The SAY-FONG Inscription
Of Jayavarman VII
Megumu Honda

This work has been done under the guidance of Prof. Paul MUS to whose generosity the author should not fail to express his gratitude.

Say Fong is the name of an ancient city along the Mekong river, near present Vien Chang, where an inscription of Jayavarman VII on his foundation of hospital was found by G. Maspero, edited and translated into French by L. Finot, commented upon by A. Barth, studied further by Parmentier and G. Coedès, too. And it is edited again in devanāgarī characters by R. C. Majumdar.

In this inscription we can see a reflexion of religion in the Khmer kingdom in those days. Hinduism was known to be prevailing religion in Cambodia before Jayavarman VII’s coming to the throne. Names of Hinduic deities, Kṛṣṇa (st. 6) Dānava (st. 6) Lakṣmī (st. 7) Kīrti (st. 7) Kāma

(1) G. Maspero; Say-Fong, Une ville morte. BEFEO. III, 1903, pp. 1-17.
(2) L. Finot; L’ Inscription Sanscrite de Say-Fong. (Notes d’ Épigraphie II), BEFEO. III, 1903, pp. 18-33.
(3) A. Barth; Les Doublets de la stèle de Say-Fong. BEFEO. III, 1903, pp. 460-466.
(5) G. Coedès; Les Hôpitaux de Jayavarman VII. (Études cambodgiennes XXXIV). BEFEO. XL, 1940, pp. 344-347.
(st. 8) Prajāpati (st. 9) Diti (st. 48) Danu (st. 48), appear, and two names of books, Ayurveda and Astraveda, though I hesitate to decide the latter to be a book existed practically in India, are counted in st. 14. Noticeable is an influence (st. 9, 11) of the Manusmṛti where four yugas or world-ages are allegorized to be four feet of a bull.

However, as Jayavarman VII was a Buddhist king, this inscription is rather full of Buddhist spirit and Buddhist terms,

1) Three bodies of Buddha are saluted in the opening stanza, where a Brahmanic word mārti is used for Buddhic term kāya which may suggest a kind of syncretism.

2) Bhaiṣajyaguru, a healing god, is mentioned thrice (st. 3, 16, 17), and his attributive two Bodhisattvas, Sūryavairocana and Candravairocana, are twice (st. 3, 18). They are considered to be built not only in this hospital but also in all other hospitals scattered over Khmer kingdom at that time.

3) Three epithets of Buddha, jina (st. 2, 16, 18), munindra (st. 3) and sugata (st. 16, 17) as well as two epithets of Bodhisattva, jinātmaja (st. 18) and jinaurasa (st. 16), are mentioned.

4) Other Buddhist terms are kṛpā (st. 46), prāṇidhāna (st. 46), kuśala (st. 47), akuśala (st. 48), dāna (st. 6), viśārada (st. 14), kliśṭa (st. 6), rddhi (st. 10).

5) It is remarkable that the dogmatic terms of Mahāyāna philosophy bhāvābhāva-dvaya, advaya and nīratmaka are lined up in the first stanza.

6) However, the distinguishing character of Jayavarman VII’s religious thought was laid upon the spirit of benevolence in Mahāyāna Buddhism, being expressed as “the benefit of others” or “the rescuing people”, which is found almost everywhere in his inscriptions. You can see it easily in following translation.

The inscription, consisting of 48 stanzas, is roughly divided into seven parts.

1) Invocation stanzas 1–3

— 416 —
The SAY-FONG Inscription of Jayavarman VII (M. Honda)

2) Eulogy of Jayavarman VII 4–12
3) Erection of hospital 13–19a
4) Personnel in the hospital 19b–26
5) Commodity (or furnishings) there 27–37
6) Law-supporters there 38–41
7) Jayavarman VII’s vow 42–48

Parts 4)–6) are not so important for our present purpose to see Jayavarman VII’s religious thought, so translations of them are not given here.

nāma buddhāya nirmāṇa-dharma-sambhoga-mūrttaye,
bhāvabhāva-dvayātiṣṭo ’dvayātmā yo niraṭmakaḥ. (1)

Salutation to Buddha! who has the bodies of the (magic) transformation, of the doctrine and of the enjoyment, and who is free from the duality of being and non-being, who (therefore) has non-duality as his nature, who (yet in reality) is non-self-natured.

