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# TABLE OF CONTENTS

<table>
<thead>
<tr>
<th>Author</th>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>CLARKE, Graham E.</td>
<td>A Helambu History</td>
<td>1</td>
</tr>
<tr>
<td>HÖFER, Andras</td>
<td>On Cire Perdue Casting in Nepal</td>
<td>39</td>
</tr>
<tr>
<td>WIEHLER-SCHNEIDER, Sigrun and Hartmut</td>
<td>A Classification of the Traditional Musical Instruments of the Nevars</td>
<td>67</td>
</tr>
<tr>
<td>WIEHLER</td>
<td></td>
<td></td>
</tr>
<tr>
<td>HAHN, Michael</td>
<td>Gopadatta's Kapiḷāvarajātaka</td>
<td>133</td>
</tr>
<tr>
<td>GUTSCHOW, Niels and Hemraj SHAKYA</td>
<td>The Monasteries (bāhā and bahī) of Patan – A Contribution Towards the Cultural Topography of a Newar Town</td>
<td>161</td>
</tr>
<tr>
<td>SEELAND, Klaus T.</td>
<td>The use of Bamboo in a Rai Village in the Upper Arun Valley – An Example of a Traditional Technology</td>
<td>175</td>
</tr>
<tr>
<td>DIETZ, Siglinde</td>
<td>The Fifth Chapter of Nagārjuna's Ratnavāli</td>
<td>189</td>
</tr>
<tr>
<td>HAHN, Michael</td>
<td>On the Identification of Gopadatta's Jātakas</td>
<td>221</td>
</tr>
<tr>
<td>RAU, Heimo</td>
<td>On the Origin of the Pagoda Style in Nepal</td>
<td>223</td>
</tr>
<tr>
<td>ERHARD, Franz-Karl</td>
<td>Tibetan Texts in the National Archives, Kathmandu</td>
<td>233</td>
</tr>
<tr>
<td>HARTMANN, Jens-Uwe</td>
<td>Notes on the Gilgit Manuscript of the Candraprabhāvadāna</td>
<td>251</td>
</tr>
<tr>
<td>PANT, Mahes Raj</td>
<td>On a Verse of the Kauṭalya Arthaśāstra</td>
<td>267</td>
</tr>
<tr>
<td>BRINKHAUS, Horst</td>
<td>References to Buddhism in the Nepālamahāhātmya</td>
<td>273</td>
</tr>
</tbody>
</table>
Among the Gilgit manuscripts reproduced by RAGHU VIRA and LOKESH CHANDRA in their facsimile edition, there is a fragmentary Aavadāna collection 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 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 Māndhāta-avadāna (Dv no. 17)
- 1452 - 83 beginning of the Dharmaruci-avadāna (Dv 18)
- 1484 - 85 one folio of the Jyotisika-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 Pammupradāna-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:

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


b) Candraprabhabodhisattvacaryāvadāna, 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

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 Haribhāṭṭajātakamālā

Zla 'od kyi skyes pa'i rabs, no. 5 in Seṅ ge ṣabs 'brīṅ pa'i skyes pa rabs kyi phreḥ ba ṣes bya ba
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 Gīḍa show that the author had knowledge of the tradition represented by Gīḍa. It should be mentioned here, however, that only the minister Mahācandra appears, who in the end is identified as Sāriputra, and that the passage dealing with Viśvamitra 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) Candraprabhārājāvadāna, no. 48 in the Mahājātakamālā or Buddhāvadānamālā

Thanks to the kindness of Prof. M. Hahn, I was allowed to see his own transcript of the story which is based on the ms. mentioned by MATSUNAMI and LANG and on one ms. in the possession of the Bir Library, Kathmandu (cf. Nepāla rājākṛtya-vīrapustakā-vayastha-pustakānām bhātsūtpatram 7, pt. 2, p. 101; ms. no. 3/700). Evidently the Candraprabhārājāvadāna 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 Bodhisattvavadānakalpalatā

