


The Thirty-Two Marks of a Great Man in Two Metrical Lists in the *Mahāvastu*

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Abstract: The paper presents an edition, translation, and analysis of two metrical lists of the major marks of a Great Man (*mahāpuruṣalakṣaṇa*), which occur in the *Mahāvastu*. The lists consist of one-word designations pertaining to particular features. The edition is based on the oldest manuscript of the *Mahāvastu*, the so-called Ms. Sa, which offers better readings than those proposed by Émile Senart in his *editio princeps* of the text from 1882–1897.

Keywords: *Mahāvastu*, Great Man, *lakṣaṇa*, new edition of the *Mahāvastu*, Buddhist Sanskrit

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Two abridged lists of the thirty-two marks of a Great Man – *mahāpuruṣalakṣaṇa* – occur in the *Mahāvastu* (Mv[KM] II 40.9f. and Ms. Sa 64rf.), written in the Śloka metre, in the form of keywords or one-word designations referring to particular features. Most of these keywords can be traced in their regular full forms later in the text (Mv[KM] II 375.6ff.), as well as in numerous Buddhist Sanskrit and Pāli texts, e.g., *Lalitavistara* (LV), *Aṣṭadaśaprajñāpāramitā* (AdsP), *Bodhisatvabhūmi* (Bbh), *Arthaviniścaya* (AVin), *Gaṇḍavyūha* (Gv), *Saṅghabhedavastu* (SBV), *Mahāvadānasūtra* (MAV), *Dīghanikāya* (DN) and *Majjhimanikāya*¹ (MN).

The lists are enclosed in three stanzas – two regular four-*pāda* verses and one consisting of six *pādas*. Each line contains five one-word designations of the major marks of a Great Man, except for the last line, which contains keywords referring to two characteristics, giving the total of thirty-two

¹ In the Pāli canon, the list of the marks of a Great Man occurs in two places in the *Dīghanikāya* (*Lakkhaṇasuttanta* and *Mahāpadānasuttanta*) and once in the *Majjhimanikāya* (*Brahmāyusuttanta*).

mahāpuruṣalakṣaṇas. The list is arranged in the order beginning with the feet and ending with the top of the head. Some of the terms are corrupted and their meaning remains vague.

The below edition is based on manuscript Sa² (abbr. Ms. Sa) – the oldest preserved manuscript of the *Mahāvastu*, dating back to the 12th/13th centuries on paleographical ground. The readings in Ms. Sa differ considerably from those adopted in the *editio princeps* of the *Mahāvastu* (abbr. Sen.), prepared in 1882–1897 by the French scholar Émile Senart based on six late Nepalese manuscripts of the text, of which the oldest was dated from 1800 CE. In most cases Ms. Sa provides demonstrably better readings than those in Senart’s edition. In other places, however, the text is corrupted and needs to be amended to obtain the correct sense.

The paper therefore presents a new edition of the lists, followed by a translation and an analysis of the keywords and the marks of a Great Man to which they refer. The transliteration of the text preserved in Ms. Sa together with the readings in Senart’s *editio princeps* are given in the footnotes.

List 1. The edition based on Ms. Sa 64r2ff. (Sen. I 226.16ff.):

samā mṛdū ca dīrghā ca āyatā ca ussāmḥapañcamā |
eṇi brhac ca tiṣṭhamto kośa nyagrodho te daśa ||^{3, 4}

‘Even’ and ‘soft’ and ‘long’ and ‘broad’, ‘arches’ [forming] the fifth [mark];

‘antelope’ and ‘straight’, ‘standing’, ‘sheath’, ‘banyan tree’ – these are the ten [marks].⁵

² The manuscript consists of 427 folios, six lines per folio. The original is lost; the microfilms are available at the National Archives of Nepal in Kathmandu and in Staatsbibliothek zu Berlin. Ms. Sa was written in an old-Nepalese script called Bhujimol and represents the so-called Nepalese hooked style. The Ms. was filmed by the Nepal-German Manuscript Preservation Project in 1978. For more information on this manuscript see MARCINIAK 2014, 2016, TOURNIER 2017. For the facsimile edition of Ms. Sa see YUYAMA 2001.

³ Ms. Sa 64r2: *samā mṛdū ca dīrghā ca āyatā ca ussāmḥapañcamā vaṇi brhac ca tiṣṭhamto kośa nyagrodho te daśa*; Sen. I 226.16ff.: *samā heṣṭā ca dīrghā ca āyatā ca ucchamga pañcamā | eṇi brhac ca tiṣṭhamto kośa nyagrodha te daśā* ||.

⁴ *Pāda b* is hypermetrical by two syllables, there seems to be no obvious way of correcting it. In *pāda d* the metre requires *nyagrodhā*. *Pādas a* and *c* are in a regular *Śloka Pathyā*.

⁵ Unless otherwise noted, all translations are the author’s. Cf. the translation by JONES 1949–1956: I 180f. ‘He has feet with level thread. He has designs of wheels on the soles of his feet. He has long toes and fingers. He has broad and projecting heels. He has sharply arched feet. His legs are like the antelope’s. His body is divinely straight. He can touch his knees with his hands when standing erect. His male organ is enclosed in a sheath. His body is proportioned like the banyan tree’.

*mṛdū jāli ca pratipūrṇā ekā⁶ ūrdhvāgrapañcamā⁷ |
ślakṣṇacchavi citāntaro ca utsadā ca te daśa ||^{8, 9}*

‘Soft’ and ‘having a net’, ‘full’, ‘one’, ‘upright tips’ [forming] the fifth [mark];
‘smooth skin’ and ‘filled-in interval’ and ‘prominences’ – these are the ten [marks].¹⁰

*rasaṃ suvarṇa sīho ca samā śuklā ca pañcamā |
samā prabhūtā Brahmā ca nīlā gopakṣma te daśa |
ūrṇā uṣṇīśaśīrṣaṃ ca nāthe dvātriṃśallakṣaṇā vā¹¹ ||^{12, 13}*

‘Taste’, ‘golden’ and ‘lion’, ‘even’, and ‘white’ [being] the fifth [mark];
‘even’, ‘long’ and ‘Brahmā’, ‘dark blue’, ‘cow’s eyelashes’ – these are the ten [marks];
‘tuft of hair’ and ‘head with a protuberance’ – [these are] the thirty-two marks on [the body of] a saviour.¹⁴

List 2. A very similar list occurs also in Mv(KM) II 40–41 (Ms. Sa 123r3, Sen. II 29.19–30.6). The differences, underlined below, concern the words relating to five characteristics:

⁶ Ms. Sa has *rekā*, which seems to be a mere scribal error: *e* was miswritten as *re*, the two *akṣaras* are similar and can be confused.

⁷ The reading in Ms. Sa is not clear, the first *akṣara* is indecipherable: *..tvāgrapañcamā*.

⁸ Ms. Sa 64r2: *mṛdū jāli ca pratipūrṇā rekā..tvāgrapañcamā ślakṣṇacchavi viśāntaro ca utsadā ca te daśa*; Sen. I 226.18f: *mṛdu jālā ca pratipūrṇā ekā ūrdhvāgra pañcamā | ślakṣṇacchavi haṃsāntarā ca utsadā ca te daśa ||*.

⁹ *Pāda a* is hypermetrical by one syllable, but it becomes *sa-Vipulā* if we omit *ca*.

¹⁰ Cf. JONES 1949–1956: I 180f. ‘His hands and feet are soft and tender. His hands and feet are net-like. His body is perfectly formed. The down on his body grows in single hairs, one to each pore. The down on his body grows straight upwards. He has a smooth skin. He has a [?] skin. He has the gait of a swan. There is no hollow between his shoulder blades. His body has the seven convex surfaces.’

¹¹ The word *vā* (= *eva*) is metrically redundant, it does not occur in the parallel verse in Mv(KM) II 41.4.

¹² Ms. Sa 64r3: *rasaṃ suvarṇa sīho ca samā | śuklā ca pañcamā samā prabhūbrhatā ca nīlā gopakṣma to daśa | ūrṇā uṣṇīśaśīrṣaṃ ca nāthe dvātriṃśallakṣaṇā vā*; Sen. I 227.1ff.: *rasaṃ suvarṇa sīho ca samā śuklā ca pañcamā | samā prabhūtā brahmā ca nīlā gopakṣma te daśa | ūrṇā uṣṇīśa śīrṣaṃ ca nātho dvātriṃśalākṣaṇo ||*.

¹³ *Pāda f* does not scan. We could improve it by reading *dvātriṃśalākṣaṇā*.

¹⁴ Cf. JONES 1949–1956: I 181 ‘He has an exquisite sense of taste. His skin is the colour of gold. He has the bust of a lion. He has regular teeth. His teeth are perfectly white. His bust is consistently rounded. His tongue is long and slender. His voice is like that of Brahmā. His eyes are blue. His eyelashes are like cow’s. Between his eyebrows he has a hairy mole. His head is shaped like a royal turban. Such is the saviour with the thirty-two marks of excellence.’

samā heṣṭhā ca dīrghā ca āyatā usamkhaṇcamā |
*eṇi brhac ca tiṣṭhato*¹⁵ *kośa nyagrodha te daśa* ||¹⁶

‘Even’ and ‘underneath’ and ‘long’, ‘broad’, ‘arches’ [forming] the fifth [mark];

‘antelope’ and ‘straight’, ‘standing’, ‘sheath’, ‘banyan tree’ – these are the ten [marks].

*mṛdu jālī ca pratipūrṇā ekā ūrdhvaṅgapañcamā*¹⁷ |
ślakṣṇā citā c(’) *antarāmsa(?)*¹⁸ *utsada-n-addha*¹⁹ *te daśa* ||^{20, 21}

‘Soft’ and ‘having a net’, ‘full’, ‘one’, ‘erect’ [forming] the fifth [mark];
‘smooth’ and ‘filled-in’, ‘shoulder’, ‘prominences’, ‘half’ – these are the ten [marks].

*rasa suvarṇa sīho ca samā śuklā*²² *ca pañcamā |*
samā prabhūta Brahmā ca nīlā gopakṣma te daśa |
*ūrṇā uṣṇīśaśīrṣo ca nāthe dvātriṃśalakṣaṇe*²³ ||²⁴

‘Taste’, ‘golden’ and ‘lion’, ‘even’, and ‘white’ [being] the fifth [mark];
‘even’, ‘long’ and ‘Brahmā’, ‘dark blue’, ‘cow’s eyelashes’ – these are the ten [marks];

‘tuft of hair’ and ‘head with a protuberance’ – [these are] the thirty-two marks on [the body of] a saviour.

¹⁵ Ms. Sa *brha va tiṣṭhato*. If correct, here *tiṣṭhato* is nom. sg. masc. -*to* (cf. BHS § 18.33). The metre, however, is in favour of *tiṣṭhaṃto* (*Śloka Pathyā* – the seventh syllable should be long).

¹⁶ Ms. Sa 123r3: *samā heṣṭhā ca dīrghā ca āyatā usamkhaṇcamā | eṇi brha va tiṣṭhato kośa nyagrodha te daśa |*; Sen. II 29.19–30.1: *samā heṣṭā ca dīrghā ca āyatā utsamgapañcamā | eṇi brhatpratiṣṭhito kośa nyagrodha te daśa* ||.

¹⁷ *Ūrdhvaṅga* is semi-Middle Indic; cf. BHS s.vv. *ūrdhvāgra*, *ūrd(d)ha*.

¹⁸ The readings in Ms. Sa are corrupted. The proposed readings are based on those in the parallel verse in Ms. Sa 64r2. However, the conjecture is not certain. In the Mv(KM) II 41, I read *ca-h-aṃsa*, which is also doubtful. See the discussion below, no. 17.

¹⁹ So reads Ms. Sa. However, it is more likely that the original reading was *utsada c(’)* *addha*, but then *c-* was miswritten as *n-* (the *akṣaras ca* and *na* can be confused).

²⁰ Ms. Sa 123r3: *mṛdu jālī ca pratipūrṇā ekā ūrdhvaṅgapañcamā* (or *ūrdhvaṅga*^o, *ddha* and *dha* cannot be differentiated here) | *ślakṣṇāṃ citā ca hamsadakonaddha te daśa*; Sen. II 30.2ff.: *mṛdujālā ca pratipūrṇā ekā ūrdhvāgrapañcamāḥ | ślakṣṇacchavi hamsāntarā ca utsadā ca te daśa* ||.

