

A Present Future Foretold: The Ten Dreams of King Kṛkin in Pelliot tibétain 977

JONATHAN A. SILK, Leiden

*kaḥ śraddhāsyati tat tasmin pūrvāparaparāhatam |
nyastam eraṇḍagaṇḍeṣu gośīrṣam iva candanam ||*

Wer würde diesem (Wohlgesagten) in jener (anderen Lehre) vertrauen, dem davor und danach widersprochen wird, als ob Gośīrṣa-Sandelholz in ein Dickicht von Rhizinusstauden gepflanzt worden wäre?

(Mātṛceta's *Varṇārhavarṇastotra* 7.20, in HARTMANN 1987.)

Dreams are, no doubt, one of the most profound of human experiences. It is thus no surprise that Buddhist authors often make use of the imagery of dreams, and explore the challenges they pose to our common sense understandings of reality. In a wide range of Buddhist texts, reality is compared to a dream, from which one must awake in order to see things as they truly are; indeed, perhaps not quite coincidentally, the literal meaning of the very word *buddha* is 'one who has awoken, an awakened one.' Philosophers, particularly those of the Yogācāra school, have in their turn employed the imagery of dreams in their efforts to defend their version of what we might roughly call 'Idealism.' These profound and abstract inquiries into dreams and reality are, however, not directly relevant for the dream imagery to be briefly explored below. For here instead the dream is a mere literary device for presenting an omen or prediction, although of course there may be deeper reasons for the choice of the dream as frame, which cannot, in the space available, be properly explored.

It is well known that Buddhists of many ages felt grave concern for both the present and future fate of the teachings. Various schemes were developed to plot the feared but expected gradual decline in vitality of the Dharma, always placing the golden age somewhere in the past, paradigmatically, of course, in the lifetime of the Buddha himself (if not indeed further in the past, in the time of a previous buddha). Some schemes propose sequential chronolo-

gies of degeneration, although there is no general agreement amongst Buddhist traditions of the details of those chronologies. What does remain stable is the evident concern expressed almost universally for weakening of the essence of the Buddha's revelation, for the dangers brought by the distance from the originary and pure state of the teachings and the community which upholds and cultivates them. It is no stretch of the imagination, of course, to read predictions of future decline as literary tropes placing into the past concerns about an authorial present. In other words, it requires no great hermeneutical gymnastics to read a text which purports to report a historically past narration of the future as a (merely thinly) veiled comment on the perceived present of its author. Since, however, we almost never have any reliable information about the time or place of composition of an Indian Buddhist work, as a rule it proves impossible to take the next step and deduce something about Buddhist mentalities at a given time and place on the basis of such literary expressions of angst. The text under consideration here is, in this respect, no exception. We can conclude that it reflects a concern with some present conditions, but we do not know when or where these were first expressed.

In this light, the *Dreams of King Kṛkin* can be easily understood as a commentary on the Buddhism of their authors' time, though we cannot specify when this was. The popularity of this presentation, moreover, is indexed for us in one regard by the large number of parallel versions of this episode found in a variety of texts. The repeated retelling of the story also poses for us the question of just what it might mean to localize the concerns its authors first expressed at some place and time. Did those who retold the episode reinvent or renew the concerns felt by its original authors? Did they transfer the angst of a distant time and place into their own contemporary circumstances? If not, and if we cannot even determine which version is the "original" (which we cannot), or even determine what it might mean to specify one version of a widely retold story as "the original" (and we cannot), then we surely must reconsider what it might mean to understand this story as a potential source for a Buddhist imaginaire, divorced as we find it to be from time and place. Nevertheless, each individual source *did* belong to a time and place, each manuscript or blockprint was produced somewhere at some time. We can begin with these, even if serious questions must remain unanswered of how best we should understand them to be situated in some *Sitz im Leben*.

