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ART. X.—*The Megha-Sūtra*. By CECIL BENDALL, Fellow of Gonville and Caius College, Cambridge.

THE following article was originally suggested by a notice in Beal's<sup>1</sup> "Catena of Buddhist Scriptures from the Chinese." The sūtra is there selected as a type of the latest phase of Buddhist literature, not only on account of its own peculiarities, but owing to its religious importance among the Chinese, which caused the imperial rescript for its translation and general promulgation, of which an English version is there given. The two parts of which this sūtra is composed are mentioned as Nos. 15 and 16 of vol. 14 of the Tibetan "Gyut," by Csoma Körösi in As. Res. xx. p. 529; the names of the translators fix its date as earlier than the ninth century. Finding that the Sanskrit original existed in the great, and hitherto unworked, mine of Northern Buddhist literature, the Wright Collection of Nepalese Sanskrit MSS. in the University Library of Cambridge, it was suggested to me by Prof. Cowell, to whose assistance I have been throughout deeply indebted, that it might prove generally interesting if an edition of the sūtra were prepared. A perusal, however, of the work showed such a preponderance of the objectionable peculiarities of this branch of Tantric literature, endless repetitions of words and thought, huge and meaningless congestions of epithets and titles, vast catalogues<sup>2</sup> of names, and in fact such an entire absence of literary merit of any kind, that the project of preparing a complete edition was abandoned, and the following annotated abridgment drawn

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

<sup>2</sup> e.g. the list of 177 snakes at the beginning.

up. The text of these extracts is based on the Cambridge MS., of which I have made a nearly complete transcript, and which I call A, and the MS. in the Hodgson Collection of the Royal Asiatic Society (B), which I have collated for this article.

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

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

B, on the other hand, though a modern<sup>1</sup> paper transcript, is a fairly careful copy of a good original, and clearly has independent authority. Conjectural emendations of my own of the readings of A have been in very many cases confirmed. I am also indebted to the courtesy of Prof. Beal for help derived from a comparison of the Chinese transliterations of the mystic names of charms on page 297.

The following extracts, then, contain all the significant parts of the sūtra, the nature of the omitted portions being everywhere indicated.<sup>2</sup> The text is founded on a comparison of the MSS., obvious blunders and vernacular barbarisms in either being passed by unnoticed, and the genuine differences of reading only being noted. Only the flagrant errors of Sandhi, so common in Buddhist MSS., have been, as a rule, corrected.

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

<sup>1</sup> It bears date on the cover, N.S. 888=A.D. 1768.

<sup>2</sup> In the case of repeated epithets, etc., e.g. p. 292, ll. 8, 17; p. 294, 3 (=p. 293, ll. 10, 27; 295, 4) the first words only are printed again. Cf. also pp. 306, 307.

## TEXT.

नमो ऽचिन्त्यसागरेभ्यः सर्वसम्यक्संबुद्धेभ्यः<sup>1</sup> ॥

एवं मया श्रुतमेकस्मिन्<sup>2</sup> समये भगवान् नन्दोपनन्दनागराजभवने विहरति स्म । श्रीमणिरत्नगर्भमहामेघमण्डलकूटागारे महता भिक्षुसंघेन सार्धं महता च बोधिसत्त्वसंघेन सार्धं महता च राजगणेन सार्धं तद्यथा नन्देन च नागराजेन उपनन्देन च नागराजेन सागरेण च अनवतप्तेन च मनस्विना च वरुणेन च तक्षकेन च धृतराष्ट्रेण च वासुकिना च मुचिलिन्देन च नागराजेन etc., etc. (Here follows a list of about 200 snakes cf. Mahābhār. Ādi-P. 1551, sqq.)

एवममुखैः सर्वनागराजपूर्वङ्गमैश्वरशीत्या नागकोटीनियुतशतसहस्रैः सन्निपतितैः सन्निषष्टैः । तेन खलु पुनः समयेन सर्वे ते नागराजाः<sup>3</sup> सपरिवारा उत्थायासनेभ्य एकांसमुत्तरासङ्गानि कृत्वा<sup>4</sup> दक्षिणानि जानुमण्डलानि पृथिव्यां प्रतिष्ठाप्य येन<sup>5</sup> भगवांस्तेनाञ्जलिं प्रणम्याप्रमेयासङ्क्षेपैः परमविविधरुचिरैः पुष्पधूपगन्धमाल्यविलेपनचूर्णचिवरच्छत्रध्वजपताकापट्टदामवाद्यतूर्यताडावचरसङ्गीतिरत्नकुसुमरत्नदाममुक्ताहारनागपुष्पमुक्ता<sup>6</sup>जालैर्गर्जन्तो गुडुगुडायमाना<sup>7</sup> महावातं प्रवायन्तो महानादं नदन्तो रमणीयांश्च धर्मनादान्नदन्तः<sup>8</sup> महतागुरुगोरवचित्रीकारेण भगवन्तमभिच्छादयन्तः प्रदक्षिणीकुर्वन्ति स्म ।

<sup>1</sup> सर्वबुद्धबोधिसत्त्वैः B.

<sup>2</sup> नागराजानः A.

<sup>3</sup> गुडुगुडयन्तो A.

<sup>4</sup> धर्मनादान्नदन्तः A. ; धमनादनदन्तः B.

## TRANSLATION.

Worship to the inconceivable oceans, to the all-enlightened.

Thus was it heard by me;<sup>2</sup> on one occasion the Venerable one dwelt in the palace of the Snake-Kings Nanda and Upananda, in the summer pavilion of the circle of mighty clouds filled with precious gems and jewels accompanied by a mighty assemblage of bhikshus, and by a mighty assemblage of bodhisattvas, and a mighty host of kings, to wit, Nanda the Snake King, and Upananda . . . etc. . . . . attended, I say, by 84 hundreds of thousands of millions of krores of snakes assembled and seated together.

Now at that time all these snake-kings with their retinue, rising from their seats, placing their upper robes on one shoulder, putting their right knees on the ground, bending their clasped hands towards the Venerable One, with immeasurable and innumerable, and with infinitely various and resplendent flowers, incense, odours, garlands, unguents, sandal, monks' robes, shades, banners, canopies, silks, wreaths, instruments, motions<sup>8</sup> to the beat of drums; symphonies; jewel-flowers, jewel-strings, pearl-chains, snake-flowers, and pearl-nets, rustling, murmuring, emitting a mighty blast, sounding a mighty sound, and sounding delightful sounds of the Law, overshadowing the Venerable One with a great marvellous store of aloes and saffron, made the pradakṣhiṇa.

<sup>2</sup> The usual, and till lately regarded as the invariable, commencement of Buddhist works.

<sup>4</sup> Cf. the common Pāli phr. ekamsaṃ uttarāsaṅgaṃ karitvā, i.e. baring one shoulder in token of respect.

