SYMBOLS ON THE BODY, FEET, AND HANDS OF A BUDDHA

Part I—Lists

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PART I

1. Introduction

In the light of the perennial cult of the footprint of the Buddha, and the (I hope) equally perennial interest of scholars in the subject, I will present in these pages a number of lists from Tibetan and Central Asian sources of symbols on the body or on the feet and hands of a Buddha.

Lists of symbols on the feet of the Buddha are given in Pali and vernacular sources belonging to the Theravadin tradition. The earliest long list (of about 40 items) is that given by Buddhaghosa (5th century) in his commentaries on the Digha and Majjhima Nikāyas. Later lists, giving 108 symbols, occur in the Antigatavamsa-atthakatthi (Samantabhaddilai P) and the Jintilanktira-tikti (ca. 12th century), as well as in the Pajjamadhu of Buddhappiya and the Samantakājāvastavana of Vedeha Thera, both in verse, and both probably dating to the late 13th or early 14th century. All of the preceding are in Pali. The Dharmapradipiktiva, composed by Gurulug6mi in the latter part of the 12th century, gives a list in Sanskritized Sinhala, and lists occur in other Sinhala works such as the Butsaranā of Vidyācakravarti of the late 12th or 13th century and the Pūjāvaliya of Mayūrapāda Thera of 1266. While the origins of the list of 108 symbols remain obscure, it is clear that the list was very much in vogue in Ceylon by at least the 12th and 13th centuries.

The earliest list known in Siam is that given in Pāli verse in a 14th century stone inscription from Wat Traphang Chang Phuak at Sukhothai; a different Pāli verse inscription on a silver plate dates to the 15th century (Ayutthaya period). A 15th century stone footprint from Wat Sri Chum at Sukhothai seems to have originally had Pāli captions for each symbol; unfortunately it is damaged, and only the names of a few deities have been preserved. The Sambhāravipāka, a Pāli work composed perhaps in Lanna in the 14th century, gives the list, while the Buddhāpādamangala, composed perhaps in the 15th century (Ayutthaya period), is devoted exclusively to the subject. Another work which might belong to at least the late Ayutthaya period is the Phra Pādalakkhana, composed in Pāli verse interspersed with Thai. The topic continued to be dealt with during the Bangkok period. The Phra Mahāpurusalakṣana, composed at Wat Rājapūrana in 1814 by Somdet Phra Vanarat, gives a list in Pāli with a Thai gloss for each symbol; the Pāṭhasambodhikathā, composed at Wat Jetubanārāma in 1845 by the Prince Patriarch Paramanujita Jinorasa, gives the list in Thai. Lists are also found in Khmer. The 108 auspicious signs are mentioned (but not listed) in Pāli chants of the Ayutthaya period such as the Mangalacakrama-yai and Mahādamant, where they are invoked for blessing and protection along with other physical and spiritual qualities of the Buddha.

It appears that the first list of such symbols published in the West was that given by Buddhist monks to Dutch travellers in Siam in 1654 or 57, as reported in German by Baldreus. Although said to name 68 figures, it in fact contains about 108, since several groups are subsumed under single titles. Another list, based on Siamese Pāli sources, was published with a plate by James Low in 1830. In Section IV of Appendix VIII of his Le lotus de la bonne loi, entitled "De l'empreinte du pied de Cākya", Burnouf compared the lists of Baldreus and Low with the Sanskrit Sinhala list of the Dharmapradipiktiva; published in 1852, Burnouf's was the first extensive study of the symbols on the Buddha's foot(print) in modern scholarship. In 1853, Spence Hardy gave an English version of the
list based on Sinhala sources, and in 1871, Henry Alabaster published a list (accompanied by a plate) based on Siamese sources. In this century, U Mya and T.B. Karunaratne have published detailed studies, and Griswold and Prasert, Bizot, Chutiwong, and Supaphan have discussed the symbols in the works referred to above. Höböginrin and the Encyclopaedia of Buddhism include entries on the subject.

Short lists of miscellaneous symbols, on both the hands and feet of the Buddha, are scattered here and there in the texts of other schools, such as the Lokottaravādin Mahāsaṅghikas and Mūlasarvāstivādins, as well as in Mahāyāna literature.

While the Theravādin lists have long been known, it does not seem to have been noted that similar lists, from non-Theravādin sources, are preserved in Tibetan and Chinese translation. The first two lists, a shorter (List A) and a longer (List B), are of symbols on the body of a Buddha as given in citation by Śamathadeva in his Indispensable Commentary on the Treasury of Abhidharma (Abhidharmakośa-upāyikā-jīkā). The third and fourth lists; again a shorter (List C) and a longer (List D), are of symbols on the hands and feet of a Buddha as given in citation by Daśabalaśrīmitra in his Analysis of the Conditioned and the Unconditioned (Sāṃskṛtāṃśaṃskṛta-vinīcayā). Both sources were originally composed in Sanskrit, by a Nepalese and an Indian author respectively. Since the original Sanskrit is lost and since they were not rendered into Chinese, the two works survive only in Tibetan as preserved in the Tanjur, the collection of commentaries and treatises in Tibetan translation. Both sources give their lists in sections dealing with the physical characteristics — the 32 features (lakṣaṇa) and 80 attributes (anuvṛtā) of a Buddha. These sections, which I will summarize in Part 2 of the article, are two of the longest and most detailed treatments of the subject that I know of in extant Sanskrit or Tibetan literature. A fifth list of symbols on the hands and feet of a Buddha (List E) is from a sūtra preserved in Tibetan translation under the title The Discourse of the Great Vehicle entitled the Question of Manjuśri (Ārya Manjuśrī-paripṛcchā-nāma-mahāyāna-sūtra). As far as I know, the Sanskrit of this text is also lost; there are, however, two Chinese translations. As a supplement to the Tibetan lists, I also give a short list of symbols on the body of a Buddha from a Sanskrit verse eulogy (stotra), and three fragmentary lists of the same in Tocharian, all from Central Asia.