(7) Here a Brahmanic word mūrti is used for Buddhic term kāya. To express Buddhist doctrine Jayavarman VII’s inscriptions have used sometimes the term of Brahmanism which had been predominant in Cambodia before him, e. g. Ta Prohm st. 1 & 5 where vapūs and bhakti are used for kāya and śraddhā.

(8) Three bodies of Buddha are mentioned also in the Ta Prohm and Phimeanaka II both in the Ist stanza, and in Srei Santhor st. 2 (IC. vol. VI, p. 195) and in Phnom Bantay Nan st. 1 (IC. vol. II, p. 203). Cf. Régamey; Samādhirāja, p. 23; Mahāvyutpatti nos. 116–118; Mahāyānasūtraśāntakāra IX, 60–63; Prof. P. Mus; Barabudur II, pp. 643 ff.; D. T. Suzuki; Studies in the Lankavatara Sutra, p. 142–6 & pp. 308–338; Suvarṇaprabhāsā Sūtra, Nobel’s tr. pp. 41–79; La Vallée Poussin, La Siddhi de Hiuan-Tsang, pp. 762–813, where very good bibliography is given.

(9) Original text has dvayātma, but it is in contradiction to the preceding word and besides advaya is very common technical term in Mahāyāna Buddhism. Cf. Mahāyānasūtraśāntakāra, VI. 1, IX. 14, IX. 4–6, XI. 33, XIV. 32, XIV. 4; Laṅkāvatāra Sūtra, 2.2, 73.12, 13, 74.4, 76.7, 9, 11, 13, 77.3, 193.1, 218.17, 18, 288.1, 348.15; Abhisamayālaṃkāra, IV. 59, VII. 5; Daśabhūmika Sūtra, 3 L, 5 C, 6 A, 7 A, 10 J; Mahāvyutpatti nos. 23, 1717; Mahāvastu I. 237.14; Divyavadāna 95.13; Madhyāntavibhāga (Nagao’s ed) p. 71, 1.2; see Index général of Poussin’s ed. of the Prasannapada. While Brahmanic texts use advaita for advaya.

(10) nirātmaka. In Buddhist texts nirātmaya is more frequent. Cf. Index to the Laṅkāvatāra Sūtra and to the Mahāyānasūtraśāntakāra. See also Wogihara’s Skt-Chin-Jap. Dict. s. v. nirātmaka.
bhaisajya-guru-vaidūrya-prabha-rāja-jīnaḥ name,
kṣemārogyāṇi janyante yena nāmāpi śṛṇvatāṁ. (2)
I devote myself to the Conqueror Bhaisajya-guru-vaidūrya-prabha-rāja,
by whom the peaceful cures are born for those who are just listening
to his name.

śrī-sūrya-vairocana-caṇḍa-rociḥ
śrī-candra-vairocana-rohinīśaḥ,
rujāndhakāra-pahara-rajānāṁ
munindra-meror jayatāṁ upānte. (3)
Śrī Sūrya-vairocana, (like) the sun, Śrī Candra-vairocana, (like) the
moon. These two (Bohisattvas), carring away the darkness of pain from
the people, are victorious on the side of Mt. Meru of the great Sage.

