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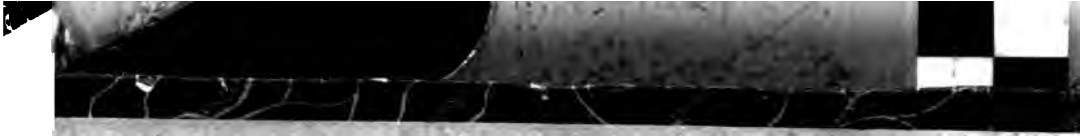
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ÇIKSHĀSAMUCCAYA

A COMPENDIUM OF BUDDHISTIC TEACHING

COMPILED BY

ÇĀNTIDEVA

CHIEFLY FROM EARLIER MAHĀYĀNA-SŪTRAS

EDITED BY

Cecil Bendall M. A.

PROFESSOR OF SANSKRIT, UNIVERSITY COLLEGE, LONDON;
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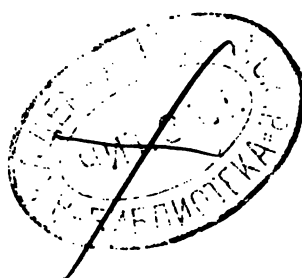
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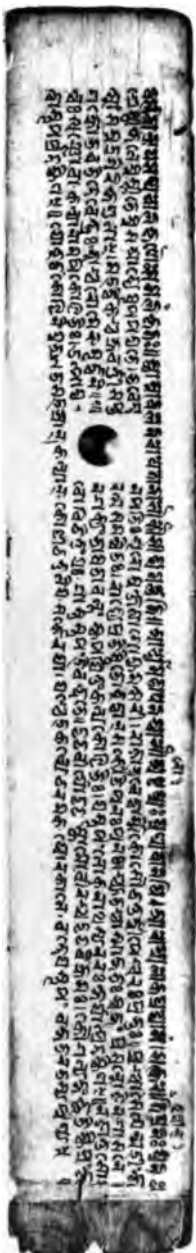
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1. Archetype of Çikṣāsamuccaya fol. 192 a. = text p. 298s — 299j (showing both writings).

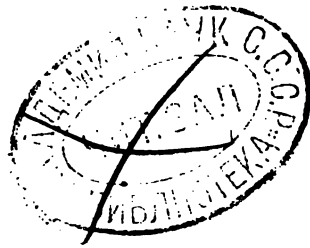


2. Archetype of Çikṣāsamuccaya fol. 169 b. = text. p. 866s sqq. and. colophon.



3. Ms. «K» (see p. 291 n. 7). Passage quoted 292,11 fm. — 294,1.

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PREFACE.

As the Introduction gives all that I have at present to say on the text itself, the present remarks are confined to some explanations of my own work upon it.

The Introduction deals with the text from several points of view; but one important aspect is left untouched: namely, its value as an exposition of Mahāyāna-teaching. In spite of the difficulty in getting Oriental translations published I am continuing the preparation of a translation of the text, and I hope either in connection with this, or as a separate essay, to bring out the more important doctrinal features of the book, feeling as I do that it contains much matter likely to interest a wider circle of readers than a publication such as the present can command. The argument of the book, however, will be at once gathered from the Summary, which follows the Introduction; and it is hoped that the notices of subject-matter added in Index I will also serve to illustrate not only the Çikshāsamuccaya but also the numerous works (mostly lost in their original text) from which it draws its inspiration.

The considerable bulk of the 'Additional Notes' constitutes a rather heterogeneous feature in the work. My object in writing foot-notes was to render the study of this often difficult text as

[I*]

attractive as might be to students acquainted with non-Buddhistic Sanskrit only: — *lokāvarjanāya* as Çāntideva would say. My desire was to spare such readers the annoyance of turning to a commentary as well as to a glossary at the end of the book. A further advantage has accrued from this arrangement in the shape of various criticisms that the notes have received during the progress of the edition, so that I have been enabled to correct and to supplement. For this reason and more especially on account of the great progress made in Buddhistic studies during the seven years occupied in the work, I have after all to request my readers to refer to the Additional Notes as well as to the foot-notes, particularly in the early part of the book.

The Glossary (Index II) follows the same lines as the notes. I have included in it some rare words even though registered in the two dictionaries of Böhtlingk. In the hope of advancing the interpretation of Buddhistic terminology I have often preferred to the discreet silence of the mere *index verborum* an explanation which I felt to be only provisional and liable to correction in the light of future research. Both Index II and Introduction § 4 are of course to be regarded as contributions merely, not as exhaustive catalogues of the lexical and grammatical peculiarities.

There remains now only the pleasant duty of acknowledging varied help received. My friend Serge d'Oldenburg, who some eight years ago induced me to undertake this edition, has aided me from first to last by many useful suggestions and by unobtrusive help the more appreciated because given by him often during times of great personal affliction. His place as acting editor was occasionally taken by Dr. C. Salemann, whose sympathies and knowledge extend beyond the Iranian studies by which he is best known.

Professor E. B. Cowell to whom the work is dedicated, gave me much help and encouragement in the earlier stage of the work.

Help from Chinese Sources from the late Thomas Watters, acknowledged in the Introduction to Fasc. I, was continued up to my friend's lamented death in January 1901. By an extraordinary piece of good fortune my help from the Far East did not end here. For in the same year Prof. Leumann read a portion of Fasc. I with his Japanese pupil Mr. U. Wogihara, and put me into communication with this gentleman whose dexterity in handling the vast Chinese literature of translations from the Sanskrit is astonishing. The results of his identifications of many passages are registered in Index I and in Additional Notes. His skill in finding his way through literary jungles is only equalled by his courteous promptitude as a correspondent.

Prof. Leumann himself has been good enough also to read the proofs of § 4 of the Introduction. My friend and former pupil Mrs Bode was kind enough to write out for press the Indices, which I had jotted down, very roughly; and most kindly volunteered for the dreary labour of verifying each index-reference in the proofs.

Last but not least comes my γνήσιος σύζυγος, associated both as an editor of Çāntideva and in the present *Bibliotheca*, Louis de la Vallée Poussin. His keen interest in the Mahāyāna no less than his friendly sympathy for my work have made him my most active helper¹⁾, and every sheet of the book has in some way profited by his suggestions. The intimate relation of his commentator Prajñākaramati to the Çikshāsamuccaya is explained in the Introduction § 3; and if this worthy has sometimes deceived his readers by a parade of 'borrowed plumes' of erudition, I can only say with the poet:

Utiliter nobis perfidus ille fuit.

I cannot conclude these remarks without once more referring to the liberality of the Imperial Academy of Sciences in the in-

1) Other literary help is acknowledged in the notes; but I must add a word here as to aid in photography from my friends Dr. F. J. Allen and Miss E. Ridding.

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ception and carrying out of the present international series. The Academy worthily maintains its great traditions of patronage for Oriental learning, and sets a noble example to all nations, especially such as number amongst their-fellow subjects adherents of Oriental faiths, amongst which the 'Good Law' of Buddha must ever take a prominent place.

Cambridge, August 1902.

Cecil Bendall.

Abbreviations and list of chief works cited.

- A. = The archetype -MS when compared with other MSS.; elsewhere called simply «MS».
- Aṅg-n. = Aṅguttara-nikāya.
- app. = 'apparently'.
- Aṣṭ-P. = Aṣṭasāhasrikā-Prajñāpāramitā, ed. *Bibl. Indica*.
- Atthasāl. = Atthasālinī, comm. on Dhammasaṅgaṇī, ed. PTS.
- B. & R. = Sanskrit-Wörterbuch von O. Böhtlingk u. R. Roth.
- B³ or } = Böhtlingk's abridgment of the same (Wörterbuch in kürzerer
W. K. F. } Fassung).
- B. Sk. = Buddhist Sanskrit.
- Bodhic. = Bodhicaryāvatāra, ed. Minaev in 'Zapiski' tom. IV and reprinted in J. B. T. S. India.
- Bodhic. ṭīkā } = Commentary on Canto IX of the last; ed. by L. de la Vallée-
or Bcp. (IX) } Poussin in his *Bouddhisme. Études*.
- Bcp. = Bodhicaryāvatāra-pañjikā, the whole commentary edited by the same scholar in *Bibl. Indica* (available for latter part of text only, and for Introduction and Index).
- Camb. Cat. = Catalogue of Buddhist Skt. MSS in the Univ. Library, Cambridge by C. Bendall. 1883.
- Ch. = Childers's Pali Dictionary.
- Dh.-p. or } = Dhammapada.
Dhammap. }
- Dh.-s. and } = Dharmasaṅgraha (Anecd. Oxon. Aryan Series I. 5).
Dh.-saṅgr. }
- Dh.-sṃi = Dhammasaṅgaṇī.
- Divy. = Divyāvadāna.
- ed. = 'edition', or 'edited by'.
- Itiv. = Itivuttaka.
- JBTISI = Journal of the Buddhist Text Society of India (other well-known Journals similarly cited by initials).

- Kāraṇḍa-v.** = Kāraṇḍavyūha. Calcutta, 1873.
K. F. = Analyse du Kandjour... par L. Feer (Annales du Musée Guimet tom. 2).
Lal.-v. = Lalitavistara, ed. *Bibl. Indica*.
Mādhy.-vṛ = Mādhyamika-vṛtti ed. BTSI (Poussin's edition only available for Index).
Majjh.-n. = Majjhima-nikāya.
marg. = the marginal annotations of the archetype.
Mhv. = Mahāvastu.
Mil.-P. = Milinda-pañha.
MS = the archetype; see above (A).
M.-Vyutp. = Mahāvyyutpatti ed. Minaev (Vol. I. ii. of his 'Buddhism'. 1887).
Nanjio = Catalogue of the Chinese translation of the.. Tripitaka 1883.
Nep. B. L. = Nepalese Buddhist Literature by Rūjendralāla Mitra 1882.
Pischel or } = Grammatik der Prakrit-Sprachen von R. Pischel (*Grund-*
Pischel, Gr. Pk. } *riss*, I. 8).
Pugg.-p. = Puggala-paññatti.
Rāṣṭrap. = Rāṣṭrapālāparipṛcchā, ed. *Bibl. Buddhica*.
Saddh.-p. = Saddharmapūṇḍarīka.
Tāran. = Tāranūtha's Geschichte des Buddhismus, tr. Schiefner.
Trigl. or } = Buddhistische Triglotte (St. Petersburg, 1869; cf. Pavolini in
B. Trigl. } *Giorn. Soc. Asiat.* XIII. 87).
tr. = 'translation' or 'translated by'.
Vajracch. = Vajracchedikā.
Vis.-M. = Visuddhi-magga.



INTRODUCTION.





Traditional portrait of Āntideva. ¹⁾

§ 1. General character and plan of the work.

The Āikshāsamuccaya is, as its name implies, a 'Compendium of doctrine'. The doctrine is that of the Māhayāna school of Buddhism; and there is thus a singular fitness in its having been in part at least the first to appear in a series designed to furnish the original texts mainly, if not exclusively, belonging to this school.

The form of the book is one familiar to students of Indian literature: an author's commentary on *Kārikās* or memorial verses written by himself.

These *Kārikās*, twenty-seven in number, are printed ²⁾ at

1) See below § 7 ad fin.

2) So far as the actual words of the *Kārikās* exist (for they are not all quoted in full), it would have been desirable to print them far more prominently *in the text*; but I only became aware of their separate existence in the course of my study of the Tibetan version, which at first (in the absence of any guide to my attempts at Tibetan study) I ventured to use only sparingly. My friend la Vallée-Poussin had previously seen from his studies of the *Bodhicaryāvatāra*-commentary that some kind of *mūla* must exist.

the end of the present Introduction and constitute a kind of formal framework to the book.

At first sight it would seem natural to suppose that the *Kārikās* were written first and the book or quasi-commentary afterwards. I am however by no means sure that this was so. Both seem to me a practically simultaneous result of the author's general reading of Buddhist literature.

One curious feature of the *Kārikās*, which has helped me to this conclusion, is that in several cases they themselves acknowledge their dependance on earlier literature. Thus, Kār. 9 contains an old traditional saying of the Master which is met with as early as the *Samyuttanikāya*¹). *Kārikā* 12 goes a step further and actually proclaims the source of its inspiration. Kār. 14 line 1 must also be an old saying, though I have not succeeded in verifying it.

Again, the phraseology of a *Kārikā* is sometimes suggested by a passage which appears to be quoted in support of it: for example, Kār. 27 (356. 8, 9) is clearly inspired by the quoted passage at 357. 4-11²).

It will be seen from the outline-summary of the whole work, which is also subjoined to the present Introduction that the general argument or groundwork of the treatise is very simple, consisting of introductory matter on the essential duty (faith and self-renunciation) of a Bodhisat, followed by three aspects of his life each regarded from three points of view.

Beyond the *Kārikās*, which as we have seen are not wholly original, a very small proportion of the book is the work of the compiler himself. Besides a short poetical exordium and a post-script (the latter of not unquestionable authenticity, wanting in

1) And elsewhere; see 'Additional Notes' to 119. 9.

2) It will be also seen that both the *Bodhicaryāv.*-commentary and *Dīpaṅkara* (cited below § 3) quote the *Kārikās* as from the *Çikshāsamuccaya*, not as a separate work.

the Tibetan version; see § 7, below) he contents himself with the briefest possible explanations, generally in prose, and makes the scriptures that he quotes, or groups round his Kārikās, tell the story of the religion as viewed by him.

Thus the scheme of the book is similar to that of a standard work from which many of us gained our early notions of the doctrines of Greek philosophy: Ritter & Preller's *Historia Philosophiæ*¹⁾ *græco-romanæ ex fontium locis contexta*.

§ 2. Authorship and date.

The unique MS²⁾ on which the present edition is founded nowhere gives the name of the author. But the Tibetan version (Tanjur, Mdo 31) attributes both the Kārikās and the work itself to རྩོམ་པ་ or Çāntideva. This attribution is fully confirmed by the Mahāyāna doctor Dīpaṃkara Çrijñāna (Atiça) who frequently refers to Çāntideva and quotes from our text as a composition of his. See below (§ 3) as to this and the further evidence from the Çikshāsamuccaya-abhisamaya.

Tāranātha³⁾ represents Çāntideva as having been born a prince of Saurāshtra in the days of Çīla son of Çriharsha. It is true that neither this 'Çīla' (if that be his real name) nor any other son of Çriharsha is known to either Indian or Chinese⁴⁾

1) A more recent and familiar instance of a work on — this plan is the late Mr. H. C. Warren's «Buddhism in Translations». Here, however, the connecting matter contributed by the author is added not *pari passu*, but in the «Introductory Discourse» at the head of each Section of the Book.

2) For notes on the MS. and other materials of the present edition see § 7.

3) 'Geschichte' pp. 146, 163; where Çā. appears as a younger and ecclesiastically junior (pp. 162, 164) contemporary of Dharmapāla (early VIIth cent.: I-tsing).

4) See Sylvain Lévi in J. As. (8^{ième} série) 1892, tom. XX. 337. My lamented friend Mr. Watters also examined the Chinese records, especially the T'ang Shu from which Ma-touan-lin's account is taken *verbatim*. All agree in placing a usurping minister as Çriharsha's successor, but Mr. Watters could not accept M. Lévi's restitution 'Arjuna' as correct; since all the records including T'ung-chien-kang-mu ('mirror of history') have the form 'A-lo-na-shun'.

records. Tāranātha also mentions two¹⁾ other works of Çāntideva, the Sūtrasamuccaya and the Bodhicaryāvatāra, stating that the last was written *after* the other two. The Tibetan Chronicler's statement as to the *common* authorship of the Çikshās. and Bodhicaryāvatāra is confirmed by two pieces of internal evidence: 1) in the poetical exordia of the two works there are several stanzas in common; 2) in Bodhic. V. 105, 106 we find the repeated study of the Çikshāsamuccaya or Sūtrasamuccaya, especially of the former, enjoined on the student²⁾.

1) The attribution to Çāntid of a fourth work (*Çāriputra . . . ashtaka*) in the Tanjur-Index (Berlin copy; verified also at India office) seems to be doubtful. See Huth in Sitzb. K. Pr. Ak. Wiss. (Phil.-H.) Berlin. 1895. Bd. XV pp. 284, 272. The text of vol. 123 of the Tanjur is unfortunately missing at the India Office. It will be seen in Tāranātha p. 166 that the legend lays stress on these *three* works only. In Wassiljev, Buddhismus p. 310 (340) 'Çāntideva' is a slip for Vinayadeva. See the Tib. equivalent and compare *ibid.* p. 282, note. In Tanjur, Rg. 48. 1. I find a short hymn (Sahajagiti) attributed to Çāntideva.

2) Several interpretations of these stanzas have been proposed:

1) that of Prajñākaramati the commentator, who asserts the existence of four books, a Çikshās° and Sūtras° by Çāntideva and another pair of the same name by Nāgārjuna. No trace of or allusion to a Çikshās° by N. has been found and I do not see how *dvitīyaṃ* can be reasonably made to mean 'a second pair'. I may mention that I have collated the Tib. version and find that it fully agrees with the Sanskrit text of Prajñā's comm. on these stanzas.

2) that of Prof. Kern ('Manual', p. 127 n. 5), who makes the passage refer to two books only, both by N. This seems to me equally untenable as a rendering of the passage and is even more at variance with facts, for the reasons stated below, regarding the authorship of the present work.

3) that Çāntideva is referring to three books, a Çikshās° and Sūtras° by himself and a Sūtras° by N. This goes very well with the Sanskrit text and agrees with Tāranātha; according to it *dvitīyaṃ ca* has the very natural meaning: «and the second Sūtras°, that composed by N.» The objections to it are (a) the absence (as yet) of any trace of a Sūtras° by Çā.; & (b) the difficulty of supposing that Çā. would describe the work of a celebrated ancient author as «second» to his own of the same name. I do not regard these objections as fatal, but to any scholar who feels them so I would suggest as an alternative rendering:

4) to render: «let him look at the Sūtras.° which was composed by N. and which is his (the pupil's) second study». This would agree well with Tanjur, where we actually find that the *samkshēpa* of the Sūtras° (ff. 80) does form a contrast to the *vistara* of the Çikshās° (ff. 216).

This would hardly have been written, if the borrowing of verses in the exordium had formed a case of plagiarism.

Prajñākaramati, the commentator on the Bodhicaryāvatāra, of whom I shall have more to say later on, agrees with Tāranātha as to the common authorship of the Çikshāsamuccaya and Bodhicaryāvatāra¹⁾.

I have found nothing in the text itself to contradict the statement of Tāranātha as to the age of Çāntideva. One point notably confirms it. The pandits who translated the book into Tibetan were three in number: two Indians, Jinamitra and Dānaçīla, and one Tibetan Ye-çes-sde²⁾ (Jñānasena). Of these the last two³⁾ flourished under the celebrated Tibetan king Khri-lde-sroñ-btsan who reigned 816—838 A. D. A century and a half seems to me an interval just such as one would expect between the composition of a book of this kind and its translation for the use of the Tibetans, whom one would naturally suppose to have been more anxious in the early days of their conversion for the old scriptures than for quite new works. In any case 800 A. D. will be admitted as the latest possible *terminus ad quem*.

The *terminus a quo* is somewhat more difficult to determine.

Unlike the commentator of the Abhidharmakoçavyākhyā Çāntideva quotes only Buddhist authors; and of their chronology we know but little. It must suffice to say that Çāntideva represents an advanced stage of Buddhism, in a somewhat scholastic

1) Besides the passage quoted in the last note compare Bcp. ad I. 25 (p. 32 of Poussin's edition in the *Bibl. Indica*) and Bcp. ad V. 104 quoted below in Additional Notes (to 66. 15), where the Çikshās^o is cited as the work of Çāstrakṛt (°kāra), a natural description by a commentator of his author.

2) A portrait of this worthy is given at the beginning of the volume of the Tanjur (India Office copy) containing the present work.

3) See G. Huth in *Sitzungsab. der K. Preuss. Akad. der W., Phil.-hist. Kl.*, Bd. XV (1895) pp. 274—75.

patti¹⁾ seems to show that certain passages from authoritative books were regularly quoted and requoted as stock-pieces. I have called attention to several cases of this in the Summary of Contents, and in Index I by the use of the expression 'locus classicus'.

Kindred to this subject is the relation of these Sanskrit Mahāyāna books to the other Buddhist writings. I have elsewhere (JRAS. 1898 p. 870) pointed out in detail the position of Mahāyāna writers in regard to the older documents of the religion, taking as my chief text the extracts at pp. 210—222, which are neither translated nor adapted from the corresponding Pāli passage, but represent the Mahāyānist's handling of the «common tradition of Buddhism»²⁾.

Quotations from Çāntideva in Sanskrit.

It will hardly be expected that many allusions should be made in extant Sanskrit literature to an author so late in Indian Buddhist history as ours. I have however found two quotations from him in the Subhāshita-saṃgraha an anthology³⁾ discovered by me which I propose shortly to publish. These are some extracts from the Bodhic. IX (Subh. 28. 6): and later on (96. 5) another passage or passages not identified⁴⁾. Both are introduced by the phrase: *Çāntideva-pādair apy uktam*.

The relation of Prajñākaramati, the author of the commentary on Çāntideva's Bodhicaryāvatāra, at present in course

1) Cf. 67 n. 2. I generally exclude the testimony of the Bodhicaryāvatāra-commentary as to which I speak below; on the other hand the works described below (pp. X—XII) sometimes quote these stock passages. Atiça (Tanj. 31. 308a) cites others.

2) Another parallel is the quotation at 76. 7—15; compare Aṅg-n. VII. xlvii.

3) I showed to my friend la Vallée some passages; and some of these he printed in Le Muséon N. Sér. Tom. I.

4) I quote the opening stanza:

*yathā gāruḍika[h] stambham sādhayitvā vinaçyoti |
sa tasminç ciranāshṭe'pi viśhādīm upaçūmayet ||*

of publication¹⁾, to the *Çikshāsamuccaya* is, I believe, unexampled even in Indian literature. *Prajñākaramati* frequently refers to the *Çikshās.* by name, quoting as from it, not only the original portions of the work, but also in some cases the passages quoted by *Çāntideva*, and this too without indication of their ultimate origin. The curious feature, however, of the book is that not only these (exceptional) instances of specified quotation from *Çāntideva*, but also the whole number of the very abundant quotations in the work from named *sūtras* are, with two or three exceptions, taken direct from the *Çikshās.* I say 'direct' advisedly, because in several instances not only are groups of quotations²⁾ reproduced in the same order, but even the actual words used by *Çāntideva* in introducing or coordinating them³⁾.

References to *Çāntideva* by Indian authors preserved in Tibetan.

The *Mahāyāna*-literature preserved in the Tanjur also supplies a number of references to *Çāntideva* and his works. I have noted several in three of the other works included in the volume of the Tanjur (Mdo. 31), at the head of which stand the *Çikshāsamuccaya-kārikās* and the *Çikshāsamuccaya* itself.

1) The *Çikshāsamuccaya-abhisamaya*, a short tract standing next to the *Çikshās.* in the Tanjur (221—222 a) and doubtless meant to be read as a pendant to it.

The opening verse states that «*Çāntideva* touched the feet

1) *Paricch.* 9 printed in «*Bouddhisme: Etudes*» pp. 234 sqq. London, 1898 (from «*Mémoires couronnés*». Acad. royale de Belgique. Tom. LV); Par. 1—5 etc. in *Bibl. Indica*. N. Ser. n° 983—; both publications by L. de la Vallée Poussin.

2) See 'Additional Notes' to 8.15, 9.8, etc., etc.

3) Compare *Çi.* 120. 3, 5 with *Bcp.* ad. V, 54 and *Çi.* 144. 9 with *Bcp.* ad V. 87. A full index of quotations will appear in la Vallée's forthcoming edition. English readers will recall the use made by later writers of that curious «*Çikshāsamuccaya*», Burton's «*Anatomy of Melancholy*».

of Mañjughosha [having] collected from all the *sūtrāntas* passages for teaching»¹⁾).

The author of this tract is called in the short title at the commencement simply 'the (man) of Suvarṇadvīpa'²⁾, but in the colophon 'Suvarṇadvīparāja-Çrīmad-Dharmapāla'³⁾. The book was 'recited'⁴⁾ (?) to Kamala, the traditional⁵⁾ *guru* of Dipaṃkara in Bengal and to Dipaṃkara himself. It would thus be not later than the beginning of the XIth century. In view of the assertion that the attribution of the Çikshās. to Çāntideva rests on an erroneous 'Tibetan record', it is worth noting that the book is thus the work of a stranger to Tibet, and was 'translated' (into Tibetan) by Dipaṃkara and the *bhikshu* Thsul-khrims-rgyal-ba.

2) The Çikshākusumamañjarī (ff. 222 a—246 a) by the 'great pandit Vairocanarakshita'⁶⁾ of Vikramaçilā', in Bengal),

1) 221. a. 3—4: འཇམ་པའི་དབྱངས་ཀྱི་འབས་གདུགས་ཞི་བའི་ལྷས།

བསྐྱབ་པའི་གནས་རྣམས་མདོ་སྡེ་ཀུན་ལས་བདུས།

The reference to the Çikshās. is unmistakeable, as its Tib. title is བསྐྱབ་པ་ཀུན་ལས་བདུས་པ།. The homage to Mañjughosha may well refer to the closing words of the Çikshās. which, though wanting in our Tib. translation, are preserved also in the Chinese. Compare also Bodhic. X. fin.

2) གསེར་སྒྲིང་པ།

3) གསེར་སྒྲིང་རྒྱལ་བོ་དཔལ་ལྷན་ཚེས་སྒྲིང་། Compare Sarat Ch. Dās, JBTS. vol.

I. i. 8 note †, a passage apparently taken from some book which (as so often!) he does not specify.

4) གསུངས།; but Sarat Ch. ibid. p. 31 and (with him) Waddell 'Lamaism' p. 86 say «delivered».

5) Sa'rat Ch. op. cit. p. 8, note †.

6) The form is certain as it appears in translation at the beginning, and in transcription at the end, of the book. Our copy has Vikramaçilā.

an author of whom I have found no other mention than the notice in the «Life of Atis'a»¹⁾ that he studied under A. at Vikramaçilā.

This work, as its name suggests, is written on lines similar to the Çikshās.; and for the most part may be regarded as a direct imitation of it. It quotes from the same *sūtras*²⁾, and discusses *çikshā* under the same nine-fold classification adopted by Çāntideva.

It will be seen from the comparative table below³⁾ that the whole plan and framework of our book are most closely followed.

Later in the work we find actual plagiarism; for at f. 243. a. 3 not only is Kārikā 23 b of the Çikshās. borrowed, but followed by the identical quotation (from the Vajracchedikā) with which Çāntideva illustrates (Çikshās. 275. 10-13) his memorial verse. On the same page Kārikā 24 b is also borrowed, or adapted⁴⁾, and illustrated by a reference to the dialogue of Sudhana and Maitreya, with the omission (*as also* in Çāntideva, Çi. 276. 13; cf. Bodhic. I. 14) of the name of the book (Gaṇḍavyūha) where the dialogue is given.

1) Translated by Sarat Ch. Dās in JBTS. vol. I. See p. 17.

2) e. g. *Candrapradīpa* 238. a. 2; *Akshayamatisūtra* 229. a. 2; *Ugrapariṣṭ.* 229. a. 5.

3) Çi-kus. 225a. on <i>ātmabhāvarakshā</i> and <i>bhoga-r°</i>	} Çi.-s. Ch. II sq.; Ch. XIV.	
» 229a. on <i>çruta</i> with quotation from <i>Ugrapariṣṭ.</i>		» » XI (cf. ref. to <i>Ugrap°</i>).
» 229, 230 on the <i>aranyavāsa</i> wild beāsts, visit of king (280 a 4).		» » » (cf. p. 197).
» 234b-238a on <i>smṛtyupasthāna.</i>		» » XIII
» 241 <i>ātmabhāvaçuddhi, bhoga-ç°</i>		» » VIII
» 242 <i>punya-çodhana.</i>	» » XV } Kārikās 17, 21.	

The three *vardhanas* are discussed 243 — ad fin.

4) The lines are: ཐོག་མར་སྟོང་རྗེ་བསྐྱེད་ནས་སུ །
དགོ་བ་འབད་བས་སྐྱེལ་བར་བྱ །

which may be compared with the Tib. of Kār. 24 b printed below, just before the text.

That the Çikshāsamuccaya is not referred to by name will surprise no one acquainted with Indian literature¹).

3) The Bodhimārgadīpa-pañjikā (ff. 273 b—334 a) by Dīpaṅkara called Atiça (first half of XIth century).

In this book Çāntideva is repeatedly referred to, and mentioned amongst the chief Mahāyāna-doctors²). Besides the lists detailed in the note there is a list of doctors who 'elucidated the meaning of Sūtras', worth quoting here: Nāgārjuna, Āryadeva, Candrakīrti, Çāntideva, Bhavya, Açvaghosha and Candragomin: (324 b³).

Numerous quotations are made from Çāntideva's works. Of these the most important occurs at 303 a where we read: «Ācārya Çāntideva in the Çikshāsamuccaya [says:] 'following all Buddha's word' (etc., Kār. 19 b⁴)»; later on (317. a. 7) we find mention of «the sūtrāntas and [works] made to illustrate the meaning of other sūtrāntas: Sūtrasamuccaya, Bodhisatva-

1) «The normal attitude of a Hindu towards his sources is silence», E. W. Hopkins, 'The great Epic of India', p. 63.

2) In the opening verses we find an enumeration: Lama Gser-gliñ, Çāntideva (associated with the Bodhisat Mañjuḥśha cf. note 3 below, and Bodhibhadra (བྱང་ཆུབ་བཟུང་); at 319 a. 7: Nāgārjuna, Āryadeva, Candrakīrti, Bhavya, Çāntideva, Bodhibhadra.

3) Just below we are told that 'Çāntideva too according to the precept of Nāgārjuna, having gained the inner meaning of Mañjuḥśha saw the truth'. སློབ་དཔོན་ལྷན་ཏེ་བ (thus carelessly transcribed, not translated, here and just before) ཡང་འཕགས་པ་ལྷན་ཏེ་བྱུ་སྐྱེ་བའི་མན་དག་གི། (read གིས།, as in previous clauses) འཕགས་པ་འཇམ་པའི་དབྱུངས་ཀྱི་གནད་པ། (read པ།, or, better, གནད་པ། 'permission', with St. Petersburg Tanjur) ཐོབ་པར་བྱས་ཏེ་བདེན་པ་གཞིགས་པ་ཡི་རྟེན། Cf. Tāran. 165. 1. 2.

4) སློབ་དཔོན་ལྷན་ཏེ་བ་ལྷན་ཏེ་བསྐྱེ་བའི་ལྷན་ཏེ་བའི་མན་དག་གིས། རྗེས་སངས་ཀྱིས་གསུངས་ཆུང་ལ་བྱ། འབད་པ་མེད་ན་དེ་མེད་འགྲོ། Compare the Tib. text of the Kārikās, below.

bhūmi, [Bodhi-]caryāvatāra, and Çikshāsamuccaya». The selection of these four works seems to me significant especially as the order appears to be mainly chronological.

§ 4. Language

(Dialect, grammar, word-formation).

The literature of Buddhism rests, as all scholars will admit, on a basis originally vernacular. With the rise of the varied divisions in the church the linguistic aspect of the literature becomes more complicated. In the days of Açoka only slight dialectic variations are necessary to make the official language of the edicts intelligible in the several localities where they are promulgated.

In the case of the Sthaviravādins (and possibly other sects) who adopted the Pali, descended from the vernacular and underlying, or represented by, the language of the Edicts, the stages seem clearer. We get an early form in the newly-discovered Dharmapada¹⁾, an intermediate stage or stages in the older verses of the Pali Piṭakas and a later stage in the ordinary Piṭaka-prose.

The linguistic history of the numerous other sects is not so easy to trace.

The statement of Wassiliev (Buddhismus, 294 [267]), founded on Tib. authorities, that the several schools of Buddhism identified themselves with special forms of speech is very credible²⁾.

In any case it is abundantly clear that the Buddhists who wrote Sanskrit, did so with Pali-Prakrit originals, whether spoken

1) Le manuscrit kharoṣṭhi par E. Senart J. As. Sept. 1898.

2) Of the Buddhistic Apabhraṃça attributed by him to one school, I hope shortly to publish specimens discovered by myself, with verification from the Tanjur.

or written, as their sources and models, lying in the earlier periods close behind them.

A curious instance of the consciousness of something else than Sanskrit as the real underlying sacred language is found in the charm occurring at 142. 15 quoted from the Vidyādhara-piṭaka where the conclusion is practically a sentence of Pali. This is no doubt used as a liturgical and thaumaturgic language just as Sanskrit in its turn is used in the far East; or as Latin¹⁾ is used in the West. Childers in his Pali Dictionary makes much (sometimes a good deal too much) of the alleged ignorance of 'Northern' Buddhists in misunderstanding of Pali (and Prakrit) forms. Some of these were no doubt wrongly²⁾ Sanskritised in course of time. One of his instances is *phāsum*. This word occurs in a sūtra (of some antiquity)³⁾ quoted in the present work; see p. 129. 5. In the note on this passage I refer⁴⁾ to 32. 2 to show how *phāsu* came in Buddhist usage to have this meaning. One sees here that the word, standing side by side with *sukham* which is quite sufficient for the sense, is simply put in for its pleasant archaic ring to the ears of the faithful.

Another good instance is the form *gahanatā*, occurring at 172. 3 in a kind of Decalogue belonging to the very earliest material of Buddhism. Here the old vernacular form was clearly kept for its venerable associations. It could deceive no Indian Buddhist reader from the clearness of the context, in spite of its

1) Compare Shakspeare, Hamlet I. i. 42. The belief in the efficacy of Latin for laying ghosts survives amongst Roman Catholics in England.

2) When I find how wonderfully well even as late as the IXth century the paṇḍits who translated the Prākṛit Dohakośhas into Tibetan understood the extremely difficult forms of that work, I must unhesitatingly reject Childers's supposition (Dict.) p. 536 et al., that the 'Northern Buddhists' were misled by ignorance of Pali.

3) p. 55 n. 3.

4) I had not seen Dr. Hörnle's instructive parallels from Jain usage with his optional explanation (*sparṣanārha*); since adopted by Dr. Fischel (Gr. Pr. § 208). See also Dr. Leumann's review in WZKM. III. 342 sq.

formal¹⁾ resemblance to *gahana* 'deep'; that the Tibetan translators were not deceived is observed in my note on the word. Another case of retention of Prakrit sounds (*vedh*-for *vyath*-) is noticed at 35. n. 11. Moreover if the forms *saṃkalikā*, *saṃkalībhūta* at 211.9, 11 be compared with the corresponding Pali *saṃkhalikā* at Majjh. I. p. 58, med., it will be found that the confusion of forms is sometimes on the side of the Pali tradition²⁾ and that the Sanskrit-writing Buddhism preserves the etymological one.

Under the head of sandhi note *puno'pi* (194.14) and *yathariva* (304.10).

Under noun-forms³⁾ note the instrumentals in *-eno* and genitives in *-asyo* at 194.7 and 195.11 (verse passage). With the former we may compare the Pkt *-enam*, and note as an analogy (if there be no actual reminiscence) the Vedic verse-form *-enā*⁴⁾. *svastinā* occurs at 104.11 (and note 5) and 116.2 (prose). In noun-genders we find *dhātu* as a feminine (138 n. 3) as often in Pali; *palāça* as a masc. (242.8); and possibly (but see Pischel, Gr. Pr. § 379) *ādi* no longer neuter in the phrase *ādim kṛtvā* 292.5 (note 2).

Pronouns *ayu* for *ayam* (in verse) 103.5; 206.2 *si* 'his' 302.5 and note. *ettaka* 174 n. 3; *tātuka*, *yātuka* 346.16 (similar forms in Pischel § 153).

1) I was at first disposed to alter the form to *gahaṇatā*; but the subsequent discovery (see Additional Notes) of another quotation of the same passage confirms the text as I left it.

2) See Senart cited in my note. The curious double form of *ṣṛīkhalā* in Prakrit with *kh* or *k* (Pischel § 213) may have helped in the confusion.

3) I have not tabulated here the forms *ṣṛībhīṣṛī* . . . *ṣṛīṇām* occurring together in the Dharanī quoted at 331.8, 9 as these read to me like a deliberate sacrifice of grammar to metre. Cf. gen. pl. *-āna* in verse (17.1, etc.). The MS. (*valeat quantum*) actually reads a form in *-enā* at 347.5, which I have preserved.

4) Similarly in the genitive Whitney allows for three passages of the Veda a form in *-asyā* (*-asiā*) (e. g. Rv. I. 162.19). The above two forms are confirmed by MSS. of the book quoted (cf. Add. Notes ad loc.). With *bhīkshuṣya* (155.1) cf. Franke, Pali u. Sk., p. 66; and with *balāto* (4.1) *ibid.* p. 122.

Verb-forms. The imperative 2nd pers. plural uses, as regularly in Pkt. (Pischel § 471), the 2^d pers. of the indicative; see 61 n. 1. The incorrect present-form *dadanti* (335.10) occurs also frequently in the late portions of the Mbh.¹⁾ More interesting is the future form *kāhiti* (101.6) from *kr*; cf. Pischel § 533 ad fin. *siñcishyati* (155.1) *yuñjishyāmi*²⁾ 201.4; and *bhesyanti* (45.12, 46.16) though phonetically nearer Skt., are also formed on Prakrit principles. The potential *stiya* = *syāt* (115.2) is a curious and indeed questionable form; the more usual *siya* occurs at 302.3. Of the s-aorist (cf. Pischel § 516) examples are *kriḍishu* 92.12 and the curious form *mucyishu* from the passive base. Perhaps also *ṣṛṇūshu* (94.21). °*tāpsīs* 20.7.

For the gerunds the distinction between-*tvā* and °*ya* is not observed, as happens also in Pkt. (Pischel § 581) and occasionally in Sanskrit (Whitney § 990 a). Examples: *parivarjayitvā* 113.18; *vinivartayitvā* 130.13; *adhyaivasitvā* 200 n. 3. *daditvā* occurs (302.7) also in Pali.

Amongst forms in -*ya*, *vijahya* occurring twice in 106.11 is noteworthy. Possibly to make metre we ought to read one or both forms *vijahāya*, according to Prakrit usage (Pischel § 591). The passive participle *jighatsita* used actively (274.7) is an example of the later Buddhist (and vernacular) usage, of which the stock-example is the name Avalokiteçvara.

Amongst exceptional causals note *dhamayati* (178.8) Pali *dhameti*, and *dañḍāpayati* (63.13; 67.10) with which compare Pischel § 552 and Whitney cited at 64 note 4.

The compound verb *pattīya-* (174.7 and note) is, as noted, thoroughly Prakritic.

Under the head of word-formation we may note the Pkt. suffix -*ima* (Pischel § 602) in *purima* 177.7, 193.9.

1) Hopkins, 'Great Epic' 265.12. In verse plural-forms like *pūjayi* (4.16) occur.

2) A prose-passage, and from the same archaic sūtra as referred to above à propos of *phāsu*.

-kā in *ghātikā* 269.2 *prekshikā* 52.18, 267.15 seems to be used like -tā to express a state. Another class of formations which I have not as yet found elsewhere are the abstracts in -tā, -nā, -anatā formed not direct from verbal roots after gunation, but directly from the present-stem. Such are: *anutsrjanatā* (*srjat*) 183.9; *vipaṣyanā* 108.16; *avamanyanā* (*manyate*) 9.7 (*sic lege*), 92.6; *akrudhyanatā* 35.9; *aparitasyanā* 36 n. 1; *anācchindanatā* 126.15; and even *pratihyanā* 251.14, which must come from a Passive base¹).

In the common compound word *hrīrapatrāpya* the retention of the nominative form in the first member (sometimes allowed even in Class. Skt. for nouns in ṛ; Whitney 1250. f., cf. Pāṇ. VI. iii. 25), is due, no doubt, to a reminiscence of the Pāli-Prākṛt *hirottappa*.

§ 5. Lexicography.

The vocabulary (Index II.) has been arranged to include the chief words of rarity, difficulty or linguistic interest.

It may, however, not be out of place here to call attention to several verbal roots occurring which appear to be new to be literature either as to form or meaning, although registered in the Dhātupāṭha. See the entries under the roots *kutṭ*, *cagh*, *jhash*, *pams*, *pac*. Derivatives from *sphanḍ* (172 n. 1) and probably from **cip* (182 n. 1) also occur.

§ 6. Metrics.

No essay has been as yet written on the metre and prosody of Buddhist literature as a whole. Nevertheless, the subject is one of great importance to the editor of texts, as well as to the

1) Since writing the above I find that this very class of formations provoked the wrath of Kumāṛila. See *Tantravārttikā* p. 173.19 quoted by Poussin JRAS. '02, p. 371 note, where *paṣyatā* (not as yet found) is given as an example of barbarism. Cf. also *vikīraṇa* A v.-ç. 96.7 and Speyer ad loc.



critical student. This has been recognized by Prof. Fausböll in the valuable appendix to his first edition of the *Dhammapada* (p. 436 sqq.), while in the short preface (pp. VI, VII) to his new edition he expressly pushes further the results obtained by metrical criticism.

One must not ask too much of the pioneer who brings out an *editio princeps*. But it certainly would have been well if editors of verse-texts both Sanskrit¹⁾ and Pāli had paid more attention to metre. Is it too exacting to propose as a canon for the editor of the future that no one has a right to print as verse, without note or comment, lines that will not scan? If new rules are required let him enunciate them in his preface. (The present remarks are an attempt in this direction). If after every deduction has been made, the 'legitimus sonus' does not appear, then let him note the fact in his commentary. This will be tantamount to an admission that the true text has not been preserved, or to an invitation to the critical ingenuity of the scholarly reader.

Prosody.

In Buddhist Sanskrit poetry the general rule that any two consonants suffice to make the preceding vowel 'long by position', does not apply.

It seems to me not improbable that the former existence of a very large body of Buddhist poetry²⁾, where less prosodial strictness prevailed, may account for some of the discrepancy in the native authorities on Prosody, as to what constitutes 'position'³⁾.

A good typical passage for the study of these metrical usages is the extract from the *Gaṇḍa-vyūha* at pp. 101—04,

1) In Buddhist literature the most flagrant instances are the editions of the Buddhist Text Society of India. As to Epic literature compare Hopkins, *Great Epic* Ch. IV.

2) And possibly also popular song-literature, less strictly composed.

3) See the valuable essay of Weber, *Ind. Studien* VIII. 219 sqq.

especially as here we have been able to control the readings of our MS by an ancient Codex of the sūtra quoted.

Here, then, in a single line (102. 5) we find vowels short before mute + *r* or *l* (*dharmātri ripūkleṣa*) and at 102. 8 before mute + *v*, (*varādvīpa*)². It may be noted that all the examples from the Gaṇḍavyūha, if not vowels at the end of a word (cf. Weber, Ind. St. VIII. 226. 1) occur all at the end of members of a compound. The case of *ādvītiya* (195. 16) seems to go a step further.

The licence however extends beyond the case (familiar from Latin usage) of a mute followed by a liquid. In a single line (103. 2) we find two short vowels before sibilant + nasal (*maitrī snehāsmṛti*). Soft mute + nasal: *priyājñ* (Rāṣṭrap. 21. 6). Nasal + semivowel *sāmyak*^o (18. 11, where my note is unnecessary).

Many of these licences are possibly to be explained by reference to a Prakṛt original, which would of course give forms such as *adutiya*, *sati* and so on.

A similar influence is probably traceable in some curious cases where double consonants seem to be quite disregarded, a phenomenon with which we may compare in ancient times the spelling of the Aṣoka inscriptions, or in modern times our own ordinary careless English pronunciation of double letters as compared with that of Italian³). See *tānnimna* 54. 1 (which should have been printed as a Trishtubh: see Add. Notes; 106. 13, *ūjjvāl*^o (si vera lect.) 103. 3. To the same category belongs a scansion such as the remarkable

āksāyākshāntī ākshobhya 328. 3, where *aksh*^o is common, being pronounced indifferently as *ākhh* or *ākh*.

1) A licence exceptionally allowed in Classical Sanskrit poets. See Bollensen in ZDMG. xiv. 291.

2) So too *priyādvēsha* 206. 4 (from Lalit.-v.), and compare Bollensen ZDMG. xiv. 292.

3) Max Müller gives an analogous case from the R̥gveda. 'Vedic Hymns' (S.B.E. vol. 32) p. cix.

Not less suggestive of Prākritic influence is the case where a *short* vowel is scanned *long* before a consonant — e. g. *pari-grhītā* 43. 6, 8.

Anusvāra. As early as the Pāli Canonical texts we find *anusvāra* regarded in two opposite lights:

1) an evanescent sound liable (α) to be dropped or (β) to be elided with the preceding vowel like final *m* in Latin. See Dhammap. v. 74 and the exx. cited by Fausböll (ed. 1. pp. 268—9) ad loc. As to analogous Vedic usage see F. M. Müller, 'Vedic Hymns' (S. B. E. vol. 32) p. CXVII;

2) a strongly pronounced nasal, which may be scanned long irrespectively of the natural quantity of the preceding vowel. Example: Majjh.-n. I, p. 168. 7.

