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The following article was originally suggested by a notice in Beal’s “Catena of Buddhist Scriptures from the Chinese.” The sūtra is there selected as a type of the latest phase of Buddhist literature, not only on account of its own peculiarities, but owing to its religious importance among the Chinese, which caused the imperial rescript for its translation and general promulgation, of which an English version is there given. The two parts of which this sūtra is composed are mentioned as Nos. 15 and 16 of vol. 14 of the Tibetan “Gyut,” by Csoma Kőrösi in As. Res. xx. p. 529; the names of the translators fix its date as earlier than the ninth century. Finding that the Sanskrit original existed in the great, and hitherto unworked, nine of Northern Buddhist literature, the Wright Collection of Nepalese Sanskrit MSS. in the University Library of Cambridge, it was suggested to me by Prof. Cowell, to whose assistance I have been throughout deeply indebted, that it might prove generally interesting if an edition of the sūtra were prepared. A perusal, however, of the work showed such a preponderance of the objectionable peculiarities of this branch of Tantric literature, endless repetitions of words and thought, huge and meaningless congestions of epithets and titles, vast catalogues of names, and in fact such an absence of literary merit of any kind, that the project of preparing a complete edition was abandoned, and the following annotated abridgment drawn up. The text of these extracts is based on the Cambridge MS., of which I have made a nearly complete transcript, and which I call A, and the MS. in the Hodgson Collection of the Royal Asiatic Society (B), which I have collated for this article.

A few preliminary remarks on these MSS. may be not superfluous.

A, is a palm-leaf, 16 inches by 2 inches, 5 lines on each page, dated N.S. 494—A.D. 1374. It is written in the peculiar and often very difficult handwriting of the Nepalese of the period; and abounds in errors such as the confusion of गृ and ग, and of गृ and गृ, which seem to show the scribe’s knowledge of Sanskrit to have been very small indeed.

B, on the other hand, though a modern paper transcript, is a fairly careful copy of a good original, and clearly has independent authority. Conjectural emendations of my own of the readings of A have been in very many cases confirmed. I am also indebted to the courtesy of Prof. Beal for help derived from a comparison of the Chinese transliterations of the mystic names of charms on page 297.

The following extracts, then, contain all the significant parts of the sūtra, the nature of the omitted portions being everywhere indicated. The text is founded on a comparison of the MSS., obvious blunders and vernacular barbarisms in either being passed by unnoticed, and the genuine differences of reading only being noted. Only the flagrant errors of Sandhi, so common in Buddhist MSS., have been, as a rule, corrected.

(References to the Divyāvadāna in the notes are to the pages of the edition by Prof. Cowell and Mr. Neil, now in the press.)

1 See also Ferguson, “Tree and Snake Worship,” p. 55, where some further account of the Chinese version is given, and one of its illustrations reproduced; the observations as to the date may be corrected, however, by a reference to Csoma (as presently quoted).

2 e.g. the list of 177 snakes at the beginning.
Worship to the inconceivable oceans, to the all-enlightened.
Thus was it heard by me; on one occasion the Venerable one dwelt in the palace of the Snake-Kings Nanda and Upananda, in the summer pavilion of the circle of mighty clouds filled with precious gems and jewels accompanied by a mighty assemblage of bhikshus, and by a mighty assemblage of bodhisatvas, and a mighty host of kings, to wit, Nanda the Snake King, and Upananda... etc. ......... attended, I say, by 84 hundreds of thousands of millions of krores of snakes assembled and seated together.

Now at that time all these snake-kings with their retinue, rising from their seats, placing their upper robes on one shoulder, putting their right knees on the ground, bending their clasped hands towards the Venerable One, with inmeasurable and innumerable, and with infinitely various and resplendent flowers, incense, odours, garlands, ungents, sandal, monks' robes, shades, banners, canopies, silks, wreaths, instruments, motions to the beat of drums; symphonies; jewel-flowers, jewel-strings, pearl-chains, snake-flowers, and pearl-nets, rustling, murmuring, emitting a mighty blast, sounding a mighty sound, and sounding delightful sounds of the Law, overshadowing the Venerable One with a great marvellous store of aloes and saffron, made the pradakshïa.  

