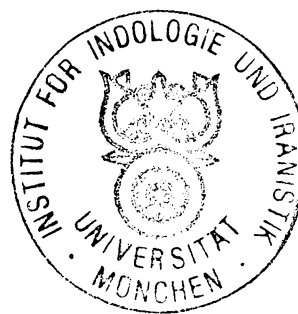


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## NOTES ON THE GILGIT MANUSCRIPT OF THE CANDRAPRABHĀVADĀNA

JENS-UWE HARTMANN

Among the Gilgit manuscripts reproduced by RAGHU VIRA and LOKESH CHANDRA in their facsimile edition<sup>1</sup>, there is a fragmentary Avadāna collection<sup>2</sup> which LOKESH CHANDRA has associated with the well-known collection of the *Divyāvadāna*. The homogeneous script, the identical number of lines on all folios, and - possibly - the corresponding size of the leaves<sup>3</sup> all suggest that the different texts formed part of one collection. Apart from that, the stories, in so far as they are complete, give neither titles nor colophons, and there is no hint either as to the title of the collection, if any, or to the numbers of the preserved *avadānas*. Fragments are still extant of a total of six *avadānas*, all of which have a parallel in the *Divyāvadāna*; they comprise the facsimile nos. 1432 - 1517 and are arranged by LOKESH CHANDRA in the following order:

- 1432 - 51 parts of the *Māndhātā-avadāna* (Dv no. 17)
- 1452 - 83 beginning of the *Dharmaruci-avadāna* (Dv 18)
- 1484 - 85 one folio of the *Jyotiṣka-avadāna* (Dv 19)
- 1486 - 87,4 end of the *Sahasodgata-avadāna* (Dv 21)
- 1487,4 - 1507 complete *Candraprabha-avadāna* (Dv 22)
- 1508 - 17 parts of the *Pāṃśuṣupradāna-avadāna* (Dv 26)

Since the folios, however, are all damaged without exception on the left side and since therefore, apart from the end of three numbers in the *Candraprabha-avadāna* (ending with 5, 7, and 8 on the facsimile nos. 1500, 1504, and 1506) all folio numbers are missing, the arrangement of the single *avadānas* by LOKESH CHANDRA is not certain. Only the succession of *Sahasodgata-avadāna* and *Candraprabha-avadāna* can be definitely established, as the end of the former and the beginning of the latter are found on the same folio (no. 1487).

The only text among those six which has been completely preserved is the *Candraprabha-avadāna*, i.e., the story of King Candraprabha who sacrifices his own head at the request of a malevolent Brahman. Judg-

ing from the number of its different versions, the story enjoyed considerable popularity; the following data relating to its several traditions can be established<sup>4</sup>:

I. Versions closely connected with the tradition of the Gilgit manuscript:

- a) *Candraprabhabodhisattvacaryāvadāna*, Dv no. 22, pp. 314-28, and VAIDYA pp. 194-203.
- b) *Candraprabhabodhisattvāvadāna*, no. 8 in *Divyāvadāna-mālā*; described by Rajendralala MITRA, *The Sanskrit Buddhist Literature of Nepal*, Calcutta 1882, pp. 304-16. According to the summary (p.310), the story agrees completely with the tradition of the *Divyāvadāna*, except for seeming discrepancies which most probably are due to the translator.
- c) *Zla 'od kyi rtogs pa brjod pa*  
*Tibetan Tripitaka*, Peking Edition (abbrev. TTP), *Mdo sna tshogs* 32 ke, 24r3 - 33v3. Translated by Dharmaśrībhadrā and Śes-rab-legs-pa, revised by Rin-chen-bzañ-po. As several works were translated together by Rin-chen-bzañ-po and Dharmaśrībhadrā (TTP nos. 83, 967, 2535 etc.), ca. 1000 A.D. can be established as the date of the translation. Short summary by Alexander CSOMA DE KÖRÖS, *Asiatic Researches* Vol. XX, Calcutta 1836, p.482ff. = *Analyse du Kandjour*, *Annales du Musée Guimet* Vol. 2, Paris 1881, p.286ff. (translation by L. FEER).
- d) *Fo shuo yüeh kuang p'u sa ohing* (佛說月光菩薩經)  
*Taisho Tripitaka* (abbrev. T) 166, Vol. III, pp. 406b - 408b = NANJIO 852. Translated during the age of the Northern Sung Dynasty (960 - 1126 A.D.) by Fa-t'ien (法天) who arrived from Central India in 973 A.D. and died in China in 1001 A.D.
- e) *Candraprabhajātaka*, no. 5 in *Haribhaṭṭajātakamālā*  
Composed by Haribhaṭṭa; Michael HAHN, *Die Haribhaṭṭajātakamālā*. I. *Das Adarśamukhajātaka*, *Wiener Zeitschrift für die Kunde Südasiens* Vol. 18, 1974, p.48 note 1, writes about his dating: "Wir wissen nur, daß er nach Āryaśūra (ca. 4.Jh.), den er in Strophe 2 der Einleitung zur *Haribhaṭṭajātakamālā* nennt, und vor der Mitte des 12.Jh., als das Werk ins Tibetische übersetzt wurde, gelebt haben muß. Sprache und Stil weisen eher zur unteren als zur oberen Grenze hin."  
= *Zla 'od kyi skyes pa'i rabs*, no. 5 in *Señ ge šabs 'briñ pa'i skyes pa rabs kyi phreñ ba šes bya ba*  
TTP *Mdo 'grel* 92 khe, 25r1 - 29v6 = Vol. 128, pp. 172.2.1 - 174.1.6. Table of contents in F.W. THOMAS, *Notes from the Tanjur*. 6. *The Jātakamālā of Haribhaṭṭa*, *Journal of the Royal Asiatic Socie-*

ty 1904, pp. 733-43.