Of 1 (α) examples are quite common. It will suffice to cite the genitive plural in *-ānā'*, often found in verses both in Buddh. Skt. and also in Pāli. 1 (β) is rare, but I think not unexampled in Buddh. Skt. Of 2) examples are quite common in at least one poem the Bhadracarīpraṇidhāna [297. 8 (twice), 5 and note] and the usage occurs occasionally elsewhere¹). In Prākṛt it is frequent²).

Metre.

It will hardly be expected from the editor of a collection like the present which is only partly in verse, and verse of widely varying dates, to give a minute metrical analysis of all the verse-passages here quoted. Still in the absence of any work even on Sanskrit metres in general (still less on the metres of Buddhistic poetry) at once comprehensive and practical³), a short classified

1) e. g. Samādhirāja (Candrapradīpa): so that at 194. 18 the text, which I now find to be confirmed by the R.A.S. Hodgson MS., may stand, and need not be amended as I suggested in the note. Compare also 17. 4 (from the same work).

2) Exx. in Hāla, Weber's ed. 1, Intr. p. 47. See also Pischel, Gr. Pr. §§ 348—350 on the whole question, comparing §§ 178, 179.

3) i. e. to occupy the same relation to the native authorities and to usage that Whitney's Grammar does in matters of language.

summary of the chief metrical features of the present work may be acceptable.

The metres may be thus arranged:

I. *Çloka*, and

II. *Trishtubh-Jagatī* — the two commonest metres.

III. Fixed metres (*aksharachandas*)—to which group indeed the greater part of class II really belongs. Here we may subdivide thus:

1. A new metre 242—3.
2. Dodhaka 2, 256, 297, 327—347.
3. Toṭaka 203—207.
4. Rathoddhatā 101.
5. Vasantatilaka 1, 217. 12.
6. Çārdūlavikriḍita 259.
7. Mālinī 366 (last stanza; not in Tib.).
8. Pramitākshara 195, 318—320.

IV. The intermediate class called *Ardha-samavṛtta*.

1. Pushpitāgra 195. 6—11, 257.
2. Aupacchandāsika 1.
3. Vaitāliya 237—241.

V. *Mātrachandas*.

1. Āryā (ordinary type) 155. 4—9.
2. a new variety (?) 262.

VI. Metrical prose (?) 164. 3—7, 262.

I. As to the *çloka* the passages quoted in this metre are mostly of the ordinary type. On reading the excellent chapter on Epic metres in Prof. Hopkins's 'Great Epic' I perceive that certain corrections which I had proposed on metrical grounds become unnecessary in view of the usage of the earlier *çloka*-writers. Thus at pp. 14, l. 8 the reading of the MS. (see note 1) may stand. It is merely a case of a hypermetre (here with the

third *vipulā*) really common in early *çlokas*, just as I had myself found it in the *tristubh*-group (p. 92, note 4) later extending it (p. 160, n. 5) to the *çloka*. See Hopkins op. cit. p. 253. Similarly at p. 45. 1, nothing need be altered, if we regard it merely as hypermeter with the second *vipulā*¹⁾.

II. It would certainly have been clearer if I had from the first treated the *Tristubh-Jagatī* class as a more or less free metre, instead of attempting, as I did more especially in Fascic. I., to make the lines conform to the classical norm of *Indravajra*. As a matter of fact the great majority of the lines do conform to this norm, but traces of earlier usage, analogous to those occurring in the *Mahābhārata*, are constantly found. To the frequent hypermetron we have already referred: and in the same note (p. 92, n. 4) I point out the easy²⁾ transition to *Jagatī* (*Vamçastha*). The resolution indicated at 217 n. 4 seems unusual, nor have I found even in the numerous Epic forms of *Tristubh* collected by Hopkins an exact parallel for the development noted at 299 n. 2.

III. On the not very numerous metres of this class not much need be said.

We may take first the unidentified or new metre occurring at pp. 242, 243. As there observed (note 5) the arrangement of syllables occurs as the first *pāda*³⁾ of a longer metre (*Upasthita-pracupita*). In the passage before us we also find line broken by two cæsuras: and moreover the initial long syllable, as so frequently, is liable to resolution. Thus the final result is:

— | — — — — — | — — — ||

1) An example of the fourth *vipulā* 'almost completely absent in Classical writers' (Hopkins) occurs at 127. 10. 53. 9 is a rare *çloka*-form. See Hopkins p. 457 (№ 45).

2) Accordingly the correction at 80. 8 seems superfluous.

3) It also occurs as the first *pāda* of two stanzas in the *Mahābhārata*; Hopkins, Gr. Epic p. 352.

Only nr. 2 the simple dactylic Dodhaka can be called a favorite. In the last of the passages cited (p. 327 sqq.) it is handled with some freedom, dactyls (---) being frequently resolved into ----.

3. Toṭaka is closely analogous to the last with 4 anapaests in each pāda in place of the 3 dactyls and spondee.

4—7. Of Rathoddhatā, Vasantatilakā, Çārdūlavikrīḍita and Mālinī we have, as will have been seen, only a few examples. The second occurrence (217. 13. 14) of Vasantatilaka is interesting as coming after a trishtubh, thus illustrating the development of the stanza (noted by Hopkins p. 333) from the hypermetric trishtubh.

8. Pramitākshara. I take this metre last, because, as will be seen from 318 note 3 and the notes (esp. 321 note 1) and variants in the succeeding pages, the free treatment of the metre places it as a transition between this class and classes IV and V. It is of interest to note that the few pramitāksharas occurring in the Mbh. are associated with lines of the latter class (Hopkins p. 353).

Summarizing the usage of this class (fixed metres) as whole, we may note that none but the Dodhaka (no. 3) is much used and that this is handled in the free manner characteristic of early poets.

IV. *Ardhasamavṛtta*, metres of unequal pādas. Of Pushpitāgra we have two examples which call for no remark¹).

The only example of Aupacchandāsika occurs in the few verses in the introduction, doubtless by Çāntideva himself.

Of Vaitāliya closely allied to the last we have a more interesting example, pp. 237—241, and as it is taken from the Lalitavistara, of which MSS are at least numerous though none are ancient, one can discuss its details with increased confidence.

1) See Add. Note to 195. 12, 13 as to what seemed a variety of Pushpitāgra. The variants illustrate the difficulty of dealing with metre on the basis of a single MS., even a good one.

It will be seen from the notes that the metre is handled with considerable freedom, though not more so on the whole than in the 30 instances occurring in the Dhammapada analysed by Fausbøll (ed. I, p. 441).

V. *Mātrachandas* (Āryā etc.).

There are very few examples of Āryā in the book.

1. The three stanzas on p. 155, ll. 4-9 are possibly Çānti-deva's own.

2. The passage at p. 262 is more interesting, surrounded as it is by what looks like metrical prose. I have called attention in the note (3) to the peculiarities, but the passage is too short to found elaborate theories on it, though it has a somewhat primitive appearance, metrically speaking.

VI. I have ventured to call p. 262 lines 9—12 and probably also ll. 1, 2 of the same page, 'metrical prose'. I place provisionally 164.3-7 under the same heading; though possibly the future editor of the *Suvarṇa-prabhāsa* (in the present series, I hope) may have more to say about it.

§ 7. On the MS. and the versions, Tibetan and Chinese

(with a description of the Plate and of the portrait [p. I]).

The unique MS.¹⁾ on which the text of the present edition mainly depends is written on stout paper, of the kind generally employed (in cases where palm-leaf was discarded) in Nepal from the XIVth to the XVIth century. It has no glaze and is of a brownish white colour, the edges being smeared with yellow²⁾. The MS. is written by two scribes, as is shown in the Plate fig. 1 which

1) Cambridge University Library (Wright Collection) Add. 1478, described in my printed Catalogue at p. 106. The India Office MS. is, as I have stated in the Preliminary Introduction (to fasc. I), a mere copy of this MS.

2) The same applies to a part of the body of the last page shown in Plate fig. 2, where the yellow portion appears darker in the photograph.

reproduces the pages where the second scribe finished his task and the first resumed. In my description of the MS. (Catalogue p. 106) I estimated the age of these writings as 'XIV—XVth century'.

In the writing of the first scribe the following early features should be noted:

The curve generally (though not invariably; modern form °*napatiḥ* Plate, fig. 1 l. 2. col. 2) used for medial *i*.

The short form (without flourish) of medial *ū* (Fig. 1 l. 2 *sūpa-dyate*, *ḡūro*).

Initial *I* and *I* (Fig. 2 l. 1. *Iti*; Fig. 1. 4. *Iḡvaraḥ*).

*Dh*¹⁾ (Fig. 2. 1 *dharmā*) and *ç* (*çreshṭhi* Fig. 1. 2).

These four forms all show forms distinctly earlier than the Bengali MSS. of the XVIth century²⁾.

Bengali MSS. of the XVth century are not common.

The best example is that reproduced at Pl. 33 of the Pal. Soc. Or. Ser. In this document *I* (initial) presents a different form from our MS., and *p* is a little nearer to the Nāgari (in itself a mark of antiquity); but *i* (medial) and *dh* are notably more modern than our MS., and *ç* slightly so.

Rāj. Mitra's MS. (in «Notices» V. Pl. ii) belonging to Çaka 1417 also comes at the end of this century (1495) but is markedly more modern³⁾.

Of the XIVth century we have unfortunately no MSS. in Bengali hand to compare⁴⁾, and can thus only be guided by the forms of certain letters which (notably *i* medial, *dh* and *ç*) resemble

1) In inscriptions this form (*d*) last occurs early in the XIth century according to Bühler, *Ind. Paläographie* Tafel V, cols. xvi, xvii.

2) To this century belong several of the MSS. reproduced (rather roughly) in Rāj. Mitra's «Notices» vol. 5 etc. See also Palæographical Society, Or. Ser. Pl. 82, № 1, in spite of my doubts at the time when I edited the plate. Very numerous MSS. since discovered and mostly examined by myself have left no doubt as to the meaning of the abbreviation «la. sam.». Accordingly the date of this MS. is Lakṣhmaṇa Samvat 452 (A. D. 1571).

3) The date on Rāj. Mitra's Pl. i. of his vol. VI seems to me doubtful.

4) Rāj. Mitra's MS. reproduced in «Notices» V. pl. iv. looks at first sight like an exception, but any one who will read the second line of the colophon (including the chronogram), not merely the figures, will see that he has mistaken Çaka for Vikrama.

more closely our earliest Bengali MSS. (Pal. Soc. Or. Ser. pl. 81; end of XIIth cent.). Of the second scribe I have less to say because he writes a more conventional and less progressive hand, the 'Lantsa'. On the other hand it will be seen from the 'Table of Letters' that there is a certain amount of progressiveness in the writing even of the Lantsa type. There is, for example, no certain case of *dh* formed like Nagari ढ after A. D. 1216¹⁾. So that the evidence of this test-letter as formed by *both* scribes brings us to about the same time, the end of XIIth or beginning of the XIIIth century. If, therefore, any correction be necessary, it would be in the direction of making the MS. older and describing it as 'XIII—XIVth century'. Against this conclusion it must not however be forgotten that paper is very rare in Nepal at so early a date²⁾.

Regarding the punctuation and sandhi of the MS. I made some observations in my preliminary Introduction [to Fasc. I]³⁾. On the latter point I may here note that from Fasc. II of the text onwards I adopted (often for the sake of clearness) what seemed to be a fairly consistent⁴⁾ usage of the MS., the extension of the use of *avagraha* to the case where initial *ā* follows final *ā* (not merely *e* or *o*).

On the marginal notes in the MS. see the preliminary Introduction p. V.

There are two colophons, which can be read in the Plate, fig. 2.

1) Cambr. Add. 1648; exact date verified by Prof. Kielhorn. 'Lantsa' is Hodgson's name (As. Res. XVI, Plates).

2) See my Cambridge Catalogue p. xxviii; and on the whole question of paper in the several parts of India compare Hörnle in JASB for 1900; LXIX. i. 121. A. D. 1854 is there given as the date of the earliest paper MS. in the Maithili writing.

3) On the dot in the punctuation of Buddhist Sanskrit MSS., see also Kern *Jñt-m.*, preface p. viii.

4) Consistency is not, however, a virtue of our scribes; even the spelling *dushkha* (Prelim. Introd. p. IV. n. 2) which I considered quite settled, is not adopted by the second scribe.

As to the first, in the handwriting of the chief scribe of the MS, I know nothing of the Mahayanist Jāgaddala-panḍita-Vibhū-ticandra who gave the MS. as a pious gift.

The second colophon, written in writing of the XIXth century and blurred in the photograph for the reason already mentioned, refers to the ownership of the MS. in much later times. Niramuni living at the celebrated Yampi-vihāra (cf. *Cat.* 77, 173) in Lalit-Patan is identical with the pandit who made (in 1832) the copy of the Bhadrakalpāvadāna now in the Wright-collection at Cambridge (Add. 1411; *Cat.*, pp. 88—91). The handwritings agree, as I find on comparison with that MS.

Fig. 3 of the Plate has been selected as a specimen of the secondary authorities, the MSS of the now extant sūtras quoted by Çāntideva. The negative is one of a considerable number taken by or for me from a mass of fragments, which I discovered in the library of H. E. the Mahārāja of Nepal and subsequently obtained on loan at the India Office for my use. I propose to describe the collection in some detail in the full account of my Journey, which I have still to publish. At present I may say that I consider this fragment as the finest example of calligraphy among the palm-leaves of the early period (IV—VIIth cent.) yet discovered. The squareness and regularity of the letters bring it nearer to the standard of a well-cut Gupta inscription than any example of penmanship that I have seen. It will be especially instructive to compare it with a good example of the Nepalese Gupta inscriptions, such as that of Amṣuvarman with date equivalent to A. D. 635 forming Plate I in my 'Journey . . . in Nepal'.

The agreement of the two documents in several of the more important «test-letters» is perfect; e. g. *y* (characteristically Nepalese) *k*, *śh*, *s*; also *ū* medial. As archaisms in the MS. note the forms of 1) *I* (initial) which disappears at beginning of VIth cent. 2) *E* (initial) with apex to left; cf. Bower-MS. 3) *h* formed like Roman *J*, III—Vthcent. only.

On the whole therefore, allowing for the more archaic character of epigraphic writing as compared with MSS., the sixth century seems the latest possible date.

The Plates.

It should be here noted that in the photographic plate figures 1 & 2 are photographed to exactly half the size of the original. Fig. 3 is rather under half-size, as the MS measured (on the average of its much frayed and broken leaves) about 19 inches (48 to 49 centimètres).

The smaller plate at p. I. gives the traditional portrait of Çāntideva, reduced ($\frac{1}{2}$) from a drawing by a native artist (early XIXth cent.) contained in an Album belonging to the Asiatic Museum (St. Petersburg) which is to be published by d'Oldenburg in the present *Bibliotheca*. It is most interesting to note that the second portrait of our author mentioned below as existing in the Tanjur (London copy; not in the St. Petersburg copy) represents substantially the same physiognomy and costume, with some varieties of detail. The head forms in the opposite direction, but is covered by a similar cap, to which three horizontal stripes are added. The right hand instead of forming a *mudrā* (?) holds a small *pātra* like that figured by Gruenwedel in *Myth. B.* p. 114. The throne is rather more ornate in the Tanjur, and is sloped so that the feet there almost assume (in allusion to Çāntideva's princely origin?) the forbidden *rājalīlā*-pose (infra 385.15).

The Tibetan version.

The copy of the Tibetan version employed is contained in the block-print forming vol. *ki* (31) of the Tanjur (Mdo) in the India Office.

On the first page are portraits of Çāntideva and of the Tibetan translator Ye-çes-de (see p. V.).

The translation seems to be fully up to the standard of intelligent literalness, characteristic of these works. So that its value to the editor of a unique MS. would be hard to overrate.

Besides this it has the advantage of representing an unabridged and consequently older recension of the text. Besides variants mentioned in the notes, I would call attention to the extract at p. 178.9 sqq. from a sūtra (Upāli-paripṛcchā) of which I have succeeded in discovering a fragment of the Sanskrit original. Here it is instructive to find that the Tib. agrees with the original text, reproducing all its (unnecessary) repetitions and verbiage, whereas our recension of the Çikshā-text at ll. 12—13 makes a judicious abridgement *evam yāme yāme*^o. Here the Tib. plods wearily through each watch! So too at 196 (note 5) the Tib. quotes at greater length. On the date of the version see p. V. above.

The Chinese version.

In Nanjio's Catalogue its identity is concealed in a strange manner. The title (no. 1298) is rendered 'Mahāyāna-saṃgitibodhisattva-vidyāśāstra'. The author is said to be 'the Bodhisattva Dharmayaśas'¹⁾ (i. e. doubtless Dharmakīrti) and it was translated A. D. 1004—1058. It was no doubt the imperfection of this description that prevented my lamented friend Mr. Watters from finding the version, in spite of my repeated enquiries as to anthologies in general. As it is, I am entirely indebted for such knowledge as I have of it to my friend Prof. Leumann, through whom I first learned its existence, and to his Japanese pupil Mr. U. Wogihara who has spared no pains in sending me every detail regarding the book that I enquired of him. As the discovery was only made during the printing of the last Fasciculus, the bulk of the information concerning it is necessary relegated to the 'Additional Notes'.

The Chinese version, two centuries later than the Tibetan, agrees more closely with our present text than the earlier version

1) The same 'Dharmayaśas' is credited with the authorship of the Vajrasūci, elsewhere always ascribed to Aṣvaghosha.

does, as regards the compass of the text translated. See for instance Add. Notes to 195 n. 7, 199 n. 1, 235 n. 5, 250 n. 1 and other passages where the Chinese *agrees* with our Sanskrit in reproducing an *abridgement* of a longer version preserved in the Tibetan. On the other hand, the *namaskāra* to Mañjuçrī at the end of the whole work, wanting in the Tibetan, is reproduced in the Chinese¹).

In a few cases (less numerous than those just noticed) the two versions agree with one another in excluding passages found in our Sanskrit. A case in point is the passage 269.10—270.7 [compare 269 n. 4 and Add. Note]²). Still more interesting is the first line of Chapter XV (cf. Add. Notes), which reads almost like a criticism on Çāntideva inserted by a later redactor of the text.

We can thus distinguish at least three stages in the text: 1) the IXth cent., the date of the Tibetan version, 2) the XIth cent., that of the Chinese version, 3) XIVth cent., approximately the date of our MS.

1) It is probably referred to in other documents preserved in the Tanjur see p. X. n. 1 above.

2) Compare also 283 n. 2 and Add. Notes.

SUMMARY.

Chapter 1¹⁾ (Proem and Kārikās 1—4).

Introductory
portion.

Exordium in verse, extolling the merit of hearing the Word. The author has no new tale to tell nor is he striving to explain another's meaning, but to speak his own mind²⁾ (1). The auspicious moment must be chosen, though this is hard to find.

Preliminaries of the religious life: self-abnegation for others' good, faith, and the quest of enlightenment (Kār. 1, 2). Poetical eulogies on faith (2—5).

On *bodhicitta* (direction of the mind towards enlightenment) Illustrative quotations. Parable of the *paçurathagatika* bodhisat (7). Four causes for *bodhicittotpāda* and two subdivisions of *bodhicitta* (8. 8—15). *Bodhicitta* valuable in itself apart from conduct (*caryā*) (9). The vow³⁾ (*saṃvara*) of the bodhisat

1) In this abstract I have emphasized the *Kārikās* discussed, as these give the best key to the work as a whole, as well as to the chapter-division. The *names* of the chapters (not invariably forthcoming in the MS.) are here neglected as unsatisfactory, since they often reflect only the latter portions of the chapters, not the whole of each. The large numbers in parentheses refer to the pages of the text.

2) So I understand *svamano bhāvayitum* «to exhibit or show forth the products, not *primarily* of others' invention, but of my own; namely my original *Kārikās*, which the quotations from other authors merely illustrate». The Tib. takes the phrase: 'meditate in (or, on) my own mind' 4. b. 3).

3) Here begins really the discussion of Kār. 3 (see below). The *Kārikā* is never fully quoted and only alluded to quite at the end of the present discussion (17. 9, 10). From the Tib. I have suggested an English translation and a partial restoration in the table of *Kārikās*, which I have printed at the end of this Introduction, that it may immediately precede the main text itself.

can be taken even by one who has not entered on the *bhūmis* (stages of enlightenment). The taking of the vow, its conditions and its solemnity (11. 15, 16). In taking it one must not be content with the *prātimoksha* merely, but must learn its vital points from the scriptures (Kār. 3; pp. 17. 5—12).

On self-abnegation: several extracts on the duty of abandoning for the good of others, not only material things, but also one's past and future *Kuṣalamūla*.

in Argu-
ment.

Chapter 2 (Kār. 5, 6).

Part I.
Preser-
vation.
I, § 1.

The duty of self preservation (Kār. 5); because (Kār. 6) only thus can one preserve others.

This self-preservation is to be effected (1) by never giving up the *kalyāṇamitra* (true friend) (34—41); and (2) by study of the scriptures (41—44).

Chapter 3 (Kār. 7a).

On the different means of self-preservation.

The avoidance of evil (*anartha*); Kār. 7a. General topic (45—47). Special means: by avoiding frivolity (47—49). Māra's machinations (49—51). Avoid also: bad friends, forgetfulness of *bodhicitta*, despondency¹, want of enthusiasm (51—55); also avoid evil by active service (*vaiyāvṛtya*) of man, and of the Church.

Chapter 4 (same topic).

Other kinds of evil. *Locus classicus* on sin and confession (59—66). Five sins (*mūlāpatti*) of a sovereign; eight of an *ādikarmika bodhisatva*.

Memorial verses by Čāntideva on the same subject (66—7). The ten great transgressions (*akuṣala karmapatha*) and there

1) Thus hope by implication is also a Buddhist virtue.

future expiations in hell (69—73). Avoidance of carnal passion (73—78).

Duties of married life (78); more as to carnal passion (78—83).

Sin of not helping the Faithful. Honour to bodhisats and to the laity (87 sq.). Attempts for their salvation; how to be “fishers of men” (94—5). Sin of opposing religion (95—97).

Chapter 5 (same topic; and Kār. 7b).

Special means for avoiding evil; making solemn resolve (*samādāna*) (97—99). Other instances of resolve (100—101). Avoidance of covetousness and of five *ārāmas* (102—115).

‘How to secure all this avoidance? By avoiding all fruitless waste’ (Kār. 7b; 116). The bodhisat must act only in the interest of others. His mind must have no ‘leakage’ (*achidracittatā*); but without the abandonment of the active duty (*caryā*) of a bodhisat be associated with ‘vacuity’ (*ṣūnyatā*).

Chapter 6 (Kār. 8—13).

The last-named avoidance is secured by mindfulness (Kār. 8a). Twelve varieties¹⁾ of this (118). Enthusiastic observance of this rule leads to quietude of mind (Kār. 8b). Concentrated thought (*samādhi*) as a means to knowledge, leading both to *prajñā* and *samprajanya* (119, 120). Such *samādhi* joined with *çīla* (for these are mutually helpful) leads to the preparation of the mind (*citta*) on which all depends, to *dharma* (in all senses) and hence ultimately to *bodhi* (121—23). One must therefore keep the mind in quietude and steadiness (Kār. 9b, 10) fearless of a

1) Referred to as if a *locus classicus* in Bep. ad V. 29 (111. 14).

doomed world's contempt (Kār. 11); one must succour all beings (Kār. 12), causing no scandal (125), using kindly speech (126), by gifts of medicine (cf. Kār. 18) food etc., (127—143). Medicine includes use of spells; specimens at 140—42.

, § 2.

Chapter 7 (Kār. 14—16).

Not only one's bodily faculties, but their due [exercise and] enjoyment (*bhoga*) must be maintained (Kār. 14). We must accumulate so as to have a store from which to give to others. How to give. (144—46).

, § 3.

Preservation of merit (*puṇyarakshā*) (Kār. 15a).

The true motive for meritorious action is neither hope of heaven nor fear of hell. Good action, especially giving, must be ungrudging¹⁾ and unostentatious (Kār. 15b). He who desires merit must be (Kār. 16) free from covetousness and pride, contented and unquestioning as to the Faith. Absence of covetousness and of pride exemplified (149—51). The contrary deeds are works of Māra (151—2), classified in ten groups. Humility and devotion to teachers (153—7). Charity (*maitrī*) and modest courage.

Chapter 8 (Kār. 17—19).

II.
aristh-
on.

i, § 1.

Purification of the bodily frame and faculties (Kār. 17). 'Animals, who once were men, may eat my corpse; and ultimately after rebirth attain heaven and nirvāṇa'. Purity of person (159—60). Purification from sin (Kār. 18, 19). Four remedies against influence of accumulated bad *Karma* (160): 1) self-accusation and confession (160—171); 2) outweighing the past evil action by good acts, e. g. by *śūnyatādhimukti* regarding the

1) In Pauline language: μή ἐκ λύπης (cf. *πραοῦστέωρα*) ἢ ἐξ ἀνάγκης. (II. Cor. ix. 7).

great sins (171—2), by mystic vision in dreams and by ritual-offerings (173), by the virtue of meditation on sacred Names and by fasting (174—5); 3) expiation, especially by abstention from taking life and from stealing (176—77); 4) by 'taking refuge' and purifying the heart.

Chapter 9 (Kār. 20).

The virtue of patience for accomplishing the four objects mentioned in Kār. 20. Indifference to worldly conditions (180); patience even under tortures and attainment of a certain form of *samādhi* (181—2). On the state called *muditā* (183—4). Three aspects of patience (184—8).

Chapter 10 (Kār. 20a pāda 1).

On hearing the word (*śruta*). Eighty forms of this (190); definition of *dharmasambhārayoga* (191). Certain *śāstras* to be avoided (192).

Chapter 11 (Kār. 20a, pāda 2).

Praise of the forest-seclusion (193—6); its conditions and the duties of the recluse (196—201). Visits from kings and others (197). Characteristic objects of dread to the recluse (198—200). He must think that though he is alone, the Buddhas know his thoughts.

Chapter 12 (Kār. 20b).

Special subjects of meditation for the forest-life. On the *dhyāna-pāramitā*. Meditations on the impurity (*açubha*) of the body (Kār. 20b pāda 2) as a cure for the vice of passion (206—212). Benevolence and pure affection as a cure for the vice of hatred (*dvesha*) (212—219). Meditation on the theory of causation as a cure for the vice of 'confusion' (*moha*).

Chapter 13 (Appendix to Kār. 20).

Apparently as an appendix to the foregoing, the four *smṛtyu-pasthānas* (subjects of mindful reflection) are treated: 1) on the body as impure (228—232: cp. supra 206—212); 2) on the sensations (*vedanā*); 3) on thought (*citta*) (233—6); 4) on the conditions of existence (*dharmā*).

Chapter 14 (same topic).

A further digression (suggested by the closing section of the last chapter) on *çūnyatā* 'the vacuity of things'. *Locus classicus* on the nature of the *dharmas* and *karmaphalāsambandha* (244—256). Further extracts as to the doctrine of vacuity (257—64). Such doctrine embodies the *prajñāpāramitā* and conduces to 'purity of thought' (264). To the same end contribute 'self-disdain' and avoidance of [evil] communications (265, 266).

Part II,
§§ 2, 3.

Chapter 15 (Kār. 21).

Purity in respect of enjoyment (Kār. 21a), and of religious action (*puṇyaçodhana*, *caryāpariçuddhi*) (21b) under the aspects of 1) liberality (270—1); 2) virtuous action (271—3) in general, all the *pāramitās* being implied.

Part III.
On Increase.

Chapter 16 (Kār. 22—25a).

Part III, § 1.

On increase in general (Kār. 22). Increase of bodily and mental vigour (Kār. 23a) Ten ways in which a Bodhisat shows power (273—75). Increase of enjoyment (Kār. 23b; 275).

Part III, § 2.

Part III, § 3.

Increase of holiness which is the 'root of all increases' (Kār. 24). For this he must strive with firm resolve, and must 'do good to the unthankful and evil' (276—284). How to

strengthen the resolve; more as to the resolve itself (284—86), which should be linked together for mutual support with compassion (286—289). The value of religious observance and of worship (Kār. 25a). Confession and penitence, as already described, and other observances (289—91). *Locus classicus* on the ten *mahā-praṇidhānas* (solemn aspirations) (291—295). On *parināmanā* (296—7).

Chapter 17 (Kār. 25a, contd.).

How do such observances produce merit? Advantages of various acts of veneration, especially to *stūpas* (297—309). On veneration of a Buddha; on 'meeting with and seeing' him (*samavadhāna*, *darśana*) (309), even by pictures or book-illustrations (311). Preservation of *caityas* etc. (311—12). Means of increasing holiness in general, both inward and outward.

Chapter 18 (Kār. 25b).

One must practise faith and three other virtues (Kār. 25b, pāda 1) namely: reverence, humility and courage. These 'lead to distinction' (*viçeshagāmitāyai*). One may also cultivate the «five moral qualities» or the «five moral forces» (each set beginning with faith) (316—317). Also one should be mindful (Kār. 25b, pāda 2) of Universal Love (*maitrī*) and of Buddha (317—322); also of 'the Law' and the 'Church' (322—327); likewise of the virtues of Bodhisats in general (327—347).

Chapter 19 (Kār. 26, 27).

Increase of holiness furthered in three ways: (1) by care for the weal of all beings under all conditions (Kār. 26a, pāda 1). The salvation of the world must be our thought when making votive offerings, and at other times (348—50). (2) by gifts in

sincerity (Kār. 26a, pāda 2). The spirit in which offerings, both substantial and in the form of teaching, are to be made. Auspicious formulas for the preacher. (3) by the 'mind of enlightenment' (see Ch. 1), which really implies all the rest (356).

How to attain perfection (Kār. 27). It comes (1) by watchfulness, (2) mindfulness, (3) thorough understanding.

357—364. Epilogue (365 : *namaskāra* to Mañjuçrī).

Kārikās of the Çikshāsamuccaya.

Introduction. Kārikās 1—4.

1. ददा मम परेषां च भयं दुष्खं च न प्रिय ।
तदात्मनः को विशेषो यतः रत्नामि नेतरं ॥ १)

2. 10, 11.

2. दुष्कारतं कर्तुं कामेन सुखात्तं गच्छामिच्छता ।
अद्यामूलं दृढीकृत्य बोधो कार्यो मतिर्दृढा ॥

2. 13, 14.

3. [.....सकृत्पानाद्बुधिसत्त्वस्य संवत्स्रः ।
मर्मस्थानान्यतो विद्याधेनानापत्तिको भवेत् ॥

17. 10, 11.

ददामि मम परेषां च भयं दुष्खं च न प्रिय ।
तदात्मनः को विशेषो यतः रत्नामि नेतरं ॥
सदगन्तं दुष्खं च भयं दुष्खं च न प्रिय ।
तदात्मनः को विशेषो यतः रत्नामि नेतरं ॥

When both my neighbours and myself
hate fear and pain, what difference then
has that Self really, so that I
preserve it, not my fellow man? 1)

सुखं यच्छ्रयं मयि स्यात्तु यत्तु मे भवेत् ।
सदेव मे मयि स्यात्तु यत्तु मे भवेत् ।
सदेव मे मयि स्यात्तु यत्तु मे भवेत् ।
सुखं यच्छ्रयं मयि स्यात्तु यत्तु मे भवेत् ।

He who would make an end of pain
and gain joy's furthest end, must fix
full firm faith's root and set his mind
firm on enlightenment of heart.

सुखं यच्छ्रयं मयि स्यात्तु यत्तु मे भवेत् ।
सुखं यच्छ्रयं मयि स्यात्तु यत्तु मे भवेत् ।
सुखं यच्छ्रयं मयि स्यात्तु यत्तु मे भवेत् ।
सुखं यच्छ्रयं मयि स्यात्तु यत्तु मे भवेत् ।

The bodhisat's vow of restraint
from the Great Way is manifest;
hence one must know its vital points
and thus be void of all offence.

1) Contrast the teaching of the Mbh. (Udy. p. 87. 18; = Manu VII. 218), quoted in Pañca-tantra.

4. धात्मभावस्य भोगानां व्यध्वत्तेः शुभस्य च ।
उत्सर्गः सर्वसत्त्विभ्यस्तक्रतां शुद्धिर्धनम् ॥ १)

17. 13, 14.

Main work.

Part I. Section 1. (Kār. 5—18).

5. परिभोगाय सत्त्वानामात्मभावादि दीयते ।
धरिति कुतो भोगः । कं दत्तं यत्र भुव्यते ॥

34. 11, 12.

6. तस्मात्सर्वोपभोगार्थमात्मभावादि पालयेत् ।
कल्याणमित्रानुत्सर्गात् सूत्राणां च संज्ञेत्प्रात् ॥

34. 13; 41. 9, 10.

यद्गणोप्युषाद्दन्दित्वात्सुन्दरं
दणोयत्सुषात्सुम्भुषायत्सुम्भुषा
शेम्भुषात्सुम्भुषायत्सुम्भुषा
देवसुन्दरायत्सुम्भुषायत्सुम्भुषा

शेम्भुषात्सुम्भुषायत्सुम्भुषायत्सुम्भुषा
पुषायत्सुम्भुषायत्सुम्भुषायत्सुम्भुषा
सुम्भुषायत्सुम्भुषायत्सुम्भुषायत्सुम्भुषा
यत्सुम्भुषायत्सुम्भुषायत्सुम्भुषा

देवसुम्भुषात्सुम्भुषायत्सुम्भुषायत्सुम्भुषा
दणोयत्सुम्भुषायत्सुम्भुषायत्सुम्भुषा
सुम्भुषायत्सुम्भुषायत्सुम्भुषायत्सुम्भुषा
पुषायत्सुम्भुषायत्सुम्भुषायत्सुम्भुषा

H

Give freely for all creatures' sake
thy person, thy enjoyments too
thy merit's store throughout all time;
guard each and grow in holiness.

For the enjoyment of all beings
one's frame and all beside are given¹⁾;
if unpreserved, how then enjoyed?
what gift is given, if unenjoyed?

Therefore that creatures may enjoy,
guard thine own frame and all beside;
by never leaving the Good Friend,
and studying alway scripture-lore.

KARIKAS.

T

1) *utsargyaḥ* is nomin. to an implied sentence in answer to the question at 17. 11. *īśā rakṣā* = *teśāṃ trayāṇāṃ rakṣā*. The wording of the last pāda forms an anticipation of the triple division (*raśāḥ, guḍāḥ, varāḥana*) of the main work.

2) The Tib. appears to have had a reading like *pālayet* (Kār. 6); but the connection of *āyate* and *dattam* seems intentional.

7. तत्रात्मभावे का रता यदनर्थविवर्धनं ।

केनेतल्लभयते सर्वं निष्फलस्यन्दर्वर्धनात् ॥

44. 19; 116. 12.

ने'वा'पु'श'व'सु'द'वा'द'वे'ण ।

वा'रि'य'म'ल'सु'द'व'सु'द'व'शे ।

ने'पु'ण'वा'द'वा'श'ल'सु'व'ठे'ण ।

ल'सु'श'सु'मे'द'वा'दि'सु'द'सु'द'व'श' ॥

'Herein how do I guard my frame'?

'It means, to shun the way of ill'.

'And that how must I quite secure'?

'By ever shunning fruitless waste'.

8. एतत्सिद्ध्येत्सद्यः स्मृत्या स्मृतिस्तीञ्जादराह्वेत् ।

बादरः शमसाकाल्म्यं ज्ञात्वात्तापेन ज्ञायते ॥

118. 8; 119. 1-2.

ने'प'द'ह'ग'पु'द'ण'य'श'ल'सु'व ।

द'ण'य'म'प'ण'पु'गु'श'ल'स'ल'सु'द ।

गु'श'रि'दे'वा'दि'के'व'रि'द ।

मे'श'य'ल'सु'द'ण'श'व'ह'ण'य'श'ल'सु'द ॥

This eye complete by mindfulness;

devotion keen gives mindfulness.

Devotion wisely bred of zeal

is the great soul of inward peace.

9. समाहितो यथाभूतं प्रज्ञानातीत्यवदन्मुनिः ।

शमाच्च न चलेच्चित्तं बाह्येषेष्टानिबर्त्तनात् ॥

119. 9 (and Add. Notes ad loc.); 128. 12.

अ'ह'म'वा'द'वा'प'द'वा'द'वे'ण ।

मे'श'य'ल'सु'द'ण'श'सु'व'य'श'ल'सु'द'श ।

सु'द'ल'वा'प'प'व'ल्लि'ग'य'प'श ।

शे'म'श'रि'दे'वा'श'मे'वा'प'ल'सु'द ॥

"Whoso hath fixed mind knows well"

"all as it is", thus said the Sage;
from inward peace move not thy heart,

turning away from outward acts.

10. सर्वत्राचपलो मन्दमतिस्त्रिगधाभिभाषणात् ।
 धर्षर्षपेक्षानं भव्यमादेयथापि धापते ॥

124. 8 (and Add. Notes).

सुब्रुमींशंरंरुममयदं
 ररुंरुंरुंरुंरुंरुंरुंरुंरुं
 ररुंरुंरुंरुंरुंरुंरुंरुंरुं
 ररुंरुंरुंरुंरुंरुंरुंरुंरुं

Steadfast in all, with loving speech
 gently win over worthy folk.
 For thus the bodhisat becomes
 unto all men acceptable.

11. धनादेयं तु तं लोकाः परिभूय त्रिनाङ्कुरे ।
 भस्मच्छन्तो यथा वक्रिः पच्येत नरकादिषु ॥

124. 10.

रुंरुंरुंरुंरुंरुंरुंरुंरुं
 ररुंरुंरुंरुंरुंरुंरुंरुंरुं
 ररुंरुंरुंरुंरुंरुंरुंरुंरुं
 ररुंरुंरुंरुंरुंरुंरुंरुंरुं

The worldling that contemns the scion
 of Jina, and accepts him not,
 shall burn alive in all the hells
 like fire that smoulders under ash.

12. रत्नमेघे त्रिनोक्तस्तेन संतोषसर्वः ।
 येनाप्रसादः सत्त्वानां तद्यत्नेन विवर्षयेत् ॥

124. 12.

रुंरुंरुंरुंरुंरुंरुंरुंरुं
 ररुंरुंरुंरुंरुंरुंरुंरुंरुं
 ररुंरुंरुंरुंरुंरुंरुंरुंरुं
 ररुंरुंरुंरुंरुंरुंरुंरुंरुं

Therefore the essence of the Vow
 Jina in Ratnamegha tells:
 All that destroys men's seated faith,
 that one should strenuously eschew.

13. एषा रतात्मभावस्य शेषव्यवसनादिभिः ।
 घातमृत्युशोभोगातु क्लिष्टावन्तिः प्रज्ञायते ॥

143. 1, 3.

Part I. Section 2.

14. सुकृत्तारम्भिणा भाव्यं मात्रज्ञेन च सर्वतः[1] ।
 इति शिनापदादस्य भोगरत्ना न तुञ्जरा ॥

143. 18.

Part I. Section 1.

15. स्वार्थवियाकवेत्पयाच्छुभं संरंनितं भवेत् ।
 पयात्तार्थं न कुर्वति न च कृत्वा प्रकाशयेत् ॥

146. 21; 147. 18; 148. 2, 3.

अद्वैतवद्व्यापुषः वस्तुदः वशे ।
 मूर्खेन दयैशः अशेषाशः वठशः वशः ।
 वद्व्यापुषैः यशः विदशः सुदंशे ।
 कुं मीदशः वठशः यद्विदुदः वदः वस्तुदः ।

वेणशः सुदंशः यद्व्यापुषः वस्तुदः ।
 वशः वठशः यद्व्यापुषः वस्तुदः ।
 वेणशः वस्तुदः यद्विदुदः वदः ।
 वेणुदः यद्व्यापुषः वस्तुदः वदः ।

ददंशः वशः वस्तुदः वदः ।
 वशः वस्तुदः वदः वस्तुदः वदः ।
 वस्तुदः वदः वस्तुदः वदः ।
 वस्तुदः वदः वस्तुदः वदः ।

Thus duly to preserve one's frame
 by raiment and by medicine comes;
 but to indulge one's own desires
 leads to the fall of sinful men.

“Put still thine hand to noble deeds
 and know withal the golden mean”.
 This precept should not make it hard
 to guard the power well to enjoy.

Thy merit guard by taming thirst
 for seeing fruit of thine own acts
 mature; resign it, ne'er repent
 nor blaze abroad thy goodly deed.

1) So the Tib. of the Kārikās (I. O. and St. Pet. copy); in the text (= 143. 18) the I. O. copy seems to read सुदं.

16. लाभसत्कारभोगः स्यादुच्चतिं वर्धयित्सदा ।
 बोधिसत्त्वः प्रसन्नः स्यादहमे विमत्तिमुत्सृजेत् ॥
 148. 6, 7.

Part II. Section 1.

17. शोधितस्यात्मभावस्य भोगः पथ्यो भविष्यति ।
 सत्यकृसिद्धस्य भक्तस्य निष्काणस्येव देहिनाम् ॥

ऋतं नन्दं च युग्मं श्लेशादङ्गिणशसुदेन ।
 विदस्य च नृणामुच्चैर्युच्चैर्यस्यु ।
 सुन्दं कुप्यतीत्यस्य सन्दं नन्दसुदेन ।
 केशवप्यैर्यस्य श्लेशाच्चैर्यस्यु ।

पुनश्चैकं कृत्यं यत्सुन्दं सुखं यत् ।
 यत्स्य विविदस्य सुन्दं युच्चैर्यस्यु ।
 यत्स्य कृप्यतीत्यस्य सन्दं नन्दं ।
 यत्स्यैव यत्स्य श्लेशाच्चैर्यस्यु ।

18. तृणाच्छक्रे यथा शस्यं रोगीः सोदति नैघते ।
 बुद्धाङ्कुरस्तथा वृद्धिं लोकाच्छक्रे न गच्छति ॥

159. 19.

Even as a crop that's choked by weeds
 perishes, never flourishing;
 so, choked by sin, to increase due
 a Buddha-scion reaches not.

When once the frame is purified,
 it will be wholesome to enjoy
 for beings, if 'tis fully good,
 like rice, without or speck or taint.

1) Text (Tib. of 148. 6) नन्द ?).

19. चात्मभावस्य का श्रुतिः पापलेशविशोधनं ।

संबुद्धोत्सर्गसारेण यत्नभावे त्वपायगः ॥

160. 2.

ལུས་ཀྱི་དཀག་པ་ལང་ཞེ་ན།
རྒྱུ་དང་རྟོན་མོངས་རྣམས་སྤྱོད་ཡིན།
རྗེས་སངས་ཀྱིས་ཀྱིས་ལ་སྤྱངས་རྒྱུ་ལ་ ན།
འབད་བམེད་ན་དན་སོང་འགོ།

What means 'to purify our frame'?
The purging it from ill and sin,
following all Buddha's word implies
strenuously, — else to hell we go.

20. तमेत श्रुतमपेत संश्रयेत वनं ततः ।

समाधानाय युध्येत भावयेदपुमादिकम् ॥

179. 5-9.

ཤེད་ལྷ་ཕོས་པ་ཤེད་ལ་བརྟུ།
དེ་ནས་ནག་སེལ་སྤྱད་ནས་པརྟུ།
མཉམ་པར་བཞག་ལ་ཤེད་ལྷ་ཕོང་།
མི་སྤྱལ་ལ་སོགས་བསྐྱམ་པརྟུ།

Be patient, seek to hear the Word,
then to the forest-cell repair;
centre thy mind on thought intense,
fix it too on the 'Impurities'.

Part II. Sections 2, 3.

21. भोगश्रुतिं च ज्ञानीयात्सम्यग्भाषोद्यनात् ।

शून्यताकरुणागर्भचेष्टितात्पुण्यशोधनम् ॥

267. 11; 270. 8.

ཡང་དག་འཚོ་བ་སྤྱངས་པའི་ས།
འོངས་སྤྱད་དཀག་པར་ཤེས་པརྟུ།
སྤྱོད་པ་སྤྱོད་རྗེས་སྤྱོད་པོ་ཅན།
བསྐྱེད་པས་བསོད་ནམས་དཀག་པར་འགྱུར།

How purely to enjoy discern,
till 1) all thy life is fully pure.
Make pure thy merit through thine acts,
fulfilling mercy and the 'Void'.

1) The Tib. construes as if *ajīva-ç'* = *jīvanāśya padhanena*, but *ā* seems best taken as a preposition.

Part III. Section 1.

22. गृह्येतिारः सुबह्वः स्वल्पं वेदमनेन किं ।

न चातिनृत्तिजनकं वर्धनीयमिदं ततः ॥

273. 13, 14.

गृह्येतिारः सुबह्वः स्वल्पं वेदमनेन किं ।
न चातिनृत्तिजनकं वर्धनीयमिदं ततः ॥

Many there are to take from thee,
little thou hast; what boots it thee?
It gendereth not supreme content;
therefore increase it all thou may'st.

Part III. Section 2.

23. घातमभावस्य का वृद्धिर्बलानालस्यवर्धनं ।

शून्यताकरुणागर्भादानाद्भोगस्य वर्धनं ॥

273. 16; 275. 10.

घातमभावस्य का वृद्धिर्बलानालस्यवर्धनं ।
शून्यताकरुणागर्भादानाद्भोगस्य वर्धनं ॥

“How to increase my body's weal?”
“Increase thy vigour, scorning sloth”.
Enjoyment's increase comes from gifts
offsprings of Mercy and the 'Void'.