<sup>5</sup> येन, तेन another constr. and phr. common to Pāli and Buddhist Skt., cf. Childers, s.v. yo.

<sup>6</sup> नागपुष्प might also be taken as the nomen proprium of several flowers.

<sup>7</sup> गुडुगुडायनः is a ḍπ. λ. in Suçr. 2, 461, 16, so that this form is the partic. of a nom. vb. from the same onomatop. base.

<sup>8</sup> अवचर seems to be noun there, though it has only been found as an adj. hitherto.

प्रदक्षिणीकृत्यैकान्ते तस्थुः । एकान्तस्थिताः प्रणिधानानि कुर्वन्ति स्म ।  
 सर्वलोकधातुसमुद्रपरमाणुरजःसमैः कायसमुद्रैः सर्वबुद्धबोधिसत्वपर्व-  
 न्मण्डलसमुद्रेषु<sup>३</sup> । सर्वलोकधातुप्रसरसमुद्रेषु । सर्वपृथिव्यप्तेजोवायुपर-  
 माणुरजःसर्वरूपावभाससमपरमाणुरजःसु एकैकस्मिन्परमाणुरजसि ।  
 सर्वगणनासमुद्रसमतिक्रान्तिरसङ्ख्येयाप्रमेयाचिन्त्यातुल्यामाप्यानभिज्ञा-  
 य्यसमतिक्रान्तिः कायमेघसमुद्रैः एकैकस्मिन्कायेऽप्रमेयासङ्ख्येयान्<sup>४</sup> समु-  
 द्रमेघानधिष्ठाय समन्तदिक्श्रोतोऽभिमुखादेकैकस्मात्परमाणुरजोभा-  
 गात् समन्तदिक्कूलस्फरणैरसम्भिन्नेः सर्वपूजामेघसमुद्रैः सर्वबुद्धबोधिस-  
 त्वसमुद्रान् सत्कुर्यामो<sup>५</sup> गुरुकुर्यामो मानयेमः पूजयेमः । यदुत्तमप्रमे-  
 यासङ्ख्येयाचिन्त्यातुल्यामाप्यापरिमाणानभिज्ञाधैरसम्भिन्नेः समन्तभद्र-  
 चर्याप्रभावसमुद्रमेघैः<sup>६</sup> सञ्चक्रं गगनतलमधिष्ठाय यथायथा बोधिस-  
 त्वात्मभावसमुद्रमेघैः । एवं सर्वरत्नवर्षरश्मिघनसर्वसूर्यचन्द्रात्मभाव-  
 मण्डलसमुद्रमेघैः । सर्वरत्नहारकुसुमसमुद्रमेघैः । सर्वरत्नावभासगर्भकू-  
 टागारसमुद्रमेघैः । सर्वचूर्णवृक्षकोशसमुद्रमेघैः । सर्वगन्धधूपसर्वरूपस-  
 न्दर्शनसमुद्रमेघैः । सर्ववृत्तनिर्गर्जितवाद्यसमुद्रमेघैः । सर्वगन्धवृक्षसमुद्र-  
 मेघैः । सञ्चक्रं गगनतलमधिष्ठाय । एवममुखैरप्रमेयासंख्याचिन्त्यातु-

<sup>३</sup> परषत्<sup>०</sup> MSS.

<sup>४</sup> ०यनि MSS.

<sup>५</sup> Sic codd. ambo; scilicet haec forma in tempore "līn" apud codices Buddhisticos haud rara.

After this salutation they stood on one side; standing on one side they made supplications.

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

To wit, occupying the expanse of firmament which is covered with infinite, innumerable, inconceivable, unequalled, immeasurable, unterminal, incomprehensible, and undivided sea-clouds, taking their origin from full religious purity successively,<sup>6</sup> with sea-clouds which are the shapes of Bodhisatvas, likewise with sea-clouds in circles of shapes of every sun and moon compacted of the rays of the colour of every gem; with sea-clouds of pavilions filled with the radiance of every gem, with sea-clouds of the buds of every sandal-tree, with sea-clouds having the appearance of all forms and all odours and fragrance, with sea-clouds of instruments resounding with all noises, with sea-clouds of all trees of fragrance, mounting the expanse of heaven (thus) over-

<sup>1</sup> *Samudra* seems to be employed in this and similar passages with reference to its meaning of "an infinite number."

<sup>2</sup> यदुत्त, cf. किमुत्त, hitherto unnoticed, occurs in Divyāvadāna, p. 49 = "scilicet."

<sup>6</sup> Cf. Manu, 3, 76.

लामायापरिमाणीयानभिज्ञाधिरसम्भितैः सर्वपूजामेघसमुद्रैः । सर्वजु-  
ह्वोधिस्तान् सत्कुर्यामो गुरुकुर्यामो मानयेमः पूजयेमः ॥ (and so  
on for half a dozen pages, enumerating the various orna-  
ments, each compounded with समुद्रमेघैः constructed with the  
same four potentials).

एवंरूपं प्रणिधानं कृत्वा ते नागराजानः पुनरपि भगवन्तं त्रिः प्रद-  
क्षिणीकृत्य पादाभिवन्दनाञ्च कृत्वा । भगवतानुज्ञाताः स्वेषु स्वेष्वसनेषु  
न्यषीदन्<sup>1</sup> । तेन खलु पुनः समयेनानन्तपरिकरसागरमेघबूहेतेजोम-  
ण्डलच्छाकारराजस्त्रिसाहस्रमहासाहस्रिको महानागाधिपतिः । उ-  
त्थायासनाद् एकांसं उत्तरासंगं कृत्वा दक्षिणं जानुमण्डलं पृथिव्यां  
प्रतिष्ठाप्य येन भगवांस्तेनाञ्जलिं प्रणम्य भगवन्तमेतदवोचत् ।

पृच्छेयमहं भगवन्तं तथागतमर्हन्तं सम्यक्सम्बुद्धं किञ्चिदेव प्रदेशप्रश्नं,<sup>2</sup>  
सचेन्ने<sup>3</sup> भगवानवकाशं कुर्यात् पृष्ठः प्रश्नव्याकरणाय ।

एवमुक्ते भगवाननन्तपरिकरसागरमेघबूहेतेजोमण्डलच्छाकारराज-  
नागाधिपतिमेतदवोचत् । पृच्छ त्वं भुजङ्गाधिपते यद्यदेवाकाङ्क्षस्वहं ते  
तस्य तस्यैव प्रश्नव्याकरणेन चित्तमाराधयिष्ये ।

एवमुक्तेऽनन्तपरिकरं च्छाकारराजस्त्रिसाहस्रमहासाहस्रिको महा-  
नागाधिपतिर्भगवन्तमेतदवोचत् ।

कथं, भगवन्, सर्वनागानां सर्वनागदुःखानि प्रतिप्रश्नयेयुः<sup>4</sup> प्रहर्षिताः  
सुखसमन्विताश्चेह जम्बुद्वीपकालानुकालं वर्षधारा उत्सृजेयुः । सर्वतृण-

<sup>1</sup> न्यषीदन् A.; न्यदीदन् (vocem nihili) B.

