

MANUSCRIPT REMAINS OF
BUDDHIST LITERATURE
FOUND IN
EASTERN TURKESTAN

सत्यमेव जयते

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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

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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: *Kuclean 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*.

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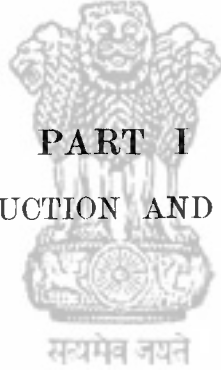
CONTENTS

PART I

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

PART II

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



PART I
GENERAL INTRODUCTION AND SANSKRIT TEXTS



सत्यमेव जयते

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 'Tokhārī' 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 Prorector of the University of Erlangen on *Die archaologischen und literarischen Funde in Chinesisch Turkestan und ihre Bedeutung für die orientalische Wissenschaft*, pp. 11, 12, where all needful references will be found.

² 'Tocharisch', in *Sitzungsberichte der Kgl. Preussischen Akademie der Wissenschaften*, 1907, p. 960. Also Prof. 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 unbekannten Literatursprachen Mittelasiens' in *Mémoires de l'Académie Imperiale 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 Kuchārī, 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 Tokhārī 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.* For similar reasons of convenience the term Khotanese, rather than Khotani, has been chosen to mark the dead language of Khotan.

Kuchean, as Professor Meillet⁹ and other scholars have shown, is an Indo-European language of extremely early affinities with the two hitherto known great western and eastern groups of that family of languages, its affinity, curiously enough, being rather closer with the European than the Indo-Iranian group. In the present volume it is represented by three detached folios from two manuscripts of the Buddhist Canon of the Sarvâstivâdins, 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, Ugurs, and 'Arabs'. 'About A.D. 1000 Turkish barbarism had finished by triumphing over Aryan culture' (JA. XI, ii, 380). But the Kuchean language which is now totally extinct, and till recently was utterly forgotten, is shown by recovered fragments of documents, dated in years of the reign of King Swarnate (Chinese Su-fa-tie) of Kuchar, to have still flourished as a spoken language in the middle of the seventh century.

* The old name is Kuche, as shown by Chinese transcriptions, in which there is no final *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 'Shulêsprache', 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 Viṣa. Those documents refer themselves to various regnal years of a king of Hvaṃna, called Viṣa-Vuham, who is identical with the Khotanese king Bidzaya Bohan of the Tibetan records, and who reigned in the second half of the eighth century (JRAS., 1915, p. 487). It is evident that the Khotanese language was still flourishing, as a spoken language, in the territory of Khotan as late as that century.

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

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

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

Either of the two languages, Kuchean and Khotanese, possessed its own peculiar style of writing. Both styles, however, were varieties of the Indian Gupta script. That script with its upright *ductus*, as it prevailed in India during the Gupta period, and was imported into Eastern Turkestan by immigrants from India, may be seen in the Vinaya fragment, No. 149₁₆, shown on Plate IV, No. 1, which was found in the vicinity of Baï, 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 Fischel 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 Saddharma-puṇḍarika 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 Kuchean. 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 Kuchean 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 *ṇ*, 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 Brāhma Alphabet' (2nd ed.), p. 28.

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

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

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

²¹ See, e. g., *ī* in *īkañ*^o, Pl. XI. 2*a* in the Kuchean script, which conserves the Sanskrit practice ; and *ā* in *āstā*, Pl. V. 5*b*ⁱⁱⁱ, *ī* in Pl. V. 2*b*ⁱⁱⁱ, 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.	𑖊	𑖋	𑖌	𑖍	𑖎		𑖏	𑖐	𑖑	𑖒	Khotanese
	3.	𑖓	𑖔	𑖕	𑖖	𑖗	𑖘	𑖙	𑖚	𑖛	𑖜	Sanskrit
		a	ā	i	ī	u	ū	e	ai	o	au	

TIBETAN SYLLABARY.

		ka	kā	ki	kī	ku	kū	ke	kai	ko	kau	
		ཀ	ཁ	ག	ཁྱ	ཀུ	ཀུྱ	ཀེ	ཀའི	ཀོ	ཀའོ	
		a	ā	i	ī	u	ū	e	ai	o	au	
		ཨ	ཨྱ	ཨི	ཨྱི	ཨུ	ཨུྱ	ཨེ	ཨའི	ཨོ	ཨའོ	

the reign of King Sroṅ-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 འ in *īryāpatha* 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 ཨ ཨྱ, the so-called *a-chuñ*, 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 Sron-tsan Gampo. There could be no direct communication, across the Himalaya, between Lhasa in Tibet and Khotan. It could be effected only by way of Kashmir and the passes leading from that country into Eastern Turkestan. Thon-mi's mission, to procure the alphabet from Khotan, had necessarily to take that circuitous route; and to judge by the Tibetan tradition he was saved the completion of his journey through the lucky accident of meeting, on his way in Kashmir, with a learned 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, ŋ*; *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*; *ṣ, 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* (ཡ) 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* (ཙ) is formed by a leftward curve added to the top of the Khotanese (i. e. Sanskrit) sign for the dental *n* (ན). 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	l	c	ch	j	ñ	l	t	th	d	n	p	ph	b	m	l
ཀ	ཁ	ག	ཁྱ	ལ	ཅ	ཆ	ཇ	ཁྱ	ལ	ཐ	ཌ	ཎ	པ	ཕ	བ	མ	ཙ	ལ
ཀ	ཁ	ག	ལ	ཅ	ཆ	ཇ	ཁྱ	ལ	ཐ	ཌ	ཎ	པ	ཕ	བ	མ	ཙ	ལ	ལ
ts	tsh	dz	w	l	z	h	l	y	r	l	l	ś	s	l	h	l	a	ll
ཙ	ཙ	ཙ	ཙ	ཙ	ཙ	ཙ	ཙ	ཙ	ཙ	ཙ	ཙ	ཙ	ཙ	ཙ	ཙ	ཙ	ཙ	ཙ
ཙ	ཙ	ཙ	ཙ	ཙ	ཙ	ཙ	ཙ	ཙ	ཙ	ཙ	ཙ	ཙ	ཙ	ཙ	ཙ	ཙ	ཙ	ཙ

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 *ḥ*; and this sign, therefore, most properly is classed as a new sign. The sign for *ḥ*, 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 *ḥ*, 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 ॢ which could not blend with the radical ॡ.

- (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, Mahāpratyāṅgirā 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 अ. The only exceptions are the vowels *u* and *ū*, which are ordinarily written with the special radical उ, there being only a single, perhaps doubtful, example of short *u*, written with the radical अ, in Plate VI, 6 aⁱⁱ.²⁷

As to the other vowels, short *ī* (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 bⁱⁱⁱ. In Siddh. it occurs only eleven times, and always

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

with the radical 𑖀; fols. 1 b^{ii} . iv 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 𑖀, No. $\frac{142}{81}$, l. 3, No. $\frac{144}{98}$, l. 4, No. $\frac{150}{11}$, l. 2.

The long vowel \bar{i} is of rather more frequent occurrence; but with the radical 𑖀 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 𑖀, 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} . iv 36 $a^{i. ii}$ 37 b^{iv} 39 a^i 41 b^{iv} 42 $a^{ii. iv}$, and only once with the radical 𑖀, Plate V 3 b^{ii} . In Ap. it occurs only three times, always with the radical 𑖀, Pl. XIV 2 a^{iv} 3 a^i , Pl. XV 10 a^{iv} . In Siddh. it occurs 37 times with radical 𑖀; fols. 2 b^v 4 a^{iii} 5 a^{iv} 6 b^{iii} 7 b^i 9 a^i (*bis*) 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 $b^{iii. iv}$ 131 a^{iv} 133 $b^{ii. v}$ 134 b^{iii} 136 b^{ii} 138 $a^{ii. iii}$ 144 $a^{ii. iii}$ b^i 155 b^{iv} ; never with radical 𑖀. In Buddh. it occurs 10 times with radical 𑖀; fols. 1 b^{ii} 2 b^{iv} 3 a^i 8 b^{iii} 9 a^{ii} 15 b^{iii} 18 a^i 27 a^i 32 b^{iv} 37 b^{iii} ; never with radical 𑖀. In Fr. it occurs 15 times with radical 𑖀; No. $\frac{142}{29}$, l. 2, No. $\frac{142}{43}$, l. 2, No. $\frac{147}{7}$, l. 5, No. $\frac{148}{8}$, l. 1, No. $\frac{142}{77}$, l. 1, No. $\frac{144}{18}$, l. 5, No. $\frac{144}{44}$, l. 5, No. $\frac{150}{50}$, l. 5, No. $\frac{146}{66}$, l. 2, No. $\frac{147}{111}$, ll. 3, 4, No. $\frac{150}{11}$, l. 6 (*bis*), No. $\frac{150}{11}$, ll. 2, 5; and 13 times with radical 𑖀; No. $\frac{142}{23}$, ll. 1, 2, No. $\frac{142}{49}$, l. 5 (*bis*), No. $\frac{142}{56}$, l. 6, No. $\frac{143}{63}$, l. 2, No. $\frac{143}{65}$, l. 1, No. $\frac{144}{83}$, l. 4, No. $\frac{144}{104}$, l. 4, No. $\frac{147}{128}$, l. 2, No. $\frac{147}{129}$, l. 3, No. $\frac{150}{16}$, ll. 3, 4. With the very old radical 𑖀 it occurs once in No. $\frac{147}{106}$, l. 4 (see footnote 21).

The vowels e and ai are of very rare occurrence; and written with the special radical 𑖀, 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 𑖀, Plate XIV 1 b^{iii} 2 a^{ii} ; ai never. In Siddh., e occurs seven times with radical 𑖀; fols. 16 a^i 128 $b^{iii. iv}$ 152 a^v (*bis*) 155 b^{iv} 156 a^i , but only once with radical 𑖀, fol. 11 a^v ; while ai occurs only once, and then with radical 𑖀, fol. 100 a^{iv} . In Buddh., e occurs six times with radical 𑖀; 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 𑖀, fols. 6 b^{iii} 9 a^{ii} 17 a^i ; while ai occurs only twice, both times with radical 𑖀, 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 𑖀, or with a special radical

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

The details are as follows. In the canonical texts Vaj. and Ap., the special radical २ is always used, never radical 𑖅. Thus *o* 24 times in Vaj. (e.g. Plate V 3 *bi*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 *bi*^v); again *au* five times in Vaj., Pl. X 38 *bi* (*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 𑖅 is used more often than the special radical २ with either *o* or *au*; thus *o* with radical 𑖅 four times, fols. 27 *bi*^v 31 *bi*ⁱ 34 *a*^{ii, iv}, with radical २ six times, fols. 19 *bi*ⁱⁱ 26 *bi*^{i, ii, iv} 24 *a*^{iv} 26 *a*ⁱⁱ; and *au* with radical 𑖅 ten times, fols. 28 *a*^{iv} 29 *a*ⁱ *bi*^v 30 *bi*ⁱⁱ 32 *a*ⁱⁱⁱ 33 *bi*ⁱⁱ 35 *bi*ⁱ 36 *a*ⁱⁱ 37 *bi*ⁱⁱ 38 *bi*ⁱⁱⁱ, with radical २ six times, fols. 7 *a*^{iv} 12 *a*^{iv} 15 *a*ⁱ 26 *bi*ⁱⁱ 24 *a*ⁱ 25 *bi*ⁱⁱ. In Fr., all of canonical texts, radical २ is always used, never 𑖅; thus with *o* 33 times, No. $\frac{142}{21}$, l. 5, No. $\frac{142}{43}$, 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. $\frac{142}{90}$, l. 2, No. $\frac{143}{35}$, l. 1, No. $\frac{143}{102}$, 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. $\frac{144}{123}$, l. 1, No. $\frac{150}{16}$, l. 6; and with *au*, three times, No. $\frac{142}{47}$, ll. 3, 4, No. $\frac{142}{73}$, l. 4. On the other hand, in the non-canonical, medical Siddh., both vowels *o* and *au* are always written with radical 𑖅, never with the special radical २; thus *o* twice, fol. 3 *bi*^{iii, iv}; and *au* 21 times, fols. 2 *bi*ⁱ 3 *bi*ⁱⁱ (*bis*)ⁱⁱⁱ 7 *bi*ⁱ 9 *bi*^v 10 *a*^v 19 *a*^{iv} 100 *a*ⁱⁱ 104 *bi*^v 107 *a*ⁱ 123 *a*ⁱⁱ *bi*^{ii, iii} 128 *a*ⁱⁱⁱ 138 *a*ⁱ 139 *a*ⁱ 140 *a*ⁱⁱ 149 *bi*^v 151 *bi*^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 𑖅 *a*. The vowels *u* and *ū* are equally invariably written with the special radical 𑖆. 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 Kauśakī 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 *bi*, XIV 3 *a*ⁱⁱⁱ, XX 3ⁱⁱ), but once the fifth form (as in *ṇā*, Plate XVIII 3 *a*^{iv}). The latter is the usual one in the Kuclean slanting Gupta script, as in *ono/me*, 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 अ, 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 अ, 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*ⁱ 100 *a*ⁱ 103 *a*ⁱⁱ. iii *b*ⁱ 104 *a*ⁱ. iv 109 *b*ⁱⁱⁱ (*bis*).

The vowel *e*, with radical अ, 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*^{iv} 65 *a*^v. In Doc. it does not occur.

The vowel *ai*, with radical अ, occurs once in the Text Roll of the Mahāpratyāṅgirā 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 अ, 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 अ, 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 𐑖 and 𐑗 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 𐑖. The alphabet, in this form, with the solitary vocalic radicals 𐑖 and 𐑗, 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 𐑖 and 𐑗. But two points are particularly noteworthy: first, it is only the long *ū* which is written with the radical 𐑗, while all the other nine vowels, including the short *u*, are written with the radical 𐑖. Secondly, the diacritical mark indicating the sound of short *u* is not attached to the bottom of the radical 𐑖, 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 𐑖, 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 𐑖 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 𐑗, the vowels *a* and short *u* are written with the radical 𐑖. 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 𐑖.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 𐑖 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 'Mahājani' type of Nāgarī from out of the literary 'Devanāgarī'. Moreover, everywhere that process of modification is marked by the common feature that the formal literary type of script has a tendency to conserve old ways of writing. This characteristic explains the fact that the Upright Gupta is more tenacious in the use of the old Indian vocalic

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

radicals of *i*, *u*, *e*, and *o*. Indeed, in the case of the radical 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-puṇḍarika (pp. 141, 168), is written in three different ways, which may be seen, e.g. in Plate XVIII, 3 *ai*. ii *di*, 3 *ai* v *cī*, 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 *wasāmpā*! (Plate XI 2 *a*ⁱ). It may be added that the Kuchean character, at present understood to signify *o* (as in *onolme*, Plate XI 2 *a*ⁱ) 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 *paśyati*; Plate XXI 1^v *Āttadhārā*, *cittadhārā*.

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

Another obvious indication of the nationality of the writer of a manuscript is the occurrence in it of the peculiar modification of the *r* sound, transcribed by *rr*. That letter, as above explained (p. xv), is peculiar to the Khotanese language, and is entirely foreign to Sanskrit. An immigrant from India, settled in Khotan, might acquire the Khotanese sound *rr*, but it is hardly conceivable that he would introduce it when copying a text composed in his own native Sanskrit language, while it would be almost unavoidable for a native of Khotan, who had acquired a knowledge of Sanskrit, to make an occasional mistake, and, when copying a Sanskrit text, to write *rr* where *r* should have been written; e.g. to write *prrabhā* for *prabhā* (Plate II 4iv) or *prrajānitum* for *prajānitum* (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-puṇḍarīka 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-puṇḍarīka 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, *garbhāra*, 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 · bañi · me · loñ, or 'Bright mirror of the line of Kings', which runs as follows :

³⁵ See, e.g., Pischel's 'Bruchstücke des Sanskritkanons der Buddhisten aus Idyktšare, 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.

boḍ . skaḍ . daṇ . bṣtun . nas . gsaḷ . byed . ṇi . śu . rtsa . bži . drug . riṇs . bcos . nas ṭ
sum . cu . mḍsaḍ ṭ

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 *gSaḷ byed* and 6 *Riṇs*, 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 *gSaḷ-byed* (consonants), and the second, *Riṇs*.’

The objection to Dr. Francke’s translation is that he seems to take *gSaḷ byed* and *riṇs* as the names of the Sanskrit (Khotanese) consonants, and the Tibetan supplementary consonants respectively. But *gSaḷ byed* is the Tibetan term for all the consonants of its alphabet; and *riṇs*, 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 . riṇs . 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 (*riṇs*) occurred to them to remedy the deficiency of 6 consonants, and thus to frame the required alphabet of 30 consonants.’ This quick remedy (*riṇs*), 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*, *ḥ*); also by inverting and slightly modifying two more (*z* and *ḷ*).

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

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

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 (Mahāvaipulya).

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. Catuṣṣataka 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 Pratideśaniya. 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. *czéyam* (for *ca iyam*), *dharmāñchūnyān* (for *dharmān śūnyān*); or an euphonic insertion, e. g. *yakṣebhyoꣳm* (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. *czéyam* (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. *tat sarve*, but *dharmāñchūnyān* (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. *evam 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, *bhok/aryam*, 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-Saṃgraha, 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. = Mahāvvyutpatti, 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. = Śikṣā-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*ⁱⁱ = Plate XI, No. 2, obverse, line 2.

MISCELLANEOUS FRAGMENTS

EDITED BY A. F. RUDOLF HOERNLE

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

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

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

It should be noticed that the manuscripts are said to have been recovered from a ‘ house ’. That word appears to be usually employed by the natives of Eastern Turkestan to indicate a 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 Djigdalıq 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. ^{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 $\frac{x}{16}$ (Pl. IV, No. 1) | 4 |
| 2. do. do. | do. No. 149 $\frac{x}{23}$ (Pl. I, No. 1) | 8 |
| 3. Technical Terms. | do. No. 149 $\frac{x}{20}$ (Pl. III, No. 5) | 12 |

II. Sūtra Fragments. (Hīnayāna).

A. Dīrgha Nikāya.

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

B. Madhyama Nikāya.

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

C. Saṃyukta Nikāya.

- | | | |
|----------------------|---|----|
| 5. Pravāraṇa Sūtra. | Hoernle MS. No. 149 $\frac{x}{8}$ (Pl. II, No. 1) | 36 |
| 6. Candrōpama Sūtra. | do. No. 149 $\frac{x}{10}$ (Pl. II, No. 2) | 40 |
| 7. Śakti Sūtra. | do. No. 149 $\frac{x}{16}$ | 44 |

III. Sūtra Fragment. (Mahāyāna).

- | | | |
|--------------------------------------|---|----|
| Sitātapatra Mahāpratyāṅgirā Dhāraṇī. | Hoernle MS. No. 150 $\frac{vii}{8}$ (Pl. II, No. 4) | 52 |
|--------------------------------------|---|----|

IV. Stotra Fragments.

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

VINAYA TEXTS

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

1. MONASTIC REGULATIONS

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

This is a complete folio with the exception of a slight damage on its lower edge. It measures 290 × 86 mm. ($11\frac{1}{2} \times 3\frac{2}{5}$ inches), and bears eight lines of writing in the Indian Upright Gupta characters, some letters of which, however, have become more or less illegible owing to the ink being rubbed off. For the same reason all trace of the folio number is lost.

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

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

Sanskrit.	Chinese.	
10. Bhakta-vṛtta	13. 食法	Rule for eating.
11. Bhakta-visurjana-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 Cullavagga, 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 *sannīṣiditavyaṃ*² *saṃprajānena*³ *gantavyaṃ saṃprajānena*³ *sthāta-*
*vyāṃ saṃprajānena*³ *niṣiditavyaṃ saṃprajānena*³ *bhoktavyaṃ*
upasthita-smṛtinā avi-
- 2 *kṣipta-cittena* *prāsādikena* *īryāpatha-saṃpannena* *su-saṃvṛtena* *su-*
praticchannena *alpa-śabdena* *utkṣipta*⁴ *cakṣuṣā* *yugāntara-prêkṣiṇā*
[sa]-gaura(v)e[na]
- 3 *(sa-prat)īśena* (?) *sa-bhaya-vaśa-vartinā* *nīca-manasā* *rajoharaṇa-sama-*
cittena *sthavireṣu* *madhyeṣu* *navakeṣu* *maitra-cittena* *hita-cittena*
anukampa-
- 4 *[nena]* *pitr-bhrātr-putra-saṃjñām* *upasthāpya* *ūsana-kuśalena*
niṣadyā-kuśalena *idam ucyate bhakta-vṛttam* 10) *Bhakta-visa-*
- 5 *[rjana]-vṛtta(m)* *katarat* (*bhi*) *kṣuṇā* *agrhitbā* *piṇḍapāto* *visarjayi-*
tavyaḥ na ca *yasya vā* *tasya vā* *visarjayitavyaḥ ka-*
- 6 *sya* *piṇḍapāto* *dātavyaḥ* *mātur* *dātavyaḥ* *pitur* *bhrātur* *bhāginyā*⁵
dātavyaḥ *jñātikasya* *dātavyaḥ* *adhyārāma-gatasya* *grhīṇo*⁵
dā(ta)vyaḥ

¹ Interpunction, when it occurs at all, is indicated either by a single dot, or a double dot. Thus we have the single dot in rev. 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, *ūrdhbam*; 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 *sannīṣiditavyaṃ*.

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

⁴ Read *avakṣipta*. See footnote 8.

⁵ Read *bhaginyā*, *grhīṇo*, *tiryag°*, *indriyair*, *bhaginī-mātrikām*, *duhitṛ*, and *vūthī*.

- 7 u[pakā](r)ino dātavyaḥ apakāriṇo dātavyaḥ vvasana-prāptasya glāna-
kasya bandhana-baddhasya dātavyaḥ yadi strī kuṣīmatī āgacchatī
8 [ta](syā api smṛ)tim upasthāpya dātavyaḥ tīryagyoni⁵-gatasya āśāpo
'dātavya[h]××jyā-prēkṣasya dātavyaḥ tac ca lhaṇḍi-kṛtbā ucchesī-kṛ-

Reverse.

- 1 tbā (idam ucyate) bhakta-visarjana-vṛttam\ 11) Piṇḍapāta-vṛttam
katarat\ sa(t)kṛ(tya bki)kṣuṇā piṇḍapātaḥ pratigṛhī[ta]vyah [s]āva-
dānam sa[ma]-
2 tiki(kam) sama-sūpikam saṁprajānena³ 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 saṁprajānena³ gr[āma]m
pra[v]i[ś]itavyam
4 [sa]m[prajānena]³ gantavya(m sa)ṁprajānena³ sthātavyam\ upasthita-
smṛtinā avikṣipta-cittena prāsādikena īryāpatha-sa(m)pa[m]na[su]-
5 [sa]m[vr](te)na su-praticchannena alpa-śabdena utkṣipta-cakṣuṣā yugān-
tara-prēkṣiṇā antargatair īndriyair⁵ abahirgatena mā-
6 (nase)na paścāt-puraḥ saṁjñinā ūrdhva-adhaḥ saṁjñinā : mātṛ-
mātrikām dṛṣṭvā mātṛ-saṁjñām upasthāpayitavyā : bhagini-mātṛ-
kām⁵ dṛṣṭvā bha-
7 gini⁵-saṁjñām upasthāpayitavyā duhitri⁵-mātrikām dṛṣṭvā duhitṛ-saṁ-
jñā⁶ upasthāpayitavyā⁷ • piṇḍacārikena bhikṣuṇā rathyā-vithī⁵-[ca]-
8 (tvāra-) śṛṁ[gāta]keṣu dbāre dbāra-śālāyām nimittam udgrhītavyam
grha-dbāram upasamkramya yaṣṭi-śab[da]m kṛtbā śanair (mandam
mandam ārgaḍam a-)

TRANSLATION.

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

⁶ Read *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 *saṁprajānana* 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; *Dharma-saṃgraha* (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^x (Plate I, No. 1, Reverse).

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

¹² Regarding the meaning of the words *sama-tiktikam*, with the proper amount of condiments, and *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, 39b, Sarvāstivāda-vinaya, Nanjio, No. 1131, Tokyo, xviii, 63b.]

As regards the regulation concerning the bedstead of the monks, a fragment of which stands on the obverse side of our folio, no parallel appears to exist in the Pāli Vinaya. The nearest parallel to the regulation concerning the use of a staff and string in carrying the almsbowl, which commences on the reverse side, occurs in the 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' (*aññataro bhikkhu*), while the Sanskrit version in our fragment refers the occasion of the regulation to a particular monk, named Aryasoma. The former version also speaks of three distinct permissions, (1) to use a staff, (2) to use a string, and (3) to use both a staff and a string. In the Sanskrit version, perhaps, there may be an indication of the same threefold permission in the fact that in l. 6 only the staff (*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 *ñcāsaṃ¹ cāṣpañcāsaṃ¹ trayopañcāsaṃ dvāpañcāsaṃ ekapañcāsaṃ*
pañc[ā]śa[m] varṣ[ā]ṇāṃ ś[aiyyā-]
- 2 *saṇaṃ grāhayāmi tataḥ paścād ekonapañcāśad varṣāṇāṃ aṣṭacatvāriṃ-*
śad yāvataṃ
- 3 *catvāriṃśad varṣāṇāṃ śaiyyāsaṇaṃ grāhayāmi tataḥ paścā ekōna-*
catvāri-

¹ Complement [*pañcapa*]ñcāsaṃ; also read *catuspañcāsaṃ*, and see footnote 2. As a curiosity it may be noted that throughout this first line (but not in l. 2, *pañcāśad*) *saṃ* 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 Kucheian texts; see e.g. wat, °ñhes, °lyik, in Pl. XI, No. 2a, l. 2.

- 4 ñśad yāvataṁ triñśati-varṣāṇāṁ anena paryāyeṇa avarṣikānāṁ śaiyyā-
 5 sana[*m̐*] grāhayāmi tataḥ paścāc chrama^x_{no}ndeśānāṁ ² śaiyyāsanāṁ
 grāhayāmi sarveṣāṁ
 6 yathāvṛddhika[*m̐*] śaiyyāsanāṁ grāhayitavyaṁ tat sarveṣāṁ viditam
 astu ॥ te(*na*)

Reverse.

- 1 antara-va(*pt*×)× *xy*×(*nt*×)× *rx*t yamaślo[*na*] ³ ॥ samatvā (*śr*)[*not*]u me
 āyuṣma[*n*]ta[*h* a-]
 2 ha[*m̐*] Aryasomośya ⁴ bhikṣur glāno mahallakaḥ saṁghān mārge
 daṇḍa-śikya-sanma-
 3 tiṁ yācāmi saṁgho me Aryasomasya bhikṣo ⁵ glānasya mahal[*l*]aka-
 (*sya*)
 4 mārge daṇḍa-śikya-sa[*m̐*]matin sanmanyatu • anukampām upādāya
 5 evaṁ dvir api trir api ॥ te-sa spīkiye yaskaṣṣalya ⁶ ॥ śrṇotu bhadantaḥ
 saṁ-
 6 ghaḥ ayaṁ Aryasomośya ³ bhikṣur glāno mahallakaḥ saṁghān mārge
 daṇḍa-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 *chramanōddeśānām*; the scribe had written originally *chramandeśānām*, which he corrected by inserting *no* below the line, and indicating the point of insertion by a cross above the line; but he forgot to replace *nde* by *dde*. There is a similar correction in l. 1.

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

⁴ The original writing was *Aryasomasya*, which was afterwards corrected *aryasomo*, and the syllable *sya* was cancelled by two strokes placed above it. Precisely the same correction was made in l. 6. In the latter case the whole of *yaṁ 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 Kuchean. See note to Translation.

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

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

NOTE BY PROFESSOR SYLVAIN 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 *yamaṣlo(ua)* = Skr. *krtyāni*, part. futur passif au nomin. plur. non-masculin (nom. sing. masc. *yamaṣle*) du verbe *yam* ' faire '. Le mot *antara* . . . couvre la transcription approximative d'un mot sanscrit que je ne décrirai pas.

La seconde phrase est plus claire.

te-sa ṣpīkiye yaskassaḷya
= Skr. *tena dāṇḍo(?) bhikṣātavyaḥ*
te = démonstratif masc. sing.
sa = suffixe de l'instrumental.
ṣpīkiye = ' bâton ' (?)
yaskassaḷya = part. futur passif de *yask* ' mendier, demander '.

Je pense que nous avons ici un morceau de karmavācā. 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, *śramaṇôḍdeṣa*, syn. *śrāmaṇera*. 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 prākritic for *samutvāt* (compare *paścā*, for *paścāt*, in obverse, l. 3), or incorrect for *samutvāt* (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]t[i] pā(pikā)yā dr̥ṣṭyā utkṣepa(nī)yaṃ² karma ◌ [pari]vāsa×××
×××××××××
- 2 kiṃkaraṇam³ mānūpyaṃ kiṃānuśamsam⁴ āvra(ha)ṇam⁴ puna(h kiṃ-)
karaṇam³ tat-svabhāv-āṣiṣyaṃ dānam⁵
- 3 [pa]ttih duṣṭūl-āpattiḥ aduṣṭūl-āpattiḥ sa-pratikarm-āpattiḥ aprati-
karm-āpattiḥ sāpatti-pratika(rm-ā-)
- 4 savacanīyaṃ karma ◌ sakili-karma ◌ anovādaḥ⁵ anovāda-prasthāpanā
anovāda-viṣṭhāpanā ◌ (a-) स्यामेव जपे
- 5 p[r]avāraṇā-sthāpanam⁶ anto-vustam⁶ anta(h)-pakvam⁶ sva-pakvam⁶
bhikṣu-pakvam⁶ udgr̥hṇitam⁷ 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 °*kāni* obv. l. 6, and in °*kānām* rev. l. 5; but the apparent *ā* is a mere scribal flourish as in the apparent *pā* and *sām* of *upasaṃpadā*, rev. ll. 4, 5.

⁴ For *āvarhaṇam*; Mahāvīyutpatti, No. 265, 18, has *ābarhaṇa*.

⁵ Skr. *anavavādaḥ*, Pāli *anuvādo*.

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

⁷ Read *udgr̥hṇitam*.

⁸ Probably read *apratigr̥hṇitam*; and *laghukāḥ pariṣkārah*.

Reverse.

- 1 lost through fraying, except a few traces of subscript vowels and consonants.
- 2 𑀓(saḥ) paṃca-śata-vinaya-saṃgītiḥ sapta-śata-vinaya-saṃgītiḥ 𑀓 vi-
naya-samuddānam
- 3 𑀓Ipa 𑀓 vana-kalpaḥ paryaṇa 𑀓-kalpaḥ deśa-kalpaḥ diśa-kalpaḥ janapada-
kalpaḥ cīvara-ka-
- 4 𑀓s tu samāptam 𑀓 𑀓 Upasampadā katamā 𑀓 upetya sampādayat 𑀓ti upa-
sāmpadā 𑀓 a x-
- 5 𑀓tānām 𑀓 upasāmpadā pañcakānām jñān-ābhisamayena upasāmpadā 𑀓
āyusmato mahā-(kā)¹⁰
- 6 𑀓yinaḥ praśna-vyākaraṇena upasāmpadā 𑀓 ehibhi(kṣu)katāyā upasāmpa-
padā 𑀓 trai-vāci(tve)[na]
- 7 𑀓[ḍ]eṣu vi[naya]dhara-paṃcamena¹¹ saṃghena [u]paśam[paḍā]xxx
xrxe xxxxxxxxxx

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 *sakṛti* (?) ; censure ; initiating censure ; preventing censure ; (l. 5) inhibiting pravāraṇa 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 upasāmpadā ? 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]lpah, and paryayaṇa or paryaya.

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

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

upāsampadā (or initiation); (l. 5) initiation of . . . ; initiation of the Five through (their) comprehension of the (true) knowledge; initiation of the venerable Mahākū[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 *utkṣepaṇīya-karma* (Pāli *ukkhēpaṇīya-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 *mānāpyya* (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 *appaya*, disappearance. The Pāli *mānatta* (wrongly identified with *mānatva* in P. Dy.) is probably Skr. *māna-ātta*, withdrawn, or *māna-ārta*, injured. On *duṣṭūlapatti*, see SBE., xvii, p. 316, n. 2. The word is spelled with *ṣṭ*, while Pāli has *duṭṭhūlapatti* with *ṭṭh*. 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-kurma* 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-rusta*, 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 *udilhāra*, the spreading out and taking up of robes (*kaṭhina*), see SBE., xiii, pp. 18 ff., xvii, p. 148, n. 1, p. 157, n. 2. The *guruḥkūḥ pariṣkārah* apparently refer to the eight requisites of a monk, see P. Dy., p. 342 b; also Mvy., No. 233, 1. On the two *saṅgīti*, or rehearsals, before the two synods of the 500 and 700 monks, see the 11th and 12th divisions of the Cv. in SBE., xx, pp. 370 ff., 386 ff.

Regarding the terms of the initiation ceremony, it would seem that our fragment enumerates them in two sets, and in either of them in chronological order, those of the first set, in rev. ll. 4-6, referring to Buddha himself and his earliest converts, while those of the second set (rev. ll. 6, 7) refer to the successive modes of initiation. On both points the first Book of the 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' (*svāmapasāmpadā*, 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, 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, 22, 4). The oldest of them was the so-called Uruvilvā Kāśyapa, who was converted after a series of wonderful tests and questions put to Buddha (Mv. i, 15-21; cf. 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-vyākaraṇa*, or explanation of questions (Mvy., No. 244, 48), and the remnant of whose name must be completed as Mahākāśyapa. There is a celebrated monk of that name, who after Buddha's death succeeded to the headship of the Order. There is no record of the circumstances of his conversion in the Buddhist records; and this otherwise inexplicable fact is explained if he is identical with the Kāśyapa of Uruvilvā. By reason of his being the eldest of the three brothers he would naturally come to be called Mahākāśyapa, or the Great Kāśyapa.

Regarding the modes of initiation, it was originally conferred by Buddha himself with the formula *ehi bhikkhu*, Come, O monk! (Mv. i, 6, 32). Afterwards, when the number of applicants grew unwieldy, the power of initiation was delegated by him to his Bhikshus individually, who might confer initiation on any applicant on his simple declaration of the three *śaraṇa-gaṇana*, 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 *ehi-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 centre 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 Divyâvadāna, 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; Divyâvadāna, 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. SAṆGĪTĪ SŪTRA

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

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

[The Saṅgīti Sūtra contains an enumeration of the Buddhist Dharmas, or technical terms, as divided into ten classes according to the number of items (from 1 to 10) which constitute each dharma. The larger of our fragments, No. $\frac{x}{29}$, contains a portion of the third, or 'threefold', class, i. e. the class which comprises the dharmas, consisting each of three items. The smaller fragment, No. $\frac{x}{25}$, 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 dharmaś of our fragments, in the three versions, Sanskrit, Pāli, and Chinese.

THREEFOLD DHARMAS, in No. 149^x/₂₅.

Sanskrit.	Pāli. ¹	B.	Chinese. ²
(a) obv., l. 1, rāśi	xxviii, rāśi	23	13 三聚
(b) „ 2-5, tathāgatasya āraṅgaṇi	xxx, tathāgatassa āra- kheyya	—	28 三淨
(c) „ 6, puḍgala	xxxvi, puḅgala	—	—
(d) „ 6, sthāvira	xxxvii, therā	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-kiriya-vat- thu	—	18 三種福事 成就慧行
(h) rev., l. 1-3, kāmōpa- patti	xl, kāmupapatti	27	16 三欲本生
(i) „ 4-7, sukhōpapatti	xli, sukhupapatti	28	17 三樂生

FOURFOLD DHARMAS, in No. 149^x/₂₅.

(a) obv., l. 1, apāśrayaṇa	viii, apasena	18	13 四法足
(b) „ 2, dharmapada	xxii, dhammapada	—	—
(c) „ 3, sāksī-karaṇi	xxx, sacchi-karaṇi	—	—
(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, vijjāna-sthiti	xviii, viññāna-tṭhiti	28	12 四識住所
(i) „ 7, rev., l. 1, tṛṣṇōt- pāda	xx, taṇhuppāda	—	—
(j) rev., l. 2, agatī-gamana	xix, agatī-gamana	—	—
(k) „ 3, praśna-vyākara- ṇa	xxviii, paṇha-vyākaraṇa	35	37 四記論
(l) „ 4, dakṣiṇāvisuddhi	xxxix, dakkhiṇā-visuddhi	—	9 四種布施 清淨
(m) „ 5, saṅgraha-vastu	xl, saṅgaha-vatthu	19	24 四攝法
(n) „ 6, yoni	xxxvi, yoni	—	—
(o) „ 6, 7, ātma-bhāva- pratīlambha	xxxviii, attā-bhāva-paṭi- lābha	—	—

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 *Ātānāṭiya Sūtra*, which is noticed after this, points in the same direction ; for it is entirely absent from the Chinese *Dirgha Āgama*, while the Pāli and Sanskrit versions of it differ very considerably. Dr. Watanabe would explain these differences by the suggestion that the Chinese version of the *Dirgha* probably belonged to the Dharmagupta School, because the translator, Buddhayaśas, propagated the Vinaya of that School (see *Chu-sūn-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, 53 *a*) we find the *Ātānāṭiya Sūtra* mentioned among the Scriptures, mostly belonging to the *Dirgha 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 *Ātānāṭika*.

In the Chinese translation of the *Samanta Pāsādikā*, which has been identified by Dr. Takakusu with Nanjio, No. 1125, the same appointments are mentioned (fasc. 11, and Tokyo, xvii, 8, 63 *a*) 若國王及聚落大檀越有病者, 遣人至寺, 請比丘, 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 *Ātānāṭika 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. 149¹/₂₅. Obverse.

SANSKRIT.

- 1 $\times ekā$ dharmā prat[*i*](*seva*)t(*e*)
sa(*m*)khyāya *ekā dharmā pra*
tivāsayati
- 2 dharmapadam avyāpādaḥ sam-
yak-smṛtiḥ samyak-samādhi

PĀLI, pp. 224-32.

- viii ekam paṭisevati saṁkhāy' ekam
[adhivāseti]
- xxiii dhammapadam, avyāpādo[dha^c],
sammā-sati sammā-samādhi

SANSKRIT.

3 cakṣuṣā : santi prajñayā : sākṣi-
kartavyā : ॥

4 xā (*adh*)iṣṭhānāni skandhāś cā-
pāśrayāś ca pa

5 b-dhātus tejo-dhātuṛ vāyu-dhātu-
catvāra

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

7 xr bhik[s]or vā bhikṣuṁ[y]ā vā
tṛṣṇā utpadyamānā u

PĀLI, pp. 224-32.

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

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

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

viññānaṁ catuttham; xviii, catasso
viññāna-tṭhitiyo, rūpūpāyaṁ

xx cīvara-hetu vā bhikkhuno taṇhā
upapajjamānā upapajjati

Reverse.

1 [sa](na)-hetor iti-bhav[ā]tibhava-
hetos tṛṣṇā utpa

2 rechandād agatim gacchati dveṣān
mohād bhayād agatim ga

3 'vyākaraṇiḥ sthāpaniḥ praś-
naḥ ca

4 xx(d)āyakaṭaḥ asti nāva dāya-
ka

5 vastūni dānaṁ priyavādītā artha-
ca

6 niḥ catvāraḥ ātmabhāva-prati-
lambhāḥ asty ātma

7 bhāḥ para-saṁceta[nā] kramati
nātma-saṁcetanā a

xx [senā]sana-hetu [vā bhi° ta°
uppa° uppa°] iti-bhavābhava-
hetu [vā bhi°]taṇhā uppa[jja-
mānā upapajjati]

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

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

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

xl vatthūni, dānaṁ peyyavajjam
attha-ca[riyā]

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

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

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

TRANSLATION.

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

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

⁴ The reference here is to the *apāśrayas*, see P. Dy. 49a; Mvy., No. 19, 80. The two necessities in the text are (1) the four requisities of a monk, and (2) heat and cold. Skr. *prativāsayati* = 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. *bhavātibhava* = 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 *°praśno*; 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. 149 ^x/₂₅. Obverse.

SANSKRIT.

- 1 Traṣṣyo rāsayah mithyatva-niyato rāsiḥ samyaktva-niyato rāsiḥ a(ni)yato rāsiḥ
- 2 arakṣaṇīyāni Tathāgato na pratichchādayati kaccin me pare na vijānīyuh katam[ā]n[i] tr[īnī]
- 3 (ma) parisuddha-kāya-samudācāratāyān Tathāgataḥ praṭicchādayet kaccin me (pa-)
- 4 xxxxxx paṭṛisuddha-vāk-[s]amudācāratāyān Tathāgataḥ praṭicchādayet ka-
- 5 xxxxx Tathāgatā nāma parisuddha - manah - samudācāratāyān Tathāgataḥ
- 6 xxxxx (pu)dgālāḥ sthavira-tritayān rāsiś codanā cāpy arakṣitaḥ n trayo (gna)yaḥ
- 7 xxxxx (h-āgniḥ) trīṇi puṇya-kriyā-vastūni dānamayaṁ śīlamayaṁ bhāvanāmayam

PĀLI, pp. 217 ff.

- xxviii Tayo rāsī, micchatta-niyato rāsī, sammatta-niyato rāsī, aniyato rāsī]
- xxx arakkheyyāni, parisuddha-kāya-samācāro Tathāgato, natthi Tathāgatassa kāya-duccaritaṁ yaṁ Tathāgato rak-kheyya mā me idaṁ paro aññāsiti;
- parisuddha-vacī-samācāro Tathāgato, natthi Tathāgatassa vacī-duccaritaṁ yaṁ Tathāgato rakkheyya mā me idaṁ, &c.; parisuddha-mano-samācāro Tathāgato, natthi Tathāgatassa, &c.
- xxxvi puggalā • xxxvii, Tayo therā • xxviii, rāsī • xxxix, Codanāvatthūni • xxxiii, [Apare pi] tayo aggī [mo]haggi • xxxviii, Tiṇi puñña - kiriyā - vatthūni, dānamayaṁ [p°-k°-va°], śīlamayaṁ [p°-k°-va°], bhāvanā, &c.

¹⁶ P. Dy., p. 110 a.













¹⁷ P. Dy., p. 447 a; Dh. S., No. 19; L. V., p. 35, l. 9; Mst., vol. i, p. 3, ll. 11, 12.

¹⁸ P. Dy., p. 605 a; Dh. S., No. 90.

¹⁹ Cf. Dvy., p. 70, l. 3; B. Psych., pp. lx, 175, 207.

Reverse.

SANSKRIT.

- 1 ×××××sth[ī]t[ā]h k[ā]m[ī]k-
[ā]śvary[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 parinirmita - vaśa - varti-
naḥ iyaṁ tr-
- 4 ××××× (ve) kajena prī[ti]-sukhe-
na abhiśyandayanti pariś-
yandayanti pa-
- 5 bhavati spharaṇīyaṁ yaduta
vivekajena prīti-sukhena te
tena sukhena ××
- 6 kā iyaṁ prathamā sukh-ōpapa-
tti santi satvā ya i× (śe) vakā-
yaṁ samādhi
- 7 spharamti vāśty eṣāṁ kiñcit
sarvataḥ kāyād asphuṭaṁ bha-
vatisphara(nī)yaṁ yaduta

PĀLI, pp. 217 ff.

- xl [paccupa]tthita-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 paranimmita-vasa-vattī,
ayaṁ ta[tiyā]
- 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 karahaci
udānaṁ udānenti aho sukhaṁ
aho sukhaṁ 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 *rāśi* and *araksita* which are already enumerated in lines 1 and 2. The two cases are so much alike, that, after all, the two fragments may belong to the same pothi.—The 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 *arak-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. Trīṇi Tathāgatasya arakṣaṇi[l. 2]yāni | Tathāgato na pratīchādayati kaccin me pare na vijāṇīyuh katamāni trīṇi [some words missing] tasmāt Tathāgatā nāma; [l. 3] paṇisuddha-kāya-samudācārātayāṃ Tathāgataḥ pratīchādayet kaccin me pa[l. 4]re na vijāṇīyuh tasmāt Tathāgatā nāma; paṇisuddha-vāk-samudācārātayāṃ Tathāgataḥ pratīchādayet ka[l. 5]ccin me pare na vijāṇīyuh tasmāt Tathāgatā nāma; paṇisuddha-manah-samudācārātayāṃ Tathāgataḥ pratīchādayet kaccin me pare na vijāṇīyuh. (l. 6) Trayāḥ pudgalāḥ, &c.

Reverse, ll. 1–3, xl. Tisraḥ kām-ōpapattayaḥ; santi sattvāḥ kām-ōpa[l. 1]stbitāḥ kāmik-āśvārye vāse vartayanti, tadyathā manasyā eke 'nyac ca [l. 2] devā eke 'vinipātikā, iyaṃ prathamā kām-ōpapattiḥ; santi sattvāḥ kām-ōpasthitāḥ kāmik-āśvārye vāse vartayanti, tadyathā devā nirmāṇa-ratayaḥ, iyaṃ [orig. idam] dvitīyā [l. 3] kām-ōpapattiḥ; santi sattvāḥ kām-ōpasthitāḥ kāmik-āśvārye vāse vartayanti, tadyathā devā para-nirmita-vāsa-vartināḥ [orig. parinirmita°], iyaṃ tri[l. 3]tiyā [orig. tṛtiyā] kām-ōpapattiḥ || xli. Tisraḥ sukh-ōpapattayaḥ; santi sattvā ye vivekajena prīti-sukhena abhiśyandayanti paṇisandayanti pa[l. 5]ripūryamte spharamti (yeṣāṃ kiñcit?) bhavati spharaṇīyaṃ yaduta vivekajena prīti-sukhena te tena sukhena (u[l. 6]tpādyā sukke viharanti?), tadyathā devā brahma-kāyikā; iyaṃ prathamā sukh-ōpapattiḥ. Santi sattvā ya i×(se)vakāyaṃ samādhi[l. 7]jena prīti-sukhena abhiśyandayanti paṇisandayanti spharamti (vāsty) eṣāṃ kiñcit sarvataḥ kāyād asphuṭaṃ bhavati spharaṇīyaṃ 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. ĀTĀNĀṬIYA SŪTRA

Hoernle MS., No. 149 $\frac{8}{5}$ (Plate I, No. 2, Reverse).

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

²³ P. Dy., p. 390a.

²⁵ 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.

²⁶ 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 pothī the folio may have belonged. There are, on either side, six lines of writing in the Slanting Gupta characters; but it is, especially on the obverse side, much sand-rubbed, and hence very imperfectly legible.

To judge from the occurrence of the word *āṭānāṭi* (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 Khāi-yuen-lu Catalogue (Nanjio, No. 1485), completed in A.D. 730, fasc. 9 (Tokyo, xxxviii, 4, 76 a), 阿吒那智經 a-ṭā-nā-tiya-kiṅg. 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. sections	Āṭān. verses	Vaiśr. sections	Mahāsan.	Vaiśr. section		Vaiśr. sections	
1 =	10–15	8 =	xii, 11	14 (2) =	Mahāmāy.	6	} Newly added parts.
2 =	18–23	10 =	xii, 12			9	
3 =	27–32	12 =	xii, 13			11	
4 =	50–55					13	
5 =	33–35					14	
7 =	36–48						
14 (1) =	1–5						

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

The text of the fragment reads as follows :—

Obverse.

- 1 (mo'dya mama pādaū śira)sū vandi(tv)ā tatrālvāntarh(i)taḥ udgrhñī-
(dhvañ bhikṣa-)
- 2 paryāvāpn ta yāvad eva anabhi(prasañ)nānāñ vyā(dānāñ) yakṣā-
(nāñ)
- 3 xīxāvāya i[da]m avocat (Bhaga)vāñ āpta-manas² te bhikṣavo
Bhaga(va)
- 4 x[ma](h)ārājña Indro Vaiśravaṇo (Ya)ma-Kuberau Dhṛtirāṣṭrau
ca (trā)tarah (sa)
- 5 kx[ma]hāyakṣo (Hī)maṇṭa-kṛtālaya³ 2 Jayanto vijayaṇṭas⁴ ca
(y)ak(s)aś ca
- 6 xxxxr(n)a Mahā(ka)rṇo jvali(t)o (da)pya na sa(dā):⁵ Vidya-vīra
mahāyakṣa

Reverse.

- 1 (kaḥ) eṣū(n) xxxxx(kṣas ta)thā yakṣa-Dadh(i)mukha³ 5 Sātāgiri
Himavata yañ ca Ax-
- 2 xābhaga(rbha)s teṣāñ Ātānāti mahāyaśaḥ yakṣebhyo⁶m abhy-
anujñātaḥ putrānāñ⁷ (j)ivi-
- 3 x(rpī) preṣitāḥ sarve Buddha-satv-āhitas tathā 8 Kumbhāṇḍā rā-
kṣasā ghorā
- 4 xxxsadā 9 Hṛdayaṇ Ātānātīsyā sarva-karma-prasādanāḥ pravartayi-

² Nom. sing. of the base *āptamana*; but in the Pravāraṇa Sūtra, rev. l. 5 (p. 39) *āptamaṇasas* 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 *attamano* (P. Dy., p. 66a). Both bases occur side by side in Mst., vol. ii, p. 54, ll. 19, 20, *āttamanāḥ* and *āttamano*; 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, *dadhīmukhaḥ*; l. 6, *cārīṇaḥ*.

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

⁶ Euphonic insertion of *m*.

⁷ Read *putrāṇāñ*.

⁴ Read *vijayaṇṭas*.

- 5 ××× (sa)mākulāḥ tṣāpi samāgatāḥ sarvā rakṣaṁ⁸ kurvaṃtu me
sadā 11 Cimba-⁹
6 ××× gā jala-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, Rākshasas, 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. 149₂₁ (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 *vidyavīra*.

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 ८ smṛtīmato vipaśyasya anabhina[ta-]
- 2 [sya] aprameyasya gaṁbhīrasya mauna-prāptasya ८ kṣemaṁ-karasya
vedī-
- 3 Upāli 4 Nāgasya prānta- ³ śayānasya kṣīṇa-saṁhayanasya mu-
- 4 [ka]sya Śakrasya Bhagavatas tasya śrāvaka Upāli 5 Samyag-gatasya
dhyā-
- 5 [pta]sya viśāradasya nipuṇasya Bhagavatas tasya śrāvaka Upāli 6
- 6 [dḥasya] śamita-vairasya vīrasya vipra(sannasya) Bhagavatas tasya
śrā[va-]

Reverse.⁴

- 1 [pratipudgalasya atulasya ८ saṁgā(tigasya) padakasya Bhagavata-
- 2 [ru]cīrasya niṣkāṁkṣasya prabhāsakarasya ८ māyā-rcchido ⁵ hy amā-
yasya Bha-
- 3 [pta]sya ८ Tathāgatasya sugatasya uttama-pudgalasya amamasya ८
yaś(o-)
- 4 (pū)rvam avitarkitam avadaḍ Upāli ८ purato nigrantha⁶-pariśadaḥ
varṇaṁ varṇaṁ
- 5 [lā] ८ tadyathā bhadanta daks[o] mālākāro vā mālākār-āntevāsī vā vici-
- 6 [va] tasya Bhagavatas Tathāgatasya ārhattaḥ samyak-saṁbuddhasya
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 *vaiṣyākaraṇasya*.

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 *nirgrantha* ; apparently conforming to the Pāli *nigraṇṭha*.

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 vyāka- raṇeṣu</i> ।	7 a Ariyassa bhāvitattassa pattipa- tassa veyyākaraṇassa ।
2 b	2 b Smṛtimato vipaśyasya anabhi- nata[l. 2] <i>syā no apanatasya</i> ।	7 b Satimato vipassissa anabhi- natassa no apanatassa ।
2 c	2 c <i>Aniñjasya vaṣiprāptasya Bhaga- vatas tasya śrāvaka Upāli 2</i> ॥	7 c Anejjassa vaṣippattassa 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 gami- bhīrasya maunaprāptasya</i> ।	4 a Nisabhasa appameyyassa gami- bhīrassa monapattassa ।
4 b	4 b <i>Kṣemaṅkarasya vedinaḥ [l. 3] dharmasthasya saṁvrtātmanah</i> ।	4 b Khemaṅkarassa vedassa dham- matthassa saṁvutattassa ।
4 c	4 c <i>Dāntasya niṣprapañcasya Bhaga- vatas tasya śrāvaka Upāli 4</i>	5 c Dantassa nippapañcassa Bhaga- vato tassa sāvako 'ham asmi ॥
5 a	5 a <i>Nāgasya prāntaśayanasya kṣīṇa- saṁyojanasya mu[l. 4] <i>ktasya</i> ।</i>	5 a Nāgassa pantasenassa khīṇa- saṁyojanassa muttassa ।
5 b	5 b <i>Pratimantrakasya dhautasya prajñā-dhvajasya vītarāgasya</i> ।	5 b Paṭimantakassa dhonassa paññadhajassa vītarāgassa ।
5 c	5 c <i>Anūvṛttakasya Śakrasya Bhaga- vatas tasya śrāvaka Upāli 5</i>	6 c Purindadassa Sakkassa Bhaga- vato tassa sāvako 'ham asmi
6 a	6 a <i>Samyaggatasya dhyā[l. 5] <i>yinaḥ ananugatāntarasya suddhasya</i> ।</i>	8 a Sammaggatassa jhāyissa an- anugatantarassa 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 Upāli 6</i>	9 c Viśāradasa nipuṇassa Bhaga- vato tassa sāvako 'ham asmi ॥
7 a	7 a l. 6, <i>Snātakasya pradīpasya pra- śrabdhasya viditavedasya</i> ।	6 b Nahātakassa padakassa pas- saddhassa viditavedassa ।
7 b	7 b ×××××××× <i>śīlavrddhasya śa- mita-vairasya</i>	1 b or 6 a (see note below); vud- dhasīlassa susamacittassa ।
7 c	7 c <i>Virasya viprasannasya Bhaga- vatas tasya śrāvaka [Rev., l. 1] <i>ka Upāli 7</i> ॥</i>	3 c (?) Mānacehidassa virassa Bhaga- vato tassa sāvako 'ham asmi ॥ Or 8 c (?)
8 a	8 a <i>Sāntasya bhūriprajñasya mahā- prajñasya vītalobhasya</i> ।	9 a Santassa bhūripaññassa mahā- paññassa vītalobhassa ।
	8 b <i>Ahavanīyasya akṣasya aprati- pudgalasya atulasya</i> ।	10 b Ahuneyyassa yakkhassa utta- mapuggalassa atulassa ।
8 c	8 c <i>Samgātīgasya padakasya Bhaga- vata[l. 2] <i>s tasya śrāvaka Upāli 8</i></i>	4 c Samgātīgassa muttassa Bhaga- vato tassa sāvako 'ham asmi ॥
9 a	9 a <i>Asaṁsāyasya kuśalasya vainayi- kasya sārathivarasya</i> ।	3 a Asaṁsāyassa kuśalassa venayi- kassa sārathivarassa ।
9 b	9 b <i>Anuttarasya dharmaucirasya niṣkāṁkṣasya prabhāsakara- syā</i> ।	3 b Anuttarassa ruciradhammassa nikkaṁkhassa pabhāsakara- ssa ।

CHINESE.	SANSKRIT.	PĀLI.
9 c	9 c Māyācchido hy amāyasya Bha- [1. 3] <i>gavatas tasya śrāvaka</i> <i>Upālī 9</i>	3 c Mānacchidassa vīrassa Bha- gavato tassa sāvako 'ham asmi
10 a	10 a <i>Trṣṇācchido hi budhhasya</i> <i>vītadhūmasya anupraliptasya</i>	10 a Tanhacchidassa buddhassa vītadhūmassa anupalittassa
10 b	10 b Tathāgatasya sugatasya ut- tamapudgalasya amamasya	10 b Tathāgatassa sugatassa appaṭi- puggalassa asamassa
10 c	10 c Yaso [1. 4] <i>graprāptasya mahato</i> <i>Bhagavatas tasya śrāvaka</i> <i>Upālī 10</i>	10 c Mahato yasaggapattassa Bha- gavato tassa sāvako 'ham asmi
11 a	11 a Missing.	11 a-c Probably representing the
11 b	11 b [xxxxxxxx] pūrvam avitar- kitam avadaḍ Upālī	Pāli prose passage, kadā sañ- ñūlhā pana te gahapati ime samaṇassa Gotamassa vaṇṇā ti
11 c	11 c Purato nigranthapariṣadaḥ varṇam varṇam [1. 5] <i>Bud-</i> <i>dhasya 11</i> (Prose ; about 17 syllables missing) mālā tadyathā bhadanta dakṣo mālākāro vā mālākā- rāntevāsī vā vicī- 1. 6, <i>trāṇ mālāṇ grathnīyāt nānāpus-</i> <i>pāṇāṇ mahāpusparāśim evam</i> <i>eva tasya Bhagavatas Tathā-</i> <i>gatasya rhatāḥ samyak-sam-</i> <i>buddhasy ānanda x</i>	Seyyathā pi bhante nānāpupphā- naṁ mahāpuppharāsi, tam enaṁ dakkho mālākāro vā mālākārantevāsī vā vicitraṁ mālāṇ 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

9 *c* are the same as Pāli 3 *b* and 3 *c*, and Sanskrit 10 *b* is the same as Pāli 9 *b*. Only Sanskrit 4 *a b*, 5 *a*, and 10 *c* 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 5 *b*, the Pāli word *paññadhajassa* 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 *prajñādhāyasya*'.—Again verse 6 *b* is identified with the Pāli verse 8 *b* by the Chinese words 常笑無有恚 that is, 'is always smiling, has no anger', though the second Chinese word would seem to point to a different Sanskrit reading from the Pāli *appahinassa*.—Similarly verse 7 *a* is identified with the Pāli verse 6 *b* by the Chinese words 淨浴如明燈, that is, 'has cleanly bathed himself, is as a bright lamp', where, however, the second Chinese word points to a Sanskrit reading *pralīpasya* instead of the 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 5 *a*, as Dr. Watanabe observes, the Chinese renders the Sanskrit *prāntasayānasya*, Pāli *pantasenassa*, by a word which signifies 'who delights to sit on an elevated seat', and which rather points to the Sanskrit reading *prītasayānasya*. Similarly in verse 8 *b* the Chinese has 可祠無上眼, that is, 'who is deserving of an offering, who has highest eyes', which obviously renders the missing Sanskrit *āhavanīyasya akṣasya*, and the corresponding Pāli *āhuneyyassa yakkhassa* (see below, note (6)).

(5) There remain seven verses, viz. 2 *c*, 4 *c*, 7 *b c*, 8 *a*, 9 *a*, 10 *a*, the identity of which with Pāli verses remains uncertain. According to Dr. Watanabe's arrangement of the Chinese identities, as shown in the preceding columns, Sanskrit and Chinese 2 *c* are identical with Pāli 7 *c*, similarly 4 *c* with Pāli 5 *c*, 7 *b* with Pāli 6 *b*, 8 *a* with Pāli 9 *a*, 9 *a* with Pāli 3 *a*, and 10 *a* with Pāli 10 *a*.—In the last case (verse 10 *a*) alone the order is the same in all three versions; and this is confirmed by the fact that the mutilated ending of the verse, *ptasya*, which is all that is preserved of the Sanskrit text, agrees with the ending of the final Pāli word *anupalittassa* (Skr. *anupraliptasya*). In the case of Sanskrit and Chinese 7 *c*, Dr. Watanabe appears to have recognized no Pāli parallel. The only Pāli verse, as yet unaccounted for, is 8 *c*. This verse, however, commences with *tiṇṇassa tūrayantassa* (Skr. *tiṇṇasya tūrayataḥ*), and is obviously not identifiable with the commencement of Sanskrit 7 *c*, *virasya viprasannasya*. On the other hand the latter verse has the word *vīrasya* in common with the Pāli verse 3 *c* (*vīrassa*), while this Pāli verse, again, has some similarity (*mānacchilassa*) with the Sanskrit verse 9 *c* (*māyācchīdo*), 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 *śāvako 'ham asmi*.—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 *paḷukassa*. 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 *apratīpudgalasya* in verse 8 *b*, and *uttamapudgalasya* in verse 10 *b*, while the Pāli version has *apaṭīpuggalassa* in verse 9 *b*, and *uttamapuggalassa* in verse 10 *b*.—Again the Sanskrit version reads *amamasya* in verse 10 *b*, while the corresponding verse 9 *b* in the Pāli version has *asamassa*. Here, however, the difference may be due to a mere confusion of the graphic signs for *ma* and *sa*.—Again in the mutilated Sanskrit verse 7 *b*, the fragment *ddhasya śamitavairasya* suggests some connexion with the words *susamacittassa vuddha-silassa* of the Pāli verse 1 *b*. The Sanskrit text would seem to have read *śīlavyāddhasya*, with a similar transposition within the compound to Sanskrit *dharma-rucirasya* in verse 9 *b* for Pāli *rucira-dham-massa* 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. 31, 3rd column) which immediately follows on the tenth stanza in the Pāli version.

(8) The presence of the epithet *yakkhassa* in verse 10 *b* of the Pāli version is puzzling. Buddha could not, with any propriety, be called a Yaksha, particularly in a hymn in his praise. The Chinese translation which says 'who has highest eyes' (note (4)) supplies the solution. Its Sanskrit original must have had the word *akṣaṣya*, 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 *Mahāpratyaṅgirū 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 yera*, *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 *śabh* or *śah*) 'powerful', which is not noticed in any dictionary, but which is analogous to *prasabha* and *prasaha*. and the Vedic *nīśah*.

TRANSLATION.

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

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

¹⁰ 'Outskirts' refers to the Buddhist *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 smoke,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 $\frac{2}{3}$ (Plate II, No. 1, Reverse).

This is a complete folio in almost perfect condition. It measures 205 x 50 mm. (or 8 x 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 Ātānāṭiya 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 Vaṅgīsa Thera Saṃyuttam. 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 Tripiṭaka. 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 鉢羅婆剌拏. 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 *amacca-parivārīto samantā anupariyeyi*, 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 *Samyukta* appeared under the three Tshin dynasties, A. D. 350–431 (N. 546, col. 138). The complete collection of the *Samyukta* was first translated, under the earlier *Suñ* dynasty (A. D. 420–479), by Guṇavarman, who worked from A. D. 435–443 (*San-tsān-ki*, fasc. 14, in T. xxviii, 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
u u —	u u —	u u —	u u —	— —	u u —	u u —	—
— —	u u —	u u —	— —	— —	u u —	u u —	—

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 Vāgiśa
Bhagavān avocat, athāyus-
mām Vāgiśas tasyām velāyām
gāthām ba-
- 2 bhāṣe ॥ Iha pañcadaśi viśuddhikā
samitā, pañcaśatāś ca bhik-
ṣavaḥ saṃyojana-ba-
- 3 ndhana । cchidaḥ⁴ sarve kṣīṇa-
bhavā maharṣayaḥ 1 Śuddhā
upāsate śuddham vipramukta-
punarbha-

PĀLI.

- Sugatā ti, paṭibhātu taṃ Vaṅgiśā
ti Bhagavā avoca, atha kho
āyasmā Vaṅgiśo Bhagavantam
sammukhā sarūpāhi gāthāhi
abhitthavi ॥ Ajja pannarase visud-
dhiyā bhikkhū pañcasatā sa-
māgatā, saṃyojana-ba-
ndhana-cchidā anighā 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, *auddhatya*.—On the system of interpunction, see the note on p. 62.

⁴ Read *bandhana-cchidaḥ*. 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* ८ *prahīṇa-jāti-maranāḥ kṛta-*
kṛtyā nirāsravāḥ 2 *Auddhatya-*
vicikits-ēchā-māna-gra-
5 *ntha-bhava-ccihidaḥ tṛṣṇā-sal-*
yasya hartāro 'cita-tṛṣṇā-
punarbhavāḥ 3 *Simho 'si*
nirupādānaṁ prahīṇa-

Reverse.

- 1 *bhaya-bhairava*⁵ *upadhiṁsamati-*
*krāntaḥ*⁶ *āsravā nihata*⁷ *tvayā*
4 *Cakravartī*⁸ *yathā rājāsacīvai-*
2 *ḥ parivāritaḥ samantād anuśāst-*
āmāṁ sāgar-āntām vasun-
dharām 5 *Tathā vijīta*⁹ *saṁ-*
grāmāṁ
3 *sārthavāham anuttaram* *upāsate*
*śrāvakāstvē*¹⁰ *traividya-mṛtyu-*
*hāyina*⁵ 6 *Putrās*¹¹ *te*
4 *sarva evāḥite plāvi hy atra na*
vidyate ८ *hartāraṁ sarva-sal-*
yānāṁ vande tvāḍitya-bān-
dhavam ¹² [7] *I-*
5 *dam avocad Bhagavān āpta-*
*manasas*¹³ *te bhikṣavo Bhaga-*
*vato bhāṣitam abhyanandaṁ*¹⁴ ॥
Pravāraṇa-sūtraṁ ॥

- Cakkavatti yathā rājā amacca-*
parivārīto *samantā anupariyeti*
sāgarantaṁ mahiṁ imaṁ ॥ 2 ॥
Evam vijīta-saṅgāmaṁ
satthavāham anuttaraṁ sāvaka
payirūpāsanti tevijjā maccu-
hāyino ॥ 3 ॥ *Sabbe*
Bhagavato puttā palāp-ēttha na
vijjati *taṁhā-sallassa han-*
tāraṁ vande ādicca-bandhu-
naṁ ti

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

⁶ Read *amatikrānta*.

⁷ Read *nihatās*.

⁸ Read *cakravartī*.

⁹ Read *vijīta*.

¹⁰ Read *tvām*.

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

¹² *Tvāḍitya*^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. 149 $\frac{x}{10}$ (Plate II, No. 2, Reverse).

This folio is mutilated, about one-third of its length, on the right side, being broken away. In its present condition it measures about 203 × 62 mm. (or 8 × 2 $\frac{2}{5}$ inches). Its full length may have been about 284 mm. (or 11 inches). It bears, on either side, six lines of writing in Slanting Gupta characters, and on the left margin of the reverse side, the folio number 23. It contains portions of two 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 *caḥṣuṣmān*, 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 maṇā ¹ vā brāhmaṇā vā stoka-stokaṃ muhūrta-muhūrtam sarva-satva-
prāṇa-bhūteṣu maitraṃ cittam bhā
- 2 śāṃ sa cet kaścid upasaṃkramati ² vyāḍo vā yakṣo vā amanuṣyo vā
naivāsiko ³ vā avatāra-pr
- 3 raṃ na labhate ālāmbanaṃ anyatra sa vyāḍo vā yakṣo vā amanuṣyo
vā naivāsi
- 4 syāt, tasmāt tarhi bhikṣava ⁴ stoka-stokaṃ muhūrta-muhūrtam pūr-
vavad yāvat, go-do

¹ Read *śramaṇā*.

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. *niḃbesika*, 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, ॥ ॥ Evaṃ mayā śrutam ekasmiṃ⁵ samaye Bhagavān⁵ Rājagrhe viharati De⁶ ॥
 6 kṣūn āmantrayati • candrôpamā bhikṣavo viharata • nityaṃ navakā iva hrīmantā ॥

Reverse.

- 1 sya cittaṃ kulāny upasaṃkramata² tadyathā cakṣuṣmān⁵ puruṣo jarôdapānam vā nadi-durga ॥
 2 sya cittaṃ vyavalokayed evaṃ eva candrôpamā viharatā⁷ nityaṃ navakā iva hrīma ॥
 3 kṛṣya cittaṃ kulāny upasaṃkramata² Kāśyapo hi bhikṣuś candrôpamo viharati ni(tya) ॥
 4 'vakṛṣya kāyam avakṛṣya cittaṃ kulāny upasaṃkrāmati² tadyathā cakṣuṣmān⁵ puruṣo ॥
 5 maṃ vā avakṛṣya kāyam avakṛṣya cittaṃ vyavalokayed evaṃ eva Kāśyapo hi bhikṣuś ॥
 6 hrīmān⁵ kuleṣv apragalbhāḥ avakṛṣya kāyam avakṛṣya cittaṃ kulāny upasaṃkrāmati² • kim ma ॥

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

SANSKRIT.	PĀLI.
Obv., l. 5. Evaṃ mayā śrutam ekasmiṃ samaye Bhagavān Rājagrhe viharati ⁶ Devadattaṃ lābha-satkāra-ślokaṃ ārabhya bhikṣūn āmantrayati • candrôpamā bhikṣavo viharata • nityaṃ navakā iva hrīmantāḥ kuleṣv apragalbhā avakṛṣya kāyam avakṛ-	Sāvattiyaṃ viharati candupamā bhikkhave kulāni upasaṃkamatha • apakasse vā kāyam apakasse vā cittaṃ nicca navakā kulesu appagabbhā •

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

⁶ The line is probably to be completed by *Devadattaṃ lābha-satkāra-ślokaṃ ārabhya bhikṣūn*, &c., as in *Saṃyutta 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
 upasāṅkramata । tadyathā cak-
 ṣuṣmāṁ puruṣo jarôdapānaṁ vā
 nadîdurgam vā parvata-viṣamāṁ vā
 avakṛṣya kāyam avakṛ[1. 2]śya cit-
 tam vyavalokayed evam eva
 candrôpamā viharata nityam
 navakā iva hrîmantah kuleṣv
 apragalbhā avakṛṣya kāyam ava-
 [1. 3]krṣya cittam kulāny upa-
 sāṅkramata [1] Kāśyapo hi
 bhikṣuś candrôpamo viharati
 nityam navaka iva hrîmān kuleṣv
 apragalbho [1. 4] 'vakṛṣya kāyam
 avakṛṣya cittam kulāny upasāṅ-
 krāmata । tadyathā cakṣuṣmāṁ
 puruṣo jarôdapānaṁ vā nadî-durgam
 vā parvata-viṣa[1. 5]māṁ vā ava-
 krṣya kāyam avakṛṣya cittam
 vyavalokayed evam eva Kāśyapo
 hi bhikṣuś candrôpamo viharati
 nityam navaka iva [1. 6] hrîmān
 kuleṣv apragalbhaḥ avakṛṣya
 kāyam avakṛṣya cittam kulāny
 upasāṅkrāmata । kim manyatha,
 &c.

PĀLI.

seyyathāpi
 bhikkhave puriso jarôdapānaṁ vā
 olokeyya pabbata-visamaṁ vā nadi-
 duggaṁ vā apakasse vā kāyam
 apakasse vā cittam । evam eva
 kho bhikkhave candupamā kulāni
 upasāṅkamatha apakasse vā kāyam
 apakasse vā cittam nicca navakā
 kulesu appagabbhā ।

Kassapo bhik-
 khave candupamo kulāni upasāṅka-
 mati apakasse vā kāyam apakasse
 vā cittam nicca navako kulesu
 appagabbho ।

taṁ kim 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: *Jarūḍapāna* and its Pāli equivalent *jarūḍapāna* 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 *nulidurga* 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. 149¹/₁₀, 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 Samyutta in the Pāli Samyutta 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
vatthukā anuṭṭhitā
paricīṭā susamā va-
ddhā ॥ Tassa ce ama-
nusso cittaṃ khipita-
baṃ maññeyya ॥ atha
kho svedha amanusso
kilamathassa vighā-
tassa bhāgī assa ॥

[Clause 6.] Tasmāt
iha bhikkhave evaṃ
sikkhitabbam ॥ Mettā
no ceto vimutti bhā-
vitā bhavissati ba-
hulikā yānikā vat-
thukā anuṭṭhitā pa-
ricīṭā susamā vaddhā
ti ॥ Evaṃ hi kho
bhikkhave sikkhitab-
baṃ ti ॥

SANSKRIT.

Obv., l. 1. *Ye śra-*
maṇā vā brāhmaṇā vā
stoka-stokaṃ muhū-
rta-muhūrtaṃ sarva-
satva-prāṇa - bhūteṣu
maitraṃ cittaṃ bhā-
vayeyuh . . . te-[l. 2]
śāṃ sa cet kaścid
upasaṃkramati vyāḍo
vā yakṣo vā amanu-
ṣyo vā naiṇāsiko vā
avatara-prēkṣi
[l. 3] *raṃ na labhate*
ālambanam anyatra sa
vyāḍo vā yakṣo vā
amanuṣyo vā naiṇāsi-
ko vā . . . [l. 4] *syāt,*

Tasmāt tarhi bhi-
kṣava stoka-stokaṃ
muhūrta - muhūrtaṃ
pūrvavad yāvat, go-
dohana-mātraṃ mai-
tra-cittaṃ bhāvayita-
[l. 5] vyam, ॥

CHINESE (W.).

If Śramaṇas or Brāh-
maṇas, [*moment after*
moment, minute after
*minute*¹] practise a mer-
ciful mind towards all
living beings, (up to the
time of milking a cow),
then all malignant spirits
who are seeking the
weakness of others can-
not find a chance, (and
they shall destroy them-
selves on the contrary.)

Therefore all Bhikṣus
shall learn to have a
merciful mind, and prac-
tise 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 Bhikshus, do ye, from moment to moment, from minute to minute, up to the time of milking cows,³ exercise a merciful mind towards, &c., as before.

10. ŚUKA SŪTRA

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

These two folios are in an excellent state of preservation. They are complete and consecutive folios, measuring about 260 × 60 mm. (10 $\frac{2}{5}$ × 2 $\frac{2}{5}$ inches), and bearing, on the left side of the reverse margin, the folio-numbers 56 and 57. To judge from these high numbers, the two folios must have belonged to a large pothī, containing several 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 xiiith) 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 grhapati, 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 grhapati 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 grhapati. On the other hand, No. 739, as well as No. 783, agree in very considerably augmenting the original series of retributive states. In the Pāli version, and in the Chinese translation included in the Madhyama Āgama, the number of those states is fourteen, but in No. 739 it is increased to sixty-two, and in No. 783 even to seventy-one.¹

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

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-thīdo*, in the title of No. 611, do not represent the Sanskrit *devadatta*, but Śuka's patronymic *Tauḍeya* (Pāli *todeyya-putta*), which in No. 783 is transcribed by 兜爾野 *tou ěrh* (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 paribbavaḥ ime daśa dharmā alpa-śakya-
- 2 saṁvartanīyāḥ ॥ [viii] Daśa • dharmā mahā-śakyā²-saṁvartanīyāḥ katame daśa • anīrṣyukaḥ³ parasya lābha-satkāra-
- 3 ślokaḥ āttamanatā parasya kīrtiśabda - ślokaḥ āttamanatā : ryatra⁴ pradānam\ bodhicittōtpādah
- 4 Tathāgata : bimba-karaṇam\ mātāpitṛnām pratyudgamanam\ āryānām 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 mānava 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 samādiṇṇena kāyassa bhedaṁ paraṁ maraṇā sugatiṁ saggaṁ lokam upapajjati ; no ce kāyassa bhedaṁ paraṁ maraṇā sugatiṁ saggaṁ lokam paccājāyati mahesakkho hoti ; mahesakkha - saṁvartanikā esā mānava paṭipadā yadidaṁ anissāmanako, &c., na issaṁ bandhati ॥

² Read *śakya*.

³ Read *anīrṣyukaḥ*.

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 ॥ amātrjñatā ॥ apitrjñatā ॥ aśrāmaṇyatā ॥
- 2 abrahmaṇyatā⁵ ॥ 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 mātṛjñatā pitṛjñatā ॥ 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 āsanam na deti maggārahassa na maggaṁ deti sakkātabbaṁ na sakkaroti garukātabbaṁ na garukaroti mānetabbaṁ na māneti pūjetabbaṁ na pūjeti ; so, &c., nīcākulino hoti ; nīcākulīna-saṁvattanikā esā, &c. ॥
- [xii] Idha pana mānava ekacco itthī vā puriso vā atthadho hoti anātimānī abhivādetabbaṁ abhivādeti paccuṭṭhātabbaṁ paccuṭṭheti āsanārahassa āsanam deti maggārahassa maggaṁ deti sakkātabbaṁ sakkaroti

Fol. 57. Obverse.

- 1 nam, āsanensābhiniṁamtraṇam, mātāpitroḥ śuśrūṣā ॥ āryāṇām śuśrūṣā nīca-kula-jātānām pu-
- 2 dgalānām aparibhavaḥ ime daśa dharmā ucca-kula-saṁvartanī-

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

⁵ 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 ṛtanīyāḥ katame daśa ṁ adattādā-
naṁ ṁ adattādāna : samādāpa-
nam, adattādānasya

4 ca varṇa-vāditā • adattādānena
āttamanatā mātāpitṛṇāṁ vṛtṭy-
upacchedaḥ āryāṇāṁ vṛṭy ¹⁰-
upa-

5 cchedaḥ parasya alābhena āttama-
natā parasya lābhena nāṭta-
manatā ṁ parasya lābh-āntarā-

PĀLI.

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

Fol. 57. Reverse.

1 yo durbhikṣā-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 saṁprahaṛṣaṇam, 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-
yāvasathapadīpeyyaṁ ; so te-
na kammena evaṁ samattena
evaṁ samādiṇṇena kāyassa
bhedaṁ paraṁ maraṇā sugatiṁ
saggaṁ lokaṁ uppajjati ; no ce
kāyassa bhedaṁ paraṁ maraṇā
sugatiṁ saggaṁ lokaṁ uppaj-
jati, &c., yattha yattha paccā-
jāyati mahābhogo hoti ; mahā-
bhoga-saṁvattanikā esā, &c. ॥

NOTES.

1. The following words are not noticed in any Sanskrit dictionary : fol. 56^a^v, *cicchundana*, contentment with ; fol. 56^aⁱⁱ, *anīryyuka*, freedom from envy ; fol. 56^aⁱⁱⁱ *et passim*, *āttamanatā*, ready-mindedness, readiness (see footnote 2 on p. 26) ; fol. 56^bⁱⁱ, *anupālakatra*, cherishing, supporting ; fol. 57^aⁱ, *abhinimantrana*, inviting ; fol. 57^a^{iv} and fol. 57^bⁱⁱ, *varṇa-vāditā*, speaking in praise of ; fol. 57^b^{iv}, *abhyanu-moḍana*, approval. Nor, fol. 57^bⁱⁱ, *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 daśa*), or (2) to mark composition, as in fol. 56^a^v (in *Tathāgata-bimba*) ; fol. 57^aⁱⁱⁱ (in *adattādāna-samādāpana*) ; fol. 57^b^v (in *mahābhoga-samvartanīgūḥ*), also (in this case a bar) in No. 7, obv. l. 3 (p. 38), *bandhuna-cchidat*, 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 *aśrama-ṇajñatā*, *abrāhmaṇajñatā*.

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

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

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

11. THE MAHĀPRATYAṄGIRĀ DHĀRAṆĪ

Hoernle MS., No. 150^{III}/₈ (Plate II, No. 4, Obverse).

This folio contains a small portion of the Mahāpratyaṅgirā Dhāraṇī. It is a complete folio, measuring 245 × 46 mm. (9⁷/₁₀ × 1⁴/₅ inches). It bears, on each side, four lines of calligraphic writing in Upright Gupta characters, and on the left margin of the obverse side, the folio-number 6. The character of the calligraphic script is, in the main, of exactly the same type as that of the Saddharma-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, *prrasustās*, rev. l. 2); but not in *mundra* (rev. l. 1) and *grahāṇāṇi* (rev. l. 4), nor ever in *trūṇi* (rev. ll. 3, 4). Also, the occurrence of the peculiar prone *ī* in *mālīkā* (obv. l. 3) may be noted.

To judge from the number of the folio, the pothī to which it belonged commenced with the Mahāpratyaṅgirā 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, 19a, 11-16) is noticed in Nanjio, No. 1016.

[With regard to these Chinese translations, Dr. Watanabe notes that both were made under the Yuen dynasty (A.D. 1280-1368). The other translation (Tokyo, xxvii, 6, 21 b¹⁶-22 a²), which is not noticed in Nanjio's Catalogue, was made by Shā-lo-pā, who died A.D. 1314 (see Nanjio, No. 170, col. 458). The whole of the Sanskrit text of the Mahāpratyāṅgirā Dhāraṇī was transcribed in Chinese characters (Tokyo, xxv, 6, 50 a⁸⁻¹⁵) by the famous mystic teacher 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 Tripitaka.]

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 vajrra-śaṅkalā cāḥva vajrra-kaumārī kulamdhārī vajrra-
- 3 hastā ca vidyā kāmcaṇa-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-sitātapatraṃ nāma aparājita mahāpratyāṅgirā*. Translated into Tibetan, it is found, as Col. Waddell informs me, in Kāgyur, Tantra section, Vol. Ph (14), fols. 212-24, and in a shorter recension, in fols. 224-9; also in the Dhāraṇī section, Vol. Wa, fols. 133-8 (Schmidt's Catalogue of Kāgyur, p. 163).

² [The life of this chaplain, 內供奉, is not known. W.]

³ ś is written in small size above ca.

⁴ Or possibly *vaiḍeśa*; 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-aûṣṇīṣa vajrrembhamāṇā⁶ .ṇā. ca vajrra-kanaka-prrabhā lauvānā⁷
vajrra- ṇḍī⁸

Reverse.

- 1 ca śvetā ca kamal-ākṣā śaśi-prabhā ity ete mundra-gaṇā⁹ sarve
rakṣām kurvaṁ-
2 ti mama Kumāra-bhadrrasya ॥ Om, riṣi-gaṇa-prraśastās Tathāgat-ôṣṇī-
3 ṣa hūm trūm *jaṁbhana* hūm trūm stambhana hūm trūm para-vidyā-
saṁbhakṣaṇa-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 sen 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*阿跋羅縛日-
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 *vijrmbhamāṇa*. The syllable *nā* had been inadvertently duplicated, and is cancelled by a circle of dots around it. Two similar cancellations occur in the Sanskrit Vajracchedikā MS., fol. 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
 賦者始吠多*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 ! Huṃ truṃ, crusher ; huṃ truṃ, paralysing ; huṃ truṃ, devourer of the enemy's magic, demolisher of all the Yakshas, Rākshasas, and (evil) planets.

¹⁰ The epithet *vaideśa*-(or *vaideha*)-*pūjita* has a very strange look. According to Col. Waddell (see footnote 1, p. 53) the Tibetan version has *tha rnam kyis mchod-ma*, adored by all the gods. This points to a different original, perhaps *viśvadeva*, or *vaishvadeva*. 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 *kuryārāuṣṇīṣa* or *kuryārthāuṣṇīṣa* (cf. *rūpā*, obv. l. 1) is puzzling. The Chinese transcript *kumaritōshinīsha* is equally puzzling. The Eastern Turkestani *vajraušṇīṣa* seems to point to an altogether different reading, but the Nepalese reading *kuloṣṇīṣa* suggests that *kurya* might be intended for *kulya*.

¹³ *Vijṛṇbhamāna*, syn. *bhṛkūṭi tāvā*, 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.

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

Eastern Turkestani Gigantic Roll.

Nepalese. RAS., No. 77.

line 46, [viśālā] ca śāntā
vaideha-pūjitā | sauma-rūpā
mahātejā
ārya-tārā-mahābalā
aparā vajra-śaṅkalā cēva
vajra-kaumārī kulāṁdhārīm
vajra-hastā ca vidyā
kāncinā-mālikā kusumbhā-
ratna varttī cālva Veraucana-
vajrāṁśnīṣaṁ kirttā ca vajrāmā-
nā ca

vajra-kanaka-prabhā

locanā | vajra-huṇḍī ca
śvetā ca kamalākṣā

śaśi-prabhā

Ity eta mudrā-gaṇā
sarve rakṣāṁ kurvaṁtu ||

Oṁ ṛṣa-gaṇa-praśaṣṭāya
tathāgataṁśnīṣaṁ Sittāṁtapatre
hūṁ trūṁ jabhana-kara
hūṁ trūṁ stambhana-kara
hūṁ trūṁ mahana-karaṁ
hūṁ trūṁ | mahāvidyā-saṁbhakṣaṇa-
kara hūṁ trūṁ | sarva-duṣṭānāṁ
stambhana-kara

hūṁ trūṁ | sarva-yakṣa-rākṣasa-
grahāṇāṁ vi[dhvaṁsana-kara]

fol. 4 a, l. 4, [viśālā]kṣī | śāntā
vaideva-pūjita | somya-rūpā
mahāśvetā jvālā pāṁśula-vāsinī ||
ārya-tārā mahābalā |
amālā vajra-śṛṅkha[4 b]rās cālva
kaumārī vajra-kulāṁganā
vajra-hastā mahāvidyā |
kāncana-mālikā kusuma-
prabhā || vattā Vairocana cālva
Tathāgata-kulōṣṇīṣāḥ || viśrutā ca
vikṛtikā | vajra-suprabhā ||
locanā vajra-tuṇḍī ca |
śvetā ca kanaka-prabhā | śrī-buddha-
rocanaṁ mātā | tathā vajra-dhārā nī ca |
vajra-mālā mähāyā | devī ca kaka-prabhā ||
su-rocanaṁ ca
śvetā ca | devīmāṁ kamalākṣanā | vinitā
śānta-cittā ca | ātma-guṇa śaśi-prabhā ||
Ity etā mahā-mudrā-gaṇāḥ sarva-
mātr-gaṇāś ca sarva-rakṣāṁ kurvaṁtu |
mama sarva-satvānāṁ ca || te ca (5 a)
sarva-buddha-bodhisatvā maharddhikāḥ
nama iṣṭārthaḥ sa prādayantu | sarvārtha-
siddhiṁ ca dadantu || o ||
Oṁ ṛṣi-gaṇa-praśaṣṭebhyaḥ sarva-
tathāgatōṣṇīṣa-Sitātapatre
hūṁ hrām hrīm hrām jambhani ||
hūṁ hrām hrīm hrām stambhani
hūṁ hrām hrīm hrām mohana-karī ||
hūṁ hrām &c. para-vidyā-saṁbhakṣaṇa-
karī || hūṁ hrām &c. sarva-duṣṭa-
stambhana-karī || hūṁ hrām hrīm
hrām sarva-vidyā-cchedana-karī ||
hūṁ hrām &c. sarva-yakṣa-rākṣasa-
grahāṇāṁ vi[dhvaṁsana-karī ||]

12. ŚATAPAÑCĀŚATIKA STOTRA

Hoernle MS., 149₁₇^x; Stein MSS., Ch. vii. 001 B¹⁻³, Khora 005 *l*.

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-Baï, Tun Huang, and Khora), as well as the fact that the folios are of different sizes, show that they belonged to three different pothīs. 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 ślokas'.

Tibetan tradition, however, is not altogether consistent with respect to the authorship of the Śatapañcāśatika Stotra. In the colophon to the Tibetan translation, the composition of that hymn is ascribed to Aśvaghōṣa (Ind. Ant., vol. xxxii, p. 349, Journal RAS., 1911, p. 763), while in the colophon to the translation of the Miśraka Stotra, or 'Mixed Hymn', which is made up of the 'Hymn of 150 verses' plus 250 verses added by Dignāga, the former hymn is ascribed to Mātricheṭa (Ind. Ant., vol. xxxii, pp. 347, 349). The discrepancy can be harmonized only by the hypothesis of the identity of Mātricheṭa with 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 Miśraka 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. 141), 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 Śatapāñcāśatika 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 Śatapāñcāśatika 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 ¹*dhate nā* va nānugrhnāti tat sukham praṇitam api sad-vṛtta yad
asādhāraṇam parai ² 23 Viniśrāt sāra(m e) *vāpi nirdoṣam manas-*
āhṛtam kṣaṇe
- 2 [*s-ā*]ktaṁ [*d*]ur-uktaṁ tu viṣavat parivarjitam 24 Krīṇatā ratna-
sārajñāḥ ³ prāṇair api su-bhāṣitam parā *kramyata bodhy-arthaṁ tāsu*
tāsu hi jāti-
- 3 *ṣu* 25 Iti tribhir asaṁkhyeyair evaṁ udyarṇatā ⁴ tvayā • vyava-
sāya-dvitiyena ⁵ prāptaṁ pa(*da*) *m anuttaram* 26 Anīṣyitvā prakṛ-
- 4 ṣṭeṣu hīnān anavamatyā ca • agatvā sadṛśai ² spardhām tvaṁ loke
śreṣṭhatām gata ² 27 Hetuṣ(*u*) *saṁabhivyaktir guṇānām na phale-*
- 5 *ṣu* te • tena samyak-pratipadā tvayi niṣṭhām ga(*tā*) guṇā ² 28 Tathā
ātmā *prakrama* m[*n*]itas tvayā su-caritair ya *thā • utpādakāni punyā-*
nām eva pā-
- 6 da-rajāmsi te 29 Karsayitvā *ôdhṛ[tā]* ⁶ doṣā [*vā*]r[*dhayi*]tvā viśodhitā ² •
gu *nā bhadraman* o' nena ⁷ parām siddhiṁ *tvam āgataḥ* 30 Tathā sarva-
prakāreṇa

¹ The whole passage would conjecturally run *tvat-same bādhatē nāva*.

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

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

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

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

⁶ Read *ôddhṛtā*.

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 prahr̥taṁ tvayā • yathā[*sām ā*]tma-saṁ[*tāne v*]āsanāpi na
 šeṣi[*tā*] 31 *Tathā saṁ* bhr̥tya sambhr̥tya tvay[*ā hy ātmani saṁcitā •*
guṇāḥ sādṛśyam a-
- 2 py eṣāṁ yathā nānyatra dṛśyate 32 Upaghāt-āvaranavaṁ⁸ mita-
 kālaṁ [p]r[*anāsavat*] s[*ulabh-ātiśayaṁ sarva(n)*] upamā-vastu lauki-
 kam, 33 *Advam-*
- 3 dvīnām agamyānām dhruvānām anivartinām, anuttarānām kā tarhi
 guṇāmnām⁹ upa(mā)[*bhavet*] 34 *Maśi-malam iv*ōttānām
- 4 gāmbhīryam lavaṇ-āmbhasa² • yadā te buddhi-gāmbhīryam agādh-
 āpāram īkṣyate 35 Śirīṣa-pakṣa[*nikṣepe prthivī-sthiratā bhavet*]
- 5 (a)kaṁpe sarva-dharmānām tvat-sthairye 'bhimukhikṛte 36 Ajñāna-
 timīra-ghnasya jñān-ālokasya te mu[*ne • pratispardhitum ākāṅkṣi*
sūrya eva
- 6 na *sīdhya*(ti) 37 Malīnatvam⁵ evāyānti śarac-candr-āmbar-āmbha-
 sām, na ca vāg-b[u]d(āh)i-dehānām śuddhiṁ pra[*kṛtayas tathā*
 38 [×××× ∪]

NOTE.

With regard to the marks of interpunction, generally used in texts written in Slanting Gupta, it may be noted that the place of the modern Indian bar is taken by a dot, which may or may not have a sort of tail added to its top, though this distinction is not always very noticeable. The dot with a tail resembles a prone comma, and in the transcripts it is represented as such. As a rule, the single dot, or prone comma, is used to indicate the end of a half-verse (in poetry) or a half-clause (in prose, as in the *Pravāraṇa Sūtra*, obv. l. 1, p. 38, and in the *Suka Sūtra*, pp. 48–51), while the double dot (corresponding to the modern double bar) indicates the end of a full verse or a full clause. In the double dot, the two dots are arranged vertically (as in the symbol of the visarga), and cursively run together, so as to make up a bar of dots, or even an actual bar (as in the *Catuhśataka 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. 149^x/₂₀, rev. l. 2

⁸ Read °*āvaranavan*.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 (*parivaritah*, 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 *saṃgītiḥ*; 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 Catuḥśataka Stotra (p. 81), obv. l. 5, in the 37th verse. The use of the single dot (or prone comma), is practically invariable, though there occur very rare exceptions, as in the Khora fragment (p. 74), obv. l. 2, where it is omitted after *trayā* at the end of the half-verse 11. On the other hand, the use of the double dot is not obligatory, probably because the end of a full verse is sufficiently indicated by its number. Thus in the present fragment, and in the fragments of the Catuḥśataka 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 Śuka 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 Catuḥśataka 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 Śirīsha 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. *kapī-kacchu*, *kapīvat*, &c.), and *bhaṇḍila* or *bhaṇḍīla*, 'small buffoon' (dim. of *bhaṇḍa*). Compare the similar implication, in the name *mimosa*, to the movements of the leaves as mimicing sensibility.

number of verses written on the two fragmentary folios, together with the number of the first extant verse, the number of folios which must have preceded the present two folios can readily be calculated. As the number of verses on the two fragmentary folios are 14 and 13 respectively, and as the first extant verse is the 48th, it follows that the missing 47 verses would have occupied three and one-half folios; that is to say, three fully inscribed folios, and a fourth, of which only one side was inscribed. This latter, of course, would be the initial folio of the pothī, which according to the usual practice would be inscribed only on its reverse side, the obverse being blank, or bearing only the name of the work, and possibly other odd remarks, as, e.g. in the 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 *cetuso*. 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)gh²-ânunayaṁ prati ⁂ yasya te cetaso 'nyatva³ tasya te ka statir⁴
bhavet, 48 Guṇeṣv api na saṅgo 'sti (d)r⁵sto na guṇa-
2 (v)atsu pi⁵ ⁂ aho te suprasannasya tvasya⁶ pariśuddhatā 49 Indri-
yāṇāṁ prasādena nitya-kālān apā⁷yinā ⁂ ce-
3 (to ni)tyaṁ prasannaṁ te pratyakṣam eva dr̥ṣyate 50 Ābālebhyaḥ
prasiddhyante mati-smṛti-viśuddhaya⁸ ⁂ uttama-
4 (bhā)va-piṣunaiḥ suvyāhṛta-suceṣṭitaiḥ 51 Upasāntaṁ ca kāntaṁ ca
dīptam apratighāti ca ⁂ nibhr⁹te sva-śriyā
5 (cē)[dam] rupaṁ⁷ kam iva nṛākṣipet, 52 Yenāpi śataśo dr̥ṣṭaṁ
yo 'pi tat pūrvam iṣate ⁂ rūpaṁ prīṇāti te cakṣuḥ samaṁ¹⁰ tad
ubhayaḥ idam,
6 53 Aseca(naka)-bhāvād dhi somya⁸-bhāvāc ca te vapuḥ darśane
p[r]itīm⁹ [∪i ∪ ×](na)vām navā(m,) 54 × ∪i ×i ×¹¹ - - × ××

Reverse.

- 1 ×(guṇā sthī)[tāḥ ×××× ∪ - - ×](stavā)[×× ∪](rūpaya 5)[5 kvān](ya-
tra) su¹²sthitō bhūyād ayaṁ Tāhāgato guṇaḥ
2 [rte rū]pāt tavā¹³īva¹⁴āsmal lakṣaṇa-vyañjan-ōjvalat,¹⁰ 56 Dhanyam
asmāti ti¹⁰ rūpaṁ vadatā¹⁵śrītāṁ¹⁰ guṇā¹⁶ n su-vinyastā
3 (vayaṁ api) pratyāhur iva¹¹ tad-guṇāḥ 57 Sarvam evāśeṣeṇa¹²
kleśair baddham idaṁ jagat, tvaṁ ja(ga)¹³ t-kleśa-mokṣā-
4 (rthe yataḥ)¹³ karuṇayā ciraṁ, 58 Kan nu prathamato vande tvām
mahā-karuṇām uta ⁂ yayā¹⁴īva¹⁵m api doṣa-

² Complement *pratigh*°.³ Read 'nyatvaṁ, tvām, evaṁ, vākyam, chlakṣṇam.⁴ Read *kā statir*.⁵ Read *vatsu api*.⁶ Read *balasya*.⁷ Read *rūpaṁ*.⁸ Read *sauṁya*.

⁹ This half-verse is very puzzling. It is short by four syllables. After *pritīm* 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 *ōjvalāt*, and *te*, and *śrītān*, a mixed Sanskrit form [Dr. Thomas].¹¹ Read *eva*.¹² Read *āviśeṣeṇa*.¹³ Dr. Thomas suggests *dhṛta*; the original is badly smirched, but there appears to be a trace of *ya*.

- 5 (*jñas*) *tvam* saṁsāre dhr̥taś ciraṁ, 59 Viveka-sukha-sātmyasya yad
ākīrṇasya te gatāḥ kalā¹⁴ labdha-prasaraya¹⁴ *bahu karuṇa-*
6 (*yā ma*)*taṁ*, 60 Śāṇḍād¹⁵ *araṇyād* grām-āntaṁ *tvam* hi nāga iva
hradāt, viney-ārthaṁ karuṇayā vidyay-êvzâ *hṛtaḥ*¹⁶ *punaḥ* 61

Fol. 7. Obverse.

- 1 *Param-ôpaśama-stho* (‘*pi* ^’) ¹⁷ karuṇā-paravattayā karitas¹⁸ *tvam* padaṁ
nātha kuśilava-kalāsv api ^ 62 *Rddhiś ca simha-nā-*
2 *dā yā sva* *gun-ô* dbh¹⁹ *av* *ânās*¹⁸ ca yāḥ vānt-êcch-ôpavicārasya
kāruṇya-nikaṣaḥ sa te 63 Parārth-âikâ *ntato bhadra svārthe*
3 (*dhyaśa*)*ya*-niṣṭhurā ^ ¹⁹ tvayy-eva kevalaṁ nātha karuṇā²⁰ bhavet,
64 Tatha²¹ hi kṛtvā ba *hudhā balidāna-*
4 *m iva* kvacit, parepām²² artha-siddhy-arthaṁ tvāṁ vikṣiptavati diśaḥ
65 Tvad-icchay-âiva tu *vyaktam* *xxxx* ^
5 *vartate* ^ *ta(th)ā* hi bādhamān api tvā³ satī [*nā*]parādhyate 66
Supadāni mabārthāni tathyāni ma *dhurāṇi ca* ^ *gambhī-*
6 [*rārtha-sphuṭ*]ār[*th*]ā[*n*]i [*sa*](*m*)ā[*sa*]-vyāsavan[*t*]i ca ^ 67 *Kasya na*
syād upa[*śru*]tya vākyāny eva-³vidhāni te ^ *tvat-paripanthakasyā-*

Reverse.

- 1 *pi sarvajña iti nīścayam*, 68 Prā[*yo na*] madhuraṁ sarvaṁ [*svādu tu*]
kiñcid *anyatha*²¹ ^ vākya³ tav *ārtha-siddhes tu sarva-*
2 *m e[va] (su)[bhā]*ṣitaṁ, 69 Yac chlakṣṇa³ (*yac ca*) paruṣaṁ yad
vā tad-ubhay-ânvitam, sarvaṁ evzâika *rasatām vicārya*
3 *yāti te vacaḥ* 70 Aho supariśuddhānāṁ 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 *ôdbhāvanās*.

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 *pareṣām*.

- 4 (*drśam*) [*bhāja*]nam kṛtam, 71 Āsmād²³ dhi netra-subhagād idam
 śruti-manoharam, mukhā²⁴ *d vacanam utpannam*
 5 *candrād dra(vad i)vām[r]tam*, 72 Rāga-reṇum praśamayad vaṁ-
 kyaṁ²⁴ te jaladāyate • Vainateyāyate dve²⁵ *śa-sarpam evāpasāra-*
 6 *yat*, 7²⁶ *Madhyāh(nā)yate bhūyo*²⁵ *hy ajñāna-timiram nudat, śakrā-*
yudhāyate māna-girīn abhividārayat, 74

TRANSLATION.

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

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

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

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

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

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

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

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

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

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 $\frac{3}{16}$ × 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. GILL., 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 *madhyāhṇāyate* 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 ××× (mā mā) ² kṣuṇṇāḥ supt[o] gokanṭakeṣv api 117 Prâ(jy)-
âkṣepā vṛtā ³ sevā viṣa⁴-bhāṣ-ântaraṁ kṛtam, nātha vai(ne)ya-vātsa-
lyat ⁵ pra-
- 2 bhun=āpi ⁶ satā tvayā 118 Prabhūtvam api te nātha sadā nāt-
mani vidyate 7 vaktavya iva sarvair hi svairam svārthe niyujyase
100-
- 3 10-9 Yena ⁶ kenacid eva tvaṁ yatra tatra yathā tathā 8 coditaḥ svām
pratipadam kalyāṇīm nātivartase 120 N=ōpakāra-pare
- 4 'py evam ⁶ upakāra-paro janaḥ apakāra-pare 'pi tvaṁ upakāra-paro
yathā 121 Ahit-āvāhite ⁷ śatrau tvaṁ hit-āvahi-
- 5 taḥ ⁶ suhṛt, doṣ-ādveṣaṇa ⁸-nitye 'pi guṇ-ānveṣaṇa-tatparaḥ 122 Yato
nimantraṇam te 'bhūt sa-viṣam sa-hutāśanam, tatrābhūd abhisam-
- 6 yānam sa-dayam s-āmṛtaṁ ca te 123 Ākroṣṭhāro ⁹ jitāḥ kṣāntyā
drugdhāḥ svastyayanena ca 8 satyena c=āpavaktāras tvayā maitṛyā
jighāṁsava ⁹

Reverse.

- 1 100-20 ⁶-4 Anād[i]-k[ā]la-prahatā bahvyah prakṛtayo nṛṇām, tvayā
vibhāt ¹⁰-āpāyāḥ kṣaṇena parivartitā(h) 125 Yat-soratyaṇ ¹⁰-ga-
- 2 tās tikṣṇāḥ ⁶ kadaryāś ca vadammutām, krūrāḥ peśalatām yātās tat tav=
ōpāya¹¹-kauśalam, 126 Indriy-ōpaśamo nanto ¹² māna-stabdhe ca
sam-
- 3 [na]tiḥ ⁶ kṣamitvaṁ c=Āṅgulīmālam ¹³ 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 *āvahite*.

⁸ Read *ānveṣaṇa*.

⁹ Read *ākroṣṭhāro*, and *jighāṁsavaḥ*.

¹⁰ Read *vibhāritā*^o, *sauratyaṇ*.

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

¹² Read *nande*. In the words ^oy(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 *āṅgulīmāle*.

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

- 4 *yā[h]*⁶ *āśerata*¹⁵ *sukhaṃ dhīrās tṛptā dharma-rasasya te* 128
*Prṣten=āpi tvacin*¹⁵ *n=ōktaṃ*¹⁴ *upēty=āpi kṛtā kathā = tarṣayitvā*¹⁵
 5 *vaco* (ri)ktaṃ¹⁶ *kāl-āśaya-vidā tvayā* 129 *Pūrvam dāna-kath-*
*ādyābhiś*¹⁷ *cetasy utpādy sausthavam, tato dharmo gata-male*
*vestre*¹⁸ *raṅga*¹⁹ *i[va]*
 6 *hiṭaḥ*²⁰ 100-30⁶ *Na kop[y u]pāyaś śakyo[st]i yena na vyāyataṃ*
*tvayā = ghorāt saṃsāra-pātālād uddhartu*²¹ *kṛpaṇam jagat, 131*
Bahūni bah[×]

TRANSLATION.

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

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

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

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

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

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

¹⁵ Read *āśerate*, and *kvacin*, and *tarpayitvā*.

¹⁶ The complement *vaco riktaṃ* is a mere conjecture, *ad sensum*. The Tibetan, *teste* Dr. Thomas, gives no assistance. The two syllables *riktaṃ* 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 *rōṅga*; but the vowel *ā*, if it is not a mere smudge, is written *secunda manu*, and apparently crossed out.

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

²¹ Read *uddhartum*.

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

²³ The Sanskrit text of the Tibetan translation apparently reads *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 Angulimāliya 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 Angulimāliya Sūtra is mentioned in Ś. 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 Śatapañcāśatika 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 Śatapañcāśatika 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 ×nīma ××××× 10 *Parārtham eva me dharma-rūpa-*
 2 *kāyāv ivi*¹ O tvayā duṣkuha *kāya lokāya nīrvāṇam upada-*
 3 *rśitam*, 11 Tathā hi satsu saṅga *mya dharma-kāyam aśeṣataḥ*
tilaśo rūpa-

Reverse.

- 1 *kāyañ ca hitvā*si parinirvṛtaḥ 10—2 *Aho nītir aho sthānam aho rūpam a-*
 2 *ho guṇaḥ* O na nāma Buddha-dha *rmāṇām 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 Parinirvāṇa.

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

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

NOTES.

Verse 10. The text of the verse is incomplete; and of its extant portion, the only syllables which are certain are *duṣkara-kāritva*; the others are too faint and sand-worn to be identified. According to Professor S. Lévi, the Tibetan version of the extant portion reads *dkah spyad gal 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 *gid ches dkah* or 'qui croit difficilement' (S. Lévi), occurs in the Divyâvadāna, p. 7, l. 29, and signifies 'one whose attention it is difficult to rouse', 'who is slow to believe', from \sqrt{kuh} , 'mirationem movere' (Westergaard's Radices L. S.).

Verse 12. The text of the Pelliot fragment has *saṁkrāmya* for the reading *saṁgamyā* 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. *Cākṣuṣa*, comely, corresponds to the Tibetan *blta na sdug*, 'charmant à voir', and might be rendered by the obsolete English 'eyeful'.

सयमेव जयते

13. CATUḤŚATAKA STOTRA

Stein MS., Khora 005 a; Hoernle MSS., No. 149 $\frac{x}{31}$ and 149 $\frac{x}{35}$ (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 Mātricheta. Though, as the discovery of these three fragments shows, it was well known in Central Asia, there exists no Chinese translation of it (see Takakusu's I-tsing, p. 156, footnote 3). I-tsing (in the latter half of the seventh century) to whom both this and the hymn of 150 verses appear to have been well known (*ibid.*, p. 157), and who translated the latter hymn into Chinese, did not do the same service to the hymn of 400 verses. There exists a Tibetan version which has been noticed by Dr. Thomas in his account of Mātricheta in the Indian Antiquary, vol. xxxii, pp. 345 ff., and four chapters of which have been published by him, *ibid.*, vol. xxxiv,

pp. 145 ff. In that translation the hymn is called *Varṇanārha-varṇana Stotra*, or 'Hymn of Praise of the Worthy of Praise'. This name, in the slightly altered form *Varṇārha-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 Mātricheta'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 Mātricheta; 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 Catuḥśataka 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 $\frac{x}{31}$, contains the final portion, verses 32–40, of the sixth chapter, and the first two verses of the seventh chapter, and the third piece, No. 149 $\frac{x}{35}$, contains the latter half, verses 6–15, of the twelfth chapter. Unfortunately, however, the text is sadly mutilated: some portions of the lost text (printed in smaller italic type) have been conjecturally restored, in the subjoined transcript, on the basis of the Tibetan translation. The third piece, in rev. ll. 4 and 5 (p. 83), supplies the final colophon of the whole hymn. It is there named *Catuḥśatakam* (scl. *stotram*), or the 400-versed hymn, and is described as a *kṛti*, or art-work, of the Āchārya Mā[tricheta]. 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 *Mātricheta*. 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 Baï. 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 $\frac{7}{8}$ 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 Śatapāñcāśatika 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 Mātricheṭa hymns, at least in their original Sanskrit version, having been restricted to the northern Buddhist settlements.

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



- (1) Verses 1–11 of the first chapter, in Stein MS., Khora 005 a.
- (2) { Verses 32–40 of the sixth chapter,
Verses 1 and 2 of the seventh chapter, } in Hoernle MS., No. 149_{3T}.
- (4) Verses 6–15 of the twelfth chapter, in Hoernle MS., No. 149_{3T}.

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

This fragment measures 238 × 72 mm. (or 9²/₅ × 2⁴/₅ 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 ślokaś 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 2¹/₂ 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 ××××××××xñ prayātu citto jagati ×(dhayu)×(matih) ॥ 100 (śloka) ॥
Prasāda-pratibh-ôdbhavo nāma buddhastotram ××××××

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

- 2 ××××××× ॥ ॥ Kṣetr-ākṣetr-ânabhijñena śruti-mātr-ānusāriṇā । yad
avarṇ-ârha-varṇā me varṇitā mohataḥ purah
3 1 Vān-malenzôpale pasya । prakṣālanam idaṁ mayā । jaṅga(ma)-puṇya-
tīrthaṁ tvā । m² ārabhy-ârabhyate mu³ne 2 Yad andhakāra-
4 mūḍhasya kṛtaṁ trirata-rāśiṣu । tasy-ēdaṁ pāpmano me 'stu । pavi[tra]m
agha-marṣaṇam । 3 Ā-nirodhā ma - ×××××
5 - - - ×××× - - - nā । (māhi)×× - - - 4 ×××× - - - ×××× - - - ×××
×××× - - - ××××

Reverse.

- 1 - - - × 15 ×× xne - - - mya । (tva ti)×× - - - ×××× - - - ××××
- - - × 16 Evaṁ sarv-ôttamā dharmā
2 Buddhasya saṁpradhāritā । bhavanti yāti śeṣaṇ ca । vastv-avaskaratām
i(va) । 7 Na te 'sti sadṛśaḥ kaścidd³ adhika⁴ sya kath-âstu kâ alpa
3 mātrena hino 'pi n-âva kaścana vidyate । 8 Sa⁴ ken-ôpanayāmi tvā ।⁵
nupaneyo 'si nāyaka । hṛt-ôpam-âva kâśāya nirupamāya
4 te namaḥ 9 Nirvāna-sāmānya-gatai । s² tato 'nyair api pudgalaiḥ tav-
âtulair Buddha-dharmair antaraṁ su-mahāma¹⁰ham, 10 Śūnyatā-mātra-
5 sādṛśyād yadi n-âdhikyatā bha⁶vet romakūp-âṇuka-cchidreṇ⁶zâkâśaṁ
pratibimbayet, 11 Kaḥ saṁkhyāsyaty asaṁkhye(yaṁ)×××× - - -

NOTES.

1. In the first line of the obverse we have the conclusion and colophon of a work which preceded the text of the Catuḥṣataka 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 Mātricheṭa in the pothī, it seems probable that it likewise was a composition of that poet. Among his works, however, as enumerated by

² See Note 2, p. 79.

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

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

⁵ For *tvam* | *anupaneyo*, similar to *tvādditya-bāndhavaṁ* in rev. l. 4, p. 39.

⁶ 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 Śatapañcāśatika and Catuḥśataka or '150-versed' and '400-versed' hymns, and that the Varnanārha-varṇana (*ibid.*, p. 346) is described as *lhaḡarato Buddhasya stotra-traya*, or 'three hymns in praise of the blessed Buddha'. This can only mean that the Varnanārha-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 Varnanārha-varṇana hymn. It may be suggested that the three hymns which constituted the Varnanārha-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 *anabhijñena*; 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, *chidrendākāsam*. 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 | stato* for *galais | 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 dharma 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.

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

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

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

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

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

No. 2. Hoernle MS., No. 149 $\frac{x}{31}$ (Plate III, No. 3, Obverse).

This fragment measures 165 × 82 mm., (or 6½ × 3⅓ inches). A large portion of the folio, about two-thirds, is missing on the left side, carrying with it the folio-number. The writing, five lines on each page, is in Slanting Gupta characters, very well done and well preserved. The extant lines comprise 15–18 akṣaras. As the text is written in ślokas of 32 akṣaras each, it can easily be calculated that, when complete, there must have been about 42–44 akṣaras on each line; and as on the average three akṣaras go to 25 mm., or an inch, it follows that about 200 mm., or 8 inches are broken off. The folio, in its entire state, accordingly, must have measured about 365 mm., or about 14½ inches.

The text,¹ together with the conjectural complements, reads as follows:—

Obverse.

- 1 × | × × × × ◡ - - × *tvadvāda-paravādayoḥ* 31 *Svarga-narakayor nṛāṇa* na sudhā-
pūtimuktāyoḥ² vidūram³ antaram ya-
2 *d dhi tvadvāda-paravādayoḥ* 32 × × × × ◡ - - × × × × ◡ - ◡ × vyākhyātam
antaram tena tvadvāda-paravādayoḥ
3 33 × × × × ◡ - - × × × × ◡ - ◡ × *tadzuttam-ādharma* tvena tadvāda-para-
vādayoḥ 34 Aśampradhāryam e-

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

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

² Read *pūtimuktāyoḥ*.

³ Note the different form of long *ū* in the syllables *pū* and *dū*.

- 4 *vzāsti yāvad vimukti-jīvaḥ* *ā tāvad evāntaram vira tvadvāda-paravāda*
yoh 35 *Yat pravṛtti-nivṛtyor*⁴ *yat saṅkleśa-vyavadāna-*
 5 *yoh ā tad evāsty antaram vira tvadvāda-paravādayoh* 36 *Tathātvam etad*
evāsti *moṣa-dharmaḥ sa kevala*⁵ • *kim anyad astu nānātvaṁ*

Reverse.

- 1 *tvadvāda-paravādayoh* 37 *Puṇyāya kevalaṁ cāśtat tat tu nirodha-kāraṇaṁ ā*
vi *mātrat* *āstu k* *āto* *nyā tvadvāda-paravādayoh*
 2 38 *Etena doṣa-lipto* *'sti viśuddhiṁ tena gacchati ā etad evānta* *ra[m]* *nātha*
tvadvāda-paravādayoh 39 *Asat-pralā-*
 3 *pa etad dhi kevalaṁ tat subhāṣitam ā* *xxxx* *o - - xtra* *d(v)āda-paravādayoh*
 40 *u Varnārha-varṇe Buddha-stotre*
 4 *xxxxxxxx nāma ṣaṣṭho 'dhyāyāḥ u Pravṛttau ca nivṛ* *ttau ca prakṛtir jagato*
'sya yā ā yān sarve n *ātīva-*
 5 *rtante sattva-lokāḥ sa-devakāḥ* 1 *xxxx* *o - - x* *xxxx* *o - o x ā* *sad-*
dharma-savitad ⁶ *dharma-sāvitrī saṁprakāṣitā* [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 not-might are the marks of thy teaching and the teaching of others.*

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

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

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

No. 3. Hoernle MS., No. 149^x/₃₅ (Plate III, No. 4, Reverse).

The case of this fragment is similar to that of No. 2, No. 149^x/₃₁. The fragment measures 154 × 60 mm. (or 6 × 2³/₈ 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.

^s The original text has °*savitaddharma*°, which yields no sense; nor is the Tibetan sufficiently perspicuous at this place. There is obviously some clerical error in the text. I propose to emend °*savitur* (voc. sing.) *dharmā*°, and so I translate. Dr. Thomas prefers to emend *savitur* (gen. sing.), rendering the Tibetan version doubtfully: 'Conformable and not conformable (equal and non-equal? i.e. equal in meaning, not equal in sound), (instead) of twelve words two syllables, that is taught as the proper way of worshipping the sun in regard to the sun of the good religion.'—The phrase *dharmā-sāvitrī* would seem to refer to some formula of the Buddhists. See footnote 2 in the Introduction to the Suttanipāta in Sacred Books of the East, vol. x, p. xiii. The Buddhists took their formula of the *Trisāraṇa* (Mahāvagga, I, 38, 2, in Vinayapitaka, vol. i, p. 69, *buddhaṃ saraṇaṃ gacchāmi dhammaṃ sa° ga° saṃghaṃ 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). Mātricheta, here, seems to describe the Buddhist *dharmā-sāvitrī* as consisting of twelve words (*dvādaśa-pada*) and two syllables (*dvya-akṣara*). The phrase 'two syllables' might refer to *dharmā*, but the Buddhist formula in question comprises only nine words, unless a fourth clause (say *tīratanaṃ sa° ga°*) be added. There is also the other well-known Buddhist formula, as given in Mahāvagga, I, 23, 5 (vol. i, pp. 40, 41), *ye dhammā hetuppabhavā tesaṃ hetuṃ tathāgato āha tesaṃ yo nirodhō evaṇivādī mahāsamaṇo*, which does indeed yield twelve words, but only if sandhi is disregarded in *tesaṃ*.

The text ¹ reads as follows :—

Obverse.

- 1 xxxx ◡ - -x xxxx ◡ - ◡x ◡xxxx◡ - -te tvayy api prahr̥taṁ yayāḥ
 6 Aho sa(m)sāra-daurā-
 2 tmyam aho nīrvāṇa-sāntatā ◡ nātho 'pi san tatra gataḥ karuṇ-ātmā tvayā sadṛk
 7 Nānāgata-bhayaṁ nāḥktaṁ na netrī na pravartitā ◡ na
 3 saṁsāras ca gamito nābhayaṭvaṁ caturvidhaḥ 8 Na Mahākāśyap-Ānanda-
 pramukhā ² kṛta-buddhayaḥ guptaye na samādiṣṭāḥ ka-
 4 xxxx◡ - ◡x 9 Lok-aika-caḥśur vimalo yadi syās tvam nimlītaḥ ◡ saty āloko ³
 'pi loko 'yam tamas-ēvāvagun̥ḥṭita ² 10
 5 xxxxx◡ - -x xxxxx◡ - ◡x ◡xxxx◡ - -x xxxx traḥ d-aurasā ² 11 Tvaḍ-ṛte
 tu Jagannātha gatam arth-ātaram

Reverse.

