

VIŚA SAṂGRĀMA

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The Khotan Saka text P 2787¹ contains a long Buddhist text (lines 1-154) in which Viśa Saṁgrāma plays a principal part, leading up to a *kvānāmatā*- 'statement, sermon' on the story of Kaṇaiska- (so with retroflex *n* and dental *s*) and his *kalyāṇa-mitra* Aśagauṣa (Aśvaghoṣa). This Kaṇaiska legend has been printed with a translation in *JRAS* 1942, 14-28, and the text again in KT 2.154-195.

In this text Viśa Saṁgrāma is called a bodhisattva (line 98) and is praised as a fifth lokapāla (50 *pūhye lākapāla*) with all the *śrī* 'fortune' of Śakra (60).² This king is stated to have erected part of the saṁghārāma called (lines 90-91) *viṣṇavakrrārma sakhāra*, which is a correction of Viṣṇuvikramārāma saṁghārāma. The adjective of the same name occurs in P 2834.4 (KT 3.77) *viṣṇavakrrārmī*.

In the Annals of Gostana (Tib. li-yul-gyi lo-rgyus) it is possible to distinguish six persons called Vijaya Saṁgrāma.³ In the present text the king is still living. The language seems, apart from a certain archaism in spelling,⁴ to be similar to the texts which mention kings of the 10th century. Possibly he is the Vijaya Saṁgrāma dated to 658-725 by T. Inokuchi, *Ryūko daigaku ronshū* 364, 34, *Succession and chronology of the Viśa royal family in Khotan*.

The beginning of the manuscript is preserved but the end is broken, and of the three last extant lines only the initial words have survived.

A new edition of KT 1-3 is in the hands of the printer and certain improved readings are there introduced. Here the text is not reprinted but the changes have been noted. The text can be divided into seven sections: 1. the ācāryas are to preach to the gṛhasthas (1-34); 2. panegyric of Viśa Saṁgrāma (34-83); 3. preaching of the Dharma (66, 100); 4. the pravāraṇā (82 ff.); 5. the varṣāvāsa and upośadha days (101-144); 6. the building of Viṣṇavakrrārma (91); the tale of Kaṇaiska (155-195).

The text still contains difficulties of interpretation. Several words remain unclear. But the general drift can be traced. The Buddhism is, as

¹ *Khotanese Texts* 2.101-108 (cited below as KT). Three passages of this text were translated in AM, n.s., 7. 22-24.

² Earlier AM, n.s., 7. 22.

³ F. W. Thomas, *Tibetan Literary Texts* 4.36.

⁴ The archaistic spelling has given a -va to final -a, -ā, and -au, sometimes -mva. Thus 150 *vasvava aysmū*, 50 *brrumñadāmvva*, 56 *bināmvva*, 72 *śauvva*. This had not been recognised when the text was printed in KT 2.

usual in Khotanese texts, Mahāyāna. The land of Hvatana is the Ratna-janapada, the land of jade, where flows the river Śailodā.⁵

The translation is given with a brief commentary.

P 2787-1-195, translation

- (1) Siddham (welfare). Now indeed may all you *ācāryas* (teachers) agree to preach in simple (?) manner to the others, the *gṛhasthas* (householders), the dharma-listeners. All you indeed who have come here to learn of this revered profound supremely true unrest-destroying trivehicular nirvāṇa-marked exposition of the dharma of the buddhas' dharma, may you, all beings, therein purify your mind to maitrā-kindliness. May you all then hold in mind the good qualities, merits, excellencies of revered deva buddhas, bodhisattvas, *devatās*, *paripālakas* and *pāriśadyas*. In this way too you, the *gṛhasthas*, dharma-listeners, must so speak saying, We go to the Buddha for refuge, we go to the dharma for refuge, we go to the sangha for refuge. We who have gone to the three jewels for refuge, may we not take birth in the three great *apāya* (evil existences) without *pranidhāna* (vows).
- (10) So do you preach the dharma that now we may indeed hear this revered profound dharma of buddhas. Henceforth we will devote ourselves wholly to giving the better *abhaya*-offering gift to all beings, we will not injure, nor harm even enemies, we will abstain from the ten great evil deeds, we will practise the ten great good *samādāya* (adoptions), threefold with body, fourfold with tongue, threefold with thought. As we have spoken firstly, so secondly, and thirdly it is spoken. So do you preach because now we have undertaken this *śīla* (moral prescription) to hear the revered profound supremely true dharma of the buddhas. May such good result from these *punyas kuśala-mūlas* that we may not continue in the *saṃsāra*, then we may not depart far from the right-striving unreversed-knowing *saṃbhūta*-numbered teachers, the *kalyāṇamitras*, we may then not lose the *bodhicitta*, not the *karuṇā* (pity), not the *pranidhāna* (vows), may we on the other hand be able to make visible, manifest, evident then the profound supremely
- (20) true dharma of the buddhas in all times, in all births, being in the *pariśad-maṇḍalas* (circles of assemblies) of buddhas with present epiphanous deva buddhas beginning with the deva buddha Ārya-Maitreya, and being devoted, awakened, all of them there may they be filled, being filled with *kṣānti-bhūmi-pāramitā* (perfection of the stage of receptivity) and *bodhi-dharma* may all beings in the *loka* (world) become buddhas. So next may all *gṛhasthas*, dharma-listeners be able to realize the supreme bodhi of the buddhas. (The Sanskrit text reads:)

*brāhmaṇam caturvidham puṇyam kalpam svarge pramodyate
asaṅkṣetram asaṅkṣetram bāhyam bijam yathā bijam*⁶ 30

⁵ BSOAS 10.919-920.

⁶ Metri causa *bijam yathā*.

(that is) the fourfold *brāhma* merit gives joy in *svarga* (heaven) for a *kalpa*-period; seed without *puṇya* (merit) is outside (the dharma) like seed without a field.

To-day in the evening here will take place the rising of the sun of the sermon on the dharma of the buddhas. (This dharma is) in all regions and subregions (*diś*, *vidiś*) extended, full and vast, first, stainless, pure, shining, brilliant, freed and purified from the *klesās*' (afflictions') dust, mist and smoke mass; shining, uneclipsed, delightful abundantly with the rays of the full moon on the full moon day, revolving on the Haraysa (*harā bṛz*) of the *ākāśa-maṇḍala* of the pure *dharmadhātu*; with the brilliance from the hundred thousand rays of great *karuṇā* (pity) in the hundred thousand *koṭis* of *cāturdvīpas* with rays of the bright lovely *nirmāṇa-kāya* (transformation body) of the *vimāna* (abode) in the circle of the holy-splendoured *sambhoga-kāya* (communion body); destroying the darkness of stupidity of all time and period; revealing the path to the *deva-loka* and the *buddha-kṣetra*.

With a view to offer *pūjā* (worship) by power of the desire and invitation of Śai-kū gracious deva for the first *utpatti* (origin, appearance) of all the deva buddhas dwelling in the ten regions, present in person; with a view to increase abundantly the force of those who dwell in the Ratna-janapada, beginning with Śakra, Brahmāṇa and the four *lokapālas* and of the guardians of the doctrine of buddhas, protectors, *devatās*, *paripālakas*, and eighteen thousand *nāgarājas* devoted to the doctrine, led by the *nāgarāja* Grahavadatta for the purity of the *bhūmis* (stages) and the *pāramitās* resulting from accumulations and plenitudes of *puṇya* knowledge, preceded by *bodhi*-seekers (?) bodhisattvas, leaders (?), led by Ārya-Maitreya bodhi-sattva taught by the Śākya mahādharma-rajā while resident in the *Tuṣita-bhavana*; with a view to removing, expelling and the quiet state of those things as many as here in the great Ratna-janapada in *ākāśa*, on earth and the rest may be established, permanent and enduring, *asiddha* (evil) marks, *asiddha vipāka* (ripenings), *asiddha* rumours, troublous, trouble-causing, inauspiciously defective things, dogs, grasshoppers, locusts, devastators of crops for the future, epidemic conditions; with a view to raising the noble celestial long *trivarga* life continuum of the king of kings Śi-kū Śrī Vijita Samgrāma, ruling with increase over this Ratna-janapada, seated upon the gold-coloured *rājāsana* (throne), protected by the four *lokapālas* under a yellow-budded jewel-handled flame-coloured (white) umbrella, like Śakra king of devas, with splendour shining with *śrī*, like a fifth *lokapāla*, guardian of the Golden Land and Ratna-janapada; with a view to success and prosperity of all the Dharma harvests of good, bad, middle people here in Ratna-janapada so that all whatever things, trouble and distress, illnesses and the like though small in the high position of the deva of devas, in the celestial body, may be established, permanent and enduring, may be re-

