

2. PĀLI AND SANSKRIT.

Ghent.

January, 1903.

DEAR PROFESSOR RHYS DAVIDS,—There is in the Ming Library a *Brahmajālasūtra* (Cat. of Nanjio, No. 554, 1087), one of the most interesting sūtras of the Great Vehicle. It has been translated by Professor de Groot, and fully illustrated by this able scholar in his “Code du Mahāyāna en Chine.” But, except so far as the title is concerned, there is not the least relation between this book and the old Pāli Sutta edited by yourself and Mr. Carpenter, and translated in your “Dialogues of Buddha.”

Now I have been so fortunate as to find a long passage, containing several quotations from the old sūtra, in the *Abhidharmakośavyākhyā*, where nearly everything, and, I hope, even the bulk of the *Visuddhimagga*, is to be found. This identification, like some others, noticed *en passant* in the September number of the *Journal Asiatique* for the year 1902 (ii, p. 237, n. 2), gives a new proof, if such were wanted, that the Buddhist Sanskrit Schools of the Middle Age were well furnished with materials of the most orthodox kind. I venture to send it you in full.

The quotation occurs at the foll. 382 B and following of the Société Asiatique’s MS., and must be compared with the printed text of the Pāli Text Society, *Dīgha*, I, pp. 13, 17, 28 (1. 31; 2. 2; 2. 34). There are many little various readings of interest. It seems that the recension of our sūtra, which the author of the *Kośa* had before him in the sixth century A.D., was in some details independent of the Pāli. But I hope that you will, if possible, give your opinion on the matter.

¹ *pūrvāntakalpākānāṃ ca śāsvatavādināṃ Brahmajālasūtre vītarāgāṇāṃ kāmadhātvalambanānāṃ dr̥ṣṭināṃ samudācāra uktaḥ . pūrvajamnānusāreṇa ya evam utpannadṛṣṭikās te*

¹ The punctuation and, in some places, the spelling have been corrected.

*pūrvāntakalpākāḥ*¹ . *śāsvatavādīno bahavas tatroktās, teṣām udāharaṇam ekaṃ darśayīṣyāmaḥ* .² *ihaikatyaḥ śramaṇo vā brāhmaṇo vā, 'raṇyagato vā vṛkṣamūlagato vā śun'yāgāragato vā, ātaptānvayāt*³ *prahāṇānvayād bhāvanānvayād bahulīkārānvayāt samyagmanasikārānvayāt, tadrūpaṃ sāntaṃ cetaḥsamādhiṃ sprśati, yathā samāhite citte viṃṇatim samvartavivartakalpān samanumarati . tasyaivaṃ bhavati : śāsvato 'yam ātmā lokaś ceti . tadevaṃ sarva eva ete pūrvāntakalpākāḥ śāsvatavādīno 'nayā śāsvatadrṣṭyātmānaṃ lokaṃ cālabamānāḥ kāmadhātum apy ālabante, ity evaṃ kāmadhātvālabanānāṃ drṣṭīnāṃ samudācāra uktaḥ .*

tato (?) *tasmin eva Brahmajālasūtre pūrvāntakalpākānām ekatyāśāsvatikānāṃ vītarāgānāṃ kāmadhātvālabanānāṃ drṣṭīnāṃ samudācāra uktaḥ . katham* .⁴ *bhavati, bhikṣavaḥ, sa samayo yad ayaṃ lokaḥ samvartate . samvartamāne loke yadbhūyasā sattvā 'ābhāsvare devanikāya upapadyante . te tatra bhavanti rūpiṇo manomayā avikalā ahīnendriyāḥ sarvāṅgapratyaṅgopetāḥ śubhāvarṇasthāyino*⁵ *svayamprabhā vihāyasamgamāḥ prītibhaksāḥ prītyāhā[rā] dī[383A]rghāyuso dīrgham adhvānaṃ tiṣṭhanti . bhavati, bhikṣavaḥ, sa samayo yad ayaṃ loko vivartate . vivartamāne loke, ākāse śūnyam brāhmaṇaṃ vimānaṃ abhinirvartate . athānyatarāḥ sattva, āyuhkṣayāt puṇyakṣayāt karmakṣayād, ābhāsvarād devanikāyāc cyutvā śūnye brāhme vimāna upapadyate . sa tatraikākyadvitīyo 'nupasthāpako dīrghāyur dīrgham adhvānaṃ tiṣṭhati . atha tasya sattvasya dīrghasyādhvano 'tyayā[t] trṣṇotpannā, aratiḥ saṃjātā : aho vatānye 'pi sattvā ihopapadyeran mama sabhāgatāyām . evaṃ ca tasya sattvasya cetaḥpraṇidhir, anye ca sattvā āyuhkṣayāt puṇyakṣayāt karmakṣayād ābhāsvarād devanikāyāc cyutvā tasya sattvasya sabhāgatāyām utpannāḥ . atha tasya sattvasyaitad abhavad*⁶ :
“*aham asmy ekākyadvitīyo 'nupasthāpako dīrghāyur yāvad*

