Das A-Tocharische Survodgam Prāñihāri

-- Das Sonnenaufgangwunder des Buddha

-- The Sunrise Miracle of the Buddha

The Sieg/Siegling Transcription with Translation and Gloss

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Introduction

The following is a detailed transcription, translation, and gloss of the Tocharian-A text known in German as Das Sonnenaufgangs-wunder des Buddha [The sunrise miracle of the Buddha]. The manuscript pages, dating from the seventh or eighth century, were discovered during the third German Turfan expedition in a cave near Shorquk (Shorchuk) -- about 300 km southwest of Ürümqi, capital of Xinjiang, China's northwestern province. The only extant version of this narrative is the one in Tocharian-A (Sieg 1952:26), the Sanskrit original from which it was presumably translated having been lost. The original title in Sanskrit has been lost as well, and no title in Tocharian-A has been preserved. However, the phrase suryodgam prātiḥāryo 'sunrise miracle' (instrumental plural) does appear in the text (313a:3). Accordingly, Suryodgam Prātiḥārya 'sunrise miracle' (nominative singular) can be proposed as a reasonable choice for a title in Tocharian-A. (The phrase is not a native one, but is borrowed from the Sanskrit sūryōdgama prātiḥārya 'sunrise miracle'.)

The original manuscript pages for this text were written on palm leaf paper in the North Indian Brāhmī alphabet, used by the Indian missionaries who brought Buddhism to the region. Images of the manuscript pages can be seen online in the Tocharian manuscript files of the TITUS project (Thesaurus Indogermanischer Text- und Sprachmaterialien), digitized by Jost Gippert and housed at the University of Frankfurt.

The transcription here mainly reflects that by Sieg and Siegling (1921), who based their work on the Tocharian lexicon as attested in other documents. The current version also includes proposals found in the footnotes of Sieg and Siegling 1921, and proposals from the footnotes of Sieg 1952 (edited by Werner Thomas). Thus, a definitive version of the Sieg/Siegling transcription appears here for the first time. The aim here, though, has been to provide a readable version of the text, including reasonable reconstructions, rather than a highly technical transcription indicating which symbols reflect the remains of the original, which symbols are reconstructions, and which degree of certainty is assigned to reconstructions. For these details, consult Sieg and Siegling 1921. For the
number of syllables missing at breaks in the manuscript, see Sieg 1952. Underlined consonants from Sieg and Siegling 1921 (representing an alternate set of Brāhmī characters) appear here without underline, while Sieg and Siegling’s underlined a appears here as ā. Sanskrit forms are indicated here using the conventional transcription, but vocalic r, velar nasal, and visarga are indicated without diacritics – as r, n, and h, respectively: their distribution is predictable. In the analysis column, versions from Poucha 1955 are adduced whenever possible, but if the given form or lexeme is not listed there, the transcription from the text is used. Some discrepancies are observed between Poucha 1955 and the Sieg/Siegling transcription; in some cases, a discussion is provided. Sandhi is retained in the transcription, e.g. ślaṃcāly ‘with hands placed together’ for śla ‘with’ + āncāly ‘hands placed together,’ while in the analysis column the component forms are listed separately.

Using the Sieg/Siegling numbering system (1921), the manuscript numbers for the texts translated here are 312, 315, 316, 314, 320, and 313, in that order: the texts are ordered as in the German translation (Sieg 1952). The Sieg/Siegling transcription of the Tocharian-A Suryodgam Prāthihārī (1921) includes also transcriptions of the brief manuscript pages 317, 318, 319, 321, and 331. It is possible that some or all of these belong with those translated here. Ānanda, prominent in the Suryodgam Prāthihārī, is also mentioned in manuscript 321, for example. Yet Sieg (1952) does not translate these manuscripts, and given their highly fragmentary state, their status remains uncertain.

Line numbers are indicated here in square brackets; on several occasions, line number occurs in the middle of a phrase or sentence. (In the original, line breaks sometimes occur in the middle of a word, but in the current version, the number is moved slightly forward so as to appear before an entire word.)

For a general discussion of Tocharian-A phonemes, transcription, and grammar see Das A-Tocharische Šajddanta Jātaka (Introduction) in the TITUS website. More detailed information on the language can be found in Sieg et al. 1931 and in Krause and Thomas 1960. In preparing the current translation, these sources have been consulted as needed.

The Suryodgam Prāthihārī is an exceedingly difficult text, principally due its fragmentary nature.
The extant text, furthermore, contains many obscure forms attested in no other document; in some cases their meanings can be surmised in context, while in other cases no conjectures can be made.

As the Suryodgam Prātiḥāri is a metrical translation of a lost Sanskrit Buddhist text, it is not possible to determine the extent to which the Sanskrit original influenced the Tocharian-A word order, or the extent to which word order was affected by the strict metrical patterns employed. Many of the sentences in this text are extremely long, and the syntax is often complex; an extensive discussion would be appropriate in another venue. Interesting morphosyntactic issues, though, include the use of the indicative, subjunctive, and optative moods of the verb. One notes, for example, the use of indicative rather than optative or subjunctive in counterfactual constructions:

\[ \text{k"pre-ne nāś neśā kärśāl śem ... mā *ontanā *lotkal śem} \]

if I before knowing was ... not ever turned I-was
[indic] [indic]

'if I had known ... I would never have turned' (313b:4-5).

The English translation presented here is often similar to the German translation (Sieg 1952). With some frequency, though, the new translation differs from the German version, especially where that version is somewhat free. In the current rendition, portions of the text not addressed by Sieg are tentatively translated when reasonable conjectures can be made (e.g. a translation is proposed here for line 314b:1). Just a few examples of differences between the two translations will suffice.

Sieg's translation of 314a:4 reads: "so sahen ... die Tiere, Hungergespenster, [und] Menschen alle den Buddha, den Meister, wie vor [ihnen] sitzend" [Thus the animals, hunger ghosts, [and] humans all saw the Buddha, the Master, as if sitting before [them]]." The current translation of the same passage reads: "the animals, ghosts, [and] humans all saw the Buddha, the Master, as if sitting in front." Here, the preterit participle lmo-šš 'sitting,' with nominative plural masculine suffix -šš, modifies the plural noun phrase ("animals, ghosts, [and] humans") rather than the singular noun phrase ("the Buddha, the Master"), but was misinterpreted by Sieg.

Sieg's translation of the text from 316b:2 to 316b:3, includes the passage: "Von 1 Milliarde Götterwohnungen, von 1 Milliarde Sumeru-Bergen sahen Götter und Menschen ... den Buddha"
[From a milliard godly dwellings, from a milliard Mount Sumerus, gods and humans saw ... the Buddha]. The current rendition is: "From ten million palaces, from a billion Mount Sumerus, gods and humans saw ... the Buddha." While Sieg poetically equates the two numbers, they are translated literally in the current version -- koris 'ten million' vs. känt koris 'ten billion' (American system: 100 x 10,000,000). Tocharian-A wimām (from Sanskrit vimāna 'palace'), furthermore, is now translated as 'palace' rather than as 'godly dwelling.'

320a:1, finally, is rendered by Sieg as: "Die einen hielten als Feinde die Freundschaft gleichsam von einander zurück" [Some, as enemies, withheld friendship from one another, as it were]. As the direct object of the verb has not been preserved in the original, a more tentative translation seems appropriate: "Some, as enemies, went forth [and] withheld [noun] from one another." Note also that Sieg neglects to translate the verb metār 'went forth' (3 pl pret act). Points where the two translations differ are not systematically noted in the current work, but the reader may wish to consult Sieg 1952 for comparison.

As for the narrative content of the text, the major figures are the Buddha and Ānanda, his disciple and attendant. In the initial portions of the text, the miraculous appearance of the Buddha is described in great detail. The Buddha becomes visible to an infinite number of beings throughout the universe. The gods appear in the sky, rejoicing; the earth trembles, and the heavens are filled with music; flowers and pearls rain down from above. Only the god Māra, eternal enemy of the Buddha, bears him ill will, but stupefied, he is unable to shoot him with the arrow of passion. Later, the emphasis switches to Ānanda. He is said elsewhere to have been endowed with an excellent memory, and to have memorized and commented on all the discourses of the Buddha. During the Buddha's last days on earth, it is reported that he cared for him compassionately. In all other texts, he is said always to have served the Buddha faithfully. In the Suryodgam Prātiḥāri, however, it is related that at one time he rejected the teachings of the Buddha, turning away from his desire to attain enlightenment. Ultimately, though, he returns to his former teacher. The text concludes with an account of his conversation with the Buddha, in which he expresses deep remorse for his former
doubts, avowing his willingness to atone for them and his renewed desire to follow the path of buddhahood.

REFERENCES


ABBREVIATIONS AND SYMBOLS

abl = ablative
ABS = absolutive
act = active
ADJ = adjective
ADV = adverb
all = allative (designated as dative in some reference works)
caus = causative
comit = comitative
COMP = complementizer (subordinating conjunction)
CONJ = conjunction (coordinating conjunction)
DEM = demonstrative
fem = feminine
gen = genitive
GER = gerund
impf = imperfect
impv = imperative
INF = infinitive
inst = instrumental
INT = interjection
loc = locative
masc = masculine
med = mediopassive
n = noun
neut = neuter
nom = nominative
   (indicated as voc when fulfilling vocative function)
NP = noun phrase
NUM = numeral
obl = oblique
opt = optative
ORD = ordinal
PART = participle
perl = perlative (designated as a-case in some sources)
pl = plural
POST = postposition
PREP = preposition
pres = present
pret = preterit
PRO = pronoun
REL = relative
sg = singular
subj = subjunctive
V = verb
VADJ = verbal adjective
VN = verbal noun
voc = vocative

In the analysis, indicative is taken as the default: verbs are indicative unless marked subjunctive, imperative, or optative.

* = Portions of the transcription for a word are reconstructed based on extant characters and context, or are adopted from Poucha 1955, Sieg 1952, or Sieg and Siegling 1921.

** = Transcription for the entire word is reconstructed based on context by Sieg (1952) or Sieg and Siegling (1921).

/// = Edge of the manuscript page has been damaged; many syllables may have been lost (though possible completions are also indicated when provided in the footnotes to Sieg 1952).

# = The vowel or consonant portion of a syllabic character is missing or illegible in the manuscript; there is no suggested reconstruction.

... = At least one syllable is missing or characters are abraded; there is no suggested reconstruction.

[ ] (in English translation) = A completion is provided based on the context. Sometimes only the syntactic category of a missing Tocharian word can be supplied in the English version.
The Tocharian-A Suryodgam Prātihāri

312a
[The Buddha miraculously appears, adorned with the thirty-two signs and eighty ornaments. From his head and his mouth emanate shining rays. From distant countries, kings, queens, ministers, teachers, disciples, and subjects gather to behold the Buddha; the gods behold him as well.]

[1] **poñśä aṅcālyi-**tsarānyo *wināsār tmāś mrācä śpālyo

With hands placed together, all then showed reverence [by bowing] with the head.

poñśä 'all' PRO. nom pl masc of puk 'all'.

āṅcālyi-tsarānyo 'with hands placed together' N masc. inst dual.

[Compound: āṅcāily 'hands placed together' N (< Sanskrit aṅjali 'hands placed together') + tsarānyo 'hands' N masc. inst dual of tsar 'hand'.]

wināsār 'revered' V. 3 pl impf act of winās- 'revere'.

tmāś 'then' ADV.

mrāc 'with the top of the head' N masc. obl sg of mrāc 'top of the head'.

śpālyo 'with the forehead' N. inst sg of śpāl 'forehead'.

[Sieg (1952:26) suggests that mrāc signifies 'top of the head' and that śpāl signifies 'forehead'. Poucha (1955) does not distinguish these terms semantically, but the distinction is justified by the meaning of mrāc in 316b:6, where it is presumably claimed that no god or human can see the top of the head of the Buddha, while in 316b:8 it is claimed that gods and humans saw his face.]

tmāś ptā-ṅkāt kāṣṣi māṃt-ne *y# ... śl tāś tmaśśāl tāskmāṃ taryāk we pī *lakṣaṇāsyo *oktuk [2] cāncraṇ yetwesyo **yetu *wāmpu kospren- ne šik tāwiś

Then the Buddha, the Master, as if he were a mountain -- thus ornamented [and] adorned with the thirty-two signs [and] eighty beautiful ornaments -- as often as he took a step,

tmāś 'then' ADV.

ptā-ṅkāt 'Buddha-god' N masc. nom sg.

[Compound: ptā 'Buddha' N (< Sanskrit buddha 'awakened') + ĕkāt 'god' N masc. nom sg.]

kāṣṣi 'master' N masc. nom sg.
māṃt-ne 'as if' COMP. māṃt 'as' + ne (enclitic).

ṣul 'mountain' N masc. nom sg.

tās 'were' V. 3 sg pres subj act of nas- 'be'.

tmāssāl 'thus' ADV. comit sg neut of sām (DEM).

tāskmān 'thus' ADV.

taryāk 'thirty' NUM.

we 'two' NUM.

pi 'plus' CONJ.

lakšanāsvyo 'signs' N neut. inst pl of lakšam 'sign'.

oktuk 'eighty' NUM.

cānçramu 'beautiful' ADJ. nom pl fem of čičar 'beautiful'.
[Obl pl fem would be expected.]

yetwesvo 'with ornaments' N fem. inst pl of yetwe 'ornament'.

yetu 'ornamented'. PART pret, nom sg masc of vāt- 'ornament'.

wāmpu 'adorned'. PART pret, nom sg masc of wāmp- 'adorn'.

kosprem-ne 'as often as' COMP.

šik 'step' N. obl sg of šik 'step'.

tāwiš 'placed' V. 3 sg pres opt act of tā- 'place'.

tāpre-nāk sās tkāṃ-ākāt nušā *kālīnā **oki kāckeyo

just as often the earth resounded [and] echoed with desire, as it were,

tāpre-nāk 'just so' ADV. tāprem 'so' + nāk (enclitic emphatic).

sās 'the' DEM ADJ. nom sg fem of sās (DEM).
tkam-ňkät 'earth-god' (earth) N masc. nom sg.
[Compound: tkam 'earth' N fem + ňkät 'god' N masc. nom sg.]

nušā 'resounded' V. 3 sg impf act of nu- 'resound'.

kālnā 'echoed' V. 3 sg impf act of kāln- 'echo'.

oki 'as it were' ADV.

kāckevo 'with desire' N neut. inst sg of kācke 'desire'.

tāprem tāpre-nāk mrācāš *şunkāş swāncēnānā *ñāktas [3] *napenās kāksont oki **puk šāk kālymentwanā satkā

and just as often, from the top of [his] head [and] from [his] mouth emanated rays, illuminating(?) gods and humans in all ten directions, as it were.

tāprem 'thus' ADV.

tāpre-nāk 'just so' ADV. tāprem 'so' + nāk (enclitic emphatic).

mrācāš 'from the top of the head' N masc. abl sg of mrāc 'top of the head'.

şunkāş 'from the mouth' N. abl sg of şunk- 'mouth'.

swāncēnānā 'rays' N fem. nom pl of swāncēm 'ray'.

ñāktas 'gods' N masc. obl pl of ńkät 'god'.

napenās 'men' N masc. obl pl of napem 'human'.

kāksont 'illuminating(?)'. PART pret, nom pl fem of a verb meaning 'illuminate'(?).
[In context, Sieg (1952) proposes the translation 'bestrahLEnd' (illuminating).]

oki 'as it were' ADV.

puk 'all' ADJ, not declined.