- 1 satyam ◡ gata-candra ivāśkāśe graha-tāra-gaṇ-āṁkīte 12 xxxxx◡ - -x prī
 yamāna-guṇ-āṁjasalḥ janita-vraṇa-dosasya kalp-ānta
 2 x◡ - ◡x 13 xxxxx◡ - -x xxxxx◡ - ◡x ◡x da⁴-nāgasya sarasaḥ śrīr iv
 ācira-nāśīnī 14
 3 Khadg-ōpama-saṁsāre kasya vai na bhaved bhayaṁ ◡ dhyāyatām parinirv
 āṇaṁ Buddhānaṁ ⁵ vaśa-vartinām iti 15 ॥ Varṇārha-varṇe
 4 Buddha-stotre xxxxxxxx nāma dvādaśamo 'dhyāyaḥ sa māptaś ca⁶ ◡ Catuḥ-
 śatakam, kṛtir ācārya-bhadanta-Mā-
 5 tṛcetasya xxxxxxxxxxxxxxxxxxxx x⁷paī yka tsi : pa-ñā-kti pe rne ṣe(m)
 a kā lka : ॥ ॥

TRANSLATION.⁸

[Obv.] Verse 7. Ah! the misery of Saṁsāra (mundane existence)! Ah! the peace of Nirvāṇa! though he is a lord, he went there (i.e. into Saṁsāra), 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*, *avagun̥ḥṭitaḥ*, *aurasāḥ*.

³ Read *āloke*.

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

⁵ Read *Buddhānāṁ*.

⁶ Read *samāptaṁ 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 *kṛta-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 Mahāpratyāṅgirā 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. H.]

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) Candragarbha 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) Ratnarāśi 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) Śūrangama-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 Anantamukha Dhāraṇī, of which the Chinese Tripitaka includes eight translations (Nanjio, Nos. 353–60), the earliest, No. 355, being by C'Chien, whose date is A.D. 222–80.

The translation (No. 360) exhibits the passage in xxvii. 9, fol. 19 *a* of the Tokyo edition of the Tripiṭaka. The Tibetan version, which is found in the Bkaḥ-ḥgyur, Mdo. 2, fol. 475 *a-b*, does not present any differences of reading.

The text of the folio reads as follows :—

Obverse.

- 1 *ddhy-abhisamkāreṇ*¹ *ābhisamskṛtena yāvad-eva-bhikṣavo*² *janapada-pradeśe-*
- 2 *ṣaṇṇipāṇiśśrāya*³ *viharanti tān sarvān mahāvane kūṭāgāra-śālā-*
- 3 *yām samnipātayeyam*—*athāyusmāñ*—*Chāriputrās (t)athārūpam* *ṛddhy-a-*

Reverse.

- 1 *bhisamskāram abhisamskarod*⁴ *yathārūpeṇa* *ṛddhy*⁵—*abhisamkāreṇ*—*ābhisamskṛtena*
- 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*, *cāva*, *tathāva*, *syāt*, occur not infrequently in the Nāvanīta treatise of the Bower MS.—R. H.]

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

⁴ *abhisamskarod* = *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 1⅛ 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. 73, 75, 76). In Jñānagupta's translation (No. 75) it corresponds to III. 9, fol. 13^b^v–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*, *nāgāpi*, &c. (obv. l. 1 ff., i.e. *devāḥ api*=*devā api*=*devāpi*, &c.); modified spelling in *kṛtva*, for *kṛtvā* (rev. ll. 5, 8); *kantāra*, for *kāntāra* (rev. l. 7); *cakṣvendriya*, for *cakṣvīndriya* (rev. l. 2; also in No. 7^a^v, p. 110); sing. for plur., in *manuṣya* for *manuṣyā* (rev. l. 2); nominal for pronom. declension in *tāyām*, for *tasyām* (obv. l. 7); masc. for neut. in *sūtrā*, for *sūtrāṇi* (rev. l. 10), *vākyah*, for *vākyāṇi* (rev. l. 3); neut. for masc. in *yūvanti* (rev. l. 9); omission of inflexion in *prāvarṭta* (obv. l. 10, rev. l. 7), *daurvarṇika* (rev. l. 3), &c.; omission of anusvāra in *sūntā*, for *sūntām* (obv. l. 8), *rājāna* and *pareṣa* (rev. l. 7), &c.; use of Prakrit (or Pāli) forms in *scapna* (obv. l. 4); *sugatehi* for *sugatāḥ*; *vāṭikā* for *vāṭukā* (rev. l. 8); *kāyasmī(ṇ)*, for *kāye* (rev. ll. 3, 9); *imam*, for *imām* (obv. l. 8), similarly *eta* (*etaṇi*), for *etām* (rev. ll. 3, 4); *yathēṣṭa*, for *yathēṣṭa* (rev. l. 5); *kadāci*, for *kadācit* (rev. l. 6); *rājāna*, for *rājāṇāṇi* (rev. l. 7), &c.; new or rare words *prāvarṭta*, apparently for *pravarṭa* (rev. ll. 4, 5, 7, 8), also *prāvarṭtayanta* (rev. l. 8). See also below, notes 2, 6, 7. Semi-prākriticisms are *parikīrttayisyām* for Prāk. °*ssam* and Skr. °*syē* (obv. l. 8), and *pareṣa* for Pāli *pareṣam*, Skr. *pareṣām* (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, *śābūhā* for *śābdā*, and *bodhisa sya* for *bodhisatvas tasya*; obv. l. 10, *pratyārthikū* for *pratyar°*; rev. l. 1, *vyāgrās* for *vyāghrās*; l. 3, *jāntu* for *jātu*; l. 10, *sastutā* for *sam°*, 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 asaṁ-
kh(y)eyāsu loka-dhātuṣu • punar aparaṁ gr̥hapate (*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 bodhisatvasyāntamaśah³ supin-āntara-gatasyāpi mukha-darśanaṁ
nāma-parikīrtana ca karonti buddha-dharmām (eśasya śrāva)yanti
tasya bodhisatvasya • (pu)nar aparaṁ (gr̥ha)pate tasya
- 5 bodhisatvasya anuddiṣṭāpratilabdhā² dharmāśabdā śrotr-āvabhā-
sam āgacchanti ppratilabhati² ca sa bodhisa sya¹ samā(dher anu)-
bhāvena tāṁ (dharmām) śṛṇ(oti kalpam) apy aham
- 6 gr̥hapate tasya bodhisatvasya guṇa-parikīrtanaṁ kuryyām imaṁ
samādhi dhārayantasya na ca teṣā guṇānā(m paryyanta)m śakyaṁ
gantum mama vā (pratibhāna)sya kaḥ⁴ pra[vā-]
- 7 do yo bodhisatvaḥ imaṁ samādhiṁ pratilabhitvā tathatvāya śikṣeya
tathatvāya pratipadyeya atha bhaga(vān tā)yām¹ (velā)yām imā gāthā
ādhbabhāṣit⁵ ¶ yo bodhisa tva i-
- 8 maṁ uddiṣeyā samādhi śāntā sugatehi deśitām tasyānuśānsā⁶ pari-

² [The duplication of *k*, preceding *r* in obv., l. 3, *śakkro*, and similarly of *p* in *appra-*
tilabdhā 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*,
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, *nirvbiṣāḥ*, rev. l. 3, *daurvbarṇika*. The same
phenomena may be observed in the Bower MS., Introd., II, 3, p. lxxiii.—R. H.]

³ *Antamaśah* = *antaśah*, 'even', as in *Mahāvastu* (Index) and Pāli *antamaso*.

⁴ Here, in l. 8, and in rev. l. 3, we have the upadhmāniya, on the top of *p*, in
the form of a cross within a circle ⊕. 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 anusvāra dropped, see
footnote 1), 'benediction', 'blessing', as in *Mahāvastu*, vol. ii, p. 373, l. 18. The Pāli

kirttayaṣyam Gaṅgāyivā⁷ vālīkā⁸ [enu gr̥ṇa]to ××××(gnih kra-)
× tena śāstram na tasya (ghor)āḥ⁴ pari××

- 9 ryyaḥ na tasya rājāna karonti vipriyam yo uddiseyāti imam samādhi
2 Āśi-viṣā ghora-viṣā mahābhayā ×××××××× bhavanti nirvbiṣāḥ na
sukaro heṭa-bhayaṁ ×××
10 (yasyāśa) prāvartta bhavet sa×mādhī 3Pratyārthik⁸āśya kupitā
bhayānakā manuṣya ×××××××××××××××××××××××× sahanti jātu×yasyāśa
prāvar×tta bhavet samā-

Reverse.

- 1 dhi(h) 4 Āraṇyakā vyāḍa-mr×ga ×ranta simbhās ca vyāgrās¹ ca
vr(kū) srgālāḥ te tasya raṇyāya ×××××××× hā ×××××××× nās ca 5
×ya×kṣāpi ca ××××××
2 nākā manuṣya heṭenti pradusta-cittāḥ te tasya tejena bhavanti jīhmā
yasyāśa prāvartta bhavet samādhiḥ [6 Na tasya rogo na ca a](nta-
rāyaś ca)kṣv-endri(yam)¹ tasya na jātu bha×ved niḥ-
3 śiṣṭa vākyah^{1,4} pratibhānavanto ya uddise eta samādhi śreṣṭham 7 Na

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

⁷ *Gaṅgāyivā*, anomalous double sandhi (footnote 1) for *Gaṅgāyīva* (i.e. *Gaṅgāyāḥ iva* = *Gaṅgāyā iva*). The blundered *vā* of *ivā* is probably due to the following *vā* of *vālīkā*.

⁸ Note the form of the vowel *ī*, which is restricted to the akṣara *li*, and the attachment of the superscript *r* (also found in Śāradā and Nepalese MSS.) to the side (not at the top) of the akṣara in *rthi* (obv. l. 10), which has been observed with the letters *th* (as here, and in No. 5, obv. l. 2), *dh* (No. 3, obv. l. 6, rev. l. 4, and No. 6, rev. l. 7), *g* (No. 3, rev. l. 1, No. 9, obv. l. 6, and No. 11, obv. l. 1), *v* and *ś* (No. 6, obv. ll. 4, 9). See Plate XX, No. 2¹ *durgati*, 3^{vi} *marga*. [See also footnotes 4, p. 168, 18, p. 183.—R. H.]

- sa kadācin niramyaṃ⁹ na durgatīm na tasya k(āyasm)i krama(nti) [rogā] na tasya daurvbarṇṇika¹⁰ jān[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) [bā]dhitum yasy-
āṣa prāvarṭta bha~~vet~~ sa-
- 5 mādhiḥ 9 Devāṣya bhāṣanti tathāiva varṇṇaṃ manuṣya-nāgā atha yakṣa-rākṣasāḥ buddhāś ca (śaṃsanti) yajêṣṭa-putraṃ yaj⁴ kṛva
prāva~~rtta~~ pa-
- 6 reṣa deṣayet, 10 Na tasya bodhāya kadāci hāni na tasya dharmeṣu kadāci kāmksā (na tasya rū)peṇa samo (bhare)ya ya~~h~~ k~~r~~-
- 7 tva prāvarṭta pareṣa deṣayet, 11 Rājāna kṣobhe atha satva-kṣobhe durbhikṣa-kantāra-bhaye upasthite na tasya kṣobho na ×××
bodhi ya-
- 8 h⁴ kṛva prāvarṭta pareṣa deṣayet, 12 Māreṇa va satva adhiṣṭhitā bhaveyuh na tasya (trā)so na pi lo(ma-ha)ṣaṇaṃ mucixi ××××
bhavanti prāvarṭta-
- 9 yantasya imaṃ samādhiṃ 13 Yāvanti¹ kecit parikirtitā mayā ādīnav-
ôṇadrava-saṃkileṣāḥ (na tasya kāyasm) krama(nti) ete (du)~~×××~~
- rx na (purāṇa)kena
- 10 14 Praśaṃsitā varṇṇita sastutā¹ ca purasthapitvā¹ ime jeṣṭha-putrāḥ yeṣāṃ ime hasṭi udāra-sūtrā gacchanti kāle cari~~me~~ ×××e 15
~~×××~~ ra

TRANSLATION.

[Obv. l. 1.] . . . of the Bodhisattva the Devas also undertake the protection, also the Nāgas, also the Yakshas, also the Gandharvas, also the Kinnaras, also the Mahôragas undertake the protection; also men, also not-men, also Śakra, also Brahmā, also the four Maharājas; also [l. 2] the blessed Buddhas undertake the protection of the Bodhisattva, as many of them as there are in the innumerable world-systems. Once again, O householder, of that Bodhisattva the Devas also undertake the protection, also the Nāgas, [l. 3] also the Yakshas, also the Kinnaras, also the Mahôragas, 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 *Divyâvadāna*, 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-tatthatā*, 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 $12\frac{1}{4} \times 3\frac{3}{8}$ inches). In the left half there is the usual string-hole, surrounded by a circle of about 23 mm. (or $\frac{9}{16}$ 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^{biii}–50^{av} (Tokyo edition); in that of Fa-hian (No. 120, A. D. 417) it occurs in XI, 9, fols. 35^{b^{xv}}–36^{aⁱⁱⁱ} (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 *karāṇiya*, 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 *karāṇiya*, 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(m) tathāgata-garbhā-saṁdīpakatvāt ᳚ kṣipra(m) sūtra-
sthānam adhigantu-kāmena kula-putreṇa vā kula-trāya² vā tathā-
gata-garbhe 'bhiyoga karaṇīya¹ ᳚ *ddhi*
- 2 āha sma • evam eva^{d3} Bhagavān, ⁴ evam eva^{d3} Bhagavān, ⁴ tathāgata-
garbhā-bhāvanam ᳚ yādyaham⁵ ᳚ pauruṣam praveśitā⁶-prabhāvita ᳚
pratibodhitaś cāsmi ᳚ āha ᳚
- 3 (sma ᳚ s)ādhu sādhu kula-putra evam eva draṣṭavyam lok-ānuvṛtṭya
āha sma ᳚ no hīdaṁ Bhagavan, lok-ānuvartanā⁷ āha sma ᳚ sādhu
sādhu kula-putra evam
- 4 gambhīreṇa vṛkṣa-puṣpāhāra⁸-bhramara-vat, dharm-āhāreṇa bhavi-
tavyam, ॥ Punar aparaṁ kula-putra yathā maśaka-mūtreṇa mahā-
prthivī nāṭva tr-⁹
- 5 (pyat)e ᳚ atisvalpatvāt, eva¹⁰ maśaka-mūtravat, svalpam ida¹⁰ mahā-
sūtra¹⁰ loki¹¹ pracariṣyati ᳚ anāgate kāle ᳚ sad-dharma-vināśa-
parame ᳚ ma-
- 6 hā-prthivī-gatam, (maśa)ka-mūtravat, kṣayam yāsyati ᳚ ida¹⁰ sapta-
mam nimittam ᳚ sad-dharm-āntardhānasyāśeṣāṇi saṁni-nimittāni
jñātavya¹² kuśalena ॥
- 7 (Pu)nar aparaṁ kula-putra (yathā varṣā)su dhvastāsu ᳚ prathamō
hemanta-māsa ᳚ śarad ity ucyate ᳚ tasyā¹⁰ śarady upāvṛttāyā¹⁰
meghā tvarita-tvaritam abhivṛṣyāpa-

² The syllable *ddhi* (for *dhi*) is inserted interlinearly below the syllable *la*, giving the reading *dhitrāya*, corresponding to Māgadhī Pr. instr. *dhūlāe* (Pischel, Pr. Gr., p. 274); acc. *dhitarām* in Mahāvastu, vol. i, p. 180¹⁷, from nom. *dhūtā*.

³ *Eva* 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 *yāvād alyādham*, Pāli *yāvajja'ham*, 'by to-day, by now'. *Bhāvanam*, acc., 'in regard to impregnating'.

⁶ Or perhaps emend *praveśitāyām prabhāvitā*.

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

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

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

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 *sūtrāni*.

Reverse.

- 1 [*carttayanty uṣmam evam idaṁ ma*]hāsūtram tvaṛita-varṣaṇa-śaraṇa-megha-nirgamanava ¹⁰ dakṣiṇā-pathaṁ praviśya mahāparinirvāṇaṁ sarvbe sa(nḍh)ā-vacana ¹³ dharmā-
- 2 (megha)××××× dakṣiṇā-pathakānā ¹⁰ bodhisatvānā ¹⁰ mahāsatvānāṁ sad-dharma-vināśam ājñāya āsanna-he(manta-vṛ)tta-megha-vat, Kaśmī-
- 3 (rāṇi pra)viśya pṛthivyā)ṁ antardhāsyate sarvba-mahāyāna-sūtra ¹² vaitulya ¹⁴-param-āmṛta-saddharma-āntardhānāni bhaviṣyantīti • tad idānīm ayaṁ
- 4 sūtra-lā(bha •) Tathāgat-ājñācyam āgatā sad-dharma-āntardhānāv ¹⁵ iti bodhavyam, bodhisatvai ¹ mahāsatvai nara-kumjarai • āha
- 5 sma • akhyātu ¹⁶ bhagavāns Tathāgataḥ pratyekabuddha-śrāvaka-bodhisatva-dhātu-nirṇā(nā)karaṇaṁ ¹⁷ viśada-vispaṣṭ-ārtha ¹⁰ (sa)rvba-satvānāṁ
- 6 sukha-vijñānāya bhagavaḥ ¹⁸ avocāt tadyathā kula-putra gr̥hapatir vā gr̥hapati-putro vā ^{vā} bhūtasya vrajasya nānā-varṇānā ¹⁰ gavāṁ
- 7 svāmi syāt ¹⁹ tatra ca nīlā gāvaḥ syuḥ tā gā(cā) eko gopaḥ pālayet, bhataḥ ²⁰ sa gr̥hapati • kadācit ²⁰ 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*^{vi}, p. 126.

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

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

¹⁶ Read *ākhyātu*.

¹⁷ *Nirṇānākarāṇam*, ‘not distinguishing’; the verb *nānākaroti* is known to Pāṇini, who gives for the absolute part. *nānākrtya* or *nānākāram* (III, 4. 62). The Divy. has *nānākarāṇa*, ‘difference’, p. 222, l. 20 (L.). See also Mvy., *kin* *nānākarāṇaṁ*, 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

[Obv. 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. H.]

²² Supplied from the Chinese versions, and restored by Prof. Leumann, *āha sma • asaṃkhyeya-guṇāṃ 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-tatva* 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 Ś.S., p. 407, note 171. 13; also Wassilyew's Buddhism (German), p. 190.

²⁵ The text has *sānni-nimittāni* (for *sānni*), M. W. Dy., p. 1139), 'signs of depression', 'bad signs', opp. *sānnimitta*, '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 *apavartayanti uṣmam*.

Grand Sūtra, like the departure of the quick showery autumnal clouds, having entered the southern region, will rain down all the mysterious sayings²⁷ [l. 2] (contained in) the cloud of the Law (through the activity) of the southern Bodhisattvas, Mahāsattvas.²⁸ On perceiving the destruction of the Law, having after the manner of clouds, at the approach of the winter, [l. 3] entered Kashmir, it will become hid in the earth. All the Mahāyāna Sūtras, the vast²⁹ and exceedingly nectar-like texts of the Good Law, will become hid. Hence now, this is [l. 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 Srāvaka, and a Bodhisattva,³⁰ explaining it clearly and manifestly [l. 6] for the easy understanding of all beings. The Blessed One spoke: It is as if, O noble youth, a householder or a son of a householder, should be the owner of a fit cattle-shed, and of cattle of various colours, and there should be Nilgais³¹ (among them), and a single cowherd should tend these cattle. Then that householder on some occasion for the sake of his own (tutelary) deity (should cause all the cows to be milked into a single vessel).³²

4. AN UNIDENTIFIED 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-vacana*, see footnote 4, p. 126.

²⁸ The text is here too defective to admit any but a conjectural translation. The Chinese version of Dharmarakṣa 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 *vaiṣṭulya-sūtra*. Regarding a Vaitulya Sūtra, see S. S., p. 354, note 4.

³⁰ The text from which the two Chinese versions were made appears to have omitted the visarga after *Tathāgata*; for they translate: 'there is no difference between the state of Buddhas, Bodhisattvas, Srāvakas, 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 Dharmarakṣa'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-cittôtpādika*, or one in whom the desire to become a Buddha is first awakened, *bodhicaryā-pratipanna*, or one who has entered on the life of a Bodhisattva, and *anuttapa-tika-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-saptâhena⁴ suviśuddha-cittena aranye
pratyutpanna-buddha-manasi-
- 2 kâreṇa viharati evâśya⁵ buddha-sūrya-ma⁶-manasikâreṇa raśmibhiḥ
sarvba-skandha-dhâtv-âyataneṣu
- 3 dâna-dama-saṃyama-ṣaṭpâramita⁷-vivṛddhiḥ yâvat pâripūriṃ gaccha-
nti⁸ tadyathâ kulaputra grīṣme pa-
- 4 ścime mase sūrya-raśmibhiḥ puṣpa⁹ vikasanti phala-dhāny-ôṣadha⁹
vardanti¹⁰ yâvat pacanti satvâ-
- 5 nām upabhoga-paribhogaḥ¹¹ saṃkhyām gacchanti evam eva kulaputra
prathama-cittôtpādiko¹² 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 prâkritism, 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-saptâ*, and below, rev. l. 5, *yâvat*.

⁵ For *evam asya*, as below in l. 7.

⁶ Read *sūrya-gāma*; cf. rev. l. 3, *sūrya-vimāna*; also *manasikâreṇa*, as in l. 1; cf. Dvy., p. 236²⁰, and Mvy., No. 85⁴.

⁷ Read *°pâramitâ*.

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

⁹ Neglect of inflection; read *puṣpāni*, *°ôṣadhāni*, *anuprêkṣi*, *saṃtānā(h)*, *°mūlāni*, *sarvāni*, *aśeṣāni*, *avipākāni*, *°vimānaṃ*, *°āndhakāraṃ*, *priyo*, *utikṣaṇīyaḥ*, *praśāntaḥ*.

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

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

¹² Neglect of sandhi; read *°ôtpādikaḥ*, *°maya*, *°devīpa*, *nayanair*, *°ôtpādiko* 'nuttā°.

- 6 tro vā kuladuhitā vā bodhāya cittam¹³ tṛ-saptāhena suviśuddha-cittena
daśabhir¹⁴ dikṣu pratyutpa-
7 nna-sāmukha¹⁵-buddha-manasānuprêkṣi⁹ viharati evam asya buddha-
manasikāra-raśmibhiḥ samādhi-puṣpa-

Reverse.

- 1 sya samtāna⁹ vikasanti sarvba-kuśalamūla⁹ bodhicaryāya¹⁶ vivardanti¹⁰
sarvba⁹ akuśalamūla⁹ dharmasya
2 vipacyanti uśuṣyanti¹⁷ aśeṣa⁹ avipāka⁹ naśyanti sarvba-pāramita⁷-
bhūmiṣu superipakv-êndriyo bha-
3 vati sarvba-satva-paripācaka upajīvyo bhavati tad yathā kulaputra
sūrya-mahāvīmāna⁹ pūrvbālīna-sa-
4 maye¹² ila Jambudvīpe¹² udayati sarvba-tam-ândhakāra⁹ vidhamayati
sarvbeṣāṃ ca priya⁹
5 nayanai¹² udikṣaṇīya⁹ pūjaniyo bhavati kṣatriya-brāhmaṇa-vaiśya-
śūdrāṇāṃ yāva⁴ tīryagyo-
6 ni-gatānāṃ¹⁵ api evam eva kulaputra yaḥ kulaputro vā kuladuhitā
vā prathama-cittôtpādiko¹²
7 anuttarāyāṃ¹⁴ sammyak¹⁵-sambodhāya cittam utpādayati tṛ-saptāhe
vivikte praśanta⁹ 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 (*dharmas-kandha*), 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 *utpādaya* 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. *anuttarāyāṃ* would agree with *°bodhau*, as in *Ś.S.*, p. 278, l. 5.

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

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

¹⁷ Read *ucchuṣyanti* (*ut-śuṣyanti*), similarly *utrasa* and *anutrasiṣa* (for *uttr°* and *anutr°*) in Nos. 6 ^{biii}, 10 ^{av}. [See Skr. *Vajra*., p. 186, footnote 11.—R. H.]

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

open out, fruits, grain, and medical herbs grow up (and so forth down to) ripen and are counted fit for the use and enjoyment of living beings. Even so, O noble youth, a noble youth or a noble maiden, being one in whom the first thought (of reaching Buddhahood) has sprung up, turns his thought upon (attaining) enlightenment (*bodha*), and abides, for the space of three weeks, with well-purified mind, mentally envisaging in the ten quarters (the spot where he might become) a realized, face-to-face Buddha. Thus by the rays of the mental vision of Buddha, [Reverse] his chain of 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, Brāhmanas, 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 (*pratyuṣṭa*) on his seat

5. RATNADHVAJA, IN THE MAHĀSAMNIPĀTA 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 $\frac{4}{5}$ inches); with the usual circle (25 mm. or 1 $\frac{1}{16}$ 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 *Avipākāṃ*, 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 *ched-ārtha*² *imaṁ pūrvba-yoga udāharati smām*³ ¶ *bhūta-pūrvbam kulaputr-ātite 'dhvani aparimāṇebhin*⁴ *mahākālpebhiḥ*
- 3 *adhikkrāntebhi asmiṁ cāṁva cātu-dvīpikāyām yad-āsmiṁ tena kālena tena samayena Jyotisūryagandhaobhāsa-*
- 4 *śrī nāma abhūṣis tathāgata arha samyak-saṁbuddho yāva buddho bhagavām kliṣṭe pañcaka-sāde*⁵ *loke vartta-*
- 5 *māne caturṇām pariṣāṇām sata-trīṇi*⁶ *yānāṇi dharman deśayati smām*³ *tena ca kāla-samayena : rājā-*⁷
- 6 *m abhūṣi 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, *gāthebhi* ; false spelling, obv. l. 5, *yānāṇi* ; false sandhi, obv. l. 2, *°kalpebhiḥ adhikkrāntebhi asmiṁ*, l. 4, *śrī nāma*, and *tathāgato arha*, l. 6, *°vaktro apareṇa*, rev. l. 2, *bhagavato śīrasā*, and *imebhi gāthebhi*, l. 5, *trapāya*, and *so ca*, l. 6, *samanvāgato satpuruṣa* ; omission of final consonant, obv. l. 4, *yāva*, of visarga, rev. l. 1, *gandhebhya*, 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-abhūṣi* ; 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 *kaut*), *abhīstavinsu*, rev. l. 3 (for *abhīṣṭa*). 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, *smām* reminds us of some Vedic nasalizations (L.).

⁴ *°bhīn mahā* is a clerical error for *°bhīr mahā*.

⁵ Apparently syn. *pañca-kāṣāya* ; 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. 328⁸, L.V., pp. 257¹⁷, 260¹³, Mst., II, p. 362⁸, Dh.S., No. 2.

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

7 ra-parivāraḥ sa-bala-kāyo : yena Jyotisomyagandhaobhāsa-śrīs tathā-
gato tenzôpasamikkrami upêtya tasya

Reverse.

- 1 bhagavataḥ pāḍau śirasā vanditvā bhagavanta(m) nānā-puspebhya
oki(ri)nsu • nānā-vādyebhyaḥ nānā-gandhebhya pūjān kṛtvā sār-
dha(m)
- 2 aparimitena bhikṣu-saṁghena pradakṣiṇī-kṛtvān punar api bhaga-
vato śirasā pāḍau vanditvā : imebhi gāthebhi bhaga-
- 3 vantam abhistavinsu || Sura-nara-bhujaga-pūjanīyā prasāma-kara kalī-
kaluṣam aram sapta-dhana-rahita-sprti-
- 4 karā⁸ bhaṇi katha bhavati nara sūkṣma-matiḥ [1] Sarvba-jagati tama-
sphuta-pradīpa-karā⁸ jara-maraṇ-ābhihitaṁ⁹
- 5 pramokṣa-kara : tr-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-prasāman-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 *Sprti* . . . *sphuta* : 'help', 'touched' (cf. Jaina Prākṛit *phuḍa*) are from *spr* 'win', 'reach', 'touch', whence comes also the E. Turkestani word *phūra* 'obtainment', used of the four stages *srota-āpanna*, &c. (L.). The *ā* of the vocative corresponds to the Vedic and Sanskrit *pluti* (L.).

⁹ Probably read °*ābhihata-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. 257¹⁷, *deva-manuṣyānām*, 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 *gadāsmiṇ*, 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 Utpalavaktra¹⁵ by name, (who was) the sovereign of all the four dvīpas. Now King Utpalavaktra, at another time, accompanied by his wives and courtiers and his bodyguard, proceeded to where the 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 eulogized him with the following Gāthā verses :

(1) O thou that art worthy to be worshipped by gods, men, and Nāgas, that art the complete remover of the impurity of the Kali age, that art the supplier of those that are destitute of the seven kinds of 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 MAHĀSĀMNIPĀTA SŪTRA

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

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

¹⁵ The Tathāgata Jyotisūryagandhāvabhāsaśrī (elsewhere, obv. l. 7 and rev. l. 6, called Jyotisomya⁹) and also King Utpalavaktra (obv. l. 6, rev. l. 6) appear to be otherwise unknown. (The Chinese translation calls the Tathāgata *Gandhaguna*, and his world would be *Sugandhāvabhāsa* (L.).)

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

¹⁷ That is, gods (*deva*) and devils.

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

The text has been identified by Dr. Watanabe, as from the sixth part, Candragarbha, of the Mahāsaṃnipāta Sūtra (Nanjio, No. 63). It was translated into Chinese by Narēndrayaśas, 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^{l20}–8^{l16} of the Tokyo edition of the Tripitaka. The work is not found in the Bkaḥ-hgyur, which has, however, a short work entitled *Candragarbha-prajñā-pāramitā-mahāyāna-sūtra* (Ser. phyin ༧, foll. 176–7).

It reads as follows¹ :—

Obverse.

- 1 (*sthā*) saṃgamya samā(*ga*)mya *paraspara* evam āhuḥ kim (*e*) tad ihādyā bhaviṣyanti : yad bayam imāṃny adṛṣṭa-pūrvbāṇi rūpāṇi paśyāmaśruta-pūrvbāśca śa-
- 2 *bdāḥ* (*śr*)ṇomaḥ na ca kaści jānīte • yathā Māra pāpimāṃ sva-bhavanād avatīrya *bhagavantaṃ* vandanā² pasamkkrāntaś caturṣu-r² dbīpeṣu puṣpāṃ³ kṣi-
- 3 (*paṃtaḥ*) puṣpa-varṣaṃ pravaraṣantaḥ yāni ca puṣpāṇi caturṣv āsura⁴ pureṣu pra(*varṣitāni taiḥ*) puṣpai sa⁵ hy asura-purāḥ parama :⁴ durgandhenāpū-
- 4 ritāḥ parama-pāpa-dhūma-rajasa-āmsu⁵-dhūḍibhir āpūritā daṃśamaśaka-sarī(*srpāḥir-vaścīkā*-⁵) viṣamaścīkābhir āpūritā śoka-ākulā-m² anabhi-
- 5 ramyā-t² tam-āvr̥tā sarvbe hy asura-purāḥ samvr̥tāḥ sarvbe cāsurāḥ

¹ [The text exhibits the same irregularities as No. 5. Thus, in obv. l. 1, plur. for sing., in *bhaviṣyanti*; obv. l. 2, *śrṇomaḥ* for *śrṇumaha*; anomalous sandhi in *paśyāmāśruta*^o for *paśyāmōśruta*^o, also rev. l. 3, *ratī iha* for *ratir iha*; superfluous anusvāra in *imāṃny*^o; 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 *Puṣpāṃ*, irreg. masc. acc. plur., for *puṣpāṇi*, as in l. 3.

⁴ The *ā* in *caturṣvāsura*^o, and the double dot after *parama* are clerical errors; read *caturṣv asura*^o, and *parama-durgandhen*^o. [But see also the Note on pp. 62–3.—R. H.]

⁵ Read *rajas-dāmsu*^o and *srpāḥi-vr̥ścīkā*- (see footnote 6).

strī-puruṣa-dāraka-dārikāḥ param-ôpadrav-ôpadrutāḥ śok-âkulā-
m² a-

- 6 nabhiramyāḥ saṁsthitāḥ te svaka-svakāsu vīthiṣu saṁgamyā samā-
gamyâsura-rājñoh purata sthitbā paśyamty asura-rājānaṁ ॥xxxx
7 upadrutaṁ yāvat, Vaimacitro 'sura-rājā sarvb(ai)ḥ sva-rāṣṭra-nivāsibhi
strī-puruṣa-dāraka-dārikābhir asuraiḥ saha sa-pari ॥vārā ॥xxxx
8 ði Vairocanaś c'âsura-rājā sarvbaiḥ sva-rāṣṭra-nivāsibhi strī-puruṣa-
dāraka-dārikābhir asurai saha sa-parivārā i ॥xxxxxx saṁ-
9 sthān darśayāmāsa⁶ : drṣṭbā ca Rāhur asur-êndro Vaimacitro⁷ asura-
rājānaṁ preçhati sa āha : vikṛtā sarvbe as ॥urā ॥xxxx sa-

Reverse.

- 1 drṣāḥ vāyava uṣṇa āgatā jvalana-sadrṣāḥ ime ca pādapa-phalāḥ kṣiti-
tala-patitāḥ śuṣkzêha padmanī⁸ jaladhara-sa ॥rassu rajasāmśu-dhū-
2 pena sphutā hy asmākaṁ asura-bhavanāḥ maksikā-damśamaśaka-
śalabbhām⁹ bahu-vividha-kṛmayāḥ etat pāpa-svara śṛṇomi vi ॥xx
xxxxx
3 kaṁ • nṛāsti rati ihâiva asurā bahu-duḥkha-vihatāḥ sarvbe tṛṣa-
bhukṣa¹⁰ piḍitā aśaraṇa-duḥkhitāḥ sarvbe utrasta¹¹ śuṣka-hṛda ॥
ya xxxxxx
4 bhayaiḥ kasyâyaṁ prabhāva idrśo deva-nāsa asuraiḥ kena upāya¹²
śakya śamituṁ ima idrśa-bhayam, mā iha nāga kṣipra pr ॥a ॥xxxx
5 ya asuraiḥ Rāhur asur-êndraḥ prāha : bho śrūyatām mama vacanaṁ
sa āha : sarvbe bho asura bhūṣi¹³ sukhitām⁹ kāma-guṇaiḥ pañcabhir¹²
ṛddhyā

⁶ Note the peculiar position of the superscript *r* here and in l. 4, °*srpāhīrvaścikā* ; 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 *asurêndro*.

⁸ *Padmanī*, for *padminī*, unless it is a clerical error for *padmānī*.

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 *utrastāḥ*, 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 sphitāḥ karvbaṭa-
raccha¹⁴-grāma-nigamā ākirṇa-nārī-naraiḥ śaurya-dhairya-surūpa-
sthāma balavān¹⁵ de-
7 vebhi vistpardhina⁶ 4 Eṣa kāla-kṣayas tathāyukṣayatām⁹ satvebhya
śukla-kṣayaḥ dhārma-pudbi¹⁶-kṣa(ya) hry-a(pa)trāpya¹⁷-kṣayatām⁹
vidba¹⁸-kṣayaḥ paṇḍitaiḥ¹⁹
8 kuśala-cārya-kṣaya kalyāṇa-kṣayatām⁹ āryebhya jñāna-kṣayaḥ sasyā-
nām kṣaya puṣpa-auṣadhi-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 super-incumbent folio.

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

¹⁵ Read °*balavān-devebhi*.

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

¹⁷ But see *Mahāvastu*, III, p. 53, l. 1, *hri eṣāpatrapyaṇi*.

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. 8. The vernacular original probably had *paṇḍitebhi* (*sattebhi*, *ariyebhi*), which would be both instr. and dative.

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

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

²² Read *pramoda*, to suit the metre.

dirty particles of dust, was infested with stinging flies, creeping snakes, scorpions,²³ poisonous fleas. Agitated with grief, incapable of joy, overcome with gloom, was every one of the Asura settlements; and all the Asuras, women, men, boys, girls were crowding together, afflicted with (these) extreme afflictions, agitated with grief, and incapable of joy. Standing together, assembled and congregated in their respective streets, they, standing before their two Asura kings, see the Asura king afflicted—and so forth down to—Vaimacitra,²⁴ the Asura king, with all the Asura inhabitants of his dominion, women, men, boys, girls, and with his courtiers and Vairocana, the Asura king, with all the Asura inhabitants of his dominion, women, men, boys, girls, and his courtiers He (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. 126^s, 148²⁰, Vemacitrī in Mst., III, pp. 138², 254², and Vepacitti in Digha 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 $\frac{1}{4}$ × 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. 122¹⁰ 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 $1\frac{1}{2}$ 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-ôttama Sūtra, perhaps more commonly known as the Suvarṇa-prabhās-ôttama 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 Uiguric, 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 Suvarṇabhāṣā*  *ttamātaḥ* ² *sūtrē[nd]ra-rājñe* ³ *Hiranyāvatī-dhārāṇī-parivartto* (*nā-*)
 2 *ma pañcamah* ⁴ || || *Atha khalu Bhagavān tasyām velāyām imā gā*  *th*
ādhyabhāṣit, ⁵] *Anyeṣu sūtreṣu acintikeṣu* (*atīvi-*)
 3 *starāṁ deśita śūnya-dharmāḥ* | *tasmād ime sūtra-var-ōttame ca saṁkṣepa*  *to*
deśita ⁶ *śūnya-dharmā(h 1) Satb-ā(lpa-bud)dhī* ⁷ (*av*)(*jāna*)*mā(n)ā :*
 4 *na śakya jñātum khalu sarva-dharmāṁ yasmād dha sūtrēndra-var-ōttamena* 
saṁkṣepato deśita ⁶ *śūnya-dharmāḥ* 2 *Anyair upāyais ca nayai-*
 5 *ś ca hetubhi satvāna* ⁸ *kāraṇya-ras-ōdayād dha* | *prakāśitaṁ sūtra-var-ēndram*
etaḍ  [*yathā*] (*v*)(*j*)*ānaṁti ha sarvba-satbāḥ* 3 *A(yam) ca kāyo yatha* ⁹
 6 *śūnya-grāmaḥ ṣaḍ-grāma* ¹⁰ *caur-ōpama indriyāṇi* | *tāny eva grāme nivasanti*
sarve  *na (te vijāna)ṁti paraspareṇa* 4 *Cakṣv-endriyaṁ* ¹¹ *rūpa-gateṣu*

Reverse.

- 1 *dhāvati śrotr-ēndriyaṁ śabda-vicāraṇena* | *ghrāṇ-ēndriyaṁ gandha-vicitra-hā* 
ri ¹² *ā jīhv-ēndriyaṁ nitya* ¹³ *raseṣu dhāvate* 5 *Kāy-ēndriyaṁ spa-*
 2 *rśa-gateṣu dhāvati man-ēndriyaṁ dharma-vicāraṇena* | *ṣaḍ indriyāṇzīti pa* 
raspareṇa *svakaṁ svakaṁ viṣayam anātikkrāntā* ¹⁴ 6

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

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

⁴ All three MSS. and the Calc. print have *suvarṇa-prabhāṣōttama-sūtrēndra-rāje kamalākaro 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*°; sandhi as if from *buddhiḥ ravi*°; but a better construction is given by reading *sattvā alpa-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 *saṁgrāma*, the RAS. MS. *sagrāma*; but no doubt *ṣaḍ-grāma* is intended, as below, rev. l. 3, where, however, all the MSS. repeat *saṁgrāma*.

¹¹ Read *cakṣv-indriyaṁ*; 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 *anātikkrāntāni*, 'not overstepping'. The three MSS. read *abhidhāvati*.

3 *Cittam hi māy-āpama-cañcalaṁ ca ṣaḍ-indriyaṁ viṣaya-vicāraṁ* (n) aś¹⁵ ca ṁ
 yathāśāiva naro dhāvati śūnya-grāme ṁ ṣaḍ-grāma-caurebhi
 4 *saṁśṛitaś ca* 7¹⁶ *Cittam yathā ṣaḍ-viṣay-dhātum ca prajānate indri-*
 gaucaraṁ¹⁷ *ca rūpaś ca*¹⁸ *śabdaś ca tathāśāiva gandho rasaś ca sparśa-*
 5 *s tatha* 9 *dharma-gocaram* 8 *Cittam ca sarvatra ṣaḍ-indriyeṣu śakunir iva calam*
*i*ndriya-sapraviṣṭam¹⁹ *ca yamtr* 20 *chēndriya-saṁśṛitaṁ*²¹ *ca* :
 6 ²² *na chēndriyaṁ kurvatu jñānam ātmakam* 9 *Kāya ca niśceṣṭa nivyāpāraṁ*²³
ca (a) sārakaḥ prra[tya]ya-saṁbhavaś ca . abhūta-parikalpa-samu-

TRANSLATION.

[Obverse.] Here ends the fifth chapter, named Hiranyāvati Dhāraṇī, in the Suvarṇabhāṣōttama, 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 *vicāraṇā*.

¹⁶ Here all the MSS. and Calc. print inadvertently repeat the pāda *prajānate indriyagocaraṇam 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., *saṁpraviṣṭam*.

²⁰ The three MSS. read *yatra yatrēndriya*.

²¹ Read, with the MSS., *saṁśṛitaṁ*.

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

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

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.²⁸ 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 Sutra, as it stood in the manuscript to which our folio belonged, included a chapter which is not now found in any other existing manuscript. The obverse text of our folio occurs also in one of the fragments of the Mannerheim MSS., and is edited by Professor Reuter on pp. 7 ff. of the Journal of the Finno-Ugrian Society, xxx. In the Hodgson MS. of the Royal Asiatic Society the text of our folio stands on folio 55, and in the Calcutta print on pp. 69, 70.¹ It reads as transcribed below; the missing portions, in smaller italics, are supplied from the RAS. MS.

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

²⁸ See B. Psch., pp. 18 and xxxii; *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 ¹ me śrutāṃ sūtr² ³ umoditaṃ ca ⁴ yath-ābhiprāyeṇa mi ⁵ bodhi ⁶ prāptaṃ sa-dharma-kāyaṃ hi mayā ca labdham ⁷ 32 || Suvarṇa-bhās-ôttamātaḥ ⁸ sū-
- 2 trēndra-rājñe ⁹ Su-sambhava-parivartto nāmnā pañca(¹⁰daśa)maḥ ¹¹ samāptaḥ 15 ⊙ Atha khalu Bhagavān¹² śriyo mahādevatā(¹³yāmaṃ-)
- 3 trayāmāsa yat kaście chrī-mahādevate ¹⁴ śrāddhaḥ kulaputro vā • kula-duhitā vā • atit-ānā(g)ata-pratyū(¹⁵tpu)nnā-
- 4 nām Buddhānām bhagavatānām ¹⁶ acintyā mahatī vipulā vistrirṇā ¹⁷ sarvb-ōpakaraṇaiḥ pūjām karttu-kāmena • a(¹⁸ti)t-ānā-
- 5 gata - pratyutpannānām B[u]ddhānām bhagavatām ¹⁹ gambhī(ram) Buddha-go[ca]raṃ prajānitu ²⁰ kāmō bhavet, tenzāvaśyaṃ tatra pradeśe vā vihāre vā •
- 6 ²¹ arāṇya²²-deśe vā • yatrāyaṃ Suvarṇa-bhās-ôttamaḥ sūtrēndra-rā-jā vistareṇa samprakāśyate ²³ nāvyākṣipta-²⁴ cittenāvahita²⁵ śro-

Reverse.

- 1 trenzāyaṃ Suvarṇa-bhās-ôttamaḥ sūtrēndra-rā(jā śrotavyaḥ ² Atha)kha-
lu Bhagavān imaṃ sarv-ārthaṃ bhūyaḥ ³ yā mā ⁴ trayā ⁵ (sam)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 pramāṇaṃ bala-praṇya-skandhaṃ yan*, and amend, with Cambridge MS., Add. 1342, *me śrutāṃ cābhyānumoditaṃ ca*; Add. 875 has, also faultily, *cānumoditaṃ ca*.

³ *mi* m.c., prākritic for *me* (*mama*), see Pischel's Prākritic Grammar, § 418, p. 294.

⁴ [*bodhi* seems treated as neuter; so also rev. l. 6, *stūpaṃ*; cf. *samūlhi śreṣṭhaṃ*, No. 2 b³, p. 90. The Cambridge MS. Add. 875 also has the neut. *kāyaṃ labdham*; but it, and Add. 1342, read *bodhi prāptā*.—R.H.]

⁵ See footnotes 2 and 3 on p. 110.

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

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

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

⁹ Read *bhagavatām*, as in l. 5; also read, with the three MSS., *acintyām*, ¹⁰ *trīṇ*, ¹¹ *lām*, ¹² *ṛnām*.

¹⁰ Read *vistrirṇā*.

¹¹ Prākritic for *prajānātum*.

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

¹³ Read *arāṇya*; so also in rev. l. 6, *antare*.

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

- 2 nas tasyām velāyām imām gāthām adhvabhāṣīt¹⁵ || Ya(*d i*)cche
[sarvba-] Buddhānām pūjān (ka)rtum ac[*i*]nt[*i*]kā[*m*] • gambhīra(*m*)
sarvba-Buddhānām gocaram ca prra-
- 3 jānitum¹⁶ 1 tam¹⁷ ca deśōpasamkkramya¹⁸ vihāram lenam eva ca
yatra deśiyate¹⁷ sūtram Suvarṇa-bhās-ōttamam¹⁹ nv idam 2 Acinti-
kam idam
- 4 sūtram ananta-guṇam ākaram, mocakam sarvba-satvānām anakair
duḥkha-sāgaraiḥ 3 Ādin sūtrasya paśyāmi maddhy-ānta-nidhanam ta-
- 5 ॥² thā • atigambhīra-sūtr-ēndram upamaśya na vidyate 4 Na
Gaṅgā-rajāsānī²⁰ ca na dharanyām na ca sāgarām na cāmbara-
tata-sthasya • kiñcic cha-
- 6 ky-ō²¹mākṛtum²¹ 5 [Dha]rma-dhātu-praveśe ca praveṣṭavyās²² tath-
āntare¹³ 4 yatra dharm-ātmakam stūpam⁴ gambhīram su-pratiṣṭhi-
tam 6 Tatra ca stūpa-maddhye 'smim⁷ pa-²³

¹⁵ [Read *adhyabhāṣīt*. 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 Bha-drapāla 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 *abhyabhāṣ*^o also occurs, though rarely (e. g. L.V., pp. 47⁴, 49⁴, 78³, 97⁴), and the akṣara *dhya* does not so easily account for the misshapen *dhva*. There is possibly a similar clerical error in No. 6, rev. l. 7, *vilva* for *vilya*. 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 *tut* (*tac*), conj.; and for *deśyate*, pass. causal.

¹⁸ Correctly *deśam upasaṅkramya*, 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 carce cōpasamkkramya*.

¹⁹ Read *svaṇa*^o, m.c.

²⁰ Read *°rajāsānī*; the final *i* is m.c.; and omit the second *na*. The MSS. read *rajāsā cāva*.

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* (sc. *dharmadhātu*) and *antaro*. The RAS. MS. has *praveṣṭavya tadantaro*; the two Cambridge MSS. have *praveṣṭavyam tadantaram*. Moreover all three MSS. read *praveśena*. The Cal. print, apparently quoting the ASB. MS., reads *prakāśena*.

²³ The complement of the verse in the three MSS. is *paśyet Śākyamunim jinam | idam sūtram prakāśantam 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 Buddha-sphere 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 *saṃbhoga-kāya*, speaks, as it were, to the human bodhisattva (see Suz.OMB., pp. 267-8, 272), and therewith agrees the reading (see note 22) *prakāṣeṇa*, '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 (*dharmā*), is well set up.²⁴

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

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

This is a nearly complete folio, measuring about 290 × 65 mm. (or $11\frac{2}{5} \times 2\frac{1}{2}$ inches), but on the right side a narrow slip, about 30 mm. (or $1\frac{1}{5}$ inches), which had been glued on, has come off, and is now missing. The blank place of junction (about 8 mm. wide) can be seen on the Plate; beyond it the slip projected about 22 mm. (or $\frac{4}{5}$ inch), and, allowing for the usual blank margin, carried on the reverse side about one to three 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 $12\frac{3}{5}$ inches). The missing syllables are conjecturally supplied in the transcript, and shown in smaller italic type. The folio is also slightly damaged along the right half of the bottom, and on that right half also the writing is indistinct through sand-rubbing. Otherwise the writing is black and well preserved. It is in a small, but very neat calligraphic hand, in Upright Gupta characters, and in five lines on either side. The folio number 5 is on the left margin of the obverse.

The text is from the Ratnarāśi Sūtra, of which a Tibetan version is to be found in the *Bkaḥ-hgyur* (*Dkon. brtsegs*, vol. 3 (vi), foll. 261 a–298 b of the India Office copy). The part contained in our fragment corresponds to foll. 265–6a. The 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 sammoham nigacchati • 8 ime		ltuñ • ba • ste H̄od • sruñ • brgyad •
Kāśyapa aṣṭau śramaṇa-		po • h̄di • dag • ni • dge • sbyoñ • gi •
dharm-āvaraṇās te pravra-		chos • kyī • sgrib • pa • ste rab • tu •
jītena parivarjayitavyāḥ N=		byuñ • bas • de • dag • yoñs • su •

Sanskrit.

Tibetan.

- āhaṁ Kāśyapa śra(ṁaṇa)-
līṅga-saṁsthā *panam ida-*
2 m iti vadāmi • guṇa-dharmaṁ ¹
pratipatyāhaṁ Kāśyapa śra-
maṇam iti vadāmi • śramaṇena
Kāśyapa kāye 'smiṁ kāśāya^{n 2}
dhāra(yaṁ)āṇena niṣkā³ sāye-
na³ te-
- 3 na bhavitavyaṁ • tat kasmād
dhetoḥ niṣkaśāyasya Kāśyapa
kāśāyam anujñātam, yaḥ kaś-
cit Kāśyapa sa-kaśāyaḥ kāye
'smiṁ⁴ kāśāyāṁ dhāraya-
- 4 ti anyatrāśāyādhimuktyā sar-
vāṁs tām⁴ kāśāya-dagdhān
iti vadāmi tat kasmād dhetoḥ
āryānām⁵ eṣa Kāśyapa dhva-
jaḥ upaśam⁵ ā(nukū)lo matir-
ā(nu) yukta⁶ i-
- 5 ti virāga-caritānām⁵ etāni
vastrā(n)i • tatra Kāśyapa ya
āryānām dhvajās tām⁴ śrṇuṣva •
dvādaśēme Kāśyapa āryānām

- spaṅ • bar • byaho ṁ Hod • sruṅ •
dge • sbyoṅ • gi • kha • dog¹ • daṅ •
rtags • kyī • dbyibs • kyis • dge •
sbyoṅ • ṅes • ṅa • mi • ḥchad • kyī •
yon • tan • gyi • chos • la • nan • tan •
byed • paḥi • dge • sbyoṅ • ni • dge •
sbyoṅ • ṅes • ṅas • bśad • do ṁ Hod •
sruṅ • dge • sbyoṅ • gis • ni • rñog • pa •
med • paḥi • sems • kyis² • lus • la •
dur • smrig • dag • bcaṅ • bar • byaho ṁ
de • ciḥi • phyir • ṅe • na ṁ Hod • sruṅ •
rñog • pa • med • pa • la • ṅas • dur •
smrig • gnaṅ • gi ṁ Hod • sruṅ • rñog •
pa • daṅ • bcas • paḥi • lus • la³ • dur •
smrig • dag • ḥchaṅ •
de • dag • thams • cad • dur • smrig •
tshig • paḥo • ṅes • bśad • de ṁ bsam •
pas • mos • pa • rnams • ni • ma • gtogs •
so ṁ de • ciḥi • phyir • ṅe • na ṁ ḥdi •
[265 b]ui • ḥphags • pa • rnams • kyī •
rgyal • mtshan • yin • paḥi • phyir • tei
skyo⁴ • ṅiṅ •
ḥdod • chags • daṅ • bral • bar • spyod •
pa • rnams • kyis • gos • ḥdi • dag •
ni • ṅe • bar • ṅi • baḥi • rjes • su •
mthun • pa • byams • paḥi • rjes • su •

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

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

³ Read *niṣkāśāyena*.

⁴ Prākritic for *asmiṁ*; *tām*.

⁵ Read *āryānām*; *upaśam*^o; *caritānām*.

⁶ See P. Dy., s. v. *metta*.

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

² Tib. reads *niṣkaśāyena manasū* (*rñog . pa . med . paḥi . sems . kyis*).

³ Tib. has *sa-kaśāya-kūye* (*rñog . pa . daṅ . bcas . paḥi . lus . la*).

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

Sanskrit.

dhvajāḥ (katam)e (dv)ā(da-)ḥ
śa • ta-

Tibetan.

zugs⁵ • pa^{ho} ı • ˙ Hod • sruñ • de • la •
hphags • pa • rnams • kyī • rgyal •
mtshan • gañ • ˙ ze • na ı ˙ Hod • sruñ •
bcu • gñis • po • hdi • dag • ni • hphags •
pa • rnams • kyī • rgyal • mtshan • te ı

Reverse.

1 pa āryānām dhvajam, 7 1 samādhir
āryānām dhvajah 2 prajñā
āryānām dhvajah 3 vimuktir
āryānām dhvajah 4 vimukti-
jñāna-darśanam āryānām dhva-
jah 5 saty-āvatāra āryānām
dhvajah 6

bcu • gñis • gañ • ˙ ze • na⁶ ı ˙ Hod •
sruñ • tshul • khirms • hphags • pa •
rnams • kyī • rgyal • mtshan • dañ ı
tiñ • ñe • hdzin • hphags • pa • rnams •
kyī • rgyal • mtshan • dañ ı ˙ ses • rab •
hphags • pa • rnams • kyī • rgyal •
mtshan • dañ ı rnam • par • grol • ba •
hphags • pa • rnams • kyī • rgyal •
mtshan • dañ ı rnam • par • grol • bañi •
ye • ˙ ses • mthoñ • ba • hphags • pa •
rnams • kyī • rgyal • mtshan • dañ ı
bden • pa • la • hjug • pa • hphags • pa •
rnams • kyī • rgyal • mtshan • dañ ı
7 rten • ciñ • h̄brel • bar • h̄byuñ • ba •

2 pratītya - 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 *upaśamānvūlo maitrāṇe-yukto* (ñe • bar • ˙ ži • bañi • rjes • su • mthun • pa • ˙ byams • pañi • rjes • su • zugs). It has *ke āryānām dhvajās*, and omits *tān śṛṇusva*.

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

⁷ Tib. here differs considerably, giving as successive dhvajās, *rten • ciñ • h̄brel • bar • h̄byuñ • la • hjug • pa* (*pratītyasamutpādvatāra*), *bsam • glan • b̄ži* (*catvāri dhyānāni*), *tshad • med • pa • b̄ži* (*catvāri apramāṇāni*?), *gzugs • med • pañi • sgoms • par • hjug • pa • b̄ži* (*catvāro rūpabhāvanāvatārāḥ*?), *skyon • med • pa • la • hjug • pa* (*adosāvatāra*?), *zag • pa • zad • pa* (*āśravakṣaya*).

Sanskrit.

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

3 pattaya āryāṇām dhvajah 10
niyām - āvakkrāntir āryāṇām
dhvajah 12 ime Kāśyapa
dvādaśāryā^{nāni} 9 dhvajah tatra
Kāśyapa yo bhikṣur ebhir
dharmair a^{nānu}-

4 gataḥ āryāṇām dhvajam kāśya-
vastraṁ kāye dhārayati tam
aham vitatha - dharma - prati-
pannam iti vadāmi • uḍḍara¹⁰ -
dharma-vihāriṇam iti vadāmi •
ta^{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 · t̄ · bsam ·
gtan · b̄zi · hphags · pa · rnams · kyi ·
rgyal · mtshan · dañ · t̄ · tshad · med ·
pa · b̄zi · hphags · pa · rnams · kyi ·
rgyal · mtshan · dañ · t̄

zugs · med · paḥi · sgoms · par ·
hjug · pa · b̄zi · hphags · pa · rnams ·
kyi · rgyal · mtshan · dañ · t̄ · skyon ·
med · pa · la · hjug · pa · hphags ·
pa · rnams · kyi · rgyal · mtshan ·
dañ · t̄ · zag · pa · zad · pa · hphags ·
pa · rnams · kyi · rgyal · mtshan ·
te · t̄ · Hod · sruñ · bcu · gñis · po · h̄di ·
dag · ni · hphags · pa · rnams · kyi ·
rgyal · mtshan · no ॥ ⁸ Hod[266 a]
sruñ · gañ · la · la · rgyal · mtshan ·
h̄di · dag · dañ · ldan · par ·

hphags · paḥi · rigs · gos · dur ·
smrig · dag · h̄chañ · ba · de · ni ·
nor · baḥi · chos · la · žugs · paḥo ·
žes · nas · b̄sad · do ॥ chos · dañ ·
h̄gal · bar · gnas · pa · žes · b̄sad ·
do ⁹ ॥ de · b̄zin · ḡsegs · paḥi ·

bstan · pa · las · riñ · du · gnas · pa ·
žes · b̄sad · do ¹⁰ ॥ mya · nan · las ·
h̄das · paḥi · phyogs · kyi · mi ·
mthun · paḥi · phyogs · la · gnas ·

⁸ Tib. has *yatra Kāśyapa ya ebhir dhvajair* (sic) *upēta āryakulavastrakāśyāṇi dhārayati*.

⁹ Tib. gives *dharma-virodha-sthitam* (?) for *uddaradharmavihāriṇam*.

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

Sanskrit.

baḍiśa¹¹-grastam iti vadā
mi •

Tibetan.

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

¹¹ Read *baḍiśa*.

¹¹ Tib. replaces *māra-baḍiśa* (= *māra-vadīśa*) by *mānakarātala* (?).

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 *āvaraṇa*, 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 *anātā* 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 Saṃsāra; 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 $10\frac{3}{8} \times 4\frac{7}{16}$ 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 *uḍḍara*, an otherwise unknown word. The context requires a word with a bad sense, such as ‘heretical’. Perhaps derived from *uḍḍara* or *avalāra* from $\sqrt{uḍḍ}$ or *avalṛ*, ‘split’; cf. Prakrit *ḍara* for Skr. *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 Brāhmanas. 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 | uu | uu || e.g.

iha pracu- | ra citra | mṛgaśiri | śravaṇam || 87^l verse
kṣūrāś | 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 Pūrvba-bhadravati || Rṣi-brrate gandharvba-devati Aśvini trriśi muhur-
ta-caritrrautasiś tvaṁ 5 Maṭsa-kumām
- 2 ra(*kṣ*)itva prrānavati śukha śālīsatām yo tu dba caramāṇa jāyamti
prraja 6 Auṣata-yoga-vi
- 3 la tasya garbh-ādhihānam iha prracura Citrra Mṛgaśiri Śrravaṇam 7
Nidhanam Punarvbasi Svāta Śata(*bh*)iśā
- 4 vivāti-kalaha-kṣūrāś ca karma-sata varjayatām 8 Vipa-kara Kirttiya
Phalguṇi Aśāda
- 5 kṣṇa-karmāṇi maga krtvā dṛḍham saṁpakaraⁿ Pūrvba-phalguṇi iha
Pūrvba-āśāda-Bhaḍdravati
- 6 yu guhya-marga-vrrajana-sādhana Ardr̥ra-Dhaniṣṭha-yota 90 Kurya
atrra sarvba-rudrra-karmāṇi
- 7 atrra dṛḍha-parama-mitr̥ra Aśleṣa Jiṣṭha cām 91 Uttara-bhadr̥ra(vat)i
tṛtiyēṣha bhava kurya so(*bh*)

- 8 tva-hiti yatha-karmaṃ jñātva vivitāś ca vidu 92 Yama-devatī puna
caturdiśa vrraje yatha pūrvba-kṛ(yāu) ॥
9 hitena kṛyāyām yathā-nirdiṣṭa pūrvba sura-manuja-ṛṣayām trrīmśi
rātrrau māsa pūrṇa sama di ॥ vasa

Reverse.

- 1 echāya parivartati ca iha Aśvini rātrri nayati Anurādha Sūryam a(grva)
tu dakṣiṇa-diśa ā ॥
2 trra sura-riṣi prōtsāhita tvam ca eta māsa kṣitrra rakṣa nṛṇa bhūjaga
yakṣa 94 Bhṛṣeika ditxrr ॥
3 gi sthāpita haurattaya samanugrraha-cārī deśi deśi sthāpita karmi
sama-viṣam-ānukulī ॥
4 nukūla 95 ॥ Atha Kharuṣṭam riṣi sarvba prraṃjali-kṛtva parṣa vijñāpa-
yati āha ॥
5 trra-hora-rāśi-sthāna-krrama-parivarta-cārī drṣṭa-śrruta-vijñāta evaṃ ca
etarhi (na) ॥
6 pti nakṣatrra-grraha-cārī tuṣṭi anumodata utāho nāṭi atha tāvaṃ
cāḍva sarvba ॥
7 jali-prraṇamya evaṃ ābus tvam bho sarvba-deva-guru sa-sur-āsura
jagati śrrīṣṭo asadrṣa-vi(dā) ॥ n
8 tva-hit-āṛṣi sarvba-śṛya sampanno sarvba-guṇa-pāraga sarvba-tr-adhva
samata-yukto 'si na ca ka ॥ scit मेव जयते
9 jñāna eva-rūpa rātrri-divasa-kṣaṇa-nakṣatrra-grraha-māsārdha-māsa
prrajñāpayitu yathā-s tvam ॥

NOTES.

Obverse. Line 1. *Bhadrravati* = bhadrapadā, as *devati* for *devatā*, and in l. 2 *auṣata* for *auṣadha*. *Muhurta* for *muhūrta*; long vowels are mostly shortened in our fragment; so l. 2 *rakṣitva*, ll. 6, 7 *kurya*, l. 8 *yatha* &c., and *e* becomes *i*, as in l. 7 *Jiṣṭa*, &c. *Māsa* = *mātsya*, 12th sign of zodiac; *kumām* = *kumārī* (? *kanyā*), 6th sign. Verse number 5 for 85; the decade figure for 80 is omitted down to l. 6, where we have 90.

Line 2. *Rakṣitva* for °*tvā*; so in l. 8, *jñātva*, rev. l. 4 *kṛtva*. *Dbā* = *dvau*. *Auṣata-yoga* = *auṣadha-yoga*.

Line 3. *Citrā*, *mṛgaśirī*, *śravaṇam* = *citrā*, *mṛgaśirā*, *śravaṇā*; so also *punarvbasi*, *svāta* = *punarvasu*, *svāti*.

Line 4. *Vivāti* = *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* = *āśādhā*.

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

Line 7. *Jiṣṭa* = *jyēṣṭhā*; *bhadravati* as in l. 1.

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

Line 9. *Kryāiyam* = *kriyā iyaṁ* (?); *trīṁśi rātrau* = *trīṁśyām rātrau* (?); *ṛṣayām* = *ṛṣayaḥ* (?).

Reverse. Line 1. *Cchāyā parivarttati 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, *surā-nara-bhujaga* (p. 102). *Bhṛścika* = *vṛścika*.

Line 3. *haurattaya* = *horā-traya* (?); *deṣi deṣi* = *deṣe deṣe*.

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

Line 5. *kṣetra-horā-rūṣi*, &c.

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

Line 7. Read *prāñjali*; *śrīṣṭo* = *śreṣṭho*; *vidhā* = *vidvān* (?).

Line 8. Read *sattva-hit-āṣi*; *sarvva-śriyā sampanno*; *sarvva-try-adhva*. With *trādhva* 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, Mṛigaśīrā, 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, Phalgunī, Āśādhā, [l. 5] rough works, having made a firm path. Causers of success in this respect are (the lunar asterisms) Pūrva-phalgunī, Pūrva-āśādhā, Pūrva-bhādrapadā . . [l. 6, Verse 90] arrangers to go on a secret path are (the lunar asterisms) Ārdra and Dhaniṣṭhā in combination. [Verse 91] One may do here all fierce rites, here firm, foremost friends are (the lunar asterisms) Āśleṣā and Jyēṣṭhā. [Verse 92] If (the lunar asterism) Uttara-bhādrapadā 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) Vṛiścika (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. ŚŪRAṆGAMA-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 × 4½ 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 Śūraṅgama-samādhī 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 Kharoshthī script, whose story is related in the Sūryagarbha 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 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 sūraṁgamasya samādhau likhi-
- 2 yaś ca ho punar Drḍhamate bodh-ārthikaḥ kulaputro vā kuladuhitā vā kalpa-śata-sa-
- 3 sūraṁgame samādhau saha śravaṇena na oliyen¹ na samtrāsen na samtrāsam āpadye-
- 4 (prata)raṁ niryaṇam² vadāmi sarvba-jñatāyām kaḥ punar upāyo yaḥ śrutvā uddiśet praga-
- 5 gata-cintikatāṁ śrutvānutrasitu²-kāmena pratyakṣa-jñānam gantu-kāmena a iha sa-
- 6 aparikṣipitu-kāmena³ sandhā-vacanam⁴ anugantu-kāmena pratyakṣa-jñāna-darśa-
- 7 x(dh)ih śrotavyaḥ (i)masmim¹ ho punaś sūraṁgame samādhau nirdiśamāne aprame-
- 8 yāny a(vaivartti)ka-bhūmau⁵ pratiṣṭhitāni apramāṇatarāṇi⁶ ca yeṣāṁ

Reverse.

- 1 yaṁ sūraṁgama-samādhau pratilabdhaḥ aṣṭāvimsatīnām⁷ ca sahas-rāṇām
- 2 xkxtxni a śaḍvimsatīnām⁷ cōpāsak-ōpāsikā-sahasrāṇām dharma-cakṣur viśuddhaḥ ṣa-

¹ Prākritic forms for *duhitrā*, *avalīyet*, *imasmim*.

² Read *niryaṇam*, and l. 5, *ānuttrasitu*; see footnote 17, p. 99.

³ For *aparikṣipitu-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 *Avavarttika-bhūmi*, cf. *Karuṇā-puṇḍarīka*, ed. Buddhist Text Society of India, p. 127, ll. 19, &c.

⁶ *Apramāṇatarāṇi* = 'very countless'; see the Tibetan *śin . tu . tshad . med*.

⁷ Read *aṣṭāvims*, *śaḍvims*.

- 3 ॥yo 'bhūṣit, ⁸ idam avocad Bhagavān āttamanā Manyuśrīḥ ⁹ kumāraka-
bhūto dr-
- 4 ॥(tvā)s te ca sarvbe mahāśrāvakāḥ sa-deva-gandharvba-mānuṣ-āsuras
ca loko bhagavad-bhā-
- 5 ॥[bh]īraṁ ¹⁰ śubham bodhi-tray-āvaham, Śūramgama-mahāsūtram
bodhy-ārtham ¹¹ likhitam mayāt, ¹²
- 6 ॥(ta)mah ¹³ saptānām samyak-sambuddhānām sa-śrāvakānām neṣām ¹⁴
namaskṛtvā imām vidyā ¹⁴ prayoja-
- 7 ॥(dh)i-gāndhāri-mālīni a gacchāhi ekāhikā n-āsti te iha vāsam gacchāhi
dvitīyakā tritī- ¹⁵
- 8 ॥siddhyantu maṁtra-padā taratu vidyā tam Brahman-anumannyatu ¹⁶
svāhā a ime(h)i ॥ padehi na ॥ dī-tire sthitvā vaila-sa-
- 8a la-nāda[m] ā ॥ karṇya prāpta ॥ vya eṣā siddhi ¹⁷ ॥

The Tibetan version runs as follows :—

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

⁸ Read 'bhūṣit.

⁹ Note the curious spelling *Manyuśrīḥ* for *Mañjuśrīḥ*.

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

××××× gaṁbhīraṁ śubham bodhi-tray-āvaham
śūramgama-mahāsūtram bodhy-ārtham likhitam 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 *tesām*; *vidyām prayojayāmi*.

¹⁵ Read *dvitīyaka*, *trītyaka*.

¹⁶ Read *anumannyatu*.

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 · kyī · bu · ham ·
rigs · kyī · bu · mo · tshe · hdi · ham ·
tshe · rabs · gzan · la · yon · tan ·
yons · su · hdzin · par · hdod · pas ·
dpaḥ · bar · hgro · baḥi · tiñ · ñe ·
hdzin · hdi · yi · ger · bri · ba ·
dañ ṽ bklag · pa · dañ · luñ · nod ·
pa · dañ ṽ kha · ton · bya · ba ·
dañ ṽ bsad · pa · la · brtson · par ·
byaḥo ṽ

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

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

[l. 4] ches · myur · du · bla · na ·
med · pa · yañ · dag · par · hdzogs ·
paḥi · byañ · chub · tu · ñes · par ·
hbyuñ · bar · hgyur · na · gañ · gis ·
thos · nas · luñ · hbog · paḥam · gzan ·
la · hchad · par · hgyur · ba · lta ·
ci · smos ṽ de-bžin ·

Sanskrit conjectural rendering.

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

[l. 2] yaś ca ho ¹⁹ punar Dhr̥ḍha-
mate bodh-ārthikaḥ kulaputro vā
kuladuhitā vā kalpa-śata-sa[hasre
ṣaṭ-pāramitāś caritvā imasmiñ]

[l. 3] śūraṅgame samādhau saha
śravaṇena na olīyen na samtrāsen
na samtrāsam āpadye[d adhimuñcet
sa kṣi-]

[l. 4] pratarāṁ nirvyāty ²⁰ anut-
tarāyāṁ samyak-sambodhāyāṁ ²¹ ṽ
kiṁ punar ²² yaḥ śrutvā uddīśet
pa²³[rebhyo vā nirdīśet Tathā-]

¹⁹ ho not in the Tibetan.

²¹ Skr. *sarvajñatāyāṁ*.

²³ Skr. *pra*°.

²⁰ Skr. *niryānaṁ vadāmi*.

²² Skr. *kaḥ punar upāyo*.

Tibetan Version.

[l. 5] gsegs · paḥi · bsam · gyis ·
mi · khyab · pa · thob · nas · mi ·
h̄jigs · par · h̄dod · pas · dpah̄ · bar ·
hgro · baḥi · tiñ · ñe · h̄dzin · dkon ·
mchog · h̄di · mñan · par · byaḥo ṽ
ma · thos · paḥi · chos · rnam · thos ·
nas · mi ·

[l. 6] spoñ · bar · h̄dod · pa · dañ ṽ
ldem · po · ñag · rtogs · par · h̄dod ·
pa · dañ ṽ ye · ses · mñon · sum · du ·
gyur · pa · rtogs · pa · h̄dod · pas ·
dpah̄ · asbar · hgro · baḥi · tiñ · ñe ·
h̄dzin · h̄di · la ·

[l. 7] mos · par · byaḥo ṽ 502 a ṽ
dpah̄ · bar · hgro · baḥi · tiñ · ñe ·
h̄dzin · h̄di · bśad · paḥi · tshe · sems ·
can · grañs · med · tshad · med · pa ·
bla · na · med · pa · yañ · dag · par ·
h̄dzogs · 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 ṽ gañ · dag · bzod · pa · thob ·
par · gyur · pa · ni · de · bas · kyañ ·
śin · tu · tshad · med · do ṽ skye ·
ba · geig · gis · thogs · paḥañ
tshad · med · par · gyur · to ṽ

Sanskrit conjectural rendering.

[l. 5] gata-cintikatām labdhv²⁴
ānuttrasitu-kāmena²⁵ idam²⁶ [śūram-
gama-samādhī-ratnañ śrotavyam ṽ
āsruta-dharmān śrutvā na]

[l. 6] kṣipitu-kāmena abhisand-
hi²⁷-vacanam anugantu-kāmena
pratyakṣa-jñāna - darśa[na-kāmena
imasmiñ śūraṅgama-samādhau

[l. 7] adhimoktavyam ṽ] imasmiñ²⁸
śūraṅgama-samādhau nirdiśyamāne
aprame[yāni asaṅkhyeyāni satt-
vāny anuttarāyāni samyak-saṁ-
bodhāyāni saṁviṣṭāni²⁹]

[l. 8] yāni bodhisattva³⁰-bhūmau
pratiṣṭhitāni apramāṇatarāṇi ca ṽ
yeṣāṁ [kṣāntir labdhā tāni ca apra-
māṇatarāṇi ṽ eka-jāti-dhṛtāni punar
apramāṇāni ṽ aśītīnām bodhisattva-
sahasrāṇām²⁹]

²⁴ Skr. *śrutvā*.

²⁵ Skr. inserts *pratyakṣa-jñānaṁ gantukāmena*.

²⁶ Skr. *iha*.

²⁸ Skr. inserts *ho punar*.

³⁰ Skr. *avārttika*.

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 · bo ॥ 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 · len · 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 · kyi · mig · riñul ·
med · ciñ · dri · ma · dañ · bral · ba ·
rnam · par · dag · go ॥ lha · khrag ·
khrig · phrag · sum · cu · rtsa · drug ·
gis · ni · chos · mñon · par · rtogs ·
par ·

[l. 3] gyur · to ॥ 509 b ॥ bcom ·
ldan · hdas · kyis · de · skad · ces ·
bkah · stsal · nas ॥ tshe · dañ · ldan ·
pa · kun · dgah · bo · dañ ॥ hjam ·
dpal · gñon · 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 śūraṅgama-
samādhiḥ pratilabdhaḥ³¹ [śaḍaśīti
jīva-sahasrair anuttara-samyak-
saṁbodhi-cittam utpannam ॥ aṣṭā-
viṁśatīnām bhikṣu-bhikṣuṇī-sahas-
rāṇām alabdh-āśravataś citta-
vimuktiḥ ॥ śaḍaśītinām]

[l. 2] cōpāsak-ōpāsikā-sahas-
rāṇām [dharme] dharma-cakṣur
[nīraja-nirmala]-viśuddham ॥ [devā-
nām śaṭṭriṁśad-adhika-niyutānām
abhisama-]

[l. 3] yo 'bhūṣīt³² ॥ 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-509 b^v.

Tibetan Version.

[l. 4] sems · dpah · chen · po ·
gžan · dag · dañ ṭñan · thos · chen ·
po · de · dag · dañ ṭ thams · cad ·
dañ ṭ ldan · paḥi · ḥkhor · de · dañ ṭ
lha · dañ · mi · dañ ṭ lha · ma · yin ·
dañ ṭ dri · zas · beas · paḥi · ḥjig ·
rten · yi · rañs · te ṭ bcom · ldan ·
ḥdas · (510 ai) kyis · gsuñs · pa · la ·
mñon · par · bstod · do ṭ

Sanskrit conjectural rendering.

[l. 4] ttvās te ca sarve mahā-
śrāvakās [tac ca Sarvāvac cakram]ṭ
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 Brahṁā 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 $7\frac{1}{10} \times 4\frac{3}{8}$ 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 𑖀nti durgati¹ 22 Cari acari jāniya
nitya-kālaṃ vadāmi satbāna
tathā tathā 𑖀
- 2 𑖀rike sūtre Tathāgata-āyu-pra-
māṇa-nirdeśa-parivartto nāmaḥ
pañcadaśama 𑖀
- 3 𑖀bhāṣīyamāṇe apprameyānāṃ²
asaṃkhyeyānāṃ sattvānāṃ ar-
thaṃ abhūṣi 𑖀
- 4 𑖀etad avocaṭ imasmiṃ kho puna
Ajita Tathāgata-āyu-pramāṇa-
nirdeśe (dha) 𑖀
- 5 𑖀vāluka - samānāṃ bodhisatva -
koṭi - nayuta-śatasahasrāṇi an-
utpattikeṣu (dh) 𑖀armeṣu³
- 6 𑖀dhisattvānāṃ mahāsattvānāṃ
dhāraṇi-pratilābha abhūṣiṭ,

Nepalese MSS.

- [*prapata*]nti durgatiṃ 𑖀 22 𑖀 Carim
carim jñāniya nitya-kālaṃ va-
dāmi sattvāna tathā tathā [*āham 𑖀*
kathaṃ nu bodhāv upanāmeyam katha
Buddha-dharmāṇa bhareyu lābhinaḥ 𑖀
23 𑖀 Ity ārya-Saddharma-punḍa-]
rike dharma - paryāye Tathāgat 𑖀
āyus - pramāṇa - parivarto nāma
pañcadaśama [*𑖀 𑖀 Asmiṃ khalu punas*
Tathāgat-āyus-pramāṇa-nirdeśe]
nirdīśyamāṇe 'prameyānām asaṃ-
khyeyānāṃ sattvānām arthaḥ
krto 'bhūt, 𑖀 [*atha khalu Bhagavān*
Maitreyam bodhisattvaṃ mahāsatt-
vam]
āmantrayate sma 𑖀 asmiṃ khalu
punar Ajita Tathāgat-āyus-pra-
māṇa - nirdeśa - dha [*rma-paryāye*
nirdīśyamāṇe 'śaṣaṣi-Gaṅgānadi-]
vālukā-samānāṃ bodhisattva-koṭi-
nayuta-śatasahasrāṇām anutpa-
ttika - [*dharma-kṣāntir utpannā 𑖀 e-*
bhyaḥ sahasra-guṇena yeṣāṃ bo-]
dhisattvānāṃ mahāsattvānāṃ dhā-
raṇi - pratilambho 'bhūt, 𑖀 [*anye-*

¹ See footnote 8 on p. 90.

² Read °yānāṃ and abhūṣiṭ. Note the apparent hard *rr* in *appra*°, 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.

Hoernle MS.

lokadhātu-paramā

7 ॥ Zābha abhūṣi² apareṣāṃ ca lokadhātu-paramāṇu-
raja-samānām
bodhisatbā

8 ॥ sahasrika-lokadhātu-paramāṇu-
raja-samā bodhisatbā mahā-
satbā idaṃ dharma-pa

9 ॥ mā bodhisatbā mahāsatbā⁴ vimala-nirbhāsa-cakkrāṃ
pravartayinsu anye ca cūṭi

10 ॥ ti prratibaddhā abhūṣit, anuttarāyām
samyak-sambodhā-
yā⁵ anye ca catbāra ca

Nepalese MSS.

ṣāṃ ca sāhasrika-]lokadhātu-paramāṇu-[*rajaḥ - samānām bodhisattvānām mahāsattvānām imaṃ dharma-paryāyaṃ śrutvāsāṅga-pratibhānatā-prati-*]

lambho 'bhūt, | anyeṣāṃ ca [*divi-sāhasrika -*]lokadhātu - paramāṇu-
rajaḥ - samānām bodhisattvā[*nām mahāsattvānām koṭi - nayuta - śatasahasra-parivartāyā dhāranyāḥ prati-*

lambho 'bhūt, | *anye ca tri-*] sāhasrika-lokadhātu-paramāṇu-
rajaḥ-samā bodhisattvā mahāsattvā
imaṃ dharma - pa[*ryāyaṃ śrutvācivartya - dharmacakraṃ pravartayāmāsuḥ | anye ca madhyama-lokadhātu-paramāṇu-rajah-sa-*]

mā bodhisattvā mahāsattvā [*imaṃ dharma-paryāyaṃ śrutvā*] vimala-nirbhāsa - cakrāṃ pravartayām-
āsuḥ | anye ca kṣudraka-[*lokadhātu - paramāṇu - rajaḥ - samā bodhisattvā mahāsattvā imaṃ dharma-paryāyaṃ śrutvāsāṣṭa-jā-*]

ti-baddhā abhūvann anuttarāyām
samyak - sambodhau | anye ca
[*turdvīpaka - lokadhātu - paramāṇu - rajaḥ - samā bodhisattvā mahāsattvā imaṃ dharma-paryāyaṃ śrutvā catur-jāti-*]

⁴ The final ā is partially rubbed out.

⁵ Read *samyak-sambodhāyām*.

Reverse.

Hoernle MS.

Nepalese MSS.

1 ▮▮▮*pratibaddhā* abhūṣit, anuttarāyā⁶ samyak-saṁbodhāyām anye ca tri-cātudbīpi ▮▮▮

pratibaddhā abhūvann anuttarāyām samyak-saṁbodhau । anye ca tri-caturdvīpa[ka - lokadhātu - para - māṇu-rajah-samā bodhisattvā mahāsattvā imāṁ dharma-paryāyāṁ śrūtvā tri-jāti-pratibaddhā a-

2 ▮▮▮bhūṣit, anuttarāyām samyak-saṁbodhāyām anye ca dvi-cātudbīpika-paramā(ṇu) ▮▮▮

bhūvann anuttarāyām samyak-saṁbodhau । anye ca dvi-caturdvīpaka-[lokadhātu-]paramāṇu[-rajah-samā bodhisattvā mahāsattvā imāṁ dharma - paryāyāṁ śrūtvā dvi-jāti - pratibaddhā abhūvann]

3 ▮▮▮anuttarāyām samyak-saṁbodhāyām anye ca cātudbīpika-paramāṇu-*raja-sa* ▮▮▮

anuttarāyām samyak - saṁbodhau । anye ca[āika]-caturdvīpaka-[lokadhātu-]paramāṇu-rajah-sa[mā bodhisattvā mahāsattvā imāṁ dharma-paryāyāṁ śrūtvā āika-jāti-pratibaddhā abhūvann anuttarā-]

4 ▮▮▮yām samyak - saṁbodhāyām aṣṭa-lokadhātu-paramāṇu - samebhiś ca satbebhi⁷ (ma) ▮▮▮

yām samyak-saṁbodhau । aṣṭa-[tri-sāhasra - mahāsāhasra -]lokadhātu - paramāṇu[-rajah-]samaiś ca [bodhi]sattvair ma[hāsattvair imāṁ dharma-paryāyāṁ śrūtvā anuttarāyām samyak-saṁbodhau cittāṇy utpāditāni ॥ Atha sa-]

5 ▮▮▮manantara-nirdiṣṭā ca Bhagavata imeṣā bodhisatbānām mahāsatbānām dharm-ā ▮▮▮

manantara-nirdiṣṭe Bhagavat-āiśām bodhisattvānām mahāsattvā - nām dharm-ā[bhīsamaye pratiṣṭhāne atha tāvad eva pari vaihāyāsāḍ anta-rīkṣān

6 ▮▮▮mandārava-divyāṇa puṣpāṇa

māndārava-mahāmāndāravāṇām pu-

⁶ Read *anuttarāyām*.

⁷ Read *bodhisatbebhi*.

Hoernle MS.

mahāvarṣa abhipravarṣi⁸ teṣu
ca lokadhātu-śata

7 *niśṛtāni* sarvāṇi abhyava-
kiranti abhiprakkiranti Bhaga-
vantaṁ ca Śākya

8 *(sa)na-niṣaṇṇa*⁹ abhyavakiranti.
abhiprakiranti taṁ ca sarvā-
vanta bodhisatva

9 *upare* ca vaihāyase antarīkṣe
mahā- dundubhayaḥ prrādur-
bhavinsu te ca a

10 *(vai)hāyase* antarīkṣāto prra-
patinsu hār-ārdhahāra-mukti-
hāra-maṇiratnāni

Nepalese MSS.

spāṇām puṣpa-varṣam abhipra-
vṛṣtaṁ tesu ca lokadhātu-*[koṭi-
nayuta]*-śata*[sahasreṣu yāni tāni
Buddha-koṭi-nayuta-śatasahasrāṇy
āgatya ratna-vṛkṣa-mūleṣu siṃhāsana-
ōp-]*

viṣṭāni tāni sarvāṇi cāvakiranti
smābhyavakiranti smābhīpra-
kiranti sma । Bhagavantam ca
Śākya-*[munim Tathāgataṁ arhantaṁ
samyak-saṁbuddhaṁ taṁ ca Bhaga-
vantaṁ Prabhūtaratnaṁ Tathāgataṁ
arhantaṁ samyak-saṁbuddhaṁ pari-
nirvṛtaṁ siṃhāsana-ōpa-]*

viṣṭam avakiranti smābhyava-
kiranti smābhīprakiranti sma ।
taṁ ca sarvāvantaṁ bodhisattva-
*[gaṇaṁ tāś catasraḥ paṇṣaśo 'vaki-
ranti smābhyavakiranti smābhīpra-
kiranti sma । divyāni ca candana-
āguru-cūrṇāṇy antarīkṣāt pravarṣanti
sm-]*

ōpariṣṭāc cāntarīkṣe vaihāyasaṁ
mahādundubhaya 'ghaṭṭitāḥ pra-
ṇedur *[maṇjūa-madhura-gambhīra-
nirghoṣāḥ । divyāni ca dūṣya-yugma-
śatasahasrāṇy]*

upariṣṭād antarīkṣāt prapatanti sma
। hār-ārdhahāra-muktāhāra-ma-
ṇiratna-*[mahāratnā]*ni, &c.

⁸ Read *mandārava-divya-puṣpāṇām mahāvarṣam abhipravarṣitaṁ*. The Nepalese text in ll. 6-10 differs not inconsiderably in places.

⁹ Read *niṣaṇṇa*.

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]. [l. 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 Māndāvara celestial flowers; and in those hundred [thousand myriad koṭis of] world systems [as many hundred thousand myriad koṭis of Buddhas as had come and were] seated [on thrones at the foot of jewel trees], all those they covered and overwhelmed. Also the Blessed One, the 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 *Dāṣṭya* (also *dūrśa*) 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 (Ś.S. 353ⁱ), or floors, stairs, &c. (Cv. v, 21, 2; SBE., xx. 128, note); as curtains for women's apartments (Ś.S. 76^{xii}). *Yugma* refers to two lengths, not to two kinds of material (linen and cotton), as apparently in Dr. Otto Franke's *Dighanikāya*, 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 *Suvarṇaprabhāsōttama 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 $1-1\frac{1}{5}$ ").

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 *nā* 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*^{vi}). It is regularly used in *kā*, *khā*, *gā* (*gryā*), *cā* (253 *a*^v), *ñchā*, *tā* (253 *a*ⁱⁱⁱ, or *tthā*, *trā*, *tvā*), *dā* (253 *a*^{vi}, or *dyā*, *drā*, *dvā*), *nā* (*nyā*, 253 *a*ⁱⁱⁱ), *bāhā*, *bhā* (Pl. XVIII, No. 3 *a*, l. 7), *rā* (Pl. XVIII, No. 3 *b*, l. 2, or *rtā*, *ryā*, *rhā*), *lā* (Pl. XVIII, No. 2, l. 5), *vā* (Pl. XVIII, No. 3 *a*, l. 1, or *vyā*), *śā* (*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 *kū* (260 *b*ⁱⁱ) 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 Nāgarī sign, occurs regularly in *mā* (e. g. 253 *a*^{vi}), and *dhā*, there being only one case where *dhā* shows the first form (259 *a*^{vi}). The *thā* sometimes shows the first form, but sometimes also a form which might be called intermediate between the first and second (253 *a*^{vi}). The third form consists of a curve, rising above the head of the mātrkā, and turning to the right. It is used in *pā* (254 *b*ⁱⁱⁱ, or *prā* 254 *a*^v), *yā* (Pl. XVIII, No. 3 *a*, l. 8), *ṣmā*, *ṣyā* (254 *a*ⁱ), *sā* (Pl. XVIII, No. 3 *a*, l. 7, or *stā* 254 *a*ⁱⁱ, *sthā* 254 *a*^{vi}, *syā*, Pl. XVIII, No. 3 *a*, l. 6, *srā*), and *hā*; but never in *jā* (or *jñā*) and *nā* (or *nyā*). In the latter cases, there is always in use a fourth form, which is a strong exaggeration of the third form, and which appears to have originated in Central Asia, though the germs of it are already apparent in the Northern Indian script of the seventh century (see Bühler's Indian Palaeography, table IV, 14^{ii. xii} *jā*, 17^{xvi. xix} *tā*, 21^{iv. xiv} *nā*, 26^{xv} *nā*, 27^{viii. xiv} *pā*, 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 *a*ⁱⁱⁱ, and Pl. XVIII, No. 3 *b*, l. 4), or *jñā* (253 *a*^v, and Pl. XVIII, No. 3 *a*, l. 5), and in *nā* (253 *a*ⁱⁱⁱ), or *nyā* (Pl. XVIII, No. 2, l. 5), and optionally interchanging with the third form, in *tpā* (253 *a*ⁱⁱ), *pā* (254 *b*ⁱⁱⁱ, or *ptā*, or *prā*), *yā* (253 *a*ⁱ, but with the third form 254 *a*ⁱ, *b*ⁱ), *ṣmā* (254 *a*ⁱⁱ), *ṣyā*, *sā* (254 *b*ⁱⁱⁱ, but with third form 254 *a*ⁱ), or *stā*, or *sthā*, or *smā*, or *syā* (253 *a*ⁱ, but with third form 254 *b*^{vii}), or *srā* (254 *a*^v), and *hā* (253 *a*^{vi}). Sometimes, indeed, these two forms are found to alternate in the same letter in the same line, as e. g. in *pā* (254 *b*ⁱⁱⁱ) and in *sthā* (254 *a*^{vi}, 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 *jñā* (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 mātṛkā (see e.g. *ju*, 253 aⁱ). This form is found in *cu*, *ju*, *dhlu*, *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^{iv}), *śru*, *ṣu* (*kṣu*), *su* (Pl. XVIII, No. 2, l. 2, or *nsu*), *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 mātṛkā. The same sign is added below to the foot of the letter in *dhlu* (259 b^{iii.vi}) and mostly in *tu* (254 a^{vii}, b^{i.ii}, 259 b^{iv}, 260 a^{iv} in *dhātu*), but in *tu* (254 aⁱⁱⁱ and 260 a^{iv} in *samprakāśayitum*) 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^{iv}), *sū* (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 mātṛkā. (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 *dhlu* 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*^{iv}, 254 *b*^{vii}), *śrī* (253 *a*^{iv}), *ści* (253 *b*ⁱ, Pl. XVIII, No. 3 *b*, l. 1). Under the same condition the *ta* also generally loses its side-stroke, and in such cases the sign for *ta* does not differ from that for *na*; see e. g. *tta* (253 *a*ⁱ), *tra* (253 *a*^v), *tva* (253 *a*^v); also *tr* (253 *b*ⁱ). Occasionally in the case of *tra*, the side-stroke is optionally retained; thus in *tatra* (253 *a*ⁱ), *putra* (254 *a*ⁱⁱ, *b*^{iv}), and *yatra* (253 *b*ⁱⁱ) with the side-stroke; but *tatra* (254 *a*ⁱ) and *putra* (253 *a*^v) without it. See also the introductory remarks to the second Saddharma-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*, *kṣī* (Pl. XVIII, No. 3 *a*, l. 4), *kya* (253 *b*ⁱⁱⁱ), *ku* (253 *a*^{vi}), *kū* (253 *a*^{vi}), *kr* (253 *a*^v). In this case, however, a confusion with *na* can rarely arise, as in ligatures with *ka* the subscript letter is generally attached to the left (e. g. *ksa* 253 *a*ⁱ, Pl. XVIII, No. 2, l. 4), not to the right side of the letter as in ligatures with *na* (e. g. *nyā* 253 *a*ⁱⁱⁱ, *nsa* Pl. XVIII, No. 2, l. 4); also the forms for medial *u* and *ū*, used in *ku* and *kū*, are quite different from those occurring in combination with *na* (comp. *ku* 253 *a*^{vi} with *nu* 253 *a*ⁱ).

The superscript *r* is placed above the line if added to *ka*, *na*, *ta*, and *bha* (see e. g. *rṇa* 253 *a*ⁱⁱⁱ, *rti* 254 *a*^{vii}, *rtyā* 254 *a*ⁱⁱⁱ), and upon the line if added to *tha*, *dha*, *ma*, *ya*, *la*, *va*, *ṣa* and *ha* (see e. g. *rma* 253 *a*ⁱⁱⁱ, *rya* Pl. XVIII, No. 2, l. 1, *rva* 253 *a*ⁱⁱⁱ). In this connexion, it may be noted that the peculiar sign which indicates the special *r* of the Khotanese and 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}, *upasaṃkṛraminsu* 260 *b*ⁱ), *gh* (in *śighrra* 254 *b*^{v. vi. vii}), but once it occurs also in the superscript position with *l*, in *durrlabham* (254 *a*^{iv}).² Its shape may be seen in Pl. XVIII, No. 2, l. 5 *prra*, and l. 6 *srre*. See also the introductory remarks to the second Saddharma-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 *a*ⁱⁱⁱ, 260 *a*^{v. vi}; *śrutbā* 259 *b*ⁱⁱⁱ; 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), *n* (253 *b*ⁱ, 259 *a*^{vi}), and *m* (253 *b*ⁱⁱⁱ, 254 *a*^{i. iv. vii}) is indicated by writing a half-sized letter without the serif below the line and placing a curve above it. The letters *t* and *n* can hardly be distinguished.

A few remarks are called for by the punctuation. The full stop is generally indicated by a dot placed on the line (e. g. 253 *a*^{iii. iv}; also Pl. XVIII, No. 3 *b*,

¹ [See Professor Leumann's dissertation *Zur nordarischen Sprache und Literatur*, pp. 41, 57; also *infra*, p. 217.—R. H.]

² [For an instance of superscript *rr* in Khotanese writing, see p. 397.—R. H.]

ll. 7, 8).³ Four times, after *sainulṛṣyate* in 253 a^{vi}, after *abhāṣata* in 253 b^v, after *lokulhātāu* 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^{i.vii}, 260 a^{i.vii}. In 253 b^v, 260 a^{i.vii} the two vertical strokes are joined at their lower ends by a slanting line; in 259 b^{i.vii} they are not connected. The use of all these signs is rather arbitrary. They are frequently wanting where we should expect them, while once (259 a^v) it is found in a place where it is superfluous. See also the remarks on blundered dots on p. 156.

Before entering into a discussion of the contents of the fragment, I give the text of the four leaves, with the text of the Nepalese manuscripts printed opposite, and a translation. For the Nepalese text I beg to offer my sincerest thanks to Professor Kern, who, when I showed him the fragment, at once promised to copy out for me the corresponding passages from the edition of the Saddharma-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), *saṃśritavān* (253 a^{vii}, p. 161), the missing *anuttarām* (253 bⁱⁱⁱ, p. 157), *saṃprakāṣayat* (254 a^{iv}, p. 161), *pravartikānām* (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 *duṣkṛtam* 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 duṣkṛtam* 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 *śraṇṣayaty* (p. 264, l. 9) for *saṁpra-kāśayaty*. The two portions of text preserved in our fragment are in that print on p. 261, l. 14–p. 265, l. 3, and on p. 269, l. 7–p. 271, l. 3.—R. H.]

TEXT

HOERNLE MS. No. 148.

Fol. 253 Obv.

- 1 (*sarv*)e *ca* (*te*) Mañjuśrīyā Kumāra-bhūtena vi(n)ī(t)ā anuttara-syā¹ samyak-saṁbodhau tatra ye bo-
- 2 *dhisattvā* mahāyāna-saṁprasthitāḥ pūrvam abhūvaṁs te mahāyāna-guṇā² śaṭ-pārami-
- 3 tāḥ saṁvarṇayanti •
- sarve *ca*
te sarva-dharmāḥ śūnyān³ iti
saṁjānanti mahāyāna-guṇān
- 4 ś *ca* • *atha khalu* Mañjuśrīḥ Kumāra-bhūtaḥ Prajñākūṭam bodhisattvam etad avocat, sarvo
- 5 'yaṁ kulaputra mayā samudra-madhya-gatena satba-vinayaḥ kṛtaḥ sa cāyaṁ saṁdr-
- 6 śyate : *atha* Prajñākūṭo bodhisattvo Mañjuśrīyaṁ Kumāra-bhūtaṁ gāth-ābhigītena pari-prēcha-

¹ Read *anuttarasyaṇ*.² Read *guṇān*.³ Read *dharmāḥ śūnyān*.

NEPALESE MSS.

- sarve *ca* te Mañjuśrīyā Kumāra-bhūtena vinītā anuttarāyaṁ samyak-saṁbodhau tatra ye bo-
- dhisattvā*¹ mahāyāna-saṁprasthitāḥ pūrvam abhūvaṁs te mahāyāna-guṇān, śaṭ-pārami-tāḥ saṁvarṇayanti [ye *śrāvaka-pūrvā bodhisattvās*² te *śrāvaka-yānam eva saṁvarṇayanti*] sarve *ca* te sarva-dharmāṁ³ chūnyān iti saṁjānate sma mahāyāna-guṇān-
- ś *ca* *atha khalu* Mañjuśrīḥ Kumāra-bhūtaḥ Prajñākūṭam bodhisattvam etad avocat, sarvo
- 'yaṁ kulaputra mayā samudra⁴-madhya-gatenasamvinayaḥ kṛtaḥ sa cāyaṁ saṁdr-
- śyate, *atha khalu* Prajñākūṭo bodhisattvo Mañjuśrīyaṁ Kumāra-bhūtaṁ gāth-ābhigītena pari-prēcha-

¹ C^b adds *mahāsattvā*.² AW °*pūrvā-bodhi*°.³ BK *sarvān dha*°.⁴ AW *mahā-samū*°.

HOERNLE MS. No. 148.

7 *t*, mahāsamudra¹ mahāprajña ma-
hāsūra mahābala • asaṁkhyeyā
vinītā

NEPALESE MSS.

ti sma¹ ॥ mahābhadrā prajñayā
sūra-nāmann asaṁkhyeyā² ye
vinītās [*tvayādya* \ *sattvā amī kasya*
cānyāṁ prabhāvas tad brūhi prṣṭo
naradeva tvam etat, ॥ 47 ॥ *Kaṁ vā*
dharmaṁ deśitavān asi tvaṁ kiṁ vā
sūtraṁ bodhi-mārg-ōpadeśeyāṁ \ *yac*
chrutvādām bodhaye jāta-cittāḥ sarva-
jñatve niścite labdha-gāthāḥ³ ॥ 48 ॥
Mañjuśrīr āha \ *samudra-madhye Sad-*
dharma-puṇḍarikāṁ sūtraṁ⁴ bhāṣi-
tavān na cānyat \ \ *Prajñākūṭa āha* \
idaṁ sūtraṁ gambhīraṁ sūkṣmaṁ
durdṛśaṁ⁵ na cānena sūtreṇa kiṁcid
anyat sūtraṁ samam asti \ *asti kaścit*
sattvo ya idaṁ sūtra-ratnaṁ⁶ satku-
ryād avaboddhum anuttarāṁ samyak-
sambodhim abhisamboddhum \ *Mañju-*
śrīr āha \ *asti kulaputra Sāgarasya*
nāga-rājño duhit-āṣṭa-varṣā jātyā
mahā-prajñā tīkṣṇ-ēndriyā jñāna-
pūrvanigamena kāya-vān-manas-kar-
maṇā samanvāgatā sarva-tathāgata-
bhāṣita-vyañjan-ārth-ōdgrahaṇe dhā-
raṇi-pratīlabdhā sarva-dharma-sattva-
samūdhāna-samūdhi - sahasr-āṅka-lak-
ṣaṇa-pratīlābhini \ *bodhicitt-āvinivar-*

¹ Read mahābhadrā.

¹ C^b *pariyapreṣata*, K *pariyapreṣat*.

² KW °*khyayā*.

³ A °*gā*, B °*lābhāḥ*, C^b °*nābhāḥ*, K °*gādhāḥ*.

⁴ BC^bK om.

⁵ W *durdāśanaṁ*.

⁶ BK *ratna-sūtraṁ*.

HOERNLE MS. No. 148.

NEPALESE MSS.

kadācid vīryaṃ sraṃ-

Fol. 253 Rev.

- 1 sitavān, trīsāhasra - mahāsāhasrā-
yāṃ loka-dhātō¹ nāsti sa ka-
ścid antamaśaḥ sarṣapa-mā-
- 2 tro pradeśaḥ yatrānena śarīraṃ
na niksīptaṃ satva-hetoḥ pa-
ścād bodhim abhisambuddha² •
ka e-
- 3 taṃ (śra)ddadhāsyati yaḥ śakya³
muhūrtenānutta(rā)⁴ samyak-
sambodhim abhisamboddhum,
atha tasyāṃ
- 4 velāyāṃ Sāgara-nāga-rāja-duhitā
agrataḥ sthitā drśyate sā bha-
gavata-

¹ Read °dhātān.² Read °buddhaḥ (see p. 156).³ Read śakyaṃ.⁴ Read °nuttarāṃ.

tinī vistirṇa-praṇidhānā 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 karuṇāṃ 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 vīryaṃ saṃ-

śritavān | tri-sāhasra-mahāsāhasrā-
yāṃ loka-dhātāu nāsti kaścid
antaśaḥ sarṣapa-mā-
tro [pi pr̥thivī-]pradeśo yatrānena
śarīraṃ na niksīptaṃ sattva-
[hita-]hetoḥ | paścād bodhim abhi-
sambuddhaḥ | ka e-
vaṃ² śraddadhyād³ yad [anayā]⁴
śakyaṃ muhūrtena samyak-saṃ-
bodhim abhisamboddhum, || atha
[khalu] tasyāṃ
velāyāṃ Sāgara-nāga-rāja-duhitā
agrataḥ sthitā[sam]dr̥śyate[sma]⁵ |
sā bhagavata-

¹ BK °nenā.² BK enaṃ, W etāṃ.³ B śraddhāsyati, K śraddhadhyāt,

C śraddadhāt.

⁴ BK yat tayā, C yadā' nayā.⁵ AW om.

HOERNLE MS. No. 148.

NEPALESE MSS.

- 5 *h* pādaṁ śirasā vandy¹âkânte
'sthāt tasyām velāyām² imā
gāthā abhāṣata : || puṇyaṁ
puṇya-
6 (*gabh*)īraṁ ca diśaḥ spharati sar-
va(śa)ḥ sūkṣmaṁ (śar)īraṁ
dvātrīṁśa-lakṣaṇais samalaṁ-
kṛtam, anuvyañ-
7 (*jana*)-yuktaṁ ca sarv-asatva-na-
maskṛ tv³âbhī(*gamyā*)ṁ ca
antarāpaṇavad yathā yaṁ

- h* pādaṁ śirasābhivandy¹âkânte
'sthāt tasyām velāyām imā gāthā
abhāṣata || puṇyaṁ puṇyaṁ
gambhīraṁ ca diśaḥ sphurati sarva-
śaḥ | sūkṣmaṁ śarīraṁ dvātrīṁ-
śa-lakṣaṇaiḥ samalaṁkṛtam⁴ ||
anuvyañ-
jana-yuktaṁ ca sarva-sattva-nama-
skṛ[*tam* | *sarva-sa*]ttv-âbhigamyāṁ
ca antarāpaṇavad yathā || 50 || ya-

Fol. 254 Obv.

- 1 yā(*mī*) sambodhiṁ sākṣī me tatra
tathāgata⁴ • vistīrṇaṁ deśayi-
syāmi sarva-duḥkha⁵-pramoca-
nam, a-
2 tha tasyām velāyām āyuṣmāñ
Cchāripuṭras tām nāgarāja-du-
hitaram etad avocat, kevalaṁ
3 kula-duhite bodhāya cittam ut-
pannam avivar(*ty*)âprameya-
prajñā cāsi samyak-sambud-
dhatvaṁ tu du-
4 rlabham, asti kula-duhite strī na
ca vīryaṁ sraṁsayati anekāni

- [*th-ēcha*]yā me sambodhiḥ sākṣī me
'tra tathāgataḥ | vistīrṇaṁ deśa-
yisyāmi dharmāṁ duḥkha-pra-
mocanam, || 51 || a-
tha [*khulu*] tasyām velāyām āyuṣ-
māñ Śāripuṭras tām [*Sāgara*]-nā-
ga-rāja-duhitaram etad avocat, |
kevalaṁ
bhagini² bodhāya cittam utpannam
avivarty âprameya-prajñā cāsi
samyak-sambuddhatvaṁ tu du-
rlabham | asti bhagini³ strī na ca
vīryaṁ saṁprakāśayaty⁴ [*anekāni*

¹ Originally *vedyāi* was written, but the scribe seems to have corrected *ve* into *raṁ* 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.

¹ AW °*sū 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 ni *puṇyāni* karoti *ṣaṭ-pāramitāḥ*
paripūrayate • na *cādyāpi*
buddhatvaṁ prāptobhi¹
- 6 kiṁ (*kā*)raṇaṁ pañca sthānāni
adyāpi *strī* na prāpnoti • pra-
thamaṁ brahma-sthānaṁ dvi-
tīyaṁ śakrā-sthā-
- 7 naṁ • *tṛtīyaṁ* mahārāja-sthā-
naṁ² caturthaṁ cakravarti-
sthānaṁ pañcamam avaiṣṭika-
bodhisatva-

Fol. 254 Rev.

- 1 *sthānam*, atha *tasyām* velāyām
Sāgara-nāgarāja-duhitur ekaṁ
maṇi-ratnam asti ya³ kṛtsnaṁ
- 2 *trīsāhasra-masāhasraṁ*⁴ lokadhā-
tūṁ mūlyaṁ⁵ kṣamati sa ca
maṇis tayā nāgarāja-duhitrā
bha-
- 3 gavato datto bhagavatā *cānu-*
kāmpām upādāya pratigrhīta⁵ •
atha Sāgara-nāgarāja-
- 4 duhitā Prajñākūṭaṁ bodhisattvaṁ
sthaviraṁ ca Śāriputraṁ etad
avocat, yo 'yaṁ mayā bha-

¹ Read *prāpnoti*.² Read *sthānam*, or *sthānaṁ*.³ Read *yat*.⁴ Read *mahāsāhasraṁ*.⁵ Read *mūlyaṁ*, and *grhītaḥ*.

NEPALESE MSS.

ca kalpa-śatāny] anekāni ca kalpa-
sahasrā-

- ni *puṇyāni* karoti *ṣaṭ-pāramitāḥ*
paripūrayati na *cādyāpi* bud-
dhatvaṁ prāpnoti •
- kiṁ-kāraṇaṁ pañca sthānāni stry
adyāpi na prāpnoti • [*katamāni*
pañca] prathamaṁ brahma-sthā-
naṁ dvitīyaṁ śakra-sthā-
- naṁ *tṛtīyaṁ* mahārāja-sthānaṁ¹
caturthaṁ cakravarti-sthānaṁ
pañcamam avaiṣṭika-bodhisat-
tva-

sthānam, || atha [*khalu*] *tasyām* velā-
yām Sāgara-nāgarāja-duhitur eko
maṇir² asti yaḥ kṛtsnaṁ
trīsāhasrām mahāsāhasrām loka-
dhātūṁ mūlyaṁ kṣamate • sa ca
maṇis tayā [*Sāgara*]-nāgarāja-du-
hitrā bha-

gavate dattaḥ • [*sa*] bhagavatā *cā-*
nukāmpām upādāya³ pratigrhī-
taḥ • atha Sāgara-nāgarāja-
duhitā Prajñākūṭaṁ bodhisattvaṁ
sthaviraṁ ca Śāriputraṁ etad
avocat, yo 'yaṁ maṇir mayā bha-

¹ C^b °*rājika*°.² BK °*ka-maṇi-ratnam*.³ B °*cānukāmpām upādāya*.

HOERNLE MS. No. 148.

- 5 gavata¹ mañir dattaḥ sa ca bhagava(tā ś)īghrraṁ pratigrhīto
n=ēti sthavira āha • tvayā ca śī-
- 6 ghrraṁ datto bhagavatā ca śīghrraṁ pratigrhītaḥ Sāgara-nāgarāja-duhit-āha • bhadanta Śāripu-
- 7 tra yady ahaṁ mardhinī² syām śighrratara³ samyak-sambodhim abhisambuddhyeyam na cāsya maṇeḥ pratigra-

Fol. 259 Obv.

- 1 prativitarkam ājñāya Yaśodharām bhikṣuṇīm etad avocat, ārocayāmi te Yaśodhare
- 2 itaś cavitvā strī-bhāvaṁ vivartayitvā da(ś)ānām buddha-koṭī-nayuta-śata-sahasrāṇām
- 3 sântike bodhisatvo dharma-bhāṇako bhaviṣyasi • anupūrveṇa ca bodhisatva-caryām pari-
- 4 pūrayitvā paścime samucchraye Raśmi-śata-sahasra-paripūrṇa-dhvajo nāma

¹ Read *bhagavato*.² Read *maharddhini*.³ Read *śighrataram*.

NEPALESE MSS.

- gavato dattaḥ sa ca bhagavatā śīghraṁ pratigrhīto n=ēti¹ • tvayā ca śī-
- ghraṁ datto bhagavatā ca śīghraṁ pratigrhītaḥ • Sāgara-nāgarāja-duhit-āha • yady ahaṁ bhadanta Śāripu-
- tra maharddhikī syām śighrataram samyak-sambodhim abhisambuddhyeyam na cāsya maṇeḥ pratigrā-

[hakaḥ syāt, u]

[Atha khalu bhagavān Yaśodharāyā bhikṣuṇyāś cetasaḥcetaḥ-]

parivitarkam ājñāya Yaśodharām bhikṣuṇīm etad avocat, ārocayāmi te Yaśodhare

[prativedayāmi te • tvam api] daśānām buddha-koṭī-sahasrāṇām

antike [satkāraṁ gurukāraṁ mānanām pūjanām arcanām apacāyanām² kṛtvā] bodhisattvo dharma-bhāṇako bhaviṣyasi • bodhisattva-caryām cānupūrveṇa pari-
pūrya³ Raśmi-śata-sahasra-paripūrṇa-dhvajo nāma¹ K °to utleti; W °ta utareti; B °ta uta; A °ta.² arcanām apacāyanām only in K.³ AC^bW paripūrayitvā.

HOERNLE MS. No. 148.

- 5 *tathāgato* 'rhan samyak-saṃbud-
dho loka bhaviṣyasi • vidyā-
caraṇa-saṃpannaḥ *sugato* lo-
6 *ka-vid* anuttaraḥ puruṣa-damya-
sārathih śāstā deva-manuṣyā-
nā ¹ buddho bhagavān, bhā ²-
7 drāyām loka-dhātau : aparimitam
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-sahasrai ³ • sa-
parivārā bhagavataḥ sāntikād
ātmano vyāka-
3 raṇam śrutv ānuttarāyām sam-
yak-saṃbodhau āścarya-prāp-
tā abhūd adbhuta-prāptā Ya-
śodharā
4 bhikṣuṇī Rāhula-mātā catur-bhik-
ṣuṇī-sahasrai ³ parivṛtā : pura-
5 skṛtā bhagavataḥ sāntikāt sam-
mukham ātmano vyākaraṇam
śrutv ānuttarāyām
6 samyak-saṃbodhau āścarya-prāp-
tā abhūṣi adbhuta-prāptās ta-
syām velāyām tā bhikṣuṇya i-

¹ Read °nām.² Read bha°.³ Read °sraiḥ (see p. 156).

NEPALESE MSS.

- tathāgato* 'rhan samyak-saṃbuddho
loke ¹ bhaviṣyasi vidyā-caraṇa-
saṃpannaḥ *sugato* lo-
ka-vid anuttaraḥ puruṣa-damya-sā-
rathih śāstā devānām ca manu-
ṣyānām ca buddho bhagavān
bha-
drāyam loka-dhātau : aparimitam ca
tasya bhagavato Raśmi-śata-sa-
hasra-pari-

- pūrṇa-dhvajasya tathāgatasya [ārha-
taḥ samyak-saṃbuddhasy] 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 śrutv ānuttarāyām

- samyak-saṃbodhau āścarya-prāp-
tā adbhuta-prāptās ca tasyām
velāyām i

¹ AC^aW om.

HOERNLE MS. No. 148.

- 7 *mā*¹ *gāthām bhāṣiṃsu* ॥ bhagavān si netāsi vināyako 'si śāstāsi lokasya sa-deva-

Fol. 260 Obv.

- 1 kasya • āśvāsa-dātā nara-deva-pūjiti² vayan ti samtoṣita adya nāyaka ॥ *atha*
 2 khalu tā bhikṣuṇya imā gāthā¹ bhāṣitvā bhagavantam etad avocu • vayan api bhaga-
 3 van utsahāma imān dharma-paryāyaṃ paścime kāle tathāgate parinivṛte³ iha Sa-
 4 he loka-dhātāu samprakāśayitum apy anyeṣu loka-dhātuṣu • *atha khalu bhagavān*⁴ *ye-*
 5 *ta*⁵ *tāny* aśīti-bodhisatba-koṭi-nayuta-śata-sahasrāṇi pratilabdhanām bodhisatbā-
 6 nām mahāsatbānā⁶ avaivartika-dharma-cakrā-pravartakā bodhisatbā mahāsatvās tenāvalo-
 7 kayati *sma* ॥ *atha khalu te bodhisatvā*⁷ • samanantar-āvalokitā evaṃ bhagaratā sarve utthā-

NEPALESE MSS.

- mān gāthām abhāṣanta¹ ॥ bhagavān vinetāsi vināyako 'si śāstāsi lokasya sa-deva-

- kasya āśvāsa-dātā nara-deva-pūjito vayan pi samtoṣita adya nātha ॥ 1 ॥ *nātha*
 khalu tā bhikṣuṇya imān gāthām bhāṣitvā bhagavantam etad ūcuḥ • vayan api bhagavan samutsahāma² imān dharmaparyāyaṃ samprakāśayitum paścime kāle [*paścime samaye*] 'pi [*tez*] anyeṣu loka-dhātuṣv [*iti*] ॥ *atha khalu bhagavān* *ye-*
na tāny aśīti-bodhisattva-koṭi-nayuta-śata-sahasrāṇi [*dhārāṇi-*] pratilabdhanām bodhisattvānām avaivartika - dharma - cakrapravartikānām
 tenāvalokayāmāsa ॥ *atha khalu te bodhisattvā* [*mahāsatvāḥ*] samanantar-āvalokite bhagavatā utthā-

¹ Read *imān*, and *imān gāthām*.

² Read *pūjito*, and for the same blunder see the third fragment, rev. l. 8, *śaili* for *sailo*, p. 171, and Notes, p. 173.

³ Read *parinivṛte*.

⁴ Read *bhagavān*. ⁵ Read *na*.

⁶ Read *mahāsatvānām*.

⁷ Read *bodhisattvāḥ* (see p. 156).

¹ W ° *śataḥ*; AB ° *śata*.

² BC^bK om. *sam*.

HOERNLE MS. No. 148.

Fol. 260 Rev.

- 1 y^āsanebhyo yena bhagavāms ten-
āñjali¹ prañāmayitvā bhaga-
vantam upasaṁkramānsu • e-
2 vaṁ cintayaty² asmākam api bha-
gavān adhyeṣyaty asya dhar-
ma-paryāyasy³ ānāgate 'dhvani
saṁprakā-
3 śana(tū)ya • atha khalu te sarve
bodhisatvā evaṁ anuvicintayi-
tvā saṁprakāṁpayiṣu (pa)-
4 rasparasy⁴ āivam ūcuḥ katham
kariṣyāma kulaputrāḥo ayaṁ
bhagavann³ asmākam adhye-
5 ṣaty asya dharma-paryāyasy³ ānā-
gate 'dhvani saṁprakāśanātā-
ya • atha khalu te sarve bodhi-
6 satvā bhagavatā⁴ gauraveṇ⁵ ātma-
naś ca pūrva-caryā-praṇidhā-
nena sāmāgryā bhagavatau⁴
'bhimukhā
7 sthitvā siṁha-nādaṁ nadinsu •
vayaṁ bhagavann imaṁ dhar-
ma-paryāyaṁ tathāgate pari-
nirvṛte daśa-

NEPALESE MSS.