²¹ *Pāda a* is hypermetrical, but it becomes regular if we omit *ca* or assume resolution of the first syllable; *pāda c* is submetrical by one syllable.

²² Ms. Sa reads *śukrā*, which is a wrong back-formation of *sukkā*.

²³ Here *lakṣaṇe* is nom. pl. -*e* (BHS § 8.80).

²⁴ Ms. Sa 123r3: *rama suvarṇa sīho va samā śukrā ca pañcamā | samā prabhūta brahmā ca nīlā gopakṣma te daśa | ūrṇo uṣṇīśaśīddho ca nātho dvātriṃśalakṣaṇe*; Sen. II 30.4ff.: *rasaṃ suvarṇasīho ca samā śuklā ca pañcamā | samā prabhūtā brahmā ca nīlagopakṣa te daśa | ūrṇā uṣṇīśaśīrṣaṃ ca nātho dvātriṃśalakṣaṇo* ||.

In the first verse, list 2 has *heṣṭhā* ‘underneath’²⁵, while list 1 reads *mṛdū* ‘soft, delicate’. Undoubtedly *heṣṭhā* (= *cakrā heṣṭhā pādātaḥ* ‘wheels on the soles of the feet’) fits into the list better than *mṛdu* (= *mṛdupāṇipāda* ‘soft hands and feet’), as *mṛdu* already occurs in *pāda a* in the next verse. Perhaps *mṛdū* in list 1 could refer to *mṛdugātra* ‘delicate body’, which, however, is one of the minor characteristics (*anuvyañjana*)²⁶ and therefore does not fit into the list of the major marks. Moreover, it would be out of place in the toe-to-head enumeration. The correct reading is undoubtedly *heṣṭhā* in list 2, as this *lakṣaṇa* occurs second also in other texts (e.g., SBV, MAV, AdSP, Bbh).

In the second verse, *pādas c* and *d* in list 1 read *ślakṣṇacchavi citāntaro ca utsadā ca te daśa*, which cannot be correct, as it contains designations referring to only three characteristics instead of the expected five: *ślakṣṇacchavi* ‘delicate skin’, *citāntaro* (= *citāntarāmsa*) ‘filled-in interval (between the shoulders)’ and *utsada* (= *saptotsada*) ‘(seven) prominences’. The corresponding line in list 2 has five words but they seem to refer to only four features: *ślakṣṇā* (= *ślakṣṇacchavi*) ‘delicate (skin)’, *citā* and *aṃsa* (= *citāntarāmsa*) ‘filled-in (interval between) the shoulders’, *utsada* (= *saptotsada*) ‘(seven) prominences’ and *addha* (Middle Indic for *ardha*) (= *siṃhapūrvārdhakāya*) ‘the (upper) half (of the body like that of a lion)’, unless *aṃsa* expresses another characteristic (see below no. 17 for the discussion on this keyword).

The one-word designations and their meanings are as follows²⁷:

1. *Samā* = *samā caraṇā* ‘even feet’. The list in Mv(KM) II 375.6f. reads *samā jālāvanaddhā caraṇā teṣāṃ pracārīṇāṃ supraṭiṣṭhitā lakṣārāsaprasekavarṇā* ‘These wanderers have even feet covered (*avanaddha*) with a web, well-placed, having the colour of the lac essence’. Cf. LV 106.3–4 *supraṭiṣṭhitasamapādaḥ* ‘Well-placed, even feet’; AVin 285.3 *supraṭiṣṭhitapāda* ‘Having well-placed feet’ (AVin[tr.] 206.3); SBV I 50.1f. *supraṭiṣṭhitapādo devakumārah; apīdānīm supraṭiṣṭhitatvāt pādayoḥ samam ākramate mahīm* ‘The boy has well-placed feet. And because of the well-placedness of his feet, he evenly steps upon the earth’; MAV 78.3f. (*supraṭiṣṭhitapādo* (*de*)*va kumāra i*(*daṃ mahāpuruṣasya mahāpuruṣa-lak*)*ṣ(a)ṇam* ‘The boy has well-placed feet; this is the characteristic of a Great Man’; Gv 399.20 *supraṭiṣṭhitapādaḥ tejodhipatirājakumāro ’bhūt samam mahāprthivyāṃ pādatalāv utkṣipati samam nikṣipati (...)* *samam mahāprthivīm saṃsparśati* ‘The prince Tejodhipati had well-placed feet. He

²⁵ See BHSD s.vv. *heṣṭā*, *heṣṭhā*.

²⁶ Cf. for example the list of the minor marks in Mv(KM) II 59.4f.: *mṛdugātrā ca visadagātrā ca adīnagātrā ca*.

²⁷ Cf. also the list of the thirty-two marks of a Great Man in Zysk 2015: 195–205.

evenly draws his feet up from the earth, evenly places [them on the earth], evenly touches the earth'; AdsP 49.22 *supratiṣṭhitapādaḥ sa bhagavām. tatra-idaṃ supratiṣṭhitapādatā. sarvavadbhyām pādatalābhyām samam pṛthivīm spr̥śati* 'The Lord's feet are well-placed, i.e. he places the entire soles of his feet evenly on the ground' (CONZE 1975: 583); Bbh II 375.9f. *supratiṣṭhitapādo mahāpuruṣaḥ samam ākramati mahīm* 'A Great Man has well-placed feet, he steps on the earth evenly'.

Cf. also the description in DN III 146.8ff.: *suppatiṭṭhitapādo hoti, samam pādam bhūmiyaṃ nikkhipati, samam uddharati, samam sabbāvantehi pādatalehi bhūmiṃ phusati* 'Feet with level tread, evenly placing his foot upon earth, evenly drawing it up, evenly touching the earth with the entire surface of the foot' (DN[tr.] III 139.28ff.)^{28, 29}

2. *Heṣṭhā = cakrā heṣṭhā pādatale* 'wheels on the soles of the feet'. The list in Mv(KM) II 375.8f. reads *sahasrārā sanemikā cakrā heṣṭhā pādatale jātā svastikair upaśobhitāḥ* 'Beneath, on the soles of the feet appeared thousand-spoked wheels [provided] with rims, adorned with *svastikas*'.

Cf. AVin 386.4 *adhastāt pādatalayoś cakrāṅkitapādatalatā* 'The soles of the feet marked with a wheel' (AVin[tr.] 206.6). In several texts *sanemika* 'with a rim' and *sanābhika* 'with a hub' are added, e.g., Bbh II 375.11ff., SBV I 50.3f., AdsP 49.25ff. *adhastāt pādatalayoś cakre jāte sahasrāre sanābhike sanemike sarvākāraparipūrṇe* 'He has, stamped on the soles of his feet, lines depicting a wheel, i.e. on his both feet there grow wheels, with a thousand spokes, with rims and naves, complete in every respect' (CONZE 1975: 584); MAV 78.5f. *adhas tasya pādayoś cakre jāte sahasrāre sanābhike sa(ne)mike sarvākāra(pa)r(i)pūrṇe* 'On the bottom of his feet appeared wheels with a thousand spokes, with rims and hubs, accomplished with all forms'; LV 106.2f. *cakre jāte citre arcīsmatī prabhāsvare site sahasrāre sanemike sanābhike* 'Beautiful wheels,

²⁸ Comm. *yathā aññesaṃ bhūmiyaṃ pādam ṭhapentānaṃ aggatalaṃ vā pañhi vā passam vā paṭhamaṃ phusati, vemajjhe vā pana chiddaṃ hoti, ukkhipantānaṃ pi aggatal'ādisu ekakoṭṭhāso va paṭhamaṃ uṭṭhahati, na evam assa. assa pana ekappahāren' eva sakalaṃ pādatalaṃ bhūmiṃ phusati, ekappahāren' eva bhūmito uṭṭhahati. tasmā ayaṃ supatiṭṭhitapādo* (Sv II 445.15ff.) 'The other [people], when they place the foot on the earth, either the front [of the foot], the heel, or the side [of the foot] touches [the ground] first, while under the middle [part of the foot] there is a hollow (i.e., the middle part of the foot does not touch the ground). And when they draw [the foot] up, one part goes up first, either the front [of the foot] or the others. But it is not so when it comes to him (i.e., a Great Man). His entire sole of the foot touches the earth at once, [and the entire sole of the foot] rises from the earth at once. This is why he has well-placed feet'.

²⁹ Cf. also DN(tr.) II 14, fn. 2 'Literally, "well-planted feet". The traditional meaning is, that the whole undersurface touched the ground at once. The Great Man was flat-footed, and did not toe or heel the ground in walking'.

brilliant, clear [and] bright, with a thousand spokes, with rims and hubs'; Gv 399.22ff. *pādatalayoś cāsyā cakrāṇi jātāni sahasrārāṇi sanābhīni sanemikāni sarvākāraparipūrṇāni surucirāṇi darśanīyāni* 'On the soles of the feet appeared wheels with a thousand spokes, with rims and hubs, accomplished with all attributes, lovely [and] delightful'; DN III 143.9ff. *pādātalesu cakkāni jātāni honti sahasārāni sanemikāni sanābhikāni sabbākāraparipūrāni suvibhattantarāni* 'Moreover beneath, on the soles of his feet, wheels appear thousand-spoked, with tyre and hub, in every way complete and well divided' (DN[tr.] III 137.31–38.1). Cf. also ALLON 2001: 144 *bhayavadu padeṣu cakra sahasahara s(*aṇemia saṇabhiā) savarovaghada aceata prabh(*a)śp(*a)ra* 'On the feet of the Lord there were thousand-spoked wheels, with rims and hubs, complete³⁰, bright and clear' (see also the discussion in ALLON 2001: 145ff. and DIETZ 2006: 157).

3. *Dīrghā = dīrghāṅguli* 'long fingers and toes'. The list in Mv(KM) II 375.14 reads *dīrghāṅgulī tāmranakhā (...)* *caranā lokanāthānām* 'The saviours of the world have feet with long toes, with copper-coloured toenails³¹'.

Cf. Bbh II 375.13, SBV I 50.5f. *dīrghāṅgulir mahāpuruṣaḥ* 'A Great Man has long toes and fingers'; MAV 78.7f. (*dīrghāṅgulir deva kumāra idaṃ mahāpuruṣasya mahāpuru(ṣa)-lakṣ(a)ṇam* 'The boy has long fingers and toes; this is the characteristic of a Great Man'; AVin 288.2 *dīrghāṅgulikatā* 'The fingers long' (AVin[tr.] 206.12); AdSP 49.29f. *dīrgha-aṅgulīkaḥ sa bhagavān. dīrgha-m-asya aṅgulayo hastapāde yathā na anyeṣām* 'His toes and fingers are long, i.e. they are longer than those of others' (CONZE 1975: 584); Gv 400.2 *dīrghā asyāṅgulayo 'bhūvan vṛttāḥ samāyatasaṃdhayaḥ* 'His toes and fingers were long, rounded, with extended joints'; DN III 143.17 *mahāpuriso dīgh'aṅgulī hoti* 'A Great Man has long toes and fingers'³².

4. *Āyatā = āyatapārṣṇi* 'broad/projecting heels'. This characteristic does not occur in the list in Mv(KM) II 375.6ff.

Cf. SBV I 50.6, Bbh II 375.13f. *āyatapādapārṣṇir* 'Having broad heels'; MAV 78.8f. *āyatapādapārṣṇir deva (kumāra idaṃ mahāpuruṣasya*

³⁰ Literally 'with all its form made', Gāndhārī *sarovaghada*, Sanskrit *sarvarūpakṛta*. See ALLON 2001: 147.

³¹ 'Copper-coloured toenails' is one of the secondary marks of a Great Man, e.g., LV 106.12, AdSP 52.16f.

