

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. Ṇama ssama ntabhaddhrā ya
 ṇama ssa ntabhaddrā ya
 sarvagocaracakṣu ṣe
 karunāmra takallola
 sindavesūryyabhanda ve
2. Jaya jaya dharmmarā ja
 janakutasarmapu ja
 asadisabuddha li la
 atiparisuddha sī la
 ruciravimuktī bhū sa
 ma gadhaviṣṭa bhā sa
 daṇḍitabahumā ra
 khaṇḍitabhava bhā ra

3. maṇḍitasubhagā tha
 paṇḍitasubhagā tha
 aṅcitapadapā tha
 saṅcitahitajā tha
 sāraharivarasaya 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
 yāñādisagunapraṭi ña
 viñādhāvaraspuṭati ña
 añānāribalaprahara ña
 prañājhānamahatsaṭhā¹ [ñā]

Obv. :—

1. disanāma ya sā ra sāya ka
 vīpadhākulahe 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
 nisrutapurapujāvinda na
 susrutajanamāyānanda na
 visrutakulamāyānanda na
 2. iṣṭaviniṣṭavinirjjita¹ tā pa
 tuṣṭavarīṣṭayavivarjjita tā pa
 siṣṭaviniṣṭayasamurjjitātā pa
 aṣṭacatuṣṭayalakṣana rū pa
 yogyabhāvagunanāhradāsīma
 bhāgyadhāvājanamoda narā ma
 vākyalesaṭaparisāsita kā ma
 sākyarājakulasāgara so ma
 3. preritasāsanānitivīsā la
 dhāritabodhimanobhurasī la
 vāritamāravadhuritali la
 puritapāramitādhasasī la
 kāmaprabhā²tarocirddine sa
 hemaprabhāsosavānapraso sa
 bhīmaprabhāsuravāna³rddike sa
 bhyāmaprabhālokalokaparakāsa
 4. cī⁴rnnakilāñānayogarthisa ndra
 purnnadaracijo⁵danīrārdhisa ndra
 purnnagamakhyāthadhirārdhica ndra
 urnnarucijjo⁶dabālārdhica dra
 kunbodhisādhita⁷vistutya rā ja
 danbodhisālisavistutyarā 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 letter is erased.

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

⁶ Beneath the line afterwards written c h o .

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
pratitacaritasaṅgagītīnītisada na
amitavimaladharmmasīlanītikada na
bahaladavalapūjahārucārusada na
sisilakiranamaṇḍalābhirāmavada na
2. vādabhadhaviṣpuraṣṭakudīṣṭiḍiṣṭisanca yā
bhedacittasambhavaprapādapadmacanca yā
pādapañcasancurappratullyāpadmasanca ya
védasiddhasiṃhanaprabhaṅgabhaṅgisañca yā
trividhasubhacalanavarajalanibhayuva [la]
vinayamayavividhamanusamitadhuritaga la
matitabahuvisaharharitabhavaniga la
pranatasuramakūṭamanighaṭitapadayuga la
3. agatīlakatalanermmacakkrappavarddana
sugatīkarabahūkarmmacakkrappavardda na
kugatīmayagurukarmmacakkrappavardda na
jagatīlakavaradharmmacakkrappavardda na

Obv. :—

1. siddhyāgamasatbhāvanasattyāpitapā ka
buddhyāgamavikkhyāpanaviñāpitanā ka
suddhyāgamavisthāranavismāpitaso ka
jaddhyāgamavisthāranavismāpitaso ka
jātadivasīhamahāmoditāma hā
vīnamalalokahitapūtakusalāma hā
bāhūbalaghoraranamārabahuvīra hā
rāhunayanāvisayapādasirasīru [hā]
2. anagamatīmanoñ¹amidharmmarājassyaḡaddyā² mi

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

² The sign of length is cancelled with ink.

lik¹atipadh²atiya³ñcā⁴sātarambhastruno lakami⁵
 tribhuvanabhaga⁶nāntahprāppyā bhogānusau⁷kyami
⁸tanu bhavati sanittyān⁹ sāntī¹⁰ 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 maṇḍitavitatapuṣka ra
 kaḷusāranasapurannadadamitapuṣka ra
 gamanasamayasyavayannavalalitapuṣka ra
 sakalabhuvanappriyankaracaranapuṣka ra
 helāviraçitadolāhitajanānīvisā [ṭa]
 hālāhalanibasālāmayasukhalilāvidhalanavāritaku ṭa
 bālānayamutijālādalaharasilāyudhadharasāsanavāṭa
 kolāhalaka ra nālāgirigajakālākratimadavēgavibhā ṭa

¹ Beneath the line k h is written with ink.

