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

Part II—Short Lists*

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

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

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

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

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

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

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

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

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

The purpose of the present article is to supply documentation for the use of those interested in the subject, and not to analyse the material. I will only note the obvious: that, leaving aside the wheel (cakra), the most common symbols are the svastika and nandyāvarta, followed by the śrīvatsa, and that the few Theravādin texts cited belong to a different and independent tradition.
I have culled the lists from Sanskrit, Tibetan, and Pāli sources. The source languages are indicated in parentheses after the titles. When only the Sanskrit is available, only the Sanskrit is given. When both Sanskrit and a Tibetan translation are available, the Sanskrit is given first, then the Tibetan. When only a Tibetan translation is available (that is, no Sanskrit version is extant), the Tibetan is given first, followed by the Sanskrit equivalent, enclosed within parentheses to indicate that the Sanskrit is not given in the original. Since the Tibetan translators are consistent in their renderings, there need be no doubt of the Sanskrit equivalents in such cases. In a few instances I refer to existing translations of Chinese sources.

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

A. Miscellaneous Contexts

A.1. Mahāvastu Avadāna (Sanskrit)

1) cakra
2) svāstikas
3) nandyāvartas

A.2. Mahāvastu Avadāna (Sanskrit)

1) lotuses on feet and hands

A.3. Lalitavistara (Sanskrit, Tibetan)

The soles of the feet are marked with: 16

1) svastika  
   bkra shis

2) nandyāvarta  
   g-yung drung 'khyil pa

3) sahasrāracakra  
   'khor lo rtsibs stong
dang ldan pa

A.4. Bhadrakalpika-sūtra (Tibetan)

On the feet:
1) bum pa lta bu (kumbha) pot
2) bkra shis (svastika) svastika
3) g-yung drung 'khyil pa (nandyāvarta) nandyāvarta

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

On the palms of the hand: 19
1) svastika  
   bkra shis svastika

2) cakra  
   'khor lo wheel

A.6. Sūtra of the Wise and the Foolish (Tibetan)
'Dzangs blun zhes bya ba'i mdo, Q1008, Vol. 40, Chap. 28, gSer gyi bum pa'i le'u, mdo hu, 224b2; Stanley Frye (tr.), The Sūtra of the Wise and the Foolish, Library of Tibetan Works and Archives, Dharamsala, 1981, p. 137. 20

On the hand of the Buddha: 21
1) 'khor lo rtsibs stong sahasrāra-cakra 1000-spoked wheel

A.7. Śrīśākyasimha-stotra (Sanskrit)

On the feet: 23
1) cakra 
wheel

On the hands: 24
1) cāmara 
yak-tail whisk
2) cakra 
wheel 25

A.8. Buddhavamsa (Pāli)

On the feet:
1) cakka 
wheel
2) dhaja 
ensign
3) vajira 
vajra
4) paṭākā 
banner
5) vaḍḍhamāna 
vardhamāna
6) ankusa 
goad

A.9. Apadāna (Pāli)

On the feet:
1) cakka 
wheel
2) ankusa 
goad
3) dhaja 
ensign

A.10. Narasihagathā (Pāli)

On the feet:
1) cakka 
wheel
2) cāmara 
yak-tail whisk
3) chatta 
parasol

A.11. Kuan fo san mei hai ching: Sūtra on the Sea of Mystic Ecstasy Attained by Visualizing the Buddha (Chinese)
Nanjio 430, Taishō 643, KBC 401; tr. Buddhābhadrā between 398 and 421 at the Southern Court.28

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

The signs can be tentatively interpreted as:
1) sahasrāra-cakra 1000-spoked wheel
2) matsya fish
3) vajra
4) nandyāvarta29

A.12. Sūtra of the Wise and the Foolish (Tibetan)
‘Dzangs blun zhes bya ba’i mdo, Q1008, Vol. 40, Chap. 31, rGyal po me long gdong gi le’u, mdo hu, 239a2; Stanley Frye (tr.), The Sūtra of the Wise and the Foolish, Library of Tibetan Works and Archives, Dharamsala, 1981, p. 155.30

On the palms of the hands of the Bodhisattva as the infant Mirror-Face:31
1) ’khor lo rtsibs stong (sahasrāra-cakra) 1000-spoked wheel

On the sole of the left foot:
1) rta’i ri mo figure of a horse

On the sole of the right foot:
1) glang po che’i ri mo figure of an elephant

B. The 80th Attribute

B.1. Miscellaneous texts

B.1.1. Arthaviniścaya-sūtra (Sanskrit, Tibetan)
SYMBOLS ON THE BODY, FEET, AND HANDS OF A BUDDHA

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

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

1) śrīvatsa
dpal gyi be'u

2) svastika
bkra shis

3) nandyāvarta
g-yung drung 'khyil pa

4) cakra
'khor lo

5) vajra
rdo rje

6) padma
pad ma

7) matsya
nya

ādi
la sogs pa

B.1.2. Dharmasaṃgraha (Sanskrit)
P.L. Vaidya (ed.), Mahāyānasūtra-saṃgraha, Mithila Institute, Darbhanga, 1961 (Buddhist Sanskrit Texts, 17), p. 335.9.34

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

1) śrīvatsa
2) muktika
3) nandyāvarta

B.1.3. Mahāvyutpatti (Sanskrit, Tibetan)
R. Sakaki (ed.), Mahāvyutpatti, Kyoto, 1926, Chap. XVIII, § 348.36

The hands and feet are marked with:37

1) śrīvatsa
dpal gyi be'u

2) svastika
bkra shis

3) nandyāvarta
g-yung drung 'khyil ba

B.1.4. Jinamārgāvatāra of Buddhaśrījñāna (Tibetan)
grGyal ba'i lam la 'jug pa, Q5359, Vol. 103, Chap. 29, dbu ma khi, 270a7.38