Part III. Section 3.

24. कृत्वाद्येवैव यत्नेन व्यवसायाक्षयी हृते ।

करुणां च पुरस्कृत्य यत्नेन शुभवृद्धये ॥

276. 4, 5.

कृत्वाद्येवैव यत्नेन व्यवसायाक्षयी हृते ।
करुणां च पुरस्कृत्य यत्नेन शुभवृद्धये ॥

With effort first, before all, place
settled resolve and purpose firm;
set Mercy too before thy face
and so for merit's increase strive.

25. भ्रूचर्याविधिः नार्था वन्दनादिः सदाहरात् ।
 अहदीनां सदाभ्यासः मित्रीबुद्धाभ्यानुस्मृतिः ॥

289. 13; 316. 3 and 317. 18; 318. 2.

वन्दनं योऽस्त्रुं न पति क्त्वा यद्विदुः ।
 दुष्पादकं च गुणस्य सदा ।
 न न यथा श्रेयसाङ्गाः सुखैर्महा ।
 दुःखसा नन्दनस्य क्रुषा श्रेयसाङ्गाः ॥

Good Conduct's ordinance of praise
 and all beside devoutly keep;
 faith and the virtues cherish aye,
 mindful of Love, of Buddha too.

26. सर्वावस्थासु सत्त्वोर्धर्मदानं निरामिषं ।
 बोधिविषयं च पुण्यास्य वृद्धित्तुः समासतः ॥

350. 30-33; 356. 1.

सुखं दुःखसाङ्गाः सुखैर्महा उद्वेगं ।
 क्त्वाऽस्त्रुं न पति क्त्वाऽस्त्रुं ।
 सुदुःखसाङ्गाः सुखैर्महा उद्वेगं ।
 सुदुःखसाङ्गाः सुखैर्महा उद्वेगं ॥

In brief: all beings' weal always,
 the pious and unworldly gift,
 the mind of true enlightenment,
 these increase give to holiness.

27. सिद्धिः सम्यक्प्रदाणानामप्रमादावियोजनत् ॥
 स्मृत्याथ संप्रब्रह्म्येन योनिश्रित्येन च ॥

356. 8, 9.

सुखं दुःखसाङ्गाः सुखैर्महा उद्वेगं ।
 सुदुःखसाङ्गाः सुखैर्महा उद्वेगं ।
 सुदुःखसाङ्गाः सुखैर्महा उद्वेगं ।
 सुदुःखसाङ्गाः सुखैर्महा उद्वेगं ॥

Perfection lies in self-denial;
 by never leaving watchfulness
 it comes by understanding full,
 by mindfulness and deepest thought.

आर्यानुपूर्वसमुद्रतपरिवर्ते ऽपि देशितं । चतुर इमान् भद्रानुशंसान् पश्यन् बोधिसत्व-
स्तथागतपूजायामुत्सुको भवति । कतमांशतुरः । अग्रश्च मे दक्षिणीयः⁽¹⁾ पूजितो भविष्यति
[139 a] मां च दृष्ट्वा ऽन्ये ऽपि तथा शिनिष्यन्ति । तथागतं च पूजयित्वा बोधिचित्तं दृढं भवि-
ष्यति । द्वात्रिंशतां च मन्दापुरुषलक्षणानां संमुखदर्शनेन कुशलमूलमुपचितं भविष्यति ।
इमाश्चत्वारः [इति]⁽²⁾ ॥

5

इदं च निरुत्तरं तथागतपूजोपस्थानं । यथोदाहृतमार्यसागरमतिपरिपृच्छसूत्रे । त्री-
णीमानि सागरमते तथागतस्य निरुत्तराणि पूजोपस्थानानि । कतमानि त्रीणि । यच्च बो-
धिचित्तमुत्पादयति । यच्च सद्धर्मं परिगृह्णाति । यच्च सत्त्वेषु मन्दाकरुणाचित्तमुत्पादयती-
ति ॥

निर्दिष्टमप्यार्यरत्नमेधे । दशभिः कुलपुत्र धर्मैः समन्वागता बोधिसत्वा अननुलिप्ता 10
गर्भमलेन ज्ञायन्ते । कतमैर्दशभिः । यदुत ' तथागतप्रतिमाकरणतया ' शीर्षचैत्यसंस्कर-
णतया ' तथागतचैत्येषु गन्धविलेपनानुप्रदानेन ' तथागतप्रतिमासु गन्धोदकस्नानानुप्रदा-
नेन ' तथागतचैत्येषु संमार्जनोपलेपनानुप्रदानेन ' मातापितृणां कायपरिचर्याचरणेन आ-
चार्योपाध्यायानां कायपरिचर्याचरणेन । सब्रह्मचारिणां कायपरिचर्याचरणेन । तच्च निरामि-
षेण चित्तेन न सामिषेण । तच्च कुशलमेवं परिणामयति । [139 b] अनेन कुशलमूलेन सर्व- 15
सत्त्वा निरूपलिप्ता गर्भमलेन ज्ञायन्तामिति । तच्च तीज्जेणाशयेन चित्तयति । एभिः कुलपुत्र
दशभिर्धर्मैरिति ॥

अनुमोदनानुशंसास्वार्थप्रज्ञापारमितायामुक्ताः । यः प्रथमयानसंप्रस्थितानां बोधिसत्वा-
नां मन्दासत्त्वानां तांश्चित्तोत्पादानुमोदते । चरतामपि बोधिसत्त्वचर्यां तांश्चित्तोत्पादानु-
मोदते । अविनिवर्तनीयामपि अविनिवर्तनीयधर्मतामनुमोदते बोधिसत्त्वानां मन्दासत्त्वानां ' 20

1) The Tib. (189 a. 1) renders this phrase: 'the best of receptacle(s) for gifts',
presumably a Buddha.

2) Added from Tib.

3) Not the Aṣṭasahasrikā recension, though chapters V and VI of that
work may be compared for style and for subject-matter, respectively.

कियत्तं स भगवन् कुलपुत्रो वा कुलडुक्ता वा बद्धतरं पुण्यस्कन्धं प्रसवति ॥ एवमुक्ते
 भगवान् शक्रं देवानामिन्द्रमेतद्वोचत् । पे⁽¹⁾ स्यात्खलु पुनः कौशिक⁽²⁾ त्रिसाकृन्महासाकृ-
 न्नस्य लोकधातोः पलायेण तुल्यमानस्य प्रमाणमुद्रकीतुं । न ह्येव कौशिक बोधिसत्वस्य
 महासत्वस्य तेषामनुमोदनासकृगतानां चित्तोत्पादानां पुण्यप्रमाणं यद्वीतुं ॥ एवमुक्ते शक्रो
 5 देवानामिन्द्रो भगवत्तमेतद्वोचत् । माराधिष्ठितास्ते भगवन् सत्त्वा वेदितव्या । ये बोधिस-
 त्वानां महासत्वानां प्रथमचित्तोत्पादमुपादाय यावदनुत्तरां सम्यक्सं^[140a]बोधिमभिसंबुद्धा-
 नामेवमप्रमेयमनुमोदनासकृगतं पुण्यमिति न स्पृषवन्ति न जानन्ति । तामनुमोदनां न समन्वा-
 क्ुरन्ति । मारुपत्तिकास्ते भगवन् सत्त्वा भविष्यन्ति ॥ भगवानाह । पे⁽³⁾ यैः कौशिक कुल-
 पुत्रैः कुलडुक्ताभिश्चोमे चित्तोत्पादा धनुमोदिता बोधिसत्वयानिकैर्वा प्रत्येकबुद्धयानिकै-
 10 र्वा आशकयानिकैर्वा । ते त्तिप्रै तथगतानर्हतः सम्यक्संबुद्धानारागयिष्यन्ति ॥ भगवा-
 नाह । एवं तेरनुमोदनासकृगतैश्चित्तोत्पादकुशलमूर्त्त्यत्र यत्रोपपत्स्यन्ते तत्र तत्र सत्कृता-
 श्च भविष्यन्ति गुरुकृताश्च मानिताश्च पूजिताश्च धर्चिताश्च अपचायिताश्च भविष्यन्ति । न च
 ते ऽमनघापानि ब्रूपाणि ब्रह्मयन्ति । न च ते ऽमनघापान् शब्दान् श्रोष्यन्ति । एवं न गन्धात्
 रसात् स्प्रष्टव्यान् स्प्रह्यन्ति न च तेषामपायेषूपपत्तिः प्रतिकिञ्चित्तव्या स्वर्गोपपत्तिस्तेषां
 15 प्रतिकिञ्चित्तव्या । तत्कस्य हेतोः । तथा हि तैः सत्त्वैः सर्वसत्वसुखावहानां^[140b]ानि घसंख्ये-
 यानां सत्वानां कुशलमूलान्यनुमोदितानि यावदनुत्तरां सम्यक्संबोधिमभिसंबुद्ध्याप्रमेयासं-
 ख्येयान्सत्वान्परिनिर्वापयिष्यन्तीति ॥

पुनर्त्रैवाह⁽⁵⁾ । ये सुभूते गङ्गान^[140b]दीवालिकोपमेषु त्रिसाकृन्महासाकृन्मेषु लोक-
 धातुषु सर्वसत्त्वास्ते सर्वेऽनुत्तरां सम्यक्संबोधिं प्रतितिष्ठेयुःपुनुत्तरां सम्यक्संबोधिं प्रति-

1) om. Tib. (189. b. 4).

2) As a name of Indra cf. Rv. I. 10.11; and for Buddh. lit.; A v.-çat., Tale 16.

3) om. Tib.

4) These words also are omitted in the Tib. (190. a. 2).

5) Compare Ashṭas. pp. 160—1.

ष्टाय गङ्गानदीवालिकासमान्कल्पानुपलम्भसंज्ञिनश्चत्वारि ध्यानानि समापयेरन् । ⁽²⁾ यथा
 बोधिसत्त्वो मक्षासत्त्वो ऽनया प्रज्ञापारमितया उपायकौशल्येन च परिगृहीता ऽतीतानाग-
 तप्रत्युत्पन्नानां बुद्धानां भगवतां शीलसमाधिप्रज्ञाविमुक्तिविमुक्तिज्ञानदर्शनस्कन्धं । आ-
 वकाणां प्रत्येकबुद्धानामपि शीलसमाधिप्रज्ञाविमुक्तिविमुक्तिज्ञानदर्शनस्कन्धं सर्वमेकतो
 ऽभिसंतिप्य पिण्डयित्वा तुलयित्वा निरवशेषमनुमोदेताग्रयाऽनुमोदनया श्रेष्ठया श्रेष्ठया 5
 वरया प्रवरया प्रणीतया उत्तरया निरुत्तरया उत्तरोत्तरया असमया ऽसमसमया ऽप्रतिस-
 मया ऽनुमोदनयानुमोद्यानमोदनासद्गतं पुण्यक्रियावस्वनुत्तरायै सम्पक्संबोधये परिणाम-
 यति । अस्य सुभूते ऽनुमोदनासद्गतस्य पुण्यक्रियावस्तुनो ⁽³⁾ ऽसौ पूर्वकं धौपलम्भिकानां
 बोधिसत्त्वानां चतुर्थ्यानमयः पुण्याभिसंस्कारः शततमीमपि कलां नोपैति यावदुपनिष-
 द्[141a]मपि न क्षमत् इति ॥ 10

अथमेव नयः परिणामनायामुक्तः ⁽⁵⁾ । अथवाऽयपरिणामनया परिणामितत्वात्सर्वपुण्या-
 नामस्य बुद्धत्वाय सत्कृतप्रणिधिबुद्धत्वमेव स्यात् । अतः का परा पुण्यवृद्धिः । तद्वशेषस-
 त्तमोक्तकृतपुण्यज्ञानोपेतं निर्विकल्पं ⁽⁵⁾ ॥

अध्येषणायास्त्वनुशंसा शार्योऽयपरिच्छेदामुक्ता धर्मयान्यतामुपादायाप्रमेयासंख्येषु
 बुद्धत्तेत्रेषुः परिरत्तपायेति ॥ 15

शार्यशितासमुच्चये वन्दनाद्यनुशंसा सप्तदशपरिच्छेदः समाप्तः ॥

1) The Tib. renders this by དམེགས, usually the equivalent of *ālambana*; but cf. *Ashṭas.* 160. 11. 16 etc.

2) The remainder of the extract agrees fairly closely with the text of *Ashṭas.* 160. 17—161. 8.

3) 'sāvāupal° MS. with *pūrvaka* in margin. so 'pi *paurvaka aup°* *Ashṭ.* *aupalambhika* is not in lexx. Tib. དམེགས་པ་ཅན་

4) Cf. 187 n. 1. For the full phrase (here abridged by *yāvad*) see *Ashṭ.* 161. 8.

5) . . 5) omitted in the Tib.

XVIII.

रत्नत्रयानुस्मृतिर्नामाष्टादशः परिच्छेदः ॥

उक्ता भद्रचर्याविधिना पुण्यवृद्धिः । अस्याश्चायमपरो क्लृप्तः । योऽयं अद्वादीनां सदा
अभ्यासः ॥

- 5 यथोक्तमार्यतथागतगुह्यसूत्रे । चत्वार इमे मकाराज धर्मा मकारानसंप्रस्थितानां विशेष-
गामितयै संवर्तते ऽपरिक्लृपाय च । कतमे चत्वारः । अद्वा मकाराज विशेषगामितयै सं-
वर्तते ऽपरिक्लृपाय । तत्र कतमा अद्वा । यया अद्वाया आर्यानुपसंक्रामति । अकरणीयं च
न करोति ॥ गौरवं मकाराज विशेषगामितयै संवर्तते । येन गौरवेण सुभाषितं शृणोति
शुश्रूषते ऽविरक्तश्रोत्रश्च धर्मं शृणोति ॥ निर्मानता मकाराज विशेषगामितयै संवर्तते ।
10 यया निर्मानतया आर्याणामभिनमति प्रणमति नमस्यति ॥ वीर्यं मकाराज विशेषगामितयै
संवर्तते ऽपरिक्लृपाय । येन वीर्येण कायलघुतां [141 b] चित्तलघुतां च प्रतिलभते सर्व-
कार्याणि चोत्तरयति ॥ इमे मकाराज चत्वार इति ॥

- एषां अद्वादीनां सदाभ्यासः कार्यः । अथवान्येषां अद्वादीनां ॥ यथाक् आर्यात्तयमति-
सूत्रे पञ्चेमानोन्द्रियाणि । कतमानि पञ्च । अद्वेन्द्रियं वीर्येन्द्रियं स्मृतीन्द्रियं समाधोन्द्रियं
15 प्रज्ञेन्द्रियमिति ॥ तत्र कतमा अद्वा । यथा अद्वायाशतुरो धर्मानभिश्चदधाति । कतमाश-
तुरः । संसारावचरं लौकिकीं सम्यग्दर्शिं अद्वायाति । स कर्मविपाकप्रतिशरणो भवति ।
यद्यत्कर्म करिष्यामि तस्य तस्य कर्मणः फलविपाके प्रत्यनुभविष्यामीति । स जीवि-
तक्लेतोरपि पापं कर्म न करोति । बोधिसत्वचारिकामभिश्चदधाति । तच्चर्याप्रतिपन्नशान्यत्र

1) Cf. 139 n. 7 and Ch. XVI (title).

2) Cf. Dh.-saṅgr. § 47. In the Pali authorities, e. g. Dh.-sūi §§ 12—16, Mil-P. pp. 83 sqq., the exposition differs from the present one.

पाने स्पृक्षां नोत्पादयति । परमार्थनीतार्थं गम्भीरप्रतीत्यसमुत्पादनैरात्म्यनिःस्रवनिर्जी-
वनिःपुङ्गलव्यवकारशून्यतानिमित्ताप्रणिक्तिस्तत्तत्तान् सर्वधर्मान् श्रुत्वा अद्घाति । सर्व-
दृष्टिकृतानि च नानुशेते सर्वबुद्धधर्मान् बलवैशारद्यप्रभृतींश्च अद्घाति । अद्घाय च वि-
गतकथकथस्तान् बुद्धधर्मान्समुदानयति । इदमुच्यते अद्घेन्द्रियम् ॥ तत्र कतमद् वीर्ये-
न्द्रियं । यान् धर्मान् अद्घेन्द्रियेण अद्घाति तान्धर्मान् वीर्येन्द्रियेण समुदानयतीदमुच्यते 5
वीर्येन्द्रियं ॥ तत्र कतमत् स्मृतीन्द्रियं । यान्धर्मान्वीर्येन्द्रियेण समुदानयति तान्धर्मान्
[142a] स्मृतीन्द्रियेण न विप्रणाशयति । इदमुच्यते स्मृतीन्द्रियम् ॥ तत्र कतमत्समाधी-
न्द्रियं । यान्धर्मान् स्मृतीन्द्रियेण न विप्रणाशयति तान् समाधीन्द्रियेणैकाग्रिकरोतीदमु-
च्यते समाधीन्द्रियं ॥ तत्र कतमत्प्रज्ञेन्द्रियम् । यान्धर्मान्समाधीन्द्रियेणैकाग्रिकरोति
तान् प्रज्ञेन्द्रियेण प्रत्यवेक्षते प्रतिविध्यति । पदेतेषु धर्मेषु प्रत्यात्मज्ञानमपरप्रत्ययज्ञान- 10
मिदमुच्यते प्रज्ञेन्द्रियं ॥ एवमिमानि पञ्चेन्द्रियाणि सक्तितान्यनुप्रबद्धानि सर्वबुद्धधर्मान्य-
रिपूरयन्ति । व्याकरणभूमिं चाप्ययन्ति [इति⁽¹⁾] ॥

अद्घादीनां बलानां सदाऽभ्यासः कार्यः । यथोक्तमार्यरत्नचूडसूत्रे । तत्र कतमत्कुलपुत्र
बोधिसत्त्वस्य बलचर्यापरिशुद्धिः । पदेभिरेवेन्द्रियैरूपस्तब्धो ऽनवमर्षो भवति सर्वमारैः ।
असंकीर्षो भवति श्रावकप्रत्येकबुद्धयानाभ्यां । अविनिवर्त्यो भवति मक्यायानात् । उर्ध्वर्षो 15
भवति सर्वक्लेशैः । दृढो भवति पूर्वप्रतिज्ञासु । तप्तो भवति चित्तेन । बलवान् भवति का-
येन । गुप्तो भवतीन्द्रियैः । दुःपराजयो भवति तीर्थिकरैः । इत्यादि ॥

एवं तावच्छ्रद्धादीनां सदा ऽभ्यासः पुण्यवृद्धये ॥

का मैत्री ॥ यथाह चन्द्रप्रदीपसूत्रे ।

1) ལེས་གསུངས་པ་པའི་ཅེ་ནོ། The quotation accordingly ends here.

2) Cf. Mhv. II. 367. is 'not to be captivated by . . .', Tib. མི་འཕྲོག་པར་འགྱུར་

3) *yenāgupto* MS.; but Tib. (192 b. 1) དབང་པོ་རྣམས་སྤོང་པར་འགྱུར་

यावत्ति पूसा बद्धविध घप्रमेया या क्षेत्रकोटी [142 b] न्युतबिम्बरेषु ।

तां पूसकृत्वा पुरुषवरेषु नित्यं संख्याकलापो न भवति मैत्रचित्त । इति ॥

का बुद्धाद्यनुस्मृतिः ॥

तत्र राष्ट्रपालसूत्रे संवर्षिता ।

- 5 वन्दामि ते कनकवर्षानिभा वरलक्षणा विमलचन्द्रमुखा ।
 वन्दामि [ते] ⁽⁴⁾ असमज्ञानपरा ⁽⁵⁾ सदृशो न ते ऽस्ति त्रिभवे विरज्ञा ॥
 मृड ⁽⁶⁾ चोर्गु स्निग्ध शुभ केश नखा गिरिराजस्तुल्य तव चोष्णरिक्त ।
 नोष्णाषमीक्षितु तवास्ति समो विधात्रते भुवि ⁽⁷⁾ तवोर्षा मुने ॥
 कुन्देन्दुशङ्ककिमशुभनिभा नीलोत्पलाभशुभनेत्रवरा ।
 10 कृपयेत्तसे जगदिदे कि यया वन्दामि ते विमलनेत्र जिन ॥
 सिद्धा प्रभूत तनु तामनिभा वदने च क्वादयसि येन स्वके ।
 धर्म वदन्विनयसे च जगत् वन्दामि ते मधुरस्निग्धगिरा ॥
 दशनाः शुभाः मुदृढ वज्रनिभाः त्रिंशद्दशाप्यविरलाः सक्लिताः ।
 कुर्वन्स्मितं विनयसे च जगत् वन्दामि ते मधुरसत्यकथा ॥
 15 व्रुपेण चाप्रतिसमो ऽसि जिनः प्रभया च भासयसि क्षेत्रशतान् ।
 ब्रह्मेन्द्रपालजगतो भगवन् सिद्धीभवत्ति तव ते प्रभया ॥

1) Cf. Kern, Saddh. tr. p. 3 n. 6.

2) གྲུང་མ་དང་ཆར་མེད་མོ་ལོང་ 'is not commensurate with any number' (?).

3) See the edition (R.) of the text by M. Finot in the Bibliotheca Buddhica where it is called R⁰. paripṛcchā; see pp. 50.9 sqq. The principal variants are noted below. Metre: Pramitāksharā with - for ॐ usually at the beginning.

4) om. A.

5) dharā R.

6) cāruaṣubhakeṣa A; keṣa jīnā R.

7) °vi vare 'pi tave° contra metrum R.

8) so Tib.: མུལ་པ་འདྲི་མེད་སྤྱུན་ hitakaram asama A.

9) snigdha madhura A, unmetrically as above; giram R.

एण्ये ब्रह्म भगवन्नसमा गन्नरात्रबर्हिर्मृगरात्रगतो⁽¹⁾
 ईत्तन्नन्नस्यपि युगं भगवन् संकम्पयन्धरणिशैलतटान् ॥
 [143 a] कायश्च लक्षणचितो भगवन् सूक्ष्म क्वी कनकवर्षान्भिषा ।
 नेत्तन्नगद् ब्रजति⁽³⁾ तृप्तिमिदं रूपं तवाप्रतिमन्नपधर ॥
 त्वं पूर्वकल्पशतचोर्षतपाः त्वं सर्वत्यागदमदानरतः ।
 त्वं सर्वसत्त्वकृष्मैत्रमनाः वन्दामि ते परमकारुणिकम् ॥
 त्वं दानशीलनिरतः सततं त्वं ज्ञान्तिवीर्यनिरतः सुदृढः ।
 त्वं ध्यानप्रज्ञप्रभतेज्ञधरो वन्दामि ते असमज्ञानधर⁽⁴⁾ ॥
 त्वं वादिसूर कुण्णप्रमथी त्वं सिद्धवद्भसि⁽⁵⁾ पषदि च ।
 त्वं वैश्वरात्र त्रिमलात्तकरो वन्दामि ते परमप्रीतिकर⁽⁶⁾ ॥
 वाक्कायमानसविश्रुद्ध मुने त्रिभवेष्टलिप्तन्नलपन्नमिव ।
 त्वं ब्रह्मघोषकलविद्ध हृतो वन्दामि ते त्रैभवपारगतम् ॥
 मायोपमं जगदिदं भवता नटरङ्गस्वप्नसदृशं विदितं ।
 नात्मा न सत्त्वं न च जीवगतो धर्मा मरीचिदकचन्द्रसमाः ॥
 शून्याश्च शाक्त अनुत्पादनयं ध्विज्ञानदेव⁽⁹⁾ जगद्भ्रमति ।
 तेषामुपायनयपुक्तिशतैः ध्रुवतारयस्यातिकृपालुतया ॥

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1) °teḥ R.

2) ślakṣhṇa A., sec. m. and R. Tib. འཇམ་ 'soft'.

3) A (against metre) na prekshya yāti tava jagat tṛptim. idaṃ rūpam is supported by the Tib. གཟུགས་འདྲི

4) ram A.

5) so R. parshadimam A.

6) °rāḥ A.

7) jaga A. Tib. with R.

8) so R and Tib. nāmnā A.

9) so R. with Tib. A unmetrically: anutpādaçāntaçūnyanayam avijñānam eva.

10) °syapi R.

- रागादिभिश्च बद्धरागशतैः संभामितं सततं⁽¹⁾ वीक्ष्य जगत् ।
 वैद्योपमो विचरसे ऽप्रतिमो परिमोचयन्⁽²⁾ सुगतं सत्वशतान् ॥
 ज्ञातीञ्जामरणशोक[143b]कृतं प्रियविप्रयोगपरिदेवशतैः ।
 सततातुरं जगदवेक्ष्य मुने परिमोचयन्विचरसे कृपया ॥
 5 रथचक्रवद्धमति सर्वजगत् तिर्यक्तुं प्रेतनिरये सुगतौ ।
 मूढा अदेशिक घनाथगताः तस्य प्रदर्शयसि मार्गवरं⁽⁴⁾ ॥
 ये ते बभूवुः पुरिमाश्च जिनाः धर्मेश्चरा जगति चार्थकराः ।
 अयमेव तैः प्रकथितार्थपथो यद्देश्यस्यपि विभो ऽप्रतिमः ॥
 स्त्रिगुणं⁽⁵⁾ न्यर्ककश मनोज्ञं वरं ब्रह्माधिकं परमप्रीतिकरं ।
 10 गन्धर्वकिन्नरवराप्सरसाम् घृभिभूष तां गिरमुदाकरसे ॥
 सत्यार्जवात्तयमुपायनयैः परिशोधितां गिरमनन्तगुणां ।
 श्रुत्वा हि यां नियुतसत्वशताः यानत्रयेण ज्ञनयन्ति शमम् ॥
 तव पूजया सुखमनेकविधम् दिव्यं लभन्ति मनुजेषु तथा ।
 आद्यो मक्ताधन मक्ताविभवो भवते जगद्धितकरो नृपतिः ॥
 15 बलचक्रवर्त्यपि च द्वीपपतिः जगदावृणोति दशभिः कुशलैः ।
 रत्नानि सप्त लभते सुप्रभा त्वयि संप्रसादजनको ऽप्रतिमः ॥

1) *samtāpitam* . . °*itam ikshya* (sic) R.

2) *caya* R.

3) om. A.

4) R. *mārgam*.

5) ལྷོ་མེ་ལྷོ་ལ 'in a soft place' Tib.; *hy ākarshaya* R.

6) This reading is founded on the Tib. (193. b. 5) བཤེན་རྟེན་ལྷོ་ལ་མེ་ལྷོ་ལ་ལྷོ་ལ་

ལྷོ་ལ་ལྷོ་ལ་ R has *satyārjarākshayam upāya*°. *satyāryavākyaṃ anāpāya*° A.

7) so also Tib.; *jina yānti* R.

8) *tīpayati* A.

ब्रह्मापि शक्र अपि लोकपतिः भवते च संतुषित देवपतिः ।

(1) परनिर्मितो ऽपि च स यामपतिः तत्पूजया भवति चापि जिनाः ॥

एवं क्षमोघ तव पूजा कृता संदर्शनं [144 a] श्रवणमप्यसमं ।

भवते जगद्विधुःखर्कं स्पृशते (2) यदं च परमं विरजे ॥

मार्गज्ञ मार्गकुशला भगवन् कुपथात्रिवारयसि लोकमिमं ।

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त्तेमे शिवे विरजि आर्यपथे प्रतिष्ठापयसि जगद्भगवन् ॥

पुण्यार्थिकस्य तव पुण्यनिधि सततात्तया भवति पुण्यक्रिया ।

बहुकल्पकोटिषु न याति त्वयं यावद्वि न स्पृशति बोधि वरां (5) ॥

परिभ्रुद्धनेत्र लभते रुचिरं परनिर्मिताभ सद प्रीतिकरं ।

श्रुद्धाश्च कायवचसा मनसा सत्त्वा भवन्त्यपि च क्षेत्रवरे ॥

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इत्येवमादिगुण नैकविधान् लभते जिनार्चनकृतान्मनुजः ।

स्वर्गापवर्ग मनुजेषु सुखं लभते च पुण्यनिधि सर्वज्ञगे ॥

कीर्तियशश्च प्रसृतं विपुलं तव सर्वदिनु बहुनेत्रशतान् ।

संकीर्तयसि सुगताः सततं तव वर्णमाल परिषत्सु जिनाः ॥

विगतस्वरा जगति मोक्षकराः प्रियदर्शना असमकारुणिकाः ।

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शास्तेन्द्रिया शमरता भगवन् वन्दामि ते नरवरप्रवर ॥

1) *parin*° . . *svyāma* R. With our reading compare Mhv. I. 33. s; and line 9 infra.

2) *param padavarāḥ hy ajaram* R.

3) ~~~~ for ~~~~. R. reads °*yaasy api*, which implies a scansion *pratiṣṭhitha*°.

4) so A with Tib.; *punyādhi*° . . °*midheḥ* R.

5) °*carām* R.; but Tib. དམ་པ

6) Tib. རྩུ; *prabhṛtim* A.

7) *parshatsu* (contra metrum) A. R.

लब्धा ऋभिः⁽¹⁾ जिन पञ्च मया गगने स्थितेन ते निशम्य गिरम् ।

भवितास्मि वीर सुगतप्रतिमो विभञ्जिष्य धर्मममलं जगतः ॥

स्तुत्वाद्य सर्वगुणपारगतं नरदेवनागमकृतं सुगतं ।

पुण्यं यद⁽³⁾र्जितमिदं [144 b] विपुलं जगदाप्रुयादपि च बुद्धपदम् । इति ॥

- 8 अथवा यथार्थधर्मसंगीतिसूत्रे कथितं । पुनरपरं बुद्धा भगवतो म्हापुण्यज्ञानसंभारा
महामैत्रीमहाकरुणागोचरा म्हासत्त्वराशेः त्राणभूता महामैषड्यशक्त्यर्त्तारः सर्वसत्त्वसम-
चित्तानित्यसमाधिगोचराः संसारनिर्वाणविमुक्ता यावत्सत्वानां मातापितृकल्पाः समानमै-
त्रचित्ताः । पे ॥ सर्वलोकानभिभूताः सर्वलोकस्यालोकभूता म्हायोगयोगिनो म्हात्मानो
10 ताः परदुष्प्रशमनप्रिया धर्मप्रिया धर्मधरा धर्माकारा धर्मभिषजो धर्मेश्वरा धर्मस्वामिनो
धर्मदानपतयो नित्यत्यागाभिरता नित्याप्रमता नित्यविवेकाभिरताः सर्वत्र तीर्थसेतुभूता
म्हाराजमार्गप्रख्या यावदसेवनकदर्शना बुद्धा भगवत्त । एवं ताननुस्मरति । एवं च तान-
नुस्मृत्य तद्गुणपरिनिष्पत्त्यर्थं स्मृतिमुपस्थापयति ॥ तदुच्यते बुद्धानुस्मृतिरिति ॥

- अत्रैव धर्मानुस्मृतिमाह । इह बोधिसत्त्वस्यैवं भवति । य एते बुद्धा भगवतो ऽनन्ताप-
15 र्त्तगुणा एते धर्मज्ञा धर्मपदा धर्मनिर्मिता धर्माधिपतेया धर्मप्रभा धर्मगोचरा धर्मप्रतिश-
रणा धर्मनिष्पन्नाः । ये⁽⁵⁾लं ॥ यान्यपि⁽⁶⁾ लौकिकानि लोकोत्तराणि च सुखानि सन्ति । ता-

1) Dh.-samgr. § 20.

2) यदे 'गमेगस' मकुंदस'य (194. b 1) °tāpr° A, °tau pr° R.

3) गद' सुवस' सुस'य; but R. yadārcitam.

4) The several similes (the sun, Brahma etc.) whose omission is denoted by this word are detailed in the Tib. (195 a 1—3).

5) See Tib. 195 a. 5—7 for the passage omitted. For dharmapadā see Glossary.

6) 'La loi est la dispensatrice de tous biens terrestres et supérieurs' Minaev, Recherches p. 219 (reproducing this passage).

न्यपि धर्म[145a]ज्ञानि धर्मनिष्पन्नानि । तस्मान्मया बोध्यर्थिकेन धर्मगुरुकेण भवित-
व्यं । धर्मगौरवेण धर्मप्रतिशरणेन धर्मपरायणेन धर्मसारेण धर्मान्व...धर्मप्रतिपन्नेन । इती-
यमुच्यते बोधिसत्त्वस्य धर्मानुस्मृतिः ॥ पुनरपरं बोधिसत्त्वस्यैवं भवति । समो हि धर्मः समः
सत्त्वेषु प्रवर्तते । धर्मो क्लीनमध्यविशिष्टानपेक्ष्यः प्रवर्तते । तथा मया धर्मसदृशचित्तेन
भवितव्यं । न धर्मो सुखप्रेक्षिकया प्रवर्तते । अयत्नपतितो हि धर्मः । तथा मया धर्मसदृश- 5
चित्तेन भवितव्यम् । न धर्मः कालमपेक्ष्यः प्रवर्तते । अकालिको हि धर्मः । ऐक्यपक्षिकः ।
प्रत्यात्मवेदनीयः । तथा मया धर्मसदृशचित्तेन भवितव्यं । न धर्म उदारे प्रवर्तते क्लीनेषु न
प्रवर्तते । अनुत्तमावनामो हि धर्मः । तथा मया धर्मसदृशचित्तेन भवितव्यं । न धर्मः श्रुद्धेषु
प्रवर्तते तेषु न प्रवर्तते । उत्कर्षापकर्षापगतो हि धर्मस्तथा मया धर्मसदृशचित्तेन भवि-
तव्यं । न धर्म श्रेष्ठेषु प्रवर्तते पृथग्जनेषु न प्रवर्तते । क्षेत्रदृष्टिविगतो हि धर्मः । तथा मया 10
धर्मसदृशचित्तेन भवितव्यं । न धर्मो दिवा प्रवर्तते रात्रौ न प्रवर्तते । रात्र्यां वा प्रवर्तते
दिवा न प्रवर्तते । सदाऽधि[145b]ष्ठितो हि धर्मः । तथा मया धर्मसदृशचित्तेन भवितव्यम् ।
न धर्मो विनयवेलाप्रतिक्रामति । न धर्मस्य क्वचिद्विलम्बः । तथा मया धर्मसदृशचित्तेन
भवितव्यम् । न धर्मस्योनत्वं न पूर्णत्वमप्रमेयासंख्येयो हि धर्म आकाशवन्न क्षीयते न वर्धते ।
तथा मया धर्मसदृशचित्तेन भवितव्यं । न धर्मः सत्त्वै रत्यते । धर्मः सत्त्वान् रत्तति । तथा मया 15
धर्मसदृशचित्तेन भवितव्यं । न धर्मः शरणां पर्येषते । धर्मः सर्वलोकस्य शरणां । तथा मया
धर्मसदृशचित्तेन भवितव्यं । न धर्मस्य क्वचित्प्रतिघातो । ऽप्रतिकूलतन्त्रणो हि धर्मः ।

1) The MS. appears to read: *dharmānvadharmāpra*° Tib. ཚོས་དང་རྗེས་སུ་
མ་སྐྱོད་དཔེ་ཚོས་སྐྱོད་པ་པ།. Possibly therefore the reading was *dharmānulomadhar-*
mapr°.

2) Sic MS. One would expect °*āpekshyaḥ* or °*lam apekshya*.

3) . . 3) This is a traditional description of *dharma*. See A ñ g. n. vol. I p. 222;
II. 57. The words also form part of M. Vyutp. § 63 where the *dharma* is de-
scribed. The context here shows that Böhrling's 'rechtzeitig' cannot be cor-
rect; rather (with the Tib.) 'without stated time'. (Wörterb. K. F., Nachtr. s. v.
ākālika).

तथा मया धर्मसदृशचित्तेन भवितव्यं । न धर्मो ऽनुशयं वदति । निरनुशयो हि धर्मः । तथा मया धर्मसदृशचित्तेन भवितव्यम् । न धर्मः संसारभयभीतो न निर्वाणानुनीतः । सदा निर्विकल्पो हि धर्मः । तथा मया धर्मसदृशचित्तेन भवितव्यम् । एवं बोधिसत्त्वो धर्मबद्धे स्मृतिमुपस्थापयति । तदुच्यते धर्मानुस्मृतिरिति ॥

5 अत्रैवाह । संघो हि धर्मवादी धर्मचर्या धर्मचिन्तको धर्मक्षेत्रे धर्मधरो धर्मप्रतिशर्या धर्मपूजको धर्मकृत्यकारी धर्मगोचरो धर्मचारित्रसंपन्नः । स्वभावसङ्गुः स्वभावशु(146a)हः सानुक्रोशो धर्मानुकारुणिकः सदा चिवेकगोचरः । सदा धर्मपरायणः सदा शुक्लकारीत्यादि ॥ तत्र बोधिसत्त्वस्य संघमनुस्मृतः एव भवति । य एते संघस्य भूता गुणा एते मया ऽत्मनः सर्वसत्त्वानां च निष्पादयितव्या इति ॥

10 यथार्यविमलकीर्तिनिर्देशे बोधिसत्त्वगुणा उक्तास्तथा संघानुस्मृतिर्भाव्या ।

सर्वसत्त्वानां ये त्रया रूतघोषाश्च ईरिताः ।

एकक्षणेन दर्शेति बोधिसत्त्वा विशारदाः ॥

ते ज्ञीर्णव्याधिता भोत्ति मृतमात्मान दर्शयि ।

सत्त्वानां परिपाकाय मायाधर्म विक्रीडिताः ॥

15 कल्पोदाहं च दर्शेति उद्धृत्वा वसुंधराम् ।

नित्यसंज्ञिन सत्त्वानामनित्यमिति दर्शयि ॥

सत्त्वैः शतसरुत्त्रेभिरेकराष्ट्रे निमल्लिताः ।

सर्वेषां गृहं भुञ्जति सर्वात्रामिति बोधये ॥

ये केचिन्मल्लविद्या वा शिल्पस्थाना बहूविधाः ।

20 सर्वत्र पारमिप्राप्ताः सर्वसत्त्वसुखावहाः ॥

1) Since writing p. 269, n. 6 sqq. I have been able to consult the English translation of the whole sūtra published with the Chinese version in the magazine 'Hansei Zasshei' vol. xiii. (Tokyo, 1898). The present extract occurs at the end of Ch. VIII.; stanzas 18—41 (tr. pp. 378, sqq.).

2) For *nāmayanti* (°enti), like *paripācati* below.

यावत्तो लोक पाषण्डाः सर्वत्र प्रव्रजन्ति ते ।
 नानादृष्टिगतं प्राप्तास्ते सत्त्वान्परिपाचति ॥
 चन्द्रा वा भोत्ति सूर्या वा प्रक्रवत्सप्रज्ञेच्छराः ।
 भवन्ति आपस्तेत्रश्च पृथिवी मारुतस्तथा ॥
 रोग घ्नत्तर्कल्पेषु भेषज्यं भोत्ति उत्तमाः । 5
 येन ते सत्त्व मुच्यन्ते सुखी भोत्ति अ[146 b]नामयाः ॥
 दुर्भितात्तर्कल्पेषु भवन्ति पानभोजनम् ।
⁽¹⁾तुधापिपासापनीय धर्मं देशेति प्राणिनाम् ॥
 शस्त्र घ्नत्तर्कल्पेषु मैत्रीध्यायी भवन्ति ते ।
 अघ्न्यापादे नियोज्जेति सत्त्वकोटिशतान्बहून् ॥ 10
 मन्दासंयाममध्ये च समपत्ता भवन्ति ते ।
 सन्धिसामयि रोचेति बोधिसत्त्वा मन्दाबलाः ॥
 ये चापि निर्याः केचिद्दुक्तेत्रेषचित्तिषु ।
 संचित्य तत्र गच्छन्ति सत्त्वानां क्लृप्तकारणात् ॥
 यावत्त्या गतयः काश्चित्तिर्यग्योनौ प्रकाशिताः । 15
 सर्वत्र धर्मं देशेति तेन उच्यन्ति नायकाः ॥
 कामभोगा[श्च] ⁽³⁾दर्शेति ध्यानं च ध्यायिनां तथा ।
 विघ्नस्त मारं कुर्वन्ति अवतारं न देति ते ॥
 अग्निमध्ये यथा पद्ममभूतं तं विनिर्दिशेत् ।
 एवं कामाश्च ध्यानं च अभूतं ते विदर्शयि ॥ 20

1) Sic MS. contra metrum. Should we read *kshutpipās*? Cf. Bodhic. III. 8.

2) ལོ་ལྷོ་ལྷོ་ལྷོ་ལྷོ་ལྷོ་ Tib. *adhyāyādau* corrected to *vyāpā* MS.

3) Supplied *metri gratia*. Tib. ལྷོ་.

संचित्य गणिकां भोति पुंसामाकर्षणाय ते ।
 रागाङ्कु संलोभ्य बुद्धज्ञाने स्थापयति⁽¹⁾ ते ॥
 ग्रामिकाश्च सदा भोति सार्थवाक्ताः पुरोक्षिताः ।
 अग्रामात्याथ चामात्यः सत्वानां क्लितकारणात् ॥
 5 दरिद्राणां च सत्वानां निधाना भोति अन्नयाः ।
 तेषां दानानि दत्त्वा च बोधिचित्तं जनेति ते ॥
 मानस्तब्धेषु सत्त्वेषु मक्तानग्रा भवति ते ।
 सर्वमानसमुद्घातं बोधिं प्रार्थेति उक्त[147a]माम् ॥
 भगार्दितानां सत्वानां संतिष्ठन्ते अग्रतः सदा ।
 10 अग्र्यं तेषु दत्त्वा च परिपावेति बोधये ॥
 पञ्चाभिज्ञाश्च ते भूत्वा ऋषयो ब्रह्मचारिणः ।
 शीले सत्वान्निषेवेति नात्तिमौर्त्यसंयमे ॥
 उपस्थानगुत्रन् सत्वान् पश्यतीह विशारदाः ।
 चेटा भवन्ति दासा वा शिष्यत्वमुपयाति च ॥
 15 येन येनैव चाङ्गेन⁽⁵⁾ सत्वो धर्मरतो भवेत् ।
 दर्शेति हि क्रियाः सर्वा मक्तोपायसुशिक्षिताः ॥

1) Metre could be restored by reading °āṅkuṣena ... thāpeni°. 'Sometimes the Bodhisattva appears as a Cyprian amongst libertines, attracts them to himself, and then slowly but surely leads them to see the pure wisdom of the Lord'. — Tokyo-translation.

2) The meaning of this word in Buddh. Skt. is 'athlete' as Böhtl.² shows. The Tib. appears to understand the expression as meaning 'possessed of the [32] lakṣaṇas' (and thus fit to strip for athletics?). 'Invisible athlete'. Tokyo-tr.

3) Cf. supra, p. 322, n. 1.

4) Cf. Lal.-v. 29. 9 and Divy. 39. 12. 40. 6, corrected by B² s. v. sauratya.

5) °toā... tā MS.

येषामनन्ता शिला किं धनतश्चापि गोचरः ।

धनतश्चानसंपन्ना धनतत्प्राणिमोचकाः ॥

न तेषां कल्पकोटोभिः कल्पकोटिशतैरपि ।

बुद्धैरपि वदन्तिस्तु गुणास्तः सुवचो भवेद् इति ॥

पथार्यर्त्नोत्काधारण्यां बोधिसत्त्वगुणा उक्तास्तथा भावयितव्याः ।

5

⁽¹⁾ रश्मि प्रमुञ्चिय माल्यविपूका माल्यवतंसक माल्य वितानाः ।

माल्यविचित्रविकीर्णसमत्ताः ते जिनपूज करोति महात्मा ॥

रश्मि प्रमुञ्चिय चूर्णविपूका चूर्णवतंसक चूर्णवितानाः ।

चूर्णविचित्रविकीर्ण समत्तान् ते जिनपूज करोति महात्मा ॥

रश्मि प्रमुञ्चिय पद्मविपूका पद्मवतंसक पद्मविताना ।

10

पद्मविचित्रविकीर्णसमत्तान् ते जिनपूज करोति महात्मा ॥

रश्मि प्रमुञ्चिय हारविपूका हारवतंसक हारविताना । [147 b]

हारविचित्रविकीर्णसमत्तान् ते जिनपूज करोति महात्मा ॥

रश्मि प्रमुञ्चि ध्वजायविपूका ते ध्वज पाण्डुरलोक्लिपीताः ।

नोलमनेक पताक विचित्रा ॥

15

ध्वज समलंकरिते जिनक्षेत्राः ते मणिजालविचित्रविपूका ।

पट्ट पताक प्र⁽²⁾लम्बित द्युमा किङ्किणिजाल जिनस्वरघोषान् ॥

कृत्र घरेति तथागतमूर्ध्ने ते यथ एकजिनस्य करोति ।

पाणितलान्तु ध्वजित्तियपूजा एवमशेषतसर्वजिनानां ॥

एष समाधि विकुर्व⁽³⁾ ऋषीणां ते जगसंयत्कृद्भानविकुर्वा ।

20

अयसमाध्यभिनिर्करमाणाः सर्वक्रिया उपचार मुखेभिः ॥

1) Metre: Dodhaka with occasional resolution of the first dactyl.

