him protection against all the evil . . . who hurt him. [24]

Salutation to the Lord [*etc., as para. 5*]. Whoever it might be who would write the Aparimitāyusūtra, when he quits life, he obtains rebirth in the region Sukhāvati, in the buddhafield 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 Ṣe has been added in a later handwriting under the line.

³ The ca in -jñāna-ca-su- appears to have been cancelled.

S. ¹⁴⁵ C^{2,3} buddhakṣatram.

¹⁴⁶ C^{1,3} svayaṁ saṁ(C¹ sa)kramiṣyanti, C² svayaṁ kramiṣyanti.

¹⁴⁷ B om. na vicikitsā na. C¹ vicikitsā, C³ cikitsā.

¹⁴⁸ C^{1,3} vimativāda, C² viṣānirvāda.

¹⁴⁹ B adds ॥ 17 ॥ after the para.

SANSKRIT TEXT.

kṣetraṃ¹⁴⁵ saṅkrānti¹⁴⁶; nātra kāṅkṣā na vicikitsā na¹⁴⁷ vimātri¹⁴⁸ utpādayitavyā.¹⁴⁹ [23]

¹⁵⁰ Om namo bhagavate [etc., as para. 5]. Ya idam Aparimitāyuh-sūtraṃ likhīṣyati likhāpayīṣyati, tasya catvāro mahārājānaḥ pṛṣṭhataḥ pṛṣṭhataḥ samanubbaddhā rakṣāvaranaguptiṃ kariṣyanti.¹⁵¹ [24]

Om namo bhagavate [etc., as para. 5]. Ya¹⁵² idam Aparimitāyuh-sūtraṃ likhīṣyati likhāpayīṣyati sa Sukhāvatyām lokadhātav¹⁵³ Amitābhāsyā tathāgatasya buddhakṣetre¹⁵⁴ upapadyate.¹⁵⁵ [25]

Om namo bhagavate [etc., as para. 5]. Yasmin pṛthivīpradeśe¹⁵⁶ idam Aparimitāyuh-sūtraṃ¹⁵⁷ likhīṣyanti likhāpayīṣyanti, sa¹⁵⁸ pṛthivīpra

TIBETAN VERSION.

hgyur · ro · saṅs · rgyas · kyi · zin · nas · saṅs · rgyas · kyi · zin · du · hgro · bar · mdzad · par · hgyur · te · hdi · la · the · tsom · daṅ · som · ŋi · daṅ · yid · gñis · ma · za · śig. [23]

Na · mo · ba · ga · ba · te [etc., as para. 5]. Gaṅ · źig · Tshe · dpag · du · myed · paḥi · mdo · hdi · ¹ [yi · ger · hdri · ham · yi · ger] · hdir · bcug · na · rgyal · po · chen · po · bzi · deḥi · phyi · bzin · hbraṅ · zin · bsruṅ · ba · daṅ · bskyab · pa · daṅ · sbed · pa · byed · par · hgyur · ro. [24]

Na · mo · ba · ga · ba · te [etc., as para. 5]. Gaṅ · źig · Tshe · dpag · du · myed · paḥi · mdo · hdi · ¹ [yi · ger · hdri · ham · yi · ger] · hdir · bcug · na · de · de · bzin · gśegs · paḥi · Hod · dpag · du · myed · paḥi · saṅs · rgyas · kyi · zin · 'ajig · rten · gyi · khams · ²Bde · ba · can · du · skye · bar · hgyur · ro. [25]

Na · mo · ba · ga · ba · te [etc., as para. 5]. Sa · phyogs · su · dkon · mchog · mdo · sde · hdi · hdir · bar · hgyur · baḥi · sa · phyogs · de · yaṅ · mchod · rten ·

¹⁵⁰ C omits this para.

¹⁵² C yah.

upapadyate after loka-

¹⁵⁵ C² repeats the whole passage down to lokadhātāv upapadyate; B adds ॥ 19 ॥ after the para.

¹⁵⁷ C² Aparimitāyusūtraṃ ratnarājam, C³ Aparimitāyusūtraṃ bhāṣitaṃ ratna.

¹⁵⁸ C^{1,2} sa ca, C³ sarva.

¹⁵¹ B °gupti kariṣyanti ॥ 18 ॥.

¹⁵³ B lokadhāto, C¹ lokadhāt, C³ lokadhātum; C places

¹⁵⁴ C^{2,3} -kṣatre.

¹⁵⁶ B pradēśe, C^{1,3} pṛthivīpradeśya.

T. ¹ The words within brackets are omitted in T.

² T¹ bde-can-du.

KHOTANESE VERSION.

[13 aⁱ] diṣṣiṇa ona ttu Aparamittāyusūtrā pīrīde ṣi diṣṣa caittyā mānñadā hime aurgaviya tti khu ṣai daṃvau-muⁱrāṃ āstānna trīya-ṣuññāṃ gvañña hiṣi tti pātecā harbiṣā ṇāpaṃdai pīrāṃtama baysūstā bustā hiⁱⁱⁱmāre || [26]

Namau bhagavate Aparamittāyujñānasuvaniścitejaurājāya tathāgatāya rhi^{iv}te saṃmyatsambuddhāya • tadyathā aum sarvasaṃskāra-pariśuddhadharmate gaganasamudgate svabhāvaviśu[13 bⁱ]ddhe mahānayanaparivare svāhā || Kāmmā pātecā ṣe himāte cu ttu Aparamittāyusūtrā parī pīde ṣi pyaⁱⁱtsāṣṭā stāññā ttaradarā ni byehe || [27]

Namau bhagavate Aparamittāyujñānasuviniścittatejaurāⁱⁱⁱjāya tathāgatāya rhi^{te} saṃmyatsambuddhāya tadyathā aum sarvasaṃskāra-pariśuddhadharmā^{iv}te gaganasamudgate svabhāvaviśuddhe mahānayanaparavare svāhā || Kāmmā pātecā ṣi hi- • || ¹

[14 aⁱ] hamāte cu tte Aparamittāyusūtrā udiṣāyā tanka masi haurā

TRANSLATION.

the Aparimitāyusūtra, that country would become worthy of worship like a caitya; and even if it were to be scounded 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 Aparimitāyusūtra 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 Aparimitāyusūtra, by

K. ¹ Superfluous signs of interpunction at end of page. Read *himāte* instead of *hihamāte*.

S. ¹⁵⁹ C¹ *pithipadeṣya*; C² *ṛthivipradeṣe*, C³ *ṛthivipradeṣya*.

¹⁶⁰ C *vandanīyaś ca* (C² here adds *bhaviṣyanti*) *pradakṣiṇīyaś* (C² *-nīyaś*) *ca pūjanīyaś ca bhaviṣyanti*.

¹⁶¹ C¹ *līryagyogātānām*.

¹⁶² B *mṛgapakṣidraṣṭrīṇām*.

¹⁶³ C *api yadi karṇapūṣe sarvvā* (C² *śabdā*, C³ *yatra sarva*) *nīpatānti* (C² *nīpatiṣyanti*, C³ *nīpatite*) *sarvva adhovarttikā* (C³ *adhevattiko*) *bhaviṣyanti anuttarāyām*.

¹⁶⁴ BC^{1,3} *samyaksambodhim*, and omit *abhisambodhim*.

SANSKRIT TEXT.

deśaḥ ¹⁵⁹ caityabhūto vandaniyaś ca bhaviṣyati.¹⁶⁰ Yeṣāṃ tiryagyonigatānāṃ ¹⁶¹ mṛgapakṣiṇāṃ ¹⁶² karṇapute ¹⁶³ nipatiṣyati te sarve anuttarāyāṃ samyaksaṃbodhāv abhisambodhim ¹⁶⁴ abhisambhotsyante.¹⁶⁵ [26]

Om̐ namo bhagavate [etc., as para. 5]. Ya ¹⁶⁶ idam Aparimitāyuh-sūtram̐ likhiṣyati likhāpayiṣyati tasya strībhāvo ¹⁶⁷ na kadācid api bhaviṣyati.¹⁶⁸ [27]

Om̐ namo bhagavate [etc., as para. 5]. Ya ¹⁶⁹ idam Aparimitāyuh-sūtram̐ dharmaparyāyam ¹⁷⁰ uddiṣya ekam̐ api kārṣāpanāṃ ¹⁷¹ dānaṃ

TIBETAN VERSION.

du · hgyur · te · phyag · ḥts[h]al · bar · hgyur · ro · gal · te · byol · soṅ · gi · skye · gnas · su · soṅ · 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 · mñon · bar · rdzogs · par · ḥtshaṅ · rgya · bar · hgyur · ro. [26]

Na · mo · ba · ga · ba · te [etc., as para. 5]. Gaṅ · žig · Tshe · dpag · du · myed · paḥi · mdo · ḥdi · ¹ [yi · ger · ḥdri · ḥam · yi · ger] · ḥdrir · bcug · na · de · bud · med · gyi · dños · por · nam · du · yaṅ · myi · hgyur · ro. [27]

Na · mo · ba · ga · ba · te [etc., as para. 5]. Gaṅ · la · la · žig · chos · kyi · rnam · graṅs · ḥdiḥi · phyir · kar · śa · pa · ni · ḥgaḥ · žig · sbyin · ba · byin · na ·

¹⁶⁵ B *atīsaṃbhātsyante*, C¹ *abhisambuddhyate*, C² *abhisambotsyate*, C³ *abhisambhot-syate*; B adds ॥ 20 ॥ after the para. ¹⁶⁶ C *yaḥ*.

¹⁶⁷ C¹ *trībhāve*, C² *stāsraḥbhāvo*, C³ *strībhāvi*.

¹⁶⁸ B *pratīlapsate* ॥ 21 ॥. C adds *om̐ namo* [etc., as para. 5]. *Iaḥ idam Apari. likhi. likhāp. tasya na kadācid dāvidrabhāvo* (C¹ *drāvidrabhāva*) *bhaviṣyati* (C^{1,3} *bhaviṣyanti*).

¹⁶⁹ C *yaḥ*.

¹⁷⁰ B *-sūtram̐ ratnarājāṃ dharmaparyāyam*.

¹⁷¹ B *kāśāyenaṃ*, C¹ *kāthānō*, C² *kāśāyanan*, C³ *kākhīyanam*.

T. ¹ The words within brackets are omitted in T.

KHOTANESE VERSION.

hauri tteye biśā ttrisāhasrya mahāsaⁱⁱhasrye lovadā haudyau raṁnyau
hambādā onā haurā haudā himi || [28]

Namau bhagavatte Aparamittāⁱⁱⁱuyjñānasuviniścitatejaurājāya
tathāgatāya rhite sammyatsabuddhāya • tadyathā^{iv}aum sarvasaṁskāra-
pariśuddhadharmate gaganasamudgate svabhāvaviśuddhe mahānaya-
parivare[14 bⁱ]svāhā Kāmmā śi himāte cu tteye Aparamittāyusūtrā
bhājanībhūtā pajsam̄ yanī tteye biśā ahariⁱⁱna baysām̄ dā pajsamevye
hime : [29]

Namau bhagavate Aparamittāyujñānasuviniścittateⁱⁱⁱjaurājāya tathā-
gatāya rhete samyatsambuddhāya • tadyathā aum sarvasaṁskārapa^{iv}ri-
śuddhadharimate gaganasamudgate svabhāvaviśuddhe mahānayaparavare
svāhā || Śi mi ttatta khu .¹

[15 aⁱ] Vipasā gyastā baysā Śikhā gyastā baysā Viśvambhā gyastā
baysā Krrakasudā gyastā baysā Kanakamunāⁱⁱgyastā baysā • Kāśavā
gyastā baysā • Śākyamunā gyastā baysā āstam̄na gyastām̄ baysau²
haudyām̄ raṁnyau-ⁱⁱⁱjsa paṁjsa yauī tteye hamadā puññai hambisā

TRANSLATION.

him gifts would thus have been given to the extent of filling the world of the
whole trisahasri mahāsahasri with the seven treasures. [28]

Salutation to the Lord [*etc., as para. 5*]. Whoever it might be who, having
become a receptacle of the Aparimitāyusūtra, 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 Vipasīn,
the Venerable Exalted Śikhin, the Venerable Exalted Viśvambhu, the Venerable
Exalted Krakuchanda, 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 *baysām̄ haudyau raṁnyau-ⁱⁱⁱjsa pajsam̄*.

S. ¹⁷² C¹ *dāsyanti*, C² *dāsyanti*.

¹⁷³ B -*mahāsahasre-*, BC¹ -*dhātu*, C^{2,3} -*dhātav*.

¹⁷⁴ B -*ratnamayiparipūrṇam*.

¹⁷⁵ B *dadyās*, C¹ *darṭta bhavanti*, C² *darṭta bhavati*, C³ *dattam̄ bhavisyanti*; B

adds *tasya puṇyaskandharya pramāṇam̄ śakyam̄ gaṇayitum̄ na tv Aparimitāyusūtrasya
puṇyaskandharya pramāṇam̄ śakyam̄ gaṇayitum̄* || 22 ||.

¹⁷⁶ C *yah̄ idam̄ Apari-* -*saskṛte* (C² *saskṛtya*) *pūjayisyanti* (C³ *pūjayisyati*).

¹⁷⁷ B -*samāptam̄*, C¹ -*sarvāpta*, C^{2,3} -*samāpta*.

SANSKRIT TEXT.

dāsyati¹⁷², tena trisāhasramahāsāhasralokadhātum¹⁷³ saptaratnaparipūr-
ṇam¹⁷⁴ kṛtvā dānam dattam bhavati.¹⁷⁵ [28]

Om namo bhagavate [etc., as para. 5]. Ya¹⁷⁶ idam Jharinabhāṅgakarṇ
pūjayiṣyati, tena sakalasaṃpāṭṭaḥ¹⁷⁷ saddharmaḥ¹⁷⁸ pūjito bhavati.¹⁷⁹ [29]

Om namo bhagavate [etc., as para. 5]. Yathā Vipāśvi-Śikhi-Viśva-
bhu¹⁸⁰- Krakucchanda - Kanakamuni - Kāśyapa - Śākyamuni¹⁸¹- prabhṛti-
nām¹⁸² tathāgatānām¹⁸³ saptaratnamayāḥ¹⁸⁴ pūjāḥ¹⁸⁵ kṛtvā¹⁸⁶ tasya¹⁸⁷

TIBETAN VERSION.

des · stoñ · gsum · gyi · stoñ · chen · poñi · hjiḡ · rten · gyi · khams · rin · po · che ·
sna · bdun · gyis · yoñs · su · bkañ · ste · sbyin · ba · byin · bar · hgyur · ro. [28]

Na · mo · ba · ga · ba · te [etc., as para. 5]. Gañ · la · la · žig · chos · kyi ·
rnam · grañs · hdi · la · mchod · pa · byed · par · hgyur · ba · des · dam · pañi · chos ·
mthañ · dag · chub · par · mchod · par · hgyur · ro. [29]

Na · mo · ba · ga · ba · te [etc., as para. 5]. Hdi · lta · ste · de · bžin ·
gsegs · pa · Rnam · par · gzigs · pa · dañ · Gtsug · tor · dañ · Thams · chad · skyob ·
dañ · Log · par · dad · stel · dañ · Gser · thub · dañ · Hod · sruñ · dañ · Śag · kya ·
thub · pa · la · stsogs · pa · la · rin · po · che · sna · bdun · gyis · mchod · pa · rnam ·

¹⁷² B *saddharma*, C¹ *sadhama*, C² *sarvadharma*, C³ *sarvadharma*.

¹⁷³ B *pūjitā bhavanti* || 23 ||, C^{1,2} *pūjitañ bhavisyanti*, C³ *pūjayitañ bhavisyati*.

¹⁸⁰ B - *Vīśrantava*-, C² - *Vīśrabhuk*-.

¹⁸¹ C^{1,2} - *Śākyasiñha*, C³ - *Śrīśākyamunis*.

¹⁸² C om. *prabhṛtinām*.

¹⁸³ C *tathāgatas teṣaṃ tathāgatānām*; B *tathāgatānām samyaksañbuddhāya*.

¹⁸⁴ C¹ *saptaratnaparipūrṇam api*, C² *saptaratnamapipūrṇam*, C³ *saptaratnapari-
pūrṇamayañ*.

¹⁸⁵ B *pūjāyāḥ*, C *pūjām*.

¹⁸⁶ B *kṛtvās*, C¹ *kṛtvā ryādat*, C² *kṛtvā yavan*, C³ *kṛtvā ryāvat*, read *kuryāt* (?).

¹⁸⁷ C³ *tasya pūjāyā punyasañdhāya*.

KHOTANESE VERSION.

pamāka hime Cu tte Aparimettāyāsūⁱvtrā hīyai puñinai hambisā
pamāka ni yuḍi hime || [30]

Namau bhagavate Aparamittāyu[15 ^l]ⁱⁱñānasuviniścittatejaurājāya ¹
tathāgatāya rheti samyatsambuddhāya • tadyathā aum sarvasaⁱⁱskāra-
pariśuddhidharmate gaganasamudgate svabhāviviśuddhe mahānaya-
parivare svāhā ⁱⁱⁱTtatta mī khu Sumirā garnaṃ ² hamaṅgā raṁṁinai
hambisā padīme u hauri-ye heḍā tte puñi^{iv}vai hambisā hamadā pamāka
hame u tte Aparamittāyusūⁱvtrā puñinai hambisā • ³

[16 ^a] pamāka ni yuḍā hame || [31]

Namau bhagavate Aparamittāyujñānasuviniścetatejaurājāya tathā-
gatāⁱⁱya rheti samyatsambuddhāya tadyathā aum sarvasaṁskārapari-
śuddhadharmate gaganasamudgate svabhāⁱⁱⁱvaviśuddhe mahāna • ⁴yapari-
vare svāhā : Ttatta mī khu tcahaura mahāsamudrra ṣṭāre ūca-^{jsa}
hambā^{iv}ḍam ttiyāṁ hamadā ūci hīyāṁ kanāṁ hakhīysā ⁵ pamāka hame
tte Aparamittāyusūⁱvtrā pamāka ne ha[16 ^l]me [32]

TRANSLATION.

all events be measured, but the store of merit resulting from the Aparimitāyusūtra
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 Aparimitāyusūtra
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 Aparimitāyusūtra could not be measured. [32].

K. ¹ The manuscript perhaps has *-uiscaitta-*.

² Read *garā-na*.

³ Superfluous sign of interpunction at end of page.

⁴ Superfluous sign of interpunction in vacant space in front of string-hole.

⁵ Read *hāṁkhīysā*.

S. ¹⁶⁸ C¹ *tu*, C² *tuṁ*, C³ *no*.

¹⁶⁹ C¹ *Aparimittāyusūtraṁ*, C³ *Parimitāyusūtraṁ*.

¹⁹⁰ BC³ *punyaskandha*, and om. *pramāṇaṁ śakyāṁ*, C¹ om. *śakyāṁ*.

¹⁹¹ B adds || 24 || after the para.

¹⁹³ C¹ *parvatarāja*.

¹⁹⁴ B *sama*, C^{1,2} *samāna*.

¹⁹² C *yeṣāṁ Sumeru*.

¹⁹⁵ BC^{1,3} *rāsīm*.

SANSKRIT TEXT.

puṇyaskandhasya pramāṇaṁ śakyaṁ gaṇayitum, na tv¹⁸⁸ Aparimitāyuh-sūtrasya¹⁸⁹ puṇyaskandhasya¹⁹⁰ pramāṇaṁ śakyaṁ gaṇayitum.¹⁹¹ [30]

Om̐ namo bhagavate [etc., as para. 5]. Yathā Sumeroh¹⁹² parva-tarājasya¹⁹³ samānaṁ¹⁹⁴ ratnarāśim¹⁹⁵ kṛtvā dānaṁ dadyāt, tasya¹⁹⁶ puṇya-skandhasya pramāṇaṁ śakyaṁ¹⁹⁷ gaṇayitum, na tv Aparimitāyuh-sūtrasya puṇyaskandhasya pramāṇaṁ gaṇayitum.¹⁹⁸ [31]

Om̐ namo bhagavate [etc., as para. 5]. Yathā¹⁹⁹ catvāro mahāsam-udrā²⁰⁰ udakaparipūrṇā bhaveyuh,²⁰¹ tatra ekākavindum²⁰² śakyaṁ²⁰³ gaṇayitum, na tv Aparimitāyuh-sūtrasya²⁰⁴ puṇyaskandhasya²⁰⁵ pramā-ṇaṁ²⁰⁶ gaṇayitum.²⁰⁷ [32]

TIBETAN VERSION.

kyis · mehod · par · byas · paḥi · bsod · nams · kyi · phuñ · po · deḥi · tshad · ni · bgrañ · bar · nus · kyi · Tshe · dpag · du · myed · paḥi · mdo · ḥdiḥi · bsod · nams · kyi · phuñ · poḥi · tshad · ni · bgrañ · bar · myi · nus · so. [30]

¹ Na · mo · ba · ga · ba · te [etc., as para. 5]. Ḥdi · lta · ste · dper · na · riñ · po · cheḥi · phuñ · po · Ri · rab · tsam · spuñs · te · sbyin · pa · byin · pa · deḥi · bsod · nams · kyi · phuñ · poḥi · tshad · ni · bgrañ · bar · nus · kyi · Tshe · dpag · tu · med · paḥi · mdo · sde · ḥdiḥi · bsod · nams · kyi · phuñ · poi · tshad · ni · bgrañ · bar · mi · nus · so. [31]

Na · mo · ba · ga · ba · te [etc., as para. 5]. 'Adi · lta · ste · rgya · mtsho · chen · po · bziḥi · chus · yoñs · su · gañ · baḥi · thigs · pa · re · re · nas · bgrañ · bar · nus · kyi · Tshe · dpag · du · myed · paḥi · mdo · ḥdiḥi · bsod · nams · kyi · phuñ · poḥi · tshad · ni · bgrañ · bar · myi · nus · so. [32]

¹⁹⁰ C *dānaṁ dattasya.*

¹⁹⁷ C^{1,3} om. *śakyaṁ.*

¹⁹⁸ B om. *na tu—gaṇayitum*, and adds ॥ 25 ॥ at the end of the para.

¹⁹⁹ C¹ *atha.*

²⁰⁰ B *-samudra*, C¹ *-samudrodakaparipūrṇa*, C² *samudrodakam̐paripūrṇaṁ.*

²⁰¹ B *bhaveyur*, and om. *tatra*; C^{1,3} *bhaveyu.*

²⁰² C¹ *ekaikasamudrodakavindu*, C² *ekaikasamudrodakāñvinduṁ*, C³ *ekaikidakavindu.*

²⁰³ BC³ om. *śakyaṁ*, C² *gaṇayitum śakyaṁ.*

²⁰⁴ C³ *Pari*, and omits rest.

²⁰⁵ B *puṇyaskaiulhaṁ*, C¹ *puṇyaskandha.*

²⁰⁶ BC¹ om. *pramāṇaṁ.*

²⁰⁷ B adds ॥ 26 ॥ after the para.

T. ¹ Paragraph 31 is omitted in T.

KHOTANESE VERSION.

Namau bhagavate Aparamittāyujñānasuviniścitatejaurājāya tathā-
gatāya rhiite samyatsambuddhāⁱⁱya tadyathā aum sarvasamskārapari-
śuddhadharmate gaganasamudgate svabhāvaviśuddhe mahānayaⁱⁱⁱparivare
svāhā ॥ Kāmmā pācā śi hamāve cu tteye Aparamittāyusūtrā pajsā
yañi u piri āysdamrjaiⁱvyani tteye damsvā diśvā bisā buddhakṣettrā
biśām gyastām baysām orga yude hame • ॥ • ॥ •¹

[17 aⁱ] u mistā pūjā pajsām ॥ [33]

Namau bhagavate Aparamittāyujñānasuviniścitatejaurājāya tathā-
gatāya rhiite samyatsambuddhāya tadyathā aum sarvasamskārapari-
śuddhadharmate gaganasamudgate svabhāvaⁱⁱⁱviśuddhe mahānayapara-
vare svāhā ॥

Dāmnabalābhiratā narasihā dāmnabalena samudgatām^{iv}buddhā
dāmnabalasya śruṇiyata śabdam kārūnakasya puram praveśante ॥

Haurije hauva-^{jsa} hayaram[17 bⁱ]dā hvamḍāmna sarauva

haurije hauvi-^{jsa} āysdaḍā ṣṭāmna baysūhṣṭā busti •

haurije hauva bijāśāⁱⁱpyāma na vaysñam pūśdi

ṣaṇṇā ttraṇḍye ṣṭām kīthāṣṭā vāṣṭām ॥ [34]

Śilambalābirattā narasihā śilabaⁱⁱⁱlena samudgata buddhā

śilabalasya śruṇiyata śabdam kārūnakasya pura praveśante ॥

TRANSLATION.

Salutation to the Lord [*etc.*, as *para.* 5]. Whoever again he might be who
would do homage to the Aparimitāyusūtra, and write it and hallow it, by him
obeisance would be done to all the Venerable Exalted Ones in the buddhafields
existing in the ten quarters. [33]

Salutation to the Lord [*etc.*, as *para.* 5].

By the power of alms the lions amongst men are living,
being hallowed by the power of alms, thou acquiredest buddhahood;
the hearing of the sound of the power of alms one does not hear here,
it is proclaimed to him who has entered into the city of the Merciful One. [34]

K. ¹ Superfluous signs of interpunction at end of page.

- S. ²⁰⁸ C *yaḥ*. ²⁰⁹ C¹ *sakṛte*, C³ *sakṛte*. ²¹⁰ C *pūjayiṣyanti*.
²¹¹ B *daśa*.
²¹² C² *sarvalokadhātāu buddha-*; BC^{1,2} *-kṣatreṣu*, C³ *-kṣatre likhīyati likhāpāyī-*
yati. ²¹³ C² *-tathāgatān darśayati*, C³ *-tathāgatāḥ*.
²¹⁴ C³ *pūjītās ca smmānito bhaviyati*. ²¹⁶ B adds ॥ 27 ॥ after the para.

SANSKRIT TEXT.

Om namo bhagavate [etc., as para. 5]. Ya²⁰⁸ idam Aparimitāyuh-
sūtram likhīṣyati likhāpayīṣyati saṃskṛtya²⁰⁹ pūjayīṣyati²¹⁰ tena
daśasu²¹¹ dikṣu sarvabuddhakṣetreṣu²¹² sarvatathāgatā²¹³ vajrītā
pūjāś²¹⁴ ca bhaviṣyanti.²¹⁵ [33]

Om namo bhagavate²¹⁶ [etc., as para. 5].

Dānabalena²¹⁷ samudgata buddho dānabalādhiḡatā²¹⁸ naraśimhāḡ
dānabalasya ca²¹⁹ śrūyati²²⁰ śabdaḡ²²¹ kārupikasya pure²²² pravi-
śāntam ॥ [34]

TIBETAN VERSION.

Na · mo · ba · ga · ba · te [etc., as para. 5]. Gañ · žig · Tshe · dpag · du ·
myed · paḡi · mdo · ḡdi · ḡdrir · beug · gam · mchod · pa · byed · par · ḡgyur · ba ·
des · phyogs · bcuḡi · sañs · rgyas · kyi · žiñ · thams · chad · du · de · bžin · gśegs ·
pa · thams · chad · la · phyag · byas · pa · dañ · mchod · pa · byas · pa · yin · no. [33]

Na · mo · ba · ga · ba · te [etc., as para. 5].

Sbyin · baḡi · stobs · kyis · sañs · rgyas · yañ · dag · ḡphags · myiḡi · señ · ges ॥
sbyin · baḡi · stobs · rtog · ste ॥

śiññ · rjeḡi · groñ · khyer · du · yañ · ḡjug · pa · na ॥

sbyin · baḡi · stobs · kyi · sgra · ni · grags · par · ḡgyurd ॥ [34]

²¹⁶ After *svāhā* C adds *atha khalu* (C¹ om. *khalu*) *Bhagavān taryān velāyām imān gāthān abhāṣat.*

²¹⁷ C² *dānabarēna samudgata buddho dānabarasya ca śrūyati śabdā.*

²¹⁸ BC^{1,2} *dānabarādhiḡatā.* ²¹⁹ BC² *dānavarasya ca*, C³ *dānabalakṣatra.*

²²⁰ C¹ *śrūyanti.*

²²¹ B *śabda*, C *śabdā*, and so also in the following.

²²² C¹ *puryeñ*, C³ here and in the following *pulyām*; C³ adds ॥ 1 ॥ after the *para.*

KHOTANESE VERSION.

^vParāhije hauvi-*jsa* hamraṇiyadā ¹ hvaṇḍāmna sarauva
parāhije hauvi-*jsa* āysdadā ṣṭā- • • ² [18 a¹] na baysūstā busti
parāhije hauvi-*jsa* ³ bijāṣā pvāmna ni vaysñam pūśdi
ṣauṇā ttraṇḍye ṣṭām kīthāṣṭā vāṣṭam [35]

Kṣāntabā^ulābhirattā narasihām kṣāmintabalena samudgata buddhām
kṣāmintabalasya śruṇiyati śabda kārūⁱⁱⁱṇikasya pure praveśante ||
Kṣamauttevije hauva-*jsa* hayaraṇḍā hvaṇḍāmna sarauva
kṣamautteviji hauvi^v-*jsa* āysdamḍā ṣṭāmna baysūstā busti
kṣamauttevije hauvi bijāṣā pvāmna ni vaysñam pūśdā
ṣauṇā ttraṇḍye ṣṭām ki[18 b¹]thāṣṭā vāṣṭa || [36]

Vīryabalābhiratā narasihā • vīryabalena samudgata buddhā
vīryabalasya śruⁱⁱṇiyata śabdam kārūnakasya puri praveśante ||
Virśīje hauvi-*jsa* hayaraṇḍā hvaṇḍāmna sarauva
virśīⁱⁱⁱje hauvi-*jsa* āysdadā ṣṭāmna baysūstā bustam •
virśīje hauvi bajāṣā pvāmna na vaysñam pūśdi
ṣauṇā ⁴ ttradye ^vṣṭām kīthāṣṭā vāṣṭam || [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 *hayaraṇḍā*. ² Superfluous signs of interpunction at end of page.
³ Read *hauvi bijāṣā*. ⁴ Read *ṣauṇā ttraṇḍye*.

S. ²²³ MSS. *buddho*.

²²⁴ B *śīlavarāḍhi-*, C² *śīlabarāḍhi-*, C³ *śīlabalālitanā narasiṅho*.

²²⁵ BC¹ *śīlavarāṣya ca*, C² *śīlabarāṣya ca*, C³ *śīlabalakṣatra*. ²²⁶ C^{1,2} *śrūyanti*.

²²⁷ C² *pratiśāntam*, C³ *praviśāntam* || 2 ||. ²²⁸ B *-vareṇam*, C² *-vareṇa*.

SANSKRIT TEXT.

Śilabalena samudgata buddhaḥ²²³ śilabalādhigatā²²⁴ narasiṃhāḥ ।
śilabalasya ca²²⁵ śrūyati²²⁶ śabdaḥ kāruṇikasya pure praviśān-
tam²²⁷ ॥ [35]

Kṣāntibalena²²⁸ samudgata buddhaḥ²²⁹ kṣāntibalādhigatā²³⁰ nara-
siṃhāḥ ।
kṣāntibalasya²³¹ ca śrūyati²³² śabdaḥ kāruṇikasya pure praviśān-
tam²³³ ॥ [36]

Vīryabalena²³⁴ samudgata buddho vīryabalādhigatā²³⁵ narasiṃ-
hāḥ²³⁶ ।
vīryabalasya ca²³⁷ śrūyati²³⁸ śabdaḥ kāruṇikasya pure praviśān-
tam²³⁸ ॥ [37]

TIBETAN VERSION.

Tshul · khrims · stobs · kyis · saṅs · rgyas · yañ · dag · ḥphags · myiḥi · señ · ges ।
tshul · khrims · stobs · rtog · ste ।

¹ sñiñ · rjeḥi · groñ · khyer · du · yañ · ḥjug · pa · na ।
tshul · khrims · stobs · kyī · sgra · ni · grags · par · ḥgyurd ॥ [35]

Bzod · paḥi · stobs · kyis · saṅs · rgyas · yañ · dag · ḥphags · myiḥi · señ · ges ।
bzod · paḥi · stobs · rtog · ste ।

¹ sñiñ · rjeḥi · groñ · khyer · du · yañ · ḥjug · pa · na ।
bzod · paḥi · stobs · kyī · sgra · ni · grags · par · ḥgyurd ॥ [36]

Brtson · ḥgrus² · stobs · kyis · saṅs · rgyas · yañ · dag · ḥphags · myiḥi · señ · ges ।
brtson · ḥgrus · stobs · rtog · ste ।

¹ sñiñ · rjeḥi · groñ · khyer · du · yañ · ḥjug · pa · na ।
brtson · ḥgrus · stobs · kyī · sgra · ni · grags · par · ḥgyurd ॥ [37]

²²⁹ MSS. *buddho*.

²³⁰ C² -*varādhigatā*, C³ -*balālitanā narasiṃho*.

²³¹ BC^{1,2} *kṣāntivarasya ca*, C³ *kṣāntivalakṣatra*.

²³² C^{1,3} *śrūyanti*.

²³³ C³ adds 3 ॥.

²³⁴ B -*vareṇāñ*, C¹ -*valenā*, C² -*varena*.

²³⁵ C^{1,2} -*varādhigatā*, C³ -*balālitanā*.

²³⁶ BC¹ *nalasiṃhā*, C³ *narasiṃho*.

²³⁷ BC^{1,2} -*varasya ca*, C³ -*balakṣatra*.

²³⁸ B *praviśāntāñ*; C³ *praviśāntāñ* ॥ 4 ॥.

KHOTANESE VERSION.

Dhyāmnabalābharatā narasīhā dhyāmnabale- • ¹

[19 aⁱ] na samudgata budhā •

dhyāmnabalasya śruṇiyita śabdaṃ kārūṇikasya pure pravisaṃta :

Dhyāmnije hauva-ⁱjsa hayiraṃdā hvaṇḍāṃna sarauva •

dhyāmnije hauviba-^jsa ² āysdaṃdā ṣṭāṃna ḥaysūṃstā bustaṃ •

dhyāmnije hauⁱⁱⁱva bijāṣā pvaṃma na vaṃṇaṃ pūṣḍā

ṣaṇḍā ttraṃdye ṣṭāṃ kithāṣṭā vāṣṭā • [38]

Praññabalābhiratā narasīhā pra^vjñabalena samudgata budhā

praññabalasya śruṇiyata śabdaṃ kārūṇakasya pure pravisaṃte

[19 bⁱ] :

Hajvattetiḥ hauvi-^jsa hayaraṃdā hvaṇḍāṃna sarauva

hajvattetiḥ hauva-^jsa āysdaḍā ṣṭāṃna ḥaysūṃstā • ³ ⁱⁱbusta

hajvattetiḥ hauvi bijāṣā pvaṃma ni vaysṇaṃ pūṣḍi

ṣāṃṇā ⁴ ttraṃdye ṣṭā kithāṣṭā vāṣṭā • [39]

Namau ⁱⁱⁱ bhagavate Aparimitāyujñānasuviniścitatejārājāya tathā-
gatāya • ³ irhete samyaksambudhāya tadyathā aum sarvasaṃskāra-
pariśuddhadharmate gāgana-

TRANSLATION.

By the power of contemplation the lions amongst men are living, etc. [38]

By the power of wisdom the lions amongst men are living, etc. [39]

K. ¹ Superfluous sign of interpunction at end of page.

² Read *hauvi-^jsa*.

³ Superfluous sign of interpunction at end of line.

⁴ Read *ṣaṇḍā*.

S. ²³⁹ B -*vareṇaṃ*, C¹ -*balenā*, C² -*vareṇa*.

²⁴⁰ B om. pada 2 ; C³ -*balālitanā*.

²⁴² BC^{1,2} -*varasya ca*, C³ -*balakṣatra*.

²⁴¹ C^{2,3} -*simho*.

SANSKRIT TEXT.

Dhyānabalena ²³⁹ samudgata buddho dhyānabalādhigatā ²⁴⁰ narasiṃhāḥ ²⁴¹ ।

dhyānabalasya ca ²⁴² śrūyati ²⁴³ śabdaḥ kāruṇikasya pure praviśāntam ²⁴⁴ ॥ [38]

Prajñabalena ²⁴⁵ samudgata buddhaḥ ²⁴⁶ prajñabalādhigatā ²⁴⁷ narasiṃhāḥ ²⁴⁸ ।

prajñabalasya ca ²⁴⁹ śrūyati ²⁵⁰ śabdaḥ kāruṇikasya pure ²⁵¹ praviśāntam ॥ [39]

TIBETAN VERSION.

Bsam·gtan·stobs·kyis·saṅs·rgyas·yañ·dag·hphags·myiḥi·señ·ges ।
bsam·gtan·stobs·rtog·ste ।

¹ sñiñ·rjeḥi·groñ·khyer·du·yañ·hjug·pa·na ।

bsam·gtan·stobs·kyi·sgra·ni·grags·par·hgyurd ॥ [38]

Śes·rab·stobs·kyis·saṅs·rgyas·yañ·dag·hphags·myiḥi·señ·ges ।
śes·rab·stobs·rtog·ste ।

¹ sñiñ·rjeḥi·groñ·khyer·du·yañ·hjug·pa·na ।

śes·rab·stobs·kyi·sgra·ni·grags·par·hgyurd ॥ [39]

²⁴³ C^{1,2} *śrūyanti*, C³ *śrūyatn*.

²⁴⁴ B *praviśāntam*, C³ *praviśānta* ॥ 5 ॥

²⁴⁵ B *-vareṇaṅ*, C¹ *-valenā*.

²⁴⁶ MSS. *buddho*.

²⁴⁷ C¹ *-valādhigatā*, C² *-varādhigatā*, C³ *-balālitanā*.

²⁴⁸ C^{1,3} *narasiṃho*, C² *narasiṃho*.

²⁴⁹ BC¹ *-varasya ca*, C² *-valasya ca*, C³ *-balakṣatra*.

²⁵⁰ C^{1,2} *śrūyanti*.

²⁵¹ B *praviśāntam*.

KHOTANESE VERSION.

[20^a] samudgate svabhāvaviśuṁdhe mahānīyaparivare svāhā ॥
 Khu gyastā baysā ttu hvanai hva yuḍe bisā gyasta iīu hvaṇḍā aysurām
 gandharvām āstamāna lovyā paṅgā tta ttu gyastā baysā hīvi hvanai thyau
 nāmdā nāpaṁdai vi iīiaysmya yuḍāmdā Gyastā baysā haḍi sūtrā samāsyē
 ॥ ☸ ॥ [40]

Ttu Aparamitāyāsūtrā Cāḍīpyainā Ṣau¹vkrraśisā pasti piḍe bay-
 sūmṣta briyā [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]

Cāḍīpyaina Ṣaukrraśisa caused this Aparamitāyusūtra to be written in love of (for the sake of acquiring) buddhahood. [41]

8. ²⁵² B *avoca*.

²⁵³ C¹ *Bhagavann*, C² *Bhagavānn*, C³ *Bhagavan*.

²⁵⁴ B *tenūs*, C¹ *ātamanūs*, C² *arttamanūs*, C³ *arttas*.

²⁵⁵ C² *bhikṣavo*, and om. *te ca*.

²⁵⁶ MSS. *bodhisatvā mahāsatvā*.

SANSKRIT TEXT.

Om namo bhagavate [etc., as para. 5]. Idam avocad ²⁵² Bhagavān ²⁵³ āttamanās ²⁵⁴, te ca bhikṣavas ²⁵⁵ te ca bodhisattvā mahāsattvāḥ ²⁵⁶ sā ca sarvāvati parṣat ²⁵⁷ sadevamānuṣāsuragandharvaś ca loko ²⁵⁸ Bhagavato ²⁵⁹ bhāṣitam abhyanandann iti. [40]

TIBETAN VERSION.

Na · mo · ba · ga · ba · te [etc., as para. 5]. Bcom · ldan · ḥdas · dgyes · śin · ḥdi · skad · ces · bkah · stsald · to. Hjam · dpal · gzo · nur · gyurd · pa · dañ · lha · dañ · myi · dañ · lha · ma · yin · dañ · dri · zar · beas · paḥi · ḥjig · rten · gyi · ḥkhor · de · thams · chad · bcom · ldan · ḥdas · kyis · gsuñs · pa · la ¹ · mñon · bar · dgaḥo. [40]

²⁵⁷ C¹ paṭya, C³ paṣat.

²⁵⁸ B -mānuṣāsuraloko gandharvaś ca, C sadevamānuṣāsuragaruḍagandharvaś ca loko. ²⁵⁹ B om. Bhagavato.

T. ¹ T² gsuñs · pa · las.

VOCABULARY TO VAJRACCHEDIKĀ AND APARIMITĀYUḤ SŪTRA

(Quotations from the Aparimīṭāyuh Sūtra have been marked A, and refer to the paragraphs, not to the pages of the original.)

A

ā, conj., or, A 23; *ā-vā*, or else, 21 aⁱⁱ; 23 bⁱⁱ; cf. *o*.
abhāsa, loanword, Skr. *abhāsa*, not shining, 41 bⁱⁱ.
abhāva, loanword, Skr. *abhāva*, non-existence, 20 b^{iv}.
abhūtasamñā, loanword, Skr. *abhūtasamñā*, not a true idea, 24 bⁱ; cf. *bhūttasamñā*.
ada, pron., another; loc. sing. *adāna*, A 23.
ādara, loanword, Skr. *ādara*, respect, care, 41 aⁱⁱⁱ.
adātā, subst., not right, unright, 14 bⁱⁱ.
adhigamasvabhāvi, loanword, Skr. *adhigamasvabhāvika*, fit to be acquired, 19 aⁱⁱⁱ; *adhigamasubhāvā*, 19 bⁱⁱ.
adrrāysā, unidentified, 14 b^{iv}.
adyāmma, subst., a no-belief, 39 aⁱ.
agapratyaṅga, loanword, Skr. *aṅgapratyaṅgam*, limb for limb, 25 bⁱⁱ.
agūnā, non-characteristics, non-marks, 23 a^{iv}; 40 aⁱⁱⁱ; see *gūnā*.
ah, to be; 3rd pers. sing. pres. *astā*, 11 bⁱ; 15 aⁱⁱⁱ; 22 bⁱⁱ; 25 aⁱ; 32 aⁱⁱⁱ; 33 bⁱⁱⁱ; 40 aⁱ; *asta*, 13 aⁱⁱⁱ; 19 aⁱⁱ; *ascā*, A 2; *nistā*, is not, 2 aⁱⁱ; 17 b^{iv}; 19 bⁱ; 22 b^{iv}; 32 aⁱⁱ, bⁱⁱ iv; 34 aⁱ; *nistī*, 19 bⁱⁱⁱ; *nīta*, 18 aⁱⁱⁱ; 3rd pers. plur. *idā*, 30 bⁱⁱ; 35 a^{iv}, bⁱⁱⁱ iv; 36 aⁱ ii; 41 b^{iv}; 42 aⁱⁱ; *īde*, A 3; 21; 2nd pers. sing. opt. *āyai*, 19 bⁱ; *āya*, 19 b^{iv}; 3rd pers. sing. *āya*, 15 aⁱⁱⁱ iv; 16 a^{iv}; 18 a^{iv}; 19 aⁱⁱⁱ; 20 bⁱ ii; 22 bⁱⁱⁱ; 23 aⁱ, bⁱⁱⁱ; 32 aⁱⁱⁱ, bⁱ iii; 33 aⁱ, bⁱ iv; 34 aⁱ; *ī*, 2 bⁱⁱⁱ; 3 bⁱⁱ; 17 aⁱⁱ, bⁱⁱⁱ; 21 b^{iv}; 22 aⁱ; 39 aⁱ; A 3.

āh, to sit, to stay; 3rd pers. sing. pres. *āstī*, 5 bⁱⁱⁱ; 42 bⁱ; *āsti*, 22 aⁱⁱ; 39 bⁱ; A 2; pres. part. *āna*, 25 aⁱⁱⁱ; 28 b^{iv}; A 6; past part. *āstī*, 3 b^{iv}; *āsta*, A 1.
ahakṣaṇa, loanword, Skr. *akṣaṇa*, unfavourable moment, unhappy rebirth; loc. plur. *ahakṣaṇvā*, A 17.
ahambīsā, subst., a non-collection, 16 aⁱ; cf. *hambīsā*.
aharina, adj., not containing objects, used to translate Skr. *anupadhiṣṭa*, 10 aⁱ; 31 bⁱⁱ; A 29; cf. *hīrā*.
ahu, pron., thee, 6 aⁱⁱ; see *uhu*.
āhya, in an egg (loc. sing.), 9 bⁱ; cf. English *egg*.
ajamḷā, probably a clerical error for *añjalā*, loanword, Skr. *añjali*, in *ajamḷā dastā*, the folded hands, 5 bⁱⁱⁱ.
akālamaraṇa, Skr. loanword, untimely death; gen. sing. *akālamaraṇi*, A 22; abl. plur. *akālamaraṇayau-ja*, A 3.
akṣara, loanword, Skr. *akṣara*; instr. plur. *akṣaryau-ja*, by means of letters, 27 bⁱ.
ālābye, perhaps loanword, Skr. *ālambe*, I cling to, lean upon, 2 aⁱⁱⁱ.
alaksamṇā, loanword, Skr. *alākṣaṇa*, a no-sign, 13 aⁱ.
aṅga, pron., other, different, Zd. *anya*; *na aṅga*, nothing else, 27 aⁱⁱⁱ-iv.
āna, see *āh*.
āṇadai, pres. part., perhaps refulgent, resplendent (?), 19 aⁱ; gen. plur. (?) *āṇudā*, 18 bⁱⁱ.
anamkhiṣṭā, adj., innumerable, Zd. *aham-χāta*, 29 aⁱ; 41 aⁱⁱ; *anamkhiṣṭa*, 16 bⁱⁱⁱ; 40 bⁱ; *anakhīṣṭa*, 29 aⁱⁱⁱ; *anamkhiṣṭye*.

- 24 a¹; gen. plur. *anañkhiṣṭāna*, 30 a^{iv}; cf. *hañkhiyā*.
- anañtanarya**, adj., causing endless hells, A 20; adapted from Skr. *ānantarya*.
- Anāthapiṇḍi**, nom. propr., Skr. *Anāthapiṇḍika*, 3 b^{iv}; A 1 (gen. sing.).
- anau**, prepos., without; the governed noun is put in the instr. with suffix *-na*, 9 bⁱⁱ; or *-jśa*, 9 bⁱⁱⁱ. iv; or in the gen., 21 a¹; cf. *āvev*.
- anavyañjaninai**, adj., connected with *anavyañjana*, Skr. *anuvyāñjana*, the secondary marks, 23 a^{iv}.
- anici**, loanword, Skr. *anitya*, not everlasting, transient, 41 bⁱⁱ.
- anusāmsā**, loanword, Skr. *ānusāmsa*, profit, blessing; nom. plur. *anusāmsa*, A 4.
- apārāmma**, a non-*pāramitā*, 22 bⁱⁱ; 40 a¹; see *pārāmma*.
- Aparimittāyujñānasuviniścitarājā**, nom. propr., name of a bodhisattva; nom. *Aparamittāyujñānasuviniścitarājā*, A 2; gen. *Aparimittāyujñānasuviniścitarājā*, A 3; *Aparamittāyujñānasuviniścitarājā*, A 3 (-*niscata-*); 4 (-*ttarāgyā*); 6.
- Aparimittāyūsutrā**, nom. propr., name of a sūtra; acc. *Aparamittāyūsutrā*, A 7; 8; 9 (-*mitāyu-*); 10; 11; 12 (*Aparimittā-*); 14 (*Aparamittāyūsutra*); 15 and 16 (*Aparamittāyūsutra*); 17 (-*mattāyūsutra*); 18 (*Aparamittāyūsūtrā*); 20 (-*mattāyūsutra*); 21; 22 (-*mettāyu-*); 23; 24; 25 (*Aparā-*); 26 (-*sutrā*); 27; 41 (-*mitāyūsutra*); gen. *Aparamittāyūsutrā*, A 28 (-*sutrā*); 29; 30 (*Aparamittāyū-*); 31; 32; 33.
- arahaṃdā**, loanword, Skr. *arhant*, an arhat; gen. *arahaṃdā*, 18 aⁱ. iv.
- arahaṃdañña**, subst., arhatship, 18 aⁱⁱ. iii. iv.
- arahaṃjñāna**, loanword, Skr. *arhājñāna*, the knowledge of an arhat, 18 bⁱⁱⁱ.
- ārāhya**, loanword, Skr. *ārāgita* or *ārādhitā*, pleased, 30 bⁱⁱ; cf. *virāhya*.
- arāṃṇā**, loanword, Skr. *araṇa*, 18 b^{iv}.
- aranāvyyihārai**, loanword, Skr. *araṇāvīhārin*, 18 b^{iv}.
- arthā**, loanword, Skr. *artha*, (1) meaning, sense; acc. *arthā*, 22 b^{iv}; *artha*, 27 bⁱ; 38 bⁱⁱ; (2) object, matter, *arthā vira*, about matter, 24 b^{iv}.
- arūpiṇā**, loanword, Skr. *arūpiṇaḥ*, devoid of form, 20 aⁱⁱ.
- āryapudgalā**, loanword, Skr. *āryapudgala*, 15 a^{iv}.
- āryāṣṭāgamārgīnai**, adj., belonging to the *āryāṣṭāngamārga*, 17 aⁱⁱ.
- āsā**, unidentified word, perhaps Skr. *āśā*, 3 aⁱⁱⁱ.
- aśadīna**, subst., disbelief, A 23.
- asañña**, loanword, Skr. *asañjñā*, a non-idea, 25 b^{iv}.
- āṣan**, adj., worthy, deserving, Phl. *arjān*; cf. *āsānikā*, an arhant, in the Uaryan Indo-european language of Turkestan; *pajśamānū āṣan-na* (instr.), by him who is worthy of worship, 6 aⁱⁱ.
- aśārā**, uncertain, perhaps inauspicious, 15 a¹; see *śira*.
- asāra**, loanword, Skr. *asāra*, worthless, 42 bⁱⁱⁱ.
- āśi**, subst., nun, 44 aⁱⁱⁱ; probably a loanword, Skr. *āryā*; the form is nom. plur. **āśi**, see *ātaśa*.
- āśīrī**, subst., a monk, an elder; nom. sing. *āśīrī*, 5 a^{iv}, bⁱ; 9 a¹; 12 aⁱ. iv; 13 aⁱⁱⁱ; 22 aⁱⁱⁱ; 24 aⁱⁱ; 31 aⁱⁱⁱ; 32 bⁱ; 34 b^{iv}; 35 aⁱⁱ. iii, bⁱⁱ; 36 bⁱⁱ; 37 bⁱ; 39 bⁱⁱ; 44 aⁱⁱ; acc. sing. *āśīrī*, 7 aⁱⁱ; 8 aⁱⁱⁱ; 32 b^{iv}; 34 bⁱⁱⁱ; 35 a¹, bⁱ. iii; 36 aⁱ. iii; 37 aⁱⁱⁱ; voc. sing. *āśīrya*, 36 aⁱⁱ; *āśarya*, 37 a^{iv}; nom. plur. *āśīrya*, 5 a¹; 44 aⁱⁱⁱ; instr. plur. *āśīryau-jśa*, 4 aⁱⁱ; A 1.
- āṣki**, subst., a tear, Pers. *ašk*, Waḫī *yašk*; *āṣki eira*, shedding of tears, 24 aⁱⁱ; acc. plur. *āṣka*, 24 aⁱⁱ.
- aspas**, to look forward to (1), to reach, cf. Zd. *spas*; 3rd pers. sing. pres. *apaśide*, 19 a¹.
- astā**, see *ah*.
- āstā**, see *āh*.
- āstaṃna**, beginning with, 41 bⁱⁱ; 44 a^{iv}; A 22; 26; 30; 40; the word is probably the ablative of a noun *āstam*, *āstana*; cf. Zd. *stana*.
- ātaśa**, loanword, Skr. *ākāśa*, the sky; nom. *ātaśa*, 12 aⁱⁱⁱ; *āśi*, 12 a¹.
- ātmabhāvā**, loanword, Skr. *ātmabhāva*, existence, 20 b^{iv}; *ātmabhāvīnai*, belonging to, connected with, *ātmabhāva*, 10 b^{iv}.
- ātmasañña**, loanword, Skr. *ātmasañjñā*, idea of a self, 14 aⁱⁱⁱ; 25 bⁱⁱ; 26 aⁱⁱⁱ; 32 a¹.

attaramādarā, a non-body, 33 ^{bii}; see *ttaramādarā*.

atvaṣṭe, uncertain, perhaps inf. of verb, to overpower, A 24.

au, conj., or, 38 ^{bii}; A 4; *au vā*, the same, 38 ^{bi}; cf. *o*.

audā, prepos., up to, till, A 17.

aurgaviya, adj., praiseworthy, that should be worshipped, A 26; cf. *orga*.

auṣkaujśi, adv., eternally, ever, 38 ^{biii}.

avamāta, part., unmeasured, unmeasurable, 10 ^{ai}; 14 ^{ai}; 24 ^{ai}; 25 ^{ai}; 28 ^{bi}; 29 ^{ai} ⁱⁱⁱ; 40 ^{bii}; 41 ^{ai}; cf. *pamāka* and *Zd. a + framāta*.

āvarana, loanword, Skr. *āvaraṇa*, covering, blinding, hindrance; gen. sing. *āvaraṇā*, 2 ^{bi}.

avārauttā, part., not attached, independent, 20 ^{ai} ⁱⁱⁱ; *avārautta*, 11 ^{biii}; 12 ^{bi}; 26 ^{biv}; 44 ^{ai}; cf. *pārautta*.

avāya, loanword, Skr. *avāya*, evil abode; loc. plur. *dravyā avāyā*, in the three *avāyas*, 30 ^{ai}.

aviṣkastā, part., non-displayed, 20 ^{ai}; cf. *piṣkalā*.

avyāsta, part., grasped, 38 ^{biv}; 39 ^{aiii}.

avyūhā, loanword, Skr. *avyūha*, non-display, 20 ^{ai}.

