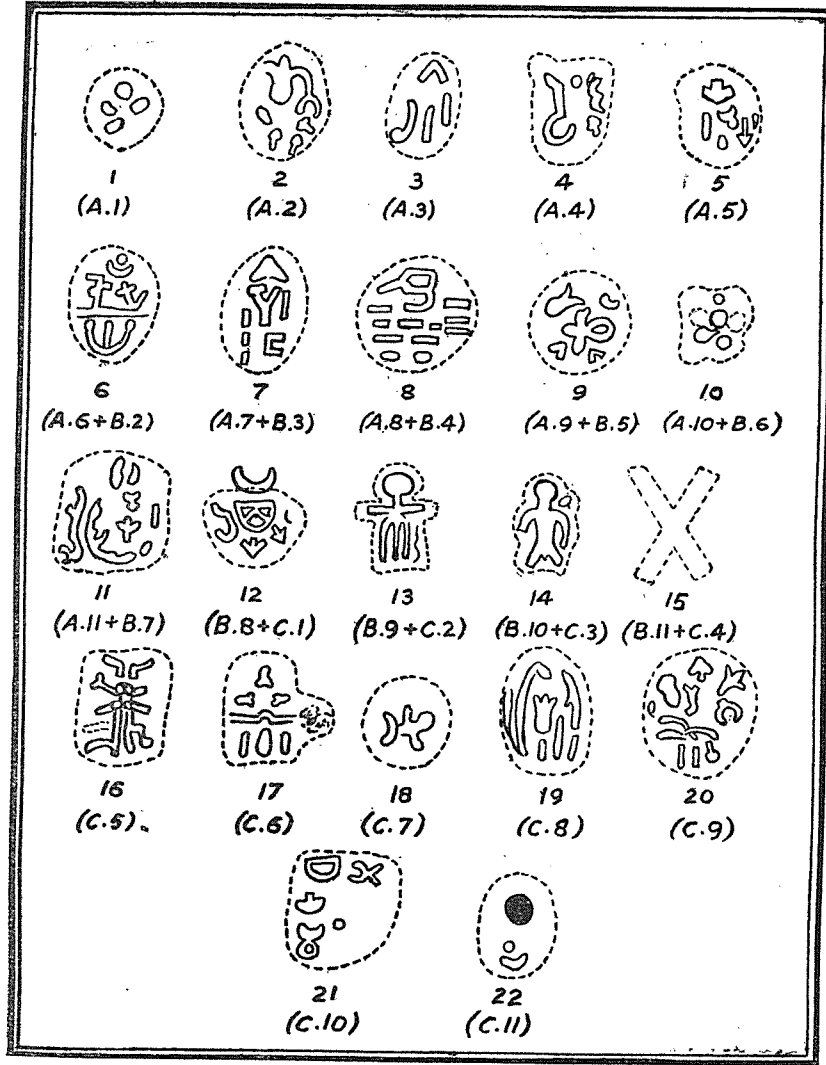


PLATE II



The Punch-marks on the Copper Band
(The Figures in Brackets refer to the Key-Diagram, Plate I.)

THE TRIDAṄḌAMĀLĀ OF AŚVAGHOṢA

By E. H. JOHNSTON

The travels of the Rev. Rāhula Sāṃkṛtyāyana in Tibet have been so fruitful in the recovery of Sanskrit original texts which were believed to have been lost for good, that Buddhist scholars look forward eagerly to the appearance of each new list of finds. The latest list, published in Vol. XXIV, Part IV, of the Journal does not disappoint expectations, and its value is enhanced by the liberal quotations made from certain MSS.; here I propose to note on one item, which is of peculiar interest to me, the *Tridaṅḍamālā* of Aśvaghōṣa, as it throws a little fresh light on one of the standing puzzles of Sanskrit literature. Neither the Japanese catalogue of the Sde-dge edition of the Bstan-ḥgyur nor the index to the Taisho Issaikyo edition of the Chinese Tripiṭaka in *Hobogirin* contain any mention of it that I can detect. Moreover the three certain works of Aśvaghōṣa, whose Sanskrit texts are wholly or partly preserved, are written in a highly individual style which is easily recognizable, and the extracts from the *Tridaṅḍamālā* given on pp. 159-160 of the above-mentioned list show none of these characteristics. The internal evidence is thus definitely against the attribution of this treatise to the author of the *Buddhacarita*.