2) झुङ्ख 'hanging'.

3) Cf. 148. b. and Lal.-v. ap. Senart, Mhv. I. 428. 1.

सत्त्वं विनेत्ति उपायसकृत्तैः केचि तथागतपूज्जमुखेन ।
 दानं अचिन्ति अत्यागमुखेन सर्वधुतंगुणशीलमुखेन ॥
 अन्नयत्तात्ति अतोभ्यमुखेन केचि अतं तपवीर्यमुखेन ।
 ध्यानं प्रशान्तिं विकारमुखेन स्वर्थविनिश्चयप्रज्ञमुखेन ॥
 सर्वं उपायं सकृत्सुमुखेन ब्रह्मविकारं अभिज्ञमुखेन ।
 संयत्कवस्तु कृतैषिमुखेन पुण्यसमुच्चयं ज्ञानमुखेन ॥
 सत्यप्रतीत्यं विमोक्षमुखेन केचि बलेन्द्रियमार्गमुखेन ।
 श्रावकयानविमुक्तिमुखेन प्रत्यययानविशुद्धिमुखेन ॥
 उत्तमयानविक्रुर्धुमु[148 a]खेन केचिदनित्यतडुषुमुखेन ।
 केचि निरात्मनिर्ज्ञानमुखेन अग्रभूतं संज्ञिविरागमुखेन ॥
 शान्तनिरोधसमाधिमुखेन यातुकं धर्ममुखां जगतीये ।
 यातुकं धर्ममुखाः प्रतिपत्तः ते तु समत्तविमोक्षमुखेन ॥
 सत्त्वं विनेत्ति यथाशयं लोके ये तु समत्तविमोक्षमुखेन ।
 सत्त्वं विनेत्ति यथाशयं लोके तेषां निमित्तं न शक्यं प्रकृतुं ॥
 केनचिदेष समाधिविकुर्वाः तेनतिव्यूक्तं अग्रसमाधीः ।
 सर्वज्ञगत्परिपाचनुलोमा सर्वरती मुखप्रीतिप्रकर्षाः ॥
 चित्तियं दर्शयि सर्वं विनेत्ति यत्र दुर्भित्तं सुदुर्लभं सर्वं ।
 ये परिष्कारं सुखावहं लोके तत्र च सर्वभिप्रायक्रियाभिः ॥
 दातुं ददन्ति करोन्ति जगार्थं ते वरभोजनपानरसाद्यैः ।
 वस्त्रनिबन्धनरत्नविचित्रैः राश्याधनात्मप्रियैः परित्यागैः ॥

1) Pali *yattaka*.

2) *°nsh* MS. Tib. རྩ་ལུགས་ཏེ 'entering the order' (?).

दानधिमुक्तिं जगद्दिनयति ते वर्लक्षणाचित्रितगात्रा ।

उत्तमं चाभरणा वर्धोराः माल्यविभूषितगन्धनुलिप्ता ॥

त्रयं विदर्शय सत्त्वं विनेत्ति दर्शनं प्रीतिप्रकर्षरतानां ।

ते वर्त्रपसुत्रपसुमेधाः उत्तमत्रयं निर्दर्शयमानाः ॥

त्रयधिमुक्तिं जगद्दिनयति ते मधुरैः कलविङ्करुतेभी ।

5

कोकिलकंसक्रुणालरवेण दुन्दुभिकिन्नरब्रह्मरुतेन देशयि सर्वधिमुक्तिषु धर्मम् ॥

ये चतुरेव अशीतिं सकृन्ना येभि ज्ञिना जगतो ऽर्थं करोति ।

तेभिर्⁽²⁾ धर्मप्रभेदमुखेभिः सत्त्वं विनेत्ति यथाशयं लोके ॥

ते मुखदुष्खसक्याय करोति अर्थघनार्थसक्याय भो[148b]त्ती ।

सर्वक्रियामु सक्याय भवित्वा सत्त्वं विनेत्ति सक्यायमुखेन ॥

10

दुष्खउपद्रवसत्कृतदोषान् ते तु सकृत्ति सक्यायनिदानास् ।

तेभि सक्याय सकृत्तिय पीडां सर्वजगत्स्य कृताय सुखाय ॥

यत्र न निष्क्रम[णं]⁽⁴⁾ न च धर्मो ज्ञायति रण्यगतो न च मोक्षः ।

तत्र तु राव्यसमृद्धिसक्याय निष्क्रमशालमना अनिकेताः ॥

1) Transliterated not translated in the Tib. According to Foucaux on the similar passage in the Lal.-v. (Ch. 5.; tr., ed. 1. p. 53 n. 5) a Himalayan bird.

2) MS. *te dri(?)ta* altered to *tebhita*; perhaps for *te 'bhitah*. Tib.: ཚོ་ལྷི་བྱེ་ཐག་
སྐྱོ་མོ་དེ་དག་གིས་

3) So the MS. a sec. man. The original reading was °nān. Tib. ལྷོ་གས་ཀྱི་དོན་དུ
so that one would construe: 'having aid as their object'.

4) Tib. here has ལྷོན་གྱུང་ 'history', which must apparently be based on a different reading; just below *nishkrāma* is rendered ལྷོན་ས་ཏེ་ 'renouncing'.

5) For *aranya* Tib. དགོན་.

- ते गृह्णन्धनतृष्णानिकेतात्सर्वज्ञगत्परिमोघनदेतोः ।
 सर्वत कामरती अतिकेता निष्क्रममोत्त प्रभावयमानाः ॥
 ते दश चर्य प्रभावयमाना आचरि धर्म मरुपुरुषाणां ।
 सर्वमशेषत चर्य ऋषोणां भावयमान करोत्ति जगार्थम् ॥
 5 यत्र⁽¹⁾मितायुय सत्त्व भवन्ती सौख्यसमर्पितमन्दकिलेशाः ।
 तत्र अरार्दित व्याधिनपृष्टा⁽²⁾ दर्शयि मृत्युत्रशं अक्षशात्मा ॥
 रागप्रदीपितु दोषप्रदीप्तं मोक्षमहाग्निप्रदीपितु लोकम् ।
 प्रब्वलितं अरव्याधितमृत्यु लोक निदर्शयि सत्त्व विनेत्ति ॥
 दशबलैश्चतुर्वंशारच्यैरष्टदशैरपि धर्मविशेषैः ।
 10 बुद्धमहात्म तु सूचयमानाः बुद्धगुणोभि करोत्ति जगार्थम् ॥
 ते च⁽⁴⁾ अदेश ऋद्धनुशास्ती रूपधिष्ठानबलेन समत्तात् ।
 दर्शयमान तथागत ऋद्धी ऋद्धिविकुर्वित सत्त्व विनेत्ति ॥
 ते विविधेहि उपायनयेहि लोक[149a]विचारि करोत्ति जगार्थं ।
 लोकि अलिप्त जले पथ पथे प्रीतिप्रसादकरा विचरन्ति ॥
 15 काव्यकराः कविराज भवन्ती ते नटनर्तक कल्लकमल्लाः ।
 उत्कुटशोभिककारकनृत्या मायकराः पृथु रूपनिदर्शनी ॥

1) *yatr' amit*° དཔ'ག'མེད.

2) Sic MS. Tib. simply དན'བྱ'ཅན 'having a disease'.

3) The reading is substantially confirmed by the Tib. (199 b. 7); but the metre is not easily explained.

4) The metre again halts. The Tib. has དེ'དག'གུན'བཟློད 'they all declaring'...

5) Cf. 48. 12 supra and note. The Tib. here རོ'ལ'མོ'མ'འན confirms Kern's rendering 'musicians'.

6) The first three *aksharas* are not clear. Tib. བུ'ག'ས.

यामिक नायक सारथि भोक्ता सार्थिक श्रेष्ठिक गृह्यति भोक्ति ।

राज्ञ अमात्य पुरोहित⁽¹⁾हता वैश्वविशारदशास्त्रविधिज्ञाः ॥

ते ⁽²⁾अटवीषु मरुद्गुम भोक्ता शौषध अन्नपरत्ननिधानाः ।

चित्तमणि द्रुम कामददाश्च देशिक उत्पथमार्गगतानां ॥

⁽³⁾अर्चिय सत्तु तु लोक विदित्वा कर्मविधीषु अज्ञानक सत्वाः ।

5

ते कृषिकर्मप्रयोगवणिज्या शिल्पिविचित्र प्रभावयि लोके ॥

ये अविक्तेष्ट अर्किसप्रयोगः सर्वमुखावक्वित्तप्रशस्ताः ।

विश्वबलौषधि शास्त्रविचित्राः सर्व प्रभावित तेभि ऋषीभिः ॥

ये ऋषिणां चरणाः परमाया यत्रधिमुक्त सदेवकु लोकः ।

ये व्रतडुक्कर ये तपश्चेष्टाः सर्वि प्रभावित तेभि विहृभिः⁽⁴⁾ ॥

10

ते ⁽⁵⁾चरकाः परित्राजक तीर्थ्याः तापसगोतममोनचराणाम् ।

नम अचेलगुरुभ्रमणानां तीर्थिक आ⁽⁶⁾चिया⁽⁸⁾कि भवन्ति ॥

1) Royal chaplains are mentioned with *jhallamallāḥ* in Manu XII. 45–46. With *rāja* ... *dūtāḥ* cf. 48. 1.

2 . . . 2) *te 'ta . . cintāmani* contra metrum MS.

3) *acireṇa* marg., and so Tib. མེ'རྩེང.

4) Mhv. II. 46. 5.

5) This important passage is partly traditional. It should be compared generally with *Dīgha-n.*, sutta vii. and Rh. David's remarks thereon (tr. ['Dialogues'] p. 220 sq.) in which he cites the list of heretics in *Aṅg.-n.* [III. p. 276; cf. JRAS '98 p. 197]. The juxtaposition of heretics with low caste-men occurs also in *Saddh.-P.*, Ch. xiii. init (= Kern, tr. p. 263), where the list begins as here and *Lal.-v.* 2.30 with *Carakas* and *Parivr.* The verse-passage appended occurs above pp. 47–49. The Buddhists themselves were put into similar company by the *Ājivakas* (*Sum.-vil.* I. p. 162, tr. Hörnle, *Uvāsaga-dasāo*, App. II. p. 21). For further references to Jain literature see Additional Notes. The following five stanzas were published with a tentative translation in *J.R.A.S.* 1901 pp. 122–27.

6) Cf. *Aṅg.-n.* l. c. The school of Gautama are also referred to in a list of heretics at *Mhv.* III 412. 7; where they occur as in the *Aṅguttara*-list, soon after the *Traidanḍikas*. He is distinguished there from *Bhagavān Gautama* (Buddha) by the epithet *ānandika-guru-putraka*.

7) *Goṣāliputra Maskarin*, the *Ājivaka*-leader.

8) These *aksharas* are not fully legible; but see *ācaryā hi* below (to be scanned of course *ācariyā*). The reading here appears to have been *ācaryāni*, but the Tib. here renders མུ'སྟེགས་ཅན་གྱི་ (tirthikānām) སྟོབ་དཔོན་མཁས་པར་སྟོན། (200 b. 1).

- ते तु षष्ठीविक⁽¹⁾ धर्मचराणां उत्तरिकाणां⁽²⁾ धनुत्तरिकाणां ।
⁽³⁾ दीर्घज्ञान कुमारव्रतानां तेष[पि] षाचर्या हि भवन्ति ॥
 सूर्यनुवर्तकपञ्चतपानां⁽⁴⁾ कुक्कुरगोव्रतिका⁽⁵⁾ मृगचर्या⁽⁶⁾ ।
⁽⁷⁾ चारिक तोष्य दश त्रितपानां तेषपि षाचर्या हि भवन्ति ॥
- 5 देवतज्ञानप्रवेशरतानां तीर्थुपर्शनदेशचराणां । [149b]
 मूलफलाम्बुचरा षपि भूवा धर्म षचि⁽⁸⁾त्तिय ते परमायाः ॥
 उत्कुटस्थायिन एकचराणां⁽⁹⁾ कण्टकभस्मत्⁽¹⁰⁾पण्यनानां ।
 ये मुषलेशय युक्तिविकारी तेषपि षाचर्या हि भवन्ति ॥
 यावत्⁽¹²⁾ बाहिरकाः पृथुतीर्थ्या षाशय तेषधिमुक्ति समीक्ष्य ।
- 10 तीर्थण्डुरासदुत्पत्तेभी तीर्थिक दुष्प्रकाणविनेत्ति ॥

1) Davids op. cit. p. 71 n. 1 collects the chief passages referring to this sect. *Ājiv°* for *ājiv°* is possibly a term of contempt. See Additional Notes.

2) उत्तरिका न धनुत्तरिकाणां MS.; but the Tib. takes the line as if consisting of two genitives, not *uttarikā na*. Lay and monastic adherents may be intended.

3) Perhaps equivalent to the Jaṭilakā in the Aṅg-n. Jaṭilas in Tib. (Feer, 'Fragments' AMG. V. 128—31) and in Pali. On this line see Add. Notes.

4) Manu VI. 23; Viṣṇu § 95.2 Characteristic of the Ājivakas, Jātaka I. p. 493.

5) These *vratas* are explained in Majjh-n., sutta 57. The latter is also thus defined in Mbh. V. xcix. 14: *yatra tatrāçayo nityam yena kenacid āçitaḥ | yena kenacid ācchannaḥ sa govrata ihocyate ||*

6) Cf. Mbh. V. cxxi sub fin. The use of *ajina* by ascetics is also well known.

7) Tib. ལྷོ་འུ་ not in Lexx.

8) As to *dharma ac°* see Additional Notes.

9.. 9) Both these words represent Ājivaka practices; Jāt. l. c. With the first Dr. Leumann compares Aupap. § 30, V. 2 (*ukkuḍḍuy' āsanie*).

10) Cf. Bhagavati-sūtra, tr. Hörnle, Uvās, App. p. 8. 18 (*darbha*).

11) Or possibly *mukti*; a marginal gloss apparently on this word gives '*nimitam*' 'contrivance'(?). Tib.: 'dwelling possessed of a bed (མའི་ཅུ་) of pestle-wood'.

12) 'outsiders' i. e. non-Buddhists; cf. Senart Mhv. I. 587.

दृष्टिसमाकुल लाके विदित्वा सर्वकुदृष्टिसमाश्रित तीर्थ्याः ।

सूक्ष्मपदेभिरूपायन येभी सत्यप्रकाशन तेषु करोत्ति ॥

केषुचि⁽¹⁾ क्रामिडमन्त्रपदेभी देशयि सत्य सुगुप्तपदेभिः ।

केषु उन्न⁽²⁾व्यक्तपदेभिः केषुचिदेव रक्षस्यपदेभिः ॥

केषुचि अन्नरभेदपदेभिः अर्थविनिश्चयवञ्जपदेभिः ।

5

वादिप्रमर्दनज्ञानपदेभिः शास्त्रधर्मकमोक्षपदेभिः ॥

केषुचि मानुषमन्त्रपदेभिः सर्वप्रवेशनिरुक्तिपदेषु ।

केषुचि देवनिरुक्तिपदेभिः नागनिरुक्ति यत्नपदेभिः ॥

रत्नसाधगन्धर्वपदेभिः भूतकुम्भापडमकोरगकेभिः ।

किंनरक्षप्सरगरुडपदेभिः सत्यप्रकाशनमोक्षपदेभिः ॥

10

ते यथसत्य निरुक्तिविधिज्ञा एवमशेषत ये जिनधर्मा ।

धर्ममचित्ति वाक्यपद्यज्ञा देश[150 a]यि एष समाधिविकुर्वा ॥

ते जगसौख्यत अयसमाधी सर्वज्ञगे अर्भिनिर्करमाना ।

रश्मिमचित्तिप्रमुत्सृजमाना रश्मि प्रमुञ्चिय सन्न विनेत्ति ॥

रश्मि प्रमुञ्चय दर्शयमाना यावत सन्न विज्ञानित रश्मि ।

15

तेषु सुदर्शन भोति अमोघम् केतु अनुत्तरि ज्ञानवरस्य ॥

दर्शयि बुद्ध विदर्शयि धर्म संघ निदर्शयि मार्ग नराणाम् ।

दर्शयि चेतिक ते जिनबिम्बा तेन सुदर्शनरश्मि निवृत्ता ॥

1) *ca* MS.; but see below. On charms from the Dravidian country, cf. Taran. tr. p. 222, where the Tib. equiv. (see note 3) is the same as here, Drāmiḍa being a by-form of Drāviḍa.

2) 'vajra-secrets' Tib. One may perhaps compare the Vajrajāpakrama (Pañcak. § II) and V.-Poussin Bouddhisme p. 152 sqq.

3) This is unmetrical. The Tib. seems to suggest a reading *rākṣhāsa* - *piçācapad*^o.

4) So MS.; but qu. *kūshmāṇḍa*?

5) *acityam* (?) MS.

6) Not rendered in Tib. and not quite clear in the MS.

7) So MS.; but Tib. ལུང་པར་འགྲུབ་ 'becomes complete'.

- रश्मि प्रमुञ्चि⁽¹⁾ प्रभंकर नामा या प्रभ सिष्य करोति मन्त्रणा ।
 सर्वरजं च तमं च कृत्वा सो प्रभ भासति लोकहितानां ॥
 ताय प्रभासय चोदित सत्वास्ते जिनपूजप्रदीप धरेत्ती ।
 ते जिनपूजप्रदीप धरित्वा लोकप्रदीपकरा जिन भोसि ॥
 5 तैलप्रदीप धृतस्य प्रदीपा दारु तृणा नडवेणु प्रदीपान् ।
 गन्धरसायनरत्नप्रदीपान् दत्त्वा जिनेषु प्रभंकर लब्धाः ॥
 रश्मि प्रमुञ्चि प्रतारणि नामा ताय प्रभासय चोदित सत्वाः ।
 * * * *⁽²⁾ नावप्रतारणिनद्यप्येषु ।
⁽³⁾ दूषित संस्कृत वर्णित शाली तेन प्रतारणि रश्मि निवृत्ता ॥
 10 रश्मि पिपासविनोदनि नामा ताय प्रभासय चोदित सत्वाः ।
 कामगुणेषु तृषां प्रज्ञक्त्वा धर्मविमुक्तिरसार्थिक भोसि ॥
 [कामगुणेषु तृषां प्रज्ञक्त्वा] धर्मविमुक्तिरसार्थिक भूवा ।
 बुद्ध भवत्यमृतं जलवर्षी तृष्णापिपासविनोदन लोके ॥
 पुष्करिणी नदिकूपतडागा उत्सय कारित बोधिनिदानाः ।
 15 काम विवर्णित वर्णित[150b]ध्याना तृष्णाविनोदनि तेन निवृत्ता ॥
 प्रोतिकरी यद् रश्मि प्रमुञ्चो ताय प्रभासय चोदित सत्वाः⁽⁵⁾ ।
 प्रोतिफुटा⁽⁶⁾ वरबोधिनिदानं चित्त जनेत्ति भविष्य स्वयम् ॥

1) *pramuñciya* MS., but see below.

2) There is a lacuna here. The MS. originally continued with the line *kāma-guṇeṣu*^o. The passage *nāvapr*^o . . . *satvāh* has been supplied in the margin in a later hand. But it is clear from the Tib. (201. b. 1, 2) that some 7 pādas are still wanting. The original omission was of course due to the eye of the copyist passing from one refrain (*codita satvāh*) to another.

3) 'Things having the *samskāras* are disprized, the repose [of *nirvāṇa*] is extolled'.

4) Added from the Tib. to complete the line.

5) *satvān* MS., here only.

6) དཀར་པོ་སྐྱེ་བའི་ལྷོ་ལྷོ་ལྷོ་ལྷོ་ 'expanding [like a snake's hood]?'

लक्षणमपिउत पद्मनिषङ्गा यत्कृतविधक्⁽¹⁾ कारुणिकानां ।
 भाषित बुद्धगुणाः सद कालं प्रोतिकरी प्रभ तेन निवृत्ता ॥
 रश्मि प्रमुञ्चि रत्तिकर⁽²⁾ नामा ताय प्रभासय बोधित⁽³⁾ सत्वा ।
 बुद्धरतीरत धर्मरतारत संघरतीरत ते सद भोत्ति ॥
 त्रितपरतीरत ते सद भूवा बुद्धसमागमधर्मगणार्ये ।
 लब्धनुपत्तिकतात्ति लभन्ति चोदित स्मारित ये बद्ध सत्वा ॥
 बुद्धधनुस्मृतिधर्मगणार्ये बोधि य चित्तगुणान्धिवरित्वा ।
 तेन⁽⁴⁾ रत्तिकर रश्मि निवृत्ता ॥
 पुण्यसमुच्चय⁽⁵⁾ रश्मि प्रमुञ्ची ताय प्रभासय चोदित सत्वा ।
 दानु ददत्ति विचित्रमनेके प्रार्थयमानु अनुत्तक बोधिं ॥
 आशय पूरितु याचनकानां यच्च निर्गड⁽⁶⁾ तैर्यज्ञमानैः ।
 सर्वभिप्रायत दानु ददित्वा पुण्यसमुच्चय रश्मि निवृत्ता ॥
 ज्ञानवती यद् रश्मि प्रमुञ्ची ताय प्रभासय चोदित सत्वाः ।
 एक तु धर्म मुखातु⁽⁷⁾ अनेका धर्ममुखानवबुद्धि क्षणेन ॥

5

10

1) ལྷུ་གུ་རྩུག་པ་ 'bodily shape'.

2) *nānā* MS.

3) So MS., the Tib. read *codita* as before.

4) This stanza or the previous one is metrically defective; but by the analogy of the previous verses, the present pāda must end a stanza.

5) *pañcas*^o MS.; but see below. Tib. བསོད་ཅེས་པ་ (202. a. 2).

6) 'Unhindered' cf. *sārgaḍa*.

7) ^o*ntu anekān* MS. (*kān* a sec.). The Tib. appears to understand the passage 'Dharma [being] one is manifold by its approaches (སྐོམ་མོ་ཅེས་); *avabuddhi* app. for *avabudhyate* 'understands' བོད་ཤུ་མུར་

- धर्मप्रभेद⁽¹⁾-याकृत सत्त्वान् धर्मविनिश्चय ज्ञान विभक्ती । [151 a]
 धर्मपदार्थविभाषण कृत्वा ज्ञानवती प्रभ तेन निवृत्ता ॥
 प्रज्ञप्रदीप्य स्रोतरि रश्मि ताप प्रभासय चोदित सत्त्वाः ।
 शून्य निःसत्त्व अज्ञातविपन्नान् स्रोतरि धर्म अभावस्वभावान् ।
 5 मायमरीचिसमा दृक्चन्द्रस्वप्नसमान् प्रतिबिम्बसमान् वा ।
 धर्म अस्वामिक शून्य निरीकान् भाषति प्रज्ञप्रदीप्य निवृत्ता ॥
 धर्मविकुर्वणि रश्मि प्रमुञ्ची ताप प्रभासय⁽⁴⁾ चोदित सत्त्वा ।
 धारणि अतयकोषु⁽⁵⁾ लभित्वा सर्वतथागतकोषु लभेत्ति ॥
 धर्मधराणु परिपङ्क्त कृत्वा धार्मिकरत्न करित्वा ऋषीणां ।
 10 धर्म अनुपकृ कृत्व जगस्य धर्मविकुर्वणि रश्मि निवृत्ता ॥
 त्यागवती यद् रश्मि विमुञ्ची ताप य मत्सर⁽⁶⁾ चोदित सत्त्वा ।
 ज्ञात्वा अनित्य अशाश्वतभोगान् त्यागर्तरीरत ते मद भोत्ति ॥
 मत्सरदुर्दम सत्त्व अदात्ता ज्ञात्वा धनं मुपिनाशस्वभावं ।
 बृंहित्य त्याग प्रसन्नमनेन त्यागवतीप्रभ तेन निवृत्ता ॥
 15 निष्परिदाह य स्रोतरि रश्मिः ताप दुःशीलय चोदित सत्त्वा ।
 शीलविशुद्धि प्रतिष्ठित भूत्वा चित्त जनेत्ति भवेय स्वयंभूः ॥

1) MS. broken; a compound of *-grāhita* used actively with the meaning 'captivate, seduce'. Tib. འདྲིལ་བུ་ལྟོས་ (202. a. 5).

2) For **nih-satva* སངས་མེད་ 'without self or substance'. The next words must be read *ajāt' avipanna (nnā?)*.

3) i. e. *udakac°* ལུ་ལྷོ་

4) MS., here only, °*bhāya samco°*.

5) Apparently for *kosheshu*. Tib. མཚོར་གྱིས་ as if for *kosheshyas*. The next occurrence is, however, construed as an accusative.

6) *ka* MS.; but Tib. ལྟོས་ལྟོས་ = *ye*.

कर्मपथे कुशले परिश्रुद्धे शील समादयि यद्भक्तसत्वान् ।

बोधयि चित्त समादयनेन रश्मि निवृत्त स निष्परिदाहः ॥ [151 b]

नात्तिविपूक्त य औसरि रश्मि ताय य अत्तम चोदित सत्वाः ।

क्रोधखिलं अधिमानं ब्रह्मिवा नात्तिरतीरत ते सद भोत्ति ॥

डुकृत नात्ति अपायमतीनां चित्त अन्नोभित बोधिनिदानं ।

5

वर्णित नात्तिगुणाः सदकालं तेन निवृत्त स नात्तिविपूक्ता ॥

रश्मि उत्तप्तवती यद् मुञ्ची ताय कुशीदय चोदित सत्वाः ।

पुक्त प्रयुक्त त्रिषू रतनेषु पूज करोत्ति अखिलप्रयोगाः ॥

[⁽²⁾युक्त प्रयुक्त त्रिषू रतनेषु पूज करित्वं⁽⁸⁾ अखिलप्रयोगाः] ।

ते च⁽⁴⁾ मारपथा अतिक्रान्ताः क्षिप्र स्पृशन्ति अनुत्तर बोधिं ॥

10

वीर्यं समादयि यद्भक्तसत्वान् पूज करित्व त्रिषू रतनेषु ।

धर्म धरित्व क्षयगत काले तेन उत्तप्तवती प्रभ लब्धा ॥

शात्तिकरी यद् रश्मि प्रमुञ्ची ताय विधात्तय चोदित सत्वाः ।

तेषु न रागु न द्वेष न मोहाः बोधित भोत्ति समाहित चित्ताः ॥

पाप कुमित्र किलिष्ट चरीये संगणिकाविनिवर्तन कृत्वा ।

15

वर्णित ध्यान प्रशात्त अरण्ये शात्तिकरी प्रभ तेन निवृत्ता ॥

प्रज्ञविपूक्त य औसरि रश्मी ताय डुःप्रज्ञ संचोदित सत्वाः ।

सत्यप्रतीत्य विमोक्षनयेऽस्मिन्निद्रिय ज्ञानगतिं गत भोत्ति ॥

1) स'य i. e. *akṣhīla*.. For the scansion, cf. 260. n. 2.

2) Supplied from the Tib. (202. b. 7).

3) *सुख'दस*, as contrasted with *सुख'स'र'सुख*, the equivalent of *karonti* in the last line.

4) *°tur* MS. contra metrum.

5) The *anusvāra* is written in the MS., but must be, like the *visarga* just before, disregarded in the scansion.

इन्द्रियज्ञानगतिं गत भूत्वा * * * * * ।

⁽²⁾सूर्यप्रदीपसमाधि लभित्वा प्रज्ञप्रभास[152 a]करा विन भोत्ति ॥

राव्यधनात्मप्रियैः परित्यगैः धर्म य मार्गित बोधिनिदानं ।

ते च सत्कृत्य ⁽³⁾प्रकाशिय धर्म रश्मि निवृत्त स प्रज्ञवियूहाः ॥

5 बुद्धवती यद् रश्मि प्रमुञ्ची ताय प्रभाय संचोदित सत्त्वाः ।

बुद्ध सत्त्वं अनेक अचित्त्यान् पश्यिषु पद्मवनेषु निषण्णान् ॥

बुद्धमहात्मत बुद्धविमोक्षा भासित बुद्धविकुर्व घनता ।

बुद्धबलाविप्रभावन कृत्वा बुद्धवती प्रभ तेन निवृत्ता ॥ ॥

ते ऽभयंदद् रश्मि प्रमुञ्ची ताय ऽभयार्दित सत्त्व सत्पृष्ठाः ।

10 भूतपदावधताउनबन्धे मुद्ध्यिषु सर्वपसर्गभयेभ्यः ॥

ये अभायेन निमज्जित सत्त्वाः प्राणिबधालु निवारित भोत्ति ।

त्रापित यद्दूरणागत भोतास्तेन भयंदद् रश्मि निवृत्ता ॥

सर्वसुखावक्तु ओसरि रश्मो ताय गिलानय चातुर स्पृष्टाः ।

सर्वत व्याधिदुष्खात्प्रतिमुक्ता ध्यानसमाधिसुखानि लभन्ति ॥

15 रोगविनोदनि मूल फलोषध रत्न रसायन गन्धनुलेपान् ।

फाणित नीर मधू घृत तेलान् भोजन पान द्दिस्रय लब्धा ॥

1) This pāda is not represented in the Tib.; and neither authority gives a hint as to the missing pāda. 2) M. Vyntp. § 21. 47.

3) *sātkr°* seems an extraordinary short syllable; but in view of the Tib. ལུས་འཇུག་ལྟ་བུ་ correction is unjustifiable.

4) See note above and *sa[m]sprishāh* below.

5) If we retain the reading of the MS., we must take *āvi* as = *āviskr̥tā*; but the Tib. (203 a 7) ལྷོ་བས་རྟེན་རྩུ་ལྷོ་ལྷོ་ makes a correction to *balardāhi* (*dh* and *v* are often confused in this MS.) all but certain.

6) Sic MS.; *ten'* [*tena samayena*] *abhayamda°*?

7) ལྷོ་བས་ Tib. 'hiding'; as from *ava-dhā*.

बुद्धनिर्दर्शनि रश्मि प्रमुञ्ची ताय संघोदित घायु जयात्ते ।
 बुद्ध अनुस्मरि पश्चिषु बुद्धम् ते व्युत गच्छि सबुद्धक्लेत्रं ॥
 काल करोत्ति च स्मारित बुद्धा दर्शितप्रीतकरा [152 b] जिनबिम्बान् ।
 बुद्धगताः शरणां मरणात्ते भासिय बुद्धनिर्दर्शनि लब्धा ॥
 धर्मप्रभावनि रश्मि प्रमुञ्ची ताय प्रभाय संघोदित सत्त्वा । 5
 धर्म पठन्ति श्रुण्वन्ति लिखन्ति धर्मरती रत ते सद भोत्ति ॥
 धर्मदुर्भित्तय द्योत्तितु धर्मे धर्मगवेषिण पूरित घाशा ।
 कन्द जनिन्न प्रपुण्यय धर्मे भाषत धर्मप्रभावनि लब्धा ॥
 घोषवती यद् रश्मि प्रमुञ्ची बुद्धसुता परिचोदनतायां ।
 यातुक शब्दप्रचारु त्रिलोके सर्व तथागतघोष श्रुण्वन्ति ॥ 10
 उच्च स्वरेण स्तवन्ति मर्कशीन् तूर्यमकृत्तरघण्टप्रदानैः ।
 सर्वज्ञगे जिनघोषरुतार्थं निश्चरि घोषवती प्रभल्लब्धा ॥
 ते ऽमृतंदद् रश्मि प्रमुञ्ची ताय प्रभासय घोदित सत्त्वाः ।
 सर्व प्रमाद् चिरं प्रज्ञक्त्वा सर्वगुणैः प्रतिपद्यति योगं ॥
 दुष्ख अनेक उपद्रवपूर्णां भाषित संस्कृत नित्यमत्तमं । 15
 शान्तिनिरोधमुखं सद क्षेमं भाषयता अमृतंदद् लब्धा ॥
 रश्मि विशेषवती यद् मुञ्ची ताय प्रभासय घोदित सत्त्वाः ।
 शीलविशेष समाधिविशेषं प्रज्ञविशेषं श्रुणोत्ति जिनानां ॥

1) Here the MS. reads *sanco*^o. Above (338.9) where a short syllable is equally required the reading is *sa-sprshāh*.

2) This letter is uncertain.

3) *ayam arthas tair darçitah pūrvam marg.*

4) i. e. *bhāshātah* བཤོའ་མཚན་

5) The Tib. དབ་ཏུ་བསྐྱེད་པ་ 6) Cf. 338 n. 6 supra.

7) *sada 'kshemam samskrta marg.*: i. e. 'things compounded are described as ever unstable'.

- शीलत अथ समाधित ⁽¹⁾अग्रो प्रज्ञत अथ मरुामुनिराज्ञा । [152 a]
 य स्तुत वर्णित बोधिनिदानं तेन विशेषवती प्रभ लब्धा ॥
रत्नवियूक्त य अग्रो रश्मि ताप प्रभासय चोदित सत्वाः ।
 अन्तर रत्ननिधान लभित्वा पूजयि रत्नवरेभि मरुर्षीन् ॥
 5 रत्नविसर्ग जिने जिनस्तूपे संयत्कि कृत्स्नज्ञने रतनेभिः ।
 रत्नप्रदान करित्व जिनानां रश्मि निवृत्त य रत्नवियूक्ताः ॥
गन्धप्रभास य अग्रो रश्मी ताप प्रभासय चोदित सत्वाः ।
 ध्रात्वा अमानुष गन्ध मनोज्ञान् बुद्धगुणो नियुतानि भवन्ति ॥
 गन्धनुलेपनुमानुषदिव्यैर्यत्कृत पूज नराधिपतीनां ।
 10 गन्धमयान् जिनविग्रहस्तूपान् कृत्वा निवृत्त सुगन्धप्रभासः ॥
 मुञ्चति रश्मि विचित्रवियूक्तान् इन्द्रपताकधजाय विचित्रान् ।
 तूर्पनिनादितगन्धप्रधूपित शोभिसुरोत्तमपुष्पविकीर्णैः ॥
 तूर्पप्रत्युद्गमि पूजजिनानां पुष्पविलेपनधूपनचूर्णैः ।
 कृत्स्नधजायपताकवितानैस्तेन विचित्रवियूक्त निवृत्ताः ॥
 15 रश्मि प्रसादकरी यद् मुञ्ची पाणितलोपम संस्थित्कि भूमिः ।
 शोधयती ऋषि आश्रमस्तूपान् तेन प्रसादकरी प्रभ लब्धा ॥
 मुञ्चति मेघवती यद् रश्मिं संस्थित्कि गन्ध प्रवर्धति मेघं ।
 स्तूप वराङ्गणगन्धजलेनासिञ्चिय [152 b] मेघवती प्रभ लब्धा ॥
भूषणव्यूक्त प्रमुञ्चतु रश्मीन्मय अचेल सुभूषण भोक्ती ।
 20 वस्त्रनिबन्धनकार विचित्रं दत्त विभूषण रश्मि निवृत्ता ॥

1) *agrā* MS.2) *nirv*° . . . *raśmivi*° MS.3) *gandhajalena snapayitrā* says the marginal glossator, referring to a practice still in vogue among Buddhist pilgrims (Cunningham, Mahābodhi, p. 30).

रश्मि रसाघवती पद मुञ्चो भुक्ति भोग्य रसाय लभती ।
 भोजन पान विचित्र रसायान् दत्त्वा रसाघवती प्रभ लब्धा ॥
 अर्थनिर्दर्शनि मुञ्चति रश्मीन् रत्ननिधान लभति दरिद्राः ।
 अतपरत्ननिधिं त्रिभि रत्नैर्दानत अर्थनिर्दर्शनि लब्धा ॥
 चतुर्विंशोधनि मुञ्चति रश्मीन् अन्ध तदा दृशि रूप विचित्रम् । 5
 दीपप्रदान जिने जिनस्तूपे चतुर्विंशोधनि रश्मि निवृत्ता ॥
 श्रोत्रविंशोधनि मुञ्चति रश्मीन् श्रोत्रविहीन श्रुणा पृथुशब्दान् ।
 वाद्यप्रदानजिने जिनस्तूपे श्रोत्रविंशोधनि रश्मि निवृत्ता ॥
 घ्राणविंशोधनि मुञ्चति रश्मीन् घ्राणि अघ्राणितपूर्व सुगन्धान् ।
 गन्धप्रदान जिने जिनस्तूपे घ्राणविंशोधनि रश्मि निवृत्ता ॥ 10
 जिह्वविंशोधनि मुञ्चति रश्मीन् स्निग्धमनोहरै स्तुति बुद्धान् ।
 वाच उरुक्त्वा विवर्जित रूता अदणा उदीरित रश्मि निवृत्ता ॥
 कायविंशोधनि मुञ्चति रश्मीन् इन्द्रियहीन मुद्गन्धय भोक्ति ।
 कायप्रणाम जिने जिनस्तूपे कुर्वत कायविंशोधनि लब्धा ॥
 चित्त[154a]विंशोधनि मुञ्चति रश्मीन् उन्मत्तु सर्व सचित्त भवति । 15
 चित्त समाधिपशानुग कृत्वा चित्तविंशोधनि रश्मि निवृत्ता ॥
 रूपविंशोधनि मुञ्चति रश्मीन् पश्यिय चित्तिय रूपनरेन्द्रान् ।
 रूपकशोधनि चित्रसमत्तात् स्तूप अलंकरता प्रतिलब्धा ॥
 शब्दविंशोधनि मुञ्चति रश्मीन् शब्द अशब्दत प्रून्य विज्ञानी ।
 प्रत्यय ज्ञात प्रतिश्रुततुल्यं शब्दप्रकाशन रश्मि निवृत्ता ॥ 20
 गन्धविंशोधनि मुञ्चति रश्मीन् सर्व दुर्गन्ध सुगन्ध भवती ।
 गन्धवराय जनेर्जिनस्तूपान् स्नापनबोधिरुम प्रभ एषा ॥

1) *stauti* contra metr. MS. 2) *unmatta* or *unmatsu* MS.3) *durg*° MS.? read *durg.*, metathesis metri gratia.

- ते रसशोधनि मुञ्चति रश्मीन् सद्विष निर्विष भोत्ति रसायाः ।
 बुद्ध सञ्चावकमातृपितृणां सर्वरसाद्यप्रदान प्रभेषां ॥
 स्पर्शविशोधनि मुञ्चति रश्मीन् कक्खट्⁽¹⁾ स्पर्श मूढ् सुख भोत्ती ।
 शक्तित्रिभ्रूलसितोमरवर्षा माल्य मूढ् पडुमोत्पल भोत्ती ॥
- 5 डुप्य घनेक मूढ् सुखस्पर्शा संस्तरि मार्गि व्रजसि त्रिनानां । [154b]
 पुष्यविलेपनचीवरसूत्मा माल्यवितान प्रदान प्रभेयम् ॥
 धर्मविशोधनि मुञ्चति रश्मीन् सर्वत रोमत चित्तिय धर्मान् ।
 निश्चरतः⁽²⁾ श्रुणि लोककृतानां तोषयि सर्वधिमुक्तिज्ञानानाम् ॥
 प्रत्यय ज्ञात सज्ञात स्वभावा धर्मशरीर सज्ञातशरीराः ।
- 10 धर्मत नित्यस्थिता गगनस्था सूषत धर्मविशोधनि लब्धा ॥
 रश्मि सुखाप्रमुखा इति क्वा एकतु रोममुखातु ऋषीणां ।
 निश्चरि गङ्गरजोपम रश्मी सर्वपृथग्विधकर्मप्रयोगाः ॥
 ते पथ एकत रोममुखातो श्रोतरि गङ्गरजोपम रश्मी ।
 एवमशेषत सर्वतु रोमा देश समाधिविकुर्व ऋषीणां ॥
- 15 येन गुणेन य रश्मि निवृत्ता तस्मि गुणेषु सक्रायक पूर्वे ।
 तेषु तमेव प्रमुञ्चति रश्मिं ज्ञानविकुर्वण एष ऋषीणां ॥
 तेष य पुण्य सक्रायक पूर्वे यैरनुमोदित याचित येभिः ।
 येभि च दृष्ट श्रुभोपचितं वा ते इम रश्मि प्रज्ञानति तेषां ॥
 ये च श्रुभोपचिताः कृतपुण्याः पूजित येभि पुनः पुन बुद्धाः ।
- 20 अर्थिक क्खन्दिक बुद्धगुणोभिः चोदन तेष करोतिय रश्मिः ॥

1) MS. here *khakkh*^o; see 245, n. 2.

2) °*çūl'asi*. A half-daṇḍa in the MS. intended as a hyphen has been altered into *ā*.

3) The equiv. of this appears to be ལུང་ལ 'originating'.

4) *sūcayanti dharmatām marg.* 5) *nihsaranti marg.*

6) For °*ty aya(m)*. Tib. as if °*nti* 'ime raçmayah.

मूर्धं यथा ज्ञात्यन्ध न पश्यी नो च स नास्ति उदेति स लोके ।
 चतुसमेत उदागमु ज्ञात्वा सर्वं प्रपुष्य⁽¹⁾ [155a] स्वक स्वक धर्मे ॥
⁽²⁾ एवत रश्मि मन्दापुरुषाणां अस्ति च ते इतरे च न पश्यी ।
 मिष्यक्ता अधिमुक्तिविकीनाः दुर्लभ ते च उदारमतीनां ॥
 धामरूपानि निपान विमानाः रत्न रसायन गन्धनुलेपाः ।
 ते पि तु अस्ति मन्दात्मन्नस्य ते च मुदुर्लभ कृच्छ्रगतानां ॥
 एवत रश्मि मन्दापुरुषाणां अस्ति च ते इतरे च न पश्यी ।
 मिष्यक्ता अधिमुक्तिविकीनाः दुर्लभ ते च उदारमतीनां ॥
 यस्मिन् रश्मिप्रभेदे श्रुणुत्वा भेष्यति अद्दधिमुक्ति प्रसादः ।
 तेन न काङ्क्ष न संशय कार्यो नाङ्ग न भेष्यि मन्दागुणकेतुः ॥
 ते परिवारत्रियूक्विकुर्वा अप्रसमाध्यभिनिर्करमाणाः ।
 सर्वदशादिशि अप्रतिमानाः दर्शयि बुद्धमुताः परिवारं ॥
 ते त्रिसकलप्रमाणविचित्रं पद्ममधिष्ठित्ति रश्मिवियूक्ताः ।
 कायपर्यङ्क परिस्फुटपद्मं दर्शयि एष समाधिविकुर्वा ॥
 ते दशलेत्ररञ्जोपम अन्ये पद्ममधिष्ठित्ति संपरिवारं ।
 सर्वं परीवृत बुद्धमुतेभी ये च समाध्यस्माधिविकारी ॥
 ये परिपाचित तेन ऋषीणां सब निष्पादित बुद्धगुणेषु ।
 ते परिवारि अतं मरुपद्मं सर्वं उदि⁽⁵⁾त्तिषु प्राञ्जलिभूताः ॥

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1) Correction in MS. perhaps meant for °*yuñji*.

2) MS. *eshata* here and *evata* in the similar passage below. Tib. དེ་པ་འཛིན་ in both places, whence I have supposed the form to be connected with *evam*, though Ap. Pkt *evaḍu* represents *iyat* (Hem. VIII. iv. 408). 3) cf. 259 n. 5.

4) *trisaḥasrapramāṇapadme paryāṅkam darṣayanti buddhā raddhyā marg.*

5) *mahāpadman* MS. *udi*° = *uddikshu* 'celestial regions' ལྷ་འཛིན་ (206. a. 6).

No break after this verse occurs in the MS., but the Tib. here adds a long passage, resuming the text as we have it at 207. b. 3.

- ते च समाहित्वा बाल्ये¹⁾ शरीरे व्युत्थित्वा²⁾ किं यौवनत्रेपस्थितेभ्यः ॥
 यौवनत्रेपस्थितेषु समाहित्वा व्युत्थित्वा³⁾ किं श्रीर्षकं वृद्ध शरीराः ।
 श्रीर्षकवृद्धशरीरे समाहित्वा व्युत्थित्वा⁴⁾ किं अद उपासिककाम्यत् ॥
 अद उपासिककाम्यसमाहित्वा व्युत्थित्वा⁵⁾ किं भित्तुषिककाम्यशरीरा ।
 5 भित्तुषिककाम्य शरीरे समाहित्वा व्युत्थित्वा⁶⁾ किं भित्तुषिककाम्यशरीराः ॥
 भित्तुषिककाम्यसमाहित्वा व्युत्थित्वा⁷⁾ किं श्रेत श्रेतशरीराः ।
 श्रेत श्रेतशरीरे समाहित्वा व्युत्थित्वा⁸⁾ किं प्रत्ययबुद्धशरीरा ॥
 प्रत्यय बुद्ध शरीरे समाहित्वा व्युत्थित्वा⁹⁾ किं बुद्धवरायशरीरा ।
 बुद्धवरायशरीरे समाहित्वा व्युत्थित्वा¹⁰⁾ किं देवतकाय शरीरा ॥
 10 देवतकायशरीरे समाहित्वा व्युत्थित्वा¹¹⁾ किं नाममर्का¹²⁾ देवतकायाः ।
 नाममर्का¹³⁾ देवतकायसमाहित्वा व्युत्थित्वा¹⁴⁾ किं यत्तमर्का¹⁵⁾ देवतकायाः ॥
 यत्तमर्का¹⁶⁾ देवतकायसमाहित्वा व्युत्थित्वा¹⁷⁾ किं सर्वतमूतशरीराः ।
 सर्वतमूतशरीरे समाहित्वा व्युत्थित्वा¹⁸⁾ किं एकतुरोममुखतः ॥
 एकतुरोममुखसिमा समाहित्वा व्युत्थित्वा¹⁹⁾ किं मर्वत रोममुखेषु²⁰⁾ ।
 15 सर्वेषु रोममुखेषु समाहित्वा व्युत्थित्वा²¹⁾ किं एकतु वालप्यतः ॥
 एकतु वालप्यसिमा समाहित्वा व्युत्थित्वा²²⁾ किं सर्वत वालप्येभ्यः ।
 सर्वेषु वालप्येषु समाहित्वा व्युत्थित्वा²³⁾ किं ते परमाणुब्रह्मः ॥
 एकरब्रह्मसिमा समाहित्वा व्युत्थित्वा²⁴⁾ किं सर्वत्रेभ्यः शेषेषु ।
 सर्वत्रेषु समाहित्वा व्युत्थित्वा²⁵⁾ किं सपरवसतलातः ॥

1) Marginal note (partly broken off): *Buddhāḥ te bālye samādhim samāpan-*
nāḥ yauvane.

