

Symbols on the Body, Feet, and Hands of a Buddha

Part II—Short Lists*

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The present article gives short lists of symbols on the feet, on the feet and hands, and on the hands of a Buddha or Bodhisattva (excluding those lists that give only one symbol, the wheel, for the feet, since this symbol is well-known). The documentation is given under six headings:

A. Miscellaneous contexts. This section presents lists given in various contexts in texts of both the Śrāvakayāna (including the Theravāda) and the Mahāyāna.

B. The 80th attribute (*anuvyañjana*). The available lists of the 80 attributes of a Buddha are by no means consistent. One of the major discrepancies in the non-Theravādin lists concerns the 80th and last attribute, which some texts allocate to the hair of the head (*keśa*), and others to the hands and feet.¹ I give here lists from the latter group, culled from miscellaneous texts (B.1), the *Prajñāpāramitā* sūtras of the Mahāyāna (B.2), and the *Abhisamayālaṅkāra* and its commentaries (B.3).² The *Abhisamayālaṅkāra*—a verse commentary upon and systemization of the *Prajñāpāramitā* sūtras—was composed in the 3rd or 4th century; the commentaries range from about the 6th century (Ārya Vimuktisena) to the 8th (Haribhadra) to about 1200 or later (Buddhaśrījñāna, Daśabalaśrīmitra). The *Prajñāpāramitā* and *Abhisamayālaṅkāra* texts are nearly unanimous in listing the same three symbols.³

According to the *Abhisamayālaṅkāra* and other texts, the 32 features and 80 attributes belong to the *sambhoga-kāya*, the “enjoyment-body” of a Buddha.⁴ The 80 attributes complement or supplement the 32 features. The *Arthaviniścaya-ṭikā* notes that “the 80 attributes are counted as the retinue (*'khor* = *parivāra*) of the 32 features.”⁵ According to Dharmamitra’s *Prasphuṭa-padā*, a commentary on the

*“Part 1—Lists” appeared in *JSS* 80/2 (1992), pp. 67–79. Part III will follow in the pages of this journal. Q = Otani reprint of the Peking (Qianlong) edition of the Tibetan Tripiṭaka (ed. D.T. Suzuki, Tokyo-Kyoto); Dg = Derge (sDe dge) edition of the same; KBC = Lewis R. Lancaster with Sung-bae Park, *The Korean Buddhist Canon: A Descriptive Catalogue*, Berkeley, 1979.

Abhisamayālamkāra preserved only in Tibetan translation, the auspicious attributes of *śrīvatsa*, *svastika*, fish, and *nandyāvarta*, etc., belong to the retinue (*parivāra*) of [two] features: the wheel on the hands and feet and the webbed hands and feet (*jālāvanaddha-hastapāda*).⁶ In the Theravādin tradition as well, the auspicious signs (*maṅgala*) on the feet of the Bodhisatta or Buddha are described as *parivāra*.⁷

C. Narrative contexts. Symbols on the hand of the Bodhisattva Siddhārtha or Buddha Śākyamuni are mentioned in a number of narratives from the life of the Buddha, which feature gestures made with the right hand. Most of the references are from the *Vinaya* of the Mūlasarvāstivādin school, which uses a stock formula, also employed in the *Abhiniṣkramaṇa-sūtra* of unknown school. Some parts of the Mūlasarvāstivādin *Vinaya* are preserved in Sanskrit from Gilgit; the whole is preserved in Tibetan translation. These narrative contexts are interesting in their own right, but it is beyond the scope of the present article to study them in detail.

D. Miscellaneous references. A number of references to groups of auspicious symbols occur in contexts apart from the feet or hands. I include them here because they throw light on the concept of propitious signs in general.

E. In the narrative references given in section C, “Bodhisattva” refers to Śākyamuni in his final birth, before his awakening (*bodhi*). Section E gives a few examples of symbols on the hands or feet of “Independent Bodhisattvas” apart from Śākyamuni. I do not doubt that many other references are to be found in the vast sūtra, devotional, and meditational literature. It is interesting to note that female bodhisattvas such as Tārā also possess the 32 features and 80 attributes, which in the early literature are described as characteristic of a “great man” (*mahāpuruṣa*): that is, they are no longer exclusive to the male gender.⁸ The hands and feet of bodhisattva images of the Pāla period and later are regularly adorned with wheels or composite lotus-wheels.

F. Iconographic Manuals. The “Fine Arts” Division (*bzo rig = śilpaśāstra*) of Tibetan Tanjurs (collections of translated commentaries, treatises, and manuals) preserves translations of four Indian iconographic-cum-iconometric treatises. All four mention symbols on the hands or feet.⁹

The purpose of the present article is to supply documentation for the use of those interested in the subject, and not to analyse the material. I will only note the obvious: that, leaving aside the wheel (*cakra*), the most common symbols are the *svastika* and *nandyāvarta*, followed by the *śrīvatsa*, and that the few Theravādin texts cited belong to a different and independent tradition.

I have culled the lists from Sanskrit, Tibetan, and Pāli sources. The source languages are indicated in parentheses after the titles. When only the Sanskrit is available, only the Sanskrit is given. When both Sanskrit and a Tibetan translation are available, the Sanskrit is given first, then the Tibetan. When only a Tibetan translation is available (that is, no Sanskrit version is extant), the Tibetan is given first, followed by the Sanskrit equivalent, enclosed within parentheses to indicate that the Sanskrit is not given in the original. Since the Tibetan translators are consistent in their renderings, there need be no doubt of the Sanskrit equivalents in such cases.¹⁰ In a few instances I refer to existing translations of Chinese sources.

In the notes I give the dates of the texts, as far as is possible. The *Mahāvastu*, the *Mūlasarvāstivādin Vinaya*, and the *sūtras* and other anonymous texts cannot be dated. When possible I give the date of translation into Tibetan or Chinese, which gives us a *terminus ante quem* for some of the works.

A. Miscellaneous Contexts

A.1. Mahāvastu Avadāna (Sanskrit)

Radhagovinda Basak (ed.), *Mahāvastu Avadāna*, Calcutta, 1965 (Calcutta Sanskrit College Research Series, XXX), Vol. II, pp. 415 ult–416.1.¹¹

- | | |
|------------------------|--|
| 1) cakra | wheel |
| 2) <i>svastikas</i> | on the soles of the feet ¹² |
| 3) <i>nandyāvartas</i> | on each of the toes ¹³ |

A.2. Mahāvastu Avadāna (Sanskrit)

op. cit., Vol. II, p. 274.12.

- 1) lotuses on feet and hands¹⁴

A.3. Lalitavistara (Sanskrit, Tibetan)

P.L. Vaidya (ed.), *Lalitavistara*, Mithila Institute, Darbhanga, 1958 (Buddhist Sanskrit Texts, 1), Chap. 26, *Dharmacakrapravartana-parivarta*, p. 310.6; Tib. tr., *rGya cher rol pa zhes bya ba theg pa chen po'i mdo*, Q763, Vol. 27, *mdo ku*, 234a5. Cf. translations in P.E. de Foucaux, *Le Lalitavistara: l'histoire traditionnelle de la vie du Bouddha Cakyamuni*, [Leroux, 1884] Les Deux Océans, Paris, 1988, p. 358; Gwendolyn Bays, *The Voice of the Buddha: The Beauty of Compassion*, Vol. II, Dharma Publishing, Berkeley, 1983, p. 647. The list occurs in connection with the 32 features.¹⁵

The soles of the feet are marked with:¹⁶

1) svastika	bkra shis	<i>svastika</i>
2) nandyāvarta	g-yung drung 'khyil pa	<i>nandyāvarta</i>
3) sahasrāracakra	'khor lo rtsibs stong dang ldan pa	thousand-spoked wheel

A.4. Bhadrakalpika-sūtra (Tibetan)

bsKal pa bzang po zhes bya ba theg pa chen po'i mdo, in Dharma Publishing Staff (tr.), *The Fortunate Aeon: How the Thousand Buddhas become enlightened*, Dharma Publishing, Berkeley, 1986, Vol. I, pp. 298–299. The list occurs in connection with the six perfections that accomplish the thousand-spoked wheel-mark of the 32 features.¹⁷

On the feet:

1) bum pa lta bu	(kumbha)	pot
2) bkra shis	(svastika)	<i>svastika</i>
3) g-yung drung 'khyil pa	(nandyāvarta)	<i>nandyāvarta</i>

A.5. Rāṣṭrapālāparipṛcchā-nāma-mahāyānasūtra (Sanskrit, Tibetan)