āya, see *ah*.

āyā, to be seen, to appear; 3rd pers. plur. pres. *āyāri*, 41 ^{biii}.

āyīmāmma, subst., perhaps meaning 'obtaining', 'possession', A 4.

āysam, loanword, Skr. *āsana*, a seat; *āysam vīra*, on the seat, 4 ^{biii}; *āysam-na*, from the seat, 5 ^{bi}.

āysda, subst., protection, support: acc. *āysdā*, 3 ^{ai}; with suffixed *i*, *āysdoi*, A 24.

āysdamrja, subst., embellishment, hallowing (!); with suffixed *i*, *āysdamrjai*, A 33.

āysdar, to hallow, to embellish (!); past part. *āysdaḍā*, A 34; 35; 37; 39; *āysdaṇḍā*, A 36; 38.

aysā, pron., I, *Zd. azem*, 3 ^{ai}; 18 ^{biii}; 19 ^{biv}; 22 ^{biii}; 26 ^{ai} ⁱⁱ; with suffixed *e*, *thee*, *ayse*, 8 ^{biii}.

aysmū, sometimes spelled *aysmu*, subst., mind; nom. sing. *aysmū*, 7 ^{ai}; 8 ^{ai}; 26 ^{bi}; 31 ^{bi} ⁱⁱ; 42 ^{ai}; *aysmu*, 9 ^{ai} ^{iv}; 26 ^{bii} ^{iv};

acc. sing. *aysmū*, 20 ^{aiii}; *aysmu*, 14 ^{ai}; instr. sing. *aysmūna*, A 14; *aysmu-na*, 26 ^{biv}; A 7; 8; 9; 10; 11; 12; *aysmūjsa*, A 15; loc. sing. *aysmya*, 8 ^{biii}; A 40; *aysmu īṇa*, from in the mind, 42 ^{ai}.

aysura, loanword, Skr. *asura*, a demon; nom. plur. *aysura*, 44 ^{ai}; gen. plur. *aysurān*, A 40.

B

bāḍa, subst., time, cf. *Zd. base varṣt*; acc. sing. *bādā*, 13 ^{ai}, *bī* ⁱⁱ; 25 ^{biii}; 30 ^{biii}; 33 ^{aiii}; 43 ^{ai} ⁱⁱⁱ; *bāḍa*, 43 ^{ai}; instr. sing. *bāḍa-na*, 25 ^{bi}; loc. sing. *bēḍa*, A 1; 2; 7; 8; 9; 11; 12; *biḍa*, A 10; gen. plur. *bādānā*, 26 ^{ai}; *bādānnā*, 26 ^{ai}; 30 ^{ai}; *bādān*, 44 ^{biii}; loc. plur. or adj. *ḍṛbādva*, in, or belonging to, the three times, 1 ^{bi}.

bajai, to disappear, to be annihilated; 3rd pers. sing. pres. *bajaiti*, 21 ^{ai}; 41 ^{aiii}.

bajāṣā, subst., sound; nom. sing. *bajāṣā*, A 37; *bijāṣā*, A 34; 35 (*bī*); 36; 38; 39; instr. sing. *bajāṣā-na*, A 10; *bijāṣā-na*, A 8; 12; *bajāṣnam*, A 7; *bijāṣnam*, A 9; *bajāṣmā*, A 11; *bijāṣma*, A 14; 15; instr. plur. *bajāṣyaujsa*, 17 ^{ai}; gen. plur. *bajāṣā*, 20 ^{ai}; 26 ^{bii}.

bakā, unidentified word, 42 ^{bi}.

bāna, unidentified word, 42 ^{biii}; perhaps the abl.-instr. of *bāta*, wind; 'through the wind'.

bar, to carry; 3rd pers. sing. pres. *bīḍā*, 14 ^{biv}.

bārabērāmñā, unidentified word, 43 ^{aiii}.

bāśā, loc. sing. of a noun corresponding to Pers. *bāy*, in the grove, in the garden, 3 ^{biv}; A 1.

baśā, subst., sin; nom. plur. *baśde*, A 21; acc. plur. *baśde*, 2 ^{bii}.

bastā, past part. pass., bent, *Zd. basta*; cf. Engl. *bend*, 4 ^{biii}.

bata, unidentified word, 42 ^{bii}.

baudhisatvā, loanword, Skr. *bodhisattva*, a bodhisattva; nom. sing. *baudhisatvā*, 10 ^{bi}; 12 ^{bi}; 32 ^{ai}; 43 ^{biv}; *baudhisatva*, 11 ^{bii}; 26 ^{ai}; 27 ^{bii}; 32 ^{ai}; 34 ^{ai}; 40 ^{bii}; instr. sing. *baudhisatva*, 11 ^{ai}; 12 ^{bii}; 20 ^{aiii}; 31 ^{bi}; *baudhisatva-na*, 10 ^{biv};

gen. sing., *baudhisatvā*, 31 b^{iv}; *baudhisatva*, 10 a^{iv}; 11 bⁱⁱⁱ; nom. plur. *baudhisatvā*, 6 bⁱⁱ; 8 a^{iv}; *baudhisatva*, 6 aⁱⁱ; 7 a^{iv}, bⁱⁱⁱ; 8 bⁱ; instr. plur. *baudhisatvau*, A 1; gen. plur. *baudhisatvām*, 3 bⁱⁱ.

baudhisatvayāmna, loanword, Skr. *bodhisattvayāna*, the vehicle of a bodhisattva; loc. sing. *baudhisatvayānā*, 6 b^{iv}; 8 b^{iv}; 9 aⁱⁱⁱ; 40 a^{iv}; *baudhisatvayānā*, 32 aⁱⁱⁱ.

baudhisatvayāmni, loanword, Skr. *bodhisattvayānika*, one who is on the bodhisattvayāna, 31 a^{iv} (instr. sing.).

baute, see *bud*.

bāy, to bring, to take; 3rd pers. plur. pres. *bāyāḍā*, A 23.

baysā, high, exalted, used to translate Skr. *bhagarat*, as a designation of the Buddha, cf. *Zd. berezat*; nom. sing. *baysā*, 2 a^{iv}; 37 b^{iv}; 38 aⁱ, bⁱ, ii; with suffixed pronoun *ī*, *baysī*, 12 a^{iv}; 17 b^{iv}; 20 bⁱⁱⁱ; 23 aⁱ; instr. sing. *baysā-na*, 23 a^{iv}; 27 bⁱ; 39 aⁱ; *baysa-na*, 8 a^{iv}; abl. *baysā-na*, 19 bⁱⁱⁱ; gen. sing. *baysā*, A 25; nom. plur. *baysā*, 3 a^{iv}; 38 aⁱⁱⁱ; acc. plur. *baysā*, 1 bⁱ; gen. plur. *baysānā*, 16 b^{iv}; *baysānā*, 1 b^{iv}; 20 b^{iv}; *baysānā*, 2 bⁱⁱⁱ; A 18; 29; *baysā*, 24 bⁱ; the full designation is *gyastānā gyastā baysā*, the venerable of the venerables (the god of gods), the Exalted One; nom. sing. *gyastānā gyastā baysā*, 3 bⁱⁱⁱ; 5 aⁱ; 7 aⁱⁱ; *gyastānā gyastā baysā*, 4 aⁱⁱ; instr. sing. *gyastānā gyastā baysā-na*, 6 aⁱ; gen. sing. *gyastānā gyastā baysā*, 5 aⁱⁱ; the gen. plur. *gyastānā* is commonly dropped and we find nom. sing. *gyastā baysā*, 4 a^{iv}; 5 bⁱⁱⁱ; 19 aⁱⁱ; 22 a^{iv}; 25 aⁱ; 34 b^{iv}; 35 aⁱ; 36 aⁱ; 37 bⁱ; 38 aⁱ; 40 aⁱⁱ; 41 a^{iv}; 44 aⁱ; A 1; 2; 40; *gyasta baysā*, 12 b^{iv}; 16 aⁱⁱⁱ; 18 b^{iv}; 23 aⁱⁱ; 32 bⁱⁱⁱ; 33 aⁱⁱⁱ; 34 bⁱⁱ; 35 bⁱ, iii; 36 aⁱⁱⁱ; 37 aⁱⁱⁱ, bⁱ, ii, iii; 42 b^{iv}; 44 a^{iv}; *gyasta baysa*, 8 aⁱⁱⁱ; 27 aⁱⁱ; with suffixed pronoun *ī*, *gyastā baysī*, 9 aⁱⁱ; 14 a^{iv}; 15 bⁱ; 31 bⁱ; 39 bⁱⁱⁱ; 40 a^{iv}; *gyasta baysī*, 12 aⁱⁱ; 13 bⁱ; 21 aⁱ; acc. sing. *gyastā baysā*, 5 aⁱⁱⁱ, b^{iv}; 13 aⁱⁱ; 32 bⁱ; 35 a^{iv}; *gyasta baysā*, 13 bⁱⁱⁱ; 22 aⁱⁱⁱ; 24 aⁱⁱⁱ; 31 aⁱⁱⁱ; 35 bⁱⁱ; 39 bⁱⁱ; instr. sing. *gyastā baysā-na*, 6 a^{iv}; 8 bⁱ; 14 aⁱ; 20 aⁱⁱ; 40 aⁱⁱⁱ; *gyastā baysa-na*, 39 b^{iv};

gyasta baysā-na, 7 a^{iv}, bⁱ; 15 aⁱⁱⁱ; 18 bⁱⁱ; 22 bⁱ, iii; 32 a^{iv}, bⁱⁱ; 39 aⁱⁱ, iii; *gyasta baysa-na*, 14 aⁱⁱ; 33 aⁱ, ii, bⁱⁱ; *gyasta baysa-na*, 16 aⁱⁱ; 33 aⁱ, bⁱⁱⁱ; abl. sing. *gyasta baysā-na*, 9 aⁱⁱ; 19 bⁱ; *gyasta baysa-na*, 33 aⁱ; gen. sing. *gyastā baysā*, 13 aⁱⁱ, bⁱⁱⁱ; 30 a^{iv}; 34 bⁱ, iv; A 3; 6; 30; 40; *gyasta baysā*, 19 aⁱⁱⁱ; 32 a^{iv}; 35 aⁱⁱ, iii, bⁱ; *jastā baysā*, A 4; voc. sing. *gyasta baysa*, 5 b^{iv}; 9 aⁱ; 12 aⁱⁱ; 15 b^{iv}; 16 aⁱ; 17 aⁱⁱⁱ, b^{iv}; 18 aⁱⁱⁱ; 19 bⁱⁱⁱ; 20 bⁱⁱⁱ; 22 b^{iv}; 23 aⁱⁱ; 33 bⁱⁱ; 34 aⁱ; 37 bⁱⁱ, iii; 40 aⁱⁱⁱ; *gyasta baysā*, 6 b^{iv}; 12 a^{iv}; 13 aⁱⁱⁱ; 19 a^{iv}; 22 aⁱⁱⁱ; 24 aⁱⁱⁱ; 31 a^{iv}; 34 aⁱ; *gyastā baysa*, 16 bⁱⁱⁱ; 36 bⁱ; *gyastā baysā*, 8 aⁱ; 25 aⁱⁱ; 32 bⁱⁱ; 39 bⁱ; nom. plur. *gyasta baysa*, A 7; 8; 9; 10; 12; 23; *gyastānā baysa*, A 11; *gyastā baysā*, 25 a^{iv}; *jasta baysa*, A 11; *jasta baysānā*, A 15; acc. plur. *gyasta baysā*, 30 bⁱ; instr. plur. *gyastānā baysānā-jā*, 15 a^{iv}; 23 aⁱ; gen. plur. *gyastānā baysānā*, 3 bⁱⁱ; *gyastānā baysānā*, 21 aⁱⁱ; *gyastānā baysānā*, 35 a^{iv}, b^{iv}; 36 aⁱ, ii; A 30 (miswritten *baysānā*); 33; *gyastā baysānā*, 35 bⁱⁱⁱ; *gyastā baysānā-jā*, 28 a^{iv}.

baysamjārnā, that should be grasped, 7 aⁱ; see *baysānā*.

baysūṅā, adj., connected with, belonging to the Exalted One, commonly added to nouns, where the Sanskrit text has a compound with *bodhi*; thus *baysūṅe carye*, *bodhicaryāyāh*, of the conduct of a buddha, of the life of enlightenment, 2 aⁱ; *baysūṅā teṅgānā*, the eyes pertaining to a buddha, 36 aⁱ, ii; *baysūṅā vūyā*, a being connected with exaltedness, a being of exaltedness, a bodhisattva, nom. sing. *baysūṅā vūyā*, 26 a^{iv}; 28 aⁱ; *baysūṅā vūyā*, 40 bⁱⁱ; *baysūṅā vūyā*, 15 aⁱ; *baysūṅā vūyā-na*, 7 a^{iv}, bⁱⁱⁱ; instr. sing. *baysūṅā vūyā-na*, 6 b^{iv}; 8 bⁱⁱ; 9 aⁱⁱⁱ; *baysūṅā vūyā-na*, 31 bⁱⁱ; nom. plur. *baysūṅā vūyā*, 6 aⁱⁱⁱ, bⁱⁱ; instr. plur. *baysūṅā vūyā-jā*, A 1.

baysūṅā, subst., the state of a *baysā*, buddhahood; nom. sing. *baysūṅā*, 16 b^{iv}; 33 a^{iv}; acc. sing. *baysūṅā*, 30 aⁱⁱⁱ; 33 aⁱⁱ; *baysūṅā*, 16 aⁱⁱ; 32 bⁱ, iii; 33 aⁱ, b^{iv}; *baysūṅā*, A 26; 35; 37; *baysūṅā*, A 34;

- 36; 38; 39; gen. sing. *ḥaysunīsta*, A 41.
- beysedye**, see *biysān*.
- bhajanībhūtā**, Skr. loanword, one who has become a vessel for, who has obtained, A 29.
- bhāvā**, Skr. loanword, state, condition, 43 a¹.
- bhrāntā**, loanword, Skr. *bhrānti*, delusion, 43 b¹.
- bhūttasamāna**, loanword, Skr. *bhūttasamāna*, the idea of reality, 24 b¹; *abhūttasamāna*, a non-idea of reality, 24 b¹.
- bi**, adv., and, also (I), 31 aⁱⁱ.
- bī**, to be, to become, Zd. *bū*; pres. 3rd sing. *bīdi* (I), is, 27 aⁱⁱ; opt. 3rd pers. sing. *vyu* (cf. Old Pers. *biyā*), 25 b^{iv}; 33 aⁱ; *vyā*, 37 bⁱⁱⁱ; past 1st pers. sing. *vyi*, 26 aⁱⁱ; 3rd pers. sing. *vye*, A 1; *vyā*, 3 b^{iv}; *vya*, 25 bⁱⁱⁱ. iv; 26 aⁱⁱⁱ; *vyeṭi*, 4 b^{iv}; *vyitā*, 5 bⁱ; *vyeṭa*, 5 a¹.
- bich**, to lie down, opt. 3rd pers. sing. *biche*, 38 b¹.
- biḍā**, see *bar*.
- bidāštā**, probably an adverb, cf. *hāṣṭā*, A 22.
- biḥī**, adv., very, much, Zd. *vahyah*, 15 b^{iv}; 20 bⁱⁱⁱ; 24 aⁱⁱⁱ; 36 bⁱ; *bihī*, A 3.
- bijev**, to decay; pres. part. *bijevandai*, 13 bⁱⁱ.
- bilsamgā**, subst., the order of mendicants, or collection of monks; acc. sing. *bi-samgā*, 1 bⁱⁱⁱ; instr. sing. *bi-samgā-na*, 4 a¹.
- birās**, to explain, propound; 3rd pers. plur. present act. *birāṣīdi*, 29 a^{iv}; 39 a^{iv}; 3rd pers. sing. middle, *birāste*, 2 bⁱ; optative 3rd pers. sing. *birāṣīyā*, 16 bⁱⁱ; 23 b^{iv}; fut. part. pass. *birāṣānūš*, 41 aⁱⁱ. iv (-*birān*^c).
- birāṣāmmatīnai**, adj., connected with the expounding, propagation, A 3.
- bisai**, adj., staying, being (I); nom. plur. *bisā*, A 3; gen. plur. *bisā*, A 33.
- biśā**, adj., all, every, Old Pers. *viṣpa*; nom. sing. *biśā*, 2 bⁱⁱⁱ; A 18; 28; 29; with suffixed pronoun *ī*, *biśī*, 3 a¹; acc. sing. *biśā*, 27 b¹; with suffixed *ī*, *biśī*, A 3; nom. plur. *biśā*, 31 bⁱⁱ; 34 aⁱⁱ. iv; 41 bⁱ; A 17; 40; with suffixed *ī*, *biśī*, A 21; acc. plur. *biśā*, 2 bⁱ; 6 aⁱⁱ; instr. plur.
- biśau*, 15 aⁱⁱⁱ; 22 b^{iv}; 26 bⁱ; gen. plur. *biśāmnā*, 1 b^{iv}; 6 bⁱ; *biśān*, 27 a¹; A 33; *baśāmnā*, 7 bⁱⁱ; *biśāna*, 2 aⁱⁱ; *harbiśā*, all and every, 10 a¹; 30 aⁱⁱ, bⁱⁱ; 40 bⁱ; A 26; gen. *harbiśāmnā*, 3 bⁱⁱ; *biśā*, used as an intensifying prefix with *pīrmāttama*, highest; *biśā-p*, highest of all, 6 aⁱⁱⁱ; 7 a^{iv}, b^{iv}; 8 bⁱ. ii; 18 bⁱⁱⁱ. iv; 26 bⁱ; 30 aⁱⁱⁱ; 32 a^{iv}, bⁱⁱⁱ; 33 b^{iv}; *biśā-p*, 6 bⁱⁱⁱ.
- bisivrrāṣai**, subst., a noble male member of a clan, used to translate Skr. *kulaṅgutra*; the first part of the word is probably a gen. plur. *bisivrrā*, cf. Zd. *vis*; the last part *ṣai* should be compared with Zd. *ṣācta*; nom. sing. *bisivrrāṣai*, 15 bⁱⁱⁱ; 28 aⁱⁱⁱ (-*vrrā*-); 36 bⁱ; 40 bⁱⁱⁱ; A 4; gen. sing. *bisivrrāṣai*, 31 a¹; 36 b^{iv}; nom. plur. *bisivrrāṣā*, 29 bⁱⁱ; the corresponding feminine is *bisivrrāṣaiṇā*, cf. Zd. *ṣṣiṭhā*; nom. sing. *bisivrrāṣaiṇā*, 15 bⁱⁱⁱ; 28 aⁱⁱⁱ (-*vrrā*); A 4; *bisivrrāṣaiṇā*, 36 b¹; gen. sing. *bisivrrāṣaiṇā*, 37 a¹; nom. plur. *bisivrrāṣaiṇā*, 29 bⁱⁱ.
- biśta**, subst., death, the end (I), 3 a¹; A 3.
- biśūṇā**, adj., of all kinds, manifold, 28 a¹; 41 b^{iv}; 42 a¹; *biśāmnā*, 43 bⁱ.
- biysamj**, to seize, grasp, restrain; 3rd pers. plur. pres. *biysamjāre*, A 23; future participle passive, *biysamjāmnā*, 31 bⁱ; *biysamjāmnā*, 7 a¹.
- biysān**, to wake up; 3rd pers. sing. past *beysedye*, 42 b^{iv}; past part. *biysādā*, 6 aⁱⁱ; *biysāmda*, A 2.
- brriya**, subst., love, affection (Leumann); instr. sing. *brriyai-ṣa*, 18 bⁱⁱⁱ; loc. sing. *brriyā*, A 41; *dā-brriya*, in love of the law, 3 a^{iv}.
- brriyā**, see *prritta*.
- brū**, adj., earlier, former, cf. Old Pers. *paruva*, 31 aⁱⁱ; *brūhadā*, in the earlier part of the day, in the morning, 4 aⁱⁱ; 28 bⁱⁱ (*brū*-).
- brūn**, to shine; 3rd pers. plur. pres. *brūnāri*, 41 b¹.
- bud**, to know, to understand, to realize; inf. *buste*, 38 a^{iv}; 3rd pers. sing. present act. *butti*, 15 a¹; 1st pers. sing. present middle *bve*, 22 b^{iv}; 3rd pers. sing. *bavute*, 38 bⁱⁱ; 3rd pers. plur. *bvāri*, 30 aⁱⁱⁱ; 2nd

- pers. sing. past *bustī*, A 34; 35; 36; *bustam*, A 37; 38; *busta*, A 39; past part. *bustā*, 14 bⁱ-ii; 27 bⁱ; 32 bⁱ-iii; 33 aⁱ-ii; A 26; *busta*, 33 b^{iv}; 38 a^{iv}; future participle passive *bvāñā*, 42 bⁱⁱⁱ; *bvāmñā*, 41 bⁱⁱ; 42 bⁱ.
- buḍarā**, comparative of *bura*, greater, larger, 29 aⁱ-ii; 37 aⁱⁱ; with suffixed pronoun *ī*, *buḍarī*, 24 aⁱ.
- buddhakṣetra**, loanword, Skr. *buddhakṣetra*, a buddhaheld; loc. sing. *buddhakṣetra*, A 6; 23 (-*kṣetra*); 25 (-*kṣetrā*); gen. plur. *buddhakṣetrā*, A 33; *buddhakṣitrā*, 19 b^{iv}; 34 aⁱⁱⁱ; *buddhakṣitravyūhā*, a display of buddhakṣetras, 20 aⁱ.
- buhumāñnā**, loanword, Skr. *bahumāna*, respect, esteem, 41 aⁱⁱⁱ.
- bujsa**, subst., merit, virtue; gen. plur. *bujsā*, A 3.
- būnaspā**, subst., apparently used to translate Skr. *dhūpa*, incense; instr.-abl. plur. *būnaspāu*, 30 b^{iv}; A 3 (written *bu-*); *būspāu*, 37 aⁱ.
- bura**, adj., great; seems to be used alone in the forms *burā*, 42 bⁱ; *huri*, 42 bⁱⁱ, where, however, the meaning is uncertain; often used after pronouns; thus *ci-bura*, as many as, A 17; *cu-burā*, so much as, so great as, used to translate Skr. *yāvānt*; nom. sing. *cu-bura*, 2 bⁱⁱⁱ; nom. plur. *cu-burā*, 9 a^{iv}; *cu-bura*, A 24; *klu-burā*, as long as, 14 bⁱⁱⁱ; *ku-burā*, so great as, 9 b^{iv}, where the form is nom. sing.; *kuṣṭūburā*, wherever, 12 b^{iv}; *tūburā*, so much, used to translate Skr. *etāvat*, 44 aⁱⁱ (acc. sing.); *vara-burā*, there so far, so far, 13 aⁱ.
- buśāñā**, subst., used to translate Skr. *gandha*, a smell, a thing that can be smelt; cf. Zd. *baoidi*; instr. plur. *buśāñau*, A 3; *buśāñaujsa*, 17 a^{iv}; gen. plur. *buśāñām*, 20 a^{iv}; 26 bⁱⁱⁱ; *buśāñā*, 11 aⁱⁱⁱ.
- buysya**, adj., long; *buysye jāñi āyimāñma*, attainment of long life, A 4.
- bvāma**, subst., knowledge, understanding, cf. *bud*; nom. sing. *bvāma*, 40 aⁱⁱ; 41 bⁱⁱⁱ; *bvāmama*, 24 a^{iv}.
- bvaumai**, adj., possessing knowledge, wise, A 2.
- byāta**, subst., recollection, memory, Pers. *yād*; nom. sing. *byāta*, 43 aⁱ-ii; A 17; acc. sing. *byāta*, 4 b^{iv}; *byāta yañi*, I make recollection, I remember, 26 aⁱ; 30 aⁱⁱⁱ.
- byaudā**, found, obtained; nom. sing. *byaudā*, 17 aⁱ, bⁱⁱⁱ; 18 bⁱ; *byauda*, 18 aⁱⁱ; *byauda*, 35 bⁱ; nom. plur. *byaudī*, 34 bⁱ-iii; with suffixed pronoun *ī*, *byaudai*, 34 bⁱ-iv; 35 aⁱⁱ-iii.
- byoh**, to obtain; 3rd pers. plur. present *byehidi*, 14 aⁱ; *byehidū*, 25 aⁱⁱⁱ; A 22; 3rd pers. sing. opt. *byehe*, A 17; 27.
- byehā**, adv., more, 43 bⁱⁱⁱ; A 3.
- byūhā**, loanword, Skr. *vyūha*, exposition, explanation; loc. sing. *byūhā*, 3 a^{iv}; cf. *vyūha*.
- byūs**, to become light; 3rd pers. sing. pres. *byūsti*, 41 bⁱ; past part. gen. sing. *byūsteye sari*, when the nights have become light, 27 b^{iv}; perhaps borrowed or adapted from Skr. *vyuṣṭa*.

C

- Cādīpyainā**, nom. propr., name of a man, A 41.
- caittyā**, see *cittyā*.
- cakravarattā**, loanword, Skr. *cakravartin*, an emperor; nom. sing. *cakravarattā*, 37 b^{iv}; gen. sing. *cakrā(i.e. cakra)-varta*, 37 b^{iv}.
- cañdā**, pron., how much, Phl. *cand*, 36 bⁱ; with suffixed *ī*, *cañdī*, 21 aⁱⁱⁱ.
- car**, to walk, to live; 3rd pers. sing. pres. *ciḍa*, A 2. The form is not certain.
- carai**, subst., apparently used to translate Skr. *dīpa*, a lamp; cf. Pers. *cirāy*; acc. sing. *carau pracaina*, with the help of a lamp, 42 aⁱⁱⁱ.
- carya**, loanword, Skr. *caryā*, wandering, life; gen. sing. *baisūñe carye*, of the bodhicaryā, 2 aⁱ.
- ce**, which, of which; see *ci*.
- cedāñma**, subst., thought, way of thinking, 38 aⁱⁱ.
- cehañs**, unidentified word; see *karma*.
- ci**, interrogative pronoun, Zd. *ci*, compare *cu*; nom. sing. *ci*, what? 22 aⁱⁱⁱ; gen. sing. *ci*, of which? 10 a^{iv}, bⁱ; 29 b^{iv}; 31 b^{iv}; 32 aⁱⁱ; 37 a^{iv}; *ce*, 38 b^{iv}; relative pronoun, nom. sing. *ci*, 11 bⁱⁱ; 12 bⁱ; 28 b^{iv};

cā, A 16; gen. sing. *ci*, whose, 3^aii, 10^bii; nom. plur. *ci*, those who, 20^ai; 28^aiii; 29^biii; *ci-bure*, as many as, A 17; compare *cu*.

cī, conj., if; cf. Skr. *ced*, 10^aiv; 18^aiv; 20^bi; 31^biv; 33^ai, *b*i; 41^b.iii; *cīyā*, and if, 37^bii.

cira, subst., shedding, cf. Skr. *kṛ*; *āṣki cira*, shedding of tears, 24^ai.

cittyā, loanword, Skr. *caitya*; gen. sing. *cittyā*, 29^bii; *cittyē*, 22^ai; *caittyā*, A 26.

cīvarā, loanword, Skr. *cīvara*, a robe; acc. sing. *cīvara*, 4^aiii; *cīvarā*, 4^bii; 5^bii.

orrā, pron., of what kind; *errā mānūānda*, like as, just as, 42^aii; *errānma*, as, 41^bii.

cu, interrogative-relative pronoun; used as an interrogative, which, what; nom. sing. *cu*, 39^bii; *cu hārā*, what matter? why? 12^bi; 16^ai; 38^bii (*hera*); with *kiṇa* added, 11^bii; 16^biii; *cu maui*, a particle of interrogation, 15^bii; 16^biv; 17^bi; 18^ai; *cu nara vā*, what now then, used to translate *kaḥ punar vadaḥ*, 14^bii; 29^aii.iii; *cu pītā*, the same, A 3; *cu vātā*, 36^biii; *cūē* (*cu-e*) *saittā*, what-to thee appears? what dost thou think? 11^biv; 12^biii; 14^aiii; 15^ai, *b*ii; 16^biv; 18^ai; 19^aii; 20^bi (*suaittā*); 22^bii; 23^ai; 33^biii; 34^bi; 40^ai; *cve setta*, the same, 38^aiv; *cve sai*, the same, 37^aiv; used as a relative particle or pronoun; nom. sing. *cu*, 2^b.iv; 11^biii; 15^aiii; 16^aiv; 17^biv; 18^aiii; 19^a.ii, *b*iv; 21^aiv; 22^biii.iv; 23^biii; 24^bi; 27^aiv, *b*.iv; 28^aii; 32^aiv, *b*ii.iv; 33^aii, *b*iii; 34^a.ii, iv; 36^biv; 38^bi; 39^ai, *b*iv; 40^bii.iii; 43^bi; A 3; 4; 6; 18; 20; 21; 22; 23; 24; 25; 27; 28; 29; 30; 33; *tea*, A 17; acc. sing. *cu*, 19^b.iii; nom. plur. *cu*, 9^b.ii, iii; 13^aiv; 24^bii; 25^aii; 30^bii.iii; 38^ai; A 3; in most of these instances it is possible to explain *cu* as a conjunction, or like Skr. *yat*, English 'as regards', 28^aii; in many cases *cu* is probably used as a conjunction, that, when, so that, if, because, 12^bi; 14^biii; 15^aiv, *b*i; 16^aii.iii; 19^bii; 20^bi; 23^aiv, *b*ii; 25^biv; 27^aiii; 33^aiv; 38^biii; 39^aii; 41^biii; 43^aii; with enclitic

pronoun, *cūē*, when his, 33^bi; when some one, 29^aiii; *cūai*, when now some one, 29^aii; *cu-bura*, as great as, used to translate Skr. *yāvanti*; nom. sing. *cu-bura*, 2^biii; nom. plur. *cu-burā*, 9^aiv; acc. plur. *cu-bura*, A 24; *cu-ttira*, how far, how much, 6^ai; *cu-ttirā*, 7^bi; *cu-ttarā*, 6^aiv.

D

dā, subst., law, religion, Zd. *dāta*; nom. sing. *dā*, 15^aiii; 17^aii; 19^aii.iv, *b*.ii; 21^biv; 22^a.iv, *b*iv; 24^aiv, *b*i; 27^bi; 39^biii; 40^ai; A 18; 29; acc. sing. *dā*, 24^bii; 28^aiv; 29^aiv; A 2; 3; gen. sing. *dā brīya*, in love of the law, 3^aiv; *dā vīra*, in the law, 15^aii; 40^biv; the fuller form *dāta* is sometimes used; nom. sing. *dātā*, 2^biii; 3^ai; 39^biv; *dāta*, 16^aii; 17^biii; 19^bii; 22^b.ii; with suffixed *ī*, *dātī*, 14^bii; acc. sing. *dāta*, 1^bii.

dadārā, see *didirā*.

dahā, subst., a man, cf. Zd. *dahyu*; nom. sing. *dahā*, 21^aii; 23^biv; 28^bi; gen. sing. *dahā*, 21^aiv; cf. *hu-dihuna*.

dañvau, subst., wild animal, used to translate *maṅga*, A 26 (probably miswritten for *dañvām*, gen. plur.).

darmaha, see *dharmaha*.

dasa, subst., work treatise, used to translate *paryāya*, A 3.

dasau, numeral, ten; loc. *daśvā*, 12^aiii; *daśvā*, A 33.

dastā, subst., hand, Old Pers. *dasta*; acc. sing. *dastā*, 5^biii; instr. sing. *dastā-na*, A 23; uncertain, *dasti*, 42^bii.

dāta, see *dā*.

dātīnai, adj., belonging to, connected with, the law; nom. sing. *dātīnai*, 23^aiv; *dātī-dāvīne*, i.e. *dātīnai* or *dāvīnai*, 38^aiii; nom. plur. *dātījā*, 35^aii.iii, *b*ii.iv.

debīśī, unidentified, A 24.

deda, see *dī*.

dharmā, loanword, Skr. *dharmā*, Law; a conditioned thing; nom. sing. *dharmā*, 32^aii.iv, *b*ii.iv; 33^aii, *b*ii; *dharmā*, 17^biv; 18^aii; 38^biv; 39^aiii; nom. plur. *dharmā*, 40^bi; instr. plur. *dharmyau-ja*, 17^bi; gen. plur. *dharmā*, 2^ai; with a postposition,

dharmān vīra, in the dharmas, 20 a^{iv}; 26 bⁱⁱⁱ; *dharmānā vīra*, 11 aⁱⁱⁱ.

dharmaha, subst., loanword, Skr. *dharmatā*, the being law or right; nom. sing. *darma*, 38 a^{iv}; instr. sing. *dharmahajsa*, 38 aⁱⁱⁱ.

ddharmakāyā, loanword, Skr. *dharmakāya*, the body of the law, 2 aⁱⁱⁱ.

dharmaparyāyā, Skr. loanword, a religious work; acc. *dharmaparyāyā*, 14 bⁱ; gen. *dharmaparyāyā*, 16 a^v.

dharmasamāna, loanword, Skr. *dharmasamjñā*, idea of dharma, 40 bⁱ.

ddharmaviga, loanword, Skr. *dharmavega*, the excitement of the law; instr. sing. *ddharmaviga-na*, 24 aⁱⁱ.

dhyānñije, adj., belonging to, connected with *dhyāna*, A 38.

di, Zd. *dāy*, to see; 3rd pers. sing. present *daittā*, 27 b^v; 28 aⁱ; 42 b^{iv}; *dittā*, 28 aⁱⁱⁱ; 3rd pers. plur. *deda*, 38 aⁱ⁻ⁱⁱ; 3rd pers. plur. present middle *dyāri*, 41 b^{i-iv}; past part. pass. *dya*, 14 aⁱⁱ; 28 a^{iv}; future part. pass. *dyāñā*, 28 aⁱⁱ; *dyāñā*, 12 b^{iv}; 13 aⁱⁱ; 23 aⁱⁱ; 27 b^v; 37 bⁱ⁻ⁱⁱ; 38 aⁱ; 40 aⁱⁱⁱ; *dyāñā*, 38 aⁱⁱⁱ.

didāmdā, adj., such, of that kind, 20 bⁱ.

didirā, adj., so much, so many; nom. plur. *didira*, 21 aⁱⁱ; acc. plur. *didira*, 28 bⁱⁱ; adverb, so much, so, *didira*, 24 a^{iv}; *dādirā*, 10 aⁱⁱ; *dādārā*, 2 b^{iv}.

didrrāma, adj., such, of that kind, nom. sing. *didrrāma*, 30 aⁱ (the Skr. has *aśubha*); *dādrāma*, 29 bⁱⁱⁱ; gen. plur. *didrrāmān*, 13 a^{iv}; cf. *utrāmma*.

dija, to keep, to preserve, used to translate Skr. *dhāraya*; present 1st pers. middle, *dijai*, 22 a^v; 39 bⁱⁱⁱ; 3rd pers. sing. *dijysle*, A 2; perhaps miswritten *dijysedā*, 43 bⁱⁱ; with suffixed *ī*, *dijysdai*, 43 a^{iv}; conjunctive 3rd pers. sing. *dijysāti*, 2 b^{iv}; 21 bⁱ; *dijysāte*, A 3; 3rd pers. plur. *dijysāli*, 28 a^v; 29 bⁱⁱⁱ; 30 b^v; *dijysānde*, A 3; imper. *dijysā*, 39 b^{iv}; *dijsi*, 22 bⁱ.

Dipaṅkarā, n. pr., the Buddha Dīpaṅkara; gen. or abl. *Dipaṅkarā*, 19 aⁱⁱⁱ; 30 a^{iv}; 32 a^{iv}; *Dipaṅgarā*, 19 bⁱ; *Dipakara*, 19 bⁱⁱ.

diśa, loanword, Skr. *diśā*, a region, a country;

nom. sing. *diśa*, 22 aⁱ; 29 a^{iv}; A 26; *diśā*, 21 b^{iv}; gen. sing. *diśā*, 12 aⁱ; *diśa*, 29 bⁱⁱ; loc. sing. *diśāna*, 22 aⁱ; *diśāna*, A 26; *diśāñā*, 39 a^{iv}; loc. plur. *diśvā*, 12 aⁱⁱⁱ; *diśvā*, A 33.

dittā, see *di*.

dīvina, subst., a human being, a mortal; perhaps borrowed from Skr. *dehin*; cf. however Old Irish *doe*, i. e. **dhavio*, a mortal; gen. plur. *dvināna*, 44 a^{iv}.

diysdai, **dijysedā**, see *dija*.

drrai, numeral, three, Zd. *θrāyō*; acc. *drrai*, 1 bⁱ⁻ⁱⁱ; 5 aⁱⁱⁱ; loc. *drayvā*, 30 aⁱ; *drbādra*, in (or, belonging to) the three times, 1 bⁱ.

dravyā, loanword, Skr. *dravya*, substance, 43 aⁱ.

drūja, subst., lie, Zd. *drūjō*; nom. *drūja*, 13 aⁱ; 27 bⁱ; *drūñjā*, 33 a^{iv}.

duṣkarā, adj., difficult of accomplishment, marvellous, probably borrowed from Skr. *duṣkara*; nom. sing. *duṣkarā*, 5 b^{iv}; 25 a^{iv}; *duṣkara*, 24 aⁱⁱ; instr. sing. *duṣkare-ja*, 25 aⁱⁱ.

dvāsse, numeral, twelve hundred, A 1; *dvāsi*, 4 aⁱ.

dvāvaradirsa, numeral, thirty-two; nom. *dvāvaradirsa*, 23 aⁱⁱⁱ; *dvāradirsā*, 23 bⁱ; instr. *dvāradirsau* (i. e. °*śau*), 23 aⁱ; 40 aⁱⁱ (written *dvāradiradsau*).

dya, seen, see *di*.

dyāmma, subst., a view, belief, opinion, 39 aⁱ⁻ⁱⁱⁱ; 42 bⁱ; A 23.

E

eyesāṁnai, subst., a prince; acc. siug. *eyesāṁnai*, A 2; voc. *eyesāṁnā*, A 3.

G

gabhirā, adj., loanword, Skr. *gabhira*, 1 b^{iv}; *gañbhīrā*, 24 a^{iv}.

gāhā, subst., a stanza, Zd. *gābā*; acc. sing. *gāhā*, 16 bⁱ; 21 bⁱ; 36 b^{iv}; 40 b^{iv}; *gāha*, 23 b^{iv}; acc. plur. *gāha*, 38 aⁱ; 41 a^{iv}.

Gaṅgā, n. pr., the river Gaṅgā; gen. or loc. sing. *gaṅgā*, 21 aⁱ; 23 bⁱⁱ; 28 bⁱⁱ; *gaga*, A 15.

gandharva, loanword, Skr. *gandharva*, a Gandharva; gen. plur. *gandharvān*, A 40; *gañddharvām*, 44 a^{iv}.

ganištā, subst., moisture, translates *saṃsveda*; loc. sing. *ganištū*, 9 bⁱ.
garā, subst., mountain, Zd. *gairi*; nom. sing. *garā*, 20 bⁱⁱ; *gara*, 20 bⁱⁱⁱ; instr. sing. *garnān*, A 31; gen. sing. *garā*, A 21.
garkhā, unidentified word, 2 bⁱⁱ; perhaps an adverb, altogether; *garkhuštā*, 41 a^{iv}; *garkhye*, A 21.
gitti, apparently inf. of verb; perhaps corresponding to Zd. *gattē*; *pari gitti*, he might cause to go [1], 27 bⁱⁱ.
grauna, subst., a garland; instr. plur. *grauṇyau* (perhaps *grautyau*), A 3.
grūca, subst., sand, compare English *grits*, Lithuanian *grūdas*; instr. plur. *grūcyausye*, (like) the sands, 21 aⁱⁱ; 23 bⁱⁱ; 28 bⁱⁱ; *grūcesye-ja*, A 15.
gūna, subst., characteristics, marks, Zd. *gaona*; nom. plur. *gūnā*, 23 aⁱⁱⁱ, bⁱⁱ; 27 aⁱ; gen. plur. *gūnā*, 11 bⁱ; *agūnā*, non-marks, 23 a^{iv}; 40 aⁱⁱⁱ.
guṇāparamitta, loanword, Skr. *aparimitaḥ*, unmeasured virtue; gen. plur. *guṇāparamittā saṃcayā*, heap of unmeasured virtues, name of a world, A 2; *guṇāparamittasācayā*, the same, A 6.
gurs, to address; 3rd pers. sing. past *gurste*, A 2; *gūste*, 36 aⁱⁱ.
gūštaijā, adj., made of flesh; cf. Phl. *gošt*, 34 bⁱⁱ; *gūštiji*, the same, 34 bⁱ; the form is nom. plur.
gva, subst., ear; loc. sing. *gvaṇṇā*, A 26.
gvāna, perhaps part. of base corresponding to Zd. *gū*, that can be realized, 42 aⁱⁱ; 44 aⁱ; *gvānā*, 43 b^{iv}; cf. *huyvāna*.
gyastā, subst., a venerable one, a god, divine, Zd. *yaxata*; gen. sing. *gyastū*, 29 bⁱ; *gyasta*, 21 b^{iv}; nom. plur. *gyasta*, A 40; used as first part of compounds, *gyastā*, 44 aⁱⁱⁱ; common in the phrase *gyastānū gyastā baysā*, the venerable of venerables (the god of gods), the exalted, used to denote the Buddha; see *baysā*.
gyastūmñā, adj., belonging to the gods, divine, nom. plur. *gyastūmñā*, 34 bⁱⁱⁱ; 35 aⁱ.

H

hā, adv., denoting the direction towards, cf. Zd. *ā*; A 23; *hā ni bajaitti*, is not

destroyed (1), 41 aⁱⁱⁱ; *hā ni kaštā*, does not come up against, 37 aⁱⁱⁱ; *hā mañānūā*, praiseworthy, 22 aⁱⁱ; 39 a^{iv}; *hā rvaidā*, 43 a^{iv}, bⁱⁱ; *hā yan*, to realize, effect, 24 bⁱⁱ; 28 b^{iv}; 41 aⁱⁱⁱ; A 4.
hacā, pron., somebody, anybody, A 17.
had, to sit, Zd. *had*; 3rd pers. sing. present, *hīstā*, 38 bⁱ.
haḍa, adv., thus, so; used like Skr. *eva* in order to add emphasis, 38 bⁱⁱ, iii; *hadī*, 10 aⁱⁱⁱ; 13 bⁱⁱⁱ; 22 bⁱ; 24 bⁱ; 31 bⁱⁱⁱ; 39 b^{iv}; 41 aⁱ, ii, b^{iv}; 44 aⁱ, bⁱ; A 40; *hadā*, 10 bⁱⁱⁱ; 12 bⁱⁱ; 16 aⁱ; 18 bⁱ; *hade*, 16 bⁱⁱ.
haḍā, subst., day, in *brūh-haḍā*, in the morning, 4 aⁱⁱ; 28 bⁱⁱ; *śvahaḍā*, at noon, 28 bⁱⁱ.
hādaina, wandering; see *hamiṣa*.
hajva, adj., wise, knowing; instr. sing. *hajva hvaḍā-na*, 3 aⁱⁱⁱ; nom. plur. *hajva*, 13 bⁱⁱⁱ.
hajvattetinai, adj., consisting of knowledge; nom. sing. *hajvattetinai*, 35 bⁱⁱ; obl. *hajvattetije*, A 39; nom. plur. *hajvattetiji*, 35 a^{iv}.
hālai, subst., direction, quarter, place; acc. sing. *hālai*, 5 aⁱ, iii, bⁱⁱⁱ; 12 aⁱ; 27 bⁱⁱ; 41 aⁱ; A 2; acc. plur. *hālai*, 6 aⁱⁱ; *hālai-yāštā*, according to Leumann instead of *hālai hāštā*, in the direction, 3 bⁱⁱⁱ.
hama, adj., same, united; Zd. *hama*; obl. *hamye*, A 7; 8; 9; 10; 11; 12; 14; 15; *hammye*, A 14.
hamadā, adv., in any way; at all times, always, 14 bⁱⁱ, iv; 15 aⁱⁱ; A 30; 31; 32; *hamūā*, 13 bⁱⁱ.
hamaṅgā, adj., like, equal, A 31; written *hāmagi*, A 15.
hāmbar, to fill, Zd. *hampar*; gerund *hāmberī*, 15 bⁱⁱ; *hāmberā*, 21 aⁱⁱⁱ; 36 a^{iv}; *hāmberī*, 40 bⁱⁱⁱ; past part. *hāmbarā*, A 28; *hāmbarān*, A 32.
hāmbis, to put together, to compose; 3rd pers. sing. past *hāmbistā*, 2 a^{iv}.
hāmbisā, subst., a heap, collection; nom. sing. *hāmbisā*, 11 b^{iv}; 12 b^{iv}; 16 aⁱ, iii; A 30; 31; with suffixed pronoun *ī*, *hāmbisai*, 24 aⁱ; 31 aⁱⁱ; acc. sing. *hāmbisā*, 15 b^{iv}; 29 aⁱ, ii; 41 aⁱ; instr. sing. *hāmbisā-na*, 14 aⁱⁱ; 28 bⁱ.

- haṁdār**, to support, to favour, *Zd. haṁdar*; nom. plur. *haṁdāḍā*, 7 aⁱⁱⁱ; *haṁdāḍa*, 6 aⁱⁱⁱ; 8 a^v.
- haṁdāra**, subst., favour; nom. sing. with suffixed *ī*, *haṁdārai*, 36 bⁱⁱⁱ; instr. sing. *haṁdārā-ḥsa*, 6 a^v; *haṁdāra-ḥsa*, 7 bⁱ; *haṁdārā-ḥsa*, 8 bⁱ.
- haṁdarā**, pron., another, *Zd. antara*; obl. sing. *haṁdarye*, 19 aⁱ; gen. plur. *haṁdarāṁnā*, 21 bⁱⁱ; *haṁdaryāṁnā*, 41 aⁱ; *haṁdiryāṁ*, 16 bⁱ; *haṁdarāṁu*, 23 b^v; *haṁdarā*, 29 aⁱⁱⁱ.
- haṁgri**, part., assembled, arrived, present, 5 bⁱ.
- haṁgūjsā**, adv., anywhere, A 17.
- haṁjsa**, to go along, to set out, cf. *Zd. haṁjan*; present 1st pers. middle, *haṁjsye*, 3 a^v; present part. *haṁjsedai*, i. e. *haṁjsandai*, 32 aⁱⁱⁱ; instrumental, *haṁjsandai-na*, 9 aⁱⁱⁱ; *haṁjsadai-na*, 7 aⁱ; 8 aⁱⁱ; *haṁjsandai-na*, 40 a^v; *haḍai-na*, 8 b^v.
- haṁjse**, subst., start, effort, A 4.
- haṁkhiṣa**, subst., enumeration, counting, cf. *Zd. ḥsā*; nom. sing. *haṁkhiṣā*, A 32; loc. sing. *haṁkhiṣā ysāyu*, produced in enumeration, enumerated, 9 a^v; *haṁkhiṣā masā*, as much as can be counted, 31 aⁱⁱ.
- haṁphu**, to be provided with, together with; 3rd pers. sing. past *haṁphve*, 17 aⁱⁱ. iii. iv. bⁱ; past part. *haṁphva*, 14 aⁱⁱⁱ; 25 aⁱⁱ, b^v; 28 bⁱ.
- haṁrasta**, adv., all right, altogether, 3 aⁱⁱⁱ; 41 bⁱ; 44 aⁱⁱ.
- haṁtsa**, preposition, with, together with, cf. *Zd. haca*; the governed word is put in the instrumental, 4 aⁱ; 9 bⁱⁱ. iii; 21 b^v; 29 a^v; *haṁtsā*, 9 bⁱⁱ; *hatsa*, A 1.
- hanāsā**, subst., conception, idea, 25 aⁱ; 42 aⁱⁱ.
- har**, pron., all, Pers. *har*; *har-biṣā*, all and every, 10 aⁱ; 30 aⁱⁱ, bⁱⁱ; 40 bⁱ; A 26; gen. *harbiṣāṁnā*, 3 bⁱⁱ.
- harā**, see *hārā*.
- hariṣa**, to be frightened, to tremble, cf. Pers. *hirās*; 3rd pers. plur. present *hariṣāri*, 25 aⁱⁱⁱ.
- hārū**, subst., a merchant, cf. *haur*; gen. sing. *hārū*, 4 aⁱ; A 1.
- haṣkama**, subst., a collection, heap; acc. sing. *haṣkamā*, 36 bⁱⁱⁱ.
- haṣṭa**, num., eight, A 3; 4; 6; loc. *haṣṭā*, A 17.
- haṣṭā**, num., eighty, *Zd. aṣṭāiti*, 30 bⁱ; A 8; 18.
- hastama**, adj., best, excellent, *Zd. hastama*; nom. sing. *hastamā*, 22 aⁱⁱ; written, *hamastamū*, 39 bⁱ.
- hāṣṭā**, adv., there, in that place, 5 aⁱ, bⁱⁱⁱ; cf. *Zd. arāḍa*.
- hatcaṅākā**, part., subduing, overpowering, A 2.
- haṭha**, adj., true, *Zd. haiṭha*, 27 aⁱⁱ. iii. bⁱ; 33 a^v.
- haudā**, num., seven, *Zd. hapta*; instr.-abl. plur. *haudyau*, 15 bⁱ; 21 aⁱⁱⁱ; 36 a^v; 40 bⁱⁱⁱ; A 28; 30 (miswritten *haudyām*).
- hauparahaudā**, num., seventy-seven, A 9.
- haur**, to give; 3rd pers. sing. present *hādā*, 28 aⁱⁱ; *hidī*, 11 bⁱⁱⁱ; 36 bⁱ; 40 bⁱⁱⁱ; *hidā*, 12 bⁱⁱ; 15 bⁱⁱ; 16 a^v; 21 aⁱⁱⁱ; 28 b^v; *heḷā*, A 31; 3rd pers. sing. opt. *haurī*, A 28; pres. part. *haurāka*, 11 bⁱ; past part. *hauḍī*, 6 bⁱⁱⁱ; *hauḍā*, 7 b^v; 8 bⁱ; A 28; fut. participle pass. *haurāṅā*, 11 a^v; *haurāṁnā*, 11 aⁱ. ii. bⁱ; 12 bⁱⁱⁱ; 20 bⁱ; 27 aⁱ.
- haurā**, subst., a gift; nom. sing. *haurā*, 11 aⁱ. ii. iii. iv. bⁱ. ii; 27 aⁱ; A 28; *haura*, 12 bⁱⁱⁱ; 20 a^v; acc. sing. *haurā*, 11 bⁱⁱⁱ; 12 bⁱⁱ; 21 aⁱⁱⁱ; 28 aⁱⁱ, b^v; A 28; *haurāṅ*, 15 bⁱⁱ; 16 a^v; 36 bⁱ; 40 bⁱⁱⁱ; with suffixed *ī*, *haurī*, A 31.
- haurāmma**, subst., giving, bestowing; instr.-abl. sing. *haurāṁme-ḥsa*, 6 bⁱⁱⁱ; 7 b^v; 8 bⁱⁱ.
- hautā**, unidentified, perhaps 3rd pers. sing. pres., keeps, has, 43 aⁱⁱ; cf. *Zd. hap*.
- hauva**, subst., influence, power, consequence; instr. sing. *hauvi-ḥsa*, A 34; 35; 36; 37; 39; *hauva-ḥsa*, A 34; 36; 38; 39; miswritten *hauviba-ḥsa*, A 38; gen. sing. *hauvi*, A 36; 37; 39; *hauva*, A 34; 38; *hauvi-ḥsa*, A 35.
- hauyuḍā**, that can easily be done, 11 b^v; see *huyudā*.
- hāva**, subst., excellency; *hāva-anuśāṁsa*, used to translate *guṇānuśāṁsa*, A 4.
- hayarāṁdai**, part., reposing, dwelling, living; nom. plur. *hayarāṁdā*, A 34; 36; 37; 39; *hayirāṁdā*, A 38; *haṁirāṁyadā*, A 35.