HAHN points to the fact that stories in three other so far unpublished Avadāna collections, viz. no. 46 in *Jātakamālāvadānasūtra* (cf. also Seiren MATSUNAMI, *A Catalogue of the Sanskrit Manuscripts in the Tokyo University Library*, Tokyo 1965, no. 139), no. 8 in *Avadānasārasamuccaya* and no. 3 in *Bodhisattvajātakāvadānamālā* are nothing else but the version of Haribhaṭṭa included in those three collections, cf. Michael HAHN, *Haribhaṭṭa and Gopadatta: Two Authors in the Succession of Aryaśūra. On the Rediscovery of Parts of Their Jātakamālās*, *Studia Philologica Buddhica*, Occasional Paper Series I, Tokyo 1977, p.6. The Sanskrit text of this story has recently been rediscovered and is going to be published by M. HAHN. Some striking similarities between Haribhaṭṭa's text and Gil<sup>5</sup> show that the author had knowledge of the tradition represented by Gil. It should be mentioned here, however, that only the Minister Mahācandra appears, who in the end is identified as Śāriputra, and that the passage dealing with Viśvamiṭra has been completely omitted, but both these peculiarities might be due to the comparatively independent way in which this author has dealt with his patterns.

- f) *Candraprabharājāvadāna*, no. 48 in the *Mahajjātakamālā* or *Buddhāvadānamālā*

Cf. MATSUNAMI no. 285; table of contents given by E. LANG, *La Mahajjātakamālā*, *Journal asiatique*, série 10, t. 19, 1912, pp. 511-50.

Thanks to the kindness of Prof. M. Hahn, I was allowed to see his own transcript of the story which is based on the mss. mentioned by MATSUNAMI and LANG and on one ms. in the possession of the Bir Library, Kathmandu (cf. *Nepāla rājakiya-vīrapustakālayastha-pustakānām brhatsūcīpatram* 7, pt. 2, p. 101; ms. no. 3/700). Evidently the *Candraprabharājāvadāna* is a metrically adapted and enlarged version of Dv comprising altogether 332 verses, in which a large number of verses from Haribhaṭṭa (cf. I e) are included.

- g) *Candraprabhāvadāna*, no. 5 in the *Bodhisattvāvadānakalpalatā*  
Ed. by P.L. VAIDYA, *Avadāna-kalpalatā of Kṣemendra*, Darbhanga 1959 = *Buddhist Sanskrit Texts* no. 22, Vol. I, pp. 46-50.

Composed by Kṣemendra in 1052 A.D.

= *Zla ba'i 'od kyi rtogs pa brjod pa*, no. 5 in *Byan chub sems dpa'i rtogs pa brjod pa'i dpag bsam gyi 'khri śiñ*

TTP *Mdo 'grel* 93 ge, 27r6 - 31r1 = Vol. 128, pp. 297.1.6 - 298.

4.1. Table of contents given by Guiseppe TUCCI, *Tibetan Painted*

*Scrolls*, 3 vols., Roma 1949, vol. II, p. 448.

II. T 202 and versions connected with its tradition:

a) *Hsien yü ching* (賢愚經)

T 202, vol. IV, pp. 387b - 390b = NANJIO 1322

Translated by Hui-chiao (惠覺) and others during the age of the Northern Wei Dynasty (386 - 543 A.D.).

= *rGyal po zla 'od kyis mgo sbyin pa'i le'u*, no. 22 in '*Dzahs blun zes bya ba'i mdo*

TTP *Mdo sna tshogs 30 hu*, 200v2 - 208v3 = vol. 40, pp. 82.3.2 - 85.4.3. Translated by I.J. SCHMIDT, '*Dzahs-blun oder Der Weise und der Tor*, 2 vols., Leipzig 1843, vol. 2, pp. 165-83.

b) *Ta fang pien fo pao en ching* (大方便佛報恩經)

T 156,5, vol. III, pp. 149b - 150b = NANJIO 431

Translated during the age of the Eastern Han Dynasty (25 - 220 A.D.); the name of the translator is lost.

c) *Ching lü i hsiang* (經律異相)

T 2121,25, vol. LIII, p. 137a - c = NANJIO 1473

Compiled by Seng-min (僧晏), Pao-ch'ang (寶唱), and others 516 A.D. during the age of the Liang Dynasty (502 - 557 A.D.); a condensed version of T 156,5.

III. Further Chinese parallels:

a) *Liu tu chi ching* (六度集經)

T 152,1,5, vol. III, p. 2b - c = NANJIO 143

Translated by K'ang Seng-hui (康僧會) during the age of the Wu Dynasty (222 - 280 A.D.).

Translation in É. CHAVANNES, *Cinq cents contes et apologues, extraits du Tripiṭaka chinois et traduits en français*, 4 vols., Paris 1910-34, vol. I, pp. 17-19.

b) *P'u sa pen yüan ching* (菩薩本緣經)<sup>6</sup>

T 153,5, vol. III, pp. 62c - 64c = NANJIO 1357

Compiled by Saṃghasena; translated by the Yüeh-chih lay follower Chih-ch'ien (支謙) with the second name Kung-ming (恭明) during the time of the Wu Dynasty (222 - 280 A.D.).