Louis Finot (ed.), *Rāṣṭrapālāparipṛcchā: Sūtra du Mahāyāna*, [Bibliotheca Buddhica II, Imperial Academy of Sciences, St.-Petersburg, 1901] Mouton & Co., The Hague, 1957 (Indo-Iranian Reprints II), p. 47.12; Tib. from Jacob Ensink, *The Question of Rāṣṭrapāla*, Zwolle, [1952], p. 109.24 (cf. Eng. tr., p. 46).¹⁸

On the palms of the hand:¹⁹

1) svastika	bkra shis	<i>svastika</i>
2) cakra	'khor lo	wheel

A.6. Sūtra of the Wise and the Foolish (Tibetan)

'Dzangs blun zhes bya ba'i mdo, Q1008, Vol. 40, Chap. 28, *gSer gyi bum pa'i le'u, mdo hu*, 224b2; Stanley Frye (tr.), *The Sūtra of the Wise and the Foolish*, Library of Tibetan Works and Archives, Dharamsala, 1981, p. 137.²⁰

On the hand of the Buddha:²¹

1) 'khor lo rtsibs stong	sahasrāra-cakra	1000-spoked wheel
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A.7. Śrīśākyasiṃha-stotra (Sanskrit)

Heinz Bechert, "Narasīhaḡāthā and Śrī-Śākyasiṃhastotra", *The Adyar Library Bulletin* 31–32 (1967–68) (Dr. V. Raghavan Felicitation Volume), p. 578, v. 7.²²

On the feet:²³

1) cakra wheel

On the hands:²⁴

1) cāmara yak-tail whisk

2) cakra wheel²⁵

A.8. Buddhavaṃsa (Pāli)

Chap. 1, v. 37: Pali Text Society ed. p. 4; Navanālandā-mahāvihāra ed. p. 301.²⁶

Cf. Eng. tr. in I.B. Horner, *Chronicle of Buddhas*, p. 5, in *The Minor Anthologies of the Pali Canon*, Part III, The Pali Text Society, London, 1975.

On the feet:

1) cakka wheel

2) dhaja ensign

3) vajira vajra

4) paṭākā banner

5) vaḍḍhamāna vardhamāna

6) aṅkusa goad

A.9. Apadāna (Pāli)

Therī-apadāna, *Mahāpajāpatigotamītherī-apadāna*, v. 138, Navanālandā-mahāvihāra ed. Vol. II, p. 203.

On the feet:

1) cakka wheel

2) aṅkusa goad

3) dhaja ensign

A.10. Narasiḥagāthā (Pāli)

National Library-Fine Arts Department, *Jinamahānidāna*, Bangkok, 2530 [1987], Vol. I, p. 180, v. 2; Heinz Bechert, "Narasihagāthā and Śrī-Śākyasiṃhastotra", *The Adyar Library Bulletin* 31–32 (1967–68) (Dr. V. Raghavan Felicitation Volume), p. 574, v. 1.²⁷

On the feet:

1) cakka wheel

2) cāmara yak-tail whisk

3) chatta parasol

A.11. Kuan fo san mei hai ching; Sūtra on the Sea of Mystic Ecstasy Attained by Visualizing the Buddha (Chinese)

Nanjio 430, Taishō 643, KBC 401; tr. Buddhahadra between 398 and 421 at the Southern Court.²⁸

The soles of the Tathāgata's feet, flat and full without a single hair, presenting the thousand-spoked wheel symbol complete with hub and felloe, the fish with their rows of scales, and the mace of adamant; the heel also having the symbol of King Brahma's *uṣṇīṣa*, and all the [marks like] seal characters [being shown] without any divergence.

The signs can be tentatively interpreted as:

- | | |
|--------------------|----------------------------------|
| 1) sahasrāra-cakra | 1000-spoked wheel |
| 2) matsya | fish |
| 3) vajra | <i>vajra</i> |
| 4) nandyāvarta | <i>nandyāvarta</i> ²⁹ |

A.12. Sūtra of the Wise and the Foolish (Tibetan)

'Dzangs blun zhes bya ba'i mdo, Q1008, Vol. 40, Chap. 31, *rGyal po me long gdong gi le'u, mdo hu*, 239a2; Stanley Frye (tr.), *The Sūtra of the Wise and the Foolish*, Library of Tibetan Works and Archives, Dharamsala, 1981, p. 155.³⁰

On the palms of the hands of the Bodhisattva as the infant Mirror-Face:³¹

- | | | |
|--------------------------|-------------------|-------------------|
| 1) 'khor lo rtsibs stong | (sahasrāra-cakra) | 1000-spoked wheel |
|--------------------------|-------------------|-------------------|

On the sole of the left foot:

- | | |
|----------------|-------------------|
| 1) rta'i ri mo | figure of a horse |
|----------------|-------------------|

On the sole of the right foot:

- | | |
|-------------------------|-----------------------|
| 1) glang po che'i ri mo | figure of an elephant |
|-------------------------|-----------------------|

B. The 80th Attribute

B.1. Miscellaneous texts

B.1.1. Arthaviniścaya-sūtra (Sanskrit, Tibetan)

N.H. Samtani (ed.), *The Arthaviniścaya-sūtra & its Commentary (Nibandhana)*, K.P. Jayaswal Research Institute, Patna, 1971 (Tibetan Sanskrit Works Series, XIII), p.

66.3; P.L. Vaidya (ed.), *Mahāyānasūtra-saṃgraha*, Mithila Institute, Darbhanga, 1961 (Buddhist Sanskrit Texts, 17), p. 328.2; Tib. tr., *Don rnam par nges pa zhes bya ba'i chos kyi rnam grangs*, Q983, Vol. 39, *mdo shu*, 197a8.³²

The (palms of the hands) and soles of the feet of the Buddhas, the Blessed Ones, are marked with:³³

1) śrīvatsa	dpal gyi be'u	śrīvatsa
2) svastika	bkra shis	svastika
3) nandyāvarta	g-yung drung 'khyil pa	nandyāvarta
4) cakra	'khor lo	wheel
5) vajra	rdo rje	vajra
6) padma	pad ma	lotus
7) matsya	nya	fish
ādi	la sogs pa	etc.

B.1.2. Dharmasaṃgraha (Sanskrit)

P.L. Vaidya (ed.), *Mahāyānasūtra-saṃgraha*, Mithila Institute, Darbhanga, 1961 (Buddhist Sanskrit Texts, 17), p. 335.9.³⁴

The palms of the hands and the soles of the feet are marked with:³⁵

1) śrīvatsa	śrīvatsa
2) muktika	pearl
3) nandyāvarta	nandyāvarta

B.1.3. Mahāvyutpatti (Sanskrit, Tibetan)

R. Sakaki (ed.), *Mahāvyutpatti*, Kyoto, 1926, Chap. XVIII, § 348.³⁶

The hands and feet are marked with:³⁷

1) śrīvatsa	dpal gyi be'u	śrīvatsa
2) svastika	bkra shis	svastika
3) nandyāvarta	g-yung drung 'khyil ba	nandyāvarta

B.1.4. Jinamārgāvatāra of Buddhaśrījñāna (Tibetan)

rGyal ba'i lam la 'jug pa, Q5359, Vol. 103, Chap. 29, *dbu ma khi*, 270a7.³⁸

[On hands and feet]:

1) dpal be'u	(śrīvatsa)	śrīvatsa
2) bkra shis	(svastika)	svastika

B.1.5. Saṃskṛtāsaṃskṛtaviniścaya of Daśabalaśrīmitra (Tibetan)

'Dus byas dang 'dus ma byas rnam par nges pa, Q5865, Vol. 146, Chap. 30, *ngo mtshar nyo*, 255b2.³⁹

The hands and feet are adorned with:⁴⁰

1) dpal be'u	(śrīvatsa)	<i>śrīvatsa</i>
2) bkra shis	(svastika)	<i>svastika</i>

B.2. Prajñāpāramitā

B.2.1. Śatasāhasrikā Prajñāpāramitā (Tibetan)

Shes rab kyi pha rol tu phyin pa stong phrag brgya pa, Chap. 63, Taipei ed. Vol. V = Dg8, *'bum a* 55a2 (end of 4th *bampo*).⁴¹

The hands and feet of the Buddhas, the Blessed Ones are adorned with:⁴²

1) dpal gyi be'u	(śrīvatsa)	<i>śrīvatsa</i>
2) bkra shis	(svastika)	<i>svastika</i>
3) dga' ba 'khyil pa	(nandyāvarta)	<i>nandyāvarta</i>

B.2.2. Kanjur version of the Pañcaviṃśatisāhasrikā Prajñāpāramitā (Tibetan)

Shes rab kyi pha rol tu phyin pa stong phrag nyi shu lnga pa, Chap. 62, Taipei ed. Vol. VI = Dg9, *nyi khri a*, 239b7; Q731, Vol. 19, p. 145.3.8.⁴³

