

NOTES AND COMMUNICATIONS

NOTES ON THE PROPHECY OF THE
ARHAT SAMGHAVARDHANA

ABBREVIATIONS

- Das* S. C. Das, *A Tibetan-English Dictionary*, Calcutta, 1902 (repr. 1960).
- Jā.* H. A. Jäschke, *A Tibetan-English Dictionary*, London 1881 (repr. 1958).
- Lañk.* D. T. Suzuki, *An Index to the Lañkavatara Sutra*, Kyoto 1934 (repr. Tokyo 1965).
- Mvy* *Mahāvvyutpatti*, ed. R. Sakaki, Kyoto 1916 (repr. Tokyo 1962).
- Russ. D.* B. V. Semičov, Y. M. Parfionovič and B. D. Dandaron, *Kratkij Tibetko-Russkij Slovar'*, Moscow 1963.
- Suv.* *Suvarṇaprabhāsottamasūtra*, Die tibetischen Übersetzungen mit einem Wörterbuch, ed. J. Nobel, Band ii: Wörterbuch Tibetisch-Deutsch-Sanskrit, Leiden 1950.
- TLT* F. W. Thomas, *Tibetan Literary Texts and Documents concerning Chinese Turkestan*, Parts i-iv, London 1935-63.
- TTC* Dge-bśes Chos-kyi Grags-pa, *Brda-dag miñ-čhig gsal-ba*, Peking 1957 (Tibetan-Tibetan-Chinese Dictionary).
- Udr.* J. Nobel, *Udrāyana, Kōnig von Roruka*, Part 2, Wiesbaden 1955.

As long ago as 1950, H. W. Bailey¹ pointed out the superiority of the Derge edition of the *Li yul luñ-bstan-pa* over the Narthang edition, which had formed the sole basis of the pioneering work done by F. W. Thomas. The striking improvements that can be made in the understanding of that text are now available in my recent work *Tibetan texts concerning Khotan*, London Oriental Series, volume 19. In the course of preparing a further volume to include an edition of the text known as the "Prophecy of the Arhat Samghavardhana" (translated by F. W. Thomas, *TLT*, i, 52-69), I obtained recently by the kindness of Professor G. Morgenstierne a microfilm of the Derge edition of this text from the University Library in Oslo. The following notes are intended principally to show how by the use of this edition an improvement can at once be made on the work of F. W.

¹ *BSOAS*, XIII, 2, 1950, 391-3.

Thomas. For the most part I leave aside variant readings of no great consequence or such small improvements as the instrumental where this is required instead of the genitive. For those who wish to follow these notes with the help of the readily available Peking edition,² which normally agrees with the Narthang edition, the text is number 5698, Tanjur Gtam-yig Ņe, 435 a 8 - 444 a 1.

"while the thought was only half formed" for *phyed-hphrad*³ (*TLT*, i, 53 n. 9). Beside Peking *phye-hphred*, Derge has clearly *phyi-hphred*. Jäschke quotes *phyi-phred* from Tāranātha, giving the meaning "evening" from Schröter. TTC defines *phyi-hphred* : *phyi-drohi miñ*. *phyi-dro* is the "later part of the afternoon; evening". *phyi-hphred-kyi dus-kyi che* thus means "at the time of evening". The improvement is considerable.

"will become quarrelsome" for *g-yan (g-yon) spyo-bar hgyur* (*TLT*, i, 54 n. 5). Presumably Thomas was thinking of *g-yon-can* where *g-yon=g-yo* "craft, cunning, deceit". But both Peking *g-yen* and Derge *g-yem* make adequate sense. *g-yem byed-pa* is explained by Jäschke as "to commit adultery, fornication". TTC explains *g-yen spyo-ba* as equivalent to *dbyen spyo-ba*. *dbyen* is "difference, dissension, schism".

"the four modes of action" for *spyod bzi-ba* (*TLT*, i, 55 n. 1). This is a misreading. Derge and Peking both have clearly *spyod-pa zi-ba*. In fact Derge has *spyod-pa* on 162 a 7 and *zi-ba* on 162 b 1. *spyod-pa zi-ba* is the "calm behaviour" befitting a monk.