āsin nṛpaś śrī-dharaṇindra-varma-
devātmajaś śrī-jaya-varma-devaḥ,
The SAY-FONG Inscription of Jayavarman VII (M. Honda)

jāto jayādityapureśvarāyāṃ
vedāṃvaraiṇaikendubhir āpta-rājyaḥ. (4)

There was a king (named) Śrī Jayavarmadeva, son of Śrī Dharaṇīndraravarmadeva, born of queen of (the city) Jayādityapura. He has obtained the royalty in 1103 śaka (i.e. 1181 A.D).

nīśṭeśa-rājanya-śiro-vatamsa-
pādāṃvujas samyati saṃhṛtāriḥ, (21)
paryagrahīt sad-guṇa-ratna-bhūmām
yat-kirti-hārām vasudhāṅgaṇāṁ yāḥ. (5)

Having the lotus at his feet which is the ornaments on the heads of all kings, he has brought together his enemy in the battle field. He, filled with jewels which are the real virtues, has taken possession of the female of the earth who bears his glory.

(20) A very similar parallel passage is found in the Phimeanaka II inscription.

bhoktum bhuvāṃ śrī-dharaṇīndra-varma-
devodhavas śrī-jayavarna-devah,
sa mātari śrī-jayarājācūḍā-
maṇau jayādityapureśvarāyāṃ. (4)
vedāṃvaraiṇaikendubhir āpta-rājyo (5a)
Vedas might be considered to be four at that time, because Prasat Tor inscription runs vedaiś caturbhīr...(3b), and in the interpretation of 123th stanza of the Sdok Kak Thom G. Coedès counted veda to be four. In that case the date of the coronation of Jayavarman VII could be 1104 śaka (i.e. 1182 A.D.). But cf. Pre Rup st. 1, G. Coedès, Inscription du Cambodge vol. I, pp. 77 & 105; K. Bhattacharya, Les Religions Brahmaniques dans L'ancien Cambodge, EFEO., Paris 1961, p. 68, where the Vedas are considered to be three.

(21) bhūmām est pour bhāmān (Finot). Read bhāmān (or bhāṣām) (Majumdar).

(22) Cf. Han Chey inscription pare...namante caraṇāṃvuje “the alien people... adore the lotus of his feet.” (st. 13) rāgan dadhati bhūpānān cūḍāratnā-
maricayāḥ, yasya pāda-nakhesu evam...“Thus the ray of jewels on the tops of heads of (surrendered) kings give (victorious red) color to the fingernails of his feet,...” (st. 18). Cf. also Sdok Kak Thom st. 16; Phimeanaka II st. 101.

(23) The relative pronoun ya- from this stanza up to st. 16 and the demonstrative pronoun sa- from st. 17–18 refer to the king Jayavarman VII.
Making increased the flood of donation with constant joy, rich in favored prosperity of constant renewable power, being beloved (even) by the enemies of god who are afflicted by the competitions in sacrifice, he is like Kṛṣṇa in spite of his white color. 

yo 'bhyarthitāṁ bhūpatibhir durāpāṁ
lakṣmīṁ upekṣya svayam abhyupetāṁ,
dikṣu drutāṁ hlādayati śma kīrtim
aho vicitrā rucir indriyāṇāṁ. (7)

Having seen the inaccessible Fortune who was requested by kings and has come to (him) by herself, he has rejoiced the fickle Fame in (every) points (of the earth). O brilliant splendor of his faculties!

Yam vikṣya dhāmnā vijite 'pi nāthe
buddheva kāntyā vijitaṁ ca kāmam,
sucan tyajantyo nija-nāma sārthaṁ

(24) naṣṭy- (Finot)
(25) This can also mean “making increased the enemy of Dānava (i.e. Indra).” dāna, being the first member of the six perfections (pāramitas), is one of the most important discipline of Mahāyāna Buddhism. See also Ta Prohm st. 87. Prah Khan st. 111
(26) This can also mean “rich in favored prosperity of the increase of his donation” or “rich in constant renewable power of wife of Rddhi (i.e. Kuvera, the god of richness).” Cf. Pre Rup inscription st. 28 & 129 c.
(27) kliṣṭa, afflicted or become impure, when it means “spoiled by impurity (kleśa),” is a Buddhist term, cf. Mahāvyutpatti nos. 184, 2019, 2020; G. Nagao; Index to the Mahāyanaśāstrasāṅkāra s. v. kliṣṭa; Lankāvatāra Sūtra p. 372, 1.16; S. Yamaguchi; Index de la Madhyantavibhāgaśāstra; Honda, Index to the Philosophical Sūtra II. (Proceedings of the Okurayama Oriental Research Institute. vol. iii.)
(28) Or “by the exterminate challenges”, when we take the reading naṣṭy-ahavaiḥ,
(29) One text has only yam for svayam.
The SAY-FONG Inscription of Jayavarman VII (M. Honda)