moved, expelled and brought to a quiet state, and so that where water stand . . . , moons and suns arisen from the midst of the *mahāsamudra* in the side of four jewels bound by the *nāgarājas* Nanda and Upananda may be freed (?); so that the celestial tree called *pāriyātaka* upon the *taira hara* (*taira harā bṛx*), the rock peak, king of mountains, Sumeru standing in bright-splendoured *deva-bhavana*, the wide-spaced (?) city of the *trāyā* *triṃśas* may remain unharmed by fire at the end of the *kalpa*-period; so that he may experience celestial pleasure, well-being, and fortune (*sukha-sampatti-śrī*) surrounded by the celestial assembly, a Śakra king of devas, upon the (60) *pāṇḍu-kambala-silā* steel seat; so that furthermore here over Ratna-*janapada* the *cakravartin* king's *śrī* of Śaina-kūna gracious deva Śrī Viśā Samgrāma may shine; so that in all the ten regions the deva buddhas may so bless that he may be able to maintain by the dharma this Ratna-*janapada*; so that the group of *devī* queens, princes, princesses at all times may possess *śrī*, ease health and fortune, to-day in the evening here there will be a preaching on the noble profound supremely true dharma of the buddhas.

Of what kind is this dharma of the buddhas, which has a *vimāna-teja* (splendour of dwelling) shining more brightly than the splendour (*tejas*) of *koṭi* *niyuta* hundred thousand moons and suns, brilliant with golden-coloured skin, beautiful with face, countenance, and contour, uneclipsed in (70) appearance, bright with *śrīvatsa* and *mahāpuruṣa-lakṣaṇas*, with the splendour (*tejas*) of the *vajrāsana* furnished with rays, beautiful with the . . . (*vairyai*) of the lips, the *kimsuka*-flower of the teeth of region-protectors (*dik-pālaka*) deva buddhas, with the flashing of the lotus bud of the mouth, this leader (*ganāyai*), having one limb, having one taste, of nirvāṇa, and beautiful result of *mahākaruṇā* (great pity), placed to lead to nirvāṇa, cooler of the burnings and conflagrations of unrest, drier of the *pātāla* of evil views (*dr̥ṣṭi*), while such a deva buddha is here, on the basis of preaching, meditation and faith in the dharma of the buddhas, having all shapes in *koṭi* hundred thousand *cāturdvīpa*, there beautiful with the tying on of the headdress of knowledge (*jñāna*), preceded by none, endures the sovereignty of the dharma of the buddhas and with the crown of *nirvikalpa-jñāna* well-fastened with the six *pāramitās*, they establish this wretched protectorless world, filled with the sea of false views (*dr̥ṣṭi*), with lust, rebirth and stupidity, noisy with the water-demons (*udaka-rākṣasa*) of false views (*dr̥ṣṭi*) with splashing water, haunt of the *kara*-beasts, the *bharya*-beasts and the *tamatamangala*-beasts, revolving on the threefold path of a whirlpool of extended waters, spouting in the midst of the *mahāsamudra* of *samsāra* (80) rolling to the four boundaries, (they establish it) upon the road leading to nirvāṇa where indeed is found the casting out of the origination of unrests. Such then is this dharma of the buddhas with good qualities beyond counting, which then will tend to serve the dharma-listeners altogether and will be an exposition (*uysdīsai* — *uddeśaka*) for this *pravāraṇā* night.

Śai-kū gracious deva Śrī Viśā Samgrāma the king deigned in former births before present epiphanous deva buddhas to undertake heavy vast vows (*praṇidhāna*), saying, To what lands and countries the ray of the *vimāna* of the doctrine of this Śākyamuni deva buddha shall attain, there may I show birth and *upapatti* (origin) in the family (*gotra*) of a king on a *rājāsana* (throne); where this faultless doctrine is persecuted may I support it with each of my limbs. So for him thereby his *praṇidhānas* were fulfilled. And here in the Ratna-*janapada* he deigned to bear that exalted kings' state. Now too to reach the eternal *dharmakāya* with a view to plant *puṇya* seed for that *brāhma puṇya kuśalamūla* he deigned to erect this Viśṇuvi-kramārāma samghārāma, like a city's *karāna* and *vara* (surrounding buildings and court), with perpetual invitation towards the three jewels he deigned to order and he deigned to accumulate the first fourfold *brāhma puṇya kuśalamūla*. Thereby one exists for one *kalpa*-period. Among the *brāhmakāyika* devas he deigns to enjoy celestial pleasure, well-being and fortune (*sukha-sampatti-śrī*).

Such indeed is the meaning of the *śāstra* text: *brāhmaṃ caturvidham puṇyaṃ kalpaṃ svarge pramodyate*. That is to say, the *brāhma* fourfold *puṇya kuśalamūla*. This is (the fruit for him) who makes a *samghārāma āraṇyāyatana* and for *pravrajitas* (wanderers) provides ease whereby being undisturbed they strive for deliverance, they make a *stūpa* and *gandhakūṭi*. He meditates on the four *apramāṇa* (infinitudes) beginning with *maitrā* (kindliness) and he makes unanimity in the separated *bhikṣusangha*. This is here the *brāhma puṇya kuśalamūla*. And the bodhisattva deva deigned to accumulate that fourfold *brāhma puṇya kuśalamūla* now indeed with a view (100) to giving the eternal gift of the dharma. On this *pravāraṇā* night he deigned to desire the noble profound dharma of the buddhas. By that lamp of the dharma he showed the path to nirvāṇa to the disciples (*vaiṇeya*). 60.

As to what this expression *pravāraṇā* means it is an invitation to abstain from all evil and from all for the future, hence it is called *pravāraṇā*. If for you there is any uncertainty what *anusamsā* (profit) arises from the *pravāraṇā* when it occurs and why then the deva buddha deigned to order it in the month *Ttumjāra* (first autumn month, Āsvina), it is the custom (*dharmatā*) of all deva buddhas of the three times that when they realize bodhi of the buddhas every half-month (*pakṣa*) they keep *śīla* three *uṇṣadha* days, the eighth and fourteenth and fifteenth. Then too they ordain the five acts of the *śrāmaṇya* of the dharma the rains retreat (*varṣāvāsa*) for three months, and because of ten *anusamsā* they order it at the end of the *varṣāvāsa* on the fifteenth day of the *pravāraṇā*.

(110) When then Śākyamuni the deva buddha realized the supreme *bodhi*, he then to conform to the custom of former deva buddhas deigned to ordain these three *uṇṣadha* days and from the month *Simjsimja* (fourth spring month, Āśāḍha) to the month *Ttumjāra* they instituted the *varṣāvāsa* of

three months and because of the ten *anusāmsā* they deigned to ordain the *pravāraṇā*.

The first *anusāmsā* is this briefly that the *bhikṣusangha* should be united and being united they will carry out the acts necessary for the *śrāmaṇya* of the dharma. The second *anusāmsā* is this briefly the *bhikṣusangha* may increase with united fortune. So it is what on the basis of the united *bhikṣusangha* are the dharma which expel the *klesas* (afflictions), whereby the *pravrajitas* (wanderers) sons of buddhas established in the doctrine, attain to exemplary freedom. So they become calm, they increase in good qualities, excellent and based upon the doctrine. So then the *bhikṣusangha* is to be seen to be united with *śrī*. The second (read: third) *anusāmsā* is this briefly the *bhikṣusangha* on the basis of an easy happy dwelling, urging to strive for deliverance the *prthagjanas* and *ācāryas*, may (120) take pleasure in the *samādhanas* (concentrations) aimed at deliverance, whereby the disciples (*vaiṇeya*) become pure-minded when later they hear of the *bhikṣusangha*'s striving and the good course of the *kuśala-pakṣa*. So they secure purity of mind, they become pure-minded.