- y^āsanebhyo yena bhagavāms ten-
āñjalim prañāmy¹ āi-¹
vaṁ cintayāmāsuḥ | asmān² bha-
gavān adhyeṣyaty³ asya dharma-
paryāyasya saṁprakā-
śanatāyai⁴ | te khalv
evaṁ anuvi-
cintya saṁprakāṁpitāḥ pa-
rasparam ūcuḥ | katham [vayaṁ] ku-
laputrāḥ kariṣyāmo yad bhaga-
vān adhye-
ṣaty asya dharma-paryāyasy³
ānāgate 'dhvani saṁprakāśana-
tāyai⁵ || atha khalu te kula-
putrā bhagavato gauraveṇ⁵ ātmanaś
ca pūrva-caryā-praṇidhānena
bhagavato
'bhimukhaṁ
siṁha-nādaṁ nadante sma | vayaṁ
bhagavann [anāgate 'dhvan³] imaṁ
dharma-paryāyaṁ tathāgate parī-
nirvṛte daśa-

[su dikṣu gatvā sarva-sattvāl lekhayi-
ṣyāmaḥ pāṭhayiṣyāmaś cintāpayi-
ṣyāmaḥ prakāśayiṣyāmo bhagavata ev³
ānubhāvena]

¹ Read āñjalīm.² Read cintayānti.³ Read bhagavān.⁴ Read bhagavato.¹ K prañāmy¹ āi°.² ABC² 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 *mahābhudra*.

⁴ After this there is a long gap; see the remarks below, p. 156.

⁵ I have translated *yat* instead of *yah*; see footnote 1 on p. 159.

⁶ I have followed the Nepalese text, as the passage is corrupt in the fragment.

is my witness to it. I shall make known the great (Law) that delivers from all sufferance.'

Now at that time the exalted 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 Buddhaship. 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 Raśmīśatasahasraparipūrṇadhvaṇa, 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 Raśmīśatasahasraparipūrṇadhvaṇa.' (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 *durrlabham* 254 *a*^{iv}). As the first letter in a group a consonant is doubled only once in *abhisambuddhyeyam* (254 *b*^{vii}). In *āyusmān Cehāripūtras* (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 *satva* everywhere (e. g. 253 *a*^{ii, iv, v, vi}) and in *ma[ha]rdhīnī* in 254 *b*^{vii}. The *jihvāmūliya* and *upadhmāniya* do not occur, and a sibilant before another sibilant appears as *visarga*, except in *lakṣaṇais samalankṛtam* (253 *b*^{vi}). Before *s* followed by a consonant, *visarga* is dropped once in *‘bhimukhā sthītā* (260 *b*^{vi}). As frequently in manuscripts and inscriptions, *r* is written for *ri* in *trāsahasra*° (253 *b*ⁱ, 254 *b*ⁱⁱ). Clerical errors seem to abound. In 254 *a*^v we find *prāptobhī* for *prāpuoti*, and in 260 *a*^v *yeta* for *yena*. Twice the syllable *ha* or *hā* is missed out, viz. in 254 *b*ⁱⁱ *masāhasraṁ* for *mahāsāhasraṁ*, and in 254 *b*^{vii} *mardhīnī* for *maharddhīnī*. The short vowel is written instead of the long one in *‘dharmaḥ* (253 *a*ⁱⁱⁱ), *śūnyān* (253 *a*ⁱⁱⁱ), *mulyaṁ* (254 *b*ⁱⁱ), and the long vowel instead of the short one in *bhādrāyām* (259 *a*^{vi}). *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^{vi}*), and *i* in *°pūjiti* (260 *aⁱ*). Anusvāra is missing in *anuttarasya* (253 *aⁱ*), *śakya* (253 *bⁱⁱⁱ*), *°anuttarā* (253 *bⁱⁱⁱ*), *śghrratara* (254 *b^{vii}*), *°manuṣyānū* (259 *aⁱ*), *imā* (259 *b^{vii}*), *imā gathā* (260 *aⁱⁱ*), *mahāsattbānū* (260 *a^{vi}*), *°amjālā* (260 *bⁱ*), *cintayaty* (260 *bⁱⁱ*), and on the other hand superfluously added in *velāyāmm* (253 *b^v*), *°sthānāim* (254 *a^{vii}*), *bhagavāimn* (260 *a^{iv}*). Visarga is omitted in *abhisaṃbuddha* (253 *bⁱⁱ*), *tathāgata* (254 *aⁱ*), *pratigrhita* (254 *bⁱⁱⁱ*), *°sahasrai* (259 *bⁱⁱ*), and *bodhisatvā* (260 *a^{vii}*), but it is to be observed that in all these cases the word is followed by a single dot which appears to be a blunder for the double dot of the visarga,¹ while in the case of *°sahasrai* (259 *b^{iv}*) that double dot (or visarga) is misplaced after *parivṛtā*. Final *n* is missing in *guṇā* (253 *aⁱⁱ*), final *t* in *ya* (254 *bⁱⁱ*), and medial superscribed *r* in *parinivṛte* (260 *aⁱⁱⁱ*).² In 260 *b^{iv}* 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*, *guṇā*, &c., may after all be Prākṛit, and others, such as *śunyān*, *mulyān*, *bhādrāyān*, &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 *sarṣapa-mātro* and *pradeśaḥ*, which would account for the *o* of *sarṣapa-mātro*. In 253 *b^{vii}* four akṣaras (*taṃ i sarvasa*) are omitted. In 253 *b^{vii}*, 254 *aⁱ* two akṣaras are missing in *yān yāmi saṃbodhiṃ*, for which the Nepalese MSS. read *yath-ēchayā me saṃbodhiḥ*. In 260 *a^v* the word *dhāraṇī* is omitted before *pratīlabdhānūm*, probably because the word preceding *dhāraṇī* ended in *ni*. For a similar reason *abhūṣi* is probably omitted in 259 *b^{vi}*, in the Nepalese text, before *adbhuta-prāptāś*.

¹ [So also probably in the case of the prākṛitic, or semi-Sanskrit, forms *avocu* (260 *aⁱⁱ*), *upasaṃkraminsu* (260 *bⁱ*), *nadinsu* (260 *b^{vii}*) with a single dot, for *avocuh*, &c.; but see the remarks on pp. 159-60.—R. H.]

² The correct form *parinivṛte* is found in 260 *b^{vii}*.

³ Shown in italic type within square brackets, in the transcript of the Nepalese text.

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 ^b_i *sa*, 253 ^b_{iii} *anuttarā[ni]*, 254 ^b_i *ratnam* (in *ekaṃ maṇiratnam* instead of *eko maṇir*), 254 ^b_v *stharira āhu*, 259 ^a_{ii} *itaś cavitvā strī-bhāvaṃ vivartayitvā*, °*nayuta-śata*° (between *buddha-koṭi*° and °*sahasrāṇāṃ*), 259 ^a_{iv} *paścime samucchraye*, 259 ^b_{iv} *Rāhula-mātū*, 259 ^b_v *saṃmukham*, 260 ^a_{iii, iv} *tathāgate parini[r]ṛte iha Sahe loka-dhātav*, 260 ^a_{vi} *mahāsatvānā[ni]*, *bodhisatvā mahāsatvās*, 260 ^a_{vii} *evam*, *sarve*, 260 ^b_i *bhagavantam upasaṃkramāṃsu*, 260 ^b_{ii} *api*, *anūgate dhvani*, 260 ^b_{iii} *atha*, *sarve bodhisatvā*, 260 ^b_v *evam* (in *parasparasyāḥvam*), *asmākam*, 260 ^b_v *sarve*, 260 ^b_{vi} *sāmagryā*, 260 ^b_{vii} *sthitvā*. The Nepalese MSS. add¹: 253 ^b_{ii} °*hita*°, 253 ^b_{iii} *anayā* (or *tayā*), *khalu*, 253 ^b_v *saṃ*°, *sma*, 254 ^a_i *khalu*, *Sāgara*°, 254 ^a_v *anekāṇi ca kalpaśatāny*, 254 ^a_{vi} *katamāṇi pañca*, 254 ^b_i *khalu*, 254 ^b_{ii} *Sāgara*°, 254 ^b_{iii} *sa*, 259 ^a_{ii} *prativedayāmi te* | *tvam api*, 259 ^a_{iii} *satkāraṃ gurukāraṃ mānaṇāṃ pūjanāṃ arcanāṃ apacāyanāṃ kṛtvā*, 259 ^b_i *arhataḥ samyak-saṃbuddhasya*, *Gautamī*, 260 ^a_{iii} *paścime samaye*, 260 ^a_{iv} *tv*, *iti*, 260 ^a_{vii} *mahā-sattvāḥ*, 260 ^b_v *vayan*, 260 ^b_{vii} *anūgate 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 ^b_i, which is supported also by the MSS. BK of the Nepalese version, while the *sma* in 253 ^b_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 ^b_{vi} the fragment reads *bhadanta Śāriputra yady ahaṃ*, the Nepalese MSS. *yady ahaṃ bhadanta Śāriputra*, in 259 ^a_{iii} the fragment *anupūrvena ca bodhisatva-caryāṃ*, the Nepalese MSS. *bodhisatva-caryāṃ cānupūrvena*, in 260 ^a_{iii} the fragment *paścime kāle . . . saṃprakāśayitum*, the Nepalese MSS. *saṃprakāśayitum paścime kāle*, in 260 ^b_{iii} the fragment *khalu te*, the Nepalese MSS. *te khalu*, in 260 ^b_v the fragment *karisyāma kulaputrāho*, the Nepalese MSS. *kulaputrāḥ karisyāmo*.

Of even greater importance are the differences in Gāthā 47 of chapter xi (253 ^a_{vii}) and in a prose passage in chapter xii (259 ^b_i ^{ff.}). In the Nepalese MSS. Gāthā 47 is in the Triṣṭubh metre:

¹ See footnote 3 on p. 156.

*mahābhadra prajñayā sūra-nāmann
 asaṃkhyeyā ye vinitās tvayādya ।
 sattvā amī kasya cāyaṃ prabhāvas
 taḥ brūhi prṣṭo nara-deva tvam etat ॥*

In the fragment only the first portion of the Gāthā is preserved, but this is sufficient to show that the stanza was composed in the Anuṣṭubh metre :

*mahāsamudra*¹ *mahāprajña mahāsūra mahābala ।*
asaṃkhyeyā vinitā × × × × ◡ — ◡ × ॥

In 259 *b*ⁱ ff. 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*^{vii} is certainly a mistake for *mahābhadra*, *bhagavann* in 260 *b*^v for *bhagavān*, perhaps also *me tatra* in 254 *a*ⁱ for *me 'tra*, which suits the metre, and *sarva-duḥkha-pramocanam* in 254 *a*ⁱ for *dharmaṃ duḥkha-pramocanam*. On the other hand, *satva-vinayaḥ* in 253 *a*^v, *punya-gaḥkīraṃ* in 253 *b*^v, and *ti* which represents *te* (=Skt. *tvayā*) in 260 *a*ⁱ, seem to be better readings than *saṃvinayaḥ*, *puṇyaṃ gambhīraṃ* and *pi*, found in the Nepalese MSS., and there can be no doubt that *asmākam* and *adhyeṣaty* (*adhyeṣaty*) in 260 *b*ⁱⁱ.^{iv} are the correct readings instead of *asmān* and *adhyeṣaty*, as they are supported by some of the Nepalese MSS. themselves (ABC^aK). But in most cases both readings, shown in the subjoined list, are equally justifiable.

FRAGMENT.	NEPALESE MSS.
253 <i>b</i> ⁱ <i>antamaśaḥ</i>	<i>antaśaḥ</i> ²
253 <i>b</i> ^{vii} <i>yān . . . yāmi sambodhiṃ</i> ³	<i>yath-ēcchayā me sambodhiḥ</i>
254 <i>a</i> ^v <i>paripūrayate</i>	<i>paripūrayati</i>

¹ Read *mahābhadra*.

² *Antamaśaḥ* agrees with Pāli *antamaso*, while *antaśaḥ* is found also in other Buddhist works in mixed dialect.

³ The correctness of this reading is doubtful, as I am unable to restore the missing syllables.

FRAGMENT.

NEPALESE MSS.

254 ^{li, ii} <i>kṛtsnam trisāhasra-ma[hā]sāhas- raṁ lokadhātum</i>	<i>kṛtsnām trisāhasrām mahāsāhasrām lokadhātum</i>
254 ^{liii} <i>bhagarato</i>	<i>bhagavate</i>
254 ^{lvii} <i>ma[ha]rdhinī</i>	<i>maharddhikī</i>
254 ^{lvii} <i>pratigra[hita]</i>	<i>pratigrāhakaḥ</i>
259 ^{ai} <i>parivitarakam</i>	<i>parivitarakam</i>
259 ^{aii} , 260 ^{av} <i>°koṭi°</i>	<i>°koṭi°</i>
259 ^{avi} <i>deva-manuṣyānā[m]</i>	<i>devānām ca manuṣyānām ca</i>
259 ^{lii, v} <i>ātmano</i>	<i>svakaṁ</i>
259 ^{liv} <i>°sahasrai[h] parivṛtā</i>	<i>°sahasra-parivārā</i>
260 ^{ai} <i>nāyaka</i>	<i>nātha</i>
260 ^{avi} <i>°āvalokayati sma</i>	<i>°āvalokayāmāsu</i>
260 ^{avii} <i>°āvalokitā</i>	<i>°āvalokite</i>
260 ^{lii} <i>cintaya[m]ty</i>	<i>cintayāmāsuḥ</i>
260 ^{lv} <i>bodhisa[l]tvā</i>	<i>kulaputrā</i>
260 ^{lvi} <i>°bhinnukhā</i>	<i>°bhinnukham</i>

This list, however, is not complete. There is still another group of various readings which are of peculiar interest and, on that account, require to be treated separately. As will appear from the following list, there are numerous passages where the fragment exhibits either pure Prākṛit or bad Sanskrit forms instead of the correct Sanskrit forms appearing in the Nepalese MSS.

FRAGMENT.

NEPALESE MSS.

253 ^{aiii} <i>saṁjānanti</i>	<i>saṁjānate</i> (Pāp. I. 3, 46)
253 ^{avi} <i>paripṛcchat</i>	<i>paripṛcchati sma</i> (C ^b <i>paryapṛcchata</i> , K <i>paryapṛcchat</i>)
253 ^{liii} <i>etaṁ¹</i>	<i>evam</i> (BK <i>enam</i> , W <i>etām</i>)
253 ^{liii} <i>śraddadhāsyati</i>	<i>śraddadhīyāt</i> (B <i>śraddhāsyati</i> , K <i>śrad- dhadhīyāt</i> , C <i>śraddadhāt</i>)
253 ^{lv} <i>vaṁḍyāṁkānte</i>	<i>°ābhivandyaṁkānte</i>
253 ^{lvi} <i>spharati</i> (compare Pāli <i>pharati</i>)	<i>sphurati</i>

¹ The fragment reads: *ka etaṁ śraddadhāsyati yaḥ śakya mulhūrten-ānuttarā samyak-sambodhīm abhisamboddhum*, the Nepalese MSS. *ka evam (enam, etām) śraddadhīyāt yad anayā śakyam mulhūrtena samyak-sambodhīm abhisamboddhum*. *Etaṁ* apparently is the Prākṛit 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 *yat*, whereby the sentence became perfectly unintelligible.

FRAGMENT.

NEPALESE MSS.

254 a ^{iii, iv} <i>kulalukhite</i>	<i>bhagini</i> (BC ^b K <i>kulaputri</i>)
254 b ⁱⁱ <i>kṣamati</i>	<i>kṣamate</i>
259 a ⁱⁱⁱ <i>sāntike</i>	<i>antike</i>
259 a ⁱⁱⁱ <i>anupūrveṇa</i> (compare Pāli <i>anupubbena</i>) <i>ca</i>	<i>csānupūrveṇa</i> ¹
259 a ^{iv} <i>paripūrayitvā</i>	<i>paripūrya</i> (AC ^b W <i>paripūrayitvā</i>)
259 a ^v <i>ṛhān</i>	<i>ṛhan</i>
259 b ^{ii, v} <i>°taḥ sāntikād (sāntikāt)</i>	<i>°to'ntikāt</i>
259 b ^{vii} <i>bhāṣiṃsu</i>	<i>abhāṣanta</i> (W <i>°ṣataḥ</i> , AB <i>°ṣata</i>)
259 b ^{vii} <i>bhagavān</i> ²	<i>bhagavān</i>
260 a ⁱⁱ <i>avocu</i>	<i>ūcuḥ</i>
260 a ⁱⁱⁱ <i>utsahāma</i>	<i>samutsahāmaha</i> (BC ^b K <i>utsa</i> °)
260 b ⁱ <i>praṇāmayitvā</i>	<i>praṇāmyzāḥ</i> ° (K <i>praṇamyzāḥ</i> °)
260 b ^{ii, v} <i>saṃprakāśanatāya</i>	<i>saṃprakāśanatāyai</i> (AWK <i>°śanāyeti</i> , B <i>°śanāyeti</i> and <i>°śanāya</i> , C ^b <i>°śanāyati</i>)
260 b ⁱⁱⁱ <i>anuvicintayitvā</i>	<i>anuvicintya</i>
260 b ⁱⁱⁱ <i>saṃprakāśampayīṣu</i>	<i>saṃprakampitāḥ</i>
260 b ^{iv} <i>karīṣyāma</i>	<i>karīṣyāmo</i>
260 b ^v <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 aⁱⁱⁱ we read in the fragment : *sarve ca te sarva-dharm[ā]ḥ ś[ū]ṇyān iti saṃjñānti* ; the Nepalese MSS. have correctly *sarva-dharmāṇ*. The words *ṣaḍ-bhikṣuṇī-sahasrai[ḥ]* *saparivārā* in 259 bⁱⁱ are replaced by *ṣaḍ-bhikṣuṇī-sahasra-parivārā* in the Nepalese MSS. In 260 b^{iv} the fragment has *parasparasy-āṅgam ūcuḥ*, the Nepalese MSS. *parasparam ūcuḥ*. In 260 a^{vi} the words *avaivartika-dharma-cakrā-pravartakā bodhisa[t]tvā mahāsa[t]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 *ayaṃ saṃprakāśanatāya* in 260 b^{iv, v} are connected with the preceding sentence in the Nepalese MSS. by substituting *yaḍ* for *ayaṃ*.

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 aⁱⁱ), *vivartayitvā* (259 aⁱⁱ), *abhūsi* (259 b^{vi}), *upasaṃkramiṃsu* (260 bⁱ).

In my opinion there can be no doubt that, as regards single forms, at any rate, the fragment has preserved the older readings. There is no reason conceivable why e. g. such forms as *abhāṣanta*, *ūnḥ*, *saṃprakampitāḥ*, *nadante sma*, should have been altered into *bhāṣiṃsu*, *avocu*, *saṃprakampayiṣu*, and *nadinsu*, whereas the reverse is easily intelligible as an attempt at sanskritizing the text. But I am far from believing that the fragment exhibits the text in its original state. There are certain facts which tend to show that to a certain extent the process of sanskritization has taken place also in the fragment. In 253 *a*ⁱ we find *anuttarāsyā*[*ū*], for which the Nepalese MSS. read *anuttarāyāṃ*,¹ and the readings °*śūra* in 253 *a*^{vii}, °*pravartakā* in 260 *a*ⁱ, which must be compared with *sūra*^o and °*pravartikānām* in the Nepalese MSS., are perhaps to be judged in the same way.² In 253 *a*^{vii} it is said of the Buddha that during many thousands of ages he never slackened in his energy : [*na*] *kulācid viryam 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 *viryam* in 254 *a*^v *na ca viryam sraṃsayati*. Here the Nepalese MSS. offer the readings *saṃprakāśayati*, *praśayati* (W), *janayati* (C'), *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 *b*^{vii}) begins: *bhagavān si netzāsi vināyako 'si*, with the second person sing. of the present of *as* preserved in its true Prākṛit form after *bhagavān*. In the Nepalese MSS. we read *bhagavān vinetāsi vināyako 'si*. Here *si* has been altered into *vi* without regard to the perfect tautology which arose in this way.

From these facts we may safely conclude that the text of the Saddharma-puṇḍarīka to which both the Central-Asian and the Nepalese MSS. go back, was written in a language that had far more prākṛitisms 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 *anuttarāyāṃ*.

² The form *śūra*, 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 *avivartika*.

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 ^{li} 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 $6\frac{7}{10} \times 5\frac{1}{5}$ 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 *syāñ* (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, °*satva*; in *tsa*, rev. l. 2, *tatsūḍhu*; 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 *pradaksi*, 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 tva (<i>samā</i>) <i>dhi labdhah vīryam</i> <i>dr̥ḍham hy āra-</i>		[<i>ayam mamā caṅkrama rāja-śreṣṭha yas-</i> <i>min mayā sthi</i>] <i>tva samādhi lab-</i> <i>dhah vīryam dr̥ḍham āra-</i>
2 saṅk <i>u</i> sūmita sa Sarvasatva- <i>priya-</i>		[<i>bhītaṁ mahāvratāṁ parityajitvā priyam</i> <i>ātma-bhūvam</i> , I <i>Atha khalu Nak-</i> <i>ṣatrarāja</i>] <i>saṅkusumitā [bhijña] sa</i> <i>Sarvasattvapriya-</i>
3 jānam Vimaladattam etad avo- <i>cat,</i>		[<i>darśano bodhisattva imāṁ gāthāṁ</i> <i>bhāṣitvā</i>] <i>tau sva-mātā-pitarā</i> ¹ <i>etad avocat,</i>
4 āgato 'rhan samyak-sambud- <i>dhah tiṣṭha-</i>		[<i>adyāpy amba tāta sa bhagavān's</i> <i>Candrasūryavimalaprabhāśrīs tath-</i>] <i>āgato 'rhan samyak-sambuddha</i> <i>[etarhi] tiṣṭha-</i>
		[<i>ti dhriyate yāpayati dharmaṁ deśayati</i> <i>yasya mayā bhagavataś Candrasūrya-</i> <i>vimalaprabhāśrīyas tathāgatasya</i> ²
		¹ v.l. <i>taṁ svaṁ mātā-pitaram</i> .
		² Some MSS. omit <i>Candra</i> °- <i>tathā-</i> <i>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 ऽlyāyā dhāraṇyāḥ prratilābho
6 ऽnayuta-śata-sahasrebhiḥ

Reverse.

- 1 ॥ srebhis tasya bhagavataḥ sânti-
2 ॥ cat, tat sādhu mahārāja ga-
miṣyā-
3 ॥ tatra gatvā bhūyas tasya bha-
gava-
4 ॥ hāsatvas tasyām velāyām sap-
ta-ra-
5 ॥ bhyudgamyā tasya bhagava-
taḥ sakā-
6 ॥ tam bhagavaṁtam sapta-kṛtvā
pradakṣi-

NEPALESE MSS.

[pūjāṁ kṛtvā sarva-ruta-kausā]]ya-
dhāraṇī pratilabdhḥ
[āyāṁ ca Saddharma-puṇḍarīko dhār-
ma-paryāyo 'śītibhir gāthā-kōṭi-] na-
yuta-śata-sahasraiḥ
[kaṅkaraiś ca vivaraiś cāśobhyaiś ca]
tasya bhagavato 'nti-
[kāc chruto 'bhūt,] tat sādhy amba
tāta gamiṣyā-
[my ahaṁ tasya bhagavato 'ntikaṁ]
tasminś ca gatvā bhūyas tasya
bhagava-
[taḥ pūjāṁ kariṣyāmāmi] atha khalu
Nakṣatrarājasamkusumitābhijñā sa
Sarvasattvapriyadarśano bodhisattvo
ma] hāsattvas tasyāṁ velāyāṁ
[sapta - tāla - mātraṁ vaihāyasam]
abhyudgamyā sapta-ra-
[tnamaye kūtāgāre paryāṅkam ābhujya]
tasya bhagavataḥ sakā-
[śam upasamkrānta ¹ upasamkramya
tasya ² bhagavataḥ pādaḥ śirasābhi-
vandyā ³] taṁ bhagavantam sapta-
kṛtvāḥ pradakṣi-
[nīkṛtya yena bhagavāns tenśāñjalim
praṇamya bhagavantaṁ namaskṛtv
ānaya gāthayābhiṣṭauti sma ||]

¹ v.l. *upasaṁkrāmad.*

² Some MSS. omit *tasya*.

³ v.l. °*vanditrā*.

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], Nakṣatrarājasamkusumita, [the Bodhisattva] Sarvasattvapriyadarśana spoke thus to the great King Vimaladatta: '[Even now, great king, the Lord Candrasūryavimalaprabhāsaṁ], the Tathāgata, the Arhat, the perfectly enlightened one, is living, [staying, existing, by worshipping whom] I have obtained the Dhāraṇī Sarvarutakaṁśalyā [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*, '*sahasraiḥ*, '*antikāt*, we find in the fragment the incorrect, but certainly more original forms '*rhān* (obv. l. 4), '*sahasrreḥhiḥ* (obv. l. 6, rev. l. 1) and '*sānti*[*kāt*] (rev. l. 1). Perhaps also '*kṛtvā* (rev. l. 6) for '*kṛtvāḥ* is to be added to these, but it may be merely a clerical error. On the other hand *drḍham ārabhitam* in the Gāthā has been changed into *drḍham 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-kaṁśa*]*tyāyā dhāraṇyāḥ prratilābho* (obv. l. 5) compared with *sarva-ruta-kaṁśalya-dhāraṇī pratilābhā* 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 *bhṛyudgama*. 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 kūṭāgāre paryāṅkam ābhūjya sapta-tāla-mātram vaihāyasam a]bhūd-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 Candrasūryavimalaprabhāśrī. In the Nepalese version the story is quite unintelligible.

A rather indifferent various reading is *tatra* (rev. l. 3) for *tasmimś ca* in the Nepalese MSS. Larger differences affecting the sense occur in rev. l. 1, where [*saha*]*srebbhiḥ* 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 [*mahārā*]*jānaṁ Vimaladattam* and *mahārāja* instead of *tau sva-mātāpitarau* and *amba tāta* it appears that in the Central-Asian version Sarvasattvapriyadarśana addressed his speech not to his parents, but to his father, King Vimaladatta, alone.

Additions in the Nepalese MSS. are *etarhi* in obv. l. 4 and *abhijñā* at the end of the name of Nakṣatrarājasamkusumita 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 Idykutšari 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 12¼ × 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 1⅙") in diameter. There are eight lines on either side. The number of the folio, unfortunately, is obliterated on the damaged left-hand margin.

The characters are of the same type as those of the preceding two fragments of the Saddharma-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 Idykutšari.⁴ Of the four forms of medial *ā* appearing in the first fragment of the Saddharma-puṇḍarīka, only three are found here, the second form being absent, and their distribution is quite regular. The first form is employed in *cā* (obv. l. 5), *tpā* (rev. l. 7),

¹ Записки Восточнаго Отдѣленія Императорскаго Русскаго Археологическаго Общества VIII, 59 f.; 151 f. As this publication is not accessible to me, I quote it from Pischel's paper mentioned below.

² Sitzungsberichte der Kgl. Preussischen Akademie der Wissenschaften, 1904, p. 807 ff.

³ Only a portion of the fragment, being rather more than the right half, is shown in Plate XVIII, No. 3.

⁴ See, e. g., l. c. Plate VII, fol. 158^b, ll. 1, 2.

tyā (rev. l. 4), *tvā*, *thā* (obv. l. 1), *dhā* (rev. l. 3, *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, *reā* 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 *nā* (obv. l. 4). It consists in the right wing of the letter turning rightward and upward in a long leftward sweeping curve. The beginnings of this form may be seen in Northern Indian inscriptions from the fifth century onward, especially in Mahānāman's Bodhgaya Inscription of A.D. 588-9, l. 3, *nirvāṇā°*, l. 5, *guṇā°*, l. 7, *śaraṇā°* (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), *kī* (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 *sci* (rev. ll. 1 and 7) we have both the prone and erect forms; so also in *tī* (rev. ll. 1 and 3) and *vī* (obv. ll. 5 and 6); in fact with *tī* and *vī* the erect form is more usual; so that it is quite clear that the use of the two forms depended not on any fixed principle, but on the momentary whim of the scribe.² The signs for medial *u* and *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 *rṣī* (rev. l. 3), where it is added behind the *śa* to avoid its running into the *śya* of the line above; a regular *rṣī* 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 upadhmāṇīya occurs in *°mānaḥ-pratyā°* (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 Vinayapitaka, 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 *cī* in *cittadhārā cittadhārā*.—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 bhūmiṃ-bhāge pratiṣṭhitaḥ
athāgacchet pūrvasyā diśaḥ
śīghrā vāta-vṛ(ṣṭī) r na c
ānaṃ kampayen na saṃprakampa-
2 yen na saṃpravēpayet, paścīmāyā
diśaḥ śīghrā vāta-vṛṣṭīr na
cānaṃ kaṃpayen na saṃpra-
kampayen na saṃpra-
3 vepayed uttarasyā diśaḥ dakṣiṇ-
asyā diśaḥ śīghrā vāta-vṛṣṭīr
na cānaṃ kaṃpayen na
saṃprakampayen na saṃ-
4 pravēpayed evaṃ evānaṃ vi-
mukta-cīttasya bhadaṃta ar-
hataḥ kṣiṇ-ā(sṛa) vasya bhṛśaṃ
cakṣur-vijñeyā rūpās ca-
5 kṣ(u)ṣa ābhāsam āgacchanti na
cāsyā ceto-vimuktiṃ prajñā-
vimuktiṃ (pa) ryāharanti ¹
amiśrīkṛtam eva tac-cittaṃ bhavati
vyayaṃ
6 ca samanupaśyati bhṛśaṃ c
āva śrotra-vijñeyāḥ śabdāḥ
śrotrasyābhāsam ā(ga) ccha-

¹ The syllable *ryā* is doubtful.

MAHĀVAGGA.

- seyyathāpi bhante selo pabbato
acehiddo asusiro ekaghano
¹ puratthimāya ce pi disāya āgac-
cheyya bhusā vātavutṭhiṃ n'eva
naṃ saṃkampeyya na sampa-
kampe-
yya na sampavedheyya ¹ pacchi-
māya ce pi disāya la-
¹ uttarāyacepi disāya-la- ¹ dakkhiṇā-
ya ce pi disāya āgaccheyya bhusā
vātavutṭhiṃ n'eva naṃ saṃkam-
peyyanasampakampeyya na sam-
pavedheyya evaṃ eva kho bhante
evaṃ [sammā] vimuttacittassa
bhikkhuno bhusā ce pi cakkhu-
viññeyyā rūpā ca-
kkhussa āpāthaṃ āgacchanti
n'ev'assa cittaṃ pariyādiyanti
amissikataṃ ² ev'assa cittaṃ hoti
[thitāṃ ānejjappattāṃ] vaya-
ñ c'assānupassati bhusā ce pi sota-
viññeyyā saddā ghāna viññeyyā
gandhā

¹ Aṅg. inserts *atha*.

² Aṅg. *amissikataṃ*.

HOERNLE MSS.

*nti bhr̥saṃ c'āva ghrāṇa-vijñeyā
gandhā ghrāṇasyādbhā-*

- 7 *sa* *āgacchaṃti bhr̥saṃ c'āva
jīhvā-vijñeyā rasā jīhvāyā
ābhāsam āgacchaṃti bhr̥saṃ
c'āva kāya-vijñeyāḥ sparśāḥ kā-*
8 *ya* *ābhāsam āgacchaṃti bhr̥-
saṃ c'āva mano - vijñaiyā²
dharmā manasa ābhāsam āga-
cchanti na c'āsyā ceto-vimuktīm
prajñā-vimuktīm*

Reverse.

- 1 *pariyā* *haraṃti amīśrikṛtam eva
taś-cittam³ bhavati vyayam ca
samanupaśyati ta⁴*
2 *×* *tad-vyaya-dharmam eva sa-
manupaśyati virāga-dharmam
eva samanupaśyati nirodham
eva samanupaśyati pratinihsarga⁵*
3 *m* *eva samanupaśyati vyay-
ānudarśi nirodh-ānudarśi pra-
tinihsarg-ānuda* *rśi⁶*
4 *[tra]syate aparītasyamānaḥ⁷ pra-
tyātman eva nirvāti kṣīṇa-
jāti⁶*

² Read *vijñeyā*.

³ Read *taś-cittam*.

⁴ I am unable to supply the missing words at the end of this line, and at the beginning of line 2.

⁵ The gap is here filled up conjecturally.

⁶ See footnotes 2 and 3, p. 172.

⁷ Read *°trasyamānaḥ*.

MAHĀVAGGA.

*jīvhāviññeyyā rasā kāyaviññeyyā
phoṭṭhabbā*


*manoviññeyyā dhammā manassa
āpātham āgacchanti n'ev'assa
cittam*


*pariyādiyanti amissikataṃ³ ev'assa
cittam hoti [thitaṃ ānejjappattaṃ]
vayaṇ c'assānupassatīti*


³ *Aug. amissikataṃ.*


HOERNLE MSS.

MAHĀVAGGA.

5 *smād-bhavaṃ prajānāti • idam
avocad āyusmān Śroṇa idam
vadi*  *tvā a*

6 *dhimuktasya pravīvekaṃ tathā
ūva ca • avyāvady-ādhimuk-
tasya tṛṣṇā-kṣaya-rata*  *syā ca* ⁸

7 *cetasā jñātvā āyatan-ōtpādaṃ
tataś cittāṃ vimucyate • tato
vimukta-*  ⁸

8 *ya n'āstī karaṇīyaṃ na vīdyate •
śailī* ⁹ *yathā eka-ghano vā-
yunā*  ⁸

nekkhammaṃ a-
dhimuttassa pavivekaṃ ca cetaso
avyāpajjhādhimuttassa upādā-
nakkhayassa ca ॥ taṇhakkhaya-
dhimuttassa asammohaṃ ca

cetaso disvā āyatanuppādaṃ sammā
cittāṃ vimuccati ॥ tassa sammā-
vinuttassa santacittassa bhik-
khuno ॥ katassa paṭica-⁴

yo n'atthi karaṇīyaṃ ca na vijjati ॥
selo yathā ekaghano vātena na
samīrati ॥ evaṃ rūpā rasā saddā
gandhā phassā ca kevalā ॥ itthā
dhammā anitthā ca na pavedhenti
tādino ॥

⁸ See footnotes 4–6, p. 172.

⁹ Read *śailo*. See footnote 2, p. 151.

⁴ Añg. *patica*².

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 *pratiniḥsarg-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* (*valītvā*), 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: *trṣṇā-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-vijñāyā* (obv. l. 8) stands for *mano-vijñeyā*, *taṣ-cittam* (rev. l. 1) for *tac-cittam*, *aparitasyamānaḥ* (rev. l. 4) for *aparitrasyamānaḥ*, *ya* (rev. l. 8), which seems to be the rest of *paricaya* or *saṁcaya*, for *[parica]yo* or *[saṁca]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 *vadī*, which undoubtedly is the rest of *vaditrā*, while the correct form would be *uditrā* (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 *n* ought to have been changed into *ñ* before the *śa*, but this rule is often neglected in manuscripts. In *jñātvā āyatan-ōtpādām* (rev. l. 7) and *yathā eka-ghano* (rev. l. 8) the vowel combination has not taken place on account of the metre. In *pratiṣṭhitāḥ atha°* (obv. l. 1), *bhadrānta arhataḥ* (obv. l. 4), *°haranti amiśrīkṛtam* (rev. l. 1), *[paritra]syate aparī°* (rev. l. 4), *cetasāḥ jñātvā* (rev. l. 7), the suppression of the sandhi, of course, is perfectly justified, as in all these cases the first word is either the concluding word of a sentence or a verse, or a vocative which, in the spoken language at any rate, cannot enter into sandhi with the following word. From the absence of sandhi between *dīśaḥ* and *lakṣṇasyā* in obv. l. 3 we may infer that the words *śighrā pravēpayet* 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 viṣarga in *arhataḥ kṣiṇā°* (obv. l. 4).³

From an examination of the Idyikutṣari 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*, *sampravēpayet* (obv. ll. 2, 3, 4) instead of *sampavēlheyya*, *arhataḥ* (obv. l. 4) instead of *bhikkhuno*, *ābhāsam* (obv. ll. 5, 6, 7, 8) instead of *āpātham*. In the Gāthās (rev. ll. 6 ff.) the divergences from the Pāli version are even greater. The Sanskrit text has *tathācā ca* for *ca cetaso*, *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.

ksaya-rata[sya ca] for *upālānakkhayassa ca* or rather *taṇhakkhayādhimuttassa*, as the two *pādas* seem to have changed their places in the Sanskrit version, *jñātvā* for *disvā*, *tataḥ* for *sammā* and *tassa*, *vāyuna* for *vātena*. 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 *sammā*^o (obv. l. 4) and *thitāṃ ānejjappattāṃ* (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 *samē bhūmi-bhūge pratiṣṭhitāḥ*, those of the Arhat (obv. l. 4) by the addition of *kṣīṇ-āśra[vasya]*. Instead of *cittāṃ pariyādiyanti* we find here *ceto-vimuktīṃ prajñā-vimuktīṃ pa[rjyā]haraṃti* (obv. l. 5, rev. l. 1). The largest addition is the passage from *ta*^o to *vadī*^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 pratiniḥsarg-ānuda[rśi]* in rev. l. 3 compare, e. g., Saṃyutta-nikāya XXXVI, 7, 6. 7. 8. 8, 6: *aniccānupassī viharati | vāyānupassī viharati | virāgānupassī viharati | nirodhānupassī viharati | paṭinissag-gānupassī viharati* |. To the words: [*na paritru*]syate aparit[r]asyamānaḥ pratyūtmam eva nirvāti kṣīṇajāti[ḥ] smād-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 | aparitassam paccattaññeva parinibbāyati | khīṇā jāti vusitaṃ brahmacariyaṃ kataṃ karaṇiyaṃ nāparam itthaṭṭhāyati pajānāti*. And the last phrase: *idam avoca āyasmā Sroṇa 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 vtvā 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 pothi 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 *b*ⁱⁱ-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 *a*ⁱⁱ-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 *kulaputrāho* in fol. 260 *b*^{iv} (Stein MS. fol. 13 *a*^v). There are only two small differences: for *prativitarkam* 259 *a*ⁱ the Stein MS. has *parivitarkam*, fol. 12 *a*ⁱⁱⁱ, and for *strībhāvaṃ* 259 *a*ⁱⁱ it has *strībhāve*, fol. 12 *a*^{iv}. Moreover before *itaś cavitvā* 259 *a*ⁱⁱ the Stein MS. inserts *prativēdha* [sic] *yāmi tvam api Yaśodhare*, fol. 12 *a*^v; before *pratīlabdhānām* 260 *a*^v it inserts *dhāraṇī*, fol. 13 *a*ⁱ; and after *te* 260 *b*^v it omits *sarve*, fol. 13 *a*ⁱ.

As regards the first excerpt, in fols. 253 and 254 on pp. 144-49 of the present volume, printed in the Kern ed., pp. 261^{xiv}-265ⁱⁱⁱ, its equivalent is entirely missing in the Stein MS. In fact, the whole of the text, printed in the Kern ed. on pp. 256^{vii}-266ⁱⁱⁱ, is missing in that MS., apparently due to some inadvertence by its scribe.—R.H.]


VAJRACCHEDIKĀ

IN THE ORIGINAL SANSKRIT

Stein MS., No. D. III. 13/. (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 *ibid.*, p. 295, and the same author’s *Sand-buried Ruins of Khotan*, p. 300. It was identified by Dr. Hoernle as containing the text of the Vajracchedikā; and a notice of the identification was published by him in the *Journal of the Royal Asiatic Society* for 1903, p. 364.

This manuscript is written on nineteen folios, long and narrow, of coarse country paper, and each folio is about 39 cm. (15¼ inches) in length and 75 mm. (2½ inches) in width. It is in fairly good preservation, except that parts have perished or decayed. The folios are numbered on the left margin of the obverse side, and are all present except nos. 1, 3–5, and 12, which are wanting. A few of the folios are nearly whole (nos. 11, 17, and 18), some have lost one or both ends (nos. 7, 8, and 16), but most have perished more or less within the page, and present gaps severing the paper in two, partially or completely (nos. 2, 6, 9, 10, 13–15, and 19). In the transcript these gaps are enclosed within the mark . Where the paper has not perished, the writing has suffered injury in many places, so as to show every stage of decay from merely slight defacement to total obliteration. The folios which have suffered least are nos. 17 and 18, which are reproduced in Plate CVIII in vol. ii of Sir Aurel Stein’s *Ancient Khotan*, while for the present volume fol. 14b (shown in Plate XXI) has been selected, in order to give an idea of the more common condition of the leaves of the manuscript.

Each page contains six lines of writing. The margin on the left side is generally about 10 mm. (⅔ inch) broad, and on the right side about 7 mm. (¼ 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 *patitṭhahitvā* in Childers' Pāli Diet. p. 370 a), *ugraheṣyati* for *udgrāheṣyati* (fol. 11 a, l. iv), *viyūbhā* for *vyūbhā* (fol. 13 b^v. vi) and *pratyupasthāhe* for *pratyupatiṣṭhat* (fol. 19 a^v). Avagraha

occurs often but is never indicated, and is definitely suggested only where final *ah* appears as *o* before an initial *tenuis* or by the appearance of the following word: it is indicated here by an inverted apostrophe '. 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 $\underset{\cdot}{\text{ }}$ placed below the letter. The only mark of punctuation in the MS. is a large dot, and it is so rendered here; but a double dot, the usual sign of visarga, is used once as a mark of punctuation, after *bhāsyate* in fol. 6^{bv}; and perhaps in *ntih* in fol. 15^{vi}.

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 *yāvātā*, in fol. 14^{bv} (reproduced on Plate XXI, No. 1), and the third in *mahāsāhasre*, in fol. 18^{av} (Anc. Khot., Pl. CVIII); the three forms of *i*, distinguished as *ī*, *ĩ*, and *ĩ* respectively, in *citta-dhārā*, *citta-dhārā*, fol. 14^{bv}, and *vālikāh*, fol. 14^{bi}; and those of *ū* distinguished as *ū*, *ū*, and *ū* respectively, in *Subhūte* fol. 14^{bv}, *Subhūte* fol. 14^{bi}, *paripūrṇām* fol. 17^{bvi} (Anc. Khot., Pl. CVIII).² The two forms of *e* may be seen in *ucyate* fol. 14^{bv}, and just below it, in *upalabhyate*, fol. 14^{bvi}, those of *ai* differing similarly from each other; while those of *o* will be seen in the word *bōdhi*, in fol. 17^{bv} and *bodhi* in fol. 17^{bvi} (Anc. Khot., Pl. CVIII), being distinguished as *ō* and *o* respectively. Initial *e* also has two quite different shapes, one of which occurs only once clearly, in *evam* in fol. 14^{biii}, while the other is of frequent occurrence, as in fol. 17^{aiii}, 18^{avi} *bi*. 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 *bhaviṣyat*, in fol. 17^{ai} and in fol. 17^{av}; and *y*, in *yāva* and *°yena* in fol. 18^{avi}. These features suggest that this MS. is somewhat later than the copper-plate. Yet it cannot be much later, because both the shapes of *y* (which is a test letter as regards the script) are of the tripartite character. It seems therefore that this MS. may be assigned to about the end of the fifth or the beginning of the sixth century A.D.

In its matter the MS. agrees of course in the main with the printed text, but is less full. Sometimes there is close agreement, but at other times it varies

¹ See JRAS., 1912, pp. 123, 125. It is published in the Annual Report, Arch. Survey of India, 1910-11, pp. 73 ff.

² [See Note, on p. 195.—R. H.]

considerably, omitting sentences, or abbreviating them by the reduction of several cumulative expressions to one or two only, as will be seen from the first sentence. In only one or two places does it seem to contain additional matter. It would have been waste of labour and space to point out all the differences or even many of them, and only passages where there are large variations have been noticed in the footnotes.

For convenient use each page is printed as one paragraph, numbered with the number of the folio and the addition of *a* for the obverse and *b* for the reverse; and the beginning of each line in the page has been marked by a small roman numeral.

No translation is necessary here because there exists a translation of the 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]d [e]va (Tathā)gate-
(na bo)dhisatvā anupariṅghātāḥ paramen³ānugraheṇa⁴ ¶ Yāvad eva
Tathāgatena boⁱⁱdhisatvā parinditāḥ paramayā⁵ ¶ parindaⁱⁱⁱ(nayā⁴ Tat
katham Bhaga)vaṁ bōdhisatva-yāna-saṁprasthiteṇa sthātavyam katham
cittam pra^{iv}grahetavyam⁴ Sādhu sāⁱⁱdhu Bhāgava⁵ Subhūte anupa^{iv} ¶ O^{iv} ¶
riṅghātās Tathāgatena bodhisatvāḥ paramen³ānugraheṇa • parindi-
tās Tathāgate(na bodhisa)^{iv}tvāḥ paramayā parindana^{iv} ¶ O^{iv} ¶ (yā⁴ • Tena)
hi Subhūte śṛṇu Sādhu ca suṣṭhu ca manasi kuru Bhāṣiṣye • Yathā
(bodhisa)tvā-yāna-^vsaṁprasthiteṇa sthātavyam yath(ā) ¶ cittam pragrahe^{iv} ¶
tavyam⁷ Evaṁ Bhagavān⁸ ity āyuṣmān Subhūtir Bhagavataḥ pra-
tṛya(śrausit, • Bhagavān avocat,) viIla Subhūte bodhi^{iv}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 *parigrahetavya* 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^v, footnote 7, p. 182. [See p. 397 for a similar practice in Khotanese writing.—R. H.]

⁶ The circlet 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*.

dayi tavyam¹ Yāvaṃtaḥ satvāḥ² aṇḍajā vā • jarāyujā vā • saṃsvedajā vā •
(*upapā*) dukā vā •

(2b) irūpiṇo³ vā • arūpiṇo vā • saṃjñino vā • asaṃjñino vā • nāṣṭva
saṃjñānōpakā⁴ vā • Yāvaṃtaḥ satvāḥ prajñāpyam(*ānāḥ*) prajñāpyante⁵ •
te mayā saṃirve anupadhiśeṣe nirvāṇa-dhātav parinirvāpayita vyāḥ
Evam aparimāṇāṃ ca satvāṃ parinirvāpayitvā na kaścit satvaḥ
parinirvāpitoⁱⁱⁱ bhavati • Tat kasya hetoḥ Satva-Osaṃjñā hi Subhūte
bodhisatvasya pravarteta na so bōdhisatva iti vaktavyaḥ *Tat kasya*
(*het*)oḥ *Na Subhū*te bōdhisatvo yasyāṭma-saṃjñā⁶ O pravarteta •
satva-saṃjñā vā • jīva-saṃjñā vā • pudgala-saṃjñā vā • Api tu Subhūte
(*bodhisatven*āvastu-)^vpratipattito dānaṃ dātavyam (*na kva*) cit pra-
tiṣṭhi(*tena dā*)naṃ dātavyam, *Na śabda-gandha-rasa-spraṣṭavyeṣu* prati-
ṣṭhihitvā dānaṃ dāta(*vyam*) *Evam hi Subhūte* vi(*bo*)dhisatvena dānaṃ
dātavyam, ya[*th*]ā (*na nimitta*)-saṃjñāyā (*pratiṣṭhihe*) • Tat kasya hetoḥ •
(*Yāḥ Subhūte*) bodhisatvo (*pratiṣṭhi*)^{to} dānaṃ dadāti ×

Folios Nos. 3-5 wanting.

(6a) bhāṣitāḥ⁸ • (*Tad u*)cyate kṣetra-viyū(bh)ā⁹ iti • (*Tasmā*) Subhūte
bodhisatvenāvaṃ pra-tiṣṭhitam cittam utpādayitavyam¹⁰ *Na śabda-*
*gandha-*rasa-sparśa-pratiṣṭhitam cittam utpādayitavyam, [xxxxxxxx
xx¹¹ ā](*tma*)-bhāva syāt, *tad yathā* [pi]nāma Sumeru-parvata-ⁱⁱⁱrājā •
Tat kin manyase Subhūte Mahān sa(h ātma)-bhāvo bhavet¹² [Tat
kasya heto]r abhāva¹³ sas *Tathā* gatena bhāṣi(tas) taivd ucyate

¹ The printed text has *bodhisatva-yāna-saṃprasthitenāvaṃ cittam utpādayi-*
tavyam.

² More condensed than the printed text.

³ Begins at p. 20, l. 18, of the printed text.

⁴ The printed text has *nāṣṭva saṃjñino nāṣṭsaṃjñino*.

⁵ The printed text has the singular.

⁶ This agrees with the note in the printed text.

⁷ That is *apratīṣṭhito*. ⁸ Begins at p. 27, l. 3, of the printed text.

⁹ *Vyūha* is written *viyūha* in fol. 13 b^v, and *viyūha* in fol. 13 b^v. vi.

¹⁰ Two sentences of the printed text are omitted after this.

¹¹ About ten letters are wanting here. The printed text is longer and reads
Tad yathāpi nāma Subhūte puruṣo bhavet upeta-kāyo mahā-kāyo yat tasyāvaṃrūpa.

¹² Two sentences of the printed text are omitted after this.

¹³ The first letter is like *ra*; it does not suggest *āma*. After this is a further
mission.

(ā)tma-bhāva iti • O Na hi sa bhā¹[vo nśātma-bhāvaḥ²] ▮Yāvanto hi³▮
[Su](bhū)te Gaṁgāyā ▮nadyā vāluk▮ās tāvanto vGaṁgā-nadyo bhaveyuḥ
Tat kin manyase Subhūte⁴ Api [nu tū bahvyo bhaveyuḥ Aha Ta]cśeva
tāva (Bhaga)▮van ▮x⁵ ▮bahvyo▮ Gaṁ(gā-nā)dyo (bha)vi⁶veyuḥ prā(g e)va
tatra vālukāḥ Ā[roca](yāmi te Subhūte) [pra](tivedayā)[mi te] ▮x▮
(x⁶ te x) ▮x⁷x⁷x⁷x⁷x⁷x⁷▮[vā](lukā)

(6b) ¹x^smāsu vālūkāḥ tā(vato loka-dhā)tu ra⁹ ¹⁰Kāsci strī vā (puru)^{so} vā ¹¹Āha • Evaṁ Bhagavaṁ bahu saḥ kula-putro vā kula-(duhitā vā) ¹²Su(bhū-) ¹³ite tāvatā loka-dhātum saptaO-ratna-paripúrṇam [dā](naṁ da)[dyād ya]ś ca [kula-putro] vā kula-duhitā vā ¹⁴cātuspāivdām api gāthām udgrhya paraO-sya deśaye ¹⁵[ku]la-putreṇa kula-duhitṛṇā ¹⁶vā bahutaram^v puṇya-skandhaṁ prasaveta • Api tu Subhūte ya(smī) ¹⁷prthivī-pradeśe dharmā-paryāyā ¹⁸cātuspādā^{ma}pi ¹⁹gāthām bhāṣyate : tena saḥ ²⁰prthivī-pradeśaḥ cāitya-bhūto bhaviṣyati • (sa) ²¹vā ²²(pā) ya ²³(ya) ²⁴imāṁ ²⁵dharmā-

¹ After *bhā* a small letter, apparently *ta*, appears which has a line through it, as if it were a mistake and were struck out.

² Three sentences of the printed text are wanting here.

³ Read probably *yāvanto hi*, to correspond to *tāvanto* which follows.

⁴ This sentence occurs a little earlier in the printed text.

⁵ These two letters are more than the printed text has. Read perhaps *yatra*.

⁶ This letter looks like *su*, so far as one can see from the traces of it.

⁷ For all this breakage the printed text reads *yāvatyas tāsū Gaṅgā-nadiṣu*, but the reading here seems to be different.

^s Begins at p. 27, l. 20, of the printed text. This letter may be *sa*.

⁹ This letter seems quite clear, though it does not appear to make sense.

¹⁰ Some 22 or 23 letters have been obliterated here, but the printed text is much longer.

¹¹ There are some 20 akṣaras wanting; they may perhaps be *tato punya-skandham prasaveta Bhagavān āha Yaś ca ho punaḥ*. Compare fol. 7^b and 10^aⁱⁱⁱ.

¹² Read perhaps *ho punah*, or *Subhūte*.

¹³ Read perhaps *samprakāśayet*, . *ayam eva*.

¹⁴ There are two letters broken away here, and they must be composed of the instrumental case of *duhitr*. Its instrumental form here would seem to be *duhitṛnā*, compare *pitṛnā* in fol. 19 b^v. This form fills the gap exactly.

¹⁵ Compare fol. 7 *b*^{vi}.

¹⁶ The aksara *ma* had been omitted, and has been inserted interlinearly above *dā*.

¹⁷ In the first part of this gap read perhaps *dev-dśurasya lokasya*.

(7a) ⁱ *paryāyaṃ*¹ *dhārayiṣyanti*² *Pa* *ramena*³ *te satv*⁴ *āścaryeṇa saman-*
vāgatā bhaviṣyanti • [*Tasmīn prthivī-pradeśe*] *sāstā viharaty anyatarā* ×
ⁱⁱ *nyataro vā vijñā-guru*⁵ *sthānīyaḥ Athāyusmām Subhūtir Bhagavantam*
etad avocat *Ko nām* *dhārayāṃ Bhagavaṃ dharma-paryāyaḥ* ⁱⁱⁱ *Katham cānām*
dhārayāmi *O* *Evam ukte Bhagavān āyusmantam Subhūtim etad avocat*
Prajñā-pāramitā nam *dhārayata* • *Tat kasya hetoḥ Yā cēyaṃ prajñā-pāramitā*
Tathāgatena (bhā) *ṣitā sā pāramitā*⁶ *Tat ki* *h[e]tō*⁷ *n manyase Subhūte*
Api nu kaści dharmas Tathāgatena bhāṣitaḥ Āha • *No iti Bhaga*^{vi} *vam na*
kaści dharmas Tathāgatena *bhāṣitaḥ*⁸ *Yāvat* *Subhūte tṛ*⁹ *sāhasra-mahā-*
sāhasre loka-dhātu prthī(v)ī-rajah kiñcit

(7b) ⁱ *tad*¹⁰ *bahu bhavet* *Āha Bahu Bha* *gavaṃ prthivī-rajo bha* *[vet* *yat*
tad Bha *gavaṃ prthivī-rajas Tathāgate(na bh)* *āṣitaṃ* • *a-ra* *(jas tad*
Bhagavaṃ) ⁱⁱ *bhāṣitaṃ* • *Tad ucyate prthī* *vī-raja iti* • *Yo so loka-dhātuḥ*
a-dhātu sas Tathāgatena bhāṣitaḥ Tad u *(cyate loka-dhātu)r* *iti* • *Ta-*
ⁱⁱⁱ *t kin manyase Subhūte Api* *Onu dvātriṃśar*¹¹ *mahāpuruṣa-lakṣaṇais*
Tathāgato 'rham samyak-sambuddho (draṣṭavyaḥ) Ā(ha • *No) iti Bha-*
^{iv} *gavaṃ*¹² • *Tat kasya hetoḥ Yāni* *Otāni dvātriṃśa-mahāpuruṣa-lakṣaṇāni*
Tathāgatena bhāṣitāny alakṣa(nā)ni (tāni) Tathā(gatena) ^v *bhāṣitāni*
^{xxx}¹³ *dvā* *triṃśa-mahāpu(ruṣa)-lakṣaṇān* *īti* • *Yaś ca ho punaḥ Subhūte*
strī vā puruṣo vā (Gaṃgā-nadi-vālikā) ^{xxx}¹⁴ *vi* ^{xxxxxxx}¹⁵ *pa* *(ritya)-*

¹ Begins at p. 28, l. 13, of the printed text.

² *Dhārayiṣyanti* or *vācayīṣyanti* or *paryavāpsyanti* would fit this gap.

³ Not *n* 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 *triṃśair*; 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 *uzātmaḥvān dine dine*.

*je[t, •]*¹ Yaś cēto dharma-paryāyā² cātuspadikām *api* *gāthām udgrhya*
*parasya*³ *deśayet* • *Ayam eva*⁴ *ta-*

(8a) *i*⁵ *bahutarāṃ puṇya-skandhāṃ prasave* *ta* *Ath-āyusmāṃ Su-*
bhūti dharma-[vegen-āśrū] *ni prāmuṇcat* • *So 'śrūṇi pramījya Bhagavantam etad*
aiivocat • *Āścaryāṃ Bhagavāṃ*⁶ *(pa)ram-ā(ścaryāṃ Sugata) yāvad ayaṃ*
Tathāgatena dharma-pa(ryāyo bhāṣi) *taḥ*⁷ *Yato me* *(jñānam utpannam*
*na ma)*ⁱⁱⁱ *yā evaṃ-rūpo dharma-pa* *Oryāyaḥ śruta-pūrvaḥ Paramena*⁸ *te*
satv-āścaryeṇa samanvāgatā bhaviṣyanti • *ye (i)[ha] (sūtre)*^{iv} *bhāṣyamāne*⁹
bhūta-saṃjñā *Om utpādayiṣyanti* • *Y-āiṣā Bhagavāṃ bhūta-saṃjñā s-āiv-*
āsaṃjñā Tasmā Tathāgato bhā(ṣate Bhūta-)^v *saṃjñā bhūta-saṃjñā iti Na*
mama Bhagavāṃ duṣkaraṃ yad aham imāṃ dharma-paryāyaṃ bhāṣya-
*mānaṃ*⁸ *nu avakalpayāmy a* *(ty*^{10a}) *dhimucyāṃ* *vi* *Ye pi* *xxxxxxxx*¹¹
*xxx*¹² *paṃcāsa* *(tyāṃ*¹³ *imāṃ dharma-paryāyam a)* *vakalpayiṣyanti*¹⁴ •
a(dh)i *xxi* *x* *xxx* *(re)na*¹⁵

(8b) *i*¹⁶ *xxxxxxxxxxxx* *nt(i)*¹⁷ *T(e)* *(pa)ram-āścārya-samanvā(gatā bha-*
viṣyanti) • *Api tu ho punaḥ (Subhū)[te na teṣāṃ ā]* *tma-saṃjñā prava(rti)*
i *syati* • *Na satva-saṃjñā na jīva-saṃjñā pravartisyati na*¹⁸ *pudgala-saṃjñā*

¹ A sentence of the printed text is omitted after this.

² For *paryāyāc*, final consonants being often omitted here.

³ Compare fol. 10 *b*ⁱ.

⁴ Read probably *prakāśayet* or *Ayam eva*.

⁵ Begins at p. 30, l. 2, of the printed text.

⁶ All this long double gap is exactly filled by what is in the printed text.

⁷ Two clauses of the printed text are omitted after this.

⁸ Not *n*.

⁹ The printed text *bhāṣyamāṇe śrutvā* is a little too long for this space. Probably omit *śrutvā*, compare fol. 8 *b*^v; and read *bhāṣyamāṇe*.

¹⁰ *Yāmy a* is clear and also *dhi*, but the letter between them is far from clear. It appears to be a preposition containing a small consonant, prefixed to *adhi*, such as *atī*, *anu* or perhaps *abhi*.

¹¹ The printed text is far longer than this space.

¹² What remains of these three letters looks like *mināyā*, but might possibly be *[pa]ścimāyā*.

¹³ All this is more condensed than the printed text.

¹⁴ This varies from the printed text.

¹⁵ Read probably *adhimucyisyanti vistareṇa*; this agrees with the traces that remain of the first four letters. Pāli has the future form *muccissati*.

¹⁶ Begins at p. 30, l. 17, of the printed text.

¹⁷ Read perhaps *ca parasya saṃprakāśayisyanti*; compare fol. 10 *b*ⁱ.

¹⁸ [The superscript *ri* of *rti* has a peculiar sideward position, apparently to avoid collision with *śya* of *bhaviṣyati* in the line above. See footnote 4, p. 168.—R. H.]

pravartisyati¹ • Tat kasya hetoḥ (*Yā sā ātma*)-[*saṃjñā*] (*sāivā*)saṃjñā
 iii *Yā satva-saṃjñā yā jīva*-² *Osamjñā yā pudgala-saṃjñā • sāivāsaṃjñā •*
 Tat kasya hetoḥ Sarvba-saṃjñā(*pagatā*) *hi Bu(dddā bhagavantah)*
 iv *Evam ukte Bhagavān āyu* *Osmantam Subhūtim etad avocat, Evam*
 etat Subhūte evam eta Subhūte *Param-āśca(rya-samanvā)* *gatās te*
 xxxxx³ *sūtre* *bhāṣyamāne* ⁴ *nōtrasiṣyanti • na samtrasiṣyanti na sam-*
trāsam āpatsyanti • [Ta](t kasya) hetoḥ • Parama-vi *pāramitēyaṃ Subhūte*
Tathāgatena *bhāṣitā* ⁵ • *Yā Tathāgatena parama*-*pāramitā bhāṣitā* ⁶ *tām*
 xxxxxxxx *bhāṣante* ⁷ *||*

(9a) i(*Api* ⁸ *tu*) Subhūte yā Tathāgatasya *kṣānti-pāramitā sāivā-*
āpāramitā • (Tat ka)sya hetoḥ ⁹ *Yadā (me Ka)[līṅga-rājā aṅga-]* *pra-*
*tyaṅga-māṃsāny acchai*¹⁰ *ītsi • nāśi me tasmim samaye ātma*-(*saṃjñā*
vā satva-jīva-pudgala-saṃjñā vā • na me kāci saṃjñā nāsaṃjñā babhūva
 (*• Ta*) *t kasya hetoḥ sa* ¹¹ *icen me Subhūte tasmim sa(Omaye) ā(tma-*
saṃjñā)bhaviṣyat, vyāpāda-saṃjñā me tasmim samaye bhaviṣya(t,) [xxxx
 xx¹¹ *saṃjñā* *• pudgala-saṃjñā bhaviṣya* *t, ryā* *O* *pāda-saṃjñā me tasmim*
samaye bhaviṣyat, Abhijānāmy aham Subhūte atite dhvani paṃ(ca-jāti-
*śatāni)r*¹² *yadā vhaṃ kṣānti-vādi rṣir babhūva Tatra me nā* *ā(tma-saṃjñā*
babhūva na) satva-saṃjñā • na jīva-saṃjñā • na pudgala-saṃjñā • Tasmā
tarhi Subhūte bodhisatv ¹³ *ena sarvba-saṃjñā vivarjāyitvānuttarāyām*
samyak ¹² *[saṃ](bodhau) ci(ttam utpāda)yitavyam, Na rūpa-pratiṣṭhitam*
cittam 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 *ṇ*.

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-saṃjñā 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. *triṇṣar* in fol. 7 bⁱⁱⁱ.

(9b) ⁱ(ndha¹-ra)[sa-spraṣṭavya]-(pratiṣṭhi) ⁱⁱtaṁ ××××××ⁱⁱⁱ (tpādayita-
 vyam\) ××× (pra)[ti](ṣṭhitaṁ) [na] (cāivāpra)tiṣṭhānam² Tasmā[d eva
 Tathāgato bhāṣat]i³ (na)×^{iv} rūpa-pratiṣṭhiteṇa bōdhisatve^vna dānam^v
 (dāta)vyam\ ⁴ Api tu Subhūte bōdhisatvenāivam dāna-parityāgam pari-
 tyajya sa(rvba-sa)tvā(nām arthāya) ⁱⁱⁱYā cāiva sā satva-samjñā sāivā
 ○ (sam)jñā • (Ya) ete sarvba-satvā Tathāgatena bhāṣitās ta evāsatvāḥ
 (bhāta-vād)i (Subhūte) [Tathā]^{iv}gataḥ satya-vādī Tatā-vā⁵ ○ Tathā-
 (ga)taḥ a-vitatha-vādī • Api tu Subhūte yathā Tathāgatena dharmo
 'bhisam[buddho] (na ta)tra [sa]^vtyam na mṛṣā • Tad yathā Subhūte
 a^vndhakāra-praviṣṭaḥ evam vastu-patito bōdhisatvo vaktavyaḥ Yo
 vastu-patito dānam pa[rityajati Tad yathā]^{vi} (Subhūte) puruṣo
 (ca)[kṣuṣm]ām ×⁶ pra^vbhātāyām sūrye 'bhyudgate nānā-vividhāni rūpāni
 paśyet\ evam bō[dhisatvo] ^vdraṣṭavyo yo avastu-

(10a) ⁱpatito⁷ dānam paritya(jati) • ⁱⁱApi tu Su^vbhūte ye te kula(putrā
 vā • ku)la-duhitāro vā • ima(m dharmā-paryā)^vyam udgraheṣyanti⁸ • dhāra-
 yisyaⁱⁱⁱnti • vācayisṣyanti • (paryav)^vāpsyā^{iv}(nti) • jñātās te Tathāgatena •
 drṣṭās te Tathāgatena • buddhās te Tathāgate(na)⁹ ^vsarve te satvā aprame-
 yaṁ^v ⁱⁱⁱpunya-skandham prasaviṣyanti • ○ Yo^v 'yam ca ho punaḥ
 Subhūte strī vā puruṣo vā pūrvāhna¹⁰-samaye • Gaṁgā-[nadī-vālīkā-
 samān]¹¹ā^{iv}tmā-bhāvaṁ parityāgām pa^vOritya^vje • madhyāhna-samaye
 sāyāhna-samaye • Gaṁgā-nadī-vālīkā-samān (ātma)bhāvaṁ parityā^vgām
 parityajet\ ¹²Ane^vna ×××¹³ ka^vlpa-kō[t]i-śata-sāhasraṁ 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 parasmaipada, 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-vādī*, 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 *ṇ*.

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 *paryāyeṇa bahūni* is longer than suits this gap, and here the construction is in the singular and not the plural.

tyāgam parityajet, Yaś cēmaṁ dha(rma-paryāyam śrutvā na pra-
viśīkṣipe[t, aya]m eva bahutaraṁ puṇya-skandhaṁ¹ prasaveta • (Ka)ḥ
(punar a xxx m¹) Subhūte yo likhitvōd(grhṇīyāt, dhāra)ye • vā-

(10b) icaye² • paryavāpnu³yāt parasya³ vistareṇa saṁprakā(śa)ye
Api tu Subhūte (acintyo 'tu)lyo 'yam dharma-paryāyah (Ayaṁ ca) dharma-
paryāyah⁴ Tathāgatena bhāṣitaḥ Agrayāna-saṁpra[sthītānām sa](tvā-
nām arthāya) • śreṣṭha-yāna-saṁprasthitānām satvānām arthāya (Ye
imaṁ dha(rma-paⁱⁱⁱryāyam udgrahesyanti • dhāra○yīṣyanti • deśa-
yīṣyanti • vācayīṣyanti • paryavāpsyanti⁴ • jñātā(s te) Tathāgatena (d?)ṣṭās
te Tathā^vgatena⁴ • Sarve te satvā prame^{ya}-○⁵puṇya-skandh(ena)
samanvāgatā bhaviṣyanti • Acintyenātulyena • aprameye(na •) [amā-
pyena]⁶ (pu)^vṇya-skandhena samanvāgatā bhavⁱṣya⁷nti (Sarve te)
satvāh⁸×yena⁷ bodhīm dhārayīṣyanti • Tat kasya hetoḥ • Na hi ×⁸××
×××⁸ vidharmo [h]i[nzā]dhimuktikaīḥ śro(tuṁ) nā⁹tma-dṛṣṭikaīḥ na
satva-dṛṣṭikaīḥ na jīva-dṛṣṭikaīḥ na pudgala-dṛṣṭikaīḥ ××⁹××××××××⁹

(11a) i××××××× tum¹⁰ vā • vācayitum vā • paryavāptum vā • nāīdaṁ
sthānaṁ vidyate • Api tu Subhūte yatra pṛthivī-prad[e]śe a(yaṁ) sūtr-
ā(nto) prakāⁱⁱśīsyate • pūjanīyah sa pṛthivī-pradeśo bhaviṣyati • sa-deva-
manuṣy-āsurasya lokasya vandaniyah pradaḥṣiṇī-(karaṇīya)ś ca (sa pṛthi-)
vī-pradeśo bhaviṣyati • caitya○sa pṛthivī-pradeśo bhaviṣyati¹¹ • Ye te
Subhūte kula-putrā vā kula-duhitaro vā imān eva^{iv}m-rūpa-sūtr-āntān
ugraheṣya○tī¹¹ • dhārayīṣyati¹² • deśayīṣyati¹² • vācayīṣyati¹² • paryavāp-
syati¹³ • Te paribhūtā bhaviṣyav^{nti} • su-paribhūtāś ca bhaviṣyanti • 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 *parebhyas* here and elsewhere, but this MS. reads *parasya* in some cases, compare fol. 6^{biv}; and *parebhyah* later in other cases, compare fol. 16^{biii}. Either word might be read here.

⁴ A sentence of the printed text is omitted after this.

⁵ The printed text has *aprameyena*.

⁶ So probably.

⁷ The printed text has *samānśēna*, but the word here is different.

⁸ Read perhaps *śakyam 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 *ōtrasīsyanti* for *ōttras*^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

teṣāṁ satvānāṁ pūrva-janmikāni karmāṇi kṛtāny apāya-saṁ(vartanī-
yāni.) tā(ni dṛṣṭa) ^{vi}eva dharme paribhū(tatayā) pūrva-janmikāny
aśubhāni karmāṇi ×× [××××××××××××××¹] (Abhijānā-)

(11b) i[n]y aham² Subhūte (a)tite 'dhvany a(saṁkhyeyaiḥ kalpaiḥ
asaṁ)khyeyatarai³ [r Dīpaṁkarasya] [Tathāgatasya samyak-saṁbuddhasya
pareṇa caturaśīti⁴] iiBuddha-koṭi-niyuta-śa[ta]-sahasrāṇi babhūva. • Ye mayā
ārādhitā⁵ • yaṁ ca mayā (Subhū)[te] [××××××××] [×××⁶ na] iiivīrādhitā
Yaṁ ca carimi Okāyāṁ paścimikāyā vartamānāyām⁷ imaṁ sūtr-āntam
udgraheṣyanti. dhārayiṣyanti. vācayiṣyanti. paryavāpsyanti⁸ • Asya O
Subhūte puṇya-skandhasyāntikād eṣa pūrvakaḥ puṇya-skandhaḥ śati-
mām⁹ api kalām nō(×¹⁰)vṛtī • sahasrimām api • śata-sahasritamām api •
koṭi-śata-sahasritamām api¹¹ • saṁkhyām api • kalām api • gaṇanām api¹²
vi(upan)i(śadam ap)i (na kṣama)te Sace Subhūte teṣāṁ kula-putrāṇāṁ
kula-duhitrīṇāṁ vā puṇya-skandham bhūset yāvat te kula-pu-

Folio 12 wanting.

(13a) im¹³ a[bhisambu]ddha[s Tas]m(ā) Dīpaṁ[^{kareṇa} Ta]thāgatena
vyākṛto bhaviṣyasi tvaṁ mānav-ānāgate 'dhvani Śākyamu(ni)r nāma

¹ The printed text has *kṣapayisyanti Buddha-bodhīm eśānuaprāpsyanti*; 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 °rādho 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 *śatātāmām*.

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 *upaiti* as in the printed text. There is room for a small letter after this character, such as *mā* if the *ā* is superscript. Perhaps the full reading may be *upamāti*, and *upamā* occurs in the next sentence of the printed text.

¹¹ More abbreviated than the printed text.

¹² The character does not appear to be *pyzu*.

¹³ Begins at p. 36, l. 21, of the printed text.

¶Tathāgato 'rhan sam¶(yak-sam)ⁱbuddhaḥ Tat kasya hetoḥ ¶Ta¶thāga¶ta¶
 iti Subhū[te Bhūta]-tathatāyādhivacanam eva¹ • Yaḥ kaści Subhūte
 e¶vam vade Tathāga¶[tenā]ⁱⁱrhatā samyak-sambuddhenānu¶Ottar¶ā
 samyak-sambodhim abhisa(m)buddhāḥ² Nāsti Subhūte sa kaści dharmo
 yas Tathāgatenā(ān)uttarām^{iv}samyak-sambodhim abhisam¶Obu¶ddhaḥ
 Yaḥ Subhūte Tathāgatena dharmo 'bhisambuddhaḥ na tatra satyaṁ na
 mṛṣā Tasmā Tathāgato vbhāṣati sarvba-dhar[m]ā ¶xxxxxx³ dha[r[m]ā
 sarvba-dharmā iti Subhūte Sarve te a⁴-dharmā Tad ucyante sarvba-
 dharmā • Tad yathā Subhūte pu^vriṣo bhaved upēta-kāyo mahā-kāyaḥ
 ××⁵ A¶yuṣmā Subhūtir āha • Yo so Bhagavaṁ Tathāgatena bhāṣ[i]taḥ
 u]pē(ta-kāyo ma-)

(13b) iḥā-kāyaḥ⁶ Āyuṣ[m]ām⁷ ¶xxxxxx⁷ (Bhagavaṁ) Tathāgatena
 bhāṣitaḥ upēta-kāyo mahā-kāya ¶iti a-kāyaḥ sa¶s Tathā(ga)ⁱⁱtena bhāṣitaḥ
 Ta[d] u[c]ya¶te upētakāyo maḥā-kāya • Evam etat Subhūte Yo bodhi-
 satvaḥ evaṁ vade • Ahaṁ satvāṁ parinirvāⁱⁱⁱpayiṣye • Na sa bodhisa-
 o tvo va¶ktavyaḥ Tat kasya hetoḥ Asti hi Subhūte kaści dharmo yo
 bodhisatvo nāma • Āha • No iti Bha^vgavaṁ⁸ Tasmā Tathāgato bhā¶O¶
 ṣati niḥsatvā sarvba-dharmāḥ nirjivā niḥspudgalāḥ⁹ Yaḥ Subhūte bodhi-
 satvo evaṁ vade • Ahaṁ vḥṣetra-viyūbhāṁ niṣpādayiṣye • ¶vi¶tatha[m
 e]vaṁ kartavyaḥ Tat kasya hetoḥ Kṣetra-viyūbhā kṣetra-viyūbhā iti
 Subhūte ¶A¶viyū^{vi}bhā sā Tathāgatena bhāṣitaḥ Tad ucyate kṣetra-
 viyūbhā iti • Yaḥ Subhūte bodhisatvo [n]airātma-dharmā nai^rātma-
 dharmāḥ sa [Ta-]

(14a) iḥāgaten¹⁰ā[r]hatā sa]myak-sambuddhena bodhisatvo bodhisa-
 tva iti vaktavyaḥ Tat kin manya(se Su)¶bhūte Samvid¶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 *h* is a scribal blunder ; see fol. 9a, footnote 9, p. 184.

¹⁰ Begins at p. 38, l. 10, of the printed text.

mām¹isa-cakṣuḥ Āha • samvidyate Bhagavaṁ Tathāgatasya māmisa-cakṣuḥ
 Tat kin manyase Subhūte Samvidyate Tathāgatasya divya[m] caksuḥ
 Āha • Evam eva Bhagavaṁ samvidyate Tathāgatasya divyaṁ
 cakṣuḥ Tat kin manyase Subhūte Samvidyate Tathāgatasya prajñā-
 cakṣuḥ Āha • Evaṁ eva Bhagavaṁ samvidyate Tathāgatasya prajñā-
 cakṣuḥ Tat kin manyase Subhūte Samvidyate Tathāgatasya dharma-
 cakṣuḥ Āha • Evaṁ eva Bhagavaṁ samvidyate Tathāgatasya dharma-
 cakṣuḥ Tat kin manyase Subhūte Samvidyate Tathāgatasya buddha-
 cakṣuḥ Āha • Evam eva Bhagavaṁ samvidyate Tathāgatasya buddha-cakṣuḥ
 Tat kin manyase Subhūte Yāvantā Gaṁgāyā nadyā

(14b) ivālikāḥ² api nu tā vālikās Tathāgatena bhāṣitāḥ Āha • Evam eva
 Bhagavaṁ bhāṣitā Tathāgatena sā⁵ (vā)likāḥ Tat kin manyase
 Subhūte Yāvantā Gaṁgāyā nadyā vā (lukās) tāvantā Gaṁgā nadyā
 bhaveyuḥ Tatra yā vālukāḥ tāvataḥ loka-dhātavo bhaveyuḥ Kici
 bahavaḥ tā loka-dhātavo bhaveyuḥ Āha • Evam eva Bhagavaṁ
 bahavas tā loka-dhātavo bhaveyuḥ Āha • Yāvatā Subhūte teṣu
 loka-dhātuṣu satvā teṣāṁ ahaṁ nānā-bhāva-citta-dhārām prajānāmi • Tat
 kasya hetoḥ Citta-dhārā citta-dhārā iti Subhūte Adhārā eṣā Tathāgatena
 bhāṣitā Tad ucyate citta-dhārā iti Ta(t kasya) hevitoh Atitām Subhūte
 cittam nōpalabhyate • Anāgatam cittam nōpalabhyate • Pra³tyutpannam
 (cittam nō)palabhyate⁶ • ×

(15a) i⁴ × × × × × × × ya i⁷ ti⁷ 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 × × × bhāṣitāḥ Āha × × × × × × ×. 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 sā 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. 31 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-dhātum sapta-ratna-paripūrṇam [xxxxxxxxxx](o)dā¹ ii [xxxxxx]
 tato nidānam bah[u pu]ṇya-skandham prasave(ta) • Āha • Bahu Bhagavaṁ •
 Āha • [xxxxxx]² evam eva Suⁱⁱⁱbhūte Bahu[s]a kula-putro O vā (ku)la-
 dukhita vā tato nidānam puṇya-skandham prasaveta³ • [Sace ho punaḥ]
 Subhūte skandho 'bhavi^{iv}[sy]an na Ta[thā]gato 'bhāsi O sya puṇya-(skandha)
 puṇya-skandha iti • Tat kin manyase Subhūte [Rūpa-kāya]-pariniṣpatyā
 Tathāga^v[to dra]ṣṭavyaḥ Āha • No iti Bhagavaṁ Na rūpa-kāya-
 pariniṣpatyā Tathāgato draṣṭa[ryaḥ] Tat kasya he[toḥ] Rūpa-kāya-pariniṣpa-
 viⁱⁱⁱ[tti r]ūpa-kāya-parini[spatt]ir iti [A-par]iniṣpattir eṣā Tathāgatena
 bhāsitāḥ [Tad uc]yate Rūpa-kāya-pariniṣpattir iti •

(15b) iⁱ [Tat]⁴ kin ma[ny]ase Subhūte la(kṣaṇa)-saṁpadā[nyās]⁵ Ta[thā]gato draṣṭavyaḥ⁶ Tat kasya hetoḥ Yā sā [lakṣaṇa-saṁpadā] Tathāgatena
 bhāsitā [lakṣaṇa-saṁpadā]⁷ [lakṣaṇa-saṁpadā]⁸ Tathāgatena bhāsitāḥ [Tad uc]yate
 la(kṣaṇa-saṁpadā) iti • Tat kin manyase [Subhūte] A[pi] nu Tathāgatasya
 āvaṁ bhavaⁱⁱⁱ[ti] Ma[nyā] dharmo deśito⁹ Yo O mama Subh[ūte] evaṁ
 vade • Tathāgatena kaści dharmo [xxxxx]¹⁰ abhy[āk]akṣeta mām saḥ Subhū-
 iv^{iv}[te asat]od[u]dgrhītena¹¹ • O Tat kasya hetoḥ 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, *kṛtvā arhadrūpāḥ samyak-sambuddhebhya dānam dadyād api nu sa*. It is more abbreviated than the printed text.

² This gap would contain the mark of punctuation (which always follows *āha*) and seven letters. Read perhaps *Evam etat Subhūte*, the phrase of assent being doubled in the printed text. It occurs doubled thus in fol. 8^{iv}.

³ Two lines of the printed text are omitted after this.

⁴ Begins at p. 40, l. 13, of the printed text.

⁵ *Sampadā* is treated as the nomin. singular, see line ii. There are traces of the *y*; compare the same sentence in fol. 17aⁱⁱⁱ.^{iv}.

⁶ A line of the printed text is omitted after this.

⁷ According to the printed text these words should be read *bhāsitā-lakṣaṇa*.

⁸ Or perhaps *āśā*, as it should be with *saṁpadā*. Compare *a-saṁjñā-śā* in fol. 19a^v.

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 *ud* seems here to be superfluously repeated.

d[e]śanā iti Subhūte *N=āsti sa* kaści dharmo yo dharma-deśa^v *nā* ×××
 ×××^d¹ *yuṣmām Subhū* *ti* *r Bhagavantam* etad avocat, Santi Bhaga-
 vani *keci sam* *tvā* ××××× *ye* *ime evam-vi* *rūpa-dharmān* ×××× *mānā* ×
 ntiḥ ×× *śraddh* *āsyanti* ² • Bhagavān āha • Na te Subhūte ×××××××
 ×××× ³

(16a) ⁱSarva⁴-satvā sarvba satvā iti Subhūt[e] *Asa*(*tvās te*) Tathāga-
 tena bhāṣitā Tad ucyate [sa]*rva-satvā* *iti* • *Tat kin manyase Su* ⁱⁱ *bhūte*
Api nu kaści dharmas Tathāgaten^{ānuttarām} *samyak-sambodhim abhisam-*
buddhaḥ *Āyuṣmām Subhū* *tir āha No iti* ⁵ *Bhaga* ⁱⁱⁱ *vam* kaści dharma yaḥ
 Tathā^Ogaten^{ānuttarām} *samyak-sambodhim abhisambuddhaḥ* Bhaga-
 vān āha *•* ××××××× ⁶ *ive*am eta Subhūte anu^{Or} api tatra dharmo
 na sam^{vidyate} n^ōpalabhyate • Tad ucyate 'nuttarā samyak-sambo-
dhiḥ *Api tu Subhū* ^v *te* samaḥ sa dharmāḥ na tatra kiñcid biṣamaḥ Tad
 ucyate 'nuttarā samyak-sambodhiḥ (*n*)airātme(*na • nir*)jivatvena • niḥsa-
 ××××××× ⁷ *vina* • Samā s^{ānuttarā} *samyak-sambodhiḥ sarvbe* ⁸ *kuśalair*
dharmair abhisambudhyate • Kuśalā dharmā kuśalā *dharmā* iti Su-
 bhūte [1-1]

(16b) ⁱdharmā ⁹ *c*zēva te Tathāgatena bhāṣitāḥ Tad ucyante kuśalā
 dharmā iti • Ye khalu Subhūte yāvantaḥ trī-sāhasra-mahā-sāhasre loka-
dhā ⁱⁱ *tau* Sumeravaḥ parvata-rājānaḥ tāvantān rāśim saptānām ratnā-
 nām abhisamharitvā dānam *dadyād* ¹⁰ *yaś c*zāitaḥ prajñā-pāra^{mitāyā}

¹ There is room for six akṣaras here, of which the last has the vowel *ā* apparently. *Nām=ōpalabhyate* 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 n=āsatvā* *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 ^{lviii}.

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 ^{lv}.

⁷ The printed text suggests the reading here should be *tvatvena niṣpudgaiatve*, 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.

xxxx¹ iicātuspadīm api gāthām uOdgrhya parebhyo deśaye • asya Subhūte puṇya-skandhasya eṣa pūrvakaḥ puṇya-*skandhaḥ śatatamīm* i^{iv}kalā n^oṛpeti • upanīśā Om api na kṣamate • *Tat kin manyase Subhūte* Api [nu] *Tathāgatasya* *vam bhavati* ×² *mayā sa* *tvā mocitāḥ* Na ho puṇaḥ Subhūte evaṁ draṣṭavyaṁ Tat kasya hetoḥ *Na Subhūte ka[ści sa]tvo* 'sti ya *s Tathāgatena parimocitaḥ* *vi*Yadi puṇaḥ Subhūte kaścit satvo *bhaviṣyat* yas Tathāgatena parimocito *bhaviṣyat* sa [e]va Tathā*gatasya* *ātma-grāho* 'bhaviṣyat

(17a) ⁱ(satva)-grāho ³ • jīva-grāhaḥ pudgala-grāho 'bhaviṣyat, Ātma-grāha iti Subhūte agrāha eṣa Tathāgatena bhāṣitaḥ Sa bāla-prⁱthag-janair udgrhītaḥ bāla-prthag-janā iti Subhūte a-janās te Tathāgatena bhāṣitāḥ *Tad ucyante bāla-prthag-janā iti* ⁱⁱⁱTat kin manyase Subhūte LaOkṣaṇa-saṁpadāyās Tathāgato draṣṭavyaḥ Āha • Evam eva Bhagavaṁ *lakṣaṇa-saṁpadāy(ās Ta)* *iv*thāgato draṣṭavyaḥ⁴ Āha • OSacet puṇaḥ Subhūte lakṣaṇa-saṁpadāyās Tathāgato draṣṭavyo 'bhavi^{ssyad} *rā* *j*api cakravartī *Ta* *thāgato* 'bhaviṣyat, Tasmād alakṣaṇa-saṁpadāyās Tathāgato draṣṭavyaḥ *Āyusmān Subhūtir* āha • Ya *th-dham* xxx⁵ *Bha* *ga*vato *vi*bhāṣitasya *ārtham ājanāmi* • na *lakṣaṇa-saṁpadāyās Tathāgato* draṣṭavyaḥ *Atha Bhagavaṁ tasyām ve* *lāyām imām gāthām* xxx⁶

(17b) iṣit⁷ ¶ Ye mām rūpeṇa adrākṣⁱ ⁸ Ye mām (ghoṣeṇa) anvayuh *mithyā-prahāṇa-prasṛtā na mām* ⁹ *dra[kṣya](nti)* te (na) *rāḥ* *Tat kin manyase Subhūte* Laⁱ *ikṣaṇa-saṁpadāyā* Tathāgatena *ānu(tta)rā* samyak-sambodhi(m *abhisam*)*buddhāḥ* Na ho puṇaḥ 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 *abhāṣiṣit*. *Bhāṣ* is used here in the parasmaipada, see fol. 13 a^v. Still one akṣara would remain blank.

⁷ Begins at p. 43, l. 5, of the printed text.

⁸ The *kṣ* has a vowel-mark above but none beneath. *Adrākṣit* seems to be intended. Grammatical irregularities occur here frequently.

⁹ The letter seems to be *mām* or *mā*, but not *mām*.

Na Subhūte lakṣaṇa-saṃ (pa)ⁱⁱⁱdāyās TathāgatenānuOttarā samyak-saṃbodhim *abhisaṃbuddhāḥ* syāt khalu *evam asyā*¹ Bodhisatva-yāna-*(saṃprasthi)*tena sa^{iv}tvena kasyaci dharmasya vināOsaḥ prajñaptah ucchedo vā • Na ho punas te Subhūte evaṃ draṣṭavyaṃ *Na bō* *dhi*-*satva-yāna-saṃprasthi*^vtena satvena kasyaci dharmasya vināsaḥ prajñaptah nōchedaṃ vā • Yaḥ khalu punaḥ Subhūte Gaṃgā-nadī-vālūkā-samām loka-dhātum^v *visapta-ratna-paripūrṇān* kṛtvā dānaṃ dadyād² yaś ca bodhisatvo nairātmeṣu anutpattikeṣu *dharmeṣu kṣāntim* pratilābheta • *Ayam eva te (dā)[naṃ]*³

(18a) *ibahutaraṃ*⁴ puṇya-skandhaṃ prasaveta • Na ho punaḥ Subhūte bodhi[satve]*na puṇya-skandhaḥ parigrahetavyaḥ* Āha • *Nanu Bhagavaṃ pu*⁵ *(ṇya)-iskandhaḥ parigrahetavyo* • Bhagavān āha • Parigrahetavyaḥ Subhūte (*nōgra*)[*hetavyaḥ Tad ucyā*]⁶ *te pari*[*grahetavyaḥ Api tu*]⁶ Subhūte [*ya*]^h ⁱⁱⁱkaścid evaṃ vade • TathāgaOto gacchati vāgacchati vā • tiṣṭhati vā • (*ni*)*ṣṭhati vā* • [*śayyām*]^v (*ā kalpayā*)*ti* na me saḥ bhāṣi^vtasyārtham ājānāti • TaOt kasya hetoḥ Tathāgata iti Subhūte *ca*⁷ *kvacid āgataḥ a-kvacid gataḥ Tasmād ucyate Tathā*^vgato 'rhaṃ samyak-saṃbuddhaḥ Yaḥ khalu punaḥ Subhūte kula-putro vā • kula-duhitā vā • yāvanti tṛ-sāhasra-mahāsāhasre loka-dhātāu ^vprthivi-rajāṃsi sa evaṃ-rūpān maṣiṇ kuryā yāva evāsaṃkhyeyena • Tad yathā nāma paramānu-saṃcayaḥ *Tat kin* manya[*se*] Subhū-

(18b) *ite*⁸ *Api tu sa paramānu-saṃcayo bhavet*, Āha • Evam eva Bhagavaṃ Bahu sa paramānu-saṃcayo bhavet, Tat kasya hetoḥ *Sace Bhagavaṃ (sa)*[*n*]ⁱⁱ(*ca*)yo 'bhaviṣya na Bhagavān *bhāṣiṣyaṃ* paramānu-saṃcaya iti • Tat kasya heto Yo so *Bhagavatā* paramānu-saṃcayo

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 nīdānaṃ*.

⁴ Begins at p. 44, l. 1, of the printed text.

⁵ These words which nearly agree with the printed text exactly fit this long gap.

⁶ These words fit this gap and agree with the printed text, except that *tad ucyate* always stands in this MS. for *tenōcyate* of the printed text, and *iti* is omitted as it is often in this MS.

⁷ The printed text has *na*, but the letter here resembles *ca* or *da* and not *na*.

⁸ Begins at p. 44, l. 15, of the printed text.

bh[āṣitaḥ] a-[saṁ]ⁱⁱⁱcayaḥ sa Bhagavatā bhāṣiṭaḥ Tad ucyate paramāṇu-samcaya iti • Yam ca Tathāgato bhāṣati mahāsa[ha]sro (loka-) iḍdhātuḥ a-dhātu saḥ Tathāgato tena bhāṣitaḥ Tad ucyate mahāsaahasro loka-dhātuḥ Tat kasya hetoḥ *Sace Bhaga[va]m dhātur avbhaviṣyat*, sa cāṁva piṇḍa-grāho 'bhaviṣya • Yaś cāṁva Tathāgatena piṇḍa-grāho bhāṣitaḥ (a)-[grā]ha saḥ Tathāgatena bhāṣitaḥ Taviḍ ucyate piṇḍa-grāha iti • Bhagavān āha Piṇḍa-grāhaś cāṁva vyavahāro *Subhūte 'nabhilapyah Na sa dharma nādharmaḥ Sa ca bala-*¹

(19a) ⁱprthag ²janair udgr(hi)ta *xxxxxxxxx³* vade • Ātma-drṣṭis Tathāgatena bhāṣitāḥ satva-drṣṭiḥ jīva-drṣṭiḥ pudgala-drṣṭiḥ⁴ Ta-ⁱⁱthāgatena bhāṣi(tā) Api nu sa *myag vade māno vade* • Subhūtir āha⁵ • Yā sā Bhagavaṁ ātma-drṣṭis Tathā[ga]tena bhāṣitāḥⁱⁱⁱ a-drṣṭiḥ sā Tathāgate^{Ona} bhāṣitā *Ta* d ucyate ātma-drṣṭir iti • Evaṁ Subhūte bodhisatva-yāna-saṁprasthītena sarvba-*dharmā* iḥjñātavyā draṣṭavyā • adhi^o (sthita)vyā⁶ • (Ya)thā na dharma-saṁjñā pratyupasthāhe • Tat kasya hetoḥ Dharma-(saṁjñā) *dharm-saṁjñā iti Subhūte* a-saṁjñā-ēśā Tathāga(tena) *bhāṣi(tā)* Tad ucyate dharma-saṁjñā-ēti • Yaḥ khalu Subhūte bodhisatvo (mahāsa) *two xxxxxxx⁷ loka-dhātum* *visapta-(ratna-par)ip(ūrṇān)* *xxxx⁸ parityaje* • d⁹ yaś ca kula-putro vā • kula-duhitā vā (i) *taḥ prajñā-pāramitāyā dharma-paryāyā cātuspa-*¹⁰

(19b) ⁱ[dī]m¹¹ api gāthāṁ udgr(hya) *dhāraye* • [deśaye • vā](ca)ye [paryavāpnuyāt parebhyas¹²] (ca vistar) *ena saṁprakāśayed ayaṁ tato bahutaraṁ puṇya-*ⁱⁱ (ska)ndhaṁ prasavet, Katha[m] ca saṁprakāśa-

¹ The words of the printed text fill the gap exactly. It also reads *avyavahāro*.

² Begins at p. 45, l. 7, of the printed text.

³ Judging from the printed text the words in this blank might be either *yah kaści Subhūte evaṁ*, or *Tat kasya hetoḥ Ya evaṁ*. 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-dsāṁkhyeyān*.

⁸ Read perhaps *parityāgam*; see fol. 9 bⁱⁱ, and fol. 10 a^{iv.v}.

⁹ The punctuation here is out of place.

¹⁰ For *cātuspadīm*, 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.

(yed ya)thā nādhāsaye • Tad ucyate saṁprakāśamyet,¹ Tāra[kā timi]-
 ram dipo māy-āvaśyāya-budbudam svapaⁱⁱⁱnam vidyud abhram ca evam
 dras)[ta]○vya[m] saṁs(kṛtam) Idam avoca Bhagavā[n ā]ttamanā
 Sthavira-(Subhū)[tis te] ca bhikṣu-bhikṣuṇy-upāsak-ōpā^{iv}(sikā) • sa-deva-
 gandharvba-ōmānuś-āsuraś ca [l]oko Bhagavato bhāṣitām abhya-
 nandur iti • ¶ Āddhyaṣṭama Bhagavati Ārya-Vajracchedi^vkā prajñā-
 pāramitā samāptā× (ya) siddhi× ya² • saha bhartari Nandimbaleṇa •
 saha pitrñā e²×××××××× ××××^{vi}[××ā×] balena • (sa)ha××××××××
 (n)ena • saha (Ne)saleṇa • saha Saṁcaxtyo • sa(ha × sarvba-satv)[avih
 ××××] ××

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^{biii}.

[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., *rūpeṇa*, fol. 17^b, 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 Saddharma-puṇḍarīka, edited by Professor Lüders, pp. 144 ff. In that manuscript, indeed, all, or most of the other varieties of vowel signs have been noticed; see pp. 140–2. The forms \bar{u} , \bar{u} (in the \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. = Pargiter, Th. = Thomas.)

A

*a-kuśalamūla, stock of demerit, Th. 4 *b*ⁱ.
a-gacchati, he does not go, P. 18 *a*ⁱⁱⁱ.
a-gati, evil course, H. 4 (1) *b*ⁱ.
agni-traya, three kinds of fire, H. 4 (2) *a*^{vi}.
*a-grāha, baseless notion, P. 17 *a*ⁱ, 18 *b*^v.
Aṅgulimāla, pr. n. of a robber, H. 12 (3) *b*ⁱⁱⁱ.
*a-cari, not-moving, Th. 11 *a*ⁱ.
*a-cintika, unthought of, Th. 7 (1) *a*ⁱⁱ, 7 (2) *b*ⁱⁱ. *iii*.
a-cintya, inconceivable, Th. 7 (2) *a*^{iv}; P. 10 *b*ⁱ. *iv*.
a-jana, insignificant person, P. 17 *a*ⁱⁱ.
Ajita, pr. n. of a person, Th. 11 *a*^{iv}.
aṇuka-ccidra, minute hole, H. 13 (1) *b*^v.
aṇḍa-ja, born from an egg, P. 2 *a*^{vi}.
*atigāmbhira, very profound, Th. 7 (2) *b*^v.
*ativistaraṁ, at great length, Th. 7 (1) *a*ⁱⁱ.
atita-buddha, a past Buddha, Th. 7 (2) *a*ⁱⁱⁱ. *iv*.
atite 'dhvani, in time past, Th. 5 *a*ⁱⁱ; P. 9 *a*^{iv}, 11 *b*ⁱ.
*atisvalpatva, extreme sparseness, Th. 3 *a*^v.
*a-datt-ādāna, taking things wrongfully, H. 10 (57) *a*^{iv}, *b*ⁱⁱ. *iii*.
*a-duṣṭūl-āpatti, not-grave offence, H. 3 *a*ⁱⁱⁱ.
a-drṣṭa-pūrva, not seen before, Th. 6 *a*ⁱ.
a-drṣṭi, baseless theory, P. 19 *a*ⁱⁱⁱ.
*adbhuta-prāpta, struck with wonder, L. 259 *b*ⁱⁱⁱ. *vi*.
adrākṣī(t), he sees, P. 17 *b*ⁱ.
*a-dvandva, unequalled, H. 12 (1) *b*ⁱⁱ. *iii*.
*a-dharma, baseless dharma, P. 13 *a*^v.
*a-dhātu, not a dhātu, P. 7 *b*ⁱⁱ.
*a-dhārā, not a flow, P. 14 *b*^v.
adhigantu-kāma, desiring to understand, Th. 3 *a*ⁱ.

adhimukta, (whose mind) is set upon (something), L. 3 *b*^{vi}; *adhimuktika*, P. 10 *b*^{vi}.
adhimukti, steady resolve, Th. 8 *a*^{iv}.
adhivacana, designation, epithet, P. 13 *a*ⁱⁱ.
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}.
*adhyeṣyati, he invites, L. 260 *b*ⁱⁱ. *iv*.
adhvan, time, Th. 5 *a*ⁱⁱ; see *atīte*, *anāgata*.
*adhvabhāṣit (for *adhya*^o), he pronounced, Th. 2 *a*^{vii}, 7 (1) *a*ⁱⁱ; 7 (2) *b*ⁱⁱ.
a-nata, firm, Th. 8 *b*ⁱⁱ.
*an-atikrānta, not overstepping, Th. 7 (1) *b*ⁱⁱ.
an-anta-guṇa, infinitely good, Th. 7 (2) *b*^{iv}.
*an-anugata, not practising, Th. 8 *b*ⁱⁱⁱ. *iv*.
*an-abhinata, feeling no inclination towards, H. 6 *a*ⁱ.
*an-abhiprasanna, ill-disposed, H. 5 *a*ⁱⁱ.
*an-abhiramya, incapable of joy, Th. 6 *a*^{iv}. *v*. *vi*.
an-āgata, not-come, future, with *adhvan* time, L. 260 *b*ⁱⁱ. *v*; P. 13 *a*ⁱ, or *kāla*, time, Th. 3 *a*^v, or *citta*, thoughts, P. 14 *b*^{vi}, or *buddha*, Th. 7 (2) *a*ⁱⁱⁱ. *iv*.
*an-āttamanatā, not-rejoicing, H. 10 (57) *b*ⁱⁱⁱ.
*an-āstāra, not spreading-out of robes, H. 3 *a*^{vi}.
a-niyato rāṣi, mass of what is neither truth nor falsehood, H. 4 (2) *a*ⁱ.
*a-nīrṣyuka, freedom from envy, H. 10 (56) *a*ⁱⁱ.
anukampā, mercy, L. 254 *b*ⁱⁱⁱ; H. 2 *b*^{iv}.
an-uttara, final, Th. 4 *b*^{vii}; supreme, Th. 11 *a*^x, *b*ⁱ. *iii*; L. 253 *a*ⁱ, *b*ⁱⁱⁱ; 259 *a*^{vi}, *b*ⁱⁱⁱ; P. 13 *a*ⁱⁱⁱ, 16 *a*ⁱⁱ, 17 *b*ⁱⁱ. *iii*.

* Including only selected words; those not recorded elsewhere are marked with an asterisk

*an-ut[t]rasitu-kāma, desirous to have no apprehension, Th. 10 *av*.
 an-utpattika, not liable to rebirth, P. 17 *bvi*; Th. 11 *av*.
 *anudarśin, perceiving, L. 3 *biii*.
 *an-uddiṣṭa, undeclared, Th. 2 *av*.
 an-uddhāra, not-taking-up of robes, H. 3 *avi*.
 an-upadhiśeṣa, absence of individuality, P. 2 *bii*.
 *anupariṅghita, received, P. 2 *ai*. *iii*.
 *anupālakatva, cherishing, H. 10 (56) *bii.v*.
 *anuprêkṣin, searching, Th. 4 *avii*.
 anumanyatu, may it grant, Th. 10 *bviii*.
 anumodita, approved, Th. 7 (2) *ai*.
 Anurādhā, pr. n. of an asterism, Th. 9 *bi*.
 anuvyañjana, secondary sign, L. 253 *bvi*.
 *anuśāmsā, praise, Th. 2 *aviii*.
 *an-ovāda-prasthāpanā, initiating censure, H. 3 *av*; *a*°-viṣṭhāpanā, preventing censure, H. 3 *av*.
 antamaśas, even, L. 253 *bi*; Th. 2 *av*.
 *antaḥ-pakva, food cooked indoors, H. 3 *av*.
 antarāya, interference, H. 10 (57) *av*; obstacle, Th. 2 *bii*.
 antaraṇa, market-place, L. 253 *bvii*.
 antargata (indriya), inward turned (senses), H. 1 *bv*.
 antardhāna, disappearance, Th. 3 *avi*, *biii*.
 *antardhāni, id., Th. 3 *biv*.
 antardhāsyate, it will be hid, Th. 3 *biii*.
 antevāsin, mate of a tradesman, H. 6 *bv*.
 antovusta, (food) kept indoors, H. 3 *av*.
 andhakāra-praviṣṭa, entered into a dark place, P. 9 *bv*.
 *apatrāpya, modesty, Th. 6 *bvi*.
 *a-paritrasyamāna, not being in fear, L. 3 *biv*.
 *a-paribhava, not-contemptuousness, H. 10 (57) *aii*.
 Apalāla, pr. n. of a Nāga, H. 5 *bvi*.
 apavaktr, detractor, H. 12 (3) *avi*.
 apāya, place of suffering, Th. 5 *bv*; P. 11 *av*; see *tr-apāya*.
 *a-pārimitā, not a perfection, P. 9 *ai*.
 apāśraya, observance (four), H. 4 (1) *av*.
 *a-pitrjñatā, not honouring one's father, H. 10 (56) *bi*.
 a-pragalbha, unassuming, H. 8 *bvi*.
 *a-pratikarm-āpatti, offence without subsequent atonement, H. 3 *aiii*.
 *a-pratighṛta, not received, H. 3 *av*.
 *a-pratighāti, not-contentious, H. 12 (2^e) *av*.

*a-pratipudgala, who has no rival, H. 6 *bi*.
 a-pratilabdha, unobtained, Th. 2 *av*.
 a-pratiṣṭhāna, having no reliance, P. 9 *bi*; apratiṣṭhita, not relying on, P. 2 *bvi*.
 *a-pramāṇātara, countless, Th. 10 *aviii*.
 a-bahirgatena (mānasena), without outward-turned (thoughts), H. 1 *bv*.
 *a-brāhmaṇyatā, not living as a brāhman, H. 10 (56) *bi*.
 abhigīta, chanted, L. 253 *avi*.
 *abhiprakiranti, they overwhelm, Th. 11 *bvii*. *viii*.
 *abhipravarṣi, it rained down, Th. 11 *bvi*.
 *abhimantraṇa, invitation, H. 10 (57) *ai*.
 abhimukhī-kṛta, set against, H. 12 (1) *bv*.
 abhiyoga, endeavour, Th. 3 *ai*.
 *abhisamāyāna, visiting, H. 12 (3) *av*. *vi*.
 abhisamskarot (abhisamakarot), he performed, Th. 1 *bi*; abhisamskṛta, performed, Th. 1 *ai*.
 abhisamskāra, performance, Th. 1 *ai*, *bi*.
 *abhisamharitvā, having collected, P. 16 *bii*.
 abhisamaya, comprehension, see *jñāna*, *dharma*.
 abhisambuddha, enlightened, L. 253 *bii*; P. 9 *biv*, 13 *ai*. *iii*. *iv*, 16 *aii*. *iii*, 17 *bii*. *iii*.
 abhisambodhi, enlightenment, L. 253 *bii*, 254 *bvii*.
 abhistavinsu, they eulogized, Th. 5 *biii*.
 abhihita (abhihata?), afflicted, Th. 5 *biv*, with *jara*, *q.v*.
 abhūṣit (abhūṣi), it happened, Th. 11 *aiii*. *vi*. *vii*. *x*, *bi*. *ii*.
 *abhy anumodana, approval, H. 10 (57) *biv*.
 abhy anumodita, approved, Th. 7 (2) *ai*.
 abhyavakiranti, they cover, Th. 11 *bvii*. *viii*.
 abhira, cloud, P. 19 *biii*.
 *a-manasī-kāra, inattentive, Th. 5 *ai*.
 a-manuṣya, not-human, Th. 2 *ai*. *iii*.
 a-mama, having no self-conceit, H. 6 *biii*.
 *a-mātrjñatā, not honouring one's mother, H. 10 (56) *bi*.
 a-māya, having no illusion, H. 6 *bii*.
 *a-miśrī-kṛta, undefiled, L. 3 *bi*.
 *ambara-taṭa-sṭha, heaven, Th. 7 (2) *bv*.
 *a-rakṣaṇīya, not needing to be guarded, H. 4 (2) *aiii*; a-rakṣita, not guarded, H. 4 (2) *avi*.
 aranya, forest, Th. 4 *ai*, 7 (2) *avi*.
 aram, completely, Th. 5 *biii*.
 a-rūpin, formless, P. 2 *bi*.

***artha-caryā**, beneficent rule, H. 4 (1) *bv*.
 ***arth-ātara**, ferry of the meaning (interpretation), H. 13 (3) *av*.
ardha-hāra, half-necklace, Th. 11 *b^x*.
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-sāmpadā**, 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 (*śrotasya*), range (of hearing), Th. 2 *av*.
 ***a-varn-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, attentive, Th. 7 (2) *avi*.
 ***a-vikīrat**, not dropping about (almsfood), H. 1 *bii*.
a-vikṣipta, undisturbed, Th. 7 (2) *avi*; H. 1 *aii*, *bii*. *iv*.
 ***a-vijānamāna**, not understanding, Th. 7 (1) *aii*.
 ***a-vitatha-vādin**, not-untruth speaking, P. 9 *biv*.
a-vipāka, without result, Th. 4 *bii*.
 ***a-viyūbha**, not a vyūha, no display, P. 13 *bv*.
 ***a-vaivartika**, 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-sūśruṣā (for *aśuśruṣā*), not caring to listen, H. 10 (56) *biii*.
 ***a-śrāmaṇyatā**, not living as a Śramaṇa, H. 10 (56) *bi*.
Āśleṣā, pr. n. of an asterism, Th. 9 *avii*.

Āśvini, 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*, *biii*, 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-sāra**, 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 *ksaya*, Th. 6 *bix*.
a-secanaka, charming, with *bhāva*, H. 12 (2°) *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°) *bv*.
ākroṣṭr, reviler, H. 12 (3) *avi*.
ākṣipet, it should put to shame, H. 12 (2°) *av*.
 ***ācakṣeta**, it may be spoken, P. 15 *biii*.
 ***Āṭanāṭi**, pr. n. of a Mahāyāksha, H. 5 *bii*. *iv*.
 ***āttamanatā**, ready-mindedness, H. 10 (56) *aiii*, (57) *av*. *v*, *biii*. *iv*.
āttamanas, with attentive mind, Th. 10 *biii*; P. 19 *biii*; see *āptamanas*.
 ***ātma-grāha**, positing of self, P. 16 *bvi*, 17 *ai*; ***ā°-drṣṭi**, belief in self, P. 19 *ai*. *ii*. *iii*; ***ā°-drṣṭika**, P. 10 *bvi*; **ā°-bhāva**, one's own self, personality, H. 4 (1) *bvi*; P. 6 *aiii*. *iv*, 10 *av*. *v*; ***ā°-saṃcetanā**, consciousness of self, H. 4 (1) *bvii*; ***ā°-saṃjñā**, conception of self, P. 2 *biv*, 8 *bi*. *ii*, 9 *aii*. *iii*. *v*.
 ***ādi-sūtra**, aboriginal sūtra, Th. 7 (2) *biv*.
ādinava, evil, Th. 2 *bix*.
āddhyaṣṭama (?), P. 19 *bv*.
Ānanda, pr. n. of Buddhist monk, H. 13 (3) *aiii*.
 ***āptamanas**, with receptive mind, H. 5 *avi*, 7 *bv*. See *āttamanas*.
ābhāsa, reach of perception (by the senses), L. 3 *av*-*viii*.
āyatana, sensation, Th. 4 *aii*; L. 3 *bvii*.

***āyu-pramāṇa**, duration of life, Th. 11 ^{ai}.iv; L. 259 ^{bi}.

āyusmān, venerable, Th. 1 ^{ai}iii; P. 2 ^{av}, 7 ^{ai}ii, 13 ^{bi}, &c.

āranyaka, wild animal, Th. 2 ^{bi}.

***ārūpya**, incorporeal state, Th. 8 ^{bi}.

***ārgaḍa**, bolt (of door), H. 1 ^{bvii}.

ārya, the Elect, epithet of Buddhist monks, Th. 8 ^{ai}v, ^{bi}-iv; also of a book, P. 19 ^{bi}x.

ālambana, opportunity, H. 9 ^{ai}iii.

āloka, light (opp. *tama*s), H. 12 (1) ^{bv}, 13 (3) ^{ai}v.

āvṛta, encompassed, overcome, with *tama*, q.v.

***āvrahana** (*avarhaṇa*), tearing off, H. 3 ^{ai}.

āśī, fang of a snake, sting of an insect; in **āśī-viṣa**, having poison in its fang, snake, Th. 2 ^{ai}x.

***āścarya-prāpta**, struck with wonder, L. 259 ^{bi}iii.vi.

Āṣāḍha, pr. n. of an asterism, Th. 9 ^{ai}v.

***āsana-kuśalena**, with propriety in (choosing) a seat, H. 1 ^{ai}v.

āstāra, spreading-out of robes, H. 3 ^{ai}v.

āsrava, passion, with *ksina*, L. 3 ^{ai}v.

āhāra, nutriment (four kinds of), H. 4 (1) ^{av}.

I

***icch-ōpavicāra**, seduction by desire, H. 12 (27) ^{ai}ii.

Indra, pr. n. of a deva, H. 5 ^{ai}v.

Ī

īryāpatha, becoming deportment, H. 1 ^{ai}ii, ^{biv}.

U

***uddara**, heretical (?), Th. 8 ^{biv}.

***utkṣipta** (*otkṣipta*)-**cakṣuṣā**, with downcast eyes, H. 1 ^{ai}ii, ^{bv}.

***utkṣepaṇiya** (*-karma*), (rite of) suspension, H. 3 ^{ai}.

***uttama-pudgala**, the best possible person, H. 6 ^{bi}ii.

Uttara-bhadravatī (*°bhadrapadā*), pr. n. of an asterism, Th. 9 ^{ai}vii.

***u[t]trasiṣyanti**, they will be frightened, P. 8 ^{bv}; **u[t]trasta**, frightened, Th. 6 ^{bi}iii.

utpadyamāna, arising, H. 4 (1) ^{ai}vii, ^{bi}.

***Utpalavaktra**, pr. n. of a king, Th. 5 ^{ai}v, ^{bvi}.

utpāda, source, L. 3 ^{bvii}.

utpādayati (*cittam*), he turns (his thoughts)

to, Th. 4 ^{avii}, ^{bvii}; **utpādayiṣyanti**, P. 8 ^{ai}v; **utpādayitavyam**, P. 6 ^{ai}.ii, 9 ^{ai}v.

utsahāmas, we exert ourselves, L. 260 ^{ai}iii.

uda-pāna, place of drinking water, well, H. 8 ^{bi}. See *jarūḍa-pāna*.

udāra, great, grand, Th. 2 ^{bv}x.

udikṣaṇīya, to be gazed at, Th. 4 ^{bv}.

udgrhñiyāt, he should preserve, P. 10 ^{ai}v; **u[d]graheṣyati**, P. 11 ^{ai}v; **udgraheṣyanti**, P. 10 ^{bi}iii, 11 ^{bi}ii; **udgrhya**, P. 6 ^{biv}, 16 ^{bi}iii, 19 ^{bi}; **udgrhita**, P. 15 ^{biv}, 17 ^{ai}ii, 19 ^{ai};

***udgrhñita**, (fruit) picked up, H. 3 ^{av}; ***u[d]grahetavya**, to be rejected, P. 18 ^{ai}ii; **udgrhitavya**, to be taken note of, H. 1 ^{bviii}.

uddiśet, he should expound, exhibit, Th. 10 ^{ai}v; **uddiśe**, Th. 2 ^{bi}ii; **uddiśeyāti**, Th. 2 ^{ai}x; **uddiśeya**, Th. 2 ^{ai}viii.

uddhāra, the taking-up of robes, H. 3 ^{ai}v.

udbhāvanā, proclamation, H. 12 (27) ^{ai}ii.

upakaraṇa, expedient, means, Th. 7 (2) ^{ai}v.

***upaccheda**, cutting off, with *vṛtti*, q.v.

upajīvyā, who can be depended on, Th. 4 ^{bi}iii.

upadrava, affliction, Th. 2 ^{biv}x.

upadhi, appearance, phenomenal, H. 7 ^{bi}.

***upaniśārāya**, residing, Th. 1 ^{ai}ii.

***upaniśada** (v.l. *niśāda*, M. M. ed., p. 35), (the duration of) a musical note, P. 11 ^{bv}; ***upaniśa**, P. 16 ^{biv}.

upapatti, existence, see *kāmōpapatti*, *sukhōpapatti*.

upapāduka, effecting, P. 2 ^{avii}.

upabhoga, use, Th. 4 ^{av}.

***upavicāra**, seduction, H. 12 (27) ^{ai}ii.

***upāśamānukūla**, disposed to calmness, Th. 8 ^{ai}v.

upasamṅkrami, he proceeded, Th. 5 ^{avii}.

upasampadā, initiation (into monkhood), H. 3 ^{biv}.v. See *elubhikṣu*°, *jñānābhisa-*

maya°, *traiṇācitra*°, *praśna*°, *vinaya-*

dhara°, *vijākaraṇa*°.

upasthāpya, attending considerably (to some one), H. 1 ^{ai}v; **upasthāpayitavya**, H. 1 ^{bvi}.vii. See *smṛtim*.

***upasthita-smṛti**, fixed attention, H. 1 ^{ai}, ^{bi}iv.

upādāya, evincing (feeling), H. 2 ^{biv}; L. 254 ^{bi}iii.

upāya, expedient, Th. 7 (1) ^{ai}v.

***upāvṛtta**, arriving, Th. 3 ^{ai}vii.

upāsak-ōpāsikā, male and female lay-adherent of Buddha, Th. 10 ^{bi}i; P. 19 ^{bi}iii.

upêta-kāya, taken a body, P. 13 *av*, *bi*. ii.
uśuṣyanti (*ut-śuṣyanti*), they dry up, Th. 4 *bi*.

Ū

ūrdhvam adhaḥ, above and below, H. 1 *bi*.

Ṛ

ṛddhi, supernatural power, Th. 1 *ai*. iii, *bi*.

E

***eka-ghana**, solid (rock), L. 3 *bviii*.
 ***ek-āhika**, quotidian (fever), Th. 10 *bvii*.
 ***Elabhadra** (*Elapatra*), pr. n., H. 5 *bvi*.
 ***ehibhikṣukatāyā** (*upasaṃpadā*), (initiation) with the formula 'come O monk', H. 3 *bvi*.

O

okirinsu (*avakir°*), they besprinkled, Th. 5 *bi*.
oliyet (*aval°*), he slackens, Th. 10 *aiiii*.

Au

aurasa, son, H. 13 (3) *av*.
auṣata (*auṣadha*), Th. 9 *aii*. See *auṣadhi*.
auṣadhi, medical herb, medicament, with *kṣaya*, q.v.

K

kaṇṭaka; see *go-kaṇṭaka*.
kad-arya, miserly, H. 12 (3) *bi*.
 ***kantāra** (for *kā°*), difficult road, Th. 2 *bvii*.
karuṇāyati, he becomes compassionate, Th. 5 *bvii*.
kartu-kāma, desirous of doing, Th. 7 (2) *av*.
karma, karma or the moral Law of Causation, Th. 5 *ai*, 7 (1) *bvi*; **karmāṇi** (pl.), actions, P. 11 *av*. vi.
karma, rite; see *utkṣepanīya*, *rudra*.
kalaha, quarrel, Th. 9 *av*.
kalā, a fraction of time, P. 11 *biv*. v, 16 *biv*.
Kali, the Kali age, Th. 5 *biii*.
Kaliṅga, pr. n. of a country, P. 9 *ai*.
kaluṣa, impurity, Th. 5 *biii*.
kalpa, (a) a period of time, Th. 2 *av*, 10 *aii*; P. 10 *av*, 11 *bi*; (b) doctrine, regulations, H. 3 *biii*, see *civara*.
Kaśmīra, pr. n. of a country, Th. 3 *bii*.
kaśāya, (moral) stain, Th. 8 *aiiii*.
kāṃkṣā, doubt, Th. 2 *bvi*.
kāma (at end of compound), desirous; see *adhigantu*, *anuttrasitu*, *kartu*.
kāma-guṇa, satiety, perfect enjoyment, Th.