³² Comm. *yathā añṇesaṃ kāci aṅguliyo dīghā honti, kāci rassā, na evaṃ Mahāpurisassa. Mahāpurisassa pana makaṭṭass'eva dīghā hatthapādaṅguliyo mūle thūla anupubbena gantvā agge tanukā* (Sv II 446.12ff.) 'Among other [people], some fingers and toes are long, some are short, but it is not so when it comes to a Great Man. The fingers and toes of a Great Man are long like those of a monkey, thick at the bottom and then gradually [become] thin at the top'.

mahāpuru)*śalaka(śa)ṇam* ‘The boy has broad heels; this is the characteristic of a Great Man’; LV 105.22 *āyatapārṣṇipādaḥ* ‘Having feet with broad heels’; AdsP 49.32f. *āyatanapārṣṇi sa bhagavān. āyate asya pārṣṇi atirekeṇa yathā na anyeṣāṃ* ‘He has broad heels, i.e. his heels are broader than those of others’ (CONZE 1975: 584); Gv 400.1 *āyatapādapārṣṇitāsyā-bhīnirvṛttābhūtpariśuddhāprabhāsvarāsarvaratnavarnānavabhāsapramuktā* ‘He had broad/projecting heels, pure, shiny, releasing the light [having] the colours of all gems’; DN III 143.15 *āyatapanhī* ‘He has projecting³³ heels’ (DN[tr.] III 138.3)³⁴. In AVin 287.6 this mark and the next one are listed together as one characteristic *āyatapārṣṇiyutsaṃgapādātā* ‘The heels of the feet large and the ankles prominent’ (AVin[tr.] 206.6).

5. *Ussaṃkha* = *ussaṃkhapāda* ‘feet with high/conspicuous arches’. Cf. Mv(KM) II 375.12f. *ussaṃkhapādā te nāthā* ‘The saviours have feet with high arches’.

In Buddhist Sanskrit texts several spellings are attested: *ucchanṅka-*, *ucchaṅga-*, *utsaṅga-* and *ussaṅkha-*, however, the original form, etymology and meaning remain obscure. Cf. SBV I 50.11 *ucchanṅkacāro*, LV 106.1 *utsaṅgapādaḥ*, Bbh II 375.15 *utsaṃgacaranaḥ*, Gv 399.24 *ucchanṅkhapādātā*; MAV 80.1f. (*ucchaṅga*)*carano deva kumāra idaṃ mah(ā)pu(ruṣas)y(a) mahāpu(ruṣalakaṣaṇam)* ‘The boy has feet with high arches; this is the characteristic of a Great Man’; AdsP 49.33f. *ucchanṅkhapāda sa bhagavān. uccair asya jātau gulphau bhavataḥ* ‘His feet have inconspicuous anklebones, i.e. his two anklebones grow high up’ (CONZE 1975: 584). Cf. also BHSD s.v. *ucchanṅka* ‘According to Pali DN comm. ii.446.28ff. it means that the soles of the feet can be seen as they walk, because “the ankles are fixed high”; if from *utsaṅga*, having feet characterized by a “lap” (an up-curve under the foot, making the sole visible?)’.

Cf. Pāli *ussaṅkha* ‘Having feet with high arches’ (DP s.v. *ussaṅkha*) and ‘Whose feet have conspicuous arches; the variety of spellings and interpretations in the ct.s and other traditions indicates that the true meaning was lost at an early date’ (CPD s.v. *do.*). DN III 143.20 reads *ussaṅkhapādo* ‘His ankles are like rounded shells’³⁵ (DN[tr.] III 138.7)³⁶.

³³ See CPD, DP s.v. *āyata* “-panhi(n), having projecting heels’.

³⁴ Comm.: *āyatapanhī ti dīghapanhī, pariṣṇāpanhī ti attho* (Sv II 446.5) “‘Having extended heels’ means “having long heels, full heels”’. Cf. also DN(tr.) II 14, fn. 3 ‘If the foot of a Great Man be measured in four parts, two are taken up by the sole and toes, one is under the leg, and one is the heel projecting rearward.’

³⁵ Cf. DN(tr.) II 14, fn. 6 ‘Ensuring the maximum of flexibility. Cy. This is desirable in sitting cross-legged.’

³⁶ Comm. *uddhaṃ patiṭṭhitagopphakattā ussaṅkhā pādā assā ti ussaṅkhapādo* (Sv II 446.28f.) “‘Having feet with arches’ means because the ankles are fixed high, his feet are with arches’.

6. *Eṇi* = *eṇījaṃghā* ‘shanks like [those of] the black antelope’. Cf. Mv(KM) II 376.2 *eṇījaṃghā ca te āsi śirigarbhopasannibhā* ‘They had shanks like the black antelope’s, resembling the *śirigarbha* gem (i.e., of reddish colour)’.

Cf. SBV I 50.11 *eṇījaṅghaḥ*; MAV 80.2f. (*aiṇeyajaṅgho*) *deva kumāra i(daṃ mahāpuruṣasya mahāpuruṣalakṣa)ṇaṃ* ‘The boy has shanks like the black antelope’s; this is the characteristic of a Great Man’; Bbh II 375.15, AVin 291.2 *eṇeyajaṃghaḥ*; LV 105.22 *eṇeyamrgarājajaṅghaḥ* ‘Having shanks like [those of] the black antelope, the king of deer’; AdSP 49.34ff. *aiṇeyajaṃghaḥ sa bhagavān. anupūrvasamudgate asya jaṃghe tadyathāpi nāma aiṇeyasya mrgarājasya* ‘His shanks are like those of the black antelope, i.e. because his shanks are gradually tapering away, like those of the black antelope, king of deer’ (CONZE 1975: 584); Gv 400.6ff. *eṇeyajaṅghatā cāsya abhinirvṛttābhūt. tasya jaṅghe anupūrvasamudgate abhūtāṃ racite vṛtte sujāte eṇeyasyēva mrgarājñāḥ. nainam kaścit samartha ’nujavitum anuprāptum vā, na ca vrajan klamam āpadyate sma* ‘He has attained the state of having shanks like [those of] the black antelope. His shanks were gradually tapering,³⁷ – [well-]set, round, well-grown, like those of the black antelope, the king of deer. No one was able to run after or reach him; as he walked, he did not [ever] become tired’; DN III 143.21 *eṇījaṅgho* ‘His legs are like an antelope’s’ (DN[tr.] III 138.8)³⁸.

7. *Bṛhac* = *bṛhadṛjugātra* ‘strong and straight body’. The list in Mv(KM) II 377.1 reads *Brahma-(’))jugātrā te nāthā* ‘The saviours have straight bodies like [that of] Brahmā’, which agrees with the Pāli *brahm’ujju-gatta* (e.g., DN III 144.6³⁹, cf. the translation in DN[tr.] III 138.21 ‘He has a frame divinely straight’).

Cf. SBV I 51.2, Bbh II 376.1 *bṛhadṛjugātraḥ*; MAV 82.8f. *bṛhadṛjugātro deva kumāra idaṃ mahāpuruṣasya mahāpuruṣalakṣaṇaṃ* ‘The boy has a strong and straight body; this is the characteristic of a Great Man’; Gv 400.23 *bṛhadṛjugātramahāpuruṣalakṣaṇapratilabdhaḥ sa khalu punar abhavat (...)* *praśamagātro gurugātraḥ prasannagātraḥ prahlādagātraḥ* ‘He has attained the characteristic of a Great Man [in the form of] a strong

³⁷ Cf. CPD s.v. *anupubba* ‘regular, gradual (increasing or decreasing)’; BHSD s.v. *anupūrva* ‘tapering’.

³⁸ Comm. *eṇimigasadisajaṅgho maṃs’ ussadena paripuṇṇajaṅgho* (Sv II 447.4f.) ‘Shank like [that of] an antelope; shank full of protuberance of flesh’. Cf. also DN(tr.) II 14, fn. 6 ‘With protuberant well-modelled joints, like an ear of rice or barley, Cy’; MN(tr.) II 321, fn. 4 ‘With flesh all around, not in a lump at the side, i.e. straight-limbed.’

³⁹ Comm. *Brahmā vīya ujjugatto* (Sv II 447.32) ‘The body straight like Brahmā’s’. Cf. MN(tr.) II 321, fn. 7 ‘A straight tall body, like Brahmā’s. Most creatures bend at their shoulders, hips and knees; but the Tathāgata, rising up tall, is like a high golden gateway in a city of the *devas*’; DN(tr.) II 15, fn. 1 ‘He will not stoop, nor lean backward, as if catching at the stars, nor have a crooked spine, but tower up symmetrically like a golden tower-gate in a city of the gods, Cy.’

and straight body, (...) tranquil body, great body, pure body, joyful body'; AdSP 50.1ff. *prabhūtarjusujātagātraḥ sa bhagavān. akubjam abhagnaṃ sujātaṃ sarvākārai sapta-aratnyucchrāyeṇa anurūpavistaram asya gātraṃ bhavati* 'His bodily frame is well-grown, tall and straight, i.e. it is not crooked, not bent, well-grown in all ways; its height is seven cubits, and everything is proportioned accordingly' (CONZE 1975: 584). This characteristic does not occur in the lists in LV and AVin.

8. *Tiṣṭhato = tiṣṭhaṃto anavanamanto pāñīhi jānukām sprśe* 'Standing, without bending, he is able to touch his knees with his hands', which agrees with the reading in Mv(KM) II 376.5 *anonamanto kāyena pāñīhi jānukām sprśe*.

Cf. AdSP 50.4ff. *ājānubāhu sa bhagavān. sthito 'navanaman yadā ākāñkṣati tadā dvābhyāṃ pāñitalābhyām ubhe jānumaṅdale parāmṛṣati saṃparāmārṣti* 'His arms reach to his knees, i.e. when he stands up, he can, without bending down, whenever he wants, touch and stroke his kneecaps with the two palms of his hands' (CONZE 1975: 584); SBV I 50.11 *anavanamanena kāyena ubhau jānumaṅdalāv āmārṣti parāmārṣti* 'Without bending the body he touches and strokes both kneecaps'; MAV 80.3ff. *anavanatakāyo deva kumā(rah anavanat)e(na kāyenobhau jānumaṅdalāv āmārjati parimārjati idaṃ ma(hāpuruṣasya mahāpuruṣalakṣa)ṇam* 'The boy has an unbent body; without bending the body he touches and strokes both kneecaps. This is the characteristic of a Great Man'; Bbh II 375.15 *anavanatakāyah* 'Unbent body'; LV 105.19 *sthito 'navanatapralambabāhuḥ*, AVin 294.4 *anavanatapralambabāhutā* 'Long arms when standing erect' (AVin[tr.] 207.7); Gv 400.21ff. *pralam babāhutāmahāpuruṣalakṣaṇapratilabdhaḥ* (the edition reads incorrectly 'lakṣaṇaḥ prati^o) *sa khalu punar abhavat. so 'navanamanenōbhābhyām pāñibhyām jānumaṅdale parimārjati parāmṛṣati samabhāgasthītena śarīreṇa* 'He possesses a mark of a Great Man in the form of arms hanging down [to the knees]. Without bending down, with his body straight, he touches and strokes his kneecaps with his hands'; DN III 143.22f. *ṭhītako va anonamanto ubhohi pāñitalehi jannukāni parimasati parimajjati* 'Standing and without bending, he can touch and rub his knees with either hand' (DN[tr.] III 138.9f.)⁴⁰.

⁴⁰ Comm. *avasesā hi janā khujjā vā honti vāmanā vā. khujjānaṃ uparimakāyo aparipuṇṇo hoti, vāmanānaṃ heṭṭhimakāyo. ye aparipuṇṇakāyattā na sakkonti anonamantā janṇukāni parimajjitum. Mahāpuriso pana paripuṇṇa-ubhayakāyattā sakkoti* (Sv II 447.8ff.) 'The other people are either humpbacked or dwarfish. The upper body of the humpbacked is not full, the lower body of the dwarfish [is not full]. They, because of the incompleteness of their bodies, are not able to touch their knees without bending down. But when it comes to a Great Man, because of the completeness of both halves of his body, he is able [to touch his knees without bending down]'.

9. *Kośa* = *kośavastiguhyā* ‘male organ concealed in a sheath’. The list in Mv(KM) II 376.7 reads *kośavastiguhyamedhram hayarājasya yādṛśam* ‘His male organ is concealed in a sheath like that of the king of horses’.