Composed by Kṣemendra in 1052 A.D.
= Zla ba'i 'od kyi rtogs pa brjod pa, no. 5 in Byaḥ chub sams dpal'i rtogs pa brjod pa'i dpag sems gyi 'khris bṣiṅ
TTP Mo 'grel 93 ge, 27r6 - 31r1 = Vol. 128, pp. 297.1.6 - 298.4.1. Table of contents given by Guiseppe TUCCI, Tibetan Painted
II. T 202 and versions connected with its tradition:

a) Heien yü ohing (賢惠經)

T 202, vol. IV, pp. 387b - 390b = NANJIO 1322
Translated by Hui-chiao (惠照) and others during the age of the Northern Wei Dynasty (386 - 534 A.D.).

b) Ta fang pien fo pao en ohing (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 heiang (經律異相)

T 2121,25, vol. LIII, p. 137a - c = NANJIO 1473
Compiled by Seng-min (僧旻), Pao-ch'ang (寶唱), and others 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.).

b) P'u sa pen yüan ching (菩薩本願經)

T 153,5, vol. III, pp. 62c - 64c = NANJIO 1357
Compiled by Samghasena; translated by the Yüeh-chih lay follower Chih-ch'ien (支謙) with the second name Kung-ming (洪明) during the time of the Wu Dynasty (222 - 280 A.D.).
Both versions have no connexion with the death of either Sāriputra 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 - 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 Gṛdhrañja, 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 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, 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 Bhadraśīlā 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, Marshall identifies it as the Bhallar 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, a derivation which seems to be based on Takṣaśīlā instead of Takṣaśīlā.

Differing from the major part of tales included in the Divyāvadāna, the present story has no equivalent in the vinaya of the Mūlasarvāstivādins.

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, Verzeichniss 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
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 Sage­ssë 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 the Chinese translation.
9) Strangely enough, only one of the two equally outstanding ministers seems to be able to interpret the dream himself.


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 Takṣaśīlā, 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 betan pa), cf. R.E. EMMERICK, Tibetan Texts Concerning Khotan, London 1967, p. 39.


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 Tirthikas; 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


Tibb Tibetan text of the Candraprabhāvadāna.


L Lhasa edition; microfilm in the possession of the Bayerische Staatsbibliothek, München, Germany. Vol. 76, Mdo 30 a, 34v1 - 49r5.
( ) Aksaras which are either damaged or whose reading is uncertain.

[ ] gap in the text.

( ) Aksara 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 Rājaśri.

Dv 315, 10-11 pārthivāmātya-grhapati-śreṣṭhī-rāṣṭrika-nītīmauli-dharānīm āvāso : Gil 1488,3-4 pārthivā[mātya-grha]pati-śreṣṭhī-rāṣṭrika-nītīndhārāṇīm āvā<so>. Based on Tib, "law abiding" can be inferred as a possible translation of nītīndhara Gil: rgyal po dah blon po dah khyim bdag dah tshoṅ dpon dah yul 'khor gyi mi rnam kyi yogs su gah ba / mi rnam gšuh 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 nītimaulīdhara Dv seems to be an erroneous enlargement of nītīdhara, possibly due to the later use of maulīdhara (Dv 317,16).

Dv 315, 19 svādu-svaaccha-sīta-ta-jala-pariṣṭun-ja-puṣkarīṇī- : Gil 1488,7 nāgendra-narendrāhyudgata-saraḥ-puṣkarīṇī- "lakes, pools etc., which were visited (not sure; cf. EDGERTON, Dictionary, pp. 61f.) by Nāga and human kings" : klū'ī dbah po dah ri'i rgyaḥ po las mhon pa'i mtho dah rdziṅ bu ... P 25rl "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 klū'ī dbah po should also be understood as some mountain, which again supports ri'i.

Dv 315, 23 The description of the garden Maṇiratnagarbhā is found in Gil and Tib at a later place, cf. note to Dv 325,7.

Dv 316, 2 rājyaśvaryādhipatyāṁ kārtitavān svayaṃprabhaḥ / na khaḷu ... : Gil 1489,3 rājyaśvaryādhipatyāṁ kārtitavān / svayaṃprabhaḥ (corr. svayaṃprabho) na khaḷu ... is convincing; a connexion with the name of the king is shown and taken up by na khaḷu.