Lists A to E are from Indian sources composed originally in Sanskrit, and preserved in Tibetan translation. Śamathadeva describes lists A and B as a Kashmiri tradition. He attributes List A to a Sthavira Vasumitra, but does not clearly state the source of List B, which he describes as a commentary on List A. List C is ascribed simply to “a sūtra”; List D is unattributed. List E is from a Mahāyāna sūtra, as the title indicates. Lists W to Z are from Central Asia. List W is from a verse of a Sanskrit eulogy (stotra) of the body of the Buddha recovered from Kizil. The name of the author has not been preserved, and whether it was composed in India or in Central Asia cannot be determined. Lists X to Z are in the Central Asian language of Tocharian; since they are fragmentary, neither the titles nor the authors of the works to which the fragments belonged are known.

All of the lists ultimately derive from Śrāvakāyāna — in some cases most probably Vaibhāṣika or (Mūla) Sarvāstivāda — sources. This includes List E: although it is from a Mahāyāna sūtra, the sūtra draws on Śrāvakāyāna material for its contents, which it submits to a Mahāyānist interpretation. Since Lists A to D are cited in later works, it is impossible to determine their dates with any certainty; they predate the authors of the works in which they occur, Śamathadeva and Daśabalaśrīmitra, whose dates are not known. The Chinese translations of List E were done in CE 683; the script of the stotra dates to the 6th or 7th century. As a rough hypothesis, I suggest that all of the lists took shape and were finalized during the first half of the first millennium of the Common Era. I will deal with the question of school affiliation and dates at greater length in Part 2.

Lists D and E are almost identical, and must go back to a common source. According to the text of E, the list should contain 80 items, but according to my count D has 79 items, while E has 81. E omits one item given in D (D12, garuda, given however in both Chinese versions [PA]) and adds two items not given in D (E27, nāga; E52, Virūḍhaka, given however in TI 661 [PA]), while several other items do not agree (for example D45-E45; D63-E63). In some cases the discrepancies may have arisen from the translation. List B contains, according to my count, 57 items, followed by an “etc.”; according to the text, it too contained 80 items in its complete state. To some extent it resembles Lists D and E in both items enumerated and their grouping and order, as may be seen from the table at the end of the article.

In all of the lists, a number of items are uncertain. I have indicated these in the notes. Further clarification of the contents of Lists D and E may be expected when a complete comparison is made with the Chinese translations. That and a comparison of the lists with those found in Pāli is beyond the scope of the present article.

2. Sources

The sources for the lists are as follows:

Lists A and B

Abhidharmakośa-upāyikānāma-jīkā = Chos mgon pa’i mdzod kyi ‘grel bsad nge bar mko ba zhes bya ba bya monk (bhikṣu) Śamathadeva (Zhi gnas lha);

Dg = Derge Tanjur 4094, mgon pa’i mdzod kyi ’grel tu (Reprint Vol. 70), 180a6 fol.;

G = Golden Manuscript Tanjur, mdzod ’grel tu (Reprint Vol. 70), 180a6 fol.;

Q = Peking Tanjur 5595, mdo ’grel tu (Reprint Vol. 118), 141b4 fol.

Lists C and D

Sāṃskṛtāṃśaṃskṛta-vinīcayā = ’Dus byas dang ’dus ma byas mnam par nges pa by Mahāpañḍita Stavira-bhikṣu Daśabalaśrīmitra (sTobs dbu dpal bshes gnyen);

Dg = Derge Tanjur 3897, dbu ma ha, 305b2 fol.;
Q = Peking Tanjur 5865, ngo mtshar bstan bcos nyo (Reprint Vol. 146), 255b2 foll.

List E

Ārya Mañjuśrī-pariprcchā-nāma-mahāyāna-sūtra = ’Phags pa ’jam dpal gyis dris pa zhes bya ba theg pa chen po’i mdo:33
Dg = Derge Kanjur 172, mdo ma, 3b4-4a2;
F = Phug brag Kanjur 150, ting nge tsha, 263a7-b7;
H = lhasa Kanjur 173, mdo pha, 5b2-6a2;
N = Narthang Kanjur 158, mdo pha, 5b2-6a2;
Q = Peking Kanjur 839, mdo bu (Reprint Vol. 34), 3b8-4a5;
S = Stog Palace Kanjur 56, mdo bu, 145a5-b6;
TI 661 = Taishō 661 (Korean Buddhist Canon 244), Ta ch’eng pai fu hsiang ching;
TI 662 = Taishō 662 (Korean Buddhist Canon 245), Ta ch’eng pai fu chuang yen hsiang ching.

List W


Lists X, Y, Z

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. 577-610.