šāk 'ten' NUM.
Indeed, having seen this, the thoughts of gods [and] humans were transported, as it were.

Then Prasenajit and so forth -- the great kings,
*bimbäsärāśṣ [4] aci wāskān *läśā

[and] Bimbäsāra and so forth -- the disciple kings,

bimbäsärāśṣ 'Bimbasāra' N masc. abl sg of *bimbāsār 'Bimbasāra'.

aci 'and so forth' POST.

wāskānā 'disciples' N masc. nom pl of wāsak 'disciple'.

läśā 'kings' N masc. nom pl of wāl 'king'.

kālyme kālyme ypeyātwāṣ

from countries in all directions,

kālyme 'direction' N fem. obl sg of kālyme 'region'.

kālyme 'direction' N fem. obl sg of kālyme 'region'.

ypeyātwāṣ 'from countries' N neut. abl pl of vpe 'country'.

śņi śņi korisyo āmāśās ype-śinās wrasasyo worpuṣ

each surrounded by ten million ministers [and] the people of the country,

śņi śņi 'each respectively'. Reduplication of śņi 'own'.

korisyo 'by ten million' NUM. inst sg of koris 'ten million'.
[< Sanskrit koṭi 'ten million'.]

āmāśās 'ministers' N masc. obl pl of āmās 'minister'.

ype-śinās 'country' ADJ. obl pl masc of vpe-śi 'country' ADJ.
[și = adjectival derivational suffix.]

wrasasyo 'beings' N masc. inst pl of *wrasom 'being'.

worpuṣ 'surrounded'. PART pret, nom pl masc of wārp 'surround'.
gathered at the miracle of the Buddha-god of gods, even far from their countries, quickly [and] without difficulty.

ŋäktäsśi 'of gods' N masc. gen pl of ńkät 'god'.

pättä-ńnäktēs 'of Buddha-god' N masc. gen sg.
[Compound: pättä 'Buddha' N (< Sanskrit buddha 'awakened') + ńnäktēs 'of god' N. gen sg of ńkät 'god'.]

prāthāriyā 'at the miracle' N. perl sg of prāthāri 'miracle'.

lok 'far' ADV.

penu 'also' ADV.

ypeyātwaś 'from countries' N neut. abl pl of ype 'country'.

ymār 'quickly' ADV.

sne 'without' PREP.

ske 'difficulty' N masc/neut. obl sg of ske 'difficulty'.

kropant 'gathered' V. 3 pl impf med of krop- 'gather'.

Thus Anāthapiṇḍika, Ugra, Luhasudatta, and so forth, who had achieved a rank,

tām-ne pat-nu *anāthapiṇḍikām ugreṃ luhasudattānāś aci parāṃ kālpoṣ
aci 'and so forth' POST.

parāṃ 'rank' N. obl sg of parāṃ 'rank'.

kālpoṣ 'having received'. PART pret, nom pl masc of kālp- 'receive'.
[ṣ = nom pl masc]

wāskānā waṣṭ *lmoṣ [6] koṭiśwarānā dhaniā sārthavāheñā

[and] the disciples, the overseers of houses, the millionaires, the wealthy caravan leaders,

wāskānā 'disciples' N masc. nom pl of wāsak 'disciple'.

waṣṭ 'house' N masc. obl sg of waṣṭ 'house'.

lmoṣ 'presiding, overseeing'. PART pret, nom pl masc of lām- 'sit'.

koṭiśwarānā 'millionaires' N masc. nom pl of koṭiśwar 'millionaire'.
[< Sanskrit koṭiśvara 'possessor of ten million'.]

dhaniā 'wealthy' ADJ. nom pl masc of dhanī 'wealthy'.
[Perhaps an adjectival noun -- 'wealthy ones'.]
[< Sanskrit dhanya 'wealthy'.]

sārthavāheñā 'caravan leaders' N masc. nom pl of sārthavāhe 'caravan leader'.
[< Sanskrit sārthavāha 'caravan leader'.]

kṣemāṃ mālikānāśṣ aci ṇākcyāss oki *k"lewāsyo worpunt lāntsañā

[and] Kṣemā, Mālikā, and so forth — the queens, surrounded by heavenly women, as it were,

kṣemāṃ 'Kṣemā' N fem. obl sg of *kṣemā 'Kṣemā'.

mālikānāśṣ 'Mālikā' N fem. abl sg of mālikā 'Mālikā'.

aci 'and so forth' POST.

ňākcyās 'heavenly' ADJ. obl pl fem of ŉākci 'heavenly'.

oki 'as it were' ADV.
k'lewāsyō 'by women' N fem. inst pl of k'li 'woman'.

worpunt 'surrounded'. PART pret, nom pl fem of wärp- 'surround'.

lāntsān 'queens' N fem. nom pl of lānt 'queen'.

viśākhāṁ sujātānāṣṣ accī *wāskāñcānā yeñcā

[and] Viśākhā, Sujātā, and so forth -- the disciple sisters -- went [also].

viśākhāṁ 'Viśākhā' N fem. obl sg of viśākhā 'Viśākhā'.

sujātānāṣṣ 'Sujātā' N fem. abl sg of *sujātā 'Sujātā'.

accī 'and so forth' POST.

wāskāñcānā 'disciple sisters' N fem. nom pl of wāskānc 'disciple sister'.

yeñcā 'went' V. 3 pl impf act of i 'go'.

puraṇeṁ maskarīnāṣṣ accī śñī kāpālikās ulukes tāpases nigranthās parivrājakāsyō worpuṣ śāk tirtheṇi *kāṣṣinā

The old Maskari, and so forth -- the six teachers of the way --
-- each surrounded by his own kāpālikas, ulūkas, tāpases, nigranthas, and parivrājakas,

puraṇeṁ 'old' N masc. obl sg of *puraṇe 'old'.
[< Sanskrit purāṇa 'old'.]

maskarīnāṣṣ 'Maskari' N masc. abl sg of *maskari 'Maskari'.
[Sieg (1952) suggests that puraṇem here is not an adjective but a proper noun -- the name of another one of the six teachers.]

accī 'and so forth' POST.

śñī 'one’s own' ADJ, indeclinable.
kāpālikās 'by kāpālica' (pl) N masc. obl pl of *kāpālik 'kāpālica'.
[< Sanskrit kāpālica 'skull carrier', "A follower of a certain Śaiva sect -- the left-hand order -- characterized by carrying skulls of men in the form of garlands and eating and drinking from them" (Poucha 1955:58).]

ulukes 'by ulūka' (pl) N masc. obl pl of *uluke 'ulūka'.
[< Sanskrit ulūka 'owl'. Member of a religious order.]

tāpases 'by tāpasa' (pl) N masc. obl pl of *tāpase 'tāpasa'.
[< Sanskrit tāpasa. Type of ascetic.]

nigranthās 'by nigranta' (pl) N masc. obl pl of *nigranth 'nigrantha'.
[< Sanskrit nigrantha. Member of a religious order.]

parivrājakāsvo 'by parivrājaka' (pl) N masc. inst pl of *parivrājak 'parivrājaka'.
[< Sanskrit parivrājaka. Type of religious mendicant.]

worpu 'surrounded'. PART pret, nom pl masc of wārp- 'surround'.

śāk 'six' NUM.

tirtheṇi 'of the way' ADJ. nom pl masc of *tirtheṃ 'of the way'.
[< Sanskrit tirtha 'ford, way, teaching'.]

kāśṣiṇī 'teachers' N masc. nom pl of kāṣṣī 'teacher'.

**ālyek **śkaṃ **sne **kaś [8] ype-șiṇī wrasāṇ yeṇeṇā

[and] countless other people of the country went also.

ālyek 'others' ADJ. nom pl of ālak 'other'.

śkaṃ 'also' ADV.

sne 'without' PREP.

kaś 'number' N. obl sg of kaś 'number'.

ype-șiṇī 'country' ADJ. nom pl of ype-și 'country' ADJ.
[și = adjectival derivational suffix.]

wrasāṇ 'beings' N masc. nom pl of *wrasom 'being'.

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‘went’ V. 3 pl impf act of ‘go’.

täm-ne pat-nu pän‘ śuddhavāsātwaś śubhakrt ābhāswara brahmalokāṣṣ aci *rupadhātu-ṣiṇī **nāktaṇ **yeñcī ...

Thus from the five Śuddhavāsa [regions] -- from Śubhakrta, Ābhāsvara, Brahmaloka, and so forth -- the Rūpadhātu gods went also ...

täm-ne 'thus' ADV. obl sg neut of sām (DEM) + ne (enclitic).

pat-nu 'or' CONJ. pat 'or' + nu (enclitic).

pän‘ 'five' NUM.

śuddhavāsāntwaś 'from Śuddhavāsa' (pl) N masc. abl pl of śuddhavās Śuddhavāsa.
[<Sanskrit Śuddhavāsa 'having pure raiment'. A group of heavenly regions.]

śubhakrts 'from Śubhakrta' N. obl sg of śubhakrts Śubhakrta.
[<Sanskrit Śubhakrta 'well made'. One of the five Śuddhavāsa regions.]

ābhāswara 'from Ābhāsvara' N. obl sg of ābhāswara Ābhāsvara.
[<Sanskrit Ābhāsvara 'shining'. One of the five Śuddhavāsa regions.]

brahmalokāṣṣ 'from Brahmaloka' N masc. abl sg of brahmalok Brahmaloka.
[<Sanskrit Brahmaloka 'world of Brahma'. One of the five Śuddhavāsa regions.]

aci 'and so forth' POST.

rupadhātu-ṣiṇī 'Rupadhātu' ADJ. nom pl masc of rupadhātu-ṣi 'Rupadhātu'.
[<Sanskrit Rūpadhātu 'realm of form', contrasting with Arūpadhātu 'realm of non-form' and Kāmadhātu 'realm of desire' -- each of which has seven divisions.]
[ṣi = adjectival derivational suffix.]

nāktaṇ 'gods' N masc. nom pl of nākāt 'god'.

yeñcī 'went' V. 3 pl impf act of ‘go’.

312b
[Indra, Śaçi, and other deities appear, accompanied by throngs of lesser heavenly beings. Heaven and earth are filled with music. Flowers fall from the sky. Only the evil god Māra feels resentment. He wishes to shoot the Buddha with the arrow of passion, but cannot find it.]
[1] *ñäktaśśi pāttā-ñäktes aṅu-māski-śiṁ wram lkātsi

to see the miracle of the Buddha-god of gods.

ñäktaśśi 'of gods' N masc. gen pl of ñkāt 'god'.
pāttā-ñäktes 'of Buddha-god' N masc. gen sg.
[Compound: pāttā 'Buddha' N (< Sanskrit buddha 'awakened') + ñäktes 'of god' N. gen sg of ñkāt 'god'.]
aṅu-māski-śiṁ 'miraculous' ADJ. obl sg masc of aṅu-māski-śi 'miraculous'.
[Compound: aṅu 'end' N + māski 'heavy' ADJ + śi = adjectival derivational suffix.]
wram 'thing' N masc. gen pl of wram 'thing'.
lkātsi 'to see'. INF of läk-'see'.

*kāmadhātu-śiṁi penu śtwar lāṁśā wlā-ṅkāt suyāmeṁ *sāṁtuṣiteṁ *sūnirmāṇaratīṁsāl **yeṅcā

The four Kāmadhātu kings -- Indra with Suyāma, Sāṁtuṣita, [and] Sunirmāṇarati -- went also,

kāmadhātu-śiṁi 'Kāmadhātu' ADJ. nom pl masc of kāmadhātu-śi 'Kāmadhātu' ADJ.
[< Sanskrit Kāmadhātu 'realm of desire'.]
[śi = adjectival derivational suffix.]
penu 'also' ADV.
śtwar 'four' NUM.
lāṁśā 'kings' N masc. nom pl of wāl 'king'.
wlā-ṅkāt 'king god' (Indra) N masc. nom sg.
suyāmeṁ 'with Suyāma' N masc. obl sg of suyāme 'Suyāma'.
sāṁtuṣiteṁ 'with Sāṁtuṣita' N masc. obl sg of sāṁtuṣite 'Sāṁtuṣita'.

**şñi **şñi [2] *ñäkçim kropyo worpuş

each surrounded by his heavenly throng,

şñi şñi 'each respectively'. Reduplication of şñi 'own'.

ñäkçim 'heavenly' ADJ. obl sg masc of ñäkei 'heavenly'.

kropyo 'by throng' N masc. inst sg of krop 'throng'.

worpuş 'surrounded'. PART pret, nom pl masc of wārp- 'surround'.

ñäkcyās pyāppyās wsālu yetweyntu ñäkcinās wsā-şinās katwas swāsāsmāṃ

and raining down heavenly flowers, garments, ornaments, [and] heavenly golden jewelry(?).

ñäkcyās 'heavenly' ADJ. obl pl fem of ñäkei 'heavenly'.

pyāppyās 'flowers' N fem. obl pl of pyāpi 'flower'.

wsālu 'garments' N neut. obl pl of wsāl 'garment'.

yetweyntu 'ornaments' N fem. obl pl of yetwe 'ornament'.

ñäkcinās 'heavenly' ADJ. obl pl masc of ñäkei 'heavenly'.

wsā-şinās 'golden' ADJ. obl pl masc of wsā-şī 'golden'.

[şī = adjectival derivational suffix.]

katwas '?' (?) N masc. obl pl of katu 'jewelry'?.

[In context, Sieg (1952) proposes the translation 'Schmucksachen' (jewelry).]

swāsāsmāṃ 'raining'. PART pres med of su- 'rain'.
Citra, Citrāngana, Timbure, and so forth [accompanied] by hundreds of gandharvas ... went, playing instruments skillfully.

Also Śaci, Rambhā, and so forth --

śaci ‘Śaci’ N fem. obl sg of śaci ‘Śaci’.
[< Sanskrit Śaci, spouse of Indra.]

rāmbhānāṣṣ ‘Rambhā’ N fem. abl sg of *rāmbhā ‘Rambhā’.

śaci ‘Śaci’ N fem. obl sg of śaci ‘Śaci’.
[< Sanskrit Śaci, spouse of Indra.]

Also Śaci, Rambhā, and so forth --

śaci ‘Śaci’ N fem. obl sg of śaci ‘Śaci’.
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śaci ‘Śaci’ N fem. obl sg of śaci ‘Śaci’.
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śaci ‘Śaci’ N fem. obl sg of śaci ‘Śaci’.
[< Sanskrit Śaci, spouse of Indra.]

rāmbhānāṣṣ ‘Rambhā’ N fem. abl sg of *rāmbhā ‘Rambhā’.

śaci ‘Śaci’ N fem. obl sg of śaci ‘Śaci’.
[< Sanskrit Śaci, spouse of Indra.]

rāmbhānāṣṣ ‘Rambhā’ N fem. abl sg of *rāmbhā ‘Rambhā’.

śaci ‘Śaci’ N fem. obl sg of śaci ‘Śaci’.
[< Sanskrit Śaci, spouse of Indra.]

rāmbhānāṣṣ ‘Rambhā’ N fem. abl sg of *rāmbhā ‘Rambhā’.