Some of the versions of the *Dreams of King Kṛkin* are well known to scholars, and have been for some time. The most prominent is that found in the *Sumāgadhāvadāna*, preserved in Sanskrit, Tibetan and Chinese, but the same is found also in several Abhidharma commentaries, the *Abhidharmakośabhāṣya-ṭīkā Tattvārtha* of Sthiramati, the *Abhidharmakośavyākhyā* of Yaśomitra and the *Abhidharmakośopāyikā* of Śamathadeva among them, and in the *Bodhisattvāvadānakalpalātā* of Kṣemendra. Although we have some idea of the relative dating of our sources themselves, in terms of their content, the version of the *Dreams* they preserve, it is not possible to say which is the earliest. But what is intriguing is that this complex—the texts are not identical, and in particular the ordering of the dreams and their interpretations are not uniform—is not typologically unique. We also possess both a *Sūtra of the Seven Dreams of Ānanda* (T. 494, T. 2121 (LIII) 79c12–80a22), and another text complex concerning the *Dreams of King Prasenajit*, in quite a number of versions, which vary in number of dreams and sometimes appear instead as the *Dreams of King Caṇḍapradīyā*. There is not ample space here to unpack, or even to briefly reference, these materials, which will be dealt with in the larger monographic study I am preparing, encouraged both by the synchronicity of these materials, and by the fact that, as has been known since the days of Serge D’OLDENBURG (1893), these Buddhist dreams found their way into Persian, Arabic, and Slavic literatures as well.

In lieu of a full study, from among the relevant materials I would like to introduce one source not previously paid much attention, namely the version of the *Dreams of King Kṛkin* found in Pelliot tibétain 977. Since this manuscript was reproduced in the 1978 publication of MACDONALD and IMAEDA, it was obviously known to its editors, but so far it seems to have remained unstudied.¹ Only a portion of the manuscript is relevant to us here, namely that contained on lines 9v1–10v4 (out of thirteen folios, a small portion). Regarding the manuscript itself, M. LALOU (1950: 29) records it as follows:

¹ Or rather, unpublished. In fact, as I will explain in detail in my monograph, this was first studied by Edward HAMLIN, with whom it was my pleasure to spend my first year of graduate school together as fellow students of the late Luis Gómez. We respectively carried out projects as exercises in 1984. Mine I returned to a few years ago and eventually published as *Buddhist Cosmic Unity* (Hamburg, 2015). Ed left the field, but kindly shared with me the materials he prepared on Pelliot tibétain 977. The credit for recognizing the interest of Pelliot tibétain 977 must, therefore, go to Ed.

“Les dix songes du roi Kṛkin” (*rgyal-po kri-khri'i rmyi-lam bču bčad-pa rjogs so*). ... 13 f. (10 x 60) dont 5 sont pag. *ka, kha, ga, na, ča*; 7 l. (un f. n'a que 4 l.), règl. et marges roses. État de neuf.

Thanks to the digital publication of clear color photographs, it was possible to produce a transcript and edition, with translation, which I offer here.²

[9v1] || *rgyal po kri khri⁺i rmyi lam* The Ten Dreams of King Kṛkin
cha bcu zhes bya ba ni ||

kri below line

bud myed gser ldan gyi [2] *rtogs pa* From the Fable of the Golden
brjod las | *⁺di skad ⁺byung ste* | Woman, it is said as follows:
de nas rgyal po kri khri yang dag par Then King Kṛkin came to where
rdzogs pa⁺i sangs rgyas ⁺od srung ga the Perfected Buddha Kāśyapa was
la ba der song ste phyin nas | *zhabs* staying, and upon arriving paid
la mgo bos phyag ⁺tshal te | *phyogs* homage by touching his head to
gcig du ⁺dug nas ⁺di skad ces gsol to || (the Buddha's) feet. Sitting to one
side he said:

btsun ba bdag mdang sum [3] *gnyid* Venerable One, in dreaming as I fell
kyis log pa⁺i g.yar lam na | *g.yar lam* asleep last night I dreamt ten kinds
rnam pa bcu zhig rmyis te || of dreams;

1 *glang po che⁺i gtso bo skar khung* The best of elephants, emerging
nas byung ba la mjug ma thogs pa from a window, was caught by the
dang || tail;

2 *skom ba ma mchis pa rnams kyi slad* A well chased after those who were
bzhin du khron pa snyag pa dang || not afflicted by thirst;
snyag pa] *snyag* {space} *pa*

3 *gzhib³ bre gang gyis mu tig bre gang* A *bre* of flour was traded for a *bre*
mjal pa⁴ dang | [4] of pearls;

² I transcribe with ⁺ the 'a-*rten* with a flag on the right shoulder ༈. This is the only form found in the manuscript, and is common in older manuscripts. It is referred to by DORSON and HELMAN-WAŻNY 2016: 109 as the “hooked 'a.” I transcribe with *i* the reversed *gi gu* (*gi gu log*).