The other texts have *kośagatavastiguhyā* (Bbh, AVin), *kośopagatavastiguhyā* (LV), *kośāhitavastiguhyā* (AdsP) and *kośogatavastiguhyā* (SBV, MAV), e.g., AdsP 50.6 *kośāhitavastiguhyā sa bhagavān. tadyathā abhijātasya hastyājāneyasya aśvājāneyasya vā* ‘His male organ is hidden in a sheath, i.e. as in the case of a noble thoroughbred elephant or horse’ (CONZE 1975: 584); Gv 400.11ff. *kośagatavastiguhyatā cāsya mahāpuruṣalakṣaṇam abhinirvṛttam abhūt suguptam asya kośavastiguhyam abhūn nimagnaṃ saṃchāditaṃ, tadyathā hastyājāneyasya vā aśvājāneyasya vā* ‘He had a mark of a Great Man [in the form of] the male organ hidden in a sheath. His male organ was well hidden, concealed in a sheath, sunk and covered, just like that of a thoroughbred elephant or horse’; SBV I 50.14ff. *kośogatavastiguhyo deva kumāraḥ; kośogatavastiguhyam tadyathā abhijātasya hastyājāneyasya vā aśvājāneyasya vā* ‘The boy has his male organ concealed in a sheath; the male organ is concealed in a sheath just like that of a thoroughbred elephant or horse’; MAV 80.6ff. *kośogatavastiguhyo de(va k)umāraḥ; k(ośagatam asya va)stiguhy(am) tadyathābhijā tasya hastyā(jāneyasya) vā(ś)v(as)yā(j)ā(n)e(yasya vā idam) mahāpuruṣasya ma(hā)puruṣalakṣaṇa(m)* ‘The boy has his male organ concealed in a sheath; his male organ is hidden in a sheath, just like [that of] a thoroughbred elephant or horse. This is the characteristic of a Great Man.’ In DN III 143.24 the reading is *kosohitavatthaguyho* ‘His male organs are concealed in a sheath’ (DN[tr.] III 138.11)⁴¹. Cf. also DIETZ 2006: 154 *kośohitavastra-[gu]hyo*⁴²

10. *Nyagrodha* = *nyagrodhaparimaṇḍala* ‘[well-]proportioned body like the *nyagrodha*-tree’, which agrees with the readings in Mv(KM) II 376.10, LV 105.20 and Bbh II 375.16.

Cf. AdsP 50.28ff. *nyagrodhaparimaṇḍala sa bhagavān. yāvad asya ārohas tāvat pariṇāha yāvad pariṇāhas tāvad āroha* ‘The circumference of his body is like that of the fig-tree, i.e. as great as he is in height, so great is he in width, as great as he is in width, so great is he in height’ (CONZE 1975: 584); AVin 305.1 *nyagrodhaparimaṇḍalasamantaprāsādikatā* ‘A body of

⁴¹ Comm. *usabhavāraṇ’ādīnaṃ viya suvaṇṇapadumakaṇṇikāsadisam kos’ohitam paṭicchannaṃ vatthaguyham assā ti kos’ohitavatthaguyho* (Sv II 447.13ff.) ‘Male organ hidden, covered, concealed in a sheath, resembling a golden pericarp of a lotus, like [the organ] of bulls, elephants etc.’

⁴² Middle Indic *ohita* from Sanskrit *apahita* ‘concealed, hidden’ or *avahita* ‘placed’; see von HINÜBER 2001: § 139.

well-proportioned symmetry, like the banyan-tree' (AVin[tr.] 209.1); SBV I 50.16f. *nyagrodhaparimaṇḍalo. yāvān kāyena tāvān vyāmena, yāvān vyāmena tāvān kāyena* 'The body has proportions like the *nyagrodha*-tree. As [great] is [the length of] his body, so [great] is the compass of his arms; as [great] is the compass of his arms, so [great] is [the length of] his body'; MAV 80.9f. *(n)yagrodhaparimaṇḍalo deva (kumā)ro yāvat kāye(na) tāvad vyāmena yāvad vyāmena tāvat kāyena* 'The boy has body proportions like the *nyagrodha*-tree; as is [the length of] his body, so is the compass of his arms; as is the compass of his arms, so is [the length of] his body'; Gv 402.14ff. *nyagrodhaparimaṇḍalatāmahāpuruṣalakṣaṇapratilabdhaḥ sa khalu punaḥ tejo 'dhipatī rājakumāro 'bhūt samantabhadraparimaṇḍalaḥ samantabhadraḥ samantaprāsādikaḥ* 'The prince Tejodhipati has attained the mark of a Great Man [in the form of] body proportions like those of a *nyagrodha*-tree, the proportions perfect on all sides, entirely perfect, entirely beautiful'; DN III 144.10ff. *nigrodhaparimaṇḍalo hoti, yāvatakv assa kāyo tāvatakv assa vyāmo, yāvatakv assa vyāmo tāvatakv assa kāyo* 'His proportions have the symmetry of the banyan-tree; the length of his body is equal to the compass of his arms, and the compass of his arms is equal to his height' (DN[tr.] III 138.25ff.).

11. *Mṛdu* = *mṛdupāṇipāda* 'soft hands and feet'. Cf. the lists in Mv(KM) II 59.6f. *buddhā bhagavanto tūlamṛdupāṇayaś* 'The buddhas have hands soft like cotton' and in Mv(KM) III 332.14 *jālamṛduhastapādo* 'He has soft, webbed hands and feet'.

Cf. Bbh II 375.14 *mṛdutaruṇapāṇipādaḥ*; LV 106.1, AVin 289.6 *mṛdutaruṇahastapādaḥ*; SBV I 50.6f., MAV 78.9f. *mṛdukam asya pāṇipādaṃ tadyathā tūlapicur vā karpāsapicur vā* 'His hands and feet are soft like cotton or cotton-wool'; AdsP 49.27f. *mṛdutaruṇahastapādatalaḥ sa bhagavān. mṛdv asya hastapādaṃ yathā na anyeṣāṃ* 'The soles of his feet and the palms of his hands are tender and soft, i.e. his hands and feet are softer than those of others' (CONZE 1975: 584); Gv 400.3ff. *mṛdūni cāsya hastapādatalāny abhūvan kācilindikātirekasukhasaṃsparśāni. sa tair yān sprṣati striyaṃ vā puruṣaṃ vā dārakaṃ vā dārikāṃ vā, sarve te pṛtīmanaso 'bhūvan paramasukhasaumanasyasamarpitāḥ* 'His hands and feet were soft, felt [like] a very soft cloth. When he touched women or men, boys or girls with them, they all became joyful, filled with the utmost happiness'; DN III 143.18 *mudutaluṇahatthapādo* 'Soft and tender in hands and feet' (DN[tr.] III 138.5).

12. *Jālī* = *jālapāṇipāda* 'webbed hands and feet'. The list in Mv(KM) II 375.6 reads *jālāvanaddhā caraṇā* 'Feet covered (*avanaddha*) with web'. Cf. also Mv(KM) III 332.14 *jālamṛduhastapādo* 'He has soft hands and feet with

a net', which is a conflation of two characteristics: *mṛdupāṇipāda* 'soft hands and feet' and *jālapāṇipāda* 'webbed hands and feet'.

Cf. Bbh II 375.14 *jālinīpāṇipādo*; SBV I 50.8f. *jālinīpāṇipādo deva kumārah; jāliny asya hastayoś ca pādayoś ca, tadyathā abhijātasya haṃsarājasya* 'The boy has hands and feet with a net; his hands and feet are with a net, just like those of a noble king of geese'; MAV 78.12f. (*jālinīpāṇipādo deva kumāra jālinī asya pā(ṇipād)eṣu t(a)dy(a)thābhijātasya haṃsarājñah* 'The boy has hands and feet with a net; there are nets on his hands and feet just like [those on the feet] of a noble king of geese'; AVin 288.5 *jālahastapādātā*; LV 106.1 *jālāṅgulihastapādaḥ* 'Fingers and toes with a net'; AdsP 49.30f. *jālahastapāda sa bhagavān. haṃsarājasyaiva asya sajalāṃ hastapādaṃ* 'His hands and feet are joined by webs, i.e. as with the royal goose' (CONZE 1975: 584); Gv 399.25f. *ubhe cāsya hastapādātale jālinī abhūtāṃ vicitrasuvibhaktacchidrapari-srāviṇī* (the edition reads °*chidrāparī*°, see BHSD s.v. *parisrāvin*) *tadyathā Dhṛtarāṣṭrasya haṃsarājasya* 'Both palms of his hands and the soles of his feet have a net, [which is like] a filter with manifold, well-divided holes, just like those of Dhṛtarāṣṭra, the king of geese'; DN III 143.19 *jālahatthapādo* 'With hands and feet like a net' (DN[tr.] III 138.6)⁴³, but cf. MN(tr.) II 321.4f. 'The revered Gotama has (the fingers and toes) of his hands and feet evenly spaced'⁴⁴.

13. *Pratipūrṇā*. It is not entirely clear to which characteristic this word refers. Perhaps we could read *pratipūrṇaskandha* 'full, filled-in shoulders', which would convey the meaning similar to 'rounded shoulders' – a feature which occurs also in a few other texts, e.g., Mv(KM) II 376.16 *saṃvṛttaskandhābhūc caiṣāṃ riṣabhasya <va> yādṛṣī* 'They had round shoulders like those of a bull'; SBV I 51.2, MAV 82.9, Bbh II 376.1, LV 105.18 *susaṃvṛttaskandha* 'Well-rounded shoulders'; AVin 293.5 *samavṛttaskandhatā* 'The shoulders evenly rounded' (AVin[tr.] 207.4); AdsP 50.25f. *saṃvṛttaskandha sa*

⁴³ According to the commentary in Sv II 446.21ff., there is no webbing between the fingers and the toes: *na cammena parinaddha-āṅgul' antaro, ediso hi phanahatthako purisadosena upagato pabbajaṃ na labhati. Mahāpurissa pana catasso hatth' āṅguliyo pañcapād' āṅguliyo ekappamāṇā honti* 'The space between fingers and toes is not covered with skin. Such a one, whose hands are [webbed] like a snake's hood, is not able to go forth. The four fingers and five toes of a Great Man are of an equal measure'. Cf. also DN(tr.) II 14, fn. 5 'There is no webbing between fingers and toes, but that these are set in right lines, like the meshes of a net'.

⁴⁴ MN(tr.) II 321, fn. 2 'The four fingers of the Tathāgata's hands and the five toes of his feet are of an equal measure – spaced as evenly apart (with no swellings) as is the "netting" or network, jāla, of a particular kind of latticed window when made by a skilled carpenter. A person whose fingers are webbed (i.e., grown together) like a snake's hood is not even fit to go forth. So how could a "webbed finger" be a mark of a Great Man? "With hands and feet like a net" explains nothing.'

Bhagavān. tatreyam saṃvṛttaskandhatā. pīnāc asya sarvataḥ upacitau skandhau bhavataḥ ‘His shoulders are gently curved, i.e. because they are muscular his shoulders are everywhere amply developed’ (CONZE 1975: 584); DN III 144.13 *samavattakkhandho* ‘His bust is equally rounded’ (DN[tr.] III 138.29)⁴⁵.

Alternatively, we could understand it as ‘full (i.e., wide) chest’, which would roughly correspond to LV 105.21 *suivartitoru* ‘well-rounded chest’, or as *pratipūrṇagātra* ‘complete/perfect (i.e., not lacking anything) body’, which would agree with the feature of a Great Man which occurs in Gv 400.19 in the form *anūnagātra* ‘not deficient body’.

The word *paripūrṇa* occurs also in four of the minor characteristics of a Great Man: *paripūrṇavyaṅjana* ‘sex organs complete’ (e.g., LV 106.17, AdSP 52.28), *paripūrṇottamāṅga* ‘full/perfect head’ (e.g., LV 107.11, AdSP 53.20), (*su*)*paripūrṇendriya* ‘complete organs of sense’ (e.g., LV 107.10) and *paripūrṇamukhamaṇḍala* ‘full face’ (e.g., AdSP 53.1f.). However, these marks are always listed as secondary, moreover, they would be out of place in the scheme of the toe-to-head enumeration.

14. *Ekā = ekaikaroma* ‘one hair [in each pore of the skin]’. The list in Mv(KM) II 376.14 reads *ekaikaromā te āsi* ‘They had one hair [in each pore]’.