Of them (reading *ttyau*) the purity of mind increases, they undertake search for shameless men and become arresters. (Then) associated with the *prthagjana* there is meritorious fortunate contented easy happy dwelling. The tenth *anusāmsā* of these on the basis of contentment, freedom from regret, happy freedom from regret, is briefly: the doctrine of the buddhas will endure long. So now because of these ten *anusāmsā* the deva buddha deigned to ordain the *pravāraṇā*. Then why did he deign to ordain it on the fifteenth day? For the reason that the fifteenth day is reverend, auspicious for all acts for the *śrāmaṇya* of the dharma. For that reason he deigned to ordain it on the fifteenth day.

The first *pravāraṇā* the deva buddha invited in Vārāṇasī in the Raṣa-vadana grove, in the Mṛgadāpa park. In his desire for the five *ācāryas*, he (130) turned the *dharmacakra* of the dharma, the *ārya*, so that he placed (each one) in *nirvāṇa-śrī*.

The second *pravāraṇā* he deigned to keep on the mount Gajāśirṣa, when he had converted the one thousand *jaṭila* brāhmaṇas beginning with Urbila Kāśava. Then being on the mount Gajāśirṣa he recited the *anusāsanā* (injunction) with the three *prātihāryas* (miracles) and resting upon the *nirvāṇa-śrī*, being there with one thousand arhant disciples (*biṣṭa*), he deigned to keep the second *pravāraṇā*.

The third *pravāraṇā*, being among the *trāyastriṃśa* devas he deigned to keep when he was teaching the Dharma to his mother the devī queen Mahāmāyā.

The fourth *pravāraṇā* the deva buddha, being in the Jetavana, deigned to keep when for him Anāthapiṇḍika the householder made the *samghā-rāma*.

The fifth *pravāraṇā* he deigned to keep in the house of the householder Śūra.

The sixth *pravāraṇā* he deigned to keep in the village of Vairāṇā when the brāhmaṇa Vairāṇai invited him.

(140) So beginning with these the deva buddha deigned to keep forty-five *pravāraṇā*. The last *pravāraṇā* he deigned to keep in Vailagrāma.

So wherever the deva buddha deigned to keep that assembly for *pravāraṇā*, in all those places he gave pleasure and fortune (*sukha-śrī*) to countless worlds of beings. Some of the beings he saved from *apāya* (evil existences) resting on his human life (*gati*), others he saved from *samsāra* and on the basis of the pure mind he took birth and *upapatti* (origin, appearance) in the deva life (*gati*). Others let themselves loose upon *nirvāṇa-śrī* how (each one) might reach it on a first attempt, though he should not reach it even in three, of what kind it might be that here on the basis of important extensive *puṇyas kuśalamūlas* he might be able to possess the *śrī* of the *bala-cakravartin* for long.

Then however if to become authoritative in other lands and to maintain for a long period oversight by the *rāja-śāstra-vyavasthāna* (establishment of the king's command) there had been continuously crimes and killings of living beings, if he had rightly confessed that trouble before the (150) three jewels, (then) being repentant that *asiddha* (evil) act may become rare, and although there were still remaining suffering for the small *asiddha* act, on this *pravāraṇā* evening, being pure in mind, he would give up life and would take birth and *upapatti* among the *Tuṣita* devas, finally (in the assembly of) Ārya-Maitreya the deva buddha he might attain a *vyākaraṇa* (prophecy) to the attainment of *bodhi*.

This ancient *pūrvayoga* of them (we narrate) to inform the mind of the dharma-listener, so much we prelude for the sermon, as follows: (Bud. Sanskrit). So it has been heard. Four hundred years after the Bhagavant had passed into *bodhi*, there was in the Bāhulaka-viṣaya a king by name Candra Kaṇaiska, destroyer of his foes' troops, foretold by the Buddha Bhagavant. So the full account (is to be supplied).

(Khotanese) So it has been heard: when the deva buddha passed in *parinirvāṇa*, in that interval one hundred years passed. At that time born in the *gotra* (family) of *bala-cakravartin* kings in the Bāhulaka-viṣaya Tahvārasthāna a bold meritorious intelligent manifest *bala-cakravartin* (160) king of Jambudvīpa foretold by the deva buddha arose by name Candra Kaṇaiska. Now this king with his numerous army of one hundred thousand and based upon his bodily strength was in power over Jambudvīpa. Many beings human and animal lost life at his command.

Now on another occasion this king under the influence of the *kalyāṇa-mitras* attained purity of mind by faith in the buddhas' doctrine, he abandoned false views (*dṛṣṭi*) and based upon right views he withdrew from

unbelief, day by day he wrought serious extensive *punyas kuśalamūlas* in the three jewels. So it happened after the passage of times and periods this king accompanied by his four-membered army came to the settlement of Gāndhāra. To him a desire so occurred: We will build in this place (*deśa*) and district a great vast *stūpa*. I will fill it with the fourfold provision where the *pravrajitas*, sons of the buddhas, shall strive for deliverance.

(170) At that time the four *lokapālas* understood the mind of the king. For his sake they took the form of young boys. For him the boys in that place began a *stūpa* of mud. When the king saw the boys he asked: What is this you are making? So the boys said to him: We are building the Kaṇaṣka *stūpa* for you. The king spoke with them, so he said: Who then ordered you, saying, you should build the Kaṇaṣka *stūpa*? At that time the boys changed their shape. At his feet the four *lokapālas* stood before him. When the king so saw the *lokapālas*, trembling greatly, he dismounted from his horse. Standing before them he bowed down and with reverence to their feet he took refuge in them. The *lokapālas* spoke with him. So they said to him: Great king, by this buddhas' prophecy (*vyākaraṇa*) the whole *saṃghārāma* must be built together with a vast *stūpa* and relics must be invited here which meritorious good beings dwelling in Jambudvīpa, (180) *devatās* and *paripālakas* will bring. Whatever beings there may be who by casting only a flower upon it do honour to the *stūpa*, they all shall take birth in *devalokas*. At that point (of time) they will receive a prophecy to the attainment of *bodhi*. And this *saṃghārāma* shall have the name Kaṇaṣka *vihāra*.

Now when the king had heard the statement of those *lokapālas*, at that time he ordered to call the ministers of architecture. So he ordered: gather many workmen. Here in this place begin a *saṃghārāma*, build a *dharmarājikā* one *krośa* in elevated mass, covered with gold, silver, jewels and pearls. The ministers gathered many workmen. There in that place and district they began the Kaṇaṣka *stūpa* and *saṃghārāma* together with the *dharmarājikā*.

Now at another time the king together with the *kalyāṇamitra* Aśagausa (Aśvaghoṣa) went to that place of work where they were building the (190) *dharmarājikā*. Now at that time Aśagausa the *kalyāṇamitra* took up a lump of clay. So he made an act of truth, saying, If I shall surely realize *bodhi* during this *bhadrakalpa*, by the throwing of this lump may an unwonted sign appear. By the mere casting of this lump a buddha image of such size and length appeared as Śākyamuni the deva buddha . . . pure. He then . . . foot . . .

Commentary

The commentary has been kept as brief as possible; only difficulties are touched upon. The initial numbers refer to lines.

1. *vā tcūṭṭa padī* 'in simple (?) way' is conjectured from the context. The *vā* is directional 'towards the speaker', like *hā* 'away from the speaker'. For *tcūṭṭa*- the base should be *caup-* or *scaup-* (or with *-b-*).

2a. *usahya-*, later *usah-*, renders BS *upasaṃkram-* 'to approach', as in P 3513, 52 r 1, KT 1.227.