³ Note that below in the explanation in the same expression we find instead *phye*. I understand the form *gzhib*³ as equivalent to what the dictionaries cite as *zhib*, which indicates finely ground flour.

⁴ I understand this as a form of what the dictionaries have as 'jal *pa*.

- 4 *zhugs shing gyis can dan mjal pa dang ||* Sandalwood was traded for fire-wood;
- 5 *kun dga[†]i ra ba na men tog dang[†]bras bu phun sum tshogs pa dag | ma stsal bzhin du rkun bos tshal pa dang |* In a grove, the many kinds of wonderful flowers and fruits, though not given, were taken by a thief;
tshal pa] tshal {space} pa
- 6 *glang po che phru gus spos kyi glang po che skrag pa dang |* A juvenile elephant terrified a rutting elephant⁵ ;
glang po che phru] glang po {space} che {space} phru
- 7 *myi gtsang ba sna tshogs bas bskus pa[†]i spre[†]u gzhan dag la [5] bsgo bar bgyid pa dang |* A monkey smeared with many kinds of filth clothed others (in filth);
- 8 *spre[†]u rgyal por dbang bskur ba dang ||* A monkey was consecrated as king;
- 9 *ras yug cig myi bco brgyad kyis | phan tshun du drangs kyang ma ral pa dang* A piece of cotton cloth, though wrenched back and forth by eighteen men, did not tear;
- 10 *skye bo phal po che[†]i tshogs nmams[†]dus nas gcig la cig[†]thab cing[†]tshang[†]bru ba nas[†]gums pa[†]i bar du bgyid pa dag rmyis [6] lags so ||* A large group of men, having gathered together, brawled among themselves, (acting badly) from provoking each other up to to murder. This is how I dreamt.
- rmyis nas kyang bdag gi srog gyi bar chad du myi[†]gyur ram snyam nas |[†]jigs skrag sngangs lags so |* Immediately after dreaming, I thought: ‘Will this mean the end of my life?’ I am panic-stricken!”
skrag sdangs] skrag {space} sdangs
- bka[†] stsal pa ||* (Kāśyapa) replied:
- rgyal po chen po de ni khyod kyi srog gyi bar chad du[†]gyur ba ma yin gyis | ma[†]jigs shig ||* Great king, this does not mean the end of your life; don’t fear!

⁵ *spos kyi glang po che* is equivalent to *gandahastin*, found in the *Sumāgadhāvadāna* texts in Sanskrit. On this elephant, see MCHUGH 2012: 82 f. The same term is used in the *Abhidharmaśālopanīkā*, but not in other versions.

