

CRITICAL NOTES TO SAUNDARANANDAKĀVYA

Haraprasād Sāstri has deserved well of Buddhist studies by publishing (*Bibl. Indica*, 1910), together with valuable introduction and notes, the *editio princeps* of the Saundaranandakāvya of Aśvaghoṣa. It was by no means an easy task. There is an old and good MS., but it has many lacunæ; and the modern copy, on which Haraprasād had to depend for the bulk of the work, is thoroughly bad. We need not apologize for presenting a few corrections and conjectures. Some of them are given by the editor himself in his notes; a few (marked *B.*) are due to M. A. Baston (French translation of the two first chapters of the poem, *Journal Asiatique*, 1912, i, 79–100). There remain a number of difficult or corrupt passages on which I have unfortunately nothing definite to say.

I have not given up the hope of translating the Saundarananda, but, as the realization of such hopes is always, and especially now, a matter of incertitude, I should like to make a remark of some importance. Both the editor and M. A. Baston assume that Aśvaghoṣa's poem is a Māhāyānika work: I do not see any evidence in favour of this view. Whether the author of the Buddhacarita, the Saundarananda, and the Sūtrālamkāra (translated by E. Huber from the Chinese, Paris, 1908), is also the author of the Mahāyānaśraddhotpāda, is by no means evident. If it be the case, that does not in the least alter the fact that there is not any tinge of Mahāyānism in the Saundarananda. If preaching and working at the salvation of others is, as says Haraprasād Śāstrī (p. xi), the "distinctive creed" of Mahāyāna, then Buddhism has been Mahāyānist from the cradle.

I

- 2a. aśīśriyaḍ yaḥ satatam ? 2c. āśīśrāya ?
 5d. tapasām āśramo 'bhavat (see 18).
 7c. asaṃkirṇaiḥ or asaṃkirṇaḥ.
 8b. bhāvanair ?
 19d. śriyaś ca ?
 21. Cf. Raghuvamśa, xii, 9. bhrātrvyasya . . . śriyaṃ na
 viṣhire.
 23d. gautamaḥ.
 28a. kalaśaṃ.
 30d. śighravāhān.

- 31c. tadāśramamahipāṃsum ?
 32c. tān uvāca.
 35c. śarādhmātā mahātūṇā (B.).
 38b. śūnyacaitasaḥ ?
 46c. atīṣṭhipan.
 50d. acikhanan, wanting in Whitney's list.
 56b. acikaran.

II

- 1b. kulakramāt (B.).
 2a. yaḥ sasajje (B.).
 10d. asthitān (B.). sthitān is probably correct.
 13a. arāksit is correct.
 23a. Whitney akṛśat.
 24. Cf. Buddhac. ii, 42.
 43d. nikriyā.
 46d. °caryām.
 45. ?
 49c. vitakrodhatamomāyā. Māyā = Lakṣmī.
 55c. saddharma°.
 65d. °aṅganāsv anāsthāḥ.

III

- 2a. tapasitān ?? c. prekṣya sa viṣaya°. d. tapa iti ?
 5c. dhyānaviṣayam.
 10c. varāṇasā°.
 14c. °taraṅgacalaṃ. d. cātyatārayat.
 17c. ?
 18b. niyatamatir ?? d. svajanasvadeśa[— —]mitravastuḥ.
 19d. duḥkhasukhayoś.
 21a. avekṣya. c. śesam api ca janam.
 22c. ?
 26c. tatprasavam ?
 27b. °siddhaye. d. sa suto ?
 29d. dadhrire.
 30d. upāsakaḥ ?
 31c. kṛśadhano.
 32d. With a scansion °māhilā ??
 33c. ślakṣṇam api ca na.
 34b. grddhamānasah.
 35b. saghr̥ṇo 'py acintayat ?
 39a. gr̥hiṇa.

40a. viṣayeṣu.

41c. tatra ca susukha° ? d. kṛtayuge manor iva.

42b. ——— ——— ———. With a scansion °pūru° ?
c. abhavad abhaya°.

IV

2c. vaiśravaṇaṃ.

5d. sã sundarī śrīḥ puruṣas tu nandaḥ ?

12d. bhūṣaṇaṃ.

22b. sākṣibhūtaṃ.

25a. niṣpraṇayaś.

36a. anāśyāna°.

37b. jagāda.

38a. tataḥ stana°.

43a. adarśanaṃ tūpagataś.

V

2d. kṛtvāñjalim.

3a. buddhastubhas . . . janasya ?? buddhas tatas tatra ?

15c. kleśānukūlān viṣayān sitaṃ ca ?

18d. saṃkleśapakṣān ?

24d. aratibhyaḥ.

25b. kriyābhyaḥ.

29b. śoko.

31a. savidyo. c. tathānapekṣo.

45b. citram.

53a. tanu° ?

VI

16a. rūpeṇa bhāvena ca madviśiṣṭā.