Cf. Bbh II 375.17, LV 105.20 *ekaikaromaḥ*; AVin 301.3 *ekaikaromakūpatā* ‘A hair in each pore of the skin’ (AVin[tr.] 208.16); Gv 402.7f. *ekaikaromā ca sa kumāro ’bhūd ekaikaromasyaikaikasmin romakūpe roma jātam abhūn nīlavaiḍūryavarṇapradakṣiṅāvartakuṇḍalajātam* ‘The prince had one hair in each pore of the skin, dark blue, the colour of cat’s-eye gem, turned to the right, curling in rings’; SBV I 50.19, MAV 80.13f. *ekaikaṃ asya roma kāye jātam nīlaṃ, kuṇḍalajātaṃ, pradakṣiṅāvartaṃ* ‘In each pore of his body grows one dark blue hair, curling to the right’; AdSP 50.8ff. *ekaikalomā sa bhagavān. sarvaromakūpeṣv ekaikaṃ lomāṃ jātaṃ mṛḍu kuṇḍalakajātaṃ. pradakṣiṅāvartaṃ* ‘The hairs on his body stand separately, i.e. in each hairpore there grows only one single hair, which is soft, curls in rings and turns to the right’ (CONZE 1975: 584); DN III 144.1f. *ekekalomo hoti, ekekāni lomāni lomakūpesu jātāni* ‘The down on

⁴⁵ Comm. *yathā eke koṅcā viya bakā viya varāhā viya ca honti, dīghagalā vankagalā puthulagalā vā honti, kathanakāle sirājālaṃ pañṅāyati mandassaro nikkhamati, na evaṃ Mahāpurisassa. Mahāpurisassa puna suvaṅṅitasuvaṅṅ’ālingasadiṣo khandho hoti, kathanakāle sirājālaṃ na pañṅāyati, meghassa viya gajjato saro mahā hoti* (Sv II 449.19ff.) ‘As some [people], just like cranes, herons, boars, have long necks, crooked necks, broad necks, while they speak, the network of veins is visible [and] their voice is soft, it is not so when it comes to a Great Man. The shoulder of a Great Man is well-rounded, like a drum, and while he speaks, the network of veins is not visible [and] his voice is powerful like the roar of a thunder-cloud’.

it grows in single hairs one to each pore⁴⁶ (DN[tr.] III 138.16f.). Note that in contrast to SBV, MAV and AdSP, the lists in the Mv, AVin, Bbh, LV and DN have only *ekaikaroma* here, while *nīla* and *pradakṣiṇāvarta* are listed together with the next characteristic.

15. *Ūrddhamga* = *ūrddhamgaroma* ‘hair going upwards’. The list in Mv(KM) II 376.14f. has *ūrdhvāgraromarāji nīlapradakṣiṇāvartā* ‘The hair [growing] in rows, with upright tips, dark blue, curling to the right’.

Cf. SBV I 50.19, MAV 80.12, Bbh II 375.17 *ūrdhvāngaromo*; Gv 402.9f. *ūrdhvāngaromā ca sa kumāro ’bhūd asaṃsṛṣṭaromā* ‘The boy had upward growing hairs, not entangled hairs’; AVin 303.1 *ūrdhvāgrapradakṣiṇāvartaromatā* ‘Hair that is raised and curls to the right’ (AVin[tr.] 208.16); AdSP 50.10 *ūrdhvāmgalomā sa Bhagavān. tatreyam ūrdhvāmgalomatā. ūrdhvamukhāni asya keśalomāni jātāni. nīlāni mṛdūni kuṇḍalakajātāni pradakṣiṇāvartāni* ‘The hairs on his body point upwards, i.e. the hairs on his head and body grow in such a way that they are turned upwards. They are blue–black, soft, curl in rings, and turn to the right’ (CONZE 1975: 584). In LV there are two separate characteristics pertaining to the hair of a Great Man: LV 105.13 *bhinnāñjanamayūraka lāpābhinīlavallitapradakṣiṇāvartakeśaḥ* ‘Dark blue hair, like the neck of a peacock or the black collyrium, curling to the right’ and LV 105.21 *ūrdhāgrābhipradakṣiṇāvartaromāḥ* ‘Hair with upright tips, curling to the right’. Cf. DN III 144.3ff. *uddhaggalomo hoti, uddhaggāni lomāni jātāni nīlāni añjanavañṇāni kuṇḍalavattāni padakkhiṇāvattakajātāni* ‘The down on his body turns upward, every hair of it, blue black in colour like eye-paint, in little curling rings, curling to the right’ (DN[tr.] III 138.17ff.). Cf. also DIETZ 2006: 157 *urdvāmgulomo*.

Note the variant readings *ūrdhvāgra* (Mv[KM] II 376.14, LV), *ūrdhvānga* (SBV, MAV, Bbh, AdSP), and *ūrdhvamga* (Mv[KM] II 40.11) in Buddhist Sanskrit texts – they are all merely different back-formations of Middle Indic *uddhagga*.⁴⁷

16. *Ślakṣṇā* = *ślakṣṇacchavi* ‘smooth skin’, which agrees with the reading in Mv(KM) II 376.13 *ślakṣṇacchavī ca te nāthā* ‘The saviours have smooth skin’.

Cf. Bbh II 375.19f. *ślakṣṇatvāt tvaco rajo malo ’sya kāye nāvatiṣṭhate* ‘His skin is so smooth that dust and dirt do not remain on his body’; Gv

⁴⁶ Cf. MN(tr.) II 321.15f. ‘The revered Gotama has hairs that are separate. The separate hairs grow (one) to each pore.’

⁴⁷ For *ūrdhvāgra* (*ūrdhva* + *agra*) ‘upright tips’ and *ūrdhvamga* (*ūrdhvaṃ* + *ga*) ‘going upwards’ see also BHSD s.v. *ūrdhvāgra*.

402.3ff. *sūkṣmacchaviś ca sa kumāro 'bhūt. nāsyā kāye rajo vā malo vā kledo vā jālaṃ vā valī vā śaithilyaṃ vā bhaṅgo vā prasaraṇaṃ vā visaraṇaṃ vā asamaṃ vā asthiśata* ‘The prince had smooth skin. Dust, dirt, dampness, wrinkles, laxness, breakage, stretching, loosening or unevenness did not remain on his body’; SBV I 50.23 *sūkṣmacchaviḥ, apīdānīm sūkṣmatvāc cchave rajomalam asya kāye na santiṣṭhate* ‘Smooth skin; because of the smoothness of the skin, dust and dirt do not remain on his body’; MAV 81.17f. (*sūkṣmacchavi*)*r de(va) kumāraḥ sūkṣmatvāt tvaco rajojalaṃ kāye na saṃtiṣṭhate* ‘The boy has smooth skin; because of the smoothness of the skin, dust and dirt do not remain on the body’; AdSP 50.12f. *ślakṣṇasūkṣmacchaviḥ sa bhagavān. na asya jalaṃ vā rajo vā kāye śliśyati* ‘His skin is smooth and delicate, i.e. water and dust do not cleave to his body’ (CONZE 1975: 584); AVin 300.2 *ślakṣṇacchavitā* ‘Smooth skin’ (AVin[tr.] 208.11); DN III 143.27f. *sukhumacchavī hoti sukhumattā chaviyā rajojallaṃ kāye na upalippati* ‘His skin is so delicately smooth that no dust cleaves to his body’ (DN[tr.] III 138.14f.). LV 105.19 reads *sūkṣmasuvarṇavarṇacchaviḥ* ‘smooth and golden skin’ as one characteristic⁴⁸, which in the other texts is divided into two separate ones: *sūkṣmacchaviḥ* and *suvarṇavarṇacchaviḥ*.

17. and 18. This is the most problematic part in both lists. We expect two characteristics here, so that the total number in the line would be five. In the second list the Ms. has *citā ca haṃsa* or *citā ca-h-aṃsa*, while Senart reads *haṃsāntarā* (JONES 1949–1956: II 26 ‘He has the gait of a swan’); however, such a feature does not seem to be attested elsewhere as a major mark of a Great Man.⁴⁹ The word *citā* undoubtedly stands for *citāntarāṃsa* ‘the space between the shoulders is filled-in’. In both lists there seems to be only one characteristic here, i.e., *citāntarāṃsa*, which is expressed with the keywords *cita* and *aṃsa* in the first list, and with *cita* and *antara* in the second one.

⁴⁸ In MN II 136.18f. the golden colour of the skin is mentioned twice: as a separate feature as well as a part of another characteristic: *suvaṇṇavanno kho pana so bhavaṃ Gotamo and kañcanaśāmbhattaco sukhumacchavī kho pana so bhavaṃ Gotamo*.

⁴⁹ The word *haṃsa* occurs in some texts as a part of the *lakṣaṇa* ‘webbed hands and feet’, e.g., AdSP 49.30f. *jālahastapāda sa bhagavān. haṃsarājasyaiva asya sajalāṃ hastapādaṃ* ‘His hands and feet are joined by webs, i.e. as with the royal goose’ CONZE 1975: 584 and Gv 399.25f. *ubhe cāsya hastapādādale jālinī (...) tadyathā Dhṛtarāṣṭrasya haṃsarājasya* ‘His both palms of the hands and soles of the feet have a net, just like those of the king of geese Dhṛtarāṣṭra’. However, in the *Mahāvastu* and other texts this characteristic occurs earlier in the list, moreover, it would be out of place in the toe-to-head enumeration. The word *haṃsa* occurs also in one of the secondary marks of a Great Man: *haṃsavikrāntagāminī* ‘one who walks with the stride of a goose’.

Another possibility could be that *aṃsa* in both lists refers to another characteristic concerning the shoulders, e.g., *susamvṛttāṃsa* ‘well-rounded shoulders’, which would correspond to *susamvṛttaskandha*, one of the major marks in AdsP, AVin, Bbh, Gv, LV and SBV, or to *phalikhopamāṃsabāhā* ‘arms and shoulders resembling bars’, which occurs in the list in Mv(KM) II 377.2. If so, then we would be able to obtain two keywords referring to two different characteristics: *aṃsa* = *susamvṛttāṃsa* and *antara* = *citāntarāṃsa*. However, such interpretation seems rather forced.

Cf. SBV I 51.1, MAV 82.6, Bbh II 376.1, LV 105.18 *citāntarāṃso* ‘Having the interval between the shoulders filled-in’; Gv 400.17ff. *citāntarāṃsah khalu punar abhavat sūpacitaśarīraḥ suvibhaktasamucchrayaḥ* ‘The space between his shoulders was filled-in; he had a well-furnished body, a well-proportioned bodily frame’; AdsP 50.27f. *citāntarāṃsas sa bhagavān. uro vistāropacayāc cito śya bhavanty antarāṃsah* ‘The interval between his shoulders is well filled, i.e. his chest is wide and well elevated’ (CONZE 1975: 584); DN III 144.9 *citantaramso* ‘There is no furrow between his shoulders’ (DN[tr.] III 138.24)⁵⁰.

19. *Utsada* = *saptotsada* ‘seven prominences’. The list in Mv(KM) II 377.1 reads *ime utsadā* ‘They had prominences [on their bodies]’ and *utsadais caiṣāṃ kāyam atīva śobhitam* ‘Their body is greatly embellished with prominences’.

Cf. LV 105.8 *saptotsadā* ‘Seven prominences’; AVin 290.4 *saptotsadaśarīratā* ‘Seven convex surfaces on the body’ (AVin[tr.] 206.21); SBV I 50.25f., MAV 82.3ff., Bbh II 375.20f. *saptotsadakāyāḥ. saptāsyōtsadāḥ kāye jātāḥ dvau hastayor dvau pādāyor dvāv aṃsayor eko grīvāyām* ‘The body with seven prominences. Seven prominences appeared on his body: two on the hands, two on the feet, two on the shoulders, one on [the back of] the neck’; Gv 400.8 *saptotsadaḥ khalu punaḥ tejo dhipatirājakumāro bhūt tasya dvayoḥ pādāyor dhvāv utsadau jātāv abhūtām vṛttau sujātau suparipūrṇāv adṛśyasamdhīsuracitau darśanīyau dvau hastayor dvāv aṃsakūṭayoh pṛṣṭhato grīvāyām ekaḥ* ‘The prince Tejodhipati had seven prominences; on both feet appeared two prominences, rounded, well-formed, well filled-in, with well-arranged, invisible joints, beautiful, two [prominences] on the hands, two on the shoulders [and] one on the back of the neck’; AdsP 50.16ff. *saptotsada sa bhagavān. adhasāt pādatalayor dvāv utsadau jātāv abhirūpau prāsādikau darśanīyāv upacitamāṃsaśoṇitena. dvayo pāṇyo dvāv utsadau jātāv abhirūpau prāsādikau darśanīyāv*

⁵⁰ Cf. DN(tr.) II 15, fn. 4 ‘The Cy. explains, the two sides of the back have no depression in the middle, nor look separated, but from the small of the back upwards the fleshy covering is as a level golden slab.’

upacitamāmsaṣoṇitena. dvayor aṃsakūṭayor dvāv utsadau jātāv abhirūpau prāsādikau darśanīyāv upacitamāmsaṣoṇitena. prṣtato grīvāyām eka utsado jāto 'bhirūpaḥ prāsādikō darśanīya upacitavānāmāmsaṣoṇitena 'He has seven prominences, i.e. two below on the soles of his feet, two on his hands, two on his shoulder blades and one behind on his neck – and they are all handsome, attractive, and beautiful to behold, with ample flesh and blood' (CONZE 1975: 584); DN III 144.7 *sattussado* 'He has seven convex surfaces' (DN[tr.] III 138.22)⁵¹. Cf. also DIETZ 2006: 155 *saptussado bh(a)v(at)i*.