The hands and feet of the Buddhas, the Blessed Ones are adorned with:⁴⁴

1) dpal gyi be'u	(śrīvatsa)	<i>śrīvatsa</i>
2) bkra shis	(svastika)	<i>svastika</i>
3) dga' ba 'khyil pa	(nandyāvarta)	<i>nandyāvarta</i>

B.2.3. Tanjur version of the Pañcaviṃśatisāhasrikā Prajñāpāramitā (Tibetan)

Shes rab kyi pha rol tu phyin pa stong phrag nyi shu lnga pa, Q5188, Vol. 90, *sher phyin ca*, 284b4.⁴⁵

The hands and feet of the Buddhas, the Blessed Ones are adorned with:⁴⁶

1) dpal gyi be'u	(śrīvatsa)	<i>śrīvatsa</i>
2) bkra shis	(svastika)	<i>svastika</i>
3) g-yung drung 'khyil pa	(nandyāvarta)	<i>nandyāvarta</i>

B.2.4. Citation from the Pañcaviṃśatisāhasrikā Prajñāpāramitā (Tibetan)

Śamathadeva, *Abhidharmakośa Upāyikā-ṭīkā* = *Chos mngon pa'i mdzod kyi 'grel bshad nye bar mkho ba*, Q5595, Vol. 118, *mngon pa tu*, 144b8.⁴⁷

The palms of the hands and the soles of the feet of the Buddhas, the Blessed Ones are adorned with:⁴⁸

- | | | |
|---------------------------|---------------|--------------------|
| 1) dpal gyi be'u | (śrīvatsa) | <i>śrīvatsa</i> |
| 2) g-yung drung 'khyil pa | (nandyāvarta) | <i>nandyāvarta</i> |

B.2.5. Aṣṭādaśasāhasrikā Prajñāpāramitā (Tibetan)

Shes rab kyi pha rol tu phyin pa khri brgyad strong pa, Chap. 73, Taipei ed. Vol. VII = Dg10, *khri brgyad ga*, 82a6; Q732, Vol. 20, *sher phyin phi*, 94a7.⁴⁹

The palms of the hands and the soles of the feet of the Buddhas, the Blessed Ones are adorned with:⁵⁰

- | | | |
|---------------------------|---------------|--------------------|
| 1) dpal be'u | (śrīvatsa) | <i>śrīvatsa</i> |
| 2) bkra shis | (svastika) | <i>svastika</i> |
| 3) g-yung drung 'khyil ba | (nandyāvarta) | <i>nandyāvarta</i> |

B.3. Abhisamayālaṃkāra literature**B.3.1. Abhisamayālaṃkāra-kārikā of Maitreya (Sanskrit, Tibetan)**

P.L. Vaidya (ed.), *Aṣṭasāhasrikā Prajñāpāramitā with Haribhadra's Commentary Called Āloka*, Mithila Institute, Darbhanga, 1960 (Buddhist Sanskrit Texts, 4), p. 541.10; Tib. tr., Q5184, Vol. 88, *sher phyin ka*, 15a1.⁵¹

[On the hands and feet]:

- | | | |
|-------------|------------------------|--------------------|
| 1) śrīvatsa | dpal gyi be'u | <i>śrīvatsa</i> |
| 2) svastika | bkra shis | <i>svastika</i> |
| 3) — | g-yung drung 'khyil pa | <i>nandyāvarta</i> |

B.3.2. Abhisamayālaṃkāraloka of Haribhadra (Sanskrit, Tibetan)

P.L. Vaidya, *op. cit.*, p. 540.18; Tib. tr., Q5189, Vol. 90, *sher phyin cha*, 402b6.⁵²

The palms of the hands and the soles of the feet are adorned with:⁵³

- | | | |
|----------------|--------------------------------------|--------------------|
| 1) śrīvatsa | dpal gyi be'u | <i>śrīvatsa</i> |
| 2) svastika | bkra shis pa | <i>svastika</i> |
| 3) nandyāvarta | g-yung drung 'khyil pa ⁵⁴ | <i>nandyāvarta</i> |

B.3.3. Sāratamā of Ācārya Ratnākaraśānti (Sanskrit, Tibetan)

Padmanabh S. Jaini (ed.), *Sāratamā, A Pañjikā on the Aṣṭasāhasrikā Prajñāpāramitā Sūtra*, Kashi Prasad Jayaswal Research Institute, Patna, 1979 (Tibetan Sanskrit Works Series, XVIII), Chap. 29, *Anugamana-parivarta*, p. 184.9; Tib. tr., Q5200, Vol. 92, *sher phyin tha*, 235a3.⁵⁵

The hands and the feet are adorned with:⁵⁶

1) śrīvatsa	—	[śrīvatsa] ⁵⁷
2) svastika	bkra shis	svastika
3) nandyāvarta	g-yung drung 'khyil pa	nandyāvarta

B.3.4. Ārya-pañcaviṃśatisāhasrikā-prajñāpāramitopadeśa-śāstrābhisamayālaṃkāra-vṛtti of Ārya Vimuktisena (Tibetan)

Q5185, Vol. 88, *sher phyin ka*, 240b4.⁵⁸

The palms of the hands and the soles of the feet are adorned with:⁵⁹

1) dpal be'u	(śrīvatsa)	śrīvatsa
2) bkra shis	(svastika)	svastika
3) g-yung drung 'khyil pa	(nandyāvarta)	nandyāvarta

B.3.5. Ārya-pañcaviṃśatisāhasrikā-prajñāpāramitopadeśa-śāstrābhisamayālaṃkāra-kārikā-varttika of Vimuktisena (Tibetan)

Q5186, Vol. 88, *sher phyin kha*, 199a7.⁶⁰

The hands and feet are adorned with:⁶¹

1) dpal be'u	(śrīvatsa)	śrīvatsa
2) bkra shis	(svastika)	svastika
3) g-yung drung 'khyil pa	(nandyāvarta)	nandyāvarta

B.3.6. Abhisamayālaṃkāra-nāma-prajñāpāramitopadeśa-śāstra-vṛtti of Haribhadra (Tibetan)

Q5191, Vol. 90, *sher phyin ja*, 158b1.⁶²

The hands and feet are adorned with:⁶³

1) dpal gyi be'u	(śrīvatsa)	śrīvatsa
2) bkra shis	(svastika)	svastika
3) g-yung drung 'khyil pa	(nandyāvarta)	nandyāvarta

ERRATA

"Piltown 3, Further Discussion of the Ram Khamhaeng Inscription"

Michael Vickery

The Journal of The Siam Society, Vol. 83, Pts 1&2, 103–198.

END NOTES

Please insert new note numbers in the text as follows and renumber the existing note numbers in the text as follows:

- P. 109, line 14 from bottom: insert note number 27 after "... traces exist."
- P. 109, line 4 from bottom: the printed text note number "27" should read "28."
- P. 110, line 1: insert note number 29 after "... based on a local legend."
- Pp. 110–117: the printed text note numbers 28–58 should each be increased by 2.
- P. 117, line 10: insert note number 61 after "... in the 20th century."
- Pp. 117–127: the printed text note numbers 59–97 should each be increased by 3.
- P. 129, line 20 (excluding title): insert note number 101 after "... the 13th century."
- Pp. 130–150: the printed text note numbers 98–164 should each be increased by 4.
- P. 150, line 3 from bottom: insert note number 169 after "... in RK, or is it?"
- Pp. 151–160: the printed text note numbers 165–192 should each be increased by 5.
- P. 160, line 12: insert note number 198 after "... from Cambodia."
- Pp. 160–178: the printed text note numbers 193–234 should each be increased by 6.

TEXT

- P. 103, unnumbered footnote at bottom: "Dec. '95" should read "Jan. '95".
- P. 107, line 2: "employment" should read "emplotment".
- P. 112, line 13 from bottom: "*fā vā*" should read "*fā/vā*".
- P. 112, line 2 from bottom: "(vowel t^h)" should read "(vowel t^h)".
- P. 139, line 4 from bottom: "*bhū*" should read "*bhū*".
- P. 140, line 13: "shall show below" should read "I shall show below".
- P. 144, table, second item, col. 2: "khut" should read "khl".
- P. 144, table, last item, col. 1: "kh 'slave'" should read "khā 'slave'".
- P. 144, table, last item, col. 3: "s" should read "ch".
- P. 155, line 17 (line numbered 25 in Thai text): "phtī" should read "phīt".
- P. 155, line 23 (last line of Thai text): "jāp" should read "vāp".
- P. 155, line 3 from bottom: "/ph² *tai* [art. 167]" should read "/phū² *tai* [art. 167]".
- P. 156, line 12: "(*ājñ hlvañ*)" should read "(*ājñā hlvañ*)".
- P. 157, line 9: "and *vāñ*²" should read "and *vāñ*".
- P. 157, line 12: "(*vāñ*" should read "(*vāñ*".
- P. 157, line 17: "*zeekāñ*" should read "*zeek āñ*".
- P. 157, line 18: "*vāāñ*²" should read "*vāñ*²".
- P. 157, line 3 from bottom: "*cakk m bö mā*" should read "*cakk mā böñ mā*".
- P. 158, line 1: "kh^h jāñ" should read "khī jāñ".
- P. 158, line 17 (first line of second Thai text): "kh sök" should read "khā sök".