Dv 316, 18 svāraṇabhērya4 asaṃtādya (note 4: Sic MSS.; query bherṭ̣ saṃtādya) : Gil 1490,1 svāraṇabhēryaḥ saṃtādya. Obviously bhēryaḥ is used as Acc. pl.

Dv 319, 15 nīrdogam3 (note 3: Qu. nīrdeṣam?) : Gil 1494,6 svapno dṛś-taḥ vyākuruṇa and 1494,7 yāḍṛṣṭ (corr. yāḍṛṣaḥ) svapnacenteye iti na oireṇa ... support the correction.

Dv 319, 24-25 svāraṇabhēryaḥ ca5 (note 5: Ex conj. svāraṇavaidūryaḥ ca MSS.) is confirmed by Gil 1495,2 svāraṇabhēryaḥ ca.

Dv 320, 4 svapnomapaiḥ most probably misprint for svapnopamaiḥ; Gil 1495,6 has only svapnaiḥ.

Dv 320, 16 anyataram devapuraṁ nṛṭta-gītvādītām : here as well it should be read according to Gil 1496,2 abhyantararo devapuraṁ nṛṭta-gītā-vaḍīta-dabdena nīnādītām as already in Dv 318,2.

Dv 321, 9 SPEYER has already shown (Remarks, p. 340), that the verses begin with rodanti kīnaraṇaṅgā. As Gil furnishes some by far better readings, the corresponding verses are rendered as a whole (Gil 1497,2-7):

\[
\text{rudantī kīnaraṇaṅgā vanadevatāḥ ca}
\]
\[
\text{dhigdhīḥ karoti (/) amarā gagane sthitāḥ ca}
\]
\[
\text{candro na bhātī na vibhātī sahasraraṁśīr}
\]
\[
\text{naivādya vāditaravo 'pi niśāmyate 'tra // (1)}
\]

Pāda a: the metre demands rodanti Dv.

b: corr. dhigdhik karoti: a plural would be necessary, the correct form of
which is, however, metrically impossible. SPEYER (ibid., p. 340) changes utsṛjanti Dv into the singular utsṛjati but this does not agree with Tib lha rnam kyah 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 anīlana anīrītāni, verse 2; likewise the missing congruence of genera as in pādapagāṇāḥ - anīrītāni, verse 2, or dhvanir iyam, also verse 2), which suggests the metrically correct form karonti (cf. GEIGER, Pāli, p. 123 §149, and EDGERTON, 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 naīva vādya-.

Pāda a and d occur in MJM in a slightly different form as a Śloka:

```
rudanti karuṇālāpaiḥ sarvāḥ ca vanadevatāḥ
nāpy etarhi mahotsāhavādyaśabdo niśāmyate
```

ete 'pi pādapagāṇāḥ phalapurṣpanaddha
bhūmau patanti anīlana anīrī[ta](ni)
saṃ(ṛū)yate dhvanir iyam ca yathāttbhīmo
vyaktam bhavīgyati pure vyasanaṃ sughorām // (2)

b: anīlana anīrītāni: the meaning seems to be far better than the contrast-lacking pavanair api cālitāni Dv.

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

Pāda a and c occur again in MJM:

```
ete 'pi pādapāḥ sarve phalapurṣpair viyogitāḥ
bhayaśabdo 'pi prodīgta(1) nūnaṃ rājño bhaved vipat
```

tatkāraṇena punavāsijanāḥ samagrāḥ
sāppiṇḍitaṃ manasī duḥkha[m idam vahanti]
ukroṣṭām anasi baddhakṛtāgraḥastaiḥ
vatsavyam apratisamaṃ niṃrṇaddhi vācam // (3)

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

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


c: corr. utkroṣṭām Dv.
anasi: unintelligible; Dv reads aniṣam. Tib cho hes 'debs śiṃ lag pa smiḥ la debs (rdebs L) par byed P 28v7, which gives rise to the conjecture urasi.