3. Preliminary notes

Lists A-E

In Lists A, B, C, D, and E the first column gives the Tibetan. The second column gives Sanskrit equivalents; unless otherwise noted these are from the Mahāyāntpati, a Tibetan-Sanskrit lexicon compiled by a team of Indian and Tibetan scholars in the early 9th century. Since subsequent Tibetan translations — such as those utilized herein — followed this lexicon, the equivalents are for the most part certain. In some cases, however, there is more than one possible Sanskrit equivalent, and in a few cases I have not been able to find any equivalent, either in the Mahāyāntpati or in other sources. Tentative equivalents are signalled by an asterisk. The third column gives an English translation; the fourth gives the number of identical or similar items from other lists. The syllables of Sanskrit words transliterated into Tibetan are joined by a hyphen (e.g. Tib. pad-ma = Sanskrit padma); the syllables of Tibetan words are not. List A is cross-referenced mainly with List B, which is cross-referenced mainly with List D. List C is cross-referenced mainly with List D, which is cross-referenced with Lists B and E. List E is cross-referenced mainly with List D. When a counterpart is similar but not identical, it is given in parentheses; when it is the same it is given without parentheses. That is, D1 in the fourth column means the item in question is an exact counterpart of D1; (D1) means it is similar but not identical to D1. When the enumeration of D and E agrees, the lists are cited together as DE; that is, DE 1 refers to D1 and E1.

Lists W-Z

List W gives the Sanskrit terms from the stotra from Kizil, with English translation; it is cross-referred with Lists A-E. Lists X, Y, and Z give Couvreur’s French translation of the Tocharian lists. When the Tocharian is derived from Sanskrit, I have given the Sanskrit form in the second column. The third column gives cross-references as available.

4. Abbreviations

BG: Bod rgya tshig mdzod chen mo, 3 vols., Mi rigs dpe skrun khang, 1986
Mvy: R. Sakaki, Mañjuśrīpati, 2 vols., Kyoto, 1926
[PA]: Information provided by Dr. Prapot Assavavirulhakarn (Chulalongkom University)
# PART II

## 1. Lists of symbols on the body of a Buddha

### A. List of The Elder (Sthavira) Vasumitra

(Samathadeva: Dg ju 123b2; G tu 180a6; Q tu 141b4)

<table>
<thead>
<tr>
<th>Symbol</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>A1. phreng ba</td>
<td>māla&lt;sup&gt;35&lt;/sup&gt; a garland</td>
</tr>
<tr>
<td>A2. dung</td>
<td>śāṅkha a conch</td>
</tr>
<tr>
<td>A3. gdugs</td>
<td>chattra a parasol</td>
</tr>
<tr>
<td>A4. dpal gyi be'u bzang po</td>
<td>bhadra-śrīvatsa an auspicious śrīvatsa&lt;sup&gt;36&lt;/sup&gt;</td>
</tr>
<tr>
<td>A5. lcags kyu</td>
<td>ānkuśa an elephant goad</td>
</tr>
<tr>
<td>A6. rgyal mtshan</td>
<td>dhvaja an ensign</td>
</tr>
<tr>
<td>A7. mtshon cha&lt;sup&gt;37&lt;/sup&gt;</td>
<td>śastra, āyudha, yudha a weapon, a sword</td>
</tr>
<tr>
<td>A8. zla ba</td>
<td>candra the moon</td>
</tr>
<tr>
<td>A9. chu</td>
<td>udaka water</td>
</tr>
<tr>
<td>A10. padma</td>
<td>padma a lotus</td>
</tr>
</tbody>
</table>

### B. List commenting on preceding

(Samathadeva: Dg ju 123b3; G tu 180b2; Q tu 141b5)

