

4. THE VAJRACCHEDIKĀ.

8, Northmoor Road, Oxford.

February 1st, 1903.

DEAR PROFESSOR RHYS DAVIDS,—With reference to the remarks on pp. 113–114 of the January number of your Journal, it will interest ‘Mahāyānist’ students to learn that among Dr. Stein’s manuscript fragments I have discovered portions of the *Vajracchedikā*. The text of the leaf shown in plate v of Dr. Stein’s “Preliminary Report” will be found in Professor Max Müller’s edition of that work, in the *Anecdota Oxoniensia*, Aryan Section, vol. i, pt. 1, p. 41. The obverse commences with *sarva-satvā sarva-satvā iti*, occurring on line 8 of the print (where *sarva* is omitted), and ends with *kuṣalā dharmā kuṣalā dharmā iti* on line 19. The reverse commences with [*adha*]rmā c’eva te *Tathāgatena* on line 20 of p. 41, and ends with *Tathā[gatasya]* on line 12 of p. 42 of the print. The leaf, it will thus be seen, is only very slightly defective: only six akṣaras are lost on the last (or sixth) line of the obverse.

The manuscript apparently consisted of 20 leaves, of which 15 are more or less completely preserved. The following five are entirely missing: 1, 3, 4, 5, 12. The leaves are numbered on the obverse pages, not (as usual in Northern Indian *pothīs*) on the reverse.

The text, on the whole, agrees very well with the printed edition; but it appears to reflect more nearly the Japanese recension of the work. At least, the passage peculiar to the latter, mentioned in footnote 1 on p. 46 of the print, is found in Dr. Stein’s manuscript.

The end of the work, much as given in the print, stands on the reverse of the 19th leaf, where, on line 4, it reads: *sa-deva-gandharva-manuṣ’āsuraç-ca loko Bhagavato bhāṣitām-abhyanandur (sic)=iti || āddhyaṣṭama* (here about 8 or 9 akṣaras are lost at the end of the 4th line); then, on line 5, [*vajracchedi*]kā *prajñāpāramitā [samāpt]ā*. A portion of the lost akṣaras must have contained the name [*Vajracchedi*]kā.

After *samāptā* on the 5th line of the 19th leaf there follows a short text, which is very imperfectly preserved. It commences: *siddhi . . ya saha bhartari nandi-balena saha pitṛṇā* It is continued on the obverse of the 20th leaf, which is very fragmentary, and it concludes on the 2nd line of the reverse of that leaf: [*ma*]hārājāna sa-deva-mānuṣ'āsura-gardharvaḥ-ca loko Bhagavato bhāṣitam-abhyānanda (here a long lacuna); line 3, *nāma mahāyāna-sūtraṁ samāptam* || ◯ || *Namo Akṣaya-ma . .*; here follows a long string of salutations, imperfectly legible, which fills up the rest of the reverse of the 20th leaf. The number of this leaf is missing, and, of course, it is possible that it is a higher-numbered leaf. But this does not seem probable, for what is legible of the text seems to contain not much more than an advice regarding the spiritual advantage of writing, reading, and mastering (*paryavāp*) the sūtra.

The passages, quoted in Professor Bendall's edition of the *Sikṣā Samuccaya*, pp. 171 and 275, occur in the manuscript on fols. 2 (rev.) and 11 (obv.).

I may note two curiosities of spelling. On fol. 19, line 4, we have *adhimocytavyā* (for *adhimoktavyā* of the print, p. 45, ll. 15-16). Again, *vyūha* is three times spelled *viyūbhā* on fol. 13, ll. 5 and 6, and once *viyūhā* on fol. 10, line 5, in either case as feminine.—Yours sincerely,

A. F. RUDOLF HOERNLE.

5. HEINE AND PERSIAN POETRY.

London.

February 16th, 1903.

DEAR SIR,—Every reader of *Das Buch der Lieder* knows the beautiful lines of Heine—

“ Aus meinen Thränen spriessen
Viel blühende Blumen hervor,
Und meine Seufzer werden
Ein Nachtigallenchor ” ;