

# *Trends in Linguistics*

*Fragments of the Tocharian A  
Maitreyasamiti-Nāṭaka  
of the Xinjiang Museum, China*

*Ji Xianlin, Werner Winter  
Georges-Jean Pinault*



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## 袁林案：

吐火罗文 A(焉耆文)《弥勒会见记剧本》，其发现的经过、一般的情况、故事情节等等，我在上面已经叙述过了。至于本《剧本》的吐火罗文原文，我曾过去许多年中陆续转写、翻译、加注解释过一些片段，用汉文和英文在国内发表。这次全文发表全译 44 张，88 页，本拟先用汉文，然后得便译为英文。因为吐火罗文研究是一门国际性的学问，国内通解者尚未见其人，只用汉文发表，意义不大。外国同行多说汉文如天书，无法阅读。正在此时，德国吐火罗文专家 Prof. Werner Winter 来访，要我用英文或德文将全书译出，在他主编的一套丛书中刊出，并对此项工作的重要性给予了完全的肯定。他的建议实获我心。又念德文虽为国际上重要的学术语言；但较之英文，在广泛性上又有逊色。因此，我最后决定，用英文发表。此时，Prof. Werner Winter 又约法国吐火罗文专家 Prof. Pinault 参加协助工作。我同 Prof. Georges Pinault 已晤面数次，深知他吐火罗文造诣之深，蜚声国际士林，我欣然同意。我个人在过去数年钻研探讨的基础上，转写并翻译了全部残卷。对照汉文有关资料，其中最重要者实为回鹘文译本，若无回鹘文译本，则翻译吐火罗文本，几为不可能之事。德国虽亦有吐火罗文 A《弥勒会见记剧本》残卷；但在过去六七十年中，未见有任何西方学者译之为西文者，其原因就在这里。我自己治学兴趣过于广泛。虽在德国时即从 Sieg 师治吐火罗文；但几十年来并未能专心一志，从事吐火罗文的研究。我从不敢以吐火罗文专家自居。现在这个英译本，虽为破天荒之作，倘无上举德法两位专家学者之鼓励、之帮助，则必不能达到现在这个水平，此可断言也。

我现在将此书收入《文集》中，本来可有两种做法：一将欧洲出版之英文本全部收入，二将英文本全部译为汉文。经过反复考虑，我决定采用一个中间办法：有一半，包括“导言”和“故事情节”在内，用汉文原文。后一半，包括原卷转写、译文、注释，以及两个索引，采用英文原书。这是一种新式的“合本”，这样对读者会更有用。

# Trends in Linguistics

## Studies and Monographs 113

*Editor*

Werner Winter

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*Transliterated, translated and annotated by*  
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*in collaboration with*  
Werner Winter  
Georges-Jean Pinault

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# 1. Introduction

## 1.1. Explanatory notes concerning the fragments

In the winter of 1974, in the Yanqi district of the Xinjiang Autonomous Region, China, close to a 1000-Buddha Temple, some forest workers discovered accidentally 44 leaves, i. e., 88 pages of the manuscript remains of a Tocharian A version of the Maitreyasamiti-Nāṭaka. Although they are far from complete, they are the longest manuscript remains of this text discovered till now and are therefore worth notice. The original manuscripts are written in Central Asian slanting Brāhmī on yellowish paper, circa 32 cm in length and 18.5 cm in width. Most of them contain eight lines on every page; on a few of them, only six lines survive. Having been burnt by fire, the manuscript remains are heavily damaged, mostly on the left side; the left margin and corners are always entirely lost. There is not even a single page or a single line complete. On the most damaged pages, there remain only a few words. The order of the pages is totally in confusion, which causes a lot of difficulties for the deciphering work. A few manuscript remains of the same text have already been published in E. Sieg and W. Siegling's *Tocharische Sprachreste* (Berlin–Leipzig, 1921); they are in a similarly damaged condition.