haysnā, to wash; 3rd pers. sing. past *haysnātī*, 4 *bī*.
herṣṭāya, unidentified word, perhaps 'at all', 38 *aⁱⁱ*.
hi, emphatic particle, 11 *bⁱ*.
hāmā, to become, to be; cf. Zd. *ham-i*, *Waχī hūmūn*; 3rd pers. sing. present middle *hamātī*, 10 *bⁱⁱ*; *hamele*, 38 *bⁱⁱⁱ*; 3rd pers. plur. *hāmāre*, A 4; 17; 24; 26; *hāmāri*, 41 *bⁱⁱ*; *hāmāri*, 3 *aⁱⁱ*; 13 *bⁱ*; 14 *aⁱ*. ii. iii; 21 *aⁱ*. iv. *bⁱⁱⁱ*; 28 *a^{iv}*, *bⁱ*; 29 *b^{iv}*; *hvamāri*, 25 *aⁱⁱ*; 2nd pers. sing. conjunctive *hama*, 33 *aⁱⁱⁱ* (used with the meaning of a future); 3rd pers. sing. *hāmāte*, A 3; 20; 21; 22; 24; 27; 29; miswritten *hāmāte*, A 28; *ōnd māte*, A 23; *hāmāte*, A 6; 18; 25; *hāmāve*, A 16; *hāmāve*, A 17; *hāmātā*, 10 *a^{iv}*; *hāmātī*, 10 *aⁱⁱⁱ*; 14 *bⁱⁱⁱ*; 31 *b^{iv}*; 32 *aⁱⁱ*; 3rd pers. sing. opt. *hime*, A 26; 29; 30; *himi*, A 28; *hīmā*, 10 *a^{iv}*; 11 *bⁱⁱ*; 19 *a^{iv}*; 21 *b^{iv}*; 25 *bⁱ*; 31 *b^{iv}*; 37 *aⁱⁱ*; 43 *aⁱⁱⁱ*; *hamā*, 14 *bⁱⁱ*. iv; 17 *bⁱⁱ*; 19 *bⁱⁱ*; 22 *aⁱ*; 27 *bⁱⁱ*; 29 *a^{iv}*; 43 *aⁱ*; *hame*, 10 *bⁱⁱⁱ*; 17 *aⁱ*; *hame*, 24 *aⁱ*; A 17; 31; 32; *hamā*, 18 *bⁱ*; *hama*, 18 *aⁱ*. iv; *hamāya*, 26 *aⁱ*; 37 *b^{iv}*; 3rd pers. sing. past *hamye*, 4 *bⁱⁱ*; 44 *aⁱ*; *hamyetā*, 4 *bⁱ*; 3rd pers. plur. *hamya*, 5 *aⁱⁱ*.
hārā, *hīrā*, subst., thing, matter, object; nom. sing. *hārā*, 7 *aⁱⁱⁱ*; 12 *bⁱ*; 16 *aⁱ*; *hīrā*, 8 *a^{iv}*; 12 *bⁱ*; *cu hārā*, what matter? why? 12 *bⁱⁱ*; 16 *aⁱ*; *cu hera*, 38 *bⁱⁱ*; *cu hīrā kidna*, 11 *bⁱⁱ*; *cu hara kīna*, 16 *bⁱⁱⁱ*; *ci hārā kidna*, 10 *a^{iv}*, *bⁱ*; 29 *b^{iv}*; 31 *b^{iv}* (*kīna*); *ce herā kīna*, 38 *bⁱⁱⁱ*; acc. sing. *hārā*, 27 *bⁱⁱⁱ*; gen. sing. *harā*, 41 *b^{iv}*; *hārā vīra*, in an object, 28 *aⁱⁱ*; nom. plur. *hāra*, 34 *aⁱⁱ*. iv; gen. plur. *hīrānnā*, 6 *bⁱ*; 7 *bⁱⁱ*; *aharīna*, devoid of objects, used to translate Skr. *anupadhīṣeṣa*, 10 *aⁱ*; 31 *bⁱ*; A 29.
hīna, subst., army, A 22.
his, to be sounded, to be heard; 3rd pers. sing. opt. *hīsī*, A 26.
hivī, adj., connected with, belonging to; nom. sing. *hīyai*, A 30; fem. *hīvyā*, 25 *bⁱ*; acc. sing. *hīvī*, A 40; nom. plur. *hīya*, 44 *bⁱⁱ*; acc. plur. *hīya*, A 3; 4; 6; gen. plur. *hīyām*, A 32.

hīyauscā, unidentified word, 2 *aⁱⁱ*.
hīyaustyai, subst., perhaps meaning 'attachment'; nom. sing. *hīyaustyai*, 15 *aⁱⁱ*.
hudihuna, adj., belonging to good men, used to translate Skr. *mahāpuruṣa*, cf. *dāhā*; *hudihuna*, 23 *aⁱⁱ*; *hudihūna*, 23 *bⁱ*.
hugvāna, perhaps, that can be easily realized, 41 *bⁱⁱⁱ*; see *gvāna*.
hujsādā, adj., western, 12 *aⁱⁱ* (uncertain, perhaps *nihujsādā*).
hūnā, subst., a dream, Zd. *χ^rafna*, Pāli *supīna*; acc. sing. *hūnā*, 42 *b^{iv}*.
hūs, to sleep, Zd. *χ^rafs*; pres. part. *hūsan-dā*, 42 *b^{iv}*.
huṣa, unidentified word, 3 *aⁱ*; perhaps *hu*, well, and *sa* for *ga*, he.
huyudā, that can easily be done, 11 *b^{iv}*; *huyudī*, 12 *aⁱⁱⁱ*, *bⁱⁱ*; cf. *hauyudī*.
hvaḍā, past part. of verb corresponding to Zd. *χ^rar*, to eat; *hvaḍā khāysā*, after the food had been eaten, 4 *bⁱ*.
hvaḍāna, they *hve*.
hvamāri, they are; see *hāmā*.
hvaṃḍā, see *hve*.
hvan, to say, to speak, cf. Zd. *χ^ran*; 1st pers. sing. present act. *hvāñimā*, 8 *bⁱⁱⁱ*; 3rd pers. sing. present passive *hvūdā*, 17 *a^{iv}*, *bⁱ*; *hvūli*, 41 *a^{iv}*; *hvūle*, 38 *bⁱⁱⁱ*; 3rd pers. plur. *hvāñāri*, 3 *aⁱⁱ*; 23 *bⁱ*; 44 *bⁱⁱⁱ*; 3rd pers. sing. opt. *hvāñī*, 39 *aⁱ*; miswritten *hvūli*, 19 *b^{iv}*; *hvāñe*, 20 *aⁱ*; 27 *aⁱⁱ*; *hvāñā*, 27 *aⁱⁱⁱ*; *hvāñīye*, 38 *bⁱ*; 2nd pers. sing. imper. *hvāñā*, 13 *bⁱ*; 3rd pers. sing. past *hve*, 5 *b^{iv}*; 7 *aⁱⁱⁱ*; 8 *aⁱⁱⁱ*; 9 *aⁱⁱ*; 12 *aⁱ*. ii. iv, *b^{iv}*; 13 *aⁱⁱⁱ*, *bⁱ*; 14 *bⁱ*; 15 *bⁱ*. iv; 16 *aⁱⁱⁱ*; 17 *aⁱⁱⁱ*, *bⁱⁱⁱ*; 18 *aⁱ*. iii; 19 *aⁱⁱ*. iv, *bⁱⁱ*; 21 *aⁱ*; 22 *aⁱⁱⁱ*, *bⁱⁱⁱ*; 23 *aⁱ*. iii; 24 *aⁱⁱⁱ*; 25 *aⁱ*; 31 *a^{iv}*, *bⁱ*; 32 *bⁱⁱ*. iv; 33 *bⁱⁱ*. iv; 34 *bⁱⁱ*. iii. iv; 35 *aⁱ*. ii. iv, *bⁱ*. iii. iv; 36 *aⁱ*, *bⁱⁱ*; 37 *a^{iv}*, *bⁱ*; 38 *aⁱ*; 39 *bⁱⁱ*. iii; 40 *aⁱⁱⁱ*. iv; 41 *a^{iv}*; 44 *aⁱⁱ*; 3rd pers. plur. *hvāñdā*, A 7; 8; 9; 10; 11; 12; *hvāmda*, A 14; *hvādā*, 25 *aⁱⁱⁱ*, *bⁱ*; *hvāda*, A 15; perf. part. pass. *hva*, 3 *bⁱ*; 15 *a^{iv}*; 22 *bⁱⁱⁱ*; 23 *aⁱ*; 27 *bⁱ*; 34 *a^{iv}*; A 40; *hvata*, 15 *aⁱⁱⁱ*; 16 *aⁱⁱ*; 18 *bⁱⁱⁱ*; 20 *aⁱⁱ*; 22 *bⁱⁱ*; 23 *a^{iv}*; 33 *bⁱⁱⁱ*; 39 *aⁱ*. ii. iii. iv; 40 *aⁱ*. iv; gen. *hvaye*, 7 *aⁱⁱ*; 8 *aⁱⁱⁱ*; 13 *aⁱⁱ*; 22 *aⁱⁱ*; 32 *bⁱ*. iii; 39 *bⁱ*; *hvayai*, 22 *a^{iv}*;

25 aⁱ; fut. part. pass. *hvañai*, 10 bⁱ.ii; 32 aⁱ.ii; 34 aⁱⁱⁱ.

hvanai, subst., saying, words; acc. sing. *hvanai*, A 40; gen. sing. *hvanai*, 7 aⁱⁱ; 8 aⁱⁱⁱ; 13 aⁱⁱ; 22 aⁱⁱⁱ.iv, b^{iv}; 25 aⁱ; 32 bⁱ.iii; 39 bⁱ.

hvāñākā, part., preaching; *tāhirau hvāñākā-nā*, by the *tathāgata*, 6 aⁱ; cf. *hvan* and *tāharai*.

hvāñāmma, subst., saying, words; gen. sing. *hvāñānime*, 38 bⁱ.

hvarañ, right; *hvarañcainā*, to the right, 5 aⁱⁱⁱ; *hvarañcinā*, 29 bⁱ; *hvarañdai*, adj., right, 5 bⁱⁱ.

hv *ṣṭā*, adj., probably identical with *Zd. hvāṣṭa*, well established, peaceful, 1 b^{iv}.

hve, subst., a man; nom. sing. *hve*, 14 bⁱⁱⁱ; 20 bⁱ; 27 bⁱⁱ.iv; 33 bⁱ; 41 bⁱⁱⁱ; instr. sing. *hvaḍā-na*, 3 aⁱⁱⁱ; gen. sing. *hvañdā*, 21 b^{iv}; 29 bⁱ; nom. plur. *hvañḍā*, A 40; gen. plur. *hvañḍānina*, A 37; 38; 39; *hvañḍānma*, A 35; *hvañḍānma*, A 34; 36.

I

i, 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 *ai* and with *ā* to *ī*; compare *āyṣdai*, A 24; *āyṣdamṛjai*, A 33; *ḍayṣi*, 9 aⁱⁱ; 12 aⁱⁱ.iv; 13 bⁱ; 14 bⁱ; 15 bⁱ; 17 b^{iv}; 20 bⁱⁱⁱ; 21 aⁱ; 23 aⁱ; 31 bⁱ; 39 bⁱⁱⁱ; 40 a^{iv}; *biṣi*, 3 aⁱ; A 3; 21; *buḍarī*, 24 aⁱ; *byaudai*, 34 bⁱⁱ.iv; 35 aⁱⁱ.iii; *būna-ṣpyau-ṣai*, 30 b^{iv}; *būṣpyau-ṣai*, 37 aⁱ; *cuai*, 29 aⁱⁱ; *dātī*, 14 bⁱⁱ; *hañdārai*, 36 bⁱⁱⁱ; *haurī-ye*, A 31; *khūi*, 8 b^{iv}; *khūai*, 22 a^{iv}; *khvai*, 3 bⁱ; 7 aⁱ; 8 aⁱⁱ; 39 bⁱⁱⁱ; A 21; *maranakālī*, A 23; *nānmai*, A 3; *pastai*, 36 aⁱⁱⁱ; *pāridai*, 29 aⁱⁱ; *pracainai*, 21 bⁱⁱ; *raysi*, 2 aⁱⁱⁱ; *samkhalunyu-ṣai*, A 3; *stānmai*, A 23; *Subhūti*, 15 bⁱⁱ; 17 aⁱⁱ; 23 aⁱ; 33 bⁱ.iv; *Subhūvī*, 17 bⁱⁱⁱ; 18 aⁱⁱⁱ; 19 a^{iv}, bⁱⁱ; 22 bⁱⁱⁱ; 34 bⁱ; 40 aⁱⁱⁱ; *ttai*, 41 b^{iv}; A 2; 4; *ttattai*, 22 bⁱ; 39 b^{iv}; *ttinai*, 3 aⁱⁱⁱ; *ysārī*, A 23; *yudai*, 5 b^{iv}.

i, 3rd pers. sing. opt. of verb subst., see *aḥ*. **iḍā**, 3rd pers. plur. present of verb subst., see *aḥ*.

iñā, postposition, from, by means of, 42 a^{iv}; *iñaka*, form with, 19 aⁱⁱⁱ; 32 a^{iv}; *iñakā*, 19 b^{iv}.

indri, loanword, Skr. *indriya*, organ of sense, 41 bⁱⁱ.

Ārmayāstā, n. pr., Skr. *Amitābha*, A 25.

J

jaḍa, loanword, Skr. *jaḍa*, a fool; nom. plur. *jaḍa*, 38 bⁱⁱⁱ; instr. plur. *jadyau*, 39 aⁱⁱⁱ; *jaḍau*, 38 b^{iv}; gen. plur. *jaḍānā*, 42 aⁱ.

Jambvīya, loanword, Skr. *Jambudvīpa*, name of a continent, A 3 (loc.).

jan, to slay, to hurt, to injure; 3rd pers. plur. pres. *janīdā*, A 24.

jāsmarā, loanword, Skr. *jāti-mara*, remembering one's previous births, A 17.

jasta, see *gyasta*.

jauni, subst., overpowering, defeat; nom. *jauni*, 18 bⁱ; acc. *jauni*, 19 aⁱ.

jā, indefinite particle, *Zd. eθ*, 41 bⁱ.iv; cf. *kāmu-jā*, *kustajā*, *nāmu-jā*; used as an indefinite pronoun, 23 bⁱⁱⁱ; *cī jā hve*, if any man, 20 bⁱ; 33 bⁱ; *jū-rae*, adds emphasis, and perhaps contains the particle *vā*, 4 b^{iv}; cf. *-jī* in *subjī*, 8 bⁱⁱⁱ.

jī, to decay, to disappear, *Zd. jyā*; pres. 3rd pers. plur. *jāri*, they disappear, 30 aⁱⁱⁱ; past part. *jya*, A 6; *ja*, A 3; 16.

Jivā, n. pr., Jeta; gen. sing. *Jivā*, 3 b^{iv}; A 1.

jiva-nāsāma, subst., conception of a living being, 18 bⁱ; see *nāsāma*.

jivasamñā, loanword, Skr. *jivasamñā*, the idea of a living being, 14 a^{iv}; 25 bⁱⁱⁱ; 26 aⁱⁱⁱ; 32 aⁱ (-*samñā*).

ja, 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 bⁱ; 3 aⁱⁱ.iv; 5 aⁱⁱ; 6 a^{iv}, bⁱⁱⁱ; 7 bⁱ.iv; 8 bⁱ.ii; 9 a^{iv}, bⁱⁱⁱ.iv; 12 b^{iv}; 18 bⁱⁱⁱ; 25 aⁱⁱ, b^{iv}; 37 bⁱ.ii.iii.iv; 38 aⁱⁱⁱ; A 15; 32; 34; 35; 36; 38; 39; it is put in the instr. plur. in 4 aⁱⁱ; 15 a^{iv}, bⁱⁱ; 17 a^{iv}, bⁱ; 21 aⁱⁱⁱ; 23 aⁱ.ii; 26 bⁱ; 27 bⁱ; 36 a^{iv}; 38 aⁱⁱ, b^{iv}; 39 a^{iv}; 40 aⁱⁱ, bⁱⁱⁱ; A 1; 3; 15; 30; it is put in the gen. plur. 28 a^{iv}; with

pronouns we find *kū-ja*, wherefrom, 24 a^{iv}; 40 aⁱ; *muhujsa*, by me, 10 aⁱ; 17 aⁱ, bⁱⁱ; 18 aⁱ, iv; 19 aⁱⁱ; 24 a^{iv}; 30 bⁱⁱ; *muhum-ja*, A 1; *uhu-ja*, by thee, 6 aⁱⁱ (*aku-ja*), bⁱⁱ; 7 bⁱⁱⁱ; when followed by the enclitic pronoun *ī*, the suffix becomes *jsai*, 30 b^{iv}; 37 aⁱ; A 3; 32.

jsā, to go, Zd. *jam*; conj. 3rd pers. sing. *jsāti*, 3 aⁱ; *jsāve*, 38 bⁱⁱ.

jsā, apparently a copulative particle, cf. Old Pers. *cā*, A 6; *jsām*, A 3: 23.

jsīna, subst., life; nom. *jsīna*, A 3; 6; 16; acc. *jsīna*, A 2; 6; 23; 25; gen. *jsīni*, A 4.

jsūs (†), to delight in; 3rd pers. sing. pres. *jsūstā*, 43 bⁱⁱⁱ.

jevāka, unidentified participle, 2 aⁱⁱ; cf. *grāna*.

juna, subst., turn, time, -fold; acc. plur. *juna*, A 3; 4 (miswritten *ju*); 6; should probably be written *jūna*.

javāka, subst., life, a living being, cf. Zd. *jva*; *javāku-vī*, about a living being, 24 bⁱⁱⁱ; *javāku vīra*, 10 bⁱⁱ.

jjajsīni, adj., whose life is exhausted; nom. plur. *jjajsīnya*, A 3; cf. *jī*.

K

ka, conjunction, when, if, 3 a^{iv}; A 3.

kalārri, subst., Skr. *kalirāja*, the kaliking, 25 bⁱⁱ.

kalpā, loanword, Skr. *kalpa*, a period; acc. plur. *kalpā*, 28 bⁱⁱⁱ; gen. plur. *kalpāmnā*, 30 a^{iv}.

kāma, unidentified word, perhaps borrowed from Skr. *kāma*, 2 aⁱⁱ.

kāmna, pronominal adj., which, Zd. *katāma*; *kāmnā*, 5 bⁱⁱⁱ; 17 bⁱⁱⁱ; A 3; 6; 22; 27; 28; 29; 33; *kāmna*, 5 aⁱ; A 16; miswritten *kauma*, A 17; *kāmā*, 26 aⁱⁱ; *kāma*, 17 aⁱⁱ; 25 bⁱ; *kām*, A 18; 20; 21; 23; 24; 25; gen. sing. *kāmye*, 21 bⁱⁱⁱ; perhaps miswritten *nāmye*, 28 aⁱⁱ; loc. sing. *kāmāmnā*, 39 a^{iv}; *kāmāna*, 21 b^{iv}; *kāna*, A 26.

kāmu-jā, pronoun, any, 10 aⁱⁱⁱ; 13 aⁱⁱⁱ; 17 b^{iv}; 19 bⁱ; 27 bⁱⁱⁱ (written *nāmuja*); 31 bⁱⁱⁱ; 32 aⁱⁱⁱ; 33 aⁱⁱ; *kāmmujā*, 21 aⁱⁱ; 32 bⁱⁱ, iv; 34 aⁱ.

kanā, subst., a drop; gen. plur. *kanām*, A 32.

Kanakamunā, n. pr., Skr. *Kanakamuni*, name of a buddha, A 30.

kantha, subst., a town; loc. sing. *kītha*, 4 aⁱⁱⁱ, iv; with suffixed *hāstā*, *kīthāstā*, into the town, A 34; 35; 36; 37; 38; 39.

karā, according to Leumann a particle; compare Skr. *kila*; 2 aⁱⁱ; *kara*, 38 a^{iv}.

karma, loanword, Skr. *karma*, work, action; nom. plur. *karma*, 30 aⁱⁱ; in 2 bⁱ we read *karma-cchaisā*, which I cannot explain.

karmaya, loanword, Skr. *karmatā*, activity, 30 aⁱ.

Kāsavā, n. pr., Skr. *Kāsyapa*, name of a buddha, A 30.

kāsā, loanword, Skr. *kāca*, cataract; nom. *kāsā*, 41 b^{iv}; gen. *kāsā*, 42 aⁱ.

kaśto, 3rd pers. sing. present middle of a verb used to translate Skr. *ḥamate*, 31 aⁱⁱⁱ; *kaśti*, 37 aⁱⁱⁱ.

kaulopāmmā, loanword, Skr. *kolopama*, like a raft, 14 bⁱ.

khāysā, subst., food, cf. Skr. *khād*; *khādā khāysā*, after he had eaten his food, after the meal, 4 bⁱ; *khāysna-kīra*, eating business, 4 bⁱ.

khāysmūlai, subst., bubble (†), lit. belonging to the root of the water (†); nom. plur. *khāysmūlā*, 42 bⁱⁱ.

khu, adv., how, Zd. *kaba*, Skr. *katham*, 6 bⁱⁱⁱ, 8 aⁱ; with suffixed pronoun *ī*, *khūī*, 8 b^{iv}; with *vā* and the pronoun *ī* added, *khūai*, 22 a^{iv}, or *khvai*, 7 aⁱ; 8 aⁱⁱ; 39 bⁱⁱⁱ; used as a particle of comparison, as, like, 2 aⁱⁱⁱ; 16 aⁱⁱ; 20 bⁱⁱ, iii; 42 bⁱ, ii, iv; in subordinate sentences, how, 8 bⁱⁱⁱ; so that, 3 bⁱ; 11 bⁱ; 27 aⁱ; 40 bⁱ; 41 aⁱⁱⁱ; 43 bⁱⁱⁱ; with *vā* and *ī*, *khvai*, 3 bⁱ; as, so as, 14 bⁱⁱⁱ; 22 bⁱⁱⁱ; 41 a^{iv}; 43 aⁱⁱⁱ; as when, if, when, 14 b^{iv}; 27 bⁱⁱ, iv; A 6; 23; 25; 26; 30; 31; 32; 40; with *vā* and *ī*, *khvai*, A 21; *khu burā*, as long as, 14 bⁱⁱⁱ.

kiḍa, past part. pass. of *kar*, to do; instr. sing. *kiḍ-na*, for the sake of, 10 a^{iv}, bⁱ; 11 bⁱⁱ; 29 b^{iv}; 37 a^{iv}; written *kiṇa*, 16 aⁱⁱⁱ, bⁱⁱⁱ; 20 aⁱⁱ; 26 a^{iv}; 27 aⁱ; 31 b^{iv}; 32 aⁱⁱ; 39 aⁱ.

kīrā, subst., work, business, Zd. *kairya*, 4 bⁱ; 14 bⁱⁱⁱ; nom. plur. *kīra*, A 20.

kitha, see *kantha*.

klaīṣṇai, adj., connected with, consisting in the *kleśas*; acc. sing. *klaīṣṇai*, 19 aⁱ; acc. plur. *klaīṣṇā*, 18 aⁱⁱ; gen. plur. *klaīṣṇānāmā*, 6 bⁱ; 7 bⁱ; *klaīṣṇā*, 18 bⁱⁱ.

kleśa, Skr. loanword, defilement, evil passion; gen. plur. *kleśām*, A 2.

Krarakusadā, n. pr., Skr. *Krakucchanda*, name of a buddha, A 30.

kṣam, to wish; 3rd pers. sing. opt. *kṣamī*, A 4.

kṣamautitijā, adj., consisting in forbearance; cf. *Zd. xšanmanē*, and suffixes *vat* and *tāt*, literally therefore 'belonging to the state of one who is in possession of forbearance', 25 bⁱ; *kṣamauttevi*, A 36; *kṣamauttevi*, A 36.

kṣamṇā, loanword, Skr. *kṣaṇa*, a moment; acc. sing. *kṣamṇā*, 14 aⁱ.

Kṣāntavādā, n. pr., Skr. *Kṣāntivādin*, 26 aⁱⁱ.

kṣirā, subst., town, cf. *Zd. sūitra*; the form is loc. sing., 3 b^{iv}; 44 bⁱⁱⁱ.

ku, adv., when, *Zd. kuā*, 10 aⁱ; 14 bⁱ; 15 aⁱ; with copulative or emphatic *u*, *kū*, the same, 4 a^{iv}, bⁱ; 5 aⁱⁱ; *kuburā*, how far, as far as, 9 b^{iv}; *kū-ja*, wherefrom, 24 a^{iv}; 40 aⁱ; *kūṣṭā*, where, A 24; *kūṣṭā*, where, 2 aⁱⁱ; 29 a^{iv}; *kūṣṭā-burā*, wherever, so far as, 12 b^{iv}; *kūṣṭā-jā*, anywhere, 11 aⁱ; *kūṣṭā-jā*, 26 bⁱⁱⁱ.

kūlā, numeral, a hundred millions, cf. Skr. *koṭi*, 28 bⁱⁱⁱ; 30 bⁱ; ordinal *kūlāna*, the hundred millionth, 31 aⁱⁱ.

kūra, adj., wrong, false, 13 a^{iv}; 20 aⁱ; 38 aⁱⁱ, bⁱⁱⁱ; *kūrā*, the same, 42 aⁱⁱ; cf. Skr. *kava*.

kūśalā, loanword, Skr. *kūśala*, bliss; gen. sing. *kūśalā*, 21 a^{iv}, bⁱⁱⁱ; 36 bⁱ, bⁱⁱⁱ; it is possible that *kūśalāmūla* should be considered as one word; cf. *mū'a*.

L

lakṣa, loanword, Skr. *lakṣa*, hundred thousand, 44 bⁱⁱⁱ.

lakṣamṇā, loanword, Skr. *lakṣaṇa*, a mark, a characteristic sign, 13 aⁱ.

lakṣaṇijā, adj., consisting of marks; instr. sing. fem. *lakṣaṇijā*, 12 b^{iv}; 37 bⁱⁱ; *lak-*

ṣaṇja, 37 bⁱ; *lakṣaṇijī*, 37 bⁱⁱⁱ; *lakṣaṇajī*, 37 b^{iv}.

lokapāla, Skr. loanword, a class of gods; nom. plur. *lokapāla*, A 24.

lōvadātā, loanword, Skr. *lokadhātu*, a world; nom. *lōvalāta*, 21 aⁱⁱ; *lovadāva*, A 2; *loradā*, A 28; acc. *lovadātu*, 15 bⁱ; 16 a^{iv}; 40 bⁱⁱ; *lōvalātā*, 36 a^{iv}; loc. *lovadeta*, A 6; 25; *loadeva*, A 2.

lovyā, loanword, derived from Skr. *loka*, belonging to the world; the word is nom. sing. fem., 44 a^{iv}; A 40.

M

ma, prohibitive particle, not, do not, 13 bⁱ.

ma, prou., me, 3 a^{iv}; 38 aⁱⁱ; gen. sing. *maimā*, 3 bⁱⁱⁱ; 25 bⁱⁱ; 26 aⁱⁱⁱ; *maṃ*, 21 a^{iv}; 25 bⁱⁱ, iv; 26 aⁱ; 38 bⁱⁱ; 40 aⁱⁱ; cf. *mā*.

mahairdī, loanword, Skr. *maharādhika*, possessing magical power; gen. plur. *mahairdyāni*, A 22.

mahāpuraśalakṣaṇa, loanword, Skr. *mahāpuruśalākṣaṇa*, the marks of a mahāpuruśa; instr. plur. *mahāpuraśalākṣaṇyaṃ*, 23 aⁱⁱ; 40 aⁱⁱ.

mahāsahasrī, loanword, cf. Pāli *mahāsahasī*, name of a world; gen. sing. *mahāsahasrī*, 16 a^{iv}; *mahāsahasrye*, A 28; *mahāsahasrye*, 15 bⁱ; *mahāsahasrya*, 36 a^{iv}.

mahāsamudra, Skr. loanword, great ocean; nom. plur. *mahāsamudra*, A 32.

mahāyānā, loanword, Skr. *mahāyāna*, the great Vehicle; loc. sing. *mahāyānā*, 8 aⁱⁱ, b^{iv}; 27 a^{iv}; *mahāyānā*, 7 aⁱ; *mahāyānā*, 31 bⁱ.

Mañjuśrī, nom. propr., Skr. *Mañjuśrī*, name of a bodhisattva; acc. *Mañjuśrī*, A 2; voc. *Mañjuśrya*, A 2; *Majūśrya*, A 3; *Mañjuśryam*, A 3; *Majūśryam*, A 4.

māmāṇḍā, part., like, as, Pers. *mānand*, 22 aⁱ; 27 bⁱⁱ, iv; 33 bⁱ; 43 aⁱⁱⁱ; *māmāṇḍa*, 42 aⁱⁱⁱ; *māmāṇḍā*, 2 bⁱⁱ; 23 bⁱⁱⁱ; 28 bⁱⁱ; 29 bⁱⁱ; *māmāṇḍā*, 20 bⁱ; *māmāṇḍā*, A 26.

māmāṇḍā, unidentified, perhaps meaning 'notion', 43 bⁱⁱ; gen. plur. *māmāṇḍā*, 43 a^{iv}.

man, to consider; with *hā*, praise, worship, *Zd. man*; 3rd pers. plur. present, *mañāre*,

38 aⁱⁱ; fut. part. pass. *mañāmnā*, 22 aⁱ; 39 a^{iv}.
mañām, see *mañā*.
māṇavai, loanword, Skr. *māṇavaka*, a young man; voc. sing. *māṇavā*, 33 aⁱⁱⁱ.
mani, a particle, now, indeed, 15 bⁱⁱ; 16 b^{iv}; 17 bⁱ; 18 aⁱ.
marā, adj., here, 7 aⁱ; 8 aⁱⁱ, b^{iv}; 9 aⁱ. ii; 31 bⁱ; 43 aⁱⁱ, bⁱⁱⁱ; A 6; *marā*, 31 a^{iv}.
Māra, Skr. loanword, the Evil One; nom. *Mārā*, A 22.
mārīṇa, adj., belonging to *Māra*, A 22.
marañakāla, Skr. loanword, the time of death; acc. with suffixed *ī*, *marañakālī*, A 23.
masi, subst., quantity, Zd. *masah*, used in compounds like Skr. *mātra* with the meaning 'so much as'; *garū mase*, big as a mountain, A 21; *hankhīyā-masā*, so much as can be counted, 31 aⁱⁱⁱ; *tanka masi*, so much as a farthing, A 28; *uśmāṇna masi*, so much as a *uśmāṇna*, 31 aⁱⁱⁱ; 37 aⁱⁱⁱ.
maśī, unidentified, perhaps 'behind him', A 24.
mata, probably past part. of the base *man*, considered, 10 aⁱ.
māta, subst., mother, Zd. *mātā*, 1 b^{iv}.
mā, pron., my, me, 18 bⁱⁱ; 41 bⁱⁱⁱ (*mī*); 44 aⁱ; cf. *ma*.
mī, a particle which seems to add emphasis, probably connected with Zd. *mā*; *śau hālai mī*, in one place, 5 a^{iv}; *tī mī*, then, 24 aⁱⁱ; *āṣka mī*, tears, 24 aⁱⁱⁱ; cf. further A 2; 3; 4; 23; 30.
miḍāna, adj., merciful; voc. sing. *miḍāna*, 18 aⁱⁱⁱ; *miḍāṇna*, 5 b^{iv}; 6 b^{iv}; 15 b^{iv}; 16 aⁱ; 17 aⁱⁱⁱ, b^{iv}; 19 a^{iv}, bⁱⁱⁱ; 20 bⁱⁱⁱ; 22 bⁱⁱⁱ; 23 aⁱⁱⁱ; 24 aⁱⁱⁱ; 31 a^{iv}; 37 bⁱⁱ; *miḍāṇnā*, 33 bⁱⁱ. iv; 36 bⁱⁱ; 40 aⁱⁱⁱ; *māḍāṇna*, 32 bⁱⁱ.
mista, adj., great, Zd. *masita*; nom. sing. *mistā*, 20 bⁱⁱ. iii; 26 a^{iv}; 33 bⁱ; A 33; instr. sing. *māstā*, 31 bⁱⁱ; *mistā-na*, 4 aⁱ; loc. sing. *māstā*, 4 a^{iv}; *mistā*, 4 aⁱⁱⁱ; nom. plur. *mistā*, 3 aⁱⁱ; 6 aⁱⁱⁱ, bⁱⁱ; 7 bⁱⁱⁱ; inst. plur. *mistayau*, A 1.
muhu, pron., me, Zd. *maibya*, 18 b^{iv}; 33 aⁱⁱ; 38 aⁱⁱ; *muhu-ja*, by me, 10 aⁱ; 17 aⁱ, bⁱⁱ;

18 aⁱ. iv; 19 aⁱⁱ; 24 a^{iv}; 30 bⁱⁱ; *mukhu-ja*, A 1.

mūkha, loanword, Skr. *mūrkhā*, a fool; instr. plur. *mūkhau-ja*, 38 b^{iv}.
mūla, loanword, Skr. *mūla*, a root; nom. plur. *kūśalā mūlā*, or *kūśalīmūlā*, roots of bliss, 21 a^{iv}, bⁱⁱ; acc. plur. *k. mūlā*, 13 b^{iv}; 36 bⁱ; gen. plur. *k. mūlām*, 36 bⁱⁱⁱ.
mura, subst., a bird; gen. plur. *murām*, A 26.
muśā, unidentified, perhaps 'afterwards', 42 bⁱⁱ; cf. *maśī*.
muštā, subst., death, destruction, cf. Zd. *mar*; instr. sing. *muštā-ja*, 25 b^{iv}.

N.

- (1) **na, nā, ni**, negative particle, Zd. *na*; *na*, 2 aⁱⁱ; 10 aⁱⁱⁱ; 11 aⁱⁱⁱ, b^{iv}; 12 bⁱⁱ. iv; 13 bⁱⁱ; 14 a^{iv}, b^{iv}; 17 bⁱ; 18 aⁱⁱⁱ; 19 bⁱⁱ. iii; 20 a^{iv}; 23 aⁱⁱⁱ; 24 bⁱ. iv; 25 bⁱⁱⁱ; 26 bⁱⁱⁱ; 27 aⁱⁱ; 33 a^{iv}; 34 aⁱⁱⁱ; 37 bⁱⁱ; 38 aⁱⁱ, bⁱⁱⁱ; 40 aⁱⁱⁱ, bⁱ; 41 b^{iv}; 43 bⁱⁱⁱ; A 17; 22; 34; 37; 38; *nā*, 11 aⁱⁱ. iii; 12 aⁱⁱ; 26 aⁱⁱⁱ; 41 bⁱⁱⁱ; 43 aⁱ; A 17; *nī*, 9 bⁱⁱⁱ; 10 bⁱ. iv; 11 aⁱⁱ. iii, bⁱ; 12 a^{iv}; 13 bⁱⁱⁱ; 14 aⁱⁱⁱ. iv, bⁱⁱⁱ; 15 aⁱ; 17 aⁱ. iii. iv, bⁱ. iii. iv; 18 b^{iv}; 19 a^{iv}; 20 aⁱⁱⁱ. iv; 24 a^{iv}, bⁱⁱⁱ. iv; 25 aⁱⁱⁱ, bⁱⁱⁱ. iv; 26 aⁱⁱⁱ. iv, bⁱⁱ. iii; 27 aⁱ. iii. iv, bⁱ. iii. iv; 28 aⁱⁱ; 30 bⁱⁱ; 31 bⁱⁱⁱ; 32 aⁱ. ii; 33 aⁱⁱ, b^{iv}; 37 aⁱⁱⁱ. iv; 41 aⁱⁱⁱ; 42 aⁱⁱ; 43 aⁱ; 44 aⁱ; A 17; 22; 27; 30; 31; 35; 36; 39; *ne*, A 32; *nai* (not it), 28 b^{iv}; *naiye*, and not, 38 a^{iv}; *na-na*, 24 b^{iv}; *na-ni*, 25 bⁱⁱ; 31 aⁱⁱⁱ; *ni-ni*, 24 bⁱⁱ; *nai-na*, 14 b^{iv}; 15 aⁱⁱ; A 17.
- (2) **na, nā, ni**, adv. or particle, now, namely, especially in queries; *na*, 6 aⁱⁱⁱ; 7 a^{iv}, bⁱⁱⁱ; 20 bⁱⁱ. iii; *na-te*, 11 b^{iv}; *na-tā*, 12 aⁱ; *nā*, 17 aⁱ; 18 aⁱ; 27 aⁱ; *ne*, 12 b^{iv}; *ni*, 2 aⁱⁱ; 13 aⁱⁱⁱ; 34 bⁱ; 37 bⁱ; A 24; *nī-tā*, 12 a^{iv}; cf. *mani*, and Zd. *nā, na*.
- (3) **na**, particle, perhaps connected with (2) *na*; commonly with the meaning of an instrumental, 4 aⁱ, bⁱⁱⁱ; 6 aⁱ. ii. iv, bⁱ. ii. iv; 7 aⁱ. iv, bⁱ. ii. iii; 8 aⁱ. ii. iv, bⁱ. iii. iv; 9 aⁱⁱ. iii, bⁱⁱ; 10 a^{iv}, bⁱ. iv; 11 aⁱ. iv, bⁱⁱ; 14 aⁱⁱ; 15 aⁱⁱⁱ; 16 aⁱⁱ, bⁱⁱ. iii; 17 aⁱⁱ. iii; 18 bⁱⁱ; 20 aⁱⁱ, b^{iv}; 21 bⁱⁱ. iv; 22 bⁱ. iii; 23 a^{iv}, b^{iv}; 24 aⁱⁱ; 25 bⁱ; 26 a^{iv}, b^{iv}; 27 aⁱ, bⁱ; 28 bⁱ. iii;

29^a, 6ⁱ.iv; 30^{ai}; 31^{bi}.iv; 32^{aii}.iv, 6ⁱⁱ;
 33^{ai}.ii, 6ⁱⁱ; 37^{ai}.iv; 38^{ai} (-ne); 38^{ai}.iv
 (-na); 39^{ai}.ii.iii; 40^{ai}.iv, 6ⁱ; 42^{bi};
 43^{ai}.iv, 6ⁱⁱ; 44^{ai}; A 7; 8; 9; 10; 11;
 12; 14; 15; 23; 31; it is used with the
 sense of an abl. in 5^{bi}; 19^{bi}.iii.
nā, to take; 3rd pers. sing. past *nāti*, 4^{aiii};
 3rd pers. plur. *nāndā*, A 40; past part.
nā, 19^{aiii}.iv, 6ⁱ.ii.iv; 41^{ai}.v.
nabuṣṭā, unidentified word, 2^{bi}; probably
 3rd pers. sing. pres. of a verb meaning 'to
 sweep away'; cf. *Zd. būj, baōša*.
nai, particle, now, related to (2) *na* and
 perhaps derived from *na-ti*, used in
 queries, 15^{aiii}; 19^{ai}; 22^{bi}; 23^{ai};
 32^{aiii}; 33^{bi}; 37^{bi}; 40^{ai}.
nāma, loanword, Skr. *nāma*, name; acc.
nāma, 22^{ai}.v, 6ⁱ; 39^{bi}.iii.iv; A 3; *nāhma*,
 A 6; *nāmmaṃ*, A 3; *nauma*, A 4; with
 suffixed *ī*, *nāmmai*, A 3; often used ad-
 verbially, by name, namely, 2^{bi}.ii; 18^{ai}.v;
 22^{aiii}, 6ⁱ; 26^{ai}; 33^{aiii}; 34^{ai}; *nānma*,
 39^{bi}.iii.iii; A 2.
namas, loanword, Skr. *namasya*, to bow
 down to; 1st pers. sing. pres. *nama-*
sūnmā, 1^{bi}.ii.iii; 3rd pers. plur. past
namasyādā, 5^{ai}.
namaysā, subst., perhaps borrowed from
 Skr. *namasyā*, reverence, worship; instr.
namaysū-na, 17^{ai}.
nāmā, pron., any one; gen. sing. *nāmye*,
 28^{ai}; with the indefinite *ja* in *nānuja*,
 any, 27^{bi}; perhaps miswritten for *kāmā*.
ñāp, loanword, Skr. *jñāpya*, to be made
 known; 3rd pers. sing. opt. middle *ñāpīya*,
 10^{ai}; pres. part. *ñāpaṃdai*, A 23; 26;
 40; nom. plur. *nyāpaṃdā*, 15^{ai}.v.
nara, adv., again, now, 14^{bi}; 15^{ai}; 16^{ai};
 29^{ai}.ii.iii; 41^{bi}; A 22.
naram, to go out, to emanate from; past
 part. *naraṃdā*, 16^{bi}.iii.
naryajśave, loanword, Skr. *narakajāti*, re-
 birth in hell; loc. *naryajśaveṇa*, A 17.
nās, to seize, to receive, to conceive, to over-
 power; 3rd pers. sing. conj. *nāsāti*, 16^{bi};
 41^{ai}; 3rd pers. plur. pres. middle, *nāsāre*,
 38^{bi}.v; pres. part. *nāsākā*, 11^{bi}; 24^{bi}.v;
 future part. pass. *nāsāṇā*, 8^{ai}; 9^{ai}; with
 emphatic particle *ye*, *nāsāṇā-ye*, 30^{ai}.
nāsāma, subst., seizing, comprehension, con-
 ception, 18^{bi}.ii; instr. *nāsāme-ja*, 9^{ai}.v.
nāṣṭa, adv., down, below, 12^{aiii} (uncertain).
naṣṭā, past part. of verb corresponding to
Zd. ni-āh, to sit down; used as a past
 tense, 3rd pers. sing. *naṣṭā*, 4^{bi}; 5^{bi};
 3rd pers. plur. *naṣṭa*, 5^{ai}.v.
nau, num., nine, 43^{bi}; *nauvaranau*,
 ninety-nine, A 7; 23.
nauhya, unidentified word, 42^{bi}.
navāya, loanword, Skr. *navas*, to put on
 the under garment; 3rd pers. sing. past,
navāysye, 4^{ai}.
ñāyā, see *nyāya*.
naysa, numeral, translates Skr. *niyuta*, 30^{bi}.
nayutta, loanword, Skr. *nayuta*, a myriad,
 A 7; 8; 9; 11; 12; 14; 15; 23;
nayuta, A 10.
nihujśadā, see *hujśadā*, 13.
nijan (i), to destroy, to subdue; 3rd pers.
 sing. opt. *nijiyā*, 43^{bi}.v.
nijā, loanword, Skr. *nija*, own (i), 41^{bi};
 43^{ai}.
nijśan, to bestow, to grant; 3rd pers. plur.
 pres. *nijśānñāre*, A 23.
nājsas, to explain, cf. *Zd. caš*; the past
 part. *nājsadā*, explained, said, is used in
 the idiom *ttū nājsadā*, that said, so, which
 translates Skr. *iti*, 9^{ai}; *ttū nājsadā*, 13^{ai};
 27^{bi}; 28^{ai}; *ttū nājsadā*, 34^{ai}.
nirvāna, loanword, Skr. *nirvāṇa*; loc. sing.
nirvāṇa, 10^{ai}; 44^{ai}.
nāspḥan, to produce; 1st pers. sing. opt.
nāspḥāṇu, 20^{ai}; 3rd pers. sing. *nāspḥāṇe*,
 34^{ai}.iii.
niṣṭā, is not; see *ah*.
niṣṭūjā, adj., derived from *niṣṭā*, cf. Skr.
nāstika, not being, not real, 39^{ai}.
nyāpaṃdā, probably pres. part. of *nyāp*,
 to be made known; see *ñāp*.
nyāya, loanword, Skr. *nadī*, a river; gen.
 sing. *nyāya*, 21^{ai}; 23^{bi}; 28^{bi}; *ñāyā*,
 A 15.
nyūvijsa, adj., north, 12^{aiii} (uncertain).

o

o, conj., and, or, 9^{bi}; 10^{bi}.iii; 14^{ai}.v;
 18^{bi}; 28^{ai}.v, 6ⁱ; 30^{bi}.v; 32^{ai}; 36^{bi};
 41^{ai}.iv; o *vā*, and also, or, 11^{bi}.ii;

- 15 *b*ⁱⁱⁱ; 16 *b*ⁱ; 21 *a*^{iv}; 28 *b*ⁱ; 29 *a*^{lii}, *b*ⁱⁱ; 32 *a*ⁱ; cf. *au*, 38 *b*ⁱⁱ; *o va*, A 2; *ā vā*, 21 *a*ⁱⁱ; *au vā*, 38 *b*ⁱ.
- o**, pron., that, yonder; instr. *ona*, in that way, thus, A 2; 26; 28; loc. *oṅa*, yonder, 41 *b*ⁱ.
- orga**, subst., obeisance, worship, 3 *b*ⁱⁱ; A 33.
- oṣkā**, adv., always, 2 *a*^{lii}; cf. *auṣkauṣi*.
- P**
- pā**, subst., foot; acc. plur. *pā*, 5 *a*ⁱⁱ; *pā*, 4 *b*ⁱⁱ.
- pacaḍana**, subst., used to translate Skr. *pariyāyena*, in the way, in the manner, 28 *b*ⁱⁱⁱ.
- pachīś**, to be completed; 3rd pers. sing. pres. *pāda pachīśte*, is completely written, A 18; *sīyā pachīśydā*, is completely known, 3 *a*ⁱ.
- padam**, to build up, to accumulate; 3rd pers. sing. opt. *padime*, A 31.
- padam̄ja**, adj. or postposition, perhaps meaning 'connected with', or 'on account of', 20 *a*ⁱ.
- paḍam̄jysa**, adj., bygone; gen. plur. *paḍam̄jyānā*, 26 *a*ⁱ; 30 *a*^{iv}; *paḍam̄jyān*, 44 *b*ⁱⁱⁱ.
- paḍauysa**, ordinal, first, 2 *a*ⁱ.
- padī**, subst., way, manner (1), cf. Zd. *panti*, *patā* (1); acc. sing. *ttū padī*, that way, so, 1 *b*ⁱⁱ; 41 *b*ⁱⁱ; 42 *a*^{iv}; 43 *b*ⁱⁱ; acc. plur. *drrai padya*, in three ways, threefold, 1 *b*ⁱⁱ; *nav padya*, in nine ways, 43 *b*ⁱⁱⁱ.
- pahauṣṭa**, part., 18 *b*ⁱⁱⁱ; perhaps 'was dressed in', 'versed in'; cf. *prahauṣṭi*.
- pajsa**, see *pañjisa*.
- pajsam**, to worship, to honour; past part. *pajsamerye*, A 29; fut. part. pass. *pajsamariya*, 21 *b*^{iv}; 29 *a*^{iv}.
- pajsama**, **pajsam**, loanword, Skr. *pūjā*, with indigenous suffix, worship, honour; nom. sing. *pajsam̄*, 29 *b*ⁱⁱ; A 33; acc. sing. *pajsama*, 30 *b*^{iv}; *pajsam̄*, 31 *a*ⁱ; 37 *a*ⁱ; A 3; 29; *pañjisa*, A 30; *pajsa*, A 33; gen. plur. *pajsamānā*, 6 *a*ⁱ.
- pajsiriyi** (1), translates Skr. *pratiśāmya*, putting back, 4 *b*ⁱⁱ; the form is the 3rd pers. sing. past of an unidentified verb.
- palaṅgā**, loanword, Skr. *paryaṅka*, squatting, 4 *b*ⁱⁱⁱ.
- pamāka**, part., measurable, commensurable, cf. Zd. *framā*, 11 *b*^{iv}; 12 *a*^{lii}, *b*ⁱ; 25 *b*ⁱ; A 30; 31; 32.
- pañcāśai**, subst., a period of five hundred years, probably borrowed from Skr. *pañcaśatī*; gen. sing. *pañcāśāri*, 13 *b*ⁱⁱ; 30 *b*ⁱⁱⁱ.
- pañjisa**, num., five, A 20; *pajsa ee*, five hundred, 26 *a*ⁱⁱ.
- pañjśāsā**, num., fifty, Zd. *pañcāsatem*; instr. plur. *pañjśāśau*, 4 *a*ⁱ; A 1.
- pañsti**, see *par*.
- pañtsām̄ñā**, that should be placed in front, that should be viewed (1), 43 *b*ⁱⁱⁱ; cf. *pyaṅtsā*.
- pana**, adv., before, in front, 4 *a*ⁱⁱⁱ; 41 *b*ⁱⁱⁱ.
- par**, to make over to another, to abandon, give away; to utter; with the infinitive of other verbs it forms a kind of causals; 3rd pers. plur. pres. *parīdi pīdi*, they give to write, they cause to be written, 30 *b*^{iv}; 3rd pers. sing. opt. *parī*, he would give away, 27 *b*^{iv}; 28 *a*ⁱⁱⁱ; *parī gitti*, one might leave to go (1), 27 *b*ⁱⁱ; *parī pīde*, he would give to write, A 3; 4; 6; 27; *pīdi parī*, 3 *a*ⁱ; 3rd pers. sing. past *pasti*, he uttered, A 2; *pañste*, he gave away, 28 *b*ⁱⁱ; *pasti*, the same, 23 *b*ⁱⁱⁱ; *pañsti*, the same, 28 *b*ⁱⁱⁱ; *pasti pīde*, he gave to write, A 41; with suffixed *ī*, *pastai*, he said to him, 36 *a*ⁱⁱⁱ; past part. *pārāhi pastū*, caused to be attached, attached, 27 *b*ⁱⁱⁱ. The explanation of some of these forms is uncertain.
- parabhūta**, loanword, Skr. *paribhūta*, overcome, 29 *b*^{iv}.
- pārāh**, to become attached; infinitive (1) *pārāhi pastū*, caused to be attached, 27 *b*ⁱⁱ, used to translate Skr. *vastupatita*; 3rd pers. sing. opt. *pārāhi*, 27 *a*ⁱ; 40 *b*ⁱ; 3rd pers. sing. past, *pārāutti*, 5 *b*ⁱⁱ; past part. *pārāutti*, used to translate Skr. *pratiṣṭhita*; nom. sing. *pārāutti*, 20 *a*^{lii}; *pārāutta*, 26 *b*^{iv}; 28 *a*ⁱⁱ; *avārāutti*, 20 *a*^{lii}; *avārāutta* (1), 44 *a*ⁱ; instr. sing. *pārāutti-na*, 10 *b*^{iv}; 11 *a*^{iv}; *pārāutti*, 11 *a*ⁱⁱ; *avārāutta*, 26 *b*^{iv}.
- pārāhinai**, adj., connected with morality; obl. *pārāhīje*, A 35.
- parām**, used to translate Skr. *pariyāp*, to

- gct at, to grasp; 3rd pers. plur. pres. *parāṇimūḍī*, 29 bⁱⁱⁱ.
- paramārthā**, loanword, Skr. *paramārtha*, the highest truth, the essence, 2 aⁱ.
- pārāṇma**, loanword, Skr. *pāramitā*, with indigenous suffix; nom. sing. *pārāṇma*, 25 a^{iv}; *pārāma*, 25 bⁱ; acc. sing. *pārāṇma*, 25 a^{iv}; gen. plur. *pārāṇmān*, 1 b^{iv}.
- paranirvā**, loanword, Skr. *parinirvāp*, to save, to deliver; 3rd pers. sing. perf. conj. *paranirvāye hamāti*, 10 aⁱⁱ; 3rd pers. sing. perf. opt. *paranirvāye hāmā*, 10 aⁱⁱⁱ; futuro part. pass. *paranirvāna*, 10 aⁱ; 31 bⁱⁱⁱ; *paranirvāyānūa*, 31 bⁱⁱⁱ.
- pāraṣa**, adj., pleasant, probably borrowed from Skr. *prāsādika*; nom. sing. fem. *pāraṣa*, 2 aⁱ; *pāraṣa*, 2 b^{iv}; *pāraṣa*, 22 aⁱ.
- pārauttā**, see *pārah*.
- pārayśdā**, unidentified; 3rd pers. sing. present, leads to (1), 16 aⁱⁱ.
- parrūṣka**, unidentified, 2 aⁱⁱⁱ.
- parś**, to show obedience to; 3rd pers. plur. past *parśādū*, 13 bⁱⁱⁱ.
- parṣa**, loanword, Skr. *pariṣā*, *parṣad*, assembly, audience; nom. sing. *parṣa*, 44 a^{iv}; *parṣā*, A 40; loc. sing. *parṣaṇa*, 5 a^{iv}.
- pārṣa**, pleasant, 2 b^{iv}; 22 aⁱ (*pārṣa*); see *pāraṣa*.
- paryeta**, part., returned, 4 bⁱ.
- paś**, to give up, to leave; 3rd pers. plur. present *paśūḍā*, A 3; 3rd pers. sing. opt. *paśe*, 14 b^{iv}; A 6; 23; 25; future part. pass. *paśāṇḍā*, 14 bⁱⁱ.
- paṣārā**, subst., night, evening (1); acc. sing. *paṣārā*, at night, 28 bⁱⁱ.
- paṣkauta**, unidentified word, 42 bⁱⁱⁱ; probably perf. part. pass., risen, rising.
- paṣkyāṣṭā**, adv., afterwards, A 3; 6; *paṣkyāṣṭā*, A 16.
- paṣte**, part of verbal base, cut off, chopped off (older texts *paṣṭā*), 25 bⁱⁱ.
- paṣti**, see *par*.
- patata**, part., risen, arisen, 5 bⁱ; 24 a^{iv}; 40 aⁱⁱ.
- pāṭcā**, adv., again, moreover, A 3; 8; 9; 10; 11; 12; 26; 27; 28; 33; *pāṭca*, A 14; 15; *vāṭca*, 5 a^{iv}; 36 bⁱⁱⁱ; *vāṭca*, 10 bⁱⁱⁱ; 12 bⁱⁱⁱ; 16 a^{iv}.
- pāṭi**, hears, 23 b^{iv}; 28 b^{iv}; see *pyū*.
- pāṭtarā**, loanword, Skr. *pātra*, an alms bowl; acc. sing. *pāṭtarā*, 4 aⁱⁱⁱ; *pāṭtara*, 4 bⁱⁱ.
- paysān**, to know, to acknowledge, Zd. *paitizan*; 1st pers. sing. pres. middle, *paysāni*, 26 aⁱ; past part. pass. *paysāṇda*, 14 aⁱ; 28 a^{iv}.
- pharā**, adj., much, many, 36 bⁱⁱ; *pharāka*, the same, 5 aⁱ; 15 bⁱⁱⁱ. iv; 21 bⁱⁱ; A 3; instr. *pharākyau*, A 1 (written *pharānyāu*).
- phārrā**, subst., fruit, result, 17 aⁱ, bⁱⁱ.
- phīśāṇā**, fut. participle pass., that should be brought away from, 26 bⁱ.
- pichaṣṭā**, adj., manifest, A 23.
- piṇḍā**, loanword, Skr. *piṇḍāya*, in order to collect alms, 4 a^{iv}.
- piṇvā**, the same, 4 aⁱⁱⁱ.
- pīr**, to write; infinitive *pīde*, A 3; 4; 6; 27; 41; *pīḍā*, 3 aⁱ; *pīḍī*, 30 b^{iv}; 3rd pers. plur. pres. *pīḍe*, A 26; with suffixed *ī*, *pīḍāḍā*, write it, 29 aⁱⁱ; 3rd pers. sing. conj. *pīḍā*, i.e. probably *pīḍāḍī*, 24 bⁱⁱ; 3rd pers. sing. opt. *pīḍī*, 37 aⁱ; A 3; 4; 6; 16; 18; 20; 22; 23; 24; 33; *pīre*, A 21; 25; *pīye*, A 17; past part. *pīḍā*, A 18.
- pīrān**, to cause to grow, to plant; 3rd pers. plur. past *pīrāṇḍā*, 13 b^{iv}.
- pīrmāttama**, adj., highest, best; nom. sing. *pīrmāṭṭamā*, 22 aⁱⁱ; 39 bⁱ; *pīrmāttama*, 2 aⁱ; *bīṣāpīrmāttama*, 18 bⁱⁱⁱ. iv; acc. sing. *pīrmāttama*, A 26; *bīṣāpīrmāttama*, 30 aⁱⁱⁱ; 32 bⁱⁱⁱ; 33 b^{iv}; *bīṣāpīrmāttamā*, 32 a^{iv}; instr. sing. *pīrmāttama*, 25 aⁱⁱ; *bīṣāpīrmāttamā*, 8 bⁱ. ii; *bīṣāpīrmāttamāye*, 6 aⁱⁱⁱ, bⁱⁱⁱ (*bīṣā-*); 7 a^{iv}, b^{iv}; gen. sing. *bīṣāpīrmāttamāye*, 26 bⁱ; adv. *pīrmāttama*, 25 a^{iv}; used as a post-position, *pīrmāṭṭamā*, beyond, 30 bⁱ.
- pīrūyāi**, adj., previous, preceding, former, A 17.
- pīṣai**, subst., a teacher, master, 22 aⁱⁱ; 39 bⁱ.
- pīṣkalā**, subst., placing apart, distribution, display; section, division; gen. sing. *pīṣkalā vīra*, in a section (of the earth), 21 bⁱⁱⁱ; acc. plur. *pīṣkalā*, 20 aⁱ; cf. *aviṣkastā*, not displayed, 20 aⁱⁱ.

