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CONTENTS

I. ARTICLES

1. Buddhism and Political Power in Korean History, 9
by S. Keel
2. Mahāmaudgalyāyana's Sermon on the Letting-in and Not 25
Letting-in (of Sensitive Influences), *by E. Waldschmidt*
3. The Mahāsāṃghika and the Tathāgatarbha, 35
by A. Wayman

II. SHORT PAPERS

1. Vajrayāna in Gostana-deśa, *by H. W. Bailey* 53
2. "Our Buddha" in an Aśokan Inscription, *by A. K. Narain* 57
3. The Story of Vyāsa and Kāśīsundarī, *by L. Zwilling* 65
4. New Areas of Research for Archaeologists and 71
Buddhologists, *by G. Tucci*

III. BOOK REVIEWS

1. An Anthology of Buddhist Tantric Songs: a Study of 77
the Caryāgīti, *by Per Kvaerne*
2. Tibetan Medicine: With Special Reference to Yogaśataka, 81
by Vaidya Bhagwan Dash

IV. NOTES AND NEWS

- On Buddhist Text Information (B.T.I.) of the Institute 87
for Advanced Studies of World Religions (IASWR),
New York, *by R. A. Gard*

V. OBITUARY

- P. L. Vaidya, *by P. V. Bapat* 91

Vajrayāna in Gostana-deśa

by H. W. Bailey

In Gostana-deśa (ancient Khotan) interest in the Vajrayāna is expressed in the *Traveller's Notebook* in the Khotan Saka language, edited in my *Khotanese Texts* III, 1956 and 1969, 121-4 (first translation in *BSOAS* 9, 1937-9, 521-43). Here in lines 27-30 occurs the dialogue: Buddhist Sanskrit *ttava kīma pūstaka kṣamattī*, Khotan Saka *tvī au kāmānai pūstye kṣamai* 'What book pleases you?', with the answer: *mama vajrāyāna kṣamattī śaikṣapaya*, Khotan Saka *vajrāyāna kṣamai / varya vā pūṣtai* 'The Vajrayāna pleases me; deign to read', and then *śaikṣapayamī*, Khotan Saka *pūṣū ttā* 'I will read'. Other citations of the name Vajrayāna are in *Khotanese Buddhist Texts* 143, 1r1; 144, 2r3, and as an adjective in *Jātakastava* 39v3 and *Khotanese Texts* 2.4.49.

Some of the Vajrayāna texts have survived in Khotan Saka, printed in *KBT* 143-56. The following verses edited in *KBT* 151-3 are the composition of Cā Kīmā-śānā, that is, Kim-śān of the Tchang family. This name occurs also in Brāhmī and Sogdian scripts in the colophon of the *Jātakastava* 39v4 (*KT* I 219) *cā kīmā-śānā, kymś'n*, and in Sogdian script on the margin of *Siddhasāra* 156 verso (*KT* I 104) *čw kymś'n* (where -w for -ō is for Chinese *ang*). The name in Chinese script can be seen in my *Saka Documents*, portfolio, plate 49, 2 *ṭṣang kin-śan* from older *t'iang kiēm-śan* (B. Karlgren, *Analytic dictionary of Chinese and Sino-Japanese*, 1174.3; 382.2; 849.1).

In this text there are the *Vajra-pāramitā* and the *Mahāpāramitā*, together with the *pāramitās* identified with *devatā*-deities. The poet expresses his desire to behold the supreme Being, the Vajra-sattva (line 54) and to attain to his presence (line 36 *byehīne*).

In Java the most magnificent building of the Buddhist world, the Borobudur, is of the Vajrayāna; and Buddhist Sanskrit Vajrayāna texts have been preserved in Java.

In Khotan Saka the concepts of the Vajrayāna are not novel, but being poetic, have their own interest. A prose rendering is here attempted for the first time. Buddhist technical terms have been preferred to vague English words; in the Khotan text the Sanskrit terms are mostly taken over, and only occasionally translated. Experts in Buddhism will probably easily find a more nuanced rendering. The text printed in 1951 is at times defective as many later readings have made clear. Amendments are given in brackets. Some of the words, both Khotan Saka and Sanskrit, occur only here and are conjecturally translated.

Translation 1-32:

Siddham. May there be reverence (*aurga*) to the Buddhaic light (adjective to both *Buddha* and to *bodhi*), to Ārya-Vairocana and the others together, born in the *ratna*-jewel, arisen from the *gotra* of the lotus, holding the *abhiseka*, born in the lotus, arisen in the lotus, having the *svabhāva* of *tathatā*, significantly named, the Buddhaic lion, the giver of the *amṛta*-elixir of sovereignty over the Siddhas and Vidyādharas (*neṃ* followed by numeral 1), by the fourfold act; who hear of *gustya* (*vimokṣa* or *nirvāṇa*), issued from the secret mighty tantras; who guide on the sixteen paths of pure (*vasvem*) *pāramitā*, issued from the *vipāka* of *bodhicitta*, the *vajra-pāramitā*, the Buddhaic mystery, from which indeed this is called the exalted *Vajra-sattva*, holding the complete Buddhaic *gotra*; for the reason that no *vipāka*-fruit arises without seed (*tīma*), by connotation (*saṃvṛtya*) *bodhi* is first, supreme, by the four *saṃgraha-vastu*, through *karuṇā*, by which he has gathered the beings to *bodhi*. This is called the pure *Mahāpāramitā*.