[On hands and feet]:

1) dpal be'u
(śrīvatsa)

2) bkra shis
(svastika)
B.1.5. Saṃskṛtāsaṃskṛtaviniscaya of Daśabalaśrīmitra (Tibetan)
'Dus byas dang 'dus ma byas rnam par nges pa, Q5865, Vol. 146, Chap. 30, ngo mtshar nyo, 255b2.39

The hands and feet are adorned with:40
1) dpal be'u (śrīvatsa) śrīvatsa
2) bkra shis (svastika) svastika

B.2. Prajñāpāramitā

B.2.1. Śatasahasrikā Prajñāpāramitā (Tibetan)
Shes rab kyi pha rol tu phyin pa stong phrag brya pa, Chap. 63, Taipei ed. Vol. V = Dg8, 'bum a 55a2 (end of 4th bampo).41

The hands and feet of the Buddhas, the Blessed Ones are adorned with:42
1) dpal gyi be'u (śrīvatsa) śrīvatsa
2) bkra shis (svastika) svastika
3) dga' ba 'khyil pa (nandyāvarta) nandyāvarta

B.2.2. Kanjur version of the Pañcaviṃśatisahasrikā Prajñāpāramitā (Tibetan)
Shes rab kyi pha rol tu phyin pa stong phrag nyi shu lnga pa, Chap. 62, Taipei ed. Vol. VI = Dg9, nyi khri a, 239b7; Q731, Vol. 19, p. 145.3.8.43

The hands and feet of the Buddhas, the Blessed Ones are adorned with:44
1) dpal gyi be'u (śrīvatsa) śrīvatsa
2) bkra shis (svastika) svastika
3) dga' ba 'khyil pa (nandyāvarta) nandyāvarta

B.2.3. Tanjur version of the Pañcaviṃśatisahasrikā Prajñāpāramitā (Tibetan)
Shes rab kyi pha rol tu phyin pa stong phrag nyi shu lnga pa, Q5188, Vol. 90, sher phyin ca, 284b4.45

The hands and feet of the Buddhas, the Blessed Ones are adorned with:46
1) dpal gyi be'u (śrīvatsa) śrīvatsa
2) bkra shis (svastika) svastika
3) g-yung drung 'khyil pa (nandyāvarta) nandyāvarta
B.2.4. Citation from the Pañcaviṃśatisāhasrikā Prajñāpāramitā (Tibetan) Šamathadeva, Abhidharmakośa Upāyikā-ṭīka = Chos mngon pa'i mdzod kyi 'grel bshad nye bar mkho ba, Q5595, Vol. 118, mngon pa tu, 144b8.47

The palms of the hands and the soles of the feet of the Buddhas, the Blessed Ones are adorned with:48
1) dpal gyi be'u (śrīvatsa) śrīvatsa
2) g-yung drung ’khyil pa (nandyāvarta) nandyāvarta

B.2.5. Aṣṭādaśāsāhasrikā Prajñāpāramitā (Tibetan)
Shes rab kyi pha rol tu phyin pa khri brgyad strong pa, Chap. 73, Taipei ed. Vol. VII = Dg10, khri brgyad ga, 82a6; Q732, Vol. 20, sher phyin phi, 94a7.49

The palms of the hands and the soles of the feet of the Buddhas, the Blessed Ones are adorned with:50
1) dpal be'u (śrīvatsa) śrīvatsa
2) bkra shis (svastika) svastika
3) g-yung drung ’khyil ba (nandyāvarta) nandyāvarta

B.3. Abhisamayālaṃkāra literature

B.3.1. Abhisamayālaṃkāra-kārikā of Maitreya (Sanskrit, Tibetan)
P.L. Vaidya(ed.), Aṣṭasāhasrikā Prajñāpāramitā with Haribhadra’s Commentary Called Āloka, Mithila Institute, Darbhanga, 1960 (Buddhist Sanskrit Texts, 4), p. 541.10; Tib. tr., Q5184, Vol. 88, sher phyin ka, 15a1.51

[On the hands and feet]:
1) śrīvatsa dpal gyi be’u śrīvatsa
2) svastika bkra shis svastika
3) — g-yung drung ’khyil pa nandyāvarta

B.3.2. Abhisamayālaṃkārāloka of Haribhadra (Sanskrit, Tibetan)
P.L. Vaidya, op. cit., p. 540.18; Tib. tr., Q5189, Vol. 90, sher phyin cha, 402b6.52

The palms of the hands and the soles of the feet are adorned with:53
1) śrīvatsa dpal gyi be’u śrīvatsa
2) svastika bkra shis pa svastika
3) nandyāvarta g-yung drung ’khyil pa54 nandyāvarta

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

The hands and the feet are adorned with:
1) śrīvatsa — [śrīvatsa]
2) svastika bkra shis svastika
3) nandyāvarta g-yung drung 'khyil pa nandyāvarta

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

The palms of the hands and the soles of the feet are adorned with:
1) dpal be’u (śrīvatsa) śrīvatsa
2) bkra shis (svastika) svastika
3) g-yung drung ’khyil pa (nandyāvarta) nandyāvarta

B.3.5. Ārya-pañcaviṃśatisāhasrikā-prajñāpāramitopadeśa-śastrabhisamayālaṃkāra-kārikā-vārttika of Vimuktisena (Tibetan)
Q5186, Vol. 88, sher phyin kha, 199a7.