<sup>2</sup> प्रदेशप्रश्न A.

<sup>4</sup> Another striking instance of colloquial influence; the compound paṭippasambhāti being common in that language but apparently hitherto unknown in Sanskrit.

shadowed with samudras of clouds of all worship, of which the chief are such (as described), immeasurable, innumerable, inconceivable, unequalled, unmeted, incommensurable, unknowable, moreover in unbroken series, [with all these], let us worship, reverence, esteem and honour all the Buddhas and Bodhisatvas."

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

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

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

<sup>3</sup> सचेत्. This is an interesting case of the intrusion of the colloquial speech, whose typical development is, of course, Pāli; सचेद् being hitherto unnoticed in Skt. See Childers, s.v. sace, who quotes (s.v. okasam) Sace me Bhagavā okāsam karoti pañhassa veyyākaranāya which corresponds almost word for word to the text. It is, however, really frequent in the Lalita-Vist., but has escaped notice owing to the defective editorial care shown in the printed edition.

गुल्मीषधिवनस्पतीन् विरोहयेयुः । सर्वशस्यान्यत्पादयेयुः । सर्वरसान् संजनयेयुः । येन जाम्बुद्वीपका मनुष्याः<sup>1</sup> सुखसमर्पिता भवेयुः ॥

एवमुक्ते भगवाननन्तपरिकर<sup>००</sup> राजं त्रिसाहं महानागाधिपतिमेतद्वोचत् । साधु साधु भुजङ्गाधिपते यत्त्वं सर्वसत्त्वानां हितसुखाय<sup>2</sup> प्रतिपन्नः<sup>3</sup> तथागतमेतदर्थं<sup>4</sup> परिप्रष्टव्यं मन्यसे ।

तेन हि भुजङ्गाधिपते शृणु साधु च सुष्ठु च मनसिकुरु<sup>5</sup> । भाषिष्येऽहं ते । एकधर्मेण भुजङ्गाधिपते समन्वागतानां सर्वनागानां सर्वदुःखानि प्रश्रभेयुः । सुखसमर्पिताश्च भवेयुः ।

कतमेनैकधर्मेण । यदुत मैत्र्या तत्र भुजङ्गाधिपते मैत्रीविहारिणो देवमनुष्याः । अग्निना न दह्यन्ते । शस्त्रेण न चक्ष्यन्ते । उदकेन नोह्यन्ते । विषेण न हन्यन्ते । परचक्रेण नाभिभूयन्ते । सुखं स्वप्यन्ति । सुखं च प्रतिबुध्यन्ते<sup>6</sup> स्वपुण्यरक्षिताश्च<sup>7</sup> भवन्ति । महापुण्यतेजस्वेजिताः<sup>8</sup> । अनवमर्दनीयाश्च भवन्ति सदेवकेन<sup>9</sup> लोकेन प्रासादिकाश्च भवन्ति । प्रियदर्शनाः सर्वत्राप्रतिहतगतयश्च भवन्ति सर्वदुःखप्रतिप्रश्रब्ध्याः सम्प्रहर्षिताश्च भवन्ति सर्वसुखसमर्पिताः ॥

उत्तरे च मनुष्यधर्मप्रतिविध्यकायस्य भेदाद्<sup>10</sup> ब्रह्मलोके मैत्रेण मनस्कर्मणोपपद्यन्ते भुजङ्गाधिपते । एते भुजङ्गाधिपते अनुशंसा<sup>11</sup> मैत्रीविहारिणां देवमनुष्याणां ।

तस्मात्तर्हि भुजङ्गाधिपते मैत्रेण कायकर्मणा मैत्रेण वाक्कर्मणा मैत्रेण मनस्कर्मणा विहर्तव्यं । पुनरपरं भुजगाधिपते सर्वसुखं ददा नाम<sup>12</sup> धारणी प्रवर्त्तयितव्या । सा सर्वनागानां सर्वनागदुःखानि प्रतिप्रश्रम्भ

<sup>1</sup> मनुष्यकाः B.

<sup>2</sup> हिताय सुखाय B.

<sup>3</sup> एतमर्थं B.

<sup>4</sup> प्रतिबुध्यन्ते A. quam vocem apud lexica non reperio.

<sup>5</sup> सुपुण्यरक्षिताः A.

<sup>6</sup> तेजोभोजिताः B.

<sup>7</sup> सदेवलोकं B.

<sup>8</sup> Om. सर्वं A.; sed cf. infra.

they (thus) gladdened and blessed, send forth rain-torrents here, seasonably for Jambūdvīpa; make all grasses, bushes, herbs, forest-trees to grow; produce all corn; give rise to all juices, whereby the men of Jambūdvīpa may become blessed?"

At these words the Venerable One thus addressed the Snake-monarch, with three thousand . . . etc.: "Excellent! excellent! O Serpent-monarch, in that thou, acting<sup>4</sup> for the good pleasure of all creatures, dost think fit to inquire of the Venerable with such an object.

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

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

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

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

<sup>4</sup> Cf. Pāli parahitāya paṭipanno, Childers, s.v. paṭipajjati.

<sup>5</sup> I follow Burnouf in treating this as a single verb (see his note, 'Lotus,' p. 413), cf. Pāṇ. i. 4, 75.

<sup>10</sup> Cf. kayassa bheda, Dhammapada 129.

<sup>11</sup> Anuṣaṃsa (subst.) seems hitherto unknown both to Skt. and Pāli; though the vb. अनुशंस is common esp. in the earlier language.