2) *samādhē sakācād uttishthanti marg.*

3) *pratyeka marg.*

4) *ekaromni lināḥ santah spharanti tu, marg.*

5) *ekī tu (here only) MS.*

6) *Cl. 296. 5 supra*

7) *°shuk MS.*

सागरवद्गतलस्मि समाहित [156a] व्युत्थित्ते ते मणिवृक्षफलेभ्यः ।
 वृक्षफलेषु समाहित भूत्वा व्युत्थित्ते रश्मिमुखेभि जिनानां ॥
 रश्मिमुखेषु जिनान समाहित व्युत्थित्ते सागरतोयनदीभ्यः ।
 सागरतोयनदीषु समाहित व्युत्थित्ते तेजपथात् मरुत्मा ॥
 तेजपथस्मि समाहित भूत्वा व्युत्थित्ते वायुपथानुस्मृतीमान् । 5
 वायुपथे तु समाहित भूत्वा व्युत्थित्ते भूमितलानु मरुत्मा ॥
 भूमितले तु समाहित भूत्वा व्युत्थित्ते सर्वतु देवविमानात् ।
 सर्वि तु देवबलान समाहित व्युत्थित्ते ते गगनानुस्मृतीमान् ॥
 एति⁽⁸⁾ समाधि विमोक्ष अचित्त्यास्तेष अचित्त्यगुणोपवितानाम् ।
 कल्प अचित्त्य प्रभाषियमाणाः सर्वजिनेभि न शक्य तपीतुम् ॥ 10
 सर्वजिनेभि च भाषित एते कर्मविपाकु जगस्य अचित्त्यो ।
 नगविक्रुर्वित बुद्धविकुर्वा ध्यायिन ध्यान अचित्त्य विकुर्वा ॥
 ते च वशे स्थित षष्ठ विमोक्षाः श्रावक एक भवीबद्ध भोक्ता ।
 भूत्वा बद्धः पुन एक भवित्वा ध्यायति प्रञ्जलते गगनस्मिन् ॥
 ते हि मरुत्कारूपाय विक्तीना बोधि अनर्धिकु लोक उपेती । 15
 दर्शयि कायविकुर्व अचित्त्या कस्य न दर्शयि लोक क्तिंषी ॥
 चन्द्र स सूर्य नभे विचरती दर्शयि सर्वदिशि प्रतिभासं ।
 उत्समरोक्तकूपतडा[156b]गे भासनरत्नसमुद्रनदीषु ॥

1) Compare the rays from the face and head of Amitābha in Buddhist art.

2) Tib. implies *sarvatu . . vimāna* u *tsupra*.

3) *ete* (^o*tē*) *marg*.

4) Dh.-sañgr. § 59.

5) ^o*nesmin* MS.

6) *kutra kutrety āha marg*.

ह्यमन्त्रित्वा र्शयि त्रयं सर्वश्रुदिति ते नर्वीरः ।
 नर्मन्त्रित्वा नोत्रविधिना यत्र तवाप्त साति स्वर्गः⁽¹⁾ ॥
 न्यरेव ह्यमन्त्रित्वा पात्रसत्त म्भुयुत्पत्त्या ।
 तेषु स्वराङ्गस्तेषु विधिना तोषयि सर्वस्तान् स्वस्तेन ॥
 स हि नरस्य सद्येष ह्यवति सर्वस्ते प्रतिषेधे विधिना ।
 पयश्चिर्कर्मन् वक्षिप्राप्ता कः स न तोषि सदेकलोकेन ॥
 मायकरो यः विधिविधिनो र्शयि त्रयं विचित्रं घनतान् ।
 रात्रिदिवैश्चुद्धेतुं⁽²⁾ मामान् वर्षशतं पुन स्फीतप्रदीप्तान् ॥
 मायकरो हि सरागु सदोषो तोषयि मायविकुर्वित् लोकं ।
 ध्यानं घमिन्नं विमोक्षमुच्चित्तित कस्य न तोषयि चर्यविधिनाः ॥
 राङ्ग यथा⁽³⁾ य निर्माणं कायं कुर्वति वज्रं पदे तल्लब्धे ।
 दर्शनं सगारु नाभिप्रमाणं भोति सुमेहस्तले सप्त शीर्षः ॥
 सोऽपि सरागु सदोषं समोक्तो राङ्गं निदर्शयि इदं सदी ।
 मारप्रमर्दनं लोकप्रदीप कस्य न दर्शयि सृष्टिं घनता ॥
 पश्य⁽⁴⁾ घचित्तिय [शक्रवि]कुर्वा देवसुरेन्द्ररथस्मि प्रवृत्ते ।
 यातुकं बिम्बरनेकसुराणां तातुकं निर्माणं शक्रु [157a] स्वकायान् ॥

1) From this point to the end of the chapter, a considerable number of verses found in the Sanskrit are reproduced or added in the Tib.

2) i. e. *muhūrtam ekam*.

3) Syllable obliterated. Tib. འདོད་པོ་ལྟོས་ 'according to desire'. *nirmanā* is glossed in marg. as *nirminoti*.

4) *yasya* MS.: but Tib. ལྟོས་

5) Letters mostly destroyed. Tib. བརྒྱ་ལྷོ་ལྷོ་ལྷོ་ལྷོ་

6) °*raasus*° MS., स being added in the margin to indicate that we must understand an elision (*dev' asur*°).

7) The reading of the MS. looks more like *bimḍhar*; but I have replaced the at form (cf. 157 n. 1) from the Tib. which has (209. b. 6): ལྷོ་མེད་ལྷོ་ལྷོ་ «mil-of Asuras».

सर्वसुरेन्द्रसुराश्च विज्ञानी शकम् - पुरतो गत स्वायुम् ।
 एष गृह्येत ⁽¹⁾ वज्रधराणां संभ्रमं गच्छिषु सर्वसुरेन्द्राः ॥
 नेत्रं सकृन् भयङ्करं दर्शनीं ज्वालप्रमुखं वज्रं गृह्णीतं ।
 वर्मितं कायं डुरासद् तेन शक्रमुदीक्ष्य पलाविमुरेन्द्राः ॥
 सो क्विन् इत्वरूपयबलेना शक्रं विकुर्वति देवज्ञगार्थी ।
 सर्वज्ञस्य विशेषतः त्राणां घ्नत्यपुण्यं कुतो न विकुर्वी ⁽⁴⁾ ॥

5

वायुतं संभृतं मेघप्रवर्षी वायुतं मेघं पुनः प्रसमेत्ती ।
 वायुतं सस्य विरोकति लोके वायुं मुखावकं सर्वज्ञस्य ॥
 सो क्विन् अशिक्षितं पारमितामु बुद्धगुणेषु अशिक्षितं वायुः ।
 दर्शयि लोकविपाकं अचिन्त्या कस्य न दर्शयि ते वरलब्धा ॥

10

इति शिन्तासमुच्चये रत्नत्रयानुस्मृतिनामाष्टादशः परिच्छेदः समाप्तः ॥

1... 1) Syllables obliterated. *ya krama* + *pur*^o MS. Tib.: བརྒྱུ་ཕྱིན་ (*Çakra*)
 རང་རང་མཚན་ཏུ་འབྲུག་པར་ (as if for *svāyātana*?) ཤེས། དེ་ནི་རྗོ་རྗོ་འཚང་པས་
 བཟུང་བོ་ཞེས་ (supply 'ti after *gr̥hyeta*?) |

2) *palātu* = *palā(yi)kāh*.

3) ཤེས་པ་ 'ordinary, moderate' a meaning which fits with the context in the two other passages (*Divy.*, *Mhv.*) where *itvara* occurs.

4) The Tib. here reproduces a considerable passage (210. a. 2 — 211. a. 3), continuing chiefly the same topic (*Çakra* and the *Asuras*).

XIX.

नवदशः परिच्छेदः

घन्योऽपि पुण्यवृद्धये क्लृप्तुः कार्यः । यो ज्यं सर्वात्रस्थामु सत्तार्थः ॥

यथा कथितं चार्परत्रमेधे⁽¹⁾ । स तथागतचेत्ये वा तथागतविद्यके वा पुष्यं वा धूपं वा गन्धं
 ७ वा ददत्सर्वसत्वानां दौःशील्यदौर्गन्ध्यमलापनयनाय तथागतशीलप्रतिलम्भाय च परिणाम-
 यति । स सम्मार्जनोपलेपनं कु[157b]र्वन् सर्वसत्वानामप्रासादिकेर्यापथविगमाय । प्रासादिके-
 र्यापथसंपदे च परिणामयति । स पुष्पच्छत्रमारोपयन् सर्वसत्वानां सर्वक्लेशपरिदाकृविगमाय
 परिणामयति । स विकारं प्रविशन्नेवं चित्तमुत्पादयति । सर्वसत्वान् निर्वाणपुरं⁽²⁾ प्रवेशयेयं । स
 निष्क्रमन्नेवं चित्तमुत्पादयति । सर्वसत्वान्संसारचारकान्निष्क्रामयेयं । स लभनद्वारमुद्घाटय-
 ० नेवं चित्तमुत्पादयति । सर्वसत्वानां लोकोत्तरेण ज्ञानेन निर्वाणसुगतिद्वारमुद्घाटयेयं । स
 पिथदेशे चित्तमुत्पादयति । सर्वसत्वानां सर्वापायद्वाराणि पिथद्वयां । स निषीदन्नेवं चित्तमु-
 त्पादयति । सर्वसत्वान्बोधिमण्डले निषादयेयं । स दन्तिपोन पार्श्वेन शय्यां कल्पयन्नेवं चित्तमु-
 त्पादयति । सर्वसत्वानेव परिनिर्वापयेयं । स ततो व्युत्तिष्ठन्नेवं चित्तमुत्पादयति । सर्व-
 सत्वान् व्युत्थापयेयं सर्वक्लेशपर्युत्थानेभ्यः । स शरीरगत्या गच्छन्नेवं चित्तमुत्पादयति । स-
 ७ र्वसत्वा मरुपुरुषगत्या गच्छन्नु । स तत्रोपविष्ट एव चित्तमुत्पादयति । सर्वसत्वा निःश-
 ल्यक्रियां पडुत रागद्वेषमोक्षेभ्यः । स शौचं कुर्वन्नेवं चित्तमु[158a]त्पादयति । सर्वसत्वानां
 ज्ञानमलात्प्रज्ञालयेयं । स कृस्तौ प्रज्ञालयन्नेवं चित्तमुत्पादयति । सर्वसत्वानां सर्वक्लेश-

1) Cf. Miinaev, Recherches p. 108. With the foregoing line cf. 350. n. 1.

2) Cf. 8. 1 supra.

3) For *pidadhat*; cf. *pidhivā* (Mh v.) and *pihita* (ibid. & La. l. - v.).

4) Blo MB. °*toānām* °*kriyā bhavatu*?

वासनामपनयेयं । स पादौ प्रज्ञालयन्नेवं चित्तमुत्पादयति सर्वसत्वानामनेकप्रकाराणि
 क्लेशर[ज्ञा]स्यपनयेयं । मुख्यं प्रज्ञालयन्नेवं चित्तमुत्पादयति । सर्वसत्वानां सर्वधर्ममुखानि
 परिशोधयेयं । स दत्तकाष्ठं भक्तयन्नेवं चित्तमुत्पादयति । सर्वसत्वानां नानाविधान् क्लेशम-
 लानपनयेयं । सर्वा कायावस्था सर्वसत्त्वकृतमुखाय परिणामयति । तथागतचेत्यं वन्दमान
 एवं चित्तमुत्पादयति । सर्वसत्त्वा वन्दनीया भवन्तु सदेवकस्य लोकस्येति ॥ 5

यद्यथा यथार्थप्रज्ञापारमितायां । पुनरपरं शारिपुत्र व्याडकात्तारमध्यगतेन बोधिस-
 त्वेन मूढासत्त्वेन नोन्नसितव्यं न संत्रसितव्यम् न संत्रासमापत्तव्यम् । तत्कस्माद्धेतोः ।
 तथा हि तेन सर्वं परित्यक्तं सर्वसत्वानामर्थाय । तेनैवं चित्तमुत्पादयितव्यम् । सचेन्मा
 व्याडा भक्तयेयुस्तेभ्य एव तद्दानं दत्तं भवतु । मम च दानपारमितापरिपूर्तिर्भविष्यति ।
 अभ्यासना च भविष्यति । तथा च करिष्यामि यथा मे अनुत्तरां सम्यक्संबो [158b] धिमभि- 10
 सम्बुद्धस्य सतस्तत्र बुद्धतेत्रे तिर्यग्योनिगताः सत्वाः सर्वेषां सर्वं न भविष्यन्ति न प्रज्ञा-
 स्यन्ते ॥ चोरकात्तारमध्यगतेन शारिपुत्र बोधिसत्त्वेन मूढासत्त्वेन नोन्नसितव्यं न संत्रसि-
 तव्यं न संत्रासमापत्तव्यं । तत्कस्माद्धेतोः । सर्वस्वपरित्यागकुशला हि ते बोधिसत्त्वा
 मूढासत्त्वा उत्सृष्टकायेनापि च बोधिसत्त्वेन भवितव्यं परित्यक्तपरिष्कारोपकरणेन च ।
 तेनैवं चित्तमुत्पादयितव्यं । ते चेन्मे सत्वाः परिष्कारोपकरणानि कुरन्ति तेभ्य एवेतद्दानं 15
 दत्तं भवतु । सचेन्मा केचिज्जीविताद्यपरोपयेयुः तत्र मया न द्वेषो न क्रोध उत्पादयितव्यः ।
 तेषामपि मया न कायेन न वचसा न मनसा उपराद्धव्यं । एवं च मे तस्मिन्समये दानपार-
 मिता च क्षीलपारमिता च ज्ञानपारमिता च परिपूर्तिं गमिष्यति । अनुत्तरा च मे सम्य-
 कसंबोधिरभ्यासना भविष्यति । तथा च करिष्यामि तथा प्रतिपत्स्ये यथा मे अनुत्तरां स-
 म्यक्संबोधिमभिसंबुद्धस्य सतस्तत्र बुद्धतेत्रे । एते चान्ये च दोषाः सर्वेषां सर्वं सर्वथा सर्वं न 20
 भविष्यन्ति न प्रज्ञास्यन्ते ॥ पानीयकात्तारमध्यगतेन शारिपुत्र बोधिसत्त्वे [159a] न मूढास-

1) *prakhyāt*° here MS.; below *prakhāt*°.

2) 'wholly'; v. Indices to Divy. and Mhv.

- त्वेन नोन्नसितव्यं न संत्रसितव्यं न संत्रासमापत्तव्यं । तत्कस्मादेतोः । घसंत्रस्तधर्माणो
 किं बोधिसत्त्वा मत्सासत्त्वा भवति । एवं चानेन चित्तमुत्पादयितव्यं । सर्वसत्त्वानां मया सर्वतृ-
 ष्णाधेन्द्राय शितितव्यं । न बोधिसत्त्वेन मत्सासत्त्वेन संत्रासमापत्तव्यं । सचेदकं तृष्णया
 कालं करिष्यामि । अपि तु खलु पुनः सत्त्वानामतिके मत्सासत्त्वाधित्तमुत्पादयिष्यामि ।
 5 घको वताल्पपुण्या घ्नो सत्त्वा यदेतेषां लोके एवंदूपाणि पानीयकात्ताराणि प्रज्ञास्यते ।
 तथा पुनरकं करिष्यामि तवा प्रतिपत्स्ये यथा मे ऽनुत्तरां सम्यक्संबोधिमभिसंबुद्धस्य सत-
 स्तत्र बुद्धत्वे सर्वेण सर्वं सर्वथा सर्वं पानीयकात्ताराणि न प्रज्ञास्यते । तथा च सर्वस-
 त्त्वान् पुण्यैः संयोजयिष्यामि यथाष्टाङ्गोपेतपानीयलाभिनो भविष्यति । तथा दृढं वीर्यमार-
 प्त्ये सर्वसत्त्वानां कृतशो यथा वीर्यपारमिता तस्मिन्समये परिपूरिं गमिष्यति ॥ पुनरपरं
 10 शारिपुत्र बुभुक्षाकात्तारमध्यगतेन बोधिसत्त्वेन मत्सासत्त्वेन नोन्नसितव्यं न संत्रसितव्यं
 न संत्रासमापत्तव्यं । एवं चानेन संनाकः संनद्धव्यः । तथा दृढं वीर्यमारप्त्ये तथा च स्वं
 बु[159b]द्धत्वेन परिशोधयिष्यामि यथा मे ऽनुत्तरां सम्यक्संबोधिमभिसंबुद्धस्य सतस्तत्र
 बुद्धत्वेन सर्वेण सर्वं सर्वथा सर्वं एवंदूपाणि बुभुक्षाकात्ताराणि न भविष्यति न प्रज्ञा-
 स्यते । सुखिता एव ते सत्त्वा भविष्यति सुखसमद्भिः । सर्वसुखसमर्पितास्तथा च करि-
 15 ष्यामि यथा तेषां सत्त्वानां यो य एवाभिप्रायो भविष्यति यद्देवाकाङ्क्षति मनसा तत्त-
 देव प्राडुर्भविष्यति । तद्यथापि नाम देवानां त्रायस्त्रिंशानां मनसा सर्वं प्राडुर्भवति मन-
 सा सर्वमुत्पद्यते । तथा दृढं वीर्यमारप्त्ये यथा तेषां सत्त्वानां धार्मिका अभिप्रायाः परि-
 पूर्णं गमिष्यति । अत्रैकल्यं च शीवितपरिष्कारैः सर्वसत्त्वानां भविष्यति सर्वेषां सर्वतः
 सर्वदेति ॥

- 20 एवमयं ⁽¹⁾सर्ववस्थामु सत्त्वार्थः पुण्यवृद्धिकेतुः । विस्तरतस्वार्थगोचरपरिशुद्धिसूत्रे
 ऋष्टव्यः ॥

किं च ।

धर्मदानं निरामिषं [1] पुण्यवृद्धिनिमित्तं भवति ॥

1 ... 1) The underlined words form together the first line of Kārikā 26 (see the Introduction). For the second line see below [f. 162 a].

पथोक्तमार्याध्याशयसंचोदनमूत्रे । विंशतिरिमे मैत्रेयानुशंसा निरामिषदाने । यो लाभ-
सत्कार्मप्रतिकाङ्गन् धर्मदानं ददामि । कतमे विंशतिः । यदुत । स्मृतिमांश भवति
मतिमांश भवति बुद्धिमांश भवति गतिमांश भवति धृतिमांश भवति प्रज्ञावांश भवति ।
[160a] लोकोत्तरां च प्रज्ञामनुविध्यति⁽¹⁾ । अल्परागो भवति । अल्पद्वेषो ऽल्पमोहः । मा-
र्यास्यावतारं न लभते । बुद्धैर्भगवद्भिः समन्वित्⁽²⁾ विद्यते । अमनुष्याश्चैनं रक्षति । देवाश्चा- 5
स्योन्नः काये प्रतिपत्ति । अमित्राश्चास्यावतारं न लभते । मित्राणि चास्याभेष्यानि भव-
न्ति । आदेवचनश्च भवति । वैशारथ्यांश्च प्रतिलभते । सौमनस्यबहुलश्च भवति विद्वत्प्र-
शस्तश्च । अनुस्मरणीयं चास्य तद्धर्मदानं भवति । इमे मैत्रेय विंशतिरनुशंसा इति ॥

आर्यप्रज्ञापारमितायां वाक् । सचेत्त्वमानन्द आवकयानिकानां पुद्गलानां आवकभूमौ
धर्मदेशयेः । तस्यां च धर्मदेशनायां ये त्रिसाकृन्नमकासाकृन्ने लोकधातो सत्वास्ते सर्वे ऽर्कत्वं 10
सातात्कुर्युस्तदस्यापि त्वया मे आवक्रेण आवककृत्यं न कृतं स्यात् । सचेत्पुनः त्वमानन्द
बोधिसत्त्वस्य मकासत्त्वस्यैकमपि प्रज्ञापारमिताप्रतिसंपुक्तं पदं देशयेः प्रकाशयेरेवमकं
त्वया आवकोणाराधितः स्यात् । तथा च पूर्विकया धर्मदेशनायां ये त्रिसाकृन्नमकासाकृन्ने
लोकधातो सत्वास्ते सर्वे ऽर्कत्वं प्राप्नुयुस्तेषां चार्कतां यद्दानमयं पुण्यक्रियावस्तु शील-
म[160b]यं पुण्यक्रियावस्तु भावनामयं पुण्यक्रियावस्तु । तत्किं मन्यसे आनन्दापि तु स 15
बहु पुण्यस्कन्धः[?] । आक् । बहु भगवन् बहु सुगत । भगवानाक् । अतः स आनन्द आ-
वकयानिकपुद्गलो बहुतरं पुण्यस्कन्धं प्रसवति यो बोधिसत्वानां मकासत्वानां प्रज्ञापार-
मिताप्रतिसंपुक्तं धर्मं देशयति । अतो ऽप्यानन्द बहुतरं पुण्यस्कन्धं प्रसवति यो बोधिस-
त्वो मकासत्वो ऽपरस्य बोधिसत्त्वस्य प्रज्ञापारमिताप्रतिसंपुक्तं धर्मं देशयति । अतश्च एक-

1) རྗེས་སུ་རྫོགས་པར་འགྲུབ་པ་ཡིན (213. b. 3) i. e. 'fully penetrates'.

2) 'is regarded, remembered'; cf. M h v. Ind.

3) Sic MS. Tib. (213. b. 5): རྗེས་སུ་རྫོགས་པར་འགྲུབ་པ་ཡིན which may imply *vaiçā-*
radāç ca or *°dyāc ca*.

4) त्तिम (?) MS.

दिवसमपि । तिष्ठत्वानन्द एकदिवसः । अत्तशः प्राग्भक्तमपि । तिष्ठत्वानन्द प्राग्भक्तं ।
 अत्तश एकनालिकामपि । यावद् अत्तश एकत्तणसंनिपातमपि । पेयालं ॥ इदमानन्द तस्य बो-
 धिसत्वस्य मत्सासत्वस्य धर्मदानं सर्वभावकयानिकानामपि सर्वप्रत्येकबुद्धयानिकानां च
 पुद्गलानां कुशलमूलमभिभवति । एवं कुशलमूलसमन्वागतो बोधिसत्वो मत्सासत्वः । एवं
 5 कुशलमूलं समन्वाकर्त्तव्यस्थानमानन्दानवकाशो यत्स बोधिसत्वो मत्सासत्वो विवर्तेतानुत्त-
 रायाः सम्यक्संबोधेः । नैतत्स्थानं विद्यत इति ॥

कथं धर्मदानं दातव्यं । यथार्यसद्धर्मपुण्डरीके ऽभिक्रितं⁽²⁾ ।

कालेन चो चित्तयमा[161 a]नु पण्डितः प्रविश्य लयनं तद्य घट्टयित्वा ।

विपश्यं धर्मं इमि सर्वं योनिशो उत्थाय देशेन अलीनचित्तः ॥

10 सुखस्थितो भोति सर्दा विचक्षणो सुखं निषण्णस्तद्य धर्मं भासते ।

उदारप्रज्ञस करित्वं घासनं चौत्ते मनोस्ते पृथिवीप्रदेशे ॥

चौत्ते च सो चीवरं प्रावरित्वा सुरक्करं च प्रसम्पदकेः ।

घासेवकं कृष्णं तथा ददित्वा मत्साप्रमाणं च निवासयित्वा ॥

1) ལྷོ་ལོ་ (214. a. 6) 'forenoon' i. e. the time before the meal (*pūrvāhṇabhō-
 jana*), a usage new to Sanskrit. For the use of *antaṣaḥ* (= *jusqu'à*); cf. *Divy. Ind.*

2) From Ch. XIII. Kern tr. pp. 267—270. stanzas 24, 26—29. 32—35. The following MSS. have also been collated: at Cambridge Add. 1684 fol. 91 a 2 sqq. (C); 1683, f. 88. a. 2 (D); 2197 f. 79. a. 1 (E). All these MSS. are dated equiv. to XIth cent. A. D. In London I used the MS. called above (47. n. 5) W.

3) Scan *lenam*. I do not understand the metre of Kern's correction *pravi-
 layanam*. The MSS. and the Tib. རང་གི་འཕེ་ལུ་ལོ་ལོ་ (entering his house) support
 our text. The Tib. rendering of *ghat!*^o seems to me also preferable: 'closing the
 door' (cf. *Divy.* 29 7, 19).

4) *vipaṣyā* Kern. I follow the MSS. & take it with the Tib. as a verbal form.

5) So AD (with Tib. ལྷོ་ལོ་) for *bhāsayate*; EW have the easier *bhāshate*.

6) A. here inserts the pada *mahāpramāṇam ca*^o repeating it below.

7) New to Skt., though *sevaka* 'sack' occurs in *Lexx.*; rendered in Tib. (214.b.5)
 ལྷོ་ལོ་ལོ་ 'a dust-cloak'.

8) ལྷོ་ལོ་ལོ་ 'a full cassock'.

सपादपोठ⁽¹⁾स्मि निषद्य आसने विचित्र⁽²⁾डुष्येकि⁽³⁾ सुसंस्तृतस्मिन् ।
 सुधौतपादस्य उपारूढिवा स्निग्धेन शीर्षेण मुखेन चापि ॥
 धर्मासने तत्र निषीदियानः एकाग्र सत्त्वेषु⁽⁴⁾ समं विपश्यन् ।
 उपसंक्षरेच्चित्रकथा⁽⁵⁾ बहूश्च भिन्न⁽⁶⁾नथो भिन्ना⁽⁶⁾णिकास्तथैव⁽⁷⁾ ॥
 क्लिप्तासिताश्चापि विवर्जयन्त न चापि उत्पादयि खेदसंज्ञां ।
 घर्तितं च सर्वा विन्नकृति⁽⁹⁾ पण्डितः मैत्रोबलं पर्वदि⁽¹⁰⁾ भावयेच्च ॥
 भाषेच्च⁽¹¹⁾ रात्रिर्दिवमद्यधर्मान् दृष्टान्तकोटीनियुतैः स पण्डितः ।
 संकृष्येतां च तथैव तोषयेत् न चापि किञ्चित्तत्र⁽¹²⁾ ज्ञातु प्रार्थयेत् ॥
 खाद्यं च भोज्यं च तथा ऽन्नपानं वस्त्राणि शय्यासनचीवराणि⁽¹³⁾ ।
 गितानभैषज्यं न चित्तयेत्सः न विज्ञपे[161 b]त्पर्वदि⁽¹⁵⁾ किञ्चिदन्यत् ॥

5

10

1) *pīḥastha* C.2) *āsanopari vastraṃ marg.* Cf. 76. 12.3) So DE with Tib.; °*stṛte'smin* A; °*skṛte'smin* CW.4) So A. The equiv. passage in the Tib. is unfortunately illegible. I preserve the reading, however as it may be at least an ancient variant, seeing that D has *samāsameshu* which has been altered to *samāgateshu*, the reading of the other MSS.5) *thām bahūṃṣca* A, *thām* D.6 . . 6) Kern renders as these as if accusatives after a verb of addressing. D has °*kshūna co* (= °*kshūṇām ca u*) *bhikṣhunīkani caiva* (C. °*nī yana c*°; E. °*ni-yāni*) a reading which suggests that tales of recluses are meant.

7) The Tib. here adds the stanza numbered 30 in Kern.

8) Kern's 'is indefatigable' is founded on C's reading: *kilāmita na ca viv*°. The reading of the text is that of A; °*taṃ pi vi*° D, *taṃ cāpi* EW; compare Kamma - v. p. 4. The Tib. version may rest on a reading *vīāsinaṣ cāpi vivar-jayitvū*.9) So CDEW with Tib., *visaheta* A.

10) CDE are corrupt and unmetrical.

11) *bhāveya* D, *bhāve ca* W.; and Tib. མྱོལ12) So W with Tib., °*ci ta jātu pr*° C; °*cit tu sa anta* D; *cin na tu jānu* E; °*cit tanujām sa* A.13) °*varam vā* C. D.14) °*yeta* C. D.15) °*jñāpayāye parishāya kiñcit* C. D.

अन्यत्र चित्तेय सदा विचक्षणः भवेय बुद्धो ऽकृमिमे च सत्वा ।

एतच्च⁽¹⁾ मे सर्वसुखोपधानं ये धर्मं आवेमि क्तिताय लोके ॥

अत्रैवाह⁽³⁾ ॥ न च कस्यचिदक्षयो धर्मप्रेम्णा ऽप्यधिकतरमनुग्रहं करोति ॥

आर्यचन्द्रप्रदीपसूत्रे ऽप्याह ।

5 अध्येषयेपर्यदि त्वां ते धर्मदानस्य कारणात् ।

प्रथमं वाच भाषेया नाहं वैतुल्यशिक्षितः ॥

एवं त्वं वाच भाषेया युष्मे वा विज्ञपपिउताः ।

कथं मत्कात्मनां शक्यं पुरतो भाषितुं मया ॥

सकृत्सैषां न जल्पेत तुल्यित्वा तु भाजनं ।

10 यदि भाजनं विज्ञानीयाः अनधीष्टो ऽपि देशयेः ॥

यदि दुःशीलान् पश्यसि परिषायां बहून् स्थितान् ।

⁽⁸⁾सैलेखं मा प्रभाषे त्वं वर्णं दानस्य कीर्तयेः ॥

भवेपर्यदि चाल्पेच्छाः प्रुद्धाः शीले प्रतिष्ठिताः ।

मैत्रं चित्तं जनिता त्वं कुर्याः सैलेखिकीं कथाम् ॥

1) *evam mayā* E (°*mama* CW); *etan mama* D.

2) *yam sarvadh° srāmi* (sic) C; *saddh° srāvemi* DW. and Kern.

3) Kern tr. 272. 1. 2; W 113 a 3; °*kasyad anta°* A.

4) Cf. the Vetulyaka sect (Index to Kathav.-atth. JPTS. 89 p. 222). The Tib. རྩ་སྐྱོན་དག་གིས་བསྐྱབས་ (215. a. 5) 'taught by those greatly increased(?)' (215. a. 5) seems to suggest the reading *vaipulya*.

5) Scanned as a monosyllable (cf. Apabh. Pkt. *jē*) in this line, and above l. . . .

6) Hitherto quoted from Pāṇ. only.

7) *parshāyām* MS.

8) 'strenge Enthaltensamkeit' B² from M. Vyutp. without exact ref.; and so Tib. རྩ་སྐྱོན་བསྐྱབས་ 'reduction of necessaries of life'. Render: 'Preach not thou abstinence'.

परोत्ता यदि पापेच्छाः शीलवत्तो ऽत्र विस्तराः ।

लब्धपत्तस्तदा भूवा वर्षो शीलस्य कोर्तयेः । इति ॥

उक्तं चार्यसागरमतिमूत्रे । तद्यथा ⁽¹⁾ समे । समवति । शमितशत्रु । मङ्कुरे । मङ्कुरे ।
मारजिते । कराडे ⁽²⁾ । केपूरे । घोघवति ⁽³⁾ । घोकोकयति । विशठनिर्मले । मलापनये । घो-
खरे । खरोघसे । [162 a] घसने । केमुखी । पराम्मुखी । घामुखी । शमिता ⁽⁴⁾नि सर्वघकृबन्ध- 5
नानि । निगृहीताः सर्वप्रवादिनः । विमुक्ता मारपाशाः । स्थापिता बुद्धमुद्राः समुदाति-
ताः सर्वमाराः । अचलितपदपरिश्रुद्ध्या विगच्छति सर्वमारकर्माणि ॥ इमानि सागरमते
मत्तपदानि धर्मभाणकेन सुप्रवृत्तानि कृत्वा धर्मासनकेन सुप्रवृत्तानि कृत्वा धर्मासननिषेधेन
सर्वा पर्षदं बोध्याकाराभिनिर्कृतया मैत्र्या स्फुरित्वा । घात्मनि वैद्यसंज्ञामुत्पाद्य धर्मे भेष-
द्यसंज्ञां धर्मअवणिकेष्टातुरसंज्ञां तथागते सत्पुरुषसंज्ञां धर्मनेत्र्यां चिरस्थितिकसंज्ञामुत्पा- 10
द्येमानि मत्तपदान्यामुखीकृत्य धर्मसंकथा करणीया । तस्य समत्ताद्यो जनशते न मारो न
मारकायिका वा देवता उपसंक्रमयिष्यति विचतुःकरणे । ये ऽप्येनमुपसंक्रमिष्यति ते
ऽप्यस्य न शक्यन्त्यत्तरायं कर्तुमिति ॥

अत्रैवाह । धर्मभाणकेन चौत्तेण शुचिसमुदाचारेण सुम्रातेन शुचिनिवासितेन भवित-
व्यमिति ॥

15

एवं धर्मदानं ॥

1) *same samav*° Tib. I quote the chief variants from the Tib., which as usual in *mantras* transliterates, instead of translating.

2) *karoti* Tib.

3) *omvati ukohāy*° Tib.

4) *samitāni* MS.

5) *bahu* MS.

6) A new form; 'occupant of pulpit.

7) Cf. Mhv. III. 416. 1, where Senart gives no rendering. 'Das Abgeneigt-machen' B²; but Tib. རྩོམ་འཚོན་པ་ 'vexation, insult'. Morris JPTS. '89. 208 renders *vicakku* in Sany. vol. I. pp. 112—3 'perplexed'.

(1) बोधिचित्तं च पुण्यस्य वृद्धिकेतुः समासतः ॥

यथोक्तमार्यरत्नकरणउकसूत्रे ।

तद्यथापि नाम मञ्जुश्रीर्नानागन्धवृक्षाश्च चतुर्धातुसंगृहीता विवर्धन्ते । एवमेव मञ्जु-
श्रीर्नानासंभारोपचितं बोधिसत्त्वस्य कुशलमूलं । बोधिचित्तसंगृहीतं सर्वज्ञतापरिणामितं
5 विवर्धत । इति ॥

एषादिका स्यादिक[162b]मिकाणां सरूसा बोधिसत्त्वशिक्षा स्मरणार्थमुपदर्शिता ।
विस्तरतस्तु बुद्धविषय एव ॥ अत्र चास्या यथोक्तायाः शिक्षायाः ।

सिद्धिः सम्यक्प्रवृत्तानामप्रमादावियोजनात् ।

स्मृत्याथ संप्रज्ञानेन योनिशश्चित्तनेन च ॥

10 तत्रानुत्पन्नानां पापकानामकुशलानां धर्माणामनुत्पादायैव क्वन्दं जनयति व्यापच्छक्ति
वीर्यमारभते चित्तं प्रगृह्णाति सम्यक्प्रणिदधातीत्यनेन रत्ना ॥

उत्पन्नानां च प्रवृत्तानां क्वन्दं जनयतीत्यनेन शुद्धिः । अनुत्पन्नानां कुशलानां धर्माणा-
मुत्पादाय क्वन्दं जनयति । पावडुत्पन्नानां च स्थितये भूयोभावाय क्वन्दं जनयतीत्यादि । अनेन
वृद्धिः । एतानि च नित्यमप्रमादाधिष्ठितानि कार्याणि सर्वकुशलमूलानां तन्मूलत्वात् ॥

15 यथोक्तमार्यचन्द्रप्रदीपसूत्रे ।

यावत्त धर्माः कुशलाः प्रकीर्तिताः शीलश्रुतं त्यागु तथैव क्षान्तिः ।

सर्वेषु मूलं न्ययमप्रमादो निधानलम्भः सुगतेन देशित । इति ॥

को ऽयमप्रमादो नाम । इष्टविधातानिष्टागमशङ्कापूर्वकं प्रतिकारतात्पर्यं । तद्यथा ती-
घ्नकोपप्रसादस्य राज्ञो भेषज्यतैलपरिपूर्णाभाजनं गृहीत्वा पिच्छिल[163a]संक्रमेण भृत्यस्य

20 गच्छतः ॥

1) Kārikā 26 b. For 26 a see above 350. 21.

2) This is the 27th and last of the Kārikās forming the framework of the book. See the Introduction.

3) The simile is clumsily expressed, but the illustration is apparently drawn from the king's feelings on drinking a whole bowl of castor oil through servant's *pramāda* in stepping on something slippery, or, as the Tib. says, by a slip of the table: སྤྱུག་སྤྱུག་འབྲེད་པ་ལ།. The Tib. probably read °*pāprasāda*°. V.-P. compares

Bcp. ad VII. 70 (*tailapātradhārah*).

उक्तं क्षार्यतथागतगुह्यसूत्रे । तत्र कतमो ऽप्रमादो । यदिन्द्रियसंवरः । स चक्षुषा द्रुपा-
 णि दृष्ट्वा न निमित्तग्राही भवति । नानुव्यञ्जनग्राही । एवं यावन्मनसा धर्मान्विज्ञाय न
 निमित्तग्राही भवति । नानुव्यञ्जनग्राही । सर्वधर्मेष्वास्वादं चादीनवं च निःशरणं च यथा-
 भूतं प्रज्ञानाति । अयमुच्यते ऽप्रमादः ॥ पुनरपरमप्रमादो यत्स्वचित्तस्य दमनं परचित्त-
 स्यारुत्ता ⁽¹⁾ क्लेशरतेर⁽²⁾परिकर्मणा धर्मरतेरनुवर्तनं यावदयमुच्यते ऽप्रमादः । यस्य गुह्यकाधि- 5
 पते अद्वा चाप्रमादश्च तस्यानुलोमिकेन वीर्येण कार्यं । येन तानप्रमादकारणान् अद्वाकार-
 णांश्च धर्मान्समुदानयति । यस्य गुह्यकाधिपते अद्वा चाप्रमादश्च वीर्यं च तेन स्मृतिसंप्र-
 ज्ञान्ये योगः करणीयः । येन स्मृतिसंप्रज्ञान्येन सर्वान्बोधिपत्नान् धर्मान् विप्रणाशयति ।
 यस्य गुह्यकाधिपते अद्वा चाप्रमादश्च वीर्यं च स्मृतिसंप्रज्ञान्यं च तेन योनिशः प्रयोगे योगः
 करणीयः । योनिशः प्रयुक्तो हि गुह्यकाधिपते बोधिसत्वो यदस्ति तदस्तीति प्रज्ञाना- 10
 ति । यन्नास्ति तन्नास्तीति प्रज्ञानाति । यावदस्ति संवृत्या ⁽³⁾ चतुरित्यादि ॥

तथात्रैवाह ।

सदा ऽप्रमादो क्लृप्तस्य मूलं सत्त्वार्थपु[163b]क्तस्य च बोधिचित्तं ।

यद्योनिशश्चैव विवेकचित्तमपरिग्रहः सर्वसुखस्य मूलमिति ॥

आह च ।

परात्मसमताभ्यासाद्बोधिचित्तं दृढीभवेत् ।

आपेक्षिकं परात्मत्वं पारिवारं यथामुषा ॥

1) i. e. °cittasya ārakṣhā शैलशङ्खे'सु'सुन्द'य.

2) 'not ministering to the love of . .' Tib. paraphrases merely by शैल'य 'avoidance'.

3) Cf. 257. 7 and Bodhic. X. 3 with comm. ad loc.

4) Cf. Mhv. I. 297. 13 et al.

5) Tib. (217. a. 2) དཔེན (technical sense not registered by Jäschke). A preliminary of the first *dhyāna*, common to all Buddhist teaching. See Mhv. I. 228. 4 (and Senart ad loc.) and Dīgha-n. I. p. 73 fin, where Rh. Davids renders 'detachment' or 'separation' (tr. p. 84 and note 2).

- तत्कूलं न स्वतः पारं किमपेक्ष्यास्वपारता ।
 आत्मत्वं न स्वतः सिद्धं किमपेक्ष्य परो भवेत् ॥
 तद्दुष्खेन न मे बाधेत्यतो यदि न रत्नसि ।
 नागामिकायदुष्खात्ते बाधा तत्केन रत्नसि ॥
 5 अरुमेव तदा ऽपीति मिथ्येयं परिकल्पना ।
 अन्य एव मृतो यस्मादन्यस्तत्र प्रजायते ॥
 अन्यथेज्जायते तत्र किं पुण्येन प्रयोजनं ।
 पूनः किं वृद्धकायस्य सुखाय धनसंचयैः ॥
 मृते गर्भगते तावदन्यो बालः प्रजायते ।
 10 मृते बाल्ये कुमारत्वं तन्नाशायगतो पुत्रा ॥
 तन्नाशाच्चागतो वृद्धः । एकः कायः कथं मतः ।
 एवं प्रतिक्षणं चान्यः कायः केशनखादिवत् ॥
 अथ बाल्यापरित्यागाद्बालो याति कुमारतां ।
 कायस्वभावो वक्तव्यो यो ऽवस्थारक्तिः स्थितः ।
 15 कायथेत्प्रतिमाकारः पेसीभस्मसु नास्ति सः ॥
 मूलमभावेन चेतत्र स्थूल्यं त्यक्त्वा व्यवस्थितः ।
 अग्निर्दृश्यः स्वतः प्राप्तः । काय इत्युच्यते न सः ॥
 तत्र चित्तैव मे नास्ति दृश्यकायस्तु नाशवान् ।
 अत्रस्थाभिश्च संबन्धः संवृत्या चैव दृश्यते ॥

1) °*kuçalam* MS.; but Tib. རྒྱལ་ལྷོ་ལྷོ་

2) These stanzas occur with variants at Bodhic. VIII. 97–8 (V.-P.).

3) *lūna pūnar jāta marg.*

4) usually *peçī*; a stage of embryonic development. The marg. has: *ādau kalalāt peçī* [cf. Wassiljev, Buddh. 260 (236)] *ante dāhād bhasma*. Cf. Bep. ad IX. 85.

5) *kalpitabhedenāvāra samvṛtyā marg.*

घाग[164 a]माच्च तदस्तित्वं युक्त्यागमनिवारितम् ।
 न गुणव्यतिरेकेण प्रधानं विद्यते यतः ॥
 न च त्रीणि प्रधानानि तथा सत्ता⁽⁶⁾ गुणा अपि ।
 प्रत्येकं त्र्यात्मकास्ते ऽपि शेषे नैकविधं जगत् ॥
 अचेतनं च वस्त्रादि तत्सुखाद्यात्मकं कथम् ।
 सुखादीर्न पट्टोत्पत्तिः पट्टोदेस्तु सुखादयः ।
 पट्टादीनामहेतुत्वाद्भावस्तत्सुखं कुतः ॥
 तस्मादागमयुक्तिभ्यामनित्यं सर्वसंस्कृतं ।
 तद्धेतुफलसंबन्धः प्रत्यक्षत्वात् साध्यते ॥
 स्वसंताने च दृष्टोऽसौ नित्येषु च कथं यथा ।
 परमाणुस्तु नैकोऽस्ति दिग्भेदानुपपत्तितः ॥
 दीपतैलं तयं याति क्षीयमानं न लह्यते ।
 एवं भावा न लह्यन्ते क्षीयमानाः प्रतिलपां ॥
 संतानं⁽¹⁴⁾ समुदायश्च पङ्क्तिसेनादिवन्मृषा ।
 तत्राभ्यासादङ्कारः परस्मिन्किं न ज्ञायते ॥

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1) Cf. Bodhic. † (IX) 247. 16.

2) *buddha* marg.3) *satvādi* ibid.4) *ātmā* ibid.5) *ekatvāt* ibid.6) *sāmānyavastatiriktā* | *satvādayah* ib.7) *triguṇimayam jagad* ib.8) *pradhānam* ib.9) *satvarajastamasām sukhaduḥkhopeshālakshanaṭvāt marg.*

10) Cf. Bodhic. IX. 130.

11) *tadutpattir iti cet* marg.12) Cf. Bodhic. IX. 10 and comm.: *yadī na paramārthataḥ satvo 'stī, katham ā samsāram satvasantānaḥ pravartate?*

13) Ibid. IX 87.

