

This gives us the following values:— $k, t, p, y = 1$ ;  $kh, th, ph, r = 2$ ;  $g$  (and presumably  $d$  or  $b$ )  $= 3$ ;  $bh$  (and  $gh, dh?$ )  $= 4$ ;  $m, n$  (and  $n?$ )  $= 5$ ;  $l = 7$ ; zero is initially  $a$ , internally  $n$ .

This system obviously differs in a few points from that recorded by Bühler, in which the series  $k \dots \tilde{n} = 1 \dots 0$ ,  $t \dots n = 1 \dots 0$ ,  $p \dots m = 1 \dots 5$ , and  $y \dots l = 1 \dots 9$ . The use of  $l$  for 7 is probably due to the facts of the Pali alphabet, implying a *gaṇa* consisting of  $y, r, l, v, s, h$ , and  $l$  respectively. The use of  $a = 0$  is not so clear.—I am, yours faithfully,

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##### 5. ANCIENT INDIAN SECTS AND ORDERS MENTIONED BY BUDDHIST WRITERS.

In the volume for 1898 of our Journal (p. 197) Professor Rhys Davids calls attention to the *Indian Sects or Schools in the time of the Buddha* as enumerated in a passage of the *Anguttara-nikāya* (pt. iii, p. 276, ed. P.T.S.). It is hardly necessary to point out the interest of the investigation; for scholars at least have for some time past recognized the fact that Buddhism, though raised to the dignity of an oecumenical religion, doubtless owing to the genius of its founder, was nevertheless only one of a number of schools of more or less free and independent thought in a country too often regarded as the mere domain of a monotonous sacerdotalism. Professor Davids has reverted to the subject in his version of the *Dīghanikāya* ("Dialogues," p. 220), and quite recently Monsieur Barth has pointed out that further details "d'un pittoresque achevé" await the readers of the *Majjhima* and other Pali *nikāyas*.<sup>1</sup> Leaving these to scholars more specially engaged on Pali literature, I now subjoin two passages from the literature of other schools of Buddhist thought written in that form of speech, variously known as the *Gāthā* dialect and "le sanskrit

<sup>1</sup> Bulletin iii, Bouddhisme, p. 33 (Rév. de l'histoire des Religions, 1900).

mixte," in use during the early centuries of our era, when Pali canonical literature, previously codified, was apparently taking its present literary and dialectic shape and when the great commentaries on it were composed.

The first extract is from the *Ratnolkā-dhāraṇī*,<sup>1</sup> which is not, as its name might imply, a mere charm,<sup>2</sup> but a work of considerable dimensions, inculcating *inter alia* the characteristic Mahāyāna doctrine that the Bodhisat should not seek for immediate emancipation, but should "for the good of all creatures" be willing to be born again in various worldly and otherwise undesirable stations of life.

*loki alipta jāle yatha padmaṃ  
prīti-prasādarkarū vicaranti |*

"In the world unsmirched like the lily in the water, winning grace and favour is their conversation."

After enumerating various professions and callings in which they may be "renowned in the world," the author mentions the *ṛṣis* and ascetics. Then occur the following lines:—

te carakāḥ parivrājaka tīrthyāḥ	
tāpasa-Gotamamonacarāṇaṃ	
nagna acelaguruśramaṇānāṃ	
tīrthika ācariyā hi bhavanti	
te tu ajīvika dharmacarāṇāṃ	5
uttarikāṇa anuttarikāṇāṃ	
dīrghajāṭāna kumāravratānāṃ	
teṣv [api] ācariyā hi bhavanti	
sūryanuvartaka-pañcatapānāṃ	
kukkuragovratikā mṛgacaryā	10
cārika tīrthya daśa tritayānāṃ	
teṣv api ācariyā hi bhavanti	

<sup>1</sup> Quoted in the *Çikshāsamuccaya*, ff. 149a sqq. The *Çikshās.* was first translated into Tibetan by three paṇḍits, all of whom flourished under a Tibetan king who died A.D. 838.