यति<sup>11</sup> सर्वसुखानि च ददाति । येनेह जम्बुद्वीपे कालेन कालं वर्षधारा उत्सृजति । सर्वतृणगुल्मीषधिवनस्पतिशृङ्खानि च विरोहयति<sup>2</sup> । तत्र भुजगाधिपते कतमा सा सर्वसुखन्ददा नाम धारणी तद्यथा । धरणि धारणि<sup>3</sup> । उत्तारणि सम्प्रतिष्ठिता विजय वर्णसत्य प्रतिज्ञा साहाज्या नवति उत्पादनि विनाशनि । अभिषेचणि । अभिव्याहारशुभावति । अजामतामहि । कुम्बालनिवाहा । हर<sup>4</sup> क्लेशान् । धुनु पापं । शोधया<sup>12</sup> मारगाणि । रीहका धर्मतासु पदानीति ॥

पुनरपरं भुजगाधिपते । मेघकुलसम्भवाधिष्ठानबूहतेजोर्भनिर्माणावभासनज्ञानकेल्वम्बुध<sup>5</sup> - रात्रमण्डलश्रीकरणकाशु<sup>6</sup> - वैरोचनैकवालाय-कोटीनिर्जातवंशगोत्राणां तथागतानां नामधेयानि धारयितव्यानि । मनसिकर्तव्यानि । तानि सर्वनागानां सर्वनागकुलानां सर्वनागगोत्राणां सर्वनागसम्भवानां सर्वनागयोनीनां सर्वनागराजानां सर्वनागकुलोद्भवमेघविराजितकन्यानां<sup>9</sup> सर्वनागपरिवाराणां<sup>10</sup> सर्वनागदुःखानि प्रतिप्रशमयन्ति<sup>11</sup> । सर्वसुखोपधानान्युपसंहरन्ति । तत्र भुजगाधिपते कतमानि तानि तथागतनामानि । यदुत नमो भगवते वैरोचनगर्भमहा-मेघाय तथागताय । नमो भगवते नागकुलोद्भवमेघविराजिताय ॥

<sup>1</sup> Barbare codd. ambo; प्रतिप्रसम्भवति A.; प्रतिप्रसम्भवति.

<sup>2</sup> विरोहति A.

<sup>4</sup> Syllabam ह om. A.

<sup>5</sup> म्बुद्ध codd.

<sup>6</sup> करतकाशु B.; करणकासु A.

<sup>9</sup> सर्वनागकन्यानां B.

<sup>10</sup> सर्वनागसपरिवाराणां A.

<sup>12</sup> Sic codd.; de uocali producta cf. formas Vedicas.

season and for a season it produces clouds, and causes to arise all grass, shrubs, herbage, forest-trees, and corn. Now, O snake, which is that Dhārāṇi called Sukhandadā? It is as follows:—Dhārāṇi, Dhārāṇi Uttārāṇi, Sampratishṭhitā, Vijaya, Varnasatya, Pratijñā, Sāhājñānavati, Utpādani, Vināṇi, Abhishechani, Abhivāhāraṇi, Ajāmatāmahi, Kumbalanivāhā, 'Take away troubles!' 'Shake off sin!' 'Cleanse the paths!' Rihakā, Dharmatāsu;—such are the words.

Again, snake-king, the names are to be repeated of the Tathāgatas, whose families and races are sprung from the one hair-tip of Vairochana, speedy producers<sup>7</sup> of happiness [consisting of] a circle here<sup>8</sup> of clouds, which are the banner of their illumining knowledge, having their production and origin from the splendour of the mass which is the site of the source of cloud-gatherings.

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

<sup>3</sup> The following Chinese phonetic equivalents (kindly communicated to me by Prof. Beal) may be interesting to compare:—To-lo-ni To'-lo-ni; Yan-to-lo-ni, Sam-po-lo-ti-sse-ta Pi-tche ye P'o-lan-na-sa-ti-ye Po-lo-ti-nya, Po-lo-ho-jūa-na-po-ti (perh. from a v.l. Parājūānavati) Yan-to-p'o-ta-ni, Pi-na-ch'ang-ni, Ho-pi-si-che-ni; Ho-pi-pi-ya-ho-lo-shu-po-po-ti; O-c'he-ma-to mu-chi, Kung-po-lo-heu-chi-po-ho, Ma-lo-ki-le-she (= Pali *māra kilesa*), Ta-na-po-hom Shu-to-ye, Ma-kia-ni, Li-ho-ka, Ta-mo-to-shu-to (and others not in the Skt.).

<sup>7</sup> The position of अशु is very doubtful: especially as the word has no representative in the Chinese version, as given me by Prof. Beal: the whole passage is corrupt.

<sup>8</sup> अत्र again is very suspicious; perh. (cf. crit. note) we should read अम्बुद्रात्र: where रात्र would give the sense of 'dark cloud,'—but this seems contradictory to अवभासन, etc.

<sup>11</sup> Pratipraṅgamh has been hitherto unnoticed by Skt. Lexicography; though its Pāli equiv. is well known.

(Here ensue several pages of names of Tathāgatas).

एभिर्भुजगाधिपते तथागतनामभिः प्रवर्त्तितैः सर्वनागानां सर्वदुःखानि प्रतिप्रश्रब्धानि सर्वदुःखसमर्प्यताश्च<sup>2</sup> कालेन कालमिह जम्बुद्वीपे वर्षधारा उत्सृजन्ति सर्वतृणगुल्मीशधीवनस्पतिशृङ्गानि च विरोहन्ति ॥

अथ खल्वनन्तपरिकरं . . . . . नागाधिपतिर्भगवन्तमध्येषते<sup>3</sup> स्म । भाषतु भगवांस्तादृशानि धारणीमन्त्रपदानि यैरिह जम्बुद्वीपे पश्चिमे काले पश्चिमे समयेऽनावृष्टावुदीरितैर्महावर्षधाराः प्रवर्षेयुः । दारुणकालसमये कान्तारकालसमयेऽधार्मिकजनपदकलिकलहकालसमये इत्युपद्रवकालसमये रोगमरणकालसमये विषमनचक्रसंस्थानकालसमये । सर्वेत्पुद्रवपीडाप्रशमनं कुर्याद्बुद्धाधिष्ठानेनाधितिष्ठतु । भगवान् परमकारुणिकः । सर्वसत्त्वानुकम्पकः<sup>4</sup> तथारूपाणि धारणीमन्त्रपदानि भाषतां यानि सर्वनागान् सञ्चोदयेयुः । सर्वदेवान् प्रहर्षयेयुः । सर्वमारान् विध्वंशयेयुः । सर्वसत्त्वानां सर्वघातनाः सत्वभयोपद्रवपीडाश्च निवारयेयुः शान्तिस्वस्थयनं च कुर्युः विषमनचक्रं च प्रशमयेयुः । यच्च वर्षान्तरायानि यानि<sup>5</sup> भगवतोक्तानि सर्वाणि विष्कम्भयेयुः । सम्यग्वर्षधारा इह जम्बुद्वीपे उत्सृजेयुरिति । अहं भगवन्तं तथागतमध्येषयामि । एवमुक्ते भगवाननन्तपरिकरं . . . . . नागाधिपतिमेतद् अवोचत् । साधु साधु भुजगाधिपते यत्त्वं तथागतमध्येषसि सर्वसत्त्वानामर्थाय हिताय सुखाय । तेन हि भुजगाधिपते शृणु साधु च सुष्ठु च मनसि कुरु भाषिष्येऽहं ते । महाकरुणोद्भवमहामेघनिर्द्वादविजृम्भितसूरकेतुनाम धारणी सर्वबुद्धभाषिताधिष्ठितानुमोदिता सर्वसत्त्वानामर्थाय सुखाय । यानावृष्टौ वर्षयति<sup>7</sup> । अतिवृष्टिं धारयति<sup>8</sup> । मरण-

<sup>4</sup> अध्ये भाषते स्म B.