14) *santānabhāva* marg. The gloss preceding this refers to the next line (*para-rasmin kim°*): *pare 'stīti nāyuktam kintu tvasmin na yuktam cet.*

- तस्मादेवं जगत् ज्ञेयं यथायतनसंचयः ।
 अप्राप्तमेव तदुष्णं प्रतिकार्यं परात्मनोः ॥
 अयुक्तमपि चेदेतत्स्वात्मन्यस्तीतरत्र न ।
 यद्युक्तं निवर्त्यं तत् स्वमन्यद्वा यथाबलं ॥
 5 कृपया बद्धं दुष्णं चेतकस्मादुत्पाद्यते बलात् ।
 जगदुष्णं निवृत्त्येदं कृपादुष्णं कथं बद्धं ॥
 एवं भावितसंतानाः परदुष्णममप्रियाः ।
 अवीचीमवगारुते हंसाः पद्मवनं यथा ॥
 सत्त्वेषु मुच्यमानेषु ये ते प्रामोद्यसागराः ।
 10 तैरेव ननु पर्याप्तं मोक्षेणाप्यरसेन किम् ॥
 एवं परार्थं कृत्वापि न मदो न च विस्मयः ।
 न विपाकफलाकाङ्क्षा परार्थेकात्तृष्णाया ॥
 दशदिकसत्त्वसंपत्तिरात्मो[164 b]या[ऽ]स्य न संशयः ।
 नास्त्येर्ष्याविकाशो ऽपि परसौख्ये स्वसंज्ञया ॥

1) 'a collection of spheres of sense'. ལྷོ་མེ་རྩེ་ལྷོ་གསེས་ *pratyekam anātmā* comm.

2) = Bodh. VIII. 104 Marginal note, apparently referring to this line: *ced ante param*.

3) རྒྱུ་ 'character'. Here used in similar sense (fixed bent of mind) to the meaning noted at 23. n. 4 (cf. Add. notes). These stanzas recur (with variants) at Bodh. VIII. 107-9, where the comm. has: *evam parātmasamatayā | bhāv° anābhogapravṛttacittasaṅgatayā*.

4) *āçayenaiva duḥkhapriyāḥ* marg. The comm. (communicated by Prof. Poussin) continues: *paraduhkhena samam tulyam priyam sukhahetur yeshām te tathā*. Thus to the Bodhisat even a descent to Avīci (cf. Kāraṇḍav. Ch. II.) is indifferent.

5) དེ་ཉིད་ཀྱིས་ལོ་ཚོ་ག་མིན་ནམ་ (218. a. 3). 'Is there not satisfaction from this alone?' So that *tair eva* is taken as equiv. to *teshām mokshād eva. paryāptam* is confirmed by Bcp.

6) *daçadikshu yā satvānām saṃṛddhiḥ sū 'sya*. Both text and gloss are somewhat obscure, but the meaning, as the Tib. shows, is: 'the happiness of all the world [must be considered as] one's own. Of this there is no doubt'.

7) So the MS. against metre and sandhi. Should we read with hiatus, °*sti irshy°*?

परेषामात्मनो वापि सामान्या पापदेशना ।
 पुण्यानुमोदना चैत्रं बुद्धाध्येषणयाधनं ॥
 परिणामनमप्येवं निर्विशेषं प्रवर्तते ।
 पुण्यं प्रवर्तते तस्मादनन्तं सत्त्वघातुवत्⁽¹⁾ ॥
 धर्मं स मार्गप्रवरः तेमानससुखोत्सवः ।
 बोधिसत्त्वमकामार्थं कलिलप्रीतिवर्धनः ॥
 पाल्यमानश्च सततं वज्रपाण्यातिप्राप्तिकैः ।
 मार्गुल्भिकसंत्रासजननेर्बुद्धकिंकरैः ॥
 संबुद्धराजतनया बोधिवित्तरथस्थिताः ।
 वरुणे तेन मार्गेण स्तूयमानाः सुरादिभिः ॥
 तस्मादात्मत्वमारोप्य सत्त्वेष्वभ्यासयोगतः ।
 परात्मदुष्प्रशात्त्यर्थमात्मादीन्सर्वधोत्सृजेत् ॥
 तृष्णा परिग्रहो यस्य तस्य दुष्प्रज्ञं न शाम्यति ।
 परिणामविनाशित्वात्स दुष्प्रज्ञनको यतः ॥
 लोके दुष्प्रामादित्तं च का रतिः सुमुखे भवेत् ।
 समत्ताद्दृश्यमानस्य नखादाहे ऽपि किं सुखम् ॥
 चात्मतृष्णा च सर्वेषां दुष्प्रामाणां मूलमुत्तमं ।
 तस्मान्निकृन्मि तामेव सत्त्वेष्वभ्यासं स्वार्थमुत्सृजन्⁽³⁾ ॥

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1) These are *aparimāṇa*, Vajracch. § 3.

2) *ātiy°* not in Lexx. ལག་ན་དྲི་ཚེ་སེལ་མཚོག་རྒྱལ་མཚོ་ 'choice charms [of] Vajrapāpi.

3) The Tib. renders this བདག་ལོང་བཟོན་ལྷོང་ 'having abandoned (my) own possessions'; but the meaning may be: 'even as I abandon it (viz, the thirst for 'soul') for myself, on my own account'.

- तदग्रहती ज्ञातेच्छा⁽¹⁾ ज्ञेतव्या सर्वपन्नतः⁽²⁾ ।
 आत्मतत्त्वस्मृतिं कृत्वा प्रतीत्योत्पादचित्तया ॥
 यद्गपान्नोत्सृजाम्येतत्तदेवाददतो भयं ।
 प्रतिक्षणं हि यात्येव कायचित्तं च मे यतः ॥
 5 यदि नि[165 a]त्याप्यनित्येन निर्मला मलवाहिना ।
 बोधिः कायेन लभ्येत ननु लब्धा मयैव सा ॥
 एवमात्मानमुत्सृज्य सर्वसत्त्वार्थमाचरेत् ।
 भेषज्यप्रतिमाकल्पो लोकधर्मेष्वचित्तकः ॥
 सर्वसत्त्वार्थमस्त्रित्वे स्वप्रज्ञा विनियोजयेत् ।
 10 युक्त्या संरक्ष्य तु द्रव्यं सत्त्वेषु वोपयोजयेत् ॥
 स्वकाये परकाये वा यदुष्णं नेह दुष्णकृत् ।
 सत्त्वानां भोगविघ्नत्वात् क्लेशाः शोथ्याः प्रयत्नतः ।
 लोकोपज्ञीव्यात्सत्तीर्थाद्भुजङ्गकुण्ठपा इव ॥
 15 पुण्यक्षेत्रमिदं श्रुद्धं संपत्सस्यमरुफालं ।
 सुखदुर्भितसंतप्तं जगत्संतर्पयिष्यति ॥
 लाभसत्कारकायादि त्यक्तं ननुन्नने मया ।
 कोपः कस्यार्थमस्यापि मृषा वा तन्मयोदितम् ॥
 स्वार्थघ्नेषु यदि द्वेषः कृपा कुत्र भविष्यति ।
 निर्दयस्यापि कः कोपः परार्थो यदि नश्यति ॥

1) jñātā 'icchā trṣṇā.

2) The Tib. appears to have read sarvasatvatah.

3) yadi nātma mayā bodhir lābhaḥ katham marg.

4) svasantānāt marg. 'from one's own character' which is thus compared to a holy place.

5) kim artham svasantānaḥodhanam ity āha.

आक्रोशादितमाः सत्यमित्तकस्तूरिकादयः ।

स्वाम्यसनेन दुर्न्यस्ता नोपभोग्या भवन्ति ते ॥

चित्तपति प्रतीकारं न च स्वामिकृतेच्छ्या ।

नापि संचोदयत्येन भोगार्थं नोपयाति च ॥

अनुस्मृत्योपस्मृत्यैतानकृष्टोत्ता जिनात्मज्ञाः ।

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नानाविषयधातूनां सार्वेन्द्रियमक्तागदान् ॥

विज्ञप्य स्मारयित्वैतान् क्रुद्धानप्युपकारिणः [165 b] ।

स्वभावात्यक्तमाधुर्याः सुखयत्येव दुष्खितान् ॥

धातवः पञ्च भूवारितेजोर्गन्तिलखसंज्ञिताः ।

यावत्सत्त्वाः स्थितास्तावत्सर्वेषामर्थकारिणः ॥

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सर्वदुश्चरितेनैषां सत्त्वार्थाद्विगिवर्तनं ।

एवमेतान् करोम्येष धातून् षडपि निर्व्यथान् ॥

यावदाकाशनिष्ठस्य निष्ठा लोकस्य संभवेत् ।

तावत्स्थास्यामि लोकार्थं कुर्वन् ज्ञानपुरःसरः ॥

आत्माचार्योर्गुणशिश्याद्वि सदात्मानं सुशिक्ष्यवत् ।

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अपृष्ट्वा चात्मनात्मानं बलेनार्त्तितक्रियः ॥

1) *kastūrikādīdānena parārtham ākroṣādi kshamante nirdayāḥ marg.*

2) MS. apparently: *stānyās° durnnyaste*; but Tib. བདག་པོས་མི་ཤེས་བདག་ 'unintelligently offered by their owner'.

3) °*yānti* MS.; but the Tib. appears to take the verb as parallel to *saṃcod°*. The marg. prefixes to this clause the word *yena* ('because').

4) Like *akṛshāpacya* and *ak°rohini* sown on virgin soil' hence, 'exuberant, enthusiastic'. The Tib. མ་སྐྱོ་ས་མ་བདག་ (219. a. 3) can hardly be right. Something like མ་ས་སྐྱོ་ས་བདག་ would seem to be required.

- क एव मम दुष्खेन दुष्खी स्यान्मे भयाद्भयी ।
 तद्दोषानुशयज्ञो वा यथात्मगुरुत्मानः ॥
 अविरो⁽²⁾ग्यपलायी च करुणाविषयोऽपि वा ।
 नित्यसंनिकृतापि शिष्य आत्मसमः कुतः ॥
 5 क्लेशोन्मत्तोऽथ मोक्षान्धः प्रपातबहुले पथि ।
 स्थलन् पदे पदे शोच्यः पर आत्मा च सर्वदा ॥
 स्थलितान्वेषणं तस्मात्समानव्यसनाङ्गनात् ।
 न युक्तं युज्यते तत्र गुणान् दृष्ट्वा ऽद्भुतं मरुत् ॥
 नैकेन शक्यमादातुं मया दोषमक्वोदधिः ।
 10 कृत्यमन्यैर्ममेवात्र कोऽन्यदोषेषु मेतथाः ॥
 परचोदनदत्ताणामनधीष्टोपकारिणां ।
 वाक्यं मूर्धा प्रतीच्छामि सर्वशिष्यो भवान्यदे ॥
 संग्रामो हि ममैकस्य बहुभिः क्लेशशत्रुभिः ।
 तत्रैकेन रणासक्तमन्ये निघ्न[166 a]त्ति मां सुखम् ॥
 15 तत्र यः पृष्ठतो भीतिं आवपेदन्यतो ऽपि वा ।
 प्रद्विष्टो वा प्रसन्नो वा समे प्राणप्रदः सुकृत् ॥

1) *ātma guru y . . (two aksharas lost) premaniyatvā[?]* marg.

2) *avirāgi* ལྷོ་བར་མ་གྱིས་ 'indefatigable'.

3) ལྷོ་བ 'hunt out', 'convict' (?).

4) *ikshana* (adj. masc.) does not occur elsewhere un-compounded; but *dosheshana* is quoted from *Sāhityad. mā* for *na* can hardly be correct. The Tib. apparently read: *ko 'nyo dosheshu mokṣaṇaḥ*; an easy correction but not yielding very appropriate sense. The next stanza occurs with variants at Bodh. V. 74.

5) The Tib. བདག་གི་བདེ་བ་འདྲོས་པ་ (219. b. 4) seems to imply a reading *mat-sukham*: 'destroy my happiness'. With *saṅgrāma* Poussin compares Bodh. VI. 19.

(1) अलिसंकातनीलेन चीरभारणभारिणा ।
 विचित्रसुरभिस्फीतपुष्पशिखरकाण्डारिणा ॥
 युगपत्सर्वदिग्बुद्धलेत्रसागरचारिणा ।
 बलिना प्रतिकार्येण सर्वमारापकारिणा ॥
 नरकप्रेतसंतापप्रशमोन्मुक्तवारिणा ।
 संसारगणानात्स्थभव्यसवार्थसारिणा ॥
 जगन्नेत्रोच्छ्वोत्पादिबलालङ्कारधारिणा ।
 विदुषा बालवपुषा लोकविस्मयकारिणा ॥
 मञ्जुश्री संज्ञकं यत्तत्पिण्डीभूतं जगद्धितं ।
 सर्वेषां वात्मभावेन नमस्तस्मै पुनः पुनः ॥
 अनेकदुष्खसंतप्तप्रह्लादनमदाकृदं ।
 त्रैलोक्यतृष्णापातालप्रपूर्णमकाम्बुदम् ॥
 जगदिष्टफलस्फीतदशदिक्कल्पपादपं ।
 प्रार्थितप्राप्तिसंकेतज्ञगन्नेत्रोत्पलार्चितं ॥
 विस्मयोद्गतरोमाञ्छेर्बोधिसत्वशतैः स्तुतम् ।
 मञ्जुश्रियं नमस्यामि प्रणामैरुत्तरोत्तरैः ॥
 निःशेषदुष्खवैद्याय सुखसन्नप्रदायिने ।
 सर्वाकारोपज्ञीव्याय मञ्जुघोषाय ते नमः ॥ ॥

5

10

15

1) This and the following seven stanzas of *namaskāra* are omitted in the Tib. Dark blue is one of the recognized colours of Mañjuṣrī.

2) For *netrotsava*; cf. B & R s. v. *utsava*.

3) རྟོག་འབྲུག་ 'feast', like the Brahmanical *sattra*. Poussin compares Bodh.

(1) इति जिनतनयानां सर्वथाऽत्यद्भुतानां चरितमुपनिषद्ध्योपाश्रितं गच्छुः मे ।
 भवतु सुखमनसं देहिनां तेन यावत् सुगतपदमन[100 b]सद्योमसीमाधिपत्यं ॥
 पुण्यवृद्धिः समाप्ता ॥ १३ ॥

समाप्तशायं बोधिसत्त्वविनयो ऽनेकमूत्रात्तोद्धतः शिलासमुच्चय इति⁽²⁾ ॥

1) Metre: Mālinī.

2) The Tib. adds (before the final word equiv. to *samāpta*) ལྷོས་དཔོན་ལེ་སའི་

ལྷོས་མངོན་ 'made by the Teacher (*ācārya*) Śāntideva'.



Index I.

Titles of works quoted

(Indications of subject are added for the longer and more important quotations).

- Akshayamati-sūtra 11. 8; 21. 28; 33. 18; 34. 17; 117. 13; 119. 3 (on quietude of mind); 158. 7; 167. 1; 183. 4 (on the state called *muditā*); 190. 4 (80 forms of *grata*); 212. 12; 233. 6; 236. 1, 6 (on *citta*- and *dharma-smṛtyupasthāna*); 271. 4; 278. 4 (A° nirdeṣe mahāyāna-sūtra: — on vigorous self-reliance in resolve); 285. 7 (similar topic); 287. 6; 291. 8; 316. 18 (on *praddhendriya* and four other *indriyas*).
- Aṅgulimālika [sūtra] 133. n. 6.
- Adhyācāyasaṃcodana-sūtra 15. 18; 97. 19 (on *samādāna*); 104. 9, 17—116. 5 (avoidance of five *ārāmas*); 351. 1 (on the *nirāmiṣha dāna*).
- Anantamukhanirhāra-dhāraṇī 18. 15.
- Anupūrvasamudgata-parivarta 313. 1.
- Apararājāvavādaka-sūtra 9. 12 (value of *bodhicitta* by itself).
- Avalokanā-sūtra 89. 15; 297. 10—309. 11 (on the merit of adorning *stūpas* etc.).
- Avalokiteṣvaravimokṣa 296. 2 (declaration of *pariṇāmanā*).
- Ākāṣagarbha-sūtra 10. 14; 11. 1; 59. 10—66. 8 (*locus classicus* on sin and confession).
- Āryasatyaka-parivarta (cf. KF. 210, № 13) 165. 17.
- Ugraparipreccā or Ugradattap° 11. 2. 18. 18 (on self-abnegation); 37. 7; 78. 7, 14 (duty to a wife); 120. 3 (on *smṛti*); 136. 1 (on clothing); 144. 1, 8; 145. 10; 146. 8; 147. 20; (Ugrad°) 180. 1, 14 (the preparation of the *citta*; indifference to *lokadharmās*); 192. 12; 193. 3; 196. 7; 198. 1 (life in the forest); 200. 7; 267. 12 (Tib. here implies Ugraṛṣhapati-par°) 271. 9 (on *dāna-ṣuddhi*); 315. 14.
- Udayana-vatsarāja-paripreccā 80. 18 (description of fleshly passion).

- Upāyaka uçālya-sūtra¹) 66. 9; 165. 5; 167. 3—20 (on sins through evil influence); 168. 4.
- Upāli-paripṛcchā 164. 8 (on confession); 168. 15 (formulas for confession); 178. 9 (superiority of Mahāyāna-system as to release from sin); 290. 8.
- Karmāvaraṇaviçuddhi-sūtra 90. 6 (on hindrances to holiness); 172. 10.
- Kāmāpavādaka-sūtra 76. 16.
- Kāçyapa-parivarta 52. n. 1.
- Kshītigarbha-sūtra 13. 7; 67. 19 (on sin and penance); 88. 1; 100. 5; 176. 4 (on abstention from *prāṇātipāta* and *adattadāna*).
- Gaganagañja-sūtra 33. 11; 44. 21 (on *anartha-vivarjana*); 50. 1 and 51. 14 (on Māra); 117. 7 (on mental *çūnyatā*); 126. 15; 270. 9 (on purity in giving); 271. 16 (on purity in conduct).
- Gaṇḍavyūha 2. 8 (on *kṣhāṇa-sampad*) 5. 20 (on *bodhicitta*); 8. 16 (on *bodhi-praṇidhicitta*) 34. 18 (on the true friend); 36. 4 and note; 95. n. 2; 101. 13; 122. 10 (on *citta*); 149. 7; 154. 1; 180. 15; 276. n. 2 (*locus classicus* on increase in holiness); 310. 1, 12 (on *Buddha-darçana*).
- Gocarapariçuddhi-sūtra 350. 21.
- Caturdharmaka-sūtra (Feer, Fragments du Kandjour p. 196; Nanjio 266—67) 41. 7; 160. 4 (ibid. p. 19); where the title of the work *here* quoted is Caturdharmaka-*nirdeça*; cf. Nanjio).
- Candrapradīpa-sūtra (called in Sanskrit Mss. Samādhirāja; both names in Tib: Tārān. p. 156, K.F. 249) 16. 19; 18. 11; 53. 19; 100. 13; 116. 14; 121. 2, 6—9; 134. n. 3; 137. 11; 157. 9—13; 166. 6; 177. 4; 179. 15; 183. 1; 189. 4; 193. 4—195. 16; 242. 11 (on *çūnyatā*); (*°dīpānumodana-parivarta*); 291. 9; 354. 4 (on *dharma-dāna*); 356. 15.
- Candrottarā-dārikā-paripṛcchā 78 19 (on passion).
- Cundā-dhāraṇī 173. 4.
- [Jambhala stotra 155. n. 3].
- Jñānavatī-parivarta [of Candrapradīpa, q. v.] 134. 7.
- Jñānavaipulya-sūtra 192. 6 (what *çāstras* are to be avoided).
- Tathāgatakosha-sūtra (-*°garbha-s*) 171. 13 (on the great sins) [cf. Subhāshita-S° fol. 99; see Additional Notes].
- Tathāgataguhyā-sūtra 7. 20 (on *bodhicītotpāda*); 126. 5 (on kindly speech); 158. 16 (on purity of person); 242. 7; 274. 8 (ten ways of showing vigour); 316. 5 (the four great virtues); 357. 1 (expositions of the subject of Kār. 27)
- Tathāgatabimba-parivarta 173. 8 (merit of offering an image).

1) According to Mr. Wogihara this work is the original of Nanjio № 52 (tr. AD. 265—316) and 926, and differs entirely from Nanjio 1257 (a *çāstra* not a *sūtra*), though otherwise similar in name.

Trisamayarāja 188. 15 (charms: cf. 139. 14); 172. 13; 290. 13.
Triskandhaka 290. 1; cf. 171 n. 3.

Daṣadharmasūtra 5. 7; (°dharmaka-s°) 8. 8 (on *bodhicittotpāda*, its 4 occasions; its 2 kinds); 116. 16.

Daṣabhūmika(°maka)-sūtra 10. 15; 11. 10; 126. 9; 227. 11; 287. 14 (on compassion towards all); 291. 11 (on the *mahā-praṇidhānas*). See also: 'Pramuditāyāp' 11. 3.

Divyāvadhāna (tales from): see Saṅgharakshita, Sūkārikā.

Dharmasamgīti-sūtra 12. 8; 117. 1 (action only for others); 119. 11 (on *smṛti* and *samādhī*); 122. 4 (on *citta*); 124. 5; 125. 1; 127. 1 (on care in speech); 143. 9; 145. 16; 146. 6 (on disinterested giving); 153. 7; 179. 11; 228. 12 and 229. 7 (on *kāyasmṛtyupasthāna*); 233. 9; 263. 1, 0 (on *śūnyatā*); 264. 12; 284. 7 (on good resolution); 286. 7; 322. 5, 14 and 324. 5 (on mindfulness of the 'three gems').

Nārāyaṇapariṣcchā 21. 1 (on self-denial); 147. 1 (motive for virtue); 189. 7.

Niyatāniyatāvatarāramudrā-sūtra 7. 1 (parable as to *bodhicitta*); 87. 14.

Nirvāṇa [? —sūtra?] 133, note 5.

Piṭakas: see Bodhisatva-p°; Vidyādhara-p°.

Pitṛ-(Pitā)-putrasamāgama 181. n. 4; 214. 11—256. 8.

Pushpakūṭadhāraṇī 173. 13 and 256. 4—257. 8 (on the *dharmas* and on *karma-phala*); 257. 9—261. 11 (several extracts, as to *śūnyatā*).

Prajñāpāramitā (1) 'mahatī' 275. 15.

(2) *Ashṭasahasrikā* 87. 13; 314. 13.

(3) Other recensions: 49. 5 (on Māra); 120. 11 (on *prajñā* and *saṃprajanya*) 313. 13 (on *anumodanānuṣamsāh*); 349. 6 (care for universal salvation); 351. 9 (on showing forth the *dharma*). See also Bhagavati.

Pramuditā 11. 3 (cf. *supra* Daṣabhūmaka).

Pravrajyāntarāya-sūtra 69. 6.

Praçāntaviniçcayaprātihārya-sūtra 16. 2 (on instruction); 83. 20 and 84. 8 (on help to the faithful); 86. 13 (on honour to bodhisats); 146. 16.

Prātimoksha 125. 9.

Bṛhat-sāgaranāgarāja-pariṣcchā 309. 13 (eight means to gain Buddha-samavadhāna).

Bodhicaryāvatāra 1. n. 4; 125. 11—12 ('shun scandal!'); 127. 10—12; 155. 10; 155. 14—157. 8 [cf. 59, note 2; 118, notes 1, 3, 7; 125, notes 1, 3; 155, note 3].

Bodhisatvapiṭaka 190. 12; 311. 13, 17 (honour to *caityas*).

Bodhisatva-prātimoksha 11. 11; 17. 16; 18. 17; 20. 12 (on self-denial); 34. 13; 36. 15; 55. 6; 125. 5; 144. 9 (on liberality); 188. 17.

Brahmapariṣcchā 125. 2.

- Bhagavati 188. 5 (n. 1) (on resolutions for patience); 202. 4, 8; 210. 3 (on meditation on the 'impurities'); 243. 15; 262. 12.
- Bhadrakalpika-sūtra 8. 20 (on *bodhicittotpāda*).
- Bhadracariprañidhānarāja, here called } 290. 8; 291. 9; 297. 1.
Bhadracaryagāthā }
- Bhikshuprakīrṇaka 154. 17.
- Bhaiṣajyaguruvaidūryaprabha-sūtra 13. 12; 174. 1—175. 6 (on the virtue of sacred names and of fasting).
- Mañjuçri-buddhakshetraguṇavyūhālamkāra-sūtra 13. 16 (on *bodhicittotpāda*); 14. 13 (on taking vows); 53. 14; 175. 17.
- Mañjuçrivikrīḍita-sūtra 149. 3.
- Mahākaruṇā-[puṇḍarīka]-sūtra 94. 14 (parable of fisherman); 309. 5.
- Mahāmegha 184. 5; [cf. 138. 4].
- Mahāvastu: see Avalokanā-sūtra.
- Mārīci (a charm) 142. 5 (cf. Feer AMG. V. 430—432).
- Mālāsimhanāda see Çrīmālā°.
- Maitreyavimoksha 9. 8 (on value of *bodhicitta*, *vināpi caryayā*); 177. 14 (purification from sin through *bodhicitta*).
- Ratnakaraṇḍaka-sūtra 6. 11; 356. 2.
- Ratnakūṣa 52. 12; 53. 17; 54. 11; 55. 3; 146. 4; 148. 8. 196. 11; 235. 1 (on *citta-smṛti*).
- Ratnacūḍa-sūtra 117. 12 (sūtra described as fully discussing *çūnyatā*); 120. 7; 229. 18 (on *kāya-smṛtyupasthāna*); 232. 6 (on *vedanā-smṛty°*); 235. 1 (on *citta-smṛty°*); 236. 13 and 237. 3 (on *dharma-smṛty°*); 272. 0 (on *caryā-pariçuddhā*); 317. 12.
- Ratnamegha 7. 12 (on *adhīmatrādhimukti*); 17. 6; 36. 5; 51. 8, 31; 52. 4 (on avoidance of bad friends); 54. 2 (avoidance of despair); 116. 6; 121. 12 (on *citta*); 124. 13 (Kārikā 12); 127. 16; 135. 1, 12 (on food and medicine); 137. 1, 6; 148. 5; 149. 11—151. 2 (against greed and pride); 157. 16; 168. 1; 179. 16; 196. 16 and note 6 (duties of forest-recluse); 209. 5 (on *açubhas*); 267. 14 (on *bhogaviçuddhā*); 274. 1; 283. 13 (benevolence even to the thankless); 290. 9; 291. 5; 313. 10; 348. 4 (votive offerings to be made for the salvation of all).
- Ratnarāçi-sūtra 55. 7; 128. 3 and 129. 14 (on almsgiving); 137. 17; 200. 12 (on forest-seclusion); 312. 3, 7 (honour to caityas).
- Ratnoladhāraṇī 2. 15 (on faith); 153. 11 (*cittotpāda* in 10 ways) 327. 5—347. 11 (on the virtues of bodhisats). (According to Mr. Wogihara this work is the original of Nanjio 785).
- Rājāvādaka-sūtra (see also Apara-rājāvādaka-s°) 206. 11 (on objects of fear to the recluse).
- Rāshṭrapāla-sūtra (-°paripṛcchā) } 54. 16; 153. 1; 195. 17—166. 6; 203. 8 (R°
Rāshṭrapāloka-gāthā } gāthā); 318. 4 (on Buddhānusmṛti).
- Laṅkāvatāra-sūtra 131. 13 and note 5; 132. 1—134. 6 (on food); 135. 5.
- Lalitavistara 5. 12; 203. 14—206. 10; 237. 5 (on *dharma-smṛti* and *çūnyatā*).
- Lokanāthavyākaraṇa 241. 10 (on *çūnyatā*).
- Lokottaraparivarta 151. 13 (on Mārakarmāṇi; on pride).

- Vajracchedikā 171. 9, 275. 11
- Vajradhvaja-pariṇāmanū also called } 22. 5 and 27. 4—33. 10 (on self-denial);
 Vajradhvasūtra } 213. 8 (on benevolence) 278. 14 (ou
 earnest effort); 291. 10.
- Vācanopāsikāvimoksha (in Gaṇḍavyūha) 36. 5.
- Vidyādharaṭṭaka 142. 12 (charm).
- Vinayaviniṣcaya: see Upālipariṣcchā.
- Vimalakīrtinirdeṣa 6. 10; 145. 11; 153. 20; 264. 6 (and note 1); 269. 11, 13 and
 270. 4 (on *bhoga-viṣuddhi*); 273. 6; 324. 10 (and note 1).
- Viradattapariṣcchā 34. 16; 230. 10
- Çālistambasūtra 219. 10—227. 10 (on causation).
 (atra) Çikshāsamuccaye 16. 1.
- Çūraṅgamasūtra 8. 19; 91. 8 (on *anutpādita citta-vyākaraṇa*).
- Çraddhābalādhānāvātāramudrā-sūtra 86. 1; 87. 4; 153. 16; 311. 6 (merit of
 seeing Buddha even in pictures).
- Çrāvakaṇinaya 135. 9; 168. 12.
- Çrīmālāsīṃhanādasūtra 42. 12 (cf. Add. Not. ad loc.).
- Saṅgharakṣhitāvadāna [Divyāvadāna; but see 57. n. 2 and Addit. Not.
 ad loc.] 57. 11.)
- Saddharmapuṇḍarīka 47. 13 (on avoidance of frivolity); 92. 8; 352. 7 (how to
 make a *dharmadāna*).
- Saddharmasmṛtyupasthāna 12. 5; 69. 13—76. 5 (on the future punishment of
 the ten sins); 125. 4.
- Saptamaithunasamyukta-sūtra 76. 7 (avoidance of *kāma*); (cf. Aṅg.-n. VII.
 xvii).
- Samādhirāja: see Candrapradīpa.
- Sarvadharmavaipulyasamgraha-sūtra 95. 11 (sin of opposing religion);
 96. 17.
- Sarvadharmāpravṛttinirdeṣa 6. 16; 90. 19 (on hindrances to spiritual growth);
 99. 3, 16 (on solemn resolve).
- Sarvavajradharmamantra 140. 13.
- 'Sarvāstivādinām' 148. 13 cf. Add. N. (conversation on *kuçalamūlāni*).
- Sāgaranāgarāja-p^o: see Bṛhat-sā^c.
- Sāgaramatī[pariṣcchā]-sūtra 12. 12 (on the solemnity of the saṃvara);
 41. 14 and 43. 5 (on study, through preachers); 50. 3 (on Māra); 126. 1; 127. 6;
 145. 8; 151. 3, 7; 184. 9 (patience, three-fold); 275. 1 (on energy); 313. 6; 355. 3.
- Sīṃhapariṣcchā 5. 13, 14; 53. 5.
- Suvarṇaprabhāsottama-sūtra 160. 13 (confession of sin); 216. 6 (on *maitrī*
 and *karuṇā*).
- Sūkarikāvadāna [in Divyāvadāna] 177. 10.
- Hastikakṣhya [sūtra] 133. 4 (see Additional Notes ad loc.).

Index II.

Sanskrit Words.

(Nomina propria are distinguished by capital letters).

- akalpana (?) 'imperturbable' 32. 7.
akuçalāḥ karmapathāḥ (ten) 69. 18; 172. 4.
akṛshṭopta 'exuberant' 363. 5.
akshana (eight) 2. 4; 114. 14; 147. 14 (cf. Subhṛllekha 64. JPTS. '86, p. 19).
aksharacaryā 'study by letter (not spirit)' 96. 4.
Akshobhya 14. 14 sq. (a tathāgata).
agnikhada 204. 11.
agniçikhācara n. of hell-birds 69. 14.
agniskandha 'naked flame' 77. 4.
(buddha-) ankura (met.) 159. 21.
(nir-)aṅgaṇa 121. 2 (note 2).
Acela-guru 331. 12.
accha 'clear' 197. 1.
acchaṭṣasamhāta 214. 11 (note 4).
acchati (= ꣳcchati) with acc. 298. 4 (note 3).
acchambhi 303 (note 3).
acchidracittatā 117. 2.
Ajivika-guru 332. 1.
ajivikā-bhaya 'fear of not sustaining life' (so Tib.) 296. 5.
aṅḍakosha 6. 12; 288. 8.
atitṛpti 273. 14, 15.
aticchā 'excessive desire' 255. 16.
atyaya 'transgression' 162. 16; cf. Add. Notes ad loc.
atyarthābhijoga 'déployer de l'énergie' (Feer AMG. V. 198) 160. 8 (cf. Add. Notes).
adhikaraṇa 'topic for debate' (cf. Ashṭ. Prajñ. 52. 5) 195. 10.
adhipateya (? ādhip^o) 28. 14.

- adhi-vas 'bear with' 177. 6 (note 2).
 adhiṣṭhāna 'blessing' 273. 2.
 (an-)adhiṣṭa '(not) requested as a teacher' 354. 10 (cf. Additional Notes on 13. 15)
 adhyavasita (niyama): *vide* svananadhya°.
 adhy-ā-paṭ 'violate, ravish' Add. Note on 171. 18.
 adhyālabhāna 'reaching' 123. 1.
 adhyāçaya definition of 285. 14.
 (try-)adhvan 25. 5; 68. 10 et al.
 Anantaprabha n. of a Tathāgata 9. 3.
 Anantayaças, a king 255. 8.
 anapatrāpya 105. 8 (cf. apatrā°).
 anartha-(vi) varjana Ch. V (title) and esp. 116. 1—5.
 { anavamardya 32. 11.
 { anavamṛdyatā 183. 5.
 anavarāgre without past or future, endless.
 anātha çālā-vat (simile) 'like a poor-house' 231. 5.
 anāliṇa 'not desponding' 100. 17 (note 8).
 anāvaraṇajñāna 29. 20.
 anāvaraṇatā 244. 5.
 aniçrita 'independent' 126. 11.
 anugraha 'support' (?) 336. 10.
 (an-)anutapyanā 191. 2.
 anutpattikadharmakshānti 212. 14.
 anupariçoshita 'repeatedly dried' 212. 3.
 anumodanānuçamsāḥ 313. 18 foll.
 anuvicāraṇa 'research' 294. 5.
 anuvidhyati 'penetrates' 351. 4.
 anuvyañjana 183. 7 (note 4); 184. 14; 202. 10 sq.
 anuçamsa (cf. bhadrānuç°) 124. 2; 351. 1—8 (*vimçatir anuç° nirāmishadāne*).
 antaçaḥ 'jusqu'à' (cf. Divy. index) 17. 18; 352. 1.
 anyatra with instr. 88. 12.
 apakshāla 145. 6 (note 1).
 apatrāpya 'modesty' 12. 1; 136. 1; 192. 1; (cf. *trapā* explained in Bep. ad V. 32).
 aparigraha 357. 14.
 aparinaṃanatā 'inflexibility' 35. 6.
 aparitarshaṇā 'non-covetousness' 183. 5 (see Additional Notes).
 aparitrasyanā see paritrasyanā.
 aparibhāṇa 'the state of lacking nothing' 316. 6.
 (tir-)apāya 54. 18; 204. 3.
 aptva 'wateriness' 246. 16.
 apratihatabuddhitā 183. 9.
 apramāda 356. 16; 357. 1 (definition).
 (smṛty-)apramoshatā 80. 4; 191. 12.
 abhavya 'incurable fool' 209. 12 (note 7).
 abhidhyā 'covetousness' 74. 5; 172. 2.
 abhinirvṛtta 'developed' 208. 6.

- abhinirharamāṇa and °hṛta (used of attainment of *dhyāna* or *samādhi*)
338. 13; 343. 11; 272. 11.
- abhinirhāra 184. 14.
- abhi-ni-viṣ (par.) 'be attached to' (?) 252. 10; 254. note 1; (ātm.) 'enter on' 254. a, 12.
- abhimukhi-kṛ 'to manifest' 216. 4.
- abhi-lap 24. 16.
- abhiṣraddadhātī 'believes in' 316. 18 (cf. Vajracch. § 21).
- abhūtagata 'fallen in to error' 286. 2.
- abhyavakāṣika (bodhisatva: see Childers s. v. *dhūtāṅga*) 137. 1.
- abhyudgata 'gone forth from' 35. 1.
- Amitābha, Tathāgata, and his heaven 175. 6.
- amṛta (= nirvāṇa) 357. 13 (note).
- ayoniṣomanaskāra 'want of reflection' 157. 14.
- aruṣṭacitta (*sic lege*: v. Add. Notes) 'with unangered mind' 23. 15.
- (nir-)argaḍa 'unhindered' 335. 11.
- arcciya (?) glossed 'acireṇa' 331. 5 (note 3).
- Arcishmat, a Tathāgata 9. 8.
- alāta-vat (simile) 121. 16.
- avakrānta 'engaged in', 'entered on' 270. 4.
- avacara 214. 10 (note 3).
- avadha 'concealment' (?) 338. 10 (note 7).
- avabhāsa ('a broad hint') defined 131. 3 (note 2).
- avamanyanā (*sic legendum*) 'contempt' 9. 7, 92. 6.
- avamardanatā 'disposition to break a command' 126. 15.
- avaliyate 'desponds' (cf. *āhina*; and *anavaḥyanatā*, Samādhirāja 5. 20) 264. 14.
- avaskandanā 'assault' Add. Note to 172. 1.
- avastuka 261. 5.
- avasphaṇḍana 'reviling' 172. 1.
- avasyandanavacana 126. 1 (see Add. Note ad loc.).
- avikalatāḥ (aṣṭa-) '(eight) states of freedom from distraction' 311. 17.
- avirāgi 'indefatigable' 364. 3.
- (an-)avekshā (= P. upekkhā) 'non-regarding' 187. 6.
- avaimukhya 'not being put out of countenance' (see vaimukhya) 179. 15.
- avyutthita (?) 25. 12.
- avyupaccheda 'uninterruptedness' 295. 9.
- aḥloka: see ḥloka.
- asamprajanya 'not conscious' 108. 8.
- asampramosha 35. 2.
- asampravedhanatā 35. 7 (note 11).
- asecanakadarṣana 'lovely so that no beholder cloy's' (cf. Divy. Index) 322. 12.
- ākāra (80 kinds) 190. 5—191. 3.
- Ākāṣagarbha 67. 14.
- āgahana-carita 'of overreaching' (?) ways 286. 1.
- āgrhita-cittatā 'niggardliness' 28. 7.
- āgharate 82. 6.
- ācūrya-ḥāstrisaṃjñā 154. 12.
- (an-)ācchindanatā 'non-disregard' 126. 15.

- ājāneya 26. 14 (note 3); 28. 3; 128. 7; 190. 9. °yatā 119. 5 (note 1).
 ājivika (āj° metri gr.?) 332. 1.
 ātāpa 'zeal' (Tib. *br̥tun-ba*; cf. Kārikā 8) 119. 17.
 ātāpin 'zealous' 31. 3 (Divy).
 ātiyantrika 'charm, spell' (?) 361. 7.
 ātyayika 'harmful, prejudicial' (so Tib.) 17. 19.
 ādātum 'to convict' (a fault) 364. 9.
 ādeya 'acceptable' (of persons) Kārikā 10, 11.
 ādiṃ kṛtvā 292. 5.
 ādikarmika 'novice' ('fidèle en route pour la Bodhi', Poussin *Bouddhisme* 231, see also H. Oldenberg *Z. D. M. G.* 52. 650, n. 1) 11. 6; 20. 5; 104. 17; 139. 8; 356. 6 (cf. Pali *ādīkammika* *Saddhammas.* IX 12, apud JPTS. '90. 62).
 ādīptaçiraçeaila (used of supernatural illumination? cf. Jäschke s. v. *ye-tes*) 54. 4; 191. 8. The expression also occurs twice in an unpublished fragment of *Upāliparipṛcchā*.
 ādhipateya 117. 3 (note 1).
 ādhyātmika (shaḍādh° dhātavaḥ) 'personal' 249. 3 foll.
 ānantarya (five kinds) (1) regarding *bodhi* 17. 30—18. 7; 257. 11. (2) regarding *āpatti* 'sin' 60. 5; 67. 1; 168. 1 (cf. Pāli *ānantarika*, *Pugg. P.* 13 and *Dh.-Sū* § 1290).
 āniñjya 'immobility' 223. 1 note 1.
 ānuçamaṣa 'advantage' 121 n. 3; 195. 9. Cf. *Samādhir.* 15. 18 and *Saddh.-P.* Chapter XVIII, title; where Kern (tr. 336. n. 1) against his MSS reads the more classical form *ānṛçamaṣa*. See also: *ānuçamaṣa*.
 āpatti (two kinds) 168. 16.
 ābhāsa (ana°) 129. 3 (cf. *Bodhic.* V. 36 and de La V.-Poussin on *Bcp. ad loc.*).
 āmishapṛakshipta 128. 7.
 āmukhikarma 33. 15.
 āyatana-saṃcaya 'congeries of sense-spheres' 360. 1.
 ārāma 104 fin—105. 4; 106—11; 234. 13 seq. (cf. *Āṅg.-n.* VI § cxvii. = III. 449).
 ārāmatā 191. 10.
 ārambaṇa 22. 1; 253. 3; 259. 10; 281. 7 (Pāli *ārammaṇa*).
 ārūgaṇa 277. 11.
 ārāgayati 30. 6; 244. 3 and note 1.
 āryavaṃça (catur-) 105. 8.
 ālambana (cf. *ārambaṇa*) 235. 6 (and note 3).
 āloka 'light' 22. 8; 178. 6.
 āvaraṇa 'hindrance' 90. 6 and n. 2.
 (loka-)āvarjana 'winning, overcoming the world' 165. 13 (cf. *Ev. Joh.* XVI. 33).
 āvṛti 311. 3 and note 1.
 āçaya 'determination', teaching as to, 284. 6.
 āçayādhyūçaya 272. 14.
 āsevaka 'dust-cloak' 352 (note 7).
 āhrīkya 105. 8.
 itihāsapūrvaka 126. 13.
 itvara 'ordinary, moderate' 347. 5 and note 3.

- Indra 314. 5.
 indriya (five, çradhdendr° etc. explained in detail) 316. 14—318.
 ivā for ivā (cf. *oā* Senart Mhv. I. 371) 204. 15.
 iryapathāḥ 51. 8; 53. 18.
 uccaghanā 'scoffing' 45. 7; 185. 1; 271. 6 (cf. Pāli *ujjhagg[h]ikā*, *ujjaggh*—J.P.T.S. '85. p. 31).
 uccaistva (only once elsewhere) 'height' 312. 4.
 ucchava = utsava 365. 7.
 ut-karsh 'exhort' (?) 197. 10.
 utkuṣasthāyinaḥ (ascetics) 332. 7.
 uttarikā (anutt°) 332. 1.
 uttarimanushyadharmāḥ (uttaram° M. Vyutp. 257. 4) 62. 4 (cf. Pātim. § 4).
 (an-)uttrāsa 176. 5 (cf. 200. 14 and note 2).
 utthala (?) 'plain' 249. 13.
 utpāda (anutp°) kauçalya 190. 14.
 utpiḍanā (fem. form new) 'harm' 271. 4.
 utprāsyamana 'mocked' 266. 10.
 utplava 'exaltation' of mind (B² in literal sense only) 183. 6, 8.
 utsada 'desire' 56. 6. } (cf. Senart Mhv. I. 372).
 utsadatva 'excess' 248. 5. }
 utsishṭa (falsa lect. for utar°) 125. 4 and n. 2 also 139. 14 but *utarsṭa* at 187. 4;
 211. 4, 7.
 (an-)utsrjyanatā 183. 9.
 udgrhita 'captivated' «taken with a thing» 285. 5.
 uddāna 6. 6.
 uddāha 'burning up' 177. 14 (Pāli *uḍḍhayhana* J.P.T.S. '87. 116).
 uddhura 157. 19.
 (an-)uddhuratā '(not) striving against' 192. 4. } Tib. *hgal-ba*.
 uddhuratva (*sic lege*) 19. 13. }
 Udraka (and Devadatta) 105. 17 (cf. Add. Not.).
 udvaçyāpayitvā — °çyamāna 'jeer' (?) 57. 6. 8 (cf. Addit. Not. ad loc.).
 udvedha 'height' 246. 5.
 (an-)unnaḍa '(not) proud' 120. 4 and note 2 (cf. Pāli *unnaḍa* J.P.T.S. '87. 121).
 unnam: see Vnam.
 (an-)unnahanatā 119. 5.
 unnāma 105. 5; 108. 12 (cf. Pāli forms J.P.T.S. '87. 120).
 unmiḷjita 'offered' (?) 215. 16.
 upakleça 'great pain' 222. 10.
 upanidhyāyati 187. 14.
 upanibandha 220. 1 °badhnāti 230. 6 (cf. Pāli J.P.T.S. '87. 128).
 upaniçraya (— P. upanissaya) 32. 4 and note 2.
 upanishad (proverbial use) 187. 1; 315. 9.
 upapatī (re-)birth 234. 6.
 upapariksh 'consider' (Divy. and Pāli) 198. 2.
 upapāduka 175. 8 note 2.
 upalambhasamjñin 315. 1.