śaci ‘Śaci’ N fem. obl sg of śaci ‘Śaci’.
[< Sanskrit Śaci, spouse of Indra.]

rāmbhānāṣṣ ‘Rambhā’ N fem. abl sg of *rāmbhā ‘Rambhā’.
korisyo ŋäkcyāṃã ā aptsarāntu

[accompanied] by ten million heavenly apsaras

korisyo 'by ten million' NUM. inst sg of koris 'ten million'.
[< Sanskrit koṭi 'ten million'.]

ŋäkcyāṃã 'heavenly' ADJ. nom pl fem of ŋäkci 'heavenly'.

aptsarāntu 'apsara' (pl) N fem. nom pl of aptsar 'apsara'.
[< Sanskrit apsara. Member of a class of female deities, spouses of the gandharvas.]

kräntsonās pikārāsyo *trikāsmām **puk [4] *enkalsuṅcās wrasas

amazing all passionate beings with their beautiful motions --

kräntsonās 'beautiful' ADJ. obl pl fem of krāntso 'beautiful'.
pikārāsyo 'with motions' N neut. inst pl of pikār 'motion'.
trikāsmāṃ 'amazing'. PART pres caus of trik- 'amaze'.
puk 'all' ADJ, not declined.
enkalsuṅcās 'passionate' ADJ. obl pl masc of enkalsu 'passionate'.
wrasas 'beings' N masc. obl pl of *wrasom 'being'.

ṅäktaśśi pāttā-ṅkāt lkātsi epreriss āntaṃ śtamar

stood in the region of the sky to see the Buddha-god of gods.

ṅäktaśśi 'of gods' N masc. gen pl of ŋkāt 'god'.
pāttā-ṅkāt 'Buddha-god' N masc. obl sg.
[Compound: pāttā 'Buddha' N (< Sanskrit buddha 'awakened') + ŋkāt 'god' N masc. obl sg of ŋkāt 'god'.]
lkātsi 'to see'. INF of lāk- 'see'.
Epreris 'of the sky' N. gen sg of *eprē 'air, sky'.

антам 'in the region' N. loc sg of ānt 'region'.

Ștamar 'stood' V. 3 sg pret act of käly- 'stand'.

tām nu mānt wāknā

But how [was] this?

tām 'this' DEM PRO. nom sg neut of säm (DEM).

nu PARTICLE.

mānt 'how' ADV.

wāknā 'way' N neut. perl sg of wkām 'way'.

bahudantākaṃ

[Meter: 4 x 25 syllables]

wlā-ñāktāṣṣ aci yeṇčā *ñākciṇī [5] lāśā

Indra and so forth went -- the heavenly kings.

wlā-ñāktāṣ 'king-god' (Indra) N masc. abl sg.

[Compound: wlā, combining form of wāl 'king' N + ñāktāṣ 'god' N masc. abl sg of ēnkāt 'god'.]

aci 'and so forth' POST.

yeṇčā 'went' V. 3 pl impf act of i 'go'.

ñākciṇī 'heavenly' ADJ. nom pl masc of ñākci 'heavenly'.

lāśā 'kings' N masc. nom pl of wāl 'king'.

ṣṇi ṣṇi ñākcyās aptsarntuyo *worpuṣtamar epreraṃ

Each surrounded by his heavenly apsaras, they stood in the sky.
śñi śñi 'each respectively'. Reduplication of śñi 'own'.

ñäkcyās 'heavenly' ADJ. obl pl fem of ñäkci 'heavenly'.

aptsarntuyo 'by apsara' (pl) N fem. inst pl of aptsar 'apsara'.

worpus 'surrounded'. PART pret, nom pl masc of wārp- 'surround'.

štamar 'they stood' V. 3 sg pret act of kāly- 'stand'.

epreram 'in the sky' N. loc sg of *eprē 'air, sky'.

*kakālnārr oki ñäkcyās rapeytu

They made heavenly instruments resound, as it were.

kakālnār 'made resound' V. 3 pl pret act caus of kāln- 'resound'.

oki 'as it were' ADV.

ñäkcyās 'heavenly' ADJ. obl pl fem of ñäkci 'heavenly'.

rapeytu 'instruments' N fem. obl pl of rape 'music'.

ñānwārr oki śāwe kumci

Great drums resounded, as it were.

ñānwār 'resounded' V. 3 sg pret act of nu- 'resound'.

oki 'as it were' ADV.

śāwe 'great' ADJ. nom pl masc of tsopats 'great'.

kumci 'drums' N masc. nom pl of kumpāc 'drum'.

tkam eprer# **tām [6] *tatrisāk

This caused the earth [and] the sky to resonate.
tkaṃ 'earth' N fem. obl sg of tkaṃ 'earth'.

eprer# 'sky' N. obl sg of *epre 'air, sky'.

tām 'this' DEM PRO. nom sg neut of sām (DEM).

tatrisāk 'caused to resonate' V. 3 sg pret act caus of trisk- 'resonate'.

mantārak-∗pyāppyānā ŋakciṇi puskānā kāsaṇā wātsyānā ∗sparcwmaṇṭ ∗kumṣār ptā-ṅkāt kāṣșinā kārmeṇ

Mandāraka flowers, heavenly streamers, kāsa grasses, [and] rotating parasols came to the Buddha, the Master.

mantārak-pyāppyānā 'mantāraka flowers' N fem. nom pl.
[Compound: mantārak 'mantāraka' N (< Sanskrit mandāraka) + pyāppyānā 'flowers' N fem. nom pl of pyāpi 'flower'.]

ŋakciṇi 'heavenly' ADJ. nom pl masc of ŋakci 'heavenly'.

puskānā 'streamers' N. nom pl of *pusāk 'streamer'.

kāsaṇā 'kāsa grasses' N. nom pl of kās 'kāsa grass'.
[< Sanskrit kāsa -- written in some Sanskrit documents as kāśa.]

wātsyānā 'parasols' N fem. nom pl of wtsi 'parasol'.

sparcwmaṇ 'rotating'. PART pres med of sparc- 'rotate'.

kumṣār 'came' V. 3 pl impf act of kām- 'come'.

ptā-ṅkāt 'Buddha-god' N masc. nom sg.
[Compound: ptā 'Buddha' N (< Sanskrit buddha 'awakened') + ṅkāt 'god' N masc. nom sg.]

kāṣșinā 'master' N masc. perl sg of kāsși 'master'.

kārmeṇ 'to' POST.

ŋaktān napeņi pālkānt [7] ∗ālam-wācā

Gods [and] humans saw each other.
ñäktän 'gods' N masc. nom pl of ñkät 'god'.

napeñi 'humans' N masc. nom pl of napeñ 'human'.

pälkánt 'saw' V. 3 pl pret med of läk- 'see'.

älam-wácä 'each other' RECIPROCAL PRO. obl sg.

wälat *şiraş **tkam pyäppyäyo

The earth was covered all around with flowers.

wälat 'was covered' V. 3 sg pret med of wäl- 'cover'.

şiraş 'around' ADV.

tkam 'earth' N fem. nom sg.

pyäppyäyo 'with flowers' N fem inst pl of pyäpi 'flower'.

ñäkci oki ciñcri tāk

It was as beauteous as the heavenly [realm].

ñäkci 'heavenly' ADJ. nom sg masc.

oki 'as' ADV.

ciñcri 'beauteous' ADJ. nom sg fem of ciñcär 'beauteous'.

tāk 'was' V. 3 sg pret act of nas- 'be'.

mār-ñkät tam pälkät

The god Māra saw this.

mār-ñkät 'the god Māra' N masc. nom sg.

[Māra is the archenemy of the Buddha and of spiritual life in general. He strove to tempt the Buddha with the image of a beautiful woman.]
mnu *lyalyutu tām praśt kāmat aṅcāl *pyāppyā-śināṃ rāga-śiṃ pār *spāntorāş

His thoughts aroused, at this time he took his flower bow, trusting in the arrow of passion.

mnu 'thought' N. nom sg.
lyalyutu 'aroused'. PART pres med, nom sg of lut- 'move, arouse'.
tām 'this' DEM ADJ. obl sg of sām (DEM).
praśt 'time' N fem. obl sg of praś 'time'.
kāmat 'he took' V. 3 sg pret med of pār- 'take'.
aṅcāl 'bow' N fem. obl sg of aṅcāl 'bow'.
pyāppyā-śinām 'flower' ADJ. obl sg fem of pyāppyā-ṣi 'flower' ADJ.
[ṣi = adjectival derivational suffix.]
rāga-śiṃ 'of passion' ADJ. obl sg masc of rāga-śiṃ 'of passion'.
[< Sanskrit rāga 'passion'.]
[ṣi = adjectival derivational suffix.]
pār 'arrow' N masc. obl sg of pār 'arrow'.
spāntorāş 'trusting'. ABS of spānt- 'trust'.

[8] yeṣ tām-āk **tkanā

He went to that place,
yeṣ 'he went' V. 3 sg impf act of i- 'go'.
tām-āk 'that' DEM ADJ. obl sg fem of sām (DEM) + āk_ (enclitic emphatic).
tkanā 'to place' N fem. perl sg of tkaṃ 'place, earth'.

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but having become amazed, he did not know (for himself) the direction, so that he did not find that arrow.

The gods were overwhelmed with joy, as it were.
But he alone burned, as it were, with the sharp fire of enmity.

But he alone burned, as it were, with the sharp fire of enmity.

\textit{säm nu *sasak **sälypā [315a 1] oki yäslu-rñe-śim tsräm poryo}

The gods were trusting.

\textit{spânto s. 'trusting'. PART pret, nom pl masc of spânt- 'trust'.}
He alone stood(?) stupefied, leaning down(?) on the bowstring(?) of the bow [and] thought of enmity.

*säm sasak **slåkkär [316a 1] *añclis karkā tsink säseyu klyät yäslu-rñe päeltsänsä*

Then the Buddha, the Master, having come to the seat [which was] covered on its expansive surface(?),
tmäś 'then' ADV.

ptā-ṅkät 'Buddha-god' N masc. nom sg.
[Compound: ptā 'Buddha' N (< Sanskrit buddha 'awakened') + ṅkät 'god' N masc. nom sg.]

kāṣṣi 'master' N masc. nom sg.

vipulāvākāś 'expansive area' N. obl sg of vipulāvakāś 'expansive area'.
[< Sanskrit vipulāvakāśa 'expansive area'.]

pākṛaṃ 'on the surface'(?). N. loc sg of *pākṛ 'surface'(?).
[In context, Sieg (1952) proposes the translation 'an der Oberfläche' (on the surface).]

rarkunt 'covered'. PART pret, obl sg of rāk- 'cover'.

āsānac 'to the seat' N. all sg of āsām 'seat'.

kakmūrās 'having come'. ABS of kām- 'come'.

ṉākciṃ *airāvaṃ *onkālme [316a 2] śuṇḍāssāl tāskmāṃ aṣuk wsā-yokāṃ poke rsorāś

[and] having extended his gold-colored arm, as wide as the trunk of Airāvat, the heavenly elephant,

ṉākciṃ 'heavenly' ADJ. obl sg masc of ākci 'heavenly'.

airāvaṃ 'Airāvat' N masc. obl sg of Airāvat 'Airāvat'.

onkālme 'of elephant' N masc. gen sg of onkalām 'elephant'.

śuṇḍāssāl 'with trunk' N. comit sg of *śuṇḍ- 'trunk'.
[< Sanskrit śuṇḍa 'trunk'.]

tāskmāṃ 'thus' ADV.

aṣuk 'wide' ADJ, indeclinable.

wsā-yokāṃ 'gold-colored' ADJ. obl sg fem.
[Compound: wsā, combining form of wās 'gold' N masc + yokāṃ 'colored' ADJ. obl sg fem of -yok ADJ 'colored'.]
poke 'arm' N fem. obl sg of poke 'arm'.
rsoräs 'having extended'. ABS of räs- 'extend'.

sopisyo *yetunt *prāruyo [315a 3] āsānis āncā tsitoräš
[and] having touched the base of the seat with his fingers adorned with webbing,
sopisyo 'with webbing' N. inst pl of sopi 'webbing'.
yetunt 'adorned'. PART pret, obl pl masc of yät- 'adorn'.
prāruyo 'with fingers' N. inst pl of prā 'finger'.
āsānis 'seat' N. gen sg of āsām 'seat'.
āncā 'below' POST.

sito räs 'having touched'. ABS of sit- 'touch'.

tmäk aśtānkopet *nākciṃ **kārtkālam [316a 3] ywicā ātsātsā nākcyiss oplās pyāppyāsyo śtwar
ñemi-şi śtwar kōtkumīṃ *kōlām **pākār [315a 4] tāk
in a heavenly pond full of heavenly lotuses [and] flowers, a quadruply jeweled, quadruply
embodied(?) ship having eight parts then was visible.
tmäk 'then' ADV.
aśtānkopet 'having eight parts' ADJ. nom sg.
[< Sanskrit aśtāngopeta 'having eight parts'.]
nākciṃ 'heavenly' ADJ. obl sg masc of nākci 'heavenly'.
kārtkālam 'in pond' N masc. loc sg of kārtkāl 'pond'.
ywicā 'full' ADJ, indeclinable.
ētsātsā PARTICLE.
ñäkcyiss 'heavenly' ADJ. gen sg of ñäcki 'heavenly'.
[Obl pl fem would be expected.]

opläs 'with lotuses' N fem. obl pl of oppal 'lotus'.
[< Pāli uppalā 'lotus'.]

pyäpäväsvō 'flowers' N fem. inst pl of pyäpi 'flower'.
śtwar 'four' NUM.

ñemis śi 'jeweled' ADJ. nom sg.
[śi = adjectival derivational suffix.]

śtwar 'four' NUM.

kotkumiśi 'embodied' ADJ. form of *kotkum 'embodied'(?).
[In context, Sieg 1952 proposes the translation 'Verkörperungen habendes' (having embodiments).]

koläm 'ship' N fem. nom sg.

päkār 'visible' ADJ, not declined.

tāk 'was' V. 3 sg pret act of nas- 'be'.

**tām kolmaṃ ywārśkā sumer lekā̄ vaidduri-śi āśāṃ *päkār [316a 4] **tāk**

**In the middle of this ship a seat of lapis lazuli, [like] Mount Sumeru from afar, was visible.**

tām 'this' DEM ADJ. obl sg fem of sām (DEM).

kolmaṃ 'ship' N fem. loc sg of koläm 'ship'.

ywārśkā 'in the middle of' POST.

sumer 'Sumeru' N. obl sg of sumer 'Sumeru'.
[In Buddhist cosmology, Sumeru is the mountain at the center of the world.]

lekā̄ POST 'from afar'.

vaidduri-śi 'lapis lazuli' ADJ. nom sg.
[< Sanskrit vaiddur 'lapis lazuli'.]
[śi = adjectival derivational suffix.]
āsāṁ 'seat' N. nom sg.

pākār 'visible' ADJ, not declined.

tāk 'was' V. 3 sg pret act of nas- 'be'.

*cam āsānis mrācaṁ śkaṁ wsā-śinās *kā ... #o

At the front of that seat also ... golden

cam 'that' DEM ADJ. obl sg masc of sāṁ (DEM).

āsānis 'of seat' N. gen sg of āsām 'seat'.

mrācaṁ 'at the front' N masc. loc sg of mrāc 'head'.

śkaṁ 'also' ADV.

wsā-śinās 'golden' ADJ. obl pl masc/neut of wsā-ṣī 'golden'.
[ṣī = adjectival derivational suffix.]