<sup>5</sup> सत्त्वानु° A.

<sup>6</sup> Om. A.

<sup>7</sup> वृष्टिं वारयति B.

<sup>8</sup> अ° ध° om. B.; भारयता A.

those names of Tathāgatas? I name them by saying<sup>1</sup> 'Homage to the Tathāgata Vairochanagarbhamahāmegha . . .'

By the utterance of these names of Tathāgatas, O snake-king, all woes of all snakes are set at rest, and [though] fraught<sup>2</sup> with ills they create here in Jambudvīpa showers in season and for a season, and make all grass, shrubs, herbs, forest-trees, and corn, to grow." Then the snake-king with endless . . . . . thus entreated the Venerable One, "Let the Venerable One speak such words of charms that through their utterance here in Jambudvīpa, in the latter season and time, in drought, mighty showers may give rains in time of calamity, in time of difficulty, in times of turmoil in the iron age of a lawless people, in time of accident and misfortune, of disease and death, of the conjunction of adverse planets, let Him work the assuagement of all calamities, accidents and pains. Let the Venerable One, of his supreme pitifulness and mercy toward all beings, speak words of spells so formed as to invoke all snakes, destroy all Māras, shield off all injuries of all beings and their pains and afflictions and fears, and cause peace and salvation, and mitigate the effects of adverse stars; moreover, let them stop all the hindrances to rain that have been foretold by the Venerable One, and fully create showers here in Jambudvīpa. I supplicate the Venerable Tathāgata."

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

The Dhāraṇī is called Mahākaruṇodbhava, etc., spoken, appointed, and approved by all the Buddhas for the weal

<sup>1</sup> यदुत literally = "scilicet," "to wit," as often in the Divyāvadāna, and Lalita-vistara.

<sup>2</sup> Both MSS. read °दुःख°, but sense and construction would gain by correcting to सुख°.

<sup>3</sup> Cf. Pāli *ajjhesati*.



कान्तारं प्रश्मयति । सर्वनागान् सञ्चोदयति । सर्वदेवान् प्रह्लादयति ।  
सर्वमारान् विध्वंसयति सर्वसत्त्वान् सर्वसुखसमर्पितान् करोति ।  
तद्यथा ।

महाज्ञानावभासनि श्रीतेजोलक्ष्मीदृढविक्रमवज्रसंहनने परमविरज-  
निर्मलगुणकेतुसूर्यप्रभे<sup>1</sup> विमलाङ्गयष्टि भर भर संभर २, etc.

Here follow several pages of gibberish and mysticism, of which some specimens are subjoined :—

सर सर सिरे २ सुरु २ नागानां । जव २ जिवि २ जुवु २ महानागा  
आगच्छत . . . जम्बुद्वीपे प्रवर्षध्वं<sup>2</sup>

After this, commences a long series of invocations to the nāgas for rain by aid of various personages, thus :—

भो महानागा . . . . . वर्षधारा उत्सृजतेह जम्बुद्वीपे सर्वदेवसत्या-  
धिष्ठानेन . . . स्वाहा । बह्वसत्याधिष्ठानेन प्रवर्षतेह जम्बुद्वीपे स्वाहा ।  
शक्रसत्येन<sup>3</sup> प्र० ह० ज० ज० स्वाहा । चतुर्महाराजसत्येन<sup>4</sup> प्र० . . . .  
अष्टाङ्गकसत्येन<sup>5</sup> . . . । श्रोतापन्नसत्येन<sup>6</sup> . . . । सद्यदागामिसं<sup>6</sup> . . . ।  
अनागामिसं<sup>6</sup> . . . । अर्हत्सत्येन<sup>6</sup> . . . । प्रत्येकबुद्धं<sup>7</sup> . . . ।

After returning to devas, and Tathāgatas in general, we find similar invocations to mythical beings, borrowed from Brahmanism, viz. the Yakshas, Gandharvas, Asuras, Garuḍas, Kinnaras. To this succeed pages more of mysticism, with gibberish everywhere interspersed ; then many of the Nāgarājas are invoked or re-invoked by name, and the charm ends with the words—

and bliss of all beings ; which causes rain in time of drought, and checks excessive rain, alleviates death and pain, invokes all the snakes, gladdens all devas, destroys all Māras, and makes all beings endowed with all bliss ; to wit :  
“O thou who shinest with mighty knowledge, the mass of whose thunderbolts have their might firm through the beauty and glory of Çrī, radiant as the Sun, with the banner of holiness, and supremely bright and spotless, with thy slender and pure form. . . . .

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

By that of Çakra,<sup>3</sup> . . . By that of the four mahārājas,<sup>4</sup> . . . of the eight good qualities,<sup>5</sup> . . . of the Çrotāpanna,<sup>6</sup> . . . the Sakridāgāmi,<sup>6</sup> . . . the Anāgāmi,<sup>6</sup> . . . the Arhat,<sup>6</sup> . . . the Pratyekabuddha.<sup>7</sup>

<sup>1</sup> Cf. ज्ञानकेतु supra.

<sup>2</sup> Compare the Kāraṇḍa-vyūha, and Tantric and late Buddhistic works, *passim*.

<sup>3</sup> Indra as a Buddhist archangel.

<sup>4</sup> The four Lokapālas at the four cardinal points, guarding the lowest devalokas.

<sup>5</sup> Cf. Childers s.v. ango, and Burn. ib. cit.

<sup>6</sup> These are the four classes of āryas corresponding to the four paths.

<sup>7</sup> One who has attained Buddha-ship, but does not preach : opposed to the ‘Samyaksambuddha.’