6 *bv*; ***k°-guṇatā**, state of perf. enj., Th. 6 *bviii*. ix.

***kām-ôpapatti**, re-birth in a state of sensuous existence, H. 4 (2) *bi*.
kāya, body, H. 4 (2) *aiii*, 8 *biv-vi*; Th. 2 *biii*. ix, 5 *avii*, 8 *aii*. iii, *biv*; P. 13 *avi*, *bi*. ii. See *dharma-kāya*, *rūpa-kāya*.
 ***kāy-êndriya**, 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, *biv*.
 ***kimkaraṇa**, punishment work, H. 3 *ai*.
Kinnara, pr. n. of a class of mythological beings, Th. 2 *ai*. iii.
 ***kim-ānuśamsa**, punishment lesson, H. 3 *aii*.
Kirttiya (*Kṛttikā*), pr. n. of an asterism, Th. 9 *av*.
 ***kirti-śabda-śloka**, verse of praise, H. 10 (56) *aiii*.
Kubera, pr. n. of the god of wealth, H. 5 *av*.
 ***Kumārābhadrā**, 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 mythological beings, H. 5 *biii*.
kula-putra, noble youth, and **kula-duhitṛ**, noble maiden, Th. 7 (2) *aiii*, 10 *ai*. ii; P. 10 *ai*, 11 *aii*, *bvi*, &c.
kuśala, good, proper, with *āsana*, H. 1 *av*; *cārya*, Th. 6 *bviii*; *dharma*, P. 16 *av*, *bi*.
kuśala-mūla (plur.), stock of merit, Th. 4 *bi*; see *akuśalamūla*.
kūṭāgāra-śālā, hall of a pagoda, Th. 1 *aii*, *biii*.
krta-kṛtya, having attained one's ideal, H. 7 *av*.
kṛtālaya, who has made his abode, H. 5 *av*.
kṛti, poetic composition, H. 13 (3) *biv*.
koṭi-niyuta, many tens of millions, P. 11 *bii*; Th. 11 *av*.
 ***koṭūhala**, curiosity, Th. 5 *ai*.
krama, astrological progression, Th. 9 *biv*.
kramanti, they attack, Th. 2 *biii*. ix.
 ***kriyāvastu**, means of acquiring, H. 4 (2) *avii*.
 ***kṣamati mūlyam**, equals in value, L. 254 *bii*.
 ***kṣayatā**, state of decay, Th. 6 *bvii*. viii.
kṣānti, patience, P. 17 *bvi*; **kṣ°-pāra-**

mitā, perfect exercise of p., P. 9 aⁱ;
kṣ^o-vādin, upholding p., P. 9 a^v.

kṣiṇa, extinct, with āsrava, jāti, bhava, q.v.
kṣūra, knife (?), Th. 9 a^{iv}.

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

khaṇḍi-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.

gr̥hapati, 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, piṇḍa, pudgala, satva, 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, anom. in cakṣvendriya,
Th. 2 bⁱⁱ, 7 (1) a^{vi}.

cakṣus, neut., id., H. 4 (1) aⁱⁱⁱ; P. 14 aⁱⁱ. iii;
with dharma, prajñā, buddha, māṇsa,
q.v.; cakṣuṣmān, seeing person, H. 8 bⁱ.
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.

carāṇa, 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.

cākṣuṣa, comely, H. 12 (4) bⁱⁱⁱ.

*cātu-dvīpika (dbai^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^{viii}.

citta, mind, thoughts, H. 1 aⁱⁱ, bⁱⁱ. iv; Th.
2 bⁱⁱ, 4 aⁱ. v. vi, b^{vi}, 7 (2) a^{vi}; L. 3 a^{iv};
P. 2 aⁱⁱ, 6 aⁱⁱ. i, 9 a^{vi}, 14 b^{vi}; citta-dhārā,
flow of thoughts, P. 14 b^{iv}. v; cittōtpāda,
see boḥi; cittōtpādika, see prathama.

Citra, pr. n. of an asterism, Th. 9 aⁱⁱⁱ.

*cintikatā, the way of thinking, Th. 10 a^v.

*Cimba, pr. n. of a person, H. 5 b^v.

civara, monk's robes, H. 3 bⁱⁱⁱ, 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, saṅhyojana, q.v.

chidra, hole, cavity, H. 13 (1) b^v.

J

Jagatnātha, lord of the world, epithet of
Buddha, H. 13 (3) a^v.

jaṅgama (lit. moving being), man, H. 13 (1) *a*ⁱⁱⁱ.

***janapada-pradeśa**, part of a country, Th. 1 *a*ⁱ, *b*ⁱⁱ.

***jara-maraṇ-ābhihita**, afflicted with old age and death, Th. 5 *b*^{iv}.

***jar-ōda-pāna**, old disused well, H. 8 *b*ⁱ.

jarāyu-ja, viviparous, P. 2 *a*^{vi}.

***jaladāyate**, it acts as a raincloud, H. 12 (2) *b*^v.

jāti, birth, re-birth, with *kṣiṇa*, L. 3 *b*^{iv}; with *śata*, P. 9 *a*^v.

jātu, certainly, Th. 2 *a*^x, *b*ⁱⁱ, *ii*ⁱ.

***jāniya**, knowing, Th. 11 *a*ⁱ.

jighāmsu, revengeful, H. 12 (3) *a*^{vi}.

Jina, conqueror, epithet of Buddha, Th. 7 (2) *b*^{vi} (transl.).

Jiṣṭha (*Jyeṣṭhā*), pr. n. of an asterism, Th. 9 *a*^{vii}.

jihma, unsuccessful, defeated, Th. 2 *b*ⁱⁱ.

***jihv-ēndriya**, sense of the tongue, taste. Th. 7 (1) *b*ⁱ.

jīva, living being, in ***jīva-grāha**, P. 17 *a*ⁱ;

***jīva-drṣṭi**, P. 19 *a*ⁱ; ***jīva-drṣṭika**, P. 10 *b*^{vi}; **jīva-saṃjñā**, P. 2 *b*^{iv}, 8 *b*ⁱⁱ, *iii*, 9 *a*ⁱⁱ, *v*.

***jeṣṭha-putra**, eldest son, Th. 2 *b*^x.

jñāna, knowledge, Th. 6 *b*^{viii}, 8 *b*ⁱ, 10 *a*^v, *vi; P. 8 *a*ⁱⁱ; ***jñān-ābhisamaya**, comprehension of true knowledge, H. 3 *b*^v; ***jñān-āloka**, having the light of knowledge, H. 12 (1) *b*^v.*

***Jyoti-sūrya-gandha-obhāsa-śrī**, pr. n. of an Arhat, Th. 5 *a*ⁱⁱ, *vii*, *b*^{vi}.

T

***tathatā**, the truth of things, in *ta°-vādin*, P. 9 *b*^{iv}. See *bhūta-tathatā*.

***tathatva**, same as *bhūta-tathatā*, q. v., Th. 2 *a*^{vii}.

Tathāgata, lit. so-come, epithet of Buddha, P. 2 *a*ⁱⁱⁱ, 7 *a*^{iv}, *v*, &c.; **Tathāgata-garbha**, the womb of T., Th. 3 *a*ⁱ, *ii*; **Tathāgata-āyupramāna-nirdeśa**, pr. n. of a chapter, Th. 11 *a*ⁱⁱ, *iv*.

tapas, asceticism, Th. 8 *a*^v, *b*ⁱ.

tama (*amas*), in ***tama-sphuta**, touched by darkness, Th. 5 *b*^{iv}; ***tam-āvrta**, overcome with gloom, Th. 6 *a*^v.

taratu, may it be effective as protection, Th. 10 *b*^{viii}.

tārakā, star, P. 19 *b*ⁱⁱ.

timira, complete blindness (third stage of cataract), P. 19 *b*ⁱⁱ.

***tiryag-yoni-gata**, brute animal, Th. 46 *v*, *vi*. **tīra**, bank (of a river), Th. 10 *b*^{viii}.

tīrtha, bathing ghat, place of pilgrimage, H. 13 (1) *a*ⁱⁱⁱ; see *punya*.

turya (*tūrya*)-**svara**, sound of music, Th. 6 *b*^{ix}.

***tr-apāya**, three places of suffering, Th. 5 *b*^v. **trpyate**, is satisfied, Th. 3 *a*^{iv}, *v*.

trṣṇā, desire, H. 4 (1) *a*^{vii}, *b*ⁱ; **trṣṇā-kṣaya-rata**, delighting in the rooting out of desires, L. 3 *b*^{vi}.

***trṣāhasra**, three thousand, L. 253 *b*ⁱ, 254 *b*ⁱⁱ; P. 16 *b*ⁱ, 18 *a*^v; with *mahāsāhasra*, q. v.

teja (*tejas*), power, Th. 2 *b*ⁱⁱ.

tejas, fire, in **tejo-dhātu**, element of fire, H. 4 (1) *a*^v.

tomara, lance, Th. 6 *b*^{vi}.

trāsa, terror, Th. 2 *b*^{viii}.

***trai-vācitra** (*upasampadā*), (initiation) upon the threefold declaration (of taking refuge), H. 3 *b*^{vi}.

***trai-vidyā**, lit. threefold science, brahmanic theology, H. 7 *b*ⁱⁱⁱ.

D

daṃsa-maśaka, stinging fly, Th. 6 *a*^{iv}, *b*ⁱⁱ.

***dakṣiṇa-diśa**, southern quarter; **da°-patha**, *id.*, Th. 3 *b*ⁱ, 9 *b*ⁱ.

***dakṣiṇa-pathaka**, southern, Th. 3 *b*ⁱⁱ.

dagdha, burnt, Th. 8 *a*^v.

daṇḍa-śikya, staff and string, H. 2 *b*ⁱⁱ, *iv*.

Dadhīmukha, pr. n. of a Yaksha, H. 5 *b*ⁱ.

dama, temperance, Th. 4 *a*ⁱⁱⁱ.

damyā, young unbroken bull, L. 259 *a*^{vi}.

darśana, insight, Th. 8 *b*ⁱ.

dāna, gift, charity, H. 4 (1) *b*^v; Th. 4 *a*ⁱⁱⁱ; P. 2 *b*^v, *vi*, 6 *b*ⁱⁱⁱ, 16 *b*ⁱⁱ, 17 *b*^{vi}; with

parityaj, P. 9 *b*^v, 10 *a*ⁱ; **dāna-parityāga**, giving away of gifts, P. 9 *b*ⁱⁱ.

dānamaya, won by liberality, H. 4 (2) *a*^{vii}.

dāyakatas, on the giver's side, H. 4 (1) *b*^{iv}.

divya, celestial, Th. 11 *b*^{vi}; with *caḥsus*, heavenly vision, P. 14 *a*ⁱⁱ, *iii*.

Dīpaṃkara, pr. n. of a former Buddha, P. 11 *b*ⁱ, 13 *a*ⁱ.

duḥkha-sāgara, ocean of pain, Th. 7 (2) *b*^{iv}.

durgati, misfortune, Th. 2 *b*ⁱⁱⁱ.

durbbhikṣā, famine, H. 10 (57) *b*ⁱ; ***bhikṣa**, Th. 2 *b*^{vii}.

duṣkuhaka, apathetic, H. 12 (4) *a*ⁱⁱ.

***duṣṭul-āpatti**, grave offence, H. 3 *a*ⁱⁱⁱ.

duhitṛ, daughter; see *kula*, *nāgarāja*;

- ***duhitṛ-mātrikā**, woman of the aspect of a daughter, H. 1 *b*^{vii}; ***du°-saṁjñā**, name of 'daughter', H. 1 *b*^{vii}.
dūṣya-yugma, double-piece of cloth, Th. 11 *b*^{ix}, transl.
 ***dū-sthita**, badly standing on or observing, Th. 8 *b*^v.
 ***Dṛdhamati**, pr. n. of a person, Th. 10 *a*ⁱⁱ.
drṣṭi, **drṣṭika**, belief in, positing of; the same as *grāha*, q. v.; see *ātma*, *jīva*, *pud-gala*, *sattva*.
deva, a deva, godling, H. 4 (2) *b*ⁱⁱ. *iii*; Th. 2 *a*ⁱ. *ii*, *b*^{iv}. *v*; in the phrase *sa-deva-manuṣya*, &c., P. 11 *a*ⁱⁱ, 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 *a*ⁱ.
dohana, milking, H. 9 *a*^{iv}; see *go-dohana*.
 ***daurātmya**, misery, H. 13 (3) *a*ⁱ.
 ***daurvarnṇika**, bad mark, Th. 2 *b*ⁱⁱⁱ.
dvāra (dbāra), doorway, H. 1 *b*^{viii}; **dvāra-śālā**, porch before door, H. 1 *b*^{viii}.
dvitīyaka, fever of every other day, Th. 10 *b*^{vii}.
dvīpika (dbī°), continent, Th. 11 *b*ⁱ. *iii*.
dveṣa, hatred, H. 4 (1) *b*ⁱⁱ.
 ***dvaipika (dbai°)**, continental, Th. 11 *b*ⁱⁱ.

Dh

- dhana**, treasure; see *sapta-dhana*.
Dhaniṣṭhā, pr. n. of an asterism, Th. 9 *a*^{vi}.
dharma (in Mahāyānist ontology), norm of existence: (1) the unconditioned, absolute, noumenal, (sing.) Th. 4 *b*ⁱ, (plur.) Th. 2 *a*^v; with *ātmaka*, 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) *a*ⁱ. *iii*; Th. 7 (2) *a*ⁱ; *caḥṣus*, the eye to recognize the noumenal, Th. 10 *b*ⁱⁱ; 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 *a*ⁱⁱⁱ. *iv*, 16 *a*ⁱⁱ. *v*, 17 *b*^{iv}, (plur.) P. 13 *a*^v, *b*^{vi}, 16 *a*^{vi}, *b*ⁱ; L. 253 *a*ⁱⁱⁱ, 3 *a*^{viii}; with *saṁjñā*, notion of phenomenal things, P. 19 *a*^{iv}. *v*.
dharma (in Buddhist ethics), (1) doctrine, principle, duty, Th. 7 (1) *a*ⁱⁱⁱ. *iv*; P. 9 *b*^{iv}, 10 *b*^{vi}, 15 *b*ⁱⁱⁱ; (technical term for), H. 4 (1) *a*ⁱ; with *āvaraṇa*, hindrance, Th. 8 *a*ⁱ; *pada*,

- category, H. 4 (1) *a*ⁱⁱ.—(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}; *paryāya*, sermon, L. 260 *a*ⁱⁱⁱ, *b*ⁱⁱ. *v*. *vi*, 2 *a*^v (transl.); P. 7 *b*^{vi}, 8 *a*^v. *vi*, 10 *b*ⁱ. *ii*; *bhāṇaka*, preacher, L. 259 *a*ⁱⁱⁱ; *megha*, cloud, Th. 3 *b*ⁱ. *ii*; *vināśa*, destruction, P. 17 *b*^{iv}. *v*.
dharma, condition, practice, order, H. 10 (56) *a*ⁱ. *ii*. *v*, *b*ⁱ, (57) *a*ⁱⁱ, 12 (4) *b*ⁱⁱ, 13 (1) *b*^{iv}, 13 (2) *a*^v; L. 3 *a*^{viii}, *b*ⁱⁱ; Th. 2 *b*^{vi}, 5 *b*^{vi}, 6 *b*^{vii}.
dhātu, condition, state, Th. 3 *b*^v; relic, Th. 7 (2) *b*^{vi}; element, H. 4 (1) *a*^v; Th. 4 *a*ⁱⁱ; system, P. 18 *b*^{iv}. See *dharma*, *nirvāṇa*, *loka*.
dhārāṇī, charm, Th. 11 *a*^{vi}.
dhāvati, it makes for, Th. 7 (1) *b*ⁱⁱⁱ; **dhāvate**, Th. 7 (1) *b*ⁱ.
 ***dhūdi** (Skr. *dhūli*), dust, Th. 6 *a*^{iv}.
 ***Dhṛtirāṣṭra**, pr. n. of a Lokapāla, H. 5 *a*^{iv}.
dhyaṇa, mystic meditation, Th. 8 *b*ⁱⁱ.
dhvaja, banner, Th. 8 *a*^{iv}. *v*, *b*ⁱ. *iv*.
dhvasta, passing away (of the rains), Th. 3 *a*^{vii}.
 N
nakṣatra, lunar asterism, Th. 9 *b*^{vi}. *ix*.
Nakṣatra-rāja-saṁkusumita, pr. n. of a person, L. 2 *a*ⁱⁱ.
nadī-tīra, bank of river, Th. 10 *b*^{viii}; **nadī-durga**, impassable hole in a river, H. 8 *b*ⁱ.
 ***Nandimbala** (?), pr. n. of a person, P. 19 *b*^v.
naya, argument, Th. 7 (1) *a*^{iv}.
 ***nayuta**, myriad, Th. 11 *a*^v; L. 259 *a*ⁱⁱ, 260 *a*^v, 2 *a*^{vi}; for *niyuta*, q. v.
nara, man, Th. 7 (1) *b*ⁱⁱⁱ; ***nara-kumjara**, eminent man, Th. 3 *b*^{iv}.
navaka, new moon, H. 8 *a*^{vi}, *b*ⁱⁱ.
nāga, a class of mythological beings, serpents, H. 6 *a*ⁱⁱⁱ; Th. 2 *a*ⁱ. *ii*, *b*^{iv}. *v*; ***nāga-rāja-duhitṛ**, daughter of a king of them, L. 253 *b*^{iv}, 254 *b*ⁱ. *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}.
niḥsattva, without being, P. 13 *b*^{iv}, 16 *a*^v.
nikaṣa, touchstone, H. 12 (2?) *a*ⁱⁱ.
nigacchati, he falls into, Th. 8 *a*ⁱ.

***Nigrantha** (for *nirgr^o*), pr. n. of a sect, H. 6 *biv*.

nidāna, cause of existence, P. 15 *aii. iii*.

nidhana, defect, absence, Th. 7 (2) *biv*.

Nidhana, pr. n. of an asterism, Th. 9 *aⁱⁱⁱ*.

nimantrana, invitation, H. 12 (3) *av*.

nimitta, omen, sign, H. 1 *b^{viii}*; Th. 3 *a^{vi}*; **nim^o samjñā**, P. 2 *b^{vi}*.

niyāma, course of asceticism, Th. 8 *bⁱⁱⁱ*.

niyuta, myriad, P. 11 *bⁱⁱ*; see *nayuta*.

niraya, hell, Th. 2 *bⁱⁱⁱ*.

nirāsrava, unswayed by the action of the senses, H. 7 *a^{iv}*.

nirupādāna, without attachment to life, H. 7 *av*.

nirodh-ānudarśin, perceiving annihilation, L. 3 *bⁱⁱⁱ*.

nirjīva, without life, P. 13 *b^{iv}*; **nirjīvatva**, P. 16 *av*.

***nirdiśamāna**, being expounded, Th. 10 *a^{vii}*.

nirdiṣṭa, expounded, Th. 11 *b^v*.

nirdeśa, exposition, Th. 11 *aii. iv*.

nirnanā-karaṇa, making no distinction, Th. 3 *b^v*.

nirbhāsa, radiance, Th. 11 *a^{ix}*.

nirmāṇa-rati, enjoying extra pleasures of their own devising, H. 4 (2) *bⁱⁱ*.

nirvāṇa-dhātu, state of Nirvāṇa, P. 2 *bⁱⁱ*.

nirvviṣa (*nirvb^o*), innocuous, Th. 2 *a^{ix}*.

***niśṛta**, seated on, Th. 11 *b^{vii}*.

niṣadyā, session of monks, H. 1 *a^{iv}*.

niṣaṇa (for *niṣaṇṇa*), seated, Th. 11 *b^{viii}*.

niṣidati, he sits, P. 18 *aⁱⁱⁱ*; **niṣīditavya**, H. 1 *aⁱ*.

***niṣkaṣāya**, free from moral stain, Th. 8 *aii. iii*.

***niṣkāṁkṣa**, free from doubt, H. 6 *bⁱⁱ*.

***niṣpudgala**, without individuality, P. 13 *b^{iv}*.

nīlā gāvaḥ, Nilgais, Th. 3 *b^{vi}*.

***Nesala** (?), pr. n. of a person, P. 19 *b^{vi}*.

nairātma, without self, P. 13 *b^{vi}*; with *dharma*, P. 16 *av*, 17 *b^{vi}*.

***naivāsika**, devouring spirit, H. 9 *a^{ii. iii}*.

P

pakva, cooked food, H. 3 *av*.

pakṣa, party of, partisan, in **pakṣa-vipakṣa-sthita**, being in opposition to the partisans, and **pakṣ-ānukūla**, well-disposed towards partisans, Th. 8 *b^v*.

pacanti, they mature, Th. 4 *a^{iv}*.

pañca-daśama, fifteenth, Th. 11 *aⁱⁱ*; **pañca-śata**, five hundred (monks), H. 7 *aⁱⁱ*.

pañcadāśī, fifteenth day, H. 7 *aⁱⁱ*.

***pañcaka-sāda**, five kinds of decay, Th. 5 *a^{iv}*.

***pañcama-saṁgha**, congregation of five, H. 3 *b^{vii}*.

paṇḍita, savant, Th. 6 *b^{vii}*.

padam kārīta, made to set foot, H. 12 (2) *aⁱ*.

padaka, familiar with the words (of holy writ), H. 6 *bⁱ*.

paramāṇu, atom, Th. 11 *a^{vi. vii. viii. b^{ii. iii. iv.}}*

p^o-saṁcaya, P. 18 *a^{vi}*, *b^{i. ii. iii.}*

***paravattā**, obedience, H. 12 (2) *aⁱ*.

***parasamcetanā**, consciousness of others, H. 4 (1) *b^{vii}*.

parikirtana, laudatory announcement, with *gūṇa*, Th. 2 *a^{vi}*, with *nāma*, Th. 2 *a^{iv}*.

***parikīrtayisyaṁ** (Pāli future), I shall chant the praises, Th. 2 *a^{viii}*.

***parigrahetavya**, to be received, P. 18 *aⁱⁱ*.

parityajati, with **dānam*, he gives away, distributes, P. 9 *b^v*; **parityajya** and **parityajet**, with *parityāgaṇi*, P. 9 *bⁱⁱ*, 10 *a^{iv. v.}*, 19 *a^{vi}*.

***parityāga**, giving away, with *dāna*, q. v. See *parityajati*.

parinīrmita, created, H. 4 (2) *bⁱⁱⁱ*.

parinirvāpayisye, I shall cause to attain Nirvāṇa, P. 13 *bⁱⁱ*; **parinirvāpita**, P. 2 *bⁱⁱ*.

parinirvṛta, wholly extinct, L. 260 *aⁱⁱⁱ*, *b^{vii}*.

pariniṣpatti, actualness, existence in fact, P. 15 *a^{iv-vi}*.

***parindana**, favour, P. 2 *a^{iv}*.

***parindita**, favoured, P. 2 *a^{ii. iii}*.

***paripak-ēndriya**, having matured senses, Th. 4 *bⁱⁱ*.

***paripacaka**, maturing, Th. 4 *bⁱⁱⁱ*.

paribhava, contemptuousness, H. 10 (56) *aⁱ*, *b^{iii. iv}*.

paribhūta, overcome, P. 11 *a^{iv. v.}*; **paribhūtātā**, P. 11 *a^{vi}*.

paribhoga, enjoyment, Th. 4 *av*.

parimocita, emancipated, P. 16 *b^{vi}*.

parivarta, chapter, Th. 7 (1) *aⁱ*, 7 (2) *aⁱⁱ*; (astrological) revolution, Th. 9 *b^v*.

parivartati, it turns round, Th. 9 *bⁱ*.

parivāsa, probation, H. 3 *aⁱ*.

parisuddha, perfectly pure, H. 4 (2) *a^{iii. iv. v.}*

parisaḍ, community, H. 6 *b^{iv}*; see *parṣa*.

pariṣkāra, requisite of monk, H. 3 *a^{vi}*.

***paryavāpnuyāt**, he should study, P. 10 *bⁱ*,

19 bi; **paryavāpayati**, P. 11 aiv; **parya-vāpsyanti**, P. 10 bi, 11 biv; **parya-vāptum**, P. 11aⁱ.
paryāya, sermon, exposition; see *dharma*.
parṣa (*parṣad*), congregation, Th. 9 biv; see *pariṣad*.
paścāt-puraḥ, behind and before, H. 1 bvi.
***paścimika**, last, final, P. 11 bi.
pāpa, inauspicious, Th. 6 aiv; with *svara*, Th. 6 bi.
pāpikā drṣṭi, false doctrine, H. 3 aⁱ.
pārāga, with **guna*, past master in all virtues, Th. 9 bvi.
pāramitā, perfect exercise (of virtue), P. 8 bv. vi; with *kṣānti*, *prajñā*, q.v. See *bhūmi*.
pāripūri, fullness, Th. 4 aiii.
piṇḍa, morsel, as almsfood; with *cārika-vṛtta*, rule about collecting, H. 1 bi; with *pāta-vṛtta*, rule concerning almsfood, H. 1 bi. iii.
piṇḍa, matter, with *grāha*, P. 18 bv. vi.
***pitṛjātā**, honouring one's father, H. 10 (56) bv.
***puṇya-kriyā-vastu**, way of acquiring religious merit, H. 4 (2) avii; **puṇya-tīrtha**, place of pilgrimage for acquiring religious merit, H. 13 (1) aiii; **puṇya-skandha**, store of religious merit, P. 6 bv, 10 aiii, biv. v, 11 biv. vi, 15 aii. iii. iv, 16 bi, 18 aii.
pudgala, individual, person, H. 4 (2) aⁱ, 6 bi, 13 (1) biv; with **grāha*, P. 17 aⁱ; *drṣṭi*, P. 19 aⁱ; **drṣṭika*, P. 10 bvi; **saṃjñā*, P. 2 biv, 8 bi. iii, 9 aii. iv. v.
Punarvasi (*punarvasu*), pr. n. of an asterism, Th. 9 aii.
***purasthapitvā**, having set in front, Th. 2 bx.
purāṇaka, old, Th. 2 bx.
puṣa-damya, unbroken-bull-like man, L. 259 aⁱ.
puṣkara, (plant) growing in a pond, H. 3 aⁱ.
***pūtimukti**, foul discharge (of the body), H. 13 (2) aⁱ.
Pūrva-āśāda (°*ḍha*), pr. n. of an asterism, Th. 9 av.
***pūrva-caryā**, previous course (of life), L. 260 bi.
***pūrva-janmika** (*karma*), (acts) done in a previous existence, P. 11 av. vi.

Pūrva-phalguṇi, pr. n. of an asterism, Th. 9 av.
***Pūrva-bhadravati**, pr. n. of an asterism, Th. 9 aⁱ.
pūrva-yoga, old time story, Th. 5 aii.
prthag-jana, common people, P. 17 aii, 19 aⁱ.
prthivi-pradeśa, part of the earth, P. 6 biv, 11 aⁱ; **prthivi-rajās**, dust of the earth, P. 7 aⁱ, bi.
pauruṣa, semen virile, Th. 3 aii.
prakṛti, class, H. 12 (3) bi.
pracura, effective, Th. 9 aiii.
prajānāmi, I know, P. 14 biv; **prajānitu-kāma**, desirous of knowing, Th. 7 (2) av, bi.
prajñā, wisdom, H. 4 (1) aiii; Th. 8 bi; **prajñā-cakṣus**, eye to recognize wisdom, P. 14 aiii. iv; **prajñā-pāramitā**, perfect exercise of wisdom, P. 7 aiii. iv, 16 bi, 19 bv; ***prajñā-vimukti**, emancipation of intellect, L. 3 av.
Prajñākūṭa, pr. n. of a person, L. 253 aiv. vi, 254 biv.
pranidhāna, vow, L. 260 biv.
***pratigrhitavya**, to be received, H. 1 bi. ii;
***pratigrahetavya**, P. 2 aii. v.
pratinihsarga, renunciation, L. 3 bi.
pratipatya (°*padya*), practising, Th. 8 aii.
pratipadyeya, he should possess, Th. 2 avii.
pratibaddha, entangled, Th. 11 ax, bi.
pratibimbayet, one may compare, H. 13 (1) bv.
pratibodhita, proficient, Th. 3 aii.
pratibhāna, utterance, Th. 2 aⁱ; °*bhāna*-vanto, eloquent, Th. 2 bi.
***pratilabhati** (parasm.), he obtains, Th. 2 av;
***pratilabhitvā**, having attained, Th. 2 avii; **pratilabheta**, P. 17 biv; **pratilabdha**, Th. 2 av.
pratilambha, re-obtainment, H. 4 (1) biv.
pratilābha, obtainment, Th. 11 aⁱ. vii.
***prativitarka**, thoughts in mind, L. 259 aⁱ.
pratiṣṭhihe (Skr. *pratiṣṭhet*), he relies on, P. 2 biv; ***pratiṣṭhihitvā**, P. 2 bv; **pratiṣṭhita**, firmly standing on, P. 2 biv, 6 aⁱ, 9 aⁱ, bi. ii; L. 3 aⁱ. See *rūpa*.
pratisevate, he provides himself with, H. 4 (1) aⁱ.
pratītya-samutpāda, chain of causation, Th. 8 bi.
pratiśena (?), with reverence, H. 1 aiii.

pratyakṣa-jñāna, manifest knowledge, Th. 10 *a*^v. *vi*.

pratyaya, doctrine, Th. 5 *a*ⁱ; ***pratyaya-sambhava**, rise of consciousness, Th. 7 (1) *b*^{vi}.

pratyāśrauṣit, he listened, P. 2 *a*^v.

pratyātmaṃ nirvāti, he is individually extinguished, L. 3 *b*^{iv}.

***pratyārthika**, adversary, Th. 2 *a*^x.

pratyutthāna, rising from seat to receive any one, H. 10 (56) *b*ⁱⁱ. *v*.

***pratyutpanna-buddha**, realized Buddha, Th. 4 *a*ⁱ. *vi*, 7 (2) *a*ⁱⁱⁱ. *v*; P. 14 *b*^{vi}.

pratyudgamana, advancing to meet any one, H. 10 (56) *a*^{iv}.

***pratyupasthāhe** (Skr. *pratyupatiṣṭhet*), he should rely on, P. 19 *a*^{iv}.

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}.

pradakṣiṇī-karaṇiya, to be respectfully circumambulated, P. 11 *a*ⁱⁱ.

***praduṣṭa-citta**, having a depraved mind, Th. 2 *b*ⁱⁱ.

prapatinsu, they fell, Th. 11 *b*^x.

prabhāvita, strong, Th. 3 *a*ⁱⁱ.

***prabhātāyām** (fem.), at daybreak, P. 9 *b*^{vi}.

***prabhāsa-kara**, causing enlightenment, H. 6 *b*ⁱⁱ.

prabhonti (^o*bhavanti*), they are able, Th. 2 *b*^{iv}.

pramāṇa, duration (of life), Th. 11 *a*ⁱⁱ. *iv*.

pralāpa, talk, H. 13 (2) *b*ⁱⁱ. See *asat*.

pravartayinsu, they moved forward, Th. 11 *a*^{ix}.

pravāda, utterance, Th. 2 *a*^{vi}.

***pravāraṇa**, the Pravāraṇa ceremony, with *sūtra*, pr. n. of a text, H. 7 *b*^v; with *sthāpana*, inhibition of, H. 3 *a*^v.

praviveka, solitude, L. 3 *b*^{vi}.

pravrajita, who has abandoned the world, Th. 8 *a*ⁱ.

praśamsita, praised, Th. 2 *b*^x.

praśānta, calm, Th. 4 *b*^{vii}.

praśna, question, H. 4 (1) *b*ⁱⁱⁱ; **praśna-vyākaraṇa**, explanation of queries, H. 3 *b*^{vi}. See *upasaṃpadā*.

***Prasāda-pratibhōdbhava**, pr. n. of a Stotra, H. 13 (1) *a*ⁱ.

prasthāpanā, spreading, H. 3 *a*^{iv}.

prāñjalī-kṛtvā, with folded hands, Th. 9 *b*^{iv}.

prāṇavati, living (?), Th. 9 *a*ⁱⁱ.

prādurbhavsinsu, they appeared, Th. 11 *b*^{ix}.

***prānta-śayāna**, who lodges in the outskirts, H. 6 *a*ⁱⁱⁱ.

prāmuñcat, he sheds, P. 8 *a*ⁱ.

***prāmōda**, gladness, Th. 6 *b*^{ix}.

***prāvarta**, being in progress, Th. 2 *a*^x, *b*ⁱⁱ. *iv*. *v*. *vii*. *viii*; **prāvartayanta**, Th. 2 *b*^{viii}.

prāsa, arrows, Th. 6 *b*^{vi}.

prāsādika, agreeable, H. 1 *a*ⁱⁱ, *b*^{iv}.

priya-vāditā, affability, H. 4 (1) *b*^v.

prōtsāhita, encouraged, Th. 9 *b*ⁱⁱ.

Ph

Phalguṇi, pr. n. of an asterism, Th. 9 *a*^{iv}.

B

***baḍīśa** (*baḍīśa*), hook, Th. 8 *b*^v.

bala-kāya, bodyguard, Th. 5 *a*^{vii}.

bādhitum, to harass, Th. 2 *b*^{iv}.

***bimba-karaṇa**, making images (of Tathāgata), H. 10 (56) *a*^{iv}.

biṣama (*viṣama*), diverse, particular, P. 16 *a*^v. See *sama*.

Buddha, pr. n. (plur.), H. 13 (3) *b*ⁱⁱⁱ; Th. 2 *a*ⁱⁱ. *iii*, *b*^v, 7 (2) *a*^{iv}. *v*, *b*ⁱⁱ; ***buddha-**

koti-niyuta, myriads of B., P. 11 *b*ⁱⁱ;

buddha-gocara, perception of B., Th. 7 (2) *a*^v; **buddha-cakṣus**, eye of B., P. 14 *a*^{vi};

buddha-dharma, law of B., H. 12 (4) *b*ⁱⁱ, 13 (1) *b*^{iv}; Th. 2 *a*^{iv}; ***buddha-**

stotra, hymn on B., H. 13 (2) *b*ⁱⁱⁱ.

bodha, insight into the Absolute, Th. 2 *b*^{vi};

***bodhārthika**, aiming at such insight, Th. 10 *a*ⁱⁱ.

bodhi, knowledge of the Absolute, Th. 7 (2) *a*ⁱ, 10 *b*^v; **bodhi-cittōpāda**, fostering

a mind for such knowledge, H. 10 (56) *a*ⁱⁱⁱ; **bodhitraya**, threefold such knowledge, Th. 10 *b*^v.

bodhicaryā, bodhisattvaship, Th. 4 *b*ⁱ; see *bodhisattva-caryā*.

bodhisattva, a Mahāyānist monk, L. 260 *a*^v. *vi*; Th. 2 *a*ⁱⁱ-*vii*, 3 *b*ⁱⁱ. *iv*. *v*, 11 *a*^v-*ix*,

b^v; P. 2 *a*ⁱⁱⁱ, *b*ⁱⁱⁱ, 9 *b*ⁱⁱ, &c.; **bodhisattva-**

caryā, course of a bodhisattva, L. 259 *a*ⁱⁱⁱ;

***bodhisattva-yāna**, *id.*, P. 2 *a*^{iv}, 17 *b*^{iv}, 19 *a*ⁱⁱⁱ. See *śrāvaka*.

Brahmā, pr. n. of a god, Th. 2 *a*ⁱ. *iii*, 10 *b*^{viii};

with *vihāra*, perfect state, Th. 8 *b*ⁱⁱ; with *sthāna*, rank of Brahma, L. 254 *a*^{vi}.

***brāhmaṇyatā**, living as a brāhmaṇ, H. 10 (56) *b*^v.

Bh

- bhakta**, food; in **bhakta-visarjana**, declining of food, H. 1 *aiv. v*; ***bhakta-vṛtta**, rule about eating food, H. 1 *aiv.*
 ***bhagini-mātrikā**, woman of the aspect of a sister, H. 1 *bvi*; **bhagini-samjñā**, name of 'sister', H. 1 *bvi. vii*.
 ***bhaṇi**, I say, for *bhaṇe*, Th. 5 *biv. v*.
 ***Bhadrā**, pr. n. of a world system, L. 259 *avi. vii*.
 ***Bhadravati**, pr. n. of an asterism, Th. 9 *ai*.
bhaya, alarm, danger, H. 4 (1) *bii*; Th. 2 *aix*, *bvii*.
bhayānaka, terrifying, Th. 2 *ax*.
bhava, existence; with *kṣīṇa*, extinct, H. 7 *aiii*; ***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) *avii*; ***bhikṣu-pakva**, food cooked at the wish of a monk, H. 3 *av*; **bhikṣuṇī**, nun, H. 4 (1) *avii*.
 ***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-samjñā**, concept of being, P. 8 *aiv*.
bhūta, proper, Th. 3 *bvi*.
bhūmi, stage, state; with *avaivartika*, 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*.
Bhr̥ścika (Skr. *vr̥ścika*), pr. n. of an asterism, Th. 9 *bii*.
bhramara, bee, Th. 3 *aiv*.

M

- makṣikā**, fly, Th. 6 *aiv*.
Mañjuśrī, pr. n. of a bodhisattva, L. 253 *ai. iv. vi*; Th. 10 *biii*.
maṇi-ratna, excellent jewel, L. 254 *bi*; Th. 11 *bx*.
 ***madhyāhnāyate**, it acts as midday, H. 12 (2) *bvi*.
madhyānta-nidhana, wanting middle and end, Th. 7 (2) *biv*.

- manas**, mind, thought, H. 4 (2) *av*; Th. 4 *avii*; **manasi-kāra**, contemplation, mental vision, Th. 4 *ai. ii. vii*; **manasikuru**, imp., contemplate, P. 2 *aiv*.
mantra-pāda, words of a charm, Th. 10 *bviii*.
Mandārava, pr. n. of celestial coral-tree, Th. 11 *bvi*.
maraṇa, death, Th. 5 *biv*. See *jara*.
 ***Maru-māra**, pr. n., Marut and Māra, Th. 5 *bv*.
 ***maśaka**, mosquito, Th. 6 *aiv*, *bii*; ***maśaka-mūtra**, urine of mosquito, Th. 3 *aiv. v. vi*.
maṣi, ink, P. 18 *avii*.
maharddhin, gifted with great magic power, L. 254 *bvii*.
mahallaka, aged monk, H. 2 *bii. iii. vi*.
mahākaruṇā, great compassion, H. 12 (2) *biv*.
Mahākarma, pr. n. of a Yaksha, H. 5 *avi*.
mahākāya, with a large body, P. 13 *bi*.
 ***mahādundubhi**, large drum, Th. 11 *bix*.
 ***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*.
mahāprthivī, the great earth, Th. 3 *aiv. vi*.
Mahāprajāpati, pr. n. of a nun, L. 259 *bi*.
mahābhaya, great danger, Th. 2 *aix*.
mahābhoga, large means, H. 10 (57) *bii. v*.
Mahāyāna, great vehicle, L. 253 *aii*; with *guṇa*, L. 253 *aii*; 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 *bvi*.
 ***mahāvīmāna**, great chariot (of the sun), Th. 4 *biii*.
mahāśrāvaka, great disciple of Buddha, Th. 10 *biv*. See *śrāvaka*.
mahāsattva, great being (epithet of bodhisattvas), L. 260 *avi*; Th. 3 *bii. iv, 11 aiv. viii, bv*.
 ***mahāsahasra**, consisting of many thousands, P. 7 *avi, 15 ai, 16 bi, 18 av, biv*.
mahāsūtra, grand sūtra, Th. 3 *ai. v, bi, 10 bv*.
Mahōraga, pr. n. of a class of mythological beings, Th. 2 *ai. iii*.
māṃsa (plur.), flesh, P. 9 *ai*; **māṃsa-cakṣus**, fleshly eye, P. 14 *ai. ii*.
Mātṛceṭa, pr. n. of a poet, H. 13 (3) *biv. 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*.
mānāpya, degradation, H. 3 *ai*.
 ***māyā-ccid**, destroying illusion, H. 6 *bii*.
Māra, pr. n. of the Evil One, Th. 2 *bviii*, 5 *bv*, 6 *ai*, 8 *bv*.
mārge, in the regular way, H. 2 *bii*.
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*.
 ***mukti-hāra**, 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*.
 ***Mrgasīri**, 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*.
yantra, instrument, Th. 7 (1) *bv*.
Yama, pr. n. of god of netherworld, H. 5 *ai*; with *devatī*, Th. 9 *aviii*.
Yaśodharā, pr. n. of a nun, L. 259 *ai*, *biii*.
 ***yaṣṭi-śabda**, noise made with a stick, H. 1 *bviii*.
 ***yahēṣṭa-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. *rathyā*), highroad, Th. 6 *bvi*.
rajas, sand (of Ganges), Th. 7 (2) *bv*, 11 *avii*.

viii, *biii*; dust, P. 7 *avi*, *bi*.
raṇya, delectation, Th. 2 *bi*.
ratna, jewel; with *manī* and *sapta*, q.v.
rathyā, highroad, H. 1 *bvii*.
Rāsmi-satasahasra-paripūrṇa-dhvaja, pr. n. of a person, L. 259 *ai*.
rasa, taste, Th. 6 *bviii*, 7 (1) *bi*.
Rākṣasa, a class of mythological beings, H. 5 *biii*; Th. 2 *biv*.
Rājan, king (of Kalinga), P. 9 *ai*; (of Mount Meru), P. 6 *aiii*, 16 *b*; **rājāna** (gen. pl.), Th. 2 *ai*.
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*.
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*.
rūpin, having form, P. 2 *bi*.
roga, disease, Th. 2 *bii*.
romakūpa, hair follicle, H. 13 (1) *bv*.

L

lakṣaṇa, mark, P. 7 *biii*.
lakṣaṇa-sainpadā, wealth of marks, P. 15 *bi*.
lavaṇāmbhas, salt sea, H. 12 (1) *biv*.
liṅga, mark, Th. 8 *ai*.
lena (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*.
lokānuvartanā, and ***lokānuvṛtṭya**, speaking after the manner of the vulgar world, Th. 3 *aiii*.
loma-harṣaṇa, bristling of hair, Th. 2 *bviii*.

V

***vajra-tuṇḍī**, having a thunderbolt at the navel, an epithet of Tārā, H. 11 *ai*.
 ***vadaṁnutā**, 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 *bx*.
varṣa (plur.), rains, rainy season, Th. 3 *avii*.
vastu-patita, relying on anything, P. 9 *bv*.
vastra, garment, Th. 6 *bx*, 8 *av*, *bv*.
vākya, speech, Th. 2 *biii*.
vāgiśa, pr. n. of a Buddhist monk, H. 7 *ai*.
vāta-vrṣṭi, rainy squall, L. 3 *ai*. ii. iii.
vādya, music, musical instrument, Th. 5 *bi*.
vānta, eschewed, H. 12 (27) *aii*. See *icchô-paviçāra*.
vāyu-dhātu, element of air, H. 4 (1) *av*.
vālikā, sand, Th. 2 *aviii*, 11 *av*; P. 7 *bv*, 10 *aii*. iv, 14 *bi*. ii.
vālukā, 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-sthiti**, 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. (?), H. 5 *avi*.
***vidhamayati**, it disperses, Th. 4 *biv*.
vinaya, rules of discipline, H. 3 *bii* (see *sanvuddāna*); ***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 *aix*.
vibhāvit-āpāya, made to perceive one's evil state, H. 12 (3) *bi*.
vimala, spotless, Th. 11 *aix*.
Vimaladatta, pr. n. of a king, L. 2 *aii*.
***vimātrātā**, 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^e) *bv*.
viśada, 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*. ix; **viṣa-maksikā**, poisonous fly, Th. 6 *ai*. iv.
viśaya, sphere, object, Th. 7 (1) *bii*.
***viṣṭhāpana**, maintaining, H. 3 *av*. iv.
visarjana, declining, H. 1 *av*. v. See *bhakta*.
vistīrṇa, extensive, Th. 7 (2) *av*.
***vistpardhin** (*visp*^o), vying, Th. 6 *bvii*.
vispaṣṭa, manifest, Th. 3 *bv*.
vihāra, monastery, Th. 7 (2) *av*, *biii*. See also *brahmā*.
vihārin, practising, Th. 8 *biv*.
vīthi, market-street, bazaar, H. 1 *bvii*.
vr̥ka, wolf, Th. 2 *bi*.
vr̥tta, rule, H. 1 *av*. v; see *pinda*, *bhakta*.
vr̥ṭty-upaccheda, cutting off livelihood, H. 10 (57) *av*.
vr̥ṣcikā, 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*.
***vainateyāyate**, it acts as Vainateya, H. 12 (27) *bv*.
***Vaimacitra**, pr. n. of a king, Th. 6 *avii*. ix.
***vairamaṇa**, abstaining, H. 10 (57) *bii*.
vaira, animosity, H. 6 *avi*.
Vairocana, pr. n. of Asura king, Th. 6 *aviii*; ***Vairaucana**, pr. n., H. 11 *aii*.
***vaila-sala-nāda**, noise of water in cavern, Th. 10 *bviii*.
Vaiśravaṇa, pr. n. of a Yaksha, H. 5 *av*.
vaiḥāyasa, firmament, sky, Th. 11 *bix*. x.
vyañjana, secondary sign, H. 12 (2^e) *bii*.
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) *aii*.
***vyasana-prāpta**, who has met with an accident, H. 1 *avii*.
vyākaraṇa, explanation, H. 3 *bvi*, 6 *ai* (see *prāśna*); 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 *ai*. iv.
vraja, cattle-shed, Th. 3 *bi*.

S

śaṃsanti, they praise, Th. 2 *bi*.
Śakra, epithet of Indra, H. 6 *ai*. iv; Th. 2 *ai*. iii;
Śakra-sthāna, rank of Śakra, L. 254
ai. vi; ***śakrāyudhāyate**, it acts as Śakra's
 bow, H. 12 (27) *bi*.
Śatabhiṣā, pr. n. of an asterism, Th. 9 *ai*. iii.
śabda, word, Th. 2 *av* (see *kīrti*, *dharma*);
 sound, Th. 7 (1) *bi*. iv; P. 2 *bi*, 9 *ai*. vi.
 ***śamita-vaira**, with appeased animosities,
 H. 6 *ai*. vi.
 ***śayyaṃ kalpayati**, he takes to his bed,
 goes to sleep, P. 18 *ai*. iii; **śayyāsana**, see
śaiyyāsana.
śarad, autumn, Th. 3 *ai*. vii, *bi*.
śalabhā, locust, Th. 6 *bi*.
śastra, weapon, Th. 2 *ai*. vii.
Śākya-muni, the Śākya sage, epithet of
 Buddha, Th. 7 (2) *bi*. vi (note), 11 *bi*. vii; P.
 13 *ai*.
Śāriputra, pr. n. of a Buddhist monk, L.
 254 *ai*. ii, *bi*. vi; Th. 1 *ai*. iii.
śāsana, commandment, Th. 8 *bi*.
śāstr, teacher, L. 259 *ai*. vi, *bi*. vii.
śikya, string, H. 2 *bi*. ii. iv; see *daṇḍa*.
śikṣeya, he may learn, Th. 2 *ai*. vii.
śīlamaya, involving virtuous conduct, H.
 4 (2) *ai*. vii.
śukla (*śukra*)-**kṣaya**, loss of fecundity,
 Th. 6 *bi*. vii.
śuśrūṣā, caring to listen, H. 10 (57) *ai*.
śūnya, (void of reality), phenomenal,
 L. 253 *ai*. iii; **śūnya-dharma**, doctrine
 of phenomenalism, Th. 7 (1) *ai*. iii. iv; (void
 of people), **sūnya - grāma**, deserted
 village, Th. 7 (1) *bi*. iii.
Śūraṅgama-samādhi, pr. n. of a Sūtra,
 Th. 10 *ai*. iii. vii, *bi*. v.
śrīṅgātaka, crossway, H. 1 *bi*. vii.
 ***śaiyyāsana** or **śayyāsana**, bedstead, H.
 2 *ai*. vi; Th. 4 *bi*. vii.
 ***śaurya-dhanuṣā**, prowess in wielding the
 bow, Th. 6 *bi*. vi.
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 *ai*. iii.
śrāddha, believing, Th. 7 (2) *ai*. ii.
 ***śramaṇyatā**, living like a Śramaṇa, H. 10
 (56) *bi*. v.
śrāvaka, a disciple of Buddha, H. 6 *ai*. iv. v, 7 *bi*. iii;
 Th. 10 *bi*. vi; (later) a monk of the Hina-
 yānist section (as distinguished from the
 Mahāyānist *bodhisattva*, q. v.), Th. 3 *bi*. v,
 10 *bi*. vi; L., p. 153, n. 2. See *mahāśrāvaka*.
śrāvayanti, they proclaim, Th. 2 *ai*. iv.
śruta-pūrva, previously heard, P. 8 *ai*. iii.
śreṣṭha, best, Th. 2 *bi*. iii; **śreṣṭha-yāna**,
 best path, P. 10 *bi*. ii.
 ***Śroṇa**, pr. n. of a person, L. 3 *bi*. v.
śrotra, ear, Th. 7 (2) *ai*. vi; ***śrotr-āvabhāsa**,
 range of hearing, Th. 2 *av*.
śloka, a kind of verse, H. 10 (56) *ai*. iii.

S

śaḍ - grāma - caura, six village thieves
 (senses), Th. 7 (1) *bi*. iii.
ṣaṭ-pāramitā, six perfections, L. 253 *ai*.
 254 *av*.

S

sa (dem. pron., as in *so'ham*), emphatic, H.
 13 (1) *bi*. ii.
saṃyama, self-restraint, Th. 4 *ai*. iii.
 ***saṃyojana-bandhana**, engrossing ties, H.
 7 *ai*. ii. iii.
saṃvartaniya, necessarily leading to rebirth,
 H. 10 (56) *ai*. v, *bi*. ii. iv, 10 (57) *ai*. iii, *bi*. v;
 P. 11 *av*.
saṃśrta, combined, Th. 7 (1) *bi*. v.
saṃskāra (false for *saṃsāra*), mundane
 existence, Th. 8 *bi*. v.
 ***saṃskṛta**, the well-made, world, cosmos,
 P. 19 *bi*. ii.
saṃstuta, celebrated, Th. 2 *bi*. x.
saṃsthāpana, setting up, Th. 8 *ai*.
saṃsveda-ja, moisture-born (insects, worms,
 &c.), P. 2 *ai*. vi.
 ***sakili-karma** (?), H. 3 *ai*. v.
 ***saṃkileṣa** (*kleśa*), suffering, Th. 2 *bi*. x.
saṃkleśa, moral evil, H. 13 (2) *ai*. v.
saṃkṣepataḥ, succinctly, Th. 7 (1) *ai*. v.
 ***saṃkhyāṃ gacchanti**, they are counted
 among (the things fit for), Th. 4 *av*.
 ***saṃgātiga**, who has outgone the five attach-
 ments, H. 6 *bi*.
saṃgiti, rehearsal of Vinaya, H. 3 *bi*.

saṃgha, buddhist congregation, H. 3 ^{bvii}.
saṃcaya, collection, mass, P. 18 ^{avi}, ^{bi}. ii. iii.

See *paramānu*.

saṃjñā, name, notion, H. 1 ^{bvi}. vii. See
ātma, *jīva*, *pudgala*, *vyāpāda*, *sattva*.

***saṃjñānōpākā** (?), P. 2 ^{bi}.

saṃjñin, conscious of, H. 1 ^{bvi}.

***sata-triṇi yānāni**, three equal vehicles,
 Th. 5 ^{av}.

satkāra-śloka, congratulatory verse, H. 10
 (56) ^{aii}. iii. See *kīrti*.

satkṛtya, with care, H. 1 ^{bi}.

sattva, living being, Th. 2 ^{bviii}. viii, 7 (1) ^{aiii},
 11 ^{ai}. iii, ^{biv}; P. 2 ^{avi}, ^{bi}. ii, 11 ^{av}, &c.;

***sattva-grāha**, P. 17 ^{ai}; ***sattva-dṛṣṭi**,

P. 19 ^{ai}; ***satva-dṛṣṭika**, P. 10 ^{bvi};

***sattva-saṃjñā**, P. 2 ^{biv}, 8 ^{bii}. iii, 9 ^{aii}. v,

^{biii}; ***sattv-āścarya**, P. 7 ^{ai}, 8 ^{aii}.

satya-vādin, truth-speaking, P. 9 ^{biv}; ***saty-**
āvatāra, incarnation of truth, Th. 8 ^{bi}.

Saddharma-vināśa, destruction of the
 Good Law, Th. 3 ^{av}, ^{bii}; with *antardhāna*
 or *antardhāni*, q.v.

saṃtāna, chain of thought, Th. 4 ^{bi}.

***saṃti** (*smṛti* ?), recollection, H. 4 (1) ^{aiii}.

saṃtraset, he fears, Th. 10 ^{aiii}; **saṃtrasi-**
ṣyanti, P. 8 ^{bv}.

saṃtrāsa, fear, Th. 10 ^{aiii}; P. 8 ^{bv}.

***saṃdīpakatva**, stimulating nature, Th. 3 ^{ai}.

saṃdhā-vacana, enigmatic speech, mys-
 tery, Th. 3 ^{bi}, 10 ^{avi}.

***saṃni-nimitta**, depressive sign, Th. 3 ^{avi}.

saṃnipātayeyam, I wish to bring together,
 Th. 1 ^{aiii}; **saṃnipātayāmāsa**, he brought
 together, Th. 1 ^{biii}.

***saṃniśīditavya**, to be sat down, H. 1 ^{ai}.

***sapta-dhana**, seven kinds of treasure, Th.
 5 ^{biii}; **sapta-ratna**, seven precious sub-

stances, L. 2 ^{biv}; P. 6 ^{biii}, 15 ^{ai}, 16 ^{bii},

17 ^{bvi}, 19 ^{avi}; **sapta-śata** (*saṃgītī*), (re-

hearsal by) the 700 monks, H. 3 ^{bii}.

saptama-nimitta, seventh sign, Th. 3 ^{avi}.

sa-pratikarm-āpatti, offence with sub-

sequent atonement, H. 3 ^{aiii}.

sama, equal to, Th. 2 ^{bvi}, 11 ^{aviii}, ^{biv}; P.
 17 ^{bv}; **sama-citta**, steadfast mind, H.

1 ^{aiii}; **sama-tikṛitam**, 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 *saṃbodhi*, the same, universal, P. 16

^{av}. vi; see *biśama*.

saṃādāpana, taking the cost of religious
 enterprises on one's self, H. 10 (56) ^{av},
 10 (57) ^{aiii}.

saṃādhi, religious self-concentration, Th.
 2 ^{av-x}, ^{bii}. v-ix, 4 ^{avii}, 8 ^{bi}.

saṃāna, equal, Th. 11 ^{av}. vii.

saṃāpatti, attainment, Th. 8 ^{bii}. iii.

samucchraya, existence, L. 259 ^{av}.

samutpāda, chain of causation, Th. 8 ^{bii}.

***samuddāna**, table of contents, H. 3 ^{bii}.

samudra, ocean, L. 253 ^{av}.

sāmpadā, wealth, with *lakṣaṇa*, q.v.

***sāmparidīpayamāna**, illuminating, Th.
 7 (2) ^{bi}.

sāmprakāmpayīṣu, they trembled, L.
 260 ^{biii}.

sāmprakāśayet, he should proclaim, P.
 19 ^{bii}.

***sāmprajānena**, with circumspection, H.
 1 ^{ai}, ^{bii}. iii. iv.

sāmpraviṣṭa, settling on, Th. 7 (1) ^{bv}.

sāmprasthita, with *yāna*, advancing on
 (the path), P. 2 ^{aii}. iv, 10 ^{bi}, 17 ^{biii}. iv,
 19 ^{aiii}.

sāmpraharaṣaṇa, encouragement, H. 10 (57)
^{bv}.

sāmbuddha, **sāmbodhi**, &c., see *samyak*.

sāmmukha, present, L. 259 ^{bv}.

sāmmoha, infatuation, Th. 8 ^{ai}.

***samyak-pratipad**, complete success, H.
 12 (1) ^{av}; **samyak-samācchi**, perfect con-

centration (of mind), H. 4 (1) ^{aii}; **samyak-**

sāmbuddha, perfectly enlightened, Th.

10 ^{bvi}; P. 7 ^{biii}, 13 ^{aiii}, 14 ^{ai}, 18 ^{av};

***samyak-sāmbuddhatva**, perfect en-

lightenment, L. 254 ^{aiii}; **samyak-saṃ-**

bodha, id. (masc.), Th. 4 ^{bvii}; or **sāṃ-**

bodhā (fem.), 11 ^{av}, ^{bi}. ii. iii. iv; **samyak-**

sāmbodhi, id., L. 254 ^{bvii}, 259 ^{biii}. vi;

P. 13 ^{aiii}. iv, 16 ^{aii-vi}, 17 ^{bii}. iii; **samyak-**

smṛti, perfect recollection (of duties),

H. 4 (1) ^{aii}; ***samyag-gata**, who walks

blamelessly, H. 6 ^{av}.

samyaktva-niyato rāśi, mass of absolute
 truth, H. 4 (2) ^{ai}.

sarīṣpāhi, creeping snake, Th. 6 ^{av}.

Sarva-ruta-kausalāyā, pr. n. of a Dhāraṇī,
 L. 2 ^{av} (transl.).

Sarva-sattva-priyadarśana, pr. n. of a
 person, L. 2 ^{aii}.

sarvāvanta, entire, Th. 11 ^{bviii}.

sala (?), water, Th. 10 ^{bviii}.

***savacanīya**, act of issuing a command, H. 3 *av*.

***Saha** (masc.), pr. n. of a world system, L. 260 *aiii*, *iv*.

sahanti, they are overcome, Th. 2 *ax*.

sasya, crop of cereals, with *kṣaya*, Th. 6 *bviii*.

sākṣi-kartavya, to be realized, H. 4 (1) *aiii*.

sāgara, ocean, Th. 7 (2) *biv*, *v*.

Sāgara, pr. n. of a Nāgarāja, L. 253 *biv*, 254 *bi*, *iii*, *vi*.

Sātāgiri, pr. n. of a Yaksha, H. 5 *bi*.

sāda, decay, Th. 5 *av*.

***sāpatti-pratikarmāpatti**, offence done with atonement and subsequent offence, H. 3 *aiii*.

***sāmukha** (*saṁmukha* ?), face to face, Th. 4 *avii*.

sārathi, driver, guide, L. 259 *bvi*.

***sāvadānam**, item by item, H. 1 *bi*.

simha, lion, Th. 2 *bi*; **simha-nāda**, lion's roar, L. 260 *bvii*; see H. 12 (2⁷) *ai* (transl.).

***sukara** (for *sūkara*), hog, Th. 2 *ai^x*.

sukha, see *viveka*; ***sukhōpapatti**, blissful existence, H. 4 (2) *bvi*.

Sugata, Welcome One, epithet of Buddha, L. 259 *av*; H. 6 *biii*, 7 *ai*; Th. 2 *aviii*; P. 8 *aii*.

***su-paripakv-ēndriya**, whose senses are fully matured, Th. 4 *bii*.

***supina** (Skr. *svapna*), dreaming, Th. 2 *av*.

su-praticchanna, well covered (with robes), H. 1 *aii*, *bv*.

su-pratiṣṭhita, well set up, Th. 7 (2) *bvi*.

***Subhūta** (Skr. *Subhūti*), pr. n. of an Arhat, P. 2 *aiii*, *et passim*.

Sumera, pr. n. of a mountain, P. 6 *aii*, 16 *bii* (plur.).

surāsura, with *jagat*, world of Suras and Asuras, Th. 9 *bvii*.

***su-labhātīśaya**, easy to surpass, H. 12 (1) *bii*.

***Suvarṇa-bhāsōttama**, pr. n. of a Sūtra, Th. 7 (2) *ai*, *vi*, *bi*, *iii*.

su-saṁvṛta, well guarded (from soiling), H. 1 *aii*, *bv*.

***Susambhava**, pr. n. of a chapter, Th. 7 (2) *aii*.

sūkṣma-mati, subtle-minded, Th. 5 *biv*, *vii*.

sūtra, a religious text, Th. 3 *biii*, 7 (2) *ai*, *bii*, *iv*; P. 8 *aiii*; **Sūtrānta**, id., P. 11 *ai*, *iv*, *biii*; **sūtra-lābha**, advantage of a

Sūtra, Th. 3 *biv*; **sūtrēndra**, or **sūtrēndra-rāja**, chief of Sūtras, Th. 7 (2) *bv*, 7 (1) *ai*, 7 (2) *aii*, *vi*, *bi*; **sūtra-sthāna**, subject of a Sūtra, Th. 3 *ai*.

sūrya, sun, Th. 9 *bi*; P. 9 *bvi*; ***sūrya-yāma**, sun chariot, Th. 4 *aii*.

srgāla, jackal, Th. 2 *bi*.

sausthava, healthy condition, H. 12 (3) *bv*.

skandha, body of doctrine (dharma), H. 4 (1) *av*; department of the mind, Th. 4 *aii*; mass, P. 15 *aiii*, with *punya*, q.v.

stūpa, a kind of buddhist shrine, Th. 7 (2) *bvi*.

***stri-bhāva**, nature of woman, L. 259 *aii*.

sthavira, a buddhist elder, P. 19 *biii*;

***sthavira-tritaya**, three kinds of elders, H. 4 (2) *avi*.

sthāna, rank, L. 254 *avi*; astrological place, Th. 9 *bv*; subject, see *sūtra*.

sthāpana, inhibition, H. 3 *av*; see *prācāraṇa*.

sthāpanīya, to be set aside, not answered, H. 4 (1) *biii*.

sthitī, foundation, H. 4 (1) *avi*.

sparśa, tactility, Th. 7 (1) *biv*; P. 6 *aii*.

***spṛti-kara**, supplier, Th. 5 *biii*, *iv*.

spharati, it pervades, L. 253 *bvi*.

sphīta, prosperous, Th. 6 *bvi*.

***sphuta**, infested, Th. 6 *bii*; touched by *tama*, q.v.

***smād-bhava**, (*akasmād* ?), accidental existence, L. 3 *bv*; see note 3 to translation.

***smṛtim upasthāpya**, remembering fixedly, H. 1 *aviii*.

***sva-pakva**, food cooked of one's own accord, H. 3 *av*.

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 *bvi*.

***hāyin**, abandoning, H. 7 *bii*.

hāra, necklace, Th. 11 *bx*.

***Hiranyāvatī**, pr. n. of a Dhārāṇī, Th. 7 (1) *ai*.

***Himavanta** (for *hima*°), pr. n. of a mountain, H. 5 *av*; of a Yaksha, H. 5 *bi*.

heṭa-bhaya, risk of injury, Th. 2 *ai^x*.

heṭenti, they do injury, Th. 2 *bii*.

hora, hour, Th. 9 *biv*.

hri, shame, Th. 6 *bvii*.

PART II
 HINDU, BUDDHIST,
 JAIN, CHINESE
 TEXTS

THE VAJRACCHEDIKĀ

IN THE OLD KHOTANESE VERSION OF EASTERN TURKESTAN

Stein M., Ch. 00275. (Plates V–XIV)

EDITED BY STEN KONOW

INTRODUCTION

THIS edition of the Vajracchedikā is based on a complete manuscript which belongs to the treasures brought back by Sir Aurel Stein from the cave temples at the 'Halls of the Thousand Buddhas' to the south-east of Tunhuang.¹

The manuscript was first brought to notice by Dr. Hoernle, who describes it as follows:²

'The manuscript of the Vajracchedikā consists of forty-four leaves, measuring about 26.0 × 7.3 cm. (or 10 × 2 $\frac{7}{8}$ inches), with four lines of large writing in the upright Gupta type of Eastern Turkestani characters. It is, however, not quite complete: only thirty-three leaves survive; fols. 11–14, 16–19, 39, 41 and 43, altogether eleven, are missing. The folio numbers are on the obverse sides. The text commences, on the reverse of the first folio, with a circle in the upper right corner, followed by *saddham*. The centre of the page is occupied by a large figure of the seated Buddha within two concentric circles. The obverse of the first folio is filled with a disorderly mass of writing in cursive characters of varying sizes, among which the words *Kalpa-rāja-sūtra* and *Vajara-chaidaki-prajñāpāra-saddham* are legible. The reverse of the last folio has three lines, and in the centre another

¹ See M. Aurel Stein, *Explorations in Central Asia*, 1906–8. Reprinted from the *Geographical Journal* for July and September, 1909, pp. 39 and ff. Also, his *Ruins of Desert Cathay*, Vol. ii, pp. 24 and ff. It appears to have been found separated into two portions, which were placed by Sir Aurel Stein in two bundles, one marked Ch. 00275 and containing fols. 1–10, 15, 20–38, 40, 42, 44, the other marked Ch. xlv. 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 tṛṣayā Prajñāpārāṇma samāsyē* ॥... Then, after a broad intervening blank space, follow the other two lines, which read *saddham Vajrachūḍakya hīya ttādi*, &c.¹ The manuscript commences with a long introduction in the "unknown language", of which there is no Sanskrit equivalent in Max Müller's edition.² The text itself of the Vajracchedikā begins only with the second line of the reverse of the third folio, where its beginning is indicated by a circle followed by *saddham*, exactly like that at the commencement of the whole manuscript.'

To this description I have only to add that fol. 38 is not in the same handwriting as the rest, and that the missing leaves, 11-14, 16-19, 39, 41 and 43 have subsequently turned up. After my edition of the text and my translation and vocabulary had been ready in proof for some time, I received from Dr. Hoernle eleven manuscript leaves, which had likewise been found in the Tunhuang caves, but not in the same place as the 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.³ The same scholar subsequently published a transcript of the portion of the text contained in fols. 3 *b*ⁱⁱⁱ-10 *b*ⁱⁱⁱ and 31 *a*ⁱⁱⁱ-33 *a*ⁱⁱⁱ, together with some notes.⁴ An edition of that portion, based on Dr. Hoernle's transcript, was published by Professor Leumann early in 1912 in an exhaustive study on our language.⁵

My own connexion with the 'unknown language' dates back to 1906, when Dr. Hoernle asked me to publish those fragments of his Central Asian collection which are written in that form of speech. About the same time, however, I accepted the position of Government Epigraphist for India, and I could not, therefore, devote more than two or three weeks to the work. The only result was the discovery of the word *gyasta*, god. In other respects the conclusions I arrived at have proved to be wrong. The materials were then handed over to Professor Leumann, who

¹ In the left-hand margin is another small seated Buddha within two concentric circles.

² *Aneecdota 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. 149*a* in Sir Aurel Stein's Ancient Khotan, plate *exi*. 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 *b*ⁱⁱⁱ. 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 // but later *ut*, and which Professor Leumann writes *u*. 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 *u*, unless where it occurs in Sanskrit words, and represents Sanskrit *ut*, as in *kṣāntarādā* for Sanskrit *kṣāntivādā* in 26 *a*ⁱⁱ. A full statement of my view I may postpone for another, more appropriate occasion.⁴

There are two different signs of *r* in our texts, one which is the same as the ordinary 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 *ba*

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 *baysä*, old *balysä*, because I do not know anything about the phonetical significance of the sign. I think that Professor Leumann is right in explaining the curve as a sign that some sound has been dropped.

The signs of interpunction which occur in our manuscript are of two kinds. The double bar, which indicates a full stop in Indian scripts, is used in the same way, as in 3 *bⁱⁱⁱ* 41 *a^{iv}* and 44 *bⁱ*, and especially at the end of a complete verse, as in 1 *bⁱⁱⁱ* 2 *a^{iv}* 2 *b^{i, iv}* 3 *a^{ii, iii}* 3 *bⁱ* 38 *a^{iv}* 41 *b^{ii, iii}* 42 *aⁱ* 42 *b^{i, iv}* 43 *aⁱⁱⁱ*. But more frequently (altogether eighty-eight times) we find another sign, consisting of a dot with or without a tail, and used either singly or doubly. The single dot variety usually (forty-eight times) marks the end of a clause, as in 4 *b^{iv}* 10 *a^{ii, iv}* 35 *a^{i, ii, iii}*, &c., or (eight times) the end of a half-verse, as in 2 *a^{iii, iv}* 3 *a^{iii, iv}* 42 *a^{iv}* 42 *bⁱ*. The double dot variety (resembling the visarga) marks the end of a clause, as in 31 *aⁱⁱⁱ*, or of a complete verse, as in 2 *bⁱⁱ* 42 *aⁱⁱⁱ* 42 *bⁱⁱ*; once exceptionally, in 44 *bⁱⁱⁱ*, it seems to mark the end of a half-verse. Almost equally frequently (thirty-five times), however, the single dot has no other function than to fill up a vacant space at the end of a line, as in 3 *bⁱⁱ* 4 *aⁱ*, &c., or in the middle of a line (usually at the vacant space containing the string-hole), as in 5 *b^{ii, iii}*, &c. All such cases of a superfluous mark to interpunction are noticed in the footnotes.

The writing is, in most cases, quite distinct, and there are very few places where the reading can be doubtful. The orthography on the other hand is inconsistent, and there are numerous instances where the writer proves to have been careless. Thus a long passage has been repeated on fols. 7–8; words have been written twice over, 9 *bⁱⁱ* 37 *a^{iv}*, &c.; syllables have been left out or, sometimes, wrongly added, and so forth.

AFFILIATION OF THE LANGUAGE.

Professor Leumann¹ and Messrs. Sieg and Siegling² have independently recognized that our language is identical with the speech represented by the documents published by Dr. Hoernle,³ and which that latter scholar considered to be most closely related to the Iranian dialects of the Pamir. Professor Leumann⁴ classes it as an independent branch of the Aryan family, which can neither be

¹ ZDMG., vol. lxi, pp. 651 ff.

² Tocharisch, die Sprache der Indoskythen. Vorläufige Bemerkungen über eine bisher unbekannte indogermanische Literatursprache. Sitzungsberichte der Königlich Preussischen Akademie der Wissenschaften, 1908, pp. 915 ff.

³ A Report on the British Collection of Antiquities from Central Asia. Extra Number 1 to the Journal of the Asiatic Society of Bengal, Vol. lxx, Part 1, 1901. Calcutta, 1902, 'Brāhmī Documents', pp. 30 ff. Also, Journal RAS., 1910, pp. 1299 ff.

⁴ ZDMG., vol. lxii, pp. 88 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 *toxri* 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 *toxri* 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 *Kuṣāṇas* 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 Muqaffā' 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 *urmayzdām* in the *Vajracchedikā* 28 a¹, 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 *Kuṣāṇa* 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 ^aⁱⁱ⁻ⁱⁱⁱ, with a corresponding one from the Vajracchedikā, fol. 5 ^b^{i-iv}. 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	(Sarvbaśūrā mästā balysūñā vūysai)	āysan-na	panatā	syandai	suti-vātā
<i>tti</i>	<i>(āśīri Subhūta)</i>	<i>āysan-na</i>	<i>patata</i>	<i>śan</i>	<i>sve</i>
(prahoṇu)	prahoṣṭe	hvarandau	ysānū	śando	(vāstāte) kāmū hālau gyastā balysā
<i>(civarā)</i>	<i>prahaustī</i>	<i>u hvarandau</i>	<i>ysāmñū</i>	<i>śadya</i>	<i>(pārautti) kāmū hālai gyastā baysā</i>
āstā	hālsto.				
<i>āstā</i>	<i>hāṣṭā.</i>				

It will be seen that in the Vajracchedikā dialect final vowels are confounded ; compare the accusative *(civar)ā*, where the older text has *(prahoṇ)u*. Sometimes even a final vowel is dropped altogether ; thus *baysāmnu*, *baysāmñū* and *baysām*, 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*, *ysāmñū*. On the other hand, a nasal is often dropped before a *d* ; compare *śando*, *śadya*.

Dentals are sometimes replaced by cerebrals ; thus *ysānū*, *ysāmñū* ; *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 *vistūtā*, placed, Skr. *avasthāp*; *bi*, Skr. *api*, and, also; *byāta*, recollection, Pāz. *ayāt*²; *birāṣiyā*, Skr. *saṃprakāśayet*, from Zd. *aibi*, *aiwi* and *rāz*; *ništā* for *ni aštā*, is not.

The short Aryan *a* is quite commonly retained as *a* in radical syllables; thus *aysä*, Zd. *azəm*, I; *das'tä*, Phl. *dast*, hand; *gyastä*, 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 *ä* and, often, *i*. The sound *ä*, for which we often find *i*, also occurs in radical syllables; thus *hülä*, *hiḷä* and *hiḷi*, gives (Aryan $\sqrt{\text{sar}}$, cf. English *sell*); *müstä* and *mistä*, Zd. *mazat*, great; *dadävrä*, *däḷira*, *diḍira*, so great; *na*, *nä*, *ni*, not, and so forth.

In older texts the termination *am* becomes *u*. In the Vajracchedikā, however, final *u* becomes *ä*; thus *gyastä*, 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 *āṣki*, 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. *aiwi*. 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.

yašk, Skr. *aśru*, tear; *āhya*, in an egg, cf. English *egg* from an old *aiia*; *ysārū*, thousand, Zd. (*ha*)*zaurā*. The diphthong *ai* of *tcaimainñā*, eyes, cf. Zd. *cašman*, and the *au* of *hauḍyan*, seven, Zd. *hapta*, are due to a similar compensation. Compare also *haurā*, gift, but *hādā*, given, with Old Irish *selb*, possession. The first *u* in forms such as *muhu*, me; *muhu-ja*, by me; *uhu-ja*, by thee, is perhaps due to the disappearance of an old *b*; compare Zd. *maibya*, *māvaya*, me; *taibya*, 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 *ḥaysāna*, *ḥaysanā* and *ḥaysna*, by the lord; *pāraša*, *pārša* and *pārša*, marvellous; *gyastā*, Zd. *yazata*, god; *māstā*, Zd. *mazat*, great; *urmayzde*, Old Pers. *auramazdā*, Pers. *ormazd*, and so forth.

The long *ā* has, on the whole, been well preserved in radical syllables. Compare *byūta*, Pers. *yād*, recollection; *bāša*, in the garden, cf. Pers. *bāy*; *dātū*, *dā*, law, Zd. *dāta*; *paysāni*, I know, cf. Zd. *paizānenti*; *ysāmñū*, knee, Zd. *zānū*; *māta*, mother, Zd. *māta*. In final syllables we regularly find *a*; thus *māta*, mother. In our manuscript this *a* further interchanges with *ā*.

The short *i* has been well preserved in many words such as *biša*, *biśā*, *biši*, all, Zd. *vispa*; *bišvērā*, family, compare Zd. *vis*; *dīrsā*, thirty, Zd. *θrisatam*; *širā*, well, compare Skr. *śiva*, German *heuer*, Old Norse *hyrr*. It is a natural consequence of the pronunciation of an old *a* that we sometimes find *ā*, *a* used instead. Thus *bašūmnā*, of all; *āstā*, 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 *ū*; compare *šaiñā*, noble girl, Zd. *χšōiθnī*.

In some cases *ī* represents an old *ai*; thus *cī*, if, Sanskrit *ced*. 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 *ai*, where the two vowels are pronounced separately. It often owes its existence to the addition of the pronoun *ī*. Examples are numerous in the Vajracchedikā manuscript. We find this pronoun added with the meaning of an accusative, thus *nai prrakšivī*, does not repudiate it, 28 b^{iv}.

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 *ajaiñlū dastū yuḍai*, he folded his hands for him, 5 b^{iv}; *ttuttai nāma*, such its name, 22 bⁱ; *vyāraṇai*, his preaching, 27 aⁱⁱⁱ, and so forth. This pronoun *i* is probably derived from Old Pers. *aita*, Zd. *aeta*. In other cases a final *ai* must be traced back to an old *aa*, in which the final *a* became *i*. That is the case in words such as *ḥaysūñā rūsai*, a bodhisattva; *pīsai*, a teacher; *śaṁḍai-na*, by the world; *hainjsaṁḍai-na*, by one who has entered; in the adjective suffix *mai*,¹ and probably also in participles such as *brāñai*, Skr. *bodhanīya*; *hvañai*, Skr. *vaktarya*; *tcerai*, Skr. *kartarya*; *tsuñai*, Skr. *gantarya*, and so forth.

When the adjective suffixes *mai* and *ijä* are added to bases ending in *a*, this final *a* coalesces with *i* to *ai* or *i*; thus *gūštaijā* and *gūštiji*, consisting of meat; *aītinai*, consisting in law.

The final *ai* is perhaps sometimes derived from an old *aī* or *ae*, where the final *i* or *e* may represent the same termination which forms the oblique base in Pehlevi.² Thus *hvanai*, of the word, 22 b^{iv}; *strīyai*, of a woman, 21 a^{iv}; *ttye hṛaye hvanai*, after this word had been said; *hūlai*, in the direction of, and so forth.

Forms such as *drrai*, three, Zd. *θrājō*; *pañcāśai*, five hundred, Skr. *pañcaśatī*, are now easily explained. In *bisiverrāsai*, son of a noble family, the *ai* is perhaps derived from an old *aia*; compare Zd. *χšaeta*; in the corresponding feminine *bisiverrāśaiñā* the diphthong *ai* is perhaps due to the dropping of an old dental spirant; compare Zd. *χšōiθnī*.

In verbs such as *daittā*, sees, Zd. *diḍaiti*; *saittā*, seems, Zd. *saḍayeiti*, we find *ai* instead of an old *aya*, and the case is probably similar in unidentified words such as *prailā*, fear; *bajaitti*, 21 aⁱ; *echaśa*, 2 bⁱ, and so forth.

It will thus be seen that *ai* always results from a secondary combination of a vowel and a following *i* or *i*, whether these sounds represent an old *i*-sound or an old *a*-sound, while the old *ai* regularly becomes *i*.

The treatment of the vowels *u*, *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*; *hūnā*, dream, cf. Zd. *χ^vafna*, Pāli *supina*; *drāja*, lie, Zd. *drājō*; *gūštaijā*, consisting of meat, cf. Phl. *gošt*; *gūnā*, qualities, Zd. *gaona*, and so forth. If *būli*, 27 aⁱ, has anything to do with the base Zd. *bū*, Skr. *bhū*, we must compare Persian *būd*, become, Latin *fiō*, &c.

The fact that an old *ū* and an old *i* are shortened in final syllables makes it certain that the final *ū* in *gsūmñū*, 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 *uī* in *gruicyau*, with the sands, is derived from an old *ū*. I am inclined to identify the suffix of this word with the Pehlevī suffix *cak*, *īcak*, and the *ī-* of *gruī-* would then find its explanation. The base of the word is probably the same as in English *grit*, *groat*, *grout*, Lithuanian *grūdās*, Latin *rūdus*.

A sound written *au* is sometimes used in loanwords in order to represent a Skr. *o*; thus *baudhisatva*, *prayangāna*, *sābhaugī*. In words such as *haurū*, gift; *tcchaurū*, four; *skauṃatū* and *skamavūm*, 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* *baysyau-ja*, by the buddhas. This suffix is no doubt identical with the suffixes *aw*, *ew*, *iw*, *ef*, which form an oblique plural in the Pamirs,¹ and which Professor Geiger justly derives from the old plural suffixes *biš*, *byō*, *vyō*, *vyō*. In words such as *tcuimaudū*, having eyes; *kṣamauditijā*, 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 *uī* in *haudyau*, seven, and perhaps in *pūrautta*, 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 *ṛ*; compare *kiṛna*, for the sake of, Skr. *kṛtena*. It becomes *l* before *s*-sounds in word such as *baysū*, older *balysū*, the Lord, cf. Zd. *berezant*.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 *blóta*, 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 *kāmanjā*, any one; *caṃdā*, Phl. *caud*, how much; *tcainmānūā*, eyes, Zd. *cašman*; *teahaurā*, four, Zd. *caθvārō*; *tta*, thus, Zd. *ta-*; *ttārā*, darkness, Zd. *taθra*, Phl. *tār*; *pā*, *pā*, foot, Zd. *pāda*; *pūra*, son, Zd. *puθra*. It will be seen that an old *c* becomes both *c* and *tc*. The latter seems to be used before Indo-European *e*. Instead of an old *t* we regularly find *tt*. In some few cases such as *didira*, so great; *-dīrsū*, thirty, an initial *t* has become *d*; compare the treatment of old *tr*.

Between vowels and apparently also after nasals all these consonants are often modified. The general tendency seems to have been as in Pehlevī to pronounce them with voice, and both languages agree in retaining an intervocalic *k* longer than the rest. *T* is also often retained in writing. Its pronunciation, however, must have been weak, as it is often dropped, or also replaced by *y* or *v*. It seems therefore likely that it has had the same pronunciation as in Persian; viz. that of a soft spirant. Compare *pharāka* and *pharā*, many; *lova*, Skr. *loka*; *pañjsāsān*, with fifty, but also *pañcēśai*, probably pronounced *pañjsāsai*, five hundred; *pajsa*, five; *hamjśanidaina*, going on; *ūdā* (in older texts *indā*), are; *dāta* and *dā*, law, Zd. *dāta*; *hyāta*, Pers. *yād*, recollection; *ysūta*, *ysāya* and *ysā*, born, Zd. *zāta*; *paysānūda*, known, Zd. *paṭizanta*; *Subhūta* and *Subhūva*, Subhūti; *bi*, and, also, Zd. *aipī*; *hamberi*, filling, Zd. *ham-par*; *šavi*, night, Zd. *χšap*, and so forth. In the case of intervocalic *p*, the rule seems to be that it is changed to *v*; thus *avamāta*, unmeasured, but *pamāka*; *avārautta*, not attached, but *pārautta*; *avāyva*, in the apāyas, and so forth. The whole state of affairs seems to show that at least *t* and *p* between vowels were liable to be pronounced as soft spirants.

Such spirants were perhaps also developed in consonantal compounds. The disappearance of an old *t* in words such as *pūra*, son, Zd. *puθra*, Persian *pūr*; *šaiñā*, a noble lady, Zd. *χšōiθnī*, and other similar features point in that direction. It is a well-known fact that this use of spirants is a characteristic feature of most

Iranian languages, though the spirants may be subsequently changed to other sounds as in Baluci.

Among compound consonants we can here abstract from such as begin with an *s*. They are well preserved; compare *duṣkara*, difficult, marvellous; *viṣṭātā*, placed, cf. Zd. *arastā*; *āstā*, sits, stays, Skr. *āste*; *strīya*, woman, Zd. *strī*. *St* has become *št* under the influence of a following *i* in *aštā*, is, &c. The forms *ṣta*, stands; *ṣtāna*, *ṣtā*, standing, being, on the other hand, owe their *ṣt* to the disappearance of an old guttural; cf. Zd. *χštā*. *Št* remains in words such as *viṣṭānā*, Skr. *sthātavya*; *byūṣṭeye*, from *vi* and *√ vas*; *haṣṭā*, eighty, Zd. *aštāitim*, and so forth. It becomes *št*, perhaps under the influence of an *i*, in words such as *hūštā*, sits; *laysūšta*, buddhahood; *muštā*, destruction; *ganištā*, moisture; *gūšta*, meat, &c. The suffix occurring in the last four of these words is probably the same *īst* which is used in Persian dialects.¹

If we turn to other compounds we shall find that *ks* becomes *kṣ* in *kṣīrā*, in the town, cf. Zd. *χšaθra*; *kṣasamyē*, sixteenth, cf. Zd. *χṣvaš*, six. In other cases it becomes *ṣ*; thus *ṣavi*, night, Zd. *χšap*; *ṣai*, a noble man, son, Zd. *χṣaēta*. 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; *khāysna-kīrā*, food preparation; *khāysmālā*, 42 bⁱⁱ; *garikhā*, 2 bⁱⁱ; *haṃkhāysā*, used to translate Skr. *saṃkhyā*; *anaṃkhiṣṭa*, untold, and *haṃkhāysa-ysāya*, 9 a^{iv}, which corresponds to *saṃgrhāta* and means 'produced in reckoning', 'concerned'. Compare the use of the word in one of the documents published by Dr. Hoernle.² *Haṃkhāysā*, *haṃkhāysa-ysāya* and *anaṃkhiṣṭa* all belong together and must be compared with Zd. *ahaṃχṣta*, 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. *khād*, Pers. *χāyēdan*, 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. *paityaš*.

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 *ṣaiñä*, a noble woman, a daughter, Zd. *ṣšōiθnā*. *Ty* becomes *ṭh* in *hathā*, true, Zd. *haiṭhya*. *Tr* becomes *drr* when it is initial, and *r* between vowels; compare *drrai*, three, Zd. *θrāyō*; *pūrā*, son, Zd. *puṭra*. *Tr* apparently becomes *th* when initial and after a nasal, and *h* between vowels. Compare *thu*, thou, Zd. *ṭvan*; *ysaṁthä*, birth, cf. Zd. *santu*; *tcuhaurä*, four, Zd. *caṭvārō*. 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. *ṭh* 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; *thyau*, quickly, 30 *a*ⁱⁱⁱ, and the loanword *tathāgata*. It is difficult to judge about these cases. So far as we can see, an intervocalic old *th* becomes *h*; thus *gāhā*, a verse, Zd. *gāṭha*.

Of compounds containing a *p* as first component, I have only found *pt*, *pu*, and *pr*; compare *handyan*, seven, Zd. *hapta*; *suti*, *sve*, shoulder, Zd. *supti*; *kūna*, dream, Zd. *χ^rafna*, 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 *hampḥva*, endowed with; *phisāñä*, that should be separated from; *nāsphāñä*, I might produce; *pharāku* and *pharä*, many, is perhaps in reality an *f*.

Pr becomes *brr* in *brraṣṭe*, asked; *brrāhadā*, 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 *echaiśga*, *pachāysdä*, *vajrrachedäka*, *vyachā*, *vyachāmñä*, and others. Most of them are probably loanwords. The word *biche*, lies down, is probably connected with Hindūstānī *bichnā*.

Turning now to voiced stops, whether they were originally aspirated or not, it will be seen that they are fairly well preserved as initials. Compare *garä*, mountain, Zd. *gairi*; *gūnā*, qualities, Zd. *gauna*; *jsāti*, goes, cf. Zd. *jas*; *jāri*, 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 *ṣ*, *ś*, i.e. *z*, *ḷ*, and the labial becomes *w*, written *b* or *v*; thus *drvāja*, lie, Zd. *drūjō*; *pā*, *pū*, 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. *yātl*, and so forth.

The compounds containing voiced stops do not teach us anything more about the matter. The words just cited will have shown that the compounds *dv* and *dr* remain. *Zd* remains in *urmaysde*, sun, Old Pers. *auramazdā*. Most of the compounds occurring in the text, however, consist of an old voiced consonant followed by a voiceless stop, and in such cases the former is, as usual, treated as if it were voiceless.

With regard to nasals we may note the palatalization of an *n* under the influence of a *y* or *i* and the disappearance of *n* in the conjunct *nd*, old *nt*; thus *añā*, other, Zd. *anya*; *saulū*, old *saindi*, they appear; compare also *kitha*, in the town, from *kantha*, town.

The letter *y* when initial becomes *gy* in *gyasta*, god, Zd. *yazata*. This *gy* is, in later texts, written *j*,¹ and there cannot, I think, be much doubt that it was pronounced as the Indian *j*, and that we are here face to face with the same tendency as in Persian, to change an initial *y* to *j*. After consonants a *y* apparently disappears after causing various changes in the preceding sounds. Compare *uštā*, he sat down; *kivā*, business, Zd. *kairya*; *mahāyāmū*, in the *mahāyāna*; *haṭha*, true, Zd. *haiṭha*, 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 *p*; thus *brīja*, *brū* and *brū*, *errā*, *drāi*, *dīdrāma*, *drūja*, *vajra*, *hamrraštā*, *bisīrrā* and *bisīvrā*, *prabhāvana*, and so forth. After *g* there are only examples of the ordinary *r*; thus *haṅgrī*, present; *grūcyau*, 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 *āski*, Pers. *ašk*, Waχī *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; *kamalū*, Phl. *kamāl*, but Zd. *kamərəda*, 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. *višpa*; *bihi*, 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 *š* in *bišū*, all, and *sv* has developed to *hv* in *hvanai*, in the saying, cf. Zd. *χ^ran*; *hvaḍā*, eaten, cf. Zd. *χ^rar*. It is therefore difficult to compare *ysvaimū*, that can be tasted, with Skr. *svādaniya* otherwise than by assuming it to be an early loanword.

In the treatment of sibilants our language mainly agrees with Old Iranian.

š becomes *s* or, before *i* or *y*, *ś*; thus *sa*, *se*, hundred, Zd. *satəm*; *sve*, shoulder, Zd. *supti*; *pañjsāsan*, with fifty, cf. Zd. *paucāsāt*; *širā*, well, cf. Skr. *śiva*. Similarly we sometimes find *š* in Persian.¹

š 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 *ši*, *sa*, fem. *sā*, he, is perhaps connected with Zd. *aiša*; or else it may be the sandhi form which the Aryan base *sa* would assume after *i* or *u*.² In *teaimūnū*, eyes, Zd. *cašman*, an *š* 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*; *haṭha*, true, Zd. *haiṭya*; *anañkhišta*, untold, but *hainkhīsā*, enumeration. Before an *n* the dental *s* remains as in Zd., but is softened to *z*, written *ys*; thus *ysnātū*, washed, Zd. *sna*. I am unable to state how *s* is treated before *m*. ब नयने

The common tendency to pronounce single consonants with voice between vowels is illustrated by the word *hariysūri*, would get frightened. This word is clearly connected with Persian *hirāsudan*, but I doubt that the derivation of this word from a noun corresponding to Skr. *trūsa* is correct.

The preceding remarks will have shown that words such as *namasūnimā*, I do obeisance to; *āysan*, seat; *aysura*, Skr. *asura*; *navāysye*, cf. Skr. *nivāśya*, must be loanwords. The regular treatment of an intervocalic *s* is seen in the examples given above and in the locative plural *drayvā 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. 196⁸.

ysāmhū, birth, Zd. *zantū* ; *ysāinū*, knee, Zd. *zānū* ; *aysā*, I, Zd. *azəm* ; *ysārū*, thousand, Zd. *hazairā*. 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 Pehlevī and later dialects, is also found in our language ; thus *haindara*, another, cf. Skr. *antara* ; *haštū*, eighty, Phl. *haštūt*.

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 *d*, but never, so far as my materials go, as initials. A cerebral *n* is written, after the fashion of the Sanskrit alphabet, in words such as *haindarānū*, but also in words such as *ysāinū*, 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 confounded. Through the dropping of final consonants many vowels have become final, which, at an older stage, were followed by consonants. It is therefore evident that the inflexion of nouns and verbs must differ widely from that which we know from Old Persian and Zend.

The distinction between the genders is apparently the same as in Old Iranian. Thus we have masculines such as *gyastā*, god ; feminines such as *māta*, mother, and neuter nouns such as *teemā*, eye. The feminine is apparently formed, as in Old Iranian, by means of the suffixes *-ā* and *-i*. In cases such as *bisīrrrā-šai*, a son of noble family ; *bisīrrrā-šaiñā*, daughter of noble family, we find a feminine suffix *-ñā*, which must be derived from an older *-nū* ; compare Zd. *χšaēta*, *χšōiθnū*.

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 baysā*, untold buddhas, 25^{iv}, where we should expect *gyasta baysa*, and where older texts would give *gyasta balya*. Most of the nouns occurring in our materials are *a*-bases, and in them the difference would rarely be noticeable in our manuscript. The only consonantal bases which occur in the Vajracchedikā are *hve*, a man, gen. *hvanūlā* ;

¹ See Professor Paul Horn, *l. c.*, No. 567.

teemä, eye, Zd. *cašman*, of which the plural is *teemamūā*, *teaimamūā*; *māta*, mother; *rri*, king, gen. *rrmūda*, and *urmayzda*, the sun, gen. *urmaysdām*.

The number of cases has necessarily become limited. According to Dr. Salemann,¹ there must, in Old Middle Persian, have been a time when the inflexion of nouns, at least in the singular, was restricted to two cases, a casus rectus or nominative, and an oblique case, the old genitive. The state of affairs in our language represents an older stage of development. Professor Leumann² has put together some facts bearing on the question about the declension of bases ending in *a* and *aa*. He distinguishes a nominative ending in *ā*, *ai*, respectively; an accusative ending in *u*, *au*, respectively, a locative ending in *ā*, *ai*, respectively; a nominative plural ending in *a*, *ā*, respectively, and a genitive plural ending in *ānu*. Thus from the bases *dāta*, law; *dātinaa*, belonging to the law, he gives the following forms:

	Sing.	Plur.
Nom.	<i>dātā</i> , <i>dātinaī</i>	<i>dāta</i> , <i>dātina</i>
Acc.	<i>dātu</i> , <i>dātinau</i>	
Gen.		<i>dātānu</i> , <i>dātinaanu</i>
Loc.	<i>dātā</i> , <i>dātinaī</i>	

It will be seen that, in the singular, we have two terminations, an *ā* or *i* in the nominative and locative, and a *u* in the accusative. The latter is certainly derived from an old *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*, *ā*, *i*, and *u* have been confounded, and, in the singular, we apparently only possess one case, ending in *ā* or *i*. By comparing the older forms cited by Professor Leumann, however, it becomes possible to draw up a fairly complete table of the inflexion of *a*-bases.

The nominative singular is formed by substituting *ā* or *i* for the final *a*; thus *baysā*, the Lord; *gyastā*, a venerable one. If the theme ends in *aa*, *ia*, or *ua*, the termination of the nominative becomes *ai*, *i*, *ū*, respectively; thus *baysūūña vāysai*, a Bodhisattva; *āśīrī*, a monk; *hārū*, a merchant. The corresponding form in Old Persian ends in *a*, and it is possible to derive the termination *ā*, *i* directly from this *a*.

The accusative singular, which in the older form of the language ended in *u*, has in the Vajracchedikā the same form as the nominative. That was already the case in the older form of the language in bases ending in *ia* and *ua*.

The form called locative by Professor Leumann is in reality an oblique base

¹ Grundriss, I. i, p. 276.

² ZDMG., vol. lxix, p. 109.

which can be used as a genitive, dative, instrumental and locative; thus *gyastā layśū*, of the Buddha, 30 ^{aiv}; *bandhisatvāyūnī*, by one who wanders on the path of the Bodhisattvas, 31 ^{aiv}; *ustamājsi bāḍā*, *ustamaṃsyse pañcāśai*, 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 *muṣṭā-ja*, with killing, 25 ^{biv}; *gyastā layśū-na*, by the Buddha; *āyśam-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 *gyastānnā layśānnā*, of the Buddhas; *gyastyau layśyau-ja*, by the Buddhas; *gyastā layśū-na*, by the Buddha, it will be seen that the additions *jsa* and *na* are not of the same kind as the real suffixes *ānnā*, *yau*, which are added to both the words *gyasta* and *layśa*, 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 layśū-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 styē-tū*, at one time; *pudgalū vī*, or, *vīra*, in the pudgala, and so forth. It is possible that this tendency to use such additions is due to some alien influence exercised on the language. The state of affairs in the Vajracchedikā makes it impossible to decide to which cases such postpositions were added. It seems as if some are added to the accusative and others to the oblique base.

It has already been remarked that the oblique base is derived from an old genitive. The old dative seems to have disappeared as in Old Persian, and, so far as we can see, there are no traces of the Old Iranian ablative. The case is perhaps a little different with the old locative. Forms such as *śadya*, on the earth; *āhya*, in an egg; *āysmya*, 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 *būṣga*, in the garden; *mahāyāmñū*, in the big vehicle; *haṃkhiśa*, 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 baysa*, O Buddha; *āśīrya*, 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 baysū*, *gyastū baysa*, and even *gyastū baysū*.

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; *baysūnūna vaysā*, bodhisattvas; *āśīrya*, monks. Of other cases we find an instrumental-ablative, a genitive and a locative.

The instrumental-ablative ends in *yan*, with or without the addition *jsa*; thus *gyastyau baysyan-jsa*, by the Buddhas. It has already been remarked that this termination can be directly derived from such as were in use in Old Iranian dialects.

The same is the case with the genitive plural, which ends in *ānn* in older texts, and in *āmnā*, *ām*, or even *ā* in the Vajracchedikā manuscript; compare *gyastāmnā*, *gyastām* and *gyastā*, of the venerable ones.

The locative plural ends in *vā*, corresponding to Old Persian *uvā*, Zd. *hvā*; thus *drayvā avāyvā*, in the three apāyas. It seems as if the *ṣ* in Old Persian *-aiṣurvā* 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*, *diśa*, country, are apparently female *ā*-bases; *śaiññā*, a noble woman, is an old *i*-base. *Striya*, gen. *strīyai*, a woman, seems to be a *kā*-base derived from an old *i*-base. It will be seen that the nom. sing. of female *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 diśañā*, in what country; *tñiñā paṣañā*, in that assembly, have perhaps received their termination by transference from pronouns. The form *byūṣṭeye* (*ṣari*), (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 *baśīle*, 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.

Hve, a man, and *rri*, a king, are old *nt*-bases, and the genitives *hvaṃdā*, *rruṃdā*, show that the strong base is used in all cases.

The preceding remarks about the inflexion of nouns are far from being complete. It will, however, be seen that, on the whole, the declension fairly well agrees with that occurring in Old Iranian languages.

Pronouns.

The nominative singular of the pronoun of the first person is *aysä*, older *aysu*, which corresponds to Zd. *azəm*. That same form is also the base of the nominative of this pronoun in the modern languages of the Kurds and Afghans, and in the Pamir dialects. The forms *maimū*, *maih*, of me, seem to correspond to Skr. *mama*. The form *muhu* is used as an accusative and as an oblique base. It seems to have something to do with Zd. *maibyo*. An enclitic *mā*, *mī*, my, occurs in 18 ^{li}; 41 ^{liii}; 44 ⁱ.

'Thou' is *thu*, which corresponds to Old Persian *tvam*, 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. *taibyo*. We should only have to suppose that in our dialect the pronoun of the first person was made to agree in form with that of the second, while the opposite has been the case in Zd. The form *ahu*, 6aⁱⁱ, is not certain. We should probably read *uhu* instead.

The nominative singular of the demonstrative pronoun, *ši*, *šü*, fem. *šā*, has already been mentioned. The oblique cases are, as usual, formed from the base *ta*, which in our dialect is written *tta*. The form *tta*, thus, so, and the reduplicated *tta-tta*, thus, perhaps correspond to Zd. *tat*, Skr. *tāt*. Other forms are accusative sing. *ttu*, *ttū*, *tvā*, cf. Zd. *təm*; instr. sing. *ttina* and *ttana*, cf. Old Persian *tyanā*; gen. sing. *ttye*, cf. Zd. *āetahe*; loc. sing. *ttiña*, cf. Zd. *āetanā*. In the plural we find *tti*, they, Zd. *tē*; *ttiyām*, *ttiyāmnā*, 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

astā, is; *īdā* (older texts *īndā*), are, which can be easily derived from Old Iranian. The optative forms *ī* and *āya*, might be, are less conspicuous. *ī* is evidently connected with Zd. *hyāt*, Latin *sīt*, while *āya* looks like the optative of the base *i*, to go, preceded by *ā*.

The conjugation of ordinary verbs seems to comprise a long series of different forms. There is an active, a middle voice, and a passive. The present comprises an indicative, a conjunctive, an optative, and an imperative. As in all Iranian tongues, the past tense is formed from the past participle.

With regard to personal terminations we have *mā* in the first person singular active, and *e* or *i* in the corresponding form of the middle; *ī* in the second person singular; *tā*, *ti*, middle *te*, in the third person singular; *īndū*, *dā*, middle *īnde*, *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*, *yanūm*, I do, and *hvāūmā*, I say. It will be seen that the vowel preceding the personal termination is, in the former of these, *ū*, in the latter *ī*. Similarly we find *ōm*, *um*, and *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 *tī*; thus *vāštā*, reads; *daittā*, sees; *saittā*, appears; *vajisā*, sees. In bases ending in *r*, we find *ā* as the result of the combination of *r* and *t*; thus *hūdā*, gives.

The termination of the third person plural of the active will be seen from forms such as *praidā*, they are afraid; *byehādā*, they obtain; *ṣadahādā*, they believe; *vāṣādā*, 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 yaṇi*, I remember. In the third person singular we find *te*; thus *bante*, he knows; *hamete*, he goes; *kaṣṭe*, endures. The termination of the third person plural is *āri*, *āre*; thus *hvāri*, they understand; *hamāri*, they are; *mañāre*, they view.

Of the passive I have only noted the forms *hvīdā*, *hvīde*, is said; *hvañāri*, 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^{aii}, where the conjunctive is used as a future; *dijsāti*, he keeps; *dijsādi*, they keep. A middle form apparently occurs in *yanūmde*, 3^{bi}.

¹ A first person singular *hamāṇme*, let me be, occurs in M. P. Pelliot's valuable contribution *Un fragment du Suvarṇaprabhāsaśūtra 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 *naṣṣhāñū*, 20 ^a, which is used to translate *niṣpādayisyāmi*. 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 *ä*; 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; *nasta*, they sat down. Also in the case of transitive verbs we often find purely passive constructions, such as *pyūṣtā*, it was heard; *hamdāda*, they have been favoured. It seems however as if transitive verbs, and also some active intransitives, commonly form their past tense by adding personal suffixes to the past participle. The only suffixes which occur in the Vajracchedikā are *e* in the third person singular and *āmdū* in the third person plural; thus *yude*, he did; *pyūṣte*, he heard; *namasyādū*, they did obeisance to; *tsuāmdū*, 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 *āmdū*. It is probably a participial suffix.

In the present participle we find both the Old Iranian suffix *nt* and the Middle Persian *āka*. Compare *hamjśandai*, going; *vitraṁdā*, going into; *tsūka*, going; *vama-sākā*, understanding. The suffix *āka* apparently also forms a participle with a passive meaning; compare *ṣamāka*, measurable; *štāka*, that should be obtained. The middle suffix *ānu* is also used; thus *štāna*, *štā*, standing, being.

A participle of necessity is formed by adding either of the suffixes *yai*, i.e. *yaa*, and *āña*; compare *tcerai*, that should be made; *hvāñai*, that should be called; *dyāññā*, that should be seen. The suffix *yai* is the Old Iranian *ya*, and *āña* 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 *hamberi*, having filled.

Of infinitives I have noted *tvaindanä*, to do obeisance to; *bušte*, to realize; *pide*, to write. Compare the terminations *tanay* in Old Persian and *tēe* in Zd. If *tvanä* 5 aⁱⁱⁱ is not simply miswritten for *tvaindanä*, 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 *naṣphāññū*, I might produce. There cannot be any doubt that we have here the same suffix *ān* which forms causal verbs in Middle and Neo-Persian.¹

AN IRANIAN LANGUAGE.

All the facts mentioned above point in one and the same direction. In phonology, we find the same state of affairs as in Old Iranian. The vowels are, broadly, the same, there are distinct traces of the influence exercised on a preceding vowel by a following *i* which is indicated by the *i*-epenthesis in Zd.; the voiceless stops seem to be, in certain circumstances, changed to spirants; the old aspirated voiced stops have lost their aspiration; the soft palatal sibilants have been kept as sibilants, and have not become palatals as in Indian; *ś* and *s* become *ṣ* 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. *vīs*, 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 *Ghalehah* dialects of the Pamir, the *Sariq-qoli*, *Shighnī*, *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 biii, actually means 'goes', 'wanders'.

² JRAS., 1910, p. 1283.

pages. The introductory and concluding verses of the Eastern Turkestani text have no counterpart in the Sanskrit text.

TEXT.

[1^{bi}] Saddham.

Drrai padya namasūmmā baysä drbādva šadi-ja tvaⁱirā
 Trin prakārān namasyāmi bhagavataḥ trikāleṣu śraddhayā
 ttrvāmmā namasūmmā dātā tti-vā drrai padya ^{iibi}bi-saṃgū " [1]
 triyāṇikam namasyāmi dharmam atha-vai trin prakārān bhikṣu-saṃgham
 Ttū padī namasūmmā sūtrā prajñāpāivⁱraṇma baysāmmā
 Tam prakāram namasyāmi sūtram prajñāpāramitām bhagavatām
 mātā biśāmmā pārāmmām hvāṣṭā gabhi[2 a]ra pāraṣa uvāra 2
 mātā viśvāśam pāramitānām śāntā gambhīrā prāsādikā udārā
 baysūñe carye paḍauysa pīrmāttama
 Bodhi- caryāyāḥ prathamā paramā
 ddharmā biśāna paramārthā yaugū ni jsvāka 3
 dharmāṇām viśveśam paramārthāḥ yoge (?) nu
 Kūṣṭa na karā kāma ni-śtā liyauⁱiścā tta-vā parrūṣka •
 Yatra na kila na-asti tathā-vai
 tta tha tta ālābye oṣkā raysi ttatta khu ddharmakāivⁱyā " [4]
 evam evam sadā evam yathā dharmakāyam
 Prajñāpārāṇma tvā hambistā sarvaṃṇa baysā •
 Prajñāpāramitām etām saṃkalitavān sarvajñāḥ bhagavān
 tvā ttraśayā [2 b] vāṣṭā birāṣṭe cu ra Vajrrachedāka nāma " [5]
 tām trisatikām vācayati prakāśayati yaḥ eva Vajracchedikām nāma
 biśā karma cchāiśa u āvaraiⁱnā baśde garkhū
 sarvāṇi karmāṇi tathā āvaraṇasya pāpāni samyak
 vaśarā māṇaṃdā nabuṣḍā ttina Vajrrachedāka nāma : [6]
 vajraḥ yathā tena Vajracchedikā nāma
ⁱcu-bura ī baysāṃ dātā vā ttrāmmā biśā ttiṇa sūtrā
 yāvān syāt buddhānām dharmāḥ vai tāvān sarvaḥ tasmin sūtre
 tte Vajraivchedakya vira ttina dadārā pārṣa uvāra " [7]
 tasyāḥ Vajracchedikāyāḥ upari tena etāvat prāsādikā udārā
 cu tvā sāji dijsāti u [3a] vāṣi pīḍa-pari
 yaḥ etām udgrhṇiyāt dhārayet athavā vācayet likhāpayet

biśi dātā siyā pachīysdā huṣa jsāti biśta¹
 sarvaḥ-asya dharmah udgr̥hitaḥ pratiṣṭhāpitaḥ-bhavati yāti ante
 ii śirā-jsa " [8]
 śivena

ci rī puña mistā hamāri tta-vā ttā sūtrā hvañāⁱⁱri¹ •
 yasya nu puñyāni mahanti bhavanti tathā-vai atha sūtrāṇi paṭhyante
 ttana hajva hvaḍā-na hamrraṣṭhā² ttina sūtrā āsā tcaira " [9]
 tena prajñena (?) puruṣeṇa samyak tena sūtreṇa āsā (?) kāryā (?)

ttinai ivaysū hamjsye byūhā dābrrīya ṣada-jsa vaña •
 tena-asya aham sampratiṣṭhe vyūhe dharmaprītyā (?) śraddhayā iha
 ka ma baysā ā[3bi]ysdā yanāmdē khvai tta hva
 yadi me bhagavantaḥ rakṣām (?) kurvanti yathā-vai-etat evam bhāṣitam
 yanūm khu śtāka " [10]
 karomi yathā ntpādayitavyam

iiSaddham Orga ī harbiśāmnā gyastāmnā baysāmnā u
 Siddham Namaḥ syāt sarveṣām yajatānām bhagavatām tathā
 baudhisattvām •³ iiihālai-yāṣṭā n Ttatta mamā pyūṣṭā śe styē⁴
 bodhisattvānām diśi Evam me śrutam Ekasmin samaye
 śe styē-tā gyastānā gyastā ivbaysā Śrāvastā kṣīrā āstā
 ekasmin samaye yajatānām yajataḥ bhagavān Śrāvastyām nagare āśīnaḥ
 vyū Jivā rrispūrā 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-paṁjsā •ⁱⁱśau āśīryau-jsa Tti⁶ gyastānā gyasta
 sārddham dvādaśaśata-pañcūśadbhiḥ ācāryaiḥ Atha yajatānām yajataḥ
 baysā brrū-haḍā navāysyeⁱⁱⁱ pāttarā cīvara pana nāti Śrāvasta
 bhagavān pūrvāhṇe nyavasta pātram cīvaram purataḥ ādadan Śrāvastyām

(1.) Evam mayā śrutam. Ekasmin samaye bhagavān Śrāvastyām viharati sma
 Jetavane 'nāthapiṇḍadasy-ārāme mahatā bhikṣu-saṁghena sārddham ardhatrāyoda-
 śabhir bhikṣu-śataiḥ sambahulaś ca bodhisattvair mahāsattvaiḥ. Atha khalu
 bhagavān pūrvāhṇa-kāla-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 *hamrraṣṭa*, as in 44 aⁱⁱ.

³ Superfluous sign of interpunction.

⁴ *śe styē* repeated by mistake.

⁵ Read *-saiṅgā-na*.

⁶ Five syllables *tti pi sa* (?) *ha sa* in cursive writing added interlinearly after *tti*.

miśtā kītha piṇvā¹ traṇda iv²Tti gyastā baysā²tti gyastā
mahati nagare piṇḍāya praviṣṭaḥ Atha yajataḥ bhagavān atha yajataḥ
baysā kū Śrāvastā māstā kītha piṇḍā [4bⁱ] vā tsuta hamyetā
bhagavān yadā Śrāvastyām mahati nagare piṇḍāya vai gataḥ sametaḥ
kū khāysna-kīrā yudā yude hvaḍā khāysā kū³isce-tā paryeta
yadā bhakta-kāryam kṛtam cakāra bhukte bhakte yadā kāle pratikrāntaḥ
hamye pāttara cīvarā pajisīryi³ pā haysnātāⁱⁱⁱprañavyi
sametaḥ pātram cīvaram pratyasāmayat pāḍau prākṣālayat prajñaptasya
āysam vira nastā bastā palamḡā rraṣṭā ttaramḍa^{iv}ra-na vistātā
āsanasya upari niṣaṇṇaḥ baddhe paryāṅke rjunā kāyena upasthāpayat
pyaṁtsā ttūsāttetā byāta jāvae vyetā • Tti-tā
pratimukhīm sūnyatāyāḥ smṛtim eva-saḥ bhūtaḥ Atha

[5aⁱ] pharāka āśīrya kāṁma hālai gyastānā gyastā baysā
sambahulāḥ ācāryāḥ yām diśam yajatānām yajataḥ bhagavān
vyeta hāstā tsuāmḍā kū vara hamya gyastānā gyastā baysā
bhūtaḥ tatra agacchan yadā tatra sametaḥ yajatānām yajatasya bhagavataḥ
pā ttirū-jsa namasyāⁱⁱḍā⁴ gyastā baysā drrai tcīra
pāḍau śirasā anamasyan yajataḥ bhagavantam trīn vārān
hvaramcaīṇā tvanā⁵ tsuāmḍā u śau hāivlai-mī nasta •
dakṣiṇena vanditum agacchan tathā ekām diśam niṣaṇṇaḥ
Ttye see-ra vāteā āśīrī Subhūta vara ttiṇa parṣa [5bⁱ] ṇa
Tasmin samaye punaḥ ācāryaḥ Subhūtiḥ tatra tasyām parṣadi

garīm piṇḍāya prāvīkṣat. Atha khalu bhagavān Śrāvastīm mahānagarīm piṇḍāya
caritvā kṛta-bhakta-kṛtyaḥ paścādbhakta-piṇḍapāta-pratikrāntaḥ pātracīvaram pra-
tiśāmya pāḍau prakṣāya nyaṣīdat prajñapta evāśane paryāṅkam ābhujya rjun
kāyam praṇidhāya pratimukhīm smṛtim upasthāpya. Atha khalu sambahulā
bhikṣavo yena bhagavāns tenōpasamkraman upasamkramya bhagavataḥ pāḍau
śirobhir abhivandya bhagavantaḥ triṣ pradakṣiṇīkṛtyāṅkānte nyaṣīdan. (2.) Tena
khalu punaḥ samayenzāyusmān Subhūtiḥ tasyām eva parṣadi samnipatito 'bhūt

¹ Cf. *piṇḍā*, 4 a^{iv}.

² The three first words of l. iv repeated by mistake.

³ I am not quite certain about the reading. Dr. Hoernle has *pajisīryi*.
[Perhaps *pajisīryi*, compare *e* in *jāvae*, 4 b^{iv}.—R. H.].

⁴ Read *namasyāḍā*.

⁵ Compare *trāṇḍanā*, 29 bⁱ.

hamgrī vyitā u nastā Ttī āsiri Subhūta āysam-na
 samnipatitaḥ bhūtaḥ tathā niṣaṇṇaḥ Atha āyuṣmān Subhūtiḥ āsanāt
 patata iisau sve civarā •¹ prahaustī u hvaramdai ysāmñū
 utthitaḥ ekām śuṭtim cīvaram nyavāsayat tathā dakṣiṇam jānu
 śadya pārāuitti kāmā hālai •¹ gyastā baysā āstā
 prthivyām pratyasthāpayat yām diśam yajataḥ bhagavān āste
 hāṣṭā ajamlā² dastā ivyudai u gyastā baysā tta hve
 tena añjaleḥ hastam akarot-asya tathā yajatam bhagavantam evam avocat
 sā duṣkarā miḍāmna gyasta baysa
 nūnam duṣkaram miḍhvaḥ yajata bhagavan

[6 a] cu-ttira gyastānā gyastā baysā-na ttāhirau-hvāñākā-nā³
 yāvat yajatānām yajatena bhagavatā tathāgatena

¹ pajaśimānā āśaṇ-na rraṣṭā biśā hālā biysādā⁴ ahu-ja
 pūjānām arhatā rju viśvāḥ diśaḥ buddhena tvayā

bauddhisattva mistā baysūmñā vūysā haṁdāda na biśā-pirmā-
 bodhisattvāḥ mahantaḥ bodhi-sattvāḥ anugrhitāḥ nu viśva-paramena

ivttamye haṁdārā-ja cu-ttarā gyastā baysā-na ttāharā-tsūka-na •¹
 anugraheṇa yāvat yajatena bhagavatā tathāgatena

[6 b] ⁵[klai]śināmnā sānāmnā tviṣā yanākā-na samna biśāmnā
 kleśamayānām arinām (?) taviṣī kārakeṇa samena viśveṣām

hirāmnā ivamasāka-na uhu-ja baudhisattvā mistā baysūmñā vūysā
 arthānām bodhakena tvayā bodhisattvāḥ mahantaḥ bodhi-sattvāḥ

ysi iinīya-hauḍi biśā-pirmāttamye ysiñīya-haurāmme-ja Tta khu •¹
 parinditāḥ viśva-paramayā parindanayā Tat katham

samniṣaṇṇaḥ. Atha khalv āyuṣmān Subhūtiḥ utthāy āsanād ekāṁsam uttarāsaṅgam
 kṛtvā dakṣiṇam jānu-maṇḍalam prthivyām pratiṣṭhāpya yena bhagavāns tenāñjaliṁ
 praṇamya bhagavantam etad avocat, āścaryam bhagavan param-āścaryam sugata
 yāvad eva tathāgaten-ārhatā samyak-sambuddhena bodhisattvā mahāsattvā anu-
 parigrhitāḥ paramen-ānugraheṇa. Āścaryam bhagavan yāvad eva tathāgaten-
 ārhatā samyak-sambuddhena bodhisattvā mahāsattvāḥ parinditāḥ paramayā parinda-
 nayā. Tat katham bhagavan bodhisattva-yāna-saṁprasthitena kulaputreṇa vā kula-

¹ Superfluous sign of interpunction.

² Probably read *añjalā*.

³ Read *-na*.

⁴ Read *uhu-ja*; the first akṣara of *ahu-ja* is perhaps an *a* with a subscribed *u*.