vandi-kṛtārī-pramadāḥ pracakruḥ. (8)

Seeing, as if becoming aware of, that, though their husbands are conquered by his strength, the Love is conquered by his loveliness, having forgotten their grievances, the women of captured enemies have proclaimed that his own name is fitting its meaning.

punyāyuṣah kṣiṇatayā yuge 'ntyeye
kṣayaṁ gatāyāṁ kṣaya-vat prajāyāṁ,
prajāpatiḥ prāg-yuga-vat vitene
yo 'bhyutthitiṁ pūrṇa-vṛṣaṁ samṛddham. (9)

When the span of life of merit has gone to destruction at the last world-age because it is perishable just as the people is mortal, he, like the Creator at the initial world-age, has spread his superiority where the fulfilling of the bull was complete.

ṛddhyā svargī-kṛtāṁ pṛthvīṁ matvā maraṇa-duṣitāṁ,
martyānāṁ amaratvāya yo 'diśad bheṣajāṃrtam. (10)

Having discerned that the earth which has been made heaven by his (supernatural) power is spoiled by the Death, he indicated the nectar of

(30) vandhi-(Finot)
(31) Jaya (varman), name of the king, means the conquest.
(32) Cf. Manu Smrti. catus-pat sakalo dharmah satyam caiva kṛte yuge, (I. 81a-b) itaresv agamad dharmah pādasas tv avaropitah, (I. 82a-b) In the kṛta age Dharma is four-footed and entire, and (so is) Truth. In the other (three ages), by reason of (unjust) gains, Dharma is deprived successively of one foot. vṛṣo hi bhagavān dharman...(VIII.16a) For divine justice (is said to be) a bull. See also Han Chey A 30; Phimeanaka II st. 16; Prasat Tor st. 6.
(33) buddhya (Finot)
(34) rbbhi is a Buddhist term. See also Prasat Tor st. 43, 56

1) One of the ten vasītas or masteries. Cf. Mahāvyutpatti no. 779; Daśabhūmika Sūtra VIII, O; Mahāyānasūtrālaṃkāra VII. 4. p. 26, l. 3; Mahāyānasāṅgraha, Taisho vol. 31, pp. 129 c & 149 b; Dharmasaṃgraha no. LXXIV; Kegon Kyō Tan Gen Ki (a commentary on the Avatāṃsaka Sūtra). Taisho vol. 35, p. 364 a-b.

2) rddhi-pada, the (four) elements of supernatural power. Cf. Mahāvyutpatti no. 966-970; Dharmasaṃgraha no. XLVI; Mahāyānasūtrālaṃkāra XI. 11. XVIII. 50-54

— 411 —
remedy in order to make mortal ones immortal.

puṣyaṅ kṛtī kṛtī-kṛtya pūrṇāṅgaṃ yo 'karod vṛṣam,
raja-vaidyācikitsyāṅghri-bhaṅgan tri-yuga-doṣataḥ. (11)

As an accomplished one, he, having made the kali age the kṛta age, made the bull filled with the limbs who had broken feet incurable by the physicians of the (previous) kings because of the crime of the three world-ages.

jitvāṅ-gopati-vṛṣam svairan tribhuvanāṅgane,
ṛṃbhate ninadan dhiṛaṁ vṛṣo yat puṣkalī-kṛtah. (12)

Having conquered the bull of the other kings, going autonomously in the (entire) domain of the three worlds, he like a bull, which has been made magnificent, spreads over resounding firmly.

dehinān deha-rogo yan-mano-rogo rujat-tarāṁ,
raṣṭra-duḥkhāṁ hi bhartṛṇān duḥkhaṁ duḥkkān tu nātmanāḥ. (13)

(Once) people have the disease of body, his (i.e. king’s) disease of mind is more painful. For the suffering of people is the suffering of masters, not (only) the suffering of (people) themselves.