नमः सर्वबुद्धेभ्यः सिध्यन्तु मन्त्रपदानि स्वाहा ॥

शतसाहसिकाहामेघाहमायानसूत्राद् वर्षागमनमण्डली नाम च-  
तुःषष्टितमपरिवर्तः ॥ ० ॥

उपचारो महावृष्टिमाकांक्षताभ्यवकाशे<sup>1</sup> नीलवितानवितते । नीलप-  
ताकोच्छ्रिते शुचौ पृथ्वीप्रदेशे धर्मभाणकेन नीलासनोपविष्टेन । अष्टा-  
ङ्गोपवासिना सुस्नातगात्रशुचिवस्त्रप्रावृतेन । सुगन्धिगन्धोदत्तितेन त्रि-  
शुक्लभोजिना अयं महामेघमण्डलः परिवर्तयः<sup>2</sup> पूर्वाभिमुखेन रात्रि-  
न्दिमव्यवच्छिन्नं वाचयितव्यः । सर्वतथागतान् आयाच्य स्वच्छनीलो-  
दकपरिपूर्णाश्चत्वारः पूर्णकुम्भाः स्थापयितव्याः

यथाशक्ति च बलिविधानं<sup>3</sup> धूपपुष्पाणि च । तत्र धर्मभाणकस्य  
चतुर्दिशं गोमयेन रसेन शर आलिख्य पूर्वस्यां दिशि त्रिहस्तमात्रेण त्रि-  
शीर्षको नाम नागपरिवारो<sup>4</sup> गोमयेन नागराज आलिखितव्यः ॥

दक्षिणस्यां दिशि पञ्चहस्तमात्रेण पञ्चशीर्षको नाम<sup>5</sup> नागपरिवारो  
नागराज आलिखितव्यः । पश्चिमायां दिशि सप्तहस्तमात्रेण सप्तशीर्षको  
नाम<sup>6</sup> नागपरिवारो नागराज आलिखितव्यः । उत्तरस्यां दिशि नव-  
हस्तमात्रेण नवशीर्षको न० न० न० आ० ।

धर्मभाणकेन च कृतात्मरचेण मैत्रीविहारिणा सर्वसत्त्वेषूपस्थातव्यं  
करुणाचित्तेन सर्वबुद्धबोधिसत्त्वान् आयाच्य नागानां स्वकुशलमूलेन  
संविभक्तव्योऽयं विधिः । पश्चादनावृष्टिकालसमय इमं महामेघमण्ड-  
लपरिवर्तं वाचयिष्यत्येकाहं वा द्वाहं वा यावत् सप्तरात्रेऽवश्यं वर्षयि-  
ष्यति । अपि समुद्रो वेलामतिक्रमेन्न तु वृष्टिरिति शुभं<sup>8</sup> वचनं नान्यथा<sup>9</sup> ।  
किन्तु शीलगुणादिसंयुक्तेन पायसगुडचीरौदनादिना त्रिमधुरेण घृत-  
मधुगुडिनाहारं कुर्वता वाचयितव्य इत्यवश्यं सिध्यति यथाह वादिराट्

<sup>1</sup> आकाक्ष० Codd.

<sup>2</sup> मण्डली परिवर्तः (sic) A.

<sup>3</sup> यथाशक्तितवलिविधातव्यं A.

<sup>4</sup> त्रि . . को नागो गणपरि० B. ; त्रिश० नामना (cf. infra).

<sup>5</sup> नामना A. (a secunda).

<sup>6</sup> शुभे MS.

Homage to all the Buddhas: may the words of the spell  
be successful: hail! (Thus ends) the 64th parivarta, called  
Varshāgamanamaṇḍali of the hundred-thousand-fold Mahā-  
megha mahāyāna sūtra.

He who desires a mighty rain must perform this rite  
'the great-cloud-circle' in an open space, overspread by a  
blue canopy, shaded by a blue banner, on a clear spot of  
earth; (being) a prophet of the Law, seated on a blue seat,  
fasting according to the aṣṭāṅga,<sup>10</sup> with well-washed limbs,  
clad in pure raiment, anointed with fragrant odour, wearing  
the three white stripes,<sup>3</sup> he must recite it for a day and night  
continuously facing the east; he must place four full vessels,  
filled with pure blue water, after prayers to the Tathāgatas  
also, according to his power, an oblation, and flowers and  
odours; then the prophet of the Law, after having painted  
towards the four quarters with liquid cow-dung on a reed, in  
the eastern quarter three hastas<sup>6</sup> high must depict the snake-  
king called Triṣīrshaka, with cow-dung: in the southern  
quarter him called Pañchaṣīrshaka five hastas high; in the  
western, seven hastas high, Saptāṣīrshaka; in the northern,  
Navaṣīrshaka, nine hastas high.

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

<sup>3</sup> See Wilson's Hindu Sects, Works, vol. i. e.g. p. 194, et al.; or perh.  
"eating thrice in the bright fortnight."

<sup>6</sup> A hasta = about 18 inches.

<sup>9</sup> Cf. Rām. 6. 37. 9 वाक्यं नान्यथा याति and ἄλλως in Greek.

<sup>10</sup> See p. 300, l. 15, supra.

खयमिति । नमो भगवतेऽचोभ्याय तथागताय । नमोऽमितायुषे तथा-  
गताय । नमः शाक्यमुनये तथागताय ॥ ० ॥

एवं मया श्रुतमेकस्मिन् समये भगवान् महासागरे विहरति स्म  
मणिरत्नशिखरकूटागरे महता<sup>1</sup> नागगणेन सार्द्धं परिपूर्णैः नागसह-  
स्रेण । सर्वनागमहर्द्धिकैर्महता नागपरिवारेण । तद्यथा । नन्देन च ।

(Here follows another long list of snakes).

एतैश्चान्यैश्च महानागराजसहस्रैः सर्वै च ते नागराजानो महत्या ना-  
गच्छद्वा महता नागविकुर्वितेनाकाशि<sup>2</sup> गुलगुलेन च महावातवर्षं प्रमु-  
ञ्चन्तो<sup>3</sup> भगवतः शुश्रूषाकरणाय धर्मश्रवणाय चागच्छन्ते स्म<sup>4</sup> । तेन च  
खलु पुनः<sup>5</sup> समयेन भगवान् महानागेभ्यः साधुकारमदात् । साधुः  
नागा । भो महानागाः ।

(Then numerous invocations interspersed with mystic  
syllables as above).

महामेघविकुर्वितालङ्कारव्यूहाः सर्वरत्नशिखरहेमपटवचिरदाममु-  
क्तिकाहारप्रलम्बनमहासमुद्रमेघैः . . . . (here follow some twenty  
long compounds describing ornaments, etc., each ending  
with 'मेघैः'). . . . . गगनमभिच्छादयन्तु । सर्वेषां<sup>6</sup> नागराजानां  
आगच्छन्त्विमस्मिन् पृथिवीमण्डले राजन्तु<sup>7</sup> वर्षन्तु प्रवर्षन्तु ऊदुङ्गु-  
यन्तु<sup>8</sup> महाविबुद्दर्शनं प्रमुञ्चन्तु घटन्तः<sup>9</sup> सङ्घटन्तः । चटचटयन्तो<sup>10</sup> गुलु-  
गुलयन्तो<sup>11</sup> महानागनादान् रमणीयान् महाशब्दान्<sup>12</sup> निश्चारयन्तो  
महाघोषं सम्प्रघोषयन्तः<sup>13</sup> । प्रवर्षध्वं जम्बुद्वीपे स्वाहा ।

<sup>1</sup> महाता A.; महतो B.

<sup>2</sup> प्रमुञ्चतो A.

<sup>3</sup> च A.

<sup>4</sup> पुनः om. B.

<sup>5</sup> सर्वनागानां B.