The hands and feet are adorned with:
1) dpal be’u (śrīvatsa) śrīvatsa
2) bkra shis (svastika) svastika
3) g-yung drung ’khyil pa (nandyāvarta) nandyāvarta

B.3.6. Abhisamayālaṃkāra-nāma-prajñāpāramitopadeśa-śastravṛtti of Haribhadra (Tibetan)
Q5191, Vol. 90, sher phyin ja, 158b1.

The hands and feet are adorned with:
1) dpal gyi be’u (śrīvatsa) śrīvatsa
2) bkra shis (svastika) svastika
3) g-yung drung ’khyil pa (nandyāvarta) nandyāvarta
ERRATA
"Piltdown 3, Further Discussion of the Ram Khamhaeng Inscription"
Michael Vickery

END NOTES

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

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

TEXT

P. 103, unnumbered footnote at bottom: "Dec. '95" should read "Jan. '95".
P. 107, line 2: "employment" should read "emplotment".
P. 112, line 13 from bottom: "fā vā" should read "fā/vā".
P. 112, line 2 from bottom: "(vowel t')" should read "(vowel t')".
P. 139, line 4 from bottom: "bhū" should read "bhū".
P. 140, line 13: "shall show below" should read "I shall show below".
P. 144, table, second item, col. 2: "khut" should read "khîl".
P. 144, table, last item, col. 1: "kh 'slave'" should read "khā 'slave'".
P. 144, table, last item, col. 3: "s" should read "ch".
P. 155, line 17 (line numbered 25 in Thai text): "phtī" should read "phīt".
P. 155, line 23 (last line of Thai text): "jāp" should read "yāp".
P. 155, line 3 from bottom: "/ph2-tai [art. 167]" should read "/phū2-tai [art. 167]".
P. 156, line 12: "(ājīn htvan̄)" should read "(ājīn ēhūvam̄)".
P. 157, line 9: "and vān2" should read "and vān".
P. 157, line 12: "(vān)" should read "(vān)".
P. 157, line 17: "zeekānī" should read "zeek ānī".
P. 157, line 18: "vāāān2" should read "vān2".
P. 157, line 3 from bottom: "cakk m bō mā" should read "cakk mā bōn mā".
P. 158, line 1: "khī jānī" should read "khī jānī".
P. 158, line 17 (first line of second Thai text): "kh sök" should read "khā sök".
ERRATA "Piltdown 3, Further Discussion of the Ram Khamhaeng Inscription,"

P. 163, line 19: "khba ū" should read "khbañ".
P. 163, line 11 from bottom: "kus, vihras" should read "kuṣa, vihāras".
P. 163, line 4 from bottom: "Bra Khabū" should read "Brañ Khabuñ".
P. 165, line 13: "Grisiwold" should read "Griswold".
P. 165, line 14: "annnan" should read "annniln".
P. 166, list of ranks, first line: "cau mōa-" should read "cau mōañ".
P. 167, line 3: "kamrate an" should read "kamraten an".
P. 168, line 4 (first line of first Thai text): "brati" should read "brañl".
P. 169, line 4: "gan tee" should read "gan teen".
P. 172, line 1: "ch chan" should read "ch chiln".
P. 173, Table B, first line below PH/P, next-to-last column: "kh<" should read "kh<ty".
P. 173, Table B, section PH: the following consonant symbols should be encircled: gh, j, jh, ṭ, th, d, dh, dh, b, bh.
P. 180, n. 15, line 2: "p. 00" should read "p. 160".
P. 181, n. 21, line 6: "Prasert a Nagarā" should read "Prasert ṇa Nagarā".
P. 183, n. 55, line 3: "fu n" should read "fui ni".
P. 184, n. 67, line 11: "(note 10 above)" should read "(note 11 above)".
P. 185, n. 68, line 2: "East–West" should read "East–West".
P. 186, note 96, last line: "pho kha" should read "pho khā".
P. 188, n. 135: "note 4" should read "note 5".
P. 189, n. 143: "te that" should read "Note that".
P. 189, n. 145 and n. 147: "cūḵ" should read "cārūḵ".
P. 190, n. 162, line 3: "hra" should read "hrā".
P. 190, n. 165, last line: "dismissal" should read "dismissal".
P. 190, n. 165, last line: "Indrapatīndrāitya" should read "Indrapatīndrāditya".
P. 192, n. 179, first line: "Mahādharmarāja" should read "Mahādhamarājā".
P. 192, n. 179, line 4: "p. 440, ṇ", should read "p. 440, ṇ, ...".
P. 192, n. 186, line 1: "Khmer jark" should read "Khmer jrk".
P. 192, n. 186, line 2: "zp" should read "zap".
P. 192, n. 187, line 5: "in aka era" should read "in śaka era".
P. 192, n. 187, line 8: "as aka" should read "as śaka".
P. 193, n. 199, line 3: "mahasamiś" should read "mahasami".
P. 194, n. 204, line 2: " kn kahin" should read "kran kathin".
P. 194, n. 204, line 2: "kran kathin" should read "kran kathin".
P. 194, n. 204, line 4: " kahin" should read "kathin".
P. 194, n. 208, line 2: "Vat Bra. Jetuban" should read "Vat Brah Jetuban".
P. 194, n. 209, line 1: "Sagalok" should read "Saṅgalok".
P. 194, note 209, line 1: "Ny Dit" should be "Nāy Dit".
P. 194, n. 212, line 3: "khbu" should read "khbañ".
P. 194, n. 212, line 5: "khbu" should read "khbañ".
P. 194, n. 212, last line: "khbu appears as" should read "khbañ appears as ṭañva".
P. 195, n. 223, line 3: "insciption" should read "inscription".
P. 195, n. 225, line 2: "sak" should read "sañka".
P. 195, n. 227, line 4: "kuo" should read "kuon".
P. 196, n. 230, line 7: "Guru Sabh" should read "Guru Sabhā".
P. 197, n. 240: "Silpkon" should read "Silpākon".
B.3.7. Abhisamayāḷaṁkāra-bhagavatī-prajñāpāramitopadeśa-śāstra-vṛtti-prajñāpradīpavāli of Buddhasrijñāna (Tibetan)
Q5198, Vol. 91, sher phyin ta, 84a8.64