*vaidūri-ṣīṁ oryo nkāñcim ...

with wood like lapis lazuli, with silvery...

vaidūri-ṣīṁ 'lapis lazuli' ADJ. obl sg of vaidūri-ṣī 'lapis lazuli' ADJ.
[< Sanskrit vaidū 'lapis lazuli'.]
[ṣī = adjectival derivational suffix.]

oryo 'with wood' N. inst sg of or 'wood'.

nkāñcim 'silvery' ADJ. obl sg of *nkāṅc- 'silvery'.

*worpus ... *kaknus oppal *pākār tāk

Shining in numerous ways with ornaments(?) of diamond, surrounded by the rays of jewels, [and] having been made [adjective], a lotus was visible,
waśir-ñemi-śinās 'diamond' ADJ. obl pl.
[Compound: waśir N 'lightning' + ñemi-śinās ADJ. obl pl of ñemi-śi 'jeweled'.]
[śi = adjectival derivational suffix.]

walcisyo 'with ornaments'(?). N. inst pl of *wałc-'ornament'(?).
[In context, Sieg (1952) proposes the translation 'durch Verzierungen' (with ornaments).]

wkām 'way' N neut. obl sg of wkām 'way'.

vicitrā 'numerous' ADJ, not declined.
[< Sanskrit vicitra 'numerous'.]

lukśanunt 'shining' ADJ. nom sg fem of lukśanu 'shining'.

ñemi-śinās 'of jewels' ADJ. obl pl fem of ñemi-śi 'of jewels'.
[śi = adjectival derivational suffix.]

swāńcenāsyo 'by rays' N fem. inst pl of swāńcēm 'ray'.

worpus 'surrounded'. PART pret, nom sg fem of wārp-'surround'.

kaknus 'having been made'. PART pret, nom sg fem of kān-'make'.

oppal 'lotus' N fem. nom sg.
[< Pāli uppala 'lotus'.]

pākār 'visible' ADJ, not declined.

tāk 'was' V. 3 sg pret act of nas- 'be'.

[315a 6] *temi oplis kesāraṃ Škaṃ vāsugi nāge kūnom oki pārlyānk *ś# ...

-- and on the filament of the lotus, the hood of Nāga Vāsuki, as it were; [having taken on] the parvaṅka position ...

temi 'of the' DEM ADJ. gen sg fem of sām (DEM).

oplis 'lotus' N fem. gen sg of oppal 'lotus'.
[< Pāli uppala 'lotus'.]

kesāraṃ 'on the filament' N masc. loc sg of kesār 'filament'.

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śkaṃ 'also' ADV.

wāsugi nāge 'Nāga Vāsuki' N masc. nom sg.
[The mythical snake king; on his head he wears a jewel with magical curative powers.]

kñomm 'hood' N. nom sg.

oki 'as it were' ADV.

pārlyāṅk 'paryāṅka position'. obl sg of pārlyāṅk 'paryāṅka position'.
[< Sanskrit paryāṅka (squatting position for meditation).]

[316a 6] ... syo ŋañitku *oki **kaś-swāñcenaśyo worpu

... [participle] by [noun] as it were, surrounded by aureolas,

syo (?)
[Probably an instrumental plural suffix.]

ṉañitku (?)
[Probably PART pret.]

oki 'as it were' ADV.

kaś-swāñcenaśyo 'by aureolas' N fem. inst pl of kaś-swāñcem 'aureola'.
[< swāñcem 'ray' N fem.]

worpu 'surrounded'. PART pret, nom sg masc of wārp- 'surround'.

*ṅemi-śinām [315a 7] *oki kārme kapśiṅño plyaskenaṁ lmo-k *śkaṃ

[and] with a bejeweled, upright body, as it were, and sitting in contemplation,

ṅemi-śinām 'bejeweled' ADJ. obl sg fem of ṅemi-ṣi 'bejeweled'.
[ṣi = adjectival derivational suffix.]

oki 'as it were' ADV.

kārme 'upright' ADJ, not declined.
kapśiñño 'with body' N fem. inst sg of kapśañī 'body'.

plyaskenam 'in meditation' N masc. loc sg of plyaskem 'meditation'.

lmo-k 'sitting'. PART pret, nom sg masc of lām- 'sit' + k (enclitic).

śkaṃ 'also' ADV.

*Näktāssi paddā-ṅkāt pākār *tāk

The Buddha-god of gods was visible.

ṅakteśsi 'of gods' N masc. gen pl of īṅkāt 'god'.

pāttā-ṅkāt 'Buddha-god' N masc. obl sg.

[Compound: pāttā 'Buddha' N (< Sanskrit buddha 'awakened') + īṅkāt 'god' N masc. obl sg of īṅkāt 'god'.]

pākār 'visible' ADJ, not declined.

tāk 'was' V. 3 sg pret act of nās- 'be'.

**tām **nu **mānt **wāknā

But how [was] this?

tām 'this' DEM PRO. nom sg neut of sām (DEM).

nu PARTICLE.

mānt 'how' ADV.

wāknā 'way' N neut. perl sg of wkāṃ 'way'.

[Meter becomes 4 x 15 syllables (4 x 7/8).]

[316a 7] ... wrāṣ *wār-*yokānī **sāṅcenānī por-yokānī wriṃ ...

... From the water [went out] water-colored rays, [and] fire-colored [rays went out] from the watery ...
wräś 'from the water' N neut. abl sg of wār 'water'.

wār-yokāṅā 'water-colored' ADJ. nom pl.
[Compound: wār 'water' N neut + yokāṅā 'colored' ADJ. nom pl of -yok 'colored'.]

swāñcenāṅā 'rays' N fem. nom pl of swāñcem 'ray'.

por-yokāṅā 'fire-colored' ADJ. nom pl.
[Compound: por 'water' N neut + yokāṅā 'colored' ADJ. nom pl of -yok 'colored'.]

wrim 'from the watery' ADJ. obl sg masc of wrim 'watery'.

[315a 8] s# lcār vaiḍur-yokāṅā āsānāś

[and] lapis-lazuli-colored [rays] went out from the seat,

lcār 'went out' V. 3 pl pret act of lāt- 'go out'.

vaiḍur-yokāṅā 'lapis-lazuli-colored' ADJ. nom pl.
[Compound: vaiḍur 'lapis lazuli' N neut + yokāṅā 'colored' ADJ. nom pl of -yok 'colored'.]

āsānāś 'from the seat' N. abl sg of āsāṁ 'seat'.

**oplāś **nu *ārkyaṁ *wsā-*yokāṅā

but from the lotus [went out] white [and] golden [rays].

oplāś 'from the lotus' N fem. abl sg of oppal 'lotus'.
[< Pāli uppala 'lotus'.]

nu PARTICLE.

ārkyaṁ 'white' ADJ. nom pl fem of ārki 'white'.

wsā-yokāṅā 'golden' ADJ. nom pl.
[Compound: wsā, combining form of wās 'gold' N masc + yokāṅā 'colored' ADJ. nom pl of –yok 'colored'.]
... action, sitting ...

kāram 'action' N masc. nom sg.
[< Sanskrit kara- 'action'.]

imo 'sitting'. PART pret, nom sg masc of lām- 'sit'.

[315b 1]
[In the following section, lines from 315b alternate with lines from 316b.]

[Flowers rain down upon the earth. Gods, including those of Akanisṭhadhātu, and humans all become glad and pure. The pārijāta tree of buddhahood is seen upon the Lotus Throne.]

*plyaskenam șokyo šyak *kutkāt ... *

he simultaneously embodied(?) to a high degree [the one] in meditation. ...

plyaskenam 'in meditation' N masc. loc sg of plyaske 'meditation'.

șokyo 'greatly' ADV.

šyak 'simultaneously' ADV.

kutkāt 'he embodied(?) V. 3 sg pret med of *kutk- 'embody(?)'.
[In context, Sieg (1952) proposes the translation 'verkörperte' (embodied).]

[316b 1] ... śla *pāltsākk **oki

... with understanding, as it were.

śla 'with' PREP.

pāltsāk 'understanding' N neut. obl sg of pāltsāk 'thought, understanding'.

oki 'as it were' ADV.
This whole earth was covered all around with heavenly flowers, as it were.

wālant 'was covered' V. 3 sg pret med of wāl- 'cover'.
oki 'as it were' ADV.
puk 'all' ADJ, not declined.
sās 'this' DEM ADJ. nom sg fem of sās (DEM).
tkām 'earth' N fem. nom sg.
ñākcīyās 'heavenly' ADJ. obl pl fem of ñākci 'heavenly'.
śīrasā 'around' ADV.
pyāppyāsyo 'with flowers' N fem. inst pl of pyāpi 'flower'.

With joy, all beings saw the Buddha-god of gods.

wsokoneyo 'with joy' N masc. inst sg of wsokone 'joy'.
puk 'all' ADJ, not declined.
wrasānā 'beings' N masc. nom pl of *wrasom 'being'.
pālkānt 'saw' V. 3 pl pret med of lāk- 'see'.
ñāktaśi 'of gods' N masc. gen pl of ānkāt 'god'.
pāttā-ānkāt 'Buddha-god' N masc. obl sg.
[Compound: pāttā 'Buddha' N (< Sanskrit buddha 'awakened') + ānkāt 'god' N masc. obl sg of ānkāt 'god'.]
From ten million palaces, from a billion Mount Sumerus, gods [and] humans saw ... the Buddha in the same way.

without blinking, with great emotion, all the beholders were glad [and] pure.
ptsák 'blinking' N. obl sg of ptsák 'blinking'.

ašnumäs 'holders' nominal ADJ. nom pl masc of ašnum 'seeing'.

wraskeyo 'with sickness' N masc. inst sg of wraske 'sickness'.

wsoke 'glad' ADJ. nom pl masc of wsok 'glad'.

äštär 'pure' ADJ. nom pl masc of äštär 'pure'.

tākar 'were' V. 3 pl pret act of nas- 'be'.

lyokänt lokāntarintu tri *wäknā ...

[plural noun] illuminated the intermediate worlds in three ways. ...

lyokänt 'they illuminated' V. 3 pl pret med of luk- 'illuminate'.

lokāntarintu 'intermediate worlds' N neut. obl pl of lokāntar 'intermediate world'.
[< Sanskrit lokāntara 'intermediate world'.]

tri 'three' NUM.

wäknā 'ways' N neut. perl sg of wkām 'way'.

[316b 4] ... täm mät ne *sumer-**şulis **mrācaṁ *pāṇḍukampal *pārenā **ñākci [315b 5] parijāṭtrā śṭām kālymāṁ tāš tmaśsāl

... This [was] as if the heavenly pārijāta tree were standing there upon the Pāṇḍukambala Throne at the peak of Mount Sumeru.

tām 'this' DEM PRO. nom sg neut of säm (DEM).

mät-ne 'as if' COMP.

sumer-şulis 'of Mount Sumeru'. gen sg.
[Compound: sumer 'Sumeru' N + şulis 'mountain' N masc. gen sg of şul 'mountain'.]

mrācaṁ 'at the peak' N masc. loc sg of mrāc 'top of the head, peak'.
pāṇḍukampal 'Pāṇḍukambala' N, not declined.
[< Sanskrit pāṇḍukambala 'white blanket' (kind of stone).]

pārenā 'on the throne' N fem. perl sg of pārem 'stone, throne'.

ñākci 'heavenly' ADJ. nom sg masc.

parijāṭā 'pārijāta' N masc. nom sg.
[< Sanskrit pārijāta -- one of the five heavenly trees.]

štām 'tree' N neut. nom sg.

kālymām 'standing'. PART pres med of kāly- 'stand'.

tās 'were' V. 3 sg pres subj act of nas- 'be'.

trāssāl 'there' ADV. comit sg neut of sām (DEM).

tāskmāṃ āsāṃ **ñāktaśśī **pāttā-ñāktes

Such [is] the seat of the Buddha-god of gods.

tāskmāṃ 'thus' ADV.

āsāṃ 'seat' N. nom sg.

ñāktaśśī 'of gods' N masc. gen pl of īkāt 'god'.

pāttā-ñāktes 'of Buddha-god' N masc. gen sg.
[Compound: pāttā 'Buddha' N (< Sanskrit buddha 'awakened') + īkātes 'of god' N masc. gen sg of īkāt 'god'.]

[316b 5] *oppol-ṣi pārenā *puttiś-par-ṣi *parijāṭārā śokyo ciñcār pālke ... [315b 6] ts pālkāl tāk

Upon the Lotus Throne, the pārijāta tree of buddhahood, very beauteous to see ... was visible.

oppol-ṣi 'lotus' ADJ, not declined.
[< Pāli uppala 'lotus'.]
[ṣi = adjectival derivational suffix.]
pārenā 'on the throne' N fem. perl sg of pāre ṭ 'stone, throne'.

puttiṣ-par-ṣi 'buddhahood' ADJ. nom sg masc.
[Compound: puttiṣ < Sanskrit buddha 'awakened, enlightened' + par- N 'honor' + ṣi adjectival derivational suffix.]

parijāṭrā 'pārijāta tree' N masc. nom sg.
[< Sanskrit pārijāta -- one of the five heavenly trees.]

śokyo 'very' ADV.

ciṅcār 'beauteous' ADJ. nom sg masc.

pālkė(?) 'to see'. A form of lāk- 'see' beginning with pāl.
[Presumably not pālke (1 sg pret med.).]

pālkāl 'visible'. VADJ, nom sg masc of lāk- 'see'.

tāk 'was' V. 3 sg pret act of nas- 'be'.

tiri nu tāṣ

But the reason is here:

tiri 'reason' N neut. nom sg.

nu PARTICLE.

tāṣ 'here' ADV.

mā sam saṃ ūkāt napeṃ *naṣ [316b 6] **kene ūktaśṣi pāttā-ūṇāktes mṛc pālkātār

there is not such a god [or] human, by whom the top of the head of the Buddha-god of gods may be seen.

mā 'not' ADV.

sām 'that' DEM PRO. nom sg masc.

sām 'that' DEM PRO. nom sg masc.
Therefore all the gods [and] humans see him from below, [looking] upward.

tämä 'therefore' ADV.

puk 'all' ADJ, not declined.

läk- 'see' V. 3 sg pres act of läk- 'see'.

s.u 'from there' ADV.

orto 'upward' ADV.

ikeňc-äm 'see him' V. 3 pl pres act of läk- 'see' + äm (enclitic pronoun).
Indeed, the Buddha, the Master, sitting on the lotus, was visible — higher than everything.

They began to look upon the face of the Buddha-god of gods from below, upward ...
And the gods of Akanišṭhadhātu are sixteen million, seven hundred seventy-seven thousand, two hundred seventy-six miles high, there above.

nu PARTICLE.

mtsāš 'below' ADV.

ṣu 'from there' ADV.

ortho 'upward' ADV.

ṅaktaśī 'of gods' N masc. gen pl of īkāt 'god'.

pāttā-ṅṅāktes 'of Buddha-god' N masc. gen sg.

[Compound: pāttā 'Buddha' N (< Sanskrit buddha 'awakened') + ṅṅāktes 'of god' N masc. gen sg of īkāt 'god'.]

akmlaṃ 'upon the face' N masc. loc sg of akmal 'face'.

lkātsi 'to look'. INF of lák- 'look'.

osänt 'began' V. 3 pl pret med of ok- 'begin'.

