

On some Stanzas in Eulogy of the Buddha.

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THE kindness of the Baron von Bibra, formerly lieutenant-colonel in the Austro-Hungarian army, and now living at Würzburg, Bavaria, has enabled me to make a transcript of a small MS. brought by the Baron von Siebold from Ceylon many years ago, but actually in possession of Baron von Bibra, who has generously given me permission to publish it. The MS. had been bought *en bloc* together with other rare objects in Ceylon, its real place of origin, however, being unknown. It consists of three cloth-leaves covered with a paste of brown-yellow colour and filled with writing on both sides. Each leaf has a hole for a string on the left, and some pieces around the hole are torn in such a way as to show the threads of the cloth, out of which the leaves are made. The leaves differ a little in length and breadth as will be seen from the numbers given below at the head of the transcript of each leaf. The characters are Sinhalese, and the manner of scratching them on the leaves is the same as in our Sinhalese or Burmese palm-leaves. The language is a strange mixture of a corrupted Sanskrit with Pāli-forms, having a few words of its own. The text itself is a metrical one. It contains a number of stanzas in eulogy of the Buddha, probably composed by a pious member of the Order. The verses are not known elsewhere nor do I know whether the leaves we have are three consecutive leaves, or whether something is wanting. But the formula, *siddhir astu subham astu ārogyam astu*, on one of them clearly shows that our text ends here. So

also, the opening verses can easily be found out. For the arrangement of the stanzas according to the different rows of lines, put one beside the other (not in consecutive lines as in our MSS.), I am responsible myself. Since our text abounds with errors, I add an amended text at the end of my transcript, which is an exact representation of every leaf and every row of lines on it. Only such readings as seem to be peculiar to that language will be left as they stand in the MS., save the doubling of some consonants and the like. I need not say how far I am from allotting to the verses any value beyond that of mere *allogria*.

FIRST LEAF.

[No signature on the margin, unless we take for such the compound letter sv which stands at the left side of the text with the sign of the anusvāra not far from it. There is no gap to fill out in the text beside, nor any syllable deficiently expressed, for which “svam” could be substituted.]

Length, 25.8cm.; breadth, 5.4cm.; 5 rows of lines; the first of 5, the others of 8 lines, and on the obverse 4 rows of lines, each of 8 lines.—Space left between two letters throughout in accordance with the MS.:—

1. Nama ssama ntabhaddhrā ya
 ṇama ssa ntabhaddrā ya
 sarvagocaracakṣu ṣe
 karunāmra takallola
 sindavesūryyabhandā ve
2. Jaya jaya dharmmarā ja
 janakutasarmapu ja
 asadisabuddha li la
 atiparisuddha sī la
 ruciravimuktī bhu sa
 ma gadhavisista bhā sa
 daṇḍitabahumā ra
 khaṇḍitabhava bhā ra

3. maṇḍitasubhagā tha
 paṇḍitasubhagā tha
 aṇcitapadapā tha
 saṇcitahitajā tha
 sārāharivarasaya ṇa
 tāmarasanibanaya ṇa
 lokajanasukhakara ṇa
 lolasuranūtacara ṇa
4. kālajayacaturata ra
 sīladharadivasaka ra
 bālajanakumatibha ra
 ālavakadamanaka ra
 suranarapūjaniyā ryya
 budhajanabodhanāvi ryya
 tribuvanābhasanāvi ryya
 prahitasāsanāvi ryya
5. dhānavāripatmāsana sthā
 dhīrapūtacitrāsana sthā
 vitamohasubbrāsana sthā
 bodhimūlavajāsana sthā
 yāñādisagunapratī ña
 viñādhāravaraspuṭatī ña
 añānāribalaprahara ña
 prañājhānamahatsaṭhā¹ [ña]

Obv. :—

1. disanāma ya sā ra sāya ka
 vipadhākulahe tu hāya ka
 ājarāmarabhutidhāya ka
 sānarāma ralokanāya ka

¹ Prañājhāna is not quite clear, it may be read also prañādhāna, and originally the reading of śaṭhaña appears to have been śaṭhisi, but beneath the line ṭhi is corrected into ṭha, and over si stands ña, though, as in similar cases, too, one of the four endings in ña is wanting, and therefore we do not exactly know to which of them it should be joined.