baddhakṛtāgra-: as unintelligible as ardhaṅkṛtāgra- Dv; MJM has ārdhvakṛtāgrahastair "with raised hands" which sounds more appropriate.

d: MJM has vākyam, otherwise the verse is identical with Dv.

vaisvayam: better than aśvayam Dv.

candrānanaḥ ca prarudantī nāryah
paurāḥ ca sarve karuṇāṃ ru[dantī
ete payodā] nīnadatmy atoṇā
jalākayāḥ śoṣam upagatāḥ ca // (4)

a: pādas a and b are omitted in Dv and MJM.

c: MJM 'gamodā vinadant{i} payodā "The clouds there resound, unable to let off the water”.

d: MJM identical with Dv.

śailām varāni ca dahanṭī bhṛṣṇaṃ hutākā(ḥ)
adhyākulaḥ pratigṛham manujā rudantī
bhūr naur ivaṃ bhāṃsa ca samirāṅaṣṭā(ḥ)
vātāḥ pravanti ca kharā(ḥ) rajasā vimiśrāḥ // (5)

a: again pādas a and b are omitted in Dv and MJM.

c: bhūr naur ivaṃ instead of the metrically impossible bhuvor ivaḥ Dv is confirmed by Tib gru bāṃ sa rnam P 29r1.

cācālā: restored according to Tib gyos pa P 29r1; cācāla- Dv is either a corruption or a misreading. Tib, however, is not fully reliable for completions in this place as sa rnames does not agree with bhūr; moreover, this line is the only one in Tib which does not follow the metre.

MJM keeps the Tpūabh metre: bhūs cāpi sābdhiḥ callate sa-
śailā "The earth with ponds and mountains is shaking".

d: MJM vātāḥ pravātā rajasā vimiśrāḥ.

akṣivāni nimittaṇi pracurāṇi hi sāmpratam
kṣemāṃ diṇam ato 'smākm itc gaḥntum kṣaman bhav[āt //]

(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 kṣaman 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 ¹, a speech-
lessness unparalleled holds back the words. ² (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 innumerably; 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 / oho hes 'debs šīh lag pa sīh la debs 
(rdebs L) par byed / P 28v7; cf. also the note to verse 3, 
pāda c.

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

Dv 322, 22 chetyati ³ (note 3: Sic MSS.) : Gil 1498,8 chetyasttī; 
probably only the Akgāra -sī- has been omitted in Dv.

Dv 322, 26 matsakāśam ⁴ (note 4: macchakāśam ABD, gaocha kāśam C.) is 
confirmed by Gil 1499,2 matsakāśam.

Dv 323, 20 kim idānīṃ prāptakālam iti "What is now the time for?" : 
Gil 1500,1 (ki)m idānīṃ 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 dūrena most probably by mistake for Gil 1500,3 dūtena : 
pho Ras P 30r6 "by a messenger".

Dv 323, 30 parama-tyāga-prativiśīṣṭam tyāgam parītyaktukāmo : better 
Gil 1500,7 sarvaparītyā(gī) prativiśīṣṭam tyāgam parītyaktu-
kaṃ.

Dv 324, 1 yaçaḥatāṃ ¹ (note 1: Sic MSS.; query ucyatām?) : yaçaḥatāṃ
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).

\[
\begin{align*}
&\text{dharme sthito 'si vimalale subhuddhisatvah} \\
&\text{sarvajñatām abhilagam ědayena sādho} \\
&\text{mahyaṃ śīrāḥ sṛjā mahākarunātmaetaḥ} \\
&\text{sarvasvadānanirātā hi bhavaṃti satvāḥ} // (7)
\end{align*}
\]

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

MJM has pariśuddhabuddhe.

c: ōṣmatetaḥ : ōṣmateta Dv : ōṣmateto SPEYER : thugs rje'i (rje' L) bdaq mid thugs ldan P 30v3 "possessing a mind the self of which is compassion", which agrees with karunātmatena Gil. SPEYER's correction into the vocative is confirmed.