This conclusion is reinforced by a consideration

of the various colophons; the oldest is that of the *Sāriputraprākaraṇa*, found in a MS. which was written in Central Asia, perhaps towards the end of the Kushan period, and it describes Aśvaghōṣa quite simply as *ārya* and *Āryasvarṇākṣīputra*.¹ The *Saundarananda*, the older MS. of which dates back to the twelfth century A.D., is far more elaborate and calls the author *Āryasvarṇākṣīputra*, *Sāketaka*, *bhikṣu*, *bhadantācārya*, *mahākavi* and *mahāvādīn*; and the Tibetan translation of the *Buddhacarita* shows the use of almost identical terms.² On the other hand according to the colophon of the *Tridandamālā* Aśvaghōṣa is *ācāryasthāvira*, *Sākyabhikṣu*, *Sarvāstivādīn*, and *mahāvādīn*. It omits *Svarṇākṣīputra* which the Central Asian fragments prove to have been used in the colophons of Aśvaghōṣa's works from a very early date; nor does it refer to his home-town of Sāketa mentioned in the colophons of the two epic poems. In this connection it may be noted that the *Āryamañjuśrīmūlakalpa* also gives Sāketa as his native place.³

In fact the colophon omits the two most significant items and agrees with the others merely in the colourless epithet *mahāvādīn*; it does not even have the word *mahākavi*. If then the attribution to Aśvaghōṣa is correct, the inference to be drawn from the irreconcilable differences in literary style and in the colophons is surely that there were two Aśvaghōṣas, one the great poet, the other the author of the *Tridandamālā*.

¹ Lüders, *SBPAW*, 1911, p. 392.

² *Acta Or.*, XV, The Buddha's Mission and Last Journey, p. 122 of reprint.

³ See Jayaswal, *An Imperial History of India*, verse 940.

If this is granted, we can make use of the colophons to establish a further point. In the introduction to my translation of the *Buddhacarita*, pp. XXIVff., I pointed out a number of reasons for doubting the legends which make Aśvaghōṣa a Sarvāstivādīn, and I suggested that the evidence, so far as it went, indicated that he was an adherent of one of the Mahāsaṅghika sects. Now the colophon to the *Tridandamālā* takes a most unusual form in mentioning the author's sect, and I cannot recall any parallel case. The purpose of the statement, it would seem, can only have been to distinguish Aśvaghōṣa the Sarvāstivādīn from some other Aśvaghōṣa of a different school whom it would be natural to identify with the great poet. This naturally leads to the supposition that the colophons of the poet's works call him *Svarṇākṣīputra*, again an unusual style, to distinguish him from someone else of the same name, namely from Aśvaghōṣa the Sarvāstivādīn. There is thus further support for my view that the poet was not a Sarvāstivādīn, and it is easy to see by what confusion the legend arose that he was an adherent of that school.

Though the *Tridandamālā* is not by the author of the *Buddhacarita*, I would express the hope that the text will be published in due course, since the extracts given show that it contains a number of valuable quotations of sūtras from the Sarvāstivādīn canon. The title requires some explanation, which is apparently not forthcoming at the beginning of the work; for *tridanda* can hardly be understood as the staff of an ascetic here, as the term is not used in Buddhism. One meaning is perhaps to be found in the Pali word

tidanda, the pole on a chariot to which the flag was attached, Sk. *triveṇu*.¹ That garlands were hung on such flagpoles appears from *Ūrubhaṅga*, 9. A secondary sense can also be found with reference to the control of thought, word and deed, as in *Manu*, XII, 10, but the excerpts in the list are not long enough to make it clear if this hypothesis is justified or not.

¹ See *JR.AS*, 1931, p. 578.

ARYAN ATTITUDE TO FEMALE DEITIES

By MANGOBIND BANERJI

One particular feature of the civilisation discovered in the Indus Valley that demands our notice is the discovery of a large number of female statuettes which are representations of the Mother-Goddess. The most common knowledge associates the Dravidians with the worship of the Mother-Goddess in two prominent aspects, viz., the worship of the Earth-Mother, and that of the serpent. Earth cultivated gives food and sustains life, even as the mother nourishes the babe, and there is no wonder that the food-giving earth should be regarded as the mother. The excavations at Buxar, and at Patna, both in the university area and Balandibagh have brought to light many terracotta figurines which are definitely associated with the worship of the Mother-Goddess in some form or other. It seems, therefore, that at a very ancient period there was a continuity of this civilisation along the Indo-Gangetic valley.

That the Indian valley people were non-Aryan and that their civilisation was therefore non-Aryan was suggested by Sir John Marshall and this view generally holds the ground. This civilisation is considered pre-vedic. There are, of course, some attempts made by scholars, such as Dr. Lakshman Swarup (cf. his Presidential Address in the Vedic



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