

## NOTES ON THE TEXT OF THE AŚOKA LEGEND

The Sanskrit text of the Aśoka legend is found in the *Divyāvadāna* (ed. E. B. Cowell and R. A. Neil, Cambridge 1886): chapter 26: *Pāṃśupradāna* (p. 348-382); chapter 27: *Kunāla* (p. 382-419); chapter 28: *Vītaśoka* (p. 419-429); chapter 29: *Aśoka* (p. 429-434). The greater part of the text (p. 369.8-434) was translated by E. Burnouf in his *Introduction à l'histoire du buddhisme indien*, Paris 1844, p. 358-432.

The Sanskrit text of the Aśoka legend is not well preserved. Not only is the text in many places hopelessly corrupt, but the compilers of the *Divyāvadāna* seem to have changed the order of the chapters. It is only with the help of the two Chinese translations that it is possible to reconstruct the original order of the chapters. The first Chinese translation (Ch. 1) is due to the Parthian Fa-ch'in, who translated the text about 300 A.D. His translation, entitled *A-yü-wang-chuan* (Taishō no. 2042), was rendered into French by Jean Przyluski in his *La légende de l'empereur Açoka*, Paris 1923, p. 223-427. The second Chinese translation (Ch. 2) was made by a monk from Fu-nan, Seng-ch'ieh-p'o-lo, who translated several texts between 506 and 520 in Nanking. The title of the Chinese version is *A-yü-wang-ching* (Taishō no. 2043). Przyluski pointed out that the fragments of the Aśoka legend in the *Divyāvadāna* are very close to the corresponding chapters of Ch. 2, whereas Ch. 1 differs from all known recensions and contains important passages which are not found elsewhere (Przyluski, p. XIII). Przyluski indicates in the notes to his translation of Ch. 1 the corresponding passages of the *Divyāvadāna* and Ch. 2, but it is not easy to see at first glance which passages correspond in the three recensions. Moreover, Przyluski refers to the Tōkyō edition of the *Tripitaka* and not to the Taishō edition. In 1963 Sujitkumār Mukhopādhyāya published a new edition of the *Aśokāvadāna* (New Delhi 1963)<sup>1</sup>. In this edition the chapters are published in the following order: *Pāṃśupradāna*, *Vītaśoka*, *Kunāla* and *Aśoka*. The recent translation of the *Aśokāvadāna* by John S. Strong is based on Mukhopādhyāya's edition (*The Legend of King Aśoka*, Princeton 1983, p. 166-303). Strong remarks that, following the lead of the Chinese texts, it inverts the order of two of the four chapters of the

<sup>1</sup> See our review in *IJJ* 12, 1969-70, p. 269-274.

Chinese 1	Chinese 2	<i>Divyāvadāna</i>
I. <i>Avadāna</i> du don de la terre (p. 225-244)	I. <i>Avadāna</i> of the birth (p. 131b-135b3)	
1. (The gift of dirt and Buddha's prediction pertaining to <i>Āśoka</i> ) (p. 225-228)	(—) (p. 131b-132b9)	364.19- 369.7
2. ( <i>Āśoka</i> 's birth, his violent deeds and his conversion) (p. 229-244)	(—) (p. 132b9-135b3)	369.8-382.3
II. <i>Avadāna</i> du roi <i>Āśoka</i> (p. 245-269)	II. <i>Avadāna</i> of the meeting with Upagupta.	
1. ( <i>Āśoka</i> 's meeting with Upagupta) (p. 245-251)	(—) (p. 135b13-136b29)	384.28- 389.3
2. ( <i>Āśoka</i> 's pilgrimage) (p. 251-260)	(—) (p. 136c1-139a14)	389.4- 397.17
3. (Worship of the <i>bodhi</i> tree) (p. 260-263)	III. <i>Avadāna</i> of the worship of the <i>bodhi</i> tree (p. 139a22-144a4)	397.17- 399.22
4. (Piṇḍola Bhāradvaja) (p. 264-267)	1. (—) (p. 139a22-c13)	
5. (The Quinquennial festival) <sup>3</sup> (p. 267-269)	2. (—) (p. 139c14-140c8)	399.23- 403.8
	3. (—) (p. 140c8-141b5)	403.8- 405.15

