KALPAVRKṢA.

BY

C. OTTO BLAGDEN.

With reference to note 2 on p. 215 of Dr. Vogel's interesting and valuable article on the inscriptions of Mūlavarman, it seems worth while to mention that in Burma, circa A.D. 1100, actual representations of the «wishing-tree» were made, for use as gifts. In a Mon (Talaing) inscription which I am now in course of editing and which will eventually appear as N°. VIII in the collection of Mon inscriptions to be published in a new periodical, styled *Epigraphia Birmanica*, such trees are twice mentioned. First in a list of gifts apparently presented to the king of Burma by a «Coli» prince, possibly of the Dravidian Coḷa dynasty: here the words are *chu kalpabrikṣa ma tmūy na sattaratna*, «a kalpavṛkṣa tree adorned with the seven kinds of jewels". Secondly, a few lines further on, among a list of gifts offered by the people of Burma to the king. In the latter case, and perhaps also in the former, the gift seems to have been intended to be devoted to pious uses but owing to lacunae in the inscription it is not possible to be certain as to this. That such offerings were made to Buddhist temples even in later times is, however, proved by a passage in the Pegu Chronicles (*Slapat Rājāwañ*, edited by P. W. Schmidt under the title «*Buch des Rāḡawañ, der Königsgeschichte*»), C IX 7, pp. 138—9. Here it is stated that king Dhammaceti of Pegu, who reigned in the second half of the 15th century, ordered 25 of such trees to be presented every year to the Shwedagon Pagoda near Rangoon, at the end of the rainy season (*wah, varṣa*). Here the word appears in the corrupted form *kaw-slabamruik*, and the editor has somewhat misunderstood the passage in consequence, taking *kaw* to be a separate word and misconceiving the meaning of «gift-bearing tree» supplied to him by a native informant so that in his glossary he styles it «Giftbaum», an error due to the different meanings of

Eng. gift and Germ. Gift. A less corrupt form is kalpabruik, entered as the equivalent of the Pāli kapparukkha in the Mon version of the *Abhidhānappadīpika* published at Pak Lat, A. Budh. 2453. From the explanation furnished to Schmidt by his Peguan informant it seems clear that the word is still understood in this sense by the natives, and probably the usage of presenting such earthly imitations of the heavenly tree is still occasionally observed. It is interesting to be able to trace an instance of it so far back as the time of Mūlavarman.

As to the expression *jīvadāna*, I may add that in the inscription above referred to the releasing of living creatures is also mentioned in the same context. But this is a common Buddhist practice. These offerings are in one place styled *dān yuṁyūṁ*, «living gifts» or perhaps «gifts of living things», which may be supposed to be a rendering into Mon of the above Sanskrit term.¹

Postscript.

Since writing the above note, I have come across a passage in Cambodge — *Fêtes civiles et religieuses*, par Adhémar Leclère (*Annales du Musée Guimet — Bibliothèque de vulgarisation*, tome 42, 1917) pp. 357—8, which shows that these giftbearing trees are in use even now in that important Indo-Chinese country, the ceremony in connexion with which they were employed being the consecration of the great Buddhist pagoda at Phnom Peñ in February, 1903. The passage reads: «Les trois kalbo-priks, ou arbres kalpas,

¹ [To Mr. Blagden's interesting note I wish to add that, since my paper on the inscriptions of Mūlavarman was published, I found the *kalpavṛkṣa* mentioned among the royal insignia in the *Mānasāra*, a Sanskrit treatise on Indian architecture, iconography and kindred subjects. Although in the present instance there is no question of a gift, but of an emblem to be used on the occasion of a coronation, we may perhaps assume that in both cases a similar object is meant. As the *Mānasāra* appears to be a South-Indian text, it would seem that here again we have a custom which was carried from the Coromandel coast to Further India and the Eastern Archipelago. It is not unreasonable to hope that some further evidence will be forthcoming regarding the appearance and use of such 'wishing-trees'. (cf. P. K. Acharya's *Summary of the Mānasāra*, Leiden 1918, p. 43).]

du sommet desquels trois hommes jeteront de la monnaie d'argent et du billon à la multitude, sont plantés, l'un à l'est, en face de la porte principale du temple, l'autre au sud, tout près de la porte, et l'autre au sud-ouest, tout près du guignol». On pp. 371—2 follows a more detailed account of their use on this occasion: «Du haut des trois mâts dont j'ai parlé ci-dessus, des hommes jettent au peuple des pièces de monnaie d'argent et de cuivre; c'est le pruy tean prak-reachea, le «jet des dons royaux en argent»; ces gens jettent aussi près de cinq mille boulettes en me reak (résine) qui renferment un petit morceau de cotonnade blanche sur lequel on a écrit le nom de l'objet que celui qui l'a ramassée recevra au trésor du roi quand ils'y présentera; c'est ce qu'on nomme le preah reach tean chnot, c'est-à-dire le «don royal au sort». Plus de cinq mille piastres en monnaie d'argent et de bronze sont prodiguées au peuple. Et la foule.... se bouscule pour ramasser les pièces d'argent, les sous et les boulettes précieuses qui lui sont jetés.»

C. O. B.