- prasutamradhuvācācanda na
 nisrutasurapujāvinda na
 susrutajanamāyānanda na
 visrutakulamāyānanda na
 2. iṣṭaviniṣṭavinirjjita¹ tā pa
 tuṣṭavarīṣṭayavivarjjita tā pa
 siṣṭaviniṣṭayasamurjjitātā pa
 aṣṭacatuṣṭayalakṣana rū pa
 yogyabhāvagunānāhradāsīma
 bhāgyadhāvājanamoda narā ma
 vākyalesaṭaparisāsītakā ma
 sākyarājakulasāgara so ma
 3. preritasāsanānitivīsā la
 dhāritabodhimanobhurasī la
 vāritamāravadhuritali la
 puritapāramitādhasasī la
 kāmaprabhā²tarocirddine sa
 hemaprabhāsosavānapraso sa
 bhīmaprabhāsuravāna³rddike sa
 bhyāmaprabhālokalokaparakāsa
 4. cī⁴rnnakilañānāyogarthisa ndra
 purnnadaracijo⁵danīrārdhisa ndra
 purnnagamakhyāthadhirārdhica ndra
 urnnarucijjo⁶dabālārddhica dra
 kunbodhisādhita⁷vistutya rā ja
 danbodhisālīsavistutyarā ja
 anbodhinīkāyasatkarmmarāja
 sanbodhivāgisasaddharmmarā ja

¹ Between vi and ni the letter m is inserted, but, so far as I can see, afterwards cancelled.

² The sign of length is cancelled.

³ Between na and rddi the sign of pra or ṣra is cancelled.

⁴ Between cī and r n n a a letter is erased.

⁵ Beneath the line jo is put for a sign erased in the line.

⁶ Beneath the line afterwards written ccho.

⁷ Beneath the line ya.

SECOND LEAF.

[An arabic 4 on the left margin.]

Length, 26cm. ; breadth, 4.6cm. ; 3 rows of lines ; two of 8 lines ; one of 4 lines ; and on the obverse 2 rows, one of 8 lines, and one of 4 lines.

1. tapanasisisikhimahatsattyāvabodha na
anayakulamayabhavakrattyāvabhodha na
aparigunanamaskrattyāvabhodha na
sakajanahitacatussattyāvabhodha na
pratitacaritasāṅgagītīnītisada na
amitavimaladharmmasīlanītkada na
bahaladavalapūjahārucārusada na
sisilakiranamaṇḍalābhirāmavada na
2. vādabhadhaviṣṭapurastakudīṣṭiṣṭisānca yā
bhedacittasambhavaprapādapadmacānca yā
pādapāñcasāncurappratullyāpadmasānca yā
vēdasiddhasiṃhanaprabhaṅgabhaṅgisānca yā
trividhasubhacalanavarajalanibhayuva [la]
vinayamayavividhamanusamitadhuritaḡa la
matitabahuvisaharaharitaḡabhavaniga la
pranatasuramakūṭamanighaṭitapadayuḡa la
3. agatilakatalanermmacakkrappravarddana
sugatīkarabahūkarmmacakkrappravardda na
kugatimayagurukarmmacakkrappravardda na
jagatilakavaradharmmacakkrappravardda na

Obv. :—

1. siddhyāḡamasatbhāvanasattyāpitapā ka
buddhyāḡamavikkhyāpanaviñāpitanā ka
suddhyāḡamavisthāranavismāpitaso ka
jaddhyāḡamavisthāranavismāpitaso ka
jātadivasīhamahāmoditāma hā
vīnamalalokahitapūtakusalāma hā
bāhūbalaghoraranamārābāhuvīra hā
rāhunayanāvisayapādasirasīru [hā]
2. anagamatimanonā¹amidharmmarājassyaḡaddyā² mi

¹ Beneath the line a sign is put, which I take for jñā.

