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Asvaghosa twice refers to a story in which the rishi Vyasa was kicked by a prostitute, once at *Saundarananda* VII.30, and once at *Buddhacarita* IV.16 where she is called Kasisundari.¹ Johnston notes: "The story is unidentified and it is uncertain if Kasisundari is a proper name or not."² The same story is referred to in the Tibetan translation of Udbhattasiddhasvamin’s *Viśeṣastava* [Toh. 1109] verses 31a-b and 32a-b where she is called, with less ambiguity, ka śi [sic] mdzes dga’ mo³ or Kāśisundarīnandā,⁴ and a version of the story itself is found in Prajñāvarman’s *Viśeṣastavatīkā* [Toh. 1110]. However, Prajñāvarman’s authorship of the relevant portion of the *Ṭīkā* is uncertain. According to the colophon it appears that the earlier translation by Rin chen bzaṅ po was made from a manuscript lacking the comments to twelve verses found at various places throughout the work (bar skabs su)⁵ and eventually, when no manuscript of the missing portions had come to light the celebrated Sa skya paṇḍita Kun dga’ rgyal mtshan dpal bzaṅ po supplied them himself.⁶ Unfortunately for us, he was so successful at imitating the style of his predecessor that we are unable to identify his contribution.

The translation which follows is based upon the *Viśeṣastava* and *Ṭīkā* edited by Bhikṣu L Jamspal and published by him in Vārāṇasī in 1966. The text was established through a comparison
of the Peking and Derge xylographs. The edition is quite good; however it is rather badly printed with many vowels missing and broken letters, and lacks a critical apparatus. The text following the translation is substantially this edition [J] which has been compared with the following xylographs: Peking [P] Bstod tshogs CVIII, Ka ff.22b3-23a2 and 23a7-24a1; Narthang [N] Bstod tshogs CI, Ka ff.22a7-22b5 and 23a2-23b3; Cone [C] Bstod tshogs CCIX, Ka ff.22b2-23a1 and 23a5-23b7. When listing variants I have ignored the ambiguities of pa and ba and N's 'dugo and smraso for 'dug go, smras so, etc.

NOTES

1. In Johnston's edition this verse is as follows:
   purā hi kāśisundaryā veśavadhvā mahānṛṣih/
   tādito'bhutpadā vyāso durdharṣo devatairapi////

2. E.H. Johnston, The Buddhacarita (1936); rprnt. Delhi: Motilal Banarsidass, 1972) Part 2. p.46 n.16. He seems not to have noticed that Kāśimay perhaps be metri causa for the more likely Kāśi-, but see also Pāṇini 6.3.63 on the substitution of i for ī in proper names. As to whether it is a proper name, Weller, following the Tibetan ka śi [sic] 'i mdzes ma, translates ‘... der (Stadt)schönen von Benares ...’;” Friedrich Weller, Das Leben des p.47, Translation p.31.

3. Peking Bstod tshogs CVIII, Ka f.3b2, 3:
   ka śi mdzes dga’ mo la ni/
   rgyas pa yoḥs chags rnam par gyur// 31a-b
   rgyas pa ’dod gduris g.yen spyo bas/
   bud med kyi ni rdog pas bsun// 32a-b

On the Viśeṣastava see my forthcoming article in the Bhikkhu J Kashyap Memorial Volume “The Viśeṣastava of Udbhaṭasiddhasvāmin.”

4. See Mahāvyutpatti 1057.

5. Not “a portion in the middle” as in A Comparative Analytical Catalogue of the Tanjur Division of the Tibetan Tripitaka (1965, Tibetan Tripitaka Research Institute, Tokyo) p.2.

6. Peking Bstod tshogs CVIII, Ka f.48a7-8: [48a7] khyad par du/phags par [sic] bstod pa’i rgya cher bṣad pa/ slob dpon šes rab go chas mdzad pa las/ bar skabs su tshigs su bcad pa bcu gnos kyi 'grel pa’i rgya dpe ma śned [sic] nas/ dus phyis śa kyi’i dge [48a8] sloṅ kun dga rgyal mtshan dpal bzaṅ po žes bya ba/ dpal sa skya’i dgon par sbyar ba rdzogs so//

Translation

This is the tradition: Shortly after the Bhārata war, Vyāsa, despondent over the loss of his kin, wandered about and came to Vārāṇaśī. In the middle of a street he saw the chief prostitute Kāśisundarīnandā near a door surrounded by a large group of men. Attracted by the scene he went up and asked: "Whose house is this?" and hearing of her virtues such as her beauty and so forth he was captivated and remained there. Then a servant said to Kāśisundarīnandā: "There is a rsi loitering at the door;" and she, fearful of his curse, personally welcomed him with the preliminary honors of worthy offerings, foot-rinse, and so on, bade him enter, seated him upon a cushion in a quiet place, and washed his feet. Vyāsa laughed, and she, taking it as a sign from him, knew that she had gotten her chance and said very charmingly: "Are you smiling for no reason?" He said: "I heard that you were skilled in all the arts yet you don't know how to massage the hands and feet." She said: "If you know how, stretch out your hand and show me." He gave her his hand and thereupon she felt that she had never before experienced such a touch even though she had touched many distinguished sensualists; and he, becoming attached and lustful thought: "I shall enjoy myself with her for a very long time."