- P. 163, line 19: "*khba ñ*" should read "*khbañ*".
P. 163, line 11 from bottom: "*kus, vihras*" should read "*kuṭs, vihāras*".
P. 163, line 4 from bottom: "*Bra Khabu.*" should read "*Braḥ Khabuñ*".
P. 165, line 13: "*Grisiwold*" should read "*Griswold*".
P. 165, line 14: "*annnan*" should read "*annnān*".
P. 166, list of ranks, first line: "*cau möa-*" should read "*cau möān*".
P. 167, line 3: "*kamrate añ*" should read "*kamrateñ añ*".
P. 168, line 4 (first line of first Thai text): "*braā*" should read "*braḥ*".
P. 169, line 4: "*gan tee*" should read "*gan teen*".
P. 172, line 1: "*ch chāñ*" should read "*ch chāñ*".
P. 173, Table B, first line below PH/P, next-to-last column: "*kh<**" should read "*kh<*Y*".
P. 173, Table B, section PH: the following consonant symbols should be encircled:
gh, j, jh, ṭ, ṭh, ḍ, ḍh, dh, b, bh.
P. 181, n. 15, line 2: "*p. 00*" should read "*p. 160*".
P. 181, n. 21, line 6: "*Prasert a Nagara*" should read "*Prasert ṇa Nagara*".
P. 183, n. 55, line 3: "*fu n*" should read "*fuñ nī*".
P. 184, n. 67, line 11: "(note 10 above)" should read "(note 11 above)".
P. 185, n. 68, line 2: "*Eest–West*" should read "*East–West*".
P. 186, note 96, last line: "*pho kha*" should read "*pho khā*".
P. 188, n. 135: "note 4" should read "note 5".
P. 189, n. 143: "te that" should read "Note that".
P. 189, n. 145 and n. 147: "*crük*" should read "*cāriük*".
P. 190, n. 162, line 3: "*hra*" should read "*hrā*".
P. 190, n. 165, last line: "dismissial" should read "dismissal".
P. 190, n. 165, last line: "Indrapatīndrdity" should read "Indrapatīndrāditya".
P. 192, n. 179, first line: "Mahdharmarj" should read "Mahādharmarājā".
P. 192, n. 179, line 4: "*p. 440, ,*" should read "*p. 440, ๔๓,*".
P. 192, n. 186, line 1: "Khmer jark" should read "Khmer *jrak*".
P. 192, n. 186, line 2: "*zp*" should read "*zap*".
P. 192, n. 187, line 5: "in aka era" should read "in śaka era".
P. 192, n. 187, line 8: "as aka" should read "as śaka".
P. 193, n. 199, line 3: "mahasamin" should read "mahasami".
P. 194, n. 204, line 2: "*kṛn kahin*" should read "*krān kathin*".
P. 194, n. 204, line 2: "อุปสมบทวิธึ" should read "อุปสมบทวิธี".
P. 194, n. 204, line 4: "*kahin*" should read "*kathin*".
P. 194, n. 208, line 2: "Vat Bra. Jetuban" should read "Vat Braḥ Jetuban".
P. 194, n. 209, line 1: "*Sagalok*" should read "*Saṅgalok*".
P. 194, note 209, line 1: "Ny Dit" should be "Nāy Dit".
P. 194, n. 212, line 3: "*khbu*" should read "*khbañ*".
P. 194, n. 212, line 5: "*khba*" should read "*khbañ*".
P. 194, n. 212, last line: "*khbu* appears as" should read "*khbuñ* appears as ๒๑๗๓".
P. 195, n. 223, line 3: "insctiption" should read "inscription".
P. 195, n. 225, line 2: "ແນ່ນ" should read "ແນ່ນ".
P. 195, n. 227, line 4: "*kuo*" should read "*kuoñ*".
P. 196, n. 230, line 7: "Guru Sabh" should read "Guru Sabhā".
P. 197, n. 240: "Silpkon" should read "Silpākon".

B.3.7. Abhisamayālaṃkāra-bhagavatī-prajñāpāramitopadeśa-śāstra-vṛtti-prajñāpradīpāvalī of Buddhaśrījñāna (Tibetan)

Q5198, Vol. 91, *sher phyin ta*, 84a8.⁶⁴

The hands and feet are adorned with:⁶⁵

1) dpal gyi be'u	(śrīvatsa)	<i>śrīvatsa</i>
2) bkra shis	(svastika)	<i>svastika</i>
3) g-yung drung 'khyil pa	(nandyāvarta)	<i>nandyāvarta</i>

B.3.8. Abhisamayālaṃkāra-kārikā-vṛtti-śuddhamatī of Ratnākaraśānti (Tibetan)

Q5199, Vol. 91, *sher phyin ta*, 233b2.⁶⁶

The palms of the hands and the soles of the feet are adorned with:⁶⁷

1) dpal gyi be'u	(śrīvatsa)	<i>śrīvatsa</i>
2) bkra shis	(svastika)	<i>svastika</i>
3) g-yung drung 'khyil pa	(nandyāvarta)	<i>nandyāvarta</i>

B.3.9 Abhisamayālaṃkāra-kārikā-prajñāpāramitopadeśa-śāstra-ṭīkā-prasphuṭa-padā of Dharmamitra (Tibetan)

Q5194, Vol. 91, *sher phyin nya*, 119b5.⁶⁸

On the hands and feet:

1) dpal be'u	(śrīvatsa)	<i>śrīvatsa</i>
2) bkra shis	(svastika)	<i>svastika</i>
3) nya	(matsya)	<i>fish</i>
4) g-yung drung khyil pa	(nandyāvarta)	<i>nandyāvarta</i>

etc.

C. Narrative Contexts

C.1. *The prediction of the sage*

The sage Asita, on examining the infant Bodhisattva, announces his auspicious features and predicts his destiny.

Ta chih tu lun (Mahāprajñāpāramitā-śāstra) (Chinese)

Étienne Lamotte (tr.), *Le Traité de la Grande Vertu de Sagesse de Nāgārjuna (Mahāprajñāpāramitāśāstra)* (hereafter referred to as *Mppś*), Vol. III, Université de Louvain, Institut Orientaliste, Louvain, 1970, p. 1345.⁶⁹

The hands [of the infant Bodhisattva] are marked with:

1) *śrīvatsa*⁷⁰

C.2. *Stroking the royal horse Kanthaka*

Setting out in quest of enlightenment, the Bodhisattva strokes his noble steed Kanthaka (sNgags ldan) before sending the horse and Chandaka ('Dun pa) back to Kapilavastu.

C.2.1. *Saṅghabhedavastu of the Mūlasarvāstivādin Vinaya (Sanskrit, Tibetan)*

Raniero Gnoli (ed.), *The Gilgit Manuscript of the Saṅghabhedavastu*, Part I, IsMEO, Rome, 1977, pp. 85.29; 91.13; Tib. tr., 'Dul ba gzhi, dGe 'dun gyi dbyen gyi gzhi, Q1030, Vol. 42, 'dul ba ce, 10a4, 12b5.⁷¹

On the hand of the Bodhisattva:

1) cakra	'khor lo	wheel
2) svastika	bkra shis	svastika
3) nandyāvarta	g-yung drung 'khyil pa	nandyāvarta

C.2.2. *Abhiniṣkramaṇa-sūtra (Tibetan)*

mNgon par 'byung ba'i mdo, Q967, Vol. 39, mdo shu, 29b6.⁷²

On the hand of the Bodhisattva:

1) 'khor lo	(cakra)	wheel
2) bkra shis	(svastika)	svastika
3) g-yung drung 'khyil pa	(nandyāvarta)	nandyāvarta

C.2.3. *Buddhacarita of Aśvaghōṣa (Sanskrit, Tibetan)*

E.H. Johnston (ed., tr.), *Aśvaghōṣa's Buddhacarita or Acts of the Buddha*, repr. Motilal Banarsidass, Delhi, 1984, VI,54ab; Tib. tr. Sangs rgyas kyi spyod pa shes bya ba'i snyan ngag chen po, Q5656, Vol. 129, skyes rabs nge, 28b3.⁷³

On the hand of the Bodhisattva:

1) svastika	bkra shis	svastika
2) cakra	'khor lo	wheel

C.3. *Calling the earth to witness: hand of the Bodhisattva at Māradharṣaṇa*

The Bodhisattva reaches down to touch the earth, calling the earth-deity to witness his performance of meritorious deeds over many aeons, through many past lives.⁷⁴

C.3.1. Saṅghabhedavastu of the Mūlasarvāstivādin Vinaya (Sanskrit, Tibetan)

Gnoli, *op. cit.*, I 114.31; Tib. tr. Q1030, Vol. 42, 'dul ba ce, 29a1.