² The sign of length is cancelled with ink.

lik¹atipadh²atiya³ñcā⁴sātarambhastruno lakami⁵
tribhuvanabhaga⁶nāntaḥprāpyā bhogānusau⁷kyami⁸
tanu bhavati sanittyān⁹ sātī¹⁰ nervānasaukyāmi

THIRD LEAF.

[An arabic 3, and below that an arabic 7 on the obverse, as I suppose, and put on the left side of the margin.]

Length, 25.8-9cm., breadth, 5.3cm.; 2 rows of lines, each of 8 lines, and on the obverse 2 rows, at the left of 5 lines, at the right of 8 lines, these latter being, however, to be read before the former.

1. kiraninivahappriyayan maṇḍitavitatapuşka ra
kaḷusāranasapurannadadamitapuška ra
gamanasamayasvayannavalalitapuška ra
sakalabhuvanappriyankaracaranapuška ra
helāviracitadolāhitajananītivisā [ṭa]
hālāhalanibasālāmayasukhalilāvidhalanavāritaku ṭa
bālānayamutijālādalaharasilāyudhadharasāsanavāṭa
kolāhalaka ra nālāgirigajakālākratimadavégavibhā ṭa

¹ Beneath the line kh is written with ink.

² Corrected into th with ink.

³ Between ya and ñcā an anusvāra written with ink is inserted.

⁴ Beneath ñcā is written with ink sādaraṃ sa; the rest is rubbed out.

⁵ mi is cancelled with ink.

⁶ ga is cancelled with ink, and beneath the line va is written with ink.

⁷ sau is changed into se and khya into sā, both with ink.

⁸ ta is cancelled with ink, and beneath the line is put na.

⁹ The sign of length is cancelled with ink.

¹⁰ The long mark of ī is cancelled with ink.

2. arunapadatalasakalavisayadaghaṭṭitavikasitamati ba la
 karanujalanidilāharipatikara satatakusalitamati ba la
 visadadinamanikiranavikasitakamalamradhutamakarata
 la
 dasadadīṅgupatisurabhikulavaravadanavikasitapratima
 la
 premapūgasīmabhūrisomasārīvāṇa na
 bhīmabhāvabhāmarāganāmarūpasādhā na
 vāmadevakāmanātaśyāmapādāloca na
 hemarāsīdhāmacārunāmarūpasobha na

Obv. :—

1. vanamuditaviṣpraṣṭamadhurataranā da
 janahradayamaddhyasthakamalamradhupā da
 vinayamayaviccintaduritakulabe da
 anavaratasaddharmmavitaranavino da
 akilalokapūjitapprahītasarvasoca ṇa
 sakalatāpavedapprahāvabhāṅgamoca ṇa
 madhurasārasītalappakaṭabhavyavāṇa ṇa
 nivarasesagocarapradantapādālāṇa ṇa
2. anagamatimanonāmdharmmarājasyāgardyā mi
 likati paṭhati yaṇ cāmsāradam bhaṭṭrīnolka mi
 tribhuvanabhavanāṃptaḥ prapyābhogānūsā ra mi
 tanu bhavati satyāmi kṣānti nervānasavukhyāmi
 siddhir astu subham astu ārogyam astu

REVISED TEXT.

Namas samantabhadrāya
 sarvagocaracakṣuṣe
 karuṇāmṛtakallola-
 sindhave sūryabandhave.
 Jaya jaya dharmarāja
 janakūṭa śarmapūja
 asadisabuddhalīla
 atiparisuddhasīla
 ruciravimuktibhūsa