Both versions have no connexion with the death of either Śāri-putra or Maudgalyāyana.

The traditions of Gil, Dv, Tib and T 166 are closely related; correspondence in every main point of the story, verbal identity of several passages, and verses common only to these versions confirm the direct relationship. The identity between Gil and Tib is nearly absolute, while T 166 - if it is based on the same Sanskrit original<sup>7</sup> - appears to be an abridged paraphrase rather than a real translation. Dv differs from the three other versions in several places; in Tib and T 166

the Veṇuvana at Rājagṛha is mentioned as the locality of the framework story, the Gṛdhrakūṭa, however, in Dv, while the location is omitted in Gil. The garden Maṇiratnagarbha mentioned in Dv immediately after the description of the city is described in the other versions only at that point in the narrative when the king goes there. The verses spoken by the seer Viśvamitra, only paraphrased in T 166, are nearly identical in Gil and Tib, but are only partly recognizable in Dv. When the king answers the request of the Brahman, he utters two verses in Gil and Tib; the second verse is completely missing in Dv, while in T 166 it is indicated in prose.

Another perhaps older<sup>8</sup> tradition is represented by T 202. Here the story is used as an explanation for the premature death of Śāriputra; consequently, only the minister Mahācandra is mentioned by name. This gives us some reason to conclude that the death of Maudgalyāyana is a later addition, and this assumption is confirmed if one examines the influence of the minister Mahīdhara = Maudgalyāyana on the course of action. While Mahācandra plays an important part in the course of the story, Mahīdhara could be omitted without any break in logical coherence. Only on one single occasion does he appear as an acting person alone, i.e., when his dream is interpreted<sup>9</sup>, a dream which is described in complete analogy with the dream of Mahācandra; on all other occasions he is mentioned together with Mahācandra.

The Brahman, in Gil etc. acting on his own, is appointed by the jealous king of a neighbouring country in T 202. Both versions are convincing, and therefore no inference can be drawn as to their mutual dependence, because the person of the neighbour king might have been added as well as omitted in the course of the tradition. The seer Viśvamitra and the verses spoken by him are not mentioned in any of the other versions. Likewise, the connexion of Bhadrāsīlā with Takṣaśīlā/Taxilā is only included in the tradition of Gil etc. This connexion seems to have been established at an early date, because it is already reported by the Chinese pilgrims. Using the description given by Hsüan Tsang (玄奘), who visited the Stūpa erected by Aśoka at that place<sup>10</sup>, Marshall<sup>11</sup> identifies it as the Bhallaṛ Stūpa situated on a hill north of the town. Fa Hsien (法顯), who also visited this Stūpa, even derives the name of the country from the severed head<sup>12</sup>, a derivation which seems to be based on Takṣaśīrā instead of Takṣaśīlā.

Differing from the major part of tales included in the *Divyāvadāna*<sup>13</sup>, the present story has no equivalent in the *vinaya* of the *Mūlasarvāstivādins*<sup>14</sup>.

The Gilgit version provides a considerable number of readings with

whose help it is possible to correct difficult or unintelligible passages of the *Divyāvadāna* version. For that reason, in the following all those readings of Gil shall be cited which contribute towards the understanding of Dv, or which seem to be worth mentioning by providing an alternative reading. All passages of Gil have been compared with Tib, which is quoted whenever it furnishes more information or another alternative. Gil has been basically transcribed according to the original readings of the manuscript; corrections are noted only when necessary for understanding. A desirable outline of the linguistic and phonetic peculiarities has been omitted, as it seems more or less impossible to do that without taking the remaining five *avadānas* into consideration. Detailed information about the type of script can be found in Lore SANDER, *Paläographisches zu den Sanskrithandschriften der Berliner Turfansammlung*, Verzeichnis der orientalischen Handschriften in Deutschland, Supplementband 8, Wiesbaden 1968, pp. 137-61 and tables V and 21-26. An exact dating of this type seems to be difficult; according to SANDER, it was used from the 6th up to the 10th century at the latest (*ibid.*, pp. 159f.).

#### NOTES

- 1) *Gilgit Buddhist Manuscripts*, pts. 1-10, Śata-Piṭaka Series 10, New Delhi 1959-74.
- 2) *ibid.*, pt. 7, nos. 1432 - 1517
- 3) Oskar von HINÜBER, *Eine Karmavācanā-Sammlung aus Gilgit*, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, vol. 119, 1970, p. 102, draws attention to the fact that the measurements of the folios cannot be ascertained from the arbitrarily enlarged photographs on which the facsimilia are based.
- 4) Most of the references are from E. LAMOTTE, *Le Traité de la Grande Vertu de Sagesse de Nāgārjuna (Mahāprajñāpāramitāśāstra)*, vol. I, Louvain 1944, p. 144.
- 5) For this information and for many other valuable suggestions, I am greatly indebted to Prof. M. Hahn.
- 6) For this reference I am indebted to Prof. D. Schlingloff, München.
- 7) Since all these texts were translated more or less at the same time, this seems likely.
- 8) This is suggested by the early date of one Chinese translation.
- 9) Strangely enough, only one of the two equally outstanding ministers seems to be able to interpret the dream himself.



10) Thomas WATTERS, *On Yuan Chuang's Travels in India (A.D. 629-645)*, Delhi 1961 (repr.), vol. I, pp. 244ff.; Samuel BEAL, *Si-yu-ki. Buddhist Records of the Western World. Translated from the Chinese of Hiouen Tsiang (A.D. 629)*, London 1884, vol. I, p. 138.