2b, and 14 *namām* 'revered', 10 *namauna* are from BS *namas-*, *namo* used as adj., see *BSOAS* 23.16-21. In lines 66, 100 *namām* is replaced by *āyśna-* 'well-born'. Note also P 3513, 40 v 3 *tvā namām mahāprajñā-pārāma-sūtrā*; P 2798.123 *ṣa namau diśabhala-cakravarttā śākyamunā*; Kha 1,27a, 1 v 4, KT 5.129 *ttū namau saṃghātu dā*.

3. *dā yvāje* corresponds in meaning to *dāta-* 'law, dharma' and *byāñja-*, *byāja-* 'section, portion', hence *yv-* has replaced *by-* as if in a compound.

4. *śai* has been taken as for *biśai* 'all'.

11. *avaistaivīnai*, adj. to *avesta-* 'security, abhaya-', older E *avuyasta-*.

12. *śalai* 'goodness', *dasau ra maista samādāyī* corresponds to Ch 00263.12, KBT 156 *dasau ra śtā maista śaḍe samādāye*. Hence *śalai* is a spelling of *śaḍe* 'goodness', possibly influenced by the *kuśala-* of the BS phrase *daśa-kuśala-karmapatha-samādāya-vartin-*.

16. *sabūṭṭyām*, BS *saṃbhūta-* 'a large number', Mahāvvy. 7794, and in the Gaṇḍa-vyūha 106.18 *sattva-saṃbhūta-*.

20. *pitcira pīchaṣṭū pyaṣṭa*, triadic phrase 'before the face, before the sight, visible', see *Indo-Iranian Journal* 2, 1958, 153; and for *tcari* 'face', *Indo-Iranica*, *Mélanges Morgenstierne* 9.

21. *vyachai*, older *vyachata-* (Ch c.001, 932, KBT 138), 2 sg. pret. *vyachyai* (ibid. 863) and *vyacha-* (ibid. 906), renders BS *adhimukta-* 'loosed upon, devoted, loosed from'. Below 144 3 pl. pret. *vyachāmdā*.

22a. *baudhadharma* may contain either *bodhi-* or *buddha-*.

22b. *āvana* archaistic for *auna* from older *āna* 'being in, from'.

26a. Read *i paśām*, as below *i paśām*: the *p-* is somewhat like *y-* here. The *i* is older *imu* 'to-day'. For *paśām* 'evening', note older Godf. 3 b 5, KT 3.126 *palsārā*, Vajr. 28 b 3 *paśārā*, Si 149 v 2 *pāśā* 'night', Tib. *mčhan-mo*, with adj. Si 4 r 2 *paśaramjī*, P 2957.156 *peśaramjī* rendering BS *sāyāhna-*.

26b. *haṣṭa* 'extended', possibly also below 57 *haṣṭi*. For a possible base *ams-*: *as-* 'reach', see AM, n.s., 7.23, n.21.

29. *māṣṭa* 'month' seems here to be the day of the full moon in the phrase *habaḍai māṣṭa vīra*.

30a. *śadāva-ttiśa* 'having holy splendour (*tejas*)', seeing here the *śśandaa-*, cognate with Avestan *spānta-*, West Iran. *sand-*, as in Khot. *śśandrāmatā-*, Avestan *spānta ārmaitīš*.

30b. *ysāmryai* was compared (AM, n.s., 7.23, n.18) with Av. *zāiri-* 'yellow'. It now seems rather to connect with *ysān-* 'be beautiful' rendering BS *śobh-*, as from **zānara-* passing to **zānra-*. Below 68b.

34. *hvāñāmavinai*, adj. to the suffix *-matā-*, as below 39 *bvāmavināva*.
35. *daṣṭana* was compared (AM, n.s., 7.22, n.16) to the *daṣṭ-* of Gothic *Av daṣṭvā-*, but it is rather inst. sg. to *dasta-* 'hand' in the sense of 'power'. Ch 00276.1, KBT 146 has the same phrase *ājaṣṇa namadryaṇa dastana*. Note the phrases Suv. Or 53 r 5, KT 1.237 *miṣṭa gyaṣṭe prabhāvāna tṭye dastāna*, BS 115.2 *śrīyā mahādevyāḥ prabhāvena*, and 53 v 6 *śṣandremāte gyaṣṭe dastāna*, BS 116.8 *śrīyā mahādevyā hastena*. The Sogdian can be compared: P 8.171 *ḍst'* (W. B. Henning, *The Sogdian Texts of Paris, BSOAS* 11: 737) 'benefit', and MPeT *pḍ dst ēy*, Pašto *lāsta* 'direction'.
- 37a. *ācāirrai-prāpttai* from a BS *ācāra-prāpta-* 'having received instruction'.
- 37b. *baiysairām*, gen. pl. from **balysa-gara-(ka)-* 'working for *bodhi* (?)'.
- 37c. *nārām* gen. pl. 'leaders', if from **nāya-gara-(ka)-* 'making guidance' base *nay-* 'to conduct'.
39. *ūspaurām*, gen. pl. to *uspurra-* with abstract suffix *-tāti-* 'plenitude'.
42. *śāsābhāiprrasanau*, gen. pl. to BS *śāsana-abhiprasanna-* 'devoted to the doctrine'. Note also Ch 00267.25, KBT 147 *śāstanābaibaraprrasādauna nāvauna raudi* 'nāgarājas favourable to the doctrine' (quoted *BSOAS* 10.904).
- 45a. *gārīyagāra* as a compound 'causing trouble', with *-gāra* as in *hāvam-gāra-* and *diramgāra-*.
- 45b. *amagalīya-vadya* 'with inauspicious faults', with BS *vadya-* 'fault', Pali *vajja-*.
- 45c. *tcāma* 'grasshopper' or, if dyadic with *śalarba*, 'locust'. The phrase occurs also in S 2741.276, KBT 100 *śva tcāma śalarba*, Ch 1.0021 b, b 53, KBT 155 *śve śalarba tcāmū*. The base is ambiguous: *é-* or *sé*, and *-am-* or *-amb-*. If *čam-* 'run' is compared in NPers. *čamīdan* 'to step proudly', MPaT *č'm-*, *čm-* 'to run' (W. B. Henning, *BSOS* 9.81-2), Armen. *čem* 'walk', *čemim* 'to walk', *čemaran* 'schola peripatetica, academy', *tcāma-* could refer to the 'leaping insect' (as *vaz-* 'to run, move' can be used of 'leaping'). OInd. *camūru-*, *samūru-* 'kind of antelope' may contain a related word as meaning 'swiftly running animal'.
46. *hajsaiṣṭa* dyadic with *prrattaiṣṭa* from BS *pratiṣṭhita-* 'based' from **fra-čaiṣṭa-* to the base *kay-* 'to pile, build'.
48. *ysara-gaṭṭyai* with *tty* for *ny* as in 49 *rana-daṣṭāṭṭyai* containing *daṣṭāna-* 'handle'. The translation 'with yellow, golden colour' assumes further the reading *gūnyai*.
50. *ysarnai bāḍa* 'Golden land' as a name of Khotan, see AM, n.s., 11.10.
51. *ṣī kū* 'holy lord', below 61 *śaina-kūna*, and 83 *śai-kū* is the Chinese 聖君 K 1205, 507 *ṣəng-kun*, from **śiāng-kūon*, see KT 4.4, n.1.