III. <i>Avadāna</i> du frère cadet du roi Aśoka (p. 270-280)	IIIb. <i>Avadāna</i> of Vīśoka (p. 141b6-144a4)	419.14- 429.4
IV. <i>Avadāna</i> de Kunāla (p. 281-295)	IV. <i>Avadāna</i> of Kunāla (p. 144a12-147c6)	405.16- 419.12
V. <i>Avadāna</i> de la moitié d'“ <i>āmalaka</i> ” (p. 296-303)	V. <i>Avadāna</i> of the gift of a half of an <i>āmalaka</i> to the <i>saṅgha</i> (p. 147c14-149b17)	429.6- 434.27
VI. <i>Avadāna</i> d'Upagupta (p. 308-326) 1. ((Upagupta's past life) (p. 308-311)	VI. <i>Avadāna</i> of Buddha's prediction relating to Upagupta (p. 149b25-152c7) 1. (—) (p. 149b25-150a8)	348.19- 350.24
2. (Buddha's <i>parinirvāṇa</i> and the council of Rājagṛha) (p. 311-326)	2. (—) (p. 150a8-152c7)	
missing	VII. <i>Avadāna</i> of the transmission of the treasure of the Law by the five pupils of the Buddha (p. 152c15-157a21) 1. The transmission of the law (p. 152c15-153a4)	
VII. <i>Avadāna</i> du <i>Nirvāṇa</i> de Mahākāśyapa (p. 327-369) 1. ( <i>Avadāna</i> of Mahākāśyapa) (p. 327-340)	2. <i>Avadāna</i> of Kāśyapa (p. 153a5-156a5)	

2. *Avadāna* de Madhyāntika  
(p. 340-342)
3. *Avadāna* de Śāṇavāsa  
(p. 342-346)

4. (*Avadāna* of Upagupta)  
(p. 346-363)
5. (Śāṇavāsa obtains Awakening)  
(p. 363-364)

6. (Story of the tiger cubs)  
(p. 364-365)  
missing

7. (Story of the man from South India)  
(p. 366)

8. (The conversion of 500 pupils of Upagupta by Śāṇavāsa)  
(p. 366-369)

3. *Avadāna* of Madhyāntika  
(p. 156a6-156b19)
4. *Avadāna* de Śāṇavāsa  
(p. 156b20-157a21)

VIII. *Avadāna* of the transmission of the treasure of the Law by the five pupils of the Buddha. Part two.

- (p. 157b5-161b9)
1. *Avadāna* of Upagupta  
(p. 157b7-161a24)
2. *Avadāna* of the obtainment of Awakening by Śāṇavāsa  
(p. 161a25-161b9)

350.24-364.10

IX. *Avadāna* of the pupils of Upagupta

- (p. 161b16-165c2)
1. *Avadāna* of the tiger cubs  
(p. 161b17-161c9)
2. *Avadāna* of the products of the cow.  
(p. 161c10-28)
3. *Avadāna* of the man from South India  
(p. 161c29-162a9)

4. (The conversion of 500 pupils of Upagupta by Śāṇavāsa)  
(p. 162a10-162c8)

Cowell and Neil edition (Strong, p. 169). Hereby he creates the impression that the Sanskrit text as edited by Mukhopādhyāya and translated by him corresponds in the succession of the different episodes to the two Chinese translations. However, the relations between the Sanskrit text and the two Chinese translations are in fact much more complicated.

The Chinese text of Ch. 2 is divided into seven bundles (*chüan*) and seven chapters (*p'in*). In order to facilitate the comparison of the three versions we have to divide the chapters into sub-chapters and put between parentheses the titles of the sub-chapters which are not found in the different versions<sup>2</sup>.