11) John MARSHALL, *Taxila. An Illustrated Account of Archaeological Excavations Carried out at Taxila ... between the Years 1913 and 1934*, 3 vols., Cambridge 1951, vol. I, p. 348.

12) James LEGGE, *A Record of Buddhist Kingdoms Being an Account by the Chinese Monk Fa-Hien of his Travels in India and Ceylon (A.D. 399-414) in Search of the Buddhist Books of Discipline*, New York 1965 (Oxford 1886), p. 32: "Seven days' journey from this (= Gandhāra; my note) to the east brought the travellers to the Kingdom of Takṣaśilā, which means the 'severed head' in the language of China. Here, when Buddha was a Bodhisattva, he gave away his head to a man, and from this circumstance the kingdom got its name."

It should be added that this event also is located in 'Dro-tir, a place in Khotan, according to the "Prophecy about the Land Li" (*Li yul luh bstan pa*), cf. R.E. EMMERICK, *Tibetan Texts Concerning Khotan*, London 1967, p. 39.

13) Sylvain LEVI, *Les éléments de formation du Divyāvadāna*, T'oung Pao, serie II, vol. VIII, 1907, pp. 105ff.

14) The events connected with the death of Śāriputra and Maudgalyāyana are told in TTP 'Dul ba 10 de, 224v - 233r = vol. 44, pp. 92.1.1 - 95.3.7: Maudgalyāyana is beaten by the Tīrthikas; Śāriputra perceives that Maudgalyāyana will die soon and puts an end to his own life with the help of his supernatural powers; soon after Maudgalyāyana also dies.

#### ABBREVIATIONS AND LITERATURE

- Dv E.B. COWELL and R.A. NEIL, *The Divyāvadāna*, Cambridge 1886.
- Gil Gilgit text of the *Candraprabhāvadāna* as reproduced by RAGHU VIRA and LOKESH CHANDRA, *Gilgit Buddhist Manuscripts* pt. 7, nos. 1487 - 1507, New Delhi 1974.
- ib Tibetan text of the *Candraprabhāvadāna*.
- P Peking edition; *The Tibetan Tripitaka, Peking Edition*. Reprinted under the Supervision of the Otani University, Kyoto. Ed. by D.T. SUZUKI, vols. 1 - 168, Tokyo/Kyoto 1955-61. Vol. 40, pp. 265.5.4 - 269.4.3.
- L Lhasa edition; microfilm in the possession of the Bayerische Staatsbibliothek, München, Germany. Vol. 76, Mdo 30 a, 34v1 - 49r5.

- MJM *Mahajjātakamālā* (cf. I.f)
- EDGERTON, *Grammar*, and EDGERTON, *Dictionary*  
 Franklin EDGERTON, *Buddhist Hybrid Sanskrit Grammar and Dictionary*, 2 vols., New Haven 1953.
- GEIGER, *Pāli*  
 Wilhelm GEIGER, *Pāli. Literatur und Sprache*, Grundriss der Indo-Arischen Philologie und Altertumskunde, vol. I, paper no. 7, Strassburg 1916.
- SPEYER, *Remarks*  
 J.S. SPEYER, *Critical Remarks on the Text of the Divyāvadāna*, *Wiener Zeitschrift für die Kunde des Morgenlandes*, vol. 16, 1902, pp. 340-61.
- VAIDYA, *Divyāvadāna*  
 P.L. VAIDYA (ed.), *Divyāvadāna*, Buddhist Sanskrit Texts No. 22, Darbhanga 1959.
- Maurice BLOOMFIELD, *Notes on the Divyāvadāna*, *Journal of the American Oriental Society*, vol. 40, 1920, pp. 336-52.
- Guiseppe TUCCI, *Note ed appunti sul Divyāvadāna*, *Atti del R. Istituto Veneto di Scienze, Lettere ed Arti*, vol. LXXXI 2, 1922, pp. 449-73 = *Opera Minora*, pt. 1, Roma 1971, pp. 27-48.

#### SYMBOLS

- ( ) Akṣaras which are either damaged or whose reading is uncertain.
- [ ] gap in the text.
- { } Akṣara or letter which is to be omitted.
- < > restored without text gap.

#### NOTES ON THE TEXT

- Dv 314 As mentioned previously on p. 255, the location is omitted in Gil, while according to Tib the story is told in the Bamboo grove at Rājagṛha.
- Dv 315, 10-11 *pārthivāmātya-gṛhapati-śreṣṭhi-rāṣṭrika-nītimauli-dharāṇām āvāso* : Gil 1488,3-4 *pārthivā[mātya-gṛha]pati-śreṣṭhi-rāṣṭrika-nītindharaṇām āvā<so>*. Based on Tib, "law abiding" can be inferred as a possible translation of *nītindhara* Gil: *rgyal po dañ blon po dañ khyim bdag dañ tshoñ dpon dañ yul 'khor gyi mi rname kyis yohs su gañ ba / mi rname gzuñ lugs la gnas pa / P 24v5* "full of king, ministers, householders, great merchants, and subjects, people living according to the laws of the

state". The compound *nītimaulidhara* Dv seems to be an erroneous enlargement of *nītidhara*, possibly due to the later use of *maulidhara* (Dv 317,16).