[316b 7] *tāmāśṣ orto wālts śāk *kānt šāptuk špāt pi tmānāntu špāt *wālts we **kānt
[315b 8] *śāptuk śāk pi kursārwāyo penu *akaniṣṭhadhātu-śiṇi īktaṇā tpār *māskantra

And the gods of Akaniṣṭhadhātu are sixteen million, seven hundred seventy-seven thousand, two hundred seventy-six miles high, there above.

tmāςṣ 'there' ADV.

ortho 'above' ADV.

wālts 'thousand' NUM.

śāk 'six' NUM.

kānt 'hundred' NUM.

šāptuk 'seventy' NUM.

špāt 'seven' NUM.

pi 'plus' CONJ.
tmānāntu 'ten thousands' N. obl pl of tmāṃ 'ten thousand'.

śpāt 'seven' NUM.

wālts 'thousand' NUM.

we 'two' NUM.

kānt 'hundred' NUM.

śāiptuk 'seventy' NUM.

śāk 'six' NUM.

pi 'plus' CONJ.

cursārwāyo 'miles' N. inst pl of kursār 'mile'.

penu 'also' ADV.

akaniṣṭhadhātu-śiṇi 'Akanishiṭhadhātu' ADJ. nom pl masc of akaniṣṭhadhātu-śi

'akaniṣṭhadhātu' ADJ.

[śiṇi = adjectival derivational suffix.]

[A region of heaven which is as far above the earth as the Avīci hell is below it, cf. Sieg 1952:30.]

āktaṇā 'gods' N masc. nom pl of ākāṭ 'god'.

tpār 'high' ADV.

māskantrā 'are' V. 3 pl pres med act of māsk- 'be'.

314a

[Regarding the Buddha, the beings in the Avīci hell obtain an end of all pains. Ānanda beholds the Buddha. All beings behold the Buddha. Surrounded by a golden aureola, he is as beauteous as a lightning bolt, his expression beautiful and pleasant, yet extinguished.]

[1] ... kāpāraṃ māskantrā

... They are deep.
k"pāram 'deep' ADJ. nom pl fem of k"pār 'deep'.
[Refs to the inhabitants of the Avīci hell, which is as far below the earth as the Akaniṣṭhadhātu heaven is above it, cf. Sieg 1952:30.]

māskantrā 'they are' V. 3 pl pres med act of māsk- 'be'.

... ņāktasši pāttā-ńṅaktes **nu *kātse-k akmlaṁ ikāmāṁ *puk *klopāntwāś ānu *kālpānt

... Looking from nearby upon the face of the Buddha-god of gods, they obtained an end of all pains.

ńāktasši 'of gods' N masc. gen pl of āṅkāt 'god'.
pāttā-ńṅaktes 'of Buddha-god' N masc. gen sg.
[Compound: pāttā 'Buddha' N (≤ Sanskrit buddha 'awakened') + āṅktes 'of god' N masc. gen sg of āṅkāt 'god'.]

nu PARTICLE.

kātse-k 'from nearby' ADV. kātse 'from nearby' + k (enclitic).
akmlaṁ 'upon the face' N masc. loc sg of akmal 'face'.

ikāmāṁ 'looking'. PART pres med of lāk- 'look'.
puk 'all' ADJ, not declined.
klopāntwāś 'from pains' N neut. abl pl of klop 'pain'.

ānu 'end' N. obl sg of ānu 'end'.
kālpānt 'they obtained' V. 3 pl pret med of kālp- 'obtain'.

*māṁt-ne **ńṅktańă **mtsāś [2] **șu **orto **kātse-k ńare-śińi *wrasańă *ńṅktasši pāttā-ńṅkāt pālkānt

Just as the gods saw the Buddha-god of gods, from below, [looking] upward, [and] the beings in hell [saw him] from nearby,

māṁt-ne 'as' COMP. māṁt 'as' + ne (enclitic).
ñäktañä 'gods' N masc. nom pl of ñkät 'god'.

mtsäš 'below' ADV.

ṣu 'from there' ADV.

orto 'up' ADV.

kätse-k 'from nearby' ADV. kätse 'from nearby' + k (enclitic).

ñare-ṣiṇi 'hell' ADJ. nom pl of ñare-ṣi 'hell' ADJ.

[ṣi = adjectival derivational suffix.]

wrasañä 'beings' N masc. nom pl of *wrasom 'being'.

ñäktaśši 'of gods' N masc. gen pl of ñkät 'god'.

pättä-ñkät 'Buddha-god' N masc. obl sg.

[Compound: pättä 'Buddha' N (< Sanskrit buddha 'awakened') + ñkät 'god' N masc. obl sg of ñkät 'god'.]

pälkänt 'saw' V. 3 pl pret med of läk- 'see'.

täm-ne-k *puk *ālyek ñäktañä ñare-ṣiṇi śṇī śṇī nāsl-am. *tkamsāṣy **mtsāṣy [3] **ṣu **orto *kätse-ñkät ñäktaśši pättä-ñkät pälkänt

just so, all the other gods [and] the beings in hell saw the Buddha-god of gods -- each from the worlds corresponding to them -- from below, [looking] upward, from nearby.

täm-ne-k 'thus' ADV PRO. obl sg neut of säm (DEM) + ne-k (enclitic).

puk 'all' ADJ, not declined.

ālyek 'other' ADJ. nom pl of ālak 'other'.

ñäktañä 'gods' N masc. nom pl of ñkät 'god'.

ñare-ṣiṇi 'hell' ADJ. nom pl of ñare-ṣi 'hell' ADJ.

[ṣi = adjectival derivational suffix.]

śṇī śṇī 'each respectively'. Reduplication of śṇi 'own'.

50
nasl-āṃ 'being to them'. VADJ of nas- 'be' + āṃ (enclitic pronoun).

tkamšās 'from the worlds' N fem. abl pl of tkam 'world'.

mtsās 'below' ADV.

ṣu 'from there' ADV.

orto 'up' ADV.

kātse-k 'from nearby' ADV. kātse 'from nearby' + k (enclitic).

ñāktaśśī 'of gods' N masc. gen pl of ūkāt 'god'.

pāttā-ūkāt 'Buddha-god' N masc. obl sg.
[Compound: pāttā 'Buddha' N (< Sanskrit buddha 'awakened') + ūkāt 'god' N masc. obl sg of ūkāt 'god'.]

pālkānt 'saw' V. 3 pl pret med of lāk- 'see'.

mānt pat-nu anapār lmo ānand pṭā-ūkāt kāsṣīṃ lāyāk

Or as Ānanda, sitting in front, saw the Buddha, the Master,

mānt 'as' ADV.

pat 'or' CONJ.

nu PARTICLE.

anapār 'in front' ADV.

lmo 'sitting'. PART pret, nom sg masc of lām- 'sit'.

ānand 'Ānanda' N masc. nom sg.

pṭā-ūkāt 'Buddha-god' N masc. nom sg.
[Compound: pṭā 'Buddha' N (< Sanskrit buddha 'awakened') + ūkāt 'god' N masc. nom sg.]

kāsṣīṃ 'master' N masc. obl sg of kāsṣī 'master'.

lāyāk 'saw' V. 3 sg impf act of lāk- 'see'.
just so, from all the other systems of worlds, the animals, ghosts, [and] humans all saw the Buddha, the Master, as if they were sitting in front.

täm-ne 'thus' ADV. obl sg neut of säm (DEM) + ne (enclitic).
puk 'all' ADJ, not declined.
älakes 'other' ADJ. obl pl masc of ālak 'other'.
lokadhātumṇwās 'from systems of worlds' N. abl pl of lokadhātu 'system of worlds'. [< Sanskrit lokadhātu 'system of worlds'.]
lwā 'animals' N. nom pl of lu 'animal'.
pretānā 'ghosts' N masc. nom pl of pret 'ghost'.
napeṇi 'humans' N masc. nom pl of napem 'human'.
puk 'all' ADJ, not declined.
anapār 'in front' ADV.
imoṣṣ 'sitting'. PART pret, nom pl masc of sām- 'sit'. [śś = nom pl masc.]
oki 'as it were' ADV.
ptā-ñkāt 'Buddha-god' N masc. nom sg. [Compound: ptā 'Buddha' N (< Sanskrit buddha 'awakened') + ñkāt 'god' N masc. nom sg.]
kāṣṭim 'master' N masc. obl sg of kāṣṭi 'master'.
pālkānt 'saw' V. 3 pl pret med of lāk- 'see'.

nandīghoṣṇaṁ
[Meter: 4 x 18 syllables]
[5] ... **puk *ñareytwämn *oki *pat ñare-șini

... or as in all hells the beings in hell.

puk 'all' ADJ, not declined.

ñareytwämn 'in hells' N. loc pl of ñare 'hell'.

oki 'as it were' ADV.

pat 'or' CONJ.

ña-re-șini 'hell' ADJ. nom pl of ñare-și 'hell' ADJ.  
[și = adjectival derivational suffix.]

mä penu kālk štwar kālyme

Indeed, he did not approach the four directions.

mä 'not' ADV.

penu 'also' ADV.

kālk 'he went' V. 3 sg pret act of ı- 'go'.

štwar 'four' NUM.

kālyme 'direction' N fem. obl sg of kālyme 'region'.

mä penu cem aci yeńcä cam saṃnkramaṃ

Nor did they go hence to the sanghārāma.

mä 'not' ADV.

penu 'also' ADV.

cem 'they' PRO. nom pl masc of säm (DEM).

aci 'hence' ADV.

yeńcä 'went' V. 3 pl impf act of ı 'go'.

53
**sämkrāmā saṃgrāmā.**

*çasam *sēm kātse pālkānt *ptā-ňkāt *kāsšin.**

... all saw the Buddha, the Master, as if nearby.

kātse 'from nearby' ADV.
oki 'as it were' ADV.
puk 'all' ADJ, not declined.
pālkānt 'saw' V. 3 pl pret med of lāk- 'see'.
ptā-ňkāt 'Buddha-god' N masc. nom sg.
[Compound: ptā 'Buddha' N (< Sanskrit buddha 'awakened') + ŋkāt 'god' N masc. nom sg.]
kāssin 'master' N masc. obl sg of kāssi 'master'.

*mrasarr oki šnī šnī klop*

They each forgot their pain, as it were.

mrasarr 'they forgot' V. 3 pl pret act of mārs- 'forget'.
oki 'as it were' ADV.
šnī šnī 'each respectively'. Reduplication of šnī 'own'.
klop 'pain' N neut. obl sg of klop 'pain'.

---

cam 'the' DEM ADJ. obl sg masc of sām (DEM).

saṃkṛāmaṃ 'to saṃgrāma' N. loc sg of saṃkrām 'saṃgrāma'.
[< Sanskrit saṃgrāma 'monastery / dwelling place of the Buddhist community'.]

*šnīkek *

But...

šnīkek 'but' CONJ.

[6] ... **kātse oki pālkānt *ptā-ňkāt *kāsšin.**

... all saw the Buddha, the Master, as if nearby.

kātse 'from nearby' ADV.
oki 'as it were' ADV.
puk 'all' ADJ, not declined.
pālkānt 'saw' V. 3 pl pret med of lāk- 'see'.
ptā-ňkāt 'Buddha-god' N masc. nom sg.
[Compound: ptā 'Buddha' N (< Sanskrit buddha 'awakened') + ŋkāt 'god' N masc. nom sg.]
kāsšin 'master' N masc. obl sg of kāsši 'master'.

*mrasarr oki šnī šnī klop*

They each forgot their pain, as it were.

mrasarr 'they forgot' V. 3 pl pret act of mārs- 'forget'.
oki 'as it were' ADV.
šnī šnī 'each respectively'. Reduplication of šnī 'own'.
klop 'pain' N neut. obl sg of klop 'pain'.

---

...
wsoke nāntsüş *.glāncālyi sne ptsāk *lyākar ...

Having become glad, with hands placed together, without blinking, they saw ...

wsoke 'glad' ADJ. nom pl masc of wsok 'glad'.
nāntsüş 'having become'. PART pret, nom pl masc of nas- 'be'.
śla 'with' PREP.

āncālyi 'hands placed together' N. obl sg of āncālyi 'hands placed together'.
[< Sanskrit añjali 'hands placed together'.]
sne 'without' PREP.
ptsāk 'blinking' N. obl sg of ptsāk 'blinking'.
lyākar 'they saw' V. 3 pl impf act of läk- 'see'.

[7] ... **śālyīn *tsaraṃ pāciṃ tsar to

... Having placed his left hand on his right hand,
śālyīn 'left' ADJ. obl sg masc of śālyī 'left'.
tsaraṃ 'on hand' N masc. loc sg of tsar 'hand'.
pāciṃ 'right' ADJ. obl sg masc of pāci 'right'.
tsar 'hand'. N masc. obl sg of tsar 'hand'.
to 'having placed'. PART pret of tā- 'place'.

*šeṣ cińcār vājjārr oki cwankeyaṃ

he was as beauteous as the lightning bolt in his lap.
šeṣ 'he was' V. 3 sg impf act of nas- 'be'.
The expanse of his shoulders looked like a golden throne.

*wsā-ṣi pārem menākyo lyāk wārts esneṃ*

[His] blue-colored hair: a parasol from Indranīla, as it were ...

indranīl-ṣi wtsi oki *tseṃ-yok **šāku ...*
śāku 'hair' N. nom sg.

[8] ... urṇā pārwānyo *yetw *akmal

... [his] face adorned by brows [and] the hair between,

urṇā 'hair between the brows' N. obl sg of urṇā 'wool, hair between the brows.'
[< Sanskrit ūrna 'wool, hair between the brows'.]

pārwānyo 'by the brows' N. inst dual of pārwān- 'brow'.

yetu 'adorned'. PART pret, nom sg masc of yāt- 'ornament'.

akmal 'face' N masc. nom sg.
[Compound: ak 'eye' N neut + mal 'cheeks' N.]

s#rpārts ciñcār *kāwālte *ṣānikē *kakṣu

[his] expression(?) beautiful [and] pleasant, yet extinguished.

s#rpārts 'expression(?)' N masc. nom sg.
[Attested here only. In context, Sieg (1952) proposes the translation 'Gesichtsausdruck' (expression).]

ciñcār 'beautiful' ADJ. nom sg masc.

kāwālte 'pleasant' ADJ. nom sg masc.

ṣānikē 'but' CONJ.

kakṣu 'extinguished'. PART pret, nom sg masc of kās- 'extinguish'.

wsā-yokām kaṣ-swāncenyo *worpu yārṣār

Surrounded completely by a golden aureola,

wsā-yokām 'golden' ADJ. obl sg fem.
[Compound: wsā, combining form of wās 'gold' N masc + yokām 'colored' ADJ. obl sg fem of -vok 'colored'.]
kaṣ-swāñcenyo 'with aureola' N fem. inst of kaṣ-swāñcem 'aureola'.
[< swāñcem 'ray' N fem.]

worpu 'surrounded'. PART pret, nom sg masc of wārp- 'surround'.

yārśār 'all around' ADV.

sam *kātse **p"kis **lkātsi **šeṣ ...

he was visible to all from nearby ...

sām 'he' DEM PRO. nom sg masc.

kātse 'from nearby' ADV.

p"kis 'to all' PRO. gen of puk 'all'.
[The genitive appears here with indirect object function.]

lkātsi 'to see'. INF of läk- 'see'.

šeṣ 'was' V. 3 sg impf act of nas- 'be'.

314b
[From the eighty-thousand pores of the Buddha emanate eighty-thousand gleaming rays. At
the end of each ray, a heavenly pond with a Buddha becomes visible. And from each of these
Buddhas emanate eighty-thousand rays. The vision expands infinitely.]