āyurvedāstravedeṣu vaidya-vīrair viśāradaḥ,

(35) rājya- (Finot), but cf. st. 42.

(36) The world is now kali, as the disasters seemed to have overcome Cambodia at that time. He brings the others at the same level as himself. The king accomplishes himself first (kṛti no. 1). Then the king makes the others (i.e. the kali age etc.) become accomplished (kṛti no. 2). So he influences the others.

(37) Cf. st 9, note 32.

(38) vṛṣa can also mean “power”, especially military force.

(39) dehinān (Majumdar).

(40) duḥkhāṁ (Finot).

(41) dehin in this inscription means “people” cf. st. 45.

(42) Take yan- as substitution for yasya (because of metre).

(43) -tarāṁ, an adverbial endings of comparison, is usually attached to particles (Whitney’s Grammar llllle) or to verb-forms (ditto 473 c). Here it, attached to a participle, is used as an adjective?

(44) This stanza is said to express the spirit of this inscription (L. P. Briggs; The Ancient Khmer Empire p. 233).
The SAY-FONG Inscription of Jayavarman VII (M. Honda)

yo ’ghatayad rastra-rujo rujärìn bheṣajyudhaih. (14)
By the proficient heroes versed in medical and military sciences, he has destroyed the troublesome enemies, who had been tormenting his kingdom, through the weapon of medicine.
sarveśam aparādhān yas sarvataḥ pariśodhayan, (48)
yugāparādhena rujām aparādhān vyaśodhayat. (15)
As he has encircled all around (with purifying) the faults of all his subjects, he has eradicated (with purifying) the faults of disease together with the fault of time.
sārogya-śālam parito bhaiṣajya-sugataṃ vyadhāt, (51)
sārddham jinaurasābhyyām yas sadā-śāntyai prajā-rujām. (16)
He has built the (statue of) Bhaiṣajya-sugata with a hospital all around (his kingdom) together with two (statues of) sons of the Conqueror, in order to tranquillize eternally the disease of people.

Finot says “Pour la symétrie des comparaisons, il faudrait -vede au lieu de -vedeṣu,” but this emendation will break the metre.

viśārada could mean “confident” as a base of vaiśāradya, which is an important Buddhist term.


“troublesome enemies (rujarin)” can be translated as “enemies called disease.”

-dhe na (Barth).

Cf. st. 9, 11 and note 32.

We would expect -śālam because śala is an adjective, besides st. 23 a-b has caturdaśārogyasālaṃsamrakṣināḥ.

-ddhan (some texts)

According to Ta Prohm inscription he has built 102 hospitals in his kingdom. ārogya-śāla viṣaye viṣaye dve śatān tathā, tatra sapaṭa śatān aṣṭā-navatiś cārpitās surāḥ. (117) “There are 102 hospitals in the different provinces; and 798 divinities are founded there.” Cf. G. Coedes, Études Cambodgiennes 34, Les hôpitaux de Jayavarman VII, BEFEO. 40, pp. 344-47