- Dv 315, 19 *svādu-svaccha-śītala-jala-paripūrṇa-puṣkarinī-* : Gil 1488,7 *nāgendra-narendrābhyudgata-saraḥ-puṣkarinī-* "lakes, pools etc., which were visited (not sure; cf. EDGERTON, *Dictionary*, pp. 61f.) by Nāga and human kings" : *klu'i dbaḥ po daḥ ri'i rgyal po las mñon par mthon pa'i mtsho daḥ rdziñ bu ...* P 25r1 "lakes, pools etc. sprung from the Nāga king and from the king of mountains (= Sumeru)". On the one hand, *narendra* leads to the assumption of *mi'i* instead of *ri'i*; on the other hand, case and verb suggest that *klu'i dbaḥ po* should also be understood as some mountain, which again supports *ri'i*.
- Dv 315, 23 The description of the garden Maṇiratnagarbha is found in Gil and Tib at a later place, cf. note to Dv 325,7.
- Dv 316, 2 *rājyaśvaryaādhipatyam kāritavān svayamprabhuḥ / na khalu ...* : Gil 1489,3 *rājyaśvaryaādhipatyam kāritavān / svayamprabhaḥ* (corr. *svayamprabho*) *na khalu ...* is convincing; a connexion with the name of the king is shown and taken up by *na khalu*.
- Dv 316, 18 *suvarṇabheryā<sup>4</sup> asaṃtāḍya* (note 4: Sic MSS.; query *bherīḥ saṃtāḍya*) : Gil 1490,1 *suvarṇabheryaḥ saṃtāḍya*. Obviously *bheryaḥ* is used as Acc. pl.
- Dv 319, 15 *nirdoṣaṃ<sup>3</sup>* (note 3: Qu. *nirdeśaṃ?*) : Gil 1494,6 *svapno dṛṣṭaḥ vyākuruta* and 1494,7 *yādṛṣṭī* (corr. *yādṛṣaḥ*) *svapnanirdeśa itī na cireṇa ...* support the correction.
- Dv 319, 24-25 *suvarṇabheryaś ca<sup>5</sup>* (note 5: Ex conj. *suvarṇavaidūryaś ca* MSS.) is confirmed by Gil 1495,2 *suvarṇabheryaś ca*.
- Dv 320, 4 *svapnomapaiś* most probably misprint for *svapnopamaiś*; Gil 1495,6 has only *svapnaiś*.
- Dv 320, 16 *anyataram devapuram nṛttagītavāditam* : here as well it should be read according to Gil 1496,2 *abhyantaram devapuram nṛtta-gīta-vādita-śabdena nināditaṃ* as already in Dv 318,2.
- Dv 321, 9 SPEYER has already shown (*Remarks*, p. 340), that the verses begin with *rodanti kinraragaṇā*. As Gil furnishes some by far better readings, the corresponding verses are rendered as a whole (Gil 1497,2-7):

*rudanti kinraragaṇā vanadevatāś ca  
dhigdhiḥ karoti {//} amarā gagane sthitāś ca  
candro na bhāti na vibhāti sahasraraśmir  
naivāḍya vāditaravo 'pi niśāmyate 'tra //* (1)

Pāda a: the metre demands *rodanti* Dv.

b: corr. *dhigdhiḥ*

*karoti*: a plural would be necessary, the correct form of

which is, however, metrically impossible. SPEYER (ibid., p. 340) changes *utsṛjantī* Dv into the singular *utsṛjati* but this does not agree with Tib *lha rnam kyañ ni smod par byed* P 28v5. Several facts point to an original of the verses influenced by Middle Indian (for instance the missing Sandhi between *karoti amarā*, verse 1, or *patanti anilena anīritāni*, verse 2; likewise the missing congruence of genera as in *pādapagaṇāḥ - anīritāni*, verse 2, or *dhvanir iyaṃ*, also verse 2), which suggests the metrically correct form *karonti* (cf. GEIGER, *Pāli*, p. 123 §149, and EDCERTON, *Grammar*, p. 207). Probably at a later time there was an attempt to restore a correct Sanskrit form (also for *rudamti*, Pāda a).  
 d: *naivādya*: most probably also in Dv instead of *naiva vādya*.  
 Pāda a and d occur in MJM in a slightly different form as a  
 Śloka:

*rudanti karuṇālāpaiḥ sarvāś ca vanadevatāḥ  
 nāpy etarhi mahotsāhavādyaśabdo niśāmyate*

*ete 'pi pādapagaṇāḥ phalapuṣṣpanaddhā  
 bhūmau patanti anilena anīri[tā](ni)  
 saṃ(śrū)yate dhvanir iyaṃ ca yathātibhīmo  
 vyaktaṃ bhaviṣyati pure vyaśanaṃ sughoram // (2)*

b: *anilena anīritāni*: the meaning seems to be far better than the contrast-lacking *pavanair api cālītāni* Dv.

d: *sughoram*: again more colourful than *mahāntam* Dv, which is, moreover, incorrect in gender.

Pāda a and c occur again in MJM:

*ete 'pi pādapāḥ sarve phalapuṣṣair viyogitāḥ  
 bhayaśabdo 'pi prodgītaṃ(!) nūnaṃ rājñō bhaved vipat*

*tatkāraṇena punavāsijanāḥ samagrāḥ  
 saṃpiṇḍitaṃ manasi duḥkha[m idaṃ vahanti]  
 ukrośatām anasi baddhakṛtāgrahastaiḥ  
 vaisvaryaṃ apratisamaṃ niruṇaddhi vācam // (3)*

a: *tatkāraṇena* shows a connexion; in Dv this verse follows only as the fourth, beginning with the less intelligible question *kiṃ karaṇaṃ*. The preceding verse Dv 321, 14-18 in Śārdūlavikrīḍita metre is not found in Gil and Tib; mention of the name Bhadrāśilā already hints at the possibility of a later insertion.