<table>
<thead>
<tr>
<th>Symbol</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>B1. gdugs</td>
<td>chattra a parasol</td>
</tr>
<tr>
<td>B2. rgyal mtshan</td>
<td>dhvaja an elephant goad</td>
</tr>
<tr>
<td>B3. lcags kyu</td>
<td>ānkuśa an elephant goad</td>
</tr>
<tr>
<td>B4. dpal gyi be'u</td>
<td>śrīvatsa a pearl</td>
</tr>
<tr>
<td>B5. mu-tig&lt;sup&gt;39&lt;/sup&gt;</td>
<td>mukti-kā, muktā a pot</td>
</tr>
<tr>
<td>B6. bum pa</td>
<td>kumbha, ghaṭa, etc. a horse</td>
</tr>
<tr>
<td>B7. rta</td>
<td>āśva a fish</td>
</tr>
<tr>
<td>B8. nya</td>
<td>mātysa a sea-monster</td>
</tr>
<tr>
<td>B9. chu srin</td>
<td>makara a tortoise</td>
</tr>
<tr>
<td>B10. rus sbal</td>
<td>kūrma a tiger</td>
</tr>
<tr>
<td>B11. nam mkha' ldeng</td>
<td>garuḍa an elephant</td>
</tr>
<tr>
<td>B12. stag</td>
<td>vyāghra a cuckoo</td>
</tr>
<tr>
<td>B13. glang po che</td>
<td>hasti a peacock pheasant</td>
</tr>
<tr>
<td>B14. ka-la-bingka</td>
<td>kalaviṅka a peacock</td>
</tr>
<tr>
<td>B15. shang shang te'u</td>
<td>jīvamāṅgala a cāṭaka bird</td>
</tr>
<tr>
<td>B16. khug rta</td>
<td>cāṭaka a parrot</td>
</tr>
<tr>
<td>B17. ne tso</td>
<td>śūka a koei</td>
</tr>
<tr>
<td>B18. khu byug</td>
<td>kokila a black antelope</td>
</tr>
<tr>
<td>B19. ri dvags nag po</td>
<td>krṣṇamṛga a peacock</td>
</tr>
<tr>
<td>B20. rma bya</td>
<td>mayūra a sword</td>
</tr>
<tr>
<td>B21. ral gri</td>
<td>khaḍga a vajra&lt;sup&gt;41&lt;/sup&gt;</td>
</tr>
<tr>
<td>B22. rdo rje'i yan lag</td>
<td>vajrāṅga a gemstone</td>
</tr>
<tr>
<td>B23. nor bu</td>
<td>ṭāṇī a precious gemstone</td>
</tr>
<tr>
<td>B24. rin po che</td>
<td>ratna wealth</td>
</tr>
<tr>
<td>B25. nor&lt;sup&gt;42&lt;/sup&gt;</td>
<td>dhana a lance</td>
</tr>
<tr>
<td>B26. mdung</td>
<td>śakti a trident</td>
</tr>
<tr>
<td>B27. rtse gsun</td>
<td>triśūla a battle axe</td>
</tr>
<tr>
<td>B28. dgra sta</td>
<td>paraśu an arrow</td>
</tr>
<tr>
<td>B29. mda'</td>
<td>iṣu, śara a cloud</td>
</tr>
<tr>
<td>B30. sprin</td>
<td>megha Rudra</td>
</tr>
<tr>
<td>B31. drag po</td>
<td>rudra Brahma</td>
</tr>
<tr>
<td>B32. tshangs pa</td>
<td>brahma Indra</td>
</tr>
<tr>
<td>B33. dbang po</td>
<td>indra Kumāra = Skanda</td>
</tr>
<tr>
<td>B34. gzhon nu</td>
<td>kumāra (D68)</td>
</tr>
</tbody>
</table>
### Symbols on a Buddha

| B35. | nyi ma | sūrya | the Sun | D57 |
| B36. | 'phags skies po | virūḍhaka | Virūḍhaka | E52 |
| B37. | zla ba | candra | | D58 |
| B38. | mig mi bzang | virūpaṃa | Virūpaṃa | D53 |
| B39. | nor bdag | dhanapati | Dhanapati | D54 |
| B40. | yul 'khor skyong | dhṛtarāṣṭra | Dhṛtarāṣṭra | D51 |
| B41. | g'yung drung 'khyil pa | nandāyāvarta | a nandāyāvarta | D62 |
| B42. | padma | padma | a lotus | D61 |
| B43. | ba dan bzang po | bhadrāpatākā | an auspicious banner | (Z27) |
| B44. | me long | ādarsā, darpana | a mirror | D65 |
| B45. | dūr-ba gzhon nu | *nava-dūrvā? | young dūrvā grass | E67 |
| B46. | mu-tig | muktikā | a pearl | D46 |
| B47. | gser | suvarṇa, hiranya | gold | — |
| B48. | sman chen po | mahā-oṣadhī | the great herb | D25 |
| B49. | lha'i mga | divyadunubhi | the divine drum | (D70, 72) |
| B50. | drang srong chen po | mahārṣi | a great sage | D55 |
| B51. | pa la | pala | straw | D51 |
| B52. | dpung rgyan | keyūra, angada | an armlet | D74 |
| B53. | sor gdub | mudrikā, anguliyaka | a finger ring | D76 |
| B54. | rna cha | | an earring | D75 |
| B55. | seng ge | sīṃha | a lion | cp. D79 |
| B56. | khyu mchog | vṛṣābha | a bull | D29 |
| B57. | me tog dang bcas pa'i shing gi yal ga | etc. | a branch of blossoms | (D78) |

#### 2. Lists of marks on the hands and feet of a Buddha

**C. List from "a Sūtra"**

(Dāsabalaśrimitra: Dg ha 305b2; Q nyo 255b2)

| C1. | sdom ring | vardhamāna | a vardhamāna | — |
| C2. | g'yung51 drung 'khyil pa | nandāyāvarta | a nandāyāvarta52 | D62 |
| C3. | bum pa gang ba | pūrṇa-kumbha53 | a full pot | D8 |
| C4. | nya zung | matyasayuga | a pair of fish | D14 |
| C5. | rgyal mtshan | dhvaja | an ensign | D2 |
| C6. | dung | śāṅkha | a conch | D71 |
| C7. | gnas bzang po | *bhadrāsana54 | an auspicious place | D64 |
| C8. | gdugs dkar po | śvetachatra | a white parasol | D1 |
| C9. | rnga yab | câmara | a yak tail whisk | D66 |
| la sogs pa | ādi | etc. | | |

**D. Unattributed list**

(Dāsabalaśrimitra: Dg ha 305b4; Q nyo 255b5)

| D1. | gduugs | chattrā | a parasol | B1, E1 |
| D2. | rgyal mtshan | dhvaja | an ensign | B2, E2 |
| D3. | dpal be'u | śrīvatsa | a śrīvatsa | B4, E3 |
| D4. | phreng ba | mālā, etc. | a garland | A1, E4 |
| D5. | lcags kyu | ātikaśa | an elephant goad | A5, B3, E5 |
| D6. | dbu rgyan | kiriṣṭa, mukuṭa | a diadem, a crown | (E6)55 |
| D7. | dbu gug56 | daṇḍa | a staff | E7 |
| D8. | bum pa | kumbha, ghaṭa, etc. | a pot | B6, E8 |
| D9. | glang po che | āṣva | an elephant | B13, E9 |
| D10. | rta | vyāghra | a horse | B7, E10 |
| D11. | stag | garuḍa | a tiger | B12, E11 |
| D12. | bya khyung57 | | a garuḍa | B11, E — |
D13. chu srin  
makara  
a sea-monster