— 409 —
sa vyadhād idam ārogya-śālaṁ sa-sugatālayam,
bhaisajya-sugatañ ceha dehāmvara-hṛd-indunā. (17)
He has built this hospital with a temple of Sugata and Bhaisajya-
sugata here in 1108 śāka (i.e. 1186 A.D.).
so 'tiṣṭhapad imau cātra roginām roga-ghātināu,
śrīmantau sūrya-candrādi-vairocana-jinātmajau. (18)
He also has established here two destroyers of disease for diseased
ones, the venerable Sūrya- and Candra-vairocana etc., sons of the Conqueror.
cikitsyā atra catvāro varṇā (19a)
Her four castes are (equally) treated medically.
As mentioned above we will pass over stanzas 19b-41. However one
thing we must not overlook is that the commodity or furnishings provi-
ded in the hospital (st. 27-41) look not only medicine but also food and
neccessaries of life. For example rice, grain, honey, molasses, sesame, jujube-
juice, butter, sugar, nutmeg, garlic, cinnamon, cardamom, dry ginger, mus-
tard, cumin-seed, pepper and other spices, candle, garment, mantel, clothes,
triad of vessels and so on. This fact seems to indicate that the hospital
was being used not only for healing diseased ones but also for RELIEF
OF THE POOR. This must be a manifestation of king's spirit of bene-
volence introduced from Mahāyāna Buddhism.

vadanya-vṛndāgra-saro 'pi rājā
prajārtha-cintā-janitārthi-bhāvaḥ,

(53) Bodhisattva Sūryavairocana and Candravairocana, cf. st. 3 & 18. jinaurasā,
jinātmaja and jina putra are synonymous with Bodhisattva.
(54) See note 50 and a stanza from Ta Prohm quoted in note 52.
(55) In the same year he built the Ta Prohm temple (inscription of Ta Prohm
st. 36).
(56) 'tiṣṭhipad (Finot).
(57) Cf. st. 3
(58) Cf. note 53. jinātmaja appears also in Ta Prohm st. 1.
(59) An emancipation of three lower castes, cf. Phimeanaka II inscription st.
74. This also is the spirit of great Buddhist king Aśoka.
(60) varāṇya- (Finot)
bhūyo ’py “asau yācata” ity “ajasram pradītsataḥ kamvuja-rājā-sīmḥān.” (42)

Though he leads the bountiful group, the king has the nature of a petitioner with the thought produced by the benefit of his subjects, saying again and again “This man asks incessantly to the (future) charitable kings of Cambodge.”

“kṛtaṁ mayaitat sukṛtaṁ, bhavadbhis saṁrakṣaṇīyam, bhavādiyam etat, puṇyasya kartuḥ phala-bhāk prakṛṣṭam saṁrakṣite” ty uktam idaṁ hi vṛddhaiḥ. (43)

“This good (work) is accomplished by me, you should protect it, (because) it belongs to you. The protector (of good work) shares the eminent fruit of merit from one who has done it.” It, indeed, said by sages.

yo rāja-dhānyāṇ nihitaḥ prabhutve mantri sa evātra niyojanīyāḥ, na preśitavyā iha karma-kārāḥ karādi-dāneṣu na cāṇya-kārye. (44)

A minister who has been placed at high rank in the capital should be appointed (to be in charge here). Here the laborers should not be urged to pay tax etc., nor to do (any) other (forced) labor.

pratyagra-doṣā api dehinās te na daṇḍanīyā iha ye praviṣṭāḥ, te daṇḍanīyās tu na marṣāṇīyā ye prāṇi-hiṃsā-nirata iha-sthāḥ. (45)

Even those who have entered here and committed crimes repeatedly should not be punished. But those inhabitants who are pleased with doing

(61) According to J. S. Speyer it is not rare to put iti in the midst of words quoted, cf. Sanskrit Syntax, Leiden, 1886, chap. 495, p. 383.
(62) Cf. Sdok Kak Thom st. 47
(62') Cf. Prah Khan st. 173
(63) preśatavyā (Finot)
(64) iha-sthāḥ (Finot)
The SAY-FONG Inscription of Jayavarman VII (M. Honda) (49)

harm to living creatures should be punished and should not be forgiven.

jagad-dhitātyarthakaṛpaḥ sa rājā
punar vabhāṣe praṇidhānam etat,
“bhavāvādhi-magnāṇ yanatāṁ samastāṁ
uttārayeyam sukṛtena tena.” (46)

The king, moreover, with extreme strong compassion to benefit the world, declared this vow. “May I rescue all the mankind who have sunk in the ocean of existence through this good (work)!”