<sup>2</sup> Another parallel case is the *dhāraṇī*-literature forming the basis of the notice of non-Buddhistic sects by Rémusat at pp. 145 sqq. of his version of Fa-Hian (English edition). Mr. Watters tells me that Nos. 84 and 422 (*Mahādharmaṅkā-dhāraṇī*) in Nanjio's form further cases in point.

devata jñāna praveśa ratānam	
tīrth-'upadarśana desācarāṇām	
mūlaphalāmbucarā api bhūtvā	15
dharma acintiya te paramāgrāḥ	
utkuṭasthāyina-ekacarāṇām	
kaṇṭakabhasmatṛṇaśśayanānām	
ye muṣale śaya yukti vihārī	
teṣv api ācariyā hi bhavanti	20

“They become sectaries, Caraka or Parivrājaka ; for the observers of the vow of silence of Gotama the ascetic or for the śramaṇas of the naked, unclothed Guru. They become sectarian leaders. Or they may belong to such as observe the Ājivika-system, [either] <sup>1</sup> those who have or those who have not a higher [aim ?], those with long coils of hair, those who took their vow as youths, amongst these they become leaders. Among ascetics who endure the five fires, turning to the sun [and the other four, there are] those who have the dog- and cattle-vows, and those who act as beasts of the chase, followers of some of the thirty observances (?) and sects, amongst these, too, they become leaders. For such as delight in initiation into the knowledge of the deity, for such as wander through [many] countries to observe closely the sects, they live on roots, fruits, and water, and at last become masters in systems beyond thought. For those who remain squatting on their heels, or who wander alone, whose bed is on thorns, ashes, or grass, who rest on a pestle-pole and so live, amongst them, too, they become leaders.”

It may be first observed the list is partly traditional. “Carakas, Parivrājakas, Ājivakas, and Nirgranthas” head a list at the beginning of ch. 13 of the Saddharma-puṇḍarīka,<sup>2</sup> in which *kāvyasāstraprasūtāḥ* and other persons of worldly pursuits like those in the passage preceding the

<sup>1</sup> The Tibetan version appears to take these words as denoting subdivisions of the Ājivikas.

<sup>2</sup> Probably one of the very oldest Mahāyāna-books. I propose shortly to publish fragments of a MS. of it assignable to the fourth or fifth century.

present occur. The chief interest, however, of the passage seems to be that it supplies an independent commentary, which from its language must be at least as old as Buddhaghosa, on the list preserved in the *Ānguttara-nikāya*.

The next passage is *Mahāvastu*, iii, 412, 7-10: "atha khalu anyatīrthika caraka parivrājakā traidaṇḍaka - m - ānandika guru putraka-Gautama dharmacintika vṛddhaśrāvaka-tṛtīyā ulūkapakṣikabhagini śramaṇā Yaśodhasya . . . ṛddhi prātiharyāni dṛṣṭvā . . . samhr̥ṣṭa roma-jātā abhūnsuḥ yāvat svākhyāto bhagavato Gautamasya dharmavinayo vivṛto . . ." The difficulty of this passage is pointed out in M. Senart's notes. I may observe, however, that the Carakas and Parivrājakas as general terms<sup>1</sup> head the list of sectaries, as before; and that the two persons who accompanied the nun may have been (as indicated by my hyphens) (1) a Traidāṇḍika, and (2) an aged disciple of Gautama, Ānandikaguru-putraka. I take it that this last expression is an epithet intended to distinguish this Gautama from Bhagavān Gautama (Buddha) mentioned just below. As to the expression *ulūkapakṣika*, it must refer at least primarily to the ascetic body who wore owls'-wings (*ulūkapakṣham dhareti*; *Dīgha-n.*,<sup>2</sup> i, p. 167). There seems at present hardly evidence enough to connect them definitely with the Aulukya Vaiśeṣikas of Hemacandra and Mādhava.

The interest of the passage first quoted seems to be that it forms a kind of commentary on the passage from the *Ānguttara*. Thus, line 2 refers to class 9 (Gotamakāḥ) of the Pali list. They had a vow of silence and followed a Gotama distinguished from Gotama Buddha. The *acela guru* of line 3 is the teacher called Gosāla or Gośālīputra, and surnamed Maskarin<sup>3</sup> (Skt.), Makkhali (Pali), or Maṅkhali (Jain Pkt.). See Buddhaghosa's *Sumaṅgala-v.*, i, p. 162, translated by

<sup>1</sup> So, too, *Lalitav.*, 2, 22: anyatīrthika śramaṇa - brāhmaṇa - caraka-parivrājakā.

<sup>2</sup> *Apānako* in the same passage would seem to suggest that *apipāsā* is the right reading in *Milinda-p.*, p. 191, n. 7.

<sup>3</sup> M. Vyutp., § 175, Av.-Çat., Tale 40.