- (ashṭāṅgasamanvāgata) upavāsa 175. 3.
 upavicarati 251. 17.
 upasthūyaka 200. 3 (cf. B. & R.).
 upasthāyakatva 'servitude' 23. 7.
 upāyakuçala 164. 17 sq. (esp. 165. 2).
 { (-an)-upāyāsa (not) 'anguish of mind' 176. 5 and note 2.
 { upāyāsa 179. 16; 222. 10; 296. 11.
 upārpayamāna (cpd. causal new) 'effect' 282. 10.
 uraga 'phantom' (?) 288. 1.
 ullāpana 271. 6.
- ṛjukena 169. 1 and note 2.
 ṛddhi 175. 7.
- ekacitta-kshaṇa° 278. 13.
 ekāgratā 119. 5.
 ekāgrīkaroti 317. 8.
 ekīyamata 66. 15.
 eḍamūka 'deaf and dumb' 284. 1. (cf. Thomas. J.R.A.S. '99 p. 491).
 ettaka (= iyat) 174. 15.
 evata 343. 3 and note 2.
 eshyaishikatā 183. 15 and note 8.
- aikadhyaṃ 170. 14; 222. 4.
- autsukya 'zeal' 184. 15.
 audar[ī?]yakam 'bladder' 209. 9 and note 3.
 auddhatya 106. 15; 118. 9; 198. 10 (cf. Bcp. ad V. 137).
 audbilya 'peace of body' ('being out of a hole') 183. 6; 190. 10 (B. Sk.); cf. Senart,
 Mhv. I. n. 577; also Pali *ubbilla* e. g. Majjh. III. 159 (M.H.B.).
 aupadhikam (kriyāvastu) 188. 7 and note 2 cf. Minaev Rech. p. 171 sq.
 aupapattyaṃçika 258. 3.
 aupālabhika 'conscientious, possessing consciousness of a religious act' 315. 8;
 compare Ashṭas.-P. 161. 3.
 aurabhrika 48. 10.
- kakkhaṭa } 'hardness' 245. 4, note 2; 342. 3; cf. Dh.-sṃi 145.4 and Har-
 kakkhaṭatva } shac. 231. 1 for a derived meaning 'old'.
 kaṭuka (sic lege) 'pond' 249. 14.
 kaḍevara = *cadaver* 208. 13.
 kaṇṭhanūḍyapakarshaka n. of a class of hell-birds 70. 1.
 (vigata-)kathamkatha 'with doubt cleared' 317. 3 (*kathamkathā* Saddh.-P.,
 Divy. ap. B²).
 kapālāntacāra n. of a class of hell-birds 69. 16.
 kapi (simile) 110. 11; 204. 6.
 kabhalli 'skull' κερζλή 80. 11 and Add. Not. ad loc.
 karṇadhāra (simile of steersman) 102. 8.
 (civara-) karṇika 'bottom-ear' of a robe 249. 3.

- karmapathāḥ akuṣalāḥ 69. 18; 172. 4; kuṣalāḥ 175. 11.
 karmavāyu 207. 18 (cf. 170. 15).
 karmārāma 112. 18 sq.
 karshū 'fire, flame' 71. 9; 198. 7.
 kalaviṅka (simile) 6. 18; cf. 329. 5.
 (saṃkhyā-)kalāpa 318. 2 (and note 2).
 kaṣambaka 'rubbish' 67. 20.
 (pañca-)kashāya 'depravities' 265. 1.
 kākhordaṣāstra 192. 8 and note 3.
 kācalindika, 'a kind of down', 208. 11 note 2.
 kāmamgama 32. 18.
 (māra)kāyika 123. 4.
 kārā 'praise' 150. 2 and note 1.
 kārshāpaṇacchedika n. of a torture 182. 5 note 2.
 Kāṣyapa 186. 10; 188. 2 sqq.
 kāhiti = karishyati 101. 6.
 kiṃkuṣalābhiyukta (?) 50. 7.
 kiṣavaira 'corpse' 204. 14.
 Kukkuravratāḥ 332. 3 and note 5.
 vkuṭṭ 'censure' 100. 3, note 1.
 kuṭṭakuṅcaka (read kuṭuk^o, 279. n. 3) 149. 18 and note 4.
 kuṅāla 'Himalayan pheasant' 329. 6.
 kupina 'net' 77. 4.
 Kumāravratāḥ 332. 2.
 kumbhī 75. 8.
 kusamṣkṛtātāḥ 193. 15.
 { kuhanā 'deceit' 131. 3, 6; 230. 3 (cf. Itiv. 112. 18 and Vis.-M. ap. JPTS. '93. 80).
 { kuhā id 196. 6.
 kuhaka (adj.) 13. 9.
 kṛtavedita 'sorrow at [their] deeds' 286. 1.
 kṛtaṣaḥ (cf. Aṣṭ. Pr.) 37. 19; (= kṛtena, with gen.) 350. 9.
 kṛshṇapurusha parājaya 173. 6.
 kelika 'charm' (?) 237. 7.
 keṣoṇḍuka n. of a class of hell-birds 70. 5.
 (tri-)koṭi 132. 14; 135. 2 (n. 2), 6.
 koṭṭarājan 159. 11 and note 2.
 kaukṛtya 135. 16; (nishk^o) 138. 1; 171, 4 (n. 2), 6; (atik^o) 178. 14.
 kaupīna 'loin-cloth' (?) 136. 1.
 Kauṣika (Indra) 314. 2 note 2.
 krāyaka 'buyer' 38. 8 (cf. Aṣṭ. Pr.).
 (ekacitta-)kṣhaṇa sec ekacitta.
 kṣhaṇabhaṅga 234. 8 (cf. Poussin, Madhy. vṛ. p. 4 n. 4).
 kṣhaṇasampad 114. 15.
 kshata 323. 9.
 kshamaṇa 165 note 3.
 kshānti (trividha) 179. 11.
 Kshāra-nadī n. of a sea 75. 10.

kshuṇṇa-vyākaraṇā 126. 6 cf. Bcp. ad V. 54 and note there, also Subhā-
shita-saṃgraha.

khakkhaṭṭa v. kakkh°.

{ khaṭṭuka 149. note 4.

{ khaṭṭukatā 279 note 3; 283. 13.

khaṭṭaṅka see khaṭṭuka.

khaḍga 'rhinoceros' simile of, 194. 15; 195. 16.

(agni-) khaḍḍh 204. 11.

khalistoka 58. 7 (cf. Additional Notes).

khalupaṅcādbhaktika 135 note 6, cf. Buddh. Trigl. fol. 22 b.

khāṇu 102. 1 and note 1.

Gaganagaṇja, Bodhisat 127. 1.

gaṇikū (simile) 105. 16, 168. 12, 326. 1.

gati 'evil ways' (four) 147. 14, 15.

gantra (?) 'cart' 28. 1.

garmut 248 note 3, cf. Harsha.-c. 52. 11.

gahanatā 'clinging to the world' 172. 3.

gāthā 37. 8, 10 (cf. s. v. *catuṣp°*) 144. 14.

gādha 'desire (?)' 109. 14 and note 5.

gu (numeral = 7?) 66 note 1.

Guṇadhvaja, (n.) 9 note 1.

Guhyakādhipati a '*dramatis persona*' 357. 10.

gṛṇjana 132. 5.

gṛddhi 40. 1, 137. 4.

(tāpasa-) Gotama 331. 11.

govratikā 332. 3.

ghaṭṭayitvā 'closing (the door)' 352. 8 and note 3.

gharate 82. 6.

ghātikā 'disposition to hurt' 269. 3.

Ghoshadatta, a Tathāgata (? same as hero of Samādhi-r. Ch. V.) 8. 20.

cakshumattā (?) 30. 13.

(uc-) √cagh 'sneer' 12. 15. 13. 1 cf. *uccagghanā*.

Caṇḍamahāroshaṇa 141. 1.

caṇḍālakumāra (simile) 129. 16; 150. 12, 18.

caturdikka 26. 16.

Caturdviṇṣṭvara 175. 10.

catuṣpādikā gāthā 37. 8; 144. 14.

(Buddha-)candra 102. 12.

Candragomin 155, note 3.

carakāḥ 331. 11 (adj. *cārīka*?) 332. 4.

cari = caryā 13. 18.

cāturdiṅga-sāṅghika 56. 5; 59. 14.

cārakapāla 'jailer' (apparently the real meaning of *cārapāla* in Divy. 565. 10)
231. 5.

- cikitsita 'thinking' (?) 284. 2.
 cikka 'gum' (of eyes) 231. 11.
 cittakalyatā 'pleasure to the mind' (cf. also Pāli *kallacitto*) 213. 7.
 cittanagara (met.) 122. 15—123. 11.
 citrikāra 'respect' 151. 17 and note 3.
 √cip
 cippatika } 182, note 1.
 caitya (metaphorical use, like S. Paul's 'temple of the Holy Ghost') 56. 11; 136. 2.
 { coḍa 'raiment' 113. 8 and note 3.
 { coḍaka *id.* 20. 17.
 chambitatta (cf. Vin.-P; III. p. 69. 14) 303, note 3.
 chardana 'ejaculation' (usage in B. Sk. as in Pāli; cf. Divy. where however root = *tyaj*) 173. 5. cf. note 3.
 chāyikā (chārikā?) 'ash' 246. 10, 11 (chūilla = 'lamp' in Pkt: but medial *r* is never changed to *y*).
 janapadakalyāṇī 'belle of the district' (cf. Dīgha-N. xiii § 19) 252. 8.
 jambhakavidyā-ḥāstra 'demonology (?)' (to be avoided) 192. 8.
 jalamaṇḍakāḥ 93. 12.
 Jayamati (a Buddhistic Korab) 6. 16.
 jaha (adj.) 273. 1 and note 1 (cf. Itiv. 103. 6).
 jāgarikāyoga 191. 6.
 jātu (Mhv.) 69. 5.
 jāpana 'maintenance' cf. *yāpana* 137. 9.
 jighatsita 'hungry' 274. 7.
 jihvāmishabhujah 69. 17.
 Jivaka, a vaidyārāja 159. 8 *sqq.*
 jivaçūlika (torture) 182. 6.
 jhallaka 48. 13.
 √jhash 'destroy' 59. 12; 60. 12; 89. 8.
 ḍākinī 'she-devil' 133. 2.
 ḍomba a low caste (Doms) 133. 1.
 taṭṭu (taṭṭa?) 'basin' (cf. Pāli *tattaka*, Morris in JPTS '84. p. 80) 53. 1.
 tannimna (°pravaṇa) 106. 13.
 √tas 25. n. 3; 36. n. 1 and Add. Notes.
 tātuka (correl. of yātuka) 346. 16.
 tāthāgata (adj.) (cf. Bodhic. V. 46) 157. 18, 20.
 tāyin 31. 3; 260. 11; 300. 5 and note.
 tiraḥkuḍya 76. 12.
 tishṭhatu 'let alone' (something comparatively unimportant) 309. 5. 352. 1; cf. Ch. s. v. *tīṭṭhati*; and Majjh. I. 490, 491 (M.H.B.).
 tūlapicupa 'cotton-wool' (simile) 180. 14 and note.
 tebhita (= tebhya) 329. 8.
 tailapācika (n. of a dish?) 182. 1 and note.

trāyastriṃṣāḥ (devāḥ) [for °ā cf. Mhv. and Pāli] 350. 1a.
 trikoṭi see koṭi.
 tribhava 102. 8; 312. 3; 319. 11.
 triskandhaka 171. 5 (note): and compare Index I.
 traiyadhvika (*sic lege*) 139. 4 (compare Add. Notes).
 tvacaḥ (shaṭ) 70. 4.

dakṣhiṇīya (B. Sk.) 'venerable' 56. 15; 151. 9; 271. 5; 286. 4.
 daṇḍanīti-ṣāstra 192. 7.
 daṇḍāpayati 63. 13; 67. 10.
 dantakāshṭha 'toothsticks' (not to be chewed in public) 125. 5.
 dantotpāṭaka n. of hell-birds 69 *fn.*
 daçaddiçi 346. 1.
 daçavarga 169. 1 (note 1).
 dāntājāneya 'well-bred bull' 190. 9.
 dāsa (simile; cf. *lokadāsa* 35. 7) 143. 8.
 Dirghajaṭāḥ (a sect) 332. 2.
 durnyāsa 144. 2 and note.
 durvācatā 'abusiveness' 306. 7.
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Dhanyottarū (?) Add. Note to 168. 4.
 dhanva 'dull' 7. 9; dhanvikṛ 7. 11. Perhaps to be read dhandh°; see Add. Notes.
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 dharmapadāḥ (adj.) 322. 15, interpr. by Tib. (195. a), if the reading was the
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 dharmabhāṇaka (cf. Saddh.-P. ch. XVIII) Ch. III *passim*; 97. 3, 4; 151. 15; 284. 3;
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 (tan-)nimna 54. 1; 106. 13; 191. 8 (note 5).
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 nirmāna 127. 13 (paronomasia with °māṇa); 201. 3; 316. 9.
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- nisayanda (cf. syanda) 129. 11; 130. 2; 151. 4; 181. 10.
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 —pathima 'leading to' 260. 10 and note.
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- paryupāsita 35. 2.
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 { pratisaṃlīna 67. 12.
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 { pratyudāvarte 'turn back' 280. 7.
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 { pradakṣhiṇa 112. 14.
 { pradakṣhiṇa-grāhitā 'disposition to take well' 286. 4.
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 { maru-pati 'lord of the Maruts' [and devas generally] (cf. Pāli) 305. 7.
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- rajoharaṇa 'broom' 35. 8 (cf. Jacobi, Jain-sūtras I. [SBE. vol. XXII p. 57]).
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- } —rajan at end of cpd. 178. 7; 246. 4.
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- vipaṣṣyanā (cf. Lal.-v. 146. 7) 'kensightedness' 108. 16.
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 } definitions of 5. 13 sqq.; 816. 6 sqq.
 çraddhādeya 138. 2 sqq.; 146. 18.
 çraddhāniya v. duḥçr° 174. 18.
 Yçrabh (written sr° in Buddh. Mss.) 269. 2.
 Çramaṇavarṇapratiṛūpaka n. of a hell 136. 10.
 Çrikīrti, name, 9, note 1.
 (a-)çloka-bhaya 296. 6 (note).
- { saṃlikhita 127. 19 (note); 128. 1.
 { saṃlekha 354. 12.
 saṃvara 11. 15 sqq; 14. 13; 15. 1.
 saṃvartana 215. 5 (note).
 saṃvṛti 'conventional external reality' (opp. to paramārtha) 256. note 3;
 257. 7; 264. 3; 357. 11 (note).
 saṃvega 197. 14, 15 (note 3).
 saṃsārapurā 95. 5.
 saṃskṛta-dharmāḥ 268. 4.
 saṃhāta = saṃghāta, bulk (cf. acchaṭās° 214. 11) 159. 9.
 (a-)saṃhārya '(not) to be captivated' 317. 15.
 saṃkalibhūta 211. 11 and note 3.
 saṃkilikilāyate 'romp with, shriek for joy' 76. 11 (cf. Aṅg.-n. IV. p. 55. 7, saṃ-
 kilati, saṃkelayati).
 saṃkucati 'shrinks' (in fear) 264. 13 (note).
 saṃkrānti 'transition' 226. 12 (note).
 saṃgaṇikā (sic lege) 106. 11; 191. 10; 201. 18; 202. 20; 337. 15.
 saṃgraha-kārikāḥ 66. 15.
 saṃgrahavastu 95. 3; 278. 11; 328. 6.
 saṃgramayati 181. 4, 8.
 sajjāda 152. 12.
 saṃjñā (cf. Mrs. Davids on Dh.-sūi § 4) 264. 7.
 satkāyadṛṣṭi 289 note 4 and Add. Notes.

- sadayita (*si vera lectio*) intens. of *dayita* 'beloved' 800. 10.
 sanikāya 176. 9.
 saṃtati 'disposition' 194. 5; 253. 5.
 saṃtāna (1) 'series of moments of consciousness' (?) 359. 14.
 (2) 'character' [arising from (1)] 23. 18; 126. 9; 360. 7 (cf. *sāntūnika* 296. 3 and Additional Notes).
 saṃdhukṣhaṇa 126. 3; 136. 4.
 saṃnāha 'spiritual armour' 99. note 7; 128. 4 *sqq.* def. of *dharmasamnāha* 185. 6 and note; 188. 1; 232. 9; 278. 5 [cf. 130. 16. *maitryāhārasamnaddha* and 272. 11 *mātri-samnāhasamnaddha*].
 saṃniṣṭhaya 'accumulation' (?) 160. 10.
 saṃparihāra 'watchful' 178. 13 (occurs with *sūnurakṣā* in *Upālipariprechā*).
 saṃtapādāni 167 note 1.
 saṃpratīsa 'respectful' (*Divy.*) 199. 16.
 sabhāga 176. 9 (note).
 samanantara, use of 269. 13 (note 5).
 Samantasatva-(pari-)trāṇaujaḥṣṭī n. of a *devatā* 149, note 3.
 samanvaṅgībhūta 166. 8.
 { samanvāhṛ (passive) 'regarded' 𑀲𑀸𑀓𑀸𑀓𑀸𑀓𑀸 (cf. Senart, *Mhv.* I. 564) 35. 1; 351. 5.
 { samanvāhāra 225. 9 (note).
 samavahāna 'association with' 154. 7; 296. 9 (note); (eight means to get *Buddha-sam*) 309. 14.
 samādāna 98. 1 *sqq.*
 samādāpanatā (abstr. form new) 309. 15, 16.
 samādāyi (cf. *samādāyana* 337. 2) 'making a vow' 337. 11 [cf. Cowell, *Divy.* — Index s. v. *samādāya* or solemn resolve].
 samādhiskandha 117. 15.
 samuccarati 'address' 186. 6 (note).
 samucchraya 'body' (*B.Skt.*) 277. 10, 13.
 samudācarāṇa 'practice' esp. of evil (= °cāra committal) 268. 13.
 { samudānāyana 'collecting' 278. 2.
 { samudānetā 237. 2.
 samudīraṇatva 248. 11.
 samudghāta 'removal' 232. 15.
 saṃpragraha 277. 9 (note).
 saṃprajanyaṃ } 121. 4; 271. 10; 279. 4; 108. 8 (note); 123. 14 (definition).
 (a-)saṃprajanya }
 saṃpravārita 208. 2 and note.
 saṃmiñjita 'stretch out' 120. 14 (note).
 samyakprahāṇa (*catuḥ*) 105. 14 (note).
 sayathā 113. 5 (note).
 sarvatragāminī (*bhūmi*) 32. 15.
 Sarvadharmānirṇādacchatramāṇḍalanirghoṣha, rāja 154. 2.
 sarvavajradharamantra 140. 13.
 sarvūkaravaropetā ṣūnyatā (definition) 272. 11.
 saṅgākyam (*adv.*) 110. 19 (note).
 saha usage of, 65 note 1; with partic. like 𑀲𑀸𑀓 (cf. *samanantara* 178. 3 (note)).

- sahadharmika 'consonant with religion' 194. 7 (note).
 sahāyaka (°ikā) as separate adj. uncompounded 278. 8, 9.
 sāmlekhika 354. 14.
 sāmvarika 11. 15.
 sām̐kathya 'discourse' 50. 6 (note); 151. 18.
 Sāgarāmatī, Nāgarāja 12. 15 sqq.
 sām̐tatyaavīrya (defined) 51. 9.
 sām̐tānika 296. 2.
 sārva-kālika 14. 18.
 si 'his' 302. 5 and note.
 Siṃha, rājakumāra 5. 15.
 Siṃhavikrīḍita n. of a Tathāgata 173. 13, 18.
 sīmābandha 139. 10.
 su-udgr̥hita v. udgr̥°.
 sukhasparṇam viharati 200. 18 note.
 Sukhāvati (heaven) 175. 5.
 sudurgati 86. 15 and note.
 sudhana 122. 14.
 sudhā 'plaster' 274. 9.
 suparijita 'well tamed' Add. Note to 122. 6.
 sūcīchidra (hell-birds) 70. 3.
 sūtrāntacaryā 'practice in (magical?) treatises' 308. 11.
 sūpāsya 202. 19.
 sūrata 196. 2.
 Buddha-)sūrya (simile) 102. 10.
 seka 'excitation' (as of fire with dropped oil) 265. 15.
 saukara 'pork-butcher' 48. 10.
 sauratyā (? cf. sūrata) 183. 14 (note).
 (ātma-) (para-) skhalita 116. 4.
 sthāpayitvā 'except' [cf. Divy. and Pāli] 175. 1.
 sthāma (B. Skt.) 'stamina' (?) 23. 16;
 (dagdha-)sthūṇā 149. 3.
 snehatva 'viscousness' 246. 17.
 sparṇa (= phāsu?) 32. 2.
 spashṭatā (moral) purity (?) 285. 16.
 √spharṇ 172. 1 (note).
 √sphar (1) intrans. 'sich verbreitend über (B²)' 213. 1.
 (2) trans. 'fill full' 187. 7 (note), (*aspharṇīya*) 249. 5, 8;
 sphuṭa 'filled with' 247. 9; 249. 5, 8.
 smṛtyupasthāna (catuḥ) 105. 13 (note), cf. Ch. XIII.
 syanda (°dana) 116. 12, 13 (note 2); 119. 1; (cf. *nishyanda* 129. 11; 130. 2 and Se-
 nart Mhv. I. 169, 3; II. 230. 7; n. 546).
 sramp̐sana (çr°) 'relaxation' 279. 7 (note).
 √srabh for √çr° 269. 2 (note).
 svanadhyavasita 'quite unattached to' 269. 8.
 svastinā 104. 11 (note); 116. 2.
 hastipotāḥ (simile) 137. 15.

- Hāṭakaprabhāsa, n. of a form of mercury (*rasajātam, rasadhātu*) 177. 16.
 hākkāra 'exclamation' (of wonder) 36. 11.
 hetupratyaya-samyukta 172. 5.
 hrīrapatrāpya 136. 1; 192. 1 (cf. the falsa lectio in Samādhi-r. 5. 13; and Pāli
hīrotappa Ch. s. v., Majjh. - n. I pp. 271—74, Aṅg. - n. IV. p. 99, Itiv.
 p. 366, also Suḥḷlekha § 32 (J.P.T.S. '86 p. 12).
 √hru 42. 5 (note).
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Additional Notes and Corrections.

(Typographical errors in separate list.)

1. 3. Tib. གང་ཐོས་ནས་ཀྱང་... ལྷོག་སློང་; and similarly the Chinese translation, as I learn from Prof. Leumann and Mr. U. Wogihara, so that the reading may have been something like: अत्रा च ये त्यजति°.
2. 3-7 and note 1. Quoted also in Bcp. ad I. 4, ed. de la Vallée Poussin in *Bibl. Indica*, p. 10. 3 with some variants. As to the topic (*kshanasampad*) Poussin compares Suhrillekha 64. J.P.T.S. '86. 19 and *Ang. - n. VIII* § xxix.
2. 9. With *samāgamam* de la Vallée-Poussin compares Bodhic. I. 4.
2. 10, 11. Kārikā 1. See the Introduction. The stanza is repeated by Çāntideva at Bodhic. VIII. 96. The whole passage 2. 10-16 is quoted in Bcp. ad III. 21 (= 87. 1-5 of the edition).
2. 13, 14. Kārika 2. Prof. de la Vallée Poussin compares Sumāng.-V. 231. 15 *saddhāmūlikā sammādītthi*.
2. 15 and note 3. Mr. Wogihara informs me that this *dhāraṇī* (from which a very long extract is given at pp. 327 sqq.) is identical with the work described by Nanjio 785. The latter authority makes it a chapter of a large work of the Avataṃsaka-group.
2. 18 and note 5. My friend Leumann points out to me what I should have noticed myself, had I been able to use the Tib. version better at the time that we must divide: *mātr-janetrī* (*janayitrī*).
མ་ལྷན་བསྐྱེད་པ་སྟེ 'giving birth to (i. e. reproducing) what is past, like a mother'.
3. 8. The Tib. has རྒྱལ་ས་པའི་སྐོལ་ལ་ implying a reading *saṅgamukh*°.

3. 14. Read of course *अनृत्तं गु°*. Dr. Leumann suggests that we should correct the *gunonti* of the MS. to *gunenti*: 'studying without satiety'; and so too the Tib. (5 b 2): ཉུན་ངོམས་པ་མེད།. I find in Jain Prakrit *gunāvīya* similarly used (Jacobi, *Ausgew. Erz.* 7. 17).
4. 18, 19 and note. Read in note °*syi aci°*. According to the Tib. (6 a 2), however, we must understand both lines *paçyiy' acintiya* (པཅུམ་ཡེས།); so too the Chinese, as Dr. Leumann informs me.
5. 9. Read *तस्माच्छ्रुत्वा°*.
5. 13. The Chinese, acc. to Dr. Leumann, had a reading °*yā 'kṣ°* as it renders equivalent to 'every *akṣana*' (*akṣanam akṣanam*).
5. 20—6. 4. *bodhicittam . . . vijayāya* quoted in Bcp. ad I. 14 (p. 23. 2) with the introductory words: *Bodhisatva . . . uktavān Sudhanāya . . .*
7. 9, 11. Read perhaps *dhandha* (°*dhi°*). རྩ and རྩ are hardly distinguishable in old Nep. MSS. Cf. Sk. *dhāndhya* and Pāli *dandha. dadhva°* MS of Pañcāk. (ed. Poussin, p. 53).
7. 19 and note 4. This is illustrated by *Yogasūtra* I. 22; *mṛdu-madhyātīmātravāt tato 'pi viśeṣaḥ*. The glossator refers to a twelve-fold classification occurring in the *Abhisamayālaṅkāra*, probably one of the several commentaries on the *Prajñāp.*, so-called.
8. 8—15. My friend de la Vallée has recognized this quotation in the Tib. of a missing passage of the Bcp. (ad III. 23).
8. 12. Regarding the lacuna in l. 12 the above-cited Tib. version renders, the missing word མགོན་མེད་ *anāthān*; but the Tib. version of our text has མྱོ་བ་པ་མེད་ which looks more like *atrāṇān*.
8. 16 sqq. A paragraph ought to have followed the end of the quotation. With the following phrase compare *Bodhic.* I. 15. Accordingly in the Bcp. on this passage (ed. p. 24). *Prajñākāramati* reproduces not merely one, but both the two following quotations.
8. 17. Read probably *सत्त्वलोके* with Bcp. and Tib. (8 b 4) སེམས་རུན་གྱི་ཁམས་ན།.
9. 8—12, 14—10. 7. This pair of quotations also is laid under contribution by the author of the Bcp. ad I. 17 (pp. 25, 26), with the following chief variants: 9. 8 *bhinnaṃ api*; 13 *sarveṇa sarvaṃ sarvathā dāna°*; 10. 5, 6 *kuṣalamūlavipākena*.
10. 13 (note 4). The stem — *pāṃsana* found at the end of adj.-compounds in the sense of 'defiling, destroying' may very well, it seems to me, belong to this root, though B. & R. refer it to a denom. *pāmsaya-* from *pāmsu*.

10. 15, 16. The quotation is the passage immediately following that at 11. 3, 4 verified below. It forms an explanation of *açloka-bhaya*, in the light of which 296 n. 2 must be corrected.
10. 17. See Daçabhūmiçvara Ch. I, fol. 10. a. 3 of Camb. Add. 1618. Read *yogeneti*.
11. 3-4. *ātma . . . sneha* ibid. 10. b. 7, 8.
11. 7-9. *tatrāpyo . . . °bhavitavyam* quoted in Bcp. ad V. 52 (p. 118. 3) with variant न चातः.
11. 9. Read स्योपेत्ते°.
11. 15.- De la Vallée reports that this passage is quoted in Bcp. ad III. 23, extant in Tib. only.
12. 12 sqq. This quotation also was reproduced in the same missing portion. See the Tib. version of the comm. on Bodhic. IV. 4. to be printed in the Appendix to Prof. Poussin's forthcoming edition. The expression मद् (sūtra) occurs in this version also (cf. note 4).
12. 13. Both Tib. versions seem to suggest a reading such as रात्रमकृत्मान्त्य but it seems to me possible that the translators may have missed such a nice point of Sanskrit as the force of *-mātra* here.
12. 14. Both Tib. versions imply a reading *sa tam* for *satyam*.
12. 16. *yāvat* here, as often, indicates an omission made by a relatively recent redactor of the text, i. e. subsequent to the Tib. version, and probably to Prajñākara's comm. on Bodhic. The former has a string of five, not merely three, datives.
13. 12-15. Quoted in Bcp. ad III. 23 (Tib. only extant).
13. 15. The Tib. of our text has (12. a. 4) གསོལ་བ་གདབ་ལྟེ as the equivalent of the word following *Kalyāṇamītram*. *gdabs* (also in St. Pet. Tanjur) is apparently a form of *hdebs*, as we find from the Tib. of the Bcp. which has, as Prof. Poussin informs me གསོལ་བ་གདབ་ལྟེ. This suggested to me *adhīshya* (cf. *anadhīṣṭa* infra 354. 10), and on re-examining the MS. I find traces of the conjunct ལྟེ.
- 13 (note 5). Mr. Wogihara informs me that the quotation is not verifiable in Nanjio 23 (46).
14. 8 (note 1). *nihū mutandum*. See Introduction p. XXI and Hopkins, Great Ep. p. 253 ibi cit.

15. 1—12. The whole of this passage has been appropriated by the Bcp. ad IV. 48 (p. 93—4) without any clearer indication of its origin than may be guessed from the fact that the passage at 16. 1, 2 (where the name *Çikshāsamuccaya* occurs) is introduced immediately after.
15. 4. Before करोति our MS. has a mark of omission. The missing word is न, which occurs in the Bcp. text (93. 12) and is confirmed by our Tib.:
 བློ་མཚན་གྱི་ཕྱི་དྲ་པ་ (13. a. 4).
15. 7. *çikshāpr*° Bcp.
15. 9. The lacuna is filled by the Bcp. thus: देशनात्तर्मावात्.
15. 11. Bcp.: °रभते । न निवर्तते । उपेतते वा । सापत्तिको। This reading may accordingly be adopted, as on re-examining the MS., which has been rewritten as well as much broken here, I find the syllables *nivartta*-with part of *te* and *na* added below perhaps in the orig. hand.
15. 12—21. Quoted in Bcp. ad IX. 43: see Poussin 'Bouddhisme' p. 283 med. where the variants are noted. From this we learn that the lacuna in l. 14 is to be thus filled °षितं । वेदितव्यं कतमेत्युत्तुभिः.
15. 14. The reading घर्थोप° .. नानार्थ° of the Bcp. is supported by the Tib.
 (13. b. 4) རྗོལ་...མ་རྗོལ་.
15. 19. The striking dictum *yat kimcit . . . subhāshitam sarvam tad Buddha-bhāshitam*, cited by Minaev ('Recherches', p. 85) from this passage is paralleled from Aṅg.-n. IV. p. 164. 5—12 (reference given by Prof. de la Vallée Poussin).
16. 1, 2. See note to 15. 1—12 above. *Vyutpādam* is supported by the Bcp.
16. 19. Mr. Wogihara called my attention to the fact that the Candrapradīpa-sūtra (often quoted in this work) is identical with the Samādhirāja. Both names are used in the Tibetan authorities (Tāran. p. 156; KF. 249). The present extract is from Ch. 35¹) and occurs at f. 163. b. 1 of the R.A.S. MS. (Hodgson 4).
17. 5—18. The whole of this passage (*uktāni . . . °śīdāmāti*), text and quotations, has been appropriated in the Bcp. (ad IV. 48 = ed. Poussin pp. 91—93).
17. 10—11. *marma*° . . . *bhavet*. This verse forms Kārikā 3b. As to Kārikā 3a see the Introduction. It is implied in the expression *ēṣa bodhīsatvasamvara-samgrahaḥ* below, l. 14.
17. 11, 12. *yāni hi . . . °oktāni*. Clause wanting in Tib. and in Bcp

1) In the recension of 40 Chapters (London and Cambridge MSS.).

17. 13, 14. The couplet forms Kār. 4 and the Bcp. adds *ity uktam* accordingly.
17. 17. Read *बुद्ध न[प]गा°* with Bcp. and Tib.
17. 18. I was wrong in changing the reading of the MS., *niṣadyā* being amply attested from Gr. and Lexx. and also by Mhv. II. 398. 20, 403. 1. In these last passages as well as in M. Vyutp. 261. 31 the meaning is clearly «sitting, seat» which the Tib. འདུག assigns to it here; but the meaning 'small bed', assigned by the Trikāṇḍeṣha (a lexicon specially rich in Buddhistic words) apud B. R., is possible here.
17. 19 and note 3. The Tib. title of the work quoted is འདུལ་བ་ཡོད་སྲུང་ག་པའི་མདོ་ a name which I have not succeeded in identifying in Kanjur or Tanjur. According to Mr. Wogihara the quotation comes from the original of the work described by Nanjio as № 1084. This, says Nanjio, was «translated . . . A. D. 289» and «agrees with Tibetan»; but I cannot verify the Tibetan in question. It will be observed that Nanjio's own Sanskrit literal translation of the Chinese name agrees fairly well with the Tib., whereas the Chinese traditional Sanskrit name is of quite different import.
18. 17. Quoted in Bcp. ad III. 21 (p. 85. 12).
18. 18. Read *uddhuratvād gatvā*. Though indistinct in the MS, this is guaranteed by the Tib. (16. b. 4): བལ་བ་བ་དང་འགལ་བར་འགྱུར, corresponding to འགལ་མི་བྱེད་པ (120. a. 1) = *anuddhuratva* (192. 4).
20. 4. Read *haranna*, the copyist of the transcript or its original (MS. A wanting here; see 18. n. 4) having misread न as न्.
20. 17. *bhaktacoḍakap°*. See 113. 8 and note.
20. 18-22. Compare Bcp. ad III. 21 (p. 85); apparently a similar passage from the same sūtra, containing a repetition of the phraseology here quoted.
21. 1, 2, 5-12. Quoted in Bcp. ad I. 33 and III. 21 (pp. 37, 85). Beside minor variants note the insertion of *rājya* before *rāshṭra* in I. 12.
22. 1, 2 म and ङ are often undistinguishable in our MS., but the Tib. མོ (18. b. 5, 6) shows that *mukha* must be replaced.
22. 5-27. 3. } The excessive length of these extracts (forming together the longest
27. 1-33. 10. } prose quotation in the book) has induced me, contrary to my usual practice, to subdivide them into paragraphs, for convenience in reading. Mr. Wogihara has verified this passage in the Chinese version of the Vajradhv. and reports that the present extract really falls into three selections: 1) 22. 5-29. 9 from Parīṇāmanā VI; 2) 29. 10-31. 2 from Parīṇ. I; 3) 31. 3-33. 10 from Parīṇ. VI (join *shashṭhi-p°* in 32. 2).

23. 12. After the equivalent of *asārāt sarvatraūlokyāt* the Tib. (20 a 1) has: ལྷིང་པོར་རྟོག་པ་; so that apparently the missing *akṣaras* are [*sāram pra*] *tyavekṣ*°.

23. 13, 14. *jihvām* sqq. Tib. (20. a. 2) ལྷེ་སྤངས་མ་ཐག་ཏུ་ཚིག་འཇམ་ཞིང་དགའ་བར་
འགྱུར་བ་ With མ་ཐག་ཏུ compare 178 note 1; so that the Tib. must have read some form of *samāna-* (or possibly *samanantaram*, cf. 269. 13) and have understood it in the sense of *saha* there noted: 'as soon as he is asked he sits down...and addresses the suppliant with amiable speech and with benevolence...'

On reexamining the MS. (broken here) I find that the true reading is unquestionably *वाचा*.

23. 15 and note 3. "*arishṭa*'. Tib. མ་བྲིས་པ་ 'unangered'. It will be therefore safest to read *arushṭa* with the gloss *akrushṭa*.

For *mahātma*° the equiv. is སེམས་བདག་ཉིད་ཚེན་པོའི་རིགས་ཀྱིས་མགོ་བོ་
'with mind exalted in the lineage of the high-souled'. Replace *महात्म[व]-*
न्स (°वंश).

23. 16. On *saṃtāna*, the Tib. equiv. of which is merely རྒྱུད་ 'disposition', see some further ref. in the Add. Notes prefixed to Part I. and Index I. a. v.

25. 7. See below on 36. 1.

29. 13—18. Quoted in Bcp. ad III. 9 (p. 79); where the extract is introduced with the phrase: *idam ca pariṇāmanam ārya-Vajradhvaṅjasūtra* [supra 22. 5] *vistareṇa pratipāditam | tatredam uktam 'sa tān*°.

29. 14. For *नयनं* read *लयनं* with Bcp. and with the Tib. ལཱ་ས་ས་. *न* and *ल* are practically undistinguishable in our MS.

29. 31—30. 2. Quoted in the Bcp. *ibidem*.

33. 15—34. 2. Quoted in Bcp. ad III. 10 (p. 81).

38. 15. The readings of Bcp. °*dhyaptir*...°*āmukhikaraṇa* are preferable to those of our MS. which is not clear here.

34. 1. *वेगात्तेन* Bcp. which is supported by our Tib. མྱགས་དང་འབྲེལ་ and Tib. tr. of Bcp.

Chapter II.

34. 11–13. *paribhogāya...pūlayet*. These lines, which should have been printed as verse, form Kārikās 5, 6a. For 6b see below line 17 and 41. 2, 10. See also the Introduction, and Bcp. ad V. 1. From 158. 13 and the intervening text, it results that by °*ādi* is meant the two other kinds of *rakṣhā*: viz. *bhogarakṣhā* and *punyarakṣhā*.
34. 19–36. 4. Quoted in Bcp. ad V. 103 (p. 157; with some omissions).
35. 2. *paryupāsita* ‘honoured’ Tib. བསྐྱོད་པ་ལྟར་ ‘approached with respect’.
35. 5 and note 6. The Tib. of our book and of Bcp. seem to have read °*rāpr*° (*°ra+apr*°).
35. 6. °*āparitasanatayā* Bcp.
35. 9. °ཕུལ་ལྟར་ Bcp.; but though *aṣṭa-* might give rather better sense, both Tibetan versions support the reading ལྟར་.
36. 1. Bcp. °*tasana*° ut supra. For the form *tas* see M.-Vyutp. 245. 408–9, a context which suggests that our MS., and also the Tib. version, may be right.
36. 2. *anuāsānā* here prob. as Tib. རྗེ་སྤྱི་བསྐྱོད་པ་ = ‘good advice’.
37. 8. Cf. Vajracch. §§ 11, 12, 32.
37. 13 sqq. This quotation is referred to in Bcp. ad V. 102 (p. 157. 1).
41. 7, 8. The present extract is translated by L. Feer in his ‘Fragments . . du Kandjour’ A.M.G. tom. V p. 196 (compare p. 160. 4 infra). It is also quoted in Bcp. ad V. 102; compare last note.
41. 9–10. The rest of Kārikā 6 (see Introduction) is embedded in these lines.
42. 12 and note 3. Mr. Wogihara calls my attention to Nanjio 23 (48), 59 (tr. A.D. 420–479).

Chapter III.

44. 19. *tatrātmaḥ...°varjanam* = Kārikā 7a; for 7b see 116. 13.
- 45, note 1. The scansion here suggested would make an almost unexampled ṣloka. It is merely a hypermetron of the kind discussed below, Add. Note to 160. n. 5. See also p. XXII.
- 46, note 3. Epic parallels in Hopkins, ‘Great Epic’ p. 249.
50. 15. *palibodhe*. Probably the MS.-reading must stand. Compare now 100. 4 (and note) and 105. 12. The word seems not to be rendered in the Tib. (36. b. 7).

51. 18, 19. Quoted in Bcp. ad V. 87 (p. 145), merely introduced with the words:
yad uktam.
- 52, note 1. Compare also Tāran. p. 180, n. 1.
53. 19—54. 1. This quotation is taken from Samādhirāja Ch. IV, 10th stanza from end; fol. 18b. 4. in Hodgson MS. (See Add. note to 16.19 above). From the context one finds that the passage is a metrical one of the *trishṭubh-jagatī* plan, through from its considerable irregularity it might easily pass for prose when standing alone. Line 1 (to ॐ) is *jagatī*; the remainder are *trishṭubh* with the *choriambus* (---) resolved to ----.
- The syllables *tann* — have to be scanned short as at 106. 13¹).
- It is to be hoped that the Calcutta editors can themselves construe their reproduction of these lines (edition p. 15. 2. 3). Our readings are supported by the Hodgson MS.
54. 2—10. Quoted in Bcp. ad VII. 17, 19.
54. 11—13. » » » » V. 90 with v. l. (line 13) °*yānaprakāṇā*.
54. 16—25. For the Rāshṭrapālapariṣechā, always called °sūtra in our text, see now the edition ('R') in the *Bibliotheca Buddhica*. by M. L. Finot. The present quotation occurs at p. 20. 5—8.
54. 17. Read *buddhe dh°* with R. and Tib.
54. 18. °*trir-ap°* R.
55. 2. °*gattshu°* R, against the metre, which however is very irregular throughout the passage.
57. 6, 8. *udvaçya*.. ङ and ञ being very similar in the MS. and ञ and ञ being constantly confused, these forms may belong to *Vhas* with *ud-*, in a sense not hitherto met with.
57. 11 sqq. Mr. Wogihara informs me that a Chinese version of this *editio ornatior* is extant in a version made by I-tsing but not mentioned by either Nanjio or Takakusu) of the Vinaya-pravrajyāvastu of the Mūlasarvāstivādins. The Chinese work forming Nanjio's n° 781 agrees in little more than the name.
- I regret that I have been unable to consult the Tibetan version of the Saṅgharakshita, as the India Office copy of Kanjur Dulva vol. I cannot now be found.
58. 7. Read खलिस्तोके and compare R. Morris in Trans. IXth Congress Or. (London, 1892) I. 482.

1) Where *tannimna* again occurs; see note there, which shows that the correction *nishṭha* is unnecessary.

Chapter IV.

- 59, sqq. A portion of this passage is quoted in Bcp. ad. V. 104 (text-passage cited in note 2). The *mūlāpattis* are also discussed in the *Sūtrasamuccaya* of Nāgārjuna (Tanj. Mdo 80. f. 196).
59. 12. For the rare *jhāshayati* Bcp. has *ṣamayati*.
- » » The Tib. བཀ་བརྩ་གྲུང་ཅེད་ rather suggests the reading पराश्रितः (cf. infra 60. 12).
59. 13. Read ° पुसुखे-यो with Bcp. and Tib. (བཤེ).
60. 12. *akṛtaṣamā* is the reading of the MS., but the Tib., ཅན་ཏན་ཏུ་མ་སྤྲུང་ས (43. a. 4) shows that we must correct it to *akṛtaṣramā*, as at 62. 14 below.
61. 6—64. 12. The remaining seven *mūlāp*° (nos 2—8) are given in the Bcp., loc. cit. in a *much shortened* form; but cf. id ad V. 90 (p. 147. 14).
61. 6, 7. In the corresponding passage of the Bcp. these two *yānas* are collectively described as *hinayāna* (cf. M.-V yutp. X. 32).
61. 10—14. Quoted in Bcp. ad V. 90 (p. 157. 14) with v. l. (l. 12) *ṣuddhīr bhavi-shyati*.
66. 9. For the bibliography of this sūtra see p. 165 n. 4 and note in Index I. p. 368.
66. 15 sqq. These verses are to be understood as original, the previous quotation ending 'iti'. Bcp. ad V. 104 (p. 162) introduces them with the epithet *ṣāstrakāropadarṣitāḥ*.
69. 13—76. 6. A single quotation acc. to the Chinese tr. (U. W.).
76. 7—15. Sūtra not verifiable in Tanjur; but cf. Aṅg.-n. vol. IV. p. 55.
80. 11. *kabhāli-*, apparently not rendered in the Tib., stands for *kapāla* like the other Prakrit forms detailed by Pischel, Gr. P. § 208. In Mil.-P. 197 the first torture mentioned after the ear- and nose-cutting (which we have here) is the *blāṅgathālika* explained by Buddhaghosa (Morris's Aṅg.-n. ed. 1. p. 113) as a hot iron ball put into the head after removing the skull (*śisakapāla*).
83. note 2. But the line may be a *jagatī* mixed, as often with the *trishṭubh*.
85. 13, 14. Quoted in Bcp. ad I. 34 (p. 39).
86. 6—11. This extract has been borrowed by the Bcp. in the same passage (p. 40). The chief variant is °*nirjātā* for *niry*° at l. 9.
87. 14—18. Quoted in Bcp. ad I. 35 (p. 41).
88. 14. Read *netrīm* (with the MS) and cancel the note in the Corrigenda to Pt I. See now Dr. Hardy Netti-p., Introd. note 1.
95. 11—14. Quoted in Bcp. ad V. 90 (p. 147).

Chapter V.

105. 1—3. Compare Aṅg.-n. III, p. 449 (VI. cxvii).
105. 17. This Udraka is perhaps identical with Udraka Rāmaputra mentioned as a heresiarch in M.-Vyutp. § 178. 4.
106. 11. If we read *vijahāya* (^o*jahāya* occurs in Pkt.) in the second or both occurrences the clause would fall into the metre.
115. 2. Delete second clause of the note, as the anusvāra-syllable may be scanned long (see Introduction, p. XX).
116. 12. See Kār. 7b. Read *sarvam* with Bcp. ad V. 54.
The words *kenai*^o . . . *varjanāt* should have been printed as a line of verse. For they form Kārikā 7b.
116. 14. From the beginning of Ch. 38 of the Samādhi-rāja; Camb. Add. 916, f. 191. b. 5.

Chapter VI.