The eighth chapter of Ch. 1 is entitled "*Avadāna* des disciples d'Upagupta" (p. 370-398) and contains many stories of conversions by Upagupta. In Ch. 1 the stories do not bear any title but in Ch. 2 a brief title is given. In the following lists the stories are numbered in the order in which they are to be found in Ch. 1 but with the titles as given in Ch. 2:

1. The man from North India (p. 370-371) — 162c10-163a5;
  2. Devarakṣita (p. 371-375) — 163a6-164a2; 3. The brahman who believed in the self (p. 375-376) — 164a3-164a15; 4. Sleep (p. 376-377) — 164a16-164b2; 5. The *karmadāna* (p. 377-378) — 164b3-164c4;
  6. Craftsmanship (p. 378-380) — 164c5-165a5; 7. Food and drink (p. 380) — 165a6-165a21; 8. Being content with little (p. 380-381) — 165a21-165b10; 9. The *rākṣasa* (p. 381-382) — 165b11-165c2.
- The tenth chapter of Ch. 2 is entitled "*Avadāna* of the disciples of Upagupta. Part two" (165c10-170a8). This chapter corresponds to the second part of chapter VIII of Ch. 1. The following stories are found in both texts:
1. The tree (p. 382-383) — 165c10-166a1; 2. Avarice (p. 383-384) — 166a2-166a11; 3. The demon (p. 384) — 166a12-166a25; 4. The food of worms (p. 385-386) — 166a26-166b29; 5. The meditation of bones (p. 386-387) — 166c1-166c28; 6. Covetousness (p. 387-388) — 166c29-167a12; 7. Bamboo brush (p. 388-389) — 167a13-167b15;
  8. Affectionate feelings<sup>4</sup> (p. 389-390) — 167b16-167c6; 9. The river (p. 390-391) — 167c7-168a5; 10. Awakening (p. 391-392) — 168a6-168a28; 11. Drivers (p. 392) — 168a29-168b6; 12. The apparition (p. 392-393) — 168b7-168b27; 13. Dislike of home (p. 393-395) — 168b29-168c22; 14. The staff (p. 395-396) — 168c23-169a6;

<sup>2</sup> The titles of the sub-chapters in Ch. 2 which correspond to the same sub-chapters in Ch. 1 are indicated by (—).

<sup>3</sup> The final paragraph (p. 269.15-19) corresponds to the beginning of the *Avadāna* of Vītaśoka in Ch. 2 and the *Divyāvadāna* (p. 419.14-16).

<sup>4</sup> More appropriate is the title "The young son" which is found in the "Three editions" (cf. p. 167, n. 3).

15. Sudarśana (p. 396-397) — 169a7-169a29; 16. Dhītika (p. 397-398) — 168b28-170a1. Between stories 15 and 16, Ch. 2 inserts the story of the granting of land to the monastery — 169b1-169b27 (cf. Przyluski, p. 397, n. 1). Here Ch. 2 ends. Ch. 1 continues with chapter nine, “La Destruction de la Loi du Buddha” (p. 399-409), and chapter ten, “*Avadāna* de la récompense donnée par le Roi Aśoka” (p. 410-427)<sup>5</sup>.

Przyluski has divided Ch. 1 into ten chapters, but the editors of the Taishō edition have divided the text into eleven chapters. Przyluski remarks that the division into chapters is often arbitrary (p. 245, n. 1). Probably he is referring to the division in bundles (*chüan*). Chinese versions are often divided into *chüans* of more or less equal length which do not correspond to the chapters of the text. The chapter headings in the Taishō edition are as follows:

1. Gift of the earth — 99a-102b8 (Przyluski, Chapitre premier: *Avadāna* du don de la terre, p. 225-244);
2. King Aśoka — 102b9-106a19 (Przyluski, Chapitre deuxième: *Avadāna* du roi Aśoka, p. 245-269);
3. The younger brother of King Aśoka — 106a20-107c27 (Przyluski, Chapitre troisième: *Avadāna* du frère cadet du roi Aśoka, p. 270-280);
4. Kunāla — 108a4-110b9 (Przyluski, Chapitre quatrième: *Avadāna* de Kunāla (p. 281-295);
5. The half of the *āmalaka* fruit — 110b10-111b26 (Przyluski, Chapitre cinquième: *Avadāna* de la moitié d’“*āmalaka*”, p. 296-304);
6. Upagupta — 111b27-114a25 (Przyluski, Chapitre sixième: *Avadāna* d’Upagupta, p. 308-326);
7. *Nirvāṇa* of Mahākāśyapa — 114a26-116b10 (Przyluski, Chapitre septième: *Avadāna* du *Nirvāṇa* de Mahākāśyapa (p. 327-340);
8. Madhyāntika 116b11-116c17 (Przyluski, Chapitre septième, p. 340-342);
9. Śāṇavāsa — p. 116c24-121b1 (Przyluski, Chapitre septième, p. 342-369);
10. Upagupta — 121b2-128b4 (Przyluski, Chapitre huitième: *Avadāna* des disciples d’Upagupta, p. 370-398; Chapitre neuvième: La Destruction de la Loi du Buddha, p. 399-409);
11. The recompense given by King Aśoka — 128b5-131a23 (Przyluski, Chapitre dixième: *Avadāna* de la récompense donnée par le roi Aśoka, p. 410-427).

It is obvious that Ch. 1 and Ch. 2 correspond very closely. The only major difference is the fact that Ch. 1 contains two extra chapters. Ch. 2 contains three short sections which are missing in Ch. 1: VII.1 The transmission of the Law (cf. Przyluski, p. 327, n. 1); IX.2 *Avadāna* of the products of the cow; The story of the granting of land to the monastery (cf. Przyluski, p. 397, n. 1). Przyluski points out that the conformity in

<sup>5</sup> Przyluski p. 418-420 corresponds to *Dīvyāvadāna* 382.4-383.6.

plan between the two Chinese translations proves that these two recensions reproduce faithfully the arrangement of the original chronicle of Aśoka (Przyluski, p. 59). If one compares the two Chinese recensions with the fragments of the Sanskrit text, there is no doubt that both are based upon a Sanskrit text very similar to the one transmitted by the compilers of the *Divyāvadāna*. Both translations are without doubt rather free, but Ch. 2 is closer to the Sanskrit text than Ch. 1<sup>6</sup>. In his edition of the *Aśokāvadāna*, Mukhopādhyāya has made abundant use of Przyluski's translation of Ch. 1. However, he seems to have consulted Ch. 2 only as far as it is quoted by Przyluski in the notes to his translation.

Many scholars have tried to correct the text of the Aśoka legend in the *Divyāvadāna*. Also, several sections of the text have been translated since Burnouf's translation mentioned above. For bibliographical details we refer to our review of Mukhopādhyāya's edition of the *Aśokāvadāna*. There remain still many problems relating to the text and its interpretation. Strong's recent translation is not an improvement on Burnouf's work, and it is not useful to point out in detail the many errors committed by him. In the following notes the page references are to the *editio princeps* by Cowell and Neil<sup>7</sup>.

P. 349.17: *nānanda etarhi yathātīte 'py adhvani tena vinipatitaśarīrenāpy atraiva*. In his edition, Mukhopādhyāya adds the words *bahujana-hitam kṛtam*. Strong translates: "This is not the only time, Ānanda; in a previous life too, in a body that is now no more, Upagupta worked right here for the benefit of many people" (p. 175). *Vinipatitaśarīra* is a body which has fallen into a bad existence. Ch. 2 has: "In the past, long ago, he was born into a bad way of existence (*gati*) and worked for the benefit of many people" (149c11-12).

P. 355.4: *avakṛṣṭāvakṛṣṭasya kuṇapasya hy amedhyatā / medhyāḥ* (MSS. *medhyā*) *kāmopasaṃhārāḥ kāmīnaḥ śubhasaṃjñīnaḥ*. Strong translates: "A corpse that is clearly vile is impure; what is pure is the suppression of desire by one who has desires but knows what is good" (p. 182). Probably one should read *medhyā kāmopasaṃhārā*: "The impurity of the very vile corpse is pure and produces desire for the lover who thinks it to be beautiful". For the meaning of *upasaṃhāra* see Edgerton's *Dictionary of Buddhist Hybrid Sanskrit* s.v. Ch. 2 has: "Noble

<sup>6</sup> See also Heinrich LÜDERS, *Bruchstücke der Kalpanāmaṇḍitikā des Kumāralāta*, Leipzig 1926, p. 75 and 130.