20. *Addha*⁵² = *sīhapūrvāddhakāya* 'The upper half of his body is like [that of] a lion'. This keyword does not occur in list 1 (note, however, that a few *lakṣaṇas* are lacking there). Cf. the reading in Mv(KM) II 376.9 *pūrvabuddhā maharṣiṇo sīhapūrvārdhakāyā* 'The former buddhas, great seers, had the upper half of their bodies like [that of] a lion'.

Cf. SBV I 51.1, MAV 82.7, LV 105.19, Bbh II 375.22, AVin 292.5 *siṃhapūrvārdhakāyo* 'The upper part of the body like that of the lion' (AVin[tr.] 206.30); Gv 400.15ff. *siṃhapūrvārdhakāyaḥ khalu punaḥ (...)* *rājakumāro 'bhūd upavistīrṇavṛtorasko* 'The prince had the upper part of his body like that of a lion, with an extended, round chest'; AdSP 50.23ff. *siṃhapūrvārdhakāyaḥ sa bhagavān. siṃhasya iva asya mṛgarājasya vistīrṇaḥ pūrvordhakāyo bhavati* 'The upper half of his body is like that of a lion, i.e. it is large like that of a lion, king of beasts' (CONZE 1975: 584); DN III 144.8 *sīhapubbaddhakāyo* 'The front half of his body is like a lion's' (DN[tr.] III 138)⁵³.

21. *Rasa* = *rasarasāgra* 'the most excellent [sense of] taste', which agrees with the reading in Mv(KM) II 377.7 *te nāthā tathā rasarasāgrīṇaḥ* 'The saviours have the most excellent [sense of] taste'.

Cf. SBV I 51.4, MAV 82.16f., Bbh II 376.5 *rasarasāgraprāptaḥ* 'One who has obtained the best taste'; AVin 298.1 *rasarasāgratā* 'An exquisite sense of taste' (AVin[tr.] 207.29); LV 105.17 *rasarasāgravān* 'Possessing the best taste'; AdSP 51.1ff. *riḷyo 'sya kaṇṭhe rasāhāriṇyo jātā bhavanti,*

⁵¹ Comm. *dve hatthapiṭṭhiyo, dve pādapiṭṭhiyo dve aṃsakūṭāni khandho ti: imesu sattu thānesu paripuṇṇo maṃs' ussado assā ti satt' ussado* (Sv II 448.11ff.) 'Two tops of the hands, two tops of the feet, two shoulders and the back: on these seven places [on the body] there are fleshy protuberances – hence "having seven protuberances"'.
⁵² *Addha* is Middle Indic, Sanskrit *ardha*.

⁵³ Comm. *sīhassa hi puratthimākāyo va paripuṇṇo hoti pacchimakāyo aparipuṇṇo. Mahāpurisassa pana sīhassa pubbaḍḍhakāyo viya sabbakāyo paripuṇṇo* (Sv II 448.21ff.) 'The upper part of the lion's body is full; the lower part is not full. The entire body of a Great Man, however, is full just like the front part of the lion's body'.

jihva avakrā avivarnās, tābhiḥ supratīṣṭhitābhiḥ sirābhiḥ kāyo 'tyarthaṃ śobhate 'He has [taste] conductors which give him the most excellent taste, i.e. the taste conductors in his throat are quite straight; those in his tongue are not twisted or bloodless; since his nerves are so well endowed, his body is supremely fit' (CONZE 1975: 585). The list in Gv 400.25f. does not have this characteristic but reads *kambuḡrīvātā* 'The neck shaped like a shell' (i.e., having folds or lines, which is considered lucky) instead. Cf. DN III 144.14 *rasaggasaggī* 'His taste is supremely acute' (DN[tr.] III 138.30)⁵⁴.

22. *Suvarṇa* = *suvarṇavarṇa* 'golden complexion'. The list in Mv(KM) II 376.11 has *hātakaṃ yathā uttapta kāṃcanacchavi* 'Golden skin [which is] like burnished gold'.

Cf. Bbh II 375.19 *kāṃcanasaṃnibhatvak* 'Skin resembling gold'; SBV I 50.21f. *suvarṇavarṇasaṅkaśo deva kumāraḥ, vyāmaprabhaḥ kāñcanasannibhas tvak* 'The boy has a golden complexion. His radiance [extends] a fathom, his skin resembles gold'; MAV 82.16f. *suvarṇavarṇo deva kumāra(ḥ) kāñcana(saṃnibhatvacah)* 'The boy has a golden complexion; his skin resembles gold'; Gv 402.5f. *suvarṇavarṇacchaviś ca kumāro 'bhūj jāmbūnadahemanirbhāsaḥ samantavyāmaprabhaḥ* 'The boy had a golden complexion, shining like the *Jāmbūnada* gold, having the radiance [extending] a fathom'; AdSP 50.14ff. *suvarṇavarṇa sa bhagavān. abhirūpa prāsādikaḥ. tayā suvarṇavarṇatayā kāṃcanapaṭṭasannikāśo śya kāyo 'tyarthaṃ bhrājate* '(His skin) has a golden hue, (making him) handsome and attractive, i.e. his body shines brightly just like a bar of gold' (CONZE 1975: 584); AVin 301.1 *suvarṇacchavitā* 'Golden skin'; DN III 143.25f. *suvarṇavarṇo hoti kāñcanasannibhattaco* 'His complexion is like bronze, the colour of gold' (DN[tr.] III 138.12f.).

23. *Sīho* = *sīhahanu* 'jaws like a lion's', which agrees with the reading in Mv(KM) II 377.7 *siṃhahanū ca te nāthā* 'The saviours have jaws like [those of] a lion'.

Cf. SBVI 51.3, MAV 82.15f., LV 105.1, Bbh II 376.3 *siṃhahanu*; AVin 295.6 *siṃhahanutā*; Gv 401.4f. *siṃhahanutāmahāpuruśalakṣaṇapratilabdhaḥ sa khalu punar abhavat suniṣpīḍihanuḥ suparipūrṇamukhamaṇḍalaḥ sujātaparīśuddhamukhamaṇḍalaḥ* 'He has attained the mark of a Great Man [in the form of] jaws like a lion's, jaws that produce contracted

⁵⁴ Comm. *Mahāpurisassa kira sattarasaharaṇisahassāni uddhaggāni hutvā gīvāyam eva paṭimukkāni, tilaphalamatto pi āhāro jivh' agge ṭhapito sabbam kāyam anuppharati* (Sv II 449.28ff.) 'A Great Man has seven thousands taste conductors with points turned upwards, attached in the throat, [so that] food, even [as small as] the size of a sesame seed, placed on the tip of the tongue, goes through the entire body'.

speech⁵⁵; he had a well filled-in face, a beautiful and pure face'; AdSP 50.30f. *siṃhahanus sa bhagavān. siṃhasya iva asya vṛttau hanū bhavataḥ* 'He has jaws like a lion, i.e. his jaws are well rounded, as those of the lion' (CONZE 1975: 584); DN III 144.15 *sīhahanu*⁵⁶.

24. *Samā* = *samadanta* 'even teeth'. The list in Mv(KM) II 377.8 reads *catvāriṃśa suvaṭṭā dantā* 'forty well-rounded teeth⁵⁷'. This keyword seems to include the following marks: *samadanta*- 'even teeth' as well as *aviraladanta*- 'teeth without gaps' and *catvāriṃśaddanta*- 'forty teeth', which in other texts are listed as three separate *lakṣaṇas*, e.g., SBV I 51.3 and MAV 82.10ff. no. 21 *catvāriṃśaddantaḥ*, no. 22 *samadantaḥ* and no. 23 *aviraladantaḥ*; Gv 401.6ff. no. 19 *samacatvāriṃśadantatā*, no. 20 *aviralāviṣamādantatā* and no. 21 *samadantatā*. Cf. AdSP 50.32 no. 22 *catvāriṃśaddantaḥ sa bhagavān adhastād asya viṃṣatir dantā upariṣṭād viṃṣati* 'He has a total of forty teeth, i.e. twenty below and twenty above' (CONZE 1975: 584), no. 23 *aviraladantaḥ (...) sahitā asya dantā bhavanti* 'There are no gaps between his teeth, i.e. his teeth are all close together' (CONZE 1975: 584) and no. 24 *samadanta sa bhagavān. anunnata avanatā asya dantā bhavanti* 'The teeth are equal in size, because not some teeth are higher and some lower' (CONZE 1975: 584); DN III 144.16f. no. 23 *cattārisadanto* 'forty teeth', no. 24 *samadanto* 'regular teeth' and no. 25 *avivaradanto* 'continuous teeth' (DN[tr.] III 138, 32–34)⁵⁸. In other texts they are listed as two separate marks, i.e. *sama* and *catvāriṃśad* are combined, e.g., Bbh II 376.2 no. 22 *catvāriṃśatsamadantaḥ* and no. 23 *aviraladantaḥ*; LV 105.16 no. 8 *samacatvāriṃśaddantaḥ* 'having forty even teeth' and no. 9 *aviraladantaḥ* 'having teeth without gaps'; AVin 296.1ff. no. 17 *samacatvāriṃśaddantatā* 'forty even teeth' and no. 18 *samāviraladantatā* 'even teeth that are without spaces' (AVin[tr.] 207.19,

⁵⁵ See BHSD s.v. *niṣpīḍin*.

⁵⁶ Comm. *sīhasseva hanu assā ti sīhahanu. tattha sīhassa heṭṭhimahanum eva paripuṇṇam hoti na uparimaṃ. Mahāpurisassa pana sīhassa heṭṭhimaṃ viya dve pi paripuṇṇāni dvādasīyā pakkhassa candasadisāni honti* (Sv II 450.1ff.) 'His jaws are like a lion's. The lion's lower jaw is full, the upper one is not [full]. When it comes to a Great Man, both [his jaws] are full like the lower jaw of the lion, resembling the moon on the twelfth day of the [bright] half [of the lunar month]'.

⁵⁷ The mark 'round(ed) teeth' is listed as one of the minor marks in Mv(KM) II 60.3 *vaṭṭitadādhā* and AdSP 53.15 *vṛttadaṃṣṭrā*.

⁵⁸ Comm. *aññesaṃ hi paripuṇṇadantānaṃ pi dvattiṃsa dantāyo honti, imassa pana cattāṭisaṃ bhavissanti. aññesañ ca: keci dantā uccā keci nicā ti, visamā honti, imassa pana (...) samā bhavissanti* (Sv II 450.8ff.) 'Other people, when their teeth are complete, have thirty-two teeth, while [a Great Man has] forty teeth. Some teeth of other people are high, others low, i.e., they are uneven. While [the teeth of a Great Man] are even (...)' . Cf. also DN(tr.) II 15, fn. 9 'That is, the Great Man at a more adult stage has eight more than the normal thirty-two. How the learned brahmins saw these signs in the babe is not explained.'