<sup>6</sup> गर्जन्तु B.; राजान्तु A.

<sup>7</sup> घटनान्तो B.

<sup>8</sup> उद्दा A.; om. B.

<sup>9</sup> सम्प्रघोषं B. Vox utraque lexicis ignota.

rice, sugar, milk, etc., joined with all virtues of character,  
and repeat this; so it must needs be effectual, according to the  
word of the Lord of Speakers. Worship to the immovable  
Tathāgata; worship to Çākyamuni, the Tathāgata.

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

And all these snake-kings, with these and other thousands  
of mighty snake-kings, with mighty snake-power and mighty  
magic pomp,<sup>2</sup> with hissings in the air, sending forth a mighty  
wind and rain, approached to do obeisance to the Venerable  
One, and to hear the Law. Now at that time the Venerable  
One gave applause to the great snakes: "Bravo! bravo!  
O serpents!

\* \* \* \* \*

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

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

<sup>3</sup> This form seems unknown: but ऊदुक् occurs as an onomat.

<sup>4</sup> चट° this onomat. vb. occurs in Daçak. 168 (Wilson).

<sup>5</sup> This onomat. seems unexampled; but cf. गुलगुलेन l. 8 supra.

(Here follow invocations, chiefly repetitions, or mystical syllables.)

एथ२ महानागाः स्वाहा । पौण्ड्रनागराजानं संचोदयामि बुद्धसत्त्वेन  
जम्बुद्वीपे प्रवर्षथ<sup>१</sup> स्वाहा । श्रीतेजं नागराजानं संचोदयामि धर्मसत्त्वेन ह  
जम्बुद्वीपे प्रवर्षथ<sup>१</sup> स्वाहा । अनन्तं न० स० सङ्घसं ज० प० स० ।

वासुकिनागं स० वज्रपाणिसं ज० प० स० ।

तच्चकं न० ब्रह्मसं ज० प० स० ।

श्रीकण्ठं न० स० इन्द्रसं ज० प० स० ।

एरावणं न० स० विष्णुसं ज० प० स० ।

मलिनं न० स० रुद्रसत्त्वं ज० प० स० ।

मनस्विनं न० स० ऋषिसं ज० प० स० ।

विद्रावणं<sup>१</sup> न० स० सर्वनागानां सत्त्वेन ज० प० स० ।

प्रस्फोटं न० स० यक्षसं ज० न० स० ।

अनवतप्तं न० स० राक्षससं ज० प० स० ।

सर्वनागा उपर्युपरिसत्त्वेन वर्षथ२

मा विलम्बथागच्छथ<sup>३</sup> भो२ महानागाः सर्वनागहृदयानि सञ्चोदया-  
मि ।<sup>२</sup> आकट्टामि सर२ हर२ धप२ हाहाहाहा हि४ . . . . एहेहि थ३  
चचचचरत सर्वचेचाणि आपूरयथ<sup>३</sup> सर्वशस्यानि वर्षथ महावातान्  
प्रमुञ्चथ । द्रु२ घ्न२ पृ२ टा४ णि चारिणि स्तम्भानि मोहनि । जाङ्गुले  
पुक्कशि ब्रह्मणि मातङ्गि जये विजये स्वाहा<sup>३</sup> ।

सर्वमहामेघगर्जं महामेघतथागतानां संचोदयामि महामेघश्रीते-  
जाय तथागताय । महामेघस्फोटकाय तथागताय । etc.

(Here some twenty Tathāgatas by name, each name com-  
mencing mahā-mēgha—)

सर्वबुद्धानामधिष्ठानेन सर्वबोधिसत्त्वानामधिष्ठानेन च सर्वनागानां  
सत्त्वेन सर्वनागहृदयान्सञ्चोदयामि<sup>३</sup> शीघ्रमागच्छथ रत्नत्रयानुमतेन<sup>४</sup> ।

<sup>१</sup> विद्रावणं MS.

<sup>२</sup> . . . <sup>२</sup> Haec omnia rubris litteris B.

<sup>३</sup> Sic MS.

<sup>४</sup> थ pro त in modo imperativo apud codd. Buddhisticos satis usitatum.

Come, come, mighty serpents, hail! I summon the snake-  
king Paundra by the truth of Buddha to Jambudvīpa.

I summon the snake-king Āriteja by the truth of the Law  
to Jambudvīpa; Ananta, etc., . . . by the truth of the  
priesthood . . .

Vāsuki . . . by that of Indra . . .

Takshaka . . by that of Brahma . . .

Ārikāṇṭha . . . . of Indra . . .

Erāvaṇa . . . . . Vishṇu . . .

Mālina . . . . . the Rudras . . .

Manaswin . . . . . the Rishis . . .

Vidrāvaṇa . . . all the snake-kings .

Prasphoṭa . . . . . the Yakshas

Anavatapta . . . . . Rākshasas

All the snakes . by the ever higher truth (?)

Tarry not, come, O mighty snake-kings, I summon all  
hearts of snakes.

I murmur (?) sara hara dhapa . . .

Fill all the fields, rain on all the corn, let loose great  
winds.

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

<sup>4</sup> Ratna-traya [or triratna (v. B. and R. s.h. voc.)] is the Personifi-  
cation of the Buddha, the Law, and the Church (saṅgha): the form in  
the text, though unnoticed in the Dictionaries, is of frequent  
occurrence in the invocations at the beginning of our Buddhist MSS.

(Then mystic syllables and invocations, chiefly repetitions of preceding passages.)

नमो रत्नत्रयाय । नमश्चण्डवज्राणये महायक्षसेनापतये बन्धबन्ध-  
सुरूपे कालरूपिणे<sup>1</sup> स्वाहा । चीवरकर्णिके सप्तजप्तेन ग्रन्थिबन्धः कार्यः  
पूर्वमेव धर्मभाणकेन कृतरक्षाविधानेन<sup>2</sup> । अयं वातमण्डलिपरिवर्तः  
सर्वनागानां हृदयं नाम<sup>3</sup> वाचयितव्यः । अव्यवचित्र-त्रिसप्ताहं । गोम-  
येन पूर्वस्थां दिशि त्रिशिर्षी<sup>4</sup> नाम नागराजः सपरिवार आलिखितव्यः ।  
दक्षिणस्थां दिशि पञ्चशीर्षः प्रस्फोटनो नाम सप<sup>०</sup> आलि<sup>०</sup> । पश्चिमस्थां  
दिशि अवभासनशिखी नाम नागराजा सप्तशीर्षी नागपरिवारेणा-  
लिखितव्यः । उत्तरेण मेघसञ्चोदनो नाम नागराजा नवशीर्षश्चित्रयि-  
तव्यः<sup>5</sup> । नीलविताननीलवस्त्रं नीलध्वजं सर्वा<sup>6</sup> च नीला बलिः कर्त्त-  
व्या<sup>6,7</sup> नागानां तु मधुरवलिः त्रिमधुरं च होतव्यं सर्वाङ्गतिः नागहृद-  
येन । मेघराजानश्च चित्रयितव्या<sup>8</sup> वर्षधारां मुञ्चयन्तः । अन्योन्यांश्च  
संघट्टयमानाः । अन्ते विद्युच्चकोरमाला लेख्याः । स्वस्तिकोलोचिका  
लाजा<sup>9</sup> मत्स्यमांसं तथा मधुभक्षाणि चादधीनि<sup>10</sup> । उदारश्चात्र बलिः  
कर्त्तव्यः । ततो धर्मभाणकेन शुचिना शुचिवस्त्रप्रावृतेन वातमण्डलि-  
परिवर्तः स नागहृदयो वाचयितव्यः । ततो नागाः प्रथमदिवसमारभ्य  
गुलुगुलुशब्दं कुर्वन्ति । शब्दांश्च रमणीयान् नदन्ति न चास्य परिवर्तस्य  
विसंवाद आच्चा वा ।