⁵ Dr. Hoernle reads *tkhaiśināmnā*; 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 baysä baysūña vūysai-na baudhisatvayāṃña
vai miḍhvaḥ yajata bhagavan bodhi- sattvena bodhisattvayāne

[7^a] haṃjsadai-na mara mahāyāṃñā viṣṭāññā u khvai
saṃprasthitena iha mahāyāne sthātavyam tathā katham-vai-asya

aysmū baysaṃjāṃñā ⁱⁱTtye hvaye hvanai gyastānā gyastā baysä
cittam pragrahītavyam Tasmin ukte vacane yajatānām yajataḥ bhagavān

āsiri Subhūva ⁱⁱⁱttta hve śirā śirā Subhūva ttatta śi hārā
ācāryam Subhūtim evam avocat sādhu sādhu Subhūte evam saḥ arthaḥ

Subhūta haṃdādā ^{iv}gyasta baysä-na baudhisatva ¹ [baysūṃña
Subhūte anupariḡhītāḥ yajatena bhagavatā bodhisattvāḥ

vūysai-na biśā-pirmātta[7^b]mye haṃdāra-ja cu-ttirā gyasta baysä-na
ttāhirau- tsūka-na klaiśiⁱⁱnāṃñā sānāṃñā tvīṣā yanākā-na samna

baśāṃñā hirāṃⁱⁱⁱñā vamaśākā-na uhu-ja baudhisatva mistā baysūṃña
vūysai-^{iv}na ysīniya-hauḍā biśā-pirmāttamye ysīniyā-haurāṃme-ja

[8^a] tta khu vā miḍāṃñā gyastā baysä baysūña vūysai-na bau-
dhisatvayāṃñā haṃjsadai-na mara mahāyāṃñā viṣṭāññā u khuai aysmū

nāⁱⁱⁱsūñā Ttye hvaye hvanai gyasta baysa āsiri Subhūta tta hve ^{iv}śirā
śirā Subhūta ttatta śi hirā Subhūta haṃdādā baysa-na bau[8^b]dhisatvā]

biśā-pirmāttamā haṃdārā-ja ysīni-hauḍā gyastā baysä-na bauⁱⁱdhi-
viśva-parameṇa anugraheṇa parinditāḥ yajatena bhagavatā bodhi-

satva biśā-pirmāttamā ysīni-haurāṃme-ja Ta² ttina Subhūta pyū^{•3}
sattvāḥ viśva-paramayā parindanayā Evam tena Subhūte śṛṇu

duhitrā vā sthātavyam katham pratipattavyam katham cittam pragrahītavyam.
Evam ukte bhagavān āyusmantam Subhūtim etad avocat, sādhu sādhu Subhūte
evam etad Subhūte evam etad yathā vadasi. Anupariḡhītās tathāgatena bodhisattvā
mahāsattvāḥ parameṇanugraheṇa parinditās tathāgatena bodhisattvā mahāsattvāḥ
paramayā parindanayā. Tena hi Subhūte śṛṇu sādhu ca suṣṭhu ca manasi kuru,

the superimposed lower corner of fol. 7^a; 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. 7^a^{iv}, they do not admit of satisfactory identification. Fortunately, however, the word occurs in the passage, erroneously repeated on fol. 7^b.

¹ The manuscript here goes on with a repetition of 6^aⁱⁱⁱ ff., enclosed within square brackets.

² Read *tta*.

³ Superfluous sign of interpunction.

iiiṣiri subī-jī aysmya yaṁ ayse hvāñīmā khu baysūña
sādhū suṣṭhu-ca-etat manasi kuru aham-te bhāṣe yathā bodhi-

¹vū • ivysai-na baudhisatvayāmñā hadai-na ²mara mahāyāmñā viṣṭāñā
sattvena bodhisattvayāne saṁgacchatā iha mahāyāne sthātavyam

u khū
tathā yathā-asya

[9 aⁱ] mara aysmu ³nāsāññā Ttatta śirā gyasta baysa
iha cittam pragrahītavyam Evam sādhū yajata bhagavan

ttū nājsadā āṣīrī Subhūta gyasta baysā-na pyūṣṭe Gyastā
tad vyākhyātam ācāryaḥ Subhūtiḥ yajatāt bhagavataḥ āśrauṣīt Yajataḥ

baysī tta hve ¹mara • iiiSubhūva baysū-ñā ¹vūysai-na
bhagavān-asya evam avocat iha Subhūte bodhi- sattvena

baudhisatvayāmñā haṁjsamḍai-ivna ttatta aysmu ³upevāmñā
bodhisattvayāne saṁgacchatā evam cittam utpādayitavyam

cu-burā satva satvāṁ nāsāme-jaḥ haṁ[9bⁱ][*khīśa* y]sāya ⁴u āhya
yāvantaḥ sattvāḥ sattvānām saṁgrahena saṁkhyāyām jātāḥ tathā aṇḍe

ysāta o pūrāmñā ysāta cu gaṇīstā ysā ⁵cu ūvavā cu haṁtsū
jātāḥ tathā jarāyau jātāḥ ye saṁsvede jātāḥ ye aupapādukāḥ ye saha

rūvi-na rūvana ⁵anau rūvā-na cu haṁtsū syāme-jaḥ cu anau
rūpeṇa vinā rūpeṇa ye saha saṁjñayā ye vinā

syāme-jaḥ cu vā tti satva cu ni haṁtsū syā[me]-jaḥ anau syāmi-jaḥ
saṁjñayā ye vai te sattvāḥ ye na saha saṁjñayā vinā saṁjñayā

ku-burā satvadāta prañavāñā
yāvati sattvadhātuh prajñāpanīya

bhāṣiṣye 'haṁ te yathā bodhisattva-yāna-saṁprasthiteṇa sthātavyam yathā prati-
pattavyam yathā cittam pragrahītavyam. Evam bhagavann, ity āyuṣmān Subhūtir
bhagavataḥ pratyaśrauṣīt. (3.) Bhagavān asyāṭat avocat, iha Subhūte bodhisattva-
yāna-saṁprasthiteṇa cittaṁ utpādayitavyam; yāvantaḥ Subhūte sattvāḥ sattva-
dhātāu sattva-saṁgrahena saṁgrhīṭā aṇḍajā vā jarāyujā vā saṁsvedajā vā aupapādukā
vā rūpiṇo vā rūpiṇo vā saṁjñino vā saṁjñino vā saṁjñino vā saṁjñino vā saṁjñino
yāvān kaścit sattvadhātuh prajñāpyamānaḥ prajñāpyate te ca mayā sarve 'nupadhiṣeṣe

¹ Superfluous sign of interpunction.

² Read *haṁjsamḍaina*.

³ Read *aysmū* as in fol. 7 aⁱ and elsewhere; see Vocabulary.

⁴ The first three defaced akṣaras of 9bⁱ legible from reverse impression on 10aⁱ.

⁵ Cancel the superfluous *rūvana*.

[10^ai] mata ñāpiya tti satva muhu-ja har-biśū aharīna
 matā jñāpyeta te sattvāḥ mayā sarve-viśve anupadhiśeṣe
 nirvāṇa pañranirvāṇa • Dādirā avamāta satva ku parinirvāye •¹
 nirvāṇe parinirvāpayitavyāḥ Tāvataḥ aparimāṇān sattvān yadā parinirvāpitavān
 iii(ha)māti •¹ na haḍi kāmujā śai śau satva paranirvāye ivhāmā
 bhavet na eva kañcid api ekam sattvam parinirvāpitavān bhavet
 Tta ci hārā kiḍna Ci Subhūta baudhisatva samñña² hā-[10^bi]
 Evam kasya arthasya kṛtena Sacet Subhūte bodhisattvasya samññā bha-
 mātā ni śā baudhisatvā hvañai Tta ci hārā kiḍna • ni śi
 vet na saḥ bodhisattvaḥ vaktavyaḥ Evam kasya arthasya kṛtena na saḥ
 Subhūta bauⁱⁱdhisatvā hvañai ci satvā vira samñña hamātā o
 Subhūte bodhisattvaḥ vaktavyaḥ yasya sattvasya upari samññā bhavati athavā
 jvākā vira iiiⁱⁱⁱsaññā o pudgalā vira sāmñña hāme śai haḍā
 jīvasya upari samññā athavā pudgalasya upari samññā bhavet api eva
 vātca tti Suivbhūta ni baudhisatva-na ātmabhāvīnai vastā vira
 punaḥ atha Subhūte na bodhisattvena ātmabhāvikasya vastunaḥ upari
 pārāuttā-
 pratiṣṭhite-

[11^ai]na haurā haurāmññā kuṣṭa-jā prattikārā vira pārāuttā-na haurā
 na dānam dātavyam kutra-cit pratikārasya upari pratiṣṭhitena dānam
 haurāmññā • ni rūvā vira pārāuttā haurā haurāmññā nā iii[ba]jāśā
 dātavyam na rūpāṇām upari pratiṣṭhitena dānam dātavyam na śabdāṇām
 nā buśaññā na ysvamññām ni skaumatān³ ni dharmām-iv[nā vī]ra
 na gandhāṇām na rasāṇām na sparśāṇām na dharmāṇām upari
 pārāuttā-na haurā haurāmññā Ttatta Subhūta baudhisa[11^bi][tva] haurā
 pratiṣṭhitena dānam dātavyam Evam Subhūte bodhisattvena dānam

nirvāṇa-dhātāu parinirvāpayitavyāḥ. Evam aparimāṇān api sattvān parinirvāpya
 na kaścit sattvaḥ parinirvāpito bhavati. Tat kasya hetoḥ. Sacet Subhūte bodhi-
 sattvasya sattva-samññā pravarteta na sa bodhisattva iti vaktavyaḥ. Tat kasya
 hetoḥ. Na sa Subhūte bodhisattvo vaktavyo yasya sattva-samññā pravarteta jīva-
 samññā vā pudgala-samññā 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 *baudhisatvā satvasamñña*.

³ Looks like *stvarumatān*.

haurāmñā khu ni gūnā samñā vīra hi sā haurākā astā o
 dātavyam yathā na lakṣaṇānām sañjñām upari api nūnam dātā asti atha
 iivā nāsākā o vā haurā Tta cu hirā kiḍṇa Ci ṣi Subhūta
 vā grahitā atha vā dānam Evam kasya arthasya kṛteṇa Yaḥ saḥ Subhūte
 baudhisattva cu avārautta ṣṭāna haurā hiḍi tteye Subhūta¹
 bodhisattvaḥ yaḥ apratiṣṭhitaḥ san dānam dadāti tasya Subhūte
 baudhisatva puññī^{iv}nai haṁbīsā na hu-yudā pamāka na-ti • Tta
 bodhisattvasya puṇyamayaḥ samūhaḥ na sukaḥ prameyaḥ nu-te Evam
 cūe saittā Subhūta hau-yu-
 kim-te bhāsate Subhūte suka-

[12 a] dā sarbaṁdā diṣṣā hālai āṣi pamāka na-tā • Āṣiri
 raḥ udgacchantyāḥ diṣṣāyāḥ āṣyām ākāśaḥ prameyaḥ nu-te Ācāryaḥ

Subhūta tta hve iinā gyasta baysa Gyasta baysi tta
 Subhūtiḥ evam avocat na yajata bhagavan Yajataḥ bhagavān-asya evam
 hve ttatta ravyipatani-hujsādāⁱⁱnyūvijsa-nāṣṭa-uskyāṣṭā daśvā diṣvā
 avocat evam dakṣiṇa-pāścima-uttara-adhaḥ-ūrdhvaṁ daśasu dikṣu
 huyudī ātaṣa pamā^{iv}ka ni-tā Āṣiri Subhūta tta hve ni gyasta
 sukaḥ ākāśaḥ prameyaḥ nu-te Ācāryaḥ Subhūtiḥ evam avocat na yajata
 baysā Baysi tta hve ttatta [12 b] ṣi hārā Subhūva
 bhagavan Bhagavān-asya evam avocat evam saḥ arthaḥ Subhūte
 ttatta ṣi hirā cu ṣi baudhisattva ci avārautta ṣṭāna iihaurā
 evam saḥ arthaḥ yat saḥ bodhisattvaḥ yaḥ apratiṣṭhitaḥ san dānam
 hiḍā tteye puññīnai haṁbīsā na huyudī pamāka • Cu haⁱⁱⁱḍā vātca
 dadāti tasya puṇyamayaḥ samūhaḥ na sukaḥ prameyaḥ Kaḥ eva punaḥ
 hārā Subhūta baudhisatva haura haurāmñā Tta cūe sai^{iv}ttā
 arthaḥ Subhūte bodhisattvena dānam dātavyam Evam kim-te bhāsate

tvena dānam dātavyam yathā na nimitta-sañjñāyām api pratītiṣṭhet. Tat kasya
 hetoḥ. Yaḥ Subhūte bodhisattvo 'pratītiṣṭhito dānam dadāti tasya Subhūte puṇya-
 skandhasya na sukaṁ pramāṇam udgrahītuṁ. Tat kim manyase Subhūte, sukaṁ
 pūrvasyām diṣy ākāśasya pramāṇam udgrahītuṁ. Subhūtir āha, no hīdaṁ bhagavan.
 Bhagavān āha, evaṁ dakṣiṇa-pāścim-ōttarāsv adha ūrdhvaṁ dig-vidikṣu samantād
 daśasu dikṣu sukaṁ ākāśasya pramāṇam udgrahītuṁ. Subhūtir āha, no hīdaṁ
 bhagavan. Bhagavān āha, evam eva Subhūte yo bodhisattvo 'pratītiṣṭhito dānam
 dadāti tasya Subhūte puṇyaskandhasya na sukaṁ pramāṇam udgrahītuṁ. Evaṁ
 hi Subhūte bodhisattva-yāna-saṁprasthiteṇa dānam dātavyam yathā na nimittasāñ-
 jñāyām api pratītiṣṭhet. (5.) Tat kim manyase Subhūte, lakṣaṇasaṁpadā tathāgato

¹ Read *Subhūta*.

lakṣaṇijā pyālye-ja gyasta baysä dyāmñā ne Subhūta tta hve
lakṣaṇa- saṃpadā yajataḥ bhagavān draṣṭavyaḥ nu Subhūtiḥ evam avocat
na¹ Kuṣṭā-
na Yā-

[13 a] burā Subhū[ta] lakṣaṇñā vara-burā drrūja ttū najsaḍā
vat Subhūte lakṣaṇam tāvat mṛṣā tat vyākhyātam
lakṣaṇñā alakṣaṇñā gyastā baysä dyāmñā • Ttye hvaye
lakṣaṇam alakṣaṇam yajatasya bhagavataḥ draṣṭavyam Tasmin ukte
hvanai gyastā baysä •² āśirī Subhūta tta hve āsta ni
vacane yajataḥ bhagavantam ācāryaḥ Subhūtiḥ evam avocat asti nu
gyasta baysä kāmujā ustaivmājsi [bā]dā satva cu ttyām didrāmām
yajata bhagavan kecit uttamam kalam sattvāḥ ye teṣām tādrśānām
sūtrāṇ vīra kūra saññā upevā[13 b]ri Gyasta baysi tta
sūtrāṇ upari vitathām saññā utpādayanti Yajataḥ bhagavān-asya evam
hve ma thu Subhūva ttatta hvāñā hamāri ustamājsi bāñdā
avocat mā tvam Subhūte evam vada bhavanti uttamam kalam
ustanye pañcāsai saddharma bijevāñdai bādā hañdā saññāniya
uttamāyām pañcaśatyām saddharmasya lopyamāna-ya kalam sarvadā guṇavantaḥ
hajva na hañi tti śau gyasta baysä parśādā ni si
prajñāvantaḥ na eva te ekam yajataḥ bhagavantam paryupāsata na ekasya

draṣṭavyaḥ. Subhūtir āha, no bhāḍaṇ bhagavan, na lakṣaṇasaṃpadā tathāgato draṣṭa-
vyaḥ. Tat kasya hetoḥ. Yā sū bhagavan lakṣaṇasaṃpat tathāgatena bhāṣitā
śālvālakṣaṇasaṃpat. Evam ukte bhagavān āyusmantāṇ Subhūtim etad avocat,
yāvat Subhūte lakṣaṇasaṃpat tāvan mṛṣā yāvad alakṣaṇasaṃpat tāvan na mṛṣēti
hi lakṣaṇālakṣaṇatas tathāgato draṣṭavyaḥ. (6.) Evam ukta āyusmān Subhūtir
bhagavantam etad avocat, asti bhagavan kecit sattvā bhaviṣyanti anāgate 'dhvani
paścime kāle paścime samaye paścimāyām pañcaśatyām saddharma-vipralopa-kāle
vartamāne ya imeṣv evaṇrūpeṣu sūtrāntapadeṣu bhāṣyamāpeṣu bhūtasamjñām
utpādayiṣyanti. Bhagavān āha, mā Subhūte tvam evaṇ vocaḥ, asti kecit sattvā
bhaviṣyanti anāgate 'dhvani paścime kāle paścime samaye paścimāyām pañcaśatyām
saddharma-vipralope vartamāne ya imeṣv evaṇrūpeṣu sūtrāntapadeṣu bhāṣyamāpeṣu
bhūtasamjñām utpādayiṣyanti. Api tu khalu punaḥ Subhūte bhaviṣyanti anāgate
'dhvani bodhisattvā mahāsattvāḥ paścime kāle paścime samaye paścimāyām pañca-
śatyām saddharmavipralope vartamāne guṇavantaḥ śīlavantaḥ prajñāvantaś ca

¹ The manuscript has /a.

² Superfluous sign of interpunction at end of line; read āśirī Subhūtā gyastā
baysā.

gyastā^{iv} baysā vīra puṇa kūsalā mūlā pirādāṃdā • tṭyāṃ
 yajatasya bhagavataḥ upari puṇyāni kuśalasya mūlāni avāropayan teṣāṃ
 sūtrāṃ vī-
 sūtrāṇāṃ upa-

[14aⁱ] ra śau kṣaṃṇā vasve aysmu¹ byehidi paysāṃda
 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
 puṇīnai haṃbīsā-naⁱⁱⁱ haṃphva hamāri Tta cūe saittā Su-
 puṇyamayena samūhena sambhūtāḥ bhavanti Evam kim-te bhāsate Su-

bhūva ni ātmasaṃñña pravarttā^{iv} [o na] satvasaṃñña ni jīvasaṃñña ni
 bhūte na ātmasaṃññā pravarteta atha na sattvasaṃññā na jīvasaṃññā na
 pudgalāsaṃñña pravarttā Gyastā [14 bⁱ] [baysi tta] hve saittā
 pudgalasaṃññā pravarteta Yajataḥ bhagavān-asya evam avocat bhāsate

Subhūta ku-ye kaulopamā dharmaparyāyā bustā •² iih(ā)m(ā)
 Subhūte yadā-kaścit kolōpamam dharmaparyāyam buddhaḥ syāt

bustā hamā dātī śi hamadā pasāṃñña cu nara vā
 buddhaḥ syāt dharmāḥ-asya saḥ sarvadā prabhātavayaḥ kim punaḥ vai
 adāⁱⁱⁱitā Khu śi hve cu ttāratcacā kirā khu-burā ttājā ni ra
 adharmāḥ Yathā saḥ puruṣaḥ yadā karma yāvat na jātu

bhaviṣyanti ya imeṣv evaṃrūpeṣu sūtrāntapadeṣu bhāṣyamāṇeṣu bhūtasamjñāṃ
 utpādayiṣyanti. Na khalu punas te Subhūte bodhisattvā mahāsattvā ekabuddha-
 paryupāsītā bhaviṣyanti nā²āⁱkabuddhāvaropitakuśalamūlā bhaviṣyanti, api tu khalu
 punaḥ Subhūte anekabuddhaśatasahasraparyupāsītā anekabuddhaśatasahasrāvaropi-
 takuśalamūlās te bodhisattvā mahāsattvā bhaviṣyanti ya imeṣv evaṃrūpeṣu 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 asaṃkhyeyaṃ puṇyaskandhaṃ
 prasaviṣyanti pratigrahiṣyanti. Tat kasya hetoḥ. Na hi Subhūte teṣāṃ bodhisattvānāṃ
 mahāsattvānāṃ ātmasaṃjñā pravartate na sattvasaṃjñā na jīvasaṃjñā na pudga-
 lasaṃjñā pravartate; nā²āⁱpi teṣāṃ Subhūte bodhisattvānāṃ mahāsattvānāṃ dharma-
 saṃjñā pravartate evaṃ nā²āⁱdharmasaṃjñā; nā²āⁱpi teṣāṃ Subhūte saṃjñā nā²āⁱsaṃjñā
 pravartate. Tat kasya hetoḥ. Sacet Subhūte teṣāṃ bodhisattvānāṃ mahāsattvānāṃ
 dharmasaṃjñā pravarteta sa eva teṣāṃ ātma²grāho bhavet sattva²grāho jīva²grāhaḥ

¹ Read *aysmū*.

² Superfluous sign of interpunction at end of line. Cancel the redundant
bustā hamā.

tramdā hai^vmāti na vañādrāysā puṣa paṣe khu tramdā hamā
praviṣṭaḥ bhavet na prajahyāt yadā praviṣṭaḥ bhavet
nai-na hamadā bi-
na-etaḍ-na sarvadā bha-

[15^a] dā ttatta baysūñā vūysai ku nara śirā butti ni
rati evam bodhi- sattvaḥ yadā punaḥ śivakāni bodhate na

vañāśarā vamañśtā nai-na hamadā dā vīra hīyaustyai
iha-aśivakāni (?) avamṣati na-anena-na sarvadā dharmasya upari

tcairai • Ta cūe saittā ¹ Suⁱⁱⁱ(*blūta*) astā nai śi dā cu
kartavyaḥ Evam kim-te bhāsate Subhūte asti nu saḥ dharmāḥ yaḥ

gyasta baysū-na² hvata āya Bi^v(*sau gya*)*styan* baysyan-jsa
yajatena bhagavatā bhāṣitaḥ syāt Sarvaḥ yajataḥ bhagavadbhiḥ

hva āya ttina cu āryapudgalā nyāpamā [15^b] (*Gyastā*)
bhāṣitaḥ syāt tena yat āryapudgalāḥ jñāpyamānāḥ (?) Yajataḥ

baysī tta hve cu Subhūta trisahasrīye mahāsahasrīye
bhagavān-asya evam avocat yat Subhūte trisahasryāḥ mahāsahasryāḥ

lovadāta hauⁱⁱdyau raṁnyau-jsa hamberi hauram hiḍā tta cūe
lokadhātum saptabhiḥ ratnaiḥ saṁpūrya dānam dadāti evam kim-te

pudgalagrāho bhavet. Saced adharmaśaṁjñā pravarteta sa eva teṣāṁ ātmagrāho
bhavet sattvagrāho jīvagrāhaḥ pudgalagrāha iti. Tat kasya hetoḥ. Na khalu
punaḥ Subhūte bodhisattvena mahāsattvena dharma udgrahitavyo nādharmāḥ.
Tasmād iyaṁ tathāgatena saṁdhāya vāg bhāṣitā. Kolōpamaṁ dharmaparyāyam
ājānadbhir dharmā eva prahātavyāḥ prāg evādharmā iti. (7.) Punar aparaṁ
bhagavān āyusmantaṁ Subhūtim etaḍ avocat, tat kiṁ manyase Subhūte asti sa
kaścid dharmo yas tathāgatenānuttarā samyak-saṁbodhir ity abhisambuddhaḥ
kaścid vā dharmas tathāgatena deśitaḥ. Evam ukta āyusmān Subhūtir bhaga-
vantam etaḍ avocat, yathāham bhagavan bhagavato bhāṣitasyārtham ājānāmi
nāsti sa kaścid dharmo yas tathāgatenānuttarā samyak-saṁbodhir ity abhisam-
buddhaḥ nāsti dharmo yas tathāgatena deśitaḥ. Tat kasya hetoḥ. Yo 'sau
tathāgatena dharmo 'bhisambuddho deśito vā agrāhyaḥ so 'nabhiḥapyāḥ. Na
sa dharmo nādharmāḥ. Tat kasya hetoḥ. Asaṁskṛta-prabhāvitā hy ārya-
pudgalāḥ. (8.) Bhagavān āha, tat kiṁ manyase Subhūte, yaḥ kaścit kulaputro
vā kuladuhitā vā trisāhasra-mahāsāhasraṁ loka-dhātum saptaratna-paripūrṇaṁ kṛtvā
tathāgatebhyo 'rhadbhyāḥ samyak-saṁbuddhebhyo dānaṁ 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 ⁱⁱⁱbisivrrāṣai ovā bisivrrāṣaiñā pharāka
 bhāṣate Subhūte kim nu saḥ kulaputraḥ athavā kuladuhitā bahukāni
 puṇa ysyāmñe ¹Su^{iv}bhūti tta hve bihi pharāka miḍāma
 puṇyāni janayet Subhūtir-asya evam avocat ati bahukam miḍhvaḥ
 gyasta baysa puṇīnai hambīsā
 yajata bhagavan puṇyamayam samūham

[16 aⁱ] ysy[ām]ñ[e] Cu haḍ[ā] h[ā]rā miḍāma gyasta baysa
 prasunuyāt Kaḥ eva arthaḥ miḍhvaḥ yajata bhagavan
 puṇīnai hambīsā ahambīsā gyasta baysa • ² hvata cu baysūstā
 puṇyamayaḥ samūhaḥ asamūhaḥ yajatena bhagavatā uktaḥ yat bodhim
 nara pāraydā khu dātaⁱⁱⁱ tte kiṇa gyasta baysā tta hve
 punaḥ yathā dharmāḥ tasya kṛtena yajataḥ bhagavān evam avocat
 sā puṇīnai hambīsā Cu ¹trasa^{iv}[hasrre] mahāsahasrre lovadāta
 nūnam puṇyamayaḥ samūhaḥ Yat trisahasryāḥ mahāsahasryāḥ lokadhātūn
 hauram hiḍā śi vātea āya cu ¹dharmā-[16 bⁱ]paryāyā teūrampatā
 dānam dadāti dvitīyaḥ punaḥ syāt yaḥ dharmaparyāyasya catuṣpādīkām
 śau gāhā nāsāti sājiyā o vā haṁdiryām ⁱⁱvistarna birāśīyā
 ekām gāthām grhṇīyāt udgrhṇīyāt atha vā parebhyāḥ vistareṇa prakāśayet
 śi haḍe ttina puṇa-na avamāta puṇa ⁱⁱⁱysyāmñe anamkhiṣṭa Tta
 saḥ eva tena puṇyena aprameyāni puṇyāni prasunuyāt asamkhyeyāni Evam

putro vā kuladuhitā vā tato nidānam bahu puṇya-skandham prasunuyāt. Subhūtir
 āha, bahu bhagavan bahu sugata sa kulaputro vā kuladuhitā vā tato nidānam
 puṇya-skandham prasunuyāt. Tat kasya hetoḥ. Yo 'sau bhagavan puṇyaskan-
 dhas tathāgatena bhāṣitaḥ askandhaḥ sa tathāgatena bhāṣitaḥ. Tasmāt tathāgato
 bhāṣate, puṇyaskandhaḥ puṇyaskandha iti. Bhagavān āha, yaś ca khalu punaḥ
 Subhūte kulaputro vā kuladuhitā vā tathāgatena trisāhasra-mahāsāhasram lokadhātūn
 saptaratna-paripūrṇam kṛtvā tathāgatebhyo 'rhadbhyāḥ samyaksaṁbuddhebhyo
 dānam dadyāt yaś c'ēto dharmaparyāyād antasāś catuṣpādīkām api gāthām udgrhya
 parebhyo vistareṇa deśayet saṁprakāśayed ayam eva tato nidānam bahutarām puṇ-
 yaskandham prasunuyād aprameyam asamkhyeyam. Tat kasya hetoḥ. Ato nirjātā

¹ Superfluous sign of interpunction at end of line.

² Superfluous sign of interpunction in space before ringhole.

cu hara kiṇa Ttattika naraṇḍa gyastā ivbaysa baysānā
 kasya arthasya kṛtena Atah nirgatā yajata bhagavan bhagavatām
 baysūstā Tta cūe saittā Subhūta cu mani ṣi srrauttā-
 bodhiḥ Evam kim-te bhāsate Subhūte kim nu api srotaū-

[17 a] vanā tta hāme nā sā muhuj-sa srrautāvanā
 pannasya evam bhavet nanu nūnam mayā srotaāpannām
 phārrā byaudā tcamna ra vā ni iī sā kāma dā ttā¹
 phalam prāptam yadi ca vai na syāt nūnam latamaḥ dharmah tena
 āryāstāgamārgīnai namaysā-na haṁphve Subhūⁱⁱⁱtti tta hve ni
 āryāstāgamārgīkena namaṣā(?) sambhūtaḥ-asti Subhūtiḥ-asya evam avocat na
 midāma gyasta baysa ttinka sa hārna haṁphve² Ttina •
 mīdhvaḥ yajata bhagavan alpna (?) nūnam arthena sambhūtaḥ-asti Tena
 ivsrrautāvanā hvidā ni rūvyau-jsa haṁphve ni bajāsyau ni
 srotaāpannaḥ ucyate na rūpaiḥ sambhūtaḥ-asti na śabdaiḥ na
 buśāṇau-jsa [17 b] ni skvaumayau³ na dharmyau-jsa haṁphve
 gandhaiḥ na sparśaiḥ na dharmaiḥ sambhūtaḥ-asti
 Ttina sakṛttāgāmā¹ hvidā Cu² mani • iṣai sakṛttāgāma tta hāmā
 Tena sakṛdāgāmī ucyate Kim nu api sakṛdāgāmīnaḥ evam bhavet
 sā muhuj-sa sakṛttāgāmā² phārrā • iībyaudā • tcamna ra vā ni
 nūnam mayā sakṛdāgāmīnām phalam prāptam yadi ca vai na

hi Subhūte tathāgatānām arhatām samyaksambuddhānām anuttarā samyaksambodhir
 ato nirjātā ca buddhā bhagavantaḥ. Tat kasya hetoḥ. Buddhadharmā buddha-
 dharmā iti Subhūte 'buddhadharmās eṣāva te tathāgatena bhāṣitāḥ. Tenōcyante
 buddhadharmā iti. (9.) Tat kiṁ manyase Subhūte, api nu srotaāpannasyāṁvaṁ
 bhavati, mayā srotaāpattiḥ prāptam iti. Subhūtir āha, no hīdaṁ bhagavan.
 Na srotaāpannasyāṁvaṁ bhavati, mayā srotaāpattiḥ prāptam iti. Tat kasya
 hetoḥ. Na hi sa bhagavan kaṁcid dharmam āpannaḥ. Tenōcyate srotaāpanna
 iti. Na rūpam āpanno na śabdān na gandhān na rasān na spraṣṭavyān dharmān
 āpannaḥ. Tenōcyate srotaāpanna iti. Saced bhagavan srotaāpannasyāṁvaṁ
 bhaven, mayā srotaāpattiḥ prāptam iti, sa eva tasyātmagrāho bhavet
 sattvagrāho jivagrāho pudgalagrāho bhaved iti. Bhagavān āha, tat kiṁ manyase
 Subhūte, api nu sakṛdāgāmīna evaṁ bhavati, mayā sakṛdāgāmīphalaṁ prāptam iti.
 Subhūtir āha, no hīdaṁ bhagavan, na sakṛdāgāmīna evaṁ bhavati, mayā sakṛdāgā-
 mīphalaṁ prāptam iti. Tat kasya hetoḥ. Na hi sa kaṁcid dharmo yaḥ sakṛdāgā-
 mitvam āpannaḥ. Tenōcyate sakṛdāgāmīti. Bhagavān āha, tat kiṁ manyase

¹ Read *ttina* (?).

³ Read *skaumayau*.

² Superfluous sign of interpunction at end of line.

⁴ Read *srrautāvanā*.

i sā kāmā dāta ttana Subhūvī tta hve sā ivni
 syāt nūnam katamaḥ dharmah tena Subhūtiḥ-asya evam avocat nūnam na
 miḍāmaṇa gyasta baysa niṣṭā kāmū-jā si dharmā cu sakṛttā-
 miḍhvaḥ yajata bhagavan na-asti kaścit saḥ dharmah yaḥ sakṛda-
 gāmmā Ba-
 gāmī Bhaga-

[18 aⁱ] ysī tta hve tta cūe saittā Subhūva cu mani
 vān-asya evam avocat evam kim-te bhāsate Subhūte kim nu
 arahamāndā hama nā sā muhu-ijsa arahamāndauñā byauda tcamna
 arhataḥ bhavet nu nūnam mayā arhattvam prāptam yena
 klaiṣṇā sāna ttūṣa yanūmā iiiSubhūvī tta hve na miḍāna
 kleśamayān ariṇ taviṣi karomi Subhūtiḥ-asya evam avocat na miḍhvaḥ
 gyasta baysa niṣṭā si dharmā cu arahamāndauñā nāma āya cī
 yajata bhagavan na-asti saḥ dharmah yaḥ arhattvam nāma syāt sacet
 arahamāndā tta hama si muhu-jsa arahamāndau[18 bⁱ]ñā • ¹ byaudā
 arhataḥ evam bhavet nūnam mayā arhattvam prāptam
 si haḍā uysāñā-nāsāma hamā o satva-nāsāma jīva-nāsāma pudgalā-
 saḥ eva ātmagrāhaḥ bhavet atha sattvagrāhaḥ jīvagrāhaḥ pudgala-
 nāsāma Gyasta baysā-na klaiṣṇā sānām jauni sā mā āiiṇadā
 grāhaḥ Yajatena bhagavatā kleśamayānām ariṇām hāniḥ sā me ujjvalā(?)
 biśā-pīrmāttama hvata aysā arahamāññām pahausta brriyai-ivjsa ni
 viśvaparamā uktā aham arhajjñānam nyavasi rūgeṇa na

Subhūte api nv anāgāmina evaṃ bhavati, mayānāgāmiphalaṃ prāptam iti.
 Subhūtiḥ āha, no hīdaṃ bhagavan, nānāgāmina evaṃ bhavati, mayānāgāmiphalaṃ
 prāptam iti. Tat kasya hetoḥ. Na hi sa bhagavan kaścid dharmo yo 'nāgāmitvam
 āpannaḥ. Tenōcyate 'nāgāmīti. Bhagavān āha, tat kim manyase Subhūte, api
 nv arhata evaṃ bhavati, mayārhattvaṃ prāptam iti. Subhūtiḥ āha, no hīdaṃ
 bhagavan, nārhattva evaṃ bhavati, mayārhattvaṃ prāptam iti. Tat kasya hetoḥ.
 Na hi sa bhagavan kaścid dharmo yo 'rhan nāma. Tenōcyate 'rhann iti. Saced
 bhagavān arhata evaṃ bhaven, mayārhattvaṃ prāptam iti sa eva tasyātmagrāho
 bhavet sattvagrāho jīvagrāhaḥ pudgalagrāho bhavet. Tat kasya hetoḥ. Aham
 asmi bhagavaṃs tathāgatenārhattā samyak sambuddhenāraṇāvihāriṇām agryo
 nirdiṣṭaḥ. Aham asmi bhagavān arhan vitarāgaḥ. Na ca me bhagavān evaṃ
 bhavati, arhann asmy aham vitarāga iti. Sacen mama bhagavān evaṃ bhaven,
 mayārhattvaṃ prāptam iti, na mām tathāgato vyākariṣyad, araṇāvihāriṇām agryaḥ

¹ Superfluous sign of interpunction.

muhu gyasta baysä vyirasä arañavyihārai biśā-pīrmāttama a-
mām yajataḥ bhagavān vyākariṣyat arañavihārī viśva-paramaḥ a-

[19 aⁱ] raññā cu samāhāñña āṇadai cu haṇḍarye sañttāñña
rañe yaḥ samādhāne ujjvalaḥ (?) yaḥ anyasmin sañtāne

klaiṣṇinai jauni aīspaśde Gyastā baysä tta hve tta cūe saittā
kleśakām hānim iṣate (?) Yajataḥ bhagavān evam avocat evam kim-te bhāsate
Subhūva aśta nai ṣi dā cu muⁱⁱⁱhu-ja Dīpaṃkarā ¹ gyasta
Subhūte asti nu saḥ dharmāḥ yaḥ mayā Dīpaṃkarasya yajatasya

baysä iñaka nā āya āya ² aivdhigama-svabhāvi dā
bhagavataḥ antikāt udgrhītaḥ syāt syāt adhigama-svabhāvikaḥ dharmāḥ
ni nā hāmā Subhūvi tta hve sā miḍamna gyasta
nanu udgrhītaḥ bhavet Subhūtiḥ-asya evam avocat nūnam miḍhvaḥ yajata

ba[19 bⁱ]ysä niśtā kāmujā ṣi dā cu thu Dīpaṃgarā gyasta
bhagavan na-asti kaścit saḥ dharmāḥ yam tvam Dīpaṃkarāt yajatāt

baysä-na nā āyai ³ uttana cu adhigamasubhāvā ³ dāta na
bhagavataḥ udgrhītavān syāḥ tena yat adhigamasvabhāvaḥ dharmāḥ na

nā hamā Subhūvi tta hve sā iina miḍamna gyasta
udgrhītaḥ bhavet Subhūtiḥ-asya evam avocat nūnam na miḍhvaḥ yajata

baysa niśti kāmujā ṣi dā cu thu Dīpakara baⁱysä-na
bhagavan na-asti kaścit saḥ dharmāḥ yam tvam Dīpaṃkarāt bhagavataḥ

iñakā nā āya ⁴ Cu Subhūva tta huñi ⁵ sa aysā bud-
antikāt udgrhītavān syāḥ Yaḥ Subhūte evam vadet nūnam aham bud-

dhakṣi-
dhakṣe-

[20 aⁱ] trā padamja piṣkalā naṣphāññū ṣi kūra hvāñe Ci
trāṇām santakān vyūhān niṣpādayeyam saḥ vitatham vadet Ye

Subhūtiḥ kulaputro na kvacid viharati, tenōcyate 'rañavihāry arañavihārīti.
(10.) Bhagavān āha, tat kiṃ manyase Subhūte, asti sa kaścid dharmo yas tathā-
gatena Dīpaṃkarasya tathāgatasy-ārhatāḥ samyaksaṃbuddhasy-āntikād udgrhītaḥ.
Subhūtir āha, no hīdaṃ bhagavan n-āsti sa kaścid dharmo yas tathāgatena Dīpaṃ-
karasya tathāgatasy-ārhatāḥ samyaksaṃbuddhasy-āntikād udgrhītaḥ. Bhagavān
āha, yaḥ kaścit Subhūte bodhisattva evaṃ vaded, ahaṃ kṣetravyūhān niṣpādayiṣyāṃ-

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.

buddhaksitravyūhā avyūhā ⁱⁱaviṣkastā arūpiṇā gyastā baysā-na
buddhakṣetravyūhāḥ avyūhāḥ avyūhitāḥ arūpiṇaḥ yajatena bhagavatā

hvata • Ttye kiṇa Subhūta ⁱⁱⁱbaudhisatva avārauttā aysmū
uktāḥ Tasya kṛtena Subhūte bodhisattvena apratiṣṭhitam cittam

stāka ni rūvā vīra pārauttā ^{iv}ni bajāṣā ni buṣāñām ni
utpādayitavyam na rūpāṇām upari pratiṣṭhitam na śabdānām na gandhānām na
ysvāññā na skaumatā na dharmāññā vīra hau[20^b]ra h(au)rā[ñ]ñā •
rasāññām na sparśāññām na dharmāññām upari dānam dātavyam

Ttaraññmā māññām Subhūva cī jā hve āya cu didaṇḍā
Evam upamam Subhūte sacet kaṣcit puruṣaḥ syāt yat evaṃrūpaḥ

ttaraññdarā āya khu Sumirā garā tta cūe suaittā¹ Subhūta
ātmabhāvaḥ syāt yathā Sumeruḥ giriḥ tat kim-te bhāṣate Subhūte

mistā na ttaraññdarā ⁱⁱna khu Sumirā gara Bihī mistā miḍāñña
mahān nu ātmabhāvaḥ nu yathā Sumeruḥ giriḥ Ati mahān miḍhvaḥ

gyasta baysa Baysī tta ^{iv}hve abhāva ṣi ttaraññdarā ttana
yajata bhagavan Bhagavān-asya evaṃ avocāt abhāvaḥ saḥ ātmabhāvaḥ tena

ātmabhāvaḥ baysāññā sābhaugī tta-
ātmabhāvaḥ bhagavatām sām̐bhogikāḥ ā-

[21^a] raññdarā anau ṣkāṣikāna bajaitti Gyasta baysī
tmabhāvaḥ vinā saṃskārāṇām (?) lupyate (?) Yajataḥ bhagavān-asya

iti sa vitathāṃ vadet. Tat kasya hetoḥ. Kṣetra-vyūhāḥ kṣetra-vyūhā iti Subhūte
'vyūhās te tathāgatena bhāṣitāḥ. Tenōcyante kṣetra-vyūhā iti. Tasmāt tarhi
Subhūte bodhisattvena mahāsattvenāṣṭāvam 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
tasyāṣṭāvrūpa ātmabhāvaḥ syāt tadyathāpi nāma Sumeruḥ parvata-rājāḥ ; 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 bhagavann abhāvaḥ sa tathāgatena bhāṣitāḥ. Tenōcyata ātmabhāva iti. Na hi
bhagavan sa bhāvo nābhāvaḥ ; tenōcyata ātmabhāva iti. (11.) Bhagavān āha, tat
kim manyase Subhūte yāvatyo Gaṅgāyām mahānadyām vālukās tāvatya eva Gaṅ-
gānadyo bhaveyuh. Tāsu yā vālukā api nu tā bahvyo bhaveyuh. Subhūtīr āha, tā eva
tāvad bhagavan bahvyo Gaṅgānadyo bhaveyuh prāg eva yās tāsu Gaṅgānadīṣu

¹ Read *saiittā*.

tta hve ttatta Gaṃgā nyāya iḡruīeyau-sye didira.¹ lovadāta
 evam avocat evam Gaṃgāyāḥ nadyāḥ vālukābhiḥ tāvantaḥ lokadhātavaḥ
 hamāri • kāmujā dahā ā-vā strīⁱⁱⁱya haudyau rainnyau-ja hambirā
 bhavanti kaścīṭ puruṣaḥ athavā strī saptabhiḥ ratnaiḥ saṃpūrya
 gyastām baysāṃnu haurā hiḍā caṃdī ^{iv}puña kūsalā mūlā ²
 yajatānām bhagavatām dānam dadāti kīyanti-asya puṇyāni kuśalasya mūlāni
 hamāri tṭye dahā o-vā strīyai cu tṭye Vajrrachedakyi [21^{bi}]
 bhavanti tasya puruṣasya athavā strīyaḥ yaḥ tasyāḥ Vajracchedikāyāḥ
 [prajñāpā]rā[m]m[i] vīra tēuraṃpati śau gāhā dijsāti vāśīyā
 prajñāpāramitāyāḥ upari catuṣpādikām ekām gāthām dhārayet vācayet
 sāji ⁱⁱhaṃdarāṃnā vistarna uysdiśīya tṭye pracainai pharāka
 udgrhīyāt anyeṣām vistareṇa uddesāyet tasya pratyayena-asya bahūni
 puⁱⁱⁱña kūsalā mūlā hamāri • Kāmye śadyi piṣkalā vīra śi
 puṇyāni kuśalasya mūlāni bhavanti • Yasya prthivyaḥ pradeśasya upari saḥ
 dā ^{iv}pajsamaviya śi diśā hāmā haṃtsa gyasta u hvaṃḍā
 dharmāḥ syāt pūjanīyaḥ sū diśā bhavet sāha devasya tathā manuṣyasya
 ysama-śaṃdai-na kā-
 prthivī-lokena; ya-

[22 ^a] m-ña diśa-ña dā i eittye māṃñamḍā sū diśa
 syām diśāyām dharmāḥ syāt caityasya upamū sū diśā

vālukāḥ. Bhagavān āha, ārocayāmi te Subhūte prativedayāmi te yāvatyas tāsū Gaṃ-
 gānadiṣu vālukā bhaveyus tāvato lokadhātūn kaścīd eva strī vā puruṣo vā sapta-ratna-
 paripūrṇaṃ kṛtvā tathāgatebhyo 'rhadbhyaḥ samyak-saṃbuddhebhyo dānaṃ dadyāt,
 tat kiṃ manyase Subhūte api nu sā strī vā puruṣo vā tato nidānaṃ bahu puṇya-
 skandhaṃ prasunuyāt. Subhūtir āha, bahu bhagavan bahu sugata strī vā puruṣo vā
 tato nidānaṃ puṇya-skandhaṃ prasunuyād aprameyam asaṃkhyeyam. Bhagavān āha,
 yaś ca khalu punaḥ Subhūte strī vā puruṣo vā tāvato lokadhātūn sapta-ratna-pari-
 pūrṇaṃ kṛtvā tathāgatebhyo 'rhadbhyaḥ samyak-saṃbuddhebhyo dānaṃ dadyāt
 yaś ca kulaputro vā kuladuhitā vzēto dharmaparyāyād antaśaś catuṣpādikām api
 gāthām udgrhya parebhyo deśāyet saṃprakāśayed ayam eva tato nidānaṃ bahutaraṃ
 puṇya-skandhaṃ prasunuyād aprameyam asaṃkhyeyam. (12.) Api tu khalu punaḥ
 Subhūte yasmin prthivī-pradeśa ito dharmaparyāyād antaśaś catuṣpādikām api
 gāthām udgrhya bhāsyeta vā saṃprakāśyeta vā sa prthivī-pradeśaś caityabhūto
 bhavet sa-deva-mānuṣ-āsurasya lokasya kaḥ punar vādo ya imaṃ dharmā-paryāyaṃ
 sakala-samāptaṃ dhārayiṣyanti vācayiṣyanti paryavāpsyanti parebhyas ca vistareṇa

¹ Superfluous sign of interpunction.

² Read *mūlā*, as in 21^{biii}.

pārṣa hamā ttatta hā maññāññā iisā śāstāra ttara āsti u
 prāsādikā bhavet evam ā mānanīyaḥ nūnam śāstā tatra āste tathā
 hastamā pīrmāttanmā pīśai. Ttye hvaye iihvanai āśiri Subhuta¹
 sattamaḥ paramaḥ guruḥ Tasmin ukte vacane ācāryaḥ Subhūtiḥ
 gyasta baysā tta hve ci nāma gyasta baysā iṣṣi dā
 yajataḥ bhagavantam evam avocat kaḥ nāma yajata bhagavan saḥ dharmah
 u khūai nāma dijsi Ttye hvayai hvanai gyastā baysā
 tathā katham-vai-asya nāma dhāraye Tasmin ukte vacane yajataḥ bhagavān
 tta hve prajñā[22 b][pārāmma nā]ma² Subhūva ṣi dāta
 evam avocat prajñāpāramitā nāma Subhūte saḥ dharmah
 ttattai nāma dijsi tta ṣi haḍi gyasta bai(ysā)-na apārāmma
 evam-asya nāma dhāraya evam saḥ eva yajatena bhagavatā apāramitā
 hvata. Tta cūe saittā Subhūva astā nai ṣi dāta iicu gyasta
 bhāṣitā Tat kim-te bhāṣate Subhūte .asti nu saḥ dharmah yaḥ yajatena
 baysā-na hva āya Subhūvi tta hve khu aysā midāmi^{iv}na
 bhagavatā bhāṣitaḥ syāt Subhūtiḥ-asya evam avocat yathā aham mīdhvaḥ
 gyasta baysa ttye hvanai arthā bve niṣṭā kāmujā ṣi dā
 yajata bhagavan tasya bhāṣitasya artham bodhe na-asti kaścit saḥ dharmah
 cu biśau
 yaḥ viśvaiḥ

[23 a] gyastyau baysyau-ja hva āya Baysi tta hve
 yajataiḥ bhagavadbhiḥ bhāṣitaḥ syāt Bhagavān-asya evam avocat

samprakāśayiṣyanti. Paramēṇa te Subhūta āścaryeṇa samanvāgatā bhaviṣyanti.
 Tasmīnś ca Subhūte pṛthivī-pradeśe śāstā viharaty anyatar-ānyataro vā vijñā-
 guru-sthānīyaḥ. (13.) Evam ukta āyusmān Subhūtir bhagavantam etad avocat,
 ko nām-āyaṁ bhagavan dharma-paryāyaḥ katham eśānaṁ dhārayāmi. Evam ukte
 bhagavān āyusmantam Subhūtim etad avocat, prajñāpāramitā nām-āyaṁ Subhūte
 dharma-paryāyaḥ, evam eśānaṁ dhāraya. Tat kasya hetoḥ. Yāṁva Subhūte
 prajñāpāramitā tathāgatena bhāṣitā eśānv-āpāramitā tathāgatena bhāṣitā, tenōcyate
 prajñāpāramitōṣṭi. Tat kim manyase Subhūte api nv asti sa kaścid dharmo
 yas tathāgatena bhāṣitaḥ. Subhūtir āha, no hīdam bhagavan nāsti sa kaścid
 dharmo yas tathāgatena bhāṣitaḥ. [U. 6-12, p. 29, are not translated in our manuscript.]
 Bhagavān āha, tat kim manyase Subhūte dvātriṁśan-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 dvāradīrsau mahāpuraṣalakṣaṇyau-ja
evam kim-te bhāṣate Subhūte dvātrimśadbhiḥ mahāpuruṣalakṣaṇāḥ

gyasta baysā dyāmñā nai Subhūtī tta iihve na miḍārṇa
yajataḥ bhagavān draṣṭavyaḥ nu Subhūtiḥ-asya evam avocat na miḍhvaḥ

gyasta baysa dvāvaradirsa hudihuna gūnā ivagūnā baysā-na
yajata bhagavan dvātrimśat supuruṣa- lakṣaṇāni alakṣaṇāni bhagavatā

hvata ttana cu dātīnai ttaradarā¹ anavyamjanī[23 b]¹nai rūpakāyā
bhāṣitāni tena yat dharma- kāyaḥ anuvyañjanavān rūpakāyaḥ

ttaramdarā ttina hvañārī dvāradirsā² hudihūna iigūnā Cu vā
kāyaḥ tena ucyante dvātrimśat supuruṣa- lakṣaṇāni Yat vai

Subhūva³ dahā ā-vā striya Gaṅgā nyāya grūicyau-iiisye
Subhūte puruṣaḥ athavā strī Gaṅgāyāḥ nadyāḥ vālukābhiḥ

māñamāḍā ttaramdarā pastī śī jā vā āya cu tte sūtrā⁴ivira
upamitān kāyān paryatyajāt dvitīyaḥ cit vai syāt yaḥ tasya sūtrasya upari

teūrapatī gāha pātī sājīyā hañdarānu vistarna bi-
catuspādikām gāthām śṛṇōti udgrhīyāt anyebhyaḥ vistareṇa pra-

[24 a]¹ rāśīyā budārī puñmai hañbīsai hame avamāta
kāṣayet bahutarāḥ-asya puñya- samūhaḥ-asya bhavet aprameyaḥ

anamkhiṣṭye⁴ rā iiTtī mī āśrī Subhūta ddharmaviga-na⁵ āśki
asankhyeyaḥ jātu Atha ācāryaḥ Subhūtiḥ dharmavegena āśraṇaḥ

cira yude āiṣka mī ustaḍi gyasta baysā tta hve bihī
kiranam ākarot āśrūni prāmāñjat yajataḥ bhagavantam evam avocat ati

gato 'rhan samyak-sambuddho draṣṭavyaḥ. Subhūtīr āha, no hādam bhagavan
dvātrimśan-mahāpuruṣa-lakṣaṇais tathāgato 'rhan samyak-sambuddho draṣṭavyaḥ.
Tat kasya hetoḥ. Yāni hi tāni bhagavan dvātrimśan-mahāpuruṣa-lakṣaṇāni tathā-
gatena bhāṣitāny alakṣaṇāni tāni bhagavaṁs tathāgatena bhāṣitāni. Tenocyante
dvātrimśan-mahāpuruṣa-lakṣaṇānāṁ. Bhagavān āha, yaś ca khalu punaḥ Subhūte
strī vā puruṣo vā dine dine Gaṅgānadi-vālukā-samān ātmabhāvān parityajet evaṁ
parityajan Gaṅgānadi-vālukā-samān kalpāns tāt ātmabhāvān parityajet yaś cēto
dharma-paryāyād antaś catuspādikām api gāthām udgrhya parebhyo deśayet
samprakāśayed ayam eva tato nidānaṁ bahutarāṁ puñya-skandhaṁ prasunuyād
aprimeyam asankhyeyam. (14.) Atha khalv āyusmān Subhūtīr dharma-vegen-
āśrūni pramūcat. So 'śrūni pramjya bhagavantam etad avocat, āścaryāṁ bhaga-

¹ See Vocabulary.

³ Read *Subhūva*.

² Read perhaps *hudihūna*.

⁴ Read *anamkhiṣṭā*.

⁵ Read *dharmavigā-na*.

duṣkara miḍāṁna gya^{iv}sta *baysä* śi dā kū-ja maṁ bvāṁma
 duṣkaraḥ miḍhvaḥ yajata bhagavan saḥ dharmah yataḥ me jñānam
 patata Ni rā muhu-ja didira gam[24 bi]bhīrā dā pyūṣṭā
 utthitam Na jātu mayā evaṁrūpaḥ gambhīraḥ dharmah śrutaḥ
 Cu śā bhūttasaṁjñā śā haḍi abhūttasaṁjñā Na tca baysā śā^{iis}am śā
 Yā sā bhūttasaṁjñā sā eva abhūttasaṁjñā Na ca bhagavatām śāsanam sā
 saṁjñā Cu ttū dā śadahiḍā pīrā¹ hā yanāti ni-ni tṭyāṁ
 saṁjñā Ye tam dharmam śraddadhāti likhati ā karoti na-na teṣāṁ
 iiiiysāṁñe vī saṁjñā prravarṭtā ni satva vīra saṁjñā ni jvāka vī
 ātmanah upari saṁjñā pravarttet na sattvasya upari saṁjñā na jīvasya upari
 i^{iv}na pudgalā vī saṁjñā na-na tṭyāṁñā ni tearimai nāsākā
 na pudgalasya upari saṁjñā na-na teṣāṁ na caramah grāhakah
 arthā vīra
 arthasya upari

[25 ai] hanāsā aṣṭā • Tṭye hvay[ai] hvanai gyastā baysā
 grāhaḥ aṣṭi Tasmiṁ ukte vacane yajataḥ bhagavān

van param-āścaryaṁ sugata yāvad ayaṁ dharma-paryāyas tathāgatena bhāṣito
 'gra-yāna-saṁprasthītānāṁ sattvānāṁ arthāya śreṣṭha-yāna-saṁprasthītānāṁ arthāya
 yato me bhagavañ jñānam utpannam. Na mayā bhagavañ jātv evaṁrūpo dharma-
 paryāyah śrutapūrvah. Paramena te bhagavann āścaryeṇa samanvāgatā bodhisattvā
 bhaviṣyanti ya iha sūtre bhāṣyamāṇe śrutvā bhūta-saṁjñāṁ utpādayiṣyanti. Tat
 kasya hetoḥ. Yā cā^{iis}ā bhagavan bhūta-saṁjñā s^{iis}ā^{iis}ābhūta-saṁjñā. Tasmāt
 tathāgato bhāṣate bhūta-saṁjñā bhūta-saṁjñ^{iis}ēti. Na mama bhagavann āścaryaṁ
 yadāham imaṁ dharma-paryāyaṁ bhāṣyamāṇam avakalpayāmy adhimucye. Ye 'pi
 te bhagavan sattvā bhaviṣyanty anāgate 'dhvani paścime kāle paścime samaye
 paścimāyāṁ pañcaśatyāṁ saddharma-vipralope vartamāṇe ya imaṁ bhagavan
 dharma-paryāyam udgrahiṣyanti dhārayiṣyanti vācayiṣyanti paryavāpsyanti pare-
 bhyas ca vistareṇa saṁprakāśayiṣyanti te param-āścaryeṇa samanvāgatā bhaviṣyanti.
 Api tu khalu punar bhagavan na teṣāṁ ātma-saṁjñā pravartisyate na sattva-saṁjñā
 na jīva-saṁjñā na pudgala-saṁjñā pravartisyate, nāpi teṣāṁ kācit saṁjñā nāsaṁjñā
 pravartate. Tat kasya hetoḥ. Yā sā bhagavann ātma-saṁjñā s^{iis}ā^{iis}āsaṁjñā ; yā
 sattva-saṁjñā jīva-saṁjñā pudgala-saṁjñā s^{iis}ā^{iis}āsaṁjñā. Tat kasya hetoḥ. Sarva-
 saṁjñ-āpagatā hi buddhā bhagavantah. Evam ukte bhagavān āyusmantarṁ 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*.

āsiri Subhūta tta hve iittatta gyastā baysā •¹ pīrmāttama
 ācāryam Subhūtim evam avocat evam yajata bhagavan paramēṇa
 duṣkare-ja haṁphva hvamāri •² cu tte sūtrā iihvādā āna ni
 duṣkareṇa sambhūtaḥ bhavanti ye aya sūtrasya bhāṣitavantaḥ āsinaḥ na
 pvaiddā ni hariṣsāri ni trāysā byehidā •^{iv} Pīrmāttama duṣkarā sā
 uttrasyanti na saṁtrasyanti na trāsam āpadyante Parama- duṣkarā sā
 pārāṇma tvā pārāṇma avamāta gyastā baysā [25 bi] hvādū •
 pāramitā tām pāramitām aparimāṇāḥ yajataḥ bhagavantaḥ abhāṣanta
 Ttana kṣamautitijā pārāma hivyā tea pamāka hāmā • Kāma bāṇḍa-na
 Tena kṣānti- pāramitā sambandhini ca pāramitā bhavet Yasmin samaye
 maṁmā kalārri •³ agapratyaṅga paste na-ni maṁmā tte
 me kalirājah aṅgapratyaṅgam acchaitsit na-na me tasmin
 stye ātma •⁴ iisamñña vya ni satvasamñña ni jivasamñña na pud-
 samaye ātmasamññā babbhūva na sattvasamññā na jivasamññā na pud-
 galasamñña na maṁ ttū bāṇḍā samñña vya u ni asamñña Cu
 galasamññā na me tam kalam samññā babbhūva tathā na asamññā Yadi
 maṁ sai ysurasamñña vya muṣṭā-ja ra haṁphva
 me api ātmasamññā abhaviṣyat vyāpādena jātu sambhūta
 [26 ai] maṁ samñña hamiya Paysāni aysā Subhūva byāta yani
 me samññā 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 nōttrasiṣyanti na saṁtrasiṣyanti
 na saṁtrāsam āpatsyante. Tat kasya hetoḥ. Paramapāramitēyaṁ Subhūte tathā-
 gatena bhāṣitā yadut-āpāramitā. Yān ca Subhūte tathāgataḥ parama-pāramitām
 bhāṣate tām aparimāṇā api buddhā bhagavanto bhāṣante. Tenōcyate paramapāramit-
 ēti. Api tu khalu punaḥ Subhūte yā tathāgatasya kṣānti-pāramitā sōāiv-āpāramitā.
 Tat kasya hetoḥ. Yadā me Subhūte Kali(ṅga)-rāj-āṅga-pratyaṅgamāṁsāny
 acchaitsit tasmin samaya ātma-samññā vā sattva-samññā vā jīva-samññā vā pudgala-
 samññā vā nōāpi me kācit samññā vāsamññā vā babbhūva. Tat kasya hetoḥ. Sacen
 me Subhūte tasmin samaya ātma-samññā abhaviṣyad vyāpāda-samññāāpi me tasmin
 samaye 'bhaviṣyat. Sacet sattva-samññā jīva-samññā pudgala-samññāābhaviṣyad
 vyāpāda-samññāāpi me tasmin samaye 'bhaviṣyat. Tat kasya hetoḥ. Abhijānāmy
 aham Subhūte 'tite 'dhvani pañca jāti-śātāni yad aham Kṣāntivādī ṛṣir abbhūvam.

¹ Read *Subhūta*, instead of *gyastā baysā*. Also superfluous sign of interpunction.

² Read *hamāri*.

³ Superfluous sign of interpunction. Note also the misshaped *ka*.

⁴ Superfluous sign of interpunction.

paḍāṃjśyāṃnā bāḥidānā pajsa-se ysathā kāmā bādāṃnā aysā
pūrvēṣāṃ kālānāṃ pañca-śātāni janmāni yeṣāṃ kālānāṃ aham

Kṣāntavādā nāma vyī iiraṣiyā Ttī maṇṇmā •¹ nū ātmasaṃñña
Kṣāntivādī nāma babbhūva ṛṣiḥ Atha me na ātmasaṃññā

vya ni satvasaṃñña ni jīvasaṃñña ni pudgalāsaṃñña Ttye hārā
babbhūva na sattvasaṃññā na jīvasaṃññā na pudgalasaṃññā Tasya arthasya

kiṇa Subhūva baudhisattva mistā baysūṇṇā [26 bⁱ] vūysai biṣau
kṛtena Subhūte bodhisattvaḥ mahān bodhi- sattvaḥ viśvābhyāḥ

saṃññau-ja phīśāññā •¹ u biśā-pīrmāttamye baysūstā aysmū
saṃññābhyāḥ vārayitavyāḥ tathā viśva-paramāyāṃ bodhan cīttam

iipevāṃññā ni rūvāṇi vīra pāroutta aysmu² upevāṃññā ni
utpādayitavyam na rūpāṇāṃ upari pratiṣṭhitam cīttam utpādayitavyam na

baḥjāṣā iina buśāññāṇi ni ysvaṇṇāṇi ni skamavāṇi na dharmāṇi vīra •¹
śābdāṇāṃ na gandhāṇāṃ na rasāṇāṃ na sparśāṇāṃ na dharmāṇāṃ upari

na kuṣṭaijā iiv Prattakārī vīra pāroutta aysmu² upevāṃññā
na kasyacit pratikārya upari pratiṣṭhitam cīttam utpādayitavyam

Avārautta aysmu²-na
Apratiṣṭhitena cīttena

[27 aⁱ] haurā haurāṃññā khu nā gūṇāsaṃñña vīra ni pārāhi
dānam dātavyam yathā nu lakṣaṇasaṃññāṃ upari na pratitiṣṭhet

biśāṇi satvāṇā śīri kiṇa Sā saṃñña skaddhvā •¹ na bīdi •
viśveṣāṃ sattvāṇāṃ śīvasya kṛtena Sā saṃññā skandheṣu na bhavati

सत्यमेव जयते

Tatrāpi me nā ātma-saṃññā babbhūva na sattva-saṃññā na jīva-saṃññā na pudgala-saṃññā babbhūva. Tasmāt tarhi Subhūte bodhisattvena mahāsattvena sarva-saṃññā vivarjayitvānuttarāyāṃ samyak-sambodhan cīttam utpādayitavyam. Na rūpa-pratiṣṭhitam cīttam utpādayitavyam na śabda-gandha-rasa-spraṣṭavya-dharma-pratiṣṭhitam cīttam utpādayitavyam na dharma-pratiṣṭhitam cīttam utpādayitavyam na nādharmā-pratiṣṭhitam cīttam utpādayitavyam na kvacit pratiṣṭhitam cīttam utpādayitavyam. Tat kasya hetoḥ. Yat pratiṣṭhitam tad evāpratiṣṭhitam. Tasmād eva tathāgato bhūṣate apratiṣṭhitena bodhisattvena dānaṃ dātavyam, na rūpa-śabda-gandha-rasa-sparśa-dharma-pratiṣṭhitena dānaṃ dātavyam. Api tu khalu punaḥ Subhūte bodhisattvenāiṣvaṃrūpo dānaparityāgaḥ kartavyaḥ sarva-sattvāṇāṃ

¹ Superfluous sign of interpunction.

² Read *aysmū*, as in 26 bⁱ.

Rraṣṭa hvāṇe Subhūva gyasta baysa haṭha iihvāñā vyāraṇai
 Rju vadet Subhūte yajataḥ bhagavān satyam vadet vyākaraṇam-asya
 ni aña ttana cu prajñai rraṣṭa śrāvakayāña haivṭha[ysv¹]se
 na anyat tena yat prajñah rju śrāvakayāne satyam
 mahāyāmñā Ttāharā vyāraṇa ni aña. Śi ra Subhūva cu[27b¹]
 mahāyāne Tathāgatānām vyākaraṇam na anyat Saḥ jātu Subhūte yaḥ
 si dā cu baysā-na bustā ni vara haṭha u ni drrūja
 saḥ dharmah yaḥ bhagavatā buddhaḥ na tatra satyam tathā na mṛṣā
 Akṣaryau-ja hva artha biūsā pari hālai gitti. Ttrāmā
 Akṣaraiḥ bhāṣitam artham sarvām parityajet dīsam gantam (?) Evam
 māññamindā Subhūva khu hve ttārā vitramdā haiimā ni
 upamam Subhūte yathā puruṣaḥ andhakāre praviṣṭaḥ bhavet na
 nāmuja² hārā vajiṣṭi ttū najsadā pārāhi-pastā baudhisatva
 kañcit artham vicaṣṭe tad vyākhyātam pratiṣṭhāpitah bodhisattvaḥ
 i³dyāmñā cu pari ni daittā. Ttrāmā māññamindā Subhūva khu
 draṣṭavyaḥ yaḥ tyajet na paśyati Evam upamam Subhūte yathā
 tcaimauda hve byūṣṭe-
 cakṣuṣmān puruṣaḥ vyūṣṭa-

[28 a¹] ye ṣavi³ saye urmayśdām biśūña rūva daittā ttū
 yām kṣapi prabhāte āditye viśvavidhāni rūpāni paśyati tad
 najsadā baysūmñā vūṣṣai dyāñā cu ni nāmye² hārā vira
 vyākhyātam bodhi- sattvaḥ draṣṭavyaḥ yaḥ na kasyacit arthasya upari

arthāya. Tat kasya hetoḥ. Yā cāñśā Subhūte sattva-samjñā sśālvāsamjñā. Ya
 evam te sarva-sattvās tathāgatena bhāṣitās ta cāśāśattvāḥ. 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 deśito nidhyāto na tatra satyam na mṛṣā. Tadyathāpi nāma
 Subhūte puruṣo 'ndhakāra-praviṣṭo na kimcid api paśyet evam vastu-patito bodhi-
 sattvo draṣṭavyo yo vastu-patito dānam parityajati. Tad yathāpi nāma Subhūte
 cakṣuṣmān puruṣaḥ prabhātāyām rātrau sūrye 'bhyudgate nānā-vidhāni rūpāni
 paśyet evam avastu-patito bodhisattvo draṣṭavyo yo 'vastu-patito dānam parityajati.

¹ This syllable is damaged, and its reading uncertain.

² Perhaps wrong for *kāmujā*, and *kāmye*.

³ Read *śivi*.

pārauttā ṣṭāna haurā hādā ni • ¹ iii parī dittā Cu Subhuva ²
 pratiṣṭhitah san dānam dadāti na tyajet paśyati Yat Subhūte
 bisivṛāṣai ³ o-vā bisivṛāṣaiñā ci ttū iv[*dā dijs*]adi ⁴ vāṣīdā
 kulaputrāḥ athavā kuladuhitarāḥ ye tam dharmam dhārayanti vācayanti
 paysāmda hamāri gyastā baysām-jsa o dya hamā[28 bi]ri
 prajñātāḥ bhavanti yajatānām bhagavatām tathā dṛṣṭāḥ bhavanti

Avamāta puññinai haṁbīsā-na haṁphva hamāri • O strīya o-vā
 Aparimitena puṇya-samūhena saṁbhūtāḥ bhavanti Atha strī athavā
 daiḥhā brūhadā Gaṁgā nyāya grūciyau-sye māññamāda ttaramādarā
 puruṣāḥ pūrvāhṇe Gaṁgāyāḥ nadyāḥ vālukābhiḥ samān kāyān

paṁste śvahaⁱⁱⁱdā paśārā didira ttaramādara paṁsti ttana pacaḍa-na
 paryatyajāt madhyāhṇe sūyāhṇe tāvataḥ kāyān paryatyajāt tena paryāyeṇa
 kūlā kaiḥlpā vaṣṭa āna haurā hiḍā ci ttū sūtrā pāti
 koṭim kalpān yāvat tiṣṭhamānaḥ dānam dadāti yaḥ[-ca] tat sūtram śṛṇoti
 nai prrakṣīvi ṣaḍa hā
 na-etat pratikṣipet śraddhām ā

[29 aⁱ]⁵ [××× tt]y[e pra]c[ai]na buḍarā puññinai haṁbīsā ysyāññe
 tasya pratyayena bahutaram puṇya-samūham janayet
 avamāta aññamkhiṣṭā 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 vācayanti dharmaparyāyam
 udgrahīṣyanti dhārayiṣyanti vācayīṣyanti paryavāpsyanti parebhyas ca vistareṇa
 saṁprakāśayiṣyanti jñātās te Subhūte tathāgatena buddha-jñānena dṛṣṭās te Subhūte
 tathāgatena buddha-cakṣuṣā buddhās te tathāgatena. Sarve te Subhūte sattvā
 aprameyam asaṁkhyeyam puṇya-skandham prasaviṣyanti pratigrahīṣyanti. (15.) Yaś
 ca khalu punaḥ Subhūte strī vā puruṣo vā pūrvāhṇa-kālasamaye Gaṁgānadī-vālukā-
 samān ātmabhāvān parityajet evaṁ madhyāhṇa-kālasamaye Gaṁgānadī-vālukā-
 samān ātmabhāvān parityajet sūyāhṇa-kālasamaye Gaṁgānadī-vālukā-samān ātma-
 bhāvān parityajet anena paryāyeṇa bahūni kalpa-koṭi-niyuta-śata-sahasrāṇy ātma-
 bhāvān parityajet yaś cācāmaṁ dharmaparyāyam śrutvā na pratikṣipet ayam eva
 tato nidānam bahutaram puṇya-skandham prasunuyād aprameyam asaṁkhyeyam.
 Kaḥ punar vādo yo likhitvā dṛṣṭvā dhārayed vācayet paryavāpnuyāt parebhyas

¹ Superfluous sign of interpunction.

² Read *Subhūva*.

³ [Probably read *bisivṛāṣā*, 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 *yanī tte*.

puñinai hambisā ysyāñe iivavamāta anakhiṣṭa¹ Cu nara vā
 puṇya- samūham janayet aprameyam asaṁkhyeyam Kim punaḥ vai
 cūe sāji o-vā haṁdarā uiv[ysd]i[s]e •² Kūṣṭa ttū dā
 yadā-kācit udgr̥hñiyāt athavā anyeṣām uddeśayet Yatra tam dharmam
 birāṣidi pajsamaviya s̄a diśa hamā haṁ[29 b]tsa gyastā hvaṁdā
 prakāśayanti pūjanīyā s̄a diśa bhavet saha devasya manuṣyasya
 ysama-śaṁdai-na vaṁnaviya hvaramciñā tvaṁdanā tsuñai iCittyā
 pr̥thivī-lokena vandaniyā dakṣiṇena vanditum caritavyā Caityasya
 māñanidā tteye diśa pajsam tcerai • Cu tti bisivrrāṣā o-vā
 yathā tasyaḥ diśayāḥ pūjā kartavyā Ye te kulaputrāḥ atha-vā
 bisivrrāṣaiñā ci dādr̥rāma sūtrā dijsādi vāṣidi parāṁmīdi
 kuladuhitarāḥ ye tādr̥sam sūtram dhārayanti vācayanti paryavāpnuvanti
 tti •³ ivparabhūta hamāri śirā haḍa parabhūta hamāri Tta
 te paribhūtāḥ bhavanti sādhu eva paribhūtāḥ bhavanti Evam
 ci hārā kiḍna
 kasya arthasya kṛtena

[30 a] Ttyāṁnā satvāṁnā paḍāñjisyāṁnā ysamthvā didr̥rāma
 Teṣām sattvānām atitānām janmasu tādr̥śi

karmaya teāṁnma drrayvā avāḷiyvā ysamthā nāsāñāye tteye sūtrā
 karmatā yavā triṣu apāyeṣu janma prāpayitavyam-eva tasya sūtrasya
 prabhāva-na tti karma harbiśā •³ iijāri⁴ thyau biśā-pīrmāttama
 prabhāvena tāni karmāṇi sarvaṇi hīyante śighram viśva-paramām

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 pr̥thivī-pradeśa idaṁ sūtram prakāśayiṣyate pūjanīyaḥ sa pr̥thivī-pradeśo bhaviṣyati sa-deva-mānuṣ-āsurasya lokasya vandaniyaḥ pradakṣiṇīyaś ca sa pr̥thivī-pradeśo bhaviṣyati caitya-bhūtāḥ sa pr̥thivī-pradeśo bhaviṣyati. (16.) Api tu ye te Subhūte kulaputrā vā kuladubitaro vāzēman evamrūpān sūtrāntān udgrahīṣyanti dhārayiṣyanti vācayiṣyanti paryavāpsyanti yonīśaś ca manasi kariṣyanti parebhyas ca vistareṇa saṁprakāśayiṣyanti te paribhūtā bhaviṣyanti suparibhūtāś ca bhaviṣyanti. Tat kasya hetoḥ. Yāni ca teṣāṁ Subhūte sattvānām paurvajānmikāny aśubhāni karmāṇi kṛtāny apāya-saṁvartaniyāni dṛṣṭa eva dharme paribhūtatayā tāni paurvajānmikāny aśubhāni karmāṇi kṣapayiṣyanti buddha-bodhiṁ cānuprāpsyanti. Abhijānāmy ahaṁ 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 *buḍarā puñinai*, &c., as in ll. 2, 3.

³ Superfluous sign of interpunction.

⁴ Read *jyāri*.

baysūsta bvāri • Byāta yani Suivbhūva paḍām̐jyām̐nā bādām̐nā
 bodhim bodhante Smṛtim kurve Subhūte atītānām kālānām
 anamkhiṣṭāna kalpām̐nā Dīpaṁkarā gya[30 bi]stā baysā pīrmāttam̐mā
 asaṁkhyeyānām kalpānām Dīpaṁkarasya yajatasya bhagavataḥ pareṇa
 tcahaurā-ḥaṣṭā-kulā-naysa-sa-ysārā gyasta baysā •¹ iicu harbiṣā
 catur-aśīti-koṭi-niyuta-śata-sahasrāṇi yajatān bhagavataḥ ye sarve
 muhu-ja ārāhya u ni virāhya • Cu vā tti idā uⁱⁱⁱstamājsi bādā
 mayā ārādhitāḥ tathā na virādhitāḥ Ye vai te santi uttamam kalam
 ustamausye pañcāśai cu tvā Vajrrachedaka-sūivtrā vāśīdi o
 uttamāyām pañcaśatyām ye tat Vajracchedikā-sūtram vācayanti tathā
 parīdi-pīdi dijsādi būnaspyau-jaṣai pajsama yaṇi-
 likhāpayanti dhārayanti dhūpaiḥ-[-?] asya pūjām kurva-

[31 ai] di u śau śalo ustamāta pūjā pajsam² yaṇi • tte
 nti [yah-]ca ekam ślokaṁ antaśaḥ pūjām pūjām kuryāt tasya
 bisivrrāṣai puñīinai haṁbīṣai brrū bi sataṁna sā ysāraṁna
 kulaputrasya puṇyamayaḥ samūhaḥ-asya pūrvah api śatatamam nūnam sahasratamam
 sā kulāna sā haṁkhi •ⁱⁱⁱysā-masā uśmāṁna-masi na-ni kaṣṭe •³
 nūnam koṭitamam nūnam saṁkhyā-mātram upaṇiṣad-mātram na kṣamate
 Tti vā āśirī Subhūtā gyaivsta baysā tta hve khu vā
 Atha vai ācāryaḥ Subhūtiḥ yajatam bhagavantam evam avocat katham vai

atīte 'dhvany asaṁkhyeyaiḥ kalpair asaṁkhyeyatarair Dīpaṁkarasya tathāgatasya
 ārhataḥ saṁyak-saṁbuddhasya pareṇa paratareṇa caturaśīti-buddha-koṭi-niyuta-
 śata-sahasrāṇy abhūvan ye mayā-ārāgitā ārāgya na virāgitāḥ. Yac ca mayā Subhūte
 te buddhā bhagavanta ārāgitā ārāgya na virāgitā yac ca paścime kāle paścime
 samaye paścimāyām pañcaśatyām saddharma-vipralopa-kāle vartamāna imān evaṁ-
 rūpān sūtrāntān udgrahiṣyanti dhārayiṣyanti vācayiṣyanti paryavāpsyanti parebhyas
 ca vistareṇa saṁprakāṣayiṣyanti asya khalu punaḥ Subhūte puṇya-skandhasy-āntikād
 asau paurvakaḥ puṇya-skandhaḥ śatatamīm api kalām n-ōpaiti sahasratamīm api
 śata-sahasratamīm api koṭitamīm api koṭiśatatamīm api koṭiśatasahasratamīm api
 koṭiniyutaśatasahasratamīm api saṁkhyām api kalām api gaṇanām apy upamām
 apy upaṇiṣadam 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*.

miḍāṃna gyasta baysā baudhisattvāyāṃnī marā [31 bi] mahāyāñā
 miḍhvaḥ yajata bhagavan bodhisattvayānikena iha mahāyāne
 aysmū biysamjāṃñā Gyastā baysī tta hve mara Subhūva
 cittam pragrahītavyam Yajataḥ bhagavān-asya evam avocat iha Subhūte
 baudhisattva māsā baysumñā¹ vūysai-na ttatta aysmū upevāñā
 bodhisattvena mahatā bodhi- sattvena evam cittam utpādayitavyam
 biśā satya aharīⁱⁱⁱna paranirvāyāṃñā • Ni haḍi kāmujā satva²
 viśve sattvaḥ anupadhiseṣe parinirvāpayitavyāḥ Na eva kaścit sattvaḥ
 paranirvāñā iḥāmā • Tta ci³ hārā kiṇa • Cī Subhūva
 parinirvāpayitavyāḥ bhavet Evam kasya arthasya kṛtena Yadi Subhūte
 baudhisattvā satvasamñā hamāti
 bodhisattvasya sattvasamjñā bhavet

[32 ai] ni sa baudhisattvā hvañai O ātmasamñā o-vā
 na saḥ bodhisattvaḥ vaktavyaḥ Athavā ātmasamjñā atha-vā
 jīvasamñā o pudgalasamñā ihamāti ni śi baudhisattva hvañai
 jīvasamjñā atha pudgalasamjñā bhavet na saḥ bodhisattvaḥ vaktavyaḥ
 Tta ci hārā kiṇa Nistā śi dharmāⁱⁱⁱ kāmujā baudhisattvāyāṃñā
 Tat kasya arthasya kṛtena Na-asti saḥ dharmāḥ kaścit bodhisattvāyāne
 hanjśedai āya • Astā nai śi Subhūva iḍdharmā cu gyasta
 samprasthitāḥ syāt Asti nu saḥ Subhūte dharmāḥ yaḥ yajatena
 baysā-na Dipanikarā gyasta baysā iñaka biśā-pirmātta [32 bi] mā
 bhagavatā Dipanikarasya yajatasya bhagavataḥ antikāt viśva-paramam
 baysūstā bustā āya Ttve hvaye hvanai āṣirī Subhūta gyastā
 bodhim buddhaḥ syāt Tasmin ukte vacane ācāryaḥ Subhūtiḥ yajatam

tena sthātavyam katham pratipattavyam katham cittam pragrahītavyam. Bhagavān
 āha. iha Subhūte bodhisattva-yāna-samprasthiten-āḥvañā cittam utpādayitavyam,
 sarve sattvā mayānupadhiseṣe nirvāṇa-dhātāu parinirvāpayitavyāḥ. Evam ca
 sattvān parinirvāpya na kaścit sattvaḥ parinirvāpito bhavati. Tat kasya hetoḥ.
 Sacet Subhūte bodhisattvasya sattvasamjñā pravarteta na sa bodhisattva iti vaktā-
 vyāḥ. Jīva-samjñā vā yāvat pudgala-samjñā vā pravarteta na sa bodhisattva iti
 vaktavyāḥ. Tat kasya hetoḥ. N-āsti Subhūte sa kaścid dharmo yo bodhisattva-yāna-
 samprasthito nāma. Tat kiṃ manyase Subhūte asti sa kaścid dharmo yas tathā-
 gatena Dipanikarasya tathāgatasy-āntikād anuttarām samyak-sambodhim abhi-
 saṃbuddhaḥ. 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.

baysä •¹ iitta hve sä ništā mādārnna gyastā baysä kāmujā
 bhagavantam evam avocat nūnam na-asti mīdhvāḥ yajata bhagavan kaścit
 sā dharmā cu gyasta baysä-iiina biśā-pīrmāttama baysūstā bustā
 saḥ dharmāḥ yaḥ yajatena bhagavatā viśva-paramām bodhim buddhaḥ
 āya Ttye hvaye hvanai gyasta bai'vysā āsiri Subhūtā tta hve
 syāt Tasmin ukte vacane yajataḥ bhagavān ācāryam Subhūtim evam avocat
 ttatta si hārā Subhūta ništā kāmujā si dharmā cu
 evam saḥ arthaḥ Subhūte na-asti kaścit saḥ dharmāḥ yaḥ

[33 aⁱ] gyasta bays-na Dipaṁkarā gyasta baysa-na baysūstā
 yajatena bhagavatā Dipaṁkarāt yajatāt bhagavataḥ bodhim

bustā āya Cī Subhūva iikāmujā si dharmā vya cu gyasta
 buddhaḥ syāt Sacet Subhūte kaścit saḥ dharmāḥ bhavet yaḥ yajatena
 baysa-na baysūstā bustā vya ni muhu iivvirasā hama thu
 bhagavatā bodhim buddhaḥ bhavet na mām vyākariṣyat bhaviṣyasi tvam
 māṇavā ustamājsi bādā Śākyamunā nāma gya-ivsta baysä • Ttana
 māṇavaka uttamam kalam Śākyamuniḥ nāma yajataḥ bhagavān Tena
 cu ttūsāttā si baysūstā Na ra vara haṭṭha na drrūmjā[33 bⁱ]Ttrāmnā
 yat tucchatā sū bodhiḥ Na jātu tatra satyam na mṛṣā Evam
 māmñāmdā Subhūva cī jā hve āya cūe mistā ttaraṁdarā
 upamam Subhūte sacet [kaś]cit puruṣaḥ syāt yat-asya mahān kāyaḥ
 āya Subhūiti tta hve si mīdārnna •¹ gyasta baysa ttaraṁdarā
 syāt Subhūtiḥ-asya evam avocat saḥ mīdhvāḥ yajata bhagavan kāyaḥ

bhagavan bhagavato bhāṣitasyārtham ajānāmi nāsti sa bhagavan kaścid dharmo
 yas tathāgatena Dīpaṁkarasya tathāgatasyārthataḥ samyak-sambuddhasyāntikād
 anuttarām samyak-sambodhim abhisambuddhaḥ. Evam ukte bhagavān āyuṣmantam
 Subhūtim etad avocat, evam etat Subhūte evam etat; nāsti Subhūte sa kaścid
 dharmo yas tathāgatena Dīpaṁkarasya tathāgatasyārthataḥ samyak-sambuddhasyā
 ūntikād anuttarām samyak-sambodhim abhisambuddhaḥ. Sacet punaḥ Subhūte
 kaścid dharmaḥ tathāgatena abhisambuddho 'bhaviṣyat na mām Dīpaṁkaras tathā-
 gato vyākariṣyad, bhaviṣyasi tvam māṇavānāgate '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-
 tathatāyā etad adhivacanam. Tathāgata iti Subhūte anutpāda-dharmatāyā etad
 adhivacanam. Tathāgata iti Subhūte dharmōchedasyāitad adhivacanam. Tathā-
 gata iti Subhūte atyant-ānutpannasyāitad 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
 akāyah yajatena bhagavatā bhāṣitaḥ Evam kim-te bhāṣate Subhūte
 astā nai ṣi dharmā cu gyasta bays-na i^vbiśā-pīrmāttama baysūstā
 asti nu saḥ dharmah yaḥ yajatena bhagavatā viśva-paramām bodhim
 busta āya Subhūti tta hve ni miḍāmnā
 buddhaḥ syāt Subhūtiḥ-asya evam avocat na miḍhvaḥ

[34 aⁱ] gyasta baysa nistā kāmujā ṣi dharmā cu baysūmñā
 yajata bhagavan na-asti kaścit saḥ dharmah yaḥ bodhi-
 vūysai nāma āya ⁱⁱCu vina uysāmñe vina satvā vina pudgalā biśā
 sattvaḥ nāma syāt Yaḥ vinā ātmānam vinā sattvam vinā pudgalam viśve
 hāra ttū nijsada ⁱⁱⁱvyachī ṣi buddhakṣitrā vyūha nāṣphāñe
 arthāḥ tad vyākhyātam adhimucyeta saḥ buddhakṣetrāṇām vyūham niṣpādayet
 ṣi na baysūñā vūysai hvaiññai Cu biśā hāra vina uysāmñe
 saḥ na bodhi- sattvaḥ vaktavyaḥ Yaḥ viśve arthāḥ vinā ātmānam
 vyachī ṣi tvāharai baudhisattva liva [34 bⁱ] Tta cūe saittā
 adhimucyeta saḥ tathāgatena bodhisattvaḥ uktah Tat kim-te bhāṣate
 Subhūva byaudi ni gyastā baysā gūstīji tcaimamñā •
 Subhūte prāptāni nu yajatasya bhagavataḥ māṁsamayāni cakṣūṁṣi
 Subhūvi tta hve byaudai gyastā baysā gūstāijā
 Subhūtiḥ-asya evam avocat prāptāni-asya yajatasya bhagavataḥ māṁsamayāni

deśito vā tatra na satyam na mṛṣā. [Mac Müller, p. 37, ll. 12-14, not in our manu-
 script.] Tadyathāpi nāma Subhūte puruṣo bhaved upētakāyo mahākāyaḥ. Āyusmān
 Subhūtir āha, yo 'sau bhagavaṁs tathāgatena puruṣo bhāṣita upētakāyo mahākāya
 iti akāyaḥ sa bhagavaṁs tathāgatena bhāṣitaḥ. Tenōcyata upētakāyo mahākāya
 iti. Bhagavān āha, evam etat Subhūte. Yo bodhisattva evam vaded, ahaṁ sattvān
 parinirvāpayiṣyāmi itī na sa bodhisattva itī vaktavyaḥ. Tat kasya hetoḥ. Asti
 Subhūte sa kaścid dharmo yo bodhisattvo nāma. Subhūtir āha, no hādaṁ bhagavan,
 nāsti sa kaścid dharmo yo bodhisattvo nāma. Bhagavān āha, sattvāḥ sattvā itī
 Subhūte asattvās te tathāgatena bhāṣitās tenōcyante sattvā itī. Tasmāt tathāgato
 bhāṣate, nirātmānaḥ sarva-dharmā nirjivā niṣpoṣā niṣpudgalāḥ sarva-dharmā itī.
 Yaḥ Subhūte bodhisattva evam vaded, ahaṁ kṣetra-vyūhān niṣpādayiṣyāmi itī sa
 vitathāṁ vadet. Tat kasya hetoḥ. Kṣetra-vyūhā kṣetra-vyūhā itī Subhūte avyūhās
 te tathāgatena bhāṣitāḥ. Tenōcyante kṣetra-vyūhā itī. Yaḥ Subhūte bodhisattvo
 nirātmāno dharmā nirātmāno dharmā ity adhimucyate sa tathāgaten-zārhatā samyak-
 saṁbuddhena bodhisattvo mahāsattva ity ākhyātaḥ. (18.) Bhagavān āha, tat kim
 manyase Subhūte saṁvidyate tathāgatasya māṁsa-cakṣuḥ. Subhūtir āha, evam
 etad bhagavan saṁvidyate tathāgatasya māṁsa-cakṣuḥ. Bhagavān āha, tat kim

tcāimamñā • Ttī vā gyaⁱⁱⁱsta baysā āsiri Subhūta tta hve
caksūṃṣi Atha vai yajataḥ bhagavān ācāryam Subhūtim evam avocat
byaudi gyastā baysā gyastūm^{iv}ñā tcāimamñā ¹ Gyastā baysā
prāptāni yajatasya bhagavataḥ divyāni caksūṃṣi Yajataḥ bhagavantam
āsiri Subhūta tta hve byaudai gyastā ba-
ācāryaḥ Subhūtiḥ evam avocat prāptāni-asya yajatasya bhaga-

[35 aⁱ] ysā gyastūmñā tcāimamñā • Ttī vā gyastā baysā āsiri
vataḥ divyāni caksūṃṣi Atha vai yajataḥ bhagavān ācāryam

Subhūta tta hve iⁱⁱbyaudai gyasta baysā dātijā
Subhūtim evam avocat prāptāni-sya yajatasya bhagavataḥ dharmamayāni
tcāimamñā • Āsiri Subhūta tta hve iⁱⁱbyaudai gyasta baysā
caksūṃṣi Ācāryaḥ Subhūtiḥ evam avocat prāptāni-asya yajatasya bhagavataḥ

dātijā tcāimamñā • Ttī vā āsiri ^{iv}Subhūta gyastā baysā
dharmamayāni caksūṃṣi Atha vai ācāryaḥ Subhūtiḥ yajataḥ bhagavantam
tta hve idā gyastāṃ baysāṃ hajvattetijā [35 bⁱ] tcāimamñā
evam avocat santi yajatānām bhagavatām prajñamayāni caksūṃṣi

Gyasta baysā āsiri Subhūta tta hve byaude gyasta baysā • ²
Yajataḥ bhagavān ācāryam Subhūtim evam avocat prāptam yajatasya bhagavataḥ
iⁱⁱhajvattetinaī teemā • Ttī vā āsiri Subhūta gyasta baysā
prajñamayam caksuḥ Atha vai ācāryaḥ Subhūtiḥ yajataḥ bhagavantam

tteemā hve idā gyastā baysāṃ dātijā teemamñā • Gyasta
evam avocat santi yajatānām bhagavatām dharmamayāni caksūṃṣi Yajataḥ
baysā āsiri Subhūta tta hve idā gyastāṃ baysāṃ
bhagavān ācāryam Subhūtim evam avocat santi yajatānām bhagavatām

dātijā teemamñā • Ttī
dharmamayāni caksūṃṣi Atha

manyase Subhūte saṃvidyate tathāgatasya divyaṃ caksuḥ. Subhūtir āha, evam
etad bhagavan saṃvidyate tathāgatasya divyaṃ caksuḥ. Bhagavān āha, tat kiṃ
manyase Subhūte saṃvidyate tathāgatasya prajñā-caksuḥ. Subhūtir āha, evam
etad bhagavan saṃvidyate tathāgatasya prajñā-caksuḥ. Bhagavān āha, tat kiṃ
manyase Subhūte saṃvidyate tathāgatasya dharma-caksuḥ. Subhūtir āha, evam
etad bhagavan saṃvidyate tathāgatasya dharma-caksuḥ. Bhagavān āha, tat kiṃ
manyase Subhūte saṃvidyate tathāgatasya buddha-caksuḥ. Subhūtir āha, evam
etad bhagavan saṃvidyate tathāgatasya buddha-caksuḥ. [There is nothing corre-
sponding to Max Müller, p. 39, ll. 3-13, in our manuscript.] Tat kiṃ manyase

¹ Read *āsiri Subhūti gyastā baysā tta hve*.

² Superfluous sign of interpunction.

[36 aⁱ] vā gyastā baysā āśirī Subhuva¹ tta hve idā
 vai yajataḥ bhagavān ācāryam Subhūtim evam avocat santi
 gyastām baysām baysūmñā tcaiⁱⁱmamñamñā² idā āśirya Subhūta
 yajatānām bhagavatām bauddhāni cakṣūṃṣi santi ācārya Subhūte
 gyastām baysām baysūmñā tcaiⁱⁱⁱmamñā • Ttī vā gyasta baysā
 yajatānām bhagavatām bauddhāni cakṣūṃṣi Atha vai yajataḥ bhagavān
 āśirī Subhūta gūṣṭe u tta pastai ivci tvā trisahasryā
 ācāryam Subhūtim āmantrayata atha evam avadat-asya yaḥ tam trisahasryāḥ
 mahāsahasrya lovadātā haudyau raṇnyau-jaṣa ham[36 bⁱ]birā hauram
 mahāsahasryāḥ lokadhātum saptabhiḥ ratnaiḥ saṃpūrya dānam
 hiḍi caṃdā ṣi bisivrrāṣai o bisivrrāṣaiñā puñña kūsālā
 dadāti kīyanti saḥ kulaputraḥ atha-vā kuladuhitā puṇyāni kuśalasya
 iimulā ysyāmñe Āśirī Subhūtā tta hve bihi pharā midāmnā
 mūlāni janayet Ācāryaḥ Subhūtiḥ evam avocat ati bahum mīdhvaḥ
 gyastā iibaysa puñña kūsālā mūlāni haṣkamā ysyāmñe • Cu
 yajata bhagavan puṇyānām kuśalasya mūlānām skandham janayet Kim
 vāteḥ haṇdāivrai bisivrrāṣai cu tva Vajrachedaka-sūtrū ustamāta
 puṇaḥ anugrahaḥ-asya kulaputrasya yaḥ tasmin Vajracchedikā-sūtre antaśaḥ
 śau teūrapatī gāhā
 ekām catuṣpādikām gāthām

[37 aⁱ] pīrī sājīyā dijsati vāṣīyā ³hūspyau-jaṣai pajsam
 likhet udgrhñiyāt dhārayet vācayet dhūpaiḥ-asya pūjām
 yaṇi • ttye bisivrrā⁴iṣaiñā buḍarā puññai hambisā hāmā • Śataṇna
 kuryāt tasyāḥ kuladuhitūḥ bahutarāḥ puṇya- samūhaḥ bhavet Śatatamam
 sā ysāraṇna sā iimūsmāṇna-masi hā ni kaṣṭā • Ttī gyasta
 nūnam sahasratamam nūnam upaṇiṣad-mātram ā na kṣamate Atha yajataḥ

Subhūte yaḥ kaṣcit kulaputro vā kuladuhitā vāzēmañ trisāhasra-mahāsāhasrañ
 lokadhātum sapta-ratna-paripūrṇam kṛtvā tathāgatebhyo 'rhadbhyāḥ samyak-saṃ-
 buddhebhyo dānam dadyāt api nu sa kulaputro vā kuladuhitā vā tato nidānam bahu
 puṇya-skandhañ 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 vāzētaḥ prajñāpāramitāyā dharmā-paryāyād antaśaś catuṣ-
 pādikām api gāthām udgrhya parebhyo deśayed asya Subhūte puṇya-skandhasyāśau
 paurvakaḥ puṇya-skandhaḥ śatatamim api kalām nōpaiti yāvad upaṇiṣadam 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 *tcainmāññā*.

³ Read *būnaspyau*, see 30 b^{iv}.

⁴ Read *bisivrrāṣai ovā bisivrrāṣaiñā*.

baysä āsiri Subhūta tta i^hve tta hve¹ sä tta eve
bhagavān ācāryam Subhūtim evam avocat evam avocat nūnam evam kim-te
sai² āsārya Subhūta tta ci hārā kiḍṇa Ni ṣi Subhūta
bhāṣate ācārya Subhūte evam kasya arthasya kṛteṇa Nanu saḥ Subhūte
sa [37 b] lakṣaṇīja pyālye-ja gyastā baysä dyāmñā nai •
nūnam lakṣaṇamayyā saṃpadā yajataḥ bhagavān draṣṭavyaḥ jātu
Āsiri Subhūta tta hve iina miḍāṇṇa gyasta baysa lakṣaṇījā
Ācāryaḥ Subhūtiḥ evam avocat na miḍhvaḥ yajata bhagavan lakṣaṇa-
pyālye-ja gyasta baysä dyāmñā ni iiiCiya gyasta baysa
saṃpadā yajataḥ bhagavān draṣṭavyaḥ jātu Sacet yajata bhagavan
lakṣaṇīji pyālye-ja gyasta baysä vyā rri ṣā i^vcakrravarttā
lakṣaṇa- saṃpadā yajataḥ bhagavān abhaviṣyat rājā saḥ cakravartī
baysä hamīya ttana cadrravarta³ rruṇḍa lakṣaṇa-iji pyālye-
bhagavān abhaviṣyat tena cakravartināḥ rājñāḥ lakṣaṇa- saṃpadā

[38 a] jsa⁴ baysä dyāmñā • Tti gyastā baysä tta gāha hve •
bhagavān draṣṭavyaḥ Atha yajataḥ bhagavān te gāthe abbāṣata

Cu muhu ruvane⁵ deda cu iina salāyau-ja maññare
Ye mān rūpeṇa paśyanti ye mān ghoṣaiḥ manyante
kūra cedāṇṇa ttiyāṃ tta muhu herṣṭāya na deda
mithyā cintanam teṣāṃ te mān 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 hīdaṃ bhagavan. Yathāhaṃ bhagavato bhāṣitasyārtham ājānāmi na
lakṣaṇa-saṃpadā tathāgato draṣṭavyaḥ. Bhagavān 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. Āyusmān Subhūtir bhagavantam etad avocat, yathāhaṃ
bhagavato bhāṣitasyārtham ājānāmi na lakṣaṇa-saṃpadā tathāgato draṣṭavyaḥ.
Atha khalu bhagavāns tasyāṃ velāyāṃ ime gāthe abbāṣata,

Ye mān rūpeṇa cādrūksur ye mān ghoṣeṇa cānvaguḥ |
mithyā-prahāṇa-prasṛtā na mān draṣyanti te janāḥ || 1 ||

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*.

iii dharmahē-jaṣa ḥaysā dyāmñña dātīdāvīne ¹ taramdara tṭyāmñña
dharmatayā bhagavantaḥ draṣṭavyāḥ dharmanamayāḥ kāyāḥ teṣām

dū ² iṣṣa busta darmaha raṣṭa naiye kara tēaramñña buṣṭe ॥
saḥ buddhaḥ dharmatā tṣu na-ca kila upāyena boddhum

Tta cve setta Sūbhūva³[38 b]cu tta hvāmñye se ḥaysā ṣṭa
Tat kim-te bhāsate Subhūte ya evam vadet nūnam bhagavān sthitaḥ
auvā hīṣṭā au-vā biche au-vā biche ⁴ iiau jsāve ṣi mañ hvāmñmme
atha-vā sīdati atha-vā śayīta atha-vā śayīta atha gacchati saḥ me bhāṣitasya
artha baute Cu haḍa hera Subhūva ḥaysā iiitathāgata hvīde
artham bodhate Kaḥ eva arthaḥ Subhūte bhagavān tathāgataḥ ucyate
auṣkaujṣi cu na hamete Jaḍa haḍa ṣṭā kūra ivnāsāre avyāṣṭa
śāsavatam yat na sameti Jaḍāḥ eva santaḥ mithyā gr̥hṇanti udgr̥hitaḥ
sa dharmā mūkhau-jaṣa jadau-prahajaññau-jaṣa Tta ce herā
saḥ dharmah mūrkhaiḥ jaḍa-prthag-janaiḥ Tat kasya arthasya

[39 aⁱ] kiṇa Cu ṣi ī Subhūta cu tta hvāmñi ḥaysā-na hvāta
kr̥tena Yaḥ saḥ syāt Subhūte yaḥ evam vadet bhagavatā uktā

uysāmññai vīra dyāmñma adyāmñma sā gyasta ḥaysā-na hvata ttina
ātmanam upari dr̥ṣṭiḥ adr̥ṣṭiḥ sā vajatena bhagavatā uktā tena

Dharmato buddho draṣṭavyo dharmakāyā hi nāyakāḥ ।

dharmatā ca na (or cāsya) vijñeyā na sā śakyā vijñānitum ॥ 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 kaseid evam vadet, tathāgato gacchati
vāgacchati vā tiṣṭhati vā niṣīdati vā śayyām vā kalpayati na me Subhūte bhāṣi-
tasyārtham ājānāti. Tat kasya hetoḥ. Tathāgata iti Subhūta ucyate na kvacid
gato na kutaścid 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-grāhaś cāiva Subhūte
avyavahāro nābhilapyāḥ. Na sa dharmo nādharmah. Sa ca bāla-prthag-janair
udgr̥hitaḥ. (31.) Tat kasya hetoḥ. Yo hi kaseit Subhūta evam vaded, ātmadr̥ṣṭis
tathāgatena bhāṣitā sattvadr̥ṣṭir jīvadr̥ṣṭiḥ pudgaladr̥ṣṭis tathāgatena bhāṣitā, api
nu sa Subhūte samyag vadamāno vadet. Subhūtir āha, no hīdañ bhagavan, no
hīdañ sugata, na samyag vadamāno vadet. Tat kasya hetoḥ. Yā sā bhagavann

¹ Read *dāṭṭnai* or *dāvīnai*.

² After *tṭyāmñña* 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 uysāmnā ⁱⁱⁱdyāmma ttina gyasta baysā-na hvata avyāstā
yat nāstikā ātmanām dr̥ṣṭiḥ tena yajatena bhagavatā uktam udgr̥hītaḥ

dharmā jadyau prahui^vjañau^v-jsa hvata Kāmaññā diṣaṇṇā ttū sūtra
dharmāḥ jaḍaiḥ prthagjanaiḥ uktaḥ Yasyām diśāyām tat sūtram

birāśīdi ttatta hā ma[39 b]ⁱñāmaññā sāsṭārā ttara āsti u pīrmāt-
prakāśayanti evam ā mānanīyaḥ sāsṭā tatra āste tathā para-

tañmā lamastañmā¹ pīsaī • Ttve hvaye hvañnai āśirī Subhūta
maḥ sattamaḥ guruḥ Tasmin ukte vacane acāryaḥ Subhūtiḥ

gyasta baysā tta hve sā cu nāmma gyastā baysā •² ⁱⁱⁱsi
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 prrajñāpārāmma nāmaññma Subhūta si dātā [tta]ttai nāma
avocat prajñāpāramitā nāma Subhūte saḥ dharmāḥ evam-asya nāma

dijsi : Cu haḍi prrajñāpārāma si gyastā
dhāraya Yā eva prajñāpāramitā sā yajatena

[40 a]ⁱ baysa-na apārāmma hvata • Tta cūe saittā Subhūta
bhagavatā apāramitā uktaḥ Tat kim-te bhāsate Subhūte

astā nai si dā kū^v-jsa ⁱⁱmaññ bvaṃma patata Dvāradiradīrsau³
asti nu saḥ dharmāḥ yataḥ me jñānam utthitam Dvātrīṃśadbhiḥ

maḥāpuraṣalakṣanyau^v-jsa gyastā baiⁱⁱⁱysā dyāmaññā Subhūvī tta
mahāpuruṣa-lakṣaṇaiḥ yajataḥ bhagavān draṣṭavyaḥ Subhūtiḥ-asya evam

hve na miḍāmaññā gyasta baysa agūnā gyastā ivbaysā-na hvata •
avocat na miḍhvaḥ yajata bhagavān alakṣaṇāni yajatena bhagavatā bhāṣitāni

Gyastā baysī tta hve ttatta Subhūta baddhisattvayāmaññā
Yajataḥ bhagavān-asya evam avocat evam Subhūte bodhisattvayāne

ātma-dr̥ṣṭis tathāgatena bhāṣitā adr̥ṣṭiḥ sū tathāgatena bhāṣitā. Ten^ocyate
ātma-dr̥ṣṭir iti. [The ensuing passage is a repetition of fol. 22aⁱ-22bⁱⁱ. There is
nothing corresponding in the Sanskrit text.] Bhagavān āha, evaṃ hi Subhūte
bodhisattva-yāna-saṃprasthiteṇa sarva-dharmā jñātavyā draṣṭavyā adhimokṭavyāḥ.
Tathā ca jñātavyā draṣṭavyā adhimokṭavyā yathā na dharma-saṃjñāyām api
pratyupatiṣṭhen n^oādharmā-saṃjñāyām. Tat kasya hetoḥ. Dharma-saṃjñā
dharma-saṃjñ^oeti Subhūte asaṃjñā^oṣū tathāgatena bhāṣitā. Ten^ocyate dharma-

¹ Read *hastamā*.

² Superfluous sign of interpunction at end of line.

³ Read *dvāradīrsau*.

hajsam[40 bi]dai-na baysūmñā vūysai-na harbiśā dharma vyachāmñā
 saṃgacchatā bodhi- sattvena sarve dharmāḥ adhimoktavyāḥ
 khu dharmasamñā vīra na pāṭirahi • Cu vā baudhisatva
 yathā dharmasamñāyāḥ upari na pratyupatiṣṭhet Yo vai bodhisattvaḥ
 baysūmñā vūysai avamāta anamkhiṣṭa loṃivadāta haudyau ranyau-jsa
 bodhi- sattvaḥ aprameyān asaṃkhyeyān lokadhātūn saptabhiḥ ratnaiḥ
 haṃbiri hauram hidi • cu ṣi bisivrrāṣai cu tṭye ^{iv}Vajrrachedakya
 saṃpūrya dānam dadāti yaḥ saḥ kulaputraḥ yaḥ tasyāḥ Vajracchedikāyāḥ
 prajñāpārāṃme dā vīra ustamāta tcahaurapati sau gāhā
 prajñāpāramitāyāḥ dharmasya upari antaśaḥ catuṣpādikām ekām gāthām

[41 ai] nāsāti o sāji haṃ[da]ryāmñā hālai uysdiśīyā
 labhet atha udgrhṇīyāt anyeṣāṃ āśāyām uddeśayet

ṣi haḍi tṭye puññinai haṃbīśā buḷarā ysyāmñe avamāta
 saḥ eva tasya puṇyamayam saṃtḥam bahutaram prasunuyāt aprameyam
 anamkhiṣṭā Ttatta haḍi birāśāmñā iikhu hā uysnaurāṇa buhu-
 asaṃkhyeyam Evam eva prakāṣayitavyam yathā ā sattvānām bahu-
 māññā ni bajaṭti ādarā hā yanāri ^{ivo} garkhuṣṭā nā ttatta
 mānaḥ na lupyate ādaram ā kurvanti atha samyak (?) prāptam evam
 hvidi birāṃśāmñā u Tti vā gyastā baysā tti gāha hve
 ueyate prakāṣayitavyam Atha vai yajataḥ bhagavān tāḥ gāthāḥ avocat

Khu[41 bi]jā oña stārā dyāri ṣivi brrūñāri hamrraṣṭā
 Yathā-ca tatra tārūḥ drśyante rātrau bhāsante samyak

cī byūṣṭā sarbā urmaysde iibīśā narābhāsa hāmāri u
 yadā prabhāti udayet āḍityaḥ viśvāḥ punaḥ-abhāsāḥ bhavanti

saṃjñzēti. (32.) Yaś ca khalu punaḥ Subhūte bodhisattvo mahāsattvo
 'prameyān asaṃkhyeyān lokadhātūn saptaratna-paripūrṇaṃ kṛtvā tathāgatebhyo
 'rhadbhyaḥ samyak-saṃbuddhebhyo dānaṃ dadyād yaś ca kulaputro vā kuladhuhitā
 vṛetaḥ prajñā-pāramitāyā dharma-paryāyād antaśaś catuṣpādikām api gāthām
 udgrhya dhārayed deśayed vācayet paryavāpnuyāt parebhyas ca vistareṇa saṃpra-
 kāṣayed ayam eva tato nidānaṃ bahutarān puṇyaskandhaṃ prasunuyād aprameyam
 asaṃkhyeyam. Kathaṃ ca saṃprakāṣayet. Tadyathā—ākāśe

tārakā timiraṃ dīpo māyāvaśyāya-budbudam ।

svapnaṃ ca vidyud abhiraṃ ca evaṃ draṣṭavyaṃ saṃskṛtam ॥

tathā prakāṣayet, tenocyate saṃprakāṣayed 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 bvaṁñā tceṁā āstaṁna anīīci •
tam prakāram indriyam bodhanīyam cakṣuḥ prabhṛti anītyam

cī pana mi bvāma rraṣṭa nījā nā āyāri hugvāna ॥
sacet purataḥ me bodhiḥ rjvī nījāḥ na pratibhāsante sujñeyāḥ (?)

Crrāṁma hve cu iṽtcaiṇa kāsā biśūṇa 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] kāsā pracaina ॥
kācasya pratyayena

ttū padī rūva vicitra biśūṇa saidā jadāṁnā
tam prakāram rūpāni vicitrāni viśvavidhāni pratibhāsante jadabhyah
iivina aysmū gvāna ni idā sam aysmū kūrū haīīnāsā
vinā cittam jñeyāni (?) na santi samam cittam mithyā grāhaḥ ॥

Crrā māmñāṁda uysnaura carau pracaiṽna vījyāri
Yena sadṛsam sattvaḥ dīpa- (?) pratyayena caranti (?)

ttū padī •¹ aysmu •² iṇa vaṣiyāṁnā •¹ [42 bⁱ] dyāṁma bvaṁñā ॥
tam prakāram cittāt antikāt dṛṣṭiḥ bodhanīyā

Sam khu prahagīṣai nauhya bakā burā āstā u pītā
Samam yathā bahu āste tathā patati

ttaiitta •¹ ttaramdarā bata dasti muṣa buri pītā :
evam kāyah bahu patati

Sam khu khāysmūlā ūcā iīlāna paṣkauta asāra
Samam yathā budbudāḥ udakasya vūtena (?) asārāḥ

ttatta varāśāma bvāñā suhadūkha ttaiṽvā upekṣa ॥
evam anubhavaḥ bodhanīyaḥ sukha-duḥkhasya tathā-vai upēkṣā

Sam khu hūsaṁdā uysnaura hunā •³ daittā khu vā beyse- •⁴
Samam yathā svapan sattvaḥ svapnam paśyati yadā vai prabudh-

paraphrased, tārakā and timira each in four lines, dīpa, māyāvaśyāya 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 *hūnā*.

⁴ The syllable *yse* is in a different handwriting, apparently the same as that on fol. 38.

[43 aⁱ] dye
dhah-asti

nijä nä vara bhāvā ni dravyā samu byāta hamā ttū bādā.
nijasya na tatra bhāvasya na dravyasya samam smṛtiḥ bhavet tam kālam
ttrāmⁱⁱmā tti škaujā cu mara ye hauttā bādā
tādṛśam te saṃskārāḥ(?) yān iha kaścit sapati(?) kālam
samu ra ttī byāta.¹ iihāmā ttū bādā ॥
samam ca atha smṛtiḥ bhavet tam kālam

Ttrāṇma māṇṇamāndā khu pyaura bāraberaṇ^{iv}[ñā] ttū bāda
Evam sadṛśam yathā tam kālam
tti maññam pracai diysdai hā rvaidā pryaurā prabhāva-
atha matinām(?) pratyayaḥ dhārayati-enam ā prabhāve-

[43 bⁱ]na
na

ttatta ustamājsye škaujā škaujā cu sā vipākajā bhrāntā
evam uttamasya saṃskārasya saṃskārasya yā sā vipākajā bhrāntiḥ
biśūmñāⁱⁱ ttī maññā diysedā hā rvaidā pyaurā prabhāva-na ॥
viśvarūpā atha matiḥ(?) dhārayati(?) ā prabhāvena
Ttū padī iīškaujā paṇṭsaññā nau padya khu mara na
Tam prakāram saṃskārāḥ pratyakṣi-kāryaḥ(?) nava prakārān yathā iha na
jsūstā
juṣate

ttī vasve¹ byehā.^{iv} rāsā saṃtsārā sī baudhisatvā²
atha viśuddhaḥ bhūyaḥ rājā(?) saṃtsārasya saḥ bodhisattvaḥ
saṃtsira gvāññā³ ni
saṃsāre jñeyam(?) nihanyāt ni-

[44 aⁱ] nirvāṇa yaṃdi prayaugāna
nirvāṇe kurute prayogena

haḍi vara ni sī-mā gvāna ttatta aivārautta hamrraṣṭā
eva tatra na etat-me jñeyam(?) evam apratiṣṭhitam samyak

Ttū-burā hve gyastā baysā sīrā hamye āśīⁱⁱⁱrī Subhūta
Etāvat avocat yajataḥ bhagavān āttamanās babbhūva ācāryaḥ Subhutiḥ

Idam avocad bhagavān āttamanāḥ, sthavira-Subhūtiḥ 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 *baudhisatvā*.

³ The syllable *ni* has been repeated at the head of fol. 44.

avaśiṣṭau āśīrya aśi ūvāysā ūysye gyasta-¹ ivdivināna
avaśiṣṭāḥ-ca ācāryāḥ bhikṣuṇyāḥ upāsakāḥ upāsikāḥ deva- manuṣyāṇām
aysura- gaṇddharvām āstarīna loṇya paṛṣa Gyasta baysā-¹ [44 bi]
asura- gandharvāṇām prabhṛti laukikā paṛṣad Yajataḥ bhagavān
haḍi Vajrrachedaka tṛṣayā prajñāpārāṇma samāsyē iiSaddham
evam Vajracchedikām trīṣatikām prajñāpāramitām samāpayat Siddham
Vajrrachidakya hīya ttādi ṣṭā tta iiihvañāri :
Vajracchedikāyāḥ sambandhināḥ granthāḥ (?) santāḥ evam ucyante i
paḍāṇjśyām bādām śīṇa kṣīra śau lakṣa
atītānām kālānām ekasmin nagare ekam lakṣam

ôpāsikās te ca bodhisattvāḥ sa-deva-mānuṣ-āsura-gandharvaś 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 6^u] 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 a^v] 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 *urhat* as *ari-han*.

[7 *a*ⁱⁱ] 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 *a*ⁱⁱ] The Venerable Exalted One spoke thus to him : ‘ A being of exaltedness, O Subhūti, who wanders here on the bodhisattvayāna, must thus frame his mind, “ as many beings as come under enumeration under the conception of beings, those born of eggs and those born from the womb, those who are born in moisture, those who are born miraculously, those with form and without form, those with intelligence and without intelligence, and those beings which are not with nor without intelligence, whichever world of beings might be known that is considered as capable of being made known, all those beings must be delivered by me in the objectless nirvāṇa.” And after he has thus delivered immeasurable beings, he would not have delivered a single being. And because of what matter ? If, O Subhūti, a bodhisattva had any idea [about a being], he should not be called a bodhisattva. And because of what matter ? He should not, O Subhūti, be called a bodhisattva, for whom there might exist the idea about a being, or the idea about a living being, or the idea about a person. Thus further, O Subhūti, a bodhisattva should not give a gift while he is dependent on any object of existence, or give a gift relying on any reward ; not relying on forms should he give his gift, not on sounds, not on things that can be smelt, tasted, or touched, not relying on dharmas should he give a gift. Thus, O Subhūti, should a gift be given by a bodhisattva, that there is no giver or receiver or gift under the idea of qualities. And because of what matter ? The bodhisattva, O Subhūti, who gives a gift without relying on anything, the stock of merit of that bodhisattva, O Subhūti, cannot easily be measured.’

[11 *b*^{iv}] ‘ 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*ⁱⁱⁱ] '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*ⁱⁱ] 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 aryapudgalas.'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*ⁱⁱⁱ] '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^{iv}] '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^{iv}] 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 Dipaṃkara? 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 Dipaṃkara, because the law which must naturally be realized, could not be taken over.'

[19 b^{iv}] 'He, O Subhūti, who would speak thus: "I will produce a display of

¹ The text has, apparently by mistake, *sakṛttāgāmā*.

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 sāmbohika body of the Exalted Ones disappears without the saṃskāras (?).'

[21 aⁱ] The Venerable Exalted One spoke to him thus: 'Suppose there were as many lokadhātus as the sands in the river Ganges, and that some man or woman were to fill them with the seven treasures, and give gifts to the Venerable Exalted Ones, how great would his meritorious roots of bliss be? Now to a man or woman who of this Vajracchedikā 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 aⁱⁱ] 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 mahā-puruṣalakṣaṇas (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 ^aⁱⁱ] 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 ^aⁱ] 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 ^aⁱ] ' 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 śrāvakayāna, he is truly (?) on the mahāyāna. The preaching of the Tathāgatas is not otherwise.

¹ Should be ' O Subhūti '. There is a mistake in the text.

[27 ^{aiv}] '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 clan ¹ who preserve this law and read it, they are known and seen by the Venerable Exalted Ones, and they are endowed with an unmeasured store of merit.

[28 ^{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? he ¹ would acquire a still greater store of merit, unmeasured and untold. What again [need be said] about the man who learns it or teaches it to others? Where they explain that law, that country would become an object of worship by the worlds of gods and men, worthy of praise and of being perambulated towards the right in salutation. The worship of that place should be made as if it were a caitya.