## 1.2. Fragments of the Maitreyasamiti-Nāṭaka published by E. Sieg and W. Siegling in *Tocharische Sprachreste*

In 1906, the German archeologists Albert Grünwedel and Albert von Le Coq discovered during the third Prussian Turfan Expedition some Tocharian A fragments of the Maitreyasamiti-Nāṭaka texts in Xinjiang, China. These fragments were later on published by two German scholars, Emil Sieg and Wilhelm Siegling, who had deciphered the Tocharian language, in two volumes, one containing facsimiles, the other the romanized transliterations (Berlin–Leipzig: Walter de Gruyter & Co., 1921). In the following, I enumerate the texts of the Maitreyasamiti-Nāṭaka according to the original numbers of Sieg and Siegling.

No. 212–216

Here we find, among others, the names Bādhari, Mogharāja, Maitreya (Metrak), Vaiśravaṇa, and Indra. In 212–213, we read part of the list of the Mahāpuruṣa-lakṣaṇas (“marks of the Great Man”) of Śākyamuni. In 215, there is the name Nirdhana, who asks Bādhari to give him 500 dinars. Here we find also the name Pūrṇabhadra.

No. 217–238, 239–242

Here we have the text of the Maitreyāvādānavyākāraṇa. This is a different work which, although the leading role is also played by Maitreya, is not a drama, but a kāvya, i. e., an epic-like poem.

No. 251–294

Here again we have the Maitreyasamiti-Nāṭaka.

No. 295–305

We find here a “Zweite Abschrift” of our text, as Sieg and Siegling call it.

No. 306–310

“Eine dritte Abschrift” of our text.

No. 311–311A

Sieg and Siegling write: “Die Erwähnung des Maitreya (Metrak) in Strophe 2 weist darauf hin, dass der Text der Maitreya-Literatur angehört.”

No. 348–349

Sieg and Siegling write: “Den Inhalt bilden Bitten an Maitreya.”

No. 399–404

Sieg and Siegling are of the opinion that “Das Werk war jedenfalls eine Avadānasammlung.” In No. 399 “treten sprechend auf Maitreya, die Bodhisattvas Padmaprabha, Jvalaprabha and Mañjivāla und die Prinzessin Padmāvatī.”

### 1.3. Old Uighur version or translation

There are two copies of the same version, one discovered by the German Expeditions to the Turfan oasis in Xinjiang, China in 1902–1914, and now kept in Germany. This copy is incomplete and sometimes badly damaged. The manuscript remains were edited and published by the German scholar, Annemarie von Gabain, in her work:

*Maitrisimit. Faksimile der alttürkischen Version eines Werkes der buddhistischen Vaibhāṣika-Schule. Teil I mit Beiheft I. – Teil II mit Beiheft II* (Wiesbaden: Franz Steiner Verlag, 1957–1961).

This copy was translated into German by Şinasi Tekin in:

*Maitrisimit. Die uigurische Übersetzung eines Werkes der buddhistischen Vaibhāṣika-Schule. Schriften zur Geschichte und Kultur des alten Orients, Berliner Turfantexte IX* (Berlin: Akademie Verlag, 1980). 1. Teil: *Transliteration, Übersetzung, Anmerkungen.* – 2. Teil: *Analytischer und rückläufiger Index.*

A second copy was discovered in Hami, Xinjiang, in April 1959 by an Uighur shepherd; it is now kept in the Xinjiang Regional Museum, in Urumqi, China. The text was published by İsrāpıl Yūsüp, Dolqun Qambiri and Abduqeyum Hoğa:

*Qādimki Uyğur yezigidiki Maitrisimit. I*

[Chinese title: Huihu wen «Mile huijian ji.» 1.]

(Urumqi: Şingān Hāq Neşriyati/Xinjiang renmin chubanshe, 1988).

This copy was published with the Old Uighur original facsimile text, romanized transcription, Chinese translation, and notes. Only the prologue and the chapters 1–4 were published. A continuation is expected.

Beside the above mentioned works, a few Chinese scholars, including Prof. Geng Shimin and Prof. Li Jingwei, transcribed and translated into Chinese some chapters from the original Uighur texts, which were published in different Chinese periodicals. I will not enumerate the titles and references here, as foreign scholars not familiar with the Chinese language will not be able to use them.

Prof. Geng Shimin (University of National Minorities, Beijing, China), in collaboration with Prof. Hans-Joachim Klimkeit (University of Bonn, Germany), published some translations of the Uighur version of the *Maitrisimit*:

- 1) “Das 16. Kapitel der Hami-Version der *Maitrisimit*”, *Journal of Turkish Studies* 9 (1985): 71–132.