<sup>7</sup> I have been unable to consult Heinrich ZIMMER's translation of *Divyāvadāna* p. 348.19-365.5 (*Karman, ein buddhistischer Legendenkranz*, München 1925, p. 175-194).

or low-born, all have a stinking corpse. When a fool sees it he produces a view of purity. When a wise man sees it, he produces a view of impurity” (158c1-2).

P. 355.27: *amarabudhajanasaḥitaṃ jinaṃ*. Read *amarabudhajanamaḥitaṃ*. Ch. 2 has: “To be honoured among gods and men” (158c22).

P. 357.21: *ayaṃ Māro bhagavacchāsane mahāntaṃ vyākṣepaṃ karoti kimarthaṃ ayaṃ Bhagavatā na vinītaḥ / paśyati mamāyaṃ vineyaḥ tasya ca vinayāt sattvānugrahād ahaṃ Bhagavatā 'lakṣaṇako, buddho nirdiṣṭaḥ*. It is difficult to translate *tasya ca vinayāt sattvānugrahād*. Probably one should read *tasya ca vaineyasattvasyānugrahād*: “as a favour to that being which is to be converted”. Ch. 2 has: “The Buddha predicted that I would be a Buddha without marks in order to render favour to beings which are to be converted” (159b4-5).

P. 358.7: *atha Māras taṃ kuṇapam apanetum ārabdhaḥ / param api ca svayam anupraviśya pipīlika ivādrirājam apanayitum na śasāka, asamartha vaihāyasam utpadya uvāca*. For *param ... anupraviśya* Ch. 2 has: “Using very much force” (159b16-17), but it is difficult to see how the text can be emended. Mukhopādhyāya emended *asamartha* to *sāmarṣo* and *utpadya* to *utpatya*. Both corrections are confirmed by the two Chinese translations.

P. 359.9: *atha kāmādhātadvadhipatir Māro nāsty anyā gatir anyatropaguptakād eveti jñātvā sarvaṃ utsrjya sthaviropaguptasamīpam upetya pādayor nipatyovāca*. Read *garvaṃ utsrjya*. Ch. 2 has: “having given up his proud mind” (159c21). See also Ch. 1: “exempt de pensées malveillantes et orgueilleuses” (Przyluski, p. 357).

P. 364.11-18. This passage is missing in the two Chinese translations and is clearly a later addition.

P. 374.6: *śrutvā ca rājñāmarṣajātena pañcastrīṣatāni kiṭikaiḥ saṃveṣṭya dagdhāni*. Burnouf emended *kiṭikaiḥ* to *kāṣṭakaiḥ*. In his *Buddhist Hybrid Sanskrit Dictionary*, Edgerton writes: “Perhaps same word as Pali *kiṭaka*, in Pv. i.9.2 and 4, something (acc. to comm. [hot] *copper plates*) into which the *clothing* of the *petas* is changed. ... There is also a Pali *kiṭika*, Vi. ii,152.26 and 153.5, perhaps also some sort of *covering*, but very obscure”. Ch. 2 has “bamboo screen” (133c15). D. S. Sircar translates it by “matting screen” (*Indian Epigraphical Glossary*, Delhi 1966, p. 159). In Vinaya ii,152.26, I. B. Horner renders *parittānakiṭika* by “a protecting screen” and *saṃsaraṇakiṭika* by “a moveable screen” (*The Book of Discipline*, Volume V, London 1963, p. 214 and 215).

P. 377.10: *tataḥ sakaruṇair vacanais taṃ bhikṣuḥ kramaṃ yācati sma māsaṃ yāvat saptarātram anujñātaḥ*. Ch. 2 has: “Then, weeping, the



monk asked: “You must give me a month’s delay” (p. 134a24-25). Read *krandan yācati?*

P. 377.11-13: *sa khalu ... samvṛttaḥ*. Passage missing in the two Chinese translations.

P. 379.28: *nāthasya sampūrya manoratham ca vaistārikān dharmadharān kuruṣva*. Ch. 2 has: “You must fulfil the wish of the Bhagavat and far and wide raise *śarīrastūpas*” (134c17). Read *dhātudharān*, cf. 388.4: *samantād vaistārikā dhātudharāḥ kṛtās ca*.