On the hand of the Bodhisattva:

1) cakra	'khor lo	wheel
2) svastika	bkra shis	<i>svastika</i>
3) nandyāvarta	g-yung drung khyil pa	<i>nandyāvarta</i>

C.3.2. Abhiniṣkramaṇa-sūtra (Tibetan)

mNgon par 'byung ba'i mdo, Q967, Vol. 39, mdo shu, 46a6.

On the hand of the Bodhisattva:

1) 'khor lo	(cakra)	wheel
2) bkra shis	(svastika)	<i>svastika</i>
3) g-yung drung 'khyil pa	(nandyāvarta)	<i>nandyāvarta</i>

C.3.3. Lalitavistara (Sanskrit, Tibetan)

P.L. Vaidya (ed.), *Lalitavistara*, Mithila Institute, Darbhanga, 1958 (Buddhist Sanskrit Texts, 1), Chap. 21, *Māradharṣaṇa-parivarta*, p. 232.24; Tib. tr., 'Phags pa rGya cher rol pa zhes bya ba theg pa chen po'i mdo, Q763, Vol. 27, mdo ku, 177a6. Cf. translations in de Foucaux, *op. cit.*, p. 272, and Bays, *op. cit.*, p. 481.⁷⁵

On the right hand (*dakṣiṇa-pāṇi*) of the Bodhisattva:

1) śaṅkha	dung	conch
2) dhvaja	rgyal mtshan	ensign
3) mīna	nya	fish
4) kalaśa	bum pa	vase, pot
5) svastika	bkra shis pa	<i>svastika</i>
6) aṅkuśa	lcags kyu	goad
7) cakra	'khor lo	wheel

C.3.4. Paṭhamasambodhikathā (Pāli)

Paṭhamasambodhi (Phasabali), Bangkok, 2537 [1993], p. 99.13, 22. Cf. George Cœdès, "Une vie indochinoise du Buddha", in *Mélanges d'indianisme à la mémoire de Louis Renou*, Paris, 1968, p. 224.⁷⁶

On the right hand of the Bodhisatta:

1) cakka	wheel
----------	-------

Bhaiṣajyavastu of the Mūlasarvāstivādin Vinaya (Tibetan)*Bhaiṣajyavastu, sMan gyi gzhi, Q1030, Vol. 41, 'dul ba ge, 110a1*

On the hand of the Buddha:

- | | | |
|---------------------------|---------------|--------------------|
| 1) 'khor lo | (cakra) | wheel |
| 2) bkra shis | (svastika) | <i>svastika</i> |
| 3) g-yung drung 'khyil pa | (nandyāvarta) | <i>nandyāvarta</i> |

C.8. Tending to a sick monk

The Buddha discovers a sick monk who has been neglected by his fellow-monks, and washes and tends him with his own hands.

Cīvaravastu of the Mūlasarvāstivādin Vinaya (Sanskrit, Tibetan)

Nalinaksha Dutt (ed.), *Gilgit Manuscripts*, Vol. III, Part 2, [Srinagar, 1942] Delhi, 1984], p. 129.12; Tib. tr. Q1030, Vol. 41, *Gos kyi gzhi, 'dul ba nge, 102b8.*

On the hand of the Buddha:

- | | | |
|----------------|------------------------|--------------------|
| 1) cakra | 'khor lo | wheel |
| 2) svastika | bkra shis | <i>svastika</i> |
| 3) nandyāvarta | g-yung drung 'khyil pa | <i>nandyāvarta</i> |

C.9. Stroking the earth to summon the pillar (yūpa) of Mahāpraṇāda

The Buddha strokes the earth to summon the pillar (*yūpa*) of Mahāpraṇāda (sGra chen).⁸¹

Maitreyāvadāna (Divyāvadāna and Bhaiṣajyavastu of the Mūlasarvāstivādin Vinaya: Sanskrit, Tibetan)

Maitreyāvadāna, in E.B. Cowell & R.A. Neil (ed.), *The Divyāvadāna*, repr. Delhi, 1987, p. 56.21; parallel in Tib. tr. of the *Bhaiṣajyavastu, sMan gyi gzhi, Q1030, Vol. 41, 'dul ba ge, 27a3.*

On the hand of the Buddha:

- | | | |
|----------------|------------------------|--------------------|
| 1) cakra | 'khor lo | wheel |
| 2) svastika | bkra shis | <i>svastika</i> |
| 3) nandyāvarta | g-yung drung 'khyil pa | <i>nandyāvarta</i> |

D. Miscellaneous References to Auspicious Signs

D.1. Symbols in the milk

Three auspicious symbols manifest in the boiling milk during the preparation of the *madhupāyasa* by the sisters Nandā and Nandabalā, to be offered to the Bodhisattva just before the enlightenment.

D.1.1. Saṅghabhedavastu of the Mūlasarvāstivādin Vinaya (Sanskrit, Tibetan)

Gnoli, *op. cit.*, I 109.21; Tib. tr. Q1030, Vol. 42, 'dul ba ce, 25a8.⁸²

1) cakra	'khor lo	wheel
2) svastika	bkra shis	<i>svastika</i>
3) nandyāvarta	g-yung drung 'khyil pa	<i>nandyāvarta</i>

D.1.2. Abhiniṣkramaṇa-sūtra (Tibetan)

mNgon par 'byung ba'i mdo, Q967, Vol. 39, mdo shu, 43a7.⁸³

1) bum pa bzang po	(*bhadra-kumbha)	auspicious pot
2) dpal be'u	(śrīvatsa)	<i>śrīvatsa</i>
3) g-yung drung 'khyil pa	(nandyāvarta)	<i>nandyāvarta</i>

D.2. Symbols adorning the bodhi-tree of Amitāyus in the paradise of Sukhāvati (Sanskrit, Tibetan)

Sukhāvativyūha, in P.L. Vaidya (ed.), *Mahāyāna-sūtra-saṃgraha*, Part 1, Darbhanga, 1961 (Buddhist Sanskrit Texts, 17), p. 244.24;⁸⁴ F. Max Müller (tr.), "The Larger Sukhāvati-vyūha", in *Buddhist Mahāyāna Texts*, Part II, [Oxford, 1894] Delhi, 1978 (Sacred Books of the East, 49), p. 50; Tib. tr., Q760.5, Vol. 22, *dkon brtsegs tsi*, 296b3.⁸⁵

1) makara	chu srin	dolphin
2) svastika	bkra shis pa	<i>svastika</i>
3) nandyāvarta	g-yung drung 'khyil pa	<i>nandyāvarta</i>
4) ardha-candra	zla gam	half-moon ⁸⁶

E. Auspicious Signs on the Hands and Feet of "Independent Bodhisattvas"

E.1. On the hands and feet of Avalokiteśvara: Rūpastava (Sanskrit)

Rūpastava, Janardan Shastri Pandeya (ed.), *Bauddha-stotra-saṃgraha*, Delhi, 1994, p. 178.⁸⁷

On the hands (v. 17)

- | | |
|-----------|----------------|
| 1) cāmara | yak-tail whisk |
| 2) cakra | wheel |

On the feet (v. 20)

- | | |
|-----------|-------|
| 1) cakra | wheel |
| 2) añkuśa | goad |
| 3) śakti | spear |

E.2. On the feet of Lokeśvara: Āryatārāsrāgdharāstotra (Sanskrit)

Āryatārāsrāgdharāstotra, v. 37, in Godefroy de Blonay, *Matériaux pour servir à l'histoire de la déesse buddhique Tārā*, Paris, 1895, pp. 40 (text), 47 (tr.); Eng. tr. in Martin Willson, *In Praise of Tārā: Songs to the Saviouress*, Wisdom Publications, London, 1986, p. 270.

On the soles of the feet is the auspicious mark:⁸⁸

- | | |
|-------------|-----------------|
| 1) svastika | <i>svastika</i> |
|-------------|-----------------|

F. Iconographic Manuals

F.1. Daśatalanyagrodhaparimaṇḍala-buddhapratimā-lakṣaṇa (Tibetan)

Sangs rgyas kyi sku'i gzugs brnyan gyi mtshan nyid mtho bcu pa shing nya gro dha ltar chu zheng gab pa (author unknown), Q5804, Vol. 143, *bzo rig pa go*, 6a8.