- I *rgyal po chen po khyod kyi* [7] *rmyi lam na | glang po che gtso bo skar khung du byung la | mjug ma thogs pa rmyis pa de ni | ma *ongs pa*ⁱ dus na skye dgu*ⁱ tshe lo brgya*ⁱ pa na | de bzhin gshegs pa dgra bcom ba yang dag par rdzogs pa*ⁱ sangs rgyas shag kya thub pa zhes bya ba zhig *byung ste | de*ⁱ nyan thos*
- [10r1] *rnams gnyen dang gnyen *dab dang zang zing gi tshogs phal po che spangs nas | rab du *byung bar *gyur ro | de dag de ltar rab du byung ba*ⁱ *og du gnas khang la khyim gyi *du shes bskyed cing ser sna dang khyim gyi so tshis las bstogs pa | kun* [2] *du brten goms par byas la | lan mang du byas pa ste || de nas shi*ⁱ phos ste | lus zhig pa*ⁱ *og du ngan song ngan *gror log par lung ba | sems can dmyal ba rnams su skye bar *gyur ba de*ⁱ snga ltas yin no ||*
- skar khung du*] du below line
*zhig *byung ste*] * below line
- II *rgyal po khyod kyi rmyi lam na |* [3] *skom ba ma mchis pa rnams kyi phyi bzhin du khron pa snyag pa rmyis pa de ni | de*ⁱ nyan thos rnams khyim bdag rnams la chos ston yang | de dag *dod par myi *gyur ba*ⁱ snga ltas yin no ||*
- rmyi lam na*] ma below line
skom ba ma] ma below line
- Great king, as for your dream in which the best of elephants, going out through a window, was seized by the tail, it portends the following: In the future, when the lifespan of men will be one hundred years, there will be a Tathāgata, Arhat, Perfect Buddha called Śākyamuni. His auditors, abandoning kinsmen and relatives and vast amounts of worldly possessions, will renounce the household life. After thus renouncing the household life in such a fashion, they will come to think of the monastery as a home, and while entirely accustoming themselves to greed and the comforts of home, and so forth, having done so repeatedly, they will eventually die. Then, leaving their ruined bodies behind, they will fall into evil destinies, and be reborn among the hell beings.
- O king, as for your dream in which a well followed after those not afflicted by thirst, it portends that though his auditors will preach the teaching to housholders, the (householders) will have no interest in it.

- III *phye bre gang la mu tig bre gang nyos pa rmyis pa de ni | de^{ti} nyan thos* [4] *rnams zas bslang phyir | dbang po dang stobs las bstsogs pa^{ti} chos rin po che yang dag par sgrogs pa^{ti} snga ltas yin no ||*
bslang phyir] bslang {space} phyir
dang stobs] dang {space} stobs
dag par sgrogs] dag par {space} sgrogs
- IV *shing gyis can ⁺dan nyos pa rmyis pa gang yin ba de ni | de^{ti} nyan thos rnams lus dang tshul dang sems ma sbyangs shing shes* [5] *rabs sbyangs par gyur pa | de dag kun las bstsogs pa ma sbyangs pa des | mu stegs can gyi tshig len cing | sangs rgyas kyi bka⁺ dang ⁺gal bar byed pa^{ti} snga ltas yin no ||*
rabs sbyangs] rabs {space} sbyangs
sbyangs pa] sbyangs {space} pa
sangs rgyas] sangs {space} rgyas
- V *kun dga^{ti} ra ba na | men tog dang ⁺bras bu phun sum tshogs pa dag* [6] *ma byin bar rkun pos khyer ba rmyis pa de ni | de^{ti} nyan thos rnams gnas la brten par byas ste | dge ⁺dun gi yo byad dag blangs shing | khyim bdag dang mthun mong du spyod pa^{ti} snga ltas yin no ||*
- The dream of exchanging a *bre* of flour for a *bre* of pearls portends that his auditors will proclaim the precious teaching of the Faculties, Powers and so forth for the sake of obtaining food.
- As for the dream in which sandalwood was purchased with (fire) wood, it portends that his auditors will fail to cultivate the body, behavior and mind, and will fail to cultivate wisdom. They who do not cultivate any of these things will seize on the words of non-Buddhist sectaries, speaking against the Buddha's Word.
- As for the dream in which the many kinds of wonderful flowers and fruits in a grove, although not given, were stolen by a thief, it portends that his auditors will settle themselves in a place, and taking the possessions of the monastic community will enjoy them in common with householders.