Magadhavisīṣṭabhāsa
 daṇḍitabahumāra
 khaṇḍitabhavabhāra
 maṇḍitasubhagātha
 paṇḍitasubhagātha
 aṇcitapadapāṭha
 saṇcitahitajāta
 sārāharivarasayaṇa
 tāmarasanibhanayaṇa
 lokajanasukhakarāṇa
 lolasuranutacarāṇa
 kālajayacaturatara
 śiladharadivasakara
 bālaśanakumatibhara
 ālavakadamanakara
 suranarapūjanīyārya
 budhajanabodhanāvīrya
 tribhuvanabhāsanāvīrya
 prahitasāsanāvīrya
 dānavāripadmāsanastha
 dhīrapūtacitrāsanastha
 vītamohaśubhrāsanastha
 bodhimūlavajrāsanastha
 yaññādisaḡaṇapratīñña^(?)
 viññā¹dhāravarasphuṭatīñña²
 aññāṇāribalapraharañña
 praññādānamahatsaṭhañña³ (?)
 desanāmayasarasāyaka
 vipadākulaḥetuhāyaka
 ajarāmarabhūtidāyaka
 sanarāmaralokañāyaka
 prasutaṁrḍuvācācandana

¹ viññā = vijñā, for vijñāti.

² sphuṭatīñña = sphuṭatījña, and sphuṭati for sphuṭatā.

³ prañña [= prajñā] + ādāna (decrease, cp. S. II. p. 94), but saṭha = craft, treachery?

nisrutasurepūjāvindana
 susrutajanamāyānandana
 visrutakulamāyānandana
 iṣṭavinīṣṭavinirjitatāpa
 tuṣṭavarīṣṭavivarjitatāpa
 siṣṭavisīṣṭasammūrjitatāpa
 aṣṭacatuṣṭayalakṣanarūpa
 yogyabhāvagaṇanāhradasīma (?)
 bhāgyadhāvajanamodanarāma
 vākyalesapariśāsita-kāma
 Sākya-rājakulasāgarasoma
 preritasāsanānītivīsāla
 dhārita-bodhimanobhurasīla
 vāritamāravadhūritālīla¹ (?)
 pūritapāramitādasasīla
 kāmaprabhātara rocīrdīnisa (?)
 hemaprabhāsosa vānaprasosa
 bhīmaprabhāsura vanaraddhikesa
 byāmaprabhāloka lokaprakāsa
 cīrṇakhilāñānayogarthisāndra
 pūrṇada-ravinda-nīrarthisāndra (?)
 pūrṇagamakhyātadhīrārdhacandra
 ūrṇarucijotabālārdhacandra
 kumbodhisādhitavistutyārāja (? kumbhodhi°)
 dambodhisālīsavistutyārāja (? dambholisādisa°)
 ambodhinīkayasat-karmarāja (? ambhodhi° ; nīkaya metri
 causā for nīkāya)
 sambodhivāgisasaddharmarāja (? vāgisa for vāgīsa m.c.)
 tapanasisasikhīmahatsatyāvabodhana
 anayakulamayobhavākṛatyāvabodhana
 aparigaṇanamaskṛtyāvabodhana (?)

¹ Perhaps °māravādurita°, māra-va with the meaning of "sensual," but we want a long syllable instead of dur in durita. Māravadhū could be the wife of Māra or one of his daughters, and vadhūrita = vadhū + īrita would not be against Sandhi, as used in Pāli.

sakajanahitacātuḥsatyāvabodhana
 pratitacaritasāṅghagītīnītisadhana
 amitavimaladharmaśīlānītikathana
 bahaladhavalapuñjahālucārusadhana
 śīśirakiraṇamaṇḍalābhīrāmavadana
 vādabhaddaviṣphuraṣṭakuddiṣṭadiṣṭisañcaya
 bheda-cittasambhava-prapāda-padmasañcaya
 pādapañcasañcara-pratulya-padmasañcaya
 vedasiddhasiṃhanaprabhaṅgabhaṅgisañcaya
 trividhasubhacalanavarajalanibhayuvala
 vinayamayavividhamanusamitadhuritagaḷa (? °durita°)
 mathitabahuviśahara-harita-bhavanigaḷa
 praṇatasuramakuṭa-¹ghaṭītapadayaḡaḷa
 aḡatilaka²talānerma³cakrapravartana
 sugatīkarabāhukarmacakrapravartana
 kuḡatimayaḡurukarmacakrapravartana
 jaḡatilaka²vara-dharmacakrapravartana
 siddhyāḡamasadbhāvanasatyāpitapāka
 buddhyāḡamavikkhyāpanaviññāpitānāka
 suddhyāḡamavistāranavismāpitāsoka
 jaḡdhyā⁴gamavistāranavismāpitāsoka (?)
 jātadivasasīhamahāmoditāmāhā (?)
 vītamalaloka-hita-pūtakusalāmāhā
 bāhubalaghorarāṇa-mārabahuvīrahā
 Rāhunayanāvisayapādasirasīruhā
 kiraṇanivahapriyam-maṇḍitavitatapūṣkara
 kaḷusaraṇasphuraṇa-naṭadāmitapūṣkara
 gamanasamayāsavyaṇa-ṇavalalitapūṣkara
 sakalābhuvanapriyaṇ-karacaraṇapūṣkara
 helāvīracitadolā-hita-jāna-nītivisaṭa
 hālāhalānibhasālāmāyasukha
 līlāvidharaṇavāritakuṭa