For *puna-* read *pura-* Dv : *groñ khyer* P 28v7.

b: *vahanti* restored according to VAIDYA, *Divyāvadāna* : *vadanti*  
 Dv : *'jog pa* P 28v7.

c: corr. *utkrośatām* Dv.

*anasi*: unintelligible; Dv reads *aniśam*. Tib *cho hes 'debs śiñ lag pa sñiñ la debs* (*rdebs* L) *par byed* P 28v7, which gives rise to the conjecture *urasi*.

*baddhakṛtāgra*:- as unintelligible as *ardhakṛtāgra*- Dv; MJM has *ūrdhvakṛtāgrahastair* "with raised hands" which sounds more appropriate.

- d: MJM has *vākyam*, otherwise the verse is identical with Dv.  
*vaiśvaryam*: better than *aiśvaryam* Dv.

*candrānanāś ca prarudanti nāryaḥ*  
*paurāś ca sarve karuṇaṃ ru[danti*  
*ete payo]dā ninadamty atoyā*  
*jalāśayāḥ śoṣam upāgatāś ca //* (4)

- a: pādas a and b are omitted in Dv and MJM.  
c: MJM *ete 'gamodā vinadant<i> payodā* "The clouds there re-sound, unable to let off the water".  
d: MJM identical with Dv.  
*śoṣam* confirms the correction Dv 321, note 6.  
*upāgatāś ca*: better than *amī vrajanti* Dv.

*śailāṃ vanāni ca dahamti bhṛṣaṃ hutāśā{ḥ}*  
*adhyākulāḥ pratigṛhaṃ manuḥ rudamti*  
*bhūr naur i[vāmbhasi cacā]la samīraṇāstā{ḥ}*  
*vātāḥ pravanti ca kharā{ḥ} rajasā vimiśrāḥ //* (5)

- a: again pādas a and b are omitted in Dv and MJM.  
c: *bhūr naur ivā<sup>o</sup>* instead of the metrically impossible *bhuvor ivā<sup>o</sup>* Dv is confirmed by Tib *gru bñin sa rnam* P 29r1.  
*cacāla*: restored according to Tib *gyos pa* P 29r1; *cavāla*-Dv is either a corruption or a misreading. Tib, however, is not fully reliable for completions in this place as *sa rnam* does not agree with *bhūr*; moreover, this line is the only one in Tib which does not follow the metre.  
MJM keeps the Tṛṣṭubh metre: *bhūś cāpi sābdhiś calate sa-śailā* "The earth with ponds and mountains is shaking".  
d: MJM *vātāḥ pravātā rajasā vimiśrāḥ*.

*aśivāni nimittāni pracurāṇi hi sāmpratam*  
*kṣemāṃ diśam ato 'smākam ito gaṃtuṃ kṣamaṃ bhave[t //]*  
(6)

- b: *pracurāṇi*: intelligible as contrary to *pravarāṇi* Dv; it replaces SPEYER's correction *pravartante* (*Remarks*, p. 341).  
d: confirmed, however, is SPEYER's conjecture *kṣamaṃ* for *kṣemo* Dv (*Remarks*, p. 341)  
MJM identical with Dv.

"The Kinnara crowds are weeping, and so are the forest deities;  
fie, fie' make the immortals staying in heaven.

The moon does not beam and the one of thousand rays (the sun)  
is not shining; here not even the sound of instruments can be  
heard anymore. (1)

Those clumps of trees bearing fruits and blossoms fall to the  
ground as well, unmoved by the wind.

Clearly this noise is heard which resembles a too dreadful one.

A tremendous misery will become evident in the city. (2)

Therefore all the townspeople bear this conglomerated misery  
in their mind;

moaning they beat their breasts with their hands<sup>1</sup>, a speech-  
lessness unparalleled holds back the words.<sup>2</sup> (3)

Women with moonlike faces weep and all citizens cry bitterly.

The clouds there resound without having water, and the ponds  
are nearly dried up. (4)

Fires burn hills and forests innumerable; in great confusion  
people weep in every house.

The earth is shaking like a ship on the water moved by the  
wind, and rough winds mixed with dust are blowing. (5)

Now the unfavourable signs are numerous;

therefore we had better move from here to a favourable region."

(6)

1) Translated from Tib / *cho nes 'debs śiñ lag pa sñiñ la debs*  
(*rdebs* L) *par byed* / P 28v7; cf. also the note to verse 3,  
pāda c.

2) Tib *skra rnams rab tu grol śiñ* P 28v8 "the hair completely  
undone, (the words are held back)".

Dv 322, 22 *chetsyati*<sup>3</sup> (note 3: Sic MSS.) : Gil 1498,8 *chetsyasīti*;  
probably only the Akṣara -sī- has been omitted in Dv.

Dv 322, 26 *matsakāśam*<sup>4</sup> (note 4: *macchakāśam* ABD, *gaccha kāśam* C.) is  
confirmed by Gil 1499,2 *matsakāśam*.

Dv 323, 20 *kīm idānīm prāptakālam iti* "What is now the time for?" :  
Gil 1500,1 (*kī*) *m idānīm prāptakāla iti* "What, his time has  
come?" : P 30r5 *de ni dus kyis phyin to* "This one has been  
reached by the time (of death)." : L *da ni dus kyis phyin to*  
"Now the time has come."

Dv 323, 22 *dūreṇa* most probably by mistake for Gil 1500,3 *dūtena* :  
*pho ñas* P 30r6 "by a messenger".