D14. nya  
matysa  
a fish

D15. rma bya  
kürma  
a tortoise

D16. bya ka-li-bing-kar  
kalaviṅka  
a peacock

D17. bya shang shang ti'u  
jīvamṛjyakā  
a cuckoo

D18. bya tsa-fa  
*caṭā[kə]?  
a peacock pheasant

D19. ngur pa  
cakrāvaka  
a sparrow?

D20. ne tso  
śuka  
a parrot

D21. ngang pa  
hamsa  
a swan

D22. thi ba  
kapoṭa  
a wild ox, gayal

D23. nas  
vaya  
a ram, a sheep

D24. sman chen po  
hārā-oṣadhi  
a bull

D25. od ma  
veṇu  
*a bel fruit61

D26. ba men  
gavaya60  
a mountain

D27. ra  
ajā, chāgala, urabhra  
a wishing tree (E32)

D28. khyu mchog  
vṛṣabhā  
a black antelope B19, E33

D29. bi-l-ba  
bilva  
a precious gemstone B23-24, E34

D30. ri  
parvata  
an excellent sword B21, E35

D31. dpag bsam62 shing  
kalpavṛkṣa  
a trident B27, E40

D32. ri dags nag po  
krṣṇamṛga  
a noose E44

D33. nor bu rin po che  
maniratna  
a water monster?

D34. dgra sta  
*vāra-khaṭa  
a pearl B5, B46, E46

D35. zhags pa  
vajra  
a curl, ring, coil

D36. rdo rje  
dhanu, cāpa  
a cloud B30, E47

D37. gzhu  
ışı, śara  
a cloud B32, E48

D38. mda'  
śakti  
a cloud B33, E49

D39. mdung thung  
trīśūla  
a cloud B38, E53

D40. rtse gsum  
hala, lāṅgula  
a cloud E51

D41. gshol  
musala  
a cloud B39, E54

D42. gtun shing  
paraśu  
a great sage B50, E55

D43. dgra sta  
pāśa  
Śrī = Lākeśī E56

D44. zhags pa  
—  
the Sun E35, E57

D45. chu srin 'khri shing  
—  
the Moon E37, E58

D46. mu-tig  
muktikā, muktā  
Fire E59

D47. 'khyl pa  
āvarta, kuṇḍalinī  
Wind E60

D48. sprin  
meḥa  
a lotus flower B42, E61

D49. tshangs pa  
brāhma  
a nandīvartta B41, E62

D50. dbang po  
indra  
a svasti B4, E diff.

D51. yul 'khor skyong  
dhṛtarāṣṭra  
a svasti B5, E64

D52. chu bdag  
varuṇa66  
a mirror B44, E65

D53. spyan mi bzang  
vīrūpākṣa  
a yak tail whisk E66

D54. nor sbyin  
dhanamāda  
obliteration, sacrificial cake E68

D55. drang srong chen po  
mahārṣi  
a prince, a youth B34, E6970

D56. dpal mo  
śrī  
a maiden E70

D57. nyi ma  
sūrya  

D58. zla ba  
candra  

D59. me  
agni  

D60. rlun  
vāyu  

D61. me tog pad ma  
padmapuṣpa  

D62. g'yung68 drung 'khyil pa  
nandīvartta  

D63. bkra shis  
svasti  

D64. gdan bzang po  
bdhrāsana  
a auspicious throne W5, E64

D65. me long  
ādārśa, darpaṇa  
a mirror B44, E65

D66. rnga yab  
cāmara  
a yak tail whisk E66

D67. su ro da ša  
puroḍāśā69  
oblation, sacrificial cake E68

D68. gzhon nu  
kumāra  
a prince, a youth B34, E6970

D69. bu mo  
kanyā  
a maiden E70
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D70. mga bo che bheri a drum B49, E71
D71. dng śārikha a conch A2, E72
D72. rdza mga mṛdānga a tabour (B49) E73
D73. lag gdub a bracelet E74
D74. dpung rgyan keyūra, aṅgada an armlet B52, E75
D75. ma rgyan a finger ring B54, E76
D76. sor gdub rgyan mudrikā, aṅguliya a tabour (B49) E73
D77. 'khyil pa'o sdong bu rdzamga a finger ring B53, E77
D78. me tog rgyal po shing *cakramadhyasimha a whorled trunk?—
D79. 'khor lo'i dbus su senge ge a king of trees in blossom? (B57, E79, 80)

E. List from the Manjūśrī-pariprccā-sūtra

(Dg ma 3b4; F tsha 263a7; H pha 5b2; N pha 5b2; Q bu 3b8; S cha 145a5)