"with difficulty" for *rñams-po-che* (*TLT*, i, 55 n. 2). So Peking *rñams-po-che*, Derge *rñam-po-che*. For the formation, cf. *rin-po-che* "precious stone, metal", *lam-po-che* "highway" (translating Sanskrit *rathyā-Mvy* 5617; *Udr.*). Jäschke does not have *rñam(s)-po-che* but *rñam-po* "bright, shining, grand, majestic". Das has *rñam-po-che* "very frightful", which accords with TTC *hjigs ruñ* "worthy of fear" for *rñams che-ba*.

"gradations of work and . . ." for *las-kyi go-hphañ dañ rca-hjiñ* (*TLT*, i, 55 n. 3). The reading is confirmed by both Derge and Peking. *go-hphañ* is "degree, rank, dignity" in Jäschke. *Udr.* has *go-hphañ* to translate Sanskrit *pada-*; Nobel "Stätte, Stellung". *rca-hjiñ*, unknown to Thomas, is not to be found in Jäschke or Das. It was not used in *Suv.* or *Udr.* But TTC has the definition *rca-hjiñ* : *ñe-duham gñen spyihi miñ* "general term for relations or relatives". *rca-hjiñ=rca-lag* "relations". The monks will seek to hold official posts for their work or seek out relatives to sponge on.

TLT, i, 55: "Accordingly, even in countries where religious ways are followed these evils will arise. Then in Li and other countries the kings, councillors, and others of good family being none of them sincere² in regard to the Three Gems, of the common people what need to speak?"

² *The Tibetan Tripitaka*, ed. D. T. Suzuki, vol. 129, Tokyo-Kyoto 1957, pp. 296-9.

³ As Narthang has *phyed-hphred*, *phyed-hphrad* must in any case be an emendation by F. W. Thomas unless it is a misreading.

n. 7 has: *sñiñ thag-pa-nas dañ-ba hgah-las*. For Peking *chos-lugs pa*, Derge has *chos-lugs log-pa*. The latter is clearly right as *pa* in the Peking edition shows, and the similarity of *lugs* and *log* points to haplography. The first sentence should thus be: "Accordingly, in whatever countries religious customs are made wrong, these evils will arise". Derge and Peking have clearly *dad-pa*, not *dañ-ba*. Thomas often confused *ñ* and *d*, as in his *ñog-sa* (*TLT*, i, 108 n. 6; i, 134 n. 1) for *dog-sa* "site" (= *sa-gzi* TTC); cf. also the rather amusing *chu-siñ* "water and milk" (*TLT*, i, 101 n. 3) for *chusrid* (= *chab-srid*, *rgyal-srid*) "dominion," although in fairness it must be added that Narthang is not quite clear here. In the second of these sentences: *dehi che li yul-la sogs-par rgyal-po dañ / blon-po-la sogs ya-rabs-las kyañ dkon-mchog-la sñiñ thag-pa-nas dad-pa hgah-las mi-hbyuñ-na / phal-pa lta-smos kyañ ci dgos-te / Thomas* evidently decided that *hgah* "some, a few" followed by *mi* "not" ought to mean "none". This disregards *-las*. Thus, Jäschke quotes the phrase *ras-yug gcig-las mi-bdog-ste* "possessing nothing but one sheet of cotton cloth". The sentence in question means: "There were only a few faithful among . . ."

"in disorder" for *smeg* (= *rmeg*) *med-par* (*TLT*, i, 55 n. 8). Derge actually has the desired *rmeg* against Peking *smeg*.

TLT, i, 56. Peking also omits between *der* and *hdus-te* the words *hduho zes sbran-nas gcug-lag-khañ* preserved in Derge. The passage should be rendered: "The monks of Li having informed one another in these words: 'We will assemble in the Char-ma *vihāra*, the place where the religion first arose', will assemble in that *vihāra*." Peking has *phan-chun-du gcig* instead of *phan-chun-du gcig-la gcig* (Derge).