- 2) "«Der Herabstieg des Bodhisattva Maitreya vom Tuṣita-Götterland zur Erde». Das 10. Kapitel der Hami-Handschrift der Maitrisimit", *Altorientalische Forschungen* 14 (1987): 350–376.
- 3) "«Das Erscheinen des Bodhisattva». Das 11. Kapitel der Hami-Handschrift der Maitrisimit", *Altorientalische Forschungen* 15 (1988): 315–366.
- 4) *Das Zusammentreffen mit Maitreya. Die ersten fünf Kapitel der Hami-Version der Maitrisimit*. Teil I: Text, Übersetzung und Kommentar. Teil II: Faksimiles und Indices (*Asiatische Forschungen*, Bd. 103), Wiesbaden: Otto Harrassowitz, 1988. – Other collaborators of this volume were Helmut Eimer and Jens Peter Laut; the book contains texts from the prologue (*yūkūn?*) and chapters 1–4.
- 5) "«Die Weltflucht des Bodhisattva». Das 13. Kapitel der Hami-Handschrift der Maitrisimit", *Altorientalische Forschungen* 18 (1991): 264–296.
- 6) "«Der Gang zum Bodhi-Baum». Das 14. Kapitel der Hami-Handschrift der Maitrisimit", *Materialia Turcica* 16 (1992[93]): 25–47.
- 7) "«Das Erlangen der unvergleichlichen Buddhawürde». Das 15. Kapitel der Hami-Handschrift der Maitrisimit, *Altorientalische Forschungen* 20 (1993): 182–234; "Nachtrag", *ibid.*: 416–437. Papers n° 2, 3, 5, 6, 7 were prepared in collaboration also with J. P. Laut.

In the following edition of the Yanqi manuscript of the Tocharian A text, the reader will find references to the Turfan recension and to the Hami recension of the Uighur text Maitrisimit.

## 1.4. Parallel versions in other languages

To the Tocharian A version of the Maitreyasamiti-Nāṭaka, there are many parallel versions in different languages other than Uighur.

### 1.4.1. Chinese

In the Chinese translation of the Tripitaka, there are numerous parallels to the Tocharian text; their degree of similarity varies greatly. It is very difficult and indeed not necessary to enumerate all of them. A. von Gabain (1957: 16–17; 1961: 12–13) provides a rather detailed description

of some of the Maitreya works in the Chinese Tripiṭaka. In the following I choose only a few important ones, and quote their names. In section 5, giving the outline of the 1st, 2nd, 3rd, and 5th acts, I shall translate some of them from Chinese into English.

#### 1.4.1.1. Zengyi aban jing, k. 44.

*Répertoire du Canon bouddhique sino-japonais, édition de Taishō* (Fascicule annexe du Hōbōgirin, Paris-Tōkyō, 1978) no. 125 (Skt. Ekottarāgama = Pāli Aṅguttara-Nikāya).

Taishō-Tripiṭaka, Vol. 2, pp. 787c–789c.

#### 1.4.1.2. Xian yu jing, k. 12

*Répertoire du Canon bouddhique sino-japonais, édition de Taishō*, no. 202. Taishō-Tripiṭaka, Vol. 4, pp. 432b–434a.

Because this is the most complete story of Bāvarī (the same as in Pāli, Bādhari in Tocharian), I shall translate the first half of it into English in section 1.5.1.

#### 1.4.2. Tibetan

Three Tibetan parallel versions are mentioned by A. von Gabain (1957: 17; 1961: 12), two of them translated from Sanskrit, one from Pāli.

#### 1.4.3. Khotanese Saka

See the first edition: Ernst Leumann, *Maitreya-samiti, das Zukunftsideal der Buddhisten. Die nordarische Schilderung in Text und Übersetzung*. 1–2, Strassburg: Karl J. Trübner, 1919. This work is the chapter 22 of the manual of Buddhism known as the Book of Zambasta; a new edition and translation are given in: *The Book of Zambasta. A Khotanese poem on Buddhism*, edited and translated by Ronald E. Emmerick (London Oriental Series, vol. 21), London: Oxford University Press, 1968, pp. 301–341.