- VI *glang po che[†]i phru [†]us spos gyi*
glang po che skrag par [7] *rmyis pa*
de ni | de[†]i nyan thos sdig pa can
tshul khrims [†]chal pa dag gyis | dge
slong yon tan dang ldan ba dge ba[†]i
chos la gnas pa dag skrod par [†]gyur
ba[†]i snga ltas yin no ||
- VII *myi gtsang ba sna tshogs kyis skus*
pa[†]i spre[†]u gzhan dag la bsgo bar
byed pa rmyis pa [10v1] *de ni | de[†]i*
nyan thos sdig pa[†]i chos can tshul
khrims [†]chal pa dag gyis dge slong
tshul khrims dang yon tan dang dge
ba[†]i chos dang ldan ba rnam la
skyon myed bzhin du rtsog cing tha
snyad [†]dogs pa de[†]i snga ltas yin
no ||
- bsgo*] *ba* below line
- VIII *spre[†]u rgyal por dbang bskur ba*
rmyis [2] *pa de ni | de[†]i tshe ma ning*
rgyal por byed par [†]gyur te | de[†]i
snga ltas yin no ||
- IX *ras yug cig la myi bco brgyad gyis*
phan tshun drangs kyang ma ral ba
rmyis pa de ni | de[†]i bstan ba rnam
pa bco brgyad du gyes par gyur
kyang | rnam par grol ba nyams par
myi [†]gyur [3] *ba[†]i snga ltas yin no ||*
- The dream in which a juvenile elephant frightened a rutting elephant portends that his auditors, of sinful character and violating the precepts, will cause virtuous monks of good character to be driven from those places.
- As for the dream in which a monkey, smeared with many kinds of filth, clothed others (in that filth), it portends that his auditors, of sinful character and violating the precepts, will argue with monks who uphold the precepts, are virtuous and righteous, and although they are faultless will beat them and call them names.
- As for the dream in which a monkey was consecrated as king, it portends that in that time a hermaphrodite ⁶ will be made king.
- As for the dream in which a piece of cotton cloth, though wrenched back and forth by eighteen men, did not tear, it portends that though his teaching may be divided into eighteen camps, still the ultimate liberation will not be harmed.

⁶ This is not the place to discuss the difficult term *ma ning*, and the translation could be understood as a place-holder.

- x *skye bo phal po *dus nas *thab cing* A large group of men, having
*gsod pa *i bar du rmyis pa de ni / de *i* gathered together, brawled among
*bstan pa lo stong du gnas nas *thab* themselves, (acting badly) from pro-
mo dang rtsod pa las bstsoqs pa dag voking each other up to to murder;
*gyis nub par *gyur ba de *i snga ltas* this portends that his teaching, af-
yin no || ter persisting for a thousand years,
will sink into decline due to quar-
rels, disputes and so forth.
- de bas na rgyal po chen po khyod kyi* Therefore, Great King, neither your
srog dang rgyal srid la [4] bar chad life nor your kingdom will come to
*du *gyur ba ma yin gyis ma *jigs* an end. Have no fear!
shig ||
- chen po] below line*
- de nas rgyal po kri khri yang dag par* Then King Kṛkin, thanks to the Per-
*rdzogs pa *i sangs rgyas *od srung* fect Buddha Kāśyapa, heaved a sigh
gyis dbugs phyungs nas mngon bar of relief and was happy.
*dga *o ||*
- rgyal po kri khri *i rmyi lam bcu* This completes the Explanation of
bshad pa rdzogs so || the Ten Dreams of King Kṛkin.

The text itself tells us its source: The Fable (or Tale: probably equivalent to *avadāna*) of the Golden Woman, *bud myed gser ldan gyi rtogs pa brjod*. This is nothing other than what is known in Sanskrit as the story of Kāñcanamālā, daughter of King Kṛkin. We are very fortunate to have so many parallel versions, and of course a responsible treatment will require careful study of all of these, the scope of which, however, far exceeds the space allotted here. As a small indicator of the variety of treatments, however, I offer a table which tabulates the order of the dreams and their interpretations, not taking into account variations in the actual content of the items. It is remarkable to notice that the version in the Gilgit manuscripts evidences a confusion in the ordering of the dreams and their respective interpretations: leaving aside an inversion of 5 and 6 (and it is of course impossible to say which is “more original”), the commentary has become confused in its ordering vis-à-vis its own presentation of the dreams themselves. I do not know how to account for this.