E1. gdu gsung chattra a parasol D1
E2. rgyal mtshan dhvaja an ensign D2
E3. dpal be'u72 śrīvatasa a śrīvatasa D3
E4. phreq ba mālā, mālyā, dāma a garland D4
E5. kyo ba thang73 ankuśa an elephant goad D5
E6. cod par74 kiriṣṭi, mukuta a diadem, a crown D6
E7. dbhyi gto75 *danda a staff D7
E8. bum pa kumbha, ghaṭa, etc. a pot D8
E9. glang po76 hatch an elephant D9
E10. rta aśva a horse D10
E11. stag77 vyāghra a tiger D11
E12. chu srin makara a sea-monster D13 78
E13. ngya matysa a fish D14
E14. rṣa sba79 kūrma a tortoise D15
E15. ma bya80 mayūra a peacock D16
E16. ka-la-bing-ka81 kalavinka a cuckoo D17
E17. shang shang te'u82 jīva mithya a peacock pheasant D18
E18. tsā-sha83 cāsa84 a blue jay (D19)
E19. ngur pa cakrāvāka a cakra bird D20
E20. ne tso šuka a parrot D21
E21. ngang pa haṃsa a swan D22
E22. thi ba kapoṭa a pigeon, a dove D23
E23. nas yava barley, grain D24
E24. sman chen po mahā-osadhi a wild ox, gayal D25
E25. 'od ma venu bamboo D26
E26. ba men gavaya86 a wild ox, gayal D27
E27. klu nāga a python, a snake D28 88
E28. ra aja a parrot D29 89
E29. khyu mchog vrṣabha a bull D30 90
E30. ri parvata a mountain D31
E31. bil-ba bīlva a bel fruit90 D30 91
E32. shing vṛkṣa a tree (D32)
E33. ri dags92 nag po kṛśnāmṛga a black antelope D33
E34. nor bu rin po che maniratana a precious gemstone D34 93
E35. ral gri94 mchog *vara-khaḍga an excellent sword D35
E36. rdo ri vajra a vajra D36
E37. gzhu dhanu, cāpa a bow D37
E38. mda' iṣu, śara an arrow D38 95
E39. shag-ti96 sakti a lance D39
E40. mdung rtse gsum pa triśūla a trident D40
E41. gshol hala, lāṅgula a weapon, a plough 97 D41
E42. gtun dhanu bīlva a mace, a club D42
E43. sta re99 kutahārikā a battle axe D43
3. Sanskrit stotra from Kyzil

W1. sragdama
W2. śāṅkha
W3. kalaśa
W4. svastika
W5. bhadrāsana
W6. ankuśa
W7. dhvaja
W8. [cakra]  

W1. garland  
W2. conch  
W3. pot  
W4. svastika  
W5. auspicious throne  
W6. elephant goad  
W7. ensign  
W8. wheel  

4. Tocharian fragments

X. Fragment 22: marks on the body of a Buddha (Couvreur, pp. 599-600)

X1. les Bouddhas antérieurs
X2. les Pratyekabuddhas
SYMBOLS ON A BUDDHA

X3. les grands munis rṣi
X4. les monarques Cakravartin
X5. l'océan samudra
X6. l’étang
X7. les rois des nāgas
X8. les grands asuras...
X9. les îles de joyaux
X10. surtout le dieu de l’éclat
X11. les cintāmaṇis
X12. les vihāras
X13. les saṅghārāmas
X14. les dānāśālas...
X15. les Bodhisattvas donnant des dons
X16. la montagne divine Sumeru
X17. les quatre roi divins
X18. l’arbre Pārijātaka
X19. la Sudharmā
X20. le Vaijayanta palais des dieux
X21. Skanda
X22. Viṣṇu
X23. Maheśvara = Śiva
X24. les chevaux
X25. les véhicules
X26. les éléphants
X27. le ciel de Yāma
X28. Tuṣita jusqu’aux Śuddhavāsa

Y. Fragment 24: marks on the body of a Buddha
(Couvreur, p. 600)
les signes brillants

Y1. vajra
Y2. millet
Y3. śrivatsa

Z. Fragment 264: marks on the body of a Buddha
(Couvreur, p. 600)
sur son corps se produisent

Z1. les roues
Z2. les javelots
Z3. les lances
Z4. les tridents
Z5. les piques
Z6. les gaives
Z7. les étendards...
Z8. les? de diamant
Z9. les chevaux
Z10. les éléphants...

Table: Comparison of grouped items in Lists B, D, and E

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<td>D73-76</td>
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NOTES

1Recent expressions of this interest, past or planned, include the exhibition "Royal Gift of a Buddha Footprint", presented by Waldemar Sailer at the Siam Society in December 1990; a book by Nandana Chutiwongs entitled Roi Phra Buddhaphāda, published (in Thai) by Muang Boran, also in December 1990; the exhibition "History of the Footprints of the Buddha: Asia and Ayutthaya Province", held at the Chao Sam Phraya National Museum, Ayutthaya, from 19 August to 30 September, 1992; the exhibition "The Buddhaphādalakkanaka and Footprints of the Buddha in Thailand", held at the National Museum, Bangkok, from 26 July to 26 October, 1993; and the Siam Society's current project "Casting of a Gold Footprint of the Lord Buddha on the Auspicious Occasion of Her Majesty Queen Sirikit's Sixtieth Royal Birthday Anniversary".

2Note that I use here "a" rather than "the" Buddha: the symbols belong to all Buddhas, past, present, and future.