The hands and feet are adorned with:65
1) dpal gyi be’u (śrīvatsa) śrīvatsa
2) bkra shis (svastika) svastika
3) g-yung drung ’khyil pa (nandyāvarta) nandyāvarta

B.3.8. Abhisamayāḷaṁkāra-kārikā-वṛtti-śuddhamati of Ratnakarasānti (Tibetan)
Q5199, Vol. 91, sher phyin ta, 233b2.66

The palms of the hands and the soles of the feet are adorned with:67
1) dpal gyi be’u (śrīvatsa) śrīvatsa
2) bkra shis (svastika) svastika
3) g-yung drung ’khyil pa (nandyāvarta) nandyāvarta

B.3.9 Abhisamayāḷaṁkāra-kārikā-prajñāpāramitopadeśa-śāstra-티카-prasphuṭa-pañḍā of Dharmamitra (Tibetan)
Q5194, Vol. 91, sher phyin nya, 119b5.68

On the hands and feet:
1) dpal be’u (śrīvatsa) śrīvatsa
2) bkra shis (svastika) svastika
3) nya (matsya) fish
4) g-yung drung khyil pa (nandyāvarta) nandyāvarta

etc.

C. Narrative Contexts

C.1. The prediction of the sage
The sage Asita, on examining the infant Bodhisattva, announces his auspicious features and predicts his destiny.

Ta chih tu lun (Mahāprajñāpāramitā-śāstra) (Chinese)
Étienne Lamotte (tr.), Le Traité de la Grande Vertu de Sagesse de Nāgārjuna (Mahā-prajñāpāramitāśāstra) (hereafter referred to as Mpps), Vol. III, Université de Louvain, Institut Orientaliste, Louvain, 1970, p. 1345.69

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

C.2. Stroking the royal horse Kanthaka
Setting out in quest of enlightenment, the Bodhisattva strokes his noble steed Kanthaka (sNgags ldan) before sending the horse and Chandaka ('Dun pa) back to Kapilavastu.

C.2.1. Saṅghabheda vastu of the Mūlasarvāstivādin Vinaya (Sanskrit, Tibetan)

On the hand of the Bodhisattva:
1) cakra 'khorlo
2) svastika bkra shis
3) nandyāvarta g-yung drung 'khyil pa

C.2.2. Abhiniṣkramaṇa-sūtra (Tibetan)
mNgon par 'byung ba'i mdo, Q967, Vol. 39, mdo shu, 29b6.

On the hand of the Bodhisattva:
1) 'khor lo (cakra)
2) bkra shis (svastika)
3) g-yung drung 'khyil pa (nandyāvarta)

C.2.3. Buddhacarita of Āsvaghoṣa (Sanskrit, Tibetan)

On the hand of the Bodhisattva:
1) svastika bkra shis
2) cakra 'khor lo

C.3. Calling the earth to witness: hand of the Bodhisattva at Māradharṣaṇa
The Bodhisattva reaches down to touch the earth, calling the earth-deity to witness his performance of meritorious deeds over many aeons, through many past lives.
C.3.1. Saṃghabhedavastu of the Mūlasarvāstivādin Vinaya (Sanskrit, Tibetan)

On the hand of the Bodhisattva:
1) cakra ‘khor lo wheel
2) svastika bkra shis svastika
3) nandyāvarta g-yung drung khyil pa nandyāvarta

C.3.2. Abhinīkramaṇa-sūtra (Tibetan)
mNgon par ’byung ba’i mdo, Q967, Vol. 39, mdo shu, 46a6.

On the hand of the Bodhisattva:
1) ‘khor lo (cakra) wheel
2) bkra shis (svastika) svastika
3) g-yung drung ‘khyil pa (nandyāvarta) nandyāvarta

C.3.3. Lalitavistara (Sanskrit, Tibetan)

On the right hand (dakṣiṇa-pañi) of the Bodhisattva:
1) śaṅkha dung conch
2) dhvaja rgyal mtshan ensign
3) mīna nya fish
4) kalaśa bum pa vase, pot
5) svastika bkra shis pa svastika
6) aṅkuṣa lcags kyu goad
7) cakra ‘khor lo wheel

C.3.4. Paṭhamasambodhikathā (Pāli)

On the right hand of the Bodhisattva:
1) cakka wheel
C.4. Stroking the head of Rāhula
Returning to his paternal home Kapilavastu, the Blessed One strokes the head of his son Rāhula.