#### 1.4.4. Sogdian

A Sogdian version of our text has not yet been discovered. Olaf Hansen mentioned in *Jahrbuch der Preussischen Akademie der Wissenschaften* 1939: 68 a book concerning Maitreya written in Sogdian (vide A. von Gabain, 1961: 13).

#### 1.4.5. Pāli

1.4.5.1. Cakkavatti-Sīhanāda-Suttanta, chapter 26 of the Dīgha-Nikāya. See the *Dīgha Nikāya*, vol. III, edited by J. Estlin Carpenter (Pali Text Society), London: Luzac & Co., 1910, reprinted 1992, pp. 58–79. The text

contains the prophecy of the birth of Metteyya (= Maitreya) in the future city of Ketumatī. Translations: R. Otto Franke, *Dīghanikāya. Das Buch der langen Texte des buddhistischen Kanons in Auswahl übersetzt*, Göttingen: Vandenhoeck & Ruprecht, 1913, pp. 260–272; Karl Eugen Neumann, *Die Reden Gotamo Buddho's aus der längeren Sammlung Dīghanikāyo des Pāli-Kanons*, Bd. III, München-Leipzig: R. Piper & Co., 1918, pp. 57–79; *Dialogues of the Buddha*, translated by T. W. and C. A. F. Rhys Davids, Part III (Pali Text Society Translation Series no. 33), London: Oxford University Press, 1921, reprinted 1995, pp. 53–76.

#### 1.4.5.2. Anāgata-vaṃsa

Edited by J. Minayeff, *Journal of the Pali Text Society*, 1886, pp. 33–53; facsimile reprint in *Journal of the Pali Text Society*, Vol. II (1885, 1886, 1887), London, 1978.

#### 1.4.5.3. Pārāyana-vagga, chapter V of the Sutta-Nipāta

See the *Sutta-Nipāta*, ed. by Dines Andersen and Helmer Smith (Pali Text Society), London: Oxford University Press, 1913, reprinted 1990, chapter 5, pp. 190–223. Translations: V. Fausbøll, *The Sutta-Nipāta. A Collection of Discourses* (Sacred Books of the East, Vol. X, Part II), 2nd edition revised, Oxford: Clarendon Press, 1898; K. R. Norman, *The Group of Discourses* (Sutta-Nipāta), Vol. 1 (Pali Text Society Translation Series, no. 45), London: Routledge & Kegan Paul Ltd., 1984, pp. 159–185.

#### 1.4.6. Sanskrit

Maitreyāvadānavyākāraṇa, in the Divyāvadāna; see Edward B. Cowell and Robert A. Neil, *The Divyāvadāna. A Collection of Early Buddhist Legends. Sanskrit text in transcription*, edited from the Nepalese manuscripts in Cambridge and Paris. First published, Cambridge: Cambridge University Press, 1886, reprinted Amsterdam: Oriental Press, 1970, chap. 3, pp. 55–66.

### 1.5. Brief outline of the contents of the 1st, 2nd, 3rd and 5th acts

The story of Bādhari and Maitreya seems to have been quite popular even in ancient India. We find in the Sutta-Nipāta in Pāli (vide supra) the name Bāvarī and the questions asked to the Buddha by his disciples.

There are different versions of this story. In order to give the readers a general idea of the very involved and complicated story, I translate in the following first one version from the Chinese Tripiṭaka, not necessarily

the standard one, but at least a complete one. Then I shall give a brief outline of each above-mentioned act of the Tocharian version. In my translation, I try to follow the wording of the text as closely as possible.

### 1.5.1. From the "Tales of the Wise and the Fool"

*Damamūka*-(*nīdāna-sūtra*) or the *Sūtra on the Cause, or Tales of the Wise and the Fool*. Chapter 57: Bāvarī = Taishō edition of the Tripiṭaka, Vol. 4, pp. 432b - 434a.