[1] ... #m# ... #puk nu *camy *akml# ...

And all ... his face ...

puk 'all' ADJ, not declined.

nu PARTICLE.

camy 'his' DEM PRO. gen sg masc of sām (DEM).

akml# 'face' N masc. A form of akmal 'face'.

58
*#y#nāk säs tri-wältseṃ ārkişişi pük sākār

The three-thousandth world [was] entirely happy. (?)

säs 'the' DEM ADJ. nom sg masc.

tri-wältseṃ 'three-thousandth' ORDINAL NUM.

ārkişişi 'world' N masc. nom sg.

[The final r is missing in the manuscript, but can be reconstructed in context.]

pük 'all' ADJ, not declined.

sākār 'happy' ADJ. nom sg neut.

[No conjectures are possible, cf. Sieg 1952:30.]

... *#rz#x#l *oki sne *#z# ...  

... Without, as it were ...

oki 'as it were' ADV.

sne 'without' PREP.

[2] ... tskānt pük kṣāc kaksānt tmāś ptā-ńkāt kāśyāp okāt tmāṃ *klyokāśāsāś

... Then, from all the eighty thousand pores of the Buddha, the Master, went forth --

tskānt 'went forth' V. 3 pl pret med of tsāk- 'go forth'.

pük 'all' ADJ, not declined.

kṣāc (?).

[No conjectures are possible, cf. Sieg 1952:30.]

kaksānt (?)

[No conjectures are possible, cf. Sieg 1952:30.]

tmāś 'then' ADV.
ptā-ṅkāt 'Buddha-god' N masc. nom sg.
[Compound: ptā 'Buddha' N (< Sanskrit buddha 'awakened') + ṅkāt 'god' N masc. nom sg.]

kāssyāp 'of the master' N masc. gen sg of kāssī 'master'.

okāt 'eight' NUM.

tmāṇ 'ten thousand' NUM.

klyokāśāsā 'from pores' N. abl pl of klyokās 'pore'.

lyutār memaṣ cīncrām wākmatsām *lukṣanunt **okāt **tmāṇ [3] *swāṅcenāṅā lcār

-- went out eighty thousand even more beauteous, excellent, shining rays.

lyutār 'more' ADV.

memaṣ 'in measure' N. abl sg of mem 'measure'.

cīncrām 'beauteous' ADJ. nom pl fem of cīncār 'beauteous'.

wākmatsām 'excellent' ADJ. nom pl fem of wākmats 'excellent'.

lukṣanunt 'shining' ADJ. nom pl fem of lukṣanu 'shining'.

okāt 'eight' NUM.

tmāṇ 'ten thousand' NUM.

swāṅcenāṅā 'rays' N fem. nom pl of swāṅcem 'ray'.

lcār 'went out' V. 3 pl pret act of lāt- 'go out'.

swāṅcenāsī *ākā okāt tmāṇ kārtkālyi pākār tākār

At the end of the rays, eighty thousand ponds were visible.

swāṅcenāsī 'of rays' N fem. gen pl of swāṅcem 'ray'.

ākā 'at the end' POST.
okät 'eight' NUM.

tmāṃ 'ten thousand' NUM.

kārtkālyi 'ponds' N masc. nom pl of kārtkā 'ponds'.

pākār 'visible' ADJ, not declined.

tākar 'were' V . 3 pl pret act of nas- 'be'.

kārtkālsāṃ sumer lekāā vaiḍur-ṣiṇī āsāṇī āpākār ātākar

In the ponds, seats of lapis lazuli, [like] Mount Sumeru from afar, were visible.

kārtkālsāṃ 'in the ponds' N. loc pl of kārtkā 'pond'.

sumer 'Sumeru' N. obl sg of sumer 'Sumeru'.

lekāā POST 'from afar'.

vaiḍur-ṣiṇī 'lapis lazuli' ADJ. nom pl of vaiḍuri-ṣiṇī 'lapis lazuli' ADJ.
[< Sanskrit vaiḍur 'lapis lazuli'.]
[ṣi = adjectival derivational suffix.]

āsāṇī 'seats' N. nom pl of āsāṃ 'seat'.

pākār 'visible' ADJ, not declined.

tākar 'were' V . 3 pl pret act of nas- 'be'.

**āsānsāṃ [4] *pān *kānt *pāltwāyō *oplānā āpākār ātākar

On the seats, lotuses with five hundred petals were visible.

āsānsāṃ 'on the seats' N. loc pl of āsāṃ 'seat'.

pān 'five' NUM.

kānt 'hundred' NUM.

pāltwāyō 'with petals' N. inst pl of pālt 'leaf, petal'.
On the filaments of the lotuses,

On the filaments of the lotuses, N fem. gen pl of oppal 'lotus'.
[< Pāli uppala 'lotus'.]

kesārsaṃ 'on the filaments' N masc. loc pl of kesā 'filament'.

taryāk we pi lakṣaṇāsyo *yetuṣ

[and] adorned with the thirty-two signs,
taryāk 'thirty' NUM.
we 'two' NUM.
pi 'plus' CONJ.
lakṣaṇāsyo 'with signs' N. inst pl of lakṣaṇ 'sign'.
yetuṣ 'adorned'. PART pret, nom pl masc of yāt- 'adorn'.

oktuk ciṅcraṃ **yetwesyo **wāmpuṣ

[and] decorated with the eighty beauteous ornaments,
oktuk 'eighty' NUM.

 ciòṅcraṃ 'beauteous' ADJ. nom pl fem of ciṅcār 'beauteous'.
[Obl pl fem would be expected.]
yetwesvo 'with ornaments' N fem. inst pl of yetwe 'ornament'.
wämpus 'decorated'. PART pret, nom pl masc of wämp- 'decorate'.

**äšänikäšši [5] *wartisyo worpuš

[and] surrounded by a host of arhats,
äšänikäšši 'of arhats' N masc. gen pl of äšänik 'arhat'.
wartisyo 'by a host' N fem. inst sg of wartsi 'host'.
worpuš 'surrounded'. PART pret, nom pl masc of wärp- 'surround'.

okät *tmāṃ **ńäktašši *pättä-ńńäktan pākār tākar

eighty thousand Buddha-gods were visible.
okät 'eight' NUM.
tmāṃ 'ten thousand' NUM.
ńäktašši 'of gods' N masc. gen pl of źńkät 'god'.
pättä-ńńäktan 'Buddha-gods' N masc. nom pl.
[Compound: pättä 'Buddha' N (<Sanskrit buddha 'awakened') + źńkät N masc. nom pl of źńkät 'god'.]
pākār 'visible' ADJ, not declined.
tākar 'were' V . 3 pl pret act of nas- 'be'.

cesmi penu puk okät **tmāṃ *äšänikäšši **okät **tmāṃ **klyokäššasāś

Also from the eighty-thousand pores of all these eighty-thousand arhats,
cesmi 'of these' DEM ADJ. gen pl masc of säm (DEM).
penu 'also' ADV.
puk 'all' ADJ, not declined.
okät 'eight' NUM.
tmāṃ 'ten thousand' NUM.
āṣānikāsī 'arhats' N masc. gen pl of āṣānik 'arhat'.
okät 'eight' NUM.
tmāṃ 'ten thousand' NUM.
klyokāśāsās 'from pores' N. abl pl of klyokāś 'pore'.

[6] okät tmāṃ swāṅcenāṃū pākār tākar
eighty-thousand rays were visible,
okät 'eight' NUM.
tmāṃ 'ten thousand' NUM.
swāṅcenāṃū 'rays' N fem. nom pl of swāṅceṃ 'ray'.
pākār 'visible' ADJ, not declined.
tākar 'were' V. 3 pl pret act of nas- 'be'.

*swāṅcenāsī ākā škaṃ tām-ne-k wkāṃnyo

and at the end of the rays, in this same way,
swāṅcenāsī 'of rays' N fem. gen pl of swāṅceṃ 'ray'.
ākā 'at the end' POST.
škaṃ 'also' ADV.
tām-ne-k 'this' DEM PRO. obl sg neut of sām (DEM) + ne-k (enclitic).
wkāṃnyo 'way' N neut. inst sg of wkāṃ 'way'.

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ponds, seats, lotuses, [and] Buddhas on the filaments of the lotuses were visible.

They also released rays in this same way.
Also at the end of these rays,

cesmi 'of these' DEM ADJ. gen pl masc of säm (DEM).

penu 'also' ADV.

swāñcenāśśī 'rays' N fem. gen pl of swāñcem 'ray'.

ākā 'at the end' POST.

okāk lakṣanāsyo *yetuṣ

[and] even adorned with the signs,

okāk 'even' ADV.

lakṣanāsyo 'with signs' N. inst pl of lakṣam 'sign'.

yetuṣ 'ornamented'. PART pret, nom pl masc of yāt- 'ornament'.

[8] **oktuk **ciñcram **yetwesyo **wāmpuṣ

[and] decorated with the eighty beauteous ornaments,

oktuk 'eighty' NUM.

ciñcram 'beauteous' ADJ. nom pl fem of ciñcär 'beauteous'.

[Obl pl fem would be expected.]

yetwesyo 'with ornaments' N fem. inst pl of yetwe 'ornament'.

wāmpuṣ 'decorated'. PART pret, nom pl masc of wāmp- 'decorate'.

*Bpātā-ññäktanā ṁākār tākar

Buddhas were visible.
pättā-ñäktän 'Buddha-gods' N masc. nom pl.
[Compound: pättā 'Buddha' N (<Sanskrit buddha 'awakened') + ñäktän N masc. nom pl of ñkät 'god'.]

päkär 'visible' ADJ, not declined.

täkar 'were' V . 3 pl pret act of nas- 'be'.

*es lyukrā särkī sne āk *lokadhātuṃtwāṃ

Correspondingly, in the infinite systems of worlds,

es 'shoulder' N masc. nom sg.

lyukrā 'in order' ADV.

särkī 'later' ADV.
[The idiom es lyukrā särkī, also occurring in other documents, can be translated as 'correspondingly'.]

sne 'without' PREP.

āk 'end' N. obl sg of āk 'end'.

lokadhātuṃtwāṃ 'in the systems of worlds' N. loc pl of lokadhātu 'system of worlds'.
[< Sanskrit lokadhātu 'system of worlds'.]

*ñāre *lwā pretāsāṃ

among [inhabitants of] hell, animals, [and] ghosts,

ñāre 'among [inhabitants of] hell' N. obl sg of ñāre 'hell'.

lwā 'animals' N. obl pl of lu 'animal'.

pretāsāṃ 'among ghosts' N masc. loc pl of pret 'ghost'.

*ñāktas *napeṃsāṃ #o ... #omā ...

among gods [and] humans ...
ñäktas 'among gods' N masc. obl pl of ñkät 'god'.

napemsam 'among humans' N masc. loc pl of napem 'human'.

[A large break in the extant material occurs at this point. The following pages (320a, 320b, 313a, 313b) are from the final portions of the text.]

320a
[All are admonished to seek extinction (nirvana) like the Buddha. Cold rays are released into the hot hells. Hot rays are released into the cold hells. The realm of sāṁsāra is found faulty, but brilliant.]

[1] ... *yäslus. s.ome metar *cankr *âalam *wcäss *oki

... Some, as enemies, went forth [and] withheld [noun] from one another, as it were,

yäslus 'enemies' N masc. nom pl of yäslu 'enemy'.

şome 'some' PRO. nom pl masc of sas 'one'.

metär 'went forth' V. 3 pl pret act of met- 'go forth'.

cankr 'withheld' V. 3 pl pret act of tänk- 'withhold'.

âalam-wcäss 'from one another' RECIPROCAL PRO. abl sg of âalam-wäâ 'one another'.

oki 'as it were' ADV.

crankär mar yat se

and said: "Do not do it, my Son!"

crankär 'said' V. 3 pl impf act of tränk- 'say'.

mar 'not' ADV.

yat 'do' V. 2 sg pres act of ya- 'do'.

[Indicative appears here in lieu of imperative.]

se 'son' N masc. voc sg.
wce ...

Others ...

wce 'others' PRO. nom pl masc of wät 'other'.

[2] ... ŋcäm kaksu *ksaluneyac **oki *ytsi

Just as the extinguished one [strove] to go toward extinction (nirvana),
kaksu 'extinguished'. PART pret, nom sg masc of käs- 'extinguish'.
ksaluneyac 'to extinction' (nirvana). VN, all sg, of käs- 'extinguish'.
oki 'as' COMP.
ytsi 'to go'. INF of ĵ- 'go'.

[2] p"kiskeyal

[this is] everyone's task.
p"kis 'everyone's' PRO. gen of puk 'everyone'.
skenal 'task'. GER I of ske- 'labor'.
[Although the text indicates skeyal, skenal is the normal form of the gerund.]

tri pl# ...

Three ...

tri 'three' NUM.

[3] ... pāccās poṣṣāsā *yaiwuṣ **worpuṣ *swāṇcenyō

... on the right sides penetrated [and] surrounded by the ray.
pāccās 'on the right' ADV.
poṣṣāsā 'on the sides' N. perl pl of poṣi 'side'.
yaiwuš 'penetrated'. PART pret, nom pl masc of yow- 'penetrate'.

worpuš 'surrounded'. PART pret, nom pl masc of wārp- 'surround'.

swānçenyo 'by the ray' N fem. inst sg of swānçe 'ray'.

tān-ne *wkānyo ...

In this way ...

tām-ne 'this' DEM PRO. obl sg neut of sām (DEM) + ne (enclitic).

wkānyo 'in way' N neut. inst sg of wkān 'way'.

[4] ... **omlm. **ñareyāmtwañ **krośsās *swānçenās tarkar

... into the hot hells they released cold rays.

omlm. 'hot' ADJ. nom pl fem of omāl 'hot'.
[Obl pl fem would be expected.]

ñareyāmtwañ 'into hells' N. loc pl of ñare 'hell'.

krośsās 'cold' ADJ. obl pl fem of k"raś 'cold'.

swānçenās 'rays' N fem. obl pl of swānçe 'ray'.

tarkar 'they released' V. 3 pl pret act of tärk- 'release'.

krośsās *ñareyāmtwañ ... *omlm swānçenās *tarkar ...

Into the cold hells ... they released hot rays ...

krośsās 'cold' ADJ. obl pl fem of k"raś 'cold'.

ñareyāmtwañ 'into hells' N. loc pl of ñare 'hell'.

omlm. 'hot' ADJ. nom pl fem of omāl 'hot'.
[Obl pl fem would be expected.]
swāncenās 'rays' N fem. obl pl of swāncem 'ray'.

tarkar 'they released' V. 3 pl pret act of tārk- 'release'.

[5] ... ņare lwā pretānā kašt *yokeyo kakārnus šeṇcā

... [The inhabitants of] hell, animals, [and] ghosts were tormented by hunger [and] thirst.

ńare 'hell' N. nom sg.

lwā 'animals' N. nom pl of lu 'animal'.

pretānā 'ghosts' N masc. nom pl of pret 'ghost'.

kašt 'by hunger' N. obl sg of kaša 'hunger'.

yokeyo 'by thirst' N masc. inst sg of yoke 'thirst'.

kakārnus 'tormented'. PART pret of kārn- 'torment'.

šeṇcā 'were' V. 3 pl impf act of nās- 'be'.

cesmā ...

Among them ...

cesmā 'among them' DEM PRO. perl pl masc of säm (DEM).