19d. janavatsalena ??

25d. cūṭayaṣṭiḥ.

38c. pṛṣṭhataś.

48d. ka iva.

VII

2a. līgaṃ tataḥ śāstrīvidhipradīṣṭam. d. hriyamāṇo.

3c. yugadīrghabāhū.

4c. niśāśvāsa.

10d. hṛdayaṃ.

17b. dviguruṇā is good for the meaning, but wrong for the
metre. vai guruṇā ?

20a. baddhāśanaḥ. c. saktāḥ.

- 23*b*. vanam sapuṣpaṃ ?
 26*d*. yato (reading of the MSS.) gives sense.
 28*b*. vaśiṣṭhaś (cf. Buddhac. iv, 76).
 29. Buddhac. iv, 76 (jalaprabhavasamḥbhavām = jhasagarbha-
 yonin).
 30. Buddhac. iv, 16.
 32*c*. srucaṃ.
 34–5. Buddhac. iv, 19, 20.
 37*c–d*. sarpān hriyaṃ na roṣe na tapo rarakṣa.
 38. Buddhac. xii, 12.
 42*d*. cittoddhava° ?
 43*a*. āttasenah.
 45. Buddhac. iv, 79.
 51. Buddhac. ix, 59, 60.

VIII

- 2*b*. bhramam.
 7*c*. kare kareṇa.
 10*a*. sadṛśaṃ hr̥di ?
 25*d*. na ratir.
 34*a*. svajanāh. *d*. rabhasās tatra nimittam āṅganāh.
 35*a*. vacanena karonti varṇanām ?
 39*d*. dr̥ptatarāś.
 42*c*. caiva yantraṇām.
 44*b*. vaka[-] mīnaripuṃ.
 47*a–b*. atha sūkṣmam atipriyāśayāl laghu tāsāṃ hr̥dayaṃ na
 paśyasi. *d*. calitam.
 59*b*. bhaikṣam . . . citramauliḥ.

IX

- 1*d*. viśaṅga° ?
 5*c*. idaṃ tat.
 6*b*. naditaṭānokahavac.
 7*a*. annapānāsanayāna°.
 12*b*. viruddhā.
 14*a*. śayyāsana°.
 16*b* and xi, 55*a*. asvanta = a-sv-anta ? asvastha ??
 18*c*. jarāh.
 23*b*. °dvipān arin.
 34*a*. daivikaṃ. *c*. balavān (see Buddhac. iv, 82).
 35*a–b*. raktacetasaḥ śarīrasamjñe tava yaḥ . . . *c–d*. bhayaḍ
 bhayaṃ hi.

- 36a-b. śarire na vaśo 'sti kasyacin nirasyamāne.
 39a. yathā prarohanti tṛṇāny ayatnatah.
 41c. tathānapekṣya.
 49b. vimokṣadharmābhyupa°.

X

- 1b. bhāryām.
 10d. pitṛbhyo 'mbha.
 26d. rājāyate.
 29a. tathānye.
 42b. °karonti.
 44a. yathā prabhāte.
 49a. athāpsarahṣv eva ?
 53d. savṛkṣa°.
 54c. vimokṣyāmi.
 61d. na cāpy.
 62b. kadācid dhi labheta ?

XI

- 5a. sa vṛttena.
 13a. duṣkaram sādhv anāryeṇa.
 18d. yat tvām (cf. Buddhac. iv, 65).
 20d. MSS. tad rajaḥ ?
 25a. drpto ?
 27d. tyaktavān.
 32b. nāpi kāmair satṛṣṇasya (see 37).
 41. Cf Buddhac. xiv, 18.
 43-4. Buddhac. xi, 13, 14.
 46d. atyajan.
 48 ?
 50. Cf. Divyāvadāna, p. 194.
 51b. ? d. devānām sukha° ?
 52d. dhṛtir bhavati nāsane (Div., p. 193, sva āsane dhṛtim na labhate).
 54c. yac ca (correction not necessary).
 60c. niyamadhyānādibhiḥ.
 61a-b. "Being inside the net, the foolish fishes in the tank are aware (*jānanti*) of the misfortune produced by destruction, live comfortably in the water; just so the meditative (*dhyāyinas*) persons in the heaven . . ." We want "unaware" (*ajānanto*). "The inhabitants of heaven" (*divisthāyinaḥ*) would give

good sense, but *dhyāyinas* is supported by Śatuh-sataka, p. 473.

XII

- 3b. parihāsakṣamo ?
 7c. tathānityatayā.
 17c. Cf. Buddhac. xii, 16.
 26d. dharmonmukha p°. *c-d* ?
 27b. draṣṭur āvṛtiḥ. *c-d* ?
 28b. viruddhā.
 33. Cf. Buddhac. xiii, 60.
 39b. yataḥ ?
 43d. akṣayaś ca ?