- pīttā**, according to Leumann, 3rd pers. sing. pres. of *pat*, to fall, 42 bⁱ. ii.
- prabhāva**, loanword, Skr. *prabhāva*, power, influence; instr. sing. *prabhāva-na*, 43 a^{iv}, bⁱⁱ; *prabhāva-na*, 30 aⁱ.
- pracai**, loanword, Skr. *pratyaya*; used in the instrumental, *kāśā pracaina*, in consequence of the cataract, 42 aⁱ; *carau pracaina*, by means of a lamp, 42 aⁱⁱⁱ; *Uye pracainai*, in consequence of that for him, 21 bⁱⁱ; 29 aⁱ.
- prahagisai**, unidentified loanword, 42 bⁱ.
- prahajana**, loanword, Skr. *prthagjana*, common, ignorant, people; instr. plur. *prahajañau*, 38 b^v; *prahajañau-ja*, 39 aⁱⁱⁱ.
- prahaṅṣṭi**, 3rd pers. sing. past of a verb meaning to put on clothes, 5 bⁱⁱ; cf. *pahaṅṣṭa*.
- prajñai**, adj., derived from Skr. *prajña*, knowing, wise, 27 aⁱⁱⁱ.
- prajñāpārāmma**, loanword, Skr. *prajñā-ṣārānūtā*, transcendental wisdom; nom. sing. *prajñāpārāmma*, 22 bⁱ; *prajñāpārāmma*, 39 bⁱⁱⁱ; *prajñāpārāma*, 39 b^v; acc. sing. *prajñāpārāmma*, 1 bⁱⁱⁱ; 2 a^v; 44 bⁱ; gen. *prajñāpārāmma*, 21 bⁱ; *prajñāpārāmma*, 40 b^v.
- prañavāñā**, loanword, Skr. *prañāpyamāna* with indigenous suffix, that can be known; nom. sing. fem. *prañavāñā*, 9 b^v.
- prañavyi**, loanword, Skr. *prañāpta*, ordered, arranged; gen. sing. *prañavyi*, 4 bⁱⁱⁱ.
- prattikārā**, loanword, Skr. *pratikāra*, reward; gen. sing. *prattikārā*, 11 aⁱ; *prattakārā*, 26 b^v.
- prayaugā**, loanword, Skr. *prayoga*; instr. sing. *prayaugā-na*, by means of practice, 44 aⁱ.
- prrakṣiv**, loanword, Skr. *pratikṣip*, to reject; 3rd pers. sing. opt. *prrakṣivī*, 28 b^v.
- prravartt**, loanword, Skr. *pravart*, to occur; 3rd pers. sing. opt. *prravarttā*, 24 bⁱⁱⁱ; *pravarttā*, 14 aⁱⁱⁱ. iv.
- prritta**, loanword, Skr. *preta*, a ghost, A 22; loc. plur. *brīyivā*, A 17.
- pudgalā**, loanword, Skr. *pudgala*, a person; nom. sing. (*ārya*) *pudgalā*, 15 a^{iv}; *vina pudgalā*, without personality, 34 aⁱⁱ; *pudgalā vira*, 10 bⁱⁱⁱ; 24 b^v (vī).
- pudgalānāsāma**, subst., conception of a pudgala, 18 bⁱⁱ; see *nāsāma*.
- pudgalāsāmñā**, loanword, Skr. *pudgala-samñjñā*, the idea of a pudgala, 14 a^v; 25 bⁱⁱⁱ; 26 a^v; 32 aⁱ.
- pūjā**, loanword, Skr. *pūjā*, worship; nom. sing. *pūjā*, A 33; acc. sing. *pūjā*, 31 aⁱ.
- puñā**, loanword, Skr. *puṇya*, lucky, meritorious, merit; instr. sing. *puñā-na*, 16 bⁱⁱ; nom. plur. *puñā*, 3 aⁱⁱ; 21 a^v, bⁱⁱ; acc. plur. *puñā*, 13 b^v; 15 bⁱⁱⁱ; 16 bⁱⁱ; 36 bⁱ; gen. plur. *puñā*, 36 bⁱⁱⁱ.
- puñinai**, adj., consisting of merit, 11 bⁱⁱⁱ; 12 bⁱⁱ; 14 aⁱⁱ; 15 b^v; 16 aⁱ. iii; 24 aⁱ; 28 bⁱ; 29 aⁱ. ii; 31 aⁱ; 37 aⁱⁱ; 41 aⁱ; A 30; 31.
- pūrāma**, subst., the womb, derived from *pūra*, son; loc. sing. *pūrānñā*, 9 bⁱ.
- puṣa**, unidentified, 14 b^v.
- pustai**, loanword, Skr. *pustaka*, a book; loc. sing. *pustya*, A 3.
- puysga-jaññi**, adj., shortlived, having a short span of life; nom. plur. *puysga-jaññya*, A 3.
- pvai**, to fear, to tremble; 3rd pers. plur. pres. *pvaidā*, 25 aⁱⁱⁱ; cf. *Zd. bī*.
- pvāma**, subst., hearing; acc. *pvāma*, A 34; *pvāmma*, A 36; 38; 39; *pvāmma*, A 35; 37.
- pyāla**, subst., fulfilment, attainment, possession; instr. sing. *pyālye-ja*, 12 b^v; 37 bⁱ. ii. iii. iv.
- pyaṁtsā**, adj., in front; cf. *Zd. paitiānk*, 4 b^v, with *hāstā* added, *pyatsāṣṭā*, in future, A 27.
- pyaura**, unidentified, 43 aⁱⁱⁱ; *pyaurā*, 43 bⁱⁱ; *pyaurā*, 43 a^v.
- pyū**, to hear; 3rd pers. sing. present *pusdi*, A 35; 37; 39; *pusdi*, A 34; *pusdi*, A 36; 38; 3rd pers. sing. conj. *pāti*, 23 b^v; 28 b^v; *pvāte*, A 3; 4; 3rd pers. plur. *pvāde*, A 3; 3rd pers. sing. past *pyūṣṭe*, 9 aⁱⁱ; imper. 2nd pers. sing. *pyū*, 8 bⁱⁱ; *pyū*, A 3; past part. *pyūṣṭā*, 3 bⁱⁱⁱ; 24 bⁱ; A 1.

R

- ra**, copulative adv. or particle, 2 bⁱ; 5 a^v; 14 bⁱⁱⁱ; 17 aⁱ, bⁱⁱⁱ; 25 b^v; 27 a^v; 33 a^v; 43 aⁱⁱ; A 2; 17; *rā*, 24 a^v; *rī*, 3 aⁱⁱ.

rakṣaysa, loanword, Skr. *rākṣasa*, a demon, A 22.

raṁna, loanword, Skr. *ratna*, a gem, treasure; instr. plur. *raṁnyau*, A 28; *raṁnyau-ja*, 15 bⁱⁱ; 21 aⁱⁱⁱ; 36 a^{iv}; A 30; *raṁnyau-ja*, 40 bⁱⁱⁱ.

raṁnīnai, adj., consisting of gems, treasures, A 31.

rāśā, probably loanword, Skr. *rājā*, king, 43 b^{iv}.

raṣiyā, loanword, Skr. *ṛṣi*, a rishi; nom. sing. *raṣiyā*, 26 aⁱⁱⁱ.

raysā, unidentified word, perhaps Zd. *razan*; with suffixed *i*, *raysi*, 2 aⁱⁱⁱ.

rraṣṭa, adj., right, straight, Zd. *rāšta*; nom. sing. *rraṣṭa*, 41 bⁱⁱⁱ; obl. sing. *rraṣṭā*, 4 bⁱⁱⁱ; used as an adv. *rraṣṭa*, 27 aⁱⁱ. iii; 38 a^{iv}; A 2; *rraṣṭā*, 6 aⁱⁱ; A 2; cf. *hamrraṣṭā*.

rravyapatani, adj., south, 12 aⁱⁱ (uncertain).

rri, subst., a king; nom. sing. *rri*, 25 bⁱⁱⁱ (*kalārri*); 37 bⁱⁱⁱ; gen. sing. *rruṁda*, 37 b^{iv}.

rrispūrā, subst., the son of a king, a prince; gen. sing. *rrispūrā*, 3 b^{iv}; *rrispurā*, A 1.

rūpakāyā, loanword, Skr. *rūpakāya*, 23 bⁱ.

rūva, loanword, Skr. *rūpa*, form, object; instr. sing. *rūva-na*, *rūvi-na*, *rūva-na*, 9 bⁱⁱ; *ruva-ne*, 38 aⁱ; nom. plur. *rūva*, 42 aⁱ; acc. plur. *rūva*, 28 aⁱ; 41 b^{iv}; instr. plur. *rūvyau-ja*, 17 a^{iv}; gen. plur. *rūvā*, 11 aⁱⁱ; 20 aⁱⁱⁱ; *rūvām*, 26 bⁱⁱ.

rvaidā, unidentified, perhaps 3rd pers. plur. pres., 43 a^{iv}, bⁱⁱ.

S

sa, particle; see *sā*.

sa, numeral, hundred, Zd. *satəm*, 30 bⁱ; *ssa*, A 3; 4; 6; 16; miswritten *sā*, A 16; *paṣa sa*, five hundred, 26 aⁱⁱ.

ṣa, this, that; see *ṣā*.

sābhaugī, loanword, Skr. *sāmbhogika*, belonging to enjoyment, 20 b^{iv}.

ṣada, loanword, Skr. *śradhā*; acc. sing. *ṣada*, 28 b^{iv}; instr. sing. *ṣadi-ja*, 1 bⁱ; *ṣada-ja*, 3 a^{iv}.

ṣadah, loanword, Skr. *śradhā*, to believe; 3rd pers. plur. pres. *ṣadahidā*, 24 bⁱⁱ.

saddham, loanword, Skr. *siddham*, hail, 1 bⁱ; 3 bⁱⁱ; 44 bⁱⁱ; A 1.

saddharma, Skr. loanword, the true religion, 13 bⁱ.

śadya, *śadyi*, see *śanda*.

ṣahāniya, adj., full of faith, virtuous, 13 bⁱ.

sai, to appear, to shine, Zd. *sad*; 3rd pers. sing. pres. *suittā*, 11 b^{iv}; 12 bⁱⁱⁱ; 14 aⁱⁱⁱ, bⁱ; 15 aⁱⁱ, bⁱⁱ; 16 b^{iv}; 18 aⁱ; 19 aⁱⁱ; 22 bⁱⁱ; 23 aⁱ; 33 bⁱⁱⁱ; 34 bⁱ; 40 aⁱ; miswritten *sai*, 37 a^{iv}; *suittā*, 20 bⁱⁱ; *setta*, 38 a^{iv}; 3rd pers. plur. *saidā*, 42 aⁱ; past part. *saye*, 28 aⁱ.

ṣai, particle, even, also, 10 aⁱⁱⁱ; 17 bⁱⁱ; 25 b^{iv}; A 21; 26; *ṣai* (1), 10 bⁱⁱⁱ; *ṣi*, 16 b^{iv}; cf. however, 15 bⁱⁱ.

ṣai, subst., a noble, fem. *ṣaiñā*; see *bisīvrā-ṣai*.

sāj, to learn; 3rd pers. sing. opt. *sājī*, 2 b^{iv}; 21 bⁱ; 41 aⁱ; *sājī*, 29 aⁱⁱⁱ; *sājiyā*, 16 bⁱ; 23 b^{iv}; 37 aⁱ; past part. *sīyā*, 3 aⁱ.

sakṛttāgāmā, loanword, Skr. *sakṛdāgāmin*; nom. sing. *sakṛttāgāmā*, 17 bⁱ; *sakṛttāgāñmā*, 17 b^{iv}; gen. sing. *sakṛttāgāmā*, 17 bⁱⁱ; gen. plur. *sakṛttāgāmā*, 17 bⁱⁱ.

Śākyamunā, loanword, Skr. *Śākyamuni*, a name of the buddha, 33 aⁱⁱⁱ; A 30.

salāva, loanword, Skr. *śaṅlāpa*, word; instr. plur. *salāyau-ja*, 38 aⁱⁱ.

salī, subst., year; *ssa-salī*, a hundred years, a century, A 3; 6; *sā-salī*, A 16.

śalo, loanword, Skr. *śloka*, a verse; acc. -ing. *śalo*, 31 aⁱ.

sain, see *samu*.

sa-māhāna, subst., borrowed from Skr. *śamādhāna*, profound meditation; loc. sing. *sa-māhāna*, 19 aⁱ.

sa-māsa, to complete, to compile; 3rd pers. sing. past, *sa-māsyē*, 44 bⁱ; A 40.

sa-mcayā, Skr. loanword, heap, collection, A 2.

śanda, subst., the earth; gen. sing. *śadyi*, 21 bⁱⁱⁱ; loc. sing. *śadya*, 5 bⁱⁱ; cf. *ya-ma-śandai*.

sa-mkhaluna, subst., aromatic powder; instr. plur. *sa-mkhalunyan-ja* (^o*lutyan* 1), A 3.

sa-mkhyārma, loanword, Skr. *sa-mghārāma*,

- a monastery; loc. sing. *sainkhyerma*, 4 aⁱ; A 1.
- sainna**, loanword, Skr. *samena*, exactly, precisely, 6 bⁱ; 7 bⁱⁱ.
- sainña**, loanword, Skr. *samjñā*, idea, notion; nom. sing. *sainña*, 10 a^v, bⁱⁱ.iii; 24 bⁱⁱ.iii.iv; 25 bⁱⁱⁱ; 26 aⁱ; 27 aⁱⁱ; acc. sing. *sainña*, 13 a^v; gen. *sainña vira*, 11 bⁱ; instr. abl. plur. *sainñau-ja*, 26 bⁱ; *asainña*, a non-idea, 25 b^v.
- samtsāra**, loanword, Skr. *samsāra*, the world, 43 b^v; loc. sing. *samtsāra*, 43 b^v.
- samtāna**, loanword, Skr. *samtāna*, contemplation; loc. sing. *samtāna*, 19 aⁱ.
- samu**, loanword, Skr. *samam*, in like manner, 43 aⁱ.ii; *sam*, 42 aⁱ; *sam kku*, in like manner as, just as, 42 bⁱ.ii.iv.
- sāna**, subst., an enemy, host; acc. plur. *sāna*, 18 aⁱⁱ; gen. plur. *sānāmnā*, 6 bⁱ; 7 bⁱⁱ; *sānām*, 18 bⁱⁱ.
- sarau**, subst., a lion; nom. plur. *sarauva*, A 34; 35; 36; 37; 38; 39.
- sarb**, to rise, used of the sun; 3rd pers. sing. opt. *sarbū*, 41 bⁱ; pres. part. *sarbanūti*, rising, eastern. 12 aⁱ; A 2.
- sarvāmña**, loanword, Skr. *sarvajña*, omniscient, 2 a^v.
- śāśam**, loanword, Skr. *śāsana*, teaching, 24 bⁱ.
- śāstāra**, subst., teacher, master, the Lord, Zd. *sāstar*, or borrowed from Skr. *sāstar*; nom. *sāstārā*, 39 bⁱ; *sāstāra*, 22 aⁱⁱ.
- sataṁna**, ordinal, the hundredth, 31 aⁱⁱ; 37 aⁱⁱ; cf. *sa*.
- satva**, loanword, Skr. *sattva*, a being; nom. sing. *satva*, 13 a^v; 31 bⁱⁱⁱ; acc. sing. *satva*, 10 aⁱⁱⁱ; gen. sing. *satvā*, 10 bⁱⁱ; 34 aⁱⁱ; *satva*, 24 bⁱⁱⁱ; nom. plur. *satva*, 9 a^v, bⁱⁱⁱ; 10 aⁱ; 31 bⁱⁱ; A 3; 22; acc. plur. *satva*, 10 aⁱⁱ; gen. plur., *satvāni*, 27 aⁱ; *satvāmnā*, 30 aⁱ; *satvām*, 9 a^v; A 2.
- satvadāta**, loanword, Skr. *sattvadhātu*, the world of beings, 9 b^v, the word is feminine.
- satva-nāsāma**, subst., conception of a being, 18 bⁱ; see *nāsāma*.
- satvasamña**, loanword, Skr. *sattvasamjñā*, the idea of a being, 14 a^v; 25 bⁱⁱⁱ; 26 aⁱⁱⁱ; 31 b^v.
- śau**, num., one; nom. *śau*, 44 bⁱⁱⁱ; acc. *śau*, 5 aⁱⁱⁱ, bⁱⁱ; 10 aⁱⁱⁱ; 13 bⁱⁱⁱ; 14 aⁱ; 16 bⁱ; 21 bⁱ; 31 aⁱ; 36 b^v; 40 b^v; gen. *śe*, 3 bⁱⁱⁱ; *śi*, 13 bⁱⁱⁱ; loc. *śiṅa*, 44 bⁱⁱⁱ; A 1.
- Śaukrrasīśa**, nom. propr., name of a man or, disciple of Saukra, A 41.
- śaunā**, subst., the Lord, the Compassionate One; gen. sing. *śaunā*, A 34; 35; 36; 38; miswritten *śaunā*, A 37; *śāmnā*, A 39. The base is perhaps *śaun*.
- śava**, subst., night; gen. sing. *śivi*, 41 bⁱ; *śavi* (?), 28 aⁱ.
- śce**, see *stye*.
- śi**, num., second, another, 16 a^v; 23 bⁱⁱⁱ.
- śā, śi**, dem. pron., this, that, Zd. *ha*, *aśā*, *śe*; nom. sing. masc. *śā*, 10 bⁱ; 32 bⁱⁱ; 37 bⁱⁱⁱ; *śā*, 32 aⁱ; 38 a^v, b^v; A 3; 16; 17; *śi*, 7 aⁱⁱⁱ; 8 a^v; 10 bⁱ; 11 bⁱⁱ; 12 bⁱ; 14 bⁱⁱ.iii; 15 aⁱⁱⁱ, bⁱⁱ (cf. however, 16 b^v); 16 bⁱⁱ; 17 b^v; 18 aⁱⁱⁱ, bⁱ; 19 aⁱⁱ, bⁱ.iii; 20 aⁱ, b^v; 21 bⁱⁱⁱ.iv; 22 a^v, bⁱ.ii.iv; 24 a^v; 27 a^v, bⁱ; 32 aⁱⁱ.iii, b^v; 33 aⁱⁱ.iv, bⁱⁱ.iii; 34 aⁱ.iii.iv; 36 bⁱ; 37 a^v; 38 bⁱⁱ; 39 aⁱ, bⁱⁱⁱ.iv; 40 aⁱ, bⁱⁱⁱ; 41 aⁱ; 43 b^v; 44 aⁱ; A 3; 6; 18; 20; 21; 23; 24; 25; 26; 27; 28; 29; 30; 33; *śe*, A 3; 22; 25; 27; nom. sing. fem. *śā*, 18 bⁱⁱ; 22 aⁱ; 24 bⁱ.ii; 25 a^v; 27 aⁱⁱ; 29 a^v; 39 aⁱⁱ; 43 bⁱ.
- śā**, a particle of affirmation, 5 b^v; 11 bⁱ; 16 aⁱⁱⁱ; 17 aⁱ.ii, bⁱⁱ.iii; 18 aⁱ; 19 a^v, bⁱⁱ; 22 aⁱⁱ; 31 aⁱⁱ; 32 bⁱⁱ; 37 aⁱⁱ.iv; 39 bⁱⁱ; *sa*, 17 aⁱⁱⁱ; 19 b^v; 37 a^v; A 2; *śi*, 18 a^v; *se*, 38 bⁱ.
- śi**, see *śai*.
- Śikhā**, n. propr., Skr. *Śikhin*, name of a buddha, A 30.
- śiṅa**, see *śau*.
- śinauhyā**, subst., doubt, A 23; lit. second mind, cf. *śi*.
- śirā**, subst., well being, luck; cf. Skr. *śiva*, German *heuer*; instr. sing. *śirā-ja*, 3 aⁱⁱ; gen. sing. *śiri*, 27 aⁱ; gen. plur. *śirā butti*, realizes good things, 15 aⁱ; *vañā-śarā vamaśtā*, does reflect about un-auspicious things, 15 aⁱ (?); often used as an exclamation or as an adverb, well, good; *śirā*, 7 aⁱⁱⁱ; 8 a^v; 9 aⁱ; 29 b^v; *śiri*, 8 bⁱⁱⁱ.
- śira**, adj., pleased; nom. sing. *śirā*, 44 aⁱⁱ.

siyā, see *sāj*.

śkājsikā, unidentified, perhaps used to translate Skr. *śaṅskāra*, cf. *śkaujā*; gen. plur. *śkājsikāna*, 21 aⁱ. We should perhaps read *anaṅśkājsikāna*, cf. *auśkaṅsi*.

skandha, loanword, Skr. *skandha*; gen. plur. *skandhā*, A 18; loc. plur. *skaddhvā*, among the skandhas, 27 aⁱⁱ.

śkaujā, unidentified subst., perhaps used to translate Skr. *śaṅskāra*; nom. sing. *śkaujā*, 43 aⁱⁱ, bⁱⁱⁱ; gen. sing. *śkanjā*, 43 bⁱ.

skaumata, subst. or adj., things that can be touched, used to translate Skr. *spraṣṭavya*; instr. plur. *skauṃayau*, 17 bⁱ; gen. plur. *skauṃatām*, 11 aⁱⁱⁱ; *skauṃatā*, 20 a^{iv}; *skauṃam*, 26 bⁱⁱ.

sparakṣaṣṭā, num., sixty-six, A 10.

sparapañjsāsā, num., fifty-six, A 11.

sparatcahausā, num., forty-six, A 12.

spārabaista, num., twenty-six, A 14.

śrāvakayāna, loanword, Skr. *śrāvakayāna*, the vehicle of a *śrāvaka*; loc. sing. *śrāvakayāna*, 27 aⁱⁱⁱ.

Śrāvastā, name of a town, Skr. *Śrāvastī*; gen. sing. *Śrāvastā*, 3 b^{iv}; 4 a^{iv}; A 1; *Śrāvasta*, 4 aⁱⁱⁱ.

srrauttāvanā, loanword, Skr. *srotaṣpanna*; nom. sing. *srrauttāvanā*, 17 a^{iv}; gen. sing. *srrauttāvanā*, 16 b^{iv}; gen. plur. *srrauttāvanā*, 17 aⁱ.

ssa, hundred, see *sa*.

ṣṭa, to stand, Zd. *ṣṭa*; 3rd pers. plur. present *ṣṭāre*, A 32; present part. middle, *ṣṭāna*, standing, being, 11 bⁱⁱⁱ; 12 bⁱ; 28 aⁱⁱ; A 35; *ṣṭānna*, A 3; 6; 16; 34; 36; 37; 38; 39; *ṣṭām*, A 34; 35; 36; 37; 38; *ṣṭā*, 38 bⁱⁱⁱ; 44 bⁱⁱ; A 39; with suffixed *ī*, *ṣṭāṃnai*, A 23; past part. pass. *ṣṭa*, (is) standing, 38 bⁱ.

staiṇa, adj., female, A 27; cf. *strīya*.

śtāka, part., that should be produced, 3 bⁱ; 20 aⁱⁱⁱ; used to translate *utpādayitavya*.

stārai, subst., star; nom. plur. *stārā*, 41 bⁱ.

stye, subst., time; gen. sing. *stye*, 3 bⁱⁱⁱ; 25 bⁱ; see, 4 bⁱ; 5 a^{iv}.

strīya, subst., a woman, Zd. *strī*; nom. sing. *strīya*, 21 aⁱⁱ; 23 bⁱⁱ; 28 bⁱ; gen. sing. *strīyai*, 21 a^{iv}.

Subhūta, n. pr., Skr. *Subhūti*; nom. *Su-*

bhūta, 5 a^{iv}, bⁱ; 8 aⁱⁱⁱ; 9 aⁱⁱ; 12 a^{iv}, b^{iv}; 13 aⁱⁱⁱ; 22 aⁱⁱⁱ (*Subhūta*); 24 aⁱⁱ; 32 bⁱ; 34 bⁱⁱⁱ, iv; 35 aⁱⁱ, iv, bⁱⁱ; 37 bⁱ; 39 bⁱⁱ; 44 aⁱⁱⁱ; *Subhūti*, 12 aⁱ; 31 aⁱⁱⁱ; 32 b^{iv}; 36 bⁱⁱ; (with suffixed *ī*), *Subhūti*, 15 bⁱⁱⁱ; 17 aⁱⁱ; 23 aⁱⁱ; 33 bⁱ, iv; *Subhūvi*, 17 bⁱⁱⁱ; 18 aⁱⁱⁱ; 19 a^{iv}, bⁱⁱ; 22 bⁱⁱⁱ; 34 bⁱ; 40 aⁱⁱⁱ; acc. *Subhūta*, 25 aⁱ; 35 aⁱ, bⁱ, iv; 36 aⁱⁱⁱ; 37 aⁱⁱⁱ; *Subhūta*, 32 b^{iv}; *Subhūva*, 7 aⁱⁱ; 36 aⁱ (*Subhūva*); voc. *Subhūta*, 7 aⁱⁱⁱ; 8 a^{iv}, bⁱⁱ; 10 a^{iv}, bⁱ, iii; 11 a^{iv}, bⁱⁱ, iii. (*Subhūta*); 12 bⁱⁱⁱ; 13 aⁱ; 14 bⁱ; 15 aⁱⁱ, bⁱ, ii; 16 b^{iv}; 20 aⁱⁱ, bⁱⁱ; 33 bⁱⁱⁱ; 36 aⁱⁱ; 37 a^{iv}; 39 aⁱ, b^{iv}; 40 aⁱ, iv; *Subhūva*, 7 aⁱⁱ; 9 aⁱⁱⁱ; 12 bⁱ; 13 bⁱ; 14 aⁱⁱⁱ; 18 aⁱ; 19 aⁱⁱ, b^{iv}; 20 bⁱ; 22 bⁱ, ii; 23 aⁱ, bⁱⁱ (*Subhūva*); 26 aⁱ, iv; 27 aⁱⁱ, iv, bⁱⁱ, iv; 28 aⁱⁱⁱ (*Subhūva*); 30 aⁱⁱⁱ; 31 bⁱ, iv; 32 aⁱⁱⁱ; 33 aⁱ, bⁱ; 31 bⁱ; 38 a^{iv} (*Subhūva*), bⁱⁱ.

subijī, adv., good, well, 8 bⁱⁱⁱ.

suhadūkha, loanword, Skr. *sukhaduḥkha*, luck and misery, 42 bⁱⁱⁱ.

Suhāva, loanword, Skr. *Sukhāvati*, the world of bliss, A 25.

Sumirā, loanword, Skr. *Sumeru*, name of a mountain, 20 bⁱⁱ, iii; A 21; 31.

sūtrā, loanword, Skr. *sūtra*, n. *sūtra*; acc. sing. *sūtrā*, 1 bⁱⁱⁱ; 28 b^{iv}; 29 bⁱⁱⁱ; *sūtra*, 39 a^{iv}; *suṭrā*, A 3; 40; instr. sing. *sūtrā*, 3 aⁱⁱⁱ; gen. sing. *sūtrā*, 23 bⁱⁱⁱ; 25 aⁱⁱ; 30 aⁱⁱ; loc. sing. *sūtrā*, 2 bⁱⁱⁱ; nom. plur. *sūtrā*, 3 aⁱⁱ; gen. plur. *sūtrām*, 13 a^{iv}, b^{iv}.

śvahaḍā, adv., at noon, 28 bⁱⁱ.

sve, subst., shoulder, Zd. *supti*; the form is acc. sing., 5 bⁱⁱ.

syāma, subst., conception, consciousness, cf. *sai*; instr. sing. *syāme-ja*, 9 bⁱⁱⁱ, iv; *syāmi-ja*, 9 b^{iv}.

syē, of uncertain meaning in *gruṅyau-syē*, which see.

T

ta, thus, 8 bⁱⁱ; see *ta*.

tanka, subst., a small coin, a farthing; *tanka masi*, as much as a farthing, A 28.

taramdara, see *taramdarā*.

tathāgata, loanword, Skr. *tathāgata*, a denomination of the Buddha, 38 bⁱⁱⁱ.

tca, conjunction, and, 24 *b*ⁱ; 25 *b*ⁱ; *tca*, A 17; cf. also *cu*.

tcahaura, numeral, four, Zd. *cahvārō*; nom. *tcahaura*, A 24 (*tcā-*); 32; *tcahaurū-haṣṭā*, eighty-four, 30 *b*ⁱ; *tcahaurahaṣṭā*, A 18; *tcikaurahaṣṭā*, A 8; *tcahaurapatī*, consisting of four *pāda*, 40 *b*^{iv}; *tcurapatī*, the same, 23 *b*^{iv}; 36 *b*^{iv}; *tcūraṅpatī*, the same, 21 *b*ⁱ; *tcūraṅpatā*, the same, 16 *b*ⁱ.

tcaima, subst., eye, Zd. *caṣman*; nom. sing. *tcemā*, 35 *b*ⁱⁱ; 41 *b*ⁱⁱ; loc. sing. *tcaiña*, 41 *b*^{iv}; nom. plur. *tcaimaṅgūā*, 34 *b*ⁱ. ii. iv; 35 *a*ⁱ. ii. iii. *b*ⁱ; 36 *a*ⁱⁱ; *tcaimaṅgūānimāñā*, i. e. *tcaimaṅgūā*, 36 *a*ⁱ; *tcemāñā*, 35 *b*ⁱⁱⁱ. iv.

tcaimauda, adj., possessing eyes, 27 *b*^v.

tcairai, probably corresponding to Skr. *kārya*, that should be made; *tcairai*, 15 *a*ⁱⁱ; *tcāra*, 3 *a*ⁱⁱⁱ; *tcera*, 29 *b*ⁱⁱ; *tcērā*, A 23.

tcaimna, abl.-instr. of a relative-interrogative base, wherewith, wherefrom, 30 *a*ⁱ; because, if, 17 *a*ⁱ, *b*ⁱⁱⁱ; 18 *a*ⁱⁱ.

tcāraṁ, subst., means, contrivance (†), cf. Zd. *cārā*; instr.-abl. sing. *tcāraṁna*, 38 *a*^v.

tcairai, adj., uncertain, perhaps Skr. *carama*, last, least, 24 *b*^{iv}.

tcera, see *tcairai*.

tcira, subst., turn, time; acc. plur. *drrai tcira*, three times, 5 *a*ⁱⁱⁱ.

tha, unidentified, 2 *a*ⁱⁱⁱ.

thu, pronoun, thou, 13 *b*ⁱ; 19 *b*ⁱ. iii; 33 *a*ⁱⁱⁱ.
thyau, adv., quickly (Professor Leumann), 30 *a*ⁱⁱⁱ; A 40.

tā, suffix or postposition, used to form a kind of locative; *še stye tū*, at one time, 3 *b*ⁱⁱⁱ; *tū tū*, and then, 4 *b*^{iv}; perhaps connected with *tī*, *tū*, 11 *b*^{iv}; 12 *a*ⁱ. iv.

tiviści, unidentified, used to translate Skr. *nyasya*, having put down, A 3.

tram, to go; 3rd pers. sing. past *trañdō*, 14 *b*ⁱⁱⁱ. iv; *trañda*, 4 *a*ⁱⁱⁱ; past part. gen. sing. *ttrañdye*, A 34; 35; 36; 38; 39; *tradye*, A 37; cf. *vitram*.

trāysā, loanword, Skr. *trāsa*, trembling, fear; acc. sing. *trāysā*, 25 *a*ⁱⁱⁱ.

trisahasri, loanword, cf. Pāli *tisahassī*, a certain *lokadhātu*; gen. sing. *trisahasrye*, 15 *b*ⁱ; *trāsahasre*, 16 *a*ⁱⁱⁱ; *trisāhasrya*, A 28; *trāsahasrya*, 36 *a*^v.

triyasūña, adj., derived from Skr. *tirya-*

gyonika, an animal; loc. sing. *ttraiśūña*, A 17; gen. plur. *triyasūñām*, A 26.

tsu, to go, Zd. *ṣu*; 3rd pers. sing. opt. *tsū*, A 24; 3rd pers. sing. past *tsuta*, 4 *b*ⁱ; 3rd pers. plur. *tsuāñdā*, 5 *a*ⁱ. iii; pres. part. *tsuimāñdā* (†), A 24; *tsūka*, wandering, in *rraṣṭa tsukā*, right wandering, Skr. *sugata*, A 2; *tāhirau-tsūka-na*, by the tathāgata, 7 *b*ⁱ; *tāharā-tsūka-na*, the same, 6 *a*^v; future part. pass. *tsuñai*, 29 *b*ⁱ.

(1) **tta**, adv., thus, so, then, cf. Skr. *tāt*, 2 *a*ⁱⁱⁱ; 3 *b*ⁱ; 5 *b*^{iv}; 6 *b*ⁱⁱⁱ; 7 *a*ⁱⁱⁱ; 8 *a*ⁱⁱⁱ; 9 *a*ⁱⁱ; 10 *a*^v, *b*ⁱ; 11 *b*ⁱⁱ. iv; 12 *a*ⁱ. ii. iv, *b*ⁱⁱ. iv; 13 *a*ⁱⁱⁱ, *b*ⁱ; 14 *a*ⁱⁱⁱ, *b*ⁱ; 15 *a*ⁱⁱ, *b*ⁱ. ii. iv, 16 *a*ⁱⁱⁱ, *b*ⁱⁱⁱ. iv; 17 *a*ⁱ. iii, *b*ⁱⁱ. iii; 18 *a*ⁱ. iii. iv; 19 *a*ⁱⁱ. iv, *b*ⁱⁱ. iv; 20 *b*ⁱⁱ. iii; 21 *a*ⁱ; 22 *a*ⁱⁱⁱ. iv, *b*ⁱ. ii. iii; 23 *a*ⁱ. ii; 24 *a*ⁱⁱⁱ; 25 *a*ⁱ; 29 *b*^v; 31 *a*^{iv}, *b*ⁱ. iv; 32 *a*ⁱⁱ, *b*ⁱⁱ. iv; 33 *b*ⁱⁱ. iii. iv; 34 *b*ⁱ. ii. iii. iv; 35 *a*ⁱ. ii. iv, *b*ⁱ. ii. iv; 36 *a*ⁱ. iii, *b*ⁱⁱ; 37 *a*ⁱⁱⁱ. iv, *b*ⁱ; 38 *a*^v, *b*ⁱ. iv; 39 *a*ⁱ, *b*ⁱⁱ. iii; 40 *a*ⁱ. iii. iv; 44 *b*ⁱⁱ; A 40; *ta*, 8 *b*ⁱⁱ; with *ī* suffixed *ttaī*, 41 *b*^v; A 2; 3; 4; *tta-tta*, thus, so, 2 *a*ⁱⁱⁱ; 3 *b*ⁱⁱⁱ; 7 *a*ⁱⁱⁱ; 8 *a*^v; 9 *a*ⁱ. iv; 11 *a*^v; 12 *a*ⁱⁱ. iv, *b*ⁱ; 13 *b*ⁱ; 15 *a*ⁱ; 21 *a*ⁱ; 22 *a*ⁱ; 25 *a*ⁱⁱ; 31 *b*ⁱⁱ; 32 *b*^{iv}; 39 *a*^v; 40 *a*^v; 41 *a*ⁱⁱ. iv; 42 *b*ⁱ. iii; 43 *b*ⁱ; 44 *a*ⁱ; A 1; 3; 4; 23; 30; 31; 32; with *ī* suffixed *tta-ttaī*, 22 *b*ⁱ; 39 *b*^v; *tta vā*, and so, likewise, 2 *a*ⁱⁱⁱ; 3 *a*ⁱⁱ; 42 *b*ⁱⁱⁱ.

(2) **tta**, oblique base of the demonstrative pronoun *si*, this, that; acc. sing. *ttu*, A 7; 8; 9; 10; 11; 12; 18; 20; 21; 22; 23; 24; 25; 26; 27; 40; 41; *tū*, 1 *b*ⁱⁱⁱ; 9 *a*ⁱ; 13 *a*ⁱ; 24 *b*ⁱⁱ; 25 *b*ⁱⁱⁱ; 27 *b*ⁱⁱⁱ; 28 *a*ⁱ. iii, *b*^{iv}; 29 *a*^v; 31 *a*ⁱⁱ; 39 *a*^v; 41 *b*ⁱⁱ; 42 *a*ⁱ. iv; 43 *a*ⁱ. iii. iv, *b*ⁱⁱ; 44 *a*ⁱⁱ; A 14; 15; 16; 17; *tvā*, 2 *a*^v, *b*^v; 25 *a*^v; 30 *b*ⁱⁱⁱ; 36 *a*^v; A 3; *tva*, 36 *b*^v; instr. sing. *ttana*, by that, therefore, 3 *a*ⁱⁱⁱ; 17 *b*ⁱⁱⁱ; 19 *b*ⁱⁱ; 20 *b*^{iv}; 23 *a*^v; 25 *b*ⁱ; 27 *a*ⁱⁱⁱ; 28 *b*ⁱⁱⁱ; 33 *a*^v; 37 *b*^v; apparently miswritten *tū*, 17 *a*ⁱⁱ; *ttina*, by that, therefore, 2 *b*ⁱⁱ. iv; 3 *a*ⁱⁱⁱ; 8 *b*ⁱⁱ; 15 *a*^v; 16 *b*ⁱⁱ; 17 *a*ⁱⁱⁱ, *b*ⁱ; 23 *b*ⁱ; 39 *a*ⁱⁱ. iii; with *ī* suffixed *ttinaī*, 3 *a*ⁱⁱⁱ; gen. sing. *ttye*, 5 *a*^v; 11 *b*ⁱⁱⁱ; 12 *b*ⁱⁱ; 16 *a*ⁱⁱⁱ; 20 *a*ⁱ; 21 *b*ⁱⁱ; 22 *b*^v; 25 *a*ⁱⁱ, *b*ⁱⁱ; 26 *a*^v; 29 *a*ⁱ, *b*ⁱⁱ; 30 *a*ⁱⁱ; 31 *a*ⁱ; 37 *a*ⁱ; 41 *a*ⁱ; A 3; 4; 6; 16; 18; 20; 21;

- 22; 23; 24; 28; 29; 30; 31; 32; 33; *tye hvaye* (or *hvayai*) *hvanat*, when that word had been said, 7 aⁱⁱ; 8 aⁱⁱⁱ; 13 aⁱⁱ; 22 aⁱⁱ.iv; 25 aⁱ; 32 bⁱ.iii; 39 bⁱ; followed by the post-position *rīra*, 2 bⁱⁱⁱ; 21 a^{iv}; 23 bⁱⁱⁱ; 40 bⁱⁱⁱ; loc. sing. *ttiña*, 2 bⁱⁱⁱ; 5 a^{iv}; A 2; 7; 8; 9; 10; 11; 12; 23; nom. plur. *tti*, 9 bⁱⁱⁱ; 10 aⁱ; 13 bⁱⁱⁱ; 29 bⁱⁱ.iii; 30 aⁱⁱ, bⁱⁱ; 43 aⁱⁱ; A 3; 26; *tta*, 38 aⁱⁱ; acc. plur. *tti*, 41 a^{iv}; *tta*, 38 aⁱ; gen. plur. *ttāmnā*, 24 b^{iv}; 30 aⁱ; *ttāmnā*, 38 aⁱⁱⁱ; *ttājm*, 13 a^{iv}, b^{iv}; 24 bⁱⁱ; 38 aⁱⁱ; A 3; 32.
- ttā**, adv., then, now, 3 aⁱⁱ; A 3.
- ttādi**, unidentified word, perhaps verse, passage, 44 bⁱⁱ.
- ttadiyu**, probably borrowed from Skr. *tadīya*, his, their, A 3.
- ttāharai**, uncertain word, seems to translate Skr. *Tathāgata*, a designation of the Buddha; instr. sing. *tvāharai*, 34 a^{iv}; gen. plur. *ttāharā*, 27 a^{iv}; fuller forms are *ttāharau hvāñāki-na*, 6 aⁱ (instr. sing.); *ttāhirau tsūka-na*, 7 bⁱ, and *ttāharā tsūka-na*, 6 a^{iv} (instr. sing.). The forms *hvāñāka* and *tsūka* are participles of *hvan* and *tsu*, respectively; cf. *hārā*.
- ttājā**, unidentified, 14 bⁱⁱ.
- ttara**, adv., so far, there, 22 aⁱⁱ; 39 bⁱ; *cu ttarā*, *cu ttirā*, *cu ttira*; see *cu*.
- ttāra**, subst., darkness, Zd. *taḥra*, Pehl. *tār*; acc. sing. *ttārā*, 27 bⁱⁱ.
- ttāratcacā**, unidentified, 14 bⁱⁱⁱ.
- ttāraṇdarā**, subst., body; nom. sing. *ttāraṇdarā*, 20 bⁱ.ii.iv; 23 bⁱ; 33 bⁱ.ii; 42 bⁱⁱ; *tāraṇdara*, 38 aⁱⁱⁱ; instr. sing. *ttāraṇdara-na*, 4 bⁱⁱⁱ; acc. plur. *ttāraṇdara*, 28 bⁱⁱⁱ; *ttāraṇdarā*, 23 bⁱⁱⁱ; 28 bⁱ; *ttāradarā*, 23 a^{iv}; A 27.
- ttatta**, see (1) *tta*.
- ttattika**, adv., therefrom, thence; used to translate Skr. *ataḥ*, 16 bⁱⁱⁱ.
- ttatva**, loanword, Skr. *tattva*, true state or condition; nom. plur. *ttatva*, 41 b^{iv}.
- tti**, see (2) *tta*.
- tti**, adv., then, and so, 4 aⁱⁱ.iv, b^{iv}; 5 bⁱ; 26 aⁱⁱⁱ; 37 aⁱⁱⁱ; 38 aⁱ; 43 aⁱⁱ.iv, bⁱⁱ.iii; *tti*, 10 bⁱⁱⁱ; A 26; *ttā mī*, 24 aⁱⁱ; *ttā vā*, 31 aⁱⁱⁱ; 34 bⁱⁱ; 35 aⁱ.iii, bⁱⁱ.iv; 36 aⁱⁱⁱ; 41 a^{iv}; A 7; 8; 9; 10; 11; 12; 14; 15; *tti vā*, 1 bⁱⁱ.
- ttina**, see (2) *tta*.
- ttiña**, see (2) *tta*.
- ttinka**, adj., small, insignificant, 17 aⁱⁱⁱ (uncertain, cf. *tanka*).
- ttirā**, subst., head; instr. sing. *ttirā-ḥsa*, 5 aⁱⁱ.
- ttaiśūña**, see *trīyasūña*.
- ttāṇḍye**, see *tram*.
- ttāṇmā**, adj., such, so much, 2 bⁱⁱⁱ; 43 aⁱ; *ttāṇmā māññāṇḍā*, such like, just as, 27 bⁱⁱ.iv; 33 bⁱ; *ttāṇma māññāṇḍā*, 43 aⁱⁱⁱ; *ttāṇmā māññāṇā*, 20 bⁱ.
- ttaraśaya**, loanword, Skr. *trīśatikā*, a book consisting of three hundred granthas; acc. sing. *ttaraśayā*, 2 a^{iv}; *ttāśayā*, 44 bⁱ.
- ttisāhasrī**, see *trīśahasrī*.
- ttṛyāṇṇī**, loanword, Skr. *trīyāṇika*, consisting of three vehicles; acc. sing. *ttṛyāṇṇī*, 1 bⁱⁱ.
- ttū**, see (2) *tta*.
- ttūsa**, see *trīṣā*.
- ttūsāttā**, subst., Skr. *tucchatā*, emptiness; nom. sing. *ttūsāttā*, 33 a^{iv}; gen. sing. *ttūsāttētā*, 4 b^{iv}.
- ttyaṁ**, **ttāmnā**, **ttye**, see (2) *tta*.
- tvā**, see (2) *tta*.
- tvāharai**, see *ttāharai*.
- tvān**, to praise, to do homage to, cf. *Zd. van*; inf. *tvānā*, 5 aⁱⁱⁱ; *tvāṇḍanā*, 29 bⁱ.
- tvārā**, unidentified, 1 bⁱ; perhaps connected with *tvān*.
- tvīṣā**, subst., power, strength, *Zd. taviṣā*; *trīṣā yanākā-na*, by him who overpowers, 6 bⁱ; 7 bⁱⁱ; *ttūṣa yanūmā*, I overpower, 18 aⁱⁱ.

U

- u**, conj., and, 2 b^{iv}; 3 bⁱⁱ; 5 aⁱⁱⁱ, bⁱ.ii.iv; 7 aⁱ; 8 aⁱⁱ, b^{iv}; 9 bⁱ; 21 b^{iv}; 22 aⁱⁱ.iv; 25 b^{iv}; 26 bⁱ; 27 bⁱ; 30 bⁱⁱ; 31 aⁱ; 39 bⁱ.iii; 42 bⁱ; A 1; 2; 3; 31; 33; 40.
- udīśayā**, loanword, Skr. *uddīśya*, with reference to, A 28.
- uhu**, pronoun, thee; instr. sing. *uhu-ḥsa*, 6 bⁱⁱ; 7 bⁱⁱⁱ; apparently written *ahu-ḥsa*, 6 aⁱⁱ.
- ukhaysde**, see *ukhays*.

upekṣa, loanword, Skr. *upekṣā*, indifference, 42 b^v.

upev, loanword, Skr. *utpādāya-*, to produce; 3rd pers. plur. pres. *upevāri*, 13 a^v; future part. pass. *upevānā*, 9 a^v; 26 bⁱⁱ.iv; *upevānā*, 31 bⁱⁱ.

urmayśda, subst., corresponding to Zd. *ahuramazdāh*; it is used to translate Skr. *āditya*, the sun; nom. sing. *urmayśde*, 41 bⁱ; gen. *urmayśdām*, 28 aⁱ.

uskhays, to rise, to increase; 3rd pers. sing. pres. *uskhaysde*, A 3; 6; *uskhānysde*, A 3; *ukhaysde*, A 16.

uskyāsta, adv., up, above, 12 aⁱⁱⁱ.

uśmānna, unidentified word, apparently a pres. part. middle or a gen. plur.; seems to translate Skr. *upanisad* in its proverbial sense; *uśmānna masi*, so much as an *uśmānna*; 31 aⁱⁱⁱ; 37 aⁱⁱⁱ.

ušta, subst., existence, birth (1); acc. plur. *ušta*, A 17.

ustama, adj., last, least, Zd. *ustema*; gen. sing. *ustamaye*, 13 bⁱⁱ; *ustamāta*, in the least, even, 31 aⁱ; 36 b^v; 40 b^v.

ustamājsi, adj., last; acc. sing. *ustamājsi*, 13 aⁱⁱⁱ, bⁱ; 30 bⁱⁱⁱ; 33 aⁱⁱⁱ; gen. sing. *ustamājsye*, 43 bⁱ; *ustamānjsye*, A 17; *ustamausye*, 30 bⁱⁱⁱ.

ustar, to wipe off, base *tars*; 3rd pers. sing. past, *ustadi*, 24 aⁱⁱⁱ.

ūtca, subst., water; instr. sing. *ūca-jea*, A 32; gen. sing. *ūci*, A 32; *ūci*, 42 bⁱⁱ.

uvāra, loanword, Skr. *udāra*, exalted, 2 aⁱ, b^v.

ūvavā, loanword, Skr. *aupapāduka*, self-produced; nom. plur. *ūvavā*, 9 bⁱⁱ.

ūvāysai, loanword, Skr. *ūpāsaka*, a lay worshipper; nom. plur. *ūvāysā*, 44 aⁱⁱⁱ.

uysānna, subst., self, reality; gen. sing. *uysānāe*, 24 bⁱⁱⁱ; 34 aⁱⁱ.iv; *uysānāi*, 39 aⁱ; gen. plur. *uysānā*, 39 aⁱ.

uysānānāsāma, subst., conception of a self, 18 bⁱ; see *nāsāma*.

uysdiś, to explain, Zd. *uz-dats*; 3rd pers. sing. opt. *uysdiśiya*, 21 bⁱⁱ; *uysdiśiyā*, 41 aⁱ; *uysdiśe*, 29 aⁱⁱⁱ; A 2.

uysnaura, subst., a being; nom. sing. *uysnaura*, 42 b^v; nom. plur. *uysnaura*, 42 aⁱⁱⁱ; gen. plur. *uysnaura*, 41 aⁱⁱⁱ.

ūysya, loanword, Skr. *upāsikā*, a female lay worshipper; nom. plur. *ūysye*, 44 aⁱⁱⁱ.

V

vā, a particle adding emphasis or implying an assertion, Zd. *vā*; used to add emphasis, 2 bⁱⁱⁱ; 4 bⁱ; 17 aⁱ, bⁱⁱⁱ; 23 bⁱⁱⁱ; *ā vā*, or, 21 aⁱⁱ; 23 bⁱⁱ; *au vā*, the same, 38 bⁱ; *cu vā*, and who, 9 bⁱⁱⁱ; 23 bⁱⁱ; 30 bⁱⁱ; 40 bⁱⁱ; *cu nara vā*, what now, what should we say, 14 bⁱⁱ; 29 aⁱⁱ.iii; *jā-va*, 4 b^v; *lhu vā*, how, 6 b^v; 31 a^v; 42 b^v; *o vā*, and also, or, 11 bⁱⁱ.iii; 15 bⁱⁱⁱ; 16 bⁱ; 21 a^v; 28 bⁱ; 29 aⁱⁱⁱ, bⁱⁱ; 32 aⁱ; *o va*, A 2; *ta vā*, and so, 2 aⁱⁱⁱ; 3 aⁱⁱ; 42 b^v; *tū vā*, and so, 1 bⁱⁱ; *tū vā*, the same, 31 aⁱⁱⁱ; 34 bⁱⁱ; 35 aⁱ.iii, bⁱⁱ.iv; 36 aⁱⁱⁱ; 41 a^v; A 7; 8; 9; 10; 11; 12; 14; 15.

vajis, to see, to perceive, cf. Zd. *caš*; 3rd pers. sing. pres. *vajisdi*, 27 bⁱⁱⁱ; *vajisde*, 41 b^v.