Thus did Vyāsa remain enjoying unconcernedly the bliss of sexual pleasure with Kāśisundarīnandā. On a certain occasion Brahmadatta, the King of the city of Vārāṇaśī, became frightened of an enemy whereupon he ordered even the young (not to speak of the others) to dig ten ten-cubit trenches in one day. He also ordered Kāśisundarīnandā. Although she sought a laborer with an offer of a large salary, she was unable to find one and became distraught. Vyāsa said: "Why are you unhappy? Give me a pick and a basket and I'll dig the trenches." After a while he went out. Having dug [for a time] the sun went down before the trenches were finished and [darkness] approached. Then Vyāsa thought: "It's twilight;" yet he did not return but stayed in that very place. The water clock, etc. indicated the day was over, and knowing it to be night, the king, ministers, and citizens became uneasy and made ready to go out. Some time later, a brahmin saw Vyāsa distractedly
digging a trench and after a while he [i.e. the brahmin] recognized him. The king, ministers, and citizens having heard from him [what Vyāsa was doing] went up to him, touched his feet, and begged his pardon but Vyāsa looked away and went on digging. Fearful of his curse, and knowing him to be digging Kāśīsundarīnandā’s share, he [i.e. the king] sent her a message: “Make this great rṣi whom you have instigated to dig your share leave off.” Even though she sent a servant girl three times he did not wish to get up. Then she herself got into her carriage, went there, got down, and kicked him in the head with her ankleted foot. “What has now upset you that makes you not leave off even when I have sent you word three times?” Vyāsa became happy and said: “It is because up until this I was very much in love;” and so saying he got up.
par gyur kyaṅ de lta bu'i reg pa sṅon chad ṇams su myoṅ bar ma
gyur pa (C23a1) de lṭar tshor bar byas so/ de yaṅ de daṅ lhan cig
dus (P23a2) ṣin tu yun riṅ mor mṅon par mga' bar bya o ṃes yoṅs
su chags ṣiṅ 'dod pa'i 'dod chags skyes par gyur to//

(P23a7, N23a2, C23a5, J57) de yan 'di lṭar draṅ (C23a6) sroṅ rgyas
pa 27 kā ṣi27 mdzes mga' mo daṅ lhan cig bag phebs par 'dod pa'i
bde ba rjes su myoṅ žiṅ (N23a3) 'dug pa na/ dus 'ga' žig gi tshe
groṅ khyer 28 vā rā na ṣi28 rgyal po (P23a8) tshaṅs pas byin la phas
kyi rgal ba'i 'jigs29 pa Ṉe bar gyur nas/ gaṅ gi phyir (C23a7) gzön
nu rṇams kyaṅ ṇin gcig la 'lobs khru bceu bceu rkor30 bcug pa'i luṅ
bsgo ba na gṅan dag lṭa mos kyaṅ ci dgos/ (P23b1) de nas 31 kā
śi31 mdzes (N23a4) mga' mo laṅ luṅ bsgo92 ba daṅ/ des ḡaṅ ṇran
chen pos gla mi;33 skyes bu brtsal kyaṅ ma brṅed34 nas ṇems pa
(C23b1) la žugs par gyur to/ rgyas pas smras pa/ ci'i phyir khyod
mi mga' bar byed/ tog tse35 daṅ skon (P23b2) pa byin cig/36
ṇas 'obs brko bar bya o37 ṇes smras ṇas/ ji38 tsam na soṅ te
(N23a5) brkos pa daṅ 'lobs ma rdoṅs po ṇi ma nub39 pa la mṅon
du phyogs par gyur to// (C23b2) de nas rgyas pas dgoṅs ka'i dus la
bab bo/ (P23b3) sṅam ṇas ma log par de ṇid du gnas par gyur to/
chu tshod la sogṣ40 pa'i mtshan ma ṇin mo rdoṅs41 par gyur ciṅ/
mtshan mo'42 dus la (N23a6) bab par ṇes nas rgyal po dang blon
po43 groṅ khyer ba daṅ bcas pa ṇems (P23b4, C23b3) rnam par
gyeṅs44 pa daṅ/45 de ṇams45 'gro ba la brṭson par gyur pa na/ ji
tsam na bram ze gṅan žig gis46 (J58) 'obs brko ba la gyeṅs ba'i
semi kyi rgyas pa mṅon ba daṅ/ yun riṅ mo žig na ṇo47 ṇes par
gyur to/ (P23b5, N23a7) de nas de las thos pa daṅ/ rgyal (C23b4)
po daṅ blon po groṅ khyer gi skye bo48 daṅ bcas pa de'i ṇad du
soṅ ste/ rkaṅ pa ṅiṅs la gtugs nas bződ49 par gصول ba daṅ/ de gdoṅ
gṅan du lṭa žiṅ rko50 ba ṇiṅ kyis51 gnas so/ (P23b6) de yaṅ dmod
pas 'jigs52 skrag pa daṅ/ 'diš53 ni 54 kā śi54 mdzes (N23b1, C23b5)
gma' mo'i skal pa rko55 bar śes nas de la pṛhir du bsuk ba/ thub
pa khyad par can 'di khyed kyi skal pa'i 'obs rkor56 bcug pa las
slon žig ces byas pa daṅ/ (P23b7) des bu mo mṅag gzung ma žig
lan gsum gyi bar du gtaṅ yaṅ de laṅs su ma 'dod do/ (C23b6) de
nas de raṅ ṇid gzön pa la žon te/ 'oṅs nas (N23b2) de las babs te
rkaṅ gdub dang bcas pa'i rkaṅ pas mgo bor bsnun te/ (P23b8) gaṅ
gi phyir da ni skyo bar gyur pas ṇas lan gsum gyi bar du pṛhir bsuk
69
na ci'i phyir ldañ bar\textsuperscript{57} mi byed/ rgyas pa yid dga' bar (C23b7) gyur pa dañ smras pa/ gañ gi phyir 'di ltar bar du brtse bas na śin tu rjes su (N23b3) bzuñ ba yin no/ (P24a1) žes smras nas lañs par gyur to/

NOTES TO THE TEXT