[29 ^{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 Dipaṃkara, 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 nirvāṇa." But not a single being would have to be delivered. And that on account of which matter? If, O Subhūti, a bodhisattva had any notion of a being, he ought not to be called a bodhisattva, and if he had any notion of a self or a notion of a living being, or a notion of a person, he ought not to be called a bodhisattva. And that on account of which matter? There is no such dharma as one who wanders on the bodhisattvayāna.'

[32 ^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 Dīpaṅkara, 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 Dīpaṅkara 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 *ai*] 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 *ai*^v] '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 *ai*^v] 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 *ai*–22 *bii*.

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^{iv}] 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 Śābdakalpādruma,
candrādityau sanakṣatrāv antarīkṣe ca vidyutaḥ |
nirmalāni ca tejāṃsi bhrājīṣṇūnśīva paśyati ||

And Vāgbhaṭa says,

kācībhūte dry aruṇā paśyatī āśyam anāsikam |
candrāṭipādyanekatraiṇ vakram rjo apī manyate ||

Kāca is, according to Suśruta, the second stage of cataract, while *timira*, 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 APARIMITÂYUḤ SŪTRA

THE OLD KHOTANESE VERSION TOGETHER WITH THE SANSKRIT TEXT AND THE
TIBETAN TRANSLATION.

Stein MS., Ch. xlv. 0013. *l.* (Plates XIV—XVII.)

EDITED BY STEN KONOW

INTRODUCTION

THE Aparimitâyuh 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 $13\frac{5}{8} \times 2\frac{1}{2}$ inches). The obverse of fol. 1 and the reverse of fol. 20 have

¹ Journal of the Royal Asiatic Society, 1910, pp. 834 and ff.

² *l.c.*, p. 1293.

³ *l.c.*, 1911, pp. 468 and ff.

⁴ Zur nordarischen Sprache und Literatur, pp. 75, 82–3.

been left blank. The remaining pages each carry four lines of writing. The character is the well-known calligraphic Upright Gupta of Eastern Turkestan. Before the opening word of the manuscript, in the upper left-hand corner of fol. 1, there is a small coloured figure of the seated Buddha within a black line circlet.¹

Fols. 7 and 8 are of smaller size, and measure 310 × 63 mm. (or 12 × 2½ inches). Fol. 7 has four lines of writing on each side, fol. 8 four on the obverse and two on the reverse. The alphabet is Cursive Gupta. There cannot be any doubt that these leaves are of a later date than the bulk of the manuscript, and that they have been substituted for older leaves, of the same kind as the remaining ones. It would seem that the original fols. 7 and 8 had become damaged, and were therefore copied, in another script, in order to keep the manuscript complete. The matter contained in the first three lines and part of the fourth of fol. 7 is also found on a detached leaf, marked B in the footnotes, which was likewise found in the Tun-huang caves. Fols. 7 and 8 are not therefore the only attempt at filling up the lacuna.

That fols. 7 and 8 are later copies from an older original is not only inferred from the difference in script and from the appearance of the leaves. It also follows from the fact that the writer has, in some cases, evidently misread his original. Thus he has confounded *au* and *āu*. Compare *samāudagatta* instead of *samaud-gatta*, i. e. *samudgatta* in the first line of fol. 7. I think that we have here to do with simple miswritings and not with phonetical changes as suggested by Professor Pelliot.²

The bulk of the manuscript is evidently itself a leaf for leaf copy of an older one. This is evident from the fact that the writer has not infrequently had to fill up vacant space at the end of a folio. This he has done by means of superfluous dots and lines. Thus we find a dot at the end of fols. 4, 6, 10, 14, 15, and 18; two dots and a double vertical line at the end of fol. 3; one dot followed by a double line at the end of fols. 11 and 13; a double line with one dot on each side at the end of fol. 17, and the same signs followed by a double line and a dot at the end of fols. 9 and 16. In other cases, at the end of fols. 9, 11, and 18, the writer has made the intervals between the letters unusually wide, in order to fill up the empty space. It is evident that the copyist has endeavoured to arrange that each folio of his transcript should begin and end exactly as his original. He has also, in most

¹ The colour scheme is: vermilion on upper robe and nimbus; light green on lower robe, lotus seat, and aureola; dull yellow on body, and blank area of the circlet; black on hair and top-knot; also black outlines of aureola and lotus seat; a black spot on forehead; and two black collars on the breast.

² Un fragment du *Suvarṇaprabhāsa-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 *śāṃṇā* instead of *śaṃṇā*, para. 39; *bajāṣṇaṃ*, 7, *bijāṣṇaṃ*, 9, *bajāṣṇā*, 11, instead of *bajāṣṇa*; *garṇaṃ* instead of *garāṇa*, 31. All this points to the conclusion that the manuscript is a quite mechanical and not overcareful copy. In this connexion we may note that the long *ā* has very commonly been replaced by a short *a*. Compare *rrisṇurā*, *baṣṇuṇa vṇyṣṇau* in para. 1, and so forth. It seems probable that the original has used a form of the long *ā* of the same kind as that occurring in the Vajracchedikā manuscript.¹ It is however also possible that the distinction between long and short *a* had become less marked. In my transcript I have, in such cases, added the sign of length within brackets and written *rrisṇūrā*, &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 circle of the string-hole, 16 *a*ⁱⁱⁱ; between the members in an enumeration, 15 *a*ⁱⁱ, and before the word *taḍyathā* in the Dhāraṇī, 9 *b*ⁱⁱⁱ, 12 *a*^{iv}, and 14 *b*ⁱⁱⁱ. 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 *Om namaḥ śrībuddhāya* ॥ Ends *Ārya-Aparimitāyur nāma dhāraṇī samāpta*.

*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.; xviith–xviiiith cent. On leaf 1 there is an elaborately-painted picture of a Buddha holding a flower in a vase on his clasped hands.’

Begins *Om namaḥ śrī-Āryāvalokitēśvarāya*. Ends *Ārya-Aparimitāyur nāma dhāraṇī mahāyānasūtraṁ samāpta*.

*C*², a paper manuscript in the Cambridge University Library, Add. 1385, described by Bendall, p. 81, as follows:

‘Paper; 17 leaves, 5 lines, 9½ × 3 in.; dated N. S. 779 (A.D. 1659). The leaves are numbered 54–70. The work stood apparently fifth, from the No. 5 at the beginning, in a series.’

Begins *Om numo bhagavatyaī ārya-ārya-śrī-Āryāvalokitēśvarāya ॥ om namaḥ sarvabuddhabodhisatvebhyaḥ*. Ends *Ārya-Aparimitāyur nāma mahāyānasūtraṁ samāptaṁ ॥ Ye dharmā keśuprabhavā, &c. ॥ subha maṅgaraṁ bhavantu ॥ śubha ॥ saṁvat 779 kārṭṭikamāse śuklapakṣa trayodasyān tithau Revatīnakṣatre śuddhiyoge yathā karmnamukurttare Vṛhaspativāsare tulyarāśigate savirttari mīnarāśigate candramasi ॥ etaddine idaṁ śrīśrīśrībhagavati vasaṁdhārāya maṁtrōddhāraṇī saptaavāra aparimitādi*

saṃpūrṇa naracakijuro ॥ *Mahārājāllhirāja-śrī-śrī-rājarājendra-kavīndra-jaya Pratāpanalladevaprabhūthākulasya vijayarājya* ॥ Then after various minor particulars *likhitēyaṃ Sauvarṇṇaprapñārimahānagare Maitripure* 1 *mahāvihārāvasthita Vajrādārya Jinadevenēti* ॥ *yādṛsyāṃ pustakāṃ drṣṭvā*, &c. *śubha maṅgarāṃ bhavantu sarvadā* ॥ *śubha* ॥ *ye dharma hetuprabhavā*, &c. *śubha* 2 *dānapatīd* 2 *saṃvrat* 785 *vaiśakhaśukla-pūrṇamāsi* *knīku dānapati Dorakhajinārīstīcarayā dayāru Śaśidevana jhikhācūdhāyā-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. 1. Leaves 1-10 (formerly marked Add. 1622). Aparimitāyusūtra. The text is equally barbarous with that of Add. 1277.'

Begins *Oṃ namo ratnatrayāya*. Ends *Ārya-mahā-Aparimitāyusūtra nāma mahāyānasūtraṃ samāptaḥ*.

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 diśi*, C² *bhupariṣṭyan diśi* instead of *upariṣṭāyāṃ*, 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 *-saṃbuddhasya* instead of *-saṃbuddhasyū* in para. 3 leads to the same result. Compare also C¹ *dāsyanti*, C² *dāsyānti* 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 *b*, and 208 *b*–215 *a* respectively. My quotations are taken from the former of these two, Rgyud XIV, pp. 200–208. This Tibetan version seems to have been very popular in Eastern Turkestan, and Sir Aurel Stein has brought home several manuscripts of it. My edition is based on two such manuscripts.

T¹, paper manuscript from Sir Aurel Stein's collection; two sheets, measuring 92 × 31 cm. (or 35½ × 11¾ inches). Each sheet has been divided into four columns, each containing 18 lines of well-executed writing, except the last column of the second sheet, which has only seven lines. The beginning of the first ten lines, and the eight last lines of the two first columns, and part of the last line of the third column are missing. Begins . . . *ri · mi · ta · a · yur · na · ma · ma · ha · ya · na · su · tra . . . du · myed · pa · Źes · theg · pa · chen · poḥi · mdo || saṅs · rgyas · dan . . . thams · chad · lphyag · ltshal · lo*. Ends *Tshe · dpag · du · myed · paḥi · Źes · bya · ba · theg · pa · chen · poḥi · 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 · skad · 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 *maṇḍyaṃ saṇḍya cāṇvajaṃ māṣṭa*; the latter has *maṇḍyaṃ saṇḍya kaḥi māṣṭa miṣṭa tte tampan* . . . Here the sheet is broken off. The two dates name the year *maṇḍya*, and its two months *cāṇvaja* and *kaḥa*. 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 · skal · du · Tshe · dpag · du · myed · pa · zes · bya · ba* ॥ *theg · pa · chen · pohi · mdo* ॥
sañs · rgyas · dañ ॥ *byañ · cub · sems · dpah · sems · dpah · thams · chad · la · phyag · htsal · lo*.
 Ends on the fourth line of the sixth column with *Tshe · dpag · du · myed · pa · zes · bya ·*
ba · theg · pa · chen · pohi · mdo · rdzogs · so ॥. Then follow, in two lines of a later hand-
 writing, the Sanskrit text of the Dhāraṇī, and, after an interval, the half line
Hgo · mdo · brtsan · bris · so. Finally, there are two more lines in a later handwriting,
 one containing an invocation of Amitābha in barbaric Sanskrit, the other running
Śin · dar · zus ॥ *ston · ma · yaiñ · 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 b'] Saddham Ttatta muhum-ja pyūṣṭā Śiṇa beḍa gyastā baysā Śrāvastā āsta vye Jivā •¹ rrispūrā bāsa Anāthapiṇḍi hārū saṃkhyerma dvāsse pamjsāsau āsiryau-ja u pharākyau² baudhisatvyau mistyau baysūṇa vūḥiysyau-ja hatsa • [1]

Ttiṇa beḍa mī gyastā baysā Mañjuśrī eys[āmnai] gurṣṭe u ttai pasti Sa aścā³ Mañjuśrya^{iv} sarbaṃdā hālai guṇaaparamittā saṃcayā nāmma lovadāva ra ttiṇa lovadeva Aparamattā-

[2 a'] yujñānasuviniścitarājā nāmma gyastā baysā āsti rraṣṭa tsūkā kleśāṃ hatecāṇākā rraṣṭā biysāṃda bvau^{iv}mai 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 saṃghārāma 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 baudhisatvau*.

³ Read *aśtā*.

S. ¹ BC¹ *bhagavan*.

³ C¹ *Anāthapiṇḍasy*, C² *Anārtha*-.
⁵ C³ *bhikṣusataisūrdhamarddhatrayodasai*.

⁷ B *bhagavā*.
¹⁰ C^{1,2} *Mañjuśrī*.

¹¹ C¹ *bhūto* || *paritādiṣi*, C² *bhuparistyan diṣi*, C³ *upariṣṭān diṣi*.

¹² C¹ *Aparimitāyugunasaṃcayo*, C³ *Aparimitāṇḍisigunasaṃcayo*.

¹³ C² *-dhātos*, C³ *-dhātu*.

² MSS. *Śrāvasyāṇ*.

⁴ BC³ *-daśabhi*, C¹ *-daśa*.

⁶ MSS. *mahāsatvaih*.

⁹ C^{2,3} *kumāla*-, C^{1,3} *-bhūtom*.

SANSKRIT TEXT.

Evam mayā śrutam. Ekasmin samaye Bhagavān¹ Śrāvastyām² viharati sma Jetavane Anāthapiṇḍasā³ârāme mahatā bhikṣusamghena sârdham ardhatrāyodaśabhir⁴ bhikṣuśataih⁵ sambahulaîs ca bodhisattvair mahāsattvaiḥ⁶ [1]

Tatra khalu Bhagavān⁷ Mañjuśrīyam⁸ kumārabhūtam⁹ āmantrayate sma. Asti Mañjuśrīr¹⁰ upariṣṭāyām¹¹ Aparimitaguṇasamcayo¹² nāma lokadhātus,¹³ tatr=Āparimitāyu[r]jñānasuviniścitatejorāja¹⁴ nāma¹⁵ tathāgato 'rhan¹⁶ samyaksambuddha¹⁷ eva¹⁸ hi tiṣṭhati dhriyate¹⁹ yāpayati²⁰ sattvānām ca²¹ dharmaṁ deśayati. [2]

TIBETAN VERSION.

Hdi · skad · bdag · gis · thos · pa. Dus · geig · na · Bcom · ldan · ḥdas · Mñan · du · yod · pa · na · Hdzeḥ · tahi¹ · tsal · Mgon · myed · zas · sbyin · kun · dgahī · ra · ba · na · dge · sloṅ · gi · dge · ḥdun · chen · po · dge · sloṅ · 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 · kyis · Hjam · dpal · gzo · nur · gyurd · pa · la² · bkah · stsald-pa,³ Hjam-dpal, steñ · gi · phyogs · na · hjig · rten · kham · yon · tan · dpag · du · myed · pa · htshogs · pa⁴ · źes · bya · ba · źig · yod · de · de · na · de · bzin · gśegs · pa · dgra · bcom · ba · yañ · dag · par · rdzogs · paḥi · sañs · rgyas · Tshe · dañ · ye · śes · dpag · du · myed · pa · śin · du · rnam · par · gdon · myi · za · baḥi · [gzi · brjid · kyi⁵] · rgyal · po · źes · bya · ba · bźugs · htsho · soñs · te · sems · chan · rnams · la · chos · kyañ · stond · to. [2]

¹⁴ BC^{2,3} *tatr-Apari-*, C¹ *tatr-Aparamṛtāyuh-*; B *-tejo*, C¹ *-tejorājāya*.

¹⁵ C^{1,2} *om. nāma*.

¹⁶ B *tathāgato 'rhat*, C^{1,3} *tathāgatārhanṭe*, C² *tathāgatāyārhanṭa*.

¹⁷ C *-sambuddho vidyācaraṇa* (C¹ *calana*) *sampannaḥ sugato lokavid* (C³ *rokavid*) *anuttaraḥ* (C² *-ra*) *puruṣaśaśasārathih* (C² *-sarathih*, C³ *-sārathi*) *śāstā* (C² *sa*, C³ *śāsta*) *devānām ca manuṣyānām ca* (C³ *om. ca*) *buddho bhagavān* (C¹ *-vañ*).

¹⁸ B *eva*, C *evam*.

¹⁹ C¹ *dhriyate*, C² *dhriyate*, C³ *dhryante*.

²⁰ C *jāpayati*.

²¹ B *om. ca*.

T. ¹ T¹ *mlze · tahi*.

² T² *gyur · ba · la*.

³ T¹ here has a lacuna.

⁴ T¹ *htsogs · pa*, K *la · sogs · pa*.

⁵ This word is omitted in T.

Pu ttā vaña Majuśrya¹ eysāmnā Janiⁱⁱⁱbviya bisā satva bihi
 puysga²-jsīnya ttadiyu ssa-sa[l]i jsīna • Pharāka jsām tti cu akā^{iv}la-
 maranyau-ja jsīna paśidā Kārmā mī Majuśrya¹ śi i cu tte Aparā-
 mittāyujñānasuvini[2 b]ścatarājā gyastā baysā hiya bujsā birāśāmmatīnai
 sūtrā u tvā dā hiya dasa pīri parī piⁱⁱde u nāmmai pvāte vāśi pustya
 tīviści biśi dijsāte lunaspyau buśāñau graunyau saṁkhalunyau-jaśi
 iipajsaṁ yaṁi tte mī ja śtāmna jsīna paskyāśtā ssa-salī uskhamysde •
 Ttatta mī Mañjuśryaṁ kārmā iṣṣe himāte cu tte Aparimittāyujñāna-
 suvaniścitarājā gyastā baysā hiya nāma ssa ha-

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 Aparimitāyujñānasuviniścitarāja 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 Aparimitāyujñānasuviniścitarāja, one hundred and eightfold, their

³⁹ C¹ -*vilepita*-, C² -*vilepanai*h-, C³ -*vilepana*h-.

SANSKRIT TEXT.

Śṛṇu Mañjuśrīḥ²² kumārabbhūta, ime²³ Jāmbudvīpakā-manuṣyā²⁴ alpā-yuṣkā²⁵ varṣaśatāyuṣas ; teṣāṃ bahūny²⁶ akālamaraṇāni²⁷ nirdiṣṭāni²⁸. Ye khalu²⁹ Mañjuśrīḥ³⁰ sattvās tasy³¹ Āparimitāyuṣaḥ³² tathāgatasya guṇa-varṇaparikīrtana³³ nāma dharmaparyāyaṃ likhiṣyanti likhāpayiṣyanti nāmadheyamātram³⁴ api śroṣyanti³⁵ yāvat pustakagatāṃ api kṛtvā grhe³⁶ dhārayiṣyanti vācayiṣyanti puṣpa-dhūpa³⁷-gandha³⁸-mālya-vilepana³⁹-cūrṇa⁴⁰-cīvara-cchattra-dhvaṇa-ghaṇṭā-patākābhiḥ⁴¹ ca samantāt pūjābhīḥ⁴² pūjayiṣyanti te⁴³ parikṣiṇāyuṣaḥ punar eva varṣaśatāyuṣo⁴⁴ bhaviṣyanti.⁴⁵ Ye khalu punar⁴⁶ Mañjuśrīḥ sattvās⁴⁷ tasy⁴⁸ Āparimitāyurjñānasuviniścitatejorājasya⁴⁹ tathāgatasya nāmāṣṭōttaraśatam⁵⁰ śroṣyanti dhārayiṣyanti vācayiṣyanti, teṣāṃ⁵¹ āyur⁵² vardhayiṣyati⁵³ ; ye parikṣiṇāyuṣaḥ sattvā

TIBETAN VERSION.

Hjam · dpal · gzo · nur · gyurd · pa · ñon · eig. Hdzam · bu · gliñ · hdihi · [mi · rnam · ni · tshe · thuñ · 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 · gsegs · pa · Tshe · dpag · du · myed · pa · dehi · yon · tan · dañ · bstags · pa · yoñs · su · brjod · pa · zes · bya · bahi · chos · kyī · rnam · grañs · [yi · ger · hdriham · yi · ger]² · hdir · hjug · gam · [miñ · tsam · yañ · ñan · tam · klog · pa · nas · glegs · bam · la · bris · te · khyim · na]² · hehan · 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 · gsegs · pa · Tshe · dpag · du · myed · pa · sin · du · rnam · par · gdon ·

⁴⁰ B -*purṇa*-.
⁴² C om. *ca samantāt pūjābhīḥ*.⁴⁴ BC^{1,3} -*śatāyuṣa*.
⁴⁶ C² *ye ca khalu*, C³ om. *ye khalu punar*.⁴⁸ B *tasyāstapari*-, C¹ *tasyāpali*-.
⁴⁹ C^{1,2} -*rājāya tathāgatāyārhanṭe samyaksaṃbuddhāya* (C² -*ddhāsyā*), C³ -*rājāsyā tathāgatāsyārhanṭa samyaksaṃbuddhasyā*.⁵⁰ B -*aṣṭōttaraśatam*, C¹ -*aṣṭōtaraśatam*, C² -*āṣṭōttaraśatam*, C³ -*āṣṭōttaraśatam*.
⁵¹ C *teṣāṃ api*.
⁵² C^{2,3} *āyu*.⁵³ BC¹ *vardhayiṣyanti*, C^{2,3} *vivardhayiṣyanti* ; C om. the passage after *vardhayiṣyati*.T. ¹ T² *sams · chan · rnam · ni · tshe · thuñ · 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 *bye*.⁵ T² *gyañ*.

KHOTANESE VERSION.

pātcā bišta ka jya-jsīnya īde u tvā nāmman dijsānde iṭṭyām pātcā byehā byehā jsīna uskhaysde • [3]

Ttatta mī Majuśryam¹ cu buysye jsīni āyīmāmma kṣamī u hamⁱⁱⁱjse hā yanāve bisivrrāṣai au bisivrrāṣaiṇā tṭye mī Aparamittāyujñānasuvini-ivscittarāgyā² jastā baysā hīya ssa haṣṭa junauma³ pvāte u pīri parī pīḍe ttai hāva anu[3 bⁱ]śaṃsa himāre ॥ [4]

Namau bhagavate Aparamittāyajñānasuviniścitatejaurājāya tathā-gatāyaⁱⁱ rḥite samyatsabuddhāya tadyathā aum sarvasaṃskārapari-suddhadharmate gganasmudgate svabhāvaviśuddhi mahānayaparivare svāhā [5]

Kammā śi hamāte cu tṭye gyastā baysā hīya nāmma haṣṭa juna pīri parī^{iv} pīḍe tṭye jya ṣṭāmna jsīna ssa-salī paskyāṣṭā uskhaysde • khu jsā mara āna jsīna paṣe tṭye 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 Aparimitāyujñānasuviniścitarāja 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 *vivardhayaṣyanti*.

⁵⁶ MSS. *dārghāyuskāṇām*.

⁵⁷ B *prārthayitūṃkāmā*, C¹ *prārthayaṣyati ॥ kāmā*, C³ *-kāmā*.

⁵⁸ C^{1,3} *°putro*.

⁵⁹ C *°duhitā*.

⁶⁰ B om. *tasy* ; C^{1,2} *tasyām*.

⁶¹ BC¹ *Apari-*, C² *Aparimitāyus*.

⁶² C¹ *ṣṭottaraśataṃ nāman*, C³ *ṣṭottaranūmasataṃ*.

SANSKRIT TEXT.

nāmadheyam śroṣyanti dhārayiṣyanti vācayiṣyanti teṣāṃ apy⁶⁴ āyur vivardhayiṣyati.⁶⁵ [3]

Tasmāt tarhi Mañjuśrīr dīrghāyuskatvam⁶⁶ prārthayitukāmaḥ⁶⁷ kulaputrā⁶⁸ vā kuladuhitaro⁶⁹ vā tasy⁶⁰ Āparimitāyusas⁶¹ tathāgatasya nāmāṣṭōttaraśataṃ⁶² śroṣyanti likhiṣyanti likhāpayiṣyanti⁶³ teṣāṃ ime guṇānusaṃsā bhaviṣyanti. [4]

Oṃ namo bhagavate⁶⁴ Aparimitāyurjñānasuviniścitatejorājāya tathāgatāyārhathe samyaksaṃbuddhāya, tadyathā, oṃ puṇyamahāpuṇya-aparimitapuṇyaaparimitāyupuṇyajñānasambhārōpacite,⁶⁵ oṃ sarvasaṃskārapariśuddhadharmate gagaṇasamudgate svabhāvapariśuddhe⁶⁶ mahā-nayaparivāre svāhā.⁶⁷ [5]

Imāṃ⁶⁸ Mañjuśrītathāgatasya nāmāṣṭōttaraśataṃ ye kecil likhiṣyanti likhāpayiṣyanti pustakagatāṃ⁶⁹ api kṛtvā gr̥he⁷⁰ dhārayiṣyanti vācayiṣyanti, te parikṣiṇāyusāḥ⁷¹ punar eva varṣaśatāyusō⁷² bhaviṣyanti; itaś

TIBETAN VERSION.

myi · zahi · rgyal · poḥi · mtshan · [brgya · rṭsa · 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 · rṭsa · brgyad · ḥan · tam · [yi · ger]¹ · ḥdri · ḥam · [yi · ger]¹ · ḥdrir · bcug · na · de · dag · gi · yon · tan · dan · legs · pa · ni · ḥdi · dag · go. [4]

Tad · tya · tha · na · mo · ba · ga · ba · te · A · pa · ri · mi · ta · a · yu · gña · na · su · bi · ni · ści · ta · ra · dza · ya · ta · tha · ga · ta · ya · om · sa · rba · sañ · ska · ra · pa · ri · sud · 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 · zig · [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 *bhagavalgū*.

⁶⁵ B *-aparimitapuṇyaaparimitāyupuṇyajñāna-*.

⁶⁶ B *-viśuddha*, C¹ *-viśuddhe*.

⁶⁷ After *svāhā* B adds 108 ṇ *dhā*, i.e. *dhāraṇā*.

⁶⁸ B *imāni*, C¹ *imāṃ*, C² *idaṃ*.

⁶⁹ B *pustakalikhitaṃ*.

⁷⁰ C^{1,2} *gr̥he kṛtvā*, C³ *om. kṛtvā*.

⁷¹ C¹ *parimitāyusāḥ*.

⁷² B *-śatāyusā*, C³ *punar evāyur vivardhayiṣyanti*.

T. ¹ The words within brackets are missing in T.

² K has *de · bzin · gsegs · paḥi · mtshan · brgya · rṭsa · 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 aⁱ] yujñānasuviniścitarājā gyastā baysā buddhakṣetra guṇa-
aparamittasaṃcayā lovadeta ysathā nāⁱⁱste [6]

Namau bhagavate Aparamittāyujñānasuviniścitatejaurājāya tathā-
gaya rhatte saṃⁱⁱⁱmyatsabuddhāya tadyathā aum sarvasaṃskārapari-
śuddhadharmate gaganasamudgate svabhāvavi^{iv}śuddhe mahānaya-parivare
svāhā ॥ Tti vā ttiña beḍa nau-vara-nau nayutta gyasta baysa hamye
aysmū^[4 bⁱ]-na hamye bajāṣṇaṃ ttu Aparamittāyusūtrā hvāmdā [7]

Namau bhagavate Aparamittāyujñānasuviniścitatejaurājāya tathā-
gatāya rhte samyatsabuddhāya tadyathā aum sarvasaṃskārapari-
śuddhadharmate gaganasamudgate śvabhāvaviśuddhe mahānaya-
parivare svāhā Tti vā pāteā ttiña ^{iv}beḍa teihaura-haṣṭā nayutta gyasta
baysa hamye aysmūⁱ-na hamye bijāṣā-na ttu A- •¹

[5 aⁱ] paramittāyusūtrā hvāmdā ॥ [8]

Namau bhagavate Aparamittāyujñānasuviniścitatejaurājāya² tathā-
gatāya rhte saṃmyasaṃbuddhāya 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 *jā* 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} *upapadyate*.

⁷⁶ B om. the words *aparimitāyusaś*—*lokadhātān*, and adds ॥ 1 ॥ after *upapadyante* ;
C¹ *apalimrtāyusa* and om. *ca*, C² *aparimitāyus ca*, C³ om. *aparimitāyusaś ca bhaviṣyanti*.

⁷⁷ C¹ *aparimrtagūṇasaṃcayo*, C² *saṃcayāmyān*, C³ *aparimitāyugūṇasaṃcayān*.

⁷⁸ BC¹ omit the whole para.

SANSKRIT TEXT.

cutvā⁷³ Aparimitâyusas tathāgatasya buddhakṣetre⁷⁴ upapadyante,⁷⁵ aparimitâyusas⁷⁶ ca bhaviṣyanti Aparimitaguṇasaṁcaye⁷⁷ lokadhātau. [6]

⁷⁸ Om̐ namo bhagavate [*etc., as para. 5*]. Tena khalu punaḥ samayena navanavatinām buddhakotīnām⁷⁹ ekamaten⁸⁰ âṅkasvareṇa idam Aparimitâyusūtram⁸⁰ bhāṣitam. [7]

Om̐ namo bhagavate [*etc., as para. 5*]. Tena khalu punaḥ samayena caturaśītinām buddhakotīnām⁸¹ ekamaten⁸² âṅkasvareṇa⁸² idam Aparimitâyusūtram⁸³ bhāṣitam.⁸⁴ [8]

⁸⁵ Om̐ namo bhagavate [*etc., as para. 5*]. Tena khalu punaḥ sama-



TIBETAN VERSION.

bar · hgyurd · te · de · nas · śi · hphos · nas · de · bzin · gśegs · pa · Tshe · dpag · du · myed · paḥi · saṅs · rgyas · kyi · zin · hjig · rten · gyi · khams · 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 · hdi · 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 · bžis · dgoṅs · pa · gcig · dañ · dbyaṅs · gcig · gis · Tshe · dpag · tu · med · paḥi · mdo · sde · hdi · gsuṅs · so. [8]

Na · mo · ba · ga · ba · te [*etc., as para. 5*]. Yañ · deḥi · tshe · saṅs ·

⁷⁹ C² -kotinām ekametennaika-, C³ -kotinām ekamataika-.

⁸⁰ C^{2,3} Aparimitāyusūtram.

⁸¹ C³ here and in the following kotinām.

⁸² B ekamataikaśvaro, C¹ yakamyatenaikasvalena, C² ekameten.

⁸³ MSS. Aparimitāyusūtram.

⁸⁴ B adds u 2 u after the para.

⁸⁵ C³ omits the whole para.

KHOTANESE VERSION.

śuddhadharmate gaganasamudgaⁱⁱⁱte svabhāvaviśuddhe mahānaya-
vare svāhā ॥ Ttī vā pātcā ttiña beḍa hau-para-haudā nayu^{iv}ṭṭa gyasta
ḥaysa hamye aysmūⁱ-na hamye bijāṣṇaṁ ttu Aparamittāyusūⁱⁱtrā
hvāmdā • [9]

Namau bhagavate Aparami[5 bi]ttāyujñānasuviniścitatejaurājāya
tathāgatāya rhite saṁmyatsambudhāya tadyathā aum sarvaⁱsaṁskāra-
pariśuddhadharmette gaganasamudgate svabhāvaviśuddhe mahānaya-
parivare svāhā ॥ Ttī vāⁱ pātcā ttiña biḍa s-para-kṣaṣṭā nayuta gyasta
ḥaysa hamye aysmūⁱ-na hamye bajāṣṇā-na ttu Aparai^vmittāyusūⁱⁱtrā
hvāmdā ॥ [10]

Namau bhagavate Aparamittāyujñānasuviniścitatejaurājāya ta-
[6 ai] thāgatāya rhate samyasambuddhāya tadyathā au sarvasaṁ-
skārapariśuddhadharmate gaganasamudgate svabhāⁱⁱvaviśuddhe mahā-
nayaparevare svāhā ॥ Ttī vā pātcā ttiña beḍa s-para-paṁjsāsā nayutta
gyastaṁ ḥaysa haⁱⁱⁱmye aysmūⁱ-na hamye bajāṣṇā ttu Aparamittāyusūⁱⁱtrā
hvāmdā [11]

Namau bhagavate Aparamittāyu^{iv}jñānasuviniścitatejaurājāya tathā-
gatāya rhte samyatsabuddhāya tadyathā aum sarvasaṁ[6 bi]skāraṁ-
pariśuddhadharmate gaganasamudgate svabhāviśuddhe mahānayapari-
vare svāhā ॥ Ttī vā pātcā ttiñaⁱⁱ beḍa s-para-teahausā 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 °*kotināṁ*.

⁸⁷ B *ekanaikasvareṇa*, C¹ *ekamjatenaikaścaleṇa*, C² *ekametenaikasvareṇa*.

⁸⁸ C¹ *Aparimitāyusūtram*, C² *Aparimitāyusūtram*.

SANSKRIT TEXT.

yena saptasaptatīnām buddhakoṭīnām ⁸⁶ ekamaten~~ā~~āikasvareṇa ⁸⁷ idam Aparimitāyuhṣūtram ⁸⁸ bhāṣitam. ⁸⁹ [9]

Om namo bhagavate [*etc., as para. 5*]. Tena khalu punaḥ samayena pañcaśaṣṭīnām buddhakoṭīnām ekamaten~~ā~~āikasvareṇa idam Aparimitāyuhṣūtram bhāṣitam. ⁹⁰ [10]

Om namo bhagavate [*etc., as para. 5*]. Tena khalu punaḥ samayena pañcapañcāśatīnām ⁹¹ buddhakoṭīnām ekamaten~~ā~~āikasvareṇa idam Aparimitāyuhṣūtram bhāṣitam. ⁹² [11]

⁹³ Om namo bhagavate [*etc., as para. 5*]. Tena khalu punaḥ samayena



TIBETAN VERSION.

rgyas · bye · ba · phrag · bdun · cu · rtsa · bdun · gyis · dgoṅs · pa · gcig · dañ · dbyaṅs · gcig · gis · Tshe · dpag · tu · med · paḥi · mdo · sde · hdi · gsuṅs · so. [9]

Na · mo · ba · ga · ba · te [*etc., as para. 5*]. Yañ · deḥi · tshe · saṅs · rgyas · bye · ba · phrag · drug · cu · rtsa · lñas · dgoṅs · pa · gcig · dañ · dbyaṅs · gcig · gis · Tshe · dpag · tu · med · paḥi · mdo · sde · hdi · gsuṅs · so. [10]

Na · mo · ba · ga · ba · te [*etc., as para. 5*]. Yañ · dei · tshe · saṅs · rgyas · bye · ba · phrag · lña · bcu · rtsa · lñas · dgoṅs · pa · gcig · dañ · dbyaṅs · gcig · gis · Tshe · dpag · tu · med · paḥi · mdo · sde · hdi · gsuṅs · so. [11]

Na · mo · ba · ga · ba · te [*etc., as para. 5*]. Yañ · deḥi · tshe · saṅs · rgyas ·

⁸⁹ B adds || 3 || after the para.

⁹⁰ B adds || 4 || after the para.

⁹¹ B *pañcapañcāśatīnām*, C¹ *pañcaśastīnām*, C² *pañcasatānām*, C³ *paññeasatānām*.

⁹² B adds || 5 || after the para.

⁹³ C¹ omits the whole para.

KHOTANESE VERSION.

baysa hamye aysmū¹-na hamye bijāṣā-na ttu Aparimitāⁱⁱⁱyusūtrā
hvāmdā u [12]

Namau bhagavate Aparamittāyujñānasuviniścitatejaurājāya tathā-
ivgatāya rhite samyatsambuddhāya tadyathā aum sarvasaṃskāripariśud-
dhadharmate gaganasa . -¹

² [7 aⁱ] samāmdagatta . ³ subhāvavāsūde ⁴ mahānīyāparivare ⁵
svāhā : Ttī vā pātca ⁶ s-pāra-baista ⁷ nayuⁱⁱтта jasta ⁸ beysa hammye
aysmū-na⁹ hamye¹⁰ bijāṣna¹¹ ttū Aparāmittāyāsuttra¹² hvāmda : [14]

Namau¹³ bhagavatte Aparamⁱⁱⁱittāyujñānānasuvanaīścittattejām-
rājāyā ¹⁴ ttathāgatāyā ¹⁵ rahette samyāsabaudhāyā ¹⁶ ttadyethā
ivauma sarvasaskāripaśūṇdedarmatte ¹⁷ gagānesamāmdagatta subhā-
vāsūde mahānīyaparvare [7 bⁱ] svāhā : Ttī vā pātca ¹⁸ Gaga ṇāyā

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 *gaganasamāmda*, 7 a^{iv}, is also found in another cursive fragment, which has been marked B, while the readings of the principal manuscript have been distinguished as A. ³ Superfluous sign of interpunction; B *samāmdagatta*.

⁴ B adds superfluous sign of interpunction.

⁵ A perhaps *-parūvare*; B *-pārū* and omits *vare*.

⁶ Read *pātca*.

⁷ The manuscripts have *spūratcabaista*, but *tca* has been cancelled in both; read *sparabistā*; B adds superfluous sign of interpunction.

⁸ B *jastan*; read *gyasta baysa*.

⁹ A *aysmūn-jsa*.

¹⁰ B *hammye*.

¹¹ Read *bijāṣā-na*.

¹² B *āparamittāyāsuttra*; read *Aparamittāyusūtrā hvāmdā*.

¹³ B *namān*.

· SANSKRIT TEXT.

pañcacaṭvāriṃśatīnām⁹⁴ buddhakoṭīnām ekamaten=āḥkasvareṇa idam Aparimitāyuhṣūtram bhāṣitam.⁹⁵ [12]

Om namo bhagavate [*etc., as para. 5*]. Tena khalu punaḥ samayena ṣaṭtriṃśatīnām⁹⁶ buddhakoṭīnām ekamaten=āḥkasvareṇa idam Aparimitāyuhṣūtram bhāṣitam.⁹⁷ [13]

Om namo bhagavate [*etc., as para. 5*]. Tena khalu punaḥ samayena pañcaviṃśatīnām⁹⁸ buddhakoṭīnām ekamaten=āḥkasvareṇa idam Aparimitāyuhṣūtram bhāṣitam.⁹⁹ [14]

Om namo bhagavate [*etc., as para. 5*]. Tena khalu punaḥ samayena

TIBETAN VERSION.

bye · ba · phrag · bzi · bcu · rtsa · lñas · dgoñs · pa · gcig · dañ · dbyaṅs · 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 · dbyaṅs · 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 · śu · rtsa · lñas · dgoñs · pa · gcig · dañ · dbyaṅs · 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 ·

⁹⁴ B *apūrimāṭṭāyuhṣūtrānāmasuvanañcattattejāyūrājāya*.

⁹⁵ A *tathāgittāyū*.

⁹⁶ A adds sign of interpunction ; B *saṃmyā*.

⁹⁷ B *sārasūśārapūśūledarma a gāgūnasamānāda*.

⁹⁸ Read *pāteñ Gañga-ñāya grūcyansye-ja hamañgi gyasta haysa hamye aysmū-ja hamye biñāśa-na ttū Aparimitāyuhṣūtrū hvāñdū*.

s. ⁹⁴ B *catvāriṃśatīnām*, C² *pañcaviṃśatīnām*, C³ *pañcaviṃśatīnām buddhakoṭīnām*.

⁹⁵ B adds " 6 " after the para.

⁹⁶ B *ṣaṭtriṃśatīnām*, C¹ *ṣaṭtriṃśatīnām*, C² *ṣaṭtriṃśatīnām*, C³ *ṣaṭtriṃśatīnām*.

⁹⁷ B adds " 7 " after the para., and then repeats the whole para. and adds " 8 ".

⁹⁸ B *pañcaviṃśatīnām*, C^{1,3} *pañcaviṃśatīnām*.

⁹⁹ B adds " 9 " after the para.

KHOTANESE VERSION.

gritcesye-jaśa hāmāgi nayutta jasta heysam hamye aysmū-jaśa haihamye
bījāśna ttū Apāramittāyāsuttra hvāda [15]

Namān bhagavatte Apāramittāyujñānasuvanaiiscattatejāyā
ttathāgattāyā rahetta samyāsabaudhāyā ttadyethā auma savaskāra-
paśūde : i^vdharmatta gaganasāmāndagattā subhāvavaśūde mahānī-
yaparvare svāhā :

[8^a] Kāmā sa hamāve cū¹ ttū Apāramittāyāsuttra² pīrī tte
ja śtāmna jśina sū³-sālī paskyāṣṭa ukhaiysde⁴ : [16]

Namān bhagavatta Aparimittāyājñānasuvānaiscattattejāyā
rājāyā ttathāgattāyū iirahette samyāsabaudhāyā ttadyethā auma
saskārapaśūdedarmatte gaganasāmāndagattātta subhāvai^vvaśūde
mahānīyāparvare svāhā [8^b] Kauma⁵ sa hamāve tea ttū Aparā-
mattāyāsuttra piye : sa naryajśāveña na brriyvä iinā ttraiśūña na
haṣṭvā ahakṣa :—

[9^a] nṇvā ra ysamthā ni byehe nai na varā haṁgūjsā hame audā

TRANSLATION.

myriads of Exalted Venerable Ones as the sands of the river Gauges 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 *Apāramittāyūsūtrā*.

³ Read *sa-saṭi*.

⁴ Read *uskhaysde*.

⁵ Read *Kāmā śū himāle cū ttū Aparimittāyūsūtrā pīrī śū nā naryajśāveña nā priyvä
nā triyaśūña* ; superfluous signs of interpunction after *piye*, and at end of line.

S. ¹⁰⁰ B *daśa-Gaṁgā*—.

¹⁰¹ B adds || 10 || after the para.

¹⁰² B *ye*, C^{1,2} *yah*.

¹⁰³ C¹ *Apalimṛtāyūsūtram bhāṣitaṁ*, C² *Aparimittāyūsūtram bhāṣitaṁ*.

¹⁰⁴ C *likhisyanti likhīpayi yanti*.

¹⁰⁵ B *gatāyusā varṣāśatāyusā*, C¹ *varṣāśatāyū*, C² *varṣāśatāyus ca*, C³ *varṣāśatāyusā*.

SANSKRIT TEXT.

Gaṅgānadīvālukôpamānām¹⁰⁰ buddhakoṭīnām ekamaten / âlkaśvareṇa idam Aparimitāyuh-sūtram bhāṣitam.¹⁰¹ [15]

Om namo bhagavate [etc., as para. 5]. Ya¹⁰² idam Aparimitāyuh-sūtram¹⁰³ likhīṣyati likhāpayīṣyati¹⁰⁴ sa gatāyur api varṣaśatāyur¹⁰⁵ bhaviṣyati¹⁰⁶ punar evāyur vivardhayīṣyati.¹⁰⁷ [16]

Om namo bhagavate [etc., as para. 5]. Ya idam Aparimitāyuh-sūtram¹⁰⁸ likhīṣyati likhāpayīṣyati sa na kadācin narakeṣ-ūpapadyate¹⁰⁹ na tiryagyonau¹¹⁰ na yamaloke na akṣaṇeṣu¹¹¹ ca¹¹² kadācid api upapat-



TIBETAN VERSION.

bye·ba·phrag·Gaṅ·gahi·¹kluñ·gi·bye·ma·sñed·kyis·dgoñs·pa·gcig·dañ·dbyaṅs·gcig·gis·Tshe·dpag·du·myed·pañi·mdo·hdi·gsuñs·so. [15]

²Na·mo·ba·ga·ba·te [etc., as para. 5]. Gaṅ·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·nām·par·hphel·bar·hgyur. [16]

Na·mo·ba·ga·ba·te [etc., as para. 5]. Gaṅ·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·Gśin·rjeñi·hjig·

¹⁰⁶ BC^{1,2} *bhaviṣyanti*, C³ *bhavanti*.

¹⁰⁷ B omits *punar*—*vivardhayīṣyati*; C¹ *punal api āyu vivardhayīṣyanti*, C^{2,3} *punar evāyu vivardhayīṣyanti*. B adds || 11 || after the para.

¹⁰⁸ C^{1,2} *-sūtram bhāṣitam*.

¹⁰⁹ B *supapadyante*, C^{1,2} *supapadyate*.

¹¹⁰ C¹ *-yonī*, C^{2,3} *-yonī*.
C, B reads *na cakṣuḥ śayapattau*.

¹¹¹ Instead of *na akṣaṇeṣu*, which is omitted in

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.

ustamāṃjsye tca cibure uṣṭa hacā ysyāte jāsmaⁱⁱrā hame pīrūyai ysamthā
biśā byāta himāre ॥ [17]

Namau bhagavate Aparamittāyujñānasuviniⁱⁱⁱscitattejaurājāya
tathāgatāya rhite samyatsambuddhāya tadyathā aum sarvasaṃskāra-
pari^{iv}śuddhadharmate gaganasamudgate svabhāvaviśuddhe mahāna-
yaparivare svāhā Kām śi hamāte cu [9 bi] ttu Aparāmettāmyusū^{um}trā pīrī
tṭye tcahaura-haṣṭā ysāra skandhā baysām dā biśā pīḍa pachīysde • [18]

Namau bhaⁱⁱgavate Aparamittāyujñānasuviniⁱscitattejaurājāya 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 pīrī tṭye paṃjsa anarittanarya kīra vasusidā ॥ [20]

Namau bhagavate Aparamitāyujñānasuviniⁱscitattejaurājāya 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 Aparamitāyusūtra, 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 Aparamitāyusūtra, for him the five acts that bring about endless hells become
purified. [20]

Salutation to the Lord [*etc., as para. 5*]. Whoever it might be who would write

K. ¹ Superfluous signs to fill up space at end of page.

S. ¹¹³ B *pratilapsyante*, C¹ *upasyate*, C³ *upaparsyate*.

¹¹⁴ B *yatra ya jatmani janmany*, C¹ *atmani*, C^{2,3} *janmani*.

¹¹⁵ B *upapadyante*, C¹ *upadyate*, C^{2,3} *utpadyate*.

¹¹⁶ C^{1,2} *om. tatra tatra*.

¹¹⁸ B *jātissarā*, C² *jātismarās ca*, C³ *jātismara*.

¹¹⁹ BC^{2,3} *bharisṣanti*, C¹ *bhavanti*. B adds ॥ 12 ॥ after the para.

¹²⁰ BC² *ye*, C^{1,3} *yaḥ*.

¹¹⁷ B *om. sarvatra jātau*.

¹²¹ C¹ *Apalimṛtāyusūtram bhāṣitam*.

SANSKRIT TEXT.

syate ¹¹³. Yatra yatra janmany ¹¹⁴ upapadyate ¹¹⁵, tatra tatra ¹¹⁶ sarvatra jātau ¹¹⁷ jātau jātismaro ¹¹⁸ bhaviṣyati. ¹¹⁹ [17]

Om namo bhagavate [etc., as para. 5]. Ya ¹²⁰ idam Aparimitāyuh-sūtram ¹²¹ likhiṣyati likhāpayiṣyati tena ¹²² caturaśītidharmaskandhasa-hasrāṇi likhāpitāni ¹²³ bhaviṣyanti. ¹²⁴ [18]

Om namo bhagavate [etc., as para. 5]. Ya ¹²⁵ idam Aparimitāyuh-sūtram likhiṣyati likhāpayiṣyati tena ¹²⁶ caturaśītidharmarājikāsahasrāṇi kārāpitāni ¹²⁷ pratiṣṭhāpitāni bhaviṣyanti. ¹²⁸ [19]

Om namo bhagavate [etc., as para. 5]. Ya ¹²⁹ idam Aparimitāyuh-sūtram likhiṣyati likhāpayiṣyati tasya pañcānantaryāni ¹³⁰ karmāva-
raṇāni parikṣayaṁ ¹³¹ gacchanti. ¹³² [20]

TIBETAN VERSION.

rten · du · nam · yañ · ¹ skye · bar · myi · hgyur · te · nam · du · hañ · myi ·
khom · bar · skye · bar · myi · hgyurd · to · gañ · dañ · du · skye · ba ·
thams · chad · du · skye · ba · dran · bar · hgyur-ro. [17]

Na · mo · ba · ga · ba · te [etc., as para. 5]. Gañ · la · la · zig · Tshe · dpag · du ·
myed · pañi · mdo · hdi · ² [yi · ger · hdri · ham · yiger] · hdir · bcug · na · des · chos ·
kyi · phuñ · po · stoñ · phrag · brgyad · cu · rtsa · bzi · hdir · bcug · par · hgyur-ro. [18]

² Na · mo · ba · ga · ba · te [etc., as para. 5]. Gañ · zig · Tshe · dpag ·
tu · med · pañi · mdo · sde · hdi · yi · ger · hdri · am · yi · ger · hdir · hjug ·
na · de · chos · kyi · phuñ · po · brgyad · khri · bzi · stoñ · byed · du · bcug ·
pa · dañ · rab · tu · gnas · par · byas · pa · yin · no. [19]

Na · mo · ba · ga · ba · te [etc., as para. 5]. Gañ · zig ³ · Tshe · dpag ·
du · myed · pañi · mdo · hdi · ² [yi · ger · hdri · ham · yi · ger] · hdir · bcug · na ·
dehi · mtshams · myed · pa · lña · yoñs · su · byañ · bar · hgyur · ro. [20]

Na · mo · ba · ga · ba · te [etc., as para. 5]. Gañ · zig ³ · Tshe · dpag ·

¹²² C² te. ¹²³ C^{1,2} likhāpitāni pratiṣṭhāpitāni, C³ likhāpitā pratiṣṭhāpita.

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 sarvasaṃskārapariśuddha-
dharmate ⁱⁱⁱgaganasamudgate svabhāvaviśuddhe mahānayaparivare svāhā ॥
Kām̐ śi himāte cu ttu Apaⁱrami ¹ ttu Aparamittāyusūtrā pīre śai khvai
ttye Sumirā garā mase baśde ide garkhye biśi vasusidā [10 b] ॥ [21]

Namau bhagavate Aparamittāyujñānasuviniścitatejaurājāya tathā-
gatāya rhite samyatsambuddhāya tadyathā aum sarvasaṃskārapari-
śuddhadharmate gaganasamudgate svabhāvaviśuddhe mahānaⁱⁱⁱya-
parivare svāhā ॥ Kām̐ mā še himāte cu ttu Aparamettāyusūtrā pīri
ttye na Mārā ni māⁱriña hīna rakṣaysa-prritta-mahairdyām āstaṃna vaśu
nara na satva bidāṣṭā akālamaram̐ • ²

[11 a] vaski bidāṣṭā vāmniha ni byehidā ॥ [22]

Namau bhagavate Aparimettāyujñānasuviniścitatejaurājāyā ⁱⁱtathā-
gatāya rhite samyatsambuddhāya tadyathā aum sarvasaṃskārapari-
śuddhadharmate gaṃganasamuⁱⁱⁱdgate svabhāvaviśuddhe mahānaya-
parivare svāhā ॥ Kām̐ śi [hi]māte ³ cu ttu Aparamittāyusūtrā pīⁱri khu
śi jsīna paśe maraṇakālī hā nau-vara-nau nayutta gyasta bayśa pichāṣṭā
dyām̐ma nijsāmñāre[11 b]ysārī jsām gyasta bayśa 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 mālō dā, C² māro vā, C³ mālō vā, and om. na.*

¹³⁶ *C¹ mālakām, C² mālakā, C³ mālakāyikā.*

¹³⁷ *C¹ nakāramṛtupadravā, C² nākālamṛtyūpadravā.*

SANSKRIT TEXT.

[Para. 21 is missing in the Sanskrit text.]

Om namo bhagavate [*etc., as para. 5*]. Ya¹³³ idam Aparimitâyuh-sūtram likhīṣyati likhāpayīṣyati, tasya¹³⁴ na māro¹³⁵ na mārakāyikā¹³⁶ na yakṣā na rākṣasā nāḥkālāmṛtyur¹³⁷ avatāram lapsyante.¹³⁸ [22]

Om namo bhagavate [*etc., as para. 5*]. Ya¹³⁹ idam Aparimitâyuh-sūtram likhīṣyati likhāpayīṣyati, tasya maraṇakālasamaye navanavatayo buddhakotyaḥ¹⁴⁰ sarīmukhaṁ darśanaṁ dāsyanti¹⁴¹, buddhasahasraṁ hastena¹⁴² hastāṁ¹⁴³ tasya¹⁴⁴ ōpanāmayanti, buddhakṣetrād¹⁴⁴ buddha-

TIBETAN VERSION.

du·myed·paḥi·mdo·hdi.¹[yi·ger·hdri·ham·yi·ger]·hdir·beug·na·deḥi·sdiḡ·gi·phuṅ·po·Ri·rab·tsam·yaṅ·yoṅs·su·byaṅ·bar·hgyur·ro. [21]

Na·mo·ba·ga·ba·te [*etc., as para. 5*]. Gaṅ·zig·Tshe·dpag·du·myed·paḥi·mdo·hdi.¹[yi·ger·hdri·ham·yi·ger]·hdir·beug·na·de·la·¹[bdud·daṅ]·bdud·kyi·ris·kyi·lha·daṅ·gnod·sbyin·daṅ·srin·po·glags·bltas·kyaṅ·glags·rñed·par·myi·hgyur·ro. [22]

Na·mo·ba·ga·ba·te [*etc., as para. 5*]. Gaṅ·zig·Tshe·dpag·du·myed·paḥi·mdo·hdi.¹[yi·ger·hdri·ham·yi·ger]·hdir·beug·na·deḥi·hchi·bai·dus·kyi·tshe·saṅs·rgyas·bye·ba·phrag·dgu·beu·rtsa·dgus·mñon·du·ston·bar·mdzad·de·saṅs·rgyas·ston·gis·de·la·phyag·brgyaṅ·bar·

¹³⁸ B adds || 16 || after the para.

¹³⁹ C *yaḥ*. ¹⁴⁰ C² -*koṭīmām*, C³ -*koṭyaṁ*.

¹⁴¹ B *syanti*.

¹⁴² C om. *hastena*.

¹⁴³ C¹ *hastām*, C² *stām tathāgatām*; C³ *hastan*.

¹⁴⁴ C¹ om. *buddhakṣetrād*, C^{2,3} *buddhakṣetrā*.

KHOTANESE VERSION.

ttiña buddhakṣettra ṣṭāmnai adāña buddhakṣettra bāyidā na iimī tte
vira śinauhyā ā aṣadīna tcerā ṇāpaṁdai ttatta ॥ [23]

Namau bhagavate Aparamittāyujñāⁱⁱⁱnasuviniścitatejorājāya tathā-
gatāya rhite samyatsambuddhāya tadyathā aum sa^{iv}rvasaṁskārapari-
śuddhadharmate gaganasamudgate svabhāvaviśuddhe mahāna- • ॥ ¹

[12^a] yaparivare svāhā ॥ Kām śi himāte cu ttu Aparamittāyu-
sūttrā pīri tte tcāhaura lokapāla kuṣṭā i^{tsi} ni maṣi tsummaṁdā himāre
cu bura atvaṣte vaṣu debiṣi janidā āysdai yanāre ॥ [24]

Namau bhāⁱⁱⁱgavate Aparamittāyujñānasuviniścitatejaurājāya tathā-
gatāya rhate samyasaṁ^{iv}buddhāya • tadyathā aum sarvasaṁskārapari-
śuddhadharmate gaganasamudgate svabhāvaviśuddhe māhā[12^b]naya-
parivare svāhā ॥ Kām ṣe ² hamāte cu ttu Aparāmittāyusūttrā pīre khu
śi jsina paṣe Suhā^{iv}valovadeta Ārmayāstā baysā buddhakṣettrā ysathā
nāste ॥ [25]

Namau bhagavatte Aparamittāyuⁱⁱⁱjñānaca³suviniścitatejaurājāya
tathāgatāya rhate samyasaṁbuddhāya tadyathā au^{iv}m sarvasaskāra-
paraśuddhadharmate gaṁgānasamudgate 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} *buddhakṣatraṁ*.

¹⁴⁶ C^{1,3} *svayaṁ saṁ*(C¹ *sa*)*kramiṣyanti*, C² *svayaṁ kramiṣyanti*.

¹⁴⁷ B om. *na vicikitsū na*. C¹ *vicikitsā*, C³ *cikitsā*.

¹⁴⁸ C^{1,3} *vimativāda*, C² *viṣṇuvāda*.

¹⁴⁹ B adds ॥ 17 ॥ after the para.

SANSKRIT TEXT.

kṣetram¹⁴⁵ saṁkrāmanti¹⁴⁶; nātra kāṅkṣā na vicikitsā na¹⁴⁷ vimātir¹⁴⁸ utpādayitavyā.¹⁴⁹ [23]

¹⁵⁰ Om namo bhagavate [etc., as para. 5]. Ya idam Aparimitāyuh-sūtram likhīṣyati likhāpayīṣyati, tasya catvāro mahārājānaḥ prṣṭhataḥ prṣṭhataḥ samanubaddhā rakṣāvaranagupṭim karīṣyanti.¹⁵¹ [24]

Om namo bhagavate [etc., as para. 5]. Ya¹⁵² idam Aparimitāyuh-sūtram likhīṣyati likhāpayīṣyati sa Sukhāvatyām lokadhātav¹⁵³ Amitābhasya tathāgatasya buddhakṣetre¹⁵⁴ upapadyate.¹⁵⁵ [25]

Om namo bhagavate [etc., as para. 5]. Yasmin prthivīpradeśe¹⁵⁶ idam Aparimitāyuh-sūtram¹⁵⁷ likhīṣyanti likhāpayīṣyanti, sa¹⁵⁸ prthivīpra



TIBETAN VERSION.

hgyur · ro · saṅs · rgyas · kyi · zin · nas · saṅs · rgyas · kyi · zin · du · hgro · bar · mdzad · par · hgyur · te · hdi · la · the · tsom · dan · som · ŋi · dan · yid · gñis · ma · za · sig. [23]

Na · mo · ba · ga · ba · te [etc., as para. 5]. Gaṅ · zig · Tshe · dpag · du · myed · paḥi · mdo · hdi · ¹[yi · ger · hdri · ham · yi · ger] · hdir · bcug · na · rgyal · po · chen · po · bži · dehi · phyi · bžin · hbraṅ · zin · bsruṅ · ba · dan · bskyab · pa · dan · sbed · pa · byed · par · hgyur · ro. [24]

Na · mo · ba · ga · ba · te [etc., as para. 5]. Gaṅ · zig · Tshe · dpag · du · myed · paḥi · mdo · hdi · ¹[yi · ger · hdri · ham · yi · ger] · hdir · bcug · na · de · de · bžin · gśegs · paḥi · Hod · dpag · du · myed · paḥi · saṅs · rgyas · kyi · zin · 'ajig · rten · gyi · kham · 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.

¹⁵¹ B °gupṭi karīṣyanti || 18 ||.

¹⁵² C yah.

¹⁵³ B lokadhāto, C¹ lokadhāt, C³ lokadhātum; C places

upapadyate after loka.

¹⁵⁴ C^{2,3} -kṣatre.

¹⁵⁵ C² repeats the whole passage down to lokadhātav upapadyate; B adds || 19 || after the para.

¹⁵⁶ B pradeśe, C^{1,3} prthivīpradeśya.

¹⁵⁷ C² Aparimitāyusūtram ratnarājān, C³ Aparimitāyusūtram bhāṣitam ratna.

¹⁵⁸ C^{1,2} sa ca, C³ sarva.

KHOTANESE VERSION.

[13 a] diṣiṇa ona ttu Aparamittāyusūtrā pīṛide ṣi diṣa caittyā māññadā hime aurgaviya tti khu ṣai damvau-muṛrām āstaṇṇa triya-ṣuññam gvañña hiṣi tti pātcā harbiṣā ñāpaṇḍai pīrmāttama baysūstā bustā hiⁱⁱⁱmāre ॥ [26]

Namau bhagavate Aparamittāyujñānasuvaniścitejaurājāya tathāgatāya rhi^{iv}te sammyatsambuddhāya • tadyathā aum sarvasaṃskāra-pariśuddhadharmate gaganasamudgate svabhāvaviśu[13 b]ddhe mahānaya-parivare svāhā ॥ Kāmmā pātcā ṣe himāte cu ttu Aparamittāyusūtrā parī pīde ṣi pyaṭṭsaṣṭā staiñña ttaradarā ni byehe ॥ [27]

Namau bhagavate Aparamittāyujñānasuviniścittatejaurāⁱⁱⁱjāya tathāgatāya rhi^{te} samyatsambuddhāya tadyathā aum sarvasaṃskāra-pariśuddhadharmā^{iv}te gaganasamudgate svabhāvaviśuddhe mahānaya-paravare svāhā ॥ Kāmmā pātcā ṣi hi- • ॥ ¹

[14 a] hamāte cu tteye 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 sounded into the ears of animals, such as deer and birds, then all those would become enlightened in the highest enlightenment which is known (?). [26]

Salutation to the Lord [*etc., as para. 5*]. And whoever it might be who would cause the 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 *prthivipradeṣe*, C³ *prthivipradesya*.

¹⁶⁰ C *vandanīyaś ca* (C² here adds *bhaviṣyanti*) *pradakṣiṇīyaś* (C² *-nīyaś*) *ca pūjanīyaś ca bhaviṣyanti*.

¹⁶¹ C¹ *tiryagyogātānām*.

¹⁶² B *mṛgapakṣidraṣṭrīṇām*.

¹⁶³ C *api yadi karṇapāṭe sarvā* (C² *śabdā*, C³ *yatra sarvā*) *nīpatānti* (C² *nīpatiṣyanti*, C³ *nīpatite*) *sarvā adhovartikā* (C³ *adhevattiko*) *bhaviṣyanti anuttarāyām*.

¹⁶⁴ BC^{1,3} *samyaksambodhim*, and omit *abhisambodhim*.

SANSKRIT TEXT.

deśaḥ¹⁵⁹ caityabhūto vandaniyaś ca bhaviṣyati.¹⁶⁰ Yeśāṃ tiryagyonigatānāṃ¹⁶¹ mṛgapakṣiṇāṃ¹⁶² karnapuṭe¹⁶³ nipatiṣyati te sarve anuttarāyāṃ samyaksaṃbodhāv abhisambodhim¹⁶⁴ abhisambhotsyante.¹⁶⁵ [26]

Om namo bhagavate [etc., as para. 5]. Ya¹⁶⁶ idam Aparimitāyuh-sūtram likhiṣyati likhāpayiṣyati tasya strībhāvo¹⁶⁷ na kadācid api bhaviṣyati.¹⁶⁸ [27]

Om namo bhagavate [etc., as para. 5]. Ya¹⁶⁹ idam Aparimitāyuh-sūtram dharmaparyāyam¹⁷⁰ uddiśya ekam api kārṣaṇaṃ¹⁷¹ dānaṃ

TIBETAN VERSION.

du · hgyur · te · phyag · hts[h]al · bar · hgyur · ro · gal · te · byol · soṅ · gi · skye · gnas · su · soṅ · bya · dañ · ri · dags · gañ · dag · gi · rna · lam · du · sgra · grags · par · hgyur · ba · de · dag · thams · chad · bla · na · myed · pa · yañ · dag · par · rdzogs · pañ · byañ · cub · du · mñon · bar · rdzogs · par · htshan · rgya · bar · hgyur · ro. [26]

Na · mo · ba · ga · ba · te [etc., as para. 5]. Gañ · zig · Tshe · dpag · du · myed · pañ · mdo · hdi · ¹[yi · ger · hdri · ham · yi · ger] · hdir · beug · na · de · bud · med · gyi · dños · por · nam · du · yañ · myi · hgyur · ro. [27]

Na · mo · ba · ga · ba · te [etc., as para. 5]. Gañ · la · la · zig · chos · kyi · rnam · grañs · hdiñi · phyir · kar · śa · pa · ni · hgañ · zig · sbyin · ba · byin · na ·

¹⁶⁵ B *atisambhōtsyante*, C¹ *abhisambuddhyate*, C² *abhisambotsyate*, C³ *abhisambhotsyate*; B adds ॥ 20 ॥ after the para. ¹⁶⁶ C *yaḥ*.

¹⁶⁷ C¹ *tribhāve*, C² *stāsrābhāvo*, C³ *strībhāvi*.

¹⁶⁸ B *pratilapsate* ॥ 21 ॥. C adds *om namo* [etc., as para. 5]. *Yaḥ idam Apari. likhi. likhāp. tasya na kadācid dāvidrabhāvo* (C¹ *drāvidrabhāva*) *bhaviṣyati* (C^{1,3} *bhaviṣyanti*).

¹⁶⁹ C *yaḥ*.

¹⁷⁰ B *-sūtram ratnarājāṃ dharmaparyāyam*.

¹⁷¹ B *kāṣāyaṇaṃ*, C¹ *kāthānā*, C² *kāṣāyanan*, C³ *kākhāyanan*.

KHOTANESE VERSION.

haurī tte biśā ttrīsāhasrya mahāsaⁱⁱhasrye lovadā haudyau raṁnyau
hambāḍā ona haurā hauḍā himi ॥ [28]

Namau bhagavatte Aparamittāⁱⁱⁱyujñānasuviniścitatejaurājāya
tathāgatāya rhte sammyatsabuddhāya • tadyathā^{iv}aum sarvasaṁskāra-
parisuddhadharmate gaganasamudgate svabhāvaviśuddhe mahānaya-
parivare[14^b]svāhā Kāmmā śi himāte eu tte Aparamittāyusūttrā
bhājanībhūtā pajsam yaṇī tte biśā ahariⁱⁱna baysām dā pajsamevye
hime : [29]

Namau bhagavate Aparamittāyujñānasuviniścittateⁱⁱⁱjaurājāya tathā-
gatāya rhte samyatsambuddhāya • tadyathā aum sarvasaṁskārapa^{iv}ri-
śuddhadharmate gaganasamudgate svabhāvaviśuddhe mahānayaparavare
svāhā ॥ Śi mī ttatta khu •¹

[15^a] Vipasā gyastā baysā Śikhā gyastā baysā Viśvambhā gyastā
baysā Krrakasudā gyastā baysā Kanakamunāⁱⁱgyastā baysā • Kāśavā
gyastā baysā • Śākyamunā gyastā baysā āstaṁna gyastām baysau²
haudyām raṁnyauⁱⁱⁱjsa paṁjsa yaṇī tte hamadā puñṇai hambīsā

TRANSLATION.

him gifts would thus have been given to the extent of filling the world of the
whole trisahasrī mahāsahasrī with the seven treasures. [28]

Salutation to the Lord [*etc., as para. 5*]. Whoever it might be who, having
become a receptacle of the 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 Vipasīyīn,
the Venerable Exalted Śikhin, the Venerable Exalted Viśvambhu, the Venerable
Exalted Krakucchanda, 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 *baysām haudyau raṁnyau-^{jsa} pajsām*.

S. ¹⁷² C¹ *dāsyanti*, C² *dāsyanti*.

¹⁷³ B -*mahāsāhasre-*, B^{C1} -*dhātu*, C^{2,3} -*dhātu*.

¹⁷⁴ B -*ratnamayiparipūrnam*.

¹⁷⁵ B *dadyās*, C¹ *dartta bhavanti*, C² *dartta bhavati*, C³ *dattam bhavisyanti*; B
adds *tasya punyaskandhasya pramāṇaṁ śakyam gaṇayitum na tv Aparimitāyusūtrasya*
punyaskandhasya pramāṇaṁ śakyam gaṇayitum ॥ 22 ॥

¹⁷⁶ C *yaḥ idaṁ Apari-* *saskṛte* (C² *saskṛtya*) *pūjayisyanti* (C³ *pūjayisyati*).

¹⁷⁷ B -*samāptam*, 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 dharmabhāṇakam
pūjayiṣyati, tena sakalasamāptah¹⁷⁷ saddharmah¹⁷⁸ pūjito bhavati.¹⁷⁹ [29]

Om namo bhagavate [*etc., as para. 5*]. Yathā Vipāśvi-Śikhi-Viśva-
bhu¹⁸⁰-Krakucchanda-Kanakamuni-Kāśyapa-Śākyamuni¹⁸¹-prabhṛtī-
nām¹⁸² tathāgatānām¹⁸³ saptaratnamayāḥ¹⁸⁴ pūjāḥ¹⁸⁵ kṛtvā¹⁸⁶ tasya¹⁸⁷



TIBETAN VERSION.

des·ston·gsum·gyi·ston·chen·poḥi·hjiḡ·rten·gyi·khams·rin·po·che·
sna·bdun·gyis·yoṅs·su·bkañ·ste·sbyin·ba·byin·bar·hgyur·ro. [28]

Na·mo·ba·ga·ba·te [*etc., as para. 5*]. Gañ·la·la·zig·chos·kyi·
rnam·grañs·hdi·la·mchod·pa·byed·par·hgyur·ba·des·dam·paḥi·chos·
mthah·dag·chub·par·mchod·par·hgyur·ro. [29]

Na·mo·ba·ga·ba·te [*etc., as para. 5*]. Hdi·lta·ste·de·bzin·
gśegs·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·rnams·

¹⁷² B *saddharma*, C¹ *sadhama*, C² *sarvadharmādharmaśa*, C³ *sarvadharmā*.

¹⁷⁹ B *pūjitā bhavanti* || 23 ||, C^{1,2} *pūjitāṃ bhaviṣyanti*, C³ *pūjayitāṃ bhaviṣyati*.

¹⁸⁰ B *-Viśvantara-*, C² *-Viśvabhuk-*.

¹⁸¹ C^{1,2} *-Śākyasimha*, C³ *-Śrīśākyamunis*. ¹⁸² C om. *prabhṛtinām*.

¹⁸³ C *tathāgatas teṣāṃ tathāgatānām*; B *tathāgatānām samyaksaṃbuddhāya*.

¹⁸⁴ C¹ *saptaratnaparipūrṇam api*, C² *saptaratnamapipūrṇam*, C³ *saptaratnapari-
pūrṇamayam*. ¹⁸⁵ B *pūjāyāḥ*, C *pūjām*.

¹⁸⁶ B *kṛtvā*, C¹ *kṛtvā ryādāt*, C² *kṛtvā yavan*, C³ *kṛtvā ryāvat*, read *kuryāt* (?).

¹⁸⁷ C³ *tasya pūjāyā puṇyaskandhasya*.

KHOTANESE VERSION.

pamāka hime Cu tt̄ye Aparimettāyāsū^{iv}tt̄rā hīyai puñīnai hambīsā
pamāka ni yuḍi hime ॥ [30]

Namau bhagavate Aparamittāyu[15 ^{bi}]ñānasuviniścittatejaurājāya ¹
tathāgatāya r̄hete samyatsambuddhāya • tadyathā aum sarvaṃsa^{is}kāra-
parisuddhidharmate gaganasamudgate svabhāviviśuddhe mahānaya-
parivare svāhā ⁱⁱⁱTtatta mī khu Sumirā garnam ² hamaṅgā raṃnīnai
hambīsā padīme u haurī-ye heḍā tt̄ye puñī^{iv}uai hambīsā hamadā pamāka
hame u tt̄ye Aparamittāyusūtt̄rā puñīnai hambīsā • ³

[16 ^{ai}] pamāka ni yuḍā hame ॥ [31]

Namau bhagavate Aparamittāyujñānasuviniścetatejaurājāya tathā-
gatāⁱⁱya r̄hite samyatsambuddhāya tadyathā aum sam̄rvasaṃskārapari-
śuddhadharmate gaganasamudgate svabhāⁱⁱⁱvaviśuddhe mahāna • ⁴ yapari-
vare svāhā : Ttatta mī khu tcahaura mahāsamudrra ṣṭāre ūca-ja
hambai^{iv}ḍam tt̄yām hamadā ūci hīyām kanām hakhīysā ⁵ pamāka hame
tt̄ye Aparamittāyusūtt̄rā pamāka ne ha[16 ^{bi}]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 *-niścaitta-*.

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 *hakhīysā*.

S. ¹⁸⁸ C¹ *tu*, C² *tuṃ*, C³ *no*.

¹⁸⁹ C¹ *Aparimittāyusūtraṃ*, C³ *Parimitāyusūtraṃ*.

¹⁹⁰ BC³ *puṇyaskandha*, and om. *pramāṇam śakyam*, C¹ om. *śakyam*.

¹⁹¹ B adds ॥ 24 ॥ after the para.

¹⁹³ C¹ *parvatarāja*.

¹⁹⁴ B *sama*, C^{1,2} *samāna*.

¹⁹² C *geśāṃ Sumeru*.

¹⁹⁵ BC^{1,3} *-rāsīm*.

SANSKRIT TEXT.

puṇyaskandhasya pramāṇaṁ śakyaṁ gaṇayitum, na tv¹⁸⁹ Aparimitāyuh-sūtrasya¹⁸⁹ puṇyaskandhasya¹⁹⁰ pramāṇaṁ śakyaṁ gaṇayitum.¹⁹¹ [30]

Om namo bhagavate [*etc., as para. 5*]. Yathā Sumeroh¹⁹² parva-tarājasya¹⁹³ samānaṁ¹⁹⁴ ratnarāśiṁ¹⁹⁵ kṛtvā dānaṁ dadyāt, tasya¹⁹⁶ puṇya-skandhasya pramāṇaṁ śakyaṁ¹⁹⁷ gaṇayitum, na tv Aparimitāyuh-sūtrasya puṇyaskandhasya pramāṇaṁ gaṇayitum.¹⁹⁸ [31]

Om namo bhagavate [*etc., as para. 5*]. Yathā¹⁹⁹ catvāro mahāsam-udrā²⁰⁰ udakaparipūrṇā bhaveyuh,²⁰¹ tatra ekaikavinduṁ²⁰² śakyaṁ²⁰³ gaṇayitum, na tv Aparimitāyuh-sūtrasya²⁰⁴ puṇyaskandhasya²⁰⁵ pramā-ṇaṁ²⁰⁶ gaṇayitum.²⁰⁷ [32]

TIBETAN VERSION.

kyis · mehod · par · byas · paḥi · bsod · nams · kyī · phuṅ · po · deḥi · tshad · ni · bgraṅ · bar · nus · kyī · Tshe · dpag · du · myed · paḥi · mdo · hdiḥi · bsod · nams · kyī · phuṅ · poḥi · tshad · ni · bgraṅ · bar · myi · nus · so. [30]

¹ Na · mo · ba · ga · ba · te [*etc., as para. 5*]. Hdi · lta · ste · dper · na · riṅ · po · cheḥi · phuṅ · po · Ri · rab · tsam · spuṅs · te · sbyin · pa · byin · pa · deḥi · bsod · nams · kyī · phuṅ · poḥi · tshad · ni · bgraṅ · bar · nus · kyī · Tshe · dpag · tu · med · paḥi · mdo · sde · hdiḥi · bsod · nams · kyī · phuṅ · poi · tshad · ni · bgraṅ · bar · mi · nus · so. [31]

Na · mo · ba · ga · ba · te [*etc., as para. 5*]. 'Adi · lta · ste · rgya · mtsho · chen · po · bziḥi · chus · yoṅs · su · gaṅ · baḥi · thigs · pa · re · re · nas · bgraṅ · bar · nus · kyī · Tshe · dpag · du · myed · paḥi · mdo · hdiḥi · bsod · nams · kyī · phuṅ · poḥi · tshad · ni · bgraṅ · bar · myi · nus · so. [32]

¹⁸⁹ 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 aṭha.

²⁰⁰ B -samudra, C¹ -samudrodakaparipūrṇa, C² samudrodakaparipūrṇam.

²⁰¹ B bhavegur, and om. tatra; C^{1,3} bhavegu.

²⁰² C¹ ekaikasamudrodakavindu, C² ekaikasamudrodakānvinduṁ, C³ ekaikidavindu.

²⁰³ BC³ om. śakyaṁ, C² gaṇayitum śakyaṁ.

²⁰⁴ C³ Pari, and omits rest.

²⁰⁵ B puṇyaskandham, 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 rhite samyatsambuddhāⁱⁱya tadyathā aum sarvasaṃskārapari-
śuddhadharmate gaganasamudgate svabhāvaviśuddhemahānayaⁱⁱⁱparivare
svāhā ॥ Kāmmā pātcā ṣi hamāve cu tteye Aparamittāyusūtrā pajsā
yanī u pīrī āysdaṃrjaiⁱ ivyanī tteye daṃśvā diśvā bisā buddhakṣettrā
biśāṃ gyastāṃ baysāṃ orga yuḍe hame • ॥ • ॥ • ¹

[17 ^a] u mistā pūjā pajsāṃ ॥ [33]

Namau bhagavate Aparamittāyujñānasuviniścitatejaurājāya tathā-
gatāya rhiite samyatsambuddhāya tadyathā aum sarvasaṃskārapari-
śuddhadharmate gaganasamudgate svabhāvaⁱⁱⁱviśuddhemahānayapara-
vare svāhā ॥

Dāṃnabalābhiratā narasīhā dāṃnabalena samudgatāṃ ivbuddhā
dāṃnabalasya śruṇiyata śabdaṃ kārūṇakasya purāṃ praveśante ॥

Haurije hauva-ja hayaram[17 ^b]dā hvaṃdāṃna sarauva

haurije hauvi-ja āysdaḍā ṣṭāṃna baysūṃstā bustī •

haurije hauva bijāṣāⁱ pṣvāmā na vaysṇāṃ pūṣḍi

ṣaṇṇā ttramḍye ṣṭāṃ kīthāṣṭā vāṣṭāṃ ॥ [34]

Śilāmbalābirattā narasīhā śilabaⁱⁱⁱlena samudgata buddhā

śilabalasya śruṇiyata śabdaṃ kārūṇakasya 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 *yah.*

²⁰⁹ C¹ *saskṛte*, C³ *sakṛte*.

²¹⁰ C *pūjayaṣyanti.*

²¹¹ B *daśa.*

²¹² C² *sarvalokadhātān buddha-*; BC^{1,2} *-kṣatresu*, C³ *-kṣatre likhīṣyati likhāpayiṣ-*
yati. ²¹³ C² *-tathāgatān darśayati*, C³ *-tathāgatāh.*

²¹⁴ C³ *pūjilāś ca sanmānito bhaviṣyati.*

²¹⁵ B adds ॥ 27 ॥ after the para.

SANSKRIT TEXT.

Om namo bhagavate [*etc., as para. 5*]. Ya²⁰⁸ idam Aparimitāyuh-
sūtram likhīsyati likhāpayīsyati samskṛtya²⁰⁹ pūjayīsyati²¹⁰ tena
daśasu²¹¹ dikṣu sarvabuddhakṣetreṣu²¹² sarvatathāgatā²¹³ vanditāḥ
pūjitāś²¹⁴ ca bhaviṣyanti.²¹⁵ [33]

Om namo bhagavate²¹⁶ [*etc., as para. 5*].

Dānabalena²¹⁷ samudgata buddho dānabalādhigatā²¹⁸ narasimbāḥ ।
dānabalasya ca²¹⁹ śrūyati²²⁰ śabdāḥ²²¹ kārūṇikasya pure²²² pravi-
śāntam ॥ [34]

TIBETAN VERSION.

Na · mo · ba · ga · ba · te [*etc., as para. 5*]. Gañ · zig · Tshe · dpag · du ·
myed · pañi · mdo · hdi · hdir · beug · gam · mchod · pa · byed · par · hgyur · ba ·
des · phyogs · beuñi · sañs · rgyas · kyī · 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 · bañi · stobs · kyis · sañs · rgyas · yañ · dag · hphags · myiñi · señ · ges ı
sbyin · bañi · stobs · rtog · ste ı

¹sñiñ · rjeñi · groñ · khyer · du · yañ · hjug · pa · na ı

sbyin · bañi · stobs · kyī · sgra · ni · grags · par · hgyurd ॥ [34]

²¹⁶ After *srāhā* C adds *atha khatu* (C¹ om. *khatu*) *Bhagavān tasyām velayam imām gāthām abhāṣat*.

²¹⁷ C² *dānabareṇa samudgata buddho dānabarasya ca śrūyati śabdā*.

²¹⁸ BC^{1,2} *dānabarādhigatā*. ²¹⁹ BC² *dānavarasya ca*, C³ *dānabalakṣatra*.

²²⁰ C¹ *śrūyanti*. ²²¹ B *śabda*, C *śabā*, and so also in the following.

²²² C¹ *purgeñ*, C³ here and in the following *pulyaṇ*; C³ adds ॥ 1 ॥ after the para.

KHOTANESE VERSION.

¹⁴Parāhīje hauvi-ja haṁraṁyadā ¹ hvaṁṇḍāṁna sarauva
parāhīje hauvi-ja āysadā štā- • • • ² [18 a] na baṁsṭṣṭā busti
parāhīje hauvi-ja ³ bijāsā pvāṁma ni vaysṇam pṭṣṭi
saunā ttraṁdye štām kīthāstā vāstam [35]

Kṣāntabaⁱlābhirattā narasiḥām kṣāntabalena samudgata buddhām
kṣāntabalasya śruṇiyati śabda kārūⁱⁱⁱṇikasya pure praveśante ॥
Kṣamauttevīje hauva-ja bayaraṁdā lvaṁdāṁna sarauva
kṣamautevīji hauvi^vja āysdaṁdā ṣtāmna bays^ūṁstā busti
kṣamauttevīje hauvi bijāṣā pvaṁna ni vaysṇam pūśdā
ṣaunā ttramdye ṣtām ki[18 b]thāṣtā vāṣta ॥ [36]

Vīryabalābhiratā narasīhā • vīryabalena samudgata buddhā
vīryabalasya śrūṇīyata śabdān kārūṇakasya puri praveśante ||
Virṣīje hauvi-ja hayaraṁdā hvaṇḍāṁna saraūva
virṣīīje hauvi-ja āysdaḍā ṣṭāṁna baysūstā bustān •
virṣīje hauvi bajāṣā pvāṁna na vaysṣān pūṣḍi
sauṇū 4 ttradve ivstān kīthāstā vāstān || [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]

К. ¹ Read *hayarāmdā*.

² Superfluous signs of interpunction at end of page.

³ Read *hanvi bijāsū*.

⁴ Read *ṣaṇṇū ttraṇḍye*.

s. ²²³ MSS. *buddho*.

²²⁴ B *śīlevarādhi*-, C² *śīlabarādhi*-, C³ *śīlabalālitanā narasimho*.

²²⁵ BC¹ *śīlavarasya ca*, C² *śīlabarasya ca*, C³ *śīlabalaksatra*. ²²⁶ C^{1.2} *śrūyanti*.

227 C² *pratisāntam*, C³ *pravīsāntam* || 2 ||.

²²⁸ B -varenam, C² -varena.

SANSKRIT TEXT.

Śilabalena samudgata buddha²²³ śilabalādhigatā²²⁴ narasimhāḥ ।
śilabalasya ca²²⁵ śrūyati²²⁶ śabdaḥ kāruṇikasya pure praviśān-
tam²²⁷ ॥ [35]

Kṣāntibalena²²⁸ samudgata buddha²²⁹ kṣāntibalādhigatā²³⁰ nara-
simhāḥ ।
kṣāntibalasya²³¹ ca śrūyati²³² śabdaḥ kāruṇikasya pure praviśān-
tam²³³ ॥ [36]

Vīryabalena²³⁴ samudgata buddho vīryabalādhigatā²³⁵ narasim-
hāḥ²³⁶ ।
vīryabalasya ca²³⁷ śrūyati²³⁸ śabdaḥ kāruṇikasya pure praviśān-
tam²³⁹ ॥ [37]

TIBETAN VERSION.

Tshul·khrims·stobs·kyis·saṅs·rgyas·yañ·dag·hphags·myiḥi·señ·ges ।
tshul·khrims·stobs·rtog·ste ।

¹ sñiñ·rjeḥi·groñ·khyer·du·yañ·hjug·pa·na ।
tshul·khrims·stobs·kyi·sgra·ni·grags·par·hgyurd ॥ [35]

Bzod·paḥi·stobs·kyis·saṅs·rgyas·yañ·dag·hphags·myiḥi·señ·ges ।
bzod·paḥi·stobs·rtog·ste ।

¹ sñiñ·rjeḥi·groñ·khyer·du·yañ·hjug·pa·na ।
bzod·paḥi·stobs·kyi·sgra·ni·grags·par·hgyurd ॥ [36]

Brtson·hgrus²·stobs·kyis·saṅs·rgyas·yañ·dag·hphags·myiḥi·señ·ges ।
brtson·hgrus·stobs·rtog·ste ।

¹ sñiñ·rjeḥi·groñ·khyer·du·yañ·hjug·pa·na ।
brtson·hgrus·stobs·kyi·sgra·ni·grags·par·hgyurd ॥ [37]

²²⁹ MSS. buddho.

²³⁰ C² -varādhigatā, C³ -balālitānā nurasimho.

²³¹ BC^{1,2} kṣāntivarasya ca, C³ kṣāntivalakṣatra.

²³² C^{1,2} śrūyanti.

²³³ C³ adds 3 ॥

²³⁴ B -vareṇaḥ, C¹ -valenā, C² -varena.

²³⁵ C^{1,2} -varādhigatā, C³ -balālitānā.

²³⁶ BC¹ narasimhā, C³ narasimho.

²³⁷ BC^{1,2} -varasya ca, C³ -valakṣatra.

²³⁸ B praviśāntān ; C³ praviśāntān ॥ 4 ॥

KHOTANESE VERSION.

Dhyāmnabalābharatā narasihā dhyāmnabale- • ¹

[19 aⁱ] na samudgata budhā •

dhyāmnabalasya śruṇiyita śabdaṃ kārūṇikasya pure praviśanta :

Dhyāmnije hauva-ⁱⁱjsa hayiraṃdā hvaṇḍāṃna sarauva •

dhyāmnije hauviba-^{jsa} ² āysdaṃdā ṣṭāṃna bayśūṃstā bustaṃ •

dhyāmnije hauⁱⁱⁱva bijāṣā pvaṃṃna na vaṃṃṃṃ pūśdā

ṣaunā ttramdye ṣṭāṃ kīthāṣṭā vāṣṭā • [38]

Prrajñabalābhiratā narasihā praiṣṭjñabalena samudgata budhā

prrajñabalasya śruṇiyata śabdaṃ kārūṇakasya pure praviśante

[19 bⁱ] :

Hajvattetiḥ hauvi-^{jsa} bayaraṃdā hvaṇḍāṃna sarauva

hajvattetiḥ hauva-^{jsa} āysdaṃdā ṣṭāṃna bayśūṃstā • ³ ⁱⁱbusta

hajvattetiḥ hauvi bijāṣā pvaṃṃna ni vaysṃṃṃ pūśdi

ṣāṃṃṃ ⁴ ttramdye ṣṭā kīthāṣṭā vāṣṭā • [39]

Namau ⁱⁱⁱ bhagavate Aparimitāyujñānasuviniścitatejārājāya tathā-
gatāya • ³ ^{iv}rhete samyaksanibudhāya tadyathā aum sarvasaṃskāra-
parisuddhadharmate gagana-

TRANSLATION.

By the power of contemplation the lions amongst men are living, etc. [38]

By the power of wisdom the lions amongst men are living, etc. [39]

K. ¹ Superfluous sign of interpunction at end of page.

² Read *hauvi-^{jsa}*.

³ Superfluous sign of interpunction at end of line.

⁴ Read *ṣaunā*.

S. ²³⁹ B -*vareṇaṃ*, C¹ -*halenā*, C² -*vareṇa*.

²⁴⁰ B om. pada 2; C³ -*balālitanā*.

²⁴² BC^{1,2} -*varasya ca*, C³ -*balakṣatra*.

²⁴¹ C^{2,3} -*siṃho*.

SANSKRIT TEXT.

Dhyānabalena ²³⁹ samudgata buddho dhyānabalādhigatā ²⁴⁰ narasiṃ-
hāḥ ²⁴¹ ।

dhyānabalasya ca ²⁴² śrūyati ²⁴³ śabdaḥ kāruṇikasya pure praviśān-
tam ²⁴⁴ ॥ [38]

Prajñabalena ²⁴⁵ samudgata buddhaḥ ²⁴⁶ prajñabalādhigatā ²⁴⁷ narasiṃ-
hāḥ ²⁴⁸ ।

prajñabalasya ca ²⁴⁹ śrūyati ²⁵⁰ śabdaḥ kāruṇikasya pure ²⁵¹ praviśān-
tam ॥ [39]



TIBETAN VERSION.

Bsam·gtan·stobs·kyis·saṅs·rgyas·yaṅ·dag·hphags·myiḥi·seṅ·ges ।
bsam·gtan·stobs·rtog·ste ।

¹ sñiṅ·rjeḥi·groṅ·khyer·du·yaṅ·hjug·pa·na ।

bsam·gtan·stobs·kyi·sgra·ni·grags·par·hgyurd ॥ [38]

Śes·rab·stobs·kyis·saṅs·rgyas·yaṅ·dag·hphags·myiḥi·seṅ·ges ।
śes·rab·stobs·rtog·ste ।

¹ sñiṅ·rjeḥi·groṅ·khyer·du·yaṅ·hjug·pa·na ।

śes·rab·stobs·kyi·sgra·ni·grags·par·hgyurd ॥ [39]

²⁴³ C^{1,2} *śrūyanti*, C³ *śrūyatu*.

²⁴⁴ B *praviśāntam*, C³ *praviśānta* ॥ 5 ॥.

²⁴⁵ B *-vareṇam*, C¹ *-valenā*.

²⁴⁶ MSS. *buddho*.

²⁴⁷ C¹ *-valādhigatā*, C² *-varādhigatā*, C³ *-balātītānā*.

²⁴⁸ C^{1,3} *nalasiṃho*, C² *narasiṃho*.

²⁴⁹ BC¹ *-varasya ca*, C² *-valasya ca*, C³ *-balakṣatra*.

²⁵⁰ C^{1,2} *śrūyanti*.

²⁵¹ B *praviśāntam*.

KHOTANESE VERSION.

[20 a¹] samudgate svabhāvaviśumdhe mahānīyaparivare svāhā ॥
 Khu gyastā baysā ttu hvanai hva yuḍe biśā gyasta ॥ u hvaṇḍā aysurān
 gandharvām āstamna lovyā parṣā tta ttu gyastā baysā hīvi hvanai thya
 nāmdā nāpāmdai vī ॥ ३ ॥ aysmya yuḍāmdā Gyastā baysā haḍi sūtrā samāsyē
 ॥ ॐ ॥ [40]

Ttu Aparamitāyāsūtrā Cāḍīpyainā Ṣau^{iv}kraśīsā pasti pīḍe bay-
 sūmsta brīyā [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 Ṣaukraśīsa caused this Aparimitāyusūtra to be written in love of (for the sake of acquiring) buddhahood. [41]

s. ²⁵² B *avoca*. ²⁵³ C¹ *Bhagavann*, C² *Bhagavānn*, C³ *Bhagavan*.

²⁵⁴ B *tenās*, C¹ *ātamanās*, C² *arttamanās*, C³ *arttas*.

²⁵⁵ C² *bhikṣavo*, and om. *te ca*. ²⁵⁶ MSS. *bodhisalvā mahāsātvā*.

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 sū ca sarvāvatī parṣat ²⁵⁷ saddevamānuṣāsuraḡandharvaś 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 · śiñ · ḥdi · skad · ces · bkah · stsald · to. Hjam · dpal · gzo · nur · gyurd · pa · dañ · lha · dañ · myi · dañ · lha · ma · yin · dañ · dri · zar · bcas · paḥi · ḥjig · rten · gyi · ḥkhor · de · thams · chad · bcom · ldan · ḥdas · kyis · gsuñs · pa · la ¹ · mñon · bar · dgaho. [40]

²⁵⁷ C¹ *patya*, C³ *paṣat*.

²⁵⁸ B -*mānuṣāsuraloko gaṇḍharvaś ca*, C -*sadevamānuṣāsuraḡandharvaś ca loko*.

²⁵⁹ B om. *Bhagavato*.

T. ¹ T² *gsuñs · pa · las*.

VOCABULARY TO VAJRACCHEDIKĀ AND APARIMITĀYUḤ SŪTRA

(Quotations from the Aparimitāyuh 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 *ai*; 23 *bi*; cf. *o*.
- abhāsa**, loanword, Skr. *abhāsa*, not shining, 41 *bi*.
- abhāva**, loanword, Skr. *abhāva*, non-existence, 20 *bi*.
- abhūtasamñā**, loanword, Skr. *abhūtasamñā*, not a true idea, 24 *bi*; cf. *bhūttasamñā*.
- ada**, pron., another; loc. sing. *aḍāṇa*, A 23.
- ādarā**, loanword, Skr. *ādarā*, respect, care, 41 *aiii*.
- adātā**, subst., not right, unright, 14 *bi*.
- adhigamasvabhāvi**, loanword, Skr. *adhigamasvabhāvika*, fit to be acquired, 19 *aiii*; *adhigamasubhāvā*, 19 *bi*.
- adrrāysā**, unidentified, 14 *bi*.
- adyāmna**, subst., a no-belief, 39 *ai*.
- agapratyaṅga**, loanword, Skr. *agapratyaṅgam*, limb for limb, 25 *bi*.
- agūnā**, non-characteristics, non-marks, 23 *ai*; 40 *aiii*; see *gūnā*.
- ah**, to be; 3rd pers. sing. pres. *āstī*, 11 *bi*; 15 *aiii*; 22 *bi*; 25 *ai*; 32 *aiii*; 33 *bi*; 40 *ai*; *āsta*, 13 *aiii*; 19 *ai*; *āscā*, A 2; *nīstā*, is not, 2 *ai*; 17 *bi*; 19 *bi*; 22 *bi*; 32 *ai*, *bi*. iv; 34 *ai*; *nīsti*, 19 *bi*; *nīsta*, 18 *aiii*; 3rd pers. plur. *īdā*, 30 *bi*; 35 *ai*, *bi*. iv; 36 *ai*. ii; 41 *bi*; 42 *ai*; *īde*, A 3; 21; 2nd pers. sing. opt. *āyai*, 19 *bi*; *āya*, 19 *bi*; 3rd pers. sing. *āya*, 15 *aiii*. iv; 16 *ai*; 18 *ai*; 19 *aiii*; 20 *bi*. ii; 22 *bi*; 23 *ai*, *bi*; 32 *aiii*, *bi*. iii; 33 *ai*, *bi*. iv; 34 *ai*; *ī*, 2 *bi*; 3 *bi*; 17 *ai*, *bi*; 21 *bi*; 22 *ai*; 39 *ai*; A 3.
- āh**, to sit, to stay; 3rd pers. sing. pres. *āstā*, 5 *bi*; 42 *bi*; *āsti*, 22 *ai*; 39 *bi*; A 2; pres. part. *āna*, 25 *aiii*; 28 *bi*; A 6; past part. *āstā*, 3 *bi*; *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*.
- aharīna**, adj., not containing objects, used to translate Skr. *anupadhiśeṣa*, 10 *ai*; 31 *bi*; A 29; cf. *hārā*.
- ahu**, pron., thee, 6 *ai*; see *ulu*.
- āhya**, in an egg (loc. sing.), 9 *bi*; cf. English *egg*.
- ajāmlā**, probably a clerical error for *amjalā*, loanword, Skr. *aṅjali*, in *ajāmlā dastā*, the folded hands, 5 *bi*.
- akālamaraṇa**, Skr. loanword, untimely death; gen. sing. *akālamaraṇin*, A 22; abl. plur. *akālamaraṇyau-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 *ai*.
- alakṣaṇā**, loanword, Skr. *alakṣaṇa*, a no-sign, 13 *ai*.
- aña**, pron., other, different, Zd. *anya*; *na aña*, nothing else, 27 *aiii*. iv.
- āna**, see *āh*.
- āṇadai**, pres. part., perhaps refulgent, resplendent (?), 19 *ai*; gen. plur. (?) *āṇudā*, 18 *bi*.
- anāmkhiṣṭā**, adj., innumerable, Zd. *ahan-χṣta*, 29 *ai*; 41 *ai*; *anāmkhiṣṭa*, 16 *bi*; 40 *bi*; *anāmkhiṣṭa*, 29 *ai*; *anāmkhiṣṭye*.

24 *a*ⁱ; gen. plur. *anāṃkhiṣṭāna*, 30 *a*^{iv}; cf. *hāṃkhiṣṭā*.

anānttanarya, adj., causing endless hells, A 20; adapted from Skr. *ānantarya*.

Anāthapiṇḍī, 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 *b*ⁱⁱ; or *-ja*, 9 *b*ⁱⁱⁱ. *iv*; or in the gen., 21 *a*ⁱ; cf. *āvev*.

anavyaṃjanīnai, adj., connected with *anavyaṃjana*, Skr. *anuvyaṃjana*, the secondary marks, 23 *a*^{iv}.

anici, loanword, Skr. *anitya*, not everlasting, transient, 41 *b*ⁱⁱ.

anusāmsā, loanword, Skr. *ānusāmsa*, profit, blessing; nom. plur. *anusāmsa*, A 4.

apārāmma, a non-*pāramitā*, 22 *b*ⁱⁱ; 40 *a*ⁱ; see *pārāmma*.

Aparimittāyujñānasuviniścitarājā, nom. propr., name of a bodhisattva; nom. *Apāramattāyujñānasuviniścitarājā*, A 2; gen. *Aparimittāyujñānasuviniścitarājā*, A 3; *Apāramittāyujñānasuviniścitarājā*, A 3 (*-niścata*); 4 (*-ttarāgyā*); 6.

Aparimittāyusūtrā, nom. propr., name of a sūtra; acc. *Apāramittāyusūtrā*, A 7; 8; 9 (*-mitāyu-*); 10; 11; 12 (*Aparimittā-*); 14 (*Apāramittāyūsūtra*); 15 and 16 (*Apāramittāyūsūtra*); 17 (*-mattāyūsūtra*); 18 (*Apāramittāyūsūtrā*); 20 (*-mattāyūsūtra*); 21; 22 (*-mattāyu-*); 23; 24; 25 (*Apārā-*); 26 (*-sūtrā*); 27; 41 (*-mitāyūsūtrā*); gen. *Apāramittāyūsūtrā*, A 28 (*-sūtrā*); 29; 30 (*Apārimettāyū-*); 31; 32; 33.

arahandā, loanword, Skr. *arhat*, an arhat; gen. *arahandā*, 18 *a*ⁱ. *iv*.

arahamdañña, subst., arhatship, 18 *a*ⁱⁱ. *iii*. *iv*.

arahamjñān, loanword, Skr. *arhajñāna*, the knowledge of an arhat, 18 *b*ⁱⁱⁱ.

ārāhya, loanword, Skr. *ārāgita* or *ārādita*, pleased, 30 *b*ⁱⁱ; cf. *virāhya*.

arambā, loanword, Skr. *arāṇa*, 18 *b*^{iv}.

araṇāvyyihārai, loanword, Skr. *araṇāvīhārin*, 18 *b*^{iv}.

arthā, loanword, Skr. *artha*, (1) meaning, sense; acc. *arthā*, 22 *b*^{iv}; *artha*, 27 *b*ⁱ; 38 *b*ⁱⁱ; (2) object, matter, *arthā vira*, about matter, 24 *b*^{iv}.

arūpiṇā, loanword, Skr. *arūpiṇaḥ*, devoid of form, 20 *a*ⁱⁱ.

āryapudgalā, loanword, Skr. *āryapudgala*, 15 *a*^{iv}.

āryāṣṭāgamārgīnai, adj., belonging to the *āryāṣṭāgamārga*, 17 *a*ⁱⁱ.

āsā, unidentified word, perhaps Skr. *āśā*, 3 *a*ⁱⁱⁱ.

aśadīna, subst., disbelief, A 23.

asamñña, loanword, Skr. *asamjñā*, a non-idea, 25 *b*^{iv}.

āsaṇ, adj., worthy, deserving, Phl. *arjān*; cf. *āśānikū*, an arhant, in the Unāryan Indo-european language of Turkestan; *pajsamānū āsaṇ-na* (instr.), by him who is worthy of worship, 6 *a*ⁱⁱ.

aśārā, uncertain, perhaps inauspicious, 15 *a*ⁱ; see *śira*.

asāra, loanword, Skr. *asāra*, worthless, 42 *b*ⁱⁱⁱ.

āśī, subst., nun, 44 *a*ⁱⁱⁱ; probably a loanword, Skr. *āryā*; the form is nom. plur. *āśī*, see *ātaśa*.

āśīrī, subst., a monk, an elder; nom. sing. *āśīrī*, 5 *a*^{iv}, *b*ⁱ; 9 *a*ⁱ; 12 *a*ⁱ. *iv*; 13 *a*ⁱⁱⁱ; 22 *a*ⁱⁱⁱ; 24 *a*ⁱⁱ; 31 *a*ⁱⁱⁱ; 32 *b*ⁱ; 34 *b*^{iv}; 35 *a*ⁱⁱ. *iii*, *b*ⁱⁱ; 36 *b*ⁱⁱ; 37 *b*ⁱ; 39 *b*ⁱⁱ; 44 *a*ⁱⁱ; acc. sing. *āśīrī*, 7 *a*ⁱⁱ; 8 *a*ⁱⁱⁱ; 32 *b*^{iv}; 34 *b*ⁱⁱ; 35 *a*ⁱ, *b*ⁱ. *iii*; 36 *a*ⁱ. *iii*; 37 *a*ⁱⁱⁱ; voc. sing. *āśīrya*, 36 *a*ⁱⁱ; *āśīrya*, 37 *a*^{iv}; nom. plur. *āśīrya*, 5 *a*ⁱ; 44 *a*ⁱⁱⁱ; instr. plur. *āśīryav-ja*, 4 *a*ⁱⁱ; A 1.

āṣki, subst., a tear, Pers. *āšk*, Wāḥī *yāšk*; *āṣki vira*, shedding of tears, 24 *a*ⁱⁱ; acc. plur. *āṣka*, 24 *a*ⁱⁱ.

aspas, to look forward to (?), to reach, cf. Zd. *spas*; 3rd pers. sing. pres. *aspaṣde*, 19 *a*ⁱ.

astā, see *ah*.

āstā, see *āh*.

āstaṃna, beginning with, 41 *b*ⁱⁱ; 44 *a*^{iv}; A 22; 26; 30; 40; the word is probably the ablative of a noun *āstaṃ*, *āstana*; cf. Zd. *stana*.

ātaśa, loanword, Skr. *ākāśa*, the sky; nom. *ātaśa*, 12 *a*ⁱⁱⁱ; *āśī*, 12 *a*ⁱ.

ātmabhāvā, loanword, Skr. *ātmabhāva*, existence, 20 *b*^{iv}; *ātmabhāvinai*, belonging to, connected with, *ātmabhāva*, 10 *b*^{iv}.

ātmasamñña, loanword, Skr. *ātmāsamjñā*, idea of a self, 14 *a*ⁱⁱⁱ; 25 *b*ⁱⁱ; 26 *a*ⁱⁱⁱ; 32 *a*ⁱ.

attaramdarā, a non-body, 33 *bii*; see *ttaramdarā*.

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*.

auṣkaujsī, adv., eternally, ever, 38 *biii*.

avamāta, part., unmeasured, unmeasurable, 10 *aii*; 14 *aii*; 24 *ai*; 25 *aiiv*; 28 *bi*; 29 *ai.iii*; 40 *bii*; 41 *aii*; cf. *pamāka* and *Zd. a + framāta*.

āvarana, loanword, Skr. *āvaraṇa*, covering, blinding, hindrance; gen. sing. *āvaraṇā*, 2 *bi*.

avārauttā, part., not attached, independent, 20 *aii*; *avārautta*, 11 *biii*; 12 *bi*; 26 *biv*; 44 *ai*; cf. *pārautta*.

avāya, loanword, Skr. *apāya*, evil abode; loc. plur. *drayvā avāyā*, in the three *apāyas*, 30 *ai*.

aviṣkastā, part., non-displayed, 20 *aii*; cf. *piṣkalā*.

avyāsta, part., grasped, 38 *biv*; 39 *aii*.

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 vira*, on the seat, 4 *biii*; *āysam-na*, from the seat, 5 *bi*.

āysda, subst., protection, support; acc. *āysdā*, 3 *aiiv*; with suffixed *ī*, *āysdai*, A 24.

āysdamrja, subst., embellishment, hallowing (!); with suffixed *ī*, *āysdamrjai*, A 33.

āysdar, to hallow, to embellish (!); past part. *āysdaḍā*, A 34; 35; 37; 39; *āysdamḍā*, A 36; 38.

aysā, pron., I, *Zd. azem*, 3 *aiiv*; 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 *aii*; 26 *bi*; 31 *bi.ii*; 42 *aii*; *aysmu*, 9 *ai.iiiv*; 26 *bii.iiiv*;

acc. sing. *aysmū*, 20 *aii*; *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 vīna*, from in the mind, 42 *aiiv*.

aysura, loanword, Skr. *asura*, a demon; nom. plur. *aysura*, 44 *aiiv*; gen. plur. *aysurām*, A 40.

B

bāḍa, subst., time, cf. *Zd. base varət*; acc. sing. *bāḍā*, 13 *aiiv*, *bi.ii*; 25 *biii*; 30 *biii*; 33 *aii*; 43 *ai.ii.iii*; *bāḍa*, 43 *aiiv*; instr. sing. *bāḍa-na*, 25 *bi*; loc. sing. *bēda*, A 1; 2; 7; 8; 9; 11; 12; *bēda*, A 10; gen. plur. *bādānā*, 26 *ai*; *bādānnā*, 26 *aii*; 30 *aiiv*; *bādām*, 44 *biii*; loc. plur. or adj. *drbāḍa*, in. or belonging to, the three times, 1 *bi*.

bajai, to disappear, to be annihilated; 3rd pers. sing. pres. *bajaiti*, 21 *ai*; 41 *aii*.

bajāśā, subst., sound; nom. sing. *bajāśā*, A 37; *bijāśā*, A 34; 35 (*bi-*); 36; 38; 39; instr. sing. *bajāśā-na*, A 10; *bijāśā-na*, A 8; 12; *bajāśnam*, A 7; *bijāśnam*, A 9; *bajāśnā*, A 11; *bijāśna*, A 14; 15; instr. plur. *bajāśyaujsa*, 17 *aiiv*; gen. plur. *bajāśā*, 20 *aiiv*; 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. *biḍā*, 14 *biv*.

bāraberāmñā, unidentified word, 43 *aii*.

bāśā, loc. sing. of a noun corresponding to Pers. *bāy*, in the grove, in the garden, 3 *biv*; A 1.

baśda, 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 *aiiv*; 27 *biii*; 32 *aii*; 34 *aiiv*; 40 *bii*; instr. sing. *baudhisatva*, 11 *aiiv*; 12 *biii*; 20 *aii*; 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. *baudhisatvanu*, A 1; gen. plur. *baudhisatvān*, 3 bⁱⁱ.

baudhisatvayāna, loanword, Skr. *bodhisattvayāna*, the vehicle of a bodhisattva; loc. sing. *baudhisatvayānā*, 6 b^{iv}; 8 b^{iv}; 9 aⁱⁱⁱ; 40 a^{iv}; *baudhisatvayānāv*, 32 aⁱⁱⁱ.

baudhisatvayānī, 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. *bāyidā*, A 23.

baysā, high, exalted, used to translate Skr. *bhagavat*, as a designation of the Buddha, cf. *Id. 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}; *baysānānā*, 1 b^{iv}; 20 b^{iv}; *baysām*, 2 bⁱⁱ; 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 gyasta baysā*, 4 aⁱ; 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 baysi*, 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 aⁱⁱ; 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, bⁱ; *gyasta bays-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 aⁱⁱⁱ; 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 bⁱⁱ; *gyastā baysi*, 8 aⁱ; 25 aⁱⁱ; 32 bⁱⁱ; 39 bⁱⁱ; nom. plur. *gyasta baysa*, A 7; 8; 9; 10; 12; 23; *gyastām baysa*, A 11; *gyastā baysā*, 25 a^{iv}; *jasta baysa*, A 14; *jasta baysām*, A 15; acc. plur. *gyasta baysā*, 30 bⁱ; instr. plur. *gyastyau baysyau-ja*, 15 a^{iv}; 23 aⁱ; gen. plur. *gyastānā baysānā*, 3 bⁱⁱ; *gyastām baysānām*, 21 aⁱⁱⁱ; *gyastānā baysām*, 35 a^{iv}, b^{iv}; 36 aⁱ, ii; A 30 (miswritten *baysau*); 33; *gyastā baysām*, 35 bⁱⁱⁱ; *gyastā baysām-ja*, 28 a^{iv}. **baysamjānā**, that should be grasped, 7 aⁱ; see *bīysamj*.

baysūna, adj., connected with, belonging to the Exalted One, commonly added to nouns, where the Sanskrit text has a compound with *bodhi*; thus *baysūne carye*, *bodhicaryāyāḥ*, of the conduct of a buddha, of the life of enlightenment, 2 aⁱ; *baysūnā teṣāṃ*, the eyes pertaining to a buddha, 36 aⁱ, ii; *baysūnā vūysai*, a being connected with exaltedness, a being of exaltedness, a bodhisattva, nom. sing. *baysūnā vūysai*, 26 a^{iv}; 28 aⁱ; *baysūnā vūysai*, 40 bⁱ; *baysūna vūysai*, 15 aⁱ; *baysūnā vūysai-na*, 7 a^{iv}, bⁱⁱⁱ; instr. sing. *baysūna vūysai-na*, 6 b^{iv}; 8 bⁱⁱⁱ; 9 aⁱⁱⁱ; *baysūnā vūysai-na*, 31 bⁱⁱ; nom. plur. *baysūnā vūysā*, 6 aⁱⁱⁱ, bⁱⁱ; instr. plur. *baysūna vūysau-ja*, A 1.

baysūsta, subst., the state of a *baysā*, buddhahood; nom. sing. *baysūstā*, 16 b^{iv}; 33 a^{iv}; acc. sing. *baysūsta*, 30 aⁱⁱⁱ; 33 aⁱⁱ; *baysūstā*, 16 aⁱⁱ; 32 bⁱ, iii; 33 aⁱ, b^{iv}; *baysūstā*, A 26; 35; 37; *baysūnāstā*, A 34;

- 36; 38; 39; gen. sing. *baysunšta*, A 41.
- beyseye**, see *biysān*.
- bhājanibhūtā**, Skr. loanword, one who has become a vessel for, who has obtained, A 29.
- bhāvā**, Skr. loanword, state, condition, 43 aⁱ.
- bhrāntā**, loanword, Skr. *bhrānti*, delusion, 43 bⁱ.
- bhūttasamñā**, loanword, Skr. *bhūttasamñā*, the idea of reality, 24 bⁱ; *abhūttasamñā*, a non-idea of reality, 24 bⁱ.
- bi**, adv., and, also (?), 31 aⁱⁱ.
- bī**, to be, to become, Zd. *bū*; pres. 3rd sing. *bīdi* (?), is, 27 aⁱⁱ; opt. 3rd pers. sing. *vya* (cf. Old Pers. *bīyā*), 25 b^{iv}; 33 aⁱⁱ; *vyā*, 37 bⁱⁱⁱ; past 1st pers. sing. *vyi*, 26 aⁱ; 3rd pers. sing. *vye*, A 1; *vyā*, 3 b^{iv}; *vya*, 25 bⁱⁱⁱ. iv; 26 aⁱⁱⁱ; *vye*, 4 b^{iv}; *vyitā*, 5 bⁱ; *vyeta*, 5 aⁱ.
- bich**, to lie down, opt. 3rd pers. sing. *biche*, 38 bⁱ.
- biḍā**, see *bar*.
- bidāštā**, probably an adverb, cf. *hāštā*, A 22.
- bihi**, adv., very, much, Zd. *vahyah*, 15 b^{iv}; 20 bⁱⁱⁱ; 24 aⁱⁱⁱ; 36 bⁱⁱ; *bīhā*, 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 aⁱ.
- birās**, to explain, propound; 3rd pers. plur. present act. *birāšydā*, 29 a^{iv}; 39 a^{iv}; 3rd pers. sing. middle, *birāste*, 2 bⁱ; optative 3rd pers. sing. *birāšyā*, 16 bⁱⁱ; 23 b^{iv}; fut. part. pass. *birāšmānā*, 41 aⁱⁱ. iv (-*birān*^o).
- birāšmāmatinai**, adj., connected with the expounding, propagation, A 3.
- bisai**, adj., staying, being (?); nom. plur. *bisā*, A 3; gen. plur. *bisā*, A 33.
- biśā**, adj., all, every, Old Pers. *vispa*; nom. sing. *biśā*, 2 bⁱⁱⁱ; A 18; 28; 29; with suffixed pronoun *i*, *biśi*, 3 aⁱ; acc. sing. *biśā*, 27 bⁱ; with suffixed *i*, *biśi*, A 3; nom. plur. *biśā*, 31 bⁱⁱ; 34 aⁱⁱ. iv; 41 bⁱⁱ; A 17; 40; with suffixed *i*, *biśi*, 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; *biśām*, 27 aⁱ; A 33; *baśāmna*, 7 bⁱⁱ; *biśāna*, 2 aⁱⁱ; *harbiśā*, all and every, 10 aⁱ; 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. *kulaputra*; the first part of the word is probably a gen. plur. *bisivrrā*, cf. Zd. *vīs*; the last part *ṣai* should be compared with Zd. *ṣašta*; nom. sing. *bisivrrāṣai*, 15 bⁱⁱⁱ; 28 aⁱⁱⁱ (-*vrrā*); 36 bⁱ; 40 bⁱⁱⁱ; A 4; gen. sing. *bisivrrāṣai*, 31 aⁱ; 36 b^{iv}; nom. plur. *bisivrrāṣā*, 29 bⁱⁱ; the corresponding feminine is *bisivrrāṣaiñā*, cf. Zd. *ṣšōiñā*; nom. sing. *bisivrrāṣaiñā*, 15 bⁱⁱⁱ; 28 aⁱⁱⁱ (-*vrrā*); A 4; *bisivrrāṣaiñā*, 36 bⁱ; gen. sing. *bisivrrāṣaiñā*, 37 aⁱ; nom. plur. *bisivrrāṣaiñā*, 29 bⁱⁱ.
- bišta**, subst., death, the end (?), 3 aⁱ; A 3.
- biśūña**, adj., of all kinds, manifold, 28 aⁱ; 41 b^{iv}; 42 aⁱ; *biśūmnā*, 43 bⁱ.
- biysamj**, to seize, grasp, restrain; 3rd pers. plur. pres. *biysamjāre*, A 23; future participle passive, *biysamjāmānā*, 31 bⁱ; *biysamjānā*, 7 aⁱ.
- biysān**, to wake up; 3rd pers. sing. past *beyseye*, 42 b^{iv}; past part. *biysādā*, 6 aⁱⁱ; *biysāmda*, A 2.
- brriya**, subst., love, affection (Leumann); instr. sing. *brriyāi-ja*, 18 bⁱⁱⁱ; loc. sing. *brriyā*, A 41; *dā-brriya*, in love of the law, 3 a^{iv}.
- brriyā**, see *prritta*.
- brriū**, adj., earlier, former, cf. Old Pers. *paruwa*, 31 aⁱⁱ; *brriūhādā*, in the earlier part of the day, in the morning, 4 aⁱⁱ; 28 bⁱⁱ (*brū*).
- brriūn**, to shine; 3rd pers. plur. pres. *brriūnāri*, 41 bⁱ.
- bud**, to know, to understand, to realize; inf. *bušte*, 38 a^{iv}; 3rd pers. sing. present act. *butti*, 15 aⁱ; 1st pers. sing. present middle *bve*, 22 b^{iv}; 3rd pers. sing. *baute*, 38 bⁱ; 3rd pers. plur. *butti*, 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; *bvāññā*, 41 bⁱⁱ; 42 bⁱ.

budarā, comparative of *bura*, greater, larger, 29 aⁱ.ii; 37 aⁱⁱ; with suffixed pronoun *ī*, *budarī*, 24 aⁱ.

buddhakṣetra, loanword, Skr. *buddhakṣetra*, a buddhafield; 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.

buhumāññā, loanword, Skr. *bahumāññā*, respect, esteem, 41 aⁱⁱⁱ.

bujsa, subst., merit, virtue; gen. plur. *bujśā*, A 3.

būnaspā, subst., apparently used to translate Skr. *dhūpa*, incense; instr.-abl. plur. *būnaspayau*, 30 b^{iv}; A 3 (written *bu-*); *būspayau*, 37 aⁱ.

bura, adj., great; seems to be used alone in the forms *burā*, 42 bⁱ; *buri*, 42 bⁱⁱ, where, however, the meaning is uncertain; often used after pronouns; thus *ci-bura*, as many as, A 17; *cu-burā*, so much as, so great as, used to translate Skr. *yāvanti*; nom. sing. *cu-bura*, 2 bⁱⁱⁱ; nom. plur. *cu-burā*, 9 a^{iv}; *cu-bura*, A 24; *khu-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}; *ttūburā*, so much, used to translate Skr. *etāvat*, 44 aⁱⁱ (acc. sing.); *vara-burā*, there so far, so far, 13 aⁱ.

buśaṇā, subst., used to translate Skr. *gandha*, a smell, a thing that can be smelt; cf. Zd. *baoidi*; instr. plur. *buśaṇau*, A 3; *buśaṇaujsa*, 17 a^{iv}; gen. plur. *buśaṇām*, 20 a^{iv}; 26 bⁱⁱⁱ; *buśaṇā*, 11 aⁱⁱⁱ.

buysya, adj., long; *būysye jśtūi āyīmāñma*, obtainment of long life, A 4.

bvāma, subst., knowledge, understanding, cf. *bud*; nom. sing. *brāma*, 40 aⁱⁱ; 41 bⁱⁱⁱ; *brāmma*, 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 yamī*, I make recollection, I remember, 26 aⁱ; 30 aⁱⁱⁱ.

byaudā, found, obtained; nom. sing. *byaudā*, 17 aⁱ, bⁱⁱⁱ; 18 bⁱ; *byauda*, 18 aⁱⁱ; *byaude*, 35 bⁱ; nom. plur. *byaudī*, 34 bⁱ.iii; with suffixed pronoun *ī*, *byaudai*, 34 bⁱⁱ.iv; 35 aⁱⁱ.iii.

byeh, to obtain; 3rd pers. plur. present *byehīdi*, 14 aⁱ; *byehīdā*, 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*.

byūṣ, to become light; 3rd pers. sing. pres. *byūṣtā*, 41 bⁱ; past part. gen. sing. *byūṣṭeye savi*, when the nights have become light, 27 b^{iv}; perhaps borrowed or adapted from Skr. *vyuṣṭa*.