Vajrachedāka, loanword, Skr. *Vajracchedikā*, the name of a text; nom. *Vajrachedāka*, 2 bⁱⁱ; acc. *Vajrachedaka*, 44 bⁱ; *Vajrachedōka*, 2 bⁱ; gen. *Vajrachedakyi*, 2 bⁱⁱⁱ; 21 a^v; 40 b^v; *Vajrachedakya*, 44 bⁱⁱ; *Vajrachedakasūtra*, 30 bⁱⁱⁱ; 36 b^v.

vamas, to reflect upon, cf. Skr. *avamś*; 3rd pers. sing. pres. *vamaštā*, 15 aⁱ; instr. sing. of pres. part. *vamasākā-na*, 6 bⁱⁱ; 7 bⁱⁱⁱ.

vamnaviya, loanword, Skr. *vandanīya*, that should be saluted, 29 bⁱ.

vāmniha, subst., opportunity (1), A 22.

vaña, adv., here, 3 a^v; A 3; *vamñam*, A 38; probably also contained in *vañādrāysā*, 14 b^v; *vañāsarā*, 15 aⁱ; cf. *vaysñam*.

vara, adv., there, then, 5 aⁱⁱ.iv; 27 bⁱ; 33 a^v; 43 aⁱ; 44 aⁱ; A 2; *varā*, A 17; *vara-burā*, so far, 13 aⁱ.

varāśāma, subst., obtainment, 42 bⁱⁱⁱ.

vaśgrā, subst., a thunderbolt, Zd. *vazra*, 2 bⁱⁱ.

vāś, to recite, read, Zd. *vac*; 3rd pers. sing. pres. *vāštā*, 2 bⁱ; A 39; *vāšta*, A 36; *vāštam*, A 34; 35; 37; 38; 3rd pers. plur. *vāštā*, 28 a^v; *vāštādi*, 29 bⁱⁱⁱ; 30 b^v; 3rd pers. sing. opt. *vāštā*, 3 aⁱ; A 3; *vāštāyā*, 21 bⁱ; 37 aⁱ.

vašyānā, unidentified, 42 a^v.

vaski, postpos., for, towards, A 22.
vastā, loanword, Skr. *vastu*, a thing; gen. sing. *vastā*, 10 b^{iv}.
vaṣṭa, according to Professor Leumann, postposition, extending over, during, for, 28 b^{iv}.
vaśū, adj., evil, bad, A 22; *vaśū debhī*, evil-doers (1), A 24.
vasus, to become purified, cleansed; 3rd pers. plur. pres. *vasusidā*, A 20; 21.
vasvo, part., purified, clean, 14 aⁱ; 43 bⁱⁱⁱ; perhaps borrowed from Skr. *visuddha*.
vāṭca, see *pātca*.
vaysñam, adv., here, A 34; 35; 36; 37; 39; cf. *vaia*.
vī, postposition, added to the genitive in order to form a kind of locative, 24 bⁱⁱⁱ. iv; A 40; cf. *vīra*.
vicitra, loanword, Skr. *vicitra*, manifold; nom. plur. *vicitra*, 42 aⁱ.
vijs, to wander, to move (1), cf. Zd. *vāj* (1); 3rd pers. plur. pres. *vijsyāri*, 42 a^{iv}.
vina, loanword, Skr. *vinā*, without, used with a genitive, 34 aⁱⁱ. iv; 42 aⁱ.
vipākajā, loanword, Skr. *vipākaja*, resulting from the ripening (of actions), 43 bⁱ.
Vipaśā, nom. propr., Skr. *Vipaśyin*, name of a buddha, A 30.
vīra, postposition, in, on, forms a kind of locative, from *vī*, or perhaps connected with Zd. *upairi*; where the case of the preceding noun can be identified, it is put in the gen.; see *rūvām vīra*, 26 bⁱⁱ; compare 2 b^{iv}; 4 bⁱⁱⁱ; 10 bⁱⁱ. iii. iv; 11 aⁱ. ii. iv, bⁱ; 13 a^{iv}, b^{iv}; 15 aⁱⁱ; 20 aⁱⁱⁱ. iv; 21 bⁱ. iii; 23 b^{iv}; 24 bⁱⁱ. iv; 26 b^{iv}; 27 aⁱ; 28 aⁱⁱ; 39 aⁱ; 40 bⁱ. iv; A 23.
virāhya, loanword, Skr. *virāgita*, or *virādhita*, displeased, 30 bⁱⁱ.
virājja, adj., connected with energy (Skr. *virāja*); obl. *virājje*, A 37.
vistarna, loanword, Skr. *vistareṇa*, in full, 21 bⁱ; 23 b^{iv}.
vistā, to place, cf. Skr. *avasthāpaya*-; 3rd pers. sing. past, *vistātā*, 4 b^{iv}.
viṣṭā, to stand; future part. pass. *viṣṭānā*, 7 aⁱ; 8 b^{iv}; *viṣṭāna*, 8 aⁱⁱ.
Viśvarābhā, nom. propr., Skr. *Viśvabhū*, name of a buddha, A 30.

vitram, to enter; 3rd pers. sing. past, *vitramā*, 27 bⁱⁱ; cf. *tram*.
vūysai, subst., a being, commonly in the phrase *bāyśimāna vūysai*, a bodhisattva; nom. sing. *vūysai*, 15 aⁱ; 26 bⁱ; 28 aⁱ; 40 bⁱⁱ; instr. sing. *vūysai-na*, 6 b^{iv}; 7 bⁱⁱⁱ; 8 bⁱⁱⁱ; 9 aⁱⁱⁱ; 31 bⁱⁱ; 40 bⁱ; nom. plur. *vūysā*, 6 aⁱⁱⁱ, bⁱⁱ; instr. plur. *vūysyau-ja*, A 1.
vvi, I was; *vya*, *vye*, *vjetā*, *vjitā*, was; *vjā*, might he; see *bī*.
vyach, to view, grasp, understand; 3rd pers. sing. opt. *vyachī*, 34 aⁱⁱⁱ. iv; fut. part. pass. *vyachānā*, 40 bⁱ.
vyāraṇa, loanword, Skr. *vyākaraṇa*, explanation, preaching, 27 a^{iv}; with *i* suffixed, *vyāraṇai*, his preaching, 27 aⁱⁱⁱ.
vyirasā, loanword, Skr. *vyakariṣyat*, he would have prophesied, 33 aⁱⁱⁱ.
vyūha, loanword, Skr. *vyūha*, distribution, arrangement, 34 aⁱⁱⁱ; cf. *buddhakṣitra-vyūhā*, and *byūhā*.

Y

yan, to do; 1st pers. sing. present act. *yanūmi*, 18 aⁱⁱ; *yanūm*, 3 bⁱ; 3rd pers. plur. present act. *yanīdi*, 30 b^{iv}; 3rd pers. sing. opt. act. *yanī*, [29 aⁱ]; 31 aⁱ; A 3; 29; 30; 33; 3rd pers. sing. past, *yude*, 4 bⁱ; 24 aⁱⁱ; A 40; with *i* suffixed, *yudai*, 5 b^{iv}; 3rd pers. plur. *yudāndā*, A 40; 2nd pers. sing. imper. *yaṃ*, 8 bⁱⁱⁱ; 1st pers. sing. present middle, *yanī*, 26 aⁱ; 30 aⁱⁱⁱ; 3rd pers. sing. *yanīdi*, 14 aⁱ; 3rd pers. plur. *yanāre*, A 24; *yanāri*, 41 aⁱⁱⁱ; 3rd pers. sing. conj. middle, *yanāre*, A 4; *yanāti*, 24 bⁱⁱ; 3rd pers. plur. *yanānde*, 3 bⁱ; instr. sing. of present part. *yanākīna*, 6 bⁱ; 7 bⁱⁱ; past part. *yudā*, 4 bⁱ; A 31; *yudi*, A 30; *yude*, A 33.
yāṣṭā, see *hāṣṭā*.
yaugā, probably loanword, Skr. *yoga*; loc. sing. *yaugā*, 2 aⁱⁱ.
ye, enclitic pronoun, some one, one, 14 bⁱ; 43 aⁱⁱ; A 31.
ye, enclitic particle, seems to add emphasis, in *jā-va-e*, 4 b^{iv}; *nāsānā-ye*, 30 aⁱ; *naī-ye*, 38 a^{iv}.

yā, enclitic conjunction; *cī-yā*, and when, 37 bⁱⁱⁱ; cf. *tā* in *tī-tū*, 4 b^v.

ysā, to be born, cf. *Zd. zan*; 3rd pers. sing. present *ysāte*, A 17; past part. *ysā*, born, 9 bⁱ; *ysāta*, 9 bⁱ; *ysāya*, 9 bⁱ.

ysama, according to Professor Leumann, the earth, *Zd. zem*; *ysama-šan̄daina*, by the earth-ground, by the world, 21 b^{iv}; 29 bⁱ.

ysamṇū, subst., a knee; cf. *Zd. zānū*, 5 bⁱ.

ysamthā, subst., birth, existence, *Zd. zantu*; acc. sing. *ysamthā*, 30 aⁱⁱ; A 17; *ysathā*, A 6; 25; nom. plur. *ysamthā*, A 17; acc. plur. *ysathā*, 26 aⁱⁱ; loc. plur. *ysamthvā*, 30 aⁱ.

ysāra, numeral, thousand; cf. *Zd. hazāra*, A 18; *ysārā*, 30 bⁱ; with suffixed *ī*, *ysārī*, A 23; *ysāraṁna*, a thousandth, 31 aⁱⁱ; 37 aⁱⁱ.

ysinī, **ysīniya**, subst., gratification; occurs

in compounds with the past participle of *haur*, to give, and with the subst. *haurāṁma*, gift; thus *ysīniya-hauḍā*, favoured, gratified, 7 b^{iv}; *ysīniya-hauḍī*, 6 bⁱⁱ; *ysīnīhauḍā*, 8 bⁱ; *ysīniya-haurāṁme-ja*, with a gratification, 6 bⁱⁱⁱ; *ysīniyā-haurāṁme-ja*, 7 b^v; *ysīnī-haurāṁme-ja*, 8 bⁱ.

ysura, subst., used to translate Skr. *ātman*, self; *ysurasam̄na*, the notion of an ego, 25 b^v.

ysvam̄na, loanword, Skr. *svadanīya*, that can be tasted; gen. plur. *ysvam̄nām*, 26 bⁱⁱⁱ; *ysvam̄nā*, 11 aⁱⁱⁱ; 20 a^{iv}.

ysviše, unidentified and uncertain, 27 a^{iv}.

ysyān, to produce, *Zd. zan*; 3rd pers. sing. opt. *ysyāṁne*, 15 bⁱⁱⁱ; 16 aⁱ; 29 aⁱ; 36 bⁱⁱ. iii; 41 aⁱⁱ; *ysyāṁne*, 16 bⁱⁱⁱ; 29 aⁱ.

yudā, see *yan*.

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. PRĀTIMOKṢA¹

Hoernle MS., No. 149⁵. (Plate XI, No. 2.)

Provenance. — O.N.O. de Koutchar. Trouvé par Sahib Ali dans le voisinage de Bai. *Dimensions.* — 295 × 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(-liv) 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 *ḡ* dans les mots koutchéens par symétrie avec les transcriptions *k*, *m*, *n*, etc.; on a toutefois maintenu le *dh* dans les mots sanscrits. Les signes du *ḡ* et du *dh*, qui différaient sans doute à l'origine, ont été plus tard confondus dans l'écriture de Koutcha.

kiai pen, version chinoise du Prātimokṣa 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.

5° [Mvy.] L'article correspondant du Prātimokṣa des Mūla-Sarvāstivādin, tel qu'il est donné dans la Mahāvvyutpatti, éd. Minayev-Mironov, § 261.

Recto.

- 1 70 se ṣamāne lykawārṣeṁ mpa plāki sa ynāri yaṁ pāyti 71 se ṣamāne meṅki ikāṁpikwalamñe pi onolmettse wasaṁpāt yamaṣṣaṁ pāyti su mā wasaṁpaṁ tāk[am]
- 2 ṣamāni kṣalyi¹ 72 se ṣamāne ṣaṁ ṣar sa keṁ rapanaṁ rāpatsi waṭ waṭkaṣṣaṁ pāyti 73 stwer meṅtea postaññe,ṣ ṣamānettse pudgalyi,k kākō wā²
- 3 nalle tumeṁ olya wārpata,r pāyti 74 se ṣamāne prātimokṣasūtar weskemane maint weṣṣaṁ mā ñi,ś yeṣa,ñ aknātsaṁ,ṣ reki sā yamaṣkau
- 4 preku se sūta,r winai abhidhā,rm aiykemane tākaṁ pāyti 75 se ṣamāne śihāntaṁ (v)e [***] ṣamāneṁ,ts klausa piṣi kaltr pāyti 76 se ṣamāne

Verso.

- 1 saṅkattse pelaiykneṣṣe wāttare wātke tākaṁ amplākante parra tseṅkeṭa,r pāyti 77 [se ṣamā]ne pañāktettse maṣṣāṭ yamaṣṣaṁ pāyti 78 se ṣa[mā]ne
- 2 mo,t māla trikelye sa śakse yokaṁ pāyti 79 se ṣamāne³ katkoṣ preke amplākante kwaṣai ne yitmaṣṣaṁ pāyti 80 se ṣamāne nau,ṣ tsauka,ñe⁴
- 3 sa postaiṁ śitmalyñe sa sā,ñk miyissaṁ pāyti 81 se ṣamāne yaka yaṣi⁵ sa lānte kereyen ne yaṁ parna tuyknesa ṣarma meṁ pāyti 82 kuse ṣamāne prā[ti]-

¹ Erreur haplographique; corr. *nakṣalyi*.

² Corr. *wārpānalle*. Le scribe a omis l'akṣara *rpa* en passant à la ligne.

³ Sic MS. Lire *ṣamāne*.

⁴ La syllabe *ñe* est restituée d'après un fragment de la collection Pelliot.

⁵ La syllabe *ya*, d'abord omise, a été rétablie après coup au-dessous de la ligne.

4 mo\kṣ po āīm sa mā klyauṣaṃ pāyti 83 se ṣamāne ayāṣṣe kemeṣṣe
 sucika\ṛ yamaṣṭa\ṛ pāyti 84 se ṣamāne pir mañcā\k yamaṣka
 yarm tsa yamaṣalle paṣṣx

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 ou 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 Prātimokṣa-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[skemañcā]?) 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'aleool, 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 Prātimokṣa 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·與賊衆議·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'i*.

= Pāc. 66. *Yo pana bhikkhu jānañ theyyasatthena saddhiñ saṃvīdhāya eka-dikhānamaggañ paṭipajjeyya aulamaso gāmantarañ pi pācittiyañ.*

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'au prochain village, pācittiya.

(Cf. Mvy. 261. 75 [71° śikṣāpada]: *steyasārthagamanam.*)

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-ye-l'i*. 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 jānañ ānāvisatirassañ puggalañ upasampādeyya so ca puggalo anupasampanno te ca bhikkhu gārayhū idaṃ tasmīñ pācittiyañ.*

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° śikṣāpada]: *ānāvisatirassōpasañpādanam.*)

73. Sv.P. 若比丘·自手掘地·若使人掘·若指示言掘·是皮夜提·

Si un bhikṣu, de sa propre main, creuse la terre, s'il la fait creuser par quelqu'un, si en l'indiquant de la main il dit de la creuser, il est *po-ye-l'i*.

= Pāc. 10. *Yo pana bhikkhu pathaviñ khaṇeyya vā khaṇāpeyya vā pācittiyañ.*

Si un bhikṣu creuse la terre ou la fait creuser, pācittiya.

(Cf. Mvy. 261. 77 [73° śikṣāpada]: *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 (= *pravāraṇa*) pour quatre mois, et qu'il accepte encore au delà, il est *po-ye-l'i*; sauf invitation de pleine-liberté permanente, sauf invitation de pleine-liberté répétée, sauf invitation de pleine-liberté spéciale.

= Pāc. 47. *Agilānena bhikkhunā cātumāsapaccayapavāraṇā sādītabhā aññatra punapavāraṇāya aññatra niccapavāraṇāya . tato ce uttari sādīyeyya pācittiyañ.*

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° śikṣāpada]: *pravāritārthātievā.*)

75. Sv.P. 若比丘·說戒時如是言·我今未學是戒·先當問諸比丘誦修多羅毗尼阿毗曇者·波夜提·若比丘·欲得法利·是戒中應學·亦應問諸比丘誦修多羅毗尼阿毗曇者·應如是言·大德·是語有何義·是事法爾·

Si un bhikṣu, au moment de dire une Défense, parle ainsi : Moi, je n'apprends pas encore cette Défense ; je veux d'abord interroger les bhikṣus qui récitent le Sūtra, le Vinaya, l'Abhidharma ; il est *po-ye-l'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.

= PĀC. 71. *Yo pana bhikkhu bhikkūhi sahadhammikāṃ vuccamāno evaṃ vad'yya . na tāvohāṃ āruṣo etasmīṃ sikkhāpade sikkhissāmi yāva na aññāṃ bhikkhūṃ byattāṃ vinayadharāṃ paripucchāmiti pācittiyāṃ . sikkhamāena bhikkhave bhikkhūnā aññā'abbāṃ paripucchitabbāṃ paripañhitabbāṃ . ayaṃ tattho sāmici.*

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 ! — pācittiya. Un bhikṣu, ô bhikṣus ! qui s'instruit doit apprendre, doit questionner, doit se demander. C'est là la norme.

(Cf. Mvy. 261. 80 [76° śikṣūpada] : *Śikṣopasaṃhārapratikṣepaḥ.*)

76. Sv.P. 若比丘·諸比丘鬪亂諍訟時·屏處默然立聽·作是念·諸比丘所說·我當憶持·波夜提·

Si un bhikṣu, alors que les bhikṣus se querellent et se disputent, se tient dans une cachette en silence et les écoute en pensant ainsi : Les bhikṣus, ce qu'ils disent, je veux me le rappeler, il est *po-ye-l'i*.

= PĀC. 78. *Yo pana bhikkhu bhikkhūnaṃ bhaṇḍanajātānaṃ kalahajātānaṃ vivādāpannānaṃ upassutiṃ tiṭṭheyya yaṃ ime bhaṇissanti taṃ sossūmiti etad eva paccayaṃ karitvā anaññaṃ pācittiyāṃ.*

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, pācittiya.

(Cf. Mvy. 261. 79 [75° śikṣūpada] : *upaśravagātam.*)

77. Sv.P. 若比丘·僧斷事時默然起去·波夜提·

Si un bhikṣu, quand le saṅgha tranche une affaire, en gardant le silence se lève et part, il est *po-ye-l'i*.

= PĀc. 80. *Yo pana bhikkhu saṅghe vinicchayakathāya vartamānāya chandaṃ adavā uṭṭhāyāsanā pakkameyya pācittiyaṃ.*

Le bhikṣu qui, alors qu'une affaire à décider est en cours devant le saṅghe, sans donner son consentement préalable, se lève de son siège et s'en va, pācittiya.

(Cf. Mvy. 261. 81 [77° śikṣūpada]: *tūṣṇīviprakramaṇam.*)

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-l'i*.

= PĀc. 54. *anādariye pācittiyaṃ.*

En cas de manque de respect, pācittiya.

(Cf. Mvy. 261. 82 [78° śikṣūpada]: *anūlaravṛttam.*)

79. Sv.P. 若比丘飲酒·波夜提·

Si un bhikṣu boit de l'alcool, il est *po-ye-l'i*.

= PĀc. 51. *surāmerayapāne pācittiyaṃ.*

Si on boit des liqueurs alcooliques ou fermentées, pācittiya.

(Cf. Mvy. 261. 83 [79° śikṣūpada]: *surāmaireyamādyapānam.*)

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-l'i*, sauf raisons.

= PĀc. 85. *Yo pana bhikkhu santāṃ bhikkhūṃ anāpucchā vikāle gāmaṃ pavīseyya aññatra tathārūpā accāyikā karaṇiyā pācittiyaṃ.*

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° śikṣūpada]: *akūlacaryā.*)

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-l'i*.

= PĀc. 46. *Yo pana bhikkhu nīmantito sabbatto samāno santāṃ bhikkhūṃ anāpucchā purebhattaṃ vā pacchābhattaṃ vā kulesu cārittaṃ ūpajjeyya aññatra samayā pācittiyaṃ . tathāyaṃ samayo . cīvaradānasamayo cīvarakūrasamayo . ayaṃ tathā 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 vêtue, le temps où on fait la vêtue. C'est là le temps légal.

(Cf. Mvy. 261. 85 [81° śikṣāpada]: *kuḷacaryā*.)

82. Sv.P. 若比丘·刹帝利王水澆頂·夜未曉未藏寶·
若過門闕·波夜提·除因緣·

Si un bhikṣu, chez un roi kṣatriya qui a reçu l'onction du sacre, quand la nuit ne s'éclaircit pas encore, quand on n'a pas encore serré les bijoux, dépasse le seuil de la porte, il est *po-ye-l'i*, sauf raisons.

= Pāc. 83. *Yo pana bhikkhu raṭṭho khattiyassa mudilhāvassitassa anikkhantarūjake aniggataratanake pubbe appaṭisaṃvidito indakhalāṃ atikkāmeyya paṇcittiyāṃ.*

Le bhikṣu qui, chez un roi kṣatriya qui a reçu l'onction royale, quand le roi n'est pas sorti, quand les bijoux [le comm. explique: la reine] ne sont pas sortis, sans s'être annoncé au préalable, dépasse le seuil, paṇcittiyā.

(Cf. Mvy. 261. 86 [82° śikṣāpada]: *rājakuḷarātricarya*. Mais nous possédons ici le texte même de la prescription du Mūla-Sarvāstivāda Vinaya, conservée avec son commentaire dans le Māhānīka du Divyāvadāna, p. 543 sq.)

Yaḥ punar bhikṣur anirgatāyām rājanyām anuḷgate 'ruṇe anirhrteṣu ratneṣu ratu-kāṃmateṣu vā rājñāḥ kṣatriyaṣu mūrlhābhīṣiktasyu indrakhalāṃ vā indrakūlasāmantāṃ vā samatikrāmed anyatra tadrūpāt pratyayāt pāyantikā.

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 bijoux ou ce qu'on tient pour des bijoux, chez un roi kṣatriya qui a reçu l'onction royale, dépasse le seuil de la porte ou les alentours du seuil, sauf motif conforme, pāyantikā.

La tradition variait donc entre *rājaka*, le roi, et *rajanī*, la nuit.)

83. Sv.P. 若比丘·說戒時如是言·我今始知是法說
戒經中半月半月戒經中說·諸比丘知是比丘乃至
若二若三說戒中坐·何況多是比丘不以不知故得
脫·隨所犯罪如法治·應呵令馱·汝大德·汝失無利·
汝不善·汝說戒時不敬戒·不作是念實有是事·不貴
重·不著心中·不一心念·不攝耳聽法·從彼事·波夜提·

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, bhādanta, 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 pas en concentrant ton esprit ; tu n'écoutes pas et tu ne suis pas la Loi. Par conséquent, *po-ye-t'i*.

= Pāc. 73. *Yo pana bhikkhu avaddhamāsaṃ pātimokkhe uddissamāne evaṃ vudhyya . idān eva kho ahaṃ jānāmi ayaṃ pi kira dhammo suttāgato suttapariyāpanno avaddhamāsaṃ uddesaṃ āgacchatvī . taṃ ce bhikkhuṃ aṅṅe bhikkhū jāneyyūṃ nisinnapubbaṃ iminū bhikkhūnā dvittikkhattuṃ pātimokkhe uddissamāne ko pana vādo bhiggyo na ca tassa bhikkhuno aṅṅātakena mutti atthi yaṃ ca tattha āpattiṃ āpanno taṃ ca yathūddhammo karetabbo uttari cassa moho āropetabbo . tassa te āvuso alābhū tassa te dulladdhaṃ yaṃ teaṃ pātimokkhe uddissamāne na sādhuṃ atthikavā manasikarosīti . idān tasmīn mohanake pācittiyaṃ .*

Le bhikṣu 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 bhikṣus savent que ce bhikṣu a déjà siégé deux fois, trois fois, à plus forte raison davantage, pendant la récitation du Prātimokṣa, ce bhikṣu 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 recueilles pas bien, tu ne t'appliques pas. C'est là le pācittiya en cas d'égarement.

(Cf. Mvy. 261. 87 [83° śikṣāpada] : śikṣūpadadravyatōrvyavacūrah.)

84. Sv.P. 若比丘·若骨若齒若角作針筭·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 atthimayaṃ vā dantamayaṃ vā visāṇamayaṃ vā sūcigharaṃ kurāpeyya bhedanakaṃ pācittiyaṃ .*

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] : sūcighakasaṃpādanam.)

85. Sv.P. 若比丘·欲作坐牀臥牀·足應高八指·除入陛·若過作·波夜提·

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*.

= Pāc. 87. *navañ pana bhikkhunā mañcañ vā piṭhañ vā kārayamānena aṭṭhaṅgulapādakañ kāretabbañ sugataṅgulena aññatra heṭṭhimāya aṭaniyā tañ atikkā-mayato chedanakañ pācittiyāñ.*

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 [85° śikṣūpada]: *pādakasainpālanam.*)

2. PRĀYAŚCITTIKA ET PRATIDEŚANIYA

Hoernle MSS., Nos. 149₃ et 149₄. (Plate XIX, Nos. 2, 3.)

Les deux feuillets qui portent dans la collection de M. Hoernle les cotes 149₃ et 149₄ 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 Prātimokṣa, 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 pācittiyas palis écartent formellement tous les autres Vinayas connus.

Le feuillet 108 s'ouvre au cours d'un récit qui introduit la 89^e prescription; un second épisode vient, dès la seconde ligne, se greffer sur le récit initial; ce nouvel épisode a pour scène Śrāvastī, pour personnages le Bouddha (paññakte) et Kāḷodaye. En fait, le Vinaya des Sarvāstivādins, tel qu'il nous est connu par la version chinoise de Kumārajīva et Puyatrāta, datée de A. D. 404, rapporte deux épisodes à propos du 89^e *po-ye-l'i*. Il suffira d'analyser le premier récit puisque nous n'en avons que la dernière ligne dans le texte koutchéen; je donnerai la traduction intégrale du second, que nous avons tout entier en koutchéen.

Sv. V. — *Po-ye-l'i* 89. (a) Le Bouddha est à Vaiśālī. En ce temps-là les bhikṣus souillent leur lit de leur semence. Le matin, au réveil, ils lavent la tache et laissent la literie sécher à la porte de leur logis. Avant le repas, le Bouddha passe sa vêtue, 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 (= Aṅguttara-Nikāya, pañcaka CCX). Puis il autorise l'emploi du niṣīdana, sans fixer de dimensions. Les bhikṣus abusent de cette imprécision pour se faire des niṣīdanas longs et larges. Le Bouddha les réunit, les tance encore, et fixe les dimensions permises.

(b) Le Bouddha est à *Che-wei* (Śrāvastī). En ce temps-là le Bouddha avant midi passe sa vêtue, prend son vase, entre dans *Che-wei* pour y mendier sa nourriture. Après manger, il entre dans le bois *An-t'o*; sous un arbre, il étend son *ni-chi-t'an* et s'assoit. L'āyusmat *Kia-lou-t'o-yi* aussi entre dans le bois *An-t'o*. A l'écart de Bhagavat, non loin, il se met sous un arbre, étend son *ni-chi-t'an* et s'assoit. Or l'āyusmat 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 vêtue, j'ai pris mon vase et je suis entré dans la ville pour y mendier la nourriture; puis, après manger, je suis entré dans le bois *An-t'o*; sous un arbre j'y étendis mon *ni-chi-t'an* et m'assis. *Kia-lou-t'o-yi* après avoir 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 coudées 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.

Feuille 108. *Recto*.

- 1 (h)ākauwa ᳚ śeṣuwer postam pañākte sām kraupāte ᳚ ce,u wāttare nāksate ᳚ xñ kīkraktsi sa ṣam[ā]nettse ᳚ eñātketse mā¹ ceppille¹
 2 mā wsasalle ᳚ prastrām yātka yāmtsi ᳚ ᳚ pañākte Śrāvastī ne mas-
 kītr ᳚ tsoṅkai, k pātrai wastsi kamāte Śrāvastī ne pīntwāt yopsa ᳚

¹ Les syllabes mā et lle ont été fournies par le fragment Hoernle, MS. No. 149.

- 3 śeśuwer postam̐ ṛ niṣīdam̐ kamāte andhaxe wartto ne masa ompals-
koññe lamatsi ṛ śaulassu Kāḷodāye pañākte o-
- 4 mpostam̐ masa ṛ pañākte alyeka kea stām̐ ñoṛ niṣīdam̐ raksane
lyama ṛ Kāḷodāye rano alyeka kea stām̐ ñoṛ oppilam̐-
- 5 tsa niṣīdam̐ raksane lyama ṛ su no orotse kektsen tsa ṛ annapi keni¹ sa
kem̐ tekṣa ṛ tumem̐ weñawā ṛ watkaṣṣi pi pañākte niṣīdam̐
- 6 ñre² mem̐ kalymi raso tsamtsi ṛ ṽ lamalle³ sa śamānettsa yamaskemane
sa ṛ yarmam̐ssu yamaṣalle ṛ omne se yarmā parkarñe

Verso.

- 1 sa wirsoñcā ṛ pañāktettse raso sa ṛ pkante sa śle ywārcā ṛ ñreṽṽ raso ṛ
tumer̐ omṣap yāmtr̐ ṛ ra paṣṣeñca ṽ pañākte Kapilavā-
- 2 stu ne maskitr̐ ṛ pañāktettse proceṽṽ Nānde⁴ ñeṽṽ ṛ krūñ sāñ ne yapi
sklokacci śamāni ywārcā maskiyentr̐ ṛ pañākte wat yopṣa
- 3 Nānde⁴ waṽṽ ṛ wilakṣāññcā⁵ ṛ pañākte mem̐ Nandettse meñ-
kiṣai ṛ śtwāra prarom̐ pañākte mem̐ meñkiṣai ṛ pañāktettse wastsi
- 4 mpa sāṽṽ ṛ wastsi yamaṣitr̐ ṛ pañākte klyauṣa sāñ kraupāte ṛ ce
śikṣapāt śāñnya ṛ ṽ maksu no śamāne ṛ pañāktettse
- 5 wāstsittse yarm tsa wastsi yamātr̐ ṛ omṣap waṽṽ pañāktāññe wāsti
mem̐ ṛ ra paṣṣeñca ṛ omne ce pañāktettse wāstsittse yarmā ṛ
- 6 parkarñe sa ñu rsonta ṛ pañāktāññe raso sa ṛ pkante sa śkaṽṽ ṛ te
om[n]e pañāktettse wāstsit[ts]e yarmā⁶ ṛ 90 ṽ weweñxwa ñā(sa)

Feuillet 109. Recto.

- 1 śaulassoñcā ñumka ṛ ra paṣṣeñcana pelaiknenta ṛ om ne ñāṽṽ ṛ makte
nau(s) ṽ ṽ cai no śaulaṽṽ ssoñcā śtw[ā]ra wrattsai aksaṽṽxxx
- 2 laiknenta artsa ywāra meññā prātimokṣaṣṣe pi sutarttse akṣalñe ne
ecce katmaskeñ ṽ ṽ pa(ñā)kte Śrāvasti ne maskitr̐ ṛ omne kṽṽ
- 3 statse prekeṣai ṛ Uppalavarnaññā aśiyattse ṛ yarke peti māka spor-
ttitr̐ ṛ māka śwatsanma kalpāṣi ṛ tu śamā

¹ Le fragment $\frac{149}{84}$ porte: kenñs sa.² ñreñ $\frac{149}{84}$.³ lamalya $\frac{149}{84}$.⁴ Sic MS. Lire nande.⁵ Sic MS. Lire kṣaṽṽ.⁶ J'ai déjà publié l'épisode de Nanda (109^{bl-vl}) avec une traduction et les textes parallèles dans le Journal Asiatique, 1912, I. 101-116. J'ai pu rectifier ici quelques erreurs que j'avais commises.

- 4 ne,ts past aiṣṣi śwātsi ~ tāy no trite kauṃṣai ~ eśuwacca maskiṭr ~
tumeiṃ leswi eṃsanta ne ~ yaka ynemanē nauttai ne klāya ~
5 karyorttau ksa lyakāte ~ ista klautka ~ śno yākṣa ~ tumeiṃ sā,u śe,m
kauc ersate ne ~ oṣkai wayāte ne ~ śwātsi wāṅkṣāte ne ~ pañākte
6 klyauṣa nāksate || maksu no ṣamāne mā alāṣmo eneṅka os ne piṃ-
twāta,ścā ynemanē ~ aletsai aśiyai meṃ ~ ṣa,ñā ṣar sa trāsxa-

Verso.

- 1 lye ~ tsālnalye eñcitr ~ ce,u ṣamānettsa ~ ṣamānettsaḥksaṣalle ~ nak-
ṣalye sa śaulassoñcī keḷatkau nesau ~ mā ayāto a-
2 ksasṣalye ~ cew ike aksaskau ~ se pelaikne wrattsai aksasṣalle ~ u
|| pañākte Śrāvasti ne maskiṭr ~ tanāpate ksa ṣamā-
3 neṃ aśiyana ṣpa śwātsiś kakāte ~ tumeṃ Sthulanānda ce,u tanāpateiṃ
śarsāṣṣi ~ samp arāññe ste cwim nauṣa pete ~
4 caim no aḡamadhari skente ~ sam no abhidharmike ste ~ sam winasāre ~
tusa tanāpate kraṣiyate ~ xwa pitkawe (m)ā
5 mlama,m ~ pañākte klyauṣa nāksate || ṣamāni no masār ostuwaiwenta
ne kakākaṣ tākau śwātsiśco ~ omne krū aśiya ṣar(s)e-
6 maneñña stmausa tāko,yā ~ tane klu pete ~ tane smaññe pete ~ tane
(s)pa,k pete ~ sāwaxx ṣamāne,ts mantrāka tāko(yā) x x

TRADUCTION.¹

Pāyṭi 89. [Fol. 108 a, l. 1] . . . après manger, le Bouddha réunit le saṃgha ; 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 (*prastaraṇa*).

Le Bouddha est à Śrāvastī. Le matin il prend son vêtement, et il entra dans Śrāvastī pour mendier la nourriture. [l. 3] Après le repas il prend un niṣīdan et il resta dans le bois Andha pour s'asseoir en méditation. L'āyusmat Kāḷodāye y fut après le Bouddha. [l. 4] Le Bouddha sous un arbre quelconque étendant le niṣīdan s'assit. Kāḷodāye aussi sous un arbre quelconque à l'écart [l. 5] étendant le niṣīdan 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 niṣīdan une coudée 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 littéraire, a résumé le récit avec goût.

à la mesure. Là-dedans, la mesure est en longueur [Fol. 108 b, l. 1] deux coudées, en coudées du Bouddha; en largeur une et demie; des franges, une coudée. Qui fait plus que cela, etc., est paṣṣeṇca (= pāyantika).

Pāyīti 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 coudées—des coudées 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] ô vous qui avez la vie (= āyusmat), les 90 lois de garde, etc. Là-dessus, je . . . comme ci-dessus. Voici, ô vous qui avez la vie, les quatre lois à réciter publiquement; [l. 2] à la fin du demi-mois, dans la récitation du *Prātimokṣa-sūtra*, elles arrivent.

Pratideśanīya 1. [Fol. 109 a, l. 2] Le Bouddha est à Śrāvastī; alors c'est [l. 3] une période de famine. La nonne Uppalavarṇā 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 blâmer: 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 déclarer publiquement.

Pratid. 2. [Fol. 109 b, l. 2] Le Bouddha est à Śrāvastī. Un *tanāpate* (dānapati) invite les moines [l. 3] et les religieuses à manger. Alors Sthūlanandā donne des ordres à ce *tanāpate*: Celui-ci est un Āraṇyaka¹; à lui la première portion. [l. 4] A ceux-ci; ce sont des *agamadhari*; à celui-là; c'est un *abhidharmika*; à celui-là; il s'emploie au culte. Le *tanāpate* se fâche et dit: Bavarde, ne [l. 5]

¹ Cette interprétation est garantie par la variante graphique du fragment 3b¹¹ qui donne sama arāṇīe. Le *p* de la forme *samp* note simplement l'explosion labiale qui se produit après que la résonance nasale de l'*m* 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 [l. 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 Vinaya 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 Sāvaththi dans le Jetavana, le jardin d'Anāthapiṇḍika. Or en ce temps-là Bhagavat a permis un nisidana aux moines. Les moines de la Sixaine, disant que Bhagavat a autorisé le nisidana, portent des nisīdanas démesurés; ils pendent en avant et en arrière des banes 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 devez 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'assoit tout recroquevillé. Et alors Bhagavat dit à l'āyasmā Udāyi: Pourquoi donc, Udāyi, es-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 proscriptions 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.

Sv. V. — *Po-ye-l'i* 90. Le Bouddha résidait à *Kia-wei-lo-wei* (= Kapilavastu). En ce temps-là, l'āyusmat *Nan-l'o*, le frère cadet du Bouddha, qu'une sœur de sa mère avait enfanté, avait le corps tout pareil au Bouddha, avec trente marques (*lakṣaṇa*) et quatre doigts de taille en moins que le Bouddha. Alors *Nan-l'o* se fit un vêtement de la même mesure que celui du Bouddha. Quand les bhikṣas se trouvaient réunis soit à l'heure du repas, soit après-midi, s'ils voyaient de loin *Nan-l'o* venir, ils se levaient tous pour aller au-devant de lui : 'Voici notre grand chef qui vient!' Une fois rapprochés, ils s'apercevaient que ce n'était pas lui. Les sthāviras tout confus pensaient alors : 'Il est notre inférieur: pourquoi donc nous lever et aller au-devant de lui?' Et *Nan-l'o* tout confus pensait : 'J'ai donc fait que les sthāviras se lèvent et viennent au-devant de moi!' Les bhikṣus pour cette affaire allèrent trouver le Bouddha et lui firent rapport tout au long. Le Bouddha pour cette affaire réunit le saṃgha des bhikṣus, et lui qui savait la cause il interrogea *Nan-l'o* : 'As-tu véritablement fait cette chose ou non?' Il répondit : 'C'est vrai, Bhagavat; je l'ai faite.' Le Bouddha le blâma pour toutes sortes de raisons : 'Que signifie qu'un bhikṣu se fait un vêtement de la même mesure que le vêtement du Bouddha? A partir d'aujourd'hui il faut raccourcir ton vêtement; ce kaṣāya, il faut l'étaler et l'arroser d'eau. Bhikṣus! étalez et arrosez le vêtement de *Nan-l'o*. Et si quelque homme fait comme lui, vous devrez agir de même.' Et il dit aux bhikṣus : 'Pour dix avantages je donne aux bhikṣus une prescription. A partir d'aujourd'hui, il faut réciter ainsi cette prescription : Si un bhikṣu se fait un vêtement de la même mesure que le vêtement du Bouddha ou de mesure plus grande, il est *po-ye-l'i*.' La mesure du vêtement du Bouddha, c'est en longueur 9 empan, en largeur 6 empan. C'est la mesure du vêtement du Bouddha.

Pācittiya 92. — En ce temps le Bouddha Bhagavat est à Sāvātthi, dans le Jetavana, le jardin d'Anāthapiṇḍika. Or en ce temps l'āyasmā Nanda, fils d'une sœur de la mère de Bhagavat, est beau, remarquable, séduisant, il a quatre doigts de taille de moins que Bhagavat. Il porte une robe de la même mesure que la robe du Sugata. Les Anciens, les Religieux virent de bien loin Nanda l'āyasmā qui arrivait; l'ayant vu : 'Bhagavat arrive!' se disent-ils, et ils se lèvent de leur siège. Arrivés à proximité, ils le reconnaissent; ils grognent, ils protestent, ils s'indignent : 'Comment donc? l'āyasmā Nanda portera une robe de la même mesure que la robe du Sugata?' Ils rapportèrent la chose à Bhagavat. Alors Bhagavat interrogea l'āyasmā Nanda : 'Est-ce vrai, Nanda, que tu portes une robe de la même mesure que la robe du Sugata?' — 'C'est vrai, Bhagavat.' Le Bouddha Bhagavat le blâma : 'Comment donc? Toi, Nanda, tu porteras une robe de la mesure de la robe du Sugata? Voilà qui n'est pas fait pour donner la foi aux incrédules, ni pour augmenter la foi des fidèles. Ainsi donc, ô Religieux, récitez cette prescription : Si un religieux fait faire une robe de la même mesure que la robe du Sugata, ou plus

grande, il y a *pācittiya* de coupure (*chedanaka*). A ce sujet, voici la mesure de la robe du Sugata : en longueur, 9 coudées — des coudées du Sugata ; — en largeur, 6 coudées. Telle est la mesure de la robe du Sugata.

La formule qui conclut les 90 *pāyī* 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 koutchéen, ces formules dans son texte.

Sv. PR. — Hommes de grande vertu (= *bhadanta*) ! 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-l'i-l'i-che-ni* qui, demi-mois par demi-mois, sont dites dans le *Po-lo-l'i-mo-tch'a*.

P. — On a énoncé, ô āyasmās ! les quatre-vingt-douze lois *pācittiya*. Là je demande aux āyasmās : Est-ce qu'en cela vous êtes purs ? Une seconde fois je demande : Est-ce qu'en cela vous êtes purs ? Et une troisième fois je demande : Est-ce qu'en cela vous êtes purs ? Les āyasmās sont purs en cela ; donc ils se taisent. C'est ainsi que je le tiens. Or voici maintenant les quatre lois *pāṭilesaniya* qui arrivent en récitation.

Sv. V. — *Pratideśaniya* 1. Le Bouddha est à *Che-wei* (Śrāvastī). C'était une période de famine et de parcimonie. La bhikṣuṇī *Hoa-che* (Couleur de fleur = Utpalavarṇā), 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 vêtue, 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 épuisa 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 perdit connaissance et tomba par terre. Un marchand qui l'avait vue appela sa femme et lui dit : La bhikṣuṇī *Hoa-che* 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

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 mendiait de la nourriture dans *Che-wei* 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* (śūkyā) ! 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 *l'eou-l'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-l'i-l'i-che-ni*.'

P. — *Pāṭid.* 1. En ce temps-là le Bouddha Bhagavat est à Sāvattī dans le Jetavana, le jardin d'Anāthapiṇḍika. Or en ce temps-là une des religieuses ayant fait sa tournée d'aumônes à Sāvattī, 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 Sāvattī, 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 seṭṭh, 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 seṭṭh, 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 toi qui m'as fait tomber ; mais c'est que je suis bien faible.—Pourquoi donc, madame, es-tu si faible ? Alors la religieuse raconta l'affaire au seṭh, maître de maison. Le seṭh, maître de maison, conduisit la religieuse dans sa demeure, lui donna à manger ; il grogne, il proteste, il s'indigne : Comment donc ! les bhadantas accepteront la nourriture de la main d'une religieuse ! Les femmes ont grand'peine à obtenir ! Les moines entendirent ce seṭh, 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, déshonnête ; 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 Sarvāstivādins, Utpalavarṇā.

Sv. V. — *Pratil.* 2. Le Bouddha est à *Wang-che* (Rājagrha). 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 messenger informer le Bouddha que le moment est venu, que le repas est prêt. Le Bouddha connaît par lui-même le temps. Le Bouddha et le clergé des deux sexes entrent dans la maison du maître de maison et ils s'assoient. Le maître de maison, voyant que le Bouddha et le clergé sont assis, de sa propre main fait circuler l'eau pour annoncer le moment du repas. Et alors une bhikṣuṇī du groupe de *Tiao-ta* (Devadatta), en faveur des bhikṣus de la Sixaine, se mit à donner des ordres au *lan-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 fais circuler les plats, — alors nous nous arrêterons. Le Bouddha reconnu que la bhikṣuṇī 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 bhikṣuṇī 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, ô bhikṣus, qu'un maître de maison invite à manger chez lui, et qu'alors une bhikṣuṇī, montrant du doigt, ordonne : Donne à ce bhikṣu du riz ; donne à ce bhikṣu de la soupe, alors les bhikṣus doivent dire à cette bhikṣuṇī : 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 bhikṣuṇī : 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-lo-l'i-l'i-che-ni*.'

P. — *Pāṭid*. 2. En ce temps-là le Bouddha Bhagavat est à Rājagaha au Veḷuvana, 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 remettront 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 pali. Mais le lieu de la scène est à Śrāvastī, comme dans le koutchéen,

tandis que le Sarvāstivādi-vinaya et le pali placent tous les deux la scène à Rājagṛha. 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 1^{er} et du 2^e pratideśaniya très voisine, mais légèrement différente. Elle sert tout au moins à compléter quelques lectures.

Recto.

- 1 ṣṣxente sa₂ṣa mā lipītar ne ~ e
- 2 lleka ksa karyorttau lyakāte ista₂k
- 3 maṣane ce₂u oṣṭaṣṣi nāksante ne
- 4 se ṣamāne (a)lāṣmo eneṅka

Verso.

- 1 x[pa]ñākte Śrāvast[i]xx maskīta₂r ~ tanā
- 2 sama arāmhīe ste cwī₂m nau₂ṣ pete ~
- 3 tanāpate kraṣiyate oṭ weñā te₂ś
- 4 xā₂r ṣamāni ostwaiwenta ne śwātsi

Note additionnelle.—Pendant que ce texte était en cours d'impression, le texte sanscrit du Prātimokṣa des Sarvāstivādins a été publié par M. Finot dans le Journal Asiatique, 1913, II. 465–557.

VOCABULARY TO KUCHEAN FRAGMENTS¹

A

abhidhārm, transcription du sanscrit *abhidharma*. Fr. 1, a^{iv}.

abhidharmike, emprunté au sanscrit *ābhidharmika*, tenant de l'abhidharma. Fr. 2, 109 b^v.

agamadhari, nomin. plur. de *agamadhare*, emprunté au sanscrit *āgamadhara*, qui possède les āgamas. Fr. 2, 109 b^v.

aṅṅi, 3^e pers. sing. fréquent. de *ai*, *ay*^o, donner. Fr. 1, 109 a^{iv}.

aiykemane, partic. moyen de *aīs*, *aik*, savoir. Fr. 1, a^{iv}.

aknātsaṃs, cas oblique plur. de *aknātse*, ignorant; [d'où le dérivé *aknātsaṃsūe*, ignorance (= *aṅṅāna*)]. Fr. 1, aⁱⁱⁱ.

[Composé d'*an-*, négatif, qui a perdu son *n* devant *kn*, et de *knā-*; cf. v. h. a. *knān*, lat. (*g*)*nōsco*, etc.; sur A. *knān-* (*ṣuk knānmāṃ 'sarvavidvān'*), v. SS. 931.]

akṣalāṅe, récitation, énonciation (= *uldeśa*). Fr. 2, 109 aⁱⁱ (^o*ne*, loc.).

[Cf. peut-être lat. *aiō*, *ad-agium* et les mots apparentés, notamment arm. *ašem*, je dis, *aṛ-ac* 'maxime'.]

aksaskau, 1^{re} pers. sing. prés. de *aks*, réciter, énoncer (= *deś*^o). Fr. 2, 109 bⁱⁱ. [v. *akṣalāṅe*.]

aksasaṅalle, part. futur passif de *aks*, *akṣ*, réciter, énoncer (= *deśanīya*). Fr. 2, 109 aⁱ, 109 bⁱⁱ.

aksasaṅalle, id. Fr. 2, 109 bⁱ.

aksasaṅalye, id. Fr. 2, 109 bⁱⁱ.

alāṅmo, malade (= pāli *gilāna*). Fr. 2, 109 a^{vi}; Fr. 3, a^{iv}.

[Cf. *alāskemans* 'étant malade', Journ. As., 1911, ii. 121, et MSL. xviii. 18.]

aletsai, étranger, alienus. Forme oblique féminine de *alecce*. Fr. 2, 109 a^{vi}.

[v. *alyeka*.]

alyeka ([*a*)*llēka*, Fr. 3, aⁱⁱ), autre (*anya*). Fr. 2, 108 a^{iv}.

[v. Journ. As., 1911, ii. 149.]

amplākante, participe, précédé de la particule négative *an-*, de *plak*, demander, convenir. Cf. *plāki* (= pali *anāpuṅṅhā*). Fr. 1, bⁱ.ⁱⁱ.

[v. *plāki*.]

andha(ce), emprunté au sanscrit *andha*, n. pr. Fr. 2, 108 aⁱⁱⁱ.

āñm, âme, esprit. Fr. 1, b^v (*-sa* instrum.) [Cf. lat. *animus*, *anima*, etc., et v. *onolne*.]

annapi, tous les deux (= *ubhaya*). Fr. 2, 108 a^v.

[v. MSL. xvii. 286.]

arāmñe et **arāññe** (= *āraṅyaka*). Fr. 2, 109 bⁱⁱⁱ et Fr. 3, bⁱⁱ.

artsa, absolutif de *ars*, finir (= *anu*^o), à la fin de. Fr. 2, 109 aⁱⁱ.

aśiya, religieuse (= *bhikṣuṅṅi*). Fr. 2, 109 b^v, 109 aⁱⁱⁱ (^o*ttse*).

aśiyai, forme oblique. Fr. 2, 109 a^{vi}.

aśiyana, cas régime plur. Fr. 2, 109 bⁱⁱⁱ.

ayāṅṅe, d'os (= *aśhimaya*), adj. dérivé, au moyen de l'afixe ^o*ṅṅe*, du mot *ayā(ṣ)*, os. Fr. 1, b^{iv}.

ayāto, convenable (= pāli ^o*sappāya*) ou agréable (= sanscrit ^o*sampreya*). Fr. 2, 109 bⁱ.

C

cai, cas sujet plur. de *ce*, ceux-ci. Fr. 2, 109 aⁱ.

caim, id. de *ce*, démonstratif. Fr. 2, 109 b^{iv}. [v. MSL. xviii. 414.]

¹ Les remarques étymologiques, enfermées entre crochets, sont dues à M. Meillet. Fr. = fragment.

ce, adj. démonstr. celui-ci. Fr. 2, 108 b^v, 109 bⁱⁱ.

[cf. scr. *tya-?*]

ceu, ce; cas régime du démonstratif *ce* (= *tad*). Fr. 2, 108 aⁱ. (*ceu wātāre*), nomin. sing. Fr. 2, 109 bⁱ; Fr. 3, aⁱⁱⁱ. (*ceu . . . āksagalle*), acc. sing. masc. Fr. 2, 109 bⁱⁱⁱ.

ceu (= *ceu*). Fr. 2, 109 bⁱⁱ.

cwim (= *cwi*), cas régime du démonstratif, + m. v. MSL. xviii. 416 sq. Fr. 2, 109 bⁱⁱⁱ; Fr. 3, bⁱⁱ.

E

ecce, adverbe, correspondant au préfixe sanscrit *ā*. Fr. 2, 109 aⁱⁱ (*°katmaskeṁ*).

[Cf. scr. *ati* ou lat. *ad*.]

eṣatke, *°isc*. Fr. 2, 108 aⁱ.

eṣcitr, 3^e pers. sing. prés. subj. de *cñe*, *eñk*, prendre (= *pratiḡrḥ°*). Fr. 2, 109 bⁱ.

[Cf. gr. *ἐνεγκῆν*, etc.; v. *eneñka* et *eñsanta*.]

eñeñka, excepté. Postposition qui semble bien s'analyser en *en* (= *a* privatif) et *eñka*, absolutif de *eñk*, prendre (littér. = non compris). Fr. 2, 109 a^{vi}; Fr. 3, a^{iv}.

eñsanta. Fr. 2, 109 a^{iv} (*°ne*). Participe présent de *eñkaskau*, rac. *eñk*, au féminin? ou 3^e pers. plur. médio-passive de ce verbe? cf. MSL. xviii. 15.

ersate, 3^e pers. sing. prés. de *er-s*, soulever. Fr. 2, 109 a^v (*°ne*).

[Cf. gr. *ὀρνυμαι*, *ὀρούω*, arm. *yarnem* (imp. *ari*), etc.; l'*e* initial peut représenter *o* ou peut-être *a*; l'élément *-s* est suffixal, v. MSL. xviii. 28.]

eśuwacca, affamée; fémin. de l'adj. *eśu-wacce*, formé de *e(n)* privatif, *śuw*, manger + suff. *ces*. Fr. 2, 109 a^v.

[Sur la chute de *n*, v. MSL. xviii. 24.]

I

īkām, vingt (= *vimśati*). Cf. *īkāmipikwalāñe*.

[v. MSL. xvii. 290 et suiv.]

īkāmipikwalāñe, adj. composé formé, au moyen de l'affixe *ñe* (= *ññe*), de *īkām*,

vingt + *pikwala*, années, plur. de *pikul* (= *vimśativarṣa*). Fr. 1, aⁱ.

īke, point; lieu (= *pada*). Fr. 2, 109 bⁱⁱ.

ista[k], aussitôt; ensuite. Fr. 2, 109 a^v;

Fr. 3, aⁱⁱ.

[Cf. lat. *statim*?]

K

kakākaṣ, participe à redoublement de *kāk*, inviter (= *nimantr°*). Fr. 2, 109 b^v.

kakāte, 3^e pers. sing. prés. de *kāk*, inviter (= *nimantr°*). Fr. 2, 109 bⁱⁱⁱ.

(**k**)**ākauwa**. Fr. 2, 108 aⁱ.

kāko, invitation. Subst. tiré de *kāk*, inviter (= *pravāraṇā*). Fr. 1, aⁱⁱ.

Kālodāye, n. pr. emprunté au sanscrit *Kālodāyi*. Fr. 2, 108 aⁱⁱⁱ. iv.

kālpāṣi, 3^e pers. sing. fréquent. de *kālp*, obtenir (= *labh°*). Fr. 2, 109 aⁱⁱⁱ.

kaltr, 3^e pers. sing. prés. de *kal*, se tenir, s'arrêter (= *sthā°*). Fr. 1, a^{iv}.

[Cf. *kalātsi*, 'tenir', qu'on hésite à séparer de *kall*, 'avoir', cf. arm. *kalay*, qui sert d'aoriste à *unim*, 'j'ai'.]

kālymi, bout (= *anta*). Fr. 2, 108 a^{vi}.

[v. MSL. xvii. 294.]

kamāte, 3^e pers. sing. présent de *kam*, prendre (*ādā*). Fr. 2, 108 aⁱⁱ. iii.

[Cf. bom. *γέντο*, il a pris, cypr. *ἀπόγεμε ἀφέλε* et *ἕγγεμος συλλαβή*, Hes. gr. *γάγγεμον*, filet (de pêche), *ᾠγεμος*, javelle, *γέμω*, etc.; ombr. *gomia*, grauidas, v. sl. *žimo*, je presse, etc.]

Kapilavāstu, n. pr. emprunté au sanscrit (*kapilavastu*). Fr. 2, 108 bⁱ (*°ne*).

karyorttau, marchand (= *vanij*). Fr. 2, 109 a^v; Fr. 3, aⁱⁱ.

[Cf. scr. *kṛīṇāti*, il achète, gr. *πρίασθαι*, etc.]

katkoḡ, partic. passé de *kat-k*, tomber, passer (= *preke* = *vikāle*). Fr. 1, bⁱⁱ.

[Cf. lat. *cado*, etc.]

katmaskeṁ, 3^e pers. plur. prés. de *kat-m*, arriver (= *gam°*). Fr. 2, 109 aⁱⁱ.

[v. *kekatkau*.]

kauc, en haut. Fr. 2, 109 a^v.

kaumṣaj, journée, dérivé de *kaum*, jour. Fr. 2, 109 a^v.

kca (cf. *ksa*), particule d'indéfini (*alyeka kca=anyatama*). Fr. 2, 108 a^{iv}.

[v. MSL. xviii. 419.]

kekatkau, nomiu. sing. masc. du part. parfait de *kat-k*, arriver à, tomber dans (= *apad*^o). Fr. 2, 109 bⁱ.

[Cf. lat. *cado*, etc.]

kektso[ñ], corps (= *kāya*). Fr. 2, 108 a^v (^o*ntsa*).

keñ, terre (= *prthivī*). Fr. 1, aⁱⁱ; Fr. 2, 108 a^v.

[Cf. lit. *zēmē*, v. sl. *zemlja*, gr. *χαμαί*, av. *zam-*, et gr. *χθών*, scr. *ksam-*, lat. *humus*.]

kemesse, de corne (= *viṣāṇatama*). Adj. dérivé au moyen de l'aff. ^o*ṣṣe*, du mot *keme*, corne. Fr. 1, b^{iv}.

[Cf. un groupe de mots qui indiquent des objets courbes : av. *kamarā-*, ceinture, gr. *καμάρα*, voûte, lat. *camurus*, *camerus*; lit. *kūn̄pas*, courbé; gr. *κάμπτω*; etc. ?]

keñi, genou (= *jānu*). Fr. 2, 108 a^v (^o*sa*).

[Cf. gr. *γόνα*, etc. Var. *kenine sa*; même forme au duel *e* issu de *o*.]

kerceye, palais. Fr. 1, bⁱⁱⁱ (^o*n ne*, loc.).