P. 381.5: *yatra koṭiḥ paripūryate tatra dharmarājikāṃ pratiṣṭhāpayitavyam / tasmin samaye Takṣaśilāyāṃ ṣaṭtriṃśatkoṭyaḥ, tair abhihitam / ṣaṭtriṃśatkarāṇḍakān anuprayacchati / rājā cintayati / na yadī vaistārikā dhātavo bhaviṣyanti / upāyajño rājā / tenābhihitam / pañcatrīṃśatkoṭyaḥ śodhayitavyāḥ*. Burnouf thought that the term *koṭi* refers to gold coins (Burnouf, p. 373, n. 1). Strong writes that the Chinese text and other sources make it clear that the figure refers to population and not to wealth (Strong, p. 220, n. 26). However, Ch. 1 mentions a *koṭi* of ounces of gold (Przyluski, p. 243, n. 2). The expression *koṭiḥ paripūryate* “A *koṭi* is amassed” must refer to gold and not to people. The verb *śodhayati* means “to remove” or “to pay”. Ch. 2 has “to remove” (135a20), cf. Przyluski who translates it by “confisquer”. Ch. 1 has: “On va supprimer dans votre royaume trente-cinq *koṭi* de personnes” (Przyluski, p. 243), and Strong translates accordingly: “he would have to have thirty-five hundred thousand of them executed” (p. 220). However, this meaning is not attested in the dictionaries.

P. 396.13: *sā pratyāhatā tasyaiva rājñāḥ pādamūle nipatitā / yāvad amātyā vismitā ūcuḥ*. *Sā* refers to the small coin (*kākaṇī*) which Aśoka gave to the stūpa of Bakkula. Burnouf has misunderstood this passage: “A ces mots les ministres furent frappés d’étonnement, et tombant aux pieds du roi, ils s’écrièrent” (Burnouf, p. 392). Strong follows Burnouf: “The ministers were amazed. They fell at Aśoka’s feet and said in awe” (Strong, p. 255). However, it is of course the *kākaṇī* which fell at Aśoka’s feet: “She, being rejected, fell at Aśoka’s feet. Amazed, the ministers said”. Ch. 1 has: “Le génie du stūpa refusa et rendit (la pièce) au roi” (Przyluski, p. 259). Ch. 2 has: “Then, from the stūpa the twenty cowries arrived at the feet of Aśoka” (138c14).

P. 404.2: *bodhivṛkṣasya ca caturdiśaṃ vāraṃ baddhvā svayam eva ca vāraṃ abhiruhya*. Burnouf translated *vāra* by “estrade”, cf. Edgerton, *Buddhist Hybrid Sanskrit Dictionary* s.v. Strong follows Burnouf and renders it by “platform”. In his translation of Ch. 1 Przyluski has: “(le roi) fit construire une clôture des quatre côtés de l’arbre de Bodhi”

(Przyluski, p. 267). In a note he explains that *vāra* refers to an enclosure or a basin to retain water around the tree (p. 433, note). Ch. 2 has: “Around the bodhi tree Aśoka raised a wall” (141a2). Probably *vāra* is an earthen wall which Aśoka mounts in order to bathe the tree with four thousand pitchers of milk.

P. 407.17: *tatas Tiṣyarakṣitā tatkālam alabhamānā kruddhā kat-hayati*. Hertel emends *tatkālam* to *tatkāyam*<sup>8</sup>. Ch. 2 has: “Then, Tiṣyarakṣitā became angry in her mind because she did not get her wish” (144c1). Undoubtedly, *kālam* is to be corrected to *kāmam*. The Tibetan translation has: *rañ-gi ’dod-pa’i rnam-pa (svakāmākāra?)*, cf. Peking edition p. 285a6.