Dv 323, 30 *parama-tyāga-prativīśiṣṭaṃ tyāgaṃ parityaktukāmo* : better  
Gil 1500,7 *sarvaparītyā(gī) prativīśiṣṭaṃ tyāgaṃ parityaktu-*  
*kam*.

Dv 324, 1 *yacchatām*<sup>1</sup> (note 1: Sic MSS.; query *ucyatām*?) : *yacyatām*

SPEYER, *Remarks*, p. 341; there is no corresponding word in Gil and Tib, otherwise the sentence is identical.

Dv 324, 4 Here SPEYER has tried as well to restore the verses (*Remarks*, p. 342). Since Gil is not only preferable with regard to the readings, but also provides another verse, the whole passage is cited (Gil 1501,1-4).

*dharṃe sthito 'si vimale śubhabuddhisatvaḥ  
sarvajñatām abhilaṣaṃ hṛdayena sādho  
mahyaṃ śiraḥ sṛja mahākaruṇātmacetāḥ  
sarvasvādānanīratā hi bhavaṃti satvāḥ // (7)*

a: in Dv *śubhabuddhisattva* (SPEYER corrects to *bodhisattva*, p. 342) and *sarvajñatām* have to be separated; the vocative in Dv and Tib (*byañ chub sems dpa' dge khyod* P 30v3 "you excellent Bodhisattva") seems to be more appropriate. Therefore Gil should be corrected to *-satva* as well.

MJM has *parīśuddhabuddhe*.

c: *°ātmacetāḥ* : *°āgracetā* Dv : *°āgraceto* SPEYER : *thugs rje'i* (*rje* L) *bdag nid thugs ldan* P 30v3 "possessing a mind the self of which is compassion", which agrees with *karuṇātmacetāḥ* Gil. SPEYER's correction into the vocative is confirmed.

MJM *chittvā svayaṃ sakalasattvāhitārthahetoḥ* "having cut yourself off for the sake of all beings".

d: the last line forms the suitable conclusion of the verse presenting a general statement; *mahyaṃ dadasva mama toṣakaro bhavādyah* Dv (SPEYER corrects into *bhavādyā*) gives the impression of being a mixture of words and sounds of the two last lines of Gil; moreover, *mahyaṃ dadasva* only repeats the wish already uttered in pāda c. The last pāda of Gil has been transferred to the beginning in Tib: *byañ chub sems dpar* (*dpa'* L) *dños po thams cad gtoñ la ñes dga'* 'gyur P 30v3 "a Bodhisattva is delighted to give away everything".

*Candraprabha uvāca //*

*pītur hy ahaṃ yady api caikaputras  
tathāpi me śīrṣaṃ idaṃ grhāṇa  
tvaccintitānāṃ saphalatvam asti  
śīraḥpradānād dhi labheya bodhiṃ // (8)*

*Candraprabha uvāca*: in Tib and Dv followed immediately by the sentence "After the king had heard the utterance of the Brahman, delighted and with eyes wide open out of pleasure, he said to the Brahman Raudrākṣa: ...", a sentence which in Gil follows after verses 8 and 9. As the reaction of the

king, however, offers a suitable connexion with the verse of the Brahman, the order of Dv and Tib is preferable. In Dv, even the sentence "Well, Brahman, the head, the upper limb, shall be immediately received in the right manner!" has been placed ahead, but considering the fact that it gives more or less a résumé of the two verses spoken by the king, it seems to be more fitting as the conclusion.

- a: *pītur hy ahaṃ* is preferable to the less intelligible *priyo yathā* Dv; accordingly, Tib *yab kyī bu gcig ṅa* P 30v4 "me, the father's single son".
- b: SPEYER's correction *kharṣam* Dv into *śīrṣam* is confirmed.
- c: *saphalatvam asti : phalam astu śīghraṃ* Dv "there shall be a fruit quickly" : 'bras bur bcas gyur ciṅ P 30v5 "being provided with fruit".
- In MJM only pādas c and d are found which correspond to Dv with one exception: *taccintitānāṃ*.

*kāmaṃ kariṣyami na kṛtyam anena kiṃci<d>  
mastiṣkaśoṇitavasāśīrasā mama tvam  
(yady arthī)tā tu śīrasā tava māmakena  
hanta pratīocha saphalo 'stu mamātisargaḥ // (9)*

- a: *kariṣyami* instead of *kariṣyāmi*, cf. EDGERTON, *Grammar*, p. 134 for examples of metrical reductions in verses.
- b: *mama tvam* remains unintelligible. The interpretation *na kṛtyam - mamatvam* "be not attached to" would require a locative instead of the present instrumental.
- a - d: verse 9 is completely missing in Dv; in Tib it only shows remote resemblance: *ṅa'i mgo glad (klad L) pa khrag dah ṅag 'di yis / khyod kyī (kyis L) 'dod pa'i bya ba ci yaṅ mī byed kyaṅ / khyer te khyod la ṅa yi mgo gaṅ dgos gyur ba'i / yid la re ba 'bras bcas khyod ni dga' bar śog / P 30v5-6* "With these my head, brain, blood and fat, nothing else can be done but to fulfil your wish. Taking it you shall become happy as soon as your wish for that which you need, my head, is provided with fruit!".

"You stand firm in the flawless Dharma, shining Bodhisattva, with all your heart desiring omniscience, saint. Leave me your head, being of great compassion; because the good beings are ones who take delight in giving away every thing. (7)

Candraprabha spoke:

I am the only son of my father; yet, take this head of mine! Your thoughts are fruitbearing; may I attain enlightenment by



giving away the head! (8)

I will fulfil your wish; nothing else can be done with this head of mine consisting of brain, blood, and fat.