[Cf. got. *gards*, maison, v. angl. *geard*, enclos, v. sl. *gradŭ*, enclos, ville, scr. *gṛhāh*, maison, etc.]

kesta, faim, famine (= *durbhikṣa*). Fr. 2, 109 aⁱⁱ (^o*tse*).

[Cf. la racine scr. *ghas-*, manger ?]

kikratsi, infinitif employé comme substantif. Fr. 2, 108 aⁱ [répandre ?].

[Cf. gr. *κεράννυμι*, etc. ?]

klausu, ouïe, portée d'oreille (^o*ḍruti*, ^o*ḍrava*), dérivé de *klyau(s)*, entendre. Fr. 1, a^{iv}.

[v. *klyauṣam*.]

klautka, absolu. de *klaut-k*, tourner, retourner. Fr. 2, 109 a^v.

[v. *kaklau*, Journ. As., 1911, i. 460.]

klāya, 3^e pers. sing. aor. de *kl*, tourner, tournoyer, se trouver mal. Fr. 2, 109 a^{iv}.

[Cf. scr. *cādrati*, hom. *περιτελλόμενος* et *περιπλόμενος*, v. sl. *kolo*, etc.; v. *kaklau*, Journ. As., 1911, i. 460; ou plutôt cf. lit. *guliti*, *gulti*, se coucher, *guliti*, *gulėti*, être couché, gr. *βάλλω*, et surtout scr. *glāyati*.]

klū, bouillie de riz (= *odana*). Fr. 2, 109 b^{vi}.

[Cf. lat. *glūs* ?, et ceci appuierait l'hypothèse que l'u de *glus* est un ancien u.] **klyauṣa**, absol. de *klyau(s)*, entendre. Fr. 2, 108 b^{iv}, 109 a^{vi} b^v.

klyauṣam, 3^e pers. sing. prés. de *klyau(s)*, entendre. Fr. 1, b^{iv}.

[v. Journ. As., 1912, i. 113; et cf. *klausu*.]

kraṣiyate, 3^e pers. sing. prés. de *kraṣiy*, s'irriter. Fr. 2, 109 b^{iv}; Fr. 3, bⁱⁱⁱ.

krapāte, 3^e pers. sing. prés. de *krapu*, réunir. Fr. 2, 108 aⁱ b^{iv}.

krui, si, quand (= *yadi*, *yadā*). Fr. 2, 108 bⁱⁱ, 109 b^v.

ksa (cf. *kca*), un quelconque. Indéfini masc. Fr. 2, 109 a^v bⁱⁱ, Fr. 3, aⁱⁱ.

[v. MSL. xviii. 419.]

kwaṣai, village (= *grāma*). Fr. 1, bⁱⁱ (*-ne*, loc.).

[Cf. got. *gavi*, région, ossète *γau*, village, arm. *gavar*, canton; sur ces mots, v. Feist, *Etym. Wört. d. got. Spr.* (1909), s. v. *gawi*.]

L

lamalle, verbal de *lam*, s'asseoir; qui doit s'asseoir. Fr. 2, 108 a^{vi} (^o*sa*). Var. *lamalye*.

[*Lam* est à analyser en *ly + m*; v. inf. *lyama* et cf. s. v. *stmausa*.]

lamatsi, infinitif de *lam*, s'asseoir. Fr. 2, 108 aⁱⁱⁱ.

lānte, roi (= *rāja*). Fr. 1, bⁱⁱⁱ.

leswi. Fr. 2, 109 a^{iv}.

lipitar, 3^e pers. sing. prés. de *lip*, oindre. Fr. 3, aⁱ.

[Cf. scr. *lip*, etc.]

lyakāte, 3^e pers. sing. prés. de *lyk*, voir. Fr. 2, 109 a^v; Fr. 3, aⁱⁱ.

[v. Journ. As., 1911, i. 462 et suiv.]

lyama, 3^e pers. sing. aor. (?) de *lam*, s'asseoir. Fr. 2, 108 a^{iv} v.

[v. sup. *lamalle*.]

lyka, plur. de *lyak*, voleur (= *caura*). Fr. 1, aⁱ.

M

mā, négation (= *na*, *an*^o). Fr. 1, aⁱ. iii b^v; Fr. 2, 108 aⁱⁱ, 109 bⁱ. iv; Fr. 3, aⁱ.

[Généralisation, unique en indo-euro-

pécun, de la négation prohibitive, indo-iran.
mā, gr. *μῆ*, arm. *mē*.]

māka, beaucoup (= *bahu*). Fr. 2, 109 aⁱⁱⁱ.
[Cf. gr. *μέγας*, etc.]

maksu, pron. et adj. indéfini, quiconque
(*yah kašcū*), 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 *masār*, et sans
doute dans *mantrāka*, est gr. *μέν*, *μά*,
scr. *sma*. v. MSL. xviii. 419.]

makte, comme (= *yathā*). Fr. 2, 109 aⁱ.

māla (?). Fr. 1, bⁱⁱ.

maim^o (*mant*), adverbe, ainsi (= *evam*).
Fr. 1, aⁱⁱⁱ.

mañcāk, emprunté au sanscrit *mañcaka*,
banquette. Fr. 1, b^{iv}.

mantrāka, ainsi (= *evam*). Fr. 2, 109 b^{vi}.

masa, 3^e pers. sing. aor., probablement
même racine que le verbe *mask* (= *vihar*^o).
Fr. 2, 108 aⁱⁱⁱ, iv.

masār, quiconque, quand. Fr. 2, 109 b^v.

maskitr, 3^e pers. sing. prés. du verbe
mask, être. Fr. 2, 108 aⁱⁱ (= *viharati*).
Fr. 2, 108 bⁱⁱ, 109 aⁱⁱ, iv bⁱⁱ; Fr. 3, bⁱ.

maskiyentr, 3^e pers. plur. prés. (?) du
verbe *mask*, être. Fr. 2, 108 bⁱⁱ.

maṣṣāt, manque de respect (= *anādara*).
Fr. 1, bⁱ.

mein, affixe de l'ablatif. Fr. 1, aⁱⁱⁱ; Fr. 2,
108 bⁱⁱⁱ.

meñ (cf. *meñā*), mois (= *māsa*). Fr. 1, aⁱⁱ
(*štver meñtsu*).

[Cf. gr. *μῆς*, etc.]

mēša (cf. *mēñ*), mois (= *māsa*). Fr. 2,
109 aⁱⁱ (*yvarca*).

[Cf. gr. *μῆς*, etc.]

meñki, adv. moins (= *ūna*^o). Fr. 1, aⁱ.

[v. Journ. As., 1912, i. 112.]

meñkišai, moindre (= *ūnatra*), dérivé
de *meñki*, moindre. Fr. 2, 108 bⁱⁱⁱ.

[Cf. Journ. As., 1912, i. 112.]

miyissam, 3^e pers. sing. prés. de *miy*,
frauder, nuire. Fr. 1, bⁱⁱⁱ.

[Cf. v. h. a. *mein*, faux, trompeur, v. isl.
mein, dommage, scr. *māyā*, tromperie,
illusion, etc.]

mīamam (2^e pers. impér. de *mīamam*
(*mī + m?* cf. s. v. *lamalle*), embrouiller ?).
Fr. 2, 109 b^v.

moṭ, alcool (= *madhu*). Fr. 1, bⁱⁱ.

[Cf. scr. *mādhu*, gr. *μέθυ*, v. h. a.
metu, etc.]

mpa, postpos. du sociatif (= *sārdham*).
Fr. 1, aⁱ.

N

ñā, thème oblique du pronom de la 1^{re} pers.
sing. *ñāsa* (= *mayā*) instr. Fr. 2, 108 b^{vi}.

ñāś (= *mahyam*), dat. Fr. 2, 109 aⁱ.

naḥṣalye, blâmable (= *garhya*). Partic.
futur passif de *naks*, blâmer. Fr. 2, 109 bⁱ
(^o*sa*, instrum.). *naḥṣalyi*, cas sujet plur.
Fr. 1, aⁱⁱ.

[Journ. As., 1911, i. 455.]

nāksate, 3^e pers. sing. prés. de *nāks*,
blâmer. Fr. 2, 108 aⁱ, 109 a^{vi} b^v; Fr. 3, aⁱⁱⁱ.

Nande (*nānule*), n. pr. emprunté au sanscrit
(*nanda*). Fr. 2, 108 bⁱⁱ, iii.

naus, avant (= *purah*). Fr. 1, bⁱⁱ; Fr. 2,
109 aⁱ (= *pūrvam*); Fr. 3, bⁱⁱ.

nausa, adj., antérieur, premier. Fr. 2,
109 bⁱⁱⁱ.

[Cf. *nai*, un.]

nauttai, rue (= *rathyā*). Fr. 2, 109 a^{iv} (^o*ne*).

ne, postposition indiquant le lieu. P. ex.
Fr. 1, bⁱⁱ *kvaṣai ne*, dans un village.
Fr. 3, aⁱ b^{iv}.

[v. MSL. xviii. 403.]

ñem, nom (= *nāna*). Fr. 2, 108 bⁱⁱ.

[Cf. gr. *ὄνομα*, etc.]

nessu, 1^{re} pers. sing. prés. de *nes*, être
(= *as*^o). Fr. 2, 109 bⁱ.

ñis, nom. du pronom de la 1^{re} pers., moi
(= *aham*). Fr. 1, aⁱⁱⁱ.

niṣidam, emprunté au sanscrit *niṣīdana*,
natte pour s'asseoir. Fr. 2, 108 aⁱⁱⁱ, iv, v.

no, particule d'opposition (= *tu*). Fr. 2,
108 a^v b^{iv}, 109 aⁱ, iv, vi b^{iv}, v.

[Cf. v. sl. *no*, et surtout *nū*, mais, scr.
nu, etc.]

ñor, au-dessous (= *adhas*). Postposition
(*stām ñ*^o). Fr. 2, 108 a^{iv}.

[Cf. arm. *nerkhoy*, dessous, en bas, gr.
ἐντοί, *ἐντοίς*, *νέπος*, *νέπρος*, etc.]

ñre, fil, frange (= *daṭā*). Fr. 2, 108 ^avⁱ (^o*men*); 108 ^bi (^o*ṭṣ*).

[Cf. v. h. a. *snuor*, lien, cordon, et *nāan*, coudre, gr. *νέω*, *νήμα*, lat. *neo*, irl. *snūim*, j'entrelace, *snāthe*, fil, scr. *snāyati*, il entoure de licou, il habille.]

ñu, neuf (= *nava*). Fr. 2, 108 ^bvi.

[v. MSL. xvii. 289.]

ñumka, quatre-vingt-dix (= *navati*). Fr. 2, 109 ^ai.

[v. MSL. xvii. 289 et 291.]

O

oḷya, adverbe (= *uttaram*). Outre. Fr. 1, ^aiii.

[Cf. v. lat. *ollus*, lat. *uls*, *ultrā*, etc.; v. sl. *lani* (de **olui*), l'an passé, etc., et tout le groupe de B, *alyek*, autre, lat. *altus*, etc.]

om, cela (= *taṭ*). ^o*ne* = *tatra*. Fr. 2, 108 ^avi ^bvⁱ, 109 ^ai ⁱⁱ ^bv. Cf. *ompostam*, *ompulskoññe*, *omṣap*.

[v. Journ. As., 1912, 115.]

ompulskoññe, extase (= *dhyāna*). Fr. 2, 108 ^aiii.

ompostam, après. Postposition (*pañākte* ^o). Fr. 2, 108 ^aiv.

omṣap, cf. *omṣap*, en surplus (= *atireka*). Fr. 2, 108 ^bi.

omṣṣap, cf. *omṣap*, en surplus (= *atireka*). Fr. 2, 108 ^bv.

onolme, créature (= *pudgala*). Fr. 1, ^ai.

[Sans doute mot comparable pour le sens à lat. *animal*; cf. scr. *ānilaḥ*, vent, et tout le groupe de lat. *animus*, *anima*; v. *āñm*, souffle.]

oppilamntsa. Fr. 2, 108 ^aiv.

orotse, grand (= *mahat*). Fr. 2, 108 ^av.

os, maison. Forme abrégée, devant ^o*ne* du mot *ost*. Fr. 2, 109 ^avi.

[v. Journ. As., 1911, i. 115; trace de thème en *-u* dans *ostuwaiwe*? cf. scr. *vāstu*, *vāstu*, gr. *fástrv*.]

oskai, à la maison, dérivé de *ost*, maison. Fr. 2, 109 ^av.

ostaṣṣi, les gens de la maison. Cas sujet plur. de *ostaṣṣe*, dérivé de *ost*.

ostuwaiwe, *ostuwaice*, famille (= *kula*).

Dérivé de *ost*, maison. Fr. 2, 109 ^bv.
Fr. 3, ^biv (^o*nta ne*).

ot, alors. Fr. 3, ^biv.

[Cf. lat. *at*, etc.]

P

pañāktaññe, adj. dérivé de *pañākte*, le Bouddha (= *saugata*). Fr. 2, 108 ^bv (^o*viṣṭsi*); 108 ^bvi (^o*raso*).

pañākte, le Bouddha. Fr. 1, ^bi; Fr. 2, 108 ^ai. ii. iii. iv. v. ^bi. iii. iv. v. vi; 109 ^av, ^bii. v; Fr. 3, ^bi.

parkarñe, longueur (= *dirghatra*). Fr. 2, 108 ^avi (^o*sa*); 108 ^bvi (^o*karññe sa*).

[v. Journ. As., 1912, i. 115.]

parna, en dehors de (= *aññatra* pali). Fr. 1, ^biii.

[Cf. scr. *paras*, allem. *fern*, etc.]

parra, en silence (= *tuṣṇim*). Fr. 1, ^bi.

paṣṣeñca, partic. prés. de *pa*, garder (= *pāyantika*, du verbe *pā*, garder). Fr. 2, 108 ^bi. *paṣṣeñcana*, nom. plur. (^o*pelai-kneuta*). Fr. 2, 109 ^ai.

past, adverbe et préverbe; ensuite, de nouveau. Fr. 2, 109 ^av, *past aṣṣi*.

[v. MSL. xviii. 7; la ^a forme est intéressante au point de vue phonétique; *past* est la forme très abrégée, traitée comme un mot accessoire, du mot qui sous sa forme pleine est *postam* ou *pest*.]

pātra, emprunté au sanscrit *pātra*, scibile. Fr. 2, 108 ^aii.

pāyti, nom d'une catégorie de fautes (= *pāyantika*; pali *pācittiya*). Fr. 1 ^ai et pass.

pelaikne, loi (= *dharma*). Fr. 2, 109 ^bii; 109 ^ai (^o*nta*, nom. plur.).

[v. Journ. As., 1912, i. 114.]

pelaiykneṣṣe, adj. dérivé, au moyen du suffixe ^{ṣṣe}, du mot *pelaiykne*, *pelaikne*, loi (= *dharma*). Fr. 1, ^bi.

[v. Journ. As., 1912, i. 114.]

pete, portion de nourriture, plat. Fr. 2, 109 ^biii. vi; Fr. 3, ^bii. *peti*, nom. plur. Fr. 2, 109 ^aiii.

[Cf. scr. *pitūḥ*, lit. *pētūs*, repas?]

pi, particule de limitateur. Fr. 1, ^ai; Fr. 2, 108 ^av (*watkaṣṣi pi*); 109 ^aii.

[Cf. scr. *āpi*, gr. *ἐπι*, arm. *ew*, aussi?]

v. Smith, 'Tocharisch,' p. 13, et aussi MSL. xvii. 285.]

pikul, année; plur. *pikwala*. Cf. *ikān-pikwalamāñe*.

pikwala, plur. de *pikul*, année. Cf. *ikān-pikwalamāñe*.

pilsī, ? (à portée de ? = *upa*^o ?). Fr. 1, a^{iv}.

piñtawāt, emprunté au sanscrit *piñdapāta*, tournée d'aumônes. Fr. 2, 108 aⁱⁱ. *piñt-wāta-ścū*, datif. Fr. 2, 109 a^{vi}.

pir, emprunté au sanscrit *pīṭha*, escabeau. Fr. 1, b^v.

pitkawē, bavard. Fr. 2, 109 b^{iv}. Cf. *pitñaiwalñe* = *pralāpa*, dans Journ. As., 1911, ii. 128 et 130.

pkante, largeur (= *tiryak*). Fr. 2, 108 bⁱ (^{sa}); 108 b^{vi} (id.).

plāki, subst. tiré de *plak*. Convention (= *sanvīlhāna*). Fr. 1, aⁱ. (Cf. *amplā-kante*.)
[Cf. lat. *placet*.]

po, tout. Fr. 1, b^v.

postam̄, après (= *paścāt*). Fr. 1, bⁱⁱⁱ; Fr. 2, 108 aⁱ (postposition: *śesūwer postam̄*, après le repas).
[Cf. lat. *post*, etc.; v. MSL. xviii. 7.]

postaññes, datif de *postaññe* (= *pravāraṇā*). Fr. 1, aⁱⁱ. Le mot *postaññe* est tiré, au moyen de l'afixe *ññe* des abstraits, de l'adverbe *postam̄*, après, parce que la cérémonie de la *pravāraṇā* vient après les quatre mois du *varṣa* (saison des pluies et de la retraite au couvent).

prarom̄, cas oblique pluriel de *prāri*, doigt (= *aṅgulī*). Fr. 2, 108 bⁱⁱⁱ.

prastrām̄, étalage. Emprunté au sanscrit *prastaraṇa*. Fr. 2, 108 aⁱⁱ.

prātimokṣa, transcription du sanscrit *prātimokṣa*. Fr. 1 aⁱⁱⁱ, b^{iv} (*prātimokṣ*).

prātimokṣāsṣe, adj. formé, au moyen du suffixe ^{ṣṣe}, du mot *prātimokṣā*, emprunté au sanscrit *prātimokṣa*. Fr. 2, 109 aⁱⁱ.

preke, temps (= *kāla*). Fr. 1, bⁱⁱ.

prekṣai, époque, saison, dérivé de *preke*, temps. Fr. 2, 109 aⁱⁱⁱ.

preku, 1^o pers. sing. impér. de *prek*, demander. Fr. 1, a^{iv}.

procer, frère (= *bhrātar*). Fr. 2, 108 bⁱⁱ.
[v. Journ. As., 1912, i. 111.]

pudgalyik, emprunté au sanscrit *pudgalika*, individuel. Fr. 1, aⁱⁱ.

R

ra, particule d'affirmation, indiquant la suppression d'une formule déjà énoncée (= *ityādi*, *peyyāla*). Fr. 2, 108 bⁱ, 109 aⁱ.
[Journ. As., 1912, i. 114.]

raksane, participe de *rak-s*, étendre. Fr. 2, 108 a^{iv}. v.
[Cf. gr. *ῥάγω*, got. *-rakjan*, etc.; pour la formation, v. MSL. xviii. 18.]

rano, aussi. Fr. 2, 108 a^{iv}.
[v. Journ. As., 1911, i. 460.]

rapanañ, 3^o pers. sing. prés. de *rap*, creuser (= *khan*^o). Fr. 1, aⁱⁱ.

rāpatsi, infinitif de *rap*, creuser (= *khan*^o). Fr. 1, aⁱⁱ.

raso (cf. *rso*), coudée (= *vitasti*). Fr. 2, 108 a^{vi}, bⁱ, vi (^{sa}); plur. *rsonta*, vide s. v. *rso*.

reki, parole (= *vāc*). Fr. 1, aⁱⁱⁱ.
[Ā. *rake*; v. sl. *rekg*, *rěčī*; cf. SS., 933 et suiv.]

rso, forme réduite de *raso*, coudée; cf. *wirsoñcā*. *Rsonta*, plur. de *raso*. Fr. 2, 108 b^{vi}.

S

sa, postpos. de l'instrumental. Fr. 1, aⁱ, ii.

śakse P Fr. 1, bⁱⁱ.

sam (*sama* Fr. 3, bⁱⁱ), cas sujet masc. du démonstratif *se, su*, avec *-m* (v. MSL. xviii. 417). Fr. 2, 109 b^{iv}. Cf. *samp* infra.
[Cf. scr. *sā*, gr. *ó* et v. lat. *sum*, *sōs*.]

sām, égal (= *sama*). Fr. 2, 108 b^{iv}.
[v. Journ. As., 1912, i. 113.]

ṣamāne, cas sujet sing. Fr. 1, aⁱ, iv, bⁱ, iv; Fr. 2, 108 b^{iv}, 109 a^{vi}; Fr. 3 a^{iv}.

ṣamāni, cas sujet plur. Fr. 1, aⁱⁱ; Fr. 2, 108 bⁱⁱ, 109 b^v; Fr. 3, b^{iv}.

Formes obliques :

ṣamānetṣa, sing. Fr. 2, 108 a^{vi}, 109 bⁱ.

ṣamānetṣe, sing. Fr. 2, 108 aⁱ.

ṣamāneñṣe, plur. Fr. 1, a^{iv}; Fr. 2, 109 a^{iv} (*ṣamānet*). Fr. 2, 109 bⁱ.

ṣamāneñ, plur. Fr. 2, 109 bⁱⁱ.

samp, autre notation de *sam*, *sama*, 'celui-ci'. Cf. la note 1 de la page 13. Fr. 2, 109 bⁱⁱ.

- sān**, communauté. Emprunté au sanscrit *saṅgha*. Fr. 2, 108 aⁱ b^{iv}. Cf. aussi la variante *sāṅk*. Forme oblique: *sañ ne*. Fr. 2, 108 bⁱⁱ.
- sañ**, pronom possessif de la 3^e pers. (= *sva*). Fr. 1, aⁱⁱ.
- sañā**, adj. poss. Fr. 2, 109 a^{vi}. [Cf. lat. *suos*, etc.; pour le suffixe, v. Journ. As., 1911, i. 464.]
- sāṅk**, la communauté. Emprunté au sanscrit *saṅgha*. Fr. 1, bⁱⁱⁱ. Cas oblique *saṅkattsa*. Fr. 1, bⁱ.
- sānmya**, passé passif de *sānm*, proclamer. Fr. 2, 108 b^{iv}. [Journ. As., 1912, i. 113.]
- ṣap**, plus; dans *omṣap*, q. v.
- ṣar**, main (= *hasta*). Fr. 1, aⁱⁱ; Fr. 2, 109 a^{vi}.
- ṣarma**, cause (= *pratyaṣa*). Fr. 1, bⁱⁱⁱ.
- ṣarsāṣṣi**, 3^e pers. sing. opt. de *ṣars*, ordonner (= *vyavaśās*). Fr. 2, 109 bⁱⁱⁱ. Cf. *Ṣarsemanēñña*.
- ṣarsemanēñña**, partic. féminin. sing. de *ṣars*, ordonner (= *vyavaśās*). Fr. 2, 109 b^v. Cf. *Ṣarsāṣṣi*.
- sāu**, celle-ci, cas sujet féminin. sing. du démonstr. *su*. Fr. 2, 109 a^v. [v. *sam*; cf. v. lat. *sa-psa*.]
- śaulassoñcā**, voc. plur. de *śaulassu* (= *āyusmantāḥ*). Fr. 2, 109 aⁱ. *śaulassoñcī*. Fr. 2, 109 bⁱ. [Sur *śaul*, vie; cf. gr. ζῷ, etc., v. Smith, 'Tocharisch', p. 16.]
- śaulassu**, vivant (= *āyusmat*); cas sujet sing. Fr. 2, 108 aⁱⁱⁱ.
- se**, ce (= *idam*). Fr. 2, 108 a^{vi} (*°yarmā*). Fr. 2, 109 bⁱⁱ (*°pelaikne*).
- se**, pron. relatif (= *yaḥ*). Fr. 1, a^{i-iv}; Fr. 3, a^{iv}. [Cf. scr. *syā*, v. pers. *hya* ?]
- śēm**, 3^e pers. sing. aor. absolu de *km*, venir. Fr. 2, 109 a^v. [v. MSL. xviii. 3.]
- śeśuwer**, avoir mangé (= *bhakta*); infinitif à redoublement de *śu*, *śūw*, *św*, manger. Fr. 2, 108 aⁱ⁻ⁱⁱⁱ. [Si *ś* repose sur gutturale, comme dans *śaula*, vie, A. *śol*, on est tenté de rapprocher sl. *živati*, mâcher (prés. *živō* et *živōj*), v. h. a. *kiuwan*, pers. *javād*, il mâche.]
- śikṣapāt**, prescription. Emprunté au sanscrit *śikṣāpada*. Fr. 2, 108 b^{iv}.
- śilnāntām**, lire peut-être *śilnānta*, qui serait le pluriel d'un mot *śilnā*, dispute, querelle (= *kalaha*, *virāda*). Fr. 1, a^{iv}.
- śitmaryāṅḥo**. Fr. 1, bⁱⁱⁱ (*-sa*, instrum.), infraction.
- ṣkas**, six (= *ṣat*). Fr. 2, 108 b^{vi}. [v. MSL. xvii. 287.]
- skente**, 3^e pers. plur. prés. de *s-k*, être. Fr. 2, 109 b^v. [v. MSL. xviii. 28.]
- sklokacce**, confus; dérivé de *sklok*, confusion. Fr. 2, 108 bⁱⁱ (*-cci*, cas sujet pl.).
- ślo**, avec (= *sa*). Fr. 2, 108 bⁱ (*°yväroū*).
- smañḥe**, bouillie (= *sūpa*). Fr. 2, 109 b^{vi}.
- śno**, femme, épouse (= *patnī*). Fr. 2, 109 a^v. [v. MSL. xviii. 25, note.]
- ṣpa**, et; copule enclitique. Fr. 2, 109 bⁱⁱⁱ. [v. Journ. As., 1911, i. 460.]
- ṣpak**, assaisonnement. Fr. 2, 109 b^{vi}.
- sporttir**, 3^e pers. sing. prés. de *sport*, fournir. Fr. 2, 109 aⁱⁱⁱ. [On peut songer au groupe très diversifié de gr. σπείρω, lat. *spargo*, etc.; cf. *spārtalñe*, Journ. As., 1911, ii. 149.]
- śrāvasti**, emprunté au sanscrit (*°ne*). Fr. 2, 108 aⁱⁱ, 109 aⁱⁱ bⁱⁱ; Fr. 3. bⁱ.
- stām**, arbre (= *vṛkṣa*). Fr. 2, 108 a^v. [Cf. v. sax. *stamn*, v. h. a. *stam*, et irl. *tamon*, tronc.]
- ste**, 3^e pers. sing. prés. de *s*, être. Fr. 2, 109 b^{iii-iv}; Fr. 3. bⁱⁱ. [v. *skente*.]
- Sthulanānda**, nom propre d'une religieuse; emprunté au sanscrit *sthūlanandā*. Fr. 2, 109 bⁱⁱⁱ.
- stmausa**, participe féminin. sing. de *st-m*, se tenir (= *sthā*). Fr. 2, 109 b^{vi}. [l'm de *stam*- est un élément de formation, comme dans *lyama*, v. sup. s. v. *lamalle*, et *katmaskem*, ils arrivent, à côté de *kekatkau*, vu ci-dessus; on peut donc rapprocher le groupe du lat. *stāre*.]

śtwāra (cf. *śtwer*), quatre (= *catuh*). Fr. 2, 108 ^biii, 109 ^ai.

[v. MSL. xvii. 287.]

śtwer, quatre (= *catuh*). Fr. 1, ^aii.

[v. MSL. xvii. 287.]

su, pronom démonstratif (= *saḥ*). Fr. 1, ^ai; Fr. 2, 108 ^av (cas sujet masc.).

[Cf. scr. *śat*, gr. *ó*, got. *sa*; v. le neutre *tu*.]

sucīkar, emprunté au sanscrit *sūciypha*, étui à aiguilles. Fr. 1, ^biv.

sūtar (cf. *sutar*), emprunté au sanscrit *sūtra*. Fr. 1, ^aiii. iv.

sutar (cf. *sūtar*), emprunté au sanscrit *sūtra*. Fr. 2, 109 ^aii (^o*ttse*, cas oblique).

śwatsi, nourriture, aliment (= *bhakta*). Fr. 2, 109 ^aiii (*śwatsanma*, plur.).

[v. *śeśuwer*?; Smith, 'Tocharisch,' p. 17. rapproche *śaul*.]

śwātsi, infinitif de *śwa*, *śwuc*, manger. Fr. 2, 109 ^aiv. v; Fr. 3, ^biv.

śwātsis, datif de l'infinitif. Fr. 2, 109 ^biii.

śwātsiseo, datif emphatique de l'infinitif. Fr. 2, 109 ^bv.

[v. *śeśuwer*.]

T

tākam, 3^e pers. sing. prés. de *tāk*, être. Fr. 1, ^ai. iv ^bi.

tākau, 1^{re} pers. sing. prés. de *tāk*, être. Fr. 2, 109 ^bv.

tākoyā, 3^e pers. sing. optat. de *tāk*, être. Fr. 2, 109 ^bvi.

tanāpate, bienfaiteur. Emprunté au sanscrit *dānapati*. Fr. 2, 109 ^bii. iv; Fr. 3 ^bi. iii.

tanāpatein, cas régime. Fr. 2, 109 ^biii.

ta-ne, locatif sing. du démonstratif *te*, *tu*. Fr. 2, 109 ^bvi.

tāy, cas sujet féminin. sing. du démonstratif; celle-là. Fr. 2, 109 ^aiv (^o*no*).

te, adj. et pron. démonstratif; celui-là. Fr. 2, 108 ^bvi (^o*yarmā*).

teksa, 3^e pers. sing. aor. de *tek*, toucher (= *spṛś*). Fr. 2, 108 ^av.

[Journ. As., 1911, ii. 147.]

trā(sa)lye, à croquer (= *khādaniya*), partic. futur passif de *trās*? Fr. 2, 109 ^ai.

trikelye. Fr. 1, ^bii [^o*sa* ?].

trite, troisième (= *trīya*). Fr. 2, 109 ^aiv. [MSL. xvii. 286.]

tsa, affixe de dépendance. Fr. 1, ^aii.

tsālnalye, à manger (= *bhojanīya*). Partic. futur passif de *tsāl*. Fr. 2, 109 ^bi.

tsamtsi, infinitif de *tsam*, ajouter. Fr. 2, 108 ^avi.

tsaṅkaṅe. Fr. 1, ^bii (^o*sa*. Cf. peut-être *tsaṅkaik*, le matin).

tseṅketar, 3^e pers. sing. moyen de *tseṅk*, se lever (= *utthā*). Fr. 1, ^bi.

[Cf. lit. *stēngtis*, s'efforcer; v. isl. *stinga*, piquer, v. h. a. *stanga*, perche? en tout cas l'un des mots du grand groupe de (*s*)*th*, être debout, se tenir.]

tsaṅkaik, le matin (= *prātar*). Fr. 2, 108 ^aii.

ttse, affixe du génitif. Fr. 1, ^ai, etc.

tu, démonstratif neutre (cf. *su*), cela (= *tat*); *tu*. Fr. 2, 109 ^aiii (accus.).

Cas obliques :

tu-mein. Fr. 1, ^aiii; Fr. 2, 108 ^av ^bi, 109 ^aiv. v ^biii.

tu-sa. Fr. 2, 109 ^biv.

[Cf. scr. *tūt*, gr. *ró*, got. *fat-a*; v. le masculin *sa*.]

tuyknoša, de cette façon; locution adverb. formée de *tu*, démonstr. + *yākne*, façon + *sa*, affixe d'instrum. Fr. 1, ^biii.

U

Uppalavarnaṅā, nom d'une religieuse; emprunté au sanscrit *Utpalavarnā*. Fr. 2, 109 ^aiii.

W

wāṅksāte, 3^e pers. sing. prés. de *wāṅkṣ*, donner, apporter, préparer? Fr. 2, 109 ^av (^o*ne*).

wārpanalle, partic. futur passif de *wārp*, accepter, goûter (= pāli *sādiy*). Fr. 1, ^aii.

wārpatar, 3^e pers. sing. subjonctif moyen de *wārp*, accepter, goûter (= pāli *sādiyeyya*). Le présent fait *wārpnāt*; Fr. 1, ^aiii.

[Cf. *Revue celtique*, 1913 (vol. xxxiv), 142.]

wārṣeṁ, plur. oblique de wārṣe, brigand (= stena). Fr. 1, aⁱ.

wartto, bois, parc (= vana). Fr. 2, 108 aⁱⁱⁱ (°ne).

wasānpāṁ, emprunté au sanscrit upasānpāna, ordonné moine. Fr. 1, aⁱ.

wasānpāṭ, emprunté au sanscrit upasānpād, ordination. Fr. 1, aⁱ.

wastsi (cf. wāstsi), vêtement (= cīvara). Fr. 2, 108 aⁱⁱ bⁱⁱⁱ. iv. v.

[Cf. lat. *vestis*, etc.]

wāstsi (cf. *wastsi*), vêtement (= cīvara). Fr. 2, 108 b^v. vi (°ttse); ib. (°mem).

wat (cf. wāt), on (= vā). Fr. 2, 108 bⁱⁱ (pañākte wat yopsa).

wat, ou (= vā). Fr. 2, 108 bⁱⁱⁱ (nande wat), 108 b^v.

[Journ. As., 1911, i. 457.]

watkaṣṣāṁ, 3^e pers. sing. prés. de wāt-k, ordonner de (= °aya° causatif). Fr. 1, aⁱⁱ.

watkaṣṣi, 3^e pers. sing. optatif de wāt-k, wāt-k, ordonner, faire faire. Fr. 2, 108 a^v.

wātko, partic. de wāt-k, ordonner. Cf. wātkaṣṣāṁ.

wāttare, affaire (= artha, etc.). Fr. 1, bⁱ; Fr. 2, 108 aⁱ.

wayāte, 3^e pers. sing. prés. de way, conduire, emmener. Fr. 2, 109 a^v (°ne).

[Cf. scr. *vēti*, lit. *vejū*, etc.]

weñā, 3^e pers. sing. aor. de weñ, dire. Fr. 3, bⁱⁱⁱ.

weñawā, passé de weñ, dire (vac°. Fr. 2, 108 a^v.

weskemane, partic. moyen de weñ, dire (= vac°, vad°). Fr. 1, aⁱⁱⁱ.

wessaṁ, 3^e pers. sing. du prés. de weñ, dire. Fr. 1, aⁱⁱⁱ.

weweñuwa, plur. du part. à redoublement de wen, dire (= uddiṣṭa). Fr. 2, 108 b^{vi}.

wi, deux. Cf. wirsoñcā.

[MSL. xvii. 285.]

wilakṣānāñcā, ayant deux marques (wi, deux + sanscrit *lakṣaṇa* + suffixe °ñcā, possessif). Fr. 2, 108 bⁱⁱⁱ.

winaī, emprunté au sanscrit *vinaya*. Fr. 1, a^{iv}.

winaṣāre, nom d'agent tiré de *winaṣ*, rendre hommage. Fr. 2, 109 b^{iv}.

wirsoñcā, ayant deux coudées; adj. composé

de wi, deux + rso, coudée + ñcā, affixe du possessif. Fr. 2, 108 bⁱ.

wratṭsai, respectivement? (= prati [de-sāniya]). Fr. 109 aⁱ bⁱⁱ.

[De la famille de lat. *uerto*, *versus*.]

wsaṣṣalle, part. futur passif de ws, was, habiter (= *vastavya*). Fr. 2, 108 aⁱⁱ.

[Scr. *vāṣanti*, got. *wisan*.]

Y

yaka, absolutif de yak, demander, mendier. Fr. 1, bⁱⁱⁱ; Fr. 2, 109 a^{iv}.

yākne, *ykne*, façon. Cf. *tuyknesa*.

yākṣa, 3^e pers. sing. aor. de yak, appeler. Fr. 2, 109 a^v.

yam, 3^e pers. sing. prés. de ym, aller. Fr. 1, aⁱ.

[Cf. gr. *εἶμι*, lit. *einū*, etc.; SS. p. 926.]

yamasalle, partic. futur passif (= *kara-ñiyā*) de yam, faire. Fr. 1, b^{vi}; Fr. 2, 108 a^{vi}.

yamaska, 3^e pers. sing. subj. (i) de yam, faire. Fr. 1, b^v.

yamaskau, 1^o pers. sing. prés. de yam, faire. Fr. 1, aⁱⁱⁱ.

yamaskemane, part. prés. moyen de yam, faire (°sa). Fr. 2, 108 a^{vi}.

yamaṣṣāṁ, 3^e pers. sing. prés. de yam, faire. Fr. 1, aⁱ bⁱ.

yamaṣṣitr, 3^e pers. sing. fréquent. moyen de yam, faire. Fr. 2, 108 b^{iv}.

yamastar, 3^e pers. sing. prés. moyen de yam, faire. Fr. 1, b^v.

yamātr, 3^e pers. sing. subj. de yam, faire. Fr. 2, 108 b^v.

yāmtr, 3^e pers. sing. subj. de yam, faire. Fr. 2, 108 bⁱ.

yāmtsi, infinitif de yam, faire. Fr. 2, 108 aⁱⁱ.

yapi, 3^e pers. sing. opt. de yap, entrer (= *pravis*). Fr. 2, 108 bⁱⁱ.

yarke, suffisance, abondance. Fr. 2, 109 aⁱⁱⁱ. [v. *yarm*.]

yarm (cf. *yarmā*), mesure (= *pramāṇa*). Fr. 1, b^{iv}; Fr. 2, 108 b^v (°tṣa).

[v. Journ. As., 1912, i. 114.]

yarmā (cf. *yarm*), mesure (= *pramāṇa*). Fr. 2, 108 a^{vi} (se *yarmā*); Fr. 2, 108 b^v. vi (wōtṣi tṣe *yarmā*).

- yārmañssu**, ayant la mesure (= *pramānika*). Fr. 2, 108 a^{vi}.
yaṣi, nuit (= *rātrī*). Fr. 1, bⁱⁱⁱ (-*sa*, instrum.).
yātka, absolutif de *yāḷ*, *yāḷ*, s'occuper à (= *bhāvay*^o). Fr. 2, 108 aⁱⁱ.
yeṣaṅ, clair. Fr. 1, aⁱⁱⁱ.
yitmaṣṣam, 3^e pers. sing. prés. de *yit-m*, *yāt-m*, entrer (= *praviṣ*^o). Fr. 1, bⁱⁱ.
ynāri, subst. tiré de *yn*, chemin (= *mārga*). Fr. 1, aⁱ.
- ynemane**, partic. moyen de *yn*, *yan*, aller. Fr. 2, 109 a^{iv} (fémin.); 109 a^{vi} (masc.). [MSL. xviii. 19 et 26.]
yokam, 3^e pers. sing. prés. de *yok*, boire. Fr. 1, bⁱⁱ.
yopsa, 3^e pers. sing. aor. de *yap*, entrer (= *praviṣ*^o). Fr. 2, 108 aⁱⁱ bⁱⁱ.
ywarca (cf. *ywārcā*), demi (= *ardha*). Fr. 2, 109 aⁱⁱ (^o*meñā*).
ywārcā (cf. *ywarca*), moitié (= *ardha*). Fr. 2, 108 bⁱ ii.

A BILINGUAL FRAGMENT IN CHINESE-KHOTANESE

Hoernle MSS., Nos. 142 and 143. (Plate XXII.)

INTRODUCTORY REMARKS

By A. F. RUDOLF HOERNLE.

THE two parts of this fragment, shown on Plate XXII, belong to two separate consignments, Part i to No. 142 and Part ii to No. 143, which were forwarded to me from Simla, in May 1903 and January 1904 respectively. In the forwarding letter it was stated that they had been purchased from Badruddin, Aksakal of Khotan, and that they were believed to have been discovered in the Takla Makan Desert in some, not further specified, locality. Regarding the probable identity, however, of this locality, see the Introductory Remarks, on pp. 2 and 85. That, in any case, they come from the same locality is shown by the circumstance that they make up a nearly continuous whole, as may be seen in Plate XXII. Either of the two parts, when received by me, was broken in several pieces, as indicated by the dotted lines. Part i consisted of two pieces (*a* and *b*); Part ii, of three pieces (*a*, *b*, *c*). Their material, in its present condition, is thin, hard, brownish, rather brittle paper, which has every appearance of its discoloration and brittleness being due to exposure to the heat of fire. They were first described by me in the Journal of the Royal Asiatic Society for 1906, p. 696.

The total fragment measures 250 × 393 mm., or about 10 × 15½ inches. Its width of 250 mm., or about 10 inches, is practically the same as that of the Chinese Roll, shown as No. 1 in Plate 191 (p. 176) of Sir Aurel Stein's *Ruins of Cathay*, volume ii. That roll is inscribed with the complete Chinese version of a Buddhist religious text; and each column numbers seventeen Chinese ideograms. In our fragment, too, each complete column of Chinese writing contains seventeen ideograms. This agreement, in both respects, is striking; and considering that the manuscripts come from different, widely separate, localities (the Chinese roll from

Tunhuang, our bilingual fragment probably from Khadalik), it seems to suggest that there existed a kind of standard in the width of material and the number of ideograms in a column. On this basis it follows that our fragment must be a very small portion of a roll which originally must have been of very considerable size to accommodate the extensive text of the *Śatasāhasrika 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 Tripiṭaka', col. 199, there was enumerated a Sūtra, No. 874, which comprised in its title four of the ideograms of our Chinese text, viz. col. i, nos. 14-17; col. v, nos. 13-16; col. ix, nos. 11-14. About two years afterwards the laborious researches of Professors Chavannes and 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 *Adhyardhaśatikā 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 *Dhāraṇīs*. 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 *Dhāraṇī*, but of a *Sūtra*. However, my suggestion of its having been the *Satasāhasrika Prajñāpāramitā* is not intended to indicate more than a bare possibility.

Objets : UN FRAGMENT EN CHINOIS DE LA ŚĀTASĀHĀSRIKĀ
PRAJÑĀPĀRAMITĀ

PAR ED. CHAVANNES ET SYLVAIN LÉVI

Le texte qui nous a été soumis par M. Hoernle est tracé sur papier ; les deux fragments dont il se compose appartenaient à une série continue de 23 lignes qui contenaient chacune 17 caractères ; aucune des lignes n'est complète, mais les colonnes se juxtaposent immédiatement les unes à la suite des autres ; sur cette étendue plus large que haute, on ne voit aucun indice de division par page ; or, la pratique ordinaire des Chinois donnant à la page plus de hauteur que de largeur, il paraît évident que le passage entier n'a pu former une page unique ; d'où il suit que ce texte n'était pas divisé par pages, mais était écrit sur un rouleau continu qui se développait de bout en bout ; l'usage de ces rouleaux ayant disparu presque aussitôt après la diffusion de l'imprimerie au dixième siècle de notre ère, notre manuscrit ne saurait descendre à une époque plus basse.

D'autre part nous avons reconnu que le texte reproduit littéralement la version publiée en 659 p. C. sous la direction de Hiuan-tsang.¹ La date de ces fragments se trouve donc comprise entre la fin du septième siècle et le commencement du dixième.

Le contenu de ce passage est assez insignifiant : il eût été difficile d'en reconnaître l'origine, n'eût été la mention au vocatif de Subhūti 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 fatras de la Pāramitā 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. cexxxv (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.

i	ii	iii	iv	v	vi	vii	viii	ix	x	xi	xii	xiii	xiv	xv	xvi	xvii
1	善現四无	所畏清淨	故預流果	清淨預流	果	清淨預流	果									
1	清淨故一	切智智清	淨何以故	若四无	所畏											
2	清淨若預	流果清淨	若一切智	智清淨无	二											
3	无二分无	別无斷故	四无	所畏清淨	故一來											
4	不還阿羅	漢果清淨	一來不還	阿羅漢果	清淨											
5	淨故一切	智智清淨	何以故若	四无	所畏清											
6	淨若一來	不還阿羅	漢果清淨	若一切智	智											
7	清淨无二	无二分无	別无斷故	善現四无	所											
8	畏清淨故	獨覺菩提	清淨獨覺	菩提清淨	故											
9	一切智智	清淨何以	故若四无	所畏清淨	若											
10	獨覺菩提	清淨若一	切智智清	淨无二无	二											
11	分无別无	斷故善現	四无	所畏清淨	故一切											
12	菩薩摩訶	薩行清淨	一切舊薩	摩訶薩行	清											
13	淨故一切	智智清淨	何以故若	四无	所畏清											
14	淨若一切	菩薩摩訶	薩行清淨	若一切智	智											
15	清淨无二	无二分无	別无斷故	善現四无	所											
16	畏清淨故	諸佛无上	正等菩提	清淨諸佛	无											
17	上正等菩	提清淨故	一切智智	清淨何以	故											
18	若四无	所畏清淨	若諸佛无	上正等菩	提清											
19	淨若一切	智智清淨	无二无二	分无別无												
20	斷故															
21	復次善現	四无礙解	清淨故色	清淨色清	淨											
22	故一切智	智清淨何	以故若四	无礙解清	淨											
23	若色清淨	若一切智	智清淨无	二无二分	无											
	別无斷故	四无礙解	清淨故受	想行識清	淨											

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 Śatasāhasrikā, soit par l'usage constant. Nous publierons ensuite la partie correspondante, quoique non identique, de la Śatasāhasrikā sanscrite qui est encore inédite.

Ô Subhūti! Les quatre vaiśāradyas¹ étant purifiés, le fruit de srotaāpanna
Subhūte vaiśāradya viśuddhyā [srotaāpannaphalaviśuddhiḥ]
 est purifié; le fruit de srotaāpanna étant purifié, la qualité de science d'omniscient
srotaāpannaphala viśuddhyā] *sarvākārajñatāviśuddhir*
 est purifiée. Pourquoi cela? Si les quatre vaiśāradyas sont purifiés, si le fruit de
iti hi vaiśāradyaviśuddhiś ca srotaāpan-
 srotaāpanna est purifié, si la qualité de science d'omniscient est purifiée, c'est
naphalaviśuddhiś ca sarvākārajñatāviśuddhiś
 qu'il n'y a là ni dualité, ni division en deux, ni séparation, ni coupure.
cādāvayam etad avaiśhikāram abhinnam acchinnam ॥

Les quatre vaiśāradyas étant purifiés, les fruits de sakṛdāgāmin, d'anāgāmin
vaiśāradyaviśuddhyā [sakṛdāgāmy anāgāmy-
 et d'arhat sont purifiés; les fruits de sakṛdāgāmin, d'anāgāmin et d'arhat étant
arhatphalaviśuddhiḥ] *sakṛdāgāmy anāgāmy-arhatphalaviśuddhyā*
 purifiés, la qualité de science d'omniscient est purifiée. Pourquoi cela? Si
sarvākārajñatā viśuddhir iti hi
 les quatre vaiśāradyas sont purifiés, si les fruits de sakṛdāgāmin, d'anāgāmin et
vaiśāradya viśuddhiś ca sakṛdāgāmy anāgāmy

¹ Les quatre vaiśāradyas sont énumérés dans la Mahāvīyutpatti § 8 et dans les Dictionnaires numériques *K'iao-tch'eng-fa chou* (éd. de Tōkyō, vol. xxxvii, fasc. 3^a, p. 74 v^o) et *Ta ming san ts'ang fa chou*, ib. xxxvii, fasc. 1, p. 73 r^o. Ce sont: 1^o l'intelligence directe de tous les dharmas: sarvadharmābhisambodhivaiśāradya — 一切智; 2^o la connaissance de l'épuisement de tous les écoulements: sarvāsaravakṣayajñāna v^o 漏盡; 3^o l'analyse décisive de la condition de ne pas être autrement pour les dharmas d'obstacle: antarāyikadharmānyathātvanīścitavyākaraṇa v^o 說障道; 4^o l'exactitude de l'introduction au moyen de sortir pour arriver à la perfection complète (en chinois: pour mettre fin aux souffrances): sarvasāmpadadhigamāya nairyānikapratipattatātvā v^o 說苦盡道. — On remarquera que les Chinois ne traduisent pas littéralement le terme vaiśāradya, lequel signifie en sanscrit 'habileté, spécialement acquise par l'expérience'; ils lui donnent pour correspondant l'expression 無所畏, qui, traduite mot 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 tche tou louen* où le Bouddha énumère les quatre vaiśāradyas 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,
arhatphala viśuddhiś eśālvayam etad advaidhikāram abhinnaṃ

ni coupure.
acchinnaṃ ॥

Ô Subhñti! les quatre vaiśaradyas étant purifiés, la Bodhi des Pratyeka-
Subhñte vaiśaradya viśuddhyā pratyekabuddhabodhi-
 buddhas est purifiée; la Bodhi des Pratyekabuddhas étant purifiée, la qualité de
viśuddhiḥ 1 pratyekabuddhabodhi viśuddhyā sarvākārajñātā-

science d'omniscient est purifiée. Pourquoi cela? Si les quatre vaiśaradyas sont
viśuddhir iti hi vaiśaradyaviśuddhiś ca

purifiés, si la Bodhi des Pratyekabuddhas est purifiée, si la qualité de science
pratyekabuddhabodhi viśuddhiś ca sarvākārajñātāviśuddhiś

d'omniscient est purifiée, c'est qu'il n'y a là ni dualité, ni division en deux, ni
eśālvayam etad advaidhikāram

séparation, ni coupure.
abhinnaṃ acchinnaṃ ॥

Ô Subhñti! les quatre vaiśaradyas étant purifiés, la conduite de tous les
Subhñte vaiśaradyaviśuddhyā sarvabodhisattva

Bodhisattvas Mahāsattvas est purifiée; la conduite de tous les Bodhisattvas
mahāsattvacaryāviśuddhiḥ 1 sarvabodhisattva

Mahāsattvas étant purifiée, la qualité de science d'omniscient est purifiée.
mahāsattva caryāviśuddhyā sarvākārajñātā viśuddhir

Pourquoi cela? Si les quatre vaiśaradyas sont purifiés, si la conduite de tous
iti hi vaiśaradyaviśuddhiś ca

les Bodhisattvas Mahāsattvas est purifiée, si la qualité de science d'omniscient
sarvabodhisattvamahāsattvacaryāviśuddhiś ca sarvākārajñātāviśuddhiś

est purifiée, c'est qu'il n'y a là ni dualité, ni division en deux, ni séparation,
eśālvayam etad advaidhikāram abhinnaṃ

ni coupure.
acchinnaṃ ॥

Ô Subhñti! les quatre vaiśaradyas étant purifiés, l'anuttara samyak sambodhi
Subhñte vaiśaradyaviśuddhyā sarvabuddhānuttarasamyaksambodhi-

de tous les Buddhas est purifiée; l'anuttara samyak sambodhi de tous les Buddhas
viśuddhiḥ 1 sarvabuddhānuttarasamyaksambodhiviśuddhyā

étant purifiée, la qualité de science d'omniscient est purifiée. Pourquoi cela? Si
sarvākārajñātāviśuddhir iti hi

les quatre vaiśaradyas sont purifiés, si l'anuttara samyak sambodhi de tous les
vaiśaradyaviśuddhiś ca sarvabuddhānuttarasamyaksambodhiviśuddhiś ca

Buddhas est purifiée, si la qualité de science d'omniscient est purifiée, c'est qu'il n'y
sarvākārajñatāvisuddhiḥ *esādvayam*

a là ni dualité, ni division en deux, ni séparation, ni coupure.

etad advaidhikāram abhinnam acchinnam ॥

Derechef, ô Subhūti! les quatre pratisaṃvids¹ étant purifiées, la forme est
Punar aparāṃ Subhūte pratisaṃvidvisuddhyā rūpavisuddhiḥ ॥

purifiée; la forme étant purifiée, la qualité de science d'omniscient est purifiée.
rūpavisuddhyā sarvākārajñatāvisuddhir

Pourquoi cela? Si les quatre pratisaṃvids sont purifiées, si la forme est purifiée,
iti hi pratisaṃvidvisuddhiḥ ca rūpavisuddhiḥ ca

si la qualité de science d'omniscient est purifiée, c'est qu'il n'y a là ni dualité,
sarvākārajñatāvisuddhiḥ esādvayam etad

ni division en deux, ni séparation, ni coupure.

advaidhikāram abhinnam acchinnam ॥

Les quatre pratisaṃvids étant purifiées, la sensation, la désignation, les
pratisaṃvidvisuddhyā vedanā saṃjñā

composants, la connaissance sont purifiés.

saṃskāra vijñāna visuddhiḥ ॥

Śatasāhasrikā Prajñāpāramitā, MS. de la Bibliothèque Nationale, Dév. 74²,
 3^e partie, B (volume X de la collection), p. 228^a.

vaiśāradya-visuddhyā rūpavisuddhi rūpavisuddhyā sarvākārajñatāvisuddhir iti
 hi vaiśāradya-visuddhiḥ ca rūpavisuddhiḥ ca sarvākārajñatāvisuddhiḥ esādvayam
 etad advaidhikāram abhinnam acchinnam ॥ vaiśāradya-visuddhyā vedanāvisuddhir
 vedanāvisuddhyā sarvākārajñatāvisuddhir iti hi vaiśāradya-visuddhiḥ ca vedanā-
 visuddhiḥ ca sarvākārajñatāvisuddhiḥ esādvayam etad advaidhikāram abhinnam
 acchinnam ॥ vaiśāradya-visuddhyā saṃjñāvisuddhiḥ saṃjñāvisuddhyā sarvākāra-
 jñatāvisuddhir iti hi vaiśāradya-visuddhiḥ ca saṃjñāvisuddhiḥ ca sarvākārajñatā-
 visuddhiḥ esādvayam etad advaidhikāram abhinnam acchinnam ॥ vaiśāradya-visuddhyā
 saṃskāra-visuddhiḥ saṃskāra-visuddhyā sarvākārajñatāvisuddhir iti hi vaiśāradya-
 visuddhiḥ ca saṃskāra-visuddhiḥ ca sarvākārajñatāvisuddhiḥ esādvayam etad advaidhi-
 kāram abhinnam acchinnam ॥ vaiśāradya-visuddhyā vijñānavisuddhir vijñāna-
 visuddhyā sarvākārajñatāvisuddhir iti hi vaiśāradya-visuddhiḥ ca vijñānavisuddhiḥ
 ca sarvākārajñatāvisuddhiḥ esādvayam etad advaidhikāram abhinnam acchinnam ॥

Nous n'avons pas les mêmes raisons que les pieux scribes de la Prajñāpāramitā
 pour répéter indéfiniment la même formule. Elle est reproduite encore, *mutatis
 mutandis*, avec les termes *caḥṣuḥ*, *śrotra*, *ghrāṇa*, *jihvā*, *manāḥ*; avec *rūpa*, *śabda*,

¹ Pour les *pratisaṃvids* et leurs équivalents chinois nous pouvons nous contenter de renvoyer à l'article d'Eitel, *Handbook of Chinese Buddhism*.

gandha, rasa, sparśa, dharma; avec cakṣurvijñāna, śrotravijñāna, ghrāṇavijñāna, jihvōvijñāna, kāyavijñāna, manovijñāna; avec cakṣuḥsaṃsparśa, śrotasaṃsparśa, ghrāṇasaṃsparśa, jihvāsaṃsparśa, kāyasaṃsparśa, manasaṃsparśa; avec cakṣuḥsaṃsparśa-pratyayavedanā, śrotasaṃsparśa-pratyayavedanā, ghrāṇasaṃsparśa-pratyayavedanā, jihvāsaṃsparśa-pratyayavedanā, kāyasaṃsparśa-pratyayavedanā, manasaṃsparśa-pratyayavedanā.