² Corrected into t h with ink.

³ Between ya and ñ c ā an anusvāra written with ink is inserted.

⁴ Beneath ñ c ā is written with ink sādaram sa; the rest is rubbed out.

⁵ m i is cancelled with ink.

⁶ g a is cancelled with ink, and beneath the line v a is written with ink.

⁷ s a u is changed into se and k h y a into s ā, both with ink.

⁸ t a is cancelled with ink, and beneath the line is put n a.

⁹ The sign of length is cancelled with ink.

¹⁰ The long mark of ī is cancelled with ink.

2. arunapadatalasakalavisayadaghaṭṭitavikasitamati ba la
 karanujalanidilahiripatikara satatakusalitamati ba la
 visadadinamanikiranavikasitakamalamradhutamakarata
 la
 dasadadiṅgupatisurabhikulavaravadanavikasitapratima
 la
 premapūgasīmabhūrisomasārīvānca na
 bhīmabhāvabhāmarāganāmarūpasādha na
 vāmadevakāmanātaśyāmapādaloca na
 hemarāsīdhāmacārunāmarūpasobha na

Obv. :—

1. vanamuditaviṣprastamadhurataranā da
 janabradayamaddhyasthakamalamradhupā da
 vinayamayaviccintaduritakulabe da
 anavaratasaddharmavitānavino da
 akilalokapūjitapprahītasarvasoca ṇa
 sakalatāpavedapprahāvabhāṅgamoca ṇa
 madhurasārasitalappakaṭabhavyavānca ṇa
 nivarasesagocarapradantapādalanca ṇa
2. anagamatimanōhamdharmmarājasyāgardyā mi
 likati paṭhati yañ cāmsāradam bhaṭṭrīnolka mi
 tribhuvanabhavanāmtaḥ 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
 aṅcitapadapāṭha
 saṅcītahitajāta
 sārāharivarasayāna
 tāmarasanibhanayāna
 lokajānasukhakarāna
 lolasuranutacarāna
 kālajāyacaturatara
 siladharadivasakara
 bālaśānakumatibhara
 ālavakadamanakara
 suranarapūjanīyārya
 budhajanabodhanāvīrya
 tribhuvanabhāsanāvīrya
 prahitasāsanāvīrya
 dānavāripadmāsanastha
 dhīrapūtacitrāsanastha
 vītamohaśubhrāsanastha
 bodhimūlavajrāsanastha
 yaññādisaguṇapratīñña (?)
 viññā¹dhāravarasphuṭatīñña²
 aññāñāribalapraharañña
 praññādānamahatsāṭhañña³ (?)
 desanāmayasarasāyaka
 vipadākulaḥetuhāyaka
 ajarāmarabhūtidāyaka
 sanarāmaralokanāyaka
 prasutamṛduvācācandana

¹ viññā = vijñā, for vijñāti.

² sphuṭatīñña = sphuṭatīñña, and sphuṭati for sphuṭatā.

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

nisrutapurapūjāvindana
 susrutajanamāyānandana
 visrutakulamāyānandana
 iṣṭavinīṣṭavinirjitatāpa
 tuṣṭavarīṣṭavivarjitatāpa
 siṣṭavisīṣṭasammūrjitatāpa
 aṣṭacatuṣṭayalakṣanarūpa
 yogyabhāvagaṇanāhradasīma (?)
 bhāgyadhāvajanamodanarāma
 vākyalesaparisāsitaḥkāma
 Sākyarājakulasāgarasoma
 preritasāsanānītiṣāla
 dhāritabodhimanobhurasīla
 vāritamāravadhūritālīla¹ (?)
 pūritapāramitādasasīla
 kāmaprabhātara rocirdinesa (?)
 hemaprabhāsosa vānaprasosa
 bhīmaprabhāsura vanarddhikesa
 byāmaprabhāloka lokaparakāsa
 cīrṇakhilāñānayogarthisāndra
 pūrṇada-ravinda-nirarthisāndra (?)
 pūrṇagamakhyātadhīrārdhacandra
 ūrṇarucijotabālārdhacandra
 kumbodhisādhitavistutyarāja (? kumbhodhi°)
 dāmbodhisālisavistutyarāja (? dambholisādisa°)
 ambodhinīkayasatkarmarāja (? ambhodhi° ; nīkaya metri
 causā for nīkāya)
 sambodhivāgisasaddharmarāja (? vāgisa for vāgīsa m.c.)
 tapanasisasikhīmahatsatyāvabodhana
 anayakulamayobhavākṛatyāvabodhana
 aparigaṇanamaskṛtyāvabodhana (?)