If there is, however, a wish for my head caused by your egocentricity, well then, receive it; my sacrifice shall be fruitbearing! (9)

Dv 324, 15 *maulaya iti śirasaḥ patitāḥ* : Gil 1501,6 *mauliḥ śirasthaḥ* (corr. *śiraḥsthaḥ*) *patitaḥ*

Dv 324, 21 *dhanyās te puruṣā deva ya evam atyadbhutarūpadarśanam vā drakṣyantīti* : Gil 1502,1 *dhanyās te puruṣā loka ye devaṃ puna* (corr. *punar*) *drakṣyaṃtīti* "Lucky are those people in the world who will see His Majesty again!", likewise Tib.

Dv 325, 7 *manoratha iti*: only after this sentence the short description of the garden Maṇiratnagarbha follows in Gil and Tib, which is found in Dv immediately after the description of the city (Dv 315,23ff.; Gil 1502,7f.; Tib P 31r6-8). Viewed from the standpoint of the art of narration, the introduction of the garden in Gil and Tib appears to be more suitable, since it can be interpreted as a retardation just before the actual culmination of the story.

Dv 325, 23f. *Maṇiratnagarbhasya - campakavṛkṣo jātāḥ*: in Gil and Tib the reference to the Campaka tree comes immediately after the description of the garden (Gil 1502,8 - 1503,1; Tib P 31r8). *kuravakaḥ* : likewise Gil 1502,8; Kuravaka is known as the name of a tree, the red amaranth, a meaning which, however, does not fit in this connexion. Tib *stegs bu* P 31r8 "elevation".

Dv 326, 9f. *esa eva devate sapṛṣṭhībhūto*<sup>1</sup> (note 1: Sic MSS.) *maitrīyo*<sup>2</sup> (note 2: *maitrīyaḥ yaḥ* ABC, *maitrīyaḥ syād* D.) *yo vyāghryā ātmānaṃ parityajya ...* : Gil 1504,4f. *esa eva devate sa pradeśo yatra mayā vyāghryātmānaṃ* (corr. *vyāghryā ātmānaṃ*) *parityajya catvāriṣṭatka[lpasaṃ]prasthito Maitreya bodhisattva(h) ekena śirasā* (corr. *śirasaḥ*) *parityāgena avapṛṣṭhīkṛtaḥ* "this is the very spot, deity, where I sacrificed myself for the progress and where I, on account of one single giving up of the head, left behind the Bodhisattva Maitreya who had set out forty kalpas ago." EDGERTON, *Dictionary* p. 73, gives the meaning 'with back turned away (from the world)' for *avapṛṣṭhīkṛta*. This interpretation rests on the present passage in Dv which reads, however, *sapṛṣṭhībhūto maitrīyo yo* instead of *sa pradeśo yatra mayā* Gil, a reading which is only phonetically connected with the original text. *Avapṛṣṭhīkṛta* in the meaning 'outrun, surpassed' is indirectly confirmed by another pas-

sage in Dv. At the end of the story which describes the sacrifice of the Bodhisattva for the hungry tigress, the following sentence is found: *tadā me bhikṣavaś catvāriṃśatkalpasamprasthito Maitreya bodhisattva ekena galaparityāgena paśoānmukhī-kṛtaḥ* Dv XXXII, p. 481,4 "At that time, monks, the Bodhisattva Maitreya has been excelled by one single giving up of my throat after he had set out forty kalpas ago." Tib agrees with Gil: *lha mo gañ du ñas stag mo la bdag ñid yoñs su btañ ste / lus yoñs su gtoñ ba cig (gcig L) gis byañ chub sems dpa' byams pa bskal pa bñi bcur žugs pa phyir 'dums par byas pa'i sa phyogs ni 'di yin no / P 32r2f.; phyir 'dums par byas pa* apparently translates *avapṛgṭhīkṛta*.

Dv 326, 16 *asmin tyāgam*<sup>5</sup> (note 5: *tyāge?*) : Gil 1504,7 *atityāgam*

Dv 326, 19 *cakravartivijayāya* "for the victory of a cakravartin" : *cakravarttviṣayārthāya* Gil 1504,7 "for the empire of a cakravartin" : likewise Tib 'khor los sgyur (*bsgyur* L) *ba'i yul gyi phyir* P 32r6.

Dv 326, 23 *parinirvṛtasya ca* : Gil 1505,2 adds *me* : *yoñs su mya ñan las 'das nas* P 32r8 "as soon as I have entered *nirvāṇa* completely".

Dv 326, 26 *śāntakāyā* : more intelligible is Gil 1505,3 *srāntakāyā* : likewise Tib *lus dal* (*ñal* L, but surely *ñal* has to be read in P as well) *ba* P 32v1 "with an exhausted body"; cf. also Dv 326,27 *viśrāntā*.

Dv 326, 27 *dhātuparam* : more intelligible is Gil 1505,3 *dhātudharam* and Tib *sku gduñ 'jog pa* P 32v2 "reliquary".

Dv 327, 9 *vyadhitaḥ* etc. : *vyathitaḥ* etc. Gil 1505,8 appears to be more suitable in this connexion.

Dv 327, 17 *parivartanta* is omitted in Gil. Likewise Tib has only *gro* (*'gre* L, a reading which is surely preferable) *ldog pa* P 32v8 "they wallowed".