Dr. Hörnle, *Uvās.-d.*, Appendix, p. 22. Once a Jain, according to Jain tradition, he founded the Ājīvikas, No. 1 in the Pali list. The subdivision of the school here given possibly refers to the lay and monastic adherents.<sup>1</sup>

Dirghajaṭā corresponds to Jaṭilakā, No. 4 in the list. One cannot be sure that these, any more than the Parivrājakā (who come next in the Pali list), formed a separate body. Kumāravr. refers rather to the age at which the vow was taken than to *brahmacārya* or chastity; so at least the Tibetan version implies.

Line 9 refers to a fairly well-known practice of Brahmanical ascetics (Manu, vi, 23). Line 10 is illustrated by *Majjhima-n.*, sutta 57.<sup>2</sup> The next stanza conveys an antithesis between two classes of *religieux*, such as specialized in the theology and ritual and such as wandered forth to seek new teachings. The former correspond to No. 10 (Devadhammikā) of the Pali list. Seven of the ten are thus referred to.

The last stanza refers to miscellaneous ascetic practices, such as are often referred to in the Pali scriptures.<sup>3</sup> It will of course be noted that these passages are independent of the 'six *tīrthakas*,' who form part of the common tradition<sup>4</sup> of Buddhism.

The list in the *Aṅguttara-nikāya* is independent of this tradition. It is a less precise and formal series, partly overlapping the shorter one, and having the disadvantage

<sup>1</sup> Separately mentioned by Buddhaghosa, loc. cit. Compare Hörnle's amusing note (11).

<sup>2</sup> Reference given to me by Professor Davids. Now translated by Dr. Neumann. For the *go-vrata* see also *Mahābh. Udyogap.*, xcix, 14. *Mṛgacaryā* is referred to *ibid.*, cxxi, 20.

<sup>3</sup> Rhys Davids' tr. *Dīghanikāya*, p. 227, n. 1. Some of the practices referred to in lines 18, 19, are also attributed to the Ājīvikas in *Jātaka*, vol. i, p. 493. If the rather obscure language of l. 19 can be understood to mean that the man slept and lived in a kind of cage or contrivance of poles, some of the difficulties in the Pali passage referred to by Professor Davids, op. cit., p. 228, n. 1, would disappear. The Tib. is *gtun-ñi* = 'pestle-wood'; and Jäschke, s.v. *gtun*, satisfactorily explains the kind of large instrument intended.

<sup>4</sup> Echoed in a similar Jain tradition (*Bhagavatī*, translated by Hörnle, Appendix to *Uvās.-d.*, p. 4 med.). In the shipwreck described in *Av.-Cat.*, Tale 81, it is curious to find invocations offered, first to the 'six doctors,' then to the Hindu gods, and lastly to Buddha.

of confusing orders of ascetics with differences of religion. Still, as the passages adduced show, it has its historical value.

It would be interesting to find whether the set of 'thirty *tīrthya*s' mentioned in line 11 of the Ratnolkā-extract could be similarly confirmed from other Buddhist literature.

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6. ĀŚOKĀṢṬAMĪ FESTIVAL.

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November 26, 1900.

SIR,—The *mantra* of the Āśokāṣṭamī festival, quoted by Mr. Anderson at p. 791 of the J.R.A.S. for October, 1900, should run thus:—

Tvām aśoka harābhīṣṭa madhumāsa-samudbhava  
Pivāmi sokasantāpto mām aśokaṃ sadā kuru.

It means: "O Āśoka! you are the favourite of Hara (the Provider), and you are born of Caitra (the Spring). I drink thee. Make thou me, who am oppressed with grief, ever griefless."

Āśokāṣṭamī falls on the eighth day of the waxing moon, in the month of Caitra. If the star *Punarvasu* appears on that day, and if the day happens to be a Wednesday, the merit of bathing in the Brahmaputra is very great. Though you bathe in the Brahmaputra, the eight buds of *Jonesia Āśoka* must be drunk in Ganges water.

The usual *mantra* of bathing in the Brahmaputra is the following:—

Brahmaputra mahābhāga Śāntanos kulanandana  
Amoghāgarbhasambhūta pāpam Lauhitya me hara.

"O great Brahmaputra! delight of the race of Śāntanu by his wife Amoghā, O Lauhitya! remove my sins."

Mr. Anderson says he does not remember who bore Brahmaputra to Brahma. It was Amoghā, the wife of Śāntanu. I know of nothing in the books about bathing being confined to the north bank.