Tsa pao tsang ching (Chinese)

On the hand of the Buddha:
1) cakra wheel

C.5. Healing Devadatta
The ever-envious and ever-ambitious Devadatta (IHa sbyin) becomes ill, and is healed by the Buddha.78

Saṅghabhedavastu of the Mūlasarvāstivādin Vinaya (Sanskrit, Tibetan)

On the hand of the Buddha:
1) cakra  'khor lo wheel
2) svastika bkra shis svastika
3) nandyāvarta g-yung drung 'khyil pa nandyāvarta

C.6. Stroking the elephant Dhanapālaka
Devadatta sends the elephant Dhanapālaka (Nor skyong) to trample the Buddha to death, but the Blessed One tames the elephant with love.79

Saṅghabhedavastu of the Mūlasarvāstivādin Vinaya (Sanskrit, Tibetan)

On the hand of the Buddha:
1) cakra  'khor lo wheel
2) svastika bkra shis svastika
3) nandyāvarta g-yung drung 'khyil pa nandyāvarta

C.7. Stroking the head of the Nāga King Apalāla
After defeating the fierce Nāga King Apalāla (Sog ma med), the Buddha strokes his head.80
Bhaiṣajyavastu of the Mūlasarvāstivādin Vinaya (Tibetan)
Bhaiṣajyavastu, sMan gyi gzhi, Q1030, Vol. 41, ‘dul ba ge, 110a1

On the hand of the Buddha:
1) 'khor lo (cakra) wheel
2) bkra shis (svastika) svastika
3) g-yung drung 'khyil pa (nandyāvarta) nandyāvarta

C.8. Tending to a sick monk
The Buddha discovers a sick monk who has been neglected by his fellow-monks, and washes and tends him with his own hands.

Civaravastu of the Mūlasarvāstivādin Vinaya (Sanskrit, Tibetan)

On the hand of the Buddha:
1) cakra 'khor lo wheel
2) svastika bkra shis svastika
3) nandyāvarta g-yung drung 'khyil pa nandyāvarta

C.9. Stroking the earth to summon the pillar (yūpa) of Mahāpranāda
The Buddha strokes the earth to summon the pillar (yūpa) of Mahāpranāda (sGra chen). 81

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

On the hand of the Buddha:
1) cakra 'khor lo wheel
2) svastika bkra shis svastika
3) nandyāvarta g-yung drung 'khyil pa nandyāvarta

D. Miscellaneous References to Auspicious Signs

D.1. Symbols in the milk
Three auspicious symbols manifest in the boiling milk during the preparation of the madhupāyasa by the sisters Nandā and Nandabalā, to be offered to the Bodhisattva just before the enlightenment.

D.1.1. Saṅghabheda-vastu of the Mūlasarvāstivādin Vinaya (Sanskrit, Tibetan)
Gnoli, op. cit., I 109.21; Tib. tr. Q1030, Vol. 42, ’dul ba ce, 25a8.82

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

D.1.2. Abhinīṣkramanā-sūtra (Tibetan)
mNgon par 'byung ba'i mdo, Q967, Vol. 39, mdo shu, 43a7.83

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

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

1) makara chu sрин dolphin
2) svastika bkra shis pa svastika
3) nandyāvarta g-yung drung ’khyil pa nandyāvarta
4) ardha-candra zla gam half-moon86

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

E.1. On the hands and feet of Avalokiteśvara: Rūpāstava (Sanskrit)
Rūpāstava, Janardan Shastri Pandeya (ed.), Bauddha-stotra-samgraha, Delhi, 1994, p. 178.87
On the hands (v. 17)
1) cāmara  yak-tail whisk
2) cakra  wheel

On the feet (v. 20)
1) cakra  wheel
2) aṅkuśa  goad
3) śakti  spear

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

On the soles of the feet is the auspicious mark:svastika
1) svastika  svastika

F. Iconographic Manuals

F.1. Daśatalanyagrodhaparimaṇḍala-buddhapratimā-lakṣaṇa (Tibetan)
Sangs rgyas kyi sku ‘i gzugs brnyan gyi mtshan ngyid mtho bcu pa shing nā gro dha ltar chu zheng gab pa (author unknown), Q5804, Vol. 143, bzo rig pa go, 6a8.

[On the palms of the hands]:
1) dung  śaṅkha  conch
2) ’khor lo  cakra  wheel
3) padma  padma  lotus
4) lcags kyu  aṅkuśa  goad

F.2. Daśatalanyagrodhaparimaṇḍala-buddhapratimā-lakṣaṇa (Tibetan)
(as preceding) bzo rig pa go, 7a4.

[On the feet]:
1) ’khor lo  (cakra)  wheel
2) dung  (śaṅkha)  conch
3) dpal be’u  (śrīvatsa)  śrīvatsa

F.3. Sambuddhabhāṣita-pratīṃḍa-lakṣaṇa-vivaraṇa (Tibetan)  
rdzogs pa’i sangs rgyis gsungs pa’i sku gzugs kyi tshad kyi rnam ‘grel (author unknown), Q5805, Vol. 143, bzo rig pa go, 10b2.

The soles of the feet are adorned with:
1) ’khor lo  (cakra)  wheel
     la sogs pa  (ādi)  etc.\(^91\)

F.4. Citra-lakṣaṇa (Tibetan)
Ri mo’i mtshan nyid (author unknown), Q5806, Vol. 143, bzo rig pa go, Chap. 3, 20a7; Asoke Chatterjee Sastri, The Citralaksana, An Old Text of Indian Art, The Asiatic Society, Calcutta, 1987 (Bibliotheca Indica Series, 315), text p. xlv, tr. p. 53 (v. 84).\(^92\)

[On the palm of the hand]:\(^93\)
1) dpal be’u  (śrīvatsa)  śrīvatsa
2) g-yung drung ’khyil pa  (nandyāvarta)  nandyāvarta
3) ’khor lo  (cakra)  wheel

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

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

Notes


3 I do not include here the traditions that allocate the 80th attribute (usually the same three symbols) to the head-hair. They include the anuvyāñjana lists of the Mahāvastu, Abhidharmadīpa, Lalitavistara, and the Sanskrit Aṣṭādāsāsāhasrikā Prajñāpāramitā from Gilgit. Cf. here Anna Maria Quagliotti, “*Nandyāvara and Crescent on Gandharan Bodhisattvas*”, Istituto Universitario Orientale, *Annali*, Vol. 54, Naples, 1994, pp. 129–49.