53. *byaiṣa*, 89 *byehi* has been taken as the noun to *byeh-* 'to attain', hence 'position attained'. An alternative would be to see here *byeha* 'more' from older **frayah-*, see KT 4.127 for S 2471.111, KBT 94 *byeha byeha usakhī-ysde*, A 3 a 1 *byehā byehā uskhaysde* rendering BS *vardhayiṣyati* 'will make increase'.
55. *kūṣṭa ra nye ṣṭīdi ūtca* has not yet yielded a meaning; possibly *ranye* is the BS *ranya-*, *aranya-* 'wilderness, desert'.
- 56a. *nadyām ūpanamdyām*, inst. pl., the names of two *nāgarājas* Nanda and Upananda, the Khot. plural replacing the BS dual as in Mahāv. 3278 *nandopanandau*. Elsewhere Ch 00267.25-6, KBT 147 *nadi upanidi*, S 2471.268-9, KBT 99 *nada upanada*; E 25.219 *nandā nāgā vanandā*, with NWPkt *va-* from *upa-*.
- 56b. *bināva* remains obscure, the rendering 'be freed' is conjectural.
- 57a. *haṣṭi-yamathai* 'wide-spaced (?)' by conjecture from the context. In *haṣṭi* may be found the same *haṣṭa* 'extended' as in the triadic phrase above 26, but *yamathai* remains unattached. The *-th-* would indicate an older *-nth-*. Possibly *yam-* 'to hold' might here indicate 'extension' as developed in OInd. *āyata-* 'long'. For *-antha-*, that is, a secondary *-tha-* to an *-n-*stem, Waxī *ramōt* 'chewing the cud', Balōči *rōmast*, OInd. *romantha-*s could be adduced (see G. Morgenstierne, IIFL 2.537, and J. Wackernagel, *Altindische Grammatik* II, 2, 722).
- 57b. *khārāva-ttīṣa* 'with bright splendour' by conjecture. The base would be *xar-* giving an adj. **xāraka-* or a base *xā-* with enlargement *-r-*. See the speculations on Khot. *cirau* 'lamp' in *Annali I, Istituto orientale di Napoli* (cited below as Ann. Nap.) 120-5.
- 57c. *bhāvanyāṃja* 'abode' as containing the suffix *-āṃja-* added to the BS *bhavana-* 'abode'. The suffix *-āṃja-* occurs below 188 *kirāṃja* 'workplace', and possibly also in P 5538 b 73, KT 3.124 *narāṃja* 'ink-stand', BS *maṣṭi-bhājana*, if from a base *nar-* 'to dye'.
- 57d. *mala* 'rock, stone' renders BS *upala-* in *Suvarṇabhāsa-sūtra* 69 v 4, see *BSOAS* 21.541-2; not therefore 'peak', against AM, n.s., 7.21.
58. *pāriyāṭṭaka-* the name of the celestial tree, BS *pāriyātra-*, see *JRAS* 1955, 20 for Khot. E 24.19 *pāracāttrei*, P 3510.10 KBT 49 *pāricitrā*, Toch. A 315 b 5 *parijātrā*.
- 59a. *kalpāmdāṃta* 'end of kalpa-period', a conflation of *amda-* and *amta-*, two forms of BS *anta-* 'end'. The Sarvāstivāda doctrine is in Vasubandhu, *Abhidharmakośa* III 100-2. References to the end of the *kalpa* are common, as in *Lankāvatāra-sūtra* 13.7 *yugāntāgnir iva*; Pali, Jāt. 2.397 *kappuṭṭhānaggi*; *Vimalakīrti-nirdeśa-sūtra* brûlent à la fin du kalpa (transl. E. Lamotte, from Chinese, 255).

- 59b. *ijjainai* 'steel' is still uncertain, see the discussion *BSOAS* 19.55-7 21.540. The *silā* of Śakra's seat is not identified in Indian Bud. tradition.
63. *ayistiyādai* 'control', thence of the Buddhas' control, their 'blessing' from BS *adhiṣṭhā*.
64. *pāsa* 'group' from the context. Elsewhere *pāsa*- 'load' renders BS *bhāra*-. Hence there are two derivatives here of *pas*- 'to bind, fasten, load up'. For the meaning 'group' note OInd. *bandha-s* 'company', and Engl. 'band'. OInd. *pāsa-s* 'noose' indicates a third meaning (the verbal base is not preserved in Indian, but in Av. *pas*- and West Iran. MPEt *pštg* and Zor. Pahl. *pšt*).
66. *āysnā*- 'well-born, noble' (*BSOAS* 23., 16-21; Trans. Phil. Soc. 1960, 95) connected with E 4.64 *āysāta*- 'noble, free', P 3513, 82 r 4 *daha ysyāne āysā krraṇa* 'may I be born a man noble (or free) grateful'. Here *āysnā*- corresponds to *namau* (see above 2, 10) and hence will render the *ārya*- of the common compound *āryadharmā*, Pali *ariyadhamma*. Note from the BS of Turkistan *āryadharmah parama-rṣi-deṣito* (D.Schlingloff, *Buddhistische Stotras*, p. 118, 1, 3c).
67. *kūla nayū sa-ysairyām* is the frequent BS *koṭi-nayuta-śata-sahasra*- (*Samghāta-sūtra*, Gilgit MS.37, 68b3, 69a3).
- 68a. *śauma tcīra parbīra*, triadic, 'face'. The *śāman*- translates BS *mukha*-; *tcīri* nom. sg., *tcīru* acc. sg. 'face', see Indo-Iranica *Mélanges Morgenstierne* 9, and above 20 *pītcīra* 'before the face'; *parbīra* 'contour' from **paribarya*-, comparable to Armen. *parberakan* 'circular' and Sasan. Insc. Šāhpuhr I, Parth. 5, 12 et al. *prybr* 'surroundings', Greek *περίχωρος*.
- 68b. *ysaunasta*-, 71, 75 *ysānasta*- 'beautiful', BS *śobhana*-, *śobhita*-. The verb *ysān*- means 'to shine', not 'to know'. See also above *ysāmryai*. E 2.80 has *ysānde kho purra* 'shines like the moon'.
- 69a. *śrīvatsa*- an auspicious mark, BS *śrīvatsa*-, *śrīvatsālamkāra*-, Toch. A 24 b 1 *śrīvās*, Pkt *śrīvacccha*, from OInd. *vakṣas*- 'breast'. It is found in Buddhist, Jaina and Hindu cults.
- 69b. *ūsphīsarayām* *boaiyau jsa* 'with outrushing rays', 77 *ūsphīsaradām*. The meaning is given by Kha 0013c, 2 v 4, KT 5.123 *usphīroṇā*, BS *unnamanā* 'pride'. The verb occurs below 80 *māhāsamūdrā myāṇa ūsphīsadai*.
- 71a. *vairyai*, uncertain, in spite of the proposal (*JRAS* 1954, 31) to see the equivalent of *puṭa*- here.
- 71b. *ganāyai* 'leader' has been taken as from *nay*- 'to lead' with proverb *ga*-, older *va*- (as in *gatcasta*- 'broken', older *vatcasta*-). Note also above 38 *nārām*. Possible also would be BS **gati-nāyaka*- 'leader in the stages of life'.
72. *naiṣanā* 'result', BS *niṣyanda*-, *nisyanda*-, Pali *missanda*-. For the Pkt form compare Khot. Si 145 r 5 *abhāṣamṇā*, BS *abhiṣyanda*- 'an eye-disease'.