118. 2, 119. 1—3. See the Introduction for Kārikā 8, of which the component parts are contained in these lines.
119. 2. Read probably *śamamāh*^o for metre, also *tāpena* [*ātāpena*] in next line.
119. 9, 10. *Samāhito*^o = Kārikā 9a. The saying occurs at Saṃy.-n. III. p. 19 and is quoted in Mil.-P. 39. 3 as *bhāsitam Bhagavatā*. The Bcp. ad IX. 1. (= Poussin, Bouddhisme, 237. 15) reads *jānāti*^o but in face of the Pāli *pañānāti*^o and *prajānāti* below (120. 11—13). I prefer to leave an 'interior hypermeter' such as Hopkins (Gt. Ep. 258), after Jacobi, allows in extreme cases. Here a *prose-saying* is *forced* into verse, as there proper names.
119. 14—15. *tasmān . . . iti* quoted (without indication of source in Bcp. ad V. 54).
120. 3—6. Both quotations with the same introductory phrase (*grhiṇam*^o) 'bodily conveyed' to the same passage of the Bcp.
120. 5 and n. (2). Poussin compares M. Vyutp. § 127. 9—11 *khaṭu[m]ka | ud-dhata | unnaṭa*.
120. 6. Bcp. reads °स्मृतिना | ससंप्र°.
121. 2—3. This quotation forms the last words of Samādhi-rāja Ch. 27 (in the recension of 40 chapters) and in Hodgson-MS. (H.; see above Add. note to 16. 19) occurs at f. 113a. From the more correct reading of H. the trish-tubh-jagati metre may be recognised:

*kṣhipram samādhim labhate nirāṅgaṇam
viṇuddhaṭṭasy' imi ānuṅgaṇam |*

With *kshipram sam° labhate* one may compare the expression occurring in the same book (near the beginning of chapter 8 = p. 25.10 of the edition) *kshipram imam samādhim pratilabhate*.

121. 7—9. From the following chapter (28) of the same book. The lines occur in H. at 114b. 6 with the variants *varjeti ca* (l. 8) and *guptau* (l. 9).
121. 10—11. *etā° . . karma*. Quoted without indication of source Bcp. ad V. 58.
121. 12—122. 3. Quoted in Bcp. ad V. 8 (p. 99).
121. 15. *cittena cīyate karma* recurs (as M. de la Vallée notes) Lañkāv. 52. 10.
121. 16. Read *tarāṅgavat* ('like a wave'), though both MSS. (A. and Bcp.) have *tur°*; but both Tib. versions have རྩལ་ལྷོ་, and together with the context of the passage just cited from Lañkāvatāra (evidently related closely to the present extract) seem to make the emendation certain. See especially Lañk. 53. 2, 3 *ālayam hy udadher yathā | tarāṅgavṛttisādharṃyam°*.
- ibid. Read *davāgnivat*. Both MSS. have this reading: my reading *dev°* was due to an error in the Minaev-transcript.
122. 4—8. Quoted in Bcp. ad V. 18.
122. 6. Add from Bcp., after *svadhishṭhitam, supariṣitam*, this word being represented by our Tib. (77 a 8) སྐྱོད་ལྷོ་ལྷོ་ལྷོ་ 'well tamed'.
122. 10—13. Quoted in Bcp. ad V. 17 with variants *परिस्यन्द°* [but *प्य°* by Pān. 8. 3 72] and *āvaranīyadh°*. The latter is not supported by our Tib.
123. 13, 14. *ṣamāc. . . °vartanāt* = Kārikā 9b.
124. 3, 4 (and note 2). Kārikā 10. The correction proposed is of course not necessary, indeed it is improbable from the metrical point of view (Hopkins, Gt. Epic p. 456); but the Tib. seemed to take *acapala* and *mandam* as syntactically parallel.
124. 10, 11. Kārikā 11; quoted in Bcp. ad V. 80 with variant *channaṃ . . vahnīm*.
125. 13, 14. *Ratnameghe°* = Kārikā 12, first identified by my friend la Vallée Poussin with comparison of Bcp. ad V. 93 (p. 149).
126. 5—8. Quoted in Bcp. ad V. 54.
127. 9. *ayam pinḍārtho°* cited, as if a well-known saying, in Bcp. ad V. 55.
127. 14. Compare Kārikā 13.
- 132—134. In this extract from the Lañkāvatāra, the following passages are omitted in the Chinese version of Çikshā (collated by Mr. Wogihara): 132. 10—17; 133. 4—134. 6. Of these 133. 10—13 are wanting in all three Chinese versions of the original sūtra.
133. 4. The Hastikakshya is also quoted in the Subhāshita-s. f. 96.

134. 7 sqq. and note 3. I owe to Mr Wogihara the identification of this extract. The *parivarta* in question is the 34th of the Samādhirāja. The stanza occurs in H. at 158. 6, 2. My conjecture *yadī* is there confirmed.
134. 11, 12. *bhaviṣhyān tikimite smin sasanādhi* H., a reading which though badly corrupted suggests a more satisfactory line: *cikitsite' smin sa samādhi lab-dah*. After making the above suggestion, I found it practically confirmed by a Cambridge MS. of the Sam.-r. (Add. 916) which has (151. b. 7): चि-किर्सति (sic) स समाधिल°.
135. 9. Probably no one book is referred to, but the Vinaya of the Hinayāna generally.
- 136 note 1. The Chinese Version, however, follows our Sanskrit text (U. W.).
137. 9, 10. *ātma...prajāyate* = Kār. 136 b. For the whole Kārikā see Introduction and infra 143. 1, 3.
137. 11–16. Quoted also in Bcp. ad. V. 85 (p. 141). The stanza occurs in the Candrapradīpa (Samādhirāja) Ch. IX, and forms the 8th from the end of the chapter.
In line 15 read *बिसा* 'lotus-roots', with Bcp. and H (see Add. note to 121. 2). The variants of the Calcutta text (p. 32) are not worth citing.
- 138 note 4. Add a ref. to Nanjio 1063 (Wogihara).
139. 4. Read *traiyadhvikānām* with the Tib. (cf. note 1). The conjuncts *bdh* and *dhv* are not distinguishable in the MS.
142. 5 and note (1). The whole *dhāraṇī* is translated by L. Feer in his 'Fragments' (A. M. G. tom. V pp. 430–2).
143. 1, 3. The two lines form Kārikā 13.

Chapter VII.

143. 19. Insert a half-daṇḍa after तत्र, as the remainder of the clause forms Kārikā 14.
144. 6–8, 9–17. *tathā...bhavati, yas tu...cāribh*. These two quotations are successively appropriated in Bcp. ad V. 87. The remainder of the paragraph is also divided between Bcp. ad. V. 85 and 87 (pp. 142–4).
145. 4, 5. Read तत्र (typographical error) and below एकसत्त्वसंय°.
145. 11–15. The extract is taken from Ch. VII. of the sūtra. See pp. 337–8 of the translation cited at 324 note (1). The Chinese shows, however, no very close agreement, it would seem.
146. 21, 22. *svārtha°...bhavet* = Kārikā 15a. For 15 b see Introduction and the note on 147. 18.
- 146 note 6. The Chinese translation, however, shows (as Mr. Wogihara reports) no lacuna.

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160. 4—11. Apart from the conventional description of 'dramatis personae' (so to say) always found at the beginning of Mahāyāna-sūtras (*evam mayā śrutam . . . Bhagavān . . . viharati sma . . .*, and the conclusion *bhagavato bhāshitam abhyanandan*), this extract contains the whole sūtra. See Feer's translation from the Tibetan in his 'Fragments' (A. M. G. V. pp. 197—8), where the work is called *C nirdeṣa* not *°sūtra*. The Bcp. (ad V. 98; cf. ad II. 53) has appropriated the extract, including even Çāntideva's introductory words *tatra . . . deṣitam*.
160. 7. Read *ādhyācarati | tatraiva*.
160. 8. *°ābhīyogaḥ | tatra pr° Bcp*.
- 160 note 5. The reference to p. 92 n. 4 is not strictly *à propos*, as there *trishṭubhs* are discussed. But a similar license occurs in Epic *ślokas*, as is abundantly proved by Prof. Hopkins, 'Great Epic' p. 258. See also Introduction p. XXII.
161. 1 sqq. Prof. de la Vallée calls my attention to the resemblance of Bodhic. II. 81 sqq. to the present passage, which Çāntideva must clearly have had in mind when he wrote Bodhic. II. 31 b.
162. 16. For *atyayam pratigrah* the same friend refers me to Bodhic. II. 66 and Dīghan. I. p. 85, § 100.
164. 8 and note (8). I have now identified the Tib. work cited as the translation of the present book; see Add. Notes to 178. 8.
164. 9 sqq. Quoted in Bcp. ad V. 98.
165. 17. The Āryasatyaka-pariv. is apparently the same as Kanjur, Phalchen 18 (KF. 210), which is a 'parivarta' (པའི་བྱོལ་) of the Avataṃsaka (Phalchen).
166. 6—4. = Samādhi-r. MS. 'H'. f. 160b 2 sqq. (important variants only noted).
166. 13. *°dhisatvacārikām . . . daridrānnābhū sau° H*.
167. 3. Compare Bcp. ad V. 84, with the addition of the reference "*Jyotishkāmānavakādīkāre*".
168. 4 and note 1. The name is perhaps Dhanyottarā. ལྷ་ལྷ་ is given by Saratch. Dās as a Skt. equiv. of རྩལ་ལྷ་ལྷ་.
168. 12. For the simile compare 105. 16; 326. 1.
- 169—171. Portions (169. 4—7; 170. 19—171. 6) quoted in Bcp. ad V. 98 (pp. 153—4).
171. 13. Mr. Wogihara, who has identified the present extract in the Chinese Tripiṭaka (new Jap. ed. vol. II f. 7 b) informs me that the book is identical with the Tathāgatagarbha-sūtra of the Tibetan (KF. 269) and Chinese collections (Nanjio 884, tr. before A. D. 420).
- The present passage is also found in another anthology discovered by me in Nepal in 1899, the Subhāshita-saṃgraha, (shortly to be published) where it occurs at ff. 99—100 of my MS. In that work the original sūtra is entitled Tathāgataguhyakośha-sūtra. The main variants and corrections from this source are subjoined.

171. 14. After *arhanā ca* add. (from S.-s) *tām cādhyāpaṭyēt* which is guaranteed by the Tib. རྩམ་པོ་ལྷན་པོ་ལྷན་པོ་ (so rightly St. Pet. Tanjur 113a 4; L. O. རྩམ་པོ་ལྷན་པོ་ལྷན་པོ་). The compound is new, but the sense 'violate' which the Tib. assigns is easily deducible from *ṽpaṭ*.
172. 1 and note (1). *aryāṇām avaskandanā*. S.-s. This word was no doubt the reading before the Tib. translator: see note 1.
172. 2. *ānantaryopakramaṇam* S.-s.: cf. Tib. in note 2.
172. 3. °*tabhāpah*° .. *atyantagahanadr̥ṣṭitū* id.
172. 8. *adhimūṣcate* id.
172. 4-9. = Samādhirāja Ch. XVIII. fol. 86b 3 in H. In Calc. ed. ('C') Ch. XV p. 69. 14.
172. 6. °*kroçāt*... *nāyaka*. C.; çān...°*ka* H.
172. 7. *kṣapeyam* C °*yeyam* H.
172. 8. °*to 'pi vā* C. H.
172. 11, 12. Quoted in *Ādikarmapr.* (p. 187 of Poussin's 'Bouddhisme') this stanza and the next two lines are also quoted in Bcp. ad V. 98 (p. 155). The readings of the stanza in both these books agree with our text, not with the Divy.
172. 9-16. This quotation occurs in the second chapter of the Upāli-p°. This chapter occupies in the Tib. (Kanj. Kon-ta. V.) 13 leaves (ff. 231b-244a). A portion of it (= ff. 231 - 237b) forms Part II of a short Sanskrit work entitled *Bodhisatvaprātimokṣa* (different however from the work of that name quoted in the present text) of which a unique MS. on palmleaf (circa saec. XII) was presented to me in 1899 by H. E. Deb Shamsher Jang Bahādur, then Mahārāja of Nepal. The present extract occurs at ff. 7a-b of that MS.
172. 12, 13. *evam . . uktaḥ*. This phrase constitutes an abridgment (judicious, in the eyes of the modern reader) made by a redactor of our text subsequent to Çāntideva. For the *full text* (which goes through all the *yāmas*) appears in the Tib. (110b - 111a 1). See Introduction p. XXIX.

Chapter IX.

179. 5-9. For Kārikā 20 (*kṣameta . . aṣubhādīkam*) as embedded in these lines, see the Introduction and compare Bcp. ad VI. 1 (p. 167).
179. 11-17. This series of quotations is incorporated in the Bcp. (ad VI. 9).
- 180, note 3. The Tib. shows that this line must be added to our text.

181. 8 sqq. *tatra* sqq. The remainder of this quotation and also the extract following (from *Pitṛputrasamāgama*) are reproduced in the Bcp., ad VI. 14 (pp. 166–7).
181. 8. Read, from Bcp., *tatrālpadu*°. . . *kashṭak*°. The syllable which I printed as त्र is written in the margin of the MS. and the form of it is hardly distinguishable from that of त्र्प. The reading °*lpa*° is confirmed by the Tib. ལྷ (112. b. 3).
181. 9. Join °*संज्ञाप्रत्यु*°.
181. 13. Insert, after वेदपते, न दुष्खं, with Bcp. and Tib.
182. 1 and note 1. Bcp. has °*kuṭṭitikaṃ vā*°; and this I find on re-examination is probably the real reading of our MS.
183. 4–7. *tatra* . . . *ratir* quoted by Bcp. ad VI. 9 with variant (l. 5) °*parimitatar-shanā*, not confirmed by Tib. which has (113. b. 6) ལྷེད་པ་ལྷེད་པ་. But in l. 4 (cf. Poussin, l. c.) the correct reading, implied by both Tib. versions, is prob. *yā buddhadharmānu*°.
- 185, note 2. The Chinese tr. of our book, however agrees with the Skt., not with the Tib. (U. W.). Compare p. XXX.

Chapter X.

189. 5, 6. Mr. Wogihara has found these lines in the Chinese version of the *Samādhir*. Ch. IX, and sends me the following English translation from the Chinese: «Although he reads extremely many *sūtras*, (if) he, relying on his extensive learning, transgresses his vows. . . » I have accordingly verified the passage in P [Calcutta print] (p. 30. ss), H. (fol. 35. b) and C (Cambridge, Add. 1481).
189. 5. *bahūn* C. °*ryāyuneryā* H. °*ryāyaneryā* . . . *ṣrutena mattaḥ* C. P.
189. 6. *ṣrutena na ṣakku* H. C. P. °*ṣlu yena* C.

Chapter XI.

193. 5–16. = *Samādhirāja* Ch. V. p. 17. 9 sqq. of the Calcutta print («P»), with which I have collated a Cambridge MS. (C.) of the work. The variants of P (as before) are not noted when unsupported by a MS.
193. 13 and note 1. My proposed correction is unsupported by the MSS., and indeed is (I now find) unnecessary, as this form is occasionally found even down to the *Purānas*. Hopkins ('Great Epic', 496) gives full details.
193. 14. *nāpasthi*° CP.; *pari yāna* (𑖦) *dh*° C.

193. 15. *yathaisa* C.
 193. 16. °*mukhaḥ* C.
 194. 1-10. = Ch. IX (fin.) p. 31. 17-26 of the same work, corresponding to f. 36 a-b in H(odgson MS. at R. A. S.).
 194. 2. *ke eti* H. P.
 194. 5. °*bhūvadharmatām* H.; P. with us.
 194. 6. *na cāstī* H.
 194. 7 and note 2. °*eno* confirmed by P.; and by H. (*dharmi teno*). The Vedic instrumental (occurring in verse) in °*enā* may be also compared.
 194. 9. *samśī* H.
 194. 12-15. = *ibid.* Ch. XIX.; f. 90. a. 5 in H.
 194, note 4. My doubts were unnecessary. Anusvāra often 'makes position'. See now the Introduction, p. XX.
 194. 15. *te gagane pavane va* (= *iva*) C. *te gagane parvane ce prajāntī* H.
 195. 4. *eti* for *tehi* H.
 195. 6-13. = *ibid.* Ch. XXVIII. f. 119. a. 3 in H.
 195. 11. On the genitive in *-asyo* (confirmed by H) see the Introduction p. XV.
 195. 12, 13. *bhavati ca an° . . . vana vasa vidhi . . .* H. In view of these variants, possibly no new metrical variety need be supposed.
 195. 15, 16. *ibid.* Ch. XXIX; ff. 124. b, 125 in H.
 195, note 7 and 196. 1-6. See now the edition ('R') p. 13. 4-9. The *whole* verse-passage (13. 4-15) is reproduced (see note 5) in the Tib., but not in the Chinese.
 196. 3. *strīsamstavu* R.
 " 4. *khaḍgavimalāḥ* R.
 " 5. *harshitaman°* R.
 199, note 1. The Chinese tr. follows our text (U. W.).

Chapter XII.

202. 3. Cf. 179. 7, 8 and Kārikā 20 (p. XLV).
 203. 9, 10. = Rāshṭrapālaparip° 18. 15, 16; with variant *tyoja pr°*.
 204. 14, 15. A.'s reading may stand, as *daka* for *udaka* occurs elsewhere.
 213. 3-216. 5 and 213, n. 4. The names V°-*pariṇāmanā* and V°-*sūtra* represent one and the same work. The present extract has been verified by myself from the Kanjur (Phalchen 30. f. 215) and by Mr. Wogihara from the Chinese. It occurs at the beginning of section III (on the third *pariṇāmanā*).

219. 10. From an examination of the Tib. version of the Çālistamba instituted by M. de la Vallée and myself it results that the whole sūtra with the exception of an unimportant sentence or two can be pieced together from extant quotations. M. de la Vallée accordingly proposes to print the whole sūtra. It may be of interest to mention here that from the present passage arose the first literary identification of the Stein-fragments, communicated by me to Mr. Barnett and by him to Dr. Stein. I first noticed that the passage in Stein's Prelim. Report (1901) pl. XVI. fig. 2 belonged to the Çālistamba. The extract (torn on left side) corresponds, as I now see, to f. 139. a. 1-5 of our Tib. version (= 221. 14-222. 7 of the text). The words མེ་ཤེས་མ quoted in 222, note 1 will be seen (with variant མེ) in the middle of l. 2 of the plate. It is also interesting to note that the fragment agrees with our text in 222. 2 (*amī ucyante samsk^o*) in excluding the equiv. of *avidyāpratyayāḥ* found in B. and even in our Tib. version.
- 222, note 10. My friend Poussin communicates to me his reading of the passage of M. viz., *çokothamālāpana*.
- ibid. n. 13. In Daçabbhūmi VI (a reference which I owe to the same friend) we find *upāyāsāḥ* described as *duḥkhadaurmanasyabāḥulatva-sambhūtāḥ*.
- 223, n. 8. The Tib. (to be printed: see above) corresponding to the Sanskrit passage quoted from M. would give a Sanskrit text somewhat as follows: *vijñāna-sahajāç catvāro 'rūpiṇāḥ skandhā | rūpam ca yad bhavati tad vijñānapratyayatvān nāmarūpam iti*.
- ibid. n. 7. It is neither reproduced in the Tib. of the Çikshā nor in that of the Çālistamba.
224. 1-5, note 1. Mr. U. Wogihara reports that this passage is omitted in the Chinese version of the Çikshā, briefly paraphrased in one version of the sūtra (Nanjio 281), but fully reproduced in two others (N. 280, 867). The passage discussed in n. 6 is wanting in all four Ch. versions.
225. 6. Poussin compares Majjh.-n. I. 259, fin.
227. 11 sqq. The extract occurs in the Daçabbhūmiçvara Ch. VI (fol. 59 a in the Paris MS, as la Vallée Poussin informs me). I have also verified the passage in my photographs of the ancient MS. (XII. b. 9) mentioned at p. 291, note 7. The leaf containing the passage is unfortunately badly mutilated. There is no variant of importance. About a line of text has been passed over by our author before the words *api tu* in line 12.
- 235, note 5. The Chinese version however of Çi. follows our text; it does not agree with the Tib. (U. W.).
- 238-241. The Ch. version abridges the extract, omitting 238. 3-4; 238. 9-239. 2; 239. 5-10; 240. 7-241. 18.
289. 10. Read probably $\text{गतं अनाग^o$, *anusvāra* being scanned (as often; see Introduction, p. XX) long.

Chapter XIV.

242. 3-5 and note 1. The Chinese version omits the whole sentence, *evam... avataret* (U. W.).
242. 11 sqq. = Samādhi-r. Ch. XXXI. Fol. 130. b. 2 in H(odgson MS. at R.A.S.); fol. 126. a in C(ambridge Add. 916).
- » 12. *jātu uçarī* H.? for *usari* (utsar). *josavī* C.
- » 13. *īndriyāṇa vasam āti* (sic) C.
243. 4. *bhisham* H. C. *kureshyatī* H.
- » 7. °*maticandraḥ* C.
- » 9. °*kshubhye* C. *kshuyo* H.
- » 11. °*gamishyatī puna jātu* H. *gamishyatā pu*° C.
- » 12. °*rūpam* C.
- » 13. °*pañco* H. C.
244. 11 sqq. This *locus classicus* is referred to at the beginning of Ch. V. of the Madhy. vṛtti.
245. 15 and n. 5. The clause must be a late interpolation, as it is wanting (so Mr. Wogihara reports) not only in the three Chinese versions of the *sūtra*, but even in the Ch. version of the *Çikshā* itself.
- 250, note 1. Similar abridgement in Chinese tr. of Çi. and in the later tr. of orig. *sūtra*; but the earlier tr. agrees with Tib.
- 250, note 2. Similar omission in Chinese Çi. (U. W.).
- 259, note 1. The Chinese tr. of *our* book, however, follows our text (U. W.).
259. 10 sqq. The whole of this extract is omitted in the Chinese tr. (U. W.).
262. 10 and n. 6. དེ་ལྟུང་ལ་ probably represent (as V. P. suggests) तं क्रमं.
262. 9-11 and n. 5. In verse also in Chinese tr. (U. W.).

Chapter XV.

- 267, note 2. } Also wanting in the Chinese (U. W.).
- 269, » 4. }
269. 13 sqq. From Ch. X. of the *sūtra* (p. 456 of the Tokyo translation cited at 324, note 1).
- 270, note 1. The next chapter (Ch. XI) (*ibid.* p. 491 fin.).
270. 8 and note 2. Join °*karunā-garbha*° and compare Poussin, *Bouddhisme* p. 116. 4 and passages there quoted.

Chapter XVI.

273. 13, 14. = Kārikā 22.
 » 16. = » 23a (for 23b see 275. 10).
 275. 10. Join *ṣūnyatā-ka*^o. Compare 270. 8 and Add. Note ad loc.
 276. 4, 5. Kār. 24.
 » 10. Compare the reference to the Gaṇḍav. cited Add. N. to 5. 20. The Chinese version of the Āi. (not of the orig. sūtra) confirms our text (U. W.).
 278. 6 and note 2. Poussin compares Bodhic. VII. 49—51. «The Bodhisat must not give to others an opportunity of wrong-doing».
 278. 14 sq. From Pariṇāmanā I.
 283, note 2. Chinese with Tib.
 284. 9. Read *kudya* in text and note. Poussin compares Bcp. ad IX. 86 (= p. 276. 7 of his «Bouddhisme») and he also quotes the Ālokavārttika in JRAS. 1902, p. 374.
 289. 12. = Kārikā 25a. Read *bhadrācāryā*.
 » note 4. Dele (?), the Tib. reading being confirmed by Poussin in Muséon N. Sér. I. 234, note 1.
 290. 7 and note 3. The clause does, however, appear in the Chinese tr. (U. W.).
 291. 9. Candrapradīpānum^o, i. e. Samādhirāja, Chapter XXV.
 291. 10. As another example of the sanctity of the Vajradhvaja^o compare my Camb. Cat. p. 152 where a devotional extract from the work has been written at the end of so sacred a work as the Aṣṭas. Prajñāp.
 296. 5—7 and note 2. In Daṣabdhūmiṣvara Ch. I (just before the passage quoted at 11. 8 supra) *ājñīkabhaya*, *aḥlokabh*^o and *marāṇabh*^o are mentioned, together (Camb. Add. MS. 1618. 10. b. 6). Hence it follows that *aḥloka* must be the antithesis of *ḥloka* in the sense of 'renown'. Compare *parānuvāda-bhāya* in Aṅg.-n. II. p. 122 and Add. N. to 10. 15 above.

Chapter XVII.

300. 7. }
 302. 4, pada 2. } Also wanting in the Chinese Āi. (U. W.).
 302. 5. The Chinese agrees with our text, not with the Tib. (U. W.).
 305, note 4. Read *nīyam*, with anuvāra and scan the anuvāra long, ut saepe.
 309. 1—4 (see 308, n. 8). The Chinese agrees with our text.

Chapter XVIII.

316. 3, 4. See Kārikā 25 in the Introduction.
317. 13. Compare Dh.-saṅgr. § 48 (§ 47 was quoted at 316. n. 2).
317. 13, 19. Compare Kār. 25b.
- 318, note 3. Compare the usage of the Lal.-v.; Jacobi, ZDMG. 38. 610.
326. 1. For the simile compare 168. 12.
331. 11 sqq. and note 5. As a result of the tentative publication here mentioned my attention was called by Prof. Leumann to several parallels from the Jain canon esp.: (1) Anuyogadvāra, text and comm. ap. Weber, Ind. Studien XVII. 26 (English tr. in Ind. Ant. XXI. 304).
(2) Aupapātika §§ 80, 73.
- 331, note 6. 'Goyama' (Gotama) occurs also in the Jain list, and the scholiast identifies him with the founder of the Hindu darçana: cf. Weber's note 3 (98) ad loc. cit.
- 332, l. 1 and note 1. On Ājivika, which at first looks like a mere metrical licence, Mr. Wogihāra favours me with a note to prove that it is a contemptuous modification coined by the Buddhists: «A pupil of Hiouen-Tsang who composed a commentary on the Vijñānamātra-çāstra of Dharmāpala, writes on that work that the founder of the sect ought really to be called 'rightly-living' (*ājīvaka*) but that the Buddhists call him 'the unrightly living' (*ājīvaka*), because he lives unrightly».
The chief objection to the credibility of this anecdote is that no form of *ā-jīva* has as yet been found in the alleged sense.
- 332, l. 1 and note 2. As to *uttarikā*^o and *anuttar*^o. I learn through Dr. Leumann and Mr. Wogihara that one of the Chinese versions of the Ratnolkādhāraṇī (called by the Chinese translators Mahāvaiṣṭya-dhāraṇī-ratnolkā) refers these words to the acceptance or not of the *çūnyatā*-doctrine: 'those who suppose a real existence or (on the contrary) an absolute non-existence'.
- 332, l. 2, note 3. As to *divghajātā*, compare also Beal, Life of Hiouen Tsang, p. 161 fin. On the *Kumāravratas*, Mr. Wogihara refers to a work of Nāgārjuna, «in which many 'impure practices' are mentioned, amongst them the service of Kumāra. Nāgārjuna elsewhere describes the attributes of Kumāra (Skanda)».
- 332, l. 6, note 8. The reading *dharmā-cintiya* here is confirmed by the Tib. འཇམ་མཉམ་པོ་ and by the Chinese translation of the sūtra quoted, from which Dr. Leumann and Mr. Wogihara render the pāda: 'und der solche Lebensweisen für hochschmeckende unausdenkbare Obliegenheiten [*dharmā*] haltende'.
On the other hand the list cited from the Mahāvastu has *dharmā-cintika* and that from the Jain Anuyogadvāra *dharmacintaga*. The latter

expression is thus explained in the commentary: *Yājñavalkya-prabhṛti-r̥shi-praṇīta-dharmasamhitā cintayanti dharmacintakāḥ*. The reading before the Chinese translator of the Çikshā. was probably similar. Moreover below at 333. 12 where a similar phrase recurs, the Tib. (201. a. 2) renders it: མཚན་ཉན་བསམ་བྱས་ (not ལས, as above).

Chapter XIX.

348. 3. See Kārikā 26a. Compare p. 350, n. 1.
348. 12. With *dakṣiṇena pā°*, compare Bcp. ad V. 96 (V P.).
354. 5 sqq. This passage comes from Ch. XXIV of the Samādhirāja; fol. 109b in H(odgson MS. of R.A.S.)
- » 6 and note 4. *repulyas°* H., confirming my suggestion in note 1.
- » 10. *bhājana vijāniyādhi°* H.
- » 14. *sāmi°* H.
355. 1. *°vanto bahu bhavet* H.
356. 16, 17. The stanza forms the last couplet but one of the Anumodana-parivarta (specially recommended above 291. 9); i. e. Ch. XXV fol. 111b of the London MS. of the Samādhirāja.
357. 1. Compare Dīgha-n. I. p. 70 § 64 and other Pāli passages cited by Davids in his translation, ad loc.; also Vis.-m. in JPTS. 1891—3, p. 79.
358. 5. Our MS. reads *°kampanā*; but *°kalpanā* is supported both by the Bodhic. and our Tib.
360. 5. *°pādyate* Bodhic.

Index I.

369. s v. Pitṛputras°. Add. ref. to 256.4—262.11.
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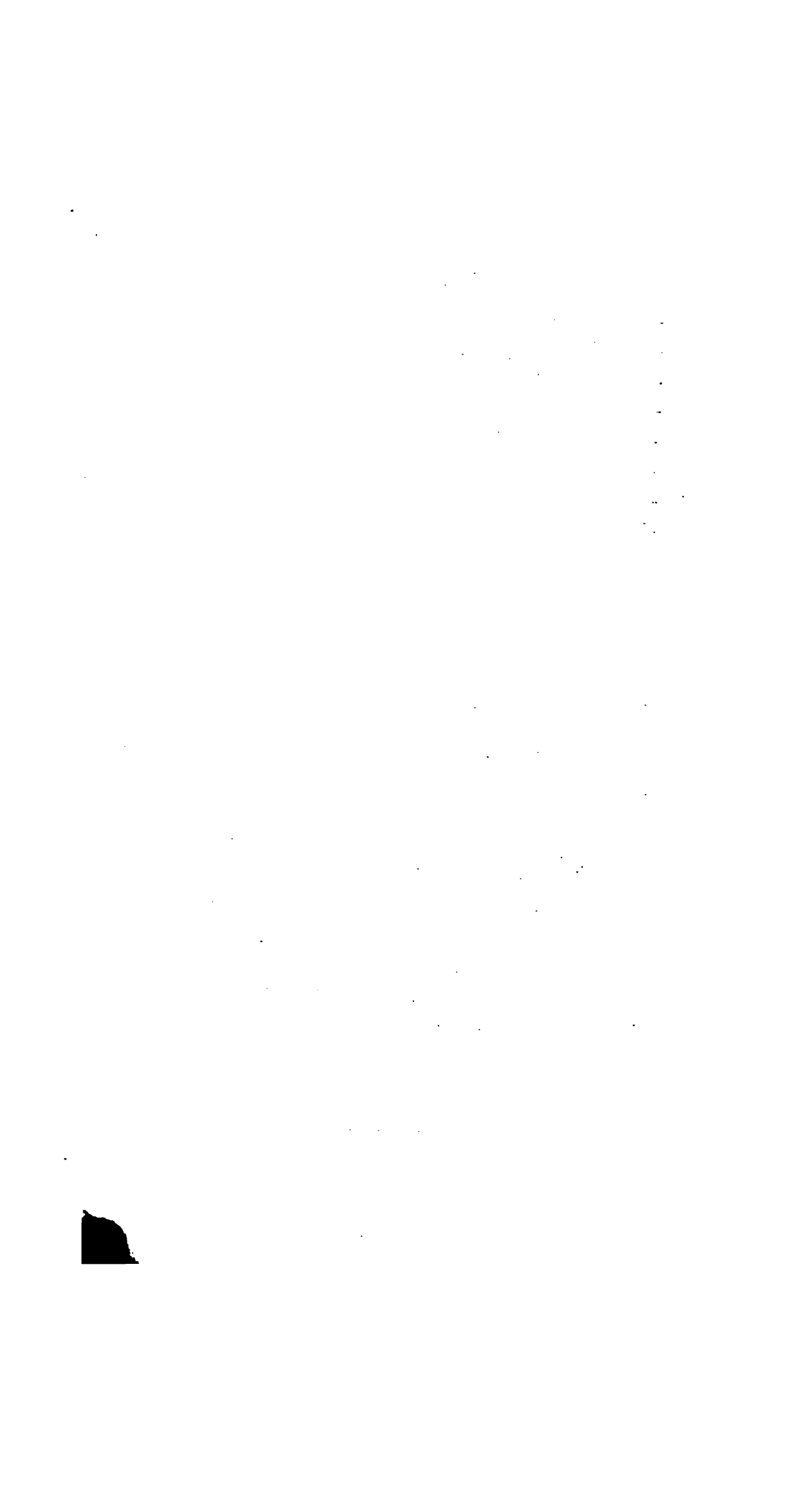
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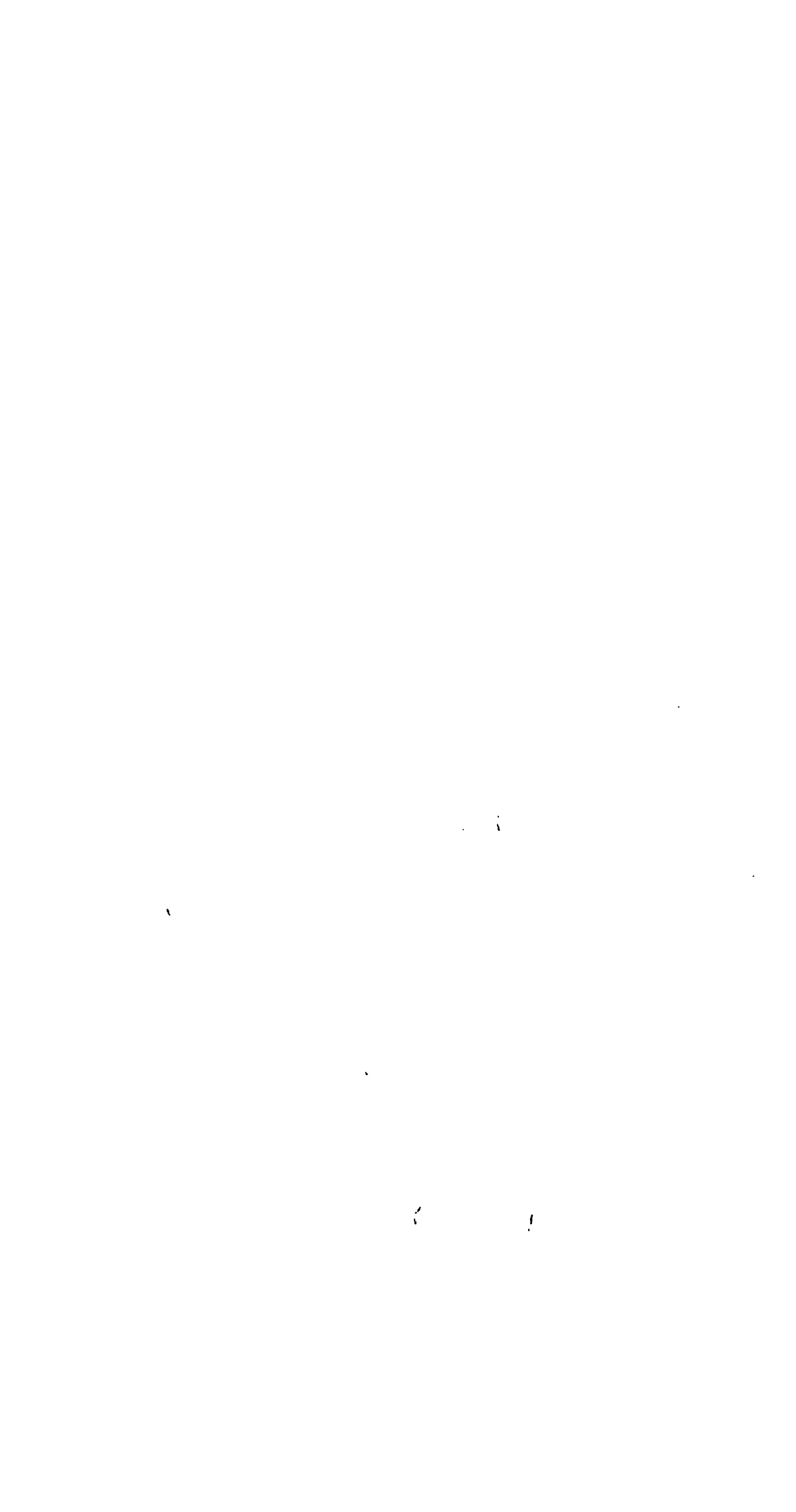
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|----------------|---------|---|
| 1. 1. | Dele | <i>danḍa</i> after नरकादि. |
| 1. 4. | Read: | अप्राप्तपूर्व°. |
| 1. 7. | » | अप्राप्त. |
| 3. 5. | » | बुद्धगतीये (one word). |
| 3. 10. | Divide: | केतु गु°. |
| 3. 14, 15. | Read: | अतस्त गु°. |
| 3. 16. | » | अविव°. |
| 3. 17. | » | संघ°. |
| 5. 8. | » | तस्माच्छ्रद्धा°. |
| 5. 12. | Divide: | ° <i>yām, Ānanda, yogaḥ.</i> |
| 6, note 7. | Read: | referring. |
| 7. 11. | » | अप्ये (same error in 4, note 3 supra). |
| 7. 14. | » | °क्रोडितो. |
| 9. 7. | » | नात्रमन्यना. |
| 11. 6. | » | बोधिसत्त्वेन. |
| 17. 6. | » | बोधिसत्त्वशिक्षासंब° (<i>anusvāra misplaced</i>). |
| 17. 20. | » | °रा सम्य°. |
| 17. 21. | » | °बुध्यन्ते. |
| 23. 14. | » | वाचा. |
| 31. 2. | Join: | षष्ठोपरि°. |
| 34. 12. | Read: | सत्त्वानाम° (without break). |
| 35. 1. | Divide: | °कृता नातिक्र°. |
| 37. 15; 38. 1. | Read: | त्तरापण. |

- 85, note 12. Read: (26. a. 2).
89. 8. » °वालिको.
44. 20. » °विवर्त्तनं.
- 45, note 5. » *bhaviṣhyanti* instead of °*tii*.
- » » » » not clear) I » » not clear). I
46. 19. » भविष्यामो.
54. 17. » यस्य धि° (*yasy' a°*).....बुद्धे ध°.
61. 13. » °क्तमियम°.
68. 16. » °द्भुगुप्ति°.
95. 12. » °वर्णा.
100. 17. » क्षनालीनः.
- » » » °सत्कार°.
126. 5. » °गुक्त्°.
129. 7. » परिभुङ्गता.
145. 4. ६ » तत्र तेना° and below एकसत्त्वस°.
146. 21. » उक्ता समासतो, and add half daṇḍa after तत्र (which introduces *Karika*).
148. 5. Join: °रत्नाकामो.
148. 7. Sic transcript; but correct sandhi to °त्वः प्रस°.
148. 15. Read: पावत्यो.
151. 15, 18. » A double daṇḍa should follow मार्कर्म in both passages. See Add. Notes.
160. 7. » °ध्याचरति । तत्रैव च.
169. 2. » देशयेत्.
181. 12. » मुखाक्र° (as in line 10).
- 182, n. 1, l. 5. » genuineness.
- 184, note 2. » here for there.
- 187, note 2. » § 69.
- 191, note 2. » two more.
- 206, note 7. » *anāgata°*.

213. 2. Read: °रुम्बणा°.
- 222, note 10. » understand.
224. 12. » कर्मलेत्र°.
226. 12. » संक्रात्तितः.
- 239, note 4. » metrically.
249. 14. » कटुक.
- 268, » 1. » cf. 131. 3. 6.
273. 16. Join: °lasya-varadh°.
275. 10. » tā-karuṇā.
276. 4. So the transcript: read °āçāyau.
277. 8. Read: °पन्नवीर्यसमादा°.
284. 9. kuḍya is of course the reading, though probably the conjunct in the text stands for ḍm. Correct also note 6.
287. 4. Read: घर्माणां.
- 288, n. 1, l. 5. Dele point in Tibetan: ལྷུལ (monosyll).
289. 2. Read: भद्रचर्या.
289. 9. » सर्वडु-
314. 15. » °वकानि (without [न]).
- 351, note 3. » probably ལྷུལ ('word') and, of course, ལཱ.
- 357, » » » Bodhic. IX. 2.
369. Add to entry Pitṛputras° reference to 256. 4—262. 11.
383. In entry pari-tap correct reference to 128. 10.
386. Add to entry bhaya reference to 206. 15 sqq.
387. » » » rapya » » 204. 15 (for daka).
- Introduction p. XXIX. 27. Read: necessarily.

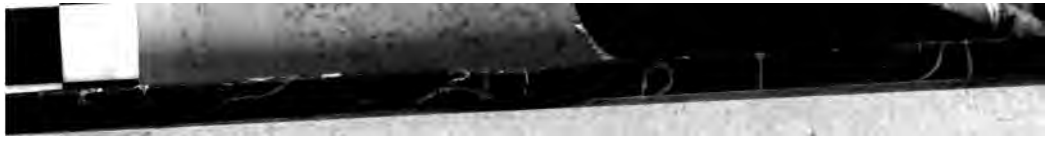


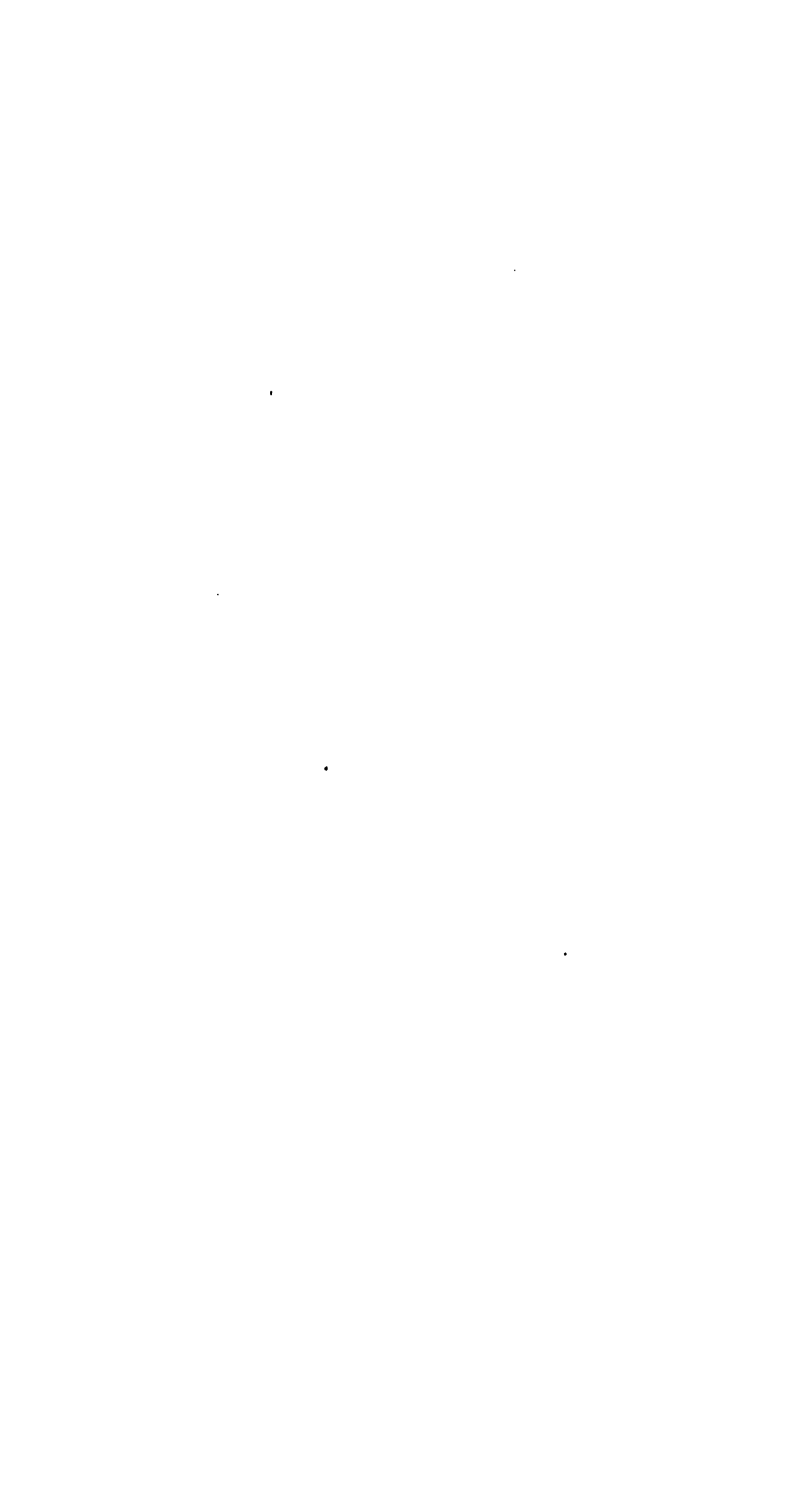






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