MJM ohittvā svayaṃ sakalasattvahitārthaḥetoḥ "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 toṣaka- ro bhavaṃyaḥ Dv (SPEYER corrects into bhavaṃya) 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: byaḥ chub sems dpar (dpa' L) dho po thams oad gtoh la ḍes dga' 'gyur P 30v3 "a Bodhisattva is delighted to give away everything".

Candraprabha uvāca //

\[
\begin{align*}
&\text{pitar hy aham yady api caikaputras} \\
&\text{tathāpi me śīrṣam idām grhāṇa} \\
&\text{tvacintitānām saphalatvam asti} \\
&\text{bīrāpradānād dhi labheya bodhim} // (8)
\end{align*}
\]

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: pitur hy aham is preferable to the less intelligible priyo yathā Dv; accordingly, Tib yab kyi bu goig ha P 30v4 "me, the father's single son".

b: SPEYER's correction kharpam Dv into śīrṣam is confirmed.

c: saphalatvam asti : phalas astu śīghram Dv "there shall be a fruit quickly" : 'bras bur boas gyur oih P 30v5 "being provided with fruit".

In MJM only pādas c and d are found which correspond to Dv with one exception: tascintīnām.

kāmam kariyami na kṛtyam anena kīmoc<>/
mastiqkaṁitavasākharasā mama tvam
(yady arthi)tā tu bīrasa tava māmakena
hanta pratīcchā saphalo 'stu mamātisargāh // (9)
a: kariyami instead of karīyāmi, 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: āhī mgo glad (klad L) pa khrag dah kag 'di yis / khyod kyi (k'yis L) 'dod pa'ī bya ba oī yah mi byed kyah / khyer te khyod la ha yī mgo gah dgos gyur ba'i / yid la re ba 'bras boas khyod ni dga' bar sog / 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 fulfill 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 mauolya iti śīrasāḥ patītaḥ : Gil 1501,6 mauliḥ śīrasṭhaḥ (corr. śīrasṭhaḥ) patītaḥ

Dv 324, 21 dhanyaśa te puruṣā deva ya evam atyadbhūtarūpadarśanaṃ vā drakṣyantarīti : Gil 1502,1 dhanuyaśa te puruṣā loke ye devam puna (corr. puruṣa) drakṣyasatarīti "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 jātaḥ: in Gil and Tib the reference to the Campbell tree comes immediately after the description of the garden (Gil 1502,8 - 1503,1; Tib P 31r8).

kuravakah : 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 stega bu P 31r8 "elevation".

Dv 326, 9f. esa eva devate sapṛṣṭhībhūto (note 1: Sic MSS.) maitri-yo (note 2: maitriyah yaḥ ABC, maitriyah syād D.) yo vyāghryaḥ ātmānam paritajya ... : Gil 1504,4f. esa eva devate sa pradeśo yatra mayā vyāghryātmānom (corr. vyāghryā ātmānom) paritajya catvāriṃśatkalapasaṃprasthito Maitreyo bodhisatvaḥ ekena śīrasāḥ (corr. śīrasah) paritajyaḥ avapṛṣṭhīkṛtaḥ "this is the very spot, deity, where I sacrificed myself for the ti-gress 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 maitriyo 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 bhikṣavaḥ aatvāriṃśatkalpaṃprarthito Maitreyo bodhisattva ekena galaparītyaṇena paśoānmukhi-κṛtah 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: 
Iha mo gah du has stag mo la bdog Mid yoks su btaḥ stte / lus yoks su gtoḥ ba cīg (goig L) gis byah chub seme dpa' byams pa bskal pa bdi bour šugs pa phyir 'dums par byas pa'i sa phyogs ni 'di yin no / P 32r2f.; phyir 'dums par byas pa apparently translates avapṛthikṛta.

Dv 326, 16 asmin tyāgam⁵ (note 5: tyāge?): Gil 1504,7 atityāgam

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

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

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

Dv 326, 27 dātuparam: more intelligible is Gil 1505,3 dātudharam and Tib sku gduh 'jog pa P 32v2 "reliquary".

Dv 327, 9 vyādhītaḥ etc.: vyātītaḥ etc. Gil 1505,8 appears to be more suitable in this connexion.

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