C

Cāḍipyainā, nom. propr., name of a man, A 41.

caittiyā, see *cittiyā*.

cakravarttā, loanword, Skr. *cakravartin*, an emperor; nom. sing. *cakravarttā*, 37 b^{iv}; gen. sing. *cadrā* (i.e. *cakrā*)-*vartā*, 37 b^{iv}.

caṁdā, pron., how much, Phl. *cand*, 36 bⁱ; with suffixed *ī*, *caṁdī*, 21 aⁱⁱⁱ.

car, to walk, to live; 3rd pers. sing. pres. *cida*, A 2. The form is not certain.

carai, subst., apparently used to translate Skr. *dīpa*, a lamp; cf. Pers. *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.

cchaisā, 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. *cī*, whose, 3^{ai}; 10 *bⁱⁱ*; nom. plur. *cī*, those who, 20 *aⁱ*; 28 *aⁱⁱⁱ*; 29 *bⁱⁱⁱ*; *cī-bure*, as many as, A 17; compare *cu*.

cī, conj., if; cf. Skr. *ced*, 10 *a^{iv}*; 18 *a^{iv}*; 20 *bⁱ*; 31 *b^{iv}*; 33 *aⁱ*, *bⁱ*; 41 *bⁱ*. *iii*; *cīyā*, and if, 37 *bⁱⁱⁱ*.

cira, subst., shedding, cf. Skr. *kṛ*; *āski cira*, shedding of tears, 24 *aⁱⁱ*.

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*.

errā, pron., of what kind; *errā mānīnāmda*, like as, just as, 42 *aⁱⁱⁱ*; *errāmma*, as, 41 *bⁱⁱⁱ*.

cu, interrogative-relative pronoun; used as an interrogative, which, what; nom. sing. *cu*, 39 *bⁱⁱ*; *cu hūrā*, what matter? why? 12 *bⁱⁱ*; 16 *aⁱ*; 38 *bⁱⁱ* (*hera*); with *kīṇa* added, 11 *bⁱⁱ*; 16 *bⁱⁱⁱ*; *cu manī*, a particle of interrogation, 15 *bⁱⁱ*; 16 *b^{iv}*; 17 *bⁱ*; 18 *aⁱ*; *cu nara vā*, what now then, used to translate *kaḥ punar vādaḥ*, 14 *bⁱⁱ*; 29 *aⁱⁱ*. *iii*; *cu pācā*, the same, A 3; *cu vātā*, 36 *bⁱⁱⁱ*; *cūe* (*cu-e*) *saittā*, what-to thee appears? what dost thou think? 11 *b^{iv}*; 12 *bⁱⁱⁱ*; 14 *aⁱⁱⁱ*; 15 *aⁱⁱ*, *bⁱⁱ*; 16 *b^{iv}*; 18 *aⁱ*; 19 *aⁱⁱ*; 20 *bⁱⁱ* (*suaittā*); 22 *bⁱⁱ*; 23 *aⁱ*; 33 *bⁱⁱⁱ*; 34 *bⁱ*; 40 *aⁱ*; *cve setta*, the same, 38 *a^{iv}*; *cve sai*, the same, 37 *a^{iv}*; used as a relative particle or pronoun; nom. sing. *cu*, 2 *bⁱ*. *iv*; 11 *bⁱⁱⁱ*; 15 *aⁱⁱⁱ*; 16 *a^{iv}*; 17 *b^{iv}*; 18 *aⁱⁱⁱ*; 19 *aⁱ*. *ii*, *b^{iv}*; 21 *a^{iv}*; 22 *bⁱⁱⁱ*. *iv*; 23 *bⁱⁱⁱ*; 24 *bⁱ*; 27 *a^{iv}*, *bⁱ*. *iv*; 28 *aⁱⁱ*; 32 *a^{iv}*, *bⁱⁱ*. *iv*; 33 *aⁱⁱ*, *bⁱⁱⁱ*; 34 *aⁱ*. *ii*. *iv*; 36 *b^{iv}*; 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; *tca*, A 17; acc. sing. *cu*, 19 *bⁱ*. *iii*; nom. plur. *cu*, 9 *bⁱ*. *ii*. *iii*; 13 *a^{iv}*; 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 *aⁱⁱⁱ*; in many cases *cu* is probably used as a conjunction, that, when, so that, if, because, 12 *bⁱ*; 14 *bⁱⁱⁱ*; 15 *a^{iv}*, *bⁱ*; 16 *aⁱⁱ*. *iii*; 19 *bⁱⁱ*; 20 *bⁱ*; 23 *a^{iv}*, *bⁱⁱ*; 25 *b^{iv}*; 27 *aⁱⁱⁱ*; 33 *a^{iv}*; 38 *bⁱⁱⁱ*; 39 *aⁱ*; 41 *bⁱⁱⁱ*; 43 *aⁱⁱ*; with enclitic

pronoun, *cūe*, 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. *yāvant*; nom. sing. *cu-bura*, 2 *bⁱⁱⁱ*; nom. plur. *cu-burā*, 9 *a^{iv}*; acc. plur. *cu-bura*, A 24; *cu-ttira*, how far, how much, 6 *aⁱ*; *cu-ttirā*, 7 *bⁱ*; *cu-ttarā*, 6 *a^{iv}*.

D

dā, subst., law, religion, Zd. *dātu*; nom. sing. *dā*, 15 *aⁱⁱⁱ*; 17 *aⁱⁱ*; 19 *aⁱⁱ*. *iv*, *bⁱ*. *ii*; 21 *b^{iv}*; 22 *aⁱ*. *iv*, *b^{iv}*; 24 *a^{iv}*, *bⁱ*; 27 *bⁱ*; 39 *bⁱⁱⁱ*; 40 *aⁱ*; A 18; 29; acc. sing. *dā*, 24 *bⁱⁱ*; 28 *a^{iv}*; 29 *a^{iv}*; A 2; 3; gen. sing. *dā brrīya*, in love of the law, 3 *a^{iv}*; *dā vīra*, in the law, 15 *aⁱⁱ*; 40 *b^{iv}*; the fuller form *dāta* is sometimes used; nom. sing. *dātā*, 2 *bⁱⁱⁱ*; 3 *aⁱ*; 39 *b^{iv}*; *dāta*, 16 *aⁱⁱ*; 17 *bⁱⁱⁱ*; 19 *bⁱⁱ*; 22 *bⁱ*. *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 *aⁱ*; 23 *bⁱⁱ*; 28 *bⁱ*; gen. sing. *dahā*, 21 *a^{iv}*; cf. *hu-dihuna*.

damvau, subst., wild animal, used to translate *mrga*, A 26 (probably miswritten for *damvām*, gen. plur.).

darmaha, see *dharmaha*.

dasa, subst., work translate, 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 *a^{iv}*; *dātī-dāvīne*, i.e. *dātīnai* or *dāvīnai*, 38 *aⁱⁱⁱ*; nom. plur. *dātījā*, 35 *aⁱⁱ*. *iii*, *bⁱⁱ*. *iv*.

debīśi, unidentified, A 24.

deda, see *dī*.

dharmā, loanword, Skr. *dharma*, Law; a conditioned thing; nom. sing. *dharmā*, 32 *aⁱⁱ*. *iv*, *bⁱⁱ*. *iv*; 33 *aⁱⁱ*, *bⁱⁱⁱ*; *dharma*, 17 *b^{iv}*; 18 *aⁱⁱⁱ*; 38 *b^{iv}*; 39 *aⁱⁱⁱ*; nom. plur. *dharma*, 40 *bⁱ*; instr. plur. *dharmjau-ja*, 17 *bⁱ*; gen. plur. *ddharmā*, 2 *aⁱ*; with a postposition,

dharmān vīra, in the dharmas, 20 aiv; 26 biii; *dharmānnā vīra*, 11 aiii.
dharmaha, subst., loanword, Skr. *dharmatā*, the being law or right; nom. sing. *dharmaha*, 38 aiv; instr. sing. *dharmahē-ja*, 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 aiv.
dharmasamñā, loanword, Skr. *dharmasamñā*, idea of dharma, 40 bi.
ddharmaviga, loanword, Skr. *dharmavega*, the excitement of the law; instr. sing. *ddharmaviga-na*, 24 aii.
dhyaṁnije, adj., belonging to, connected with *dhyaṇa*, A 38.
di, Zd. *dāy*, to see; 3rd pers. sing. present *daittā*, 27 biv; 28 a; 42 biv; *dittā*, 23 aiii; 3rd pers. plur. *deḷa*, 38 ai.ii; 3rd pers. plur. present middle *dyāri*, 41 bi.iv; past part. pass. *dya*, 14 aii; 28 aiv; future part. pass. *dyāñā*, 28 aii; *dyāñā*, 12 biv; 13 aii; 23 aii; 27 biv; 37 bi.ii; 38 ai; 40 aii; *dyāñā*, 38 aiii.
didamā, adj., such, of that kind, 20 bi.
didirā, adj., so much, so many; nom. plur. *didira*, 21 aii; acc. plur. *didira*, 28 biii; adverb, so much, so, *didira*, 24 aiv; *dādirā*, 10 aii; *dadūrā*, 2 biv.
didrrāma, adj., such, of that kind, nom. sing. *didrrāma*, 30 ai (the Skr. has *aśubha*); *diidrrāma*, 29 biii; gen. plur. *didrrāmmān*, 13 aiv; cf. *trāmma*.
dijs, to keep, to preserve, used to translate Skr. *dhāraya*; present 1st pers. middle, *dijsi*, 22 aiv; 39 biii; 3rd pers. sing. *dijsde*, A 2; perhaps miswritten *dijsedā*, 43 bii; with suffixed *ī*, *dijsdai*, 43 aiv; conjunctive 3rd pers. sing. *dijsāti*, 2 biv; 21 bi; *dijsāte*, A 3; 3rd pers. plur. *dijsādi*, 28 aiv; 29 biii; 30 biv; *dijsāde*, A 3; imper. *dijsā*, 39 biv; *dijsi*, 22 bi.
Dīpaṁkarā, n. pr., the Buddha Dīpaṁkara; gen. or abl. *Dīpaṁkarā*, 19 aiii; 30 aiv; 32 aiv; *Dīpaṁgarā*, 19 bi; *Dīpakara*, 19 biii.
diṣa, loanword, Skr. *diṣā*, a region, a country;

nom. sing. *diṣa*, 22 ai; 29 aiv; A 26; *diṣā*, 21 biv; gen. sing. *diṣā*, 12 ai; *diṣa*, 29 bii; loc. sing. *diṣāna*, 22 ai; *diṣāna*, A 26; *diṣāñā*, 39 aiv; loc. plur. *diṣvā*, 12 aiii; *diṣvā*, A 33.
dittā, see *di*.
divina, subst., a human being, a mortal; perhaps borrowed from Skr. *dehin*; cf. however Old Irish *doe*, i.e. **dhavio*, a mortal; gen. plur. *divināna*, 44 aiv.
diysdai, **diysedā**, see *dijs*.
drrai, numeral, three, Zd. *θrāyō*; acc. *drrai*, 1 bi.ii; 5 aiii; loc. *drrayvā*, 30 ai; *drbādva*, 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 aiv.
duṣkarā, adj., difficult of accomplishment, marvellous, probably borrowed from Skr. *duṣkara*; nom. sing. *duṣkarā*, 5 biv; 25 aiv; *duṣkara*, 24 aiii; instr. sing. *duṣkare-ja*, 25 aii.
dvāsse, numeral, twelve hundred, A 1; *drāsi*, 4 ai.
dvāvaradīrsa, numeral, thirty-two; nom. *dvāvaradīrsa*, 23 aiii; *dvāradīrsā*, 23 bi; instr. *dvāradīrsau* (i.e. °*śau*), 23 ai; 40 aii (written *dvāradīradīrsau*).
dya, seen, see *di*.
dyāmma, subst., view, belief, opinion, 39 ai.iii; 42 bi; A 23.

E

eysāṁnai, subst., a prince; acc. sing. *eysāṁnai*, A 2; voc. *eysāṁnā*, A 3.

G

gabhirā, adj., loanword, Skr. *gabhira*, 1 biv; *gañbhīrā*, 24 aiv.
gāhā, subst., a stanza, Zd. *gāthā*; acc. sing. *gāhā*, 16 bi; 21 bi; 36 biv; 40 biv; *gāha*, 23 biv; acc. plur. *gāha*, 38 ai; 41 aiv.
Gaṁgā, n. pr., the river Gaṁgā; gen. or loc. sing. *gaṁgā*, 21 ai; 23 bii; 28 bii; *gaga*, A 15.
gandharva, loanword, Skr. *gandharva*, a Gandharva; gen. plur. *gandharvām*, A 40; *gañddharvām*, 44 aiv.

- ganiṣṭā**, subst., moisture, translates *samśveda*; loc. sing. *ganiṣṭā*, 9 *bī*.
garā, subst., mountain, Zd. *gairi*; nom. sing. *garā*, 20 *bī*; *gara*, 20 *bī*; instr. sing. *garnam*, A 31; gen. sing. *garā*, A 21.
garkhā, unidentified word, 2 *bī*; perhaps an adverb, altogether; *garkhuṣṭā*, 41 *aiv*; *garkhye*, A 21.
gūtti, apparently inf. of verb; perhaps corresponding to Zd. *gattē*; *pari gūtti*, he might cause to go [?], 27 *bī*.
grauna, subst., a garland; instr. plur. *graunyan* (perhaps *grautyan*), A 3.
grūca, subst., sand, compare English *grits*, Lithuanian *grūdas*; instr. plur. *grūcyasye*, (like) the sands, 21 *aī*; 23 *bī*; 28 *bī*; *grūtesye-ja*, A 15.
gūṇa, subst., characteristics, marks, Zd. *gaona*; nom. plur. *gūnā*, 23 *aī*, *bī*; 27 *aī*; gen. plur. *gūnā*, 11 *bī*; *agūnā*, non-marks, 23 *aiv*; 40 *aī*.
guṇaaparamitta, loanword, Skr. *aparimitaguna*, unmeasured virtue; gen. plur. *guṇaaparamittā saṃcayā*, heap of unmeasured virtues, name of a world, A 2; *guṇaaparamittasamcayā*, the same, A 6.
gurs, to address; 3rd pers. sing. past *gurste*, A 2; *guste*, 36 *aī*.
gūṣṭaijā, adj., made of flesh; cf. Pbl. *goṣṭ*, 34 *bī*; *gūṣṭijī*, the same, 34 *bī*; the form is nom. plur.
gva, subst., ear; loc. sing. *gvaṃṇā*, A 26.
gvāna, perhaps part. of base corresponding to Zd. *gū*, that can be realized, 42 *aī*; 44 *aī*; *gvāṃṇā*, 43 *biv*; cf. *hugvāna*.
gyastā, subst., a venerable one, a god, divine, Zd. *yaxata*; gen. sing. *gyastā*, 29 *bī*; *gyastu*, 21 *biv*; nom. plur. *gyasta*, A 40; used as first part of compounds, *gyasta-*, 44 *aī*; common in the phrase *gyastānā gyastā baysā*, the venerable of venerables (the god of gods), the exalted, used to denote the Buddha; see *baysā*.
gyastūṃṇā, adj., belonging to the gods, divine, nom. plur. *gyastūṃṇā*, 34 *bī*; 35 *aī*.

H

- hā**, adv., denoting the direction towards, cf. Zd. *ā*; A 23; *hā ni bajaitti*, is not

- destroyed (?), 41 *aī*; *hā ni kaṣṭā*, does not come up against, 37 *aī*; *hā mañāmṇā*, praiseworthy, 22 *aī*; 39 *aiv*; *hā rvaiddā*, 43 *aiv*, *bī*; *hā yan*, to realize, effect, 24 *bī*; 28 *biv*; 41 *aī*; A 4.
hacā, pron., somebody, anybody, A 17.
had, to sit, Zd. *had*; 3rd pers. sing. present, *hāṣṭā*, 38 *bī*.
haḍa, adv., thus, so; used like Skr. *eva* in order to add emphasis, 38 *bī*, *iii*; *haḍi*, 10 *aī*; 13 *bī*; 22 *bī*; 24 *bī*; 31 *bī*; 39 *biv*; 41 *aī*, *ii*, *biv*; 44 *aī*, *bī*; A 40; *haḍā*, 10 *bī*; 12 *bī*; 16 *aī*; 18 *bī*; *haḍe*, 16 *bī*.
haḍā, subst., day, in *brū-ḥaḍā*, in the morning, 4 *aī*; 28 *bī*; *śvahaḍā*, at noon, 28 *bī*.
hadaina, wandering; see *hamjsa*.
hajva, adj., wise, knowing; instr. sing. *hajva hvaḍā-na*, 3 *aī*; nom. plur. *hajva*, 13 *bī*.
hajvattetīnai, adj., consisting of knowledge; nom. sing. *hajvattetīnai*, 35 *bī*; obl. *hajvattetīje*, A 39; nom. plur. *hajvattetījā*, 35 *aiv*.
hālai, subst., direction, quarter, place; acc. sing. *hālai*, 5 *aī*, *iii*, *bī*; 12 *aī*; 27 *bī*; 41 *aī*; A 2; acc. plur. *hālā*, 6 *aī*; *hālai-ḡṣṭā*, according to Leumann instead of *hālai hāṣṭā*, in the direction, 3 *bī*.
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 *bī*, *iv*; 15 *aī*; A 30; 31; 32; *hamdā*, 13 *bī*.
hamamgā, adj., like, equal, A 31; written *hāmagi*, A 15.
hambar, to fill, Zd. *hampar*; gerund *hamberi*, 15 *bī*; *hambirā*, 21 *aī*; 36 *aiv*; *hambiri*, 40 *bī*; past part. *hambadā*, A 28; *hambadan*, A 32.
hambis, to put together, to compose; 3rd pers. sing. past *hambistā*, 2 *aiv*.
hambisā, subst., a heap, collection; nom. sing. *hambisā*, 11 *biv*; 12 *bī*; 16 *aī*, *iii*; A 30; 31; with suffixed pronoun *i*, *hambisai*, 24 *aī*; 31 *aī*; acc. sing. *hambisā*, 15 *biv*; 29 *aī*, *ii*; 41 *aī*; instr. sing. *hambisā-na*, 14 *aī*; 28 *bī*.

haṁdār, to support, to favour, Zd. *hamdar*; nom. plur. *haṁdādā*, 7 aⁱⁱⁱ; *haṁdādā*, 6 aⁱⁱⁱ; 8 a^{iv}.

haṁdāra, subst., favour; nom. sing. with suffixed *z*, *haṁdārai*, 36 bⁱⁱⁱ; instr. sing. *haṁdārā-jsa*, 6 a^{iv}; *haṁdāra-jsa*, 7 bⁱ; *haṁdārā-jsa*, 8 bⁱ.

haṁdarā, pron., another, Zd. *antara*; obl. sing. *haṁdaraye*, 19 aⁱ; gen. plur. *haṁdarānā*, 21 bⁱⁱ; *haṁdarānānā*, 41 aⁱ; *haṁdiryānā*, 16 bⁱ; *haṁdarānu*, 23 b^{iv}; *haṁdarā*, 29 aⁱⁱⁱ.

haṁgrī, part., assembled, arrived, present, 5 bⁱ.

haṁgūjsā, adv., anywhere, A 17.

haṁjsa, to go along, to set out, cf. Zd. *hamjam*; present 1st pers. middle, *haṁjsye*, 3 a^{iv}; present part. *haṁjsedai*, i. e. *haṁjsamḍai*, 32 aⁱⁱⁱ; instrumental, *haṁjsaṁḍai-na*, 9 aⁱⁱⁱ; *haṁjsadai-na*, 7 aⁱ; 8 aⁱⁱ; *haṁjsamḍai-na*, 40 a^{iv}; *haḍai-na*, 8 b^{iv}.

haṁjse, subst., start, effort, A 4.

haṁkhiysa, subst., enumeration, counting, cf. Zd. *χsā*; nom. sing. *haṁkhiysā*, A 32; loc. sing. *haṁkhiysā ysāya*, produced in enumeration, enumerated, 9 a^{iv}; *haṁkhiysā nasā*, as much as can be counted, 31 aⁱ.

haṁphu, to be provided with, together with; 3rd pers. sing. past *haṁphve*, 17 aⁱⁱ. iii. iv. bⁱ; past part. *haṁphwa*, 14 aⁱⁱⁱ; 25 aⁱⁱ. b^{iv}; 28 bⁱ.

hamrrastā, 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^{iv}; 29 a^{iv}; *haṁtsā*, 9 bⁱⁱ; *hatsa*, A 1.

hanāsā, subst., conception, idea, 25 aⁱ; 42 aⁱⁱ.
har, pron., all, Pers. *har*; *har-biśā*, all and every, 10 aⁱ; 30 aⁱⁱ. bⁱⁱ; 40 bⁱ; A 26; gen. *harbiśānā*, 3 bⁱⁱ.

harā, see *hārā*.

hariys, to be frightened, to tremble, cf. Pers. *hirās*; 3rd pers. plur. present *hariysāri*, 25 aⁱⁱⁱ.

hārū, subst., a merchant, cf. *haur*; gen. sing. *hārū*, 4 aⁱ; A 1.

haškama, subst., a collection, heap; acc. sing. *haškamā*, 36 bⁱⁱⁱ.

hašta, num., eight, A 3; 4; 6; loc. *haštā*, A 17.

hašta, num., eighty, Zd. *aštāiti*, 30 bⁱ; A 8; 18.

hastama, adj., best, excellent, Zd. *hastama*; nom. sing. *hastamā*, 22 aⁱⁱ; written, *hamastamā*, 39 bⁱ.

hāštā, adv., there, in that place, 5 aⁱ, bⁱⁱⁱ; cf. Zd. *arāḍa*.

hatcañākā, part., subduing, overpowering, A 2.

hatha, adj., true, Zd. *haiṭhya*, 27 aⁱⁱ. iii. bⁱ; 33 a^{iv}.

hauda, num., seven, Zd. *hapta*; instr.-abl. plur. *haudyau*, 15 bⁱ; 21 aⁱⁱⁱ; 36 a^{iv}; 40 bⁱⁱⁱ; A 28; 30 (miswritten *haudyānā*).

hauparahaudā, num., seventy-seven, A 9.

haur, to give; 3rd pers. sing. present *hāddā*, 28 aⁱⁱ; *hiḍi*, 11 bⁱⁱⁱ; 36 bⁱ; 40 bⁱⁱⁱ; *hiḍā*, 12 bⁱⁱ; 15 bⁱⁱ; 16 a^{iv}; 21 aⁱⁱⁱ; 28 b^{iv}; *heḍā*, A 31; 3rd pers. sing. opt. *hauri*, A 28; pres. part. *haurāka*, 11 bⁱ; past part. *hauḍi*, 6 bⁱⁱⁱ; *hauḍā*, 7 b^{iv}; 8 bⁱ; A 28; fut. participle pass. *haurānā*, 11 a^{iv}; *haurānānā*, 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^{iv}; acc. sing. *haurā*, 11 bⁱⁱⁱ; 12 bⁱⁱ; 21 aⁱⁱⁱ; 28 a^{iv}. b^{iv}; A 28; *hauram*, 15 bⁱⁱ; 16 a^{iv}; 36 bⁱ; 40 bⁱⁱⁱ; with suffixed *z*, *hauri*, A 31.

haurāmā, subst., giving, bestowing; instr.-abl. sing. *haurāmme-jsa*, 6 bⁱⁱⁱ; 7 b^{iv}; 8 bⁱⁱ.

hauttā, unidentified, perhaps 3rd pers. sing. pres., keeps, has, 43 aⁱⁱ; cf. Zd. *hap*.

hauva, subst., influence, power, consequence; instr. sing. *hauvi-jsa*, A 34; 35; 36; 37; 39; *hauva-jsa*, A 34; 36; 38; 39; miswritten *hauviba-jsa*, A 38; gen. sing. *hauvi*, A 36; 37; 39; *hauva*, A 34; 38; *hauvi-jsa*, A 35.

hauyuḍā, that can easily be done, 11 b^{iv}; see *hauyuḍā*.

hāva, subst., excellency; *hāva-anuśamsa*, used to translate *guṇānuśamsa*, A 4.

hayaramḍai, part., reposing, dwelling, living; nom. plur. *hayaramḍā*, A 34; 36; 37; 39; *hayiramḍā*, A 38; *hauramḍā*, A 35.

haysnā, to wash; 3rd pers. sing. past *haysnātū*, 4 *bii*.

herṣṭāya, unidentified word, perhaps 'at all', 38 *aii*.

hi, emphatic particle, 11 *bi*.

hāmā, to become, to be; cf. Zd. *ham-i*, Wāxī *hūmūin*; 3rd pers. sing. present middle *hamātū*, 10 *bii*; *hamete*, 38 *biii*; 3rd pers. plur. *hāmāre*, A 4; 17; 24; 26; *hāmāri*, 41 *bii*; *hāmāri*, 3 *aii*; 13 *bi*; 14 *ai*. ii. iii; 21 *aii*. iv, *biii*; 28 *ai*. iv, *bi*; 29 *biv*; *hāmāri*, 25 *aii*; 2nd pers. sing. conjunctive *hama*, 33 *aiii* (used with the meaning of a future); 3rd pers. sing. *himate*, A 3; 20; 21; 22; 24; 27; 29; miswritten *hihamāte*, A 28; and *māte*, A 23; *hamāte*, A 6; 18; 25; *hamāve*, A 16; *hāmāve*, A 17; *hāmātū*, 10 *ai*. iv; *hamāti*, 10 *aiii*; 14 *biii*; 31 *biv*; 32 *aii*; 3rd pers. sing. opt. *hime*, A 26; 29; 30; *himi*, A 28; *hāmā*, 10 *ai*. iv; 14 *bii*; 19 *ai*. iv; 21 *biv*; 25 *bi*; 31 *biv*; 37 *aii*; 43 *aiii*; *hamā*, 14 *bii*. iv; 17 *bii*; 19 *bii*; 22 *ai*; 27 *bii*; 29 *ai*. iv; 43 *ai*; *hāme*, 10 *biii*; 17 *ai*; *hame*, 24 *ai*; A 17; 31; 32; *hamā*, 18 *bi*; *hama*, 18 *ai*. iv; *hamāya*, 26 *ai*; 37 *biv*; 3rd pers. sing. past *hamye*, 4 *bii*; 44 *aii*; *hamyetā*, 4 *bi*; 3rd pers. plur. *hamya*, 5 *aii*.

hārā, *hirā*, subst., thing, matter, object; nom. sing. *hārā*, 7 *aiii*; 12 *bi*; 16 *ai*; *hirā*, 8 *ai*. iv; 12 *bi*; *cu hārā*, what matter? why? 12 *bii*; 16 *ai*; *cu hera*, 38 *bii*; *cu hirā kiḍna*, 11 *bii*; *cu hara kina*, 16 *biii*; *ci hārā kiḍna*, 10 *ai*. iv, *bi*; 29 *biv*; 31 *biv* (*kina*); *ce herā kina*, 38 *biii*; acc. sing. *hārā*, 27 *biii*; gen. sing. *harā*, 41 *biv*; *hārā vira*, in an object, 28 *aii*; nom. plur. *hāra*, 34 *aii*. iv; gen. plur. *hirāmnā*, 6 *bi*; 7 *bii*; *aharāna*, devoid of objects, used to translate Skr. *anupadhiśeṣa*, 10 *ai*; 31 *bii*; A 29.

hīna, subst., army, A 22.

his, to be sounded, to be heard; 3rd pers. sing. opt. *hiṣē*, 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. *hīyān*, 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^oafna*, Pāli *supina*; acc. sing. *hūnā*, 42 *biv*.

hūs, to sleep, Zd. *χ^oafs*; pres. part. *hūsam-dā*, 42 *biv*.

huṣa, unidentified word, 3 *ai*; perhaps *hu*, well, and *sa* for *sa*, he.

huyudā, that can easily be done, 11 *biv*; *huyudī*, 12 *aiii*, *bii*; cf. *hauyudī*.

hvaḍā, past part. of verb corresponding to Zd. *χ^oar*, to eat; *hvaḍā khāysā*, after the food had been eaten, 4 *bi*.

hvaḍāna, see *hve*.

hvamāri, they are; see *hīmā*.

hvaṁdā, see *hve*.

hvan, to say, to speak, cf. Zd. *χ^oan*; 1st pers. sing. present act. *hvāñimā*, 8 *biii*; 3rd pers. sing. present passive *hvīdā*, 17 *ai*. iv, *bi*; *hvīdī*, 41 *ai*. iv; *hvīde*, 38 *biii*; 3rd pers. plur. *hvāñāri*, 3 *aii*; 23 *bi*; 44 *biii*; 3rd pers. sing. opt. *hvāñē*, 39 *ai*; miswritten *hvāñē*, 19 *biv*; *hvāñē*, 20 *ai*; 27 *aii*; *hvāñā*, 27 *aiii*; *hvāñāye*, 38 *bi*; 2nd pers. sing. imper. *hvāñā*, 13 *bi*; 3rd pers. sing. past *hve*, 5 *biv*; 7 *aiii*; 8 *aiii*; 9 *aii*; 12 *ai*. ii. iv, *biv*; 13 *aiii*, *bi*; 14 *bi*; 15 *bi*. iv; 16 *aiii*; 17 *aiii*, *biii*; 18 *ai*. iii, *bii*; 19 *aii*. iv, *bii*; 21 *ai*; 22 *aiii*, *biii*; 23 *ai*. iii; 24 *aiii*; 25 *ai*; 31 *ai*. iv, *bi*; 32 *bii*. iv; 33 *bii*. iv; 34 *bii*. iii. iv; 35 *ai*. ii. iv, *bi*. iii. iv; 36 *ai*, *bii*; 37 *ai*. iv, *bi*; 38 *ai*; 39 *bii*. iii; 40 *aiii*. iv; 41 *ai*. iv; 44 *aii*; 3rd pers. plur. *hvāñdā*, A 7; 8; 9; 10; 11; 12; *hvāñda*, A 14; *hvāñdā*, 25 *aiii*, *bi*; *hvāda*, A 15; perf. part. pass. *hva*, 3 *bi*; 15 *ai*. iv; 22 *biii*; 23 *ai*; 27 *bi*; 34 *ai*. iv; A 40; *hvata*, 15 *aiii*; 16 *aii*; 18 *biii*; 20 *aii*; 22 *bii*; 23 *ai*. iv; 33 *biii*; 39 *ai*. ii. iii. iv; 40 *ai*. iv; gen. *hvāye*, 7 *aii*; 8 *aiii*; 13 *aii*; 22 *aii*; 32 *bi*. iii; 39 *bi*; *hvayai*, 22 *ai*. 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. *hvāñānme*, 38 bⁱ.

hvaram, right; *hvaramecāñā*, to the right, 5 aⁱⁱⁱ; *hvaramecāñā*, 29 bⁱ; *hvaramdai*, adj., right, 5 bⁱⁱ.

hvāñā, adj., probably identical with *Zd. hvāñā*, 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. *hvañā-na*, 3 aⁱⁱⁱ; gen. sing. *hvañā*, 21 b^{iv}; 29 bⁱ; nom. plur. *hvañā*, A 40; gen. plur. *hvañānna*, A 37; 38; 39; *hvañāñānna*, A 35; *hvañāñānna*, 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 *āysdai*, A 24; *āysdamrjai*, A 33; *baysī*, 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}; *biśī*, 3 aⁱ; A 3; 21; *budarī*, 24 aⁱ; *byaudai*, 34 bⁱⁱ. iv; 35 aⁱⁱ. iii; *būna-spyau-jaai*, 30 b^{iv}; *būspyau-jaai*, 37 aⁱ; *cūai*, 29 aⁱⁱ; *dātī*, 14 bⁱⁱ; *hamdārai*, 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; *maranākāi*, A 23; *nānmai*, A 3; *pastai*, 36 aⁱⁱⁱ; *pīridai*, 29 aⁱⁱ; *pracainai*, 21 bⁱⁱ; *raysī*, 2 aⁱⁱⁱ; *samkhalunayau-jaai*, A 3; *śānmai*, A 23; *Subhūtī*, 15 bⁱⁱⁱ; 17 aⁱⁱ; 23 aⁱⁱ; 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; *tattai*, 22 bⁱ; 39 b^{iv}; *ttinai*, 3 aⁱⁱⁱ; *ysārī*, A 23; *yudai*, 5 b^{iv}.

i, 3rd pers. sing. opt. of verb subst., see *ah*.
idā, 3rd pers. plur. present of verb subst., see *ah*.

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.

Ārmayāstä, n. pr., Skr. *Amitābha*, A 25.

J

jaḍa, loanword, Skr. *jaḍa*, a fool; nom. plur. *jaḍa*, 38 bⁱⁱⁱ; instr. plur. *jaḍyau*, 39 aⁱⁱⁱ; *jaḍau*, 38 b^{iv}; gen. plur. *jaḍānna*, 42 aⁱ.

Jambviya, 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. *jātmara*, remembering one's previous births, A 17.

jaṣta, see *gyasta*.

jauni, subst., overpowering, defeat; nom. *jauni*, 18 bⁱⁱ; acc. *jauni*, 19 aⁱ.

jā, indefinite particle, *Zd. cīθ*, 41 bⁱ. iv; cf. *kāmu-jā*, *kuṣṭaijā*, *nāmu-jā*; used as an indefinite pronoun, 23 bⁱⁱⁱ; *cī jā hve*, if any man, 20 bⁱ; 33 bⁱ; *jā-vae*, adds emphasis, and perhaps contains the particle *vā*, 4 b^{iv}; cf. *-jā* in *subijā*, 8 bⁱⁱⁱ.

jī, to decay, to disappear, *Zd. jya*; pres. 3rd pers. plur. *jāri*, they disappear, 30 aⁱⁱⁱ; past part. *jya*, A 6; *jā*, A 3; 16.

Jīvā, n. pr., Jeta; gen. sing. *Jivā*, 3 b^{iv}; A 1.

jīva-nāsāma, subst., conception of a living being, 18 bⁱ; see *nāsāma*.

jīvasamñā, loanword, Skr. *jīvasamñā*, the idea of a living being, 14 a^{iv}; 25 bⁱⁱⁱ; 26 aⁱⁱⁱ; 32 aⁱ (-samñā).

jsa, 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^{aiv}; 40^{ai}; *muhuja*, by me, 10^{ai}; 17^{ai}, *bii*; 18^{ai}, *iv*; 19^{ai}; 24^{aiv}; 30^{bii}; *muhūm-ja*, A 1; *uhū-ja*, by thee, 6^{ai} (*ahū-ja*), *bii*; 7^{biii}; when followed by the enclitic pronoun *ī*, the suffix becomes *jsai*, 30^{biv}; 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; *jsān*, 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}.
jsvāka, unidentified participle, 2^{ai}; cf. *grāna*.
juna, subst., turn, time, -fold; acc. plur. *juna*, A 3; 4 (miswritten *ju*); 6; should probably be written *jūna*.
jvāka, subst., life, a living being, cf. Zd. *jva*; *jvāka-vz*, about a living being, 24^{biii}; *jvākū vira*, 10^{bii}.
jyājīni, adj., whose life is exhausted; nom. plur. *jyājīnya*, A 3; cf. *jī*.

K

ka, conjunction, when, if, 3^{aiv}; A 3.
kalārri, subst., Skr. *kalirāja*, the kaliking, 25^{bii}.
kalpā, loanword, Skr. *kalpa*, a period; acc. plur. *kalpā*, 28^{biii}; gen. plur. *kalpānmā*, 30^{aiv}.
kāma, unidentified word, perhaps borrowed from Skr. *kāma*, 2^{ai}.
kām̐ma, pronominal adj., which, Zd. *katāma*; *kām̐mā*, 5^{biii}; 17^{biii}; A 3; 6; 22; 27; 28; 29; 33; *kām̐ma*, 5^{ai}; A 16; miswritten *kauma*, A 17; *kām̐mā*, 26^{aiv}; *kāma*, 17^{aiv}; 25^{bi}; *kām̐*, A 18; 20; 21; 23; 24; 25; gen. sing. *kām̐ye*, 21^{biii}; perhaps miswritten *nām̐ye*, 28^{aiv}; loc. sing. *kām̐nā*, 39^{aiv}; *kām̐na*, 21^{biv}; *kāna*, A 26.
kāmu-jā, pronoun, any, 10^{aiv}; 13^{aiv}; 17^{biv}; 19^{bi}; 27^{biii} (written *nām̐ja*); 31^{biii}; 32^{aiv}; 33^{aiv}; *kām̐mujā*, 21^{aiv}; 32^{bii}, *iv*; 34^{ai}.

kanā, subst., a drop; gen. plur. *kanām̐*, A 32.
Kanakamunā, n. pr., Skr. *Kanakamuni*, name of a buddha, A 30.
kantha, subst., a town; loc. sing. *kūtha*, 4^{aiv}, *iv*; with suffixed *hāstā*, *kūthāstā*, into the town, A 34; 35; 36; 37; 38; 39.
karā, according to Leumann a particle; compare Skr. *kila*; 2^{aiv}; *kara*, 38^{aiv}.
karma, loanword, Skr. *karma*, work, action; nom. plur. *karma*, 30^{aiv}; in 2^{bi} we read *karma-ccaiśa*, which I cannot explain.
karmaya, loanword, Skr. *karmatā*, activity, 30^{ai}.
Kāśavā, n. pr., Skr. *Kāśyapa*, name of a buddha, A 30.
kāśā, loanword, Skr. *kāśa*, cataract; nom. *kāśā*, 41^{biv}; gen. *kāśā*, 42^{ai}.
kašte, 3rd pers. sing. present middle of a verb used to translate Skr. *kṣamate*, 31^{aiv}; *kaštā*, 37^{aiv}.
kaulopāmmā, loanword, Skr. *kolopama*, like a raft, 14^{bi}.
khāysā, subst., food, cf. Skr. *khād*; *hvaḍā 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. *kaṭha*, Skr. *katham*, 6^{biii}; 8^{ai}; with suffixed pronoun *ī*, *khūī*, 8^{biv}; with *vā* and the pronoun *ī* added, *khūvāi*, 22^{aiv}, or *khvāi*, 7^{ai}; 8^{aiv}; 39^{biii}; used as a particle of comparison, as, like, 2^{aiv}; 16^{aiv}; 20^{bii}, *iii*; 42^{bi}, *ii*, *iv*; in subordinate sentences, how, 8^{biii}; so that, 3^{bi}; 11^{bi}; 27^{ai}; 40^{bi}; 41^{aiv}; 43^{biii}; with *vā* and *ī*, *khvāi*, 3^{bi}; as, so as, 14^{biii}; 22^{biii}; 41^{aiv}; 43^{aiv}; as when, if, when, 14^{biv}; 27^{bii}, *iv*; A 6; 23; 25; 26; 30; 31; 32; 40; with *vā* and *ī*, *khvāi*, A 21; *khu burā*, as long as, 14^{biii}.
kiḍa, past part. pass. of *kar*, to do; instr. sing. *kid-na*, for the sake of, 10^{aiv}, *bi*; 11^{bii}; 29^{biv}; 37^{aiv}; written *kina*, 16^{aiv}, *biii*; 20^{aiv}; 26^{aiv}; 27^{ai}; 31^{biv}; 32^{aiv}; 39^{ai}.
kīrā, subst., work, business, Zd. *kairya*, 4^{bi}; 14^{biii}; nom. plur. *kīra*, A 20.

kītha, see *kantha*.

klaishīnai, adj., connected with, consisting in the *kleśas*; acc. sing. *klaishīnai*, 19 aⁱ; acc. plur. *klaishīnā*, 18 aⁱⁱ; gen. plur. *klaishīnānīnā*, 6 bⁱ; 7 bⁱ; *klaishīnā*, 18 bⁱⁱ.

kleśa, Skr. loanword, defilement, evil passion; gen. plur. *kleśān*, A 2.

Kṛrakusadā, n. pr., Skr. *Kṛckucchanda*, name of a buddha, A 30.

kṣam, to wish; 3rd pers. sing. opt. *kṣamā*, A 4.

kṣamautitijā, adj., consisting in forbearance; cf. Zd. *χsanmanē*, and suffixes *vat* and *tāt*, literally therefore 'belonging to the state of one who is in possession of forbearance', 25 bⁱ; *kṣamautteṭṭe*, A 36; *kṣamautteṭṭi*, A 36.

kṣaṁṇā, loanword, Skr. *kṣaṇa*, a moment; acc. sing. *kṣaṁṇā*, 14 aⁱ.

Kṣāntavādā, n. pr., Skr. *Kṣāntivādīn*, 26 aⁱⁱ.

kṣīrā, subst., town, cf. Zd. *šōiθra*; the form is loc. sing., 3 b^{iv}; 44 bⁱⁱⁱ.

ku, adv., when, Zd. *kudā*, 10 aⁱⁱ; 14 bⁱ; 15 aⁱ; with copulative or emphatic *u*, *kū*, the same, 4 a^{iv}, bⁱ; 5 aⁱⁱ; *kūburā*, how far, as far as, 9 b^{iv}; *kū-ja*, wherefrom, 24 a^{iv}; 40 aⁱ; *kūṣṭā*, where, A 24; *kūṣṭa*, where, 2 aⁱⁱ; 29 a^{iv}; *kūṣṭā-burā*, wherever, so far as, 12 b^{iv}; *kūṣṭa-jā*, anywhere, 11 aⁱ; *kūṣṭai-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. *kara*.

kūśalā, loanword, Skr. *kūśala*, bliss; gen. sing. *kūśalā*, 21 a^{iv}, bⁱⁱⁱ; 36 bⁱ, iii; it is possible that *kūśalāmūla* should be considered as one word; cf. *mūla*.

L

lakṣa, loanword, Skr. *lakṣa*, hundred thousand, 44 bⁱⁱⁱ.

lakṣaṁṇā, 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-*

ṣaṇīja, 37 bⁱ; *lakṣaṇīji*, 37 bⁱⁱⁱ; *lakṣaṇāji*, 37 b^{iv}.

lokapāla, Skr. loanword, a class of gods; nom. plur. *lokapāla*, A 24.

lōvadātā, loanword, Skr. *lokadhātu*, a world; nom. *lōvadāta*, 21 aⁱⁱ; *lovadāva*, A 2; *lovadā*, A 28; acc. *lovadātu*, 15 bⁱ; 16 a^{iv}; 40 bⁱⁱ; *lovadātā*, 36 a^{iv}; loc. *lovadeta*, A 6; 25; *lovadeva*, A 2.

lovyā, loanword, derived from Skr. *loka*, belonging to the world; the word is nom. sing. fem., 44 a^{iv}; A 40.

M

ma, prohibitive particle, not, do not, 13 bⁱ.

ma, pron., me, 3 a^{iv}; 38 aⁱⁱ; gen. sing. *maṁmā*, 3 bⁱⁱⁱ; 25 bⁱⁱ; 26 aⁱⁱⁱ; *maṁ*, 24 a^{iv}; 25 bⁱⁱⁱ, iv; 26 aⁱ; 38 bⁱⁱ; 40 aⁱⁱ; cf. *mā*.

mahairdī, loanword, Skr. *maharddhika*, possessing magical power; gen. plur. *mahairdyām*, A 22.

mahāpuraṣalakṣaṇa, loanword, Skr. *mahāpuraṣalakṣaṇa*, the marks of a mahāpuruṣa; instr. plur. *mahāpuraṣalakṣaṇyau-ja*, 23 aⁱⁱ; 40 aⁱⁱ.

mahāsaḥasrī, loanword, cf. Pāli *mahāsaḥasī*, name of a world; gen. sing. *mahāsaḥasrī*, 16 a^{iv}; *mahāsaḥasrye*, A 28; *mahāsaḥasrīye*, 15 bⁱ; *mahāsaḥasrya*, 36 a^{iv}.

mahāsamudra, Skr. loanword, great ocean; nom. plur. *mahāsamudrā*, 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; *Majuśrya*, A 3; *Mañjuśryam*, A 3; *Majuśryam*, A 4.

māṁṇāṁdā, part., like, as, Pers. *mānand*, 22 aⁱ; 27 b^{iv}, iv; 33 bⁱ; 43 aⁱⁱⁱ; *māṁṇāṁda*, 42 aⁱⁱⁱ; *māṁṇāṁdā*, 2 bⁱⁱ; 23 bⁱⁱⁱ; 28 bⁱⁱ; 29 bⁱⁱ; *māṁṇāṁ*, 20 bⁱ; *māṁṇāṁdā*, A 26.

mañṇā, unidentified, perhaps meaning 'notion', 43 bⁱⁱ; gen. plur. *mañṇāṁ*, 43 a^{iv}.

man, to consider; with *hā*, praise, worship, Zd. *man*; 3rd pers. plur. present, *mañāre*,

38 ^{ai}; fut. part. pass. *mañāmñā*, 22 ^{ai}; 39 ^{ai}.

mañām, see *mañām*.

māṇavai, loanword, Skr. *māṇavaka*, a young man; voc. sing. *māṇavā*, 33 ^{ai}.

mani, a particle, now, indeed, 15 ^{bi}; 16 ^{bi}; 17 ^{bi}; 18 ^{ai}.

mara, adj., here, 7 ^{ai}; 8 ^{ai}, ^{bi}; 9 ^{ai}, ⁱⁱ; 31 ^{bi}; 43 ^{ai}, ^{bi}; A 6; *marā*, 31 ^{ai}.

Māra, Skr. loanword, the Evil One; nom. *Mārā*, A 22.

mārīṇa, adj., belonging to Māra, A 22.

maranākāla, Skr. loanword, the time of death; acc. with suffixed *ī*, *maranākālī*, A 23.

masi, subst., quantity, Zd. *masah*, used in compounds like Skr. *mātra* with the meaning 'so much as'; *garā mase*, big as a mountain, A 21; *hañkhāysā-masā*, so much as can be counted, 31 ^{ai}; *tanka masi*, so much as a farthing, A 28; *uśmāṇna masi*, so much as a *uśmāṇna*, 31 ^{ai}; 37 ^{ai}.

maśī, unidentified, perhaps 'behind him', A 24.

mata, probably past part. of the base *man*, considered, 10 ^{ai}.

māta, subst., mother, Zd. *mātā*, 1 ^{bi}.

mā, pron., my, me, 18 ^{bi}; 41 ^{bi} (*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 ^{ai}; *tī mī*, then, 24 ^{ai}; *āška mī*, tears, 24 ^{ai}; cf. further A 2; 3; 4; 23; 30.

miḍāna, adj., merciful; voc. sing. *miḍāna*, 18 ^{ai}; *miḍāṇna*, 5 ^{bi}; 6 ^{bi}; 15 ^{bi}; 16 ^{ai}; 17 ^{ai}, ^{bi}; 19 ^{ai}, ^{bi}; 20 ^{bi}; 22 ^{bi}; 23 ^{ai}; 24 ^{ai}; 31 ^{ai}; 37 ^{bi}; *miḍāṇnā*, 33 ^{bi}, ^{iv}; 36 ^{bi}; 40 ^{ai}; *mā-ḍāṇna*, 32 ^{bi}.

mista, adj., great, Zd. *masita*; nom. sing. *mistā*, 20 ^{bi}, ⁱⁱⁱ; 26 ^{ai}; 33 ^{bi}; A 33; instr. sing. *māstā*, 31 ^{bi}; *mistā-na*, 4 ^{ai}; loc. sing. *māstā*, 4 ^{ai}; *mištā*, 4 ^{ai}; nom. plur. *mistā*, 3 ^{ai}; 6 ^{ai}, ^{bi}; 7 ^{bi}; inst. plur. *mistyau*, A 1.

muhu, pron., me, Zd. *maibya*, 18 ^{bi}; 33 ^{ai}; 38 ^{ai}, ⁱⁱ; *muhu-ja*, by me, 10 ^{ai}; 17 ^{ai}, ^{bi};

18 ^{ai}, ^{iv}; 19 ^{ai}; 24 ^{ai}; 30 ^{bi}; *muhun-ja*, A 1.

mūkha, loanword, Skr. *mūrkhā*, a fool; instr. plur. *mūkhau-ja*, 38 ^{bi}.

mūla, loanword, Skr. *mūla*, a root; nom. plur. *kūsalā mūlā*, or *kūsalāmūlā*, roots of bliss, 21 ^{ai}, ^{bi}; acc. plur. *k. mūlā*, 13 ^{bi}; 36 ^{bi}; gen. plur. *k. mūlām*, 36 ^{bi}.

mura, subst., a bird; gen. plur. *murām*, A 26.

muśa, unidentified, perhaps 'afterwards', 42 ^{bi}; cf. *maśī*.

muštā, subst., death, destruction, cf. Zd. *mar*; instr. sing. *muštā-ja*, 25 ^{bi}.

N.

(1) **na, nā, ni**, negative particle, Zd. *na*; *na*, 2 ^{ai}; 10 ^{ai}; 11 ^{ai}, ^{bi}; 12 ^{bi}, ^{iv}; 13 ^{bi}; 14 ^{ai}, ^{bi}; 17 ^{bi}; 18 ^{ai}; 19 ^{bi}, ⁱⁱⁱ; 20 ^{ai}; 23 ^{ai}; 24 ^{bi}, ^{iv}; 25 ^{bi}; 26 ^{bi}; 27 ^{ai}; 33 ^{ai}; 34 ^{ai}; 37 ^{bi}; 38 ^{ai}, ^{bi}; 40 ^{ai}, ^{bi}; 41 ^{bi}; 43 ^{bi}; A 17; 22; 34; 37; 38; *nā*, 11 ^{ai}, ⁱⁱⁱ; 12 ^{ai}; 26 ^{ai}; 41 ^{bi}; 43 ^{ai}; A 17; *nī*, 9 ^{bi}; 10 ^{bi}, ^{iv}; 11 ^{ai}, ⁱⁱⁱ, ^{bi}; 12 ^{ai}; 13 ^{bi}; 14 ^{ai}, ^{iv}, ^{bi}; 15 ^{ai}; 17 ^{ai}, ⁱⁱⁱ, ^{iv}, ^{bi}, ⁱⁱⁱ, ^{iv}; 18 ^{bi}; 19 ^{ai}; 20 ^{ai}, ^{iv}; 24 ^{ai}, ^{bi}, ⁱⁱⁱ, ^{iv}; 25 ^{ai}, ^{bi}, ⁱⁱⁱ, ^{iv}; 26 ^{ai}, ^{iv}, ^{bi}, ⁱⁱⁱ; 27 ^{ai}, ⁱⁱⁱ, ^{iv}, ^{bi}, ⁱⁱⁱ, ^{iv}; 28 ^{ai}; 30 ^{bi}; 31 ^{bi}; 32 ^{ai}, ⁱⁱ; 33 ^{ai}, ^{bi}; 37 ^{ai}, ^{iv}; 41 ^{ai}; 42 ^{ai}; 43 ^{ai}; 44 ^{ai}; A 17; 22; 27; 30; 31; 35; 36; 39; *ne*, A 32; *nai* (not it), 28 ^{bi}; *naīye*, and not, 38 ^{ai}; *na-na*, 24 ^{bi}; *na-ni*, 25 ^{bi}; 31 ^{ai}; *ni-ni*, 24 ^{bi}; *nai-na*, 14 ^{bi}; 15 ^{ai}; A 17.

(2) **na, nā, ni**, adv. or particle, now, namely, especially in queries; *na*, 6 ^{ai}; 7 ^{ai}, ^{bi}; 20 ^{bi}, ⁱⁱⁱ; *na-ti*, 11 ^{bi}; *na-tā*, 12 ^{ai}; *nā*, 17 ^{ai}; 18 ^{ai}; 27 ^{ai}; *ne*, 12 ^{bi}; *nī*, 2 ^{ai}; 13 ^{ai}; 34 ^{bi}; 37 ^{bi}; A 24; *nī-tā*, 12 ^{ai}; cf. *manī*, and Zd. *nā, na*.

(3) **na**, particle, perhaps connected with (2) *na*; commonly with the meaning of an instrumental, 4 ^{ai}, ^{bi}; 6 ^{ai}, ⁱⁱ, ^{iv}, ^{bi}, ⁱⁱⁱ, ^{iv}; 7 ^{ai}, ^{iv}, ^{bi}, ⁱⁱⁱ, ^{iv}; 8 ^{ai}, ⁱⁱ, ^{iv}, ^{bi}, ⁱⁱⁱ, ^{iv}; 9 ^{ai}, ⁱⁱⁱ, ^{bi}; 10 ^{ai}, ^{bi}, ^{iv}; 11 ^{ai}, ^{iv}, ^{bi}; 14 ^{ai}; 15 ^{ai}; 16 ^{ai}, ^{bi}, ⁱⁱⁱ; 17 ^{ai}, ⁱⁱⁱ; 18 ^{bi}; 20 ^{ai}, ^{bi}; 21 ^{bi}, ^{iv}; 22 ^{bi}, ⁱⁱⁱ; 23 ^{ai}, ^{bi}; 24 ^{ai}; 25 ^{bi}; 26 ^{ai}, ^{bi}; 27 ^{ai}, ^{bi}; 28 ^{bi}, ⁱⁱⁱ;

29 ^a_i, ^b_i.iv; 30 ^a_{ii}; 31 ^b_{ii}.iv; 32 ^a_{ii}.iv, ^b_{ii};
33 ^a_i.ii, ^b_{ii}; 37 ^a_{iv}; 38 ^a_i (-ne); 38 ^a_{iv}
(-na); 39 ^a_i.ii.iii; 40 ^a_i.iv, ^b_i; 42 ^b_{ii};
43 ^a_{iv}, ^b_{ii}; 44 ^a_i; A 7; 8; 9; 10; 11;
12; 14; 15; 23; 31; it is used with the
sense of an abl. in 5 ^b_i; 19 ^b_{iii}.
nā, to take; 3rd pers. sing. past *nāti*, 4 ^a_{iii};
3rd pers. plur. *nāmdā*, A 40; past part.
nā, 19 ^a_{iii}.iv, ^b_i.ii.iv; 41 ^a_{iv}.
nabuṣḍā, unidentified word, 2 ^b_{ii}; 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 ^a_{iii}; 19 ^a_{ii}; 22 ^b_{ii}; 23 ^a_{ii};
32 ^a_{iii}; 33 ^b_{iii}; 37 ^b_i; 40 ^a_i.
nāma, loanword, Skr. *nāma*, name; acc.
nāma, 22 ^a_{iv}, ^b_i; 39 ^b_{iii}.iv; A 3; *nāmna*,
A 6; *nāmmaṃ*, A 3; *nauma*, A 4; with
suffixed *ī*, *nāmmai*, A 3; often used ad-
verbially, by name, namely, 2 ^b_i.ii; 18 ^a_{iv};
22 ^a_{iii}, ^b_i; 26 ^a_{ii}; 33 ^a_{iii}; 34 ^a_i; *nāṇma*,
39 ^b_{ii}.iii; A 2.
namas, loanword, Skr. *namasya*, to bow
down to; 1st pers. sing. pres. *nama-*
sūmmā, 1 ^b_i.ii.iii; 3rd pers. plur. past
namasyādā, 5 ^a_i.
namaysā, subst., perhaps borrowed from
Skr. *namasyā*, reverence, worship; instr.
namaysi-na, 17 ^a_i.
nāmā, pron., any one; gen. sing. *nāmje*,
28 ^a_{ii}; with the indefinite *ja* in *nāmja*,
any, 27 ^b_{iii}; perhaps miswritten for *kāmā*.
ñāp, loanword, Skr. *jñāpya*, to be made
known; 3rd pers. sing. opt. middle *ñāpīya*,
10 ^a_i; pres. part. *ñāpaṃdai*, A 23; 26;
40; nom. plur. *nyāpaṃdā*, 15 ^a_{iv}.
nara, adv., again, now, 14 ^b_{ii}; 15 ^a_i; 16 ^a_{ii};
29 ^a_{ii}.iii; 41 ^b_{ii}; A 22.
naram, to go out, to emanate from; past
part. *naraṃda*, 16 ^b_{iii}.
naryajsāve, loanword, Skr. *narakajāti*, re-
birth in hell; loc. *naryajsāveṇa*, A 17.
nās, to seize, to receive, to conceive, to over-
power; 3rd pers. sing. conj. *nāsāti*, 16 ^b_i;
41 ^a_i; 3rd pers. plur. pres. middle, *nāsāre*,
38 ^b_{iv}; pres. part. *nāsākā*, 11 ^b_{ii}; 24 ^b_{iv};
future part. pass. *nāsāñā*, 8 ^a_{ii}; 9 ^a_i; with
emphatic particle *ye*, *nāsāñā-ye*, 30 ^a_{ii}.

nāsāma, subst., seizing, comprehension, con-
ception, 18 ^b_i.ii; instr. *nāsāme-ja*, 9 ^a_{iv}.
nāṣṭa, adv., down, below, 12 ^a_{iii} (uncertain).
nastā, past part. of verb corresponding to
Zd. *nī-āh*, to sit down; used as a past
tense, 3rd pers. sing. *nastā*, 4 ^b_{iii}; 5 ^b_i;
3rd pers. plur. *nasta*, 5 ^a_{iv}.
nau, num., nine, 43 ^b_{iii}; *nauvaranau*,
ninety-nine, A 7; 23.
nauhya, unidentified word, 42 ^b_i.
navāys, loanword, Skr. *nivas*, to put on
the under garment; 3rd pers. sing. past,
navāysye, 4 ^a_{ii}.
ñāyā, see *nyāya*.
naysa, numeral, translates Skr. *niyuta*, 30 ^b_i.
nayutta, loanword, Skr. *nayuta*, a myriad,
A 7; 8; 9; 11; 12; 14; 15; 23;
nayuta, A 10.
nihujsādā, see *hujsādā*, 13.
nijan (?), to destroy, to subdue; 3rd pers.
sing. opt. *nijyā*, 43 ^b_{iv}.
nijā, loanword, Skr. *nija*, own (?), 41 ^b_{iii};
43 ^a_i.
nijsan, to bestow, to grant; 3rd pers. plur.
pres. *nijśāniṭāre*, A 23.
nājsaṣ, to explain, cf. Zd. *caš*; the past
part. *nijśadā*, explained, said, is used in
the idiom *tū nājsadā*, that said, so, which
translates Skr. *iti*, 9 ^a_i; *tū nājsadā*, 13 ^a_i;
27 ^b_{iii}; 28 ^a_i; *tū nijśada*, 34 ^a_{ii}.
nirvāna, loanword, Skr. *nirvāna*; loc. sing.
nirvāṇa, 10 ^a_i; 44 ^a_i.
nāspan, to produce; 1st pers. sing. opt.
naṣphāṇu, 20 ^a_i; 3rd pers. sing. *nāṣphāṇe*,
34 ^a_{iii}.
niṣṭā, is not; see *ah*.
niṣṭūjā, adj., derived from *niṣṭā*, cf. Skr.
nāstika, not being, not real, 39 ^a_{ii}.
nyāpaṃdā, probably pres. part. of *nyāp*,
to be made known; see *ñāp*.
nyāya, loanword, Skr. *nadī*, a river; gen.
sing. *nyāya*, 21 ^a_i; 23 ^b_{ii}; 28 ^b_{ii}; *ñāyā*,
A 15.
nyūvijsa, adj., north, 12 ^a_{iii} (uncertain).

o

o, conj., and, or, 9 ^b_i; 10 ^b_{ii}.iii; 14 ^a_{iv};
18 ^b_i; 28 ^a_{iv}, ^b_i; 30 ^b_{iv}; 32 ^a_i; 36 ^b_i;
41 ^a_i.iv; o *vā*, and also, or, 11 ^b_i.ii;

15 *biii*; 16 *bi*; 21 *aiv*; 28 *bi*; 29 *aⁱⁱⁱ*, *bii*; 32 *aⁱ*; cf. *au*, 38 *bii*; *o va*, A 2; *ā vā*, 21 *aⁱ*; *au vā*, 38 *bi*.

o, pron., that, yonder; instr. *ona*, in that way, thus, A 2; 26; 28; loc. *oñā*, yonder, 41 *bi*.

orga, subst., obeisance, worship, 3 *bii*; A 33.
oškā, adv., always, 2 *aⁱⁱⁱ*; cf. *auškaujši*.

P

pā, subst., foot; acc. plur. *pā*, 5 *aⁱⁱ*; *pā*, 4 *bii*.
pacaḍana, subst., used to translate Skr. *paryāyena*, in the way, in the manner, 28 *biii*.

pachís, to be completed; 3rd pers. sing. pres. *pūḍa pachýsde*, is completely written, A 18; *sýā pachýsdā*, is completely known, 3 *aⁱ*.

padam, to build up, to accumulate; 3rd pers. sing. opt. *padime*, A 31.

padamja, adj. or postposition, perhaps meaning 'connected with', or 'on account of', 20 *aⁱ*.

paḍāmjsya, adj., bygone; gen. plur. *paḍāmjsyānā*, 26 *aⁱ*; 30 *aⁱ*; *paḍāmjsyām*, 44 *biii*.

paḍauysa, ordinal, first, 2 *aⁱ*.

padī, subst., way, manner (?), cf. Zd. *panti*, *paṭhā* (?); acc. sing. *ttū padī*, that way, so, 1 *biii*; 41 *bii*; 42 *aⁱ*; 43 *bii*; acc. plur. *drrai padya*, in three ways, threefold, 1 *bi*; *nau padya*, in nine ways, 43 *biii*.

pahausta, part., 18 *biii*; perhaps 'was dressed in', 'versed in'; cf. *prahausti*.

pajsa, see *pañjsa*.

pajsam, to worship, to honour; past part. *pajsamevje*, A 29; fut. part. pass. *pajsa-maviya*, 21 *biv*; 29 *aiv*.

pajsama, **pajsam**, loanword, Skr. *pūjā*, with indigenous suffix, worship, honour; nom. sing. *pajsam*, 29 *bii*; A 33; acc. sing. *pajsama*, 30 *biv*; *pajsam*, 31 *aⁱ*; 37 *aⁱ*; A 3; 29; *pañjsa*, A 30; *pajsa*, A 33; gen. plur. *pajsamānā*, 6 *aⁱ*.

pajsiryi (?), translates Skr. *pratiśāmya*, putting back, 4 *bii*; the form is the 3rd pers. sing. past of an unidentified verb.

palamgā, loanword, Skr. *paryāṅka*, squatting, 4 *biii*.

pamāka, part., measurable, commensurable, cf. Zd. *framā*, 11 *biv*; 12 *aⁱ*; *bii*; 25 *bi*; A 30; 31; 32.

pañcāśai, subst., a period of five hundred years, probably borrowed from Skr. *pañcaśatī*; gen. sing. *pañcāśai*, 13 *bii*; 30 *biii*.

pañjsa, num., five, A 20; *pajsa se*, five hundred, 26 *aⁱⁱ*.

pañjsāsā, num., fifty, Zd. *pañcāsatem*; instr. plur. *pañjsāsāu*, 4 *aⁱ*; A 1.

pañsti, see *par*.

pañtsāmñā, that should be placed in front, that should be viewed (?), 43 *biii*; cf. *pyañtsā*.

pana, adv., before, in front, 4 *aⁱⁱⁱ*; 41 *bii*.

par, to make over to another, to abandon, give away; to utter; with the infinitive of other verbs it forms a kind of causals; 3rd pers. plur. pres. *parīdi pūdi*, they give to write, they cause to be written, 30 *biv*; 3rd pers. sing. opt. *parī*, he would give away, 27 *biv*; 28 *aⁱⁱⁱ*; *parī gūtti*, one might leave to go (?), 27 *bii*; *parī pūde*, he would give to write, A 3; 4; 6; 27; *pūḍā parī*, 3 *aⁱ*; 3rd pers. sing. past *pasti*, he uttered, A 2; *pañste*, he gave away, 28 *bii*; *pasti*, the same, 23 *biii*; *pañsti*, the same, 28 *biii*; *pasti pūde*, he gave to write, A 41; with suffixed *ī*, *pastai*, he said to him, 36 *aⁱⁱⁱ*; past part. *pārahi pastū*, caused to be attached, attached, 27 *biii*. The explanation of some of these forms is uncertain.

parabhūta, loanword, Skr. *paribhūta*, overcome, 29 *biv*.

pārah, to become attached; infinitive (?), *pārahi pastū*, caused to be attached, 27 *biii*, used to translate Skr. *vastupatita*; 3rd pers. sing. opt. *pārahi*, 27 *aⁱ*; 40 *bi*; 3rd pers. sing. past, *pārautti*, 5 *bii*; past part. *pārautti*, used to translate Skr. *pratiśhita*; nom. sing. *pārautti*, 20 *aⁱⁱⁱ*; *pārautta*, 26 *bii*; 28 *aⁱⁱ*; *avārautti*, 20 *aⁱⁱⁱ*; *avārautta* (?), 44 *aⁱ*; instr. sing. *pārautti-na*, 10 *biv*; 11 *aⁱ*; *pārautti*, 11 *aⁱⁱ*; *avārautta*, 26 *biv*.

parāhinai, adj., connected with morality; obl. *parāhije*, A 35.

parām, used to translate Skr. *paryāp*, to

get at, to grasp; 3rd pers. plur. pres. *parāṇimādi*, 29 bⁱⁱⁱ.
paramārthā, loanword, Skr. *paramārtha*, the highest truth, the essence, 2 aⁱⁱ.
pārāṇma, loanword, Skr. *pāramitā*, with indigenous suffix; nom. sing. *pārāṇma*, 25 a^{iv}; *pārāma*, 25 bⁱ; acc. sing. *pārāṇma*, 25 a^{iv}; gen. plur. *pārāṇmām*, 1 b^{iv}.
paranirvā, loanword, Skr. *parinirvāp*, to save, to deliver; 3rd pers. sing. perf. conj. *paranirvāye hamāti*, 10 aⁱⁱ; 3rd pers. sing. perf. opt. *paranirvāye hāmā*, 10 aⁱⁱⁱ; future part. pass. *paranirvāṇa*, 10 aⁱ; 31 bⁱⁱⁱ; *paranirvāṇāṇa*, 31 bⁱⁱⁱ.
pāraṣa, adj., pleasant, probably borrowed from Skr. *prāsādika*; nom. sing. fem. *pāraṣa*, 2 aⁱ; *pārṣa*, 2 b^{iv}; *pārṣa*, 22 aⁱ.
pārautā, see *pārāh*.
pāraysdā, unidentified; 3rd pers. sing. present, leads to (?), 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. *parṣāṇa*, 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 *paśādū*, A 3; 3rd pers. sing. opt. *paśe*, 14 b^{iv}; A 6; 23; 25; future part. pass. *paśāṇā*, 14 bⁱⁱ.
paṣārā, subst., night, evening (?); acc. sing. *paṣārā*, at night, 28 bⁱⁱⁱ.
paṣkauta, unidentified word, 42 bⁱⁱⁱ; probably perf. part. pass., risen, rising.
paskyāṣṭā, adv., afterwards, A 3; 6; *paṣkyāṣṭa*, A 16.
paste, past of verbal base, cut off, chopped off (older texts *patāltā*), 25 bⁱⁱ.
pasti, see *par*.
patata, part., risen, arisen, 5 bⁱ; 24 a^{iv}; 40 aⁱⁱ.
pātcā, adv., again, moreover, A 3; 8; 9; 10; 11; 12; 26; 27; 28; 33; *pātca*, A 14; 15; *vātcā*, 5 a^{iv}; 36 bⁱⁱⁱ; *vātca*, 10 bⁱⁱⁱ; 12 bⁱⁱⁱ; 16 a^{iv}.
pāti, hears, 23 b^{iv}; 28 b^{iv}; see *pyū*.

pāttarā, loanword, Skr. *pātra*, an alms bowl; acc. sing. *pāttarā*, 4 aⁱⁱⁱ; *pāttara*, 4 bⁱⁱ.
paysān, to know, to acknowledge, Zd. *paiti-zan*; 1st pers. sing. pres. middle, *paysāni*, 26 aⁱ; past part. pass. *paysānda*, 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 *pharān-yāu*).
phārrā, subst., fruit, result, 17 aⁱ, bⁱⁱ.
phīṣāṇā, 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; *pīdā*, 3 aⁱ; *pīdi*, 30 b^{iv}; 3rd pers. plur. pres. *pīrde*, A 26; with suffixed *i*, *pīridai*, write it, 29 aⁱⁱ; 3rd pers. sing. conj. *pīrā*, i.e. probably *pīrāti*, 24 bⁱⁱ; 3rd pers. sing. opt. *pīrē*, 37 aⁱ; A 3; 4; 6; 16; 18; 20; 22; 23; 24; 33; *pīre*, A 21; 25; *pīye*, A 17; past part. *pīda*, A 18.
pīrān, to cause to grow, to plant; 3rd pers. plur. past *pīrādāndū*, 13 b^{iv}.
pīrmāttama, adj., highest, best; nom. sing. *pīrmāttamā*, 22 aⁱⁱ; 39 bⁱ; *pīrmāttama*, 2 aⁱ; *biṣāpīrmāttama*, 18 bⁱⁱⁱ. iv; acc. sing. *pīrmāttama*, A 26; *biṣā-pīrmāttama*, 30 aⁱⁱⁱ; 32 bⁱⁱⁱ; 33 b^{iv}; *biṣāpīrmāttamā*, 32 a^{iv}; instr. sing. *pīrmāttama*, 25 aⁱⁱ; *biṣāpīrmāttamā*, 8 bⁱ. ii; *biṣā-pīrmāttamaye*, 6 aⁱⁱⁱ, bⁱⁱⁱ (*biṣā-*); 7 a^{iv}, b^{iv}; gen. sing. *biṣā-pīrmāttamaye*, 26 bⁱ; adv. *pīrmāttama*, 25 a^{iv}; used as a post-position, *pīrmāttamā*, beyond, 30 bⁱ.
pīrūyai, adj., previous, preceding, former, A 17.
pīṣai, subst., a teacher, master, 22 aⁱⁱ; 39 bⁱ.
piṣkalā, subst., placing apart, distribution, display; section, division; gen. sing. *piṣkalā vīra*, in a section (of the earth), 21 bⁱⁱⁱ; acc. plur. *piṣkalā*, 20 aⁱ; cf. *aviṣkastā*, not displayed, 20 aⁱⁱ.

pittā, 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 aⁱⁱ.

pracai, loanword, Skr. *pratya*; used in the instrumental, *kāṣṭh pracaina*, in consequence of the cataract, 42 aⁱ; *carau pracaina*, by means of a lamp, 42 aⁱⁱⁱ; *tye 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. *prahajāṇau*, 38 b^{iv}; *prahajāṇau-ja*, 39 aⁱⁱⁱ.

prahausti, 3rd pers. sing. past of a verb meaning to put on clothes, 5 bⁱⁱ; cf. *pahausta*.

prajñai, adj., derived from Skr. *prajña*, knowing, wise, 27 aⁱⁱⁱ.

prajñāpārāṇma, loanword, Skr. *prajñāpāramitā*, transcendental wisdom; nom. sing. *prajñāpārāṇma*, 22 bⁱ; *prajñāpārāṇma*, 39 bⁱⁱⁱ; *prajñāpārāṇma*, 39 b^{iv}; acc. sing. *prajñāpārāṇma*, 1 bⁱⁱⁱ; 2 a^{iv}; 44 bⁱ; gen. *prajñāpārāṇmi*, 21 bⁱ; *prajñāpārāṇme*, 40 b^{iv}.

prañavāṇa, loanword, Skr. *prajñāpyamāna* with indigenous suffix, that can be known; nom. sing. fem. *prañavāṇa*, 9 b^{iv}.

prañavyi, loanword, Skr. *prajñāpta*, ordered, arranged; gen. sing. *prañavyi*, 4 bⁱⁱⁱ.

prattikārā, loanword, Skr. *pratikāra*, reward; gen. sing. *prattikārā*, 11 aⁱ; *prattakārā*, 26 b^{iv}.

prayaugā, loanword, Skr. *prayoga*; instr. sing. *prayaugā-na*, by means of practice, 44 aⁱ.

praksiv, loanword, Skr. *pratikṣip*, to reject; 3rd pers. sing. opt. *praksivē*, 28 b^{iv}.

pravartt, loanword, Skr. *pravart*, to occur; 3rd pers. sing. opt. *pravarttā*, 24 bⁱⁱⁱ; *pravarttā*, 14 aⁱⁱⁱ. iv.

prritta, loanword, Skr. *preta*, a ghost, A 22; loc. plur. *br̥r̥yivā*, 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^{iv} (*vī*).

pudgalānāsāma, subst., conception of a pudgala, 18 bⁱⁱ; see *nāsāma*.

pudgalāsamjñā, loanword, Skr. *pudgalasamjñā*, the idea of a pudgala, 14 a^{iv}; 25 bⁱⁱⁱ; 26 a^{iv}; 32 aⁱ.

pūjā, loanword, Skr. *pūjā*, worship; nom. sing. *pūjā*, A 33; acc. sing. *pūjā*, 31 aⁱ.

puña, loanword, Skr. *puṇya*, lucky, meritorious, merit; instr. sing. *puña-na*, 16 bⁱⁱ; nom. plur. *puña*, 3 aⁱⁱ; 21 a^{iv}, bⁱⁱ; acc. plur. *puña*, 13 b^{iv}; 15 bⁱⁱⁱ; 16 bⁱⁱ; 36 bⁱ; gen. plur. *puñā*, 36 bⁱⁱⁱ.

puñinai, adj., consisting of merit, 11 bⁱⁱⁱ; 12 bⁱⁱ; 14 aⁱⁱ; 15 b^{iv}; 16 aⁱ. iii; 24 aⁱ; 28 bⁱ; 29 aⁱ. ii; 31 aⁱ; 37 aⁱⁱ; 41 aⁱ; A 30; 31.

pūrāṇna, subst., the womb, derived from *pūra*, son; loc. sing. *pūrāṇnā*, 9 bⁱ.

puṣa, unidentified, 14 b^{iv}.

pustai, loanword, Skr. *pustaka*, a book; loc. sing. *pustya*, A 3.

puysga-jsini, adj., shortlived, having a short span of life; nom. plur. *puysga-jsinya*, A 3.

pvai, to fear, to tremble; 3rd pers. plur. pres. *pvaiddā*, 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^{iv}; 37 bⁱ. ii. iii. iv.

pyamtsā, adj., in front; cf. Zd. *paitionk*, 4 b^{iv}, with *hāṣṭā* added, *pyatsāṣṭā*, in future, A 27.

pyaura, unidentified, 43 aⁱⁱⁱ; *pyaurā*, 43 bⁱⁱ; *pyaurā*, 43 a^{iv}.

pyū, to hear; 3rd pers. sing. present *puṣdi*, A 35; 37; 39; *puṣdi*, A 34; *puṣdā*, A 36; 38; 3rd pers. sing. conj. *pāti*, 23 b^{iv}; 28 b^{iv}; *pvāte*, A 3; 4; 3rd pers. plur. *pvāde*, A 3; 3rd pers. sing. past *pyūṣte*, 9 aⁱⁱ; imper. 2nd pers. sing. *pyū*, 8 bⁱⁱ; *pyū*, A 3; past part. *pyūṣtā*, 3 bⁱⁱⁱ; 24 bⁱ; A 1.

R

ra, copulative adv. or particle, 2 bⁱ; 5 a^{iv}; 14 bⁱⁱⁱ; 17 aⁱ, bⁱⁱⁱ; 25 b^{iv}; 27 a^{iv}; 33 a^{iv}; 43 aⁱⁱ; A 2; 17; *rā*, 24 a^{iv}; *rī*, 3 aⁱⁱ.

rakṣaysa, loanword, Skr. *rākṣasa*, a demon, A 22.
raṇṇa, loanword, Skr. *ratna*, a gem, treasure; instr. plur. *raṇṇyau*, A 28; *raṇṇyau-ja*, 15 bⁱⁱ; 21 aⁱⁱⁱ; 36 a^{iv}; A 30; *raṇyau-ja*, 40 bⁱⁱⁱ.
raṇṇīnai, adj., consisting of gems, treasures, A 31.
rāṣā, probably loanword, Skr. *rājā*, king, 43 b^{iv}.
raṣiā, loanword, Skr. *ṛṣi*, a rishi; nom. sing. *raṣiā*, 26 aⁱⁱⁱ.
raysā, unidentified word, perhaps Zd. *razan*; with suffixed *ī*, *raysī*, 2 aⁱⁱⁱ.
rraṣṭa, adj., right, straight, Zd. *rāṣta*; 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*.
rravyipatani, adj., south, 12 aⁱⁱ (uncertain).
rrī, subst., a king; nom. sing. *rrī*, 25 bⁱⁱⁱ (*kalūrri*); 37 bⁱⁱⁱ; gen. sing. *rruṇḍa*, 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. *rūvā-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; *rūvān*, 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; *paṇsa se*, five hundred, 26 aⁱⁱ.
sā, this, that; see *sā*.
sābhaugī, loanword, Skr. *sāmbhogika*, belonging to enjoyment, 20 b^{iv}.
ṣada, loanword, Skr. *śraddhā*; acc. sing. *ṣada*, 28 b^{iv}; instr. sing. *ṣadī-ja*, 1 bⁱ; *ṣada-ja*, 3 a^{iv}.
ṣadah, loanword, Skr. *śraddhā*, to believe; 3rd pers. plur. pres. *ṣadahidā*, 24 bⁱ.

saddham, loanword, Skr. *siddham*, hail, 1 bⁱ; 3 bⁱⁱ; 44 bⁱⁱ; A 1.
saddharma, Skr. loanword, the true religion, 13 bⁱⁱ.
śadya, **śadyi**, see *śaṇḍa*.
ṣahāṇiya, adj., full of faith, virtuous, 13 bⁱⁱ.
sai, to appear, to shine, Zd. *sad*; 3rd pers. sing. pres. *saittā*, 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}; *suaittā*, 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* (?), 10 bⁱⁱⁱ; *ṣi*, 16 b^{iv}; cf. however, 15 bⁱⁱ.
ṣai, subst., a noble, fem. *ṣaiṇā*; see *bisīrrā-ṣai*.
sāj, to learn; 3rd pers. sing. opt. *sājī*, 2 b^{iv}; 21 bⁱ; 41 aⁱ; *sāji*, 29 aⁱⁱⁱ; *sājīyā*, 16 bⁱ; 23 b^{iv}; 37 aⁱ; past part. *sīyā*, 3 aⁱ.
sakṛttāgāmā, loanword, Skr. *sakṛtāgāmin*; nom. sing. *sakṛttāgāmā*, 17 bⁱ; *sakṛttāgānimā*, 17 b^{iv}; gen. sing. *sakṛttāgāma*, 17 bⁱⁱ; gen. plur. *sakṛttāgāmā*, 17 bⁱⁱ.
Śākyamunā, loanword, Skr. *Śākyamuni*, a name of the buddha, 33 aⁱⁱⁱ; A 30.
salāva, loanword, Skr. *samlāpa*, word; instr. plur. *salāyau-ja*, 38 aⁱⁱ.
salī, subst., year; *ssa-salī*, a hundred years, a century, A 3; 6; *sā-sālī*, A 16.
śalo, loanword, Skr. *śloka*, a verse; acc. sing. *śulo*, 31 aⁱ.
saṃ, see *samu*.
samāhāna, subst., borrowed from Skr. *samādhi*, profound meditation; loc. sing. *samāhāna*, 19 aⁱ.
samās, to complete, to compile; 3rd pers. sing. past, *samāsyē*, 44 bⁱ; A 40.
saṃcayā, Skr. loanword, heap, collection, A 2.
śaṇḍa, subst., the earth; gen. sing. *śadyi*, 21 bⁱⁱⁱ; loc. sing. *śadya*, 5 bⁱⁱ; cf. *ysama-śaṇḍai*.
saṃkhaluna, subst., aromatic powder; instr. plur. *saṃkhalunyanu-ja* (*lutyau* ?), A 3.
saṃkhyārma, loanword, Skr. *saṃghārāma*,

a monastery; loc. sing. *saṃkhyerma*, 4^a; A 1.
saṃna, loanword, Skr. *saṃna*, exactly, precisely, 6^b; 7^{bii}.
saṃñā, loanword, Skr. *saṃjñā*, idea, notion; nom. sing. *saṃñā*, 10^{aiv}, *bii.iii*; 24^{bii.iii.iv}; 25^{biii}; 26^a; 27^a; acc. sing. *saṃñā*, 13^{aiv}; gen. *saṃñā vira*, 11^b; instr.-abl. plur. *saṃñāu-ja*, 26^b; *asaṃñā*, a non-idea, 25^{biv}.
samtsāra, loanword, Skr. *saṃsāra*, the world, 43^{biv}; loc. sing. *saṃtsira*, 43^{biv}.
saṃttāna, loanword, Skr. *saṃttāna*, contemplation; loc. sing. *saṃttāna*, 19^a.
samu, loanword, Skr. *samam*, in like manner, 43^{a.ii}; *saṃ*, 42^a; *saṃ khu*, in like manner as, just as, 42^{b.ii.iv}.
sāna, subst., an enemy, host; acc. plur. *sāna*, 18^a; gen. plur. *sānānā*, 6^b; 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. *sarbā*, 41^b; pres. part. *sarbaṇḍā*, rising, eastern, 12^a; A 2.
sarvaṃñā, loanword, Skr. *sarvajña*, omniscient, 2^{aiv}.
śāśaṃ, loanword, Skr. *śāsana*, teaching, 24^b.
śāstāra, subst., teacher, master, the Lord, Zd. *śāstar*, or borrowed from Skr. *śāstar*; nom. *śāstārū*, 39^b; *śāstāra*, 22^a.
sataṃna, ordinal, the hundredth, 31^a; 37^a; cf. *sa*.
satva, loanword, Skr. *sattva*, a being; nom. sing. *satva*, 13^{aiv}; 31^{biii}; acc. sing. *satva*, 10^a; gen. sing. *satvā*, 10^{bii}; 34^a; *satva*, 24^{biii}; nom. plur. *satva*, 9^{aiv}, *biii*; 10^a; 31^{bii}; A 3; 22; acc. plur. *satva*, 10^a; gen. plur., *satvānā*, 27^a; *satvānā*, 30^a; *satvām*, 9^{aiv}; A 2.
satvadāta, loanword, Skr. *sattvadhātu*, the world of beings, 9^{biv}, the world is feminine.
satva-nāsāma, subst., conception of a being, 18^b; see *nāsāma*.
satvasaṃñā, loanword, Skr. *sattvasaṃjñā*, the idea of a being, 14^{aiv}; 25^{biii}; 26^a; 31^{biv}.
śau, num., one; nom. *śau*, 44^{biii}; acc. *śau*,

5^a, *bii*; 10^a, *bii*; 13^{biii}; 14^a; 16^b; 21^b; 31^a; 36^{biv}; 40^{biv}; gen. *śe*, 3^{biii}; *śi*, 13^{biii}; loc. *śiṇa*, 44^{biii}; A 1.
Śaukrrāsīśa, nom. propr., name of a man or, disciple of Śaukra, 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. *śivī*, 41^b; *śavi* (?), 28^a.
sce, see *stye*.
śi, num., second, another, 16^{aiv}; 23^{biii}.
śā, *gi*, dem. pron., this, that, Zd. *ha*, *aśa*, *śe*; nom. sing. masc. *śā*, 10^b; 32^{bii}; 37^{biii}; *śa*, 32^a; 38^{aiv}, *biv*; A 3; 16; 17; *śi*, 7^a, *bii*; 8^{aiv}; 10^b; 11^{bii}; 12^b; 14^{bii.iii}; 15^a, *bii* (cf. however, 16^{biv}); 16^{bii}; 17^{biv}; 18^a, *bii*; 19^a, *bii*; 20^a, *biv*; 21^{biii}; 22^{aiv}, *bii.iii; 24^{aiv}; 27^{aiv}, *bii*; 32^a, *bii, *biv*; 33^a, *bii*, *biv*; 34^a, *bii*, *biv*; 36^b; 37^{aiv}; 38^{bii}; 39^a, *bii*, *biv*; 40^a, *bii*; 41^a; 43^{biv}; 44^a; 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^a; 24^{b.ii}; 25^{aiv}; 27^a; 29^{aiv}; 39^a; 43^b.
śā, a particle of affirmation, 5^{biv}; 11^b; 16^a, *bii*; 17^a, *bii*, *biii*; 18^a; 19^{aiv}, *bii*; 22^a; 31^a; 32^{bii}; 37^a, *bii*; 39^{bii}; *śa*, 17^a; 19^{biv}; 37^{aiv}; A 2; *śi*, 18^{aiv}; *se*, 38^b.
si, see *śai*.
Śikhā, n. propr., Skr. *Śikhin*, name of a buddha, A 30.
śiṇa, see *śau*.
śinauhya, subst., doubt, A 23; lit. second mind, cf. *śi*.
śirā, subst., well being, luck; cf. Skr. *śiva*, German *heuer*; instr. sing. *śirā-ja*, 3^a; gen. sing. *śirī*, 27^a; gen. plur. *śirā butti*, realizes good things, 15^a; *vañā-śarā vamaštū*, does reflect about un-auspicious things, 15^a (?); often used as an exclamation or as an adverb, well, good; *śirā*, 7^a, *bii*; 8^{aiv}; 9^a; 29^{biv}; *śirī*, 8^{biii}.
sīra, adj., pleased; nom. sing. *sīrā*, 44^a.**

siyā, see sāj.

škājsikā, unidentified, perhaps used to translate Skr. *saṃskāra*, cf. *ṣkaujā*; gen. plur. *škājsikāna*, 21 aⁱ. We should perhaps read *anaṃškājsikāna*, cf. *auṣkaujā*.

skandha, loanword, Skr. *skandha*; gen. plur. *skandhā*, A 18; loc. plur. *skaddhā*, among the skandhas, 27 aⁱⁱ.

ṣkaujā, unidentified subst., perhaps used to translate Skr. *saṃskāra*; nom. sing. *ṣkaujā*, 43 aⁱⁱ, bⁱⁱⁱ; gen. sing. *ṣkaujā*, 43 bⁱ.

skaumata, subst. or adj., things that can be touched, used to translate Skr. *spraṣṭavya*; instr. plur. *skaumayau*, 17 bⁱ; gen. plur. *skaumatām*, 11 aⁱⁱⁱ; *skaumatā*, 20 a^{iv}; *skamavām*, 26 bⁱⁱⁱ.

sparakṣaṣṭā, num., sixty-six, A 10.

sparapamjsā, num., fifty-six, A 11.

sparatcahausā, num., forty-six, A 12.

spāraabaista, 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; *Śrāvastu*, 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. *xšta*; 3rd pers. plur. present *ṣṭāre*, A 32; present part. middle, *ṣṭāna*, standing, being, 11 bⁱⁱⁱ; 12 bⁱ; 28 aⁱⁱ; A 35; *ṣṭāna*, 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*, *ṣṭāmai*, A 23; past part. pass. *ṣṭa*, (is) standing, 38 bⁱ.

staiña, adj., female, A 27; cf. *striya*.

stāka, 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*, 36 bⁱⁱⁱ; 25 bⁱⁱ; see, 4 bⁱⁱ; 5 a^{iv}.

striya, subst., a woman, Zd. *strī*; nom. sing. *striya*, 21 aⁱⁱ; 23 bⁱⁱ; 28 bⁱ; gen. sing. *striyai*, 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; *Subhūta*, 12 aⁱ; 31 aⁱⁱ; 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; *Subhūti*, 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*)^{iv}; 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 aⁱⁱⁱ; 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; 34 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*, a sūtra; acc. sing. *sūtrā*, 1 bⁱⁱⁱ; 28 b^{iv}; 29 bⁱⁱⁱ; *sūtra*, 39 a^{iv}; *sutrā*, 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 *gruṇḍyau-syē*, which see.

T

ta, thus, 8 bⁱⁱ; see *tta*.

tanka, subst., a small coin, a farthing; *tanka masi*, as much as a farthing, A 28.

taramdara, see *ttaramdarā*.

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*.

tcāhaura, numeral, four, Zd. *cahvārō*; nom. *tcāhaura*, A 24 (*tcā-*); 32; *tcāhaurā-haṣṭā*, eighty-four, 30 *b*ⁱ; *tcāhaurahaṣṭā*, A 18; *tcāhaurahaṣṭā*, A 8; *tcāhaurapatī*, consisting of four *pāda*, 40 *b*^{iv}; *tcāurapatī*, the same, 23 *b*^{iv}; 36 *b*^{iv}; *tcāurampatī*, the same, 21 *b*ⁱ; *tcāurampatī*, the same, 16 *b*ⁱ.

tcāima, subst., eye, Zd. *caśman*; nom. sing. *tcemā*, 35 *b*ⁱⁱ; 41 *b*ⁱⁱ; loc. sing. *tcāiña*, 41 *b*^{iv}; nom. plur. *tcāimamñā*, 34 *b*ⁱ. ii. iv; 35 *a*ⁱ. ii. iii. *b*ⁱ; 36 *a*ⁱⁱ; *tcāimamñamñā*, i. e. *tcāimamñā*, 36 *a*ⁱ; *tcemamñā*, 35 *b*ⁱⁱⁱ. iv.

tcāimsauda, adj., possessing eyes, 27 *b*^{iv}.

tcāirai, probably corresponding to Skr. *kārya*, that should be made; *tcāirai*, 15 *a*ⁱⁱ; *tcāira*, 3 *a*ⁱⁱⁱ; *tcera*, 29 *b*ⁱⁱ; *tcera*, A 23.

tcāimma, abl.-instr. of a relative-interrogative base, wherewith, wherefrom, 30 *a*ⁱ; because, if, 17 *a*ⁱ, *b*ⁱⁱⁱ; 18 *a*ⁱⁱ.

tcārañ, subst., means, contrivance (?), cf. Zd. *cārā*; instr.-abl. sing. *tcārañna*, 38 *a*^{iv}.

tcārimai, adj., uncertain, perhaps Skr. *carama*, last, least, 24 *b*^{iv}.

tcera, see *tcāirai*.

tcīra, subst., turn, time; acc. plur. *drrai* *tcīra*, 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 tā*, at one time, 3 *b*ⁱⁱⁱ; *tī tā*, and then, 4 *b*^{iv}; perhaps connected with *tī*, *tā*, 11 *b*^{iv}; 12 *a*ⁱ. iv.

tīviści, unidentified, used to translate Skr. *nyasya*, having put down, A 3.

tram, to go; 3rd pers. sing. past *tramdā*, 14 *b*ⁱⁱⁱ. iv; *tramda*, 4 *a*ⁱⁱⁱ; past part. gen. sing. *ttramdye*, A 34; 35; 36; 38; 39; *ttradye*, A 37; cf. *vitram*.

trāysā, loanword, Skr. *trāsa*, trembling, fear; acc. sing. *trāysā*, 25 *a*ⁱⁱⁱ.

trisaḥasri, loanword, cf. Pāli *tisāhassī*, a certain *lokadhātu*; gen. sing. *trisaḥasrye*, 15 *b*ⁱ; *trisaḥasre*, 16 *a*ⁱⁱⁱ; *ttrisaḥasrya*, A 28; *trisaḥasrya*, 36 *a*^{iv}.

trīyaśūña, adj., derived from Skr. *tīrya-*

gyonika, an animal; loc. sing. *ttraiśūña*, A 17; gen. plur. *trīyaśūñām*, A 26.

tsu, to go, Zd. *śu*; 3rd pers. sing. opt. *tśi*, A 24; 3rd pers. sing. past *tsuta*, 4 *b*ⁱ; 3rd pers. plur. *tsuāmdā*, 5 *a*ⁱ. iii; pres. part. *tsuimamndā* (?), A. 24; *tsūka*, wandering, in *rraṣṭa tsukā*, right wandering, Skr. *sugata*, A 2; *tāhīrai-tsūka-na*, by the tathāgata, 7 *b*ⁱ; *tāharā-tsūka-na*, the same, 6 *a*^{iv}; 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*^{iv}, *b*ⁱ; 11 *b*ⁱⁱ. iv; 12 *a*ⁱ. ii. iv, *b*ⁱⁱⁱ. iv; 13 *a*ⁱⁱⁱ, *b*ⁱ; 14 *a*ⁱⁱⁱ, *b*ⁱ; 15 *a*ⁱⁱ, *b*ⁱ. ii. iv; 16 *a*ⁱⁱⁱ, *b*ⁱⁱⁱ. iv; 17 *a*ⁱ. iii, *b*ⁱⁱ. iii; 18 *a*ⁱ. iii. iv; 19 *a*ⁱⁱ. iv, *b*ⁱⁱ. iv; 20 *b*ⁱⁱ. iii; 21 *a*ⁱ; 22 *a*ⁱⁱⁱ. iv, *b*ⁱ. ii. iii; 23 *a*ⁱ. ii; 24 *a*ⁱⁱⁱ; 25 *a*ⁱ; 29 *b*^{iv}; 31 *a*^{iv}, *b*ⁱ. iv; 32 *a*ⁱⁱ, *b*ⁱⁱ. iv; 33 *b*ⁱⁱ. iii. iv; 34 *b*ⁱ. ii. iii. iv; 35 *a*ⁱ. ii. iv, *b*ⁱ. ii. iv; 36 *a*ⁱ. iii, *b*ⁱⁱ; 37 *a*ⁱⁱⁱ. iv, *b*ⁱ; 38 *a*^{iv}, *b*ⁱ. iv; 39 *a*ⁱ, *b*ⁱⁱ. iii; 40 *a*ⁱ. iii. iv; 44 *b*ⁱⁱ; A 40; *ta*, 8 *b*ⁱⁱ; with *ī* suffixed *tta*, 41 *b*^{iv}; A 2; 3; 4; *tta-tta*, thus, so, 2 *a*ⁱⁱⁱ; 3 *b*ⁱⁱⁱ; 7 *a*ⁱⁱⁱ; 8 *a*^{iv}; 9 *a*ⁱ. iv; 11 *a*^{iv}; 12 *a*ⁱⁱ. iv, *b*ⁱ; 13 *b*ⁱ; 15 *a*ⁱ; 21 *a*ⁱ; 22 *a*ⁱ; 25 *a*ⁱⁱ; 31 *b*ⁱⁱ; 32 *b*^{iv}; 39 *a*^{iv}; 40 *a*^{iv}; 41 *a*ⁱⁱ. iv; 42 *b*ⁱ. iii; 43 *b*ⁱ; 44 *a*ⁱ; A 1; 3; 4; 23; 30; 31; 32; with *ī* suffixed *tta-tta*, 22 *b*ⁱ; 39 *b*^{iv}; *tta vā*, and so, likewise, 2 *a*ⁱⁱⁱ; 3 *a*ⁱⁱ; 42 *b*ⁱⁱⁱ.

(2) **tta**, oblique base of the demonstrative pronoun *ṣi*, this, that; acc. sing. *ttu*, A 7; 8; 9; 10; 11; 12; 18; 20; 21; 22; 23; 24; 25; 26; 27; 40; 41; *ttū*, 1 *b*ⁱⁱⁱ; 9 *a*ⁱ; 13 *a*ⁱ; 24 *b*ⁱⁱ; 25 *b*ⁱⁱⁱ; 27 *b*ⁱⁱⁱ; 28 *a*ⁱ. iii, *b*^{iv}; 29 *a*^{iv}; 34 *a*ⁱⁱ; 39 *a*^{iv}; 41 *b*ⁱⁱ; 42 *a*ⁱ. iv; 43 *a*ⁱ. iii. iv, *b*ⁱⁱ; 44 *a*ⁱⁱ; A 14; 15; 16; 17; *tvā*, 2 *a*^{iv}, *b*^{iv}; 25 *a*^{iv}; 30 *b*ⁱⁱⁱ; 36 *a*^{iv}; A 3; *tva*, 36 *b*^{iv}; instr. sing. *ttana*, by that, therefore, 3 *a*ⁱⁱⁱ; 17 *b*ⁱⁱ; 19 *b*ⁱⁱ; 20 *b*^{iv}; 23 *a*^{iv}; 25 *b*ⁱ; 27 *a*ⁱⁱⁱ; 28 *b*ⁱⁱⁱ; 33 *a*^{iv}; 37 *b*^{iv}; apparently miswritten *tā*, 17 *a*ⁱ; *ttina*, by that, therefore, 2 *b*ⁱⁱ. iv; 3 *a*ⁱⁱⁱ; 8 *b*ⁱⁱ; 15 *a*^{iv}; 16 *b*ⁱⁱ; 17 *a*ⁱⁱⁱ, *b*ⁱ; 23 *b*ⁱ; 39 *a*ⁱⁱ. iii; with *ī* suffixed *ttina*, 3 *a*ⁱⁱⁱ; gen. sing. *ttye*, 5 *a*^{iv}; 11 *b*ⁱⁱⁱ; 12 *b*ⁱⁱ; 16 *a*ⁱⁱⁱ; 20 *a*ⁱⁱ; 21 *b*ⁱ; 22 *b*^{iv}; 25 *a*ⁱⁱ, *b*ⁱⁱ; 26 *a*^{iv}; 29 *a*ⁱ, *b*ⁱⁱ; 30 *a*ⁱⁱ; 31 *a*ⁱ; 37 *a*ⁱ; 41 *a*ⁱ; A 3; 4; 6; 16; 18; 20; 21;

22; 23; 24; 28; 29; 30; 31; 32; 33; *ttje hwaye* (or *hwayai*) *hvanai*, when that word had been said, 7 *ai*; 8 *ai*; 13 *ai*; 22 *ai*.iv; 25 *ai*; 32 *bi*.iii; 39 *bi*; followed by the post-position *vīra*, 2 *bi*; 21 *ai*; 23 *bi*; 40 *bi*; loc. sing. *ttiña*, 2 *bi*; 5 *ai*; A 2; 7; 8; 9; 10; 11; 12; 23; nom. plur. *tti*, 9 *bi*; 10 *ai*; 13 *bi*; 29 *bi*.iii; 30 *ai*, *bi*; 43 *ai*; A 3; 26; *tta*, 38 *ai*; acc. plur. *tti*, 41 *ai*; *tta*, 38 *ai*; gen. plur. *ttjāmnā*, 24 *bi*; 30 *ai*; *ttjāmnā*, 38 *ai*; *ttjām*, 13 *ai*, *bi*; 24 *bi*; 38 *ai*; A 3; 32.

ttā, adv., then, now, 3 *ai*; A 3.

ttādi, unidentified word, perhaps verse, passage, 44 *bi*.

ttādiyu, 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 *ai*; gen. plur. *ttāharā*, 27 *ai*; fuller forms are *ttāhirau hvāñākā-na*, 6 *ai* (instr. sing.); *ttāhirau tsūka-na*, 7 *bi*, and *ttāharā tsūka-na*, 6 *ai* (instr. sing.). The forms *hvāñāka* and *tsūka* are participles of *hvan* and *tsu*, respectively; cf. *hūrā*.

ttājā, unidentified, 14 *bi*.

ttara, adv., so far, there, 22 *ai*; 39 *bi*; *cu ttarā*, *cu ttirā*, *cu ttira*; see *cu*.

ttāra, subst., darkness, Zd. *taθra*, Pehl. *tār*; acc. sing. *ttārā*, 27 *bi*.

ttāratcācā, unidentified, 14 *bi*.

ttaramdarā, subst., body; nom. sing. *ttaramdarā*, 20 *bi*.ii.iv; 23 *bi*; 33 *bi*.ii; 42 *bi*; *taramdara*, 38 *ai*; instr. sing. *ttaramdara-na*, 4 *bi*; acc. plur. *ttaramdara*, 28 *bi*; *ttaramdarā*, 23 *bi*; 28 *bi*; *ttaradarā*, 23 *ai*; A 27.

ttatta, see (1) *tta*.

ttattika, adv., therefrom, thence; used to translate Skr. *atah*, 16 *bi*.

ttatva, loanword, Skr. *tattva*, true state or condition; nom. plur. *ttatva*, 41 *bi*.

tti, see (2) *tta*.

tti, adv., then, and so, 4 *ai*.iv, *bi*; 5 *bi*; 26 *ai*; 37 *ai*; 38 *ai*; 43 *ai*.iv, *bi*.iii; *tti*, 10 *bi*; A 26; *tti mī*, 24 *ai*; *tti vā*, 31 *ai*; 34 *bi*; 35 *ai*.iii, *bi*.iv; 36 *ai*;

41 *ai*; A 7; 8; 9; 10; 11; 12; 14; 15; *tti vā*, 1 *bi*.

ttina, see (2) *tta*.

ttiña, see (2) *tta*.

ttinka, adj., small, insignificant, 17 *ai* (uncertain, cf. *tanka*).

ttirā, subst., head; instr. sing. *ttirā-ja*, 5 *ai*.

ttaiśūña, see *trīyasūña*.

ttramdye, see *tram*.

ttrāmmā, adj., such, so much, 2 *bi*; 43 *ai*; *ttrāmā māññāmdā*, such like, just as, 27 *bi*.iv; 33 *bi*; *ttrāmma māññāmdā*, 43 *ai*; *ttrāmmā māññāñ*, 20 *bi*.

ttrāśaya, loanword, Skr. *trīṣatikā*, a book consisting of three hundred granthas; acc. sing. *ttrāśayā*, 2 *ai*; *ttrāśayā*, 44 *bi*.

ttrīsāhasrī, see *trisahasrī*.

ttrjāmnī, loanword, Skr. *trījānika*, consisting of three vehicles; acc. sing. *ttrjāmnī*, 1 *bi*.

ttū, see (2) *tta*.

ttūsa, see *tvīśā*.

ttūsāttā, subst., Skr. *tucchatā*, emptiness; nom. sing. *ttūsāttā*, 33 *ai*; gen. sing. *ttūsāttatū*, 4 *bi*.

ttjām, **ttjāmnā**, **ttje**, see (2) *tta*.

tvā, see (2) *tta*.

tvāharai, see *ttāharai*.

tvān, to praise, to do homage to, cf. Zd. *van*; inf. *tvānā*, 5 *ai*; *tvāndanā*, 29 *bi*.

tvarā, unidentified, 1 *bi*; perhaps connected with *tvān*.

tvīśā, subst., power, strength, Zd. *tvīšā*; *tvīśā yanākā-na*, by him who overpowers, 6 *bi*; 7 *bi*; *ttūsa yanūmā*, I overpower, 18 *ai*.

U

u, conj., and, 2 *bi*; 3 *bi*; 5 *ai*, *bi*.ii.iv; 7 *ai*; 8 *ai*, *bi*; 9 *bi*; 21 *bi*; 22 *ai*.iv; 25 *bi*; 26 *bi*; 27 *bi*; 30 *bi*; 31 *ai*; 39 *bi*.iii; 42 *bi*; A 1; 2; 3; 31; 33; 40.

udīśāyā, loanword, Skr. *uddīśya*, with reference to, A 28.

uhu, pronoun, thee; instr. sing. *uhu-ja*, 6 *bi*; 7 *bi*; apparently written *ahu-ja*, 6 *ai*.

ukhaysde, see *ushkays*.

upekṣa, loanword, Skr. *upekṣā*, indifference, 42 b^{iv}.

upev, loanword, Skr. *utpādaya-*, to produce; 3rd pers. plur. pres. *upevāri*, 13 a^{iv}; future part. pass. *upevānñā*, 9 a^{iv}; 26 bⁱⁱ.iv; *upevāñā*, 31 bⁱⁱ.

urmaysda, subst., corresponding to Zd. *ahuramazdāh*; it is used to translate Skr. *āditya*, the sun; nom. sing. *urmaysde*, 41 bⁱ; gen. *urmaysdām*, 28 aⁱ.

uskhays, to rise, to increase; 3rd pers. sing. pres. *uskhaysde*, A 3; 6; *uskhānysde*, A 3; *ukhaysde*, A 16.

uskyāšta, adv., up, above, 12 aⁱⁱⁱ.

uśmāṁna, unidentified word, apparently a pres. part. middle or a gen. plur.; seems to translate Skr. *upanīṣad* in its proverbial sense; *uśmāṁna masi*, so much as an *uśmāṁna*; 31 aⁱⁱⁱ; 37 aⁱⁱⁱ.

ušta, subst., existence, birth(!); acc. plur. *ušta*, A 17.

ustama, adj., last, least, Zd. *ustema*; gen. sing. *ustamyē*, 13 bⁱⁱ; *ustamāta*, in the least, even, 31 aⁱ; 36 b^{iv}; 40 b^v.

ustamājsi, adj., last; acc. sing. *ustamājsi*, 13 aⁱⁱⁱ, bⁱ; 30 bⁱⁱⁱ; 33 aⁱⁱⁱ; gen. sing. *ustamājsye*, 43 bⁱ; *ustamānysye*, A 17; *ustamauysye*, 30 bⁱⁱⁱ.

ustar, to wipe off, base *tars*; 3rd pers. sing. past, *ustadi*, 24 aⁱⁱⁱ.

ūtca, subst., water; instr. sing. *ūca-ja*, A 32; gen. sing. *ūci*, A 32; *ūcā*, 42 bⁱⁱ.

uvāra, loanword, Skr. *udāra*, exalted, 2 aⁱ, b^{iv}.

ūvavā, loanword, Skr. *anupapādika*, self-produced; nom. plur. *ūvavā*, 9 bⁱⁱ.

ūvāysai, loanword, Skr. *upāsaka*, a lay worshipper; nom. plur. *ūvāysā*, 44 aⁱⁱⁱ.

uysāṁna, subst., self, reality; gen. sing. *uysāṁne*, 24 bⁱⁱⁱ; 34 aⁱⁱ.iv; *uysāṁñai*, 39 aⁱ; gen. plur. *uysāṁnā*, 39 aⁱⁱ.

uysāñānāsāma, subst., conception of a self, 18 bⁱ; see *nāsāma*.

uysdiś, to explain, Zd. *uz-daes*; 3rd pers. sing. opt. *uysdiśiya*, 21 bⁱⁱ; *uysdiśiyā*, 41 aⁱ; *uysdiśe*, 29 aⁱⁱⁱ; A 2.

uysnaura, subst., a being; nom. sing. *uysnaura*, 42 b^{iv}; nom. plur. *uysnaura*, 42 aⁱⁱⁱ; gen. plur. *uysnaurāna*, 41 aⁱⁱⁱ.

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-vae*, 4 b^{iv}; *khu vā*, how, 6 b^{iv}; 31 a^{iv}; 42 b^{iv}; *o vā*, and also, or, 11 bⁱⁱ.iii; 15 bⁱⁱⁱ; 16 bⁱ; 21 a^{iv}; 28 bⁱ; 29 aⁱⁱⁱ, bⁱⁱ; 32 aⁱ; *o va*, A 2; *tta vā*, and so, 2 aⁱⁱⁱ; 3 aⁱⁱ; 42 b^{iv}; *tti vā*, and so, 1 bⁱⁱ; *ttī vā*, the same, 31 aⁱⁱⁱ; 34 bⁱⁱ; 35 aⁱ.iii, bⁱⁱ.iv; 36 aⁱⁱⁱ; 41 a^{iv}; A 7; 8; 9; 10; 11; 12; 14; 15.

vajis, to see, to perceive, cf. Zd. *caš*; 3rd pers. sing. pres. *vajišdi*, 27 bⁱⁱⁱ; *vajsešde*, 41 b^{iv}.

Vajrrachedāka, loanword, Skr. *Vajracchedikā*, the name of a text; nom. *Vajrrachedāka*, 2 bⁱⁱ; acc. *Vajrrachedaka*, 44 bⁱ; *Vajrrachedāka*, 2 bⁱ; gen. *Vajrrachedakyi*, 2 bⁱⁱⁱ; 21 a^{iv}; 40 b^{iv}; *Vajrrachidakyi*, 44 bⁱⁱ; *Vajrrachedakasūtrā*, 30 bⁱⁱⁱ; 36 b^{iv}.

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.

vāmnaviya, loanword, Skr. *vandanīya*, that should be saluted, 29 bⁱ.

vāmnīha, subst., opportunity (!), A 22.

vaña, adv., here, 3 a^{iv}; A 3; *vamñam*, A 38; probably also contained in *vañādrāysā*, 14 b^{iv}; *vañāsarā*, 15 aⁱ; cf. *vaysñam*.

vara, adv., there, then, 5 aⁱⁱ.iv; 27 bⁱ; 33 a^{iv}; 43 aⁱ; 44 aⁱ; A 2; *varā*, A 17; *vara-burā*, so far, 13 aⁱ.

varāśāma, subst., obtainment, 42 bⁱⁱⁱ.

vaśarā, 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; *vāštām*, A 34; 35; 37; 38; 3rd pers. plur. *vāšīdā*, 28 a^{iv}; *vāšīdi*, 29 bⁱⁱⁱ; 30 b^{iv}; 3rd pers. sing. opt. *vāšī*, 3 aⁱ; A 3; *vāšīyā*, 21 bⁱ; 37 aⁱ.

vašiyāmnā, unidentified, 42 a^{iv}.

vaski, postpos., for, towards, A 22.
vastā, loanword, Skr. *vastu*, a thing; gen. sing. *vastā*, 10 *biv*.
vaṣṭa, according to Professor Leumann, postposition, extending over, during, for, 28 *biv*.
vaśu, adj., evil, bad, A 22; *vaśu debhīṣi*, evil-doers (?), A 24.
vasus, to become purified, cleansed; 3rd pers. plur. pres. *vasusāda*, A 20; 21.
vasve, part., purified, clean, 14 *ai*; 43 *biii*; perhaps borrowed from Skr. *viśuddha*.
vātca, see *pātca*.
vaysñam, adv., here, A 34; 35; 36; 37; 39; cf. *vañā*.
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*.
vījs, to wander, to move (?), cf. Zd. *vāj* (?); 3rd pers. plur. pres. *vījsyāri*, 42 *aiiv*.
vina, loanword, Skr. *vinā*, without, used with a genitive, 34 *aiiv. iv*; 42 *aii*.
vīpākajā, loanword, Skr. *vīpākaja*, 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 *biv*; 4 *biii*; 10 *bii. iii. iv*; 11 *ai. ii. iv. bi*; 13 *aiiv. biv*; 15 *aii*; 20 *aiiii. iv*; 21 *bi. iii*; 23 *biv*; 24 *biii. iv*; 26 *biv*; 27 *ai*; 28 *aii*; 39 *ai*; 40 *bi. iv*; A 23.
virāhya, loanword, Skr. *virāgita*, or *virādhita*, displeased, 30 *bii*.
virājā, adj., connected with energy (Skr. *virāja*); obl. *virāje*, A 37.
vistarna, loanword, Skr. *vistareṇa*, in full, 21 *bii*; 23 *biv*.
vistā, to place, cf. Skr. *avasthāpaya*; 3rd pers. sing. past, *vistātā*, 4 *biv*.
viṣṭā, to stand; future part. pass. *viṣṭānā*, 7 *ai*; 8 *biv*; *viṣṭāṇa*, 8 *aii*.
Viśvambhā, nom. propr., Skr. *Viśvabhū*, name of a buddha, A 30.

vitram, to enter; 3rd pers. sing. past, *vitramāda*, 27 *bii*; cf. *tram*.
vūysai, subst., a being, commonly in the phrase *baysūmā vūysai*, a bodhisattva; nom. sing. *vūysai*, 15 *ai*; 26 *bi*; 28 *ai*; 40 *bii*; instr. sing. *vūysai-na*, 6 *biv*; 7 *biii*; 8 *biii*; 9 *aiiii*; 31 *bii*; 40 *bi*; nom. plur. *vūysā*, 6 *aiiii, bii*; instr. plur. *vūysyan-jsa*, A 1.
vyi, I was; *vyā*, *vye*, *vyetā*, *vyitā*, was; *vyā*, might be; see *bī*.
vyach, to view, grasp, understand; 3rd pers. sing. opt. *vyachā*, 34 *aiiii. iv*; fut. part. pass. *vyachānānā*, 40 *bi*.
vyāraṇa, loanword, Skr. *vyākaraṇa*, explanation, preaching, 27 *aiiv*; with *i* suffixed, *vyāraṇai*, his preaching, 27 *aiiii*.
vyirasā, loanword, Skr. *vyākariṣyat*, he would have prophesied, 33 *aiiii*.
vyūha, loanword, Skr. *vyūha*, distribution, arrangement, 34 *aiiii*; cf. *buddhaksitra-vyūhā*, and *byūhā*.

Y

yan, to do; 1st pers. sing. present act. *yanāmi*, 18 *aii*; *yanām*, 3 *bi*; 3rd pers. plur. present act. *yanādi*, 30 *biv*; 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 *biv*; 3rd pers. plur. *yudāmdā*, A 40; 2nd pers. sing. imper. *yanī*, 8 *biii*; 1st pers. sing. present middle, *yanī*, 26 *ai*; 30 *aiiii*; 3rd pers. sing. *yanādi*, 44 *ai*; 3rd pers. plur. *yanāre*, A 24; *yanāri*, 41 *aiiii*; 3rd pers. sing. conj. middle, *yanāve*, A 4; *yanāti*, 24 *bii*; 3rd pers. plur. *yanānde*, 3 *bi*; instr. sing. of present part. *yanākāna*, 6 *bi*; 7 *bii*; past part. *yudā*, 4 *bi*; A 31; *yudī*, A 30; *yude*, A 33.
yāstā, see *hāstā*.
yaugā, probably loanword, Skr. *yoga*; loc. sing. *yanugā*, 2 *aii*.
ye, enclitic pronoun, some one, one, 14 *bi*; 43 *aii*; A 31.
ye, enclitic particle, seems to add emphasis, in *jā-va-r*, 4 *biv*; *nāsāñi-ye*, 30 *aii*; *nai-ye*, 38 *aiiv*.

yä, enclitic onjunction; *ē-yä*, and when, 37 bⁱⁱⁱ; cf. *tā* in *tī-tū*, 4 b^{iv}.

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-sāmdaina*, by the earth-ground, by the world, 21 b^{iv}; 29 bⁱ.

ysāmnū, subst., a knee; cf. Zd. *zānū*, 5 bⁱⁱ.

ysānthā, subst., birth, existence, Zd. *zantu*; acc. sing. *ysānthā*, 30 aⁱⁱ; A 17; *ysathā*, A 6; 25; nom. plur. *ysānthā*, A 17; acc. plur. *ysathā*, 26 aⁱⁱ; loc. plur. *ysānthvā*, 30 aⁱ.

ysāra, numeral, thousand; cf. Zd. *hazaira*, A 18; *ysārā*, 30 bⁱ; with suffixed *ī*, *ysārī*, A 23; *ysāraṇina*, a thousandth, 31 aⁱⁱ; 37 aⁱⁱ.

ysīnī, **ysīniya**, subst., gratification; occurs

in compounds with the past participle of *haur*, to give, and with the subst. *haurānima*, gift; thus *ysīniya-haudā*, favoured, gratified, 7 b^{iv}; *ysīniya-haudī*, 6 bⁱⁱ; *ysīnihaudā*, 8 bⁱ; *ysīniya-haurānimejsa*, with a gratification, 6 bⁱⁱⁱ; *ysīniyā-haurānimejsa*, 7 b^{iv}; *ysīnī-haurānimejsa*, 8 bⁱⁱ.

ysura, subst., used to translate Skr. *ātman*, self; *ysurasamīna*, the notion of an ego, 25 b^{iv}.

ysvamīna, loanword, Skr. *svadanīya*, that can be tasted; gen. plur. *ysvamīnām*, 26 bⁱⁱⁱ; *ysvamīnā*, 11 aⁱⁱⁱ; 20 a^{iv}.

ysvīse, unidentified and uncertain, 27 a^{iv}.

ysyān, to produce, Zd. *zan*; 3rd pers. sing. opt. *ysyānīe*, 15 bⁱⁱⁱ; 16 aⁱ; 29 aⁱ; 36 bⁱⁱ, iii; 41 aⁱⁱ; *ysyānīe*, 16 bⁱⁱⁱ; 29 aⁱⁱ.