[On the palms of the hands]:⁸⁹

- | | | |
|--------------|--------|-------|
| 1) dung | śaṅkha | conch |
| 2) 'khor lo | cakra | wheel |
| 3) padma | padma | lotus |
| 4) lcags kyu | añkuśa | goad |

F.2. Daśatalanyagrodhaparimaṇḍala-buddhapratimā-lakṣaṇa (Tibetan)

(as preceding) *bzo rig pa go*, 7a4.

[On the feet]:

- | | | |
|--------------|------------|-----------------|
| 1) 'khor lo | (cakra) | wheel |
| 2) dung | (śaṅkha) | conch |
| 3) dpal be'u | (śrīvatsa) | <i>śrīvatsa</i> |

F.3. Sambuddhabhāṣita-pratimā-lakṣaṇa-vivarāṇa (Tibetan)⁹⁰

rDzogs pa'i sangs rgyas kyis gsungs pa'i sku gzugs kyi tshad kyi rnam 'grel (author unknown), Q5805, Vol. 143, *bzo rig pa go*, 10b2.

The soles of the feet are adorned with:

1) 'khor lo	(cakra)	wheel
la sogs pa	(ādi)	etc. ⁹¹

F.4. Citra-lakṣaṇa (Tibetan)

Ri mo'i mtshan nyid (author unknown), Q5806, Vol. 143, *bzo rig pa go*, Chap. 3, 20a7; Asoke Chatterjee Sastri, *The Citralaksana, An Old Text of Indian Art*, The Asiatic Society, Calcutta, 1987 (Bibliotheca Indica Series, 315), text p. xliv, tr. p. 53 (v. 84).⁹²

[On the palm of the hand]:⁹³

1) dpal be'u	(śrīvatsa)	śrīvatsa
2) g-yung drung 'khyil pa	(nandyāvarta)	nandyāvarta
3) 'khor lo	(cakra)	wheel

F.5. Pratimāmāna-lakṣaṇa of Mahārṣi Ātreya (Sanskrit, Tibetan)

Phanindra Nath Bose (ed., tr.), *Pratimā-māna-lakṣaṇam*, repr. Bharatiya Publishing House, Delhi, 1978, pp. 22–23, vv. 53–55; Tib. tr., *sKu gzugs kyi tshad kyi mtshan nyid*, Q5807, Vol. 143, *bzo rig pa go*, 25b7.⁹⁴

[On the palms of the hands]:

1) śaṅkha	dung (1)	conch
2) padma	padma (2)	lotus
3) dhvaja	rgyal mtshan (3)	ensign
4) vajra	rdo rje (5)	vajra
5) cakra	'khor lo (4)	wheel
6) svastika	shakti (6)	svastika / spear
7) kuṇḍala	'khyil pa (7)	ring, bracelet
8) kalaśa	bum pa (8)	pot
9) śaśin	zla ba (9)	moon
10) chattra	gdugs (10)	parasol
11) śrīvatsa	dpal be'u (11)	śrīvatsa
12) aṅkuśa	lcags kyu (12) ⁹⁵	goad
13) triśūla	rtse gsum (13)	trident
14) yava-mālā	nas kyi phreng ba (14)	garland of barley
15) vasudhā	nor 'dzin (15)	earth

Notes

- 1 Cf. E. Burnouf, *Le Lotus de la Bonne Loi*, Paris, [1852] 1989, pp. 608–09. I hope to deal with this subject in detail in a future article. The Theravādin lists of 80 *anubyañjana* do not include the symbols in question: see e.g. Padmanabh S. Jaini (ed.), *Milinda-ṭīkā*, The Pali Text Society, London, 1961, pp. 17–18.
- 2 For the *Abhisamayālaṅkāra* and related literature see E. Obermiller, *The Doctrine of Prajñā-pāramitā as exposed in the Abhisamayālaṅkāra of Maitreya*, Oregon 1984 (reprinted from *Acta Orientalia* XI [1932]); Edward Conze, *Abhisamayālaṅkāra. Introduction and translation from original text with Sanskrit-Tibetan index*, IsMEO, Rome, 1956 (Serie Orientale Roma, VI); A.K. Warder, *Indian Buddhism*, Delhi, 1970, pp. 407–13; Edward Conze, *The Prajñāpāramitā Literature*, 2nd ed., Tokyo, 1978 (henceforth referred to as Conze, *PPL*), pp. 101–20; David Seyfort Rugg, *The Literature of the Madhyamaka School of Philosophy in India*, Wiesbaden, 1981 (Jan Gonda [ed.], *A History of Indian Literature*, Vol. VII, Fasc. 1), pp. 101–03.
- 3 I do not include here the traditions that allocate the 80th attribute (usually the same three symbols) to the head-hair. They include the *anuvyañjana* lists of the *Mahāvastu*, *Abhidharmadīpa*, *Lalitavistara*, and the Sanskrit *Aṣṭāśasāsāhasrikā Prajñāpāramitā* from Gilgit. Cf. here Anna Maria Quagliotti, “Nandyāvarta and Crescent on Gandharan Bodhisattvas”, Istituto Universitario Orientale, *Annali*, Vol. 54, Naples, 1994, pp. 129–49.
- 4 *Lakṣaṇa-anuvyañjana* is often translated “major and minor marks”, “major and minor characteristics”, and the like. A glance at the 32 *lakṣaṇa* shows that they are not marks, and a glance at the 80 *anuvyañjana* shows that some of them can hardly be described as “minor”. I therefore prefer to render *lakṣaṇa* (Pāli *lakkhaṇa*, Tib. *mtshan*) as “feature”, and *anuvyañjana* (Pāli *anubyañjana*, Tib. *dpe byad bzang po*) as “attribute”. (The translation “minor mark” is based on the prefix *anu*: note that here the Tibetan, which usually faithfully retains Sanskrit prefixes in translation, does not translate it. It is true, however, that traditional exegesis—for which see the following—frequently subordinates the 80 *anuvyañjana* to the 32 *lakṣaṇa*.)
- 5 Q5852, Vol. 145, *ngo mtshar jo*, 217b1, *skyes bu chen po'i mtshan te, de yang sum cu rtsa gnyis yod la, dpe byad brgyad cu ni de'i 'khor du gtogs pa'o*. Cf. also the definition at Daśabalaśrīmitra, Q5865, Vol. 146, *ngo mtshar nyo*, 254b4.
- 6 Q5194, Vol. 91, *sher phyin nya*, 119b5, *dpal be'u dang, bkra shis dang, nya dang g-yung drung khyil pa la sogs pa rnam ni, mtshan bzang po phyag dang zhabs 'khor lo'i mtshan dang ldan pa dang, phyag dang zhabs dra bas 'brel pa'i 'khor du gyur pa'o*.
- 7 See e.g. Buddhaghosa, *Sumaṅgalavilāsini*, Nālandā edition p. 135.7 and *Papañcasūdanī*, Mahāmakuṭa edition, Vol. III, p. 346 antepenult., *sabbo cakkalakkhaṇasseva parivāro*. Cf. also Buddhadatta, *Madhuratthavilāsini*, Bhūmibalo Bhikkhu Foundation ed., pp. 92–93.
- 8 See e.g. Martin Willson, *In Praise of Tārā: Songs to the Saviouress*, Wisdom Publications, London, 1986, from a number of different texts: pp. 92 (*Ārya-tārā-aṣṭa-ghora-tāraṇī-sūtra*), 214, 216, 218 (*Ārya-tārādevī-stotra-sarvārtha-sādhana-nāma-stotra-rāja*, attributed to Mātṛceṭa), 228 (*Ārya-tārādevī-stotra-muktikā-mālā* of Candragomin), 283 (*Khadiravaṇī-tārā-stotra* of Nāgārjuna), 294 (*Ārya-tārā-stotra* of Atiśa).