In addition to the text edited above, Pelliot tibétain 977, the versions accounted for in the accompanying table are as follows:

SuM I	<i>Sumāgadhāvadāna</i> based on Nepalese MSS: 17 th / 18 th c., in IWAMOTO 1968, §§ 249–259, and GÖRTZ 1993.
Gilgit	<i>Sumāgadhāvadāna</i> Gilgit: 7 th c.? (in GROTH 1981 and KUDO 2016, 2017; see GÖRTZ 1993).
SuM ‘B’	<i>Sumāgadhāvadāna</i> Calcutta MS B: 13 th c.? (in IWAMOTO’s notes).
SuM T	<i>Sumāgadhāvadāna</i> : Tibetan translation: 9 th c. Derge 346, <i>mdo sde am</i> , 296b1–297b7, and in GÖRTZ 1993.
SuM C	<i>Foshuo Geigu zhangzhe nu de du yinyuan jing</i> 佛說給孤長者女得度因緣經, trans. Shihu 施護 (*Dānapāla), 10 th c. T. 130 (II) 852c22–853c19.
AK-Vy	Yaśomitra, <i>Abhidharmakośavyākhyā</i> of Yaśomitra: 6 th c.? WOGIHARA 1932–1935: 277.35–278.31.
AK-Up	<i>Abhidharmakośopāyikā</i> of Śamathadeva: post-5 th c. Derge 4094, <i>mngon pa’i skor, ju</i> , 127a7–128b5.
AK-T	<i>Tattvārtha</i> of Sthiramati: 6 th c.? Derge 4421 <i>sna tshogs, tho</i> 349b2–350a4. NB: this is identical here with the <i>Abhidharmakośaṭīkā Lakṣaṇānusāriṇī</i> of Pūrṇavardhana, Derge 4093 <i>mngon pa, cu</i> 278b2–279a4.
Deb	<i>Deb ther sngon po</i> of ‘Gos Gzhon nu dpal: mid-15 th c. ‘Gos Gzhon nu dpal, 1985: 48.7–50.7
BAK	<i>Bodhisattvāvadānakalpalātā</i> 93.84–111, of Kṣemendra: early 11 th c. Cambridge manuscript 1306, 352a1–353b2 (Tib. trans. Derge 4155, <i>skyes rabs, khe</i> , 256b2–259a4), and in GÖRTZ 1993.
Chn AK Cy	Chinese commentaries of Xuanzang’s disciples: mid-7 th c. <i>Jushe lunji</i> 俱舍論記 T. 1821 (of Puguang 普光) (XLI) 160b16–c22; identical in <i>Jushe lunshu</i> 俱舍論疏 T. 1822 (of Fabao 法寶) (XLI) 594a5–b10, and cf. <i>Jushe lunsongshu</i> 俱舍論頌疏 T. 1823 (of Yuanhui 圓暉) (XLI) 868c5–869a11.

In these few pages, then, only one small point remains to be explained, namely the reason for citing as the epigraph of this paper a verse from the *Varṇārha-varṇastotra* of Mātṛceṭa. Of course, the edition of this poem is the fruit of the labor of my friend Jens-Uwe HARTMANN, and I wish, by quoting his work, to attract his attention to the small research I offer here in his honor, by suggesting his personal connection to it. But aside from such emotional blackmail, there is an academic reason as well, one that we find in one of the parallel versions which it was not possible to treat here in extenso, namely in Sthiramati’s *Tattvārtha*. Unfortunately, the relevant portion is not preserved in the Sanskrit manuscript of the text which has largely but not completely survived,

Ten Dreams of King Kṛkin in various versions

	P. tib. 977	SuM I	Gilgit	SuM 'B'	SuM T	SuM C	AK -Vy	AK -Up	AK -T	Deb	BAK	Chn AK Cy
Elephant Tail	1	1	1	1	1	1	1	1	1	1	1	1
Well	2	2	2	2	2	2	2	2	2	2	2	2
Flour Pearls	3	3	3	3	3	3	3	3	4	3	3	3
Sandalwood	4	4	4	4	4	4	4	4	3	4	4	4
Flowers	5	6	5	6	5	5	5	5	8	5	9	5
Young elephant	6	5	6	5	6	6	6	6	7	6	5	6
Monkey smear	7	7	7	7	7	7	7	7	6	7	6	7
Monkey king	8	8	8	8	8	8	8	8	5	8	7	8
Cloth	9	9	9	9	9	9	9	9	10	9	8	9
Fighting	10	10	10	10	10	10	10	10	9	10	10	10
Cy elephant tail	I	I	I	I	I	I	I	I	I	I	I	I
Cy well	II	II	II	II	II	II	II	II	II	II	II	
Cy flour	III	III	III	III	III	III	III	III	IV	III	III	
Cy sandal	IV	IV	IV	IV	IV	IV	IV	IV	III	IV	IV	
Cy flowers	V	VI	X	VI	V	VI	V	V	VIII	V	IX	
Cy young	VI	V	V	V	VI	V	VI	VI	VII	VI	V	
Cy smear	VII	VII	VI	VII	VII	VII	VII	VII	VI	VII	VI	
Cy king	VIII	VIII	VII	VIII	VIII	VIII	VIII	VIII	V	VIII	VII	
Cy cloth	IX	IX	VIII	IX	IX	IX	IX	IX	X	IX	VIII	
Cy fighting	X	X	IX	—	X	X	X	X	IX	X	X	