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. 149². (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 échancrure 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 *pāyṭi* (correspondant au *pācittiya* pali); commence à la fin du *pāyṭi* 70: s'arrête au milieu du *pāyṭi* 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(-lin) pi-k'iu po-lo-t'i-mou-tch'a*

¹ Ce fragment a déjà paru dans le *Journal of the Royal Asiatic Society*, January, 1913, pp. 109–20; on a introduit ici quelques corrections qu'il est inutile de signaler en détail. — On a remplacé la transcription *dh*, antérieurement adoptée, par un *t* dans les mots koutchéens par symétrie avec les transcriptions *k*, *m*, *n*, etc.; on a toutefois maintenu le *dh* dans les mots sanscrits. Les signes du *t* et du *dh*, qui différaient sans doute à l'origine, ont été plus tard confondus dans l'écriture de Koutcha.

4 mo\kṣ po āñm sa mā klyauṣaṃ pāyti 83 se ṣamāne ayāṣṣe kemeṣṣe
 sucikaṛ yamaṣṭaṛ 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[skemanents] ?) des propos violents, pāyti.

77. Le bhikṣu qui, quand une affaire de loi du saṃgha est en train d'être réglée sans autorisation, se lève sans rien dire, pāyti.

78. Le bhikṣu qui fait mépris du Bouddha, pāyti.

79. Le bhikṣu qui boit de l'alcool, des spiritueux, du vin (?), pāyti.

80. Le bhikṣu qui, le temps en étant passé, sans autorisation entre dans un village, pāyti.

81. Le bhikṣu qui, en se levant d'avance ou par infraction après, fait tort au saṃgha, 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-yo-l'i.

= PĀc. 66. *Yo pana bhikkhu jānañ theyyasatthena saddhiñ saṁvīdhāya ekalāhānamaggañ paṭipajjeyya antamaso 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° śikṣūpada]: *steyasārthugamanam.*)

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-t'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 ānāvisativassañ puggalañ upasampādeyya so ca puggalo anupasampanno te ca bhikkhū gārayhā idañ 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° śikṣūpada]: *ānāvisāṭṭhacarśōpasampannam.*)

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-t'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° śikṣūpada]: *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-t'i*; sauf invitation de pleine-liberté permanente, sauf invitation de pleine-liberté répétée, sauf invitation de pleine-liberté spéciale.

= PĀc. 47. *Agilānenā bhikkhunā cātumāsapaccayapavāraṇā sūḍitabblā aññatra punapavāraṇāya aññatra niccapavāraṇāya . tato ce uttari sūḍiyeyya 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° śikṣūpada]: *pravāritārthātisevā.*)

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-t'i*. Si un bhikṣu désire obtenir le profit de la Loi, il doit apprendre ces Défenses, et aussi il doit interroger les bhikṣus qui récitent le Sūtra, le Vinaya, l'Abhidharma, et il doit leur parler ainsi : Bhadantas ! cette expression, quel sens a-t-elle ? Telle est la règle du cas.

= PĀc. 71. *Yo pana bhikkhu bhikkhūhi sahadhammikaṃ vuccamāno evaṃ vadeyya . na tīvāhaṃ āvuso etasmīṃ sikkhāpade sikkhissāmi yāca na aññaṃ bhikkhūṃ byattaṃ vinayadharaṃ paripucchāmi pācittiyaṃ . sikkhamāneṃ bhikkhave bhikkhūṃ aññatābbaṃ paripucchitābbaṃ paripaṇhitābbaṃ . ayaṃ tattha sāmīci .*

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° śikṣāpada] : *Śikṣopasaṃhārapratikṣepaḥ*.)

76. Sv.P. 若比丘·諸比丘鬪亂爭訟時·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-t'i*.

= PĀc. 78. *Yo pana bhikkhu bhikkhūnaṃ bhaṇḍana-jātānaṃ kalahajātānaṃ vivādāpannānaṃ upassutiṃ tiṭṭheyya yaṃ ime bhaṇissanti taṃ sossāmi etad eva paṇḍayāṃ karitvā anaññaṃ pācittiyaṃ .*

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° śikṣāpada] : *upaśravagatam*.)

77. Sv.P. 若比丘·僧斷事時默然起去·波夜提·

Si un bhikṣu, quand le saṃgha tranche une affaire, en gardant le silence se lève et part, il est *po-ye-t'i*.

= PĀc. 80. *Yo pana bhikkhu saṅghe vinicchayakathāya vartamānāya chandaṃ adatvā utthāyūsanā pakkameyya pācittiyaṃ.*

Le bhikṣu qui, alors qu'une affaire à décider est en cours devant le saṅgha, sans donner son consentement préalable, se lève de son siège et s'en va, pācittiya.

(Cf. Mvy. 261. 81 [77° śikṣāpada] : *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-t'i*.

= PĀc. 54. *anūdariye pācittiyaṃ.*

En cas de manque de respect, pācittiya.

(Cf. Mvy. 261. 82 [78° śikṣāpada] : *anūdaravṛttam.*)

79. Sv.P. 若比丘飲酒波夜提·

Si un bhikṣu boit de l'alcool, il est *po-ye-t'i*.

= PĀc. 51. *surāmerayapāne pācittiyaṃ.*

Si on boit des liqueurs alcooliques ou fermentées, pācittiya.

(Cf. Mvy. 261. 83 [79° śikṣāpada] : *surāmaireyamadyapānam.*)

80. Sv.P. 若比丘非時入聚落不白善比丘波夜提· 除因緣·

Si un bhikṣu hors temps entre dans un village sans informer un bon bhikṣu, il est *po-ye-t'i*, sauf raisons.

= PĀc. 85. *Yo pana bhikkhu santaṃ bhikkhuṃ anāpucchā vikāle gāmaṃ pariseyya 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° śikṣāpada] : *akālacaryā.*)

81. Sv.P. 若比丘請食食前食後行至餘家波夜提·

Si un bhikṣu invité à un repas, avant le repas ou après le repas, va en tournée dans d'autres maisons, il est *po-ye-t'i*.

= PĀc. 46. *Yo pana bhikkhu nimantito sabbatto samāno santaṃ bhikkhuṃ anāpucchā purebhattaṃ vā pacchābhattaṃ vā kulesu cūrittaṃ āpajjeyya aññatra samayā pācittiyaṃ . tatthāyaṃ samayo . cīvaradānasamayo cīvarakārasamayo . ayaṃ tattha samayo.*

Le bhikṣu qui étant invité, déjà pourvu d'un repas, sans demander (l'autorisation) à un bon bhikṣu, soit avant le repas, soit après le repas, se met à faire une tournée dans les familles — sauf le temps légal, — pācittiya. Le temps légal,

c'est le temps où on donne la vêtue, le temps où on fait la vêtue. C'est là le temps légal.

(Cf. Mvy. 261. 85 [81° śikṣāpada] : *kulacaryū*.)

82. Sv.P. 若比丘·刹帝利王水澆頂·夜未曉未藏寶·
若過門闥·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-t'i*, sauf raisons.

= PĀC. 83. *Yo pana bhikkhu rañño khattiyassa muddhūvasittassa anikkhantarā-jake aniggataratanake pubbe appaṭisaṇṇidito indrakīlaṃ atikkāmeyya pācittiyaṃ.*

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, pācittiya.

(Cf. Mvy. 261. 86 [82° śikṣāpada] : *rājakulārūtricarya*. 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.

Yāh punar bhikṣur anirgatāyāṃ rājanyāṃ anudgate 'rune anirhṛteṣu ratneṣu ratna-saṇimateṣu vā rājñāḥ kṣatriyasya mūrdhābhīṣiktasya indrakīlaṃ vā indrakīlasāmantāṃ 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·應呵令猷·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 anvadlhamāsaṃ pātimokkhe uddissamāne evaṃ vadeyya . ilān eva kho ahaṃ jānāmi ayaṃ pi kira dhammo suttāgato suttapariyāpanno anvadlhamāsaṃ uddesaṃ āgacchatitī . tañ ce bhikkhū aṇṇe bhikkhū jāneyyūṃ nisinna-pubbaṃ iminā bhikkhū dvittikkhattūṃ pātimokkhe uddissamāne ko pana vādo bhiyyo na ca tassa bhikkhuno aṇṇātakena mutti atthi yaṃ ca tattha āpattiṃ āpanno taṃ ca yathūddhammo kāretabbo uttari cassa moho āropetabbo . tassa te āvuso alābhā tassa te dulladdhaṃ yaṃ tvaṃ pātimokkhe uddissamāne na sādhukena aññikavā manasikarosi . ilān tasmīṃ 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^e śikṣāpada] : *śikṣāpadadravyatūrvyavacūrah*.)

84. Sv.P. 若比丘·若骨若齒若角作針筍·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 aññimayaṃ vā dantamayaṃ vā risāṇamayaṃ vā sūciḥharāṃ karūpeyya 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^e śikṣāpada] : *sūciḥrhaḥkaṣaṇpādanam*.)

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. *navam̐ pana bhikkhunū mañcam̐ vā pīṭham̐ vā kārayamānena atṭhaṅgulapādakaṁ kāretabbam̐ sugataṅgulena aññatra heṭṭhimāya aṭaniyā tam̐ atikkāmayato chedanakaṁ pācittiyaṁ.*

Si un bhikṣu se fait faire un lit ou un siège neuf, il doit le faire faire de huit doigts, en doigts du Sugata, déduction faite des marches posées au-dessous. Si on dépasse cette mesure, c'est un pācittiya de coupure.

(Cf. Mvy. 261. 89 [85^e śikṣūpada]: *pādakasampādanam.*)

2. PRĀYAŚCITTIKA ET PRATIDEŚANĪYA

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. × 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 Kāḷodāye. En fait, le Vinaya des Sarvāstivādins, tel qu'il nous est connu par la version chinoise de Kumārajīva et Puṇyatrāta, datée de A.D. 404, rapporte deux épisodes à propos du 89^e *po-ye-t'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-t'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.

(*l*) 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.

Feuillet 108. Recto.

- 1 (*l*) ākauwa ᳚ śesūwer postāṃ pañākte sūṇ kraupāte ᳚ ce, u wāttare
nāksate ᳚ xṇ kīkraktsi sa ṣam[ā]nettse ᳚ eñatketse mā¹ ceppille¹
2 mā wsassalle ᳚ prastrāṃ yātka yāṃtsi ᳚ ᳚ pañākte Śrāvastī ne mas-
kītr ᳚ tsoṇkai, k pātrai wastsi kamāte Śrāvastī ne pimtṃwāt yopsa ᳚

¹ Les syllabes *mā* et *lle* ont été fournies par le fragment Hoernle, MS. No. $\frac{149}{84}$.

- 3 šeśuwer postam̐ a niṣidam̐ kamāte andhaxe wartto ne masa ompals-
koññe lamatsi a śaulassu Kālodāye pañākte o-
4 mpostam̐ masa a pañākte alyeka kea stām ñor̐ niṣidam̐ raksane
lyama a Kālodāye rano alyeka kea stām ñor̐ oppilam̐-
5 tsa niṣidam̐ raksane lyama a su no orotse kektsen tsa a annapi kenī¹ sa
keni teksa a tumem̐ weñawā a watkaṣṣi pi pañākte niṣidam̐
6 ñre² mem̐ kalyni raso tsamtsi a 11 lamalle³ sa śamānettsa yamaskemane
sa a yarmam̐ssu yamaśalle a omne se yarmā parkarñe

Verso.

- 1 sa wirsoñcā a pañāktettse raso sa a pkante sa śle ywārcā a ñre, ts̐ raso a
tumem̐ omṣap yāmtr̐ a ra, paṣṣeñca 11 pañākte Kapilavā-
2 stu ne maskitr̐ a pañāktettse proce, r̐ Nānde⁴ ñe, m̐ a krūi sām̐ ne yapi
sklokacci śamāni ywārcā maskīyentr̐ a pañākte wat yopsa
3 Nānde⁴ wa, t̐ a wilakṣānāñcā⁵ a pañākte mem̐ Nandettse mem̐
kiṣai a śtṵwāra prarom̐ pañākte mem̐ meṅkiṣai a pañāktettse wastsi
4 mpa sā, m̐ a wastsi yamaṣṣitr̐ a pañākte klyauṣa sām̐ kraupāte a ce
śikṣapā, t̐ sām̐mya a 11 maksu no śamāne a pañāktettse
5 wāstsittse yarm tsa wastsi yamātr̐ a omṣap wa, t̐ pañāktāññe wātsi
mem̐ a ra, paṣṣeñca a omne ce pañāktettse wāstsittse yarmā a
6 parkarññe sa ñu rsonta a pañāktāññe raso sa a pkante sa ṣka, ṣ̐ a te
om[n]e pañāktettse wāstsit[ts̐]e yarmā⁶ a 90 11 weweñxwa ñā(sa)

Fevillet 109. Recto.

- 1 śaulassoñcā ñumika a ra, paṣṣeñcana pelaikuenta a om ne ñā, ś̐ a makte
nau(s) 11 11 cai no 11 śaula 11 ssoñcā śtṵw[ā]ra wrattsai aksaṣṣ̐ 11 11 11
2 laiknenta artsa ywarca me, ñā prātimokṣaṣṣe pi sutarttse akṣalñe ne
ecce katmaskem̐ a 11 pa(ñā)kte Śrāvasti ne maskitr̐ a omne k̐ 11 e
3 statte prekeṣai a Uppalavarna, ñā aśiyattse a yarke peti māka spor-
ttitr̐ a māka śwatsanma kalpāṣṣi a tu śamā

¹ Le fragment $\frac{149}{84}$ porte: *kenñe sa*.² *ñrem̐* $\frac{149}{84}$.³ *lamalya* $\frac{149}{84}$.⁴ *Sic MS.* Lire *nande*.⁵ *Sic MS.* Lire *ṛkṣa*.⁶ J'ai déjà publié l'épisode de Nanda (109 bi-vi) avec une traduction et les textes parallèles dans le *Journal Asiatique*, 1912, I. 101-116. J'ai pu rectifier ici quelques erreurs que j'avais commises.

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 paṣṣeṇīka (= pāyantika).

Pāyṭi 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 Uppalavarnā 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* (dāna-pati) 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 3bⁱⁱ qui donne sama arāṇiṇī. 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 Sāvatti dans le Jetavana, le jardin d'Anāthapiṇḍika. Or en ce temps-là Bhagavat a permis un *nisīdana* aux moines. Les moines de la Sixaine, disant que Bhagavat a autorisé le *nisīdana*, portent des *nisīdanas* démesurés; ils pendent en avant et en arrière des 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 devrez réciter cette prescription: 'Si un moine se fait faire un *nisīdana*, il faut le faire à la mesure. Là-dessus, la mesure est en longueur deux coudées, en coudées du Sugata, en largeur une et demie. Qui dépasse cela, il y a *pācittiya* de coupure (*chedanaka*).' Et c'est ainsi que cette prescription est proclamée aux moines par Bhagavat.

Or en ce temps-là l'āyasmā Udāyi a le corps grand. En présence de Bhagavat, étalant le *nisīdana*, il s'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 prescriptions suivantes et les récits qui les accompagnent, j'observerai l'ordre suivant: d'abord le Sarvāstivādi-vinaya (version chinoise); puis, comme terme de comparaison, le pali.

Sv. V. — *Po-ye-t'i* 90. Le Bouddha résidait à *Kia-wei-lo-wei* (= Kapilavastu). En ce temps-là, l'āyusmat *Nan-t'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-t'o* se fit un vêtement de la même mesure que celui du Bouddha. Quand les bhikṣus se trouvaient réunis soit à l'heure du repas, soit après-midi, s'ils voyaient de loin *Nan-t'o* venir, ils se levaient tous pour aller au-devant de lui : 'Voici notre grand chef qui vient !' Une fois 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-t'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-t'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-t'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-t'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 Sāvatti, 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 *pāyṭi* 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-t'i-t'i-che-ni* qui, demi-mois par demi-mois, sont dites dans le *Po-lo-t'i-mo-tch'a*.

P. — On a 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 *pāṭidesaniya* 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* mendent 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* (śākya) ! ils ne connaissent ni temps ni mesure. Si celui qui donne ne sait pas la mesure, il faut que celui qui reçoit sache la mesure. Cette bhikṣuṇī *Hoa-che* a failli mourir faute de nourriture. Là-dessus il y eut des bhikṣus de peu de désirs, sachant ce qui suffit, pratiquant les *l'eou-t'o* (dhūta), qui entendant cette affaire ne furent pas heureux dans leur cœur ; ils allèrent vers le Bouddha et lui firent rapport tout au long. Le Bouddha pour cette affaire réunit l'assemblée des bhikṣus ; pour toutes sortes de raisons il blâma les bhikṣus : Que signifie un bhikṣu qui ne connaît ni la mesure ni le temps ? Si celui qui donne ne connaît pas la mesure, il faut que celui qui reçoit connaisse la mesure. Cette bhikṣuṇī *Hoa-che* a failli mourir faute de nourriture. Ayant blâmé pour toutes sortes de causes les bhikṣus, il leur dit : Pour dix avantages je donne aux bhikṣus une prescription. A partir d'aujourd'hui il faut réciter ainsi cette prescription : ' Si un bhikṣu qui n'est pas malade entre dans un village, et que de la main d'une bhikṣuṇī qui n'est pas sa parente il reçoit de la nourriture, ce bhikṣu doit s'adresser aux autres bhikṣus pour leur dire son péché : Vénérables, je suis tombé dans une loi répréhensible et déplacée. Cette loi est regrettable. Maintenant je déclare publiquement que je regrette ma faute. C'est ce qu'on appelle une loi *po-lo-t'i-t'i-che-ni*.'

P. — *Pāṭil*. 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. — *Pratīd. 2.* Le Bouddha est à *Wang-chē* (Rājagṛha). En ce temps-là il y a un maître de maison qui invite le Bouddha et le clergé des deux sexes pour le lendemain à déjeuner. Le Bouddha accepte par le silence. Le maître de maison sait que le Bouddha a accepté par son silence ; il salue de la tête les pieds du Bouddha, tourne à droite autour de lui et se retire. Rentré chez lui, il prépare toutes sortes de mets excellents. Au matin il installe des sièges, envoie un 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'asseoient. 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-tu* (Devadatta), en faveur des bhikṣus de la Sixaine, se mit à donner des ordres au *t'an-yue* (dānapati) : Celui-ci est le premier sthavira ; celui-là est le second sthavira ; 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 sthavira, qui est second sthavira, 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 reconnut 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-t'i-t'i-che-ni*.'

P. — *Pāṭid.* 2. En ce temps-là le Bouddha Bhagavat est à Rājagaha au Veluvana, dans le Kalandaka nivāpa. Or en ce temps-là les moines sont invités dans les familles, et y mangent. Les religieuses de la Sixaine sont là qui donnent des ordres pour les moines de la Sixaine : Donnez ici de la soupe ; donnez ici de la bouillie. Les moines de la Sixaine mangent autant qu'ils veulent ; les autres moines ne mangent absolument rien. Les moines qui ont peu de désirs . . . s'indignent : Comment donc ! ces moines de la Sixaine ne 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 pratideśanīya très voisine, mais légèrement différente. Elle sert tout au moins à compléter quelques lectures.

Recto.

- 1 ṣṣxente saṣa mā lipitar ne ˆ e
- 2 lleka ksa karyorttau lyakāte ista\k
- 3 maṣane ce\ u ostāṣi nāksante ne
- 4 se ṣamāne (a)lāṣmo eneñka

Verso.

- 1 ×[pa]ñākte Śrāvast[i]×× maskīta\ r ˆ tanā
- 2 samā arāmñe ste cwi\ m nau\ s pete ˆ
- 3 tanāpate kraṣiyate oṭ weñā te\ s
- 4 xā\ r 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^{iv}.

agamadhari, nomin. plur. de *agamadhare*, emprunté au sanscrit *āgamadhara*, qui possède les āgamas. Fr. 2, 109 b^{iv}.

aissi, 3^e pers. sing. fréquent. de *ai*, *ay*^o, donner. Fr. 1, 109 a^{iv}.

aiykemane, partic. moyen de *aïs*, *aik*, savoir. Fr. 1, a^{iv}.

aknātsams, cas oblique plur. de *aknātse*, ignorant; [d'où le dérivé *aknātsamñe*, ignorance (= *ajñāna*)]. Fr. 1, aⁱⁱⁱ.

[Composé d'*an-*, négatif, qui a perdu son *n* devant *kn*, et de *knā-*; cf. v. h. a. *knān*, lat. (*g*)*nū*scō, etc.; sur A. *knān-* (*ṣuk knānmām 'survaidvān'*), v. SS. 931.]

aksalñe, récitation, énonciation (= *uddeśa*). Fr. 2, 109 aⁱⁱ (°*ne*, loc.).

[Cf. peut-être lat. *aio*, *ad-agium* et les mots apparentés, notamment arm. *asem*, je dis, *ar-ac* 'maxime'.]

aksaskau, 1^{re} pers. sing. prés. de *aks*, réciter, énoncer (= *deś*^o). Fr. 2, 109 bⁱⁱ.

[v. *aksalñe*.]

aksasalle, part. futur passif de *aks*, *akṣ*, réciter, énoncer (= *deśanīya*). Fr. 2, 109 aⁱ, 109 bⁱⁱ.

aksasalle, id. Fr. 2, 109 bⁱ.

aksasallye, id. Fr. 2, 109 bⁱⁱⁱ.

alāsmo, malade (= pāli *gilāna*). Fr. 2, 109 a^{vi}; Fr. 3, a^{iv}.

[Cf. *alāskemane* 'étant malade', Journ. As., 1911, ii. 121, et MSL. xviii. 18.]

aletsai, étranger, alienus. Forme oblique féminine de *alecce*. Fr. 2, 109 a^{vi}.

[v. *alyeka*.]

alyeka ([*a*] *lleka*, Fr. 3, aⁱⁱ), autre (*anya*). Fr. 2, 108 a^{iv}.

[v. Journ. As., 1911, ii. 149.]

amplākante, participe, précédé de la particule négative *an-*, de *plak*, demander, convenir. Cf. *plāki* (= pāli *anāpucchā*). Fr. 1, bⁱ ii.

[v. *plāki*.]

andha(ce), emprunté au sanscrit *andha*, n. pr. Fr. 2, 108 aⁱⁱⁱ.

āñm, âme, esprit. Fr. 1, b^{iv} (-*sa* instrum.) [Cf. lat. *animus*, *anima*, etc., et v. *onolme*.]

annapi, tous les deux (= *ubhaya*). Fr. 2, 108 a^v.

[v. MSL. xvii. 286.]

arāmñe et **arāññe** (= *āranyaka*). Fr. 2, 109 bⁱⁱⁱ et Fr. 3, bⁱⁱ.

artsa, absolutif de *ars*, finir (= *anu*^o), à la fin de. Fr. 2, 109 aⁱ.

āsiya, religieuse (= *bhikṣuṇī*). Fr. 2, 109 b^v, 109 aⁱⁱⁱ (°*tse*).

āsiyai, forme oblique. Fr. 2, 109 a^{vi}.

āsiyana, cas régime plur. Fr. 2, 109 bⁱⁱⁱ.

ayāsse, d'os (= *asthimaya*), adj. dérivé, au moyen de l'afixe °*sse*, du mot *ayā(s)*, os. Fr. 1, b^{iv}.

ayāto, convenable (= pāli °*sappāya*) ou agréable (= sanscrit °*saṃpreya*). 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, v. 109 bⁱⁱ.

[cf. scr. *tya-ī*]

ceṇ, ce; cas régime du démonstratif *ce* (= *tad*). Fr. 2, 108 aⁱ. (*ceṇ wāttare*), nomin. sing. Fr. 2, 109 bⁱ; Fr. 3, aⁱⁱⁱ. (*ceṇ . . . āksaśalle*), acc. sing. masc. Fr. 2, 109 bⁱⁱⁱ.

cew (= *ceṇ*). 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 (*katmaskem*).

[Cf. scr. *ati* ou lat. *ad*.]

eñatke, °tse. Fr. 2, 108 aⁱ.

eñcitr, 3^e pers. sing. prés. subj. de *eñc*, *eñk*, prendre (= *pratigrh*). Fr. 2, 109 bⁱ. [Cf. gr. *ἐνεγκεῖν*, etc.; v. *eneñka* et *eñsanta*.]

eneñka, 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 *eñkāskau*, 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; féminin de l'adj. *eśu-wacce*, formé de *e(n)* privatif, *śuw*, manger + suff. *cce*. Fr. 2, 109 a^{iv}.

[Sur la chute de *n*, v. MSL. xviii. 24.]

I

īkam, vingt (= *vinśati*). Cf. *īkañpikwalāññe*.

[v. MSL. xvii. 290 et suiv.]

īkañpikwalāññe, adj. composé formé, au moyen de l'affixe *ññe* (= *ññe*), de *īkam*,

vingt + *pikwala*, années, plur. de *pikāl* (= *vinśativarṣa*). 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

kakākaś, 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 *Kālodāyī*. Fr. 2, 108 aⁱⁱⁱ iv.

kālpāssi, 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. hom. *γέντο*, il a pris, cypr. *ἀπόγεμε ἀφελκε* et *ἔγ-γεμος συλλαβή*, Hes. gr. *γάγ-γαμον*, filet (de pêche), *ῥ-γμος*, javelle, *γέμω*, etc.; ombr. *gomia*, grauidas, v. sl. *žimo*, je presse, etc.]

Kapilavāstu, n. pr. emprunté au sanscrit (*kapilavastu*). Fr. 2, 108 bⁱ (°ne).

karyortau, marchand (= *vañij*). Fr. 2, 109 a^v; Fr. 3, aⁱⁱ.

[Cf. scr. *krīṇāti*, il achète, gr. *πρίασθαι*, etc.]

katkoś, partic. passé de *kat-k*, tomber, passer (= *preke* = *vikāle*). Fr. 1, bⁱⁱ.

[Cf. lat. *cado*, etc.]

katmaskem, 3^e pers. plur. prés. de *kat-m*, arriver (= *gam*). Fr. 2, 109 aⁱⁱ.

[v. *kekatkau*.]

kauc, en haut. Fr. 2, 109 a^v.

kaumṣai, journée, dérivé de *kaum*, jour. Fr. 2, 109 a^{iv}.

kca (cf. *kṣa*), particule d'indéfini (*alyeḥa* *kca*=*anyatama*). Fr. 2, 108 a^{iv}.

[v. MSL. xviii. 419.]

kekatkau, nomin. sing. masc. du part. parfait de *kat-k*, arriver à, tomber dans (= *āpad*^o). Fr. 2, 109 bⁱ.

[Cf. lat. *cado*, etc.]

kektse[ñ], corps (= *kāya*). Fr. 2, 108 a^v (^{ntsa}).

keñ, terre (= *prthivī*). Fr. 1, aⁱⁱ; Fr. 2, 108 a^v.

[Cf. lit. *žemė*, v. sl. *zemlja*, gr. *χαμαί*, av. *zəm-*, et gr. *χθών*, scr. *kṣam-*, lat. *humus*.]

kemeṣṣe, de corne (= *viṣaṇamaya*). Adj. dérivé au moyen de l'aff. ^oṣṣe, 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. *kuñpas*, courbé; gr. *κάμπτω*; etc. ?]

kenī, genou (= *jānu*). Fr. 2, 108 a^v (^{sa}).

[Cf. gr. *γόνυ*, etc. Var. *kenīne sa*; même forme au duel *e* issu de *o*.]

kercyo, palais. Fr. 1, bⁱⁱⁱ (^{n ne}, loc.).

[Cf. got. *gards*, maison, v. angl. *geard*, enclos, v. sl. *gradŭ*, enclos, ville, scr. *grhāḥ*, maison, etc.]

kesta, faim, famine (= *durblīkṣa*). Fr. 2, 109 aⁱⁱ (^{tse}).

[Cf. la racine scr. *ghas-*, manger ?]

kikratsi, infinitif employé comme substantif. Fr. 2, 108 aⁱ [répandre ?].

[Cf. gr. *κεράννμι*, etc. ?]

klausa, ouïe, portée d'oreille (^{śruti}, ^{śrava}), dérivé de *klyau(s)*, entendre. Fr. 1, a^{iv}.

[v. *klyauṣaṁ*.]

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. *cārati*, 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*.]

klu, 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.

klyauṣaṁ, 3^e pers. sing. prés. de *klyau(s)*, entendre. Fr. 1, b^{iv}.

[v. Journ. As., 1912, i. 113; et cf.

klausā.]

kraṣiyate, 3^e pers. sing. prés. de *kraṣiy*, s'irriter. Fr. 2, 109 b^{iv}; Fr. 3, bⁱⁱⁱ.

kraupāte, 3^e pers. sing. prés. de *kraup*, réunir. Fr. 2, 108 aⁱ b^{iv}.

krūi, si, quand (= *yadi*, *yadā*). Fr. 2, 108 bⁱⁱ, 109 b^v.

kṣa (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. *gawi*, région, ossète *γau*, village, arm. *gawaṛ*, 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} (^{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 (= *nāja*). 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^{iv}; Fr. 2, 108 aⁱⁱ, 109 bⁱ. iv; Fr. 3, aⁱ.

[Généralisation, unique en indo-euro-

péen, de la négation prohibitive, indo-iran.
mā, gr. *μή*, arm. *mī*.]

māka, beaucoup (= *bahu*). Fr. 2, 109 *a*ⁱⁱⁱ.

[Cf. gr. *μέγας*, etc.]

maksu, pron. et adj. indéfini, quiconque
 (*yah kašcit*), nom. sing. Fr. 2, 108 *b*^{iv},
 109 *a*ⁱ.

[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.]

mākte, comme (= *yathā*). Fr. 2, 109 *a*ⁱ.

māla (?). Fr. 1, *b*ⁱⁱ.

maṁt^o (*mant*), adverbe, ainsi (= *evam*).
 Fr. 1, *a*ⁱⁱⁱ.

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 *a*ⁱⁱⁱ. iv.

masār, quiconque, quand. Fr. 2, 109 *b*^v.

maskitr, 3^e pers. sing. prés. du verbe
mask, être. Fr. 2, 108 *a*ⁱⁱ (= *vihar*^o).
 Fr. 2, 108 *b*ⁱⁱ, 109 *a*ⁱⁱ. iv *b*ⁱⁱ; Fr. 3, *b*ⁱ.

maskiyentr, 3^e pers. plur. prés. (?) du
 verbe *mask*, être. Fr. 2, 108 *b*ⁱⁱ.

massāt, manque de respect (= *anādara*).
 Fr. 1, *b*ⁱ.

meñ, affixe de l'ablatif. Fr. 1, *a*ⁱⁱⁱ; Fr. 2,
 108 *b*ⁱⁱⁱ.

meñ (cf. *meñā*), mois (= *māsa*). Fr. 1, *a*ⁱⁱ
 (*stwer meñsa*).

[Cf. gr. *μήν*, etc.]

meñā (cf. *meñ*), mois (= *māsa*). Fr. 2,
 109 *a*ⁱⁱ (*yuearca*).

[Cf. gr. *μήν*, etc.]

meñki, adv. moins (= *ūna*^o). Fr. 1, *a*ⁱ.

[v. Journ. As., 1912, i. 112.]

meñkīśai, moindre (= *ūnatva*), dérivé
 de *meñki*, moindre. Fr. 2, 108 *b*ⁱⁱⁱ.

[Cf. Journ. As., 1912, i. 112.]

miyṣṣam, 3^e pers. sing. prés. de *miy*,
 frauder, nuire. Fr. 1, *b*ⁱⁱⁱ.

[Cf. v. h. a. *mein*, faux, trompeur, v. isl.

mein, dommage, scr. *māyā*, tromperie,
 illusion, etc.]

mlamam (2^e pers. impér. de *mlamam*
 (*ml + m*? cf. s. v. *lamalle*), embrouiller?).
 Fr. 2, 109 *b*^v.

mot, alcool (= *madhu*). Fr. 1, *b*ⁱⁱ.

[Cf. scr. *mādhu*, gr. *μέθυ*, v. h. a.
metu, etc.]

mpa, postpos. du sociatif (= *sārdham*).
 Fr. 1, *a*ⁱ.

N

nā, thème oblique du pronom de la 1^{re} pers.
 sing. *nāsa* (= *mayā*) instr. Fr. 2, 108 *b*^{vi}.
nās (= *nahyam*), dat. Fr. 2, 109 *a*ⁱ.

nakṣalye, blâmable (= *garhya*). Partic.
 futur passif de *naks*, blâmer. Fr. 2, 109 *b*ⁱ
 (^o*sa*, instrum.). *nakṣalyi*, cas sujet plur.
 Fr. 1, *a*ⁱⁱ.

[Journ. As., 1911, i. 455.]

nāksate, 3^e pers. sing. prés. de *nāks*,
 blâmer. Fr. 2, 108 *a*ⁱ, 109 *a*^{vi} *b*^v; Fr. 3, *a*ⁱⁱⁱ.

Nande (*nānde*), n. pr. emprunté au sanscrit
 (*nanda*). Fr. 2, 108 *b*ⁱⁱ. iii.

naus, avant (= *purah*). Fr. 1, *b*ⁱⁱ; Fr. 2,
 109 *a*ⁱ (= *pūrvam*); Fr. 3, *b*ⁱⁱ.

nausa, adj., antérieur, premier. Fr. 2,
 109 *b*ⁱⁱⁱ.

[Cf. *nai*, un.]

nauttai, rue (= *rathyā*). Fr. 2, 109 *a*^{iv} (^o*ne*).

ne, postposition indiquant le lieu. P. ex.
 Fr. 1, *b*ⁱⁱ *kwaṣai ne*, dans un village.
 Fr. 3, *a*ⁱ *b*^{iv}.

[v. MSL. xviii. 403.]

ñem, nom (= *nāma*). Fr. 2, 108 *b*ⁱⁱ.

[Cf. gr. *ὄνομα*, etc.]

nesau, 1^{re} pers. sing. prés. de *nes*, être
 (= *as*^o). Fr. 2, 109 *b*ⁱ.

ñis, nom. du pronom de la 1^{re} pers., moi
 (= *aham*). Fr. 1, *a*ⁱⁱⁱ.

niṣidam, emprunté au sanscrit *niṣīdana*,
 natte pour s'asseoir. Fr. 2, 108 *a*ⁱⁱⁱ. iv. v.

no, particule d'opposition (= *tu*). Fr. 2,
 108 *a*^v *b*^{iv}, 109 *a*ⁱ. 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.
ἐνepoi, *ἐνepθε*, *νέpθε*, *νέpτεpos*, etc.]

ñre, fil, frange (= *daśā*). Fr. 2, 108 ^{avi} ([°]*menī*); 108 ^{bi} ([°]*ts*).
[Cf. v. h. a. *snuor*, lien, cordon, et *nāan*, coudre, gr. *vēw*, *vḥma*, lat. *neo*, irl. *snūim*, j'entrelace, *snāthe*, fil, scr. *snāyatī*, 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

olya, 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. *alius*, etc.]

om, cela (= *tat*). [°]*ne* = *tatra*. Fr. 2, 108 ^{avi} ^{bv-vi}, 109 ^{ai-ii} ^{bv}. Cf. *ompostam*, *ompalskoñne*, *omśap*.
[v. Journ. As., 1912, 115.]

ompalskoñne, extase (= *dhyāna*). Fr. 2, 108 ^{aiii}.

ompostam, après. Postposition (*pañākte* [°]). Fr. 2, 108 ^{aii}.

omśap, cf. *omśap*, en surplus (= *atireka*). Fr. 2, 108 ^{bi}.

omśsap, cf. *omśap*, 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. *ānīlaḥ*, vent, et tout le groupe de lat. *animus*, *anima*; v. *āñm*, souffle.]

oppilamntsa. Fr. 2, 108 ^{aii}.

orotse, grand (= *mahat*). Fr. 2, 108 ^{av}.

os, maison. Forme abrégée, devant [°]*ne* du mot *ost*. Fr. 2, 109 ^{avi}.

[v. Journ. As., 1911, i. 115; trace de thème en -u dans *ostuwaivre*? cf. scr. *vāstu*, *vāstu*, gr. *ῥῶστυ*.]

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*.

ostuwaivre, *ostuwaivre*, famille (= *kula*).

Dérivé de *ost*, maison. Fr. 2, 109 ^{bv}.

Fr. 3, ^{biv} ([°]*nta ne*).

ot, alors. Fr. 3, ^{biv}.

[Cf. lat. *at*, etc.]

P

pañāktanñe, adj. dérivé de *pañākte*, le Bouddha (= *saugata*). Fr. 2, 108 ^{bv} ([°]*wāstsi*); 108 ^{bvi} ([°]*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 (= *dīrghatva*). Fr. 2, 108 ^{avi} ([°]*sa*); 108 ^{bvi} ([°]*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 (= *tuṣṇīm*). Fr. 1, ^{bi}.

passenēa, partic. prés. de *pa*, garder (= *pāyantika*, du verbe *pā*, garder). Fr. 2, 108 ^{bi}. *passenēcana*, nom. plur. (*pelai-knenta*). Fr. 2, 109 ^{ai}.

past, adverbe et préverbe; ensuite, de nouveau. Fr. 2, 109 ^{aii}, *past aiṣṣi*.

[v. MSL. xviii. 7; la 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*.]

pātrai, emprunté au sanscrit *pātra*, sébile. Fr. 2, 108 ^{aii}.

pāyti, nom d'une catégorie de fautes (= *pāyantika*; pali *pācittiya*). Fr. 1 ^{ai} et ^{pas}.

pelaikne, loi (= *dharma*). Fr. 2, 109 ^{bii}; 109 ^{ai} ([°]*nta*, nom. plur.).

[v. Journ. As., 1912, i. 114.]

pelaiykneṣse, adj. dérivé, au moyen du suffixe [°]*ṣse*, du mot *pelaikne*, *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. *pitūh*, lit. *pētūs*, repas?]

pi, particule de limitation. 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. *ikam-pikwalamñe*.

pikwala, plur. de *pikul*, année. Cf. *ikam-pikwalamñe*.

pilsī, ? (à portée de ? = *upa°*?). Fr. 1, a^{iv}.

pimtwāt, emprunté au sanscrit *pindapāta*, tournée d'aumônes. Fr. 2, 108 aⁱⁱ. *pimtwāta-sca*, datif. Fr. 2, 109 a^{vi}.

pir, emprunté au sanscrit *pīṭha*, escabeau. Fr. 1, b^{iv}.

pitkawe, bavard. Fr. 2, 109 b^{iv}. Cf. *pitmaiwalñe* = *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 (= *saṃvilhāna*). Fr. 1, aⁱ. (Cf. *amplākante*.)
[Cf. lat. *placet*.]

po, tout. Fr. 1, b^{iv}.

postam, après (= *paścāt*). Fr. 1, bⁱⁱⁱ; Fr. 2, 108 aⁱ (postposition: *śeṣuwer postam*, après le repas).
[Cf. lat. *post*, etc.; v. MSL. xviii. 7.]

postaññes, datif de *postañne* (= *pravāraṇā*). Fr. 1, aⁱⁱ. Le mot *postañne* est tiré, au moyen de l'afixe °ñne des abstraits, de l'adverbe *postam*, après, parce que la cérémonie de la *pravāraṇā* vient après les quatre mois du *varṣa* (saison des pluies et de la retraite au couvent).

prarom, cas oblique pluriel de *prāri*, doigt (= *aṅguli*). Fr. 2, 108 bⁱⁱⁱ.

prastrām, étalage. Emprunté au sanscrit *prastarāna*. Fr. 2, 108 aⁱⁱ.

prātimokṣa, transcription du sanscrit *prātimokṣa*. Fr. 1 aⁱⁱⁱ, b^{iv} (*prātimokṣ*).

prātimokṣasse, adj. formé, au moyen du suffixe °sse, du mot *prātimokṣa*, emprunté au sanscrit *prātimokṣa*. Fr. 2, 109 aⁱⁱ.

preke, temps (= *kāla*). Fr. 1, bⁱⁱ.

prekeṣai, 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.]

puḍgalyik, emprunté au sanscrit *puḍgalika*, 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. ῥέγω, got. -*rakjan*, etc.; pour la formation, v. MSL. xviii. 18.]

rano, aussi. Fr. 2, 108 a^{iv}.
[v. Journ. As., 1911, i. 460.]

rapanam, 3^a pers. sing. prés. de *rap*, creuser (= *khan°*). Fr. 1, aⁱⁱ.

rāpatsi, infinitif de *rap*, creuser (= *khan°*). 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.
[A. *rake*; v. sl. *reko, rěči*; 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 ? 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.]

śamāne, cas sujet sing. Fr. 1, aⁱ. iv bⁱ. iv; Fr. 2, 108 b^{iv}, 109 a^{vi}; Fr. 3 a^{iv}.

śamāni, cas sujet plur. Fr. 1, aⁱⁱ; Fr. 2, 108 bⁱⁱ, 109 b^v; Fr. 3, b^{iv}.

Formes obliques:

śamānettsa, sing. Fr. 2, 108 a^{vi}, 109 bⁱ.

śamānettsa, sing. Fr. 2, 108 aⁱ.

śamāneṃts, plur. Fr. 1, a^{iv}; Fr. 2, 109 a^{iv} (*śamānet*). Fr. 2, 109 bⁱ.

śamāneṃ, plur. Fr. 2, 109 bⁱⁱ.

samp, autre notation de *sam*, *sama*, 'celui-ci'. Cf. la note 1 de la page 13. Fr. 2, 109 bⁱⁱⁱ.

sāñ, communauté. Emprunté au sanscrit *saṃgha*. Fr. 2, 108 aⁱ b^{iv}. Cf. aussi la variante *sāñk*. 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.]

sāñk, la communauté. Emprunté au sanscrit *saṃgha*. Fr. 1, bⁱⁱⁱ. Cas oblique *sañkattse*. Fr. 1, bⁱ.

sānmya, passé passif de *sānm*, proclamer. Fr. 2, 108 b^{iv}.

[Journ. As., 1912, i. 113.]

ṣap, plus; dans *oriṣap*, q.v.

ṣar, main (= *hasta*). Fr. 1, aⁱⁱ; Fr. 2, 109 a^{vi}.

ṣarma, cause (= *pratyaya*). Fr. 1, bⁱⁱⁱ.

ṣarsāṣṣi, 3^e pers. sing. opt. de *ṣars*, ordonner (= *vyavaśās*^o). Fr. 2, 109 bⁱⁱⁱ. Cf. *Ṣarsemanēñā*.

ṣarsemanēñā, partic. féminin. sing. de *ṣars*, ordonner (= *vyavaśās*^o). 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* (= *āyus-mantaḥ*). Fr. 2, 109 aⁱ.

śaulassoñcē. 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* ?]

śem, 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}.

śilnāntam, lire peut-être *śilnānta*, qui serait le pluriel d'un mot *śilnā*, dispute, querelle (= *kalaha*, *vivāda*). Fr. 1, a^{iv}.

śitmalyāñe. Fr. 1, bⁱⁱⁱ (-*sa*, instrum.), infraction.

ṣkas, six (= *ṣaṭ*). Fr. 2, 108 b^{vi}.

[v. MSL. xvii. 287.]

skente, 3^e pers. plur. prés. de *s-k*, être. Fr. 2, 109 b^{iv}.

[v. MSL. xviii. 28.]

sklokacce, confus; dérivé de *sklok*, confusion. Fr. 2, 108 bⁱⁱ (-*cai*, cas sujet pl.).

śle, avec (= *sa*^o). Fr. 2, 108 bⁱ (*°ywārā*).

smaññe, 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}.

sportitr, 3^e pers. sing. prés. de *sport*, fournir. Fr. 2, 109 aⁱⁱⁱ.

[On peut songer au groupe très diversifié de gr. σπείρω, lat. *spargo*, etc.; cf. *spārtalñe*, Journ. As., 1911, ii. 149.]

Śrāvasti, emprunté au sanscrit (*°ne*). Fr. 2, 108 aⁱⁱ, 109 aⁱⁱ bⁱⁱ; Fr. 3, bⁱ.

stām, arbre (= *vrkṣa*). Fr. 2, 108 a^{iv}.

[Cf. v. sax. *stamn*, v. h. a. *stam*, et irl. *tamon*, tronc.]

ste, 3^e pers. sing. prés. de *s*, être. Fr. 2, 109 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*^o). Fr. 2, 109 b^{vi}.

[l'm de *stam*- est un élément de formation, comme dans *lyama*, v. sup. s.v. *lamalle*, et *katmasken*, ils arrivent, à côté de *kekatkau*, vu ci-dessus; on peut donc rapprocher le groupe du lat. *stāre*.]

śtwāra (cf. *śtwēr*), quatre (= *catuh*). Fr. 2, 108 ^{biii}, 109 ^a.

[v. MSL. xvii. 287.]

śtwēr, quatre (= *catuh*). Fr. 1, ^{aii}.

[v. MSL. xvii. 287.]

su, pronom démonstratif (= *saḥ*). Fr. 1, ^{ai}; Fr. 2, 108 ^a (cas sujet masc.).

[Cf. scr. *sá*, gr. *ó*, got. *sa*; v. le neutre *tu*.]

sucikar, emprunté au sanscrit *sūciṅgha*, 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} (^{ottse}, cas oblique).

śwatsi, nourriture, aliment (= *bhakta*). Fr. 2, 109 ^{aiii} (*śwatsarima*, plur.).

[v. *śesūwer*?; Smith, 'Tocharisch', p. 17, rapproche *śaul*.]

śwātsi, infinitif de *śwa*, *śuw*, manger. Fr. 2, 109 ^{aiv}, v; Fr. 3, ^{biv}.

śwātsis, datif de l'infinitif. Fr. 2, 109 ^{biii}.

śwātsisco, datif emphatique de l'infinitif. Fr. 2, 109 ^{bv}.

[v. *śesūwer*.]

T

tākañ, 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.

tanāpatem, 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} (^{no}).

te, adj. et pron. démonstratif; celui-là. Fr. 2, 108 ^{bvi} (^{oyarmā}).

tekša, 3^e pers. sing. aor. de *tek*, toucher (= *sprś*). Fr. 2, 108 ^{av}.

[Journ. As., 1911, ii. 147.]

trā(sa)lye, à croquer (= *khādanīya*). partic. futur passif de *trās*? Fr. 2, 109 ^{ai}.

trikelye. Fr. 1, ^{bii} [^{sa}?].

trite, troisième (= *trītya*). Fr. 2, 109 ^{aiv}. [MSL. xvii. 286.]

tša, 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 ^{ai}.

tsaṅkañe. Fr. 1, ^{bii} (^{sa}. Cf. peut-être *tsoṅkaik*, le matin).

tseñketar, 3^e pers. sing. moyen de *tseñk*, 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.]

tsoṅkaik, 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-mem. Fr. 1, ^{aiii}; Fr. 2, 108 ^{av} ^{bi}, 109 ^{aiv}, v ^{biii}.

tu-sa. Fr. 2, 109 ^{bv}.

[Cf. scr. *tāt*, gr. *τό*, got. *bat-a*; v. le masculin *sa*.]

tuyknesa, de cette façon; locution adverb. formée de *tu*, démonstr. + *yākne*, façon + *sa*, affixe d'instrum. Fr. 1, ^{biii}.

U

Uppalavarṇaṇā, nom d'une religieuse; emprunté au sanscrit *Utpalavarṇā*. Fr. 2, 109 ^{aiii}.

W

wāñksāte, 3^e pers. sing. prés. de *wāñks*, donner, apporter, préparer? Fr. 2, 109 ^{av} (^{ne}).

wārpanalle, partic. futur passif de *wārp*, accepter, goûter (= *pālī sādīy*). Fr. 1, ^{aii}.

wārpatar, 3^e pers. sing. subjonctif moyen de *wārp*, accepter, goûter (= *pālī sādīyeyya*). Le présent fait *wārpñāt*; Fr. 1, ^{aiii}.

[Cf. *Revue celtique*, 1913 (vol. xxxiv), 142.]

wārseṃ, plur. oblique de *wārse*, brigand (= *stena*). Fr. 1, *a*ⁱ.

wartto, bois, parc (= *vana*). Fr. 2, 108 *a*ⁱⁱⁱ (*ne*).

wasāṃpaṃ, emprunté au sanscrit *upa-saṃpanna*, ordonné moine. Fr. 1, *a*ⁱ.

wasāṃpāt, emprunté au sanscrit *upa-saṃpad*, ordination. Fr. 1, *a*ⁱ.

wastsi (cf. *wāstsi*), vêtement (= *cīvara*). Fr. 2, 108 *a*ⁱⁱ *b*ⁱⁱⁱ *iv* *v*.

[Cf. lat. *vestis*, etc.]

wāstsi (cf. *wastsi*), vêtement (= *cīvara*). Fr. 2, 108 *b*^v *vi* (*ttse*); ib. (*mem*).

wat (cf. *wat*), ou (= *vā*). Fr. 2, 108 *b*ⁱⁱ (*pañākte wat yopsa*).

wat, ou (= *vā*). Fr. 2, 108 *b*ⁱⁱⁱ (*nande wat*). 108 *b*^v.

[Journ. As., 1911, i. 457.]

watkassam, 3^e pers. sing. prés. de *wāt-k*, ordonner de (= *°aya°* causatif). Fr. 1, *a*ⁱⁱ.

watkassī, 3^e pers. sing. optatif de *wāt-k*, *wat-k*, ordonner, faire faire. Fr. 2, 108 *a*^v.

wātko, partic. de *wāt-k*, ordonner. Cf. *watkassam*.

wāttare, affaire (= *artha*, etc.). Fr. 1, *b*ⁱ; Fr. 2, 108 *a*ⁱ.

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, *b*ⁱⁱⁱ.

weñawā, passé de *weñ*, dire (*vac°*). Fr. 2, 108 *a*^v.

weskemane, partic. moyen de *weñ*, dire (= *vac°*, *vad°*). Fr. 1, *a*ⁱⁱⁱ.

wessaṃ, 3^e pers. sing. du prés. de *weñ*, dire. Fr. 1, *a*ⁱⁱⁱ.

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 *b*ⁱⁱⁱ.

winai, emprunté au sanscrit *vinaya*. Fr. 1, *a*^{iv}.

winasāre, nom d'agent tiré de *winas*, 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 *b*ⁱ.

wratṭsai, respectivement? (= *prati* [*de-sānīya*]). Fr. 109 *a*ⁱ *b*ⁱⁱ.

[De la famille de lat. *uerto*, *uersus*.]

wsaṣṣalle, part. futur passif de *ws*, *was*, habiter (= *vastavya*). Fr. 2, 108 *a*ⁱⁱ.

[Scr. *vāsati*, got. *wisan*.]

Y

yaka, absolutif de *yak*, demander, mendier. Fr. 1, *b*ⁱⁱⁱ; 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 *yn*, aller. Fr. 1, *a*ⁱ.

[Cf. gr. *εἶμι*, lit. *einū*, etc.; SS. p. 926.]

yamaṣalle, partic. futur passif (= *kara-nīya*) de *yam*, faire. Fr. 1, *b*^{vi}; Fr. 2, 108 *a*^{vi}.

yamaska, 3^e pers. sing. subj. (?) de *yam*, faire. Fr. 1, *b*^{iv}.

yamaskau, 1^{re} pers. sing. prés. de *yam*, faire. Fr. 1, *a*ⁱⁱⁱ.

yamaskemane, part. prés. moyen de *yam*, faire (*°sa*). Fr. 2, 108 *a*^{vi}.

yamaṣṣam, 3^e pers. sing. prés. de *yam*, faire. Fr. 1, *a*ⁱ *b*ⁱ.

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 *b*ⁱ.

yāmtsi, infinitif de *yam*, faire. Fr. 2, 108 *a*ⁱⁱ.

yapi, 3^e pers. sing. opt. de *yap*, entrer (= *pravis*). Fr. 2, 108 *b*ⁱⁱ.

yarke, suffisance, abondance. Fr. 2, 109 *a*ⁱⁱⁱ. [v. *yarm*.]

yarm (cf. *yarmā*), mesure (= *pramāṇa*). Fr. 1, *b*^{iv}; Fr. 2, 108 *b*^v (*tsa*).

[v. Journ. As., 1912, i. 114.]

yarmā (cf. *yarm*), mesure (= *pramāṇa*). Fr. 2, 108 *a*^{vi} (*se yarmā*); Fr. 2, 108 *b*^v *vi* (*wāstsi tse yarmā*).

yārmañssu, ayant la mesure (= *pramāṇika*). Fr. 2, 108 *a*^{vi}.

yaṣi, nuit (= *rātri*). Fr. 1, *b*ⁱⁱⁱ (-*sa*, instrum.).

yātka, absolutif de *yāt*, *yāt*, s'occuper à (= *bhāvay*^o). Fr. 2, 108 *a*ⁱⁱ.

yeṣaṇ, clair. Fr. 1, *a*ⁱⁱⁱ.

yitmaṣṣaṇ, 3^e pers. sing. prés. de *yit-m*, *yāt-m*, entrer (= *praviṣ*^o). Fr. 1, *b*ⁱⁱ.

ynāri, subst. tiré de *yn*, chemin (= *mārga*). Fr. 1, *a*ⁱ.

ynemane, partic. moyen de *yn*, *yan*, aller. Fr. 2, 109 *a*^{iv} (fémin.); 109 *a*^{vi} (masc.).

[MSL. xviii. 19 et 26.]

yokaṇ, 3^e pers. sing. prés. de *yok*, boire. Fr. 1, *b*ⁱⁱ.

yopsa, 3^e pers. sing. aor. de *yap*, entrer (= *praviṣ*^o). Fr. 2, 108 *a*ⁱⁱ *b*ⁱⁱ.

ywarca (cf. *ywārcā*), demi (= *ardha*). Fr. 2, 109 *a*ⁱⁱ (^o*meñä*).

ywārcā (cf. *ywarca*), moitié (= *ardha*). Fr. 2, 108 *b*ⁱ *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 $10 \times 15\frac{1}{2}$ 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.

Obvers: UN FRAGMENT EN CHINOIS DE LA ŚATASĀHASRIKĀ
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	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
善現四无	所畏清淨	故預流果	清淨預流	果	清淨故	一切智智	清淨何以	故若四无	所畏	清淨故	一切智智	清淨何以	故若四无	所畏	清淨故	一切智智
清淨故	一切智智	清淨何以	故若四无	所畏	清淨故	一切智智	清淨何以	故若四无	所畏	清淨故	一切智智	清淨何以	故若四无	所畏	清淨故	一切智智
清淨若預	流果清淨	若一切智	智清淨无	二	清淨若預	流果清淨	若一切智	智清淨无	二	清淨若預	流果清淨	若一切智	智清淨无	二	清淨若預	流果清淨
无二分无	別无斷故	四无	所畏清淨	故一來	不還阿羅	漢果清淨	一來不還	阿羅漢果	清淨	一來不還	阿羅漢果	清淨	一來不還	阿羅漢果	清淨	一來不還
淨故一切	智智清淨	何以故若	四无	所畏清	淨故一切	智智清淨	何以故若	四无	所畏清	淨故一切	智智清淨	何以故若	四无	所畏清	淨故一切	智智清淨
淨若一來	不還阿羅	漢果清淨	若一切智	智	淨若一來	不還阿羅	漢果清淨	若一切智	智	淨若一來	不還阿羅	漢果清淨	若一切智	智	淨若一來	不還阿羅
清淨无二	无二分无	別无斷故	善現四无	所	畏清淨	故獨覺菩	提清淨	獨覺菩	提清淨	故獨覺菩	提清淨	獨覺菩	提清淨	故獨覺菩	提清淨	獨覺菩
畏清淨故	獨覺菩提	清淨獨覺	菩提清淨	故一切智	智清淨	何以故若	四无	所畏清	淨若	獨覺菩	提清淨	苦一切智	智清淨	无二无二	分无別无	斷故善現
一切智智	清淨何以	故若四无	所畏清	淨若	獨覺菩	提清淨	苦一切智	智清淨	无二无二	分无別无	斷故善現	四无	所畏清	淨故	一切	分无別无
獨覺菩提	清淨苦一	切智智清	淨无二无	二分无	別无斷故	善現四无	所畏清	淨故	一切	分无別无	斷故善現	四无	所畏清	淨故	一切	分无別无
分无別无	斷故善現	四无	所畏清	淨故	一切	分无別无	斷故善現	四无	所畏清	淨故	一切	分无別无	斷故善現	四无	所畏清	淨故
菩薩摩訶	薩行清淨	一切菩	薩摩訶薩	行清	淨故一	切智智清	淨何以	故若四无	所畏清	淨故一	切智智清	淨何以	故若四无	所畏清	淨故一	切智智清
淨故一切	智智清淨	何以故若	四无	所畏清	淨故一	切智智清	淨何以	故若四无	所畏清	淨故一	切智智清	淨何以	故若四无	所畏清	淨故一	切智智清
淨若一切	菩薩摩訶	薩行清淨	若一切智	智	淨若一切	菩薩摩訶	薩行清淨	若一切智	智	淨若一切	菩薩摩訶	薩行清淨	若一切智	智	淨若一切	菩薩摩訶
清淨无二	无二分无	別无斷故	善現四无	所	畏清淨	故諸佛无	上正等菩	提清淨	諸佛无	上正等菩	提清淨	諸佛无	上正等菩	提清淨	諸佛无	上正等菩
畏清淨故	諸佛无上	正等菩提	清淨諸佛	无	上正等菩	提清淨	諸佛无	上正等菩	提清淨	諸佛无	上正等菩	提清淨	諸佛无	上正等菩	提清淨	諸佛无
上正等菩	提清淨	故一切智	智清淨	何以故	若四无	所畏清	淨故	一切智	智清淨	何以故	若四无	所畏清	淨故	一切智	智清淨	何以故
若四无	所畏清	淨故	一切智	智清淨	何以故	若四无	所畏清	淨故	一切智	智清淨	何以故	若四无	所畏清	淨故	一切智	智清淨
淨若一切	智智清淨	无二无二	分无別无	斷故	善現四无	所畏清	淨故	一切	分无別无	斷故	善現四无	所畏清	淨故	一切	分无別无	斷故
斷故	復次善現	四无礙	解清淨	故色清	淨色清	淨故一	切智智	清淨	何以故	若四无	礙解清	淨故一	切智智	清淨	何以故	若四无
故一切智	智清淨	何以故	若四无	礙解清	淨故一	切智智	清淨	何以故	若四无	礙解清	淨故一	切智智	清淨	何以故	若四无	礙解清
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	故受想行	識清淨	故受想行	識清淨	故受想行	識清淨
別无斷故	四无礙	解清淨	故受想行	識清淨	故受想行	識清淨	故受想行	識清淨	故受想行	識清淨	故受想行	識清淨	故受想行	識清淨	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.
ezādvāyam etad aivaidhākāram abhinnaṃ acchinnaṃ ||

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 Mahāvvyutpatti § 8 et dans les Dictionnaires numériques *Kiao-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 1^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: sarvāśravakṣayaājñāna v^o 漏盡; 3^o l'analyse décisive de la condition de ne pas être autrement pour les dharmas d'obstacle: antarāyikadharmānanyathātvanīścitavyākaraṇa 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): sarvasampadadhigamāya nairyāṇikapratipattatātvā 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 eśādvayam etad advaidhikāram abhinnam

ni coupure.

acchinnam ||

Ô Subhūti! les quatre vaiśāradyas étant purifiés, la Bodhi des Pratyeka-
Subhūte vaiśāradya viśuddhyā pratyekabuddhabodhi-

buddhas est purifiée; la Bodhi des Pratyekabuddhas étant purifiée, la qualité de
viśuddhiḥ | pratyekabuddhabodhi viśuddhyā sarvākārajñatā-

science d'omniscient est purifiée. Pourquoi cela? Si les quatre vaiśāradyas sont
viśuddhir iti hi vaiśāradyaviśuddhiś ca

purifiés, si la Bodhi des Pratyekabuddhas est purifiée, si la qualité de science
pratyekabuddhabodhi viśuddhiś ca sarvākārajñatāviśuddhiś

d'omniscient est purifiée, c'est qu'il n'y a là ni dualité, ni division en deux, ni
eśādvayam etad advaidhikāram

séparation, ni coupure.

abhinnam acchinnam ||

Ô Subhūti! les quatre vaiśāradyas étant purifiés, la conduite de tous les
Subhūte vaiśāradyaviśuddhyā sarvabodhisattva

Bodhisattvas Mahāsattvas est purifiée; la conduite de tous les Bodhisattvas
mahāsattvacaryāviśuddhiḥ | sarvabodhisattva

Mahāsattvas étant purifiée, la qualité de science d'omniscient est purifiée.
mahāsattva caryāviśuddhyā sarvākārajñatā viśuddhir

Pourquoi cela? Si les quatre vaiśāradyas sont purifiés, si la conduite de tous
iti hi vaiśāradyaviśuddhiś ca

les Bodhisattvas Mahāsattvas est purifiée, si la qualité de science d'omniscient
sarvabodhisattvamahāsattvacaryāviśuddhiś ca sarvākārajñatāviśuddhiś

est purifiée, c'est qu'il n'y a là ni dualité, ni division en deux, ni séparation,
eśādvayam etad advaidhikāram abhinnam

ni coupure.

acchinnam ||

Ô Subhūti! les quatre vaiśāradyas étant purifiés, l'anuttara samyak sambodhi
Subhūte vaiśāradyaviśuddhyā sarvabuddhānuttarasamyaksambodhi-

de tous les Buddhas est purifiée; l'anuttara samyak sambodhi de tous les Buddhas
viśuddhiḥ | sarvabuddhānuttarasamyaksambodhiviśuddhyā

étant purifiée, la qualité de science d'omniscient est purifiée. Pourquoi cela? Si
sarvākārajñatāviśuddhir iti hi

les quatre vaiśāradyas sont purifiés, si l'anuttara samyak sambodhi de tous les
vaiśāradyaviśuddhiś ca sarvabuddhānuttarasamyaksambodhiviśuddhiś ca

Buddhas est purifiée, si la qualité de science d'omniscient est purifiée, c'est qu'il n'y
sarvākārajñatāviśuddhiś *cādāvayam*

a là ni dualité, ni division en deux, ni séparation, ni coupure.

etad advaidhikāram abhinnaṃ acchinnam ॥

Derechef, ô Subhūti! les quatre pratisaṃvids¹ étant purifiées, la forme est
Punar aparaṃ Subhūte pratisaṃvidviśuddhyā rūpaviśuddhiḥ |

purifiée; la forme étant purifiée, la qualité de science d'omniscient est purifiée.
rūpaviśuddhyā sarvākārajñatāviśuddhir

Pourquoi cela? Si les quatre pratisaṃvids sont purifiées, si la forme est purifiée,
iti hi pratisaṃvidviśuddhiś ca rūpaviśuddhiś ca

si la qualité de science d'omniscient est purifiée, c'est qu'il n'y a là ni dualité,
sarvākārajñatāviśuddhiś cādāvayam etad

ni division en deux, ni séparation, ni coupure.

advaidhikāram abhinnaṃ acchinnam ॥

Les quatre pratisaṃvids étant purifiées, la sensation, la désignation, les
pratisaṃvidviśuddhyā vedanā saṃjñā

composants, la connaissance sont purifiés.

saṃskāra vijñāna viśuddhiḥ |

Śatasāhasrikā Prajñāpāramitā, MS. de la Bibliothèque Nationale, Dév. 74²,
 3^e partie, B (volume X de la collection), p. 228^a.

vaiśāradya viśuddhyā rūpaviśuddhyā rūpaviśuddhyā sarvākārajñatāviśuddhir iti
 hi vaiśāradya viśuddhiś ca rūpaviśuddhiś ca sarvākārajñatāviśuddhiś cādāvayam
 etad advaidhikāram abhinnaṃ acchinnam | vaiśāradya viśuddhyā vedanā viśuddhir
 vedanā viśuddhyā sarvākārajñatāviśuddhir iti hi vaiśāradya viśuddhiś ca vedanā-
 viśuddhiś ca sarvākārajñatāviśuddhiś cādāvayam etad advaidhikāram abhinnaṃ
 acchinnam | vaiśāradya viśuddhyā saṃjñā viśuddhiḥ saṃjñā viśuddhyā sarvākāra-
 jñatāviśuddhir iti hi vaiśāradya viśuddhiś ca saṃjñā viśuddhiś ca sarvākārajñatā-
 viśuddhiś cādāvayam etad advaidhikāram abhinnaṃ acchinnam | vaiśāradya viśuddhyā
 saṃskāra viśuddhiḥ saṃskāra viśuddhyā sarvākārajñatāviśuddhir iti hi vaiśāradya-
 viśuddhiś ca saṃskāra viśuddhiś ca sarvākārajñatāviśuddhiś cādāvayam etad advaidhī-
 kāram abhinnaṃ acchinnam | vaiśāradya viśuddhyā vijñāna viśuddhir vijñāna-
 viśuddhyā sarvākārajñatāviśuddhir iti hi vaiśāradya viśuddhiś ca vijñāna viśuddhiś
 ca sarvākārajñatāviśuddhiś cādāvayam etad advaidhikāram abhinnaṃ 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*, *manah*; 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, jihvā-vijñāna, kāyavijñāna, manovijñāna; avec cakṣuḥsaṃsparśa, śrotrasaṃsparśa, ghrāṇa-saṃsparśa, jihvāsaṃsparśa, kāyasaṃsparśa, manaḥsaṃsparśa; avec cakṣuḥsaṃsparśa-pratyayavedanā, śrotrasaṃsparśapratyayavedanā, ghrāṇasaṃsparśapratyayavedanā, jihvā-saṃsparśapratyayavedanā, kāyasaṃsparśapratyayavedanā, manaḥsaṃsparśapratyayave-danā.

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 acchinnam ||

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 Prajñāpāramitā*). Les éléments de nos formules sont condensés en une page de l'Aṣṭasāhasrikā (viii^e parivarta, pp. 186–87) :

yā Subhūte rūpaviśuddhiḥ sū phalaviśuddhiḥ yā phalaviśuddhiḥ sū rūpa-viśuddhir iti hi Subhūte rūpaviśuddhiś ca phalaviśuddhiś eśādvayam etad advaidhī-kāram abhinnaṃ acchinnam iti hi Subhūte phalaviśuddhito rūpaviśuddhī rūpa-viśuddhitā phalaviśuddhiḥ | evaṃ vedanāsaṃvijñāsaṃskārāḥ | yā Subhūte vijñāna-viśuddhiḥ sū phalaviśuddhiḥ | *etc. . . . ut sup.*

punar aparaṃ Subhūte yā rūpaviśuddhiḥ sū sarvajñātāviśuddhiḥ yā sarva-jñātāviśuddhiḥ sū 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 *hvā* l. 4, *svām* l. 5, *ātām* l. 13, by the side of the ordinary form of that type of *ā* in *āṇna* l. 4, *hvā* l. 8, *hā* and *yām* l. 10, *mā* and *yām* l. 15, *pvā* l. 16, *hā*, *yām*, *pvā* l. 17, *ysām* ll. 18, 19, *yām* l. 21. Again we have an ornate form of *e* in *de* l. 3, *e* l. 6, *śe* l. 8, *pve* and *ke* l. 9, *ttye* ll. 17, 21, by the side of the ordinary form *e* in *jśve* l. 6, *me* l. 9, *sveṃ* l. 16, *pe* l. 18; and the ordinary forms of *ai* in *drai* l. 7, *ṇai* l. 14,

jsai and *mai* (corr. *mī*) l. 17, as well as of *au* in *au* l. 2, *ysnau* ll. 3, 5, 13, *pan* l. 4, *šyau* l. 6, *han* 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 *a*ⁱ, *kā* 2 *a*ⁱ, &c.), but in a form which closely resembles the ordinary Nāgarī sign of avagraha; e.g. in *ba* ll. 2, 4, 14, 18, 19, *ka* l. 16, *prā* ll. 16, 17. But once, in *śe* l. 8, it occurs in an ornate form which practically duplicates the ordinary form.¹ It may be added that the long *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 *t* and *n*² is obviated in the present case by the attachment of a rightward slanting stroke to the left limb of the sign for *t*. This appendage is very prominent in *tañ* l. 13, *śtañ* l. 18, and *ttā* l. 21, and somewhat less so in *śta* ll. 2, 19, *ttau* l. 4, *rrta* l. 7, *tta* l. 8. But it is sufficiently noticeable even in *tta* l. 14, *tr* l. 15, and *thye* 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 *aysūmū* 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 *aysūmū*. The elision of *l* from the older

¹ The question of the interpretation of this subscript mark is fully discussed by M. Pelliot in *Un fragment du Suvarṇaprabhāsa Sūtra en Iranien Oriental* (Paris, 1913), pp. 22 ff.

² See Professor Sten Konow's 'Zwei Handschriftenblätter in der alten arischen Literatursprache aus Chinesisch-Turkistan' in *Sitzungsberichte der Kgl. Preussischen Akademie der Wissenschaften*, vol. xlix (1912), pp. 1129-30.

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 *ba*, and in l. 17 it is wrongly omitted under the syllable *pvā* of *pvāñū*, which should be written *pvāñū*, 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 *varrtāñmā* 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, *varrtāñmā*, 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 *ysū* 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 hastāñmyaṁ balysāñña balysāñśtañ* ² *varāṣṭā* *baysūm(ñū)* ॥ *aysmū*
upevārū ³ [20]

¹ The bracketed number indicates the number of dots, or lost akṣaras.

² Read *balysūśtañ*.

³ Supplied from l. 18.

- 3 (d)āmdā īde ॥ bisāmñā sarva-satvāmñā uysnaurāmñā a×
 [23]
- 4 (hvā)ña rāsā upauttāna baysūñāna⁴ aysāmūna khuburā āmna ttū . . .
 [21]
- 5 svām manā ttām-buḍā bāsāmñā sarva-satvāmñā uysnaurāmñā has[t]am
 × [21]
- 6 (tam) jsvena mañām ×××e ×[n]ilām mi ॥ biśyau⁵ mā×au
 [25]
- 7 [na] varrtāmmā ॥ drai padya ttaradarāna tcahau padya (bā)śāna drai
 padya aysmūna⁶ [12]
- 8 (na) ttām śena tta dādāna rūvū⁷ ॥ tta hvāña rāsā khu⁸×
 [23] ba-
- 9 lysāmñā dām pveme keṇa ttū parāhi nā×
 [28]
- 10 sañ ॥ manā mahāyāmñāu tyau⁹ sa b(ud)[y]au na lām
 [28]
- 11 aysāmū panā [29] × . . ×
 taḥa ××
- 12 [32] ×na pyūṣṭi yanāmā :
 bā×
- 13 [17] na : Buddha-dharma ha . . . baḍna ātam-
 mna bāsā sarva-satva uysnaura
- 14 [17] (h)v(āñ)a rāsā tta mähā baysa himā manā :⁴ ॥
 bija padā hvāñai ॥ cuburā
- 15 [15] hvāñīya¹⁰ cu vaña vāṣṭa u sa . . . namau
 gambhīrā paramārthā tryāmmi (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 *biśyau*. The original might also be read *viśyau*.

⁶ 'This supplement is based on a MS. of the Avalokiteśvara Dhāraṇī (5^{vii} = 16ⁱⁱⁱ) 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 *uvā*.

⁸ Placed below the line.

⁹ Probably read *tyau*. The original might also be read *nyau*.

¹⁰ *hvāñīya* restored on the basis of the verses quoted by Professor Leumann, l. c., p. 134, l. 12. So also *śau nauḥā* on the basis of ib. p. 95, l. 2.

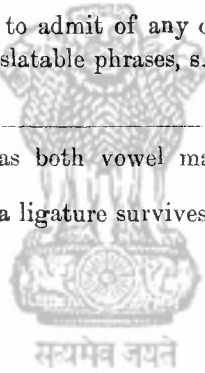
¹¹ Cancelled.

- 16 [16] (sa)m pvr̄ä : vasveṃna saṃtānāna s̄au¹⁰
 nauhā na aysmūna bāsā uṣṭamñā saka
- 17 [15] baysām(nū)mahāyām dā pvāñā tte padamja
 jsaimi¹² āna mara māhā ī haḍā pvr̄ä prā
- 18 [21] baṣysūmstām ṣṭā baysūñā aysmū
 upevārā : u baysāmñā baysūstām×
- 19 [20] baṣysāmñā baysūsta varaṣṭā xāx dvāra
 pram [7]
- 20 [20] rx¹³ ī haḍā samba ī
 . . . [15]
- 21 [21] nī yāmnā tte-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 *ī*; the latter apparently correcting the former.

¹³ Only the superscript *r* of a ligature survives.



A BILINGUAL FRAGMENT IN TIBETAN-KHOTANESE

Hoernle MS., No. 143 *a*. (Plate XVII, No. 2.)

INTRODUCTORY REMARKS

BY A. F. RUDOLF HOERNLE.

THIS fragment belongs to the consignment, marked 143 *a*, forwarded to me from Simla in January 1904. In the forwarding letter it was stated to have been 'obtained from Badruddin, Aksakal of Khotan', and to have been found in a locality not specified, but 'certainly somewhere in the Takla Makan, not very far from Khotan'.

It is the surviving portion of an inscribed sheet of soft, coarse native paper. On the obverse the lower edge cuts through a line of Khotanese writing, showing that the lower portion of the sheet, of unknown size, is lost. The surviving portion is practically complete, and measures 263×170 mm., or $10\frac{2}{3} \times 6\frac{7}{8}$ inches. The only damage which it has suffered is a small hole in the middle, and two small pieces torn out along the left half of the upper edge. Neither damage affects the Tibetan writing, but the Khotanese inscription is injured. The fact that the hole comes right in the middle of the fifth line of the Tibetan writing without causing any loss, but only separating the two syllables of the word *ban-de*, shows clearly that the memorandum was written on the surviving scrap of the Khotanese document.

The obverse bears a document written in the Khotanese language, and in Cursive Gupta characters. On the reverse there is inscribed a Tibetan memorandum of seven lines, in what is known as the *U-can* type.

The term 'bilingual' is applied to this fragment with a like reservation to that explained on p. 388 with reference to the Chinese-Khotanese bilingual fragment. Perhaps eventually the Tibetan Memorandum may turn out to be an official record of the execution of the order in the Khotanese document.

Obverse : A KHOTANESE DOCUMENT

EDITED BY A. F. RUDOLF HOERNLE.

This document is written in the Cursive Gupta script of the ordinary kind. The only point which deserves to be particularly noted is the shape which the

well-known double dot (see p. 221) takes in our document. It is never made in the form of a distinct pair of dots, but, 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 *jsārā*, l. 5). In both shapes it may be seen side by side in *štānmāñū*, 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 *āśīrī*, l. 2), the consonant *t* (as in *batī*, l. 3), and the interpunctional vertical double dot (at the end of the address in l. 1), are the same as those in the Chinese-Khotanese bilingual fragment (p. 395). There is also a curious horizontal double dot, which marks the commencement of the letter, before *āśīrī* 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 *pūlakā*, i. e. writing, or scrip (from *pīdā*, 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 *āśīrī* (Sanskrit *ācārya*) or Buddhist monk, called Snrēndra. 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 dastau hvā[*sty*]au *ḍuyani* :

2 . . āśīrī Surendra
kṣī a hvāṣtyau-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: *śi pūlakā pramām himū khu-hā Brīyāsi u Budaśām haṁguṣṭā viśtārā*, i. e., this scrip is the guarantee with respect to which Brīyāsi and Budaśām are the contracting parties, or joint signatories.

³ For some of these I am indebted to the kindly help of Prof. Sten Konow.

- 3 dai velakā āmna audā ṣi-buri uvaysi batī-jsām ṣtāmmāññā gīstai u pajsū
 āvāysai himye kva drai jūmna ma ttu hastā hvai
 4 yiki ⁴ drāma drāmā ahā busāna salā hve cu pūrā na-ni hā busīdā
 sam eṣṭyai si kṣīra vaṣū bādā ṣtī hvāṣṭyām
 5 ttām gvavāmna ni vistātai vañña ttāmi sali binum̐dara tsuñi si kīrā-va
 yañim̐ khu pyam̐tsā-ṣṭa jve himi cu-va jsārā byaudai
 6 ime tvī tvī tī vāṣṭa hajsaudai uṣam-pūrā mara kṣīrāmna jā sux[ā]śīrī
 hīya mijle hīyau sti khu-vā binum̐dara ām-
 7 na ātū vara biśa āmnai byaudai crram̐ ⁵ pā hvarām dasta rrā niśāññā-ye
 ī pā cī niśātai tṭye mijle vavā ttāgu tṭyau-jsa
 8 jam̐pha pravā ⁶ panata u pañtsai bista serya thauna hājistādā u ṣraṣṭe ⁷
 āśīrī-yī vinīya-bhatā gvārā nate pīḍakā
 9 padem̐dā si cu-vā pracā ⁶ panam̐m̐de aysī hvā gvāṣcī ime ranām̐ ttam̐dī
 drai kūsa gavam̐ hauryadā u drai kūsa mau u dau
 10 bistā chām̐ u ṣi nihā āśīrī vinīya-bhatā ttāgu chām̐ hirī nau haudā uṣam-
 pūrā Sudatta āśīrī ⁸ pūrā natāra ⁹ sirye
 11 śāteau yasga thauna ttāgu nai drai thauna hatsa stām̐dā vañña
 hvāṣṭyāmpūrā vinau mau kṣaṣṭa cyā mau haudā 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 *ḍbu-can* type, runs as follows :

- 1 Om ı: ched · po · blon · rgyal · bzañ · gyi · ñam · non · sa · mdzad · pañi ·
 bag · tsas · gñis · gyi · gla ¹ .

⁴ Perhaps *yidi*, made.

⁵ Perhaps *cvan̐*.

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 *dā* 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 interpunctional 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 · pañi ᳚
myiñ · smral ᳚² nas · phul ·
- 3 lañ · lña ᳚ par · mog · no · gehdra · sig ᳚ pan · de · no · gehdra · śil ᳚
ban · de · nog · su · bol ·
- 4 ban · de · galo · na · še · chi ᳚ ban · de · nog · rgyu · bad ᳚ mar · śi ·
koñ · bah ᳚ ban · no · ga · chi ᳚ ban · de ·
- 5 nog · śur · dvaji ᳚ ban · de · no · gehdradra ᳚ ban · [hole] de · yi · śa ·
bad ᳚ tshe · ya · pah ᳚ li · suhe
- 6 sa · tsadzūgo ᳚ li · gutsag ᳚ li sur³ · dad ᳚ bog · ma · rgyan ᳚ li · mañ · bod ᳚
sdud · sna · pan · de
- 7 nog · su · ber ža⁴ bsdu · ste · bul ᳚

TRANSLATION.⁵

As a fee [due] from fear of acting culpably against the mind of the excellent High *Blon rgyal*, the [following] names, having been clearly set forth, were entered at the office of the Bande the High *sTag gi rgyal mtshan*, and gifts made:—five kine were bestowed upon Bandes severally, viz. *Par mog no gehdra sig*, *Bande no gehdra 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 bah*, *Ban no ga chi*, *Bande nog śur dvaji*, *Bande no gehdradra*, *Bande yi śa bad*, *Tsh ya pah*, *Lī suhe*, *Sa tsadzūgo*, *Lī gutsag*, *Lī sur dad*, *Bog ma rgyan*, *Lī 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 interpunctional bar is inadvertently drawn through the following *n*.

³ Read li · sur.

⁴ Read ber · ža.

⁵ I have to acknowledge with gratitude the help that I have received in the study of this document from the Rev. A. H. Francke. Special observations by Mr. Francke are marked by his initials.

⁶ See 'Specimens of the Kharoṣṭhī 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 pah̃i is for the literary *noñs par mdzad pah̃i* (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 *mams*, 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 ऩि. This appears to indicate a peculiar foreign pronunciation here, and I have accordingly marked it by double dots.

Minor dialectal errors similar to those found in the fragments and sgraffiti of Endere appear in *gyi* for *gi* and *kyi* (lines 1, 2), *mtsan* for *mtshan* (line 2), *lañ* for *glañ* (line 3), *ža* for *žva* 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 Suvarnaprabhāsa-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. lxxx, 1901, Ex. No.; S. = Baron von Stail-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 mākā ī hadā p̄wāra*, staying here from me on this day they hear: also spelled *ānna*, A 4; B 3, 6; *ānnai*, B 7; K. Voc.; L. 105³⁵; but *āna*, K.²; P. 116 translates 'ainsi'.

ārūva, loanword from Skr. *arūpya*, Pāli *ārūpa* (Childers 58 a), formless, incorporeal, A 1 (twice). See P. 100.

āṣiri, titular designation of a Buddhist monk (syn. Skr. *ācārya*), B 2, 6, 10; with *yī*, B 8.

ātammna, 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 *aysümū*, A 11, *aysümūna*, A 4. See *drai*, *hastanma*, *ttāna*, *vaśve*.

B

bādā, time, B 4; K. Voc.

baḍna, A 13; perhaps mutilated for *haṇi-baḍna*, fully (Skr. *saṃbhṛtana*, L. 48¹⁰).

balysa, 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. *balysānna*, A 9; in the phrases *balysānna dāni p̄veme keṇa*, for the sake of hearing the law of the Blessed Ones, and [*balysānna*] *malāyān dā p̄wāna*, 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.

balysāña, A 2, or later *baysāña*, A 18, 19, der. of *balysa* or *baysa*, always preceding *balysūsta*, A 2, or *baysūsta*, A 18, 19; unless it be a clerical error for *balysānna* or *balysūna*. See *hastanma*.

balysūsta (erroneously *balysāusta*), A 2, or later *baysūsta*, A 18, 19, or *baysūmsta*, A 18, der. of *balysa* or *baysa*, grandness, loftiness (cf. Skr. *brhattva*). See *hastanma*.

bāsā, speech (cf. Skr. *vacas*), instr. sing. *bāsāna*, A 7. See *drai*.

batī, B 3, uncertain.

baysūña, der. of *baysa* (*balysa*, q. v.), belonging to a grand one; acc. sing. *baysūña*, A 18; instr. sing. *baysūñña*, A 2, or *baysūññā* [na], A 2. See *hastanma*.

bīja, second (cf. Skr. *dvitīya*, Prāk. *biḥja*), second, A 14. In the phrase *bīja padā*

hvañai, to be said a second time, or in another way.

binum̐dara, 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 vjśnaurāmnā*, 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 *buḍarā*, K. Voc., *buḍaru*, K.¹ 1134, K.² (Skr. *bahutara*); in *ttām-buḍa* (= *ttāmbura*, Skr. *tāvat*), so much, so long, A 5; plur. instr. *budyau*(?), A 19.

Buddha, Buddha, A 13, with *dharma*, q. v. *bura*, much, many, implying quantity, affixed to pronouns *khu*, *cu*, *ś*, q. v.

busāna, B 4; *busādā*, B 4, apparently a 3. plur. pres. with *saṃ*, as in *īda saṃ*, p. 274, 42 *ai*; 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., *errām* 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-va*, 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 *da*, to see; with *rūdā*, figure; cf. K. Voc., L. 105³⁶, 119²⁸.

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 *thavna*, three garments, B 11; with *padya*, three ways, A 7; in the phrase *drai padya ttaradarāna tcahau padya būsāna drai padya aysmūna*, in three ways by the body, in four ways by speech, in three ways by the mind. See *Mahāvvyutpatti*, No. 91. Cf. *drrai*, K. Voc., P. 35, L. 119; K.² 28.

drāma, drachme (?), B 4, reduplicated distributively.

E

eṣṭyai (with *ś*), B 4, uncertain.

G

gambhīra, loanword from Skr. *gambhīra*, profound, nom. sing. *gambhīrā*, A 15. See *namau*.

gavaṃ, B 9, uncertain.

gīstai, B 3, uncertain; perhaps a past part., cf. K. Voc. *gūtti*.

gvarā, B 8, uncertain; also in Rep. 37, doc. 1, ll. 4, 11.

gvaṣcī, B 9, uncertain; also in Rep. 38, doc. 5, l. 3.

gvavāṃna, apparently gen. plur. of *gvara*, 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.

hastāmna (usually *hastama*, Skr. *sattama*), best, excellent; acc. sing. fem. *hastānmyaṃ*, A 2, 5, qualifying *balysūsta*; in the phrase *hastānmyaṃ balysāna balysūstaṃ varāṣṭā baysūmñū 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. 94²⁸ 95³ 96³, K.¹ 1135, K.² 30; cf. instr. sing. fem. *hastāmmina* (*kūsina*), P. 9.

hatca, together with, B 11; apparently the same as *hañtsa*.

haudā, 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.

hiri, thing (?), B 10, cf. L. 54⁶, P. 13, 14.

hiya, belonging to, B 6; *hiyau*, B 6; cf. K. Voc. *hivē*.

hvan, to say, declare; 2. sing. imp. *hvāña*, say!, A 4, 8, 14, always with *rāsā*; 3. sing. opt. *hvāñña*, he may declare, A 15; see L. 134¹²; fut. pass. part. *hvañai*, to be said, A 14; see *bija*. Perhaps connected with it, *hvā*, B 9; *hvai*, B 3; *hve*, B 4.

hvarām, dexter, B 7.

hvāstyām, B 4, 11; *hvāstyau*, B 2; with *pūrā*, perhaps pr. n.; cf. *hvāstā*, K.¹ 1135, K. Voc., K.² 31.

I

i, obl. form of 3. pers. or dem. pron. *sa*, cf. L. 63⁴⁰; as 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. 116⁶; *ile*, 3. plur. pres., they are, A 3. See K. Voc., P. 98, 101.

J

jā, encl., B 6; *ji*, B 7; *ju* (in *jve*), B 5; cf. L. 114^{6,2}, Rep. 37, doc. 1, l. 10.

jampha, B 8, uncertain; also in Rep. 37, doc. 1, l. 10.

jsa, obl. post-position, A 1, B 7; *jsām*, B 3; K. Voc.

jsaimi, A 17, uncertain.

jsārā, 3. pl. pres. of *jsā*, they go (?), B 5, 11; also in Rep. 37, doc. 1, l. 5; cf. K. Voc., *jsā*; L. 133¹⁵.

jsvena, A 6, uncertain; cf. *jsvāka*, K. Voc.

jūmna, time, fold (with *drai*), B 3; cf. L. 52²¹.

K

keṇa, for the sake of, A 9; cf. *kiṇa*, *kiḍna*,

kūḍēna (Skr. *kṛtena*); K. Voc., L. 134^{11 ff.}

On the vocalic changes, cf. L. 117^{26, 32},

K. Voc., *tātāna*, *tātina*, *tātena*.

khu, as, how, B 5; *khu-vā*, B 6; *khu-bura* (Skr. *kīyat*, *yāvat*), how many, as many, nom. sg. *khuburā*, A 4, (8 ?).

kīrā, work, B 5; cf. L. 71²¹; R. 23; K.² 32.

kṣā (or *kṣi*), six, with *kūsa*, six drums, B 11; perhaps *kṣi*, with encl. *i*, B 2, 11; cf. K.¹ 1136 *kṣai*.

kṣaṣṭa, sixty, B 11; cf. S. 484.

kṣira, land, B 5; gen. plur. *kṣirāṁna*, B 6; cf. L. 113⁶; K.² 33.

kūsa, drum, B 9 (*bis*), 11; cf. S. 483, P. 105.

M

māhā, obl. form of 1. pers. pron., from me, A 14, 17; cf. *muhu* or *muhum* (*jsa*), K. Voc. See *āna*.

mahāyāmna, loanword from Skr. *mahāyāna*, the Great Vehicle (of Buddhist doctrine), instr.-abl. plur. *mahāyāmñau*, A 10 (for *mahāyāmnyau*); also apocopated *mahāyām*, A 17; see *balysa*.

manā, emphatic particle, A 1 (*bis*), 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 (*bis*), uncertain.

mi, obl. form of 1. pers. pron. (?), A 6; spelled *mā*, L. 65¹⁵, K. Voc.

mijle, B 6, 7, uncertain.

N

na, emph. particle, even, A 14; perhaps B 4. See *vasve*.

namau, loanword from Sansk. *namo*, hail!, A 15; in the phrase *namau gamblkīrā paramārthā tryāmnī 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. 116²⁰, 126¹¹.

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 *vasve*.

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. *padū*, 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. 52³⁰), K.² 34.

pademdi, 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.A.S.B.

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 *piḍā*, written, L. 134¹¹.

pracā, B 9, or *pravā*, B 8, with *pana*^c, uncertain.

pūrā, son, B 4, 6, 10 (*bi*); *pūri*, B 2.

pvāñā (corr. *pvāñū*), part. fut. pass. of the verb *pyūṣ*, to be heard, A 17, see *balysa*; 3. plur. pres. *pvārā*, they hear, A 16, 17, see *āna*; part. past pass. *pyūṣti*, heard, A 12, in the phrase *pyūṣti yanāmā*, we make (it) heard. See P. 118, K.² 36.

pvārā, see *pvāñā*.

pveme (corr. *pveme* ?), abstr. noun, hearing, A 9; see *balysa*. Cf. *pvena*, P. 98, and *pvāma*, K. Voc.

pyamtsā-ṣṭa, in future, B 5; also in Rep. 36, doc. 1, l. 3; cf. K. Voc.

pyūṣti, see *pvāñū*.

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; *salī*, B 5.

sañ, with *busidā*, B 4; cf. K. Voc.

sañba, A 20, uncertain.

ṣaṃpūrā, B 6, 10, pr. n. (?). See *uṣaṃpūrā*.

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 *vasve*.

sarva, loanword from Skr. *sarva*, all, always with *satva*, q.v.

śātcau, B 11, uncertain.

satva, loanword from Skr. *sattva*, a being, nom. plur. *satva*, A 13; gen. plur. *satvāmnā*, A 3, 5; always with *sarva*, and tautologically with *biśa vjysnawra*. See *biśa*.

śau, numeral one, A 16, with *nauha*, q.v.

śena, 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. *śirū*, P. 101 *śirye*.

sta, B 7; **sti**, B 6; **stādū**, B 8; **stāmdū**, B 11; forms of auxil. verb.
ṣṭa, standing (upon), consisting (in), B 5, 11; **ṣṭi**, B 4; **ṣṭā**, A 18, with *baysūm-stān*, q. v. See *hastanma*.
ṣṭanmañā, B 3; loc. sing. of *ṣṭama*, standing, condition (? Skr. *sthiti*).
sturā, B 11, uncertain.
Sudatta, B 10, proper name.
Suremdra, B 2, proper name.

T

tcchau, numeral four, A 7, short for *tea-haura*. Cf. R. 25. See *drai*.
thauna, garment, B 8, 11 (*bis*); cf. L. 134³²; R. 23, 30; see Rep. 38, doc. 5, l. 2; *penmīnā thauna*, woollen cloth (Pers. *pashmīna*).
tī, emph., B 6, cf. L. 107^{18, 27}.
tryānnī, 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. *sa*; with *ī* encl. *tvī*, B 5, cf. L. 64³²; acc. sing. masc. *ttu*, B 3; *ttū*, A 4, 9; nom.-acc. sing. neut. *tta*, A 8 (*bis*), 14; also adverbially, thus (Skr. *evam*); instr. sing. masc.-neut. *ttāna*, A 4, in the phrase *ttāna baysūñāna aysūmūna khuburū 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. *ttiau*, A 10, B 7; gen. plur. *ttāin*, 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 *hastanma*.
uṣāmpūrā (?); see *ṣāmpūrā*.

uṣtāmñū, der. from *uṣta*, 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 uysnaurū*, or *bāsū uysnaura*); gen. plur. *uysnaurāññū*, 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. *varāṣṭū*, A 2, 19. From the verb *varāś*, to attain, K. Voc. See *hastanma*.
varrtāmñā, 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 *vāś*, he reads, A 15.
vāsta, B 6, uncertain.
vasū, bad, B 4; K. Voc.
vasve, pure, instr. sing. *vasveñna*, A 16, in the phrase *vasveñna sañ[tānūna ś]au nauhū na aysmūna bāsū uṣtāmñū*, with pure sustained contemplation even for one moment with (his) mind in all births.
vava, B 7, uncertain.
velakū, B 3, perhaps pr. n. of locality.
vinau, Vinaya or without (?), B 11; cf. L. 66³³, 43²⁸; K.¹ 1139 *vinai*.
vinīya-bhatā, loanword from Skr. *vaineya-bhṛtī*, 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. *prāñā*.
yāinnā, 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 kuroti kiñci loke, nāgo tūdi 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 *sajju* for Sanskrit *sadyas*, &c. (see Professor Müller's Pāli Grammar, p. 6). In early Buddhist writings the word is not infrequently used as an epithet of Buddha and his bhikṣus. Thus it occurs five times in the Sutta Nipāta, in verses 421, 518, 522, 573, 1058, and in the Pātimokkha 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-gocaraḥ*; so also the Śabdakalpadrūma, quoting the Medinikośa. In the Buddhist acceptance, the word *nāga* does not appear to be noticed in any Sanskrit kośa or dictionary.

P. 35, footnote 12, add the reference Sutta Nipāta (PTS. new ed.), verses 518 and 521.

P. 203, between the entries *nāga* and *nāda* insert 'Nāga, Blameless One, an epithet of Buddha, H. 6 aⁱⁱⁱ.'

CONTRIBUTED BY DR. THOMAS.

Pp. 88–92. I have succeeded in tracing this passage in the Tibetan Bkaḥ-hgyur (Mdo., vol. 8 (X), foll. 1–115, of the India Office copy), where the work is entitled Pratyutpanna-buddha-saṃmukha-avasthita-samādhi-nāma-mahāyāna-sūtra, though the colophons, all except the last, present the title Bhadrapāla-pariprechā-samādhi. The passage occurs on fols. 65 bⁱⁱⁱ–68 a^{iv}, in chapter (*leḥu*) 14, entitled Dharma-bhāṇaka : there is also a division into *lam·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 pravādo* (sic) : *smos·kyañ·ci·dgos*.

l. 8, probably read *ekā* for *enu*, and translate 'like taking one from the sands of the Ganges'.—*Corāḥ* for *ghorāḥ*, 'him thieves injure not'.

l. 9, *narū na heṭhenti pradusta-cittā* in place of *na sukaro*.

l. 10, *prāvarita bhavel* is rendered *hjug byed*, 'set on foot'.

Rev. l. 1, *vasantas te tasya aranye galasya sahāyatām sevām ca kurvanti*. 5 *Yaksāḥ piśācāḥ tejohārīṇaḥ bhayānakāḥ*.

l. 2, *jihmā=spa-yañ hgoñ*, 'jealous'.—*bhavel vipannam*.—*Na karnaṇogo na ca kūyarogūś ca*.

ll. 3, 4, *yasyāṇsa*, &c., as in l. 2, om. *śreṣṭhām* and *sūntām*.

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, (*bhres*)'.

l. 8, *acintikā tasya guṇā bhavanti*.

l. 9, 'except for the ripening of former karma' (*vinā vipākena purāṇakena*).

l. 10, *visṭārasūtrā*; and *carime kṣayaṁ*(te?).

Pp. 93-97. The Mahāparinirvāṇa-sūtra is to be found in the Bkäh-hgyur, vol. 3 (VIII), fols. 1-231 of the India Office copy; and the passage occurs on fols. 209 *b*^{vii}-211 *a*ⁱⁱⁱ. The following points of reading arise:—

Obv. l. 2, *yāvad adya aham*.

ll. 4-5, *trpyate* (sic).

l. 6, *antarikḥānasya anyāny api nimittāni*.

l. 7, *upāṛṭṭāyā* *apakva-pākārthaṁ* [*meghā*].

Rev. l. 1, om. *uṣṇam*.

l. 2, *meghā varṣanti tataḥ*.

l. 3, *vaipulya*.

ll. 3-4, *tad idāṁ ayaṁ sūtrabāḥas tathāgatajñēyam āgataḥ*, 'the obtaining of this Sūtra has passed into the knowledge of (only) the Tathāgata'; cf. *ājñāya* in l. 2.

l. 5, *tathāgata-pratyekabuddha*.

l. 6, *prabhūtasya*, 'large'.

l. 7, *devatā*-pūjā-[*nimittam*].

Pp. 100-103. The Ratnadhivaja appears in the Tibetan Bkäh-hgyur, Mdo., vol. 3 (X), fols. 304-455, under the doubtless more correct title Mahāsaṁnipāta-ratnaketu-dhāraṇi. The passage is found on fols. 326 *b*ⁱ-327 *b*ⁱ, in chapter (*bam · po*) II, entitled Purāvṛtta, where we may note the following points of reading:—

Obv. l. 3, add 'in the great Kalpa *Śaṁ · ba · ḥchan · ba* (*Prabhū-dhara, Prakūśa-dhara*?), when the life of creatures was 68,000 years'.

l. 4, add *vidyācarana-sampannaḥ sugataḥ lokavidḥ sattva-dāmya-sarathih anuttaraḥ deva-nara-deśikah* [*buddho bhagavān*], which is implied by the *yāva* of the fragment.—*Pāñcakesīya kāle* (*śūṅgs-ma-lūa-ni-duṣ-na*).

l. 5, *saṁayena* [*caturdvīpēndrah cakravartī*]-[*rājā*].

Rev. l. 1, add *nānā-dhūpebhyah*.

l. 2, om. *aparimitena, punar api*, and read *trih pradakṣiṇīkṛtya*.

l. 3, *svabhujagādī-guṇābhipūjita*; om. *kālī*: *saptadhanair jagad-hita-kara*.

l. 4, *śāntamatih* (by error, *ṣi* for *ṣib*); *sarvajagati tamohara praśama-pratīpa-kara*; *marāṇa-jarā-jāti-soka-jetr*.

l. 5, om. *sarva, tr*.

l. 7, *satpuruṣa* [*bodhisattvaḥ; bhavati*] *kāni trīṇi* [*adhyāśayena*; *asadrśa*]-[*duḥkha*?

Pp. 108-116. Of the Suvarṇaprabhāsa the Tibetan Bkäh-hgyur presents in the Berlin copy (see Dr. Beck's catalogue) three versions, of which the first is from the Chinese. The two first recur in the India Office copy, namely in *Rgyud*, vol. 3 (XII), fols. 1-208 and 208-385 respectively. The rendering from the Chinese is naturally of less value than the other for textual comparison; but it is by no means useless.

(1) This passage is to be found on fols. 288 *a*^{vii}-298 *a*^{vi} (= 91 *a*^{iv}-92 *a*ⁱⁱⁱ) at the end of chapter VIII (Hiraṇyavati-parivarta) and beginning of chapter IX (Śūnyatā-parivarta). The following points of reading may be noted:—

Obv. l. 2, Both renderings begin 'Then the Bhagavat, having uttered that Dhāraṇi, again for the benefit of those Bodhisattvas, Mahāsattvas, Devas, men, &c., assembled round him, in order to show the nature of the excellent, true Śūnyatā, at that time uttered these verses'.

l. 6, *saṁgrāma* (not so the Chinese).

Rev. l. 2, *spārṣṣu* (?), (*reg-pa-dag-la*); *anatikrāntāḥ* = *praviṣṭāḥ*.

l. 3, *saṁgrāma* (not so the Chinese).

Rev. l. 4, 'as a bird, attached to the six indriya's, knows the viśaya'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*, (*lhan-po-gan-gan-du*).

l. 6, 'makes its own the knowledge of that indriya' (no negative); Chinese, *niścitta* (*śes-med*) for *niśceṣṭa*; *abhūta* = *asvabhāva*; *parikalpa-samu-* [*dbhava*].

(2) This passage occurs in fols. 354 ^aⁱⁱⁱ–354 ^b^{vii} (= 167 ^b^{iv}–168 ^bⁱⁱⁱ), being the end of chapter XXI (Susambhava; Chinese Rāja-Susambhava), and the beginning of chapter XXII (Deva-yakṣa-parirakṣaṇa-kṣetra-dhāraṇī). The following readings may be noted:—

Obv. l. 1, *saddharma*.

ll. 2–3, om. *atha*—*āmantrayāmāsa* (which, however, occurs in the Chinese).

l. 5, *parijānitu*.

ll. 5–6, the Chinese adds *nigame* and *parvate*.

Rev. l. 2, *ya icchet*.

l. 3, the Chinese omits *vihāraṃ tenam eva ca*.

l. 4, *guṇa-sāgaram* (not so the Chinese).

l. 6, *praveṣṭavya* (Chinese, *śrotavya*).

LIST OF ERRATA

P. 19, left col., l. 3 from bottom, read *pratīlām-* for *pratīlām*

P. 62, footnote 10, read *parivāritāḥ*, p. 39.

P. 90, ll. 1, 2, probably read [*ekā grhnato na tāpam a*] *gñih kurute na śāstram*.

P. 90, l. 4, in place of the crosses, read *te tasya te* [*jena*], as confirmed by the Tibetan.

P. 90, l. 7, in place of the crosses, read *nāgā atha 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-balavān*, स्यामव जयन्

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 *āśāla* for *āṣū a*.

P. 125, l. 4, read 'Rishis' for 'Rishis'

P. 127, l. 2, read 'Dr-' for 'dr-'

P. 128, right col., l. 7, read *Dṛḍha-* for *Dhṛḍha-*

P. 129, footnote 27, add 'also allowed by the Tibetan'.

P. 130, right col., ll. 2, 3, read *a*] *yaṃ*, and [*śadaśīti* for *śadaśīti-*

P. 131, right col., l. 3, read *sarvāvac-cakram*

P. 132, l. 5, for 'the world with its' read 'and the whole circle consisting of the

P. 134, right col., l. 9 from bottom, read *mahāsattvā* [world of']

P. 196, read **a-gacchati* with asterisk.

P. 207, read **Mahāyāna** for **Mahāyāna**

P. 214, l. 3, read 'Stein MSS. Ch. 00275 and Ch. xlvi. 0012. A'.

P. 289, l. 4, read 'Stein MS., Ch. xlvi. 0015'

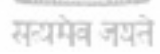
P. 351, right col., l. 5, dele comma before *Subhūti*

P. 365, l. 11, read $\frac{x}{4}$ and $\frac{x}{5}$.

1. HOERNLE MS., No. 149. VINAYA TEXT, FOL. 90. REVERSE
Scale about 1

2. HOERNLE MS., No. 149. ĀTANATIYA SŪTRA. REVERSE
Scale about 1

3. HOERNLE MS., No. 149. UPAṬI SŪTRA. OBERSE
Scale about 1



Scale about $\frac{1}{2}$

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 HOERNLE MSS. OF THE SAṂGHI SŪTRA
 Scale about 1/2

2. No. 149^o, REVERSE
 Scale about 1/2

3. No. 149^o, OVERSE

HOERNLE MSS. OF THE SAṂGHI SŪTRA

2. No. 149^o, REVERSE

Scale about 1/2

4. No. 149^o, REVERSE
 Scale about 1/2

5. HOERNLE MSS., No. 149^o, VINAYA TEXT. REVERSE
 Scale about 1/2

3. No. 149^o, OVERSE

HOERNLE MSS. OF THE CAṬṬHĀTAKA SŪTRA

4. No. 149^o, REVERSE

Scale about 1/2

5. HOERNLE MSS., No. 149^o, VINAYA TEXT. REVERSE
 Scale about 1/2



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2. HOERNLE MS., No. 149³. ŚATAPAÑCĀŚATIKA ŚTÖTRA. ÖBVERSE

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3. HOERNLE MS., No. 143, SA. 17. RATNARĀSĪ SŪTRA, FOL. 5. OBVERSE

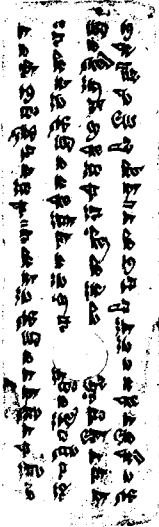
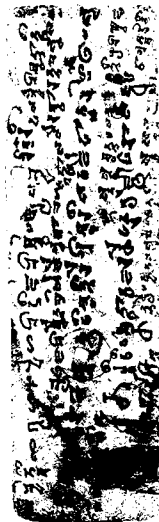
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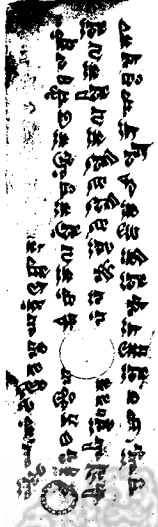
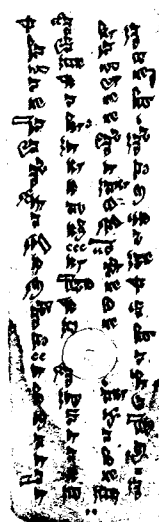
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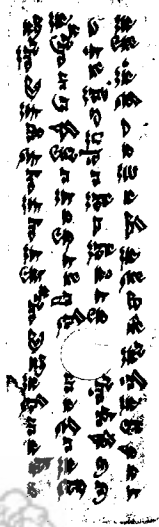
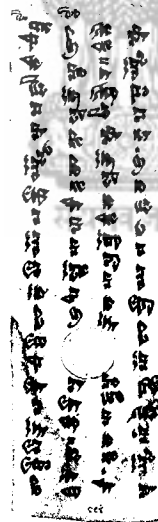
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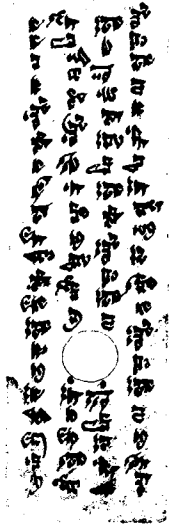
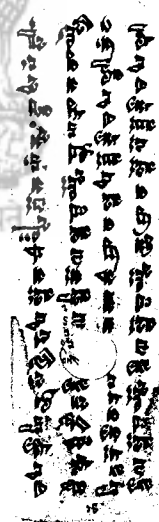
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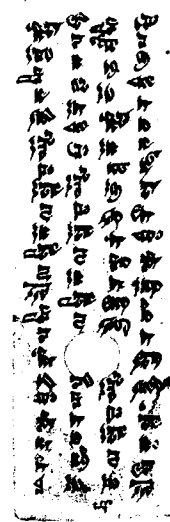
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Fol. 5



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VAJRACHEDIKA PRAJÑAPARAMITĀ

STEIN MS., Ch. 0077:



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一、本會成立以來，對於社會公益事業，
 均極力贊助，如：教育、慈善、體育、
 衛生、交通、建設等，無不竭力從事，
 以期社會之進步與繁榮。

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॥ श्रीगणेशाय नमः ॥
 ॐ नमो भगवते वासुदेवाय ॥
 श्रीकृष्णार्जुनसंवादे अर्जुन उवाच ॥
 द्रुपदमुनिर्वाक्यं ब्रूयाच्छिष्यात्मजे ॥
 कुरुक्षेत्रे भिक्षां यो भक्ष्यसे पादभ्यः ॥
 त्वमेकाग्रचित्तो वर्तमानः साधुनाम् ॥



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ॐ नमो भगवते वासुदेवाय ।
श्रीकृष्णाय नमः ।

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১) ক্রমিক পদ্ধতিঃ এখানে বিচারকেরা মামলায় প্রদত্ত প্রমাণাদি
 ও সাক্ষীদের বক্তব্য প্রত্যেকের আলাদা আলাদাভাবে বিচার করে
 তারপর প্রমাণাদি ও সাক্ষীদের বক্তব্যের সামগ্রিক বিশ্লেষণ করে
 মামলায় প্রদত্ত প্রমাণাদি ও সাক্ষীদের বক্তব্যের সামগ্রিক বিশ্লেষণ করে
 মামলায় প্রদত্ত প্রমাণাদি ও সাক্ষীদের বক্তব্যের সামগ্রিক বিশ্লেষণ করে

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ॐ नमो भगवते वासुदेवाय ॥ १ ॥
 अथ श्रीकृष्णार्जुनसंवादे ॥
 अथ श्रीकृष्णोवाच ॥

Fol. 34

अथ श्रीकृष्णोवाच ॥
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Fol. 35

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Fol. 36

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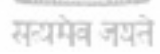
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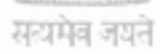


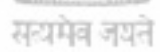
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सत्यमेव जयते







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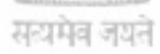
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一、本會之宗旨，在於研究我國經濟，以謀國家之富強，及社會之進步。凡我會員，應各盡其力，以達此目的。

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1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 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.

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सत्यमेव जयते

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THE UNIVERSITY OF CHICAGO PRESS

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ॐ नमो भगवते वासुदेवाय ॥
 श्रीगणेशाय नमः ॥ श्रीगुरुभ्यो नमः ॥
 श्रीगुरुभ्यो नमः ॥ श्रीगुरुभ्यो नमः ॥
 श्रीगुरुभ्यो नमः ॥ श्रीगुरुभ्यो नमः ॥
 श्रीगुरुभ्यो नमः ॥ श्रीगुरुभ्यो नमः ॥

Ms. A.
S. B. MS.

ॐ नमो भगवते वासुदेवाय
श्रीकृष्णाय नमः
नमस्तस्मात् श्रीभक्त्यै नमः
नमस्तस्मात् श्रीराधाय नमः

ॐ नमो भगवते वासुदेवाय ॥ १ ॥
 श्रीकृष्णाय नमः ॥ २ ॥
 श्रीगुरुभ्यो नमः ॥ ३ ॥
 श्रीगणेशाय नमः ॥ ४ ॥
 श्रीविष्णवे नमः ॥ ५ ॥
 श्रीशिवाय नमः ॥ ६ ॥
 श्रीब्रह्माय नमः ॥ ७ ॥
 श्रीमहेश्वराय नमः ॥ ८ ॥
 श्रीनारायणाय नमः ॥ ९ ॥
 श्रीरामाय नमः ॥ १० ॥
 श्रीलक्ष्मणाय नमः ॥ ११ ॥
 श्रीसिते नमः ॥ १२ ॥
 श्रीहनुमताय नमः ॥ १३ ॥
 श्रीगौरीय नमः ॥ १४ ॥
 श्रीकल्याणाय नमः ॥ १५ ॥
 श्रीसुखाय नमः ॥ १६ ॥
 श्रीमहाशिवरात्रौ नमः ॥ १७ ॥
 श्रीमहानवम्याय नमः ॥ १८ ॥
 श्रीवैशाखशुक्लपक्षे नमः ॥ १९ ॥
 श्रीचैत्रशुक्लपक्षे नमः ॥ २० ॥
 श्रीवसुधैव कुटुम्बकम् ॥ २१ ॥
 श्रीसर्वभूतहिते ॥ २२ ॥
 श्रीमहात्मनो नमः ॥ २३ ॥
 श्रीमहामायाय नमः ॥ २४ ॥
 श्रीमहाकालाय नमः ॥ २५ ॥
 श्रीमहादेवाय नमः ॥ २६ ॥
 श्रीमहाशक्तिाय नमः ॥ २७ ॥
 श्रीमहागुरुभ्यो नमः ॥ २८ ॥
 श्रीमहादेवाय नमः ॥ २९ ॥
 श्रीमहाशिवाय नमः ॥ ३० ॥



सत्यमेव जयते

[illegible]

1. STEIN MS., KHORA 005 a. CAṬUṢĀTAKA STOTRA

[illegible]

2. HOERNLE MS., No. 149. PRAGAŠČITIJA, Fol. 108

(The following text is handwritten in Tamil script.)



सत्यमेव जयते

ॐ नमो भगवते वासुदेवाय ॥ १ ॥
 श्रीकृष्णाय नमः ॥ २ ॥
 श्रीगुरुभ्यो नमः ॥ ३ ॥
 श्रीगणेशाय नमः ॥ ४ ॥
 श्रीविष्णवे नमः ॥ ५ ॥
 श्रीशिवाय नमः ॥ ६ ॥
 श्रीब्रह्माय नमः ॥ ७ ॥
 श्रीमहादेवाय नमः ॥ ८ ॥
 श्रीनारायणाय नमः ॥ ९ ॥
 श्रीरामाय नमः ॥ १० ॥
 श्रीलक्ष्मणाय नमः ॥ ११ ॥
 श्रीसुग्रीवाय नमः ॥ १२ ॥
 श्रीहनुमताय नमः ॥ १३ ॥
 श्रीकालिकाय नमः ॥ १४ ॥
 श्रीदुर्गाय नमः ॥ १५ ॥
 श्रीकामाक्ष्याय नमः ॥ १६ ॥
 श्रीललाटे नमः ॥ १७ ॥
 श्रीनमो भगवते वासुदेवाय ॥ १८ ॥
 श्रीगुरुभ्यो नमः ॥ १९ ॥
 श्रीगणेशाय नमः ॥ २० ॥
 श्रीविष्णवे नमः ॥ २१ ॥
 श्रीशिवाय नमः ॥ २२ ॥
 श्रीब्रह्माय नमः ॥ २३ ॥
 श्रीमहादेवाय नमः ॥ २४ ॥
 श्रीनारायणाय नमः ॥ २५ ॥
 श्रीरामाय नमः ॥ २६ ॥
 श्रीलक्ष्मणाय नमः ॥ २७ ॥
 श्रीसुग्रीवाय नमः ॥ २८ ॥
 श्रीहनुमताय नमः ॥ २९ ॥
 श्रीकालिकाय नमः ॥ ३० ॥
 श्रीदुर्गाय नमः ॥ ३१ ॥
 श्रीकामाक्ष्याय नमः ॥ ३२ ॥
 श्रीललाटे नमः ॥ ३३ ॥
 श्रीनमो भगवते वासुदेवाय ॥ ३४ ॥
 श्रीगुरुभ्यो नमः ॥ ३५ ॥
 श्रीगणेशाय नमः ॥ ३६ ॥
 श्रीविष्णवे नमः ॥ ३७ ॥
 श्रीशिवाय नमः ॥ ३८ ॥
 श्रीब्रह्माय नमः ॥ ३९ ॥
 श्रीमहादेवाय नमः ॥ ४० ॥
 श्रीनारायणाय नमः ॥ ४१ ॥
 श्रीरामाय नमः ॥ ४२ ॥
 श्रीलक्ष्मणाय नमः ॥ ४३ ॥
 श्रीसुग्रीवाय नमः ॥ ४४ ॥
 श्रीहनुमताय नमः ॥ ४५ ॥
 श्रीकालिकाय नमः ॥ ४६ ॥
 श्रीदुर्गाय नमः ॥ ४७ ॥
 श्रीकामाक्ष्याय नमः ॥ ४८ ॥
 श्रीललाटे नमः ॥ ४९ ॥
 श्रीनमो भगवते वासुदेवाय ॥ ५० ॥

1. *HOEHNEL MS., No. 143 v. 5. A. 16. CANTUARIA SUTRA.*

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3. HOERNLE MS., No. 143 a, S.B. 2. ASTROLOGICAL TEXT. OPVERSE

Σελίδα 27255

[illegible]

5. HOERNLE MS., No. 144, S.A. 5. UNIDENTIFIED SŪTRA
REVERSE *Saṃśānta* 1

REVLIN-

6. HOERNLE MS., No. 143, S.A. 7. RAJNADHIVAJA SŪTRA

Yair Niv,

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 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.

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REVERSE

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6. HOERNLE MS., No. 143, S.A. 7. RATNADHIVAJA SŪTRA

Yair Niv,

2. BOERNE MS., No. 142, 5.13, 55. SAMBARKA

PUNDIK. OVERSE.

! m'no d'no

4. HOERNLE MS., No. 144. S.B. 87. SURANGANA-SANAPHI SUTRA

Sitz der

6. HOERNLE MS., No. 143, S.A. 7. RATNADHIVAJA SŪTRA

Yair Niv,



सत्यमेव जयते

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J. Polym. Sci., A-1, **10**, 175 (1972).

3. HOLLER, M.S., No. 145. S.A. 16. ŚVARAṆVARAḤŚŌTANA. SŪTRA. REVERSE. *Śākhābandh* 1.

REVIEWS



सत्यमेव जयते

REVERSE
KHOTANESE 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 22 23 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

HOERNLE MSS., No. 142, 143
CHINESE-KHOTANESE DOCUMENT
orig. size 250 x 393 mm., or 10 x 15½ inches

xvi xviii xxi xx xvi xvi xiv xiii

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16

OVERSE.
CHINESE TEXT.
PART I

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16

PART II



सत्यमेव जयते