From the four *dharma*s, this which is *ratna-vajra*, being derived from the *bodhi* (*bvāme*), is the first, supreme *jñāna-pāramitā*, right, great, purified, undimmed, undefiled, pure, which is called *dharma-vajra* by designation.

(What) is, with pure respect, the right *vijñāna-artha*, that is what is called the *karma-vajra-pāramitā*.

The mother and queen of the four *pāramitās* is the *dāna*-

pāramitā, which they call *Lāsā* ('pleasure'), because it is allied to sport (*rati*), joined to pure *vipāka*, for beings in the five *gati*, which is in turn secret sport and amusement.

Whose garland, having attracted beings by their unawakened *gotra*, has issued inlaid with jewels, that incense of *śīla*, with brilliant limbs (*rruśā-aga*), is therefore by name the supreme deity *Mālā* ('garland'), the *śīla-pāramitā* by Buddhaic name.

The *kṣānti-pāramitā* is the deity *Gītā* ('song'), who creates the song of the Buddhas.

The *vīrya-pāramitā* is the deity *Nṛtyā* ('dance'), whereby they swiftly attain supreme *bodhi*.

The *dhyāna-pāramitā* is the deity *Puṣpā* ('flower'), unmoved, delightful, graceful (?) in limb (*aga-dhīka*).

The supreme *pāramitā* of wisdom is the deity *Dhūpā* ('perfume'), of vast light, brilliant, who disperses excellent, fine perfume, who in the forest of *saṃsāra*-migration has renounced in order to make ('bind') a pure vow (*praṇidhāna*), that is she, invested with light; she is *Vajra-lokā* (metrical for *vajrālokā*), the mighty supreme deity.

Who has attained the best control in *pāramitās*, good, mighty power, pure right *bodhi* (*bvāma*), that is the great deity *jñāna-pāramitā*, deliverer from the ocean of ignorance (*jadī*), conqueror.

The deity *Ajitā* ('unbeaten'), undefeated by the *māra*-demons, is, by awakening in the time of awakening, *vajra-pāramitā*, for strength (*ākṣepa*), to promote the right command of the *dharma*-law.

(Who) knows (<ca> . . *bātta*) the *ātman*, the pure *anātman* of *dharma*, that is the deity *vajra-pāramitā*, secret, in sequence mighty mystery of trance (*samādhāna*), the *vajra* seat (*vajrāsana*), the pure *dharma-kāya*.

By aid of all Buddhaic *bodhi* (*bvāmi*) by *paripāka* of *upāya-kauśalya* she gathers the beings from the fourfold district; therefore indeed by name she is *Vajrakuśa* (metrical from *vajrāṅkuśa* with *ankuśa*- 'hook').

Seized by the exalted *bodhicaryā*, right longing by the faculties (*indriya*), therefore this, by name the supreme *Vajra-pāśa* ('noose'), thrown outwards, has gathered the beings to *bodhi* (*bāysūsti*) .

For the *gotra*, attracted by the like and the unlike (*sama, asama*), with face averted from the sphere (*gocara*) of Buddha,

in *karunā*, she meditates on the *dharma-dhātu*, therefore this is by name the exalted *Vajra-sphoṭā* ('bursting sound'), who indeed is one having all sounds (*baśa-bāva* from **viśva-vāda-*), having all *dharma*s, *anātman*, beginningless, active in sounds (*bā-krra* from **vāda-kriya-*), ever calmed; she expounds this Vajrayāna Mahāyāna, therefore she is called the exalted *Vajragandā* (*ghaṇṭā*- 'Bell').

This is for its part reverence, veneration, (of me) bowed down, to the first bountiful Buddha-yāna.

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Of these names in the Vajrayāna verses, the *devatā* or *yoginī* names are listed in the *Sādhana-mālā* (quoted in F. Edgerton, Hybrid Sanskrit Dictionary, s.v. *gītā*): *lāsyā*, *mālyā* (and *mālā*), *puṣpā*, *gītā*, *dhūpā* *gandhā*. The name *Ajita* occurs as one of the four *kumārī* or *bhaginī* with *Jayā*, *Vijayā* and *Aparājitā*. For the names *Vajra-kuśā*, *Vajra-pāśā*, *Vajra-sphoṭā* and *Vajra-gandā* which are feminine, in spite of the masculine verbal form 28 *hadāḍim* 'he gathered', where the masculine *pāśa-* may have decided the gender, I have found only the masculine names, in Ōda's *Bukkyō Daijiten*, *Vajra-* with *ghaṇṭa-*, *dhūpa-*, *pāśa-*, *puṣpa-*, *lāsī-*, *āloka-*, *ankuśa-*. But further search may find feminine counterparts in some Vajrayāna text.