- 73a. *ttāvāna naṣmāvā* 'burnings and conflagrations', but read probably *naṣtāvā* with *ṣt*, though the lower letter is more like *-m*-. P 3513, 64 r 4, KT 1.244 has *naṣtāvoyau jsa*, Suv. 3 27 *samtāpair*; ptc. E 6.49 *naṣtauda*-.
- 73b. *pahyaiṇākā* 'dessicator, drier' from the causative of *haus*-. P 3513, 69 v 2, KT 1.246 *pahvāṇārī*, BS *samsusyate*; nominal Jivaka-pustaka 57 v 3, KT 1.147 *pahvettā* 'dryness', BS *śoṣa*-.
- 74a. *dr̥rāmyai mi ānyai* 'while such a one is here' as gen. absol., with *-yai* for older *-ye*, as also below 103 *saittyai*.
- 74b. *haharkya* 'inclination towards, direction', like BS *prasāda*-. P 3513, 75 r 3, KT 1.249 has *pr̥ranihānām hīya haharka hittā* 'direction, cause (hetu) of vows'. The verb occurs L 124.23 *hahajāte*; ptc. *hahrrīya*- in P 3513, 67 v 1, KT 1.245. The base is *θrank*- or *θrang*- 'to press'.
75. *maula pechvāmē* 'tying on' or 'covering with a headdress', as 76 *hūbastye* 'well tied on'. In *pechv*- may be found **pati*- or **pari-x'au(d)*- from the base of OPers. *xauda*- 'hat' and its many cognates. E 4.44 *maula*, 6.31 *maulu*, JātS 14 r 2 *maulna* inst. sg., P 3513, 78 v 3 *maula* is BS *mauli*, Pali *moli*, but Pkt AMg *ma'uḍa*-. The BS *makuṭa*- is represented in Khotanese by Kha 1. 185a, a 4, KT 5.155 *murkhuṭā*, Hindu Skt *mukuṭa*-.
- 76a. *ahavāśgā* 3 sg., 89 pret. *ahavāysye*, Pkt from BS *adhivāsaya*- 'endure, condescend', with the unusual present in a loan-word.
- 76b. *ttāva jsa* 'with crown' from the context, as equivalent of 75 *maula* 'headdress'. This is then the Khot. word for the **tāga*- attested in West Iran. Armen. *t'ag* 'crown', Syriac *t'g*-, *tg*- **tāyā*, NPers. *tāḡ* (with *-f*-, older *-g*-). The form *ttāva* recalls *hāva*- 'benefit' as distinct from *hau* 'word' and *dai*, *dau* 'fire'.
- 78a. *daga-rakṣaysyām jsa*, BS *daka-rākṣasa*, Ch c.001, 136, KT 5.373 (Sanskrit text) *daga-rākṣasa*, Pali *daka-rakkhasa*, with *daka*- older *udaka*- 'water'. The word occurs also in Khot. H.MBD 25 a 1, KT 5.67 *daga-rakṣaysā*.
- 78b. *panādai* 'noisy', by connexion with *panāy*- 'to sound', hence from **pati-nāyantaka*-, by way of **pa-nāydaa*-.
- 78c. The passage reads *karyau bharsyām ttamattamagalā prrāṇā jsa* 'with beasts *kara*-, *bharṣa*- and *timitingila*'. In *kara*- can be seen Av. *kara*-, Zor. Pahl. *kar māhik*, the fish *kara*-, called the *ratu*, chief, of fishes, Sogd. *krw kpy* 'the *kara*- fish' (W. B. Henning, *BSOAS* 11.482-4), the silurus glanis. For Indo-European, see J. Pokorny, *Indogerm. etym. Wörterbuch* 958 (*s)k²alos* 'whale', and Finno-Ugrian, B. Colinder, *Fenno-Ugric Vocabulary*, p. 21, Finn. *kala*, Hung. *hal* 'fish'. The word *bharṣa*- occurs only here; the *bh*- for *b*- is like Ch ii 004, 4 r 1, KBT 146 *bhahye* 'tree' for *bahyi*. Possibly the Greek *φαλλ*- of *φάλλη*, *φάλλαυα* 'whale' (whence Lat. *ballaena*) should be compared.

The *ttamattamagala-* is Pkt for BS *timitimingila-*, Pali *timitimingala-* with different vowels.

79a. *ājaraista* by conjecture 'having the ranging-place of' as adj. 'possessing *ājara-*', in which one could see **ācāra-* from *car-* 'to range'.

79b. *haraysa-ūtcyāem* 'having extensive waters' from **fra-raz-* 'to reach forward'.

79c. *aisinai* adj. to *isā-* 'whirlpool, *āvarta-*'.

79d. *navīsa* 'revolving (?)' from **ni-vṛtsa-* or **niṣ-vṛtsa-* with *-is-* as in Si 103 r 4 *gīsārā* 'neck' from *grts-* 'turn' beside Si 20 v 5 *gesārā* 'neck', and JātS 9 v 2 *āci-vesārā* 'revolving with flames'. Below 80 *visārai* 'revolving' is from **vṛtsāraka-* (or possibly *-akāraka*).

79e. Read *tcāryām tcaic(ā)* gen. pl. to *tcahora* 'four' and *tcalcā-* 'paryanta-, boundary'.

80. *visārai* 'revolving', see 79d *navīsa*.

81a. *ūpāvana* from Pkt **uppātana-*, BS **utpātana-*, Pali *uppātana-* 'up-rooting' from *pat-* (later *paṭ-*).

81b. *bīdai* 'is found' in meaning the same as *byaudai*.

86. *vamāñji bṛeyi* 'rays from a *vimāna-* palace', for association with magnificence P 3513, 59 v 2, KT 1.242, *Suv. urmaysdām vimānā* 'the palace of the sun'; P 2025.98, KBT 14 *sa khu arūna stārai śakra gyasta vamāñā*, Ch 00266.54-5 KBT 22 *sa khu arāna stārai śakra jasta vamāñā* 'like the star Aruṇa in the palace of Śakra deva'; P 2026.54, KT 3.50 *raninā vasva vamāna* 'pure palaces made of jewels'.

87. *thūrs-* 'be oppressed, persecuted', 3 sg. opt. *thūrsī*; pret. H 143 NSB 13 r 7, KT 5.96 *thursātāndā*; later *thārs-*, Or 8212. 162.23, KT 2.2 (quoted AM, n.s., 7.16) ptc. *thārsāva bijāṭta* 'oppressed, ruined'.

90. *viṣṇavakrrāma sakhāra* for a BS *viṣṇu-vikramārāma saṃghārāma*. The name is absent from the Annals of Gostana. Note also *Viṣṇu* in names: Ačma KT 2. 62 *ṣṣau viṣṇadattā*; Or 11344, 8 a 5 *ṣau viṣṇadatti*; 18 b *ṣau āmāci viṣṇadatti*; MT 0048 b 1 (facsimile Saka Documents III 59; omitted from KT 5) *āmācā ṣṣau vāṣṇadattā*; Kha 1.117, 12 4, KT 5.144 *viṣṇemdrabhadrā*. The god occurs in *Dīrghāgama* (Chin.) *pi-nu t'i-pu *vi(ṣ)nu devu* (E. Waldschmidt, *Bruchstücke bud. Sūtras* I, p.182), Pali *veṅhu*, Tib. *khyab-hṣug*.

91a. *kītha kārānū vara māñadi* 'like a *karāna-* and *vara* in the city'. The word *kītha*, older *kintha*, is regularly loc. sg. to *kanthā-*. It could however also be an adj. from **kanṭhya-*. The word *karāna-* occurs in Ch 1.0021a, b 12, 15, 23, 32, KT 2.55-7: sg. *karām*, pl. *karāna*, and in H 147 MBD 24 b 8, KT 5.62 *ṣau karānūm jsa hvamāḍā* 'men of one *karāna* of them'. It is part of the buildings of a city.

For *vara*, see JRAS, 26 ff, where *vara* corresponds to Tib. *khor-gyi khams* 'court-yard'. The final vowel is not changed in inflexion and is still a difficulty.

91b. *ūsṛvye* inf. 'to erect' from BS **uśravaya-*, that is, *ut-* with the causative of *śray-*; NWPkt Dharmapada *uśivi* (ed. J. Brough, line 236, p. 248) in the Udānavarga *ucchrayet*, Divyāvādāna 264.18 *ucchriyitvā*; Edg. Dict. (= F. Edgerton, *Buddhist Hybrid Sanskrit Grammar and Dictionary*) offers *ucchrāy-*, *ucchrepay-*, *ucchrāpay-*, Pali *ussāpeti*.

92a. *hālānāṣṭā* 'towards'; note also Si 138 r 5 *ttālanāṣṭā* 'towards this'.

92b. *añāyai* inf. 'to ordain, order' from *añāy-*, NWPkt **añāv-* from *ājñāpay-*. Pali has *añāpeti*, Pkt AMg *ānav-*, ptc. *ānatta-*. Below 110 *prañāvai* inf. 'to order' from *prajñāpay-*. Note also Vajr. 9 b 4-10 a 1 *prañāvānamata nāpiya* for BS *prajñāpyamānah prajñāpyate*.