[6] ... *niškramāntam

[Meter: 4 x 17 syllables]

wkām pe

way.

wkām 'way' N neut. nom/obl sg.

pe PARTICLE.
māka *nākmasu saṃsār sās ṣokyo nu parno ...

This saṃsāra is very faulty, but very brilliant ...

māka 'very' ADJ.

nākmasu 'faulty' ADJ. nom sg masc.
[Based on the extant portion of the word, nākm-, the full form can be proposed.]

saṃsār 'sāṃśāra' N masc. nom sg.
[< Sanskrit saṃśāra 'transmigration of souls'.]

sās 'this' DEM ADJ. nom sg masc.

ṣokyo 'very' ADV.

nu PARTICLE.

parno 'brilliant' ADJ. nom sg masc.

[7] ... śla ṣulas ṣtāmāntu *tkāṃ ... yoki

... the earth with the mountains [and] trees ... as it were.

śla 'with' PREP.

ṣulas 'mountains' N masc. obl pl of śul 'mountain'.

ṣtāmāntu 'trees' N neut. obl pl of ṣtām 'tree'.

tkāṃ 'earth' N fem. nom sg.

oki 'as it were' ADV.
[Note sandhi in manuscript: previous word ended in -i.]

tkanā *epreraṃ ...

On the earth [and] in the sky ...

tkanā 'on the earth' N fem. perl sg of tkāṃ 'earth'.

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epre'rām 'in the sky' N. loc sg of *epre 'air, sky'.

[8] ... ūnareyntu *lotkar ... ū *wimānān oki t#' ...  
... The hells became ... a palace, as it were ...

ūnareyntu 'hells' N. nom pl of ūnare 'hell'.
lotkar 'became' V. 3 pl pret act of lotk- 'become'.
wimānān 'palace' N masc. nom sg.  
[< Sanskrit vimāna 'palace'.]
okī 'as it were' ADV.

320b
[Those in the hells forget their pains. Flowers and pearls rain down on the earth. An infinite number of beings behold the miracle. The healing herbs of redemption are sown.]

[1] ... worpuṣ *swāńceyo ...  
... surrounded by the ray ...

worpuṣ 'surrounded'. PART pret, nom pl masc of wārp- 'surround'.
swāńceyo 'by the ray' N fem. inst sg of swāńcem 'ray'.

[2] ... k ūnākcī tkām oki t# ...  
... the heavenly world, as it were ...

ūnākcī 'heavenly' ADJ. nom sg fem of ūnākcī 'heavenly'.
tkām 'world' N fem. nom sg.
okī 'as it were' ADV.
*rapeyántu nuṣār

Instruments resounded.

rapeyántu 'instruments' N fem. nom pl of rape 'music'.

nuṣār 'resounded' V. 3 pl impf act of nu- 'resound'.

triskšārr oki ...

They caused to resonate, as it were ...

triskšārr 'they caused to resonate' V. 3 pl impf caus of trisk- 'resonate'.

oki 'as it were' ADV.

[3] ... ūnareyāṁtwam klyānt neṣ *ūnare-pālkāñ ṣulañy oky arkasā ...

... in the hells the guards of hell stood(?) forward -- mountains, as it were...

ūnareyāṁtwam 'in the hells' N. loc pl of ūnare 'hell'.

klyānt 'stood'(?) V.
[In context, Sieg (1952) proposes the translation 'standen' (stood).]

neṣ 'forward' ADJ, indeclinable.

ūnare-pālikāñ 'guards of hell' N. nom pl.
[Compound: ūnare 'hell' N + pālikāñ 'guards' N. nom pl of ūnare-pālik 'guard'.]

ṣulañy 'mountains' N masc. nom pl of ṣul 'mountain'.

oki 'as it were' ADV.

arkasā (?) N. nom pl of *ark(ant).

[4] ... *ślāṅcāliyo lyākar ūnare-pālkāñ *slākār ptā-ūṅktasacā

... with hands placed together the guards of hell, stupefied, saw the Buddhas.
śla 'with' PREP.

āṅcālyiyo 'hands placed together' N. inst sg of āṅcālyi 'hands placed together'.
[<Sanskrit añjali 'hands placed together'.]

lyākar 'saw' V. 3 sg impf act of lāk- 'see'.

ñare-pālkānā 'guards of hell' N. nom pl.
[Compound: ñare 'hell' N + pālikānā 'guards' N. nom pl of ñare-pālik 'guard'.]

slākkār 'stupid' ADJ.

ptā-ṅktasacā 'the Buddhas'. all pl.
[Compound: ptā 'Buddha' N (< Sanskrit buddha 'awakened') + ṅktasacā 'god' N masc. all pl of ṅkāt 'god'.]

rse putāk ...

Hatred [and] discord ...

rse 'hatred' N. nom sg.

putāk 'discord' N. nom sg.

[5] ... **ñare lwā-yo pretāṅā puk klopant *mrasar

... [inhabitants of] hell, animals, [and] ghosts all forgot their pains.

ñare 'hell' N. nom sg.

lwā-yo 'animals' N. nom pl of lu 'animal' + yo 'and' (enclitic).

pretāṅā 'ghosts' N masc. nom pl of pret 'ghost'.

puk 'all' ADJ, not declined.

klopant 'pains' N neut. obl pl of klop 'pain'.

mrasar 'forgot' V. 3 pl pret act of mārs- 'forget'.


And gods [and] humans, placing ...

... The earth shook.

There rained down also heavenly flowers [and] beauteous pearls ...
añu-māski 'miracle' N. obl sg of añu-māski 'miracle'.
[Compound: añu 'end' N + māski 'heavy' ADJ.]

lyalyutäk 'he produced'. 3 sg pret act of lutk- 'produce'.

tām **šurmaš **sne yārm sne kaš *wrasañä ...

About this, beings without measure [and] without number ...

tām 'this' DEM PRO. obl sg neut of saṃ (DEM).

šurmaš 'about' POST.

sne 'without' PREP.

yārm 'measure' N. obl sg of yārm measure.

sne 'without' PREP.

kaš 'number' N. obl sg of kaš 'number'.

wrasañä 'beings' N masc. nom pl of *wrasom 'being'.

[8] ... *tsālpāluneyacä *k'ušalamūlāntu *sāryänt

... for redemption, they sowed the healing herbs.

tsālpāluneyacā 'for redemption'. VN, all sg of tsālp- 'be redeemed'.

k'ušalamūlāntu 'healing herbs' N. obl pl of k'ušalamūl 'healing herb'.

sāryänt 'they sowed' V. 3 pl impf med of sāry- 'sow'.

cam wram *pālkorāš ...

Having seen that event ...

cam 'that' DEM ADJ. obl sg masc of sām (DEM).

wram 'thing' N masc. obl sg of wram 'thing'.

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pālkorās 'having seen'. ABS of lāk- 'see'.

313a
[Mention is made of Ānanda's former doubts about the path of buddhahood. The Buddha, arising from meditation, asks Ānanda whether forty-five years would suffice for the redemption of all beings. Ānanda replies that the Buddha would be able to redeem them all in a single moment.]

[1] tām sañce kākātku *seṣ-āṃ

Doubt had arisen within him about this.

tām 'about this' DEM PRO. obl sg neut of sām (DEM).

sañce 'doubt' N. nom sg.

kākātku 'arisen'. PART pret, nom sg masc of kātk- 'arise'.

seṣ-āṃ 'was to him' V. seṣ, 3 sg impf act of nas- 'be' + āṃ (enclitic pronoun).

[The pronoun presumably refers to Ānanda during his period of doubt -- a phenomenon reported only in this text.]

pāṭṭā-ṅkāṭ kāṣṣi *mārtā *śolam ...

The Buddha, the Master, [is] briefly in [this] life ...

pāṭṭā-ṅkāṭ 'Buddha-god' N masc. nom sg.

[Compound: pāṭṭā 'Buddha' N (< Sanskrit buddha 'awakened') + řkāṭ 'god' N masc. nom sg.]

kāṣṣi 'master' N masc. nom sg.

mārtā 'briefly' ADV.

śolam 'in life' N masc. loc sg of sol 'life'.

*nwāṭsek ...

Now indeed ...

nu PARTICLE.
ātsek 'indeed'ADV.
[The final k is absent in the manuscript, but can reasonably be reconstructed.]

[2] **k"pre *pat kāṣṣi *puttiś-par-śāṁ *wles *lutkissi mā cāmpāś

Or can the Master not carry out the work of buddhahood?

k"pre 'whether' COMP.

pat 'or' CONJ.

kāṣṣi 'master' N masc. nom sg.

puttiś-par-śāṁ 'buddhahood' ADJ. obl sg fem.

[Compound: puttiś < Sanskrit buddha 'awakened, enlightened' + par- N 'honor' + ś adjectival derivational suffix + āṁ obl sg fem.]

wles 'work' N fem. obl sg of wles 'work'.

lutkissi 'carry out'. INF of lutk- 'carry out'.

mā 'not' ADV.

cāmpāś 'is able' V. 3 sg pres act of cāmp- 'be able'.

tām sañce *tām *praṣṭāṁ *p"kaś pu ...

Doubt about this at this time completely ...

tām 'about this' DEM PRO. obl sg neut of sāṁ (DEM).

sañce 'doubt' N. nom sg.

tām 'this' DEM ADJ. obl sg fem of sāṁ (DEM).

praṣṭāṁ 'time' N fem. loc sg of praṣṭ 'time'.

p"kaś 'completely' ADV.

pu PARTICLE.
As in the Kṛtayuga time the beings ...

māṁ-nt-ne 'as' COMP. māṁ-nt 'as' + ne (enclitic).

tām 'the' DEM ADJ. obl sg fem of sām (DEM).

krātayuk 'kṛtayuga' N. nom sg.  
[<Sanskrit kṛtayuga 'formation era'; the golden age, first of the four ages of the world.]

praṣṭaṁ 'in time' N fem. loc sg of praṣṭ 'time'.

wrasaṅā 'beings' N masc. nom pl of *wrasom 'being'.

[3] *tām-ne-k tām praṣṭaṁ cam suryodgam *prātiḥāriyo wrasaṅā puk wlyepe sākre *lotkar thus, at that time, through that sunrise miracle, all beings became gentle [and] blissful.

tām-ne-k 'thus' ADV. obl sg neut of sām (DEM) + ne-k (enclitic).

tām 'that' DEM ADJ. obl sg fem of sām (DEM).

praṣṭaṁ 'time' N fem. loc sg of praṣṭ 'time'.

cam 'that' DEM ADJ. obl sg masc of sām (DEM).

suryodgam 'sunrise' N. nom sg.  
[< Sanskrit sūryōdgama 'sunrise'.]

prātiḥāryo 'through miracle' N. inst sg of prātiḥāri 'miracle'.  
[< Sanskrit prātiḥārya 'miracle'.]

wrasaṅā 'beings' N masc. nom pl of *wrasom 'being'.

puk 'all' ADJ, not declined.

wlyepe 'gentle' ADJ. nom pl masc of wlyep 'gentle'.

sākre 'blissful' ADJ. nom pl masc of sākār 'blissful'.

80
Then the Buddha, the Master [verb] that miracle(?) ...

Correspondingly [the rays], as if with understanding, turned

and took their place in the body of the Buddha-god of gods.
pāttā-ñāktes 'of Buddha-god' N masc. gen sg.
[Compound: pāttā 'Buddha' N (< Sanskrit buddha 'awakened') + ñāktes 'of god' N masc. gen sg of ñkät 'god'.]

kapśīñnā-āk 'in the body' N fem. loc sg of kapśāṇī 'body' + āk (enclitic).

śmoññe 'place' N. obl sg of śmoññe 'place'.

vāmstsānt 'made' V. 3 pl pret med of ya- 'make'.

**cam plyaskanāṣ kākātku **kāruṇyo **tmāṣ **ptā-ñkät **kāṣṣi**

Then, arisen from meditation, with compassion, the Buddha, the Master,

**cam** 'that' DEM ADJ. obl sg masc of sām (DEM).

plyaskanāṣ 'from meditation' N masc. abl sg of plyaskeṁ 'meditation'.

kākātku 'arisen'. PART pret, nom sg masc of kātk- 'arise'.

kāruṇyo 'with compassion' N. inst sg of kāruṃ 'compassion'.
[< Sanskrit karuṇa 'compassion'.]

**tmāṣ** 'then' ADV.

ptā-ñkät 'Buddha-god' N masc. nom sg.
[Compound: ptā 'Buddha' N (< Sanskrit buddha 'awakened') + ñkät 'god' N masc. nom sg.]

kāṣṣi 'master' N masc. nom sg.

[5] nawoṁtsāṁ klaṇoṁntsāṁ ciṅcāryāṁ brahmaswar-waśenyō

with the ringing, resounding, beautiful voice of a brahmasvara.

nawoṁtsāṁ 'ringing' ADJ. obl sg fem of *nawo 'ringing'.

klaṇoṁntsāṁ 'resounding' ADJ. obl sg fem of *klaṇo 'resounding'.

ciṅcāryāṁ 'beautiful' ADJ. obl sg fem of ciṅcār 'beautiful'.

82
brahmaswar-waśeṇyo 'with the voice of a brahmasvara' N fem. inst sg.
[Compound: brahmaswar N masc (< Sanskrit brahmasvara) 'Brahma sound' + waśeṇyo 'with voice' N fem. inst sg of waśeṃ 'voice'.]

*ānandāṃ kāk *weñ-ānn *anacā

called out to Ānanda, [and] said to him:

ānandāṃ 'Ānanda' N masc. obl sg of ānand 'Ānanda'.
kāk 'called' V. 3 sg pret act of ken- 'call'.

weñ-ānn 'said to him' V. 3 sg pret act of trānk- 'say' + ānn (enclitic pronoun).

anacā 'to him' PRO. all sg of an- PRO.

cämpāl te nasam ānand śṭvarāk pāñ pi puklā-k-aṃ salu [6] *puttiś-par-śśāṃ wles wlessi

"Am I able, O Ānanda, completely to perform the work of buddhahood in forty-five years?"

cämpāl 'able'. VADJ, nom sg masc of cāmp- 'be able'.

te PARTICLE.

nasam 'I am' V. 1 sg pres act of nas- 'be'.

ānand 'Ānanda' N masc. voc sg.

śṭvarāk 'forty' NUM.

pāñ 'five' NUM.

pi 'plus' CONJ.

puklā-k-āṃ 'in years' N. loc pl of pukāl 'year'.
[Enclitic particle k appears before the locative suffix.]

salu 'completely' ADV.
putti-par-śām 'buddhahood' ADJ. obl sg fem.
[Compound: putti < Sanskrit buddha 'awakened, enlightened' + par- N 'honor' + ś- adjectival derivational suffix + ām obl sg fem.]

wles 'work' N fem. obl sg of wles- 'work'.
wlessi 'to perform'. INF of wles- 'perform'.

tmaṣṣ ānand *sāsnotku oki wsokone *kāckeyo

Then Ānanda, penetrated(?) as it were by gladness [and] joy,
tmāṣṣ 'then' ADV.

ānand 'Ānanda' N masc. nom sg.
sāsnotku 'penetrated(?)'. PART pret of snotk- 'penetrate(?)'.
[In context, Sieg (1952) proposes the translation 'durchdrungen' (penetrated).]

oki 'as it were'. ADV.

wsokone 'with gladness' N masc. obl sg of wsokone 'joy, gladness'.
kāckeyo 'with joy' N neut. inst sg of kācke 'joy'.