¹ Perhaps °māravadhūrita°, mārava 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.

sakajanahitacātuḥṣatyāvabodhana
 pratitacaritasaṅghagītinītisadhana
 amitavimaladharmasilanītikathana
 bahaladhavalapuñjahālucārusadhana
 śīśirakiraṇamaṇḍalābhirāmavadana
 vādabhaddaviṣphuraṣṭakuddiṣṭadiṣṭisañcaya
 bhedaçittasambhavaprapādapadmasañcaya
 pādapañcasañcarapratulyapadmasañcaya
 vedasiddhasiṃhanaprabhaṅgabhaṅgisañcaya
 trividhasubhacalanavarajalanibhayuvala
 vinayamayaviḍhamanusamitadhuritagala (? °durita°)
 mathitabahuvisahara-haritabhavanigaḷa
 praṇatasuramakuṭa-¹ghaṭitapadayugala
 agatilaka²talanerma³cakrapravartana
 sugatīkarabahukarmacakrapravartana
 kuḡatimayagurukarmacakrapravartana
 jagatilaka²varadharmacakrapravartana
 siddhyāgamasadbhāvanasatyāpitapāka
 buddhyāgamavikkhyāpanaviññāpitanāka
 suddhyāgamavistāranavismāpitasoka
 jaddhyā⁴gamavistāranavismāpitasoka (?)
 jātadivasasihamahāmoditāmahā (?)
 vītamalalokahita-pūtakusalāmahā
 bāhubalaghoraraṇa-mārabahuvīrahā
 Rāhunayanāvisayapādasirasīruhā
 kiraṇanivahapriyam-maṇḍitavitatapuṣkara
 kaḷusaraṇasphuran-naṭadamitapuṣkara
 gamanasamayavayan-navalalītapuṣkara
 sakalabhuvanapriyaṇ-karacaraṇapuṣkara
 helāvīracitadolā-hitajananītivisaṭa
 hālāhalanibhasālāmayasukha
 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.

bālānāyāmutijālādalahara
 silāyudhadhara-sāsanavāṭa
 kolāhalakara-Nālāgīrigaja
 kālākratimada-vegavibhāṭa
 aruṇapādataḥsakalavisaya
 ughāṭitavikasitamātibala
 karaṇajalanidhīlaharipatikara
 satatakusalitamātibala
 visadadinamaṇīkaraṇavikasita
 kamalamṛdūtalakarātala
 dasadigu¹patisurabhikula (?)
 varavadānavikasitapatimāla² (?)
 premapūgasīmabhūri somasārivāñcana
 Vāmādeva-kāma-nātha śyāmapādālocana
 hemarāsīdhāmacāru nāmarūpasobhana
 vanamuditaviṣpraṣṭha-madhurataranāda
 janahradayamādhyastha-kamalamṛdupāda
 vinayamayavicīnta-durītakulabheda
 anavaratasādharma-vitarāṇavinoda
 akhīlālokapūjita prahītasarvasocāṇa
 sakalātāpaveda prabhavabhāṅgamocāṇa
 madhurasārasītala prakāṭabhavyavāñcāṇa
 nivarasesāgocara pradantapādalañchāṇa
 anagamatīmanoññāṃ dharmarājasya ḡṛdhyāmi
 likhātī³ paṭhātī⁴ yañ ca sādaraṃ⁵ śāstruno lakāmi (?)
 tribhuvanabhavanāntaḥprāpya bhogānūsarāmi

¹ dasadadīṅgu is the reading of the text; dīṅgu stands, it seems, for dīgu, the meaning of which, in Sinhalese is "quarter," and da between dasa and dīṅgu or dīgu 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" (scl. 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 Mittelasiens" 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 anagamati 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.