4 Lakṣaṇa-anuvyāñjana is often translated “major and minor marks”, “major and minor characteristics”, and the like. A glance at the 32 lakṣaṇa shows that they are not marks, and a glance at the 80 anuvyāñjana shows that some of them can hardly be described as “minor”. I therefore prefer to render lakṣaṇa (Pāli lakkhaṇa, Tib. mtshan) as “feature”, and anuvyāñjana (Pāli anubhyañjana, Tib. dpe byad bzang po) as “attribute”. (The translation “minor mark” is based on the prefix anu: note that here the Tibetan, which usually faithfully retains Sanskrit prefixes in translation, does not translate it. It is true, however, that traditional exegesis—for which see the following—frequently subordinates the 80 anuvyāñjana to the 32 lakṣaṇa.)

5 Q5852, Vol. 145, ngo mtshar jo, 217b1, skyes bu chen po’i mtshan te, de yang sum cu rtsa gnyis yod la, dpe byad bryad cu ni de’i ’khor du gtos pa’o. Cf. also the definition at Daśabalaśrīmitra, Q5865, Vol. 146, ngo mtshar nyo, 254b4.

6 Q5194, Vol. 91, sher phyin nua, 119b5, dpal be’u dang, bkra shis dang, nya dang g-yung drung khyil pa la sogs pa rnams ni, mtshan bzang po phyag dang zhabs ’khor lo’i mtshan dang ldan pa dang, phyag dang zhabs dra bas ’brel pa’i ’khor du gyur pa’o.


10 All of the Tibetan works cited are translations from Indian originals, most or all of which were composed in Sanskrit. svastika is bkra shis, occasionally bkra shis pa. nandyāvārta is g-yung drung 'khyil (var. 'khyil) pa (var. ba); in two cases it is rendered by dga’ ba ‘khyil pa (here dga’ ba = nandi); this form, in the Kanjur versions of the Šatasāhasrikā and Pañca-viṃśatisāhasrikā Prajñāpāramitās (B.2.1, 2) is probably older. śrivatsa is dpal (g.yi) be’u.

11 The Mahāvastu, a text of the Lokottaravādin Mahāsāṃghika school, is known only from Sanskrit manuscripts from Nepal. It was not translated into Tibetan or Chinese.

12 heṣṭā pādatalā jātā svastikair upāsobhitāḥ.


14 padmapādakaro: or could this mean “feet and hands like the lotus”, as in Jones, op. cit., p. 187. The line is corrupt: see Jones’ n. 4.

15 The Tibetan translation dates to circa CE 800.

16 ...anikita-pādātala.

17 'khor lo rtsibs stong dang ldan pa sgrub par byed pa’i pha rol tu phyin pa drug. The Tibetan translation dates to circa CE 800.

18 The Tibetan translation dates to circa CE 800.

19 karatala suvicitrā svastikās cakracitrāḥ. The Tibetan places the signs on the feet: zhab mthil mdzes par bris pa bkra shis 'khor lo’i mthshan.

20 The Tibetan translation dates to circa CE 800. In the Mongolian version translated by Frye, which has one extra chapter, this is Chap. 29.

21 'khor lo rtsibs stong dang ldan pa’i phyag.

22 These verses, ascribed to the Buddha’s wife Śrī Yaśodharā, are popular in Nepal. A Pāli counterpart is cited below under the title Narasiha-gāthā; Bechert (pp. 570–71) notes that “this stotra belongs to the small number of Buddhist texts which are recited till nowadays by Buddhists in Ceylon as well as by Buddhists in Nepal”. The verses are also edited in Tejaratna Bajracarya, Āryya Nāmasaṅgīti bauddha stotra artha sahitam, Mantrasiddhi Mahāvīhāra, Kāntipur, 1991, “Snigdhanīla”, p. 24.

23 ...alamkṛtaraktasupādā.

24 vibhūṣitapāṇi.

25 The Pāli version has in this place chatta, parasol.

26 The list is remarkable for its inclusion of the vajra, an item found in some Indian lists (e.g. Part I [JSS 80/2], B.22, D.36, E.36 and below, A.11, B.1.1, F.5) but not in other Pāli lists, short or long (including those of the full 108 maṅgala).

27 For a Sanskrit counterpart, see A.7, Śrī-Śākyasimha-stotra. For the historical and literary background see Bechert (p. 568), who notes that “this small poem is well known to every Buddhist in Ceylon and it is daily recited in the Buddhist temples of the island”.

28 Translation from Alexander Coburn Soper, Literary Evidence for Early Buddhist Art in China, Artibus Asiae, Ascona (Supplementum XIX), 1959, pp. 184, 187–88. The dates are also from Soper; KBC gives 420–423. The original Sanskrit title is not known: Hōbōgirin Répertoire suggests *Buddhnāsmtṛi-samādhisāgara, with a question-mark; Nanjio gives *Buddhadhyānasamādhisāgara.

By a process not yet understood, the \textit{nandyāvarta} came to be interpreted in Chinese as King Brahma's \textit{uṣṇīśa} or turban.

“Mirror-Face” (\textit{Me long gdong}) is a former life of Śākyamuni. The chapter is No. 32 in Frye’s translation.

31 \textit{lag mthil na}, ‘\textit{khor lo rtsibs stong dang ldan pa’i mtsshan yod pa}, \textit{rkang pa g-yon gyi mthil na rta’i ri mo yod pa}, \textit{rkang pa g-yas kyi mthil na glang po che’i ri mo yod pa}. The Sanskrit of the symbols on the feet might be \textit{asva-lekha} and \textit{hasti-lekha}.