- 9 For these and related texts see Erberto Lo Bue, "Tibetan Literature on Art", in José Ignacio Cabezón and Roger R. Jackson (ed.), *Tibetan Literature: Studies in Genre*, Ithaca, 1996, pp. 470–84.
- 10 All of the Tibetan works cited are translations from Indian originals, most or all of which were composed in Sanskrit. *svastika* is *bkra shis*, occasionally *bkra shis pa*. *nandyāvarta* is *g-yung drung 'khyil* (var. *khyil*) *pa* (var. *ba*); in two cases it is rendered by *dga' ba 'khyil pa* (here *dga' ba* = *nandi*); this form, in the Kanjur versions of the *Śatasāhasrikā* and *Pañcaviṃśatisāhasrikā Prajñāpāramitās* (B.2.1, 2) is probably older. *śrīvatsa* is *dpal (gyi) be'u*.
- 11 The *Mahāvastu*, a text of the Lokottaravādin Mahāsāṃghika school, is known only from Sanskrit manuscripts from Nepal. It was not translated into Tibetan or Chinese.
- 12 *heṣṭā pādatalā jātā svastikair upasobhitāḥ*.
- 13 *pādāṅgulīṣu sarvatra nandiyāvarta uddhatā*. There are several inaccuracies in the English translation: see J.J. Jones, *The Mahāvastu*, Vol. II, The Pali Text Society, London, 1976 (Sacred Books of the Buddhists, XVIII), p. 286.
- 14 *padmapādakaro*: or could this mean "feet and hands like the lotus", as in Jones, *op. cit.*, p. 187. The line is corrupt: see Jones' n. 4.
- 15 The Tibetan translation dates to *circa* CE 800.
- 16 ...*aṅkitapādatala*.
- 17 *'khor lo rtsibs stong dang ldan pa sgrub par byed pa'i pha rol tu phyin pa drug*. The Tibetan translation dates to *circa* CE 800.
- 18 The Tibetan translation dates to *circa* CE 800.
- 19 *karatala suvicitrā svastikāś cakracitrāḥ*. The Tibetan places the signs on the feet: *zhabs mthil mdzes par bris pa bkra shis 'khor lo'i mtshan*.
- 20 The Tibetan translation dates to *circa* CE 800. In the Mongolian version translated by Frye, which has one extra chapter, this is Chap. 29.
- 21 *'khor lo rtsibs stong dang ldan pa'i phyag*.
- 22 These verses, ascribed to the Buddha's wife Śrī Yaśodharā, are popular in Nepal. A Pāli counterpart is cited below under the title *Narasīha-gāthā*; Bechert (pp. 570–71) notes that "this *stotra* belongs to the small number of Buddhist texts which are recited till nowadays by Buddhists in Ceylon as well as by Buddhists in Nepal". The verses are also edited in Tejaratna Bajrācārya, *Āryya Nāmasaṅgīti bauddha stotra artha sahitam*, Mantrasiddhi Mahāvihāra, Kāntipur, 1991, "Snigdhanīla", p. 24.
- 23 ...*alaṃkṛtaraktasupādo*.
- 24 *vibhūṣitapāṇi*.
- 25 The Pāli version has in this place *chatta*, parasol.
- 26 The list is remarkable for its inclusion of the *vajra*, an item found in some Indian lists (e.g. Part I [JSS 80/2], B.22, D.36, E.36 and below, A.11, B.1.1, F.5) but not in other Pāli lists, short or long (including those of the full 108 *maṅgala*).
- 27 For a Sanskrit counterpart, see A.7, *Śrī-Śākyasiṃha-stotra*. For the historical and literary background see Bechert (p. 568), who notes that "this small poem is well known to every Buddhist in Ceylon and it is daily recited in the Buddhist temples of the island".
- 28 Translation from Alexander Coburn Soper, *Literary Evidence for Early Buddhist Art in China*, Artibus Asiae, Ascona (Supplementum XIX), 1959, pp. 184, 187–88. The dates are also from Soper; KBC gives 420–423. The original Sanskrit title is not known: *Hōbōgirin Répertoire* suggests **Buddhānusmṛti-samādhisāgara*, with a question-mark; Nanjio gives **Buddhadhyānasamādhisāgara*.

- 29 By a process not yet understood, the *nandyāvarta* came to be interpreted in Chinese as King Brahma's *uṣṇīṣa* or turban.
- 30 "Mirror-Face" (Me long gdong) is a former life of Śākyamuni. The chapter is No. 32 in Frye's translation.
- 31 *lag mthil na, 'khor lo rtsibs stong dang ldan pa'i mtshan yod pa, rkang pa g-yon gyi mthil na rta'i ri mo yod pa, rkang pa g-yas kyi mthil na glang po che'i ri mo yod pa.* The Sanskrit of the symbols on the feet might be *aśva-lekha* and *hasti-lekha*.
- 32 The Tibetan translation apparently dates to *circa* CE 800. Sanskrit, Tibetan also in Gyaltzen Namdol (see below) pp. 108–09.
- 33 ...*lāmchana(pāṇi)pādatalās ca buddhā bhagavanto bhavanti; sangs rgyas bcom ldan 'das rnam kyi phyag dang zhabs...la sog pa'i mtshan dang ldan pa lags so.* Some Mss omit *pāṇi* (hands), which are mentioned in the Tibetan (*phyag*): see Samtani's n. 8.
- 34 There is no ancient translation of the *Dharmasaṃgraha* into Tibetan. A modern translation as *Chos yang dag par bsdu pa* by Ācārya Gyaltzen Namdol, *Dharmasaṃgrahaḥ of Ācārya Nāgārjuna*, Central Institute of Higher Tibetan Studies, Sarnath, Varanasi, 1988 (Bibliotheca Indo-Tibetica Series, XV), p. 55 reads *phyag dang zhabs dpal gyi be'u dang bkra shis dang g-yung drung 'khyil bas brgyan pa nyid bcas so.* The editor replaces the *muktika* of the Sanskrit text by *svastika* (*bkra shis*), on the basis of the parallels: see his n. 1. This is not unreasonable, and not impossible as a scribal misunderstanding, but since *muktika* is included in some other lists (e.g. Part I [JSS 80/2], B.5, 45; D46; E46) I let it stand. Ācārya Namdol includes useful appendices: Appendix 1 (pp. 87–98) gives the Sanskrit and Tibetan of the 32 features according to 5 sources; Appendix 2 (pp. 99–118) gives the Sanskrit and Tibetan of the 80 attributes according to 4 sources.
- 35 ...*lakṣitapāṇipādatalatā.*
- 36 The *Mahāvvyutpatti* is a Sanskrit-Tibetan lexicon compiled in Tibet by an official, royally sponsored committee of Tibetan and Indian scholars in the early 9th century.
- 37 *lalita-pāṇipādah, phyag dang zhabs...brgyan pa.*
- 38 The author, Buddhaśrījñāna, was invited to Tibet in 1200: see Ruegg, *op. cit.*, p. 117.
- 39 The work was probably composed in Northern India in the 12th or 13th century: see Peter Skilling, "The Saṃskṛtāsaṃskṛtaviniścaya of Daśabalaśrīmitra", *Buddhist Studies Review*, London, 4/1 (1987), pp. 3–23.
- 40 *phyag dang zhabs...brgyan pa'o.*
- 41 The Tibetan translation was done *circa* CE 800. I am grateful to Dr. Siglinde Dietz (Göttingen) for supplying the copies of the Taipei edition used in this article.
- 42 *sangs rgyas bcom ldan 'das rnam ni phyag dang zhabs...brgyan pa yin.*
- 43 The Tibetan translation was done *circa* CE 800. The English translation by Edward Conze from an unpublished Sanskrit manuscript (or manuscripts) reads "They have the Srivatsa sign and the Svastika on the palms of their hands and the soles of their feet, because their hands and feet are adorned with them": *The Large Sūtra on Perfect Wisdom with the divisions of the Abhisamayālaṅkāra*, University of California Press, Berkeley, 1975, p. 664. Whether the omission of the third symbol arises from the translation or the manuscript cannot be said. Conze edited the section on the 32 features (*lakṣaṇa*) in the *Pañcaviṃśati* on the basis of four Sanskrit manuscripts from Nepal: "The Buddha's lakṣaṇas in the Prajñāpāramitā", *Journal of the Oriental Institute (Baroda)* XIV (1965), pp. 225–29.