2 The usual, and till lately regarded as the invariable, commencement of Buddhist works.
4 Cf. the common Pâli phr. ekahiṣsāṇi uttarasāṅgāni karitvā, i.e. baring one shoulder in token of respect.
5 चुँ, तेन another constr. and phr. common to Pâli and Buddhist Skt., cf. Childers, s.v. yo.
6 नाग्युथा might also be taken as the nomen proprium of several flowers.
7 गुढुगुढावन is a dat. λ. in Suśr. 2, 461, 16, so that this form is the partic. of a nom. vb. from the same onomatop. base.
8 चध्वच while seems to be noun there, though it has only been found as an adj. hitherto.
After this salutation they stood on one side; standing on one side they made supplications.

“Let us worship, let us reverence, esteem, honour the samuḍras\(^1\) of Bodhisatvas with [their] samuḍras of bodies equal [in number] to the dust of the infinitesimal atoms of the elements of the universe, in the samuḍras of the assemblages of Bodhisatvas, in the samuḍras of the extension of elements of the universe, in the atoms of all earth, water, fire, wind, and in the atoms of the manifestations of all forms, as well as in each several atom, riding upon the sea-clouds, immeasurable and innumerable, with samuḍras of cloud-bodies exceeding the samuḍras of all computation, and exceeding the innumerable, the immeasurable, the inconceivable, the unequalled, and the unmeted, the unknowable, yet (each) in their own several body, [coming] from the direction of the streams of every quarter, and from every portion of each atom, with samuḍras of bodies which are the adoration of all, and which spread through the shores of all quarters in unbroken stream.

To wit, occupying the expanse of firmament which is covered with infinite, innumerable, inconceivable, unequalled, immeasurable, unterminable, incomprehensible, and undivided sea-clouds, taking their origin from full religious purity successively,\(^2\) with sea-clouds which are the shapes of Bodhisatvas, likewise with sea-clouds in circles of shapes of every sun and moon compacted of the rays of the colour of every gem; with sea-clouds of pavilions filled with the radiance of every gem, with sea-clouds of the buds of every sandal-tree, with sea-clouds having the appearance of all forms and all odours and fragrance, with sea-clouds of instruments resounding with all noises, with sea-clouds of all trees of fragrance, mounting the expanse of heaven (thus) over-

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\(^1\) Samuḍra seems to be employed in this and similar passages with reference to its meaning of “an infinite number.”

\(^2\) यद्तु, cf. विमुख, hitherto unnoticed, occurs in Divyāvadāna, p. 49 = “scilicet.”

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\(^3\) परयोऽ MSS.

\(^4\) ययोऽ MSS.

\(^5\) Sic codd. ambo; scilicet haec forma in tempore “lii” apud codices Buddhisticos haud rara.
shadowed with samudras of clouds of all worship, of which the chief are such (as described), immeasurable, innumerable, inconceivable, unequalled, unmeted, incomensurable, unknowable, moreover in unbroken series, [with all these], let us worship, reverence, esteem and honour all the Buddhas and Bodhisatvas."

Thus having made supplication, the Snake-Kings again thrice made the pradakshina to the Venerable One and did salutation to his feet; then at the command of the Venerable sat down on their own several seats: moreover, on that occasion the great supreme King of Snakes, with three thousand mighty thousands, whose kingly shade was the circle of glory of a mass of clouds and endless retinue, rising from his seat, and putting his upper robe on one shoulder, placed his right knee on the ground, and bending the anjali of homage towards the Venerable, addressed him as follows:—

"I would ask the Venerable, the Tathāgata, the fully enlightened Arhat somewhat, as a question for decision, if the Venerable One has leisure, being asked, for the explanation of my question."

At these words, the Venerable One thus addressed the snake-sovereign whose form was most regal through the pavilion of the circle of radiance of the mass of clouds, his boundless ocean of followers, "Ask, Snake-monarch, whatsoever thing thou desirest, by the solution of thy question concerning even that will I appease thy mind." At these words the Serpent-King, with three thousand ... thus bespake the Venerable One, "How, O Venerable One, may all the troubles of all the snakes subside; (and how) may

3 सचेत्त. This is an interesting case of the intrusion of the colloquial speech, whose typical development is, of course, Pali; सचेत्त being litherto unnoticed in Skt. See Childers, s.v. saea, who quotes (s.v. okasam) Sace me Bhagavā okasam karoti pāṇhassa veyyākaraṇāya which corresponds almost word for word to the text. It is, however, really frequent in the Lalita-Vist., but has escaped notice owing to the defective editorial care shown in the printed edition.
they (thus) gladdened and blessed, send forth rain-torrents here, seasonably for Jambūdīva; make all grasses, bushes, herbs, forest-trees to grow; produce all corn; give rise to all juices, whereby the men of Jambūdīva may become blessed?"