- 21); Gv 401.4f. *samacatvāriṃśaddantatāmahāpuruṣalakṣaṇapratilabdhaḥ sa khalu punar abhūd* ‘He has attained the mark of a Great Man [in the form of] forty even teeth’.
25. *Śuklā* = *śukladanta* ‘white teeth’. The list in Mv(KM) II 377.9 reads *suśukladamaṣṭrā te nāthā* ‘The saviours have very white canine teeth’.
- Cf. SBV I 51.3 *śukladamaṣṭraḥ* ‘Having white canine teeth’; MAV 82.14 *suśukladamaṣṭ(ṣi)ro* ‘Having very white canine teeth’; LV 105.16 *śukladantaḥ* ‘Having white teeth’; Bbh II 376.2 *suśukladantaḥ* ‘Having very white teeth’; AdsP 51.1 *śukladanta sa bhagavān. jyotiṣmanto śya dantā bhavanti* ‘His teeth are very white, i.e. they shine brilliantly’ (CONZE 1975: 584); AVin 297.1 *suśukladantatā* ‘Teeth that are marvellously white’ (AVin[tr.] 207.24); Gv 401.13f. *suśukladamaṣṭraś ca kumāro ’bhūt nirupakleśadamaṣṭraḥ suprasannadamaṣṭraḥ supariśuddhadamaṣṭraḥ susamsthitivicitradamaṣṭraḥ* ‘The prince had very white canine teeth, stainless, bright, clean, well-set, beautiful’; DN III 144.9 *susukkadāṭho* ‘The eyeteeth are very lustrous’ (DN[tr.] III 138.35)⁵⁹.
26. *Samā*. It is not entirely clear to which characteristic this word pertains. It could refer to *samavipulalālāta* ‘even wide forehead’, which is one of the major marks in LV 105.14. However, this characteristic is not listed as *mahāpuruṣalakṣaṇa* in other texts. In another list in Mv(KM) II 60.8 *saṃmitamukhalalālāta* ‘even forehead’ occurs as one of the minor marks (*anuvyañjana*) of a buddha. Also in other texts, *°lalālāta* is listed as one of the minor characteristics: *saṃgatamukhalalālāta* ‘fitting/proportional forehead’ (LV), *supariṇatalalālāta* ‘well-filled/full forehead’ (AVin), *pr̥thulalālāta* ‘wide forehead’ (Gv, AdsP). However, in the toe-to-head enumeration ‘forehead’ should be included under no. 31, after *ūrṇā* ‘a tuft of hair between the eyebrows’ and before *uṣṇīṣa* ‘a protuberance on the top of the head’.
- Alternatively, *samā* here could pertain to the teeth, but then *samā* in no. 24 would have to refer to another characteristic.
27. *Prabhūta* = *prabhūta[tanu]jihva* ‘having a long [and slender] tongue’. The list in Mv(KM) II 377.10 reads *prabhūtatanujihvā ca sarvaṃ cchadensu te mukhaṃ duve ca karṇāgrāṇi nāsā ca parimārjensu* ‘Long and slender tongue [could] cover the entire face and touch the tips of both ears and the nose’.

⁵⁹ Comm. *suṭṭhusukkadāṭho osadhitarakaṃ pi atikkamma virocamaṇāya pabhāya samannāgatadāṭho bhaviṣṣati* (Sv II 450.17ff.) ‘“Having exceedingly white eyeteeth”, i.e., eyeteeth having bright lustre which exceeds [that of] the medicine-star’.

Cf. Bbh II 376.4 *prabhūtatanujihvaḥ* ‘Having a long, slender tongue’; SBV I 51.5ff. *prabhūtatanujihvo deva kumāraḥ; apīdānīm prabhūtātīvāt tanutvāc ca jihvāyā mukhāj jihvām nirṇamayya sarvaṃ mukhamaṇḍalaṃ chādayati yāvat keśaparyantaṃ upādāya* ‘The boy had a long, slender tongue; because of the length and slenderness of the tongue, putting the tongue out of his mouth, [he] covers the entire face up to the hairline’; MAV 82.18ff. *prabhūtatanujihvo deva kumāra prabhūtātīvāj jihvayā mukhā(j) jihvām (nirṇamayitvā sarvaṃ mukhamaṇḍa)laṃ praticchā(dayati yāvat keśaparyantaṃ upādā)ya* ‘The boy has a long, slender tongue; because of the length of the tongue, having put the tongue out of his mouth, [he] covers the entire face up to the hairline’; Gv 401.14ff. *suprabhūtājihvatā-mahāpuruṣalakṣaṇapratilabdhaḥ khalu punar abhavat prabhūtā cāsya jihvābhūt tanvī mṛdvī sukumārā karmaṇyā kamanīyā laghuparivartinī mukhamaṇḍalasaṃchādānī* ‘He has attained the mark of a Great Man [in the form of] a very long tongue. His tongue was long, slender, soft, very delicate, fitting, lovely, moving quickly, covering the entire face’; AdSP 51.4ff. *prabhūtājihva sa bhagavān. yadā ākāṃksati jihvāyōbhe karṇe srotasi parāmṛśati saṃparāmārṣṭi: ubhe cakṣuḥ srotasi sarvaṅkakeśaparyantaṃ mukhamaṇḍalaṃ jihvāyā ācchādayati* ‘His tongue is long, i.e. when he desires to do so he touches and strokes with his tongue the apertures of his two ears, and he covers with his tongue the apertures of his two eyes and his entire face up to the hairs’ (CONZE 1975: 585); AVin 297.4 *prabhūtājihvatā* ‘a long tongue’; DN III 144.20 *pahūtājivho*⁶⁰.

28. *Brahmā = Brahmasvara* ‘voice like [that of] Brahma’. The list in Mv(KM) II 377.14 reads *Brahmasvarā ca te āsi karaviṅkarutasvarā duṃdubhisvaraghoṣā ca premaṇīyasvarā pi ca* ‘They had the voice like [that of] Brahma, [like] *karaviṅka*’s song, like the sound of a drum, lovely’. Cf. LV 105.17, Gv 401.17 *Brahmasvaro* ‘The voice like Brahma’s’; AVin 298.2 *Brahmasvarakalaviṅkarutasvaratā* ‘A voice like that of Brahma and like that of the *kalaviṅka* bird’ (AVin[tr.] 208.1f.); SBV I 51.8, MAV 84.1f., Bbh II 376.5ff. *Brahmasvaro deva kumāraḥ, kalaviṅkamanojñābhāṇi duṃdubhisvaranirghoṣaḥ* ‘The prince has the voice like [that of] Brahma, speaking beautifully [like] *kalaviṅka*’s singing], like the sound of a kettle-drum’; AdSP 51.7 *Brahmasvaraḥ sa Bhagavān. tatreyam brahmasvaratā*.

⁶⁰ Comm. *aññesaṃ jihvā thūlā pi hoti kiṣā pi rassā pi thaddhā pi visamā pi. Mahāpurisassa pana jihvā mudū dīghā puthulā vaṇṇasampannā hoti* (Sv II 450.20ff.) ‘The tongue of others is thick, lean, short, hard or rough. The tongue of a Great Man, however, is soft, long, broad and beautiful’. Cf. also DN(tr.) I 131.13ff. ‘And the Blessed One so bent round his tongue that he touched and stroked both his ears, touched and stroked both his nostrils, and the whole circumference of his forehead he covered with his tongue.’

yad asya ke? sāhasryāṃ paśado svaro yathā-abhyantare śruyate, manojñāś ca te(?) kalaviṅkabhāñīti (the edition reads: *kalaviṅka bhāñīti*) ‘His voice is like that of Brahmā, i.e. his voice can be heard as clearly in a large assembly as in the inside of a room, and his speech is as charming as the song of the Kalaviṅka bird’ (CONZE 1975: 585); DN III 144.21f. *Brahmassaro hoti, karavīkabhāñī hoti* ‘He has a divine voice like the *karavīka* bird’s’⁶¹.

29. *Nīla* = *nīlanetra* ‘dark blue eyes’. The list in Mv(KM) II 378.3 reads *āyatā abhinīlā ca netrā teṣāṃ maharṣiṇāṃ* ‘The eyes of great seers are wide and intensely dark’.

Cf. SBV I 51.11, Bbh II 376.7, MAV 84.3, LV 105.16 *abhinīlanetro* ‘Having dark blue eyes’; AdsP 51.9 *abhinīlanetra sa bhagavān. (...) yad asya netrayor nīlaṃ eva tat suviśuddhaṃ. yad avadātaṃ avadātaṃ eva tat suviśuddhaṃ bhavati* ‘His eyes are intensely black, i.e. the black of his eyes is pure black, and the white pure white’ (CONZE 1975: 585); Gv 401.20ff. *abhinīlanetraś ca sa kumāro ’bhūd acchanetraḥ pariśuddhanetraḥ prabhāsvaranetro viprasannanetro abhirūpanetro darśanīyanetraḥ suruciranetraḥ* ‘The prince had dark blue eyes, clear, pure, luminous, bright, lovely, beautiful, brilliant’; DN III 144.23 *abhinīlanetto* ‘His eyes are intensely blue’⁶².

30. *Gopakṣma* ‘eyelashes like [those of] a cow’. This characteristic does not occur in the list in Mv(KM) II 366ff.

Cf. SBV I 51.11, MAV 84.4, Bbh II 375.7 *gopakṣmā*; LV 105.15 *gopakṣmanetraḥ*; AVin 300.1 *gopakṣmanetratā*; Gv 401.22 *gopakṣmo*

⁶¹ Comm. *aññe chinnassarā pi bhinnassarā pi kākassarā pi honti, ayam pana Mahābrahmuṇo sarasadisena sarena samannāgato bhavissati* (Sv II 450.30ff.) ‘Others have broken voice, worn voice, [shrill] voice like a crow; he, however, is endowed with the voice resembling the voice of the Great Brahma’. Cf. also DN(tr.) II 16, fn. 1 ‘The Great Man’s voice is very clear and pure-toned, neither worn nor broken nor harsh’.

⁶² Comm. *abhinīlanetto ti, na sakalanīlanetto va. nīlayuttaṭṭhāne pan’ assa ummāpupphasadisena ativissuddhena nīlavaññena samannāgatāni nettāni honti, pīṭayuttaṭṭhāne kaṇikārapupphasadisena pītavaññena, lohityuttaṭṭhāne bandhujīvakaupupphasadisena lohitavaññena, setayuttaṭṭhāne Osadhītārakasadisena setavaññena, kālayuttaṭṭhāne addārīṭṭhakasadisena kālavaññena* (Sv II 451.4ff.) ‘“Having dark blue eyes” means that his eyes are not completely dark blue. In the case of the dark blue [colour], his eyes are endowed with the exceedingly clear colour resembling [that of] the flax flower; in the case of the yellow [colour], [his eyes are endowed with] the yellow colour resembling [that of] the *kaṇikāra* flower; in the case of the red [colour], [his eyes are endowed with] the red colour resembling [that of] the *bandhujīvaka* flower; in the case of the white [colour], [his eyes are endowed with] the white colour resembling [that of] the medicine-star; in the case of the black [colour], [his eyes are endowed with] the black colour resembling [that of] the *addārīṭṭhaka* flower’.

sa kumāro 'bhūt 'The boy had eyelashes like a cow's'; AdSP 51.12f. *gopakṣma sa bhagavān. mahārṣabhasya iva asya akṣipakṣmāṇi bhavanti. yāny adhasatāt tāny adhasatād eva. yāny upariṣṭāt tāny uparistād eva asaṃluḍitāni* 'His eyelashes are like those of a magnificent heifer, i.e. his eyelashes are like those of a great bull; those below are just below, those above are just above; and they are in no way disarranged' (CONZE 1975: 585); DN III 144.24 *gopakḥumo* 'He has eyelashes like a cow's'⁶³.

31. *Ūrṇā* 'a tuft of hair'. The list in Mv(KM) II 378.6 reads *uṇṇā hi prakāśāvadātā mṛdukā tūlasadrśā* 'The tuft of hair between his eyebrows is bright, white [and] soft like cotton'.