- 44 *sangs rgyas bcom ldan 'das rnams ni phyag dang zhabs...brgyan pa yin.*
- 45 This is a different translation of a different recension: see Conze, *PPL*, pp. 34–39.
- 46 *sangs rgyas bcom ldan 'das rnams ni phyag dang zhabs...brgyan pa yin te.*
- 47 The dates of the work and of its translation are not known. The source is given at 142a3, *'phags pa shes rab kyi pha rol tu phyin pa stong phrag nyi shu lnga pa las kyang mtshan dang dpe byad kyi le'u bzhi bcu dgu pa las 'don pa lta bu ste* = “Features and characteristics”, Chapter 49 of the *Pañcaviṃśatisāhasrikā Prajñāpāramitā*. This is evidently a further recension.
- 48 *sangs rgyas bcom ldan 'das rnams ni phyag dang zhabs kyi mthil na...brgyan pa dag yin no.*
- 49 The Tibetan translation was done circa CE 800.
- 50 *sangs rgyas bcom ldan 'das rnams ni phyag dang zhabs kyi mthil...brgyan pa ste.* In the Sanskrit text from Gilgit the 80th attribute concerns the hair rather than the feet: Edward Conze (ed., tr.), *The Gilgit Manuscript of the Aṣṭādaśasāhasrikāprajñāpāramitā, Chapters 70 to 82, corresponding to the 6th, 7th, and 8th Abhisamayās* (Serie Orientale Roma, XLVI), IsMEO, Rome, 1974, p. 53.25.
- 51 The Tibetan translation dates to the late 11th century (Conze, *PPL*, p. 39). The Sanskrit, which lists only two marks, does not mention “hands and feet”, and lists the marks after qualities of the head-hair. The Tibetan translation mentions three marks, which all of the commentaries place on the hands and feet. Conze’s translation (*Abhisamayālaṅkāra*, p. 102) follows the commentarial tradition.
- 52 Sanskrit, Tibetan also in Gyaltzen Namdol (see n. 34), p. 113. The work was composed in the later part of the 8th century: Ruegg, *op. cit.*, p. 101.
- 53 ...*lalitapāṇipādatalatā, phyag dang zhabs...brgyan pa nyid yin no.*
- 54 Text reads *g-yu rung 'khyil pa.*
- 55 The author lived in the first half of the 11th century (Jaini, Introduction, p. 3, and Ruegg, *op. cit.*, p. 122).
- 56 ...*lalitapāṇipādatalatā, phyag dang zhabs kyi mthil...brgyan pa nyid do.*
- 57 Here the prose omits the symbol, but the translation of the *kārikā* (253a1) has *dpal gyi be'u dang bkra shis ni, g-yung drung 'khyil pas brgyan pa ste.*
- 58 The author lived in the 6th century: Ruegg, *op. cit.*, p. 101. The Tibetan translation dates to circa CE 1100 (Conze, *PPL*, p. 112).
- 59 *phyag dang zhabs kyi mthil...brgyan pa yin no.*
- 60 The author—Bhadanta Vimuktisena, different from the preceding—probably lived in the 6th or 7th century: Ruegg, *op. cit.*, p. 101.
- 61 *phyag dang zhabs...brgyan pa nyid yin no.* The text gives *g-yung drung* twice: I take this to be a dittograph.
- 62 See above, § B.3.2, for the date.
- 63 *phyag dang zhabs...brgyan pa nyid yin no.*
- 64 For the date see § B.1.4.
- 65 *phyag dang zhabs...brgyan pa nyid yin no.*
- 66 See above, § B.3.3, for the date.
- 67 *phyag dang zhabs kyi mthil la...brgyan pa nyid.*
- 68 The author was probably “an immediate successor of Haribhadra”: Ruegg, *op. cit.*, p. 102. The full text is given above in n. 6.
- 69 This work is available only in Chinese. The translation, by Kumārajīva, dates to CE 404–05.

- 70 "Ses mains sont marquées du Śrīvatsa (*śrīvatsalakṣitapāṇi*)."
- 71 The Tibetan translation dates to *circa* CE 800.
- 72 The passage is parallel to *Saṅghabhedavastu* 85.29 (there does not seem to be a parallel to 91.13). The *Abhiniṣkramaṇa-sūtra* is a long life of the Buddha, known only from a Tibetan translation dating to *circa* CE 1000, which shows frequent affinity with the Mūlasarvāstivādin tradition as represented by the *Saṅghabhedavastu*. It is not related to a life of the Buddha preserved in Chinese and given a similar Sanskrit title by Beal.
- 73 *jālinā svastikāṅkena cakramadhyena pāṇinā*, Tib. *dra ba dang ni bkra shis rtags*, 'khor lo dbus ldan phyag gis ni. Cf. also I,60a *cakrāṅkapādam*; VIII,55cd *sacakramadhyau caraṇau*; XXI,24.
- 74 This event is represented iconographically by the *bhūmisparśa-mudrā*, in which the palm of the hand, turned inward, is not visible.
- 75 For the date of translation see above, § A.3.
- 76 This is the only Pāli passage noticed to date that mentions the wheel (or any other auspicious symbol) on the hand.
- 77 "Le Buddha lui [Rāhula] caresse le sommet de la tête de sa main qui porte le signe merveilleux de la roue." For this work (Taishō 203, KBC 1001), translated in CE 472, see C. Willemen, "A Chinese Kṣudrakapitaka (T. IV. 203)", in *Études bouddhiques offertes à Jacques May à l'occasion de son soixante-cinquième anniversaire, Études Asiatiques XLVI-1* (1992), pp. 507–515.
- 78 Cf. *Mpps* V (1980) 2357–58.
- 79 Cf. *Mpps* IV (1976) 1767–73 and n.
- 80 Cf. Jampa Losang Panglung, *Die Erzählstoffe des Mūlasarvāstivāda-Vinaya analysiert auf Grund der tibetischen Übersetzung*, Tokyo, 1981, p. 28.
- 81 See Panglung, *op. cit.*, p. 22.
- 82 *tatra ca kṣīre samparivartamāne cakra-svastika-nandyāvartāni cihnāni dṛśyante*, 'o ma khol ba de la 'khor lo dang, bkra shis dang, g-yung drung 'khyil pa'i mtshan ma dag snang ngo. For the event see *Mpps* I (1949) 229. The same three signs are listed in a Tocharian fragment: see Walter Couvreur, "Le caractère Sarvāstivādin-Vaibhāṣika des fragments Tochariens A d'après les marques et épithètes du Bouddha", in *Le Muséon LIX* (Mélanges L. Th. Lefort), Louvain, 1946, pp. 599, 601. For an adaptation of the theme in Tibetan hagiography, cf. David Seyfort Rugg, *The Life of Bu Ston Rin Po Che*, IsMEO, Rome, 1966 (Serie Orientale Roma, XXXIV), p. 53.
- 83 'o thug stong du bsgres pa bskol pa na bum pa bzang po dang, dpal be'u dang, g-yung drung 'khyil pa'i mtshan ma dag byung ba snang ba dang.
- 84 *makara-svastika-nandyāvarta-candra-samalaṃkṛtaḥ*.
- 85 The Tibetan translation dates to *circa* CE 800.
- 86 *zla gam* = *ardha-candra* (the reading reported for Ashikaga's Sanskrit edition): see Hisao Inagaki, *A Tri-lingual Glossary of the Sukhāvativyūha Sūtras*, Kyoto, 1984, p. 106.
- 87 According to the colophon, which reads *Śrīmad-āryāvalokiteśvara-bhaṭṭārakasya rūpastavam*, the text describes Avalokiteśvara. The refrain—*taṃ namāmi daśabala-vara-hastam* (v. 17) and ...*daśabala-vara-pādam* (v. 20)—could equally apply to the Buddha. Cf. also the *Ārya-tārā-bhaṭṭārikā-nāmāṣṭottaraśataka-stotra*, in de Blonay (see below, § E.2), p. 50, v. 22ab, *dakṣiṇakaram... puṇyalakṣaṇamaṇḍitam*, tr. in Willson, *op. cit.*, p. 100, Avalokita's "right hand adorned with a propitious sign".
- 88 *āryalokeśvaracaraṇatalasvastikasvasticihnām*.

- 89 *mthil du dung dang 'khor lo dang, padma lcags kyu nyid kyang yin, phyag mtshan rnams kyi gzugs dag gi, rnam pa tha dad bri bar bya*. According to my notes from many years back, the Sanskrit is given in a work no longer accessible to me: Gopī Nātha Kavirāja (ed.), *Buddhapratimālakṣaṇam*, Benares, 1933, p. 17, *śaṅkhañ cakram talenyastam, padmañ ca kulīśāṅkuśam, sarvvalakṣaṇarūpiṇyo lekhāḥ, karyyāḥ pṛthag vidhāḥ*.
- 90 This is a commentary on the preceding.
- 91 *zhabs kyi mthil 'khor lo la sogs pas rnam par brgyan pa'o*. Cf. the commentary on the hands at 9a6, which mentions *bkra shis kyi rnam pa* and *g-yung drung 'khyil pa'i rnam pa*. The passage is not clear to me.
- 92 This is a non-Buddhist verse treatise on painting. Since the measurements and features are prescribed for the Universal Emperor (*cakravartin*)—the model for the Bodhisattva/Buddha as a Great Being (*mahāpuruṣa*)—the information is relevant. Chatterjee Sastri's translation confuses the symbols.
- 93 The *cakra* on the foot is mentioned at text p. liv, tr. p. 57 (v. 136).
- 94 There are two differences between Sanskrit (edited on the basis of a single manuscript from Nepal: Bose, pp. 1–2) and Tibetan: the latter reverses the order of Skt. nos. 4 and 5, and the Tibetan gives *śakti* (in transliteration) for no. 6, where the Sanskrit has *svastika*.
- 95 The text has *lcags kyu gdugs*—I do not understand the addition of *gdugs* = *chattra* = no. 10.