3The date of this work is not clear: if the author Upatissa is the same as the author of the Mahābodhiśvamsa, it might date to the last quarter of the 10th century: see K.R. Norman, Pāli Literature: including the canonical literature in Prakrit and Sanskrit of all the Hinayāna schools of Buddhism [Jan Gonda ed.], A History of Indian Literature, Vol. VII, Fasc. 2, Wiesbaden, 1983, pp. 162, 141. If so, it would be the earliest known work to give the expanded list of 108 symbols.

4Janālikārā-jīkā, Rangoon (Sudhammavati Press), 1940, pp. 189-90; for the date see Norman, p. 157.


9Supaphan 2529, pp. 67-69.

10Supaphan 2529, p. 60; cf. the plate in National Library, Charuk nai prades thai, Bangkok, 2529 [1986], p. 45. See also the Pāli list of deities in the inscription from Wat Kamphaeng Ngām, Sukhothai (Supaphan, 1986, 43-41), which, but for the mention of nībānā and the fact that it seems to be complete as stands, might be related to the footprint mentioned in the Thai portion of the inscription.

11For a discussion and summary of the (unpublished) Pāli version, see Supaphan na Bangchak, Vivaṭhanakārā ṅgam khian bhāṣāpāli nai prades thai, Bangkok, 2533 [1990], pp. 135-50; I have consulted the Thai translation in Nāgāpādīpya/Phra Dharmamahīvāriṇuvatāt (ed.), Sambhārāvipāk, Bangkok, 4th printing, 2504 [1961], pp. 351-55, which also gives the Pāli.

12Supaphan 2533, pp. 281-99.

13Edited in Pāli on the basis of two manuscripts kept in the National Library, Bangkok, and translated into Thai in Buddhaphādalakkanaka lae roiphrabuddhapād nai pradehitai, Fine Arts Department, Bangkok, 2536, pp. 16-26 (catalogue published in conjunction with the National Museum exhibition mentioned in n. 1 above).

14Phra Mahāpurasālakānād gādṛigavimana-gharādīkā lae maṅgal 38 prādkār, Cremation volume for Nang Buñmi Ācāraṇātādī, Wat Phrayaaruanaśāva, Thonburi, 2504, pp. 3-6; see also Grisworld and Prasert, p. 176.


18E. Burnouf, Le lotus de la bonne loi, Paris, [1852] 1989, p. 622, n 2 and p. 623, referring to Beschreibung Mahābar und Coramandel, p. 147-48. In the note he gives 1657, in the text 1654. The following bibliographical notes deal only with texts that discuss present lists of the 108 signs, and not with literature on the footprint in art and legend.


20Burnouf, pp. 622-47. Burnouf divides the list into 65 items, after the Dhammapradīpiṅkā (for which he seems to have used a manuscript rather than a printed edition), and notes (p. 640) that Low's list has 96. Here as well it is a question of differing enumeration and classification into broader groups: in the main the lists agree.


22Alabaster, pp. 286-310.

Tokyo, 1929-30, Manjusri-paripraca (see List E in this article) was noted by Samuel Beal, "The Buddhist Works in Chinese in the India Office Library", Indian Antiquary IV (1875), p. 95 (see Part 2 of this article).

I will discuss the significance of this and its occurrence in art and iconography in some detail in Part 2.

Dg: GQ omit chu.

Cp. weapons at B26-29 and DE35-44.

Duplicate to B46. Could the Sanskrit here have been mukuta (=DE6)?

I am not certain of the meaning of anigya (yan lag) in this compound. Can it mean vajra as a weapon?

A name of Kuvera: MW 508b.

Dg: du-rha G, durba Q.

Duplicate to B5.

A great or very efficacious medicinal plant; Dvāra grass": MW 802c.

I am not convinced by this equivalent, but can think of none better: straw could easily have been translated into Tibetan.

DgHNQS: dpal bya'u F.

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77 DgFHNQS: rtag F.

78 Note that List E does not have a counterpart to D12, garuda, given however in TI 661, where it is No. 22, and 662, where it is No. 58.

79 FHNS: ru(!) spel Q, sru(!) spel Dg.

80 DgFHNQS: bya (om. rme) F.

81 Q: ka-la-ping-ka DgF: ka-la-bingka HNS. Note that D17-19, equivalent to E16-18, prefix the names with bya, "bird".

82 DgFHNQS: shang shang ti'iu F (= D18).

83 DgS: tsa sha FHNS.

84 Mvy 4878, bya tsa-sha, in list of birds; MW 394b, "blue jay".

85 See note to B48. No. 63 in TI 661 [PA].

86 See note to D27. No. 65 in TI 661 [PA].

87 Naga, not given in List D, is included as No. 12 in TI 661 [PA].

88 No. 66 in TI 661 [PA].

89 No. 18 in TI 661 [PA].

90 See note to D30.

91 Note that List E reverses the order of 30 and 31 against List D.

92 DgFHNQS: ri dgos H.

93 No. 35 in TI 661 [PA].

94 DgFHNQS: ral gya F. Ral gya is an alternate spelling of ral gri employed since the time of the Dunhuang manuscripts: see e.g. F.A. Bischoff, Ārya Mahābala-nāma-mahāvyūha-sūtra, Paris, 1956, pp. 23.18 and 25.31; Zuiho Yamaguchi et al., A Catalogue of the Tibetan Manuscripts collected by Sir Aurel Stein, Part One, The Toyo Bunko, Tōkyō, 1977, p. 11, antepenult. The spelling is sometimes maintained in the Kanjur, as in the Vinaya-vibhāga, 10th bampo, where it is used by Narthang and the Tokyo Ms against the ral gri of Berlin Ms, Cone, Derge, Lhasa, Lithang, London Ms, Peking, and Stog Ms. Cf. also BG III 2667b, ral gya (rynge). The present case is ambiguous, since ral gya could equal either ral gri, or ral followed by the genitive postposition gya.