<sup>1</sup> सुरूपकारूपिणे स्वाहा B.

<sup>2</sup> Inserit इमं MS.

<sup>3</sup> चित्राययितव्य A.

<sup>4</sup> तव्यः A.; cf. annotationes.

<sup>5</sup> लाज्जा Codd.

<sup>10</sup> च दिव्यानि B.

Worship to the Triple Gem, worship to him who hath a hot bolt in hand, lord of the mighty host of Yakshas, wearing the form of Kāla in its various junctures; in the end of one's robe a knot must be tied with seven prayers by the prophet of the Law after he has previously made provision for his safety.<sup>3</sup> This "Whirlwind"-Chapter, (also) called "The heart of all Serpents," must be recited. For thrice seven days uninterruptedly, with cow-dung, in the eastern quarter the snake-king called Triple-crest,<sup>4</sup> with his retinue, must be painted; in the western, the snake king called Avabhāsanasikhin is to be painted, seven-crested, with a retinue of serpents; in the north, the snake-king called Meghasaṇchodana, nine-crested, is to be depicted; a blue canopy and blue dress, blue banner and all the offering is to be made blue; but the sweet offering to the snakes, and the triple-sweet,<sup>8</sup> must be offered,—an oblation of all; with (this) "Heart of the snakes;" the cloud-monarchs too must be depicted, emitting a shower, and rubbing against one another; at the end masses of rain-birds and lightning are to be painted; and parched rice canopied by the swastika,<sup>11</sup> also fish and flesh, and honey-food without curds,<sup>12</sup> and a sumptuous offering must be made there. Then the prophet of the Law, pure and clad in pure raiment, must recite this "Whirlwind" chapter, "The Heart of Snakes." Then the snakes beginning on the first day, make a rustling<sup>13</sup> sound and utter sounds of delight.

<sup>3</sup> Cf. कृतात्मरच, *supra*, p. 302, l. 19.

<sup>4</sup> For the whole passage, cf. p. 303, *supra*.

<sup>6</sup> बलिः is masc. (regularly) just below: cf. the varying genders of विधि and other words in Divyāvadāna and Lalita-Vistara.

<sup>8</sup> Sugar, honey, and ghee.

<sup>11</sup> This *swastika* may either be the well-known four-pointed figure, or the (three-pointed) figure of rice, cited by M. W. s.v. *swastika* as used in the rites of Durgā.

<sup>12</sup> The Madhu-parka (v. Manu and Āṣṭwālāyana) consisted of honey with curds.

<sup>13</sup> Cf. गुलुगुलुन्तः *supra*.

समुद्रो यदि वेलामतिक्रमेत् ततो वृष्टिरियमतिक्रमेदिति<sup>2</sup> ॥ नमः  
श्रीगर्भकूटविनर्दितराजाय तथागतायार्हते सम्यक्सम्बुद्धाय ।

(Then about twenty similar invocations to Tathāgatas, each  
“arhate samyak sambuddhāya.”)

नमो भगवते मम स्वस्ति भवतु सर्वसत्त्वानां मैत्री भवतु । सर्वभूतेष्व-  
भयं भवतु । सर्वतिथ्यगगतानां शाम्यन्तु सर्वदुर्गतयः । नमः सर्वनिवार-  
णविस्त्रम्भिणे<sup>3</sup> । सिध्यत्वयं सर्वतथागतविधिः । सर्वबुद्धावलोकितवि-  
धिः । तद्यथा । स्फट ७ स्वाहा<sup>5</sup> । यः कश्चिच्छिरस्नातः । भिचुर्वा भिचु-  
णी<sup>6</sup> वा । उपासको वा । उपासिका वा शुचिवस्त्रप्रावृतो मैत्रचित्तः ।  
इमानि तथागतनामानि लिखित्वा शुचिन्यासने स्थापयित्वा सप्तधूपक-  
टच्छुकामुत्तिपेदाकाशे<sup>7</sup> । पञ्चपञ्चवारांस्तथागतनामानि परिवर्त्तयेत् ।  
महतीं पूजां कृत्वा अनावृष्टौ सप्ताहमव्यवचिन्नं प्रवर्त्तयितव्यं । देवो वर्ष-  
यिष्यति । इति श्रीमहामेघाद्<sup>8</sup> महायानसूत्राद्वातमण्डलीपरिवर्तः  
पञ्चषष्ठितमः समाप्तः ॥

<sup>4</sup> अवलोकितं MS.

<sup>5</sup> Haec clausula ‘rubrica’ apud B. cf. p. 306<sup>2</sup>.

<sup>6</sup> भिचुनिर्वा A.

<sup>8</sup> Om. श्री A.

And in this chapter there is no disappointment;<sup>1</sup> or there is the precept, “If the sea should exceed its bounding shore, (only) then would this rain exceed (its due time of coming).”<sup>2</sup>

Glory to the fully enlightened Arhat, the Tathāgata Ārī-  
garbhakuṭavānārditarāja . . .

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

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

<sup>1</sup> Cf. Daṣak. 88, 1 (ed. Bomb.) न चास्मिन् विधौ विसंवादः कार्यः ।

<sup>2</sup> Cf. Divyāvadāna, p. 96. Apyevātikramed velām sagaro makarā-  
layah, na tu vaineyavatsānām Buddhō velām atikramet. Should we  
restore *apyeva* for the somewhat awkward and obscure आज्ञा वा  
above?

<sup>3</sup> For the five nivāraṇas, cf. Dhammapada, 345; for the compd. cf.  
Childers, s.v. vikkhambanam.

<sup>7</sup> The form कटच्छुका seems new: kaṭachchūka is a ἀπ. λεγ. in Skt. and common in Pāli.