La même série est reprise ensuite avec le terme *pratisaṃvid* substitué au terme *vaiśāradya*, à commencer par :

pratisaṃvidviśuddhyā rūpaviśuddhī rūpaviśuddhyā sarvākārajñātāviśuddhir iti hi pratisaṃvidviśuddhiś ca rūpaviśuddhiś ca sarvākārajñātāviśuddhiś eśādvayam etad advaidhikāram abhinnaṃ aecinnaṃ ॥

Tout ce développement fait partie du xxvi^e parivarta de la Śatasāhasrikā, qui occupe 258 pages du manuscrit de la Bibliothèque Nationale, et que l'Aṣṭasāhasrikā résume en deux pages (185-187 de l'éd. de la Bibl. Indica, jusqu'à : atha khalv āyusmān Śāriputro bhagavantam etad avocat | gambhīrā bhagavan Prajñāpūramitā). Les éléments de nos formules sont condensés en une page de l'Aṣṭasāhasrikā (viii^e parivarta, pp. 186-87) :

yā Subhūte rūpaviśuddhiḥ sā phalaviśuddhiḥ yā phalaviśuddhiḥ sā rūpaviśuddhir iti hi Subhūte rūpaviśuddhiś ca phalaviśuddhiś eśādvayam etad advaidhikāram abhinnaṃ aecinnaṃ iti hi Subhūte phalaviśuddhito rūpaviśuddhī rūpaviśuddhitāḥ phalaviśuddhiḥ | evaṃ vedanāsaṃjñāsaṃskārāḥ | yā Subhūte vijñānaviśuddhiḥ sā phalaviśuddhiḥ | etc. . . . ut sup.

punar aparāṃ Subhūte yā rūpaviśuddhiḥ sā sarvajñātāviśuddhiḥ yā sarvajñātāviśuddhiḥ sā rūpaviśuddhir iti hi Subhūte . . . 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 *hṃā* l. 4, *svām* l. 5, *ātān* l. 13, by the side of the ordinary form of that type of *ā* in *āmna* l. 4, *hṃā* l. 8, *kā* and *yām* l. 10, *mā* and *yām* l. 15, *pvā* l. 16, *kā*, *yām*, *pvā* l. 17, *ysām* ll. 18, 19, *yām* l. 21. Again we have an ornate form of *ē* in *dē* l. 3, *ē* l. 6, *śē* l. 8, *pvē* and *kē* l. 9, *ttē* ll. 17, 21, by the side of the ordinary form *e* in *jeve* l. 6, *me* l. 9, *svem* l. 16, *pe* l. 18; and the ordinary forms of *ai* in *drai* l. 7, *ñai* l. 14,

jsai and *mai* (corr. *mī*) l. 17, as well as of *au* in *au* l. 2, *ysau* ll. 3, 5, 13, *pau* l. 4, *šyau* l. 6, *hau* l. 7, *ñau* and *tyau* l. 10, *nau* l. 16. With *ai* and *au* the ornate form never occurs. With the vocalic double dot, the ornate form of *ā*, with a tailed second dot, is far more common than the simple form. Good examples of the tailed variety are *nā* ll. 3, 21, *ysā* l. 4; of the simple variety, *dā* l. 5, *mā* l. 7; of both, side by side, *dādā* l. 8. Sometimes the distinction is not so clearly marked. The ordinary form of the subscript 'apostrophe' (to use Professor Leumann's term in *Zur nordarischen Sprache und Literatur*, pp. 1, 58) appears here, not in the form of an inverted arc, which is used, e. g. in the calligraphic script of the Khotanese Vajracchedikā (Plate V in *ba* 2 a¹, *kā* 2 a¹¹, &c.), but in a form which closely resembles the ordinary Nāgarī sign of avagraha; e. g. in *ba* ll. 2, 4, 14, 18, 19, *kg* l. 16, *prā* ll. 16, 17. But once, in *ś* l. 8, it occurs in an ornate form which practically duplicates the ordinary form.¹ It may be added that the long *ū* is made in two ways: the ordinary form is seen, e. g. in *ysū* and *mū* ll. 4, 11; but a second form occurs in *pyū* l. 12, and this form is seen exaggeratedly in *ttū* ll. 4, 9.

(2) The well-known difficulty about distinguishing between the similar signs for *l* and *n*² is obviated in the present case by the attachment of a rightward slanting stroke to the left limb of the sign for *l*. This appendage is very prominent in *tañ* l. 13, *štaiñ* l. 18, and *ttā* l. 21, and somewhat less so in *šta* ll. 2, 19, *ttau* l. 4, *rta* l. 7, *tta* l. 8. But it is sufficiently noticeable even in *tta* l. 14, *tr* l. 15, and *ttye* ll. 17, 21.

(3) Interpunction is marked in two ways: either by the usual two parallel vertical bars, as in ll. 1, 3, 7, 8, 10, 14; or by two dots disposed in the form of the visarga, as in ll. 1, 12, 16, 18. Once the two signs are combined, in l. 14, where the double dot is followed by the double bar in a much larger and ornate form, apparently in order to mark the end of a paragraph.

With regard to the language of our fragment, the alternations in the manner of spelling two words also deserve notice. We have the alternatives, *balysa*^o ll. 2 (twice) and 9, and *baysa*^o ll. 2, 4, 18 (thrice), 19. Similarly there are the alternatives *aysmū* ll. 16, 18, and *aysümū* ll. 4, 11. Professor Leumann, in his Notes, points out that these alternative spellings point to two stages in the development of the literary language of Khotan, an older represented by *balysa* and *aysmū*, and a younger characterized by *baysa* and *aysümū*. The elision of *l* from the older

¹ The question of the interpretation of this subscript ma.k is fully discussed by M. Pelliot in *Un fragment du Suvānaprabhāsa Sūtra en Iranien Oriental* (Paris, 1913), pp. 22 ff.

² See Professor Sten Konow's 'Zwei Handschriftenblätter in der alten arischen Literatursprache aus Chinesisch-Turkistan' in *Sitzungsberichte der Kgl. Preussischen Akademie der Wissenschaften*, vol. xlix (1912), pp. 1129-30.

form of the word *balysa* is marked by the subscription of the 'apostrophe', or arc, below the syllable *ba*. 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 *bal*, and in l. 17 it is wrongly omitted under the syllable *pvā* of *pvāñā*, which should be written *pvāñā*, as compared with *pvārū* in the same line. In this connexion, also, the merely graphic variation of *bīsa* l. 3, and *bāsa* ll. 5, 13, 16 may be noticed. Also the rare occurrence of *rr* in the superscript position may be noticed in *vartānmū* l. 7. For another instance of the superscript *rr*, in the Saddharma-puṇḍarīka, 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 akṣara *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, *vartānmū*, 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 *manū* has become wiped into two parallel level strokes. Similarly, in l. 11, the first of the double dot over *yaū* 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 akṣara *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-jsa manū* : *dā ārūva-jsa (manū)* ॥ ××
 [25]¹
- 2 *au hastāmyam balysāṇa balysāūstaṁ* ² *varāṣṭā* *haysūm(ñū)*  *aysmū*
upevārā ³ [20]

¹ The bracketed number indicates the number of dots, or lost akṣaras.
² Read *balysāūstaṁ*. ³ Supplied from l. 18.

- 3 (d)āmdā ide || bisāmnā sarva-satvāmnā uysnaurāmnā ax
 [23]
- 4 (hvā)ña rāsī upauttāna baysūñāna ⁴ aysīmūna khuburā āmna ttū . . .
 [21]
- 5 svām manī ttām-budā bāsāmnā sarva-satvāmnā uysnaurāmnā has[t]am
 × [21]
- 6 (tam) jsvena mañām ×××× ×[n]lām mi || bisyau ⁵ māxau
 [25]
- 7 [na] varrtāmmā || drai padya ttaradarāna tcahau padya (bā)ñāna drai
 padya aysmūna ⁶ [12]
- 8 (na) ttam śena tta dādāna rūvā ⁷ || tta hvāña rāsī khu⁸×
 [23] ba-
- 9 lysāmnā dām pveme keṇa ttū parāhi nāx
 [28]
- 10 sarñ || manā mahāyāmñāu tyau ⁹ sa b(uḍ)[y]au na lām
 [28]
- 11 aysāmū panā [29] × . . ×
 taḥa ××
- 12 [32] ×na pyuṣṭi yanāmā :
 bāx
- 13 [17] na : Buddha-dharma ha . . . baḍna ātam-
 mna bāsā sarva-satva uysnaura
- 14 [17] (h)v(āñ)a rāsī tta māhā baysa himā manā : ⁴ ||
 bija padā hvañai || cuburā
- 15 [15] hvāññiya ¹⁰ cu vaña vāṣṭa u sa . . . namau
 gambhirā paramārthā tryāmnī (dā) ¹¹ dā

⁴ The akṣara *na* is a minute interscript, having originally been omitted. So also the double dot interpunction in l. 14.

⁵ Perhaps false for *bisyau*. The original might also be read *visyau*.

⁶ 'This supplement is based on a MS. of the Avalokitēśvara Dhāraṇī (5th = 16th) of the Petrovski Collection. The sense of the whole context could be surmised with the help of Mahāvīyutpatti, 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 *ūvā*.

⁸ Placed below the line.

⁹ Probably read *tyau*. The original might also be read *nyau*.

¹⁰ *hvāñiya* restored on the basis of the verses quoted by Professor Leumann, l. c., p. 134, l. 12. So also *śau nauhā* on the basis of ib. p. 95, l. 2.

¹¹ Cancelled.

- 16 [16] (sa)m p̄vārī : vasveṃna sam̄tāndna s̄au¹⁰
 nauhā na aysmūna bāsū uṣtamñā saka
- 17 [15] baysām̄(nū) mahāyām dā pvāñā tteye padam̄ja
 jsaimī¹² āna mara mähā ī haḍā p̄vārā p̄rā
- 18 [21] bāysūm̄stām̄ štā baysūñā aysmū
 upevārī : u baysām̄ña baysūstām̄x
- 19 [20] bāysām̄ña baysūsta varastū xāx uvāra
 prañ [7]
- 20 [20] r x¹³ ī haḍā sambā ī
 ... [15]
- 21 [21] nī yāmnā tteye-ttā drx
 [15]

The text is too fragmentary to admit of any consecutive translation. But see the Vocabulary for detached translatable phrases, s. v. *āna*, *bija*, *biśa*, *drai*, *hastanma*, *namau*, *panā*, *pyūṣṭi*, *tta*, *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 $10\frac{3}{4} \times 6\frac{7}{8}$ inches. The only damage which it has suffered is a small hole in the middle, and two small pieces torn out along the left half of the upper edge. Neither damage affects the Tibetan writing, but the Khotanese inscription is injured. The fact that the hole comes right in the middle of the fifth line of the Tibetan writing without causing any loss, but only separating the two syllables of the word *ban-de*, shows clearly that the memorandum was written on the surviving scrap of the Khotanese document.

The obverse bears a document written in the Khotanese language, and in Cursive Gupta characters. On the reverse there is inscribed a Tibetan memorandum of seven lines, in what is known as the *U-can* type.

The term 'bilingual' is applied to this fragment with a like reservation to that explained on p. 388 with reference to the Chinese-Khotanese bilingual fragment. Perhaps eventually the Tibetan Memorandum may turn out to be an official record of the execution of the order in the Khotanese document.

Obverse: A KHOTANESE DOCUMENT

EDITED BY A. F. RUDOLF HOERNLE.

This document is written in the Cursive Gupta script of the ordinary kind. The only point which deserves to be particularly noted is the shape which the

well-known double dot (see p. 221) takes in our document. It is never made in the form of a distinct pair of dots, but, 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 *jsārū*, l. 5). In both shapes it may be seen side by side in *ṣāhmāñā*, 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 *āṣṣrī*, l. 2), the consonant *ṭ* (as in *bati*, 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 *āṣṣrī* 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 *pidakā*, i. e. writing, or scrip (from *pidā*, 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 *āṣṣrī* (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 *ttā ḍastau hvā[ṣṣṭy]au ḍuyani :*
 2 *āṣṣrī Surendra*
kṣī a hvāṣṣṭyau-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: *ṣī pidakā pramāñā himā khu-hā Brīyāsi u Budasām haṅguṣṭā viśtārā*, i. e., this scrip is the guarantee with respect to which Brīyāsi and Budasām are the contracting parties, or joint signatories.

³ For some of these I am indebted to the kindly help of Prof. Sten Konow.

- 3 ḍai velakā āmna audā ṣi-buri uvaysi batī-jsām ṣṭām⁴māñā gistai u pajsū
āvāysai bimye kva drai jūmna ma ttu hastā hvai
- 4 yiki ⁴ drāma drāmā ahā busāna salā hve cu pūrā na-ni hā busidā
sam eṣṭyai si kṣīra vaṣū bādā ṣṭi hvāṣṭyām
- 5 ttām gvavāmna ni vistātai vaña ttāmi sali binuṁdara tsuai si kīrā-va
yanīm khu pyamtsā-ṣṭa jve himi cu-va jsārā byaudai
- 6 ime tvī tvī tī vāṣṭa hajsaudai uṣam-pūrā mara kṣīrāmna jā sux[ā]ṣīrī
. hiya mijle hiyau sti khu-vā binuṁdara ām-
- 7 na ātū vara biśa āmnai byaudai erram ⁵ pā hvarām dasta rrā niśāñā-ye
ī pā *ci* niśātai tṭye mijle vavā ttāgu tṭyau-jsa
- 8 jampha pravā ⁶ panata u pañtsai bista serya thauna hājistādū u ṣraṣṭe ⁷
āṣṭīrī-yī viniya-bhatā gvārā nate pīḍakā
- 9 padeṁdā si cu-vā pracā ⁶ panamāṁde aysī hvā gvaṣṭī ime ranām ttaṁdī
drai kūsa gavam hauryaḍā u drai kūsa mau u ḍau
- 10 bistā chām u ṣi nihā āṣṭīrī viniya-bhatā ttāgu *chām* hirī nau hauḍā uṣam-
pūrā Sudatta āṣṭīrī ⁸ pūrā natāra ⁹ sīra
- 11 ṣātcau yasga thauna ttāgu nai drai thauna hatsa stāṁdā vaña
hvāṣṭyām¹⁰pūrā vinau mau kṣaṣṭa cyā mau hauḍā sturā jsārā
ksā 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 *dlu-can* type, runs as follows :

- 1 Om 1: ched · po · blon · rgyal · bzañ · gyi · ñam · noñ · sa · indzad · pañi ·
bag · tsas · gñis · gyi · gla ¹ |

⁴ Perhaps *yidi*, made.

⁵ Perhaps *cvarā*.

⁶ Both readings seem quite clear in the original; still probably in both lines either *pravā* or *pracā* must be read.

⁷ With the exception of *stā*, all the letters are too indistinct to be read with any confidence; perhaps *dū* and *ṣra* 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 *kṣi* or *kṣī*.

¹ *gla* seems to be cancelled; but what probably happened is that the first line originally ended with the interpunctual bar after *gyi*. Afterwards *gla* was added across the bar, and a fresh bar inserted after *gla*, which means 'wage', and is an integral part of the sentence.

- 2 pan · de · ched · po · stagi · rgyal · mtsan · gi · tshan · la · phab · paḥ ḥ
 myin · smral ḥ² nas · phul ·
- 3 lañ · lña ḥ par · mog · no · gehdra · sig ḥ pan · de · no · gehdra · śil ḥ
 ban · de · nog · su · bol ·
- 4 ban · de · galo · na · še · chi ḥ ban · de · nog · rgyu · bad ḥ mar · śi ·
 koñ · baḥ ḥ ban · no · ga · chi ḥ ban · de ·
- 5 nog · śur · dvaji ḥ ban · de · no · gehdradra ḥ ban · [hole] de · yi · śa ·
 bad ḥ tshe · ya · paḥ ḥ li · suḥe
- 6 śa · tsadzūgo ḥ li · gutsag ḥ li sur³ · dad ḥ bog · ma · rgyan ḥ li · mañ · bod ḥ
 sdud · sna · pan · de
- 7 nog · su · ber ža⁴ bsdu · ste · bul ḥ

TRANSLATION.⁵

As a fee [due] from fear of acting culpably against the mind of the excellent High *Blon rgyal*, the [following] names, having been clearly set forth, were entered at the office of the Bande the High *sTag gi rgyal mtshan*, and gifts made:—five kine were bestowed upon Bandes severally, viz. *Par mog no gehdra sig*, *Bande no gehdra śil*; 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 śi koñ baḥ*, *Ban no ga chi*, *Bande nog śur dvaji*, *Bande no gehdradra*, *Bande yi śa bad*, *Tsh ya paḥ*, *Li suḥe*, *Sa tsadzūgo*, *Li gutsag*, *Li sur dad*, *Bog ma rgyan*, *Li mañ bod*.

NOTES.

The circumstances of this distribution of gifts are not clear. The recipients may be either officials of state or ecclesiastical functionaries. The names *Blon rgyal* (Sanskrit *Mantri-rāja*) and *sTag gi rgyal mtshan* (Sanskrit *Vyāghradhvaja*) seem to point to state officers. Possibly the circumstances are similar to those mentioned in the Khotan tablet published by Professor Rapson, where an interpreter of dreams reports that further offerings of cows are necessary to propitiate a god⁶; or they may be proceedings in the administration of a garrison.

² The interpunctual 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 Kharoṣṭhi Inscriptions discovered by Dr. Stein at Niya'; N. iv. 136, Large Wedge, l. 5; in the Report of the Fourteenth International Congress of Orientalists in Algiers, 1905.

Line 1. *Ched po* is apparently the classical *chen po*, contaminated with the adjective *che ba* and the substantive *ched*; possibly it is a mere error, as in line 2 the *d* of *ched* is written in such a way that it seems half altered to *n*.

Noñ sa mdzad pañi is for the literary *noñs par mdzad pañi* (A. H. F.).

On *bag tsas* see Jäschke, Dictionary, p. 364. *gñis* apparently refers to the two components of the compound word *bag tsas* (A. H. F.).

L. 2. *smral* is either for *smras*, or for *spral*, the causative of *hphral ba*; *spral chas* is used in the sense of 'distinct enunciation' (A. H. F.). Possibly *smral* is a contamination of the two words *smra* and *spral*. A like difficulty arises in line 3, *bol*, which (unless it forms part of a name) must have the same sense as *bul* in line 7; the vowel *o*, unless it is a mere vulgarism, suggests contamination of *hbul ba* with *hbogs pa*. Perhaps both *smral* and *bol* are instances of purely graphic abbreviation of compounds such as *smra spral* and *hbogs hbul*. *Myiñ*, the modern *miñ*, shows the same archaic *y* that appears consistently before *i* and *e* in the fragments and inscriptions of Endere found by Sir Aurel Stein.

L. 3. *Nog* evidently has the meaning of *rnam*s, but etymologically it is obscure. Is it possible that it is an abbreviation—either dialectal or merely graphic—of *sna tshogs*? Compare the Western *os* for *chos*.

L. 5. The vowel in the syllable *li* in all the four cases where it occurs here is denoted by the ordinary supralinear vowel-sign reversed, in the same form as is commonly used to denote the vowel sound in the Sanskrit ऋ, thus ऩ. 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), *mtsān* for *mtshan* (line 2), *lañ* for *glāñ* (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 and B refer to the Chinese-Khotanese and Tibetan-Khotanese fragments respectively, and the numerals to lines. K. = Prof. Konow's 'Zwei Handschriftenblätter aus Chinesisch-Turkistan' in *Sitzungsber., Preuss. Akad. d. Wiss.*, 1912, p. 1127; K.² = Prof. Konow's 'Fragments of a Buddhist work, in *Memoirs, ASB.*, vol. v, p. 13; K. Voc. = Prof. Konow's Vocabulary, ante, p. 330; L. = Prof. Leumann's 'Zur nordarischen Sprache und Literatur'; P. = M. Pelliot's 'Un fragment du *Suvarṇaprabhāsa-sūtra en Iranien Oriental*' in *Études Linguistiques*, Fasc. iv; R. = Prof. Reichelt's 'Das Nordarische' in *Indogermanisches Jahrbuch*, vol. i, 1913; Rep. = My Report on the British Collection of Antiquities from Central Asia, in *JASB.*, vol. lxx, 1901, Ex. No.; S. = Baron von Staël-Holstein's 'Tocharisch und die Sprache I'. The references are to pages and lines in these publications.)

A

- ahā**, B 4, uncertain.
- āna**, sitting, abiding, A 17; in the phrase *āna mara māhā ī haḍā p̄vāra*, staying here from me on this day they hear: also spelled *ānna*, A 4; B 3, 6; *ānnaī*, B 7; K. Voc.; L. 105²³; but *āna*, K.²; P. 116 translates 'ainsi'.
- ārūva**, loanword from Skr. *arūpya*, Pāli *ārūppa* (Childers 58 a), formless, incorporeal, A 1 (twice). See P. 100.
- āsīri**, titular designation of a Buddhist monk (syn. Skr. *ācārya*), B 2, 6, 10; with *yī*, B 8.
- ātāmmna**, A 13, uncertain.
- ātū**, B 7, uncertain.
- audā**, till, B 3; K. Voc.
- avāysai**, B 3, uncertain.
- aysī**, 1. pers. pron., I, B 9 (i. e. *aysā* with encl. *ī*); cf. *aysu*, K. 1133; K. MASB.
- aysmū**, mind, thought (syn. Skr. *citta*), nom. sing. *aysmū*, A 18; instr. sing. *aysmūna*, A 16; also spelled *aysāmū*, A 11, *aysāmūna*, A 4. See *drai*, *hastāmma*, *tūna*, *vaṣe*.

B

- bādā**, time, B 4; K. Voc.
- baḍna**, A 13; perhaps mutilated for *ham-baḍna*, fully (Skr. *saṁbhṛta*, L. 48¹⁰).

- balya**, later *baysa*, rendering the Skr. *bhagavat*, the blessed one, grand one, lofty one (cf. Skr. *brhat*), an epithet of Buddha; nom. plur. *baysa*, A 14; gen. plur. *baly-sūma*, A 9; in the phrases *balyasūmā dānā p̄reme keṇa*, for the sake of hearing the law of the Blessed Ones, and [*bay-sūm*]nā mahāyām dā p̄vāna, 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.
- balyasūna**, A 2, or later *baysūna*, A 18, 19, der. of *balya* or *baysa*, always preceding *balyasūsta*, A 2, or *baysūsta* A 18, 19; unless it be a clerical error for *baly-sūma* or *balyasūna*. See *hastāmma*.
- balyasūsta** (erroneously *balyasūsta*), A 2, or later *baysūsta*, A 18, 19, or *baysūmsta*, A 18, der. of *balya* or *baysa*, grandness, loftiness (cf. Skr. *brhattva*). See *hastāmma*.
- bāsā**, speech (cf. Skr. *vacas*), instr. sing. *bāsāna*, A 7. See *drai*.
- batī**, B 3, uncertain.
- baysūna**, der. of *baysa* (*balya*, q. v.), belonging to a grand one; acc. sing. *baysūna*, A 18; instr. sing. *baysūnāna*, A 2, or *baysūmāna* [na], A 2. See *hastāmma*.
- bija**, second (cf. Skr. *dvitīya*, Prak. *biṭṭija*), second, A 14. In the phrase *bija padā*

hvañai, to be said a second time, or in another way.

binuñdara, B 5, 6, uncertain.

biśa, all, B 7; gen. plur. *biśāmnā*, A 3; instr. plur. *viśyau*, A 6, where the original text apparently has *biśyau* or *viśyau*; also spelled *bāśa*, nom. or obl. *bāsā*, A 13, 16, gen. plur. *bāsāmnā*, A 5; in the phrase *biśāmnā* (A 3, or *bāsāmnā*, A 5) *sarvasatvāmnā uysaurāññā*, of all beings, (i. e.) of all human beings.

bista, twenty, B 8; *bistā*, B 10.

buḍa, much, many, apparently the same as *bura*, q. v.; comparative *budārā*, K. Voc., *budaru*, K.¹ 1134, K.² (Skr. *bahutara*); in *tām-buda* (= *tāmbura*, Skr. *tāvat*), so much, so long, A 5; plur. instr. *bud̄yau*(?), A 19.

Buddha, Buddha, A 13, with *dharma*, q. v. **bura**, much, many, implying quantity, affixed to pronouns *khu*, *cu*, *ḡ*, q. v.

busāna, B 4; *busādā*, B 4, apparently a 3. plur. pres. with *sañ*, as in *īda sañ*, p. 274, 42 a¹¹; uncertain.

byaudai, found, obtained, B 5, 7; K. Voc., K.²

C

chām, B 10, uncertain.

cī, conj., if, B 7; K. Voc.

errām, rel. pron.; cf. *errā* K. Voc., *errāmū* K.² 27.

cu, relative-interrogative pronoun, who, which; *cu*, A 15; *cu-bura*, quantitative (Skr. *yāvat*), as much, as many, nom. sing. *cuburā*, A 14; *cu-ra*, B 5; *cu-vā*, B 9.

D

dā, law, religion (Skr. *dharma*); nom. sing. *dā*, A 1, 15, 17; perhaps *dām*, A 9; see *balysa*.

dādāna, A 8; perhaps connected with *dī*, or *dā*, to see; with *rūvā*, figure; cf. K. Voc., L. 105²⁸, 119²².

dāmdā, A 3, uncertain; perhaps incomplete *×dāmdā*.

dasta, hand, B 7.

dau, B 9, uncertain.

dharma, loanword from Skr. *dharma*, law, religion, A 13, with *buddha*, the Law of Buddha. See *dā*.

drai, three, with *jūnna*, threefold, B 3; with *kūsa*, three drums, B 9, 10; with *thauna*, three garments, B 11; with *padya*, three ways, A 7; in the phrase *drai padya taradarūna teahau padya kūsāna drai padya aysmūna*, in three ways by the body, in four ways by speech, in three ways by the mind. See Mahāvīyutpatti, No. 91. Cf. *dr̄rai*, K. Voc., P. 35, L. 119; K.² 28.

drāma, drachme (1), B 4, reduplicated distributively.

E

eṣṭyai (with *si*), B 4, uncertain.

G

gambhīra, loanword from Skr. *gambhīra*, profound, nom. sing. *gambhīrā*, A 15. See *namau*.

gavañ, B 9, uncertain.

gistai, B 3, uncertain; perhaps a past part., cf. K. Voc. *gūttī*.

gvārā, B 8, uncertain; also in Rep. 37, doc. 1, ll. 4, 11.

gvaṣci, B 9, uncertain; also in Rep. 38, doc. 5, l. 3.

gvavāñna, apparently gen. plur. of *grava*, B 5, uncertain.

H

hā, B 4; *hā*, B 10; emph. or expl. particle.

haḍā, day, A 17, 20. See *āna*.

hajsaudai, B 6, uncertain.

hastā, elephant, B 3; K.¹¹ 1135.

hastāñma (usually *hastama*, Skr. *sattama*), best, excellent; acc. sing. fem. *hastāñmyaṇ*, A 2, 5, qualifying *balysūsta*; in the phrase *hast-nimyaṇ balysāña balysūstaṇ varāṣṭā l̄yisūññū aysmū upevārā*, 'they give rise to the grand thought of attaining the excellent grandness of the Grand Ones (Buddhas),' repeated in A 18 with *ṣṭā* for *varāṣṭā*. See L. 94²² 95² 96², K.¹ 1135, K.² 30; cf. instr. sing. fem. *hastāñmina* (*kūsina*), P. 9.

hatca, together with, B 11; apparently the same as *hauṭsa*.

hauḍā, past part., given, B 10, 11; *hauriyadā*, B 9; cf. K. Voc. *haur*.

himi, 3. sing. pres. of subst. verb *himā* or *hāmā*, is, B 5; *himye*, 3. sing. past, was, B 3; perhaps also *himā*, A 14; also Rep. 37, doc. 1, l. 10.

hirī, thing (I), B 10, cf. L. 54^o, P. 13, 14.

hiya, belonging to, B 6; *hiyau*, B 6; cf. K. Voc. *hivī*.

hvan, to say, declare; 2. sing. imp. *hvāna*, say!, A 4, 8, 14, always with *rāsā*; 3. sing. opt. *hvāṇīya*, he may declare, A 15; see L. 134¹²; fut. pass. part. *hvaṇīai*, to be said, A 14; see *bija*. Perhaps connected with it, *hvā*, B 9; *hvai*, B 3; *hve*, B 4.

hvarām, dexter, B 7.

hvāṣṭyām, B 4, 11; *hvāṣṭyau*, B 2; with *yūriā*, perhaps pr. n.; cf. *hvāṣṭā*, K.¹ 1135, K. Voc., K.² 31.

I

i, 3. pers. or dem. pron. *sa*, cf. L. 113¹⁰; 3s loc. sg., in this, A 17, 20, B 7. See *āna*.

ime, perhaps 1. sing. pres. of verb subst. *ah*, I am, B 6; *ime*, B 9, cf. L. 116^o; *īle*, 3. plur. pres., they are, A 3. See K. Voc., P. 98, 101.

J

jā, encl., B 6; *ji*, B 7; *ju* (in *jre*), B 5; cf. L. 114^o, Rep. 37, doc. 1, l. 10.

jaṃpha, B 8, uncertain; also in Rep. 37, doc. 1, l. 10.

jsa, obl. post-position, A 1, B 7; *jsām*, B 3; K. Voc.

jsaimī, A 17, uncertain.

jsārā, 3. pl. pres. of *jsā*, they go (I), B 5, 11; also in Rep. 37, doc. 1, l. 5; cf. K. Voc., *jsā*; L. 133¹⁵.

jsvena, A 6, uncertain; cf. *jsvāka*, K. Voc.

jūmna, time, fold (with *drai*), B 3; cf. L. 52¹¹.

K

keṇa, for the sake of, A 9; cf. *kiṇa*, *kiḍna*,

kālēna (Skr. *kr̥tena*); K. Voc., L. 134¹¹ ff. On the vocalic changes, cf. L. 117¹⁰⁻¹², K. Voc., *ttātāna*, *ttātīna*, *ttātena*.

khu, as, how, B 5; *khu-vā*, B 6; *khu-bura* (Skr. *kīyat*, *yāvat*), how many, as many, nom. sg. *khuburā*, A 4, (8 7).

kirā, work, B 5; cf. L. 71²¹; R. 23; K.² 32.

kṣā (or *kṣī*), six, with *kūsa*, six drums, B 11; perhaps *kṣī*, with encl. *ī*, B 2, 11; cf. K.¹ 1136 *kṣai*.

kṣaṣṭa, sixty, B 11; cf. S. 484.

kṣīra, land, B 5; gen. plur. *kṣīrāmna*, B 6; cf. L. 113^o; K.² 33.

kūsa, drum, B 9 (*his*), 11; cf. S. 483, P. 105.

M

māhā, obl. form of 1. pers. pron., from me, A 14, 17; cf. *mūhu* or *muhūm* (*jsa*), K. Voc. See *āna*.

mahāyāmna, loanword from Skr. *mahā-yāna*, the Great Vehicle (of Buddhist doctrine), instr.-abl. plur. *mahāyāmṇau*, A 10 (for *mahāyāmnyau*); also apocopated *mahāyām*, A 17; see *balysa*.

manā, emphatic particle, A 1 (*his*), 5, 10, 14. Cf. *mani*, K. Voc.

mañām, A 6, uncertain; K. Voc.

mara, adv., here, A 17, B 6; cf. Rep. 38, doc. 5, l. 2, K.² 33. See *āna*.

mau, B 9, 11 (*his*), uncertain.

mī, obl. form of 1. pers. pron. (I), A 6; spelled *mā*, L. 65¹⁵, K. Voc.

mijle, B 6, 7, uncertain.

N

na, emph. particle, even, A 14; perhaps B 4. See *vavve*.

namau, loanword from Sansk. *namo*, hail!, A 15; in the phrase *namau gambhīrā paramārthā tṛyāṇṇi dā*, hail to the profound highest truth, to the law of the three Vehicles.

nāte, 3. sing. perf. of *nā*, he has obtained, B 8; cf. L. 116¹⁰, 120¹¹.

nauha, moment (syn. Skr. *muhūrta*); obl. *nauhā*, A 16, or perhaps instr. *nauhāna*,

in the phrase *śau nauhā*, in one moment, as in L. 95², cf. ib. 89⁷, 93¹⁵, 94¹⁸. See *rasve*.

ni, neg. particle, not, B 5, (with *hā*) B 4, (with *hā*) B 10; *nai*, B 11; or perhaps emph. or interrog.; cf. K. Voc.

niśāñā, B 7; *niśātai*, B 7; apparently fut. and past part. of *niśā*, uncertain; cf. L. 71³⁵ ff.

P

pā, foot, B 7; K. Voc.; R. 24.

pada, way, manner, or time; obl. sing. *padā*, A 14, see *bija*; obl. plur. *padya*, A 7, see *drai*.

pādai, B 2, uncertain.

padamja, perhaps relating to, connected with, A 17, in the phrase *tye padamja*, connected therewith. Cf. *padamgya*, K.¹ 1136 (L. 52³⁹), K.² 34.

paderndi, B 9, uncertain; cf. L. 102²¹ *padinde*.

pajsū, B 3, uncertain.

pañtsai, in front, B 8, with *ī* encl.; cf. K. Voc.

panā, fragment of a word meaning 'giving rise to', in the phrase *aysāmū panā*, giving rise to the thought, A 11.

panata, he arose, B 8; *panamānde*, they arise (?), B 9; cf. L. 122¹; K.² 35.

parāha, virtue, piety (syn. Skr. *śīla*), obl. sing. *parāhi*, A 9. See L. 6²⁴, 122¹⁰; K. M.ASB.

paramārtha, loanword from Skr. *paramārthaka*, greatly significant, containing the highest truth, obl. sing. *paramārthā*, A 15. See *namau*.

pidakā, scrip, document, B 8; also in Rep. 36, doc. 1, l. 1; from *pidā*, written, L. 134¹¹.

pracā, B 9, or *pravā*, B 8, with *pana*^o, uncertain.

pūrā, son, B 4, 6, 10 (*biś*); *pūri*, B 2.

pvāñā (corr. *pvāñā*), part. fut. pass. of the verb *pyūṣ*, to be heard, A 17, see *balyśa*; 3. plur. pres. *pvārā*, they hear, A 16, 17, see *āna*; part. past pass. *pyūṣṭi*, heard, A 12, in the phrase *pyūṣṭi yanāmā*, we make (it) heard. See P. 118, K.² 36.

pvārā, see *pvāñā*.

pveme (corr. *pveme* ?), abstr. noun, hearing, A 9; see *balyśa*. Cf. *pvēna*, P. 98, and *pvāna*, K. Voc.

pyamtsā-ṣṭa, in future, B 5; also in Rep. 36, doc. 1, l. 3; cf. K. Voc.

pyūṣṭi, see *pvāñā*.

R

rana, jewel, gen. pl., *ranām*, B 9; cf. L. 50²⁵, K. Voc. *rañna*, P. 114.

rāsā, A 4, 8, 14, uncertain; always after *hvāñā*, q.v.; apparently a vocative, for *rāsa*, cf. K. Introd., ante, p. 233.

rrā, king (?), B 7.

rūva, loanword from Skr. *rūpa*, form, figure; acc. sing. *rūvā*, A 8; K. Voc., P. 117.

S

sa, emph. particle (?), A 10.

saka, A 16, uncertain.

salā, year, B 4; *sali*, B 5.

sam, with *busūdā*, B 4; cf. K. Voc.

samba, A 20, uncertain.

sañpūrā, B 6, 10, pr. n. (?). See *uśañpūrā*.

sañtāna, loanword from Skr. *sañtāna*, continuous train of thought, instr. sing. *sañtānāna*, A 15. The reading is uncertain though the tail of *t* is just visible. See *rasve*.

sarva, loanword from Skr. *sarva*, all, always with *satva*, q.v.

śātcau, B 11, uncertain.

satva, loanword from Skr. *satva*, a being, nom. plur. *satva*, A 13; gen. plur. *satvāñmā*, A 3, 5; always with *sarva*, and tautologically with *biśa uynaura*. See *biśa*.

śau, numeral one, A 16, with *nauha*, q.v.

śēna, A 8, uncertain; perhaps connected with *śi*, second, other; K. Voc., L. 135²⁹ ff.

serya, B 8, uncertain, in *serya-thauna*, perhaps under-garment, cf. Pers. *zer*.

ṣi, dem. pron., this, that, B 10; in *ṣi-buri*, that much, B 3.

si, after a verbal form (?), B 4, 5, 9; cf. P. 117.

śirye, good (?), B 10; cf. K. Voc. *śirā*, P. 101 *śirye*.

sta, B 7; *sti*, B 6; *stādā*, B 8; *stāmdā*, B 11; forms of auxil. verb.
ṣṭa, standing (upon), consisting (in), B 5, 11; *ṣṭi*, B 4; *ṣṭā*, A 18, with *baysūn-
 stām*, q.v. See *hastaimma*.
ṣṭaṁmañā, B 3; loc. sing. of *ṣṭāma*, standing, condition (? Skr. *śhiti*).
sturā, B 11, uncertain.
Sudatta, B 10, proper name.
Surendra, B 2, proper name.

T

teaḥau, numeral four, A 7, short for *tea-
 haura*. Cf. R. 25. See *drai*.
thauna, garment, B 8, 11 (*biś*); cf. L. 134³³;
 R. 23, 30; see Rep. 38, doc. 5, l. 2;
peṇmīnā thauna, woollen cloth (Pers.
pašmīna).
tī, emph., B 6, cf. L. 107^{18, 27}.
tryāmnī, loanword from Skr. *tri-yānika*,
 consisting of three Vehicles, A 15; K. Voc.
 See *namau*.
tsuai, he went (with emph. *ī*), B 5; cf.
 P. 122; R. 25.
tta, this, that, oblique form of the dem.
 pron. *ṣa*; with *ī* encl. *tvī*, B 5, cf. L. 64²²;
 acc. sing. masc. *ttu*, B 3; *ttū*, A 4, 9;
 nom.-acc. sing. neut. *tta*, A 8 (*biś*), 14;
 also adverbially, thus (Skr. *evam*); instr.
 sing. masc.-neut. *ttāna*, A 4, in the phrase
*ttāna baysūnāna aysūmūna khuburā
 ānna ttū*, with that grand thought as
 many as being that . . .; loc. sing. *ttāmi*,
 B 5 (!); gen.-loc. sing. *ttye*, A 17, 21,
 B 7; acc. plur. *ttā*, A 21; instr. plur. *ttayau*,
 A 10, B 7; gen. plur. *ttām*, A 5, B 5.
ttāgu, B 7, 10, 11, uncertain.
ttaradara, body; instr. sing. *ttaradarāna*,
 A 7. See *drai*.

U

u, and, B 3, 7, 8, 9, 10.
upau, A 4, uncertain; perhaps separately
u pau.
upevārā, 3. plur. pres. of verb *upev*, they
 give rise to, A 18; L. 108³⁹. See *has-
 tamma*.
uṣāmpūrā (!); see *ṣāmpūrā*.

uṣṭamñā, der. from *uṣṭa*, birth (syn. Skr.
jāti), A 16; K. Voc. See *vasve*.
uvāra, loanword from Skr. *udāra*, exalted,
 A 19. See P. 97, 98.
uvaysi, B 3, uncertain.
uysnaura, a human being, nom. plur.
uysnaura, A 13 (constructed with sing.
bāsū, hence read either *bāsū uysnaurā*, or
bāsā uysnaura); gen. plur. *uysnaurāññā*,
 A 3, 5. See *biśa*. Cf. K. Voc., P. 121.

V

vaña, 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
varās, to attain, K. Voc. See *hastaimma*.
varrtāmmā, apparently 1. sing. pres. of an
 uncertain verb, A 7.
vasta, loanword from Skr. *vastu*, thing, A 19;
 but reading uncertain; perhaps *vasva*.
vāsta, 3. sing. pres. of verb *vās*, he reads,
 A 15.
vāṣṭa, B 6, uncertain.
vaśū, bad, B 4; K. Voc.
vasve, pure, instr. sing. *vasveṁna*, A 16, in
 the phrase *vasveṁna sam[tānāna ś]au
 nauhā na aysmūna bāsū uṣṭamñā*, 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 (!), B 11; cf.
 L. 66³³, 43³⁹; K.¹ 1139 *vinai*.
vinīya-bhatā, loanword from Skr. *vaineya-
 bhṛti*, maintenance of one who may become
 a convert, of an 'enquirer', B 8, 10; cf.
 Dvy. 36²¹ *vaineya-prābhṛta*.
viśyau, see s.v. *biśa*.

Y

yanīm, 1. sing. pres. of verb *yan*, I do,
 B 5; *yanāmā*, 1. plur. pres., we do, A 12;
 see s.v. *peññā*.
yāmnā, loanword from Skr. *yāna*, 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 katham pavuccati*, 'why is he [Buddha] called *nāga*', and verse 522 replies *āgum na karoti kiñci loke, nāgo tādi pavuccate tathattā*, 'he commits nothing blameable, for that reason such a one is called *nāga*'. The form *nāga*, for *nāgas*, is analogous to, e. g., *Mṛgaśira*, a by-form of *Mṛgaśiras*, &c.; and the form *āgum*, in verse 522, is analogous to, e. g., Pāli *sojju* for Sanskrit *saiyas*, &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 Pātimokka xiii (as quoted in P. Dy., p. 255), &c. In the latter place, Childers translates 'chief'; so also Fausböll in verse 421 (see SBE. x. 68), but there the correct translation is, 'I [the King who speaks], adorning the army-house, will [there] give [thee, i. e. Buddha] at the head of the congregation of [thy] Blameless Ones (i. e. the bhikṣus) wealth' (*nāga-saṅgha-purakkhato*). The other word *nāga*, 'elephant', is used as an epithet in the sense of 'eminent', but, in that case, always at the end of a compound; see Amarakośa, kh. iii, śl. 59, *uttara-pade śreṣṭhārtha-gocarāḥ*; so also the Śāblakalpadruma, quoting the Medinikośa. In the Buddhist acception, 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, II. 6 aⁱⁱⁱ.'

CONTRIBUTED BY DR. THOMAS.

Pp. 88–92. I have succeeded in tracing this passage in the Tibetan *Bkaḥ-ḥgyur* (Mdo., vol. 9 (X), foll. 1–115, of the India Office copy), where the work is entitled *Pratyutpanna-buddha-saṁmukha-avasthita-samādhi-nāma-mahāyāna-sūtra*, though the colophons, all except the last, present the title *Bhadrapāla-paripreṣhā-samādhi*. The passage occurs on fols. 65 bⁱⁱⁱ–68 a^{iv}, in chapter (*leḥu*) 14, entitled *Dharma-bhāṅga*: there is also a division into *bam-po*'s of which No. 4 contains the passage. The first part of the text is much fuller in the Tibetan, so that it is not practicable to cite all the divergences. The following points of reading may be noted:—

Obv. ll. 6–7; *kaḥ pravālo* (sic): *smos-kyān-ci-dgos*.

l. 8, probably read *ekā* for *evu*, and translate 'like taking one from the sands of the Ganges'.—*Corāḥ* for *ghorāḥ*, 'him thieves injure not'.

l. 9, *narā na heṣenti pradurṣṭa-cittā* in place of *na sukaro*.

l. 10, *prāvarta bhavel* is rendered *ḥjug byed*, 'set on foot'.

Rev. l. 1, *vasantas te tasya aranye gatasya saḥāyatām sevām ca kurvanti*. 5 *Yakṣāḥ piśācāḥ tejohāriṇāḥ bhayānakāḥ*.

l. 2, *jihmā* = *spa-yañ ḥgoñ*, 'jealous'.—*bhavel vipannam*.—*Na karṇarogo na ca kāyarogāś ca*.

ll. 3, 4, *yanyāsa*, &c., as in l. 2, om. *śreṣṭhāṁ* and *sāntām*.

Rev. l. 4, Translate (verse 9) : 'Devas, Nāgas, Kuṣmāṇḍas, Asuras, Mahōragas protect him ; even the wicked have faith in him'.

ll. 4-5, 5-6, 6-7, 'who, knowing by heart, teaches to others'.

l. 7, *tathā* for *atha*.—'In his mind is not disturbance or hunger, (*bhreṣ*)'.

l. 8, *acintikā tasya guṇā bhavanti*.

l. 9, 'except for the ripening of former karma' (*vinā vipākena purāṇakena*).

l. 10, *vistārasūtrā* ; and *carime kṣayam*(*te* ?).

Pp. 93-97. The Mahāparinirvāṇa-sūtra is to be found in the Bkaḥ-hgyur, vol. 9 (VIII), fols. 1-231 of the India Office copy ; and the passage occurs on fols. 209^b-211^a. The following points of reading arise :—

Obv. l. 2, *yāvad adya aham*. ll. 4-5, *trpyate* (sic).

l. 6, *antardhānasya anyāny api nimittāni*.

l. 7, *upārvrttīyā* *apakva-jākārtkām* [*meghā*].

Rev. l. 1, om. *usmam*.

l. 2, *meghā varṣanti tataḥ*.

l. 3, *vaiṣṇvya*.

ll. 3-4, *tad idānīm ayaṁ sūtralōkhas tathāgatūjñeyam āgataḥ*, 'the obtaining of this Sūtra has passed into the knowledge of (only) the Tathāgata' ; cf. *ājñeya* in l. 2.

l. 5, *tathāgata-pratyekabuddha*.

l. 6, *prabhūtaśya*, 'large'.

l. 7, *devatā*-*pūjā*-[*nimittam*].

Pp. 100-103. The Ratnadhvaja appears in the Tibetan Bkaḥ-hgyur, Mdo, vol. 9 (X), fols. 304-455, under the doubtless more correct title Mahāsainnipāta-ratnaketu-dhāraṇī. The passage is found on fols. 326^b-327^b, in chapter (*ham · po*) II, entitled Purāvṛtta, where we may note the following points of reading :—

Obv. l. 3, add 'in the great Kalpa *Saṁ · bu · hcaṁ · ba* (*Prabhā-dhara*, *Prakāśa-dhara* ?), when the life of creatures was 68,000 years'.

l. 4, add *vidyācaraṇa-sampannaḥ sugataḥ lokavid sattu-damyu-sarathīḥ anuttaraḥ deva-nara-deśikāḥ* [*buddho bhagavān*], which is implied by the *yāva* of the fragment.—*Pañcakaśyā kāle* (*sūgī-ma-lia-ni-duṣṇa*).

l. 5, *saṁayena* [*catvṛdvēndrah cakravartī*]-*rājā*.

Rev. l. 1, add *nānā-dhūpebhyah*.

l. 2, om. *aparimitena punar api*, and read *trīḥ pradakṣiṅkrtya*.

l. 3, *surabhujagatī-guṇābhipūjita* ; om. *kali* ; *saptadhanair jagat-hita-kara*.

l. 4, *sāntamatīḥ* (by error, *ṣi* for *ṣil*) ; *sarvajagatī tamohara prasāma-pradīpa-kara* ; *muraṇa-jarā-jāti-śoka-jetr*.

l. 5, om. *sarva*, *tr*.

l. 7, *sapṣṭa* [*bodhisattvaḥ* ; *bharatī*] *kāni trīṇi* [*adhyaśayena* ; *asāḍṣa*]-*[duḥkha* ?

Pp. 108-116. Of the Suvarṇaprabhāsa the Tibetan Bkaḥ-hgyur presents in the Berlin copy (see Dr. Beckh's catalogue) three versions, of which the first is from the Chinese. The two first recur in the India Office copy, namely in *Rgyud*, vol. 9 (XII), fols. 1-208 and 208-385 respectively. The rendering from the Chinese is naturally of less value than the other for textual comparison ; but it is by no means useless.

(1) This passage is to be found on fols. 288^a-298^a (= 91^a-92^a) at the end of chapter VIII (*Hiraṇyavati-parivarta*) and beginning of chapter IX (*Sūnyatā-parivarta*). The following points of reading may be noted :—

Obv. l. 2, Both renderings begin 'Then the Bhagavnt, having uttered that Dhāraṇī, again for the benefit of those Bodhisattvas, Mahāsattvas, Devas, men, &c., assembled round him, in order to show the nature of the excellent, true Sūnyatā, at that time uttered these verses'.

l. 6, *saṁgrāma* (not so the Chinese).

Rev. l. 2, *sparṣeṣu* (?), (*reg-pa-day-la*) ; *anatikrāntāḥ* = *praviṣṭāḥ*.

l. 3, *saṁgrāma* (not so the Chinese).

Rev. l. 4, 'as a bird, attached to the six indriya's, knows the viṣaya's of the indriya's, so the mind', &c. But the Chinese does not here bring in the bird.

l. 5, Both versions give *yatra ca yatra*, (*dbañ-po-gañ-gai-du*).

l. 6, 'makes its own the knowledge of that indriya' (no negative); Chinese, *niscitta* (*śes-med*) for *niscēṣṭa*; *abhūta* = *avabhāva*; *parikalpa-samudbhava*.

(2) This passage occurs in fols. 354^aiii-354^bvi (= 167^bv-168^biii), being the end of chapter XXI (Susambhava; Chinese Rāja-Susambhava), and the beginning of chapter XXII (Deva-yakṣa-parirakṣaṇa-kṣetra-dhārāṇi). The following readings may be noted:—

Obv. l. 1, *saddharma*.

ll. 2-3, om. *atha—āmantrayāmāsu* (which, however, occurs in the Chinese).

l. 5, *parijñitū*.

ll. 5-6, the Chinese adds *nigame* and *parcete*.

Rev. l. 2, *ya icchet*.

l. 3, the Chinese omits *vihāraṃ tenam eva ca*.

l. 4, *gaṇa-sāgarāṃ* (not so the Chinese).

l. 6, *pravēṣṭavya* (Chinese, *śrotavya*).

LIST OF ERRATA

P. 19, left col., l. 3 from bottom, read *pratīlāṃ-* for *pratīlāṃ*

P. 62, footnote 10, read *parivāritāḥ*, p. 39.

P. 90, ll. 1, 2, probably read [*ekō gṛhṇato na tāpam a*] *jñiḥ kurute na śāstrāṃ*.

P. 90, l. 4, in place of the crosses, read *te tasya t[jena]*, as confirmed by the Tibetan.

P. 90, l. 7, in place of the crosses, read *āvṛṇī uṭha yakṣa-rākṣasā te tasya tejo na*, from the Tibetan.

P. 95, footnote 14, read 'der' for 'des'

P. 99, footnote 17, add 'Utrasta, &c., with a single *t*, however, are regular Pāli

P. 103, ll. 16 and 20, insert 'I' before 'say'

[spellings']

P. 106, l. 3, read *sthāma-lalavān*

P. 113, l. 14, read *rā-* for *rū*

P. 120, l. 10 from bottom, read 'banner' for 'flag'

P. 120, l. 17, from bottom, insert comma after 'renunciation'

P. 124, l. 4, read *āsāda* for *āsā a*.

P. 125, l. 4, read 'Rishis' for 'Rishis'

P. 127, l. 2, read 'Dr-' for 'dr-'

P. 128, right col., l. 7, read *Dṛdha-* for *Dhṛdha-*

P. 129, footnote 27, add 'also allowed by the Tibetan'

P. 130, right col., ll. 2, 3, read *a*] *yaṃ*, and [*śadaśūti* for *śadaśūti-*

P. 131, right col., l. 3, read *sarvāvar-cakrāṃ*

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 *mahāsatvā*

[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 *Subbūtī*

P. 365, l. 11, read $\frac{1}{4}$ and $\frac{1}{5}$.

Handwritten text in Devanagari script, likely a Vinaya text. The text is arranged in approximately seven horizontal lines, showing various characters and symbols typical of the script.

1. HOERNLE MS., No. 149^b. VINAYA TEXT, FOL. 90. REVERSE

Scale about

Handwritten text in Devanagari script, likely an Añānāyīya Sūtra. The text is arranged in approximately seven horizontal lines, showing various characters and symbols typical of the script.

2. HOERNLE MS., No. 149^b. AÑĀNĀYĪYA SŪTRA. REVERSE

Scale about

Handwritten text in Devanagari script, likely an Uṇāli Sūtra. The text is arranged in approximately seven horizontal lines, showing various characters and symbols typical of the script.

3. HOERNLE MS., No. 149^b. UṆĀLI SŪTRA. OBIVERSE

Scale about





Handwritten text in Devanagari script, likely a portion of the 'OVERSE' manuscript. The text is arranged in several lines, starting with a small '4' at the top left.

1. No. 149), OVERSE

HOERNLE MSS. OF THE SAMGHI SŪTRA

2. No. 149), REVERSE

Scale about 1

Handwritten text in Devanagari script, likely a portion of the 'OVERSE' manuscript. The text is arranged in several lines, starting with a small '4' at the top left.