32 The Tibetan translation apparently dates to \textit{circa} CE 800. Sanskrit, Tibetan also in Gyaltsen Namdol (see below) pp. 108-09.

33 \ldots \textit{lāmchana(pāñi)pādataliś ca buddhā bhagavanto bhavanti}; \textit{sangs rgyas bcom ldan ’das rnams kyi phyag dang zhabs…la sogs pa’i mtsshan dang ldan pa laṅs so}. Some Mss omit \textit{pāñi} (hands), which are mentioned in the Tibetan (\textit{phyag}): see Samtani’s n. 8.

34 There is no ancient translation of the \textit{Dharmasaṅgraha} into Tibetan. A modern translation as \textit{chos yang dag par bsā dus pa} by Ācārya Gyaltsen Namdol, \textit{Dharmasaṅgraha} of Ācārya Nāgārjuna, Central Institute of Higher Tibetan Studies, Sarnath, Varanasi, 1988 (Bibliotheca Indo-Tibetica Series, XV), p. 55 reads \textit{phyag dang zhabs dpal gyi be’u dang bkra shis dang g-yung drung ‘khyil bas brgyan pa nyid bcas so}. The editor replaces the \textit{muktika} of the Sanskrit text by \textit{svastika (bkra shis)}, on the basis of the parallels: see his n. 1. This is not unreasonable, and not impossible as a scribal misunderstanding, but since \textit{muktika} is included in some other lists (e.g. Part I [JSS 80/2], B.5, 45; D46; E46) I let it stand. Ācārya Namdol includes useful appendices: Appendix 1 (pp. 87-98) gives the Sanskrit and Tibetan of the 32 features according to 5 sources; Appendix 2 (pp. 99-118) gives the Sanskrit and Tibetan of the 80 attributes according to 4 sources.

35 \ldots \textit{lakṣitapāṇipādatatalā}.

36 The \textit{Mahāvyutpattī} is a Sanskrit-Tibetan lexicon compiled in Tibet by an official, royally sponsored committee of Tibetan and Indian scholars in the early 9th century.

37 \textit{lalita-pāṇipādaḥ}, \textit{phyag dang zhabs…brgyan pa}.

38 The author, Buddhāśrijñāna, was invited to Tibet in 1200: see Ruegg, \textit{op. cit.}, p. 117.

39 The work was probably composed in Northern India in the 12th or 13th century: see Peter Skilling, “The Śaṃskṛtāśaṃskṛtaviniścaya of Dāśabalaśrīmitra”, \textit{Buddhist Studies Review}, London, 4/1 (1987), pp. 3-23.

40 \textit{phyag dang zhabs…brgyan pa’o}.

41 The Tibetan translation was done \textit{circa} CE 800. I am grateful to Dr. Siglinde Dietz (Göttingen) for supplying the copies of the Taipei edition used in this article.

42 \textit{sangs rgyas bcom ldan ’das rnams ni phyag dang zhabs…brgyan pa yin}.

43 The Tibetan translation was done \textit{circa} CE 800. The English translation by Edward Conze from an unpublished Sanskrit manuscript (or manuscripts) reads “They have the Srivatsa sign and the Svastika on the palms of their hands and the soles of their feet, because their hands and feet are adorned with them”: \textit{The Large Śutra on Perfect Wisdom with the divisions of the Abhisamayālākāra}, University of California Press, Berkeley, 1975, p. 664. Whether the omission of the third symbol arises from the translation or the manuscript cannot be said. Conze edited the section on the 32 features (\textit{lakṣaṇa}) in the \textit{Pañcatīvīśati} on the basis of four Sanskrit manuscripts from Nepal: “The Buddha’s lakṣaṇas in the Prajñāpāramitā”, \textit{Journal of the Oriental Institute (Baroda)} XIV (1965), pp. 225-29.
44. "sangs rgyas bcom ldan 'das rnams ni phyag dang zhabs...brgyan pa yin."
45. This is a different translation of a different recension: see Conze, *PPL*, pp. 34–39.
46. "sangs rgyas bcom ldan 'das rnams ni phyag dang zhabs...brgyan pa yin te.

47. The dates of the work and of its translation are not known. The source is given at 142a3, ‘phags pa shes rab kyi pha rol tu phyin pa stong phrag nyi shu inga pa las kyang mtshan dang dpe byad kyi le'u bzhi bcu dgu pa las 'don pa lta bu ste = “Features and characteristics”, Chapter 49 of the *Pañcavimśatisāhasrikā Prajñāpāramitā*. This is evidently a further recension.

48. "sangs rgyas bcom ldan 'das rnams ni phyag dang zhabs kyi mthil na...brgyan pa dag yin no.
49. The Tibetan translation was done circa CE 800.
50. "sangs rgyas bcom ldan 'das rnams ni phyag dang zhabs kyi mthil...brgyan pa ste. In the Sanskrit text from Gilgit the 80th attribute concerns the hair rather than the feet: Edward Conze (ed., tr.), *The Gilgit Manuscript of the Aśṭādāśasāhasrikāprajñāpāramitā*, Chapters 70 to 82, corresponding to the 6th, 7th, and 8th Abhisamayas (Serie Orientale Roma, XLVI), IsMEO, Rome, 1974, p. 53.25.

51. The Tibetan translation dates to the late 11th century (Conze, *PPL*, p. 39). The Sanskrit, which lists only two marks, does not mention “hands and feet”, and lists the marks after qualities of the head-hair. The Tibetan translation mentions three marks, which all of the commentaries place on the hands and feet. Conze’s translation (*Abhisamayālaṅkāra*, p. 102) follows the commentarial tradition.