95 "Bow and arrow" are counted as a single item in TI 661 [PA].

96 DgFHNQS: shakti H. E39 transcribes — shag-tti = sakti; D39 translates — mdung thung = sakti.

97 See note to D41.

98 Mvy 5890, gtun (shing) = musala.

99 DgFHNQS: sta gri S. Cf. BC II 1096a, where the primary definition of sta gri is the same as that of sta re — shing good byed kyi lag cha zhig, and dgra sta (= D43) is given as a synonym of sta gri.

100 DgFHNQS: Fol. om. item.

101 D45, though connected with water, is different. The long Pāli lists include a "golden boat": see e.g. Pīrā Mahāpurupakāsāpanā p. 5.10, suvananantā, and Sambhāravīpiṭā p. 355.2, hariṇatad. Neither TI 661 or 662 gives "boat" [PA].

102 DFFHNQ: bhogyam S.

103 "Cloud" is given by both TI 661 and 662 [PA].

104 No. 1 in T 661, which opens with a list of deities similar to those of E48-60, concluding with megha (E47) [PA].

105 No. 2 in TI 661 [PA].

106 DgFHN: bsrung Q, bsrungs S.

107 Mvy 3381 gives Yul 'khor skyong, 'Khor srung, and Yul 'khor bsrung for Dṛtarāṣṭra.

108 No. 3 in TI 661 [PA].

109 Mvy 694, Chu lha = Varuṇa.

110 No. 4 in TI 661 [PA].

111 D53 uses the honorific sphyi, E the common mig, for "eye".

112 No. 5 in TI 661 [PA].

113 See note to D54.

114 No. 8 in TI 661 [PA].

115 No. 9 in TI 661 [PA].

116 No. 10 in TI 661 [PA].

117 No. 11 in TI 661 [PA].

118 DgFQ: padmo HNS. D61 adds me tog, "flower".

119 DgFHS: bstan NQ. While stan = āśaṇa, āge ba usually = kusala, katyāna, śūdra (TSD).

120 DgFHNQ: brisra F: rtsa Q.

121 pu- DgHQ(?): S: bu F, N unclear.

122 Cf. MW 635ab.

123 DgFHNQS: khye-'u F. TI 661 includes "youth" and "maiden" as §§ 14 and 15.

124 F and S carry the correct form, mri-dang- (tang- S) ga-dang!: mri-dang-ga transliterates the Sanskrit mṛdānāga; the second dang = "and" (Sanskrit ca). This is equivalent to the corresponding item D72, which is transliterated rāzā rna, "earthenware drum", a standard counterpart of mṛdānāga (Mey 5011). The editors of the Tshad pa Kanjur or its exemplar failed to realize that they were dealing with a transliteration, and interpreted the dang of mri-dang-ga as the Tibetan word for "and". Q reads smrig dang/ ga dang/, it breaks the transliteration into two items by inserting a stroke (shad, danša) after the first dang, taking it to mean "and", to read "smri (or smri-ga) and ga" (which seems to be meaningless). The first syllable smrig (or smri-ga) is written in smaller letters, and has probably been altered from mri: the original reading may well have been mri-dang-ga dangi, as in F. Dg and N (and H, following N) have been further altered by the deletion of the first dang, to yield the (apparently meaningless) smri-ga dangi. For mṛdānāga in the Drūmākīnara-rāja-paripṛcchā, see Paul Harrison (ed.), Drūmākīnara-rāja-paripṛcchā-sāstra, Tōkyō, 1992, pp. 16 (§ 16, panava), xli (§ 22, mṛdānāga).

125 Mey 6008, 6020.

126 TSD 1384b.

127 DgFHNQS: sor dub F.

128 Mey 6001, phyang phurl = ṛáriosa. No. 53 in TI 661 [PA].

129 FS: dpag bsam gyi shing DgFHNQ.

130 Kalpa-ṛkṣa is already given at D32, where E32 has simply ṛkṣa.

131 I accept the reading of S, supported by F: 'khor lo'i dbung gi seng ge S, 'khor lo'i ḍung gi seng(sic) ge F. I accept S's dbung = "centre, middle" (BC II 1946a: dbung [rynge] dbus sam dkyil) = Sanskrit madhyā (TSD 1706a, from the Dasābhatīmās) against the ḍung of the other editions: the item then agrees with its counterpart D79, 'khor lo'i dbus seng ge. DgFHNQ divide the item into two: 'khor lo dangi/ ḍung gi seng ge dangi.

132 The final items of lists D (77 or 78-79) and E (79-81) and of TI 661 are similar, but present numerous difficulties. TI 661 has 76. "Heavenly tree", 77. "fruit tree" ("phala-ṛkṣa"); 78, a kind of bird, 79. "cakramadhyasiṅhha, 80. mṛgadāja [PA].

133 Restored by the editor of the Sanskrit text.

134 Lacunae in the lists are indicated by....

135 The question mark is from Couvreur.

136 Items that occur in a different position in B are bracketed.