“ye kamvujendrāḥ kuśalānuraktā
imāṁ pratiṣṭhāṁ mama rakṣitāraḥ,
te sānvyāntaḥ pura-mantri-mittrā
nirāmayaṁ mokṣa-puraṁ labheran.” (47)

“May the (future) Cambodian kings who are attached to merit and are protectors of my foundation, obtain, with their lineages, wives, ministers and friends, the city of emancipation where there is no illness!”

“nānā-divyāṅganābhir viracita-ratibhir bhūri-divyopabhogair
divyeyur divya-dehā divi diti-danu-jāṁs tejasā tejayantaḥ,
dārdhyan nītvā samantād acalitam aniṣāṁ rakṣayā svah-prayaṇe

(65) artha-trṣas (Majumdar)
(66) kṛpa, a Buddhist word, cf. Nagao’s Index to the Mahāyānasātrālaṅkāra and U. Wogihara’s Skt-Chin-Jap. Dict. See also Prasat Tor st. 46.
(67) praṇidhāna or praṇidhi, meaning vow or prayer, is a (Mahāyāna) Buddhist term, cf. F. Edgerton’s BHS. Dict.; Nago’s Index. See also Phimeanaka II st. 64, Prah Khan st. 171, Ta Prohm st. 141
(68) Same expression is found in Ta Prohm st. 141, Prah Khan st. 171–2. Cf. st. 3 note 20
(69) kamvujendrā (some texts)
(70) kuśala, a typical Buddhist term. Cf. Paul Tedesco, Sanskrit Kuśala-‘skilful’ welfare’ JAOS. vol. 74, no. 3; Ekottara Āgama, Taisho vol. 2, p. 642 b; Daśabhūmika Sūtra, Bhūmi 2 (J. Rahder’s ed. pp. 23–25); Mahāvyutpatti nos. 1685–98; Vijñaptimātratāsidhi, Taisho vol. 31, p. 26 b, La Vallée Poussin, La Siddhi de Hiuan Tsang p. 292. See also Ta Prohm st. 87, Prah Khan st. 19, 171, Prasat Tor st. 4.
(71) disi disi tanu-jās (Finot)
te nișreni-karişyanty akușala-dalanaṃ puṇyam etan madīyam.” (48)

“May they, having divine bodies, play in heaven with various celestial women, who have produced pleasures and are abundant in celestial enjoyments,.....they, flaming the sons of Diti and Danu by their glows,.....they, having brought an immovable stability incessantly on all sides through this protection, will in their journey to heaven take refuge in this merit of mine which tears evil.”

(72) A daughter of Dakṣa and wife of Kaśyapa, appearing as an enemy of god already in the Atharvaveda, but mostly later in Epic, cf. Mahābhārata I. 2520, 2525, XII. 7545, Harivaṃśa 169, 183 f., 8201 ff., 11521, 12447, 12457, 12910, 12913.


(74) When we can read diṣi diṣi tanu-jāms, it will make better sense, viz. “illuminating their offsprings everywhere with their lustre.” and cross out “in heaven.”

(75) akuṣala is also a Buddhist term, cf. note 70 and Mahāvyutpatti nos. 1681–4. Note that puṇya is synonymous with kuṣala.

Seiren Matsunami;

A Catalogue of the Sanskrit Manuscripts in the Tokyo University Library

Part I Short Descriptions of each Manuscript
Part II Catalogue of the Contents

Section I Sūtra
II Avadāna
III Tantra
IV Dhāraṇī
V Śāstra
VI Non-Buddhist Work

Appendix

Tables of the New and Old Numbers of the Manuscripts
List of Characters
List of the Mss. in one Packing
List of the Palm-leaf Mss.