52. Sanskrit, Tibetan also in Gyaltsen Namdol (see n. 34), p. 113. The work was composed in the later part of the 8th century: Ruegg, *op. cit.*, p. 101.
53. "...lalitapāṇipādatalatā, phyag dang zhabs...brgyan pa nyid yin no.

54. Text reads g-yu rung 'khyil pa.

56. "...lalitapāṇipādatalatā, phyag dang zhabs kyi mthil...brgyan pa nyid do.

57. Here the prose omits the symbol, but the translation of the kārika (253a1) has dpal gyi be’u dang bkra shis ni, g-yung drung 'khyil pas brgyan pa ste.

59. "phyag dang zhabs kyi mthil...brgyan pa yin no.

60. The author—Bhadanta Vimuktisena, different from the preceding—probably lived in the 6th or 7th century: Ruegg, *op. cit.*, p. 101.
61. "phyag dang zhabs...brgyan pa nyid yin no. The text gives g-yung drung twice: I take this to be a dittograph.

62. See above, § B.3.2, for the date.
63. "phyag dang zhabs...brgyan pa nyid yin no.

64. For the date see § B.1.4.
65. "phyag dang zhabs...brgyan pa nyid yin no.

66. See above, § B.3.3, for the date.
67. "phyag dang zhabs kyi mthil la...brgyan pa nyid.

68. The author was probably “an immediate successor of Haribhadra”: Ruegg, *op. cit.*, p. 102. The full text is given above in n. 6.

69. This work is available only in Chinese. The translation, by Kumārājīva, dates to CE 404–05.
SYMBOLS ON THE BODY, FEET, AND HANDS OF A BUDDHA

70 “Ses mains sont marquées du Śrīvatśa (śrīvatsalākṣitatapāṇī).”
71 The Tibetan translation dates to circa CE 800.
72 The passage is parallel to Sanghabhedavadūt 85.29 (there does not seem to be a parallel to 91.13). The Abhinīṣkrāmaṇa-sūtra is a long life of the Buddha, known only from a Tibetan translation dating to circa CE 1000, which shows frequent affinity with the Mūlasarvāstivādin tradition as represented by the Sanghabhedavastū. It is not related to a life of the Buddha preserved in a Chinese and given a similar Sanskrit title by Beal.
73 jālinā svastikāṅkṣena cakramadhyena pāṇinā, Tib. dra ba dang ni bkra shis rtags, ’khor lo dbus ldan phyag gis ni. Cf. also I,60a cakrāṅkpadāṃ; VIII,55cd sacakramadhyau caranau; XXI,24.
74 This event is represented iconographically by the bhūmisparśa-mudrā, in which the palm of the hand, turned inward, is not visible.
75 For the date of translation see above, § A.3.
76 This is the only Pāli passage noticed to date that mentions the wheel (or any other auspicious symbol) on the hand.
81 See Panglung, op. cit., p. 22.
83 ’o thug stong du bsgres pa bskol pa na bum pa bzang po dang, dpal be’u dang, g-yung drung ’khyil pa’i mtshan ma dag byung ba snang ba dang.
84 makara-svastika-nandyavaria-candra-samalankṛtyaḥ.
85 The Tibetan translation dates to circa CE 800.
86 zla gam = ardha-candra (the reading reported for Ashikaga’s Sanskrit edition): see Hisao Inagaki, A Tri-lingual Glossary of the Sukhāvatīvyūha Sūtras, Kyoto, 1984, p. 106.
87 According to the colophon, which reads Śrīmād-āryāvalokiteśvara-bhaṭṭārakasya rūpavatavam, the text describes Avalokiteśvara. The refrain—tāṃ nāmāmi daśābala-vara-hastam (v. 17) and ...daśābala-vara-pādam (v. 20)—could equally apply to the Buddha. Cf. also the Ārya-tāra-bhaṭṭārīkā-nāmāśottarārasūtra-stotra, in de Blonay (see below, § E.2), p. 50, v. 22ab, daksinakaram...punyalakṣanamanḍitam, tr. in Willson, op. cit., p. 100, Avalokita’s “right hand adorned with a propitious sign”.
88 āryalokeśvaracaraṇatalavastikasvastikcīhīnām.

According to my notes from many years back, the Sanskrit is given in a work no longer accessible to me: Gopī Nātha Kavirāja (ed.), *Buddhapratimālakṣaṇaṃ*, Benares, 1933, p. 17, śāṅkhaṇī cakraṇaḥ talenaṇāyaṃ, pādaṃ ca kuliśāṅkuṣaṃ, sarva-vālakṣaṇa-ārya-lekhaḥ, kāryaḥ pṛthāṃ vidihaḥ.

This is a commentary on the preceding.

Cf. the commentary on the hands at 9a6, which mentions bkra shis kyi rnam pa and g-yung drung 'khyil pa'i rnam pa. The passage is not clear to me.

This is a non-Buddhist verse treatise on painting. Since the measurements and features are prescribed for the Universal Emperor (*cakravartin*)—the model for the Bodhisattva/Buddha as a Great Being (*mahāpuruṣa*)—the information is relevant. Chatterjee Sastri's translation confuses the symbols.

The *cakra* on the foot is mentioned at text p. liv, tr. p. 57 (v. 136).

There are two differences between Sanskrit (edited on the basis of a single manuscript from Nepal: Bose, pp. 1-2) and Tibetan: the latter reverses the order of Skt. nos. 4 and 5, and the Tibetan gives *sakti* (in transliteration) for no. 6, where the Sanskrit has *svastika*.

The text has *lcags kyu gdugs*—I do not understand the addition of *gdugs* = *chattra* = no. 10.