At these words the Venerable One thus addressed the Snake-monarch, with three thousand . . . etc.: “Excellent! excellent! O Serpent-monarch, in that thou, acting for the good pleasure of all creatures, dost think fit to inquire of the Venerable with such an object.

Therefore, snake-king, hearken, and ponder it well and carefully in thy mind; I will tell thee. By the One Law, O snake-king, may all the troubles of the snakes subside, and they may become endowed with bliss.

By which ‘One-Law’? Even by charity; therein devas and men, snake-king, living in charity, are not burned by fire, nor hurt by weapons, nor carried away by water, nor slain by poison, nor overcome by a neighbour’s host; they shall slumber sweetly, and sweetly they awake and are guarded by their own holiness, being glorified by the glory of great holiness, and are indestructible by this world with the world of devas, and gracious, and fair of countenance, and everywhere unhindered in their goings, with all griefs subsided, gladdened and endowed with all bliss.

And hereafter, after the dissolution of the body, pervaded by human attributes, they are born in the Brahma-world, through the exercise of charity, O king. These, O king, are the praises of devas and men who live in charity.

Now therefore, snake-king, ye must live with benevolent action of body, speech and mind. Again, further, snake-king, a dhāraṇī called ‘Sarvasukhandadā’ must be put in action. That is destined to put to rest all serpents’ woes, and to give all blessings; because here in Jambudīva in

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1 सनुष्काः: B.
2 हिताय सुखाय B.
3 एततः B.
4 प्रतिज्ञुभावसे. A. quam vocem apud lexica non reperio.
5 सुपुष्पस्य चतुरः A.
6 तत्त्वाच: B.
7 सद्भवनोऽऽऽ B.
8 सनुष्काः A.; sed cf. infra.

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4 Cf. Pāli parāhotāya patipanno, Childers, s.v. patipajjati.
5 I follow Burnouf in treating this as a single verb (see his note, 'Lotus,' p. 413), cf. Pāp. i. 4, 75.
6 Cf. kayassā bhedā, Dhammapada 129.
7 Anupamsa (substr.) seems hitherto unknown both to Skt. and Pāli; though the vb. ānupamsa is common esp. in the earlier language.
season and for a season it produces clouds, and causes to arise all grass, shrubs, herbage, forest-trees, and corn. Now, O snake, which is that Dhāranī called Sukhandada? It is as follows:—Dhāraṇī, Dhāraṇā, Umbra, Sampratishthā, Vijaya, Varṣaṣatya, Pratijñā, Suhaṁनावतिन, Upadāni, Viṇāṇi, Abhishechni, Abhivyāraṇa, Atma, Kumbalanivāhī, ‘Take away troubles!’ ‘Shake off sin!’ ‘Cleanse the paths!’ Rihakā, Dharmatāsa;—such are the words.

Again, snake-king, the names are to be repeated of the Tathāgatas, whose families and races are sprung from the one hair-tip of Vairochana, speedy producer of happiness consisting of] a circle here of clouds, which are the banner of their illuminating knowledge, having their production and origin from the splendour of the mass which is the site of the source of cloud-gatherings.

These put to rest all the woes of all the snakes, of all the families of snakes, the races of snakes, births and productions of snakes, of all snake-kings, of all snake-descended cloud-illumined virgins of all snake-retinues; they bring together all supplies of blessings. Herein, O King, what are

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1. The following Chinese phonetic equivalents (kindly communicated to me by Prof. Beal) may be interesting to compare:—To-lo-ni (To-lo-nyi), Yan-to-lo-ni, Sam-po-lo-ti-sse-ta Pi-teche ye Po-lo-na-sat-tye Po-lo-ti-niya, Po-lo-ho-jina-na-po-ti (perh. from a v.d. Parājñāna vati) Yan-to-pu-ta-ni, Pi-na-ch’ang-ni, Ho-pi-si-che-ni; Ho-pi-pi-yah-lo-ho-shu-po-po-ti; O-c’he-ma-to mi-chi, Kung-po-lo-heu-chi-po-ho, Ma-lo-ki-le-she (Pali māra kileśa), Ta-na-po-hom Shu-to-yo, Mākia-ni, Li-lo-ka, Ta-mo-to-shu-to (and others not in the Skt.).