93. *astai jsa* 'there exists for him therefrom', that is, *astā*, *aste* with pronoun *yi*.

95. *ārāṇa* 'hermitage, *āranyāyatana*', occurring in several forms OKhot. *Suv. Or* 34 v 4 *ārañāne*, BS *āranyāyatana-*; MT b ii 0067 b, a 2, KT 5.220 *ārañām*; Tib. 'or-ñon, 'or-myon-nag (see BSOAS 10.906); Uigur (Uigurica III 88,16) *grayadana orun* (?*arṇyadana*), Mong. *aranyatan* (F. Weller, AM 9.432, L. Ligeti, Ural.-Alt. Jbücher 33, 1961, 237-8) for Tib. *dgon-pa*. In the Pancarakṣā is printed *aranvadan-dur* (P. Aalto, Acta Or.Hung. 14, 1962, 324; read *y* for *v*?).

96. *beṣa būspājā* 'stūpa and *gandhakuṭi*', older *balsa-*. For *būspājā*, see Ann. Nap. I 142.

97. *aprramānā*, BS *apramāna-*, the four states of mind *maitrā*, *karuṇā*, *muditā*, *upekṣā*, as 'infinitudes', Pali *appamāna-*. With short *-ma-* also JātS 10 v 1 *apramānyām nvaiya*, with long *-mā-* P 2025.111 *aprramānau jsa ramadai* Kha 1.131a, 2 b 4, KT 5. 148 *apramāna*.

101. *prāvārṇa* 'invitation' to mutual confession, BS *pravāraṇā*. The adj. with *-ja* in 150 *pravāraṇaja paisā* 'pravāraṇā evening'; 82, 100 *prāvārṇajai ṣava vira* 'on the pravāraṇā night'; and Kha 1.221.17, KT 3.129 *prāvārṇajai bādi* 'pravāraṇā time'. Sanskrit fragments in H. Härtel, *Karmavācānā*, 1956, 113 ff; N. Dutt, *Gilgit Manuscripts* III 4 *pravāraṇā-vastu* (lost folios). Pali *pavāraṇā* 'ceremony at the end of *vassa*' (Vin. 1.155). The gloss here is 102 *namadrūna* 'invitation'. Verbal 129 *prāvāryai* 3 sg.

103a. *byamā* 'doubt, query', older *bitamā*. Here read *byamā* [*mā*] *hamāvai* with *mā* wrongly written in anticipation of *hamāvai*.

103b. *saītyai au va*, gen. absol., 'when it occurs', see above 74. Similar is JātS 26 r 3 *brāhmadattā juttai rruṃdā* 'while Brahmadata lived'. For the *-tṭye* note also Si 140 r 5 *juttṭye vire*, Tib. *hcho-ho*.

- 104, 111. *ttāmjairāñā māśca*, 110 *saijsijañā māśta*, adj. by *-añā* suffix to the month names *ttumjāra-* and *simjsimja-*.
- 106a, 110. *ūsava haḍā* 'days of *upośadha*, fasting'. The Vedic word *upavasatha-* has many variant forms in Buddhist and Jaina texts: BS *upośadha-*, *pośadha-*, *posatha-*, verb. *upośati*, *upavasati*; Pali *uposatha-*, *posatha-*, *upavasati*; Jaina S *pausadha-*, AMg *posaha-*; in Turkistan, Khot. *ūsava-*, E 24.489 *pūysāta*, 22.230 *vūsātā vīri*, Kha 0013c, 1 r 5, KT 5.122 *vūsatu vūsindā*, containing also the verb *vūs-* from **uvavas-*; P 2783.43, KT 3.74 *ūpavāysā hauda haḍ<ā>* 'seven days of fasting'; Tumšūq Saka (ed. S. Konow, 6.1, 3) *ośatre*; Toch. B *pośāt* (JRAS 1913, 846; BSOAS 13, 653); Sogd. Bud. SCE 77, 287 *βws'ntk*, 381 *βws'nty*; Uigur *wusanti* (*w, f* = Sogd. β); Chin. 布薩 K 758, 1167 *pu-sa* from **puo-sāt*, Jap. *fusatsu*. On these days see J. Przyluski, *Ind. Hist. Quarterly* 12, 1936, 383 ff.; L. Renou, JA 1943-5, 124-30 for the Vedic use.
- 106b. *aṣṭai*, *cādaśa*, *pajaiśa* from NWPkt '8th, 14th, 15th', see KT 4.110-1.
107. *varṣāvāysa-* 'retreat during the rains', 111 *vaṣāvāysa*, NWPkt Krora-ina 211, 714 loc. sg. *varṣavasammi*. Note also Si 3 v 5 *varṣāvāysā*, BS Prātimokṣa, ed. J. Filliozat, H. Kuno, JA 1938, 1. 43, a4 *varṣāvāsanam vāsam kalpayati*, Pali *vassavāsaṃ vasati*, *vassāvāsa-*.
108. Omit *añāyī* before *pajaiśa*; it wrongly anticipates the following *añāyida*.
- 111-2. *daśaina hāvām*, gen. pl. 'ten advantages', the *hāva-* renders BS *ānuśamsā-*, Pali *ānisamsa-*. Edg. Dict. cites several lists. A list of twenty is given in the *Amoghapāśa-hṛdaya* (ed. R. O. Meisezahl, in *Monumenta Nipponica* 17, 1962, 317). Here only four of the ten are explained. Note also that the *Amoghapāśa-hṛdaya* is printed in BS in KT 5.325-6, the title appearing in line 52.
115. *byaḥi-vīyi* 'expulsive' has been taken as connected with *byaha-* 'chase, hunting', with suffix *-vīya-*, see Ann. Nap. I, 116-8.
116. *naiśadanūna* 'exemplary' by suffix to *naiśada-* 'example, manner'. The Buddha telling an *avadāna* is said to bring out a *naiśada-*: P2025.90 *naiśada usthiye*.
119. *parīyastanaijsyā* 'connected with *parriya-*, deliverance', from **pari-raika-*; P 3513, 61 v 1 *parīyastānu jsa* renders BS Suv. 3.7 *ārya-*.
- 122a. *akṣārmārādām paudgalā* 'shameless persons, gen. pl., formed by suffix *-araunda-* from *kṣārma-* 'shame', with *a-* privative; the same suffix in *Samghāta-sūtra* 20 a b, KT 5.330 *āṣkaraunda-*.
- 122b. *kūysdattā*, with uncertain *da*, taken as an abstract noun in *ttā-* (from older *-tāti-*) to an adj. *kūysda-* 'seeking', hence 'they attain (*byaihidā*) to a state of seeking', that is, 'they undertake to search out'. The word *kūś-*: *kūysda-* renders BS *parimārganā-*.