¹ °m a k u ṭ a m a ṇ i would be against the metre.

² l a k a instead of l a k h a (lakṣa) occurs in the Sinhalese, and may be correct here.

³ n e r m a = ? nimitta.

⁴ meaning obscure.

bālānayamutijālādalahara
 silāyudhadhara-sāsanavaṭṭa
 kolāhalakara-Nālāgiriḡaja
 kālākratimada-vegavibhaṭṭa
 aruṇapadatalasakalavisaya
 ughaṭṭitavikasitamatiḡala
 karaṇajalanidhilaripatikara
 satatakusalitamatiḡala
 visadadinamaṇikiraṇavikasita
 kamalamṛdutalakaratāla
 dasadigu¹patisurabhikula (?)
 varavadanavikasitapatimāla² (?)
 premapūgasīmabhūri somasārivāñcana
 Vāmadeva-kāma-nātha śyāmapādālocana
 hemarāsīdhāmacāru nāmarūpasobhana
 vanamuditaviṣpraṣṭha-madhurataranāda
 janahradayamadhyastha-kamalamṛdupāda
 vinayamayavicinta-duritakulabheda
 anavaratasadharma-vitarāṇavinoda
 akhilalokaḡūjita prahitasarvasocaṇa
 sakalatāpaveda prabhavabhāṇgamocaṇa
 madhurasārasītala prakāṭabhavyavāñcana
 nivarasesagocara pradantapādalañchaṇa
 anagamatimanonñhaṇ dharmarājasya ḡṛdhyāmi
 likhati³ paṭhati⁴ yañ ca sādaraṇ⁵ sāstruno lakāmi (?)
 tribhuvanabhavanāntaḡprāpya bhogānusaṛāmi

¹ dasadadiṇḡu is the reading of the text; diṇḡu stands, it seems, for digu, the meaning of which, in Sinhalese is "quarter," and da between dasa and diṇḡu or digu is a superfluous syllable.

² patimāla (?), not pratimāla, on account of the metre.

³ A loc. in the sense of, "in writing," "in reading."

⁴ Taken as an adverb, = "out of reverence."

⁵ Perhaps = "to ornament" (scil. with rhetorical beauties).

tanu bhavati satyāmi (?) kṣānti(m)nervāṇa¹(m) san-
khyāmi² (?)

¹ This form of the well-known Buddhistic term for the highest bliss is apparently due to dialectical influences, and not to a mere mistake of the writer.

Professor E. Leumann, of Strassburg, when speaking of "nervān," which he believed to have met with at two places in an Indo-Kashgarian fragment deciphered by him, was of opinion that in nervān the "e" replaces an "i," in conformity with the exigencies of the Kashgarian language (see "Ueber eine von den unbek. Literatursprachen Mittelasians" in "Mémoires de l'Académie imp. des sciences de St. Pétersbourg," viii^e, série, t. iv, No. 8, 1900, p. 12).

² The first time when the passage beginning with anagamāti occurs, the reading of this word is saukyami, and the second time we read savukhyāmi. A verb derived from saukhya with the meaning of "to enjoy," suits the context best, in my opinion.

The mode of rhyming, peculiar to our stanzas, may be due to influences of the Tamil. For this observation I am indebted to Professor A. Grünwedel, of Berlin.