2. A word very doubtful: especially as the word has no representative in the Chinese version, as given me by Prof. Beal: the whole passage is corrupt.

3. Pratipraṇāmaḥ has been hitherto unnoticed by Skt. Lexicography; though its Pali equiv. is well known.
those names of Tathāgatas? I name them by saying¹ ‘Homage to the Tathāgata Vairochanagarbhahamahāmegha . . .’

By the utterance of these names of Tathāgatas, O snake-king, all woes of all snakes are set at rest, and [though] fraught² with ills they create here in Jambudvīpa showers in season and for a season, and make all grass, shrubs, herbs, forest-trees, and corn, to grow.” Then the snake-king with endless . . . . thus entreated the Venerable One, “Let the Venerable One speak such words of charms that through their utterance here in Jambudvīpa, in the latter season and time, in drought, mighty showers may give rains in time of calamity, in time of difficulty, in times of turmoil in the iron age of a lawless people, in time of accident and misfortune, of disease and death, of the conjunction of adverse planets, let Him work the assuagement of all calamities, accidents and pains. Let the Venerable One, of his supreme pitifulness and mercy toward all beings, speak words of spells so formed as to invoke all snakes, destroy all Māras, shield off all injuries of all beings and their pains and afflictions and fears, and cause peace and salvation, and mitigate the effects of adverse stars; moreover, let them stop all the hindrances to rain that have been foretold by the Venerable One, and fully create showers here in Jambudvīpa. I supplicate the Venerable Tathāgata.”

On this being said, the Venerable thus bespake the snake-king with endless . . . . “Excellent! excellent! serpent-king, that thou shouldst supplicate the Tathāgata for the wealth, goodliness, and bliss of all creatures. Therefore, snake-king, hearken well, and fully ponder in thine heart, I will declare unto thee.

The Dhārāṇī is called Mahākaraṇodbhava, etc., spoken, appointed, and approved by all the Buddhas for the real

¹ चढत literally = “scilicet,” “to wit,” as often in the Divyāvadāna, and Lalita-vistara.
² Both MSS. read ोदूःख, but sense and construction would gain by correcting to मुखः.
³ Cf. Pali ajjhūpasī.
and bliss of all beings; which causes rain in time of drought, and checks excessive rain, alleviates death and pain, invokes all the snakes, gladdens all devas, destroys all Maras, and makes all beings endued with all bliss; to wit:

"O thou who shinest with mighty knowledge, the mass of whose thunderbolts have their might firm through the beauty and glory of Črī, radiant as the Sun, with the banner of holiness, and supremely bright and spotless, with thy slender and pure form.

O mighty snakes, bring rain here by the appointment of the truth of all Devas, hail! By the appointment of the truth of Brahma, rain here in Jambudvipa, hail!

By that of Čakra, ... By that of the four mahārājās, ... of the eight good qualities, ... of the Črotāpanna, ... the Sakṛidāgāmi, ... the Anāgāmi, ... the Arhat, ... the Pratyekabuddha.

1 Cf. चानईत supra.
2 Compare the Karāṇḍa-ṛṣya, and Tantric and late Buddhistic works, passim.
3 Indra as a Buddhist archangel.
4 The four Lokapālas at the four cardinal points, guarding the lowest devalokas.
5 Cf. Childers s.v. ango, and Burn. ib. cit.
6 These are the four classes of āryas corresponding to the four paths.
7 One who has attained Buddha-ship, but does not preach: opposed to the Śānyaksambuddha.
Homage to all the Buddhas: may the words of the spell be successful: hail! (Thus ends) the 64th parivarta, called Varṣhāgamananamaṇḍalī of the hundred-thousand-fold Mahāmegha mahāyāna sūtra.