So I have heard. Once the Buddha stayed in Rājagṛha City on Gr̥dhra-kūṭa-Hill, together with 1,250 venerable disciples. At this time, the king of Vārāṇasī (= Benares), whose name was Pramada, had a chancellor who begot a boy, endowed with the 32 Mahāpuruṣa-lakṣaṇas [marks of the Great Man] and all (80) Anuvyañjanas [minor marks], with purple-gold colored body and good-looking appearance. The chancellor saw all these and was doubly pleased. Thus, he summoned a fortune-teller and ordered him to practice divination. The fortune-teller looked carefully at the baby and said: "Wonderful! He is endowed with all Lakṣaṇas and Anuvyañjanas, and provided with all merits, and his intelligence and eloquence are perfect and without hindrance, exceeding all expectations." The chancellor was most pleased and wanted to give him a name. The fortune-teller asked again: "What wonders have appeared since his birth?" The chancellor answered: "The wonders were unusual. His mother was by nature not kindhearted. During her pregnancy she became merciful to distressed people, showed mercy to common people, and supported and protected them equally." The fortune-teller was pleased and said: "This is the desire of the baby!" and gave him therefore the name Metrak (Skt. Maitreya 'Merciful'). The parents were pleased and joyous beyond measure in their minds. The distinguished name of their son became known throughout the country. The king heard it, became afraid and said: "I think, this little boy is distinguished in name and form. If he accumulates high virtues, he will surely seize my throne. Before he grows up, I must annihilate him for sure. Waiting too long will bring me surely disaster." Thus thinking he said to the chancellor: "I have heard, you have just got a son with distinguished appearance. Bring him to me! I would like to see him." At this time, the people in the palace heard the news about the baby's radiance. They knew that the king was hatching a sinister plot and felt as if hot water and fire were pouring into their hearts. The baby had an uncle (mother's brother), whose name was Bāvarī [the same as in the Suttanipāta in Pāli], living in Pāṭaliputra. He was the Purohita [priest] of that country. He was wise, learned, far-



sighted, and superhumanly intelligent. He had 500 disciples who followed him constantly and asked him for advice. At this time, the chancellor loved his son tenderly and was afraid that his son might be slain (by the king). He made secret plans and dispatched somebody to send his son on an elephant to his uncle. His uncle saw Metrak and his good-looking appearance, loved him, and brought him up with special care. He respected him in his mind. When Metrak grew up, gradually he taught him to learn. The boy could learn on one day more than other people in one year. After learning less than one year he knew perfectly all the classical canons. At this time Bāvarī saw that his nephew after only a short period of learning could already master all books. He wished to arrange a meeting in order to display his abilities. He sent then a disciple to Vārāṇasī to inform the chancellor of what the boy had already learned and asked for jewels to arrange such a meeting. On the way the disciple heard about the immeasurable merits of the Buddha. He wanted to see him and went directly to the Buddha. Before he came to him, he was devoured on the way by a tiger. Owing to his merit, he was reborn in the first four heavens. Bāvarī exhausted all his properties, collected money and arranged a big festival to which he invited Brahmins. After everything was ready, he supplied meals and all kinds of delicious food. After the festival, he gave the dakṣiṇā [alms]. Everybody got 500 gold coins. After the almsgiving, he had exhausted all his money and valuables. A Brahmin by the name of Lao-du-cha (Raudrākṣa) came last of all. He saw Bāvarī (and said): "I come last of all. Although I cannot get any food, yet you ought to give me 500 gold coins according to the rule." Bāvarī answered: "All my properties are exhausted. I really am not able to fulfill your wish." Lao-du-cha said: "I have heard that you are giving alms and therefore come here with good hope. How is it possible for me to see you in vain, without being favored by you with alms? If you really refuse to give me anything, after seven days your head will be split into seven pieces." At this time, after hearing these words, Bāvarī thought to himself: "In the world there are malicious curses and other bewitchments. This matter cannot be taken as slight. If it were really so, and all my properties have already been exhausted, I have no way out." Thinking thus, he was worried and deeply terrified. The above-mentioned disciple who was reborn in heaven, saw from afar his teacher worrying without any support. He descended from heaven, came to his teacher and asked him: "Why are you worrying?" His teacher told in detail what happened. The god heard his words and instantly told him with respect: "Raudrākṣa does not know the law of 'top' [Pāli *muddha*, Skt. *mūrdhan*]. He is a foolish, bewitched, bad, and evil man. what can he actually do? Why do you worry about this? Now