3. No. 149), OVERSE

HOERNLE MSS. OF THE CAUDSALAKA SŪTRA

4. No. 149), REVERSE

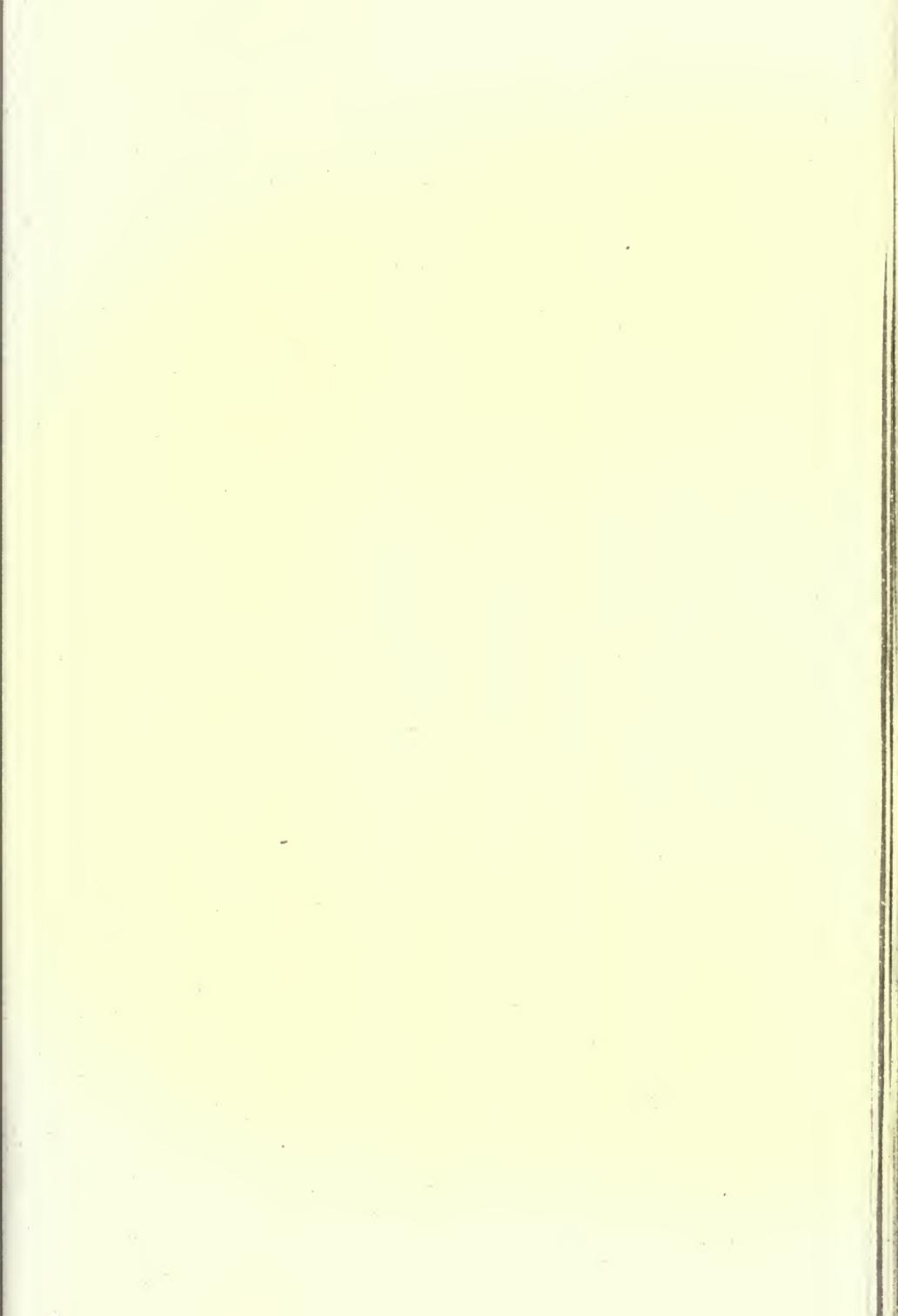
Scale about 1

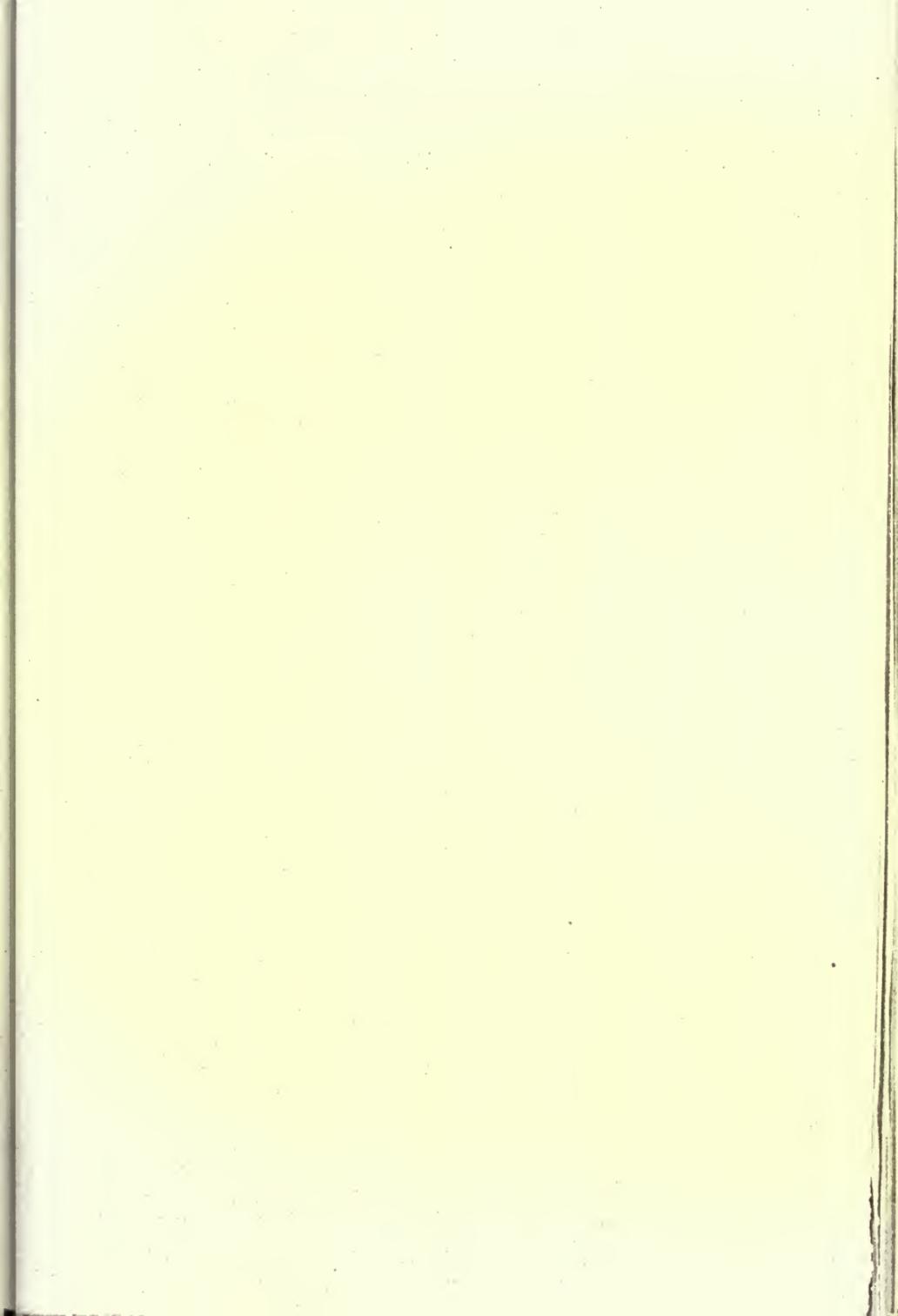
Handwritten text in Devanagari script, likely a portion of the 'OVERSE' manuscript. The text is arranged in several lines, starting with a small '4' at the top left.

Handwritten text in Devanagari script, likely a portion of the 'REVERSE' manuscript. The text is arranged in several lines, starting with a small '4' at the top left.

Handwritten text in Devanagari script, likely a portion of the 'REVERSE' manuscript. The text is arranged in several lines, starting with a small '4' at the top left.







Handwritten text in Devanagari script, top left page.

Fol. 6

Handwritten text in Devanagari script, bottom left page.

Handwritten text in Devanagari script, top middle page.

Fol. 7

Handwritten text in Devanagari script, bottom middle page.

Handwritten text in Devanagari script, top right page.

Fol. 8

Handwritten text in Devanagari script, bottom right page.

Handwritten text in Devanagari script, top far right page.

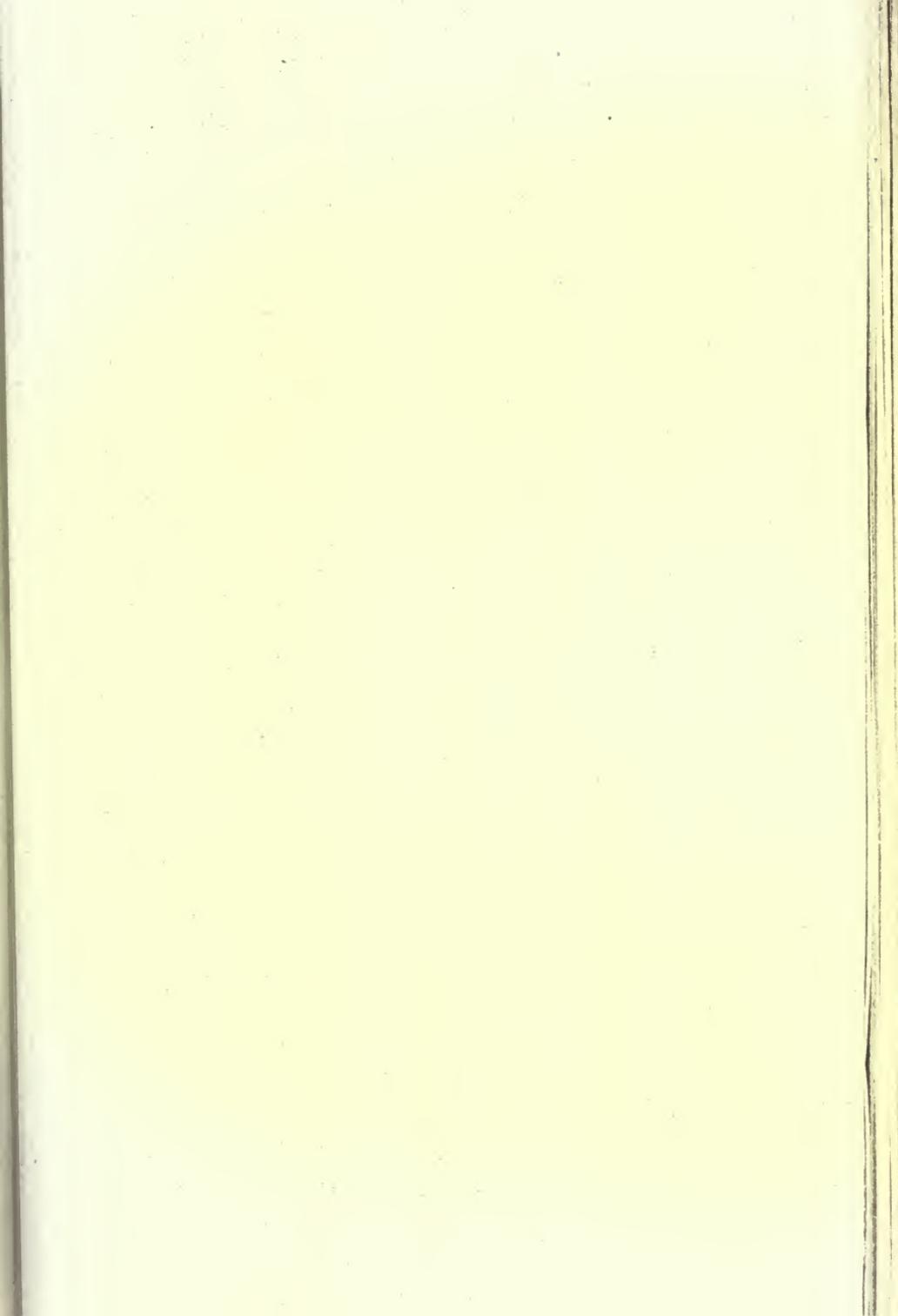
Fol. 9

Handwritten text in Devanagari script, bottom far right page.

Handwritten text in Devanagari script, top edge of the next page.

Fol. 10

Handwritten text in Devanagari script, bottom edge of the next page.



Handwritten text in Devanagari script, likely a portion of a manuscript. The text is arranged in approximately 10 horizontal lines.

Fol. 15

Handwritten text in Devanagari script, continuing from the previous page. The text is arranged in approximately 10 horizontal lines.

Fol. 20

Handwritten text in Devanagari script, continuing from the previous page. The text is arranged in approximately 10 horizontal lines.

Fol. 21

Handwritten text in Devanagari script, continuing from the previous page. The text is arranged in approximately 10 horizontal lines.

Fol. 22

Handwritten text in Devanagari script, continuing from the previous page. The text is arranged in approximately 10 horizontal lines.

Fol. 23

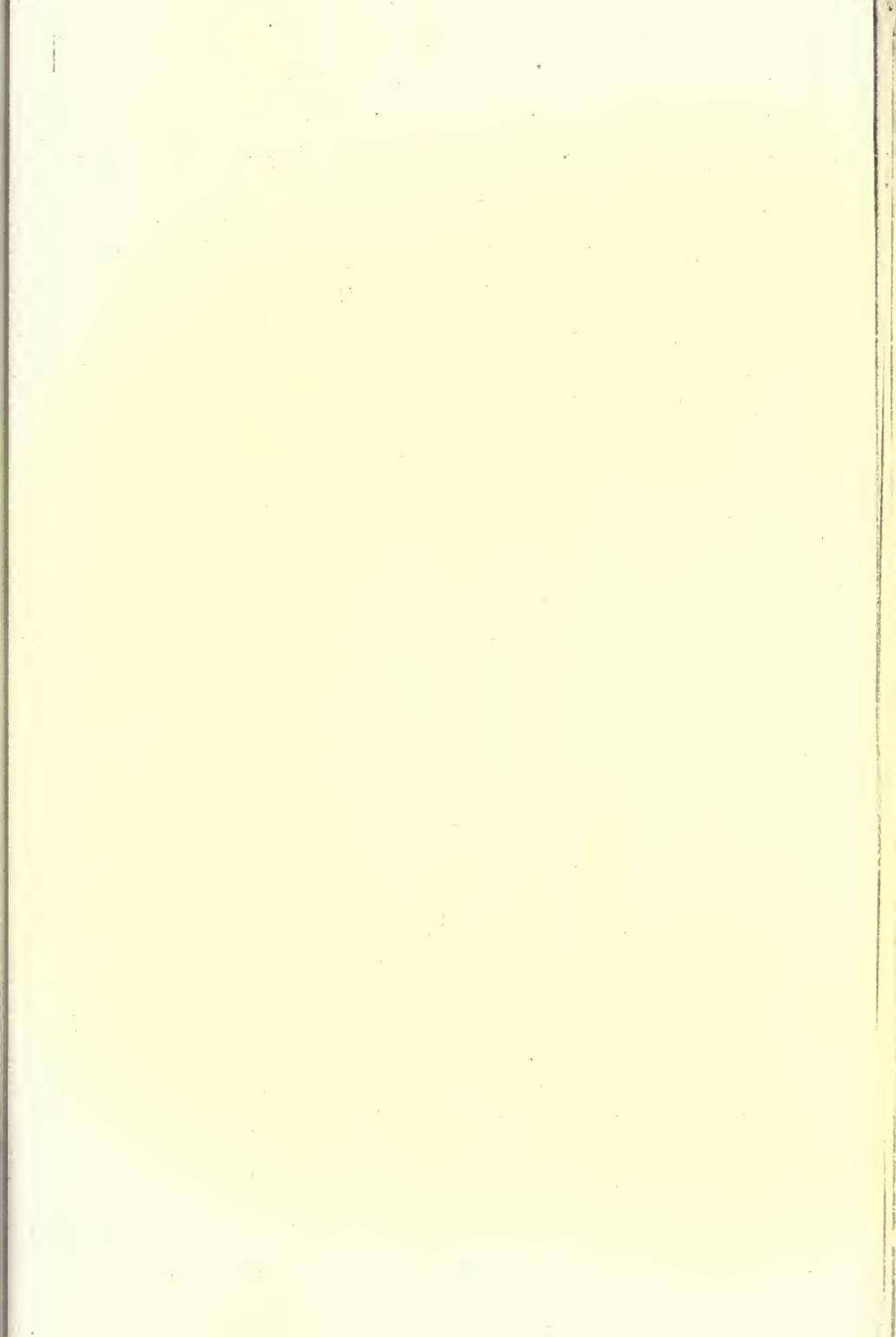
Handwritten text in Devanagari script, likely a portion of a manuscript. The text is arranged in approximately 10 horizontal lines.

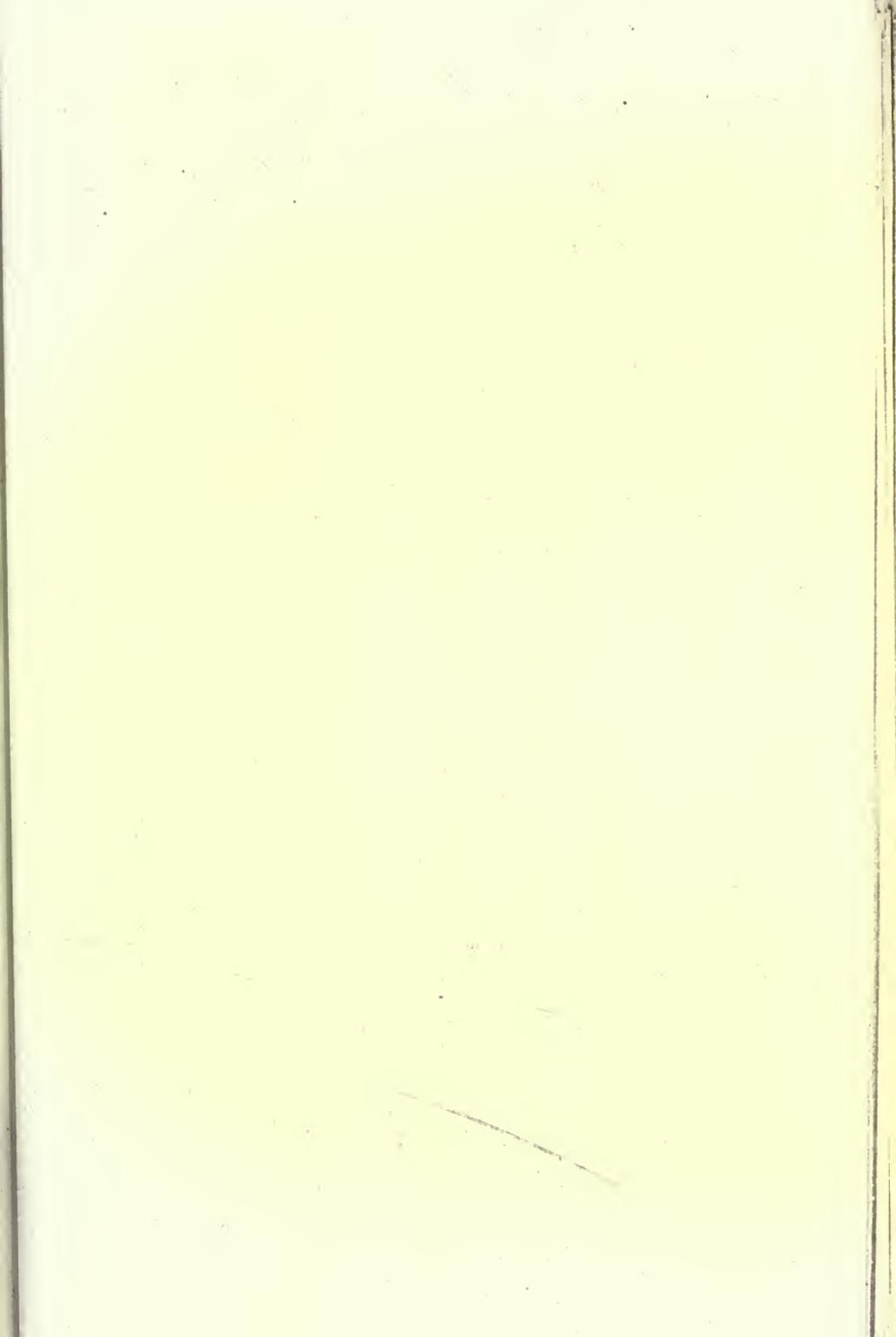
Handwritten text in Devanagari script, continuing from the previous page. The text is arranged in approximately 10 horizontal lines.

Handwritten text in Devanagari script, continuing from the previous page. The text is arranged in approximately 10 horizontal lines.

Handwritten text in Devanagari script, continuing from the previous page. The text is arranged in approximately 10 horizontal lines.

Handwritten text in Devanagari script, continuing from the previous page. The text is arranged in approximately 10 horizontal lines.





Handwritten text in Devanagari script, top left section.

Fol. 29

Handwritten text in Devanagari script, middle left section.

Fol. 30

Handwritten text in Devanagari script, middle right section.

Fol. 31

Handwritten text in Devanagari script, bottom left section.

Fol. 32

Handwritten text in Devanagari script, bottom right section.

Fol. 33

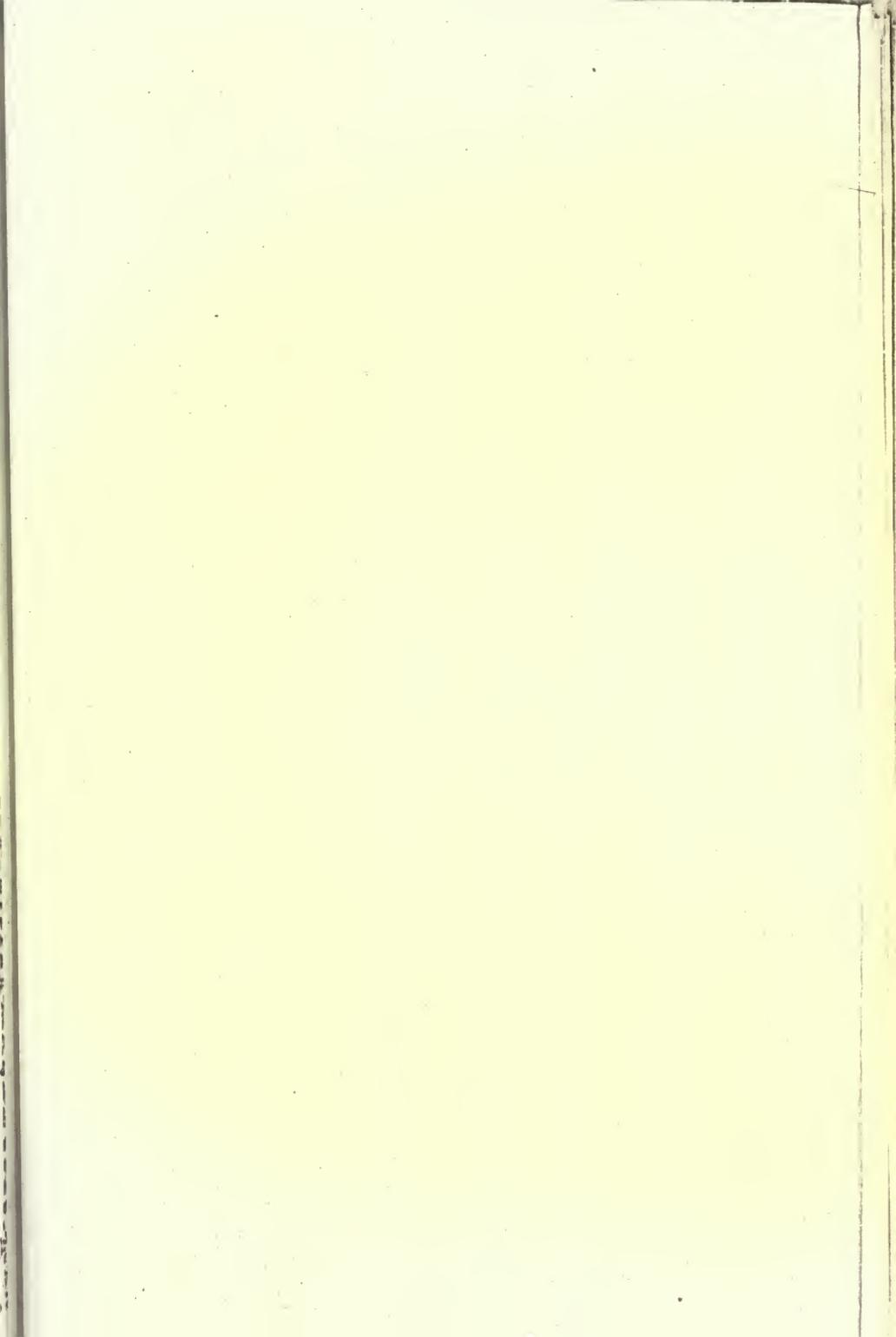
Handwritten text in Devanagari script, top left section (mirrored).

Handwritten text in Devanagari script, middle left section (mirrored).

Handwritten text in Devanagari script, middle right section (mirrored).

Handwritten text in Devanagari script, bottom left section (mirrored).

Handwritten text in Devanagari script, bottom right section (mirrored).



Handwritten text in Devanagari script, likely a portion of a Sanskrit manuscript. The text is arranged in approximately 10 horizontal lines.

Handwritten text in Devanagari script, continuing the manuscript. It features several circular symbols interspersed within the lines of text.

Handwritten text in Devanagari script, showing further progression of the text with circular symbols.

Handwritten text in Devanagari script, with a prominent circular symbol in the middle of the text.

Handwritten text in Devanagari script, concluding the visible portion of the manuscript on this page.

Fol. 34

Fol. 35

Fol. 36

Fol. 37

Fol. 38

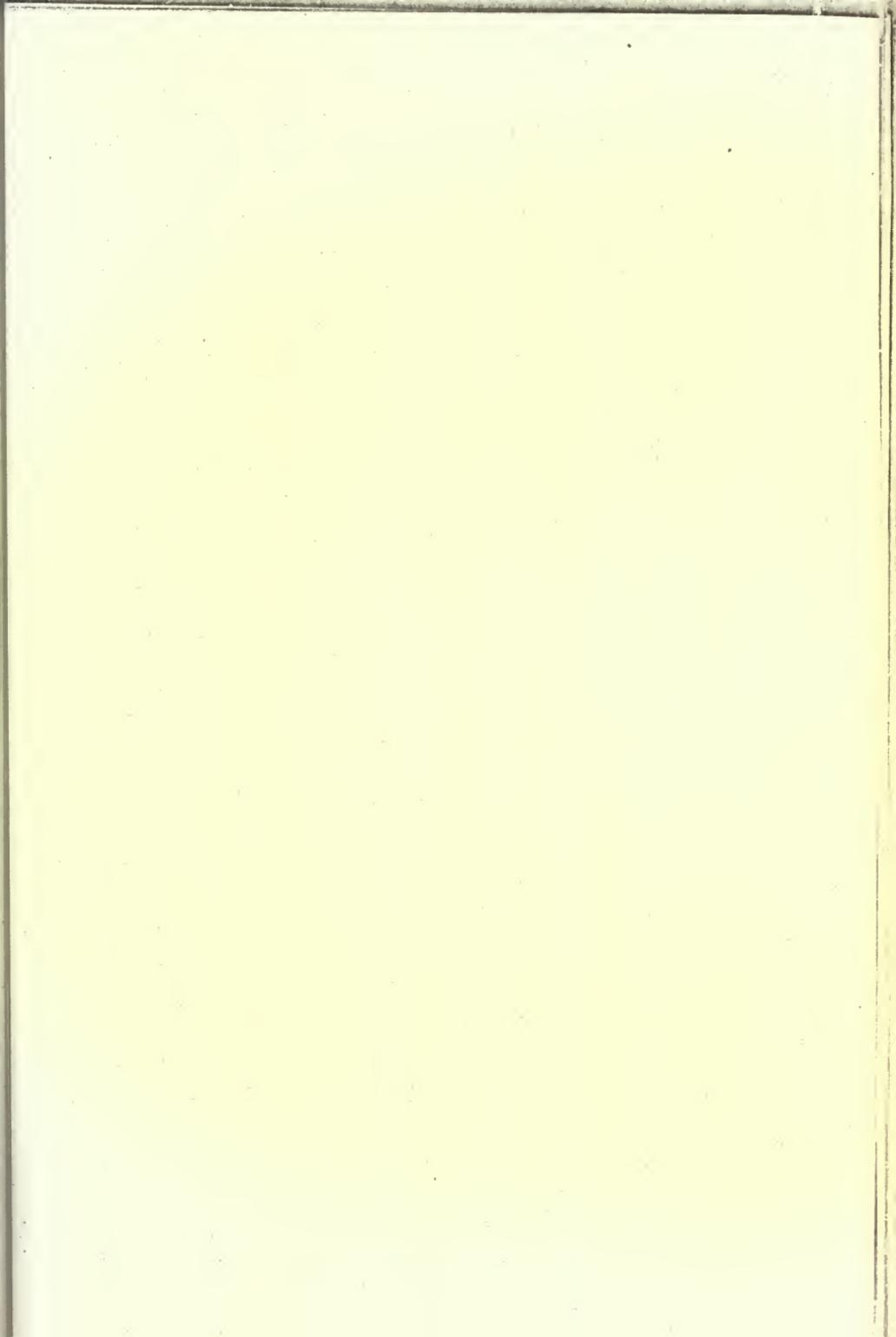
Handwritten text in Devanagari script, likely a portion of a Sanskrit manuscript. The text is arranged in approximately 10 horizontal lines.

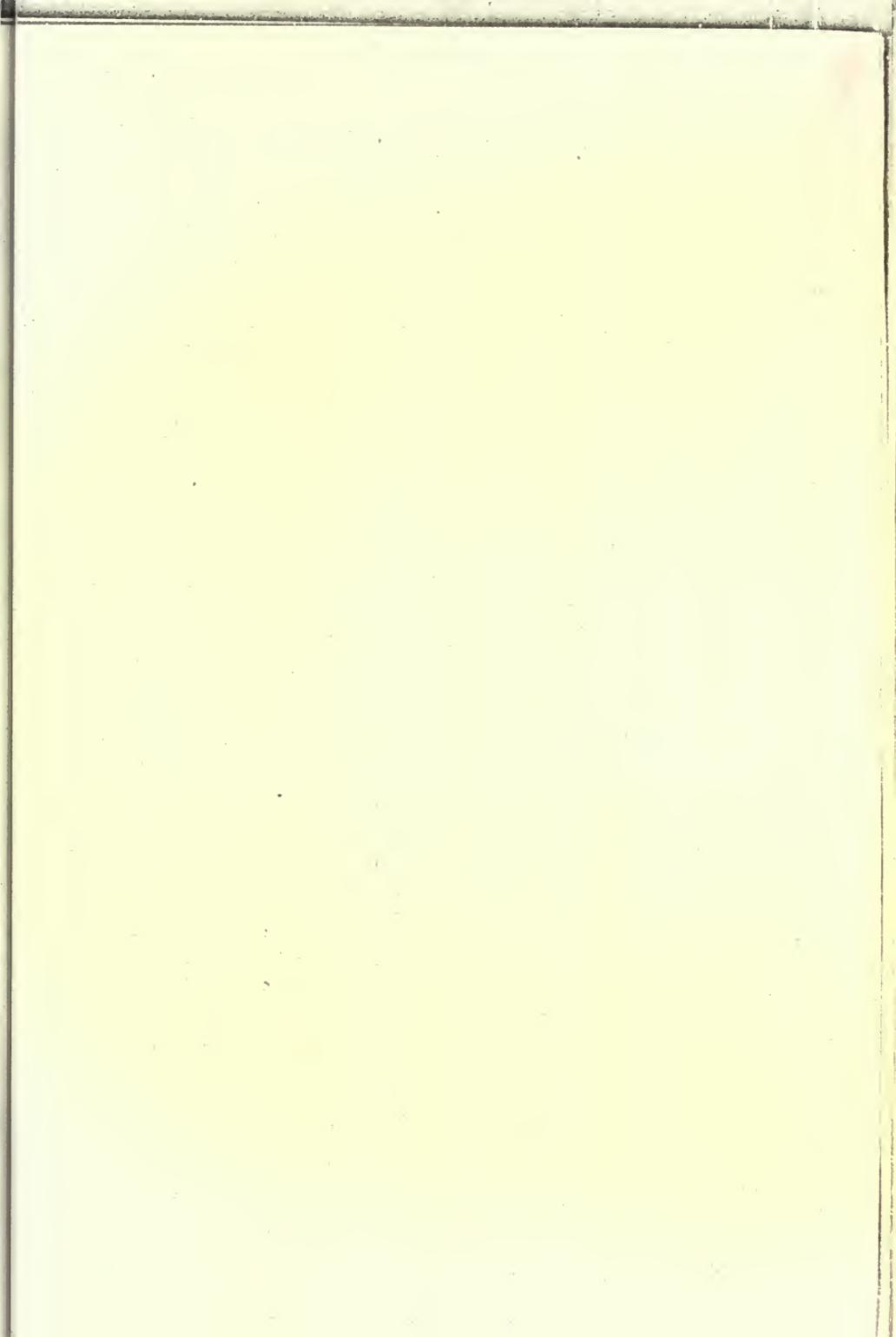
Handwritten text in Devanagari script, continuing the manuscript. It features several circular symbols interspersed within the lines of text.

Handwritten text in Devanagari script, showing further progression of the text with circular symbols.

Handwritten text in Devanagari script, with a prominent circular symbol in the middle of the text.

Handwritten text in Devanagari script, concluding the visible portion of the manuscript on this page.





Handwritten text in Devanagari script, Folio 11.

Fol. 11

Handwritten text in Devanagari script, Folio 12.

Fol. 12

Handwritten text in Devanagari script, Folio 13.

Fol. 13

Handwritten text in Devanagari script, Folio 14.

Fol. 14

Handwritten text in Devanagari script, Folio 16.

Fol. 16

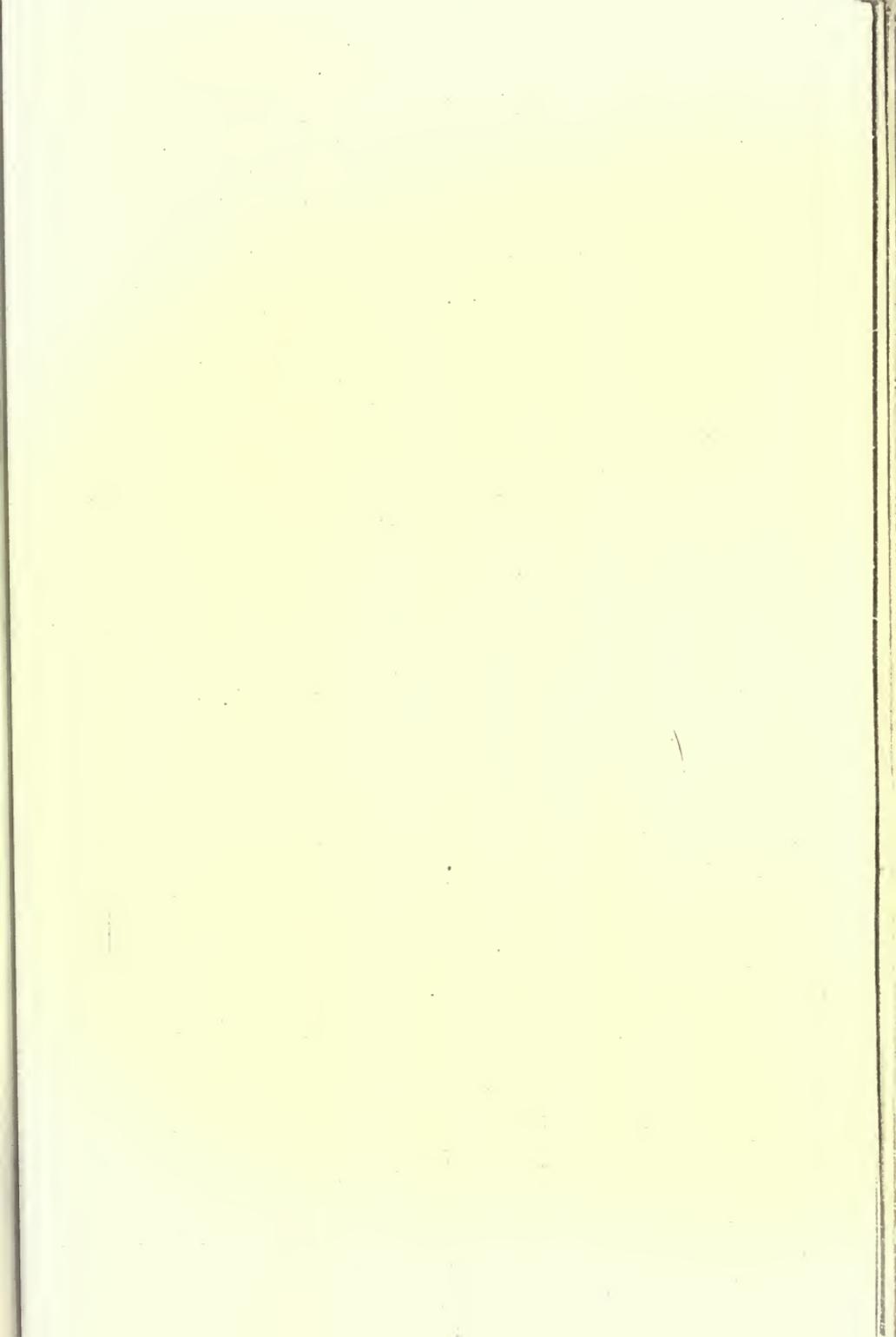
Handwritten text in Devanagari script, Folio 11 (continued).

Handwritten text in Devanagari script, Folio 12 (continued).

Handwritten text in Devanagari script, Folio 13 (continued).

Handwritten text in Devanagari script, Folio 14 (continued).

Handwritten text in Devanagari script, Folio 16 (continued).



Handwritten text in Devanagari script, top left section.

Fol. 17

Handwritten text in Devanagari script, middle left section.

Fol. 18

Handwritten text in Devanagari script, middle right section.

Fol. 19

Handwritten text in Devanagari script, top right section.

Fol. 30

Handwritten text in Devanagari script, bottom right section.

Fol. 41

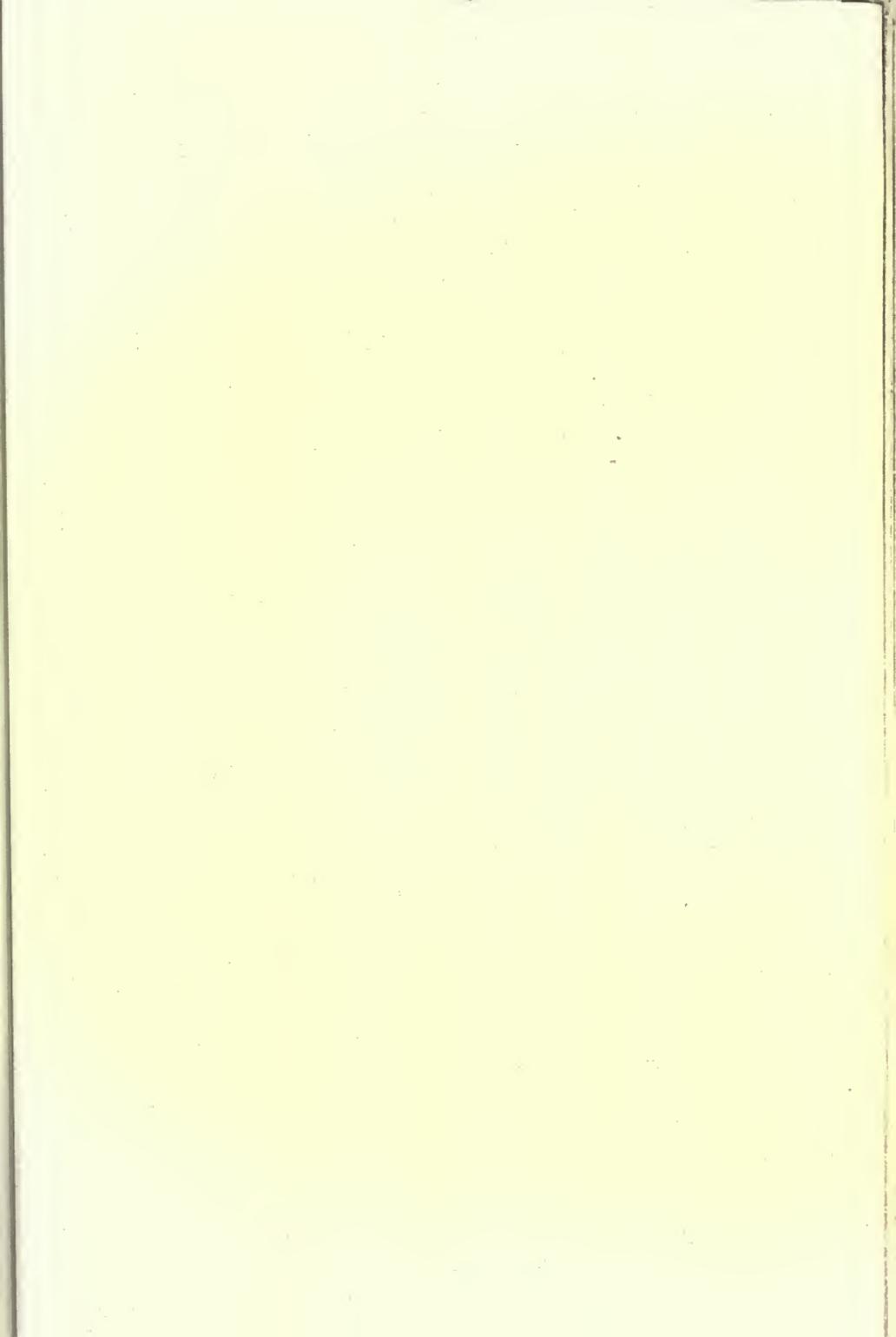
Handwritten text in Devanagari script, bottom left section.

Handwritten text in Devanagari script, middle bottom left section.

Handwritten text in Devanagari script, middle bottom right section.

Handwritten text in Devanagari script, top bottom right section.

Handwritten text in Devanagari script, bottom right section.



1. SIKH MS., CH. XLVI, 0012 A. VAIRACCHEDIKĀ PRAJNĀPĀRAMITĀ

Scale about 1.

Handwritten text in Indic script, top left fragment.

Handwritten text in Indic script, top right fragment.

Fol. 43

Handwritten text in Indic script, middle left fragment.

Fols. 16

20

Handwritten text in Indic script, middle right fragment.

Handwritten text in Indic script, bottom left fragment.

Fol. 2

Handwritten text in Indic script, bottom right fragment.

Handwritten text in Indic script, top left fragment.

Fol. 3

Handwritten text in Indic script, top right fragment.

Handwritten text in Indic script, middle left fragment.

Fol. 4

Handwritten text in Indic script, middle right fragment.

Handwritten text in Indic script, bottom left fragment.

Fol. 5

Handwritten text in Indic script, bottom right fragment.



Handwritten text in Devanagari script, folio 6.

Fol. 6

Handwritten text in Devanagari script, folio 7.

Fol. 7

Handwritten text in Devanagari script, folio 8.

Fol. 8

Handwritten text in Devanagari script, folio 9.

Fol. 9

Handwritten text in Devanagari script, folio 10.

Fol. 10

Handwritten text in Devanagari script, folio 11.

Fol. 11

Handwritten text in Devanagari script, bottom left section.

Handwritten text in Devanagari script, bottom middle-left section.

Handwritten text in Devanagari script, bottom middle-right section.

Handwritten text in Devanagari script, bottom right section.

Handwritten text in Devanagari script, bottom right section.

Handwritten text in Devanagari script, bottom right section.



Handwritten text in a cursive script, likely a list or account, covering the top portion of the first page.

Fol. 12

Handwritten text in a cursive script, likely a list or account, covering the bottom portion of the first page.

Handwritten text in a cursive script, likely a list or account, covering the top portion of the second page.

Fol. 13

Handwritten text in a cursive script, likely a list or account, covering the bottom portion of the second page.

Handwritten text in a cursive script, likely a list or account, covering the top portion of the third page.

Fol. 14

Handwritten text in a cursive script, likely a list or account, covering the bottom portion of the third page.

Handwritten text in a cursive script, likely a list or account, covering the top portion of the fourth page.

Fol. 15

Handwritten text in a cursive script, likely a list or account, covering the bottom portion of the fourth page.

Handwritten text in a cursive script, likely a list or account, covering the top portion of the fifth page.

Fol. 16

Handwritten text in a cursive script, likely a list or account, covering the bottom portion of the fifth page.

Handwritten text in a cursive script, likely a list or account, covering the top portion of the sixth page.

Fol. 17

Handwritten text in a cursive script, likely a list or account, covering the bottom portion of the sixth page.



1. STEIN MS., CII. XLVI. 0015. *(Fol. 19)*

1. STEIN MS., CII. XLVI. 0015. *(Fol. 19)*

1. STEIN MS., CII. XLVI. 0015. *(Fol. 19)*

REVERSE

2. HOEKLE MS., No. 143. a.

KHOIANESE-TIBETAN OFFICIAL DOCUMENT

OBSERVE

Scale about 1/2

1. STEIN MS., CII. XLVI. 0015. *(Fol. 19)*

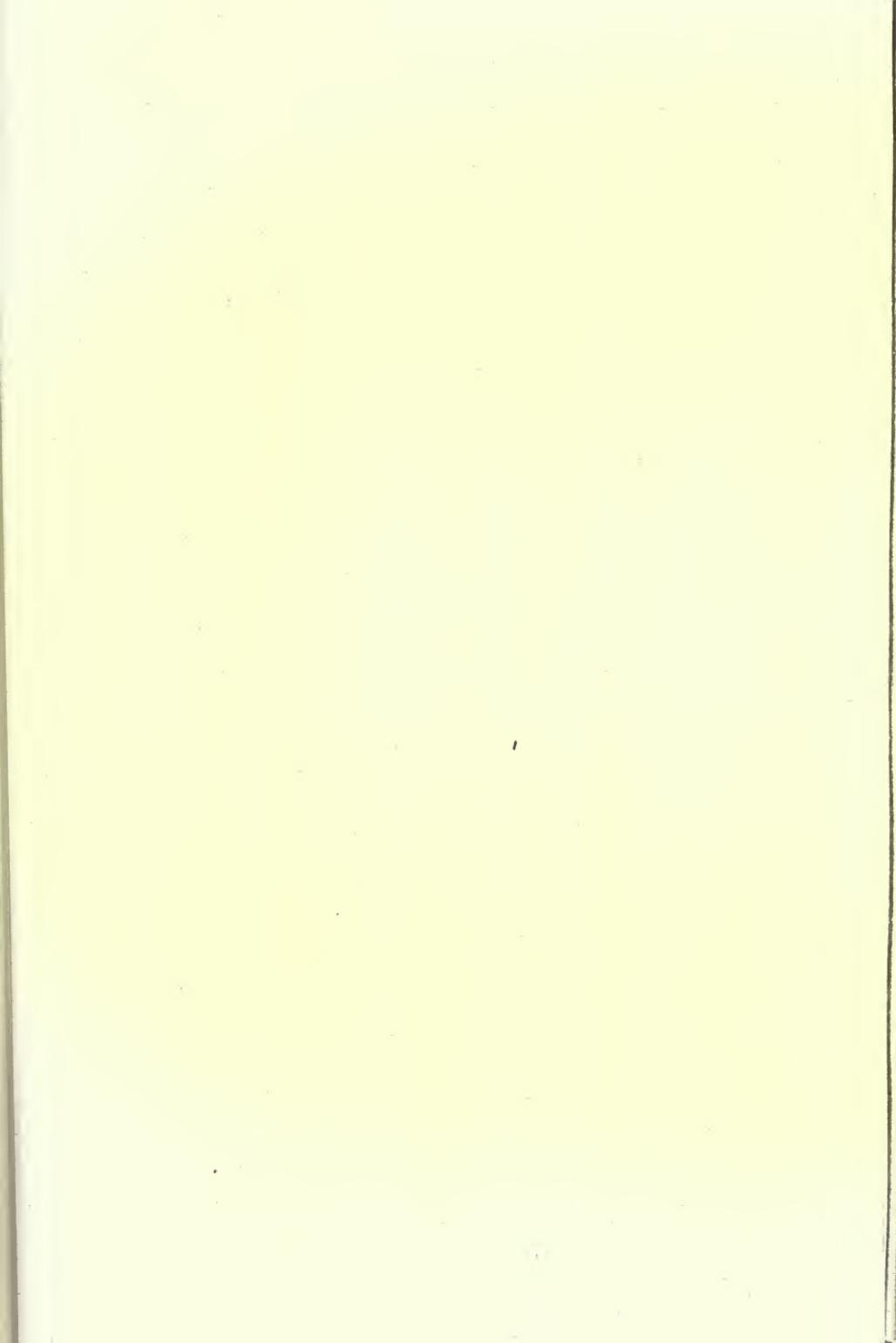
1. STEIN MS., CII. XLVI. 0015. *(Fol. 19)*

APARIMHAYUCH SÜTRA

1. STEIN MS., CII. XLVI. 0015. *(Fol. 19)*

1. STEIN MS., CII. XLVI. 0015. *(Fol. 19)*

Scale about 1/2



1. ...
 2. ...
 3. ...
 4. ...
 5. ...
 6. ...
 7. ...

1. HOERNLE MS., No. 148. SADDHARMA PUNDARIKA, FOL. 253, OBVERSE

Scale about 1

...
 ...
 ...
 ...

2. HOERNLE MS., No. 142, S.B. 12. OBV. SADDHARMA PUNDARIKA

3. OBVERSE

HOERNLE MS., No. 142, S.B. 35

4. REVERSE

...
 ...
 ...
 ...
 ...

1471

...
 ...
 ...
 ...
 ...



Handwritten text in Devanagari script, likely a portion of a sutra or stotra. The text is somewhat faded and difficult to read precisely.

1. STEIN MS., KHORA 005 a. CATUHSATKA STOTRA

Scale about 1/2

Handwritten text in Devanagari script, corresponding to the first manuscript entry. It appears to be a stotra or a set of instructions.

Handwritten text in Devanagari script, corresponding to the second manuscript entry. The text is dense and appears to be a continuation of the stotra.

2. HOERNLE MS., No. 149. PRAVAŚCITĪVA, FOL. 108

Scale about 1/2

Handwritten text in Devanagari script, corresponding to the third manuscript entry. The text is dense and appears to be a continuation of the stotra.

Handwritten text in Devanagari script, corresponding to the fourth manuscript entry. The text is dense and appears to be a continuation of the stotra.

3. HOERNLE MS., No. 149. PRATIDEŚANĪVA, FOL. 109

Scale about 1/2



Handwritten text in Devanagari script, likely a Sanskrit sutra or commentary. The text is arranged in approximately 12 horizontal lines, starting from the top left and moving downwards.

1. HOERNLE MS., No. 143 a, S.A. 10. CANDRAGAKHHA SŪTRA. (VERSE) *Scale about 1/2*

Handwritten text in Devanagari script, likely a Sanskrit sutra or commentary. The text is arranged in approximately 12 horizontal lines, starting from the top left and moving downwards.

3. HOERNLE MS., No. 143 a, S.B. 2. ASTROLOGICAL TEXT. (VERSE) *Scale about 1/2*

Handwritten text in Devanagari script, likely a Sanskrit sutra or commentary. The text is arranged in approximately 12 horizontal lines, starting from the top left and moving downwards.

5. HOERNLE MS., No. 144, S.A. 5. UNIDENTIFIED SŪTRA (REVERSE) *Scale about 1/2*

Handwritten text in Devanagari script, likely a Sanskrit sutra or commentary. The text is arranged in approximately 12 horizontal lines, starting from the top left and moving downwards.

2. HOERNLE MS., No. 142, S.B. 53. SADDHARMA PUNDAKĪKA. (VERSE) *Scale about 1/2*

Handwritten text in Devanagari script, likely a Sanskrit sutra or commentary. The text is arranged in approximately 12 horizontal lines, starting from the top left and moving downwards.

4. HOERNLE MS., No. 144, S.B. 87. ŚUKĀMĀGAMA-SAMĀDHI SŪTRA (REVERSE) *Scale about 1/2*

Handwritten text in Devanagari script, likely a Sanskrit sutra or commentary. The text is arranged in approximately 12 horizontal lines, starting from the top left and moving downwards.

6. HOERNLE MS., No. 143, S.A. 7. KĀTĪNĀDHVAJA SŪTRA (REVERSE) *Scale about 1/2*

1. STEIN MS., D. III. 4. VAIKACHEKA IN SANSKRIT. FOLIO 14 b

Scale about 1

Handwritten Sanskrit text in Devanagari script, appearing as bleed-through from the reverse side of the page.

Handwritten Sanskrit text in Devanagari script, appearing as bleed-through from the reverse side of the page.

2. HOERNLE MS., No. 143 S.A. 4. MAHAPARINIRVANA SŪTRA. REVERSE. Scale about 1

Handwritten Sanskrit text in Devanagari script, appearing as bleed-through from the reverse side of the page.



REVERSE
K'HOTANese TEXT

PART I

1
2
3
4
5
6
7
8
9
10
11

11
12
13
14
15
16
17
18
19
20
21

HOERNLE MSS., No. 142, 143
CHINESE-KHOTANese DOCUMENT

Orig. size 250 x 393 mm., or 10 x 15 1/2 inches

xxiii xxii xxxi xx xxviii xxvii xxvi xxv

1 淨故一
2
3
4
5 淨若一切若
6
7
8
9
10 淨若一切智智淨若無二元
11
12
13
14
15
16
17

OBVERSE
CHINESE TEXT
PART I

11
12
13
14
15
16
17

PART II

xii
xi





BL Hoernle, August Friedrich
1415 Rudolf
H6 Manuscript remains of
1916a Buddhist literature found
v.1 in Eastern Turkestan



PLEASE DO NOT REMOVE
CARDS OR SLIPS FROM THIS POCKET

UNIVERSITY OF TORONTO LIBRARY