Cf. SBV I 51.12f., MAV 84.6f., Bbh II 376.8 *ūrṇā cāsya bhruvor madhye jātā śvetā śaṅkhanibhā pradakṣiṇāvartā* 'A tuft of hair appeared between his eyebrows, white, resembling a conch-shell, turning to the right'; AVin 303.2 *suśuklabhrūmukhāntarorṇālalāṭatā* 'Brilliant white hair on the head between the eyebrows' (AVin[tr.] 209.27); AdSP 51.14ff. *ūrṇāntarabhruka sa bhagavān. ūrṇā bhagavanto bhruvor antare jātā avadātā mṛdus tūlasannibhā asprṣṭā bhruvo 'ntare pradakṣiṇākunḍalāvartā* 'He has a tuft of hair between his eyebrows, i.e. a tuft of hair grows between his eyebrows which is very white and soft, resembles a tuft of cotton, and is not in touch with his eyebrows – the hairs turning to the right and curling in rings' (CONZE 1975: 585); LV 105.13f. *ūrṇā mahārāja sarvārthasiddhasya kumārasya bhruvor madhye jātā himarajataparakāśā* 'Between the eyebrows of prince Sarvārthasiddha there appeared a tuft of hair resembling silver[-white] snow'; Gv 401.24ff. *bhruvāntare cāsyoṛṇā jātābhūn mṛdvī karmaṇyā sukumārākulasamsparsā svacchā suddhā prabhāsvarā himaguḍikā tuśāravarnā suśuklaraśmimaṇḍalaprabhāvabhāsā* 'Between his eyebrows appeared a tuft of hair, soft, fitting, very delicate, twisted to the touch, clear, pure, brilliant, [like] a ball of snow, having the colour of snow, a shining circle of bright rays'; DN III 144.25f. *uṇṇā bhamukantare jātā hoti odātā mudutūlasannibhā* 'Between the eyebrows appears a hairy mole white and like soft cotton down' (DN[tr.] III 139.1f.)⁶⁴.

⁶³ Cf. DN(tr.) II 16, fn. 3 'Completely surrounding the eyes, thick like a black cow's; bright and soft like a new-born red calf's, Cy.'

⁶⁴ Comm. *uṇṇā ti, uṇṇā lomam. Bhamuk 'antare ti, dvinnam bhamukānam vemajjhe nāsikāmatthake yeva jātā uggantvā pana nalāṭamajjhe jātā. Odātā ti, parisuddhā Osadhitarakasamavaṇṇā* (Sv II 451.21ff.) "'A tuft' means a tuft of hair. 'Between the eyebrows' means it appeared in the middle [between] the two eyebrows, above the nose, in the centre of the forehead. 'White' means entirely pure, having the colour equal to that of the medicine-star'.

32. *Uṣṇīśaśīrṣo* ‘having a protuberance on the head’, which agrees with the readings in the Mv(KM) II 378.11 *uṣṇīśaśīrṣa te nāthā* ‘The saviours have protuberances on their heads’.

Cf. SBV I 51.11, MAV 84.5 *uṣṇīśaśīrāḥ*; Bbh II 376.7, LV 105.11f. *uṣṇīśaśīrṣaḥ*; AdsP 51.17 *uṣṇīśaśīrṣa sa bhagavān. (...) vṛttam asya śīrṣam bhavaty uṣṇīśayā supariṇathatayā atyarthaṃ śobhate* ‘There is a cowl on his head, i.e. his head is well-rounded and through the large circumference of the cowl it looks exceedingly beautiful’ (CONZE 1975: 585); AVin 304.2 *uṣṇīśaśīraskatā* ‘A protrusion at the crown of the head’ (AVin[tr.] 208.30); Gv 401.26ff. *murdhni cāsyōṣṇīśam abhinirvṛttam abhūt sujātam samantaparimaṇḍalaṃ madhyābhinyastakeśālaṃkāraṃ* ‘On his head appeared a protuberance, well-formed, all round, having an ornament [in the form] of hair placed in the middle’; DN III 145.1 *uṇhīsasīso* ‘His head is like a royal turban’⁶⁵ (DN[tr.] III 139.3)^{66, 67}

The two metrical lists of the thirty-two marks of a Great Man examined in the present paper are unique in that they are formulated in the form of keywords pertaining to particular features. This form of presentation occurs only in the *Mahāvastu*. Most of the words can be traced in their full forms in other Buddhist Sanskrit texts, some, however, remain unclear. The most problematic are *pādas c* and *d* in the second verse, in which some designations either are lacking (list 1) or are partially corrupted (list 2). It is also not entirely clear to which feature the word *pratipūrṇa* pertains. It might refer to ‘full/filled-in shoulders’, which in other texts is expressed as ‘(well-)rounded shoulders’ (*[su]śaṃvṛttaskandha*), or to ‘perfect body’, which would correspond roughly to *anūnagātra* ‘not deficient body’.

⁶⁵ Cf. MN(tr.) II 322.22 ‘The revered Gotama has a head shaped like a (royal) turban’, fn. 6 ‘I.e. absolutely symmetrical.’

⁶⁶ Comm. *aññe pana janā aparipuṇṇasīsā honti, keci kappasīsā, keci phalasīsā, keci tumbasīsā, keci pabbhārasīsā. Mahāpurisassa pana (...) suparipuṇṇaṃ udakabubbulasadisam sīsam hoti* (Sv II 452.8ff.) ‘Other people have not filled-in heads, some have deformed (see CPD s.v. ²*kappa* “having a ‘bifurcated’ head”) heads, some have heads like fruits (i.e., the shape of a fruit), some have heads like jars, the heads of others are slanting. But when it comes to a Great Man, (...) his head is well filled-in, resembling a bubble of water.’

⁶⁷ Cf. DN(tr.) II 16, fn. 4 ‘This expression, says the Cy, refers to the fullness either of the forehead or of the cranium. In either case the rounded highly-developed appearance is meant, giving to the unadorned head the decorative dignified effect of a crested turban, and the smooth symmetry of a water-bubble.’

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Abbreviations

AdsP = *The Gilgit Manuscript of the Aṣṭādaśasāhasrikāprajñāpāramitā: Chapters 70 to 82 Corresponding to the 6th, 7th and 8th Abhisamayās*, edited and translated by Edward Conze, Serie Orientale Roma 46. Roma: Istituto Italiano per il Medio ed Estremo Oriente, 1974.

AVin = *The Arthaviniścaya-sūtra and its commentary (Nibandhana) (written by Bhikṣu Vṛyaśrīdatta of Śrī-Nālandāvihāra)*, ed. N. H. Samtani. Tibetan Sanskrit Works Series XIII. Patna: K. P. Jayaswal Research Institute, 1971.

AVin(tr.) = *Gathering the Meanings: The Compendium of Categories: The Arthaviniścaya Sūtra and its Commentary, Nibandhana*, translated from the Sanskrit with an introduction and notes by N. H. Samtani. Tibetan Translation Series. Berkeley, CA: Dharma Pub., 2002.

Bbh = *Bodhisattvabhūmi*, ed. Unrai Wogihara, Tokyo: Sankibō Busshorin, 1930–1936, repr.: ²1971.

BHSD = Edgerton, Franklin. *Buddhist Hybrid Sanskrit Dictionary*. New Haven: Yale University Press, 1953.

BHSG = Edgerton, Franklin. *Buddhist Hybrid Sanskrit Grammar*. New Haven: Yale University Press, 1953.

CPD = *A Critical Pāli Dictionary*, begun by V. Trenckner, ed. D. Andersen et al. Copenhagen, Bristol, 1924–2011.

DN = *The Dīgha Nikāya*, ed. T. W. Rhys Davids and J. E. Carpenter. 3 vols. London: Pali Text Society, 1890–1911.

DN(tr.) = *Dialogues of the Buddha*, tr. from the Pali of the Dīgha Nikāya by T. W. and C. A. F. Rhys Davids. Part I–III. London: Pali Text Society, 1977 (1899, 1910, 1921; SBB vol. II–IV).

DP = *A Dictionary of Pāli*, by Margaret Cone, Oxford: Pali Text Society 2001–.

Gv = *Gaṇḍavyūha*, ed. Daisetz Teitarō Suzuki and Hōkei Idzumi. Kyoto: The Sanskrit Buddhist Texts Publishing Society, 1934–1936. New rev. ed.: Kyoto: The Society for the Publication of Sacred Books of the World, 1949.

LV = *Lalitavistara: Leben und Lehre des Čākya-Buddha*, ed. S. Lefmann. 2 vols. Halle: Verlag der Buchhandlung des Waisenhauses, 1902–1908. Repr.: Tokyo: Meicho-Fukyū-Kai, 1977.

MAV = *The Mahāvādānasūtra: A New Edition Based on Manuscripts Discovered in Northern Turkestan*, ed. Takamichi Fukita. Sanskrit-Wörterbuch der buddhistischen Texte aus den Turfan-Funden, Beiheft 10. Göttingen: Vandenhoeck & Ruprecht, 2003.

- MN = *Majjhima-Nikāya*, ed. V. Trenckner, R. Chalmers. London: Pali Text Society. Vols 1–3, 1888–1899. Vol. 4 (Indexes by C. A. F. Rhys Davids), 1925.
- MN(tr.) = *The Collection of the Middle Length Sayings (Majjhima-Nikāya)*, translated by I. B. Horner. London 1954–1959, ²1975–1977 (Pali Text Society Translation Series 29–31).
- Ms. Sa = manuscript Sa of the *Mahāvastu*.
- Mv = *Mahāvastu*.
- Mv(KM) = *The Mahāvastu. A New Edition*, ed. Katarzyna Marciniak. Bibliotheca Philologica et Philosophica Buddhica XIV, 1–2. Tokyo: The International Research Institute for Advanced Buddhology, Soka University. Vol. III: 2019. Vol. II: 2020.
- SBV = *The Gilgit Manuscript of the Saṅghabhedavastu, being the 17th and Last Section of the Vinaya of the Mūlasarvāstivādin*, ed. Raniero Gnoli. 2 parts. Serie Orientale Roma 49/1–2. Roma: Istituto Italiano per il Medio ed Estremo Oriente, 1978.
- Sen. = *Le Mahāvastu*, texte sanscrit publié pour la première fois et accompagné d'introductions et d'un commentaire, par É. Senart, Paris 1882–1897. 3 vols: Imprimerie nationale (Collection d'ouvrages orientaux; Seconde série). Repr.: Tokyo: Meicho-Fukyū-Kai, 1977.
- Sv = *The Sumaṅgalavilāsinī, Buddhaghosa's Commentary on the Dīgha Nikāya*, ed. T. W. Rhys Davids and J. Estlin Carpenter. 3 vols. London: Pali Text Society, 1886–1932.

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Contents

- **MALGORZATA WIELIŃSKA-SOLTWEDEL:** Editorial 5
- **DIWAKAR ACHARYA:** The Androgynous Form of Viṣṇu and the Yet
Unpublished *Vāsudevakalpa* 7
- **HERMINA CIELAS:** Elements of Animate and Inanimate Nature
in the Practice of *Avadhāna* 29
- **MAX DEEG:** Indian Regional *nāga* Cults and Individual *nāga*
Stories in Chinese Buddhist Travelogues 51
- **NICOLAS LEVI, ROMAN HUSARSKI:** Buddha under Control.
Buddhism's Legacy in North Korea 79
- **HONG LUO:** The Karmabhedavastu of Guṇaprabha's *Vinayasūtra* 97
- **OLENA ŁUCYSZYNA:** Sāṃkhya on the Validity (*prāmānya*)
and Invalidity (*aprāmānya*) of Cognition 145
- **KATARZYNA MARCINIAK:** The Thirty-Two Marks of a Great Man
in Two Metrical Lists in the *Mahāvastu* 177
- **XIAOQIANG MENG:** A Preliminary Study of the Dunhuang Tibetan
Fragments of the *Mūlasarvāstivāda-Ekottarakarmaśataka* (I):
Tarjanīyakarman 205
- **MARTA MONKIEWICZ:** Calendrical Terminology in the Early
Vedic Astronomical Treatises of the *Jyotiṣavedāṅga* 243

- **TAO PAN:** Tocharian A *ārkiśoṣi* ‘world with radiance’
and Chinese *suo po shi jie* ‘world of *sabhā*’ 263
- **DAVID PIERDOMINICI LEÃO:** A New House for the God in Tenkasi:
Divine Dreams and Kings in 15th–16th-century Pāṇṭiya
Inscriptions and Sanskrit Courtly Production 295
- **BARBARA STÖCKER-PARNIAN:** The Tomb Inscription for Liu Zhi
at the End of the Qing Period (1910). Commemoration
of an Islamic Scholar by a Traditional Inscription to Support
Modernisation 313
- **HANNA URBAŃSKA:** The Twilight Language of Siddhas
and Sanskrit Figures of Speech in *Viśākha Ṣaṣṭi* 329
- **AIQING WANG:** *Breaking an Eagle* and Pick-Up Artists in
a Chinese Context 357
- Editorial principles 376