"to a small repast" for *gdan-chuñ-la* (*TLT*, i, 57 n. 1). Here no doubt we have a case of *ñ* for *d*. *d* is quite clear in Derge. *gdan* will here be used in a "polite expression", cf. *gdan pheb-pa* "to arrive" (Jä. s.v. *gdan*). *gdan-chud-la* is thus "while entering" (the *vihāra*).

"attending them on the way" for *sa-lam yogs-su* (*TLT*, i, 57 n. 10). Derge and Peking confirm the reading, but there must be something wrong. *sa-lam* for *lam* is not satisfactory. Jäschke has "*sa-lam* perhaps for *sa-bcuhi lam*", which does not seem to help here. *sa-lam* is not in Das, *Lañk.*, *Suv.*, *Udr.*, Russ.D., TTC. *yogs* evidently = *g-yogs*, but this means "to cover", not "to attend". Possibly read therefore *sa-la ma-yogs-su*. Derge and Peking are not clear enough to exclude a *chég* before *ma-yogs-pa* may mean the same as *gab-pa* "to hide, conceal oneself" according to TTC. The mountain tribes "did not hide in the ground".

Co-ña (*TLT*, i, 57 n. 12). The name *Co-ña* (so also Peking) appears in Derge as *Coñ*. Since the spelling of names tends to be important, other variations are noted here. *ka-sa-ra D*, *ka-sar P*. *P* has once *chal-phyi*, once *chal-byi*. *'an-rce D*, *'an-ce P*. *par-wan D*, *par-mkhan P*. *śu-lag D*, *śu-lig P*. *tho-kar D*, *tho-dkar P*. *hjam-buhi D*, *ja-mbuhī P*. *sig-ni D*, *srig-ni P*.

ta-zig D, *stag-zig P*. *dru-gu D*, *dru(g)-gu P*. *kau-śā-mbi D*, *kau-śām-bi*, *kau-śām-bī P*. *śir-śa-ka D*, *śir-śag P*. *su-ta-ra D*, *su-ra-ta P*. *'a-kan-bi D*, *'a-gna-bi P*.

"who are members of the Samgha" (*TLT*, i, 58) renders *dge-sloñ-gi dge-hdun-du lags-nas* (Peking). Derge has *dge-sloñ de-dag-gi mdun-du lhags-nas* "having assembled in the presence of those *bhikṣus*".

"provisions" (*TLT*, i, 58 last word) for *chas-rjas* (Derge, Peking). This is no doubt correct. *chas* and *rjas* both mean "thing, object" and the two are combined to mean the same, as in *nor-rjas*. But the compound *chas-rjas* is not listed in Jä., Das, TTC etc. Similar is *cha-rjas*, for *cha* also means "thing, object". *cha-rjas* occurs in a Tun-huang document (v. *TLT*, i, 314 n. 6) in a phrase that caused Thomas difficulty (see *TLT*, iii, 19): *cha-rjas kyañ zla-la bgyis-ste*, probably "they made provisions for the month".

"[looking]" (*TLT*, i, 59). Thomas was right in supplying "looking" from the context. It is missing also in Peking. Derge, however, has *lta-bzin-par* exactly as required.

"two nomad men" (*TLT*, i, 59 n. 7). Since the two deities concerned are Vaiśravaṇa and Śrī-Mahādevī, it is only to be expected that they should assume the form of a man and a woman respectively. Derge has *hbrog-mi pho-mo* against Peking *hbrog-mi pho*. Translate: "will assume the forms of a nomad man and woman".

"men" for *sgyes-pa* (*TLT*, i, 60 n. 4). Derge and Peking both have clearly *skyes-pa* "man".

TLT, i, 60 n. 5. Derge and Peking confirm the reading *ru-rum* (no *-pa*), but I do not know what the word means.

"some day" for *dehu-re* (*TLT*, i, 60 n. 7). The reading is confirmed by Derge and Peking, and Thomas's translation is correct. I do not know why he has the note: "soon". *dehu-re* is found s.v. in Jäschke, p. 256.