**oppal-*yokās lālāśkās aśānyo smīmāṃ akmlayō *nāktaśi [7] *pāttā-nāktes akmlacā *lkāmāṃ trānkāṣ

looking with soft, lotus-colored eyes [and] smiling face upon the face of the Buddha-god of gods, says:

oppal-vokās 'with lotus-colored'. obl pl.
[Compound: oppal 'lotus' N fem + vokās 'colored' ADJ. obl pl of -yok 'colored'.]
[< Pāli uppala 'lotus'.]
lālāśkās 'soft' ADJ. obl pl neut of lālāṃsk 'soft'.
aśānyo 'with eyes' N neut. inst dual of ak 'eye'.
smīmāṃ 'smiling'. PART pres med of smi- 'smile'.

84
"Forty-five years is very long, O Lord.

Forty-five years is very long, O Father.
śokyo 'very' ADV.

aryu 'long in time' ADJ, indeclinable.

śtwarāk 'forty' NUM.

pāñ 'five' NUM.

pi 'plus' CONJ.

puklā 'years' N, plural is fem. nom pl of pukāl 'year'.

pācar 'father' N masc. voc sg.

śtwar śonāṃtwāṃ *paprutkuṣ **puk [8] kus-ne wrasañā k"pre-ne tākiñeā

If all the beings which [are] contained in the four continents were to be [redeemed],

śtwar 'four' NUM.

śonāṃtwāṃ 'in the continents' N. loc pl of *śon 'continent'.
[In context, Sieg (1952) proposes the translation 'in den ... Kontinenten' (in the ... continents).]

paprutkuṣ 'contained'. PART pres act caus, nom pl masc of prutk- 'contain'.

puk 'all' ADJ, not declined.

kus-ne 'which' REL PRO, not declined.

wrasañā 'beings' N masc. nom pl of *wrasom 'being'.

k"pre-ne 'if' COMP + ne (enclitic).

tākiñeā 'were to be' V. 3 pl pres opt act of nas- 'be'.

*śom kṣaṇāṃ tīi **puk *tsālpāṣlye ca ...

in one moment [they would] all [be] redeemable by you. ...

śom 'one' NUM. obl sg masc of sas 'one'.
You could redeem [them] in a single moment.

Nor are you neglecting their redemption.

(313b)
[Ānanda, feeling remorse, confesses his former doubts and avows his willingness to atone for them. He admonishes all beings never to turn from the path of buddhhahood.]
ote täpreṃ puttiś-par-ṣi śān̄ tsopatsi

O such is the great skill of buddhahood!

ote 'O' INT.

täpreṃ 'such' ADV.

puttiś-par-ṣi 'buddhahood' ADJ. nom sg fem.
[Compound: puttiś < Sanskrit buddha 'awakened, enlightened' + par- N 'honor' + ṣi adjectival derivational suffix.]

śān̄ 'skill' N fem. nom sg.

tsopatsi 'great' ADJ. nom sg fem of tsopats 'great'.

kus sām *tākiṣ mnu **lutāsmāṃ **enak **wrasom

What an agitated ... being he would be,

kus 'what' INT PRO. nom sg masc.

sām 'he' DEM PRO. nom sg masc.

tākiṣ 'would be' V. 3 sg pres opt act of nas- 'be'.

mnu 'thought' N. nom sg.

lutāsmāṃ 'agitated'. PART pres med of lut- 'move, agitate'.

enāk (?).
[No translation suggested in any reference work.]

wrasom 'being' N masc. nom sg.

kus-ne *mākāl puttiś-parnacä skam *rititrä

who would not harbor always the wish for buddhahood!

kus-ne 'who' REL PRO, not declined.
mā 'not' ADV.

ākāl 'wish' N neut. obl sg of ākāl 'wish'.

puttiś-parnāc 'for buddhahood' N. all sg.
[Compound: puttiś < Sanskrit buddha 'awakened, enlightened' + parnāc N 'honor'. all sg of parām 'honor'.]

skam 'always' ADV.

ritītār 'would harbor' V. 3 sg pres opt of rit- 'harbor'.
[Often used in construction with ākāl 'wish'.]

[2] *asaṃkhesāṃ ṇareyāṃtwaṃ sālipīṣṣāk ats

For myriads [of years] he would certainly burn in hells.

asaṃkhesāṃ 'for myriads' N neut. loc pl of asaṃkhe 'myriad'.
[< Sanskrit asaṃkhyaṃ 'myriad'.]

毵areyāṃtwaṃ 'in hells' N. loc pl of ṇare 'hell'.

sālipīṣṣāk 'he would burn' V. 3 sg pres opt of sālp- 'burn' + āk (enclitic).

ats 'certainly' ADV.

marr ontaṃ nu *puttiś-parnās *lotkiṣ *wrasom

May no being ever turn from buddhahood!'

marr 'not' ADV.

ontaṃ 'ever' ADV.

nu PARTICLE.

puttiś-parnās 'from buddhahood' N. abl sg.
[Compound: puttiś < Sanskrit buddha 'awakened, enlightened' + parnās N 'honor'. abl sg of parām 'honor'.]

lotkiṣ 'may turn' V. 3 sg pres opt of lotk- 'become'.

89
Then the worthy Ānanda, recalling his own turning back from buddhahood,

prosmāṁn oki pānā cmolwā-śinās wrassās

feeling ashamed, as it were, [before] the beings of the five birth [classes],

prosmāṁn 'being ashamed'. PART pres med of pros- 'be ashamed'.

oki 'as it were' ADV.

pānā 'five' NUM.

cmolwā-śinās 'birth' ADJ. obl sg masc of cmolwā-ṣi 'birth'.

[ṣi = adjectival derivational suffix.]
wrassäs 'beings' N masc. obl pl of *wrason- 'being'.

ttwo *oki *ṧñi *āruñcā

obeying his own heart, as it were,
ttwo 'obeying'. PART pret, nom sg masc of tsu- 'obey'.
oki 'as it were' ADV.
ṧñi 'own' ADJ, indeclinable.
āruñcā 'heart' N. obl sg of āriñcā 'heart'.

tsopatsām onminyo papālyku

tormented by great remorse,
tsopatsām 'great' ADJ. obl sg masc of tsopats 'great'.
onminyo 'by remorse' N masc. inst sg of onmiṁ 'remorse'.
papālyku 'tormented'. PART pret, nom sg masc of pālk- 'torment'.

ākärnunt *aśānyo [4] *ptā-ṅktacā ḫkāmāṁ trānkāś

with tearful eyes regarding the Buddha, says:
ākärnunt 'tearful' ADJ. obl pl neut of ākārnu 'tearful'.
[< ākār 'tear'.]
aśānyo 'with eyes' N neut. inst dual of ak 'eye'.
ptā-ṅktacā 'Buddha-god' N masc. all sg.
[Compound: ptā 'Buddha' N (< Sanskrit buddha 'awakened') + ṅktacā 'to god' N masc. all sg of ṅkät 'god'.]
ḫkāmāṁ 'regarding'. PART pres med of läk- 'look'.
trānkāś 'says' V. 3 sg pres act of trānk- 'say'.
äṇändärśnaṃ
[Meter: 20 + 22 + 10 + 15 syllables]

k"pre-ne näṣ neṣā kārsāl șem pracar

"If I had known before, O Brother,
k"pre-ne 'if' COMP + ne (enclitic).
näṣ 'I' PRO (1 sg masc).
neṣā 'before' ADV.
kārsāl 'knowing'. VADJ, nom sg masc of kārs- 'know'.
șem 'was' V. 1 sg impf act of nas- 'be'.
pracar 'brother' N masc. voc sg.

tan-ne špālmemn taṃ puttiś-parāṃ paṃ

[that] this buddhahood is so excellent,
tām-ne 'so' ADV. obl sg neut of säm (DEM) + ne (enclitic).
špālmemn 'excellent' ADJ, not declined.
tām 'this' DEM ADJ. nom sg neut of saṃ (DEM).
[Although Poucha (1955) provides no gender, this modification would suggest that puttiś-parāṃ 'buddhahood' is neuter.]
puttiś-parāṃ 'buddhahood' N. nom sg.
[Compound: puttiś < Sanskrit buddha 'awakened, enlightened' + parāṃ N 'honor'. nom sg.]
paṃ PARTICLE(?)
tryasamkhesāṃ kus-ne *kṣaṇaṅāyā

[and that for] the moments which [are] in three myriads [of years],

tri 'three' NUM.

asaṃkhesaṃ 'in myriads' N neut. loc pl of asaṃkhe 'myriad'.
[< Sanskrit asaṃkhya 'myriad'.]

kus-ne 'which' REL PRO, not declined.

kṣaṇaṅāyā 'moments' N. nom pl of kṣaṇa 'moment'.

**sōm [5] sōm kṣaṇā

for each [and] every moment

sōm 'one' NUM. obl sg masc of sas 'one'.

sōm 'one' NUM. obl sg masc of sas 'one'.

kṣaṇā 'for moment' N. perl sg of kṣaṇa 'moment'.

tryasamkhēs kānt kalpas näś wleśāl śem sālpmāṃ kapśīṇō aviśan-ākk

I would be serving three myriads [of years and] a hundred eras with burning body in the Avīci [hell],

tri 'three' NUM.

asaṃkhēs 'myriads' N neut. obl pl of asaṃkhe 'myriad'.
[< Sanskrit asaṃkhya 'myriad'.]

kānt 'hundred' NUM.

kalpas 'eras' N masc. obl pl of kalp 'era'.
[< Sanskrit kalpa 'era'.]

nāṣ 'I' PRO (1 sg masc).
wlešāl 'serving'. VADJ II, nom sg masc of wles-'serve'.

şem 'was' V. I sg impf act of nas- 'be'.

sälpmām 'burning'. PART pres med of sälp- 'burn'.

kapšiňno 'with body' N fem. inst sg of kapšaňi 'body'.

avišan-äkk 'in Avīci' N. loc sg of avīš 'Avīci' + äkk (enclitic).

ats puttiš-par-šim äkālās *cam mā *ontaš [6] *lotkal şem

I would certainly never have turned from the wish for buddhahood.

ats 'certainly' ADV.

puttiš-par-šim 'buddhahood' ADJ. obl sg neut.

[Compound: puttiš < Sanskrit budhā 'awakened, enlightened' + par- N 'honor' + şī adjectival derivational suffix + m obl sg neut.]

äkālās 'from wish' N neut. abl sg of äkāl 'wish'.

cam 'the' DEM ADJ. obl sg masc of säm (DEM).

mā 'not' ADV.

ontaš 'ever' ADV.

lotkal 'turned'. VADJ, nom sg masc of lotk- 'turn'.

şem 'I was' V. I sg impf act of nas- 'be'.

puk saṃsār-śinaš wrasašši mosaň

For the sake of all the beings of saṃsāra.

puk 'all' ADJ, not declined.
sāṃsār-śinās 'sāṃsāra' ADJ. obl pl of sāṃsār-śi 'sāṃsāra' ADJ.
[< Sanskrit sāṃsāra 'transmigration of souls'.]
[śi = adjectival derivational suffix.]

wrāsāsii 'of beings' N. gen pl of *wrāsom 'being'.
mosaṃ 'for the sake of' POST.

śomāp śomāp pāk

[as a] portion for each [and] every one,
śomāp 'for one' NUM. gen sg masc of sas 'one'.
śomāp 'for one' NUM. gen sg masc of sas 'one'.
pāk 'portion' N neut. obl sg of pāk 'portion'.

*kor *asāṃkhesyo aviś-śinām kapśiňño-kk ats *klopanṭ **k"pre-ne **kāṛśāl **ṣem

if I had indeed known pains with the Avīci body through ten million myriads [of years],

kor 'ten million' NUM.
[<Sanskrit koṭi 'ten million'.]

asāṃkhesyo 'through myriads' N neut. inst pl of asāṃkhe 'myriad'.

aviś-śinām 'Avīci' ADJ. obl sg fem of aviś-śi 'Avīci' ADJ.
[śi = adjectival derivational suffix.]

kapśiňño-kk 'with body' N fem. inst sg of kapśaṇi 'body' + kk (enclitic).
ats 'indeed' ADV.
klopanṭ 'pains' N neut. obl pl of kloā 'pain'.
k"pre-ne 'if' COMP + ne (enclitic).
kärsl 'knowing'. VADJ, nom sg masc of kärs- 'know'.

šem 'I was' V. 1 sg impf act of nas- 'be'.

**mā [7] *lotkal šem šīkālaś

I would not have turned back from my wish.

mā 'not' ADV.

lotkal 'turned'. VADJ, nom sg masc of lotk- 'turn'.

šem 'I was' V. 1 sg impf act of nas- 'be'.

šī 'own' ADJ, indeclinable.

ākālaś 'from wish' N neut. abl sg of ākāl 'wish'.

šokyo **nu **kāsu *šokyo nu *tsopats puttiś-parāṃ

For very good, for very great [is] buddhahood.

šokyo 'very' ADV.

nu PARTICLE.

kāsu 'good' ADJ. nom sg masc.

šokyo 'very' ADV.

nu PARTICLE.

tsopats 'great' ADJ. nom sg masc.

puttiś-parāṃ 'Buddhahood' N. nom sg.

[Compound: puttiś < Sanskrit buddha 'awakened, enlightened' + parāṃ N 'honor'. nom sg.]

yše *kramśā *wrasaṅśā *puttiś-parnāś mar lotkāś tmāś ...

O good beings, may you not turn from buddhahood!" Then ...
vše 'O' INT.

kramaś 'good' ADJ. voc pl masc.

wrasanā 'beings' N. voc pl of *wrasom 'being'.

puttiś-parnās 'from buddhahood' N. abl sg.
[Compound: puttiś < Sanskrit buddha 'awakened, enlightened' + parnās N 'honor'. abl sg of parām 'honor'.]

mar 'not' ADV.

lotkacā 'may you turn' V. 2 pl subj act of lotk- 'turn'.

tmās 'then' ADV.

[8] *āpsātrikān wrasanā *cam añu-māski weyem ṇāktaśli *pättā-ṇāktes ...

the beings of Ājīvika [saw] the wonderful miracle of the Buddha-god of gods ...

āpsātrikān 'Ājīvika' ADJ. nom pl of āpsātrik 'Ājīvika' ADJ.
[Sieg (1952:34) equates Tocharian-A āpsātrik with Sanskrit ājīvika. This remains a possibility.]

wrasanā 'beings' N. nom pl of *wrasom 'being'.

cam 'that' DEM ADJ. obl sg masc of sām (DEM).
añu-māski 'miracle' N. obl sg of añu-māski 'miracle'.
[Compound: añu 'end' N + māski 'heavy' ADJ.]

weyem 'wonderful' ADJ, not declined.

ṇāktaśli 'of gods' N masc. gen pl of ŋkāt 'god'.

pättā-ṇāktes 'of Buddha-god' N masc. gen sg.
[Compound: pättā 'Buddha' N (< Sanskrit buddha 'awakened') + ŋkātes 'of god' N masc. gen sg of ŋkāt 'god'.]
[Though Sieg and Siegling (1921) and Sieg (1952) do not do so, the full genitive compound can be reconstructed in context.]
m# *weñlune ...  
speaking ...

weñlune 'speaking'. VN of tränk- 'speak'.
[Final ne can be reconstructed to complete lune (VN suffix). A case marker may have followed.]
[și = adjectival derivational suffix.]