so we have recourse only to the Tibetan. As noted above, it is not only the order of items which can differ between versions, but their mode of expression as well. The third item in Sthiramati's list, corresponding to the fourth item above, reads as follows: *tsan dan go shīrṣa dang | e ra ṇḍa'i bud shing brje ba dang |*, "Gośīrṣa sandalwood was exchanged for castor wood." The interpretation runs as follows: *go shīrṣa dang 'dra ba'i gtsug lag dang dam pa ma yin pa'i bstan bcos dag brje bar 'gyur |*, "The instructions [valuable] like gośīrṣa sandalwood will be exchanged for ignoble teachings." Although the juxtaposition is found elsewhere, for instance in the Mahāyāna *Mahāparinirvāṇamahāsūtra*,⁷ of the versions of the *Dreams* I have studied, it is only Sthiramati's that refers to the vile smelling castor wood.

Professor HARTMANN has, over the years, offered us voluminous gifts of his own gośīrṣa sandalwood-like scholarship, a perfectly apt metaphor for one as cool as he. I warmly regret that I can offer, in return and in admiration, merely this small bundle of castor wood, tendered in the sincere hope that it might, nonetheless, find favor with the honorand.

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⁷ T. 374 (XII) 484c8–12 = T. 375 (XII) 727c28–728a3, Derge, *mdo sde, nya* 323b2–3. I owe these references to an unpublished article by Wu Juan on "rootless faith"; she also mentions several other examples, including one in the *Vimalakīrtinirdeśa*, where the word for sandal, preserved in Sanskrit, is instead *campaka*.

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Inhaltsverzeichnis

Vorrede der Herausgeber	xi
JENS BRAARVIG und KAZUNOBU MATSUDA, A Note on our Scholarly Friendship with Jens-Uwe Hartmann	xv
Tabula gratulatoria	xvii
Verzeichnis der Schriften von Jens-Uwe Hartmann	xix
॥ नमस्क्रिया व्याख्योपेता ॥	xxxiii
STEFAN BAUMS, Ein neues Kharoṣṭhī-Dokument aus Niya	1
JINKYOUNG CHOI, A Note on a <i>Samyuktāgama</i> Quotation in the <i>Viniśca-</i> <i>yaśaṃgrahanī</i> Fragments from the St. Petersburg Collection	9
CHRISTINE CHOJNACKI, Trois ‘Belles’ en quête de reconnaissance : <i>Sura-</i> <i>sundarī</i> , <i>Udayasundarī</i> et <i>Bhuvanasundarī</i>	17
JIN-IL CHUNG und KLAUS WILLE, Neuedition der Einleitung des <i>Samgī-</i> <i>tadharmaparyāya</i>	35
SIGLINDE DIETZ, Eine bisher unbekannte Art des Memorierens des Dharma?	67
FRANZ-KARL EHRHARD, Printing a Treasure Text: The 1556 Edition of the <i>Bya rung kha shor lo rgyus</i>	75
SILKE K. YASMIN FISCHER, Hinweise auf Schriftkultur im alten Indien: Ihre bildliche Darstellung in der Serie Amar Chitra Katha	95
ELI FRANCO, On the Arising of Philosophical Theories from Spiritual Practice	113
OLIVER FREIBERGER, Zu Hause beim Saṅgha: Bezeichnungen für Nicht- Asketen in frühen Pālitexten	127
TAKAMICHI FUKITA, The Original Meaning and Role of <i>Avadāna</i>	139
HIROMI HABATA, Zum Wort <i>khelāpaka</i> -/ <i>khelāsika</i> -/ <i>kheṭāsaka</i> - in der Devadatta-Episode	149