"will give up" for *ma-chags-nas* (*TLT*, i, 61 n. 8). The reading is confirmed by both Derge and Peking. But the meaning must be "not broken, not interrupted", that is, by the vexation (*gces*) of the unbelievers.

"pustule" for *hbras gsug-pa* (*TLT*, i, 62 n. 4). *gsug-pa* is confirmed by Derge and Peking, but I do not know the word.⁴ It is not found in the Tibetan version of Ravigupta's *Siddhasāra*, although *hbras* is common there. The emendation to *gdug-pa* "poisonous" suggests itself.

"in agreement with the western monks" (*TLT*, i, 62). Peking omits *byas-nas lhan-cig-tu* (Derge) between *gros gcig-tu* and *hgro-bar hgyur-ro*.

TLT, i, 63 n. 3. Thomas suggested reading *kun* 'all' for *kan*. Peking

⁴ *gsug-pa* is well known in the meaning "reward, bribe" (Das, Russ.D., TTC; = *sug* Jä.), but this can hardly be relevant. More promising is *sug-pa* in connexion with *ru-lba* "to become putrid" in Sumatiratna's dictionary, *Corpus Scriptorum Mongolorum*, vol. VII, Ulan Bator 1959, p. 931.

has *yul kan-ka* and Derge *sul ka . . . ka*. Derge is unfortunately not clear just here. But neither allows *kun*. Possibly this *kan* belongs to *dkan* "(steep) ascent" (see Jä., Das, TTC).

TLT, i, 64 n. 2. Derge and Peking agree here in reading: *rjes dgra choms-su dogs-pa ni hbañs dañ phyag-rjed dañ khur-rnams⁵ sñon-la dgyer-du gsol*. *phyag-rjed* is not "the venerable" as Thomas translated it, although *rjed-pa* is "to honour". Not found in Jä., Das, TTC, *phyag-rjed* is used in *Udr.* to translate Sanskrit *bhṛtya*- "servant". Thomas was, however, correct in taking *dgyer* as from *hkhyer-ba* "to carry, bring", although dictionaries give *dgyer* only as "sing", which does not help here. The reading *khur* "luggage" (for men, opposed to *khal* for beasts) confirms this interpretation. The meaning appears to be: "Ask those who are afraid to kill their enemies, the commonfolk and the servants, to convey the luggage in front."

"contend" for *bstod* (*TLT*, i, 65 n. 1). *bstod* = *bsdod* according to Thomas. But in *TLT*, iii, 8 he admits that *bsdod* does not exist except as his creation. Derge has, however, *brtod* for Peking *bstod*. TTC defines *brtod-pa*: *rtod-phur thag-pas btags-pa* "having secured a stake with a rope". *rtod-pa* is "to fasten, secure" (Jä.). *rgyal-srid-la brtod-nas* is perhaps to be rendered: "having staked their claims to the sovereignty".

"who can be found" for *mthoñ-dgu* (*TLT*, i, 65 n. 5). The reading is confirmed by Derge and Peking. Thomas' interpretation is probably correct. He takes *dgu* as a sign of the plural (*TLT*, iii, 121). *mthoñ-dgu* "all to be seen" will be like *zer-dgu* "many things to say" (Das, p. 266).

"in the presence of many people" (*TLT*, i, 68). Peking has *mi mañ sar*, Derge *mi mad sñar*. *mi mad* could be vocative "vile fellow" with *mad* = *smañ*. *sñar* "formerly" would then go with what follows. Translate: "Why did you say such a thing just now to my teacher, you vile fellow?"

"grapes" for *rgyun* (*TLT*, i, 69 n. 2). Derge actually has the required *rgun* "grapes" for Peking *rgyun* "stream".

"quilts" for *bra-hog* (*TLT*, i, 69 n. 6). Both Derge and Peking have clearly *za-hog* "heavy silk cloth" (Jä.) = *gor-chen zig* "a silk fabric" (TTC).

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⁵ Narthang also has *khur*. F. W. Thomas's "*Ituñ (luñ?)*" seems to be due merely to inadvertence.