¹ On the heretical views concerning the *pūrvānta* and the *aparānta* (former births, births to come), see the ŚĀLISTAMBA and the MADHYAMAKAVṚTTI, ch. xvii.

² Dīgha, I, p. 13. 11 et 14. 21.

³ *Sic.*

⁴ Dīgha, I, p. 17. 17.

⁵ *Sic.*

⁶ *Sic.*

anye 'pi sattvā ihopapadyeran mama sabhāgatāyām ; evaṃ cetaḥpranidhir ime ca sattvā ihopapannā mama sabhāgatāyām . mayaite sattvā nirmitāḥ, aham eṣāṃ sattvānām īśvaraḥ kartā nirmatā sraṣṭā sṛjaḥ (?) piṭṛbhūto bhāvānām ” iti . teṣāṃ api sattvānām evaṃ bhavati : “ imāṃ vyaṃ sattvam adrākṣma ¹ ekākinam advitīyam anupasthāpakam dirghāyusaṃ dirgham adhvānam tiṣṭhantam . tasyāśya sattvasya dirghasyādhvano 'tyayāt tṛṣṇotpannā aratiḥ samjātā : aho vatānye 'pi sattvā ihopapadyeran mama sabhāgatāyām ; evaṃ cāśya sattvasya cetasaḥ pranidhir, vyaṃ cehopapannā śya sattvasya sabhāgatāyām ; anena vyaṃ sattvena nirmitāḥ ; eṣo 'smākam sattva īśvaro yāvat piṭṛbhūto bhāvānām ” . athānyataraḥ sattva āyuhkṣayāt puṇyakṣayāt karmakṣayāt tasmāt sthānāc cyutvā teṣāṃ i[383B]tthamtvam āgacchati manuṣyānām sabhāgatāyām ; sadvṛddher ² anvayād, indriyānām-paripakāt, keśaśmaśruṇy avatārya, kāṣāyāni vastrāṇy āchādya, samyag eva śraddhayā agārād anagārikām pravrajyām pravrajati . so 'raṇyagato vā vṛkṣamūlagato vā vistareṇa yāvat tadrūpam śāntam cetaḥsamādhim sprṣati, yathā samāhite citte pūrvakam ātmabhāvam anusmarati . tasyaivaṃ bhavati : “ yo 'sau brahmā yena vyaṃ nirmitāḥ sa nityo dhruvaḥ śāsvato 'vipariṇāmadharmā, ye tu vyaṃ tena brahmaṇā nirmitās, te vyaṃ anityā adhruvā aśāsvatā vipariṇāmadharmā ” iti .

tadevaṃ kāmadhātur api tayāntagrāhadṛṣṭyālambito bhavati, ataḥ kāmadhātvālambanānām dṛṣṭinām samudācāra uktaḥ.

tathā tatraiva Brahmajālasūtre ahetusamutpattikānām pūrvāntakalp[ak]ānām iti prakṛtam vitarāgānām kāmadhātvālambanānām dṛṣṭinām samudācāra uktaḥ. katham ³ santi rūpadhātāv asaṃjñīsattvā nāma devāḥ . samjñūtpādāt teṣāṃ sattvānām tasmāt sthānāc cyutir bhavati . anyatamaḥ ⁴ sattvas tasmāt sthānāc cyutvā itthamtvam āgacchati manuṣyānām sabhāgatāyām . pūrvavad yāvat pūrvakam ātmabhāvaṃ samanumarati . tasyaivaṃ bhavati : “ ahetusamutpanna ātmā

¹ MS. ādrākṣme.