PAUL HARRISON, The <i>Vajradhvajapariṇāmanā</i> : An Edition and Translation of the Tibetan Version	157
DAGMAR HELLMANN-RAJANAYAGAM, <i>Purānānūru</i> 174: Der König mit der Glocke, oder: Woher hat Eḷāra seinen Namen?	177
THOMAS O. HÖLLMANN, Acht Gedichte über die Freundschaft	193
HAIYAN HU-VON HINÜBER, What to Do if the Owner of a Monastery Is Put in Jail? The Saṃgha's Begging Area according to Early Vinaya Texts	201
UTE HÜSKEN, Gender and Early Buddhist Monasticism	215
PETRA KIEFFER-PÜLZ, Extra-canonical Parittas: The <i>Jinapañjara</i> , <i>Jaya-pañjara</i> and <i>Mahājīnapañjara</i>	231
KONRAD KLAUS, Zu alt- und mittelindiarisch <i>ekāyana</i>	251
JOWITA KRAMER, Concepts of the Spiritual Path in the <i>*Sūtrālaṃkāra-vṛttibhāṣya</i> (Part I): The Eighteen <i>Manaskāras</i>	269
ZHEN LIU, Die tibetische Übersetzung des <i>Maitreyavyākaraṇa</i>	285
PETRA MAURER, The Male Water Dragon and Other Tibetan Years	311
PETER-ARNOLD MUMM, Die Bedeutung von <i>yōga</i> - im Rgveda	329
BHIKKHU PĀSĀDIKA, Methodology and Hermeneutics Regarding the <i>Kāśyapaparivarta</i>	345
ULRIKE ROESLER, <i>Rgya gar skad du</i> —"in Sanskrit"? Indian Languages as Reflected in Tibetan Travel Accounts	351
ANDREA SCHLOSSER, Die Spreu vom Weizen trennen: Ein Gleichnis in buddhistischen Handschriften aus Gandhāra und Zentralasien	369
JOHANNES SCHNEIDER, Neue Textzeugen zum tibetischen <i>Viśeṣastava</i>	383
GREGORY SCHOPEN, On the Legality of Copying Texts: A Buddhist Discussion of Copyright in Early Medieval India	399
MASANORI SHŌNO, Hierarchy of Buddhist Monks	411
JONATHAN A. SILK, A Present Future Foretold: The Ten Dreams of King Kṛkin in Pelliot tibétain 977	427
PETER SKILLING, Who Invented Dependent Arising? A Short Sūtra from the <i>Nidānasaṃyukta</i>	441

JAN-ULRICH SOBISCH, Paracanonical Manuscript Traditions of Tilopa's <i>Ganggā ma Mahāmudrā</i> : The Tibetan Text of the Oral Transmission of Cakrasaṃvara and the Ḍākinī	459
NIKOLAI SOLMSDORF, Scribble and Notes: Remarks on the Tibetan Marginalia / Interlinear Notes (<i>mchan bu</i>)	477
ROLAND STEINER, Die Schauspiele des Dichters Aśvaghoṣa	489
MARTIN STRAUBE, Mṛgamātṛkā (<i>Udānavarga</i> 4.13)	501
BHIKṢUṆĪ VINĪTĀ, The <i>Dhutagaṇa</i> Passage in the <i>Avataṃsaka</i> Transla- tion by Prajñā (般若) and the <i>Ratnameghasūtra</i>	511
MAŁGORZATA WIELIŃSKA-SOLTWEDEL, Anspielungen auf Schriftzeichen in den traditionellen Sanskrit-Grammatiken	527
MONIKA ZIN, Ciñcā Māṇavikā, the Identification of Some Paintings in Kizil and a Gandhara Relief in the Asian Art Museum, Berlin	541
ROBERT ZYDENBOS, A Ghost in the Background: Buddhism in South India in the Thirteenth Century	561