He who desires a mighty rain must perform this rite ‘the great-cloud-circle’ in an open space, overspread by a blue canopy, shaded by a blue banner, on a clear spot of earth; (being) a prophet of the Law, seated on a blue seat, fasting according to the asṭiṅga,10 with well-washed limbs, clad in pure raiment, anointed with fragrant odour, wearing the three white stripes,6 he must recite it for a day and night continuously facing the east; he must place four full vessels, filled with pure blue water, after prayers to the Tathāgatas also, according to his power, an oblation, and flowers and odours; then the prophet of the Law, after having painted towards the four quarters with liquid cow-dung on a reed, in the eastern quarter three hastas6 high must depict the snake-king called Tričirahaka, with cow-dung: in the southern quarter him called Paṇčaçirahaka five hastas high; in the western, seven hastas high, Suptaçirahaka; in the northern, Naçaçirahaka, nine hastas high.

And the prophet of the Law, with his own safety secured, and living in goodwill, shall behave towards all beings with compassion, (and) after prayers to all the Buddhas and Bodhisatvas shall perform this rite to the snakes with the motive of his own prosperity. Afterward, at a season of drought, he shall recite this chapter ‘The great-cloud-circle,’ for one day or for two, until it needs shall rain seven nights. Even the sea may overflow its shore, but his auspicious word “Rain” fails not;9 may, he must sustain himself on the three sweets, ghee, honey and sugar, and by

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1 See Wilson’s Hindu Sects, Works, vol. 1. e.g. p. 194, et al.; or perh.
2 eating thrice in the bright fortnight.”
3 A hasta = about 18 inches.
4 Cf. Rām. 6. 37. 9 साच्च नायशा याति and α大豆 in Greek.
rice, sugar, milk, etc., joined with all virtues of character, and repeat this; so it must needs be effectual, according to the word of the Lord of Speakers. Worship to the immovable Tathāgata; worship to Cākyamuni, the Tathāgata.

Thus did I hear; once on a time the Venerable One was dwelling in the great sea, in a pavilion of gem and jewel crests with a mighty host of snakes, a full thousand of serpents; all possessed of all the supernatural powers of the snakes, with a mighty snake-retinue: to wit, with Nanda, etc.,...

And all these snake-kings, with these and other thousands of mighty snake-kings, with mighty snake-power and mighty magic pomp, with hisings in the air, sending forth a mighty wind and rain, approached to do obeisance to the Venerable One, and to hear the Law. Now at that time the Venerable One gave applause to the great snakes: "Bravo! Bravo! O serpents!...

In crowds whose ornament is the magic pomp of mighty clouds, with great sea-clouds with pendants of pearls, glittering strings, cloth of gold and all jewel-crests, with clouds, etc.,... let them overshadow the sky, let them approach the snake-kings of all snakes in this round world, let them shine, let them rain, rain down, roar, give forth a mighty show of lightning, strivings, striving together, rumbling, rustling, setting in motion great sounds of snakes, delightful noises, giving voice together to a mighty voice.

1 सहाता A.; सहैते B.
2 प्रमूखाते A.
3 च A.
4 युनः om. B.
5 सबनामाने B.
6 गर्जने B.; राजने A.
7 घटनालो B.
8 भद्रा A.; om. B.
9 समस्याने B. Vox utraque lexisca ignota.

2 Vikureita. This word, hitherto unknown, seems to be an irregularly formed participle (here used as a noun) from विकुर to metamorphose'; cf. the Pāli vikūbba 'magic'—an analogous formation of the popular speech, of which we everywhere observe such remarkable traces in all Buddhistic language.

8 This form seems unknown: but जड़ूकः occurs as an onomat.
10 चटः this onomat. vb. occurs in Daśāk. 168 (Wilson).
11 This onomat. seems unexamined; but cf. गुलुङ्गः 1. 8 supra.
Come, come, mighty serpents, hail! I summon the snake-king Pauṇḍra by the truth of Buddha to Jambudvipa.
I summon the snake-king Çriteja by the truth of the Law to Jambudvipa; Ananta, etc., . . . by the truth of the priesthood . . .

Vāsuki . . . by that of Indra . . .
Takshaka . . . by that of Brahma . . .
Çrikanṭha . . . . . . . of Indra . . .
Erīvaṇa . . . . . . . . Vishnu . . . .
Mālina . . . . . . . . the Rudras . .
Manaswin . . . . . . . the Rākṣyas . .
Vidrāvaṇa . . . . all the snake-kings .
Prasphoṭa . . . . the Yākas . .
Anavatapta . . . . . . . Rākṣasas
All the snakes . by the ever higher truth (?)