² *See* MS.

³ *Dīgha*, I, p. 28. 25.

⁴ MS. anyathātamah.

lokaś ca.” tad anenaivam evaṃ bhavaty: “ahetusamutpann[a] ātmā lokaś cā, ’ham asmi, pūrvām nābhūvam, so ’smy etarhi saṃbhūta ity ahetusamutpanna ātmā lokaś ce” ’ty evam ātmānaṃ lokaṃ cālambamānas tayā mithyādr̥ṣṭyā kāmadhātum apy ālambata ity eteṣāṃ kāmadhātvālabhanānāṃ dr̥ṣṭināṃ samudācāra uktaḥ.

Yours faithfully,

LOUIS DE LA VALLÉE POUSSIN.

[So far as our present information enables us to judge, it seems certain that neither the Pāli Pitakas as a whole, nor any one of the separate books, were ever translated into Sanskrit. When the Indians began to use Sanskrit as their literary language, from the second century A.D. onwards, the people we call Buddhists gave up composing or writing in Pāli, though they probably still understood it. But the books they then wrote, in Sanskrit, were new ones. No translation of any Pitaka book is ever mentioned, and no MS. of such a translation has been discovered. It would seem possible, however, from the above very interesting extracts that a Sanskrit work based on the Brahmajāla Suttanta, and called the Brahmajāla Sūtra, was extant when the Abhidharma Kośa Vyākhyā was written. The other alternative—viz, that the quotations are from the Pāli, and merely put into Sanskrit at the time—seems to be shut out by the considerable differences between the Pāli text and the quotations. That such isolated stories or episodes, or passages, out of a Pitaka book were re-written in Sanskrit, is confirmed by the analogous instance of the Sakka Pañha Suttanta. We have in the Mahāvastu, 1. 350, a quotation from an old sūtra introduced by the words *yathoktaṃ bhagavatā Śakrapraśneshu*. This quotation corresponds fairly well to a passage in the Suttanta, but has been altered and amplified. It is evident that it is not made from the Pāli. And the most probable hypothesis seems to be that this old and popular story had been re-written in Sanskrit before the time of the Mahāvastu. It is much to be desired that the publication of the Sanskrit Buddhist texts, from which

alone we can hope to obtain a definite conclusion on this and on so many other points of historical interest, will not be longer delayed. And meanwhile we have to thank M. de la Vallée Poussin for his constant work in this direction, and for his present very striking discovery.—R.H. D.]

3. SLEEMAN'S "PY-KHAN"—KĀLIDĀSA AND THE GUPTAS.

Rathfarnham, Camberley, Surrey.

January 30th, 1903.

DEAR PROFESSOR RHYS DAVIDS,—On p. 186 of the January number of the Journal, Mr. Burn follows Mr. Vincent Smith in connecting Sleeman's "*Py-khan*, or a conversion of living beings into stone by the gods," with the verb *pēkhñā*. I think that this derivation is very doubtful. The word *py-khan* is almost certainly Sleeman's attempt at writing *pāṣāṇa*, a stone. The compound *pāṣāṇa-mūrti* is quite common in the meaning of a stone image. *Pāṣāṇa* is pronounced *pākhān* all over Northern India. Hence Sleeman's spelling.

On pp. 183 ff. of the same number of the Journal, Mr. Monmohan Chakravarti gives several reasons for believing that Kālidāsa lived under the Gupta dynasty. As a very small contribution to the discussion, may I point out the poet's somewhat remarkable employment of the root *gup* in the 21st verse of the first canto of the Raghuvamśa. Kālidāsa is describing his hero Dilīpa, and says "*jugopātmā-namatrasto*," or, as Count von Bülow said the other day, he played the rôle of the strong, still man who, without weakness, but also without provocation, protects himself and his property. If Kālidāsa did live under the Guptas, the line would have been a subtle compliment to his patrons.—Yours very sincerely,

GEORGE A. GRIERSON.