- 122c. *nihīśa* 'one who arrests, restrains, punishes' from **ni-θrīśa-* 'to hold down' in *nihalj-*: *nṛhīya-*. Later occur *nihaj-*, *nīhej-*, *ṇahej-*, *nahej-*, *ṇahij-*: *nīhīya-*, *nīhīya-*, rendering BS *nigrah-*, Tib. *bsal-ba* 'remove'. Incohesive *nṛhīś-*, later *ṇahīś-* (P 3510.7.2, KBT 52). Here *nīhīśa-* as adj. by suffix *-a-*.
- 123a. Read <pra>*hajanai jsa* 'with the *prthagjana* person' or possibly *-ai* abstract suffix 'state of a *prthagjana*'.
- 123a. *sanā* 'happy, content', *sanāna* (*-āna-* from older *-oñā*, abstract suffix) 'contentment' conjectured from the context. It could be traced to *sand-* 'be pleased' as in Av. *sand-*, Zor. Pahl. *passand* 'pleasing', NPers. *pasand*, OInd. *chad-*, *chand-*. This is proposed in preference to the base *san-* 'to rise'.
124. *anamāna* 'without regret', older E 2.124 *nimāna-*, 13.64 *numāna-* 'regret', see also below 148 *namāna-jsera* 'repentant'; from *ni* and *man-* 'to think'.
128. The places where Gautama buddha kept *varṣāvāsa-* are here listed as: Vārāṇasī, Gayāśīrṣa, Trāyastriṃśa deva world, Jetavana, Śūra's house, Vairāṇā village. The number forty-five is reported, and the last Vaīla-grāma. A long list is given in the Tibetan *Debther sñon-po*, Blue annals (transl. G. Roerich) I 21. The various *vitae* of Gautama buddha record retreats.
- 129a. Read *vārānasem* 'in Vārāṇasī'. The *-s-*, not *-d-* is certain, and the *v-* though with slight projection to the left is distinct from *c-*. The name is in E 23.130 *bārānaysā*, BS *bārānasī* (E. Waldschmidt, *Mahāparinirvāṇa-sūtra*, index, p. 499), Pali *bārānasī*, Tib. *bāranasi*. With *v-* in Hindu Skt *vārānasī*, *vānārasi* (Pāṇini, Mahābhārata and later).
- 129b. *raṣavadāna bāśa au mrragadāpā davāṇa pūṇa* 'in the Raṣavadana grove, in the Mṛgadāpa park'. BS has *ṛṣivadana-*, *ṛṣipattana-*, Toch. A 446 *ṛṣivadam*, Pali *isipatana-*. Khot. *bāysa-* renders BS *vana-*. BS *mṛgadāpa-* occurs in the *Catuspariśat-sūtra* (ed. E. Waldschmidt, I p. 44, III p. 456, 21.1). The Gilgit MS has *mṛgadāva-* (quoted ibidem), the Tib. translates *ri-dvags-kyi nags-na*. Pali has *miḡadāya-*, Mahāvī. 4129 *mṛgadāvah*, Tib. *ri-dags-kyi gnas* (read *nags?*); Edg. Dict. gives *mṛga-dāva-*.
- In Khot. *davāṇa pūṇa* we have a translation of *mṛga-dāpa-* as meaning like the Tibetan rendering 'grove of wild animals'. Khot. *data-*, later *dava-* is frequent, Av. *daitika-*, Sogd. *dt-*, West Iran. Zor. Pahl. *dat*, NPers. *dad*. In *pūṇa* occurs, here only, loc. sg. to **pūna-* from Pkt **pona-* from BS, Pali *pavana-* 'grove, wood' (from *upavana-*, as *daka-* from *udaka-* see above 78).
- 129c. *pacā*, 131 *pacām*, gen. pl. 'of the five', from BS *pañcaka-*, used of the first five ascetics to be converted (H. Kern, *Manual of Buddhism*, p. 23); here they are called *ācāryas*. The Khotanese metrical *viṭa* of Gautama buddha reads (N 171.22, verse 33) *kautiṇi aśvajī bhāṣṣā pravāyāi paṃcā*

bissī 'he made *pravrajitas* all the five, Kauṭiṇa, Aśvajit, Bhāṣṣa'. Pali knows the *pancavaggiya*, listed as Añña-konḍañña, Bhaddiya, Vappa, Assaji, Mahānāma. BS has *pancakā bhadravargiyāh*; Mahāvastu 1.72.10 *pancakeh saha tehi munihī*. The BS names are in Mahāv. 1030 ff. Ājñātakauṇḍinyah, Bhadrakah, Vāspah, Aśvajit, Mahānāmah.

130a. Read *āyīma dāyī*, with *āyīma* loc. sg., 'in desire of' to *ātama-*, *āvama-* 'desire'; and *dāyī* 'belonging to *dāta-*; *dharma*'.

130b. *āra* for older *ārya-* 'noble'. The parallel phrase is in Or 8218.162.70, KT 2.5 *āra baiśāva dāyī cakrā*, 'turn (2 pl.) the noble wheel of the dharma'. The position of *āra* at the end of the phrase is unusual. Elsewhere *āra-* for *ārya-* occurs occasionally as Ch. 1.0021b, a2, 14, KBT 149 *āra-mūmākā 'ārya-māmaki*'.

The verb *baiś-* 'to make to turn' is from older **beils-* to H 143 NS 54, 5, KT 5.40 *beilsa-* 'turning wave', as *ggeiś-* stands beside E 1.50 *ggeiśārā* from *gart-* with *-s-*. Direct from *vart-* comes E 21.57 *balte*, 3 pl. E 25.503 *baḍāri*.

135. Read *jastvām* for *jasjām*.

137. *bīsa-dārai*, 138 *bīsā-dārai* translates BS *grhastha-*, NWPkt *grihasta-*, whence comes Khot. *gāthaa-*.

138a. *śūra* corresponds to Pali *sūra-* *ambatṭha-*, BS *śūra-* *āmraṣṭha-*.

138b. *vairanā auva* 'the village Vairanā', 139 *vairanai brramā* 'the brāhmaṇa Vairanai', Pali *Veranja-*, a brāhmaṇa living in *Veranjā*, BS *vairanyā-*, *vairambhya-*. OKhot. has E 14.90 *vairamñi āvuvō*.

140. *vailagrāma*, BS *venugrāmaka-* (E. Waldschmidt, *Mahāparinirvāṇa-sūtra* II, p. 190, episode 13, III, Glossary, p. 500); Pali *beluvagāmake*, Tib. *hod-ma-čan-gyi groñ* (*hod-ma* 'cane, bamboo'). BS has (ibidem p. 192, 9) *venugrāmaka varṣām upagamisyāmi*, Pali *beluvagāmake vassam upagacchāmi*. The name Pali *veluvagāma-* occurs in the *Theragāthā* 919. It was a village near Vaiśālī, to the south.

144-5. This passage has not yet yielded a satisfactory sense.

147a. *rāja-sāstra-vya(va)sthāna-* 'practice according to royal commands', similar Or 8212.162.21, KT 2.2 *rāja-vyastām nviya*.

147b. *ārysdaje* for *āysdarje* 'guard'.

148a. *prāñāva*, older E 14.129 *prāñāvāta-* (inst. sg. *-tāna*), BS *prāñāti-pāta-* 'destruction of life'.

148b. Read *dīśe ī namāna-jsera*, that is, *dīśe* ptc. BS *deṣita-* 'confessed' and opt. *ī*; *namāna-jsera ānai* 'being repentant', see *anamāna* above 124.

150. *jsī* for **jsim* from **jsinu*, older *jsīno* acc. sg. 'life', as JātS 34 r 2 *dām* for older *dāno* 'grain of corn'.

151. Read <*vyā*>*raṇa*, BS *vyākaraṇa-* 'prophecy' as below 181 *baiysūscāṣṭā vyārṇa byaihidā* 'they receive prophecy of attainment to *bodhi*'.

152. *pīrūya pūrvayāga* 'ancient *pūrvayoga-*', story of earlier achievements. Edg. Dict. offers 'adventures in former incarnations', contested by J. Filliozat, JA 1963, 47, n.9 to p. 30: *yoga-* meaning here 'discipline de maitresse', not 'connexion'. The word occurs also in the *Saddharmapūṇḍarīka-sūtra* summary P 2782.48-9, KT 3.61 *śe pūrvayaugā śī pātca miri ttimḍā biraṣṭi*; and Ch 00266.51 *pūrvayauga guḍe* 'he told the *pūrvayoga*' (*Sudhana-avadāna*).

153. *nānarthe keṇa* 'for the purpose of information', with *-e* from older abstract suffix *-atāti-*, to *nānartha-* 'informed'.

156. The tale of Kaṇaiska-. For this text detailed notes, not repeated here, were given in JRAS 1942, 14-28, supplemented by p. 250, and JRAS 1949, 2-4. Note that the *-pr-* of 190 *sattyāprriyā* has been confirmed by a photograph. The word 191, 192 *caira*, older *cāra-*, *cira-* 'manifest, visible' rendering BS *prādur*, is treated in *Indo-Iranica, Mélanges Morgenstierne* 8-9.