P. 415.17: *tato muhūrtaṃ nṛpa āśvasitvā kaṇṭhe pariṣvajya rasāśrukaṇṭhaḥ*. Read *ca sāsrukaṇṭhaḥ*, cf. Tibetan translation: *mgul-pa mchi-mar bcas-pa* (p. 295a6).

P. 417.3: *tyajāmy ahaṃ tvām atipāpakāriṇīm adharmayuktām śriyam ātmavān iva*. Burnouf translates: “Je renonce à toi, femme couverte de crimes, femme injuste, tout de même que le sage renonce à la fortune” (p. 413). Strong follows Burnouf: “You wicked woman, attached to unrighteousness, I now disown you the way a self-possessed sage renounces wealth” (p. 284). *Adharmayuktām* qualifies *śriyam*: “I reject you, very wicked woman, as a self-possessed man renounces unlawful wealth”. Ch. 2 has: “You now have done evil. From now on I reject you just as a man whose deeds are good renounces unlawful gain” (147a20-21).

P. 417.18: *phalaṃ hi maitryā sadṛśaṃ na vidyate*. Both Ch. 2 (147b3) and the Tibetan translation (297b5: *stobs*) have read *balam* instead of *phalam*.

P. 417.22-27: *rājan na ... sadyaḥ*. These one and a half stanzas are taken from the *Avadānakalpalatā* (59.160cd, 161), cf. *IJ* 8, 1965, p. 238.

P. 417.28: *ity uktamātre pūrvādhikaprasobhite netrayugme prādurbabhūvatuḥ*. This line is missing in the two Chinese translations and in the Tibetan translation.

P. 418.1: *yāvad rājñāśokena Tiṣyarakṣitā amarṣitena jantugṛhaṃ praveśayitvā dagdhā*. Cowell and Neil suggest reading *jatugṛhaṃ*, which is confirmed by the two Chinese translations and the Tibetan translation. Ch. 1 has “a house made of *Hu* glue” (Przyluski, p. 293, n. 2) and Ch. 2 “a house of *lākṣā*” (147b5). The Tibetan translation has *rgya-skyegs-kyi khab-pa* (297b5-6), which also renders *lākṣāgṛha*. There is therefore no

<sup>8</sup> See Johannes HERTEL, *Ausgewählte Erzählungen aus Hēmacāndras Pariśiṣṭaparvan*, Leipzig 1908, p. 252, n. 3.

justification for retaining *jantugrha* as suggested by Edgerton in his *Buddhist Hybrid Sanskrit Dictionary* s.v.

P. 418.9: *tatra cāsanipatitāni ekasyāṃ guhāyāṃ praviṣṭāny āsāditāni*. Several words are missing so that this sentence has become incomprehensible. Probably one should read: *tatra cāsanī patitā / pañca mṛgaśatāny ekasyāṃ guhāyāṃ praviṣṭāny āsāditāni*, cf. the Tibetan translation: *der ser-ba bab-par gyur-la / ri-dags lña-brgya phrug gcig-tu žugs-pa žig rñed-pa* (298a1). Ch. 2 has: “There was thunder and lightning. Five hundred deer from fear entered into a cave. Then, the hunter saw the deer. He seized them and got all of them” (147b10-12).

P. 425.8: *bhūteṣu saṃsargagateṣu nityaṃ dṛṣṭvāpi māṃ naiti yathā vikāram*. Read *saṃsargarateṣu*. Ch. 1 has: “Pour toute espèce d’êtres vivants, se réunir est une joie” (Przyluski, p. 276). Ch. 2 has: “All living beings always rejoice in reunion” (143a3).

P. 426.22: *buddhyā khalv api nāmitāḥ śirasitāḥ prajñābhīmānodayam*. The text is clearly corrupt, cf. Edgerton’s *Buddhist Hybrid Sanskrit Dictionary* s.v. *śirasitāḥ*. In any case one must certainly read *prajñābhīmānā vayam*. Ch. 2 has: “Originally, I had pride in my wisdom” (143b9).

Canberra, A.C.T. 2600 (Australia)  
Faculty of Asian Studies  
Australian National University  
P.O. Box 4

J. W. DE JONG