Tarry not, come, O mighty snake-kings, I summon all hearts of snakes.
I murmur (?) sara hara dhapa . . . .
Fill all the fields, rain on all the corn, let loose great winds.

By the ordinance of all the Buddhas, by the ordinance of all the Bodhisattvas, by the truth of the snakes, I summon the hearts of all snakes; come quickly, by the grace of the Triple Gem. 4

4 *Ratna-traya* [or *triratna* (v. B. and R. s.h. vac.)] is the Personification of the Buddha, the Law, and the Church (sāṅgha): the form in the text, though unnoticed in the Dictionaries, is of frequent occurrence in the invocations at the beginning of our Buddhist MSS.
Worship to the Triple Gem, worship to him who hath a hot bolt in hand, lord of the mighty host of Yakshas, wearing the form of Kāla in its various junctures; in the end of one's robe a knot must be tied with seven prayers by the prophet of the Law after he has previously made provision for his safety. This “Whirlwind” chapter, (also) called “The heart of all Serpents,” must be recited. For thrice seven days uninterruptedly, with cow-dung, in the eastern quarter the snake-king called Triple-crest, with his retinue, must be painted; in the western, the snake king called Avasbānasikhi is to be painted, seven-crested, with a retinue of serpents; in the north, the snake king called Meghasauchodana, nine-crested, is to be depicted; a blue canopy and blue dress, blue banner and all the offering is to be made blue; but the sweet offering to the snakes, and the triple-sweet, must be offered,—an oblation of all; with (this) “Heart of the snakes;” the cloud-monarchs too must be depicted, emitting a shower, and rubbing against one another; at the end masses of rain-birds and lightning are to be painted; and parched rice canopied by the swastika, also fish and flesh, and honey-food without curds, and a sumptuous offering must be made there. Then the prophet of the Law, pure and clad in pure raiment, must recite this “Whirlwind” chapter, “The Heart of Snakes.” Then the snakes beginning on the first day, make a rustling sound and utter sounds of delight.

1 सुधकाकांपर्येश्वरस्तावः B.
2 Insert rute MS.
3 विचारयतः A.
4 तत: A.; cf. annotationes.
5 लेखा: Codd.
6 विच: is masc. (regularly) just below: cf. the varying genders of विचि and other words in Divyāvadana and Lalita-Vistara.
7 Sug- विच हन, and ghee.
8 This swastika may either be the well-known four-pointed figure, or the (three-pointed) figure of rice, cited by M. W. s.v. swastika as used in the rites of Durgā.
9 The Madhu-parka (v. Manu and Āquilāyanā) consisted of honey with curds.
10 Cf. supra.
And in this chapter there is no disappointment; 1 or there is the precept, “If the sea should exceed its bounding shore, (only) then would this rain exceed (its due time of coming).” 2

Glory to the fully enlightened Arhat, the Tathāgata Čṛigārabhakṣutavānīdīrīṣṭa . . .

Worship to the Venerable One, health be to me, goodwill to all creatures! May all beings have security! May the distress of all beasts be assuaged! Homage to the remover of all the besetting sins! 3 May this rite of the Tathāgatas be successful, the rite watched over by all the Buddhas whose words are “Expand, expand . . . all hail!” Whoso hath the head purified, be they Bhikshu or Bhikṣuṇī, Upāsaka or Upāsikā, let him, clothed in pure raiment with charity at heart, write these names of Tathāgatas, and put them on a seat, and then throw into the air a spoonful of seven odours. Let him repeat the names of Tathāgatas five times severally. He must do great service, and continue in case of drought for seven days; (then) the deva will rain.

Here endeth the 65th chapter.—“The Whirlwind”—of the “Great Cloud”—a “Great Vehicle Sutra.”

1 Cf. Daśak. 88, 1 (ed. Bomb.) च चालिन विधि विवेचनां कार्यं।
2 Cf. Divyāvadāna, p. 96. Apyevatikramed velām sagaro maku- layah, na tu vai neyavatāsānil Buddhō velām atikramet. Should we restore apyea for the somewhat awkward and obscure आयान above?
3 For the five nivāraṇas, cf. Dhammapada, 345; for the compd. cf. Childers, s.v. vikkhambanam.
4 The form भट्टकुक्र seems new: kaṭachelha is a अत्त. λεγ. in Skt. and common in Pāli.