XIII

- 7c. mantrakāle ?
 13a. śuddhaḥ.
 15a. bhaikṣa°.
 17. Cf. Abhidharmakośa, iv, Atthasālinī, p. 220.
 18d. pareṣv āyattavṛttinā.
 27. śīlanaṃ sevanād api / sevanam . . . ?
 29c. sthānam athānyeṣu.
 33c. yatra.
 44. nāpaneyaṃ tataḥ kiṃ cit prakṣeptavyaṃ na kiṃcana /
 draṣṭavyaṃ bhūtato bhūtaṃ yādṛśaṃ ca yathā ca yat//
 Compare Sumaṅgalavilāsinī, p. 12. The same verse,
 with a variant (*d*) *bhūtadarśi vimucyate*, is quoted in
 Mādhyamika books. The present passage gives us
 the best definition of the phrase *nimittagrahaṇa*.
 48b. ārditam.
 56c. bhava hi ?

XIV

- 6d. ?
 12b. abhyañjyate. Cf. Mahāniddeśa, p. 241, where the same
 similes are given.
 13a. samatikramaṇārtham.
 16d. mahaughasya t°.
 21a. hr̥di yatsaṃjñinaś. *d*. guṇavatsaṃjñin tāṃ.
 24c-d. Cf. Āṅguttara, iv, 85.
 35a-b. āsanagatasthānaprekṣitavyāhṛtādiṣu.
 39d. viṣameṣu.
 45b. tiṣṭhati ?
 48d. ?

XV

- 1a. Cf. xiv, 49.
 17b. maitrīm.
 18d. natir might be correct.
 21b. pātribhāvopaghātāt tu.
 22b. svaptum arhasi (see xvi, 78).
 23c. See xvi, 49.
 25c-d. ??
 31c. svajanah.
 54d. apeksate.
 63a. niḥśaucam.

XVI

- 4c. niḥsaraṇa°.
 5b. prativedhya.
 7b, 14d. avehi.
 23b. ? c. avetya.
 27d. kṣemaṃ.
 38d. lokapravṛttāvaratīḥ ?
 49b. kālo.
 53a. yan niyatam nimittam. d. vāyunā vahnir ?
 54a. niyatam.
 64d. vāyvātmake.
 66a. dhamann akāle.
 76c-d. kaṇṭhe manasviva yuva vapuṣmān acākṣusair aprayutair viṣaktaiḥ ?
 77a. doṣato.
 83. Cf. Majjhima, i, p. 120. d. ?
 85c. yātrā°.

XVII

- 4a. rjūṃ samagram ?
 9a. manaḥsamāya.
 15b. niḥsaraṇa°.
 16a. sa rūpiṇam.
 18c. ahetukaṃ ca kṣayi.
 21b. naiśvaryam.
 24a. ?
 28d. jñānamukhasya ?
 30b. yathābhūtam. c. °āśrayām.
 33d. śāstra°.
 36a. tvaksnāyu°.

- 38*d.* yogāyudhāstrair.
 43*a.* kāmāgnidāhena.
 45*d.* cittāmbhasaḥ.
 52*a.* sukhe 'pi. *b.* parāṃ.
 56*a.* niśritya. *b.* ?
 57*c-d.* ?
 59. Cf. Buddhac. ix, 16.
 60. See iii, 14.
 68*c.* pāram ivāplavākāt ?

XVIII

1. Cf. Divya, p. 555.
 2*a.* jñānasamāptikāle ? See Buddhac. xiii, 51. It seems that four pādas are missing between 2*b* and 2*c*.
 4*b.* ?
 10*b.* dharmacaryā = brahmacarya.
 14*a.* urvyādikān. *b.* kaṃ cit. *c.* saktir.
 16*a.* udayaṃ vyayaṃ ca ?
 17*b.* niḥsāraṃ asattvavantam ? *c.* ?
 19*a.* aniśritaś.
 20*c.* °candana°.
 22*a.* śiṣṭa° ?
 28*b.* raṇaśaunḍaśūrah.
 34*b.* svalaṃkṛtaḥ ?
 44*c.* °devatā° ?
 49*d.* Buddhac. xv, 117.
 50*b.* sudeśikasyeva.
 51*b.* °mānasah. *c.* tathābabudhyate.
 52*b.* ceyaṃ.
 53*b.* prasādādhigamena. *d.* na tarhi bhaktāv abhiyogam ??
 55*c.* madhyamo.
 56*a.* mataḥ sa uttamo. *c.* svagataṃ.
 64*b.* mokṣe param ? *d.* cāmikaraṃ iva ?

L. V. P.

THE DEVELOPMENT OF JAPAN. By KENNETH SCOTT LATOURETTE.
 Macmillan. 1918. \$1.50.

Mr. Latourette is a Professor of History at an American University (Denison), and what first occurs to one on opening his book is the reflection that such works rarely issue from