<table>
<thead>
<tr>
<th>VOLUME 22</th>
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</tr>
</thead>
<tbody>
<tr>
<td>JOURNAL OF THE BOMBAY BRANCH OF THE ROYAL ASIATIC SOCIETY (New Series)</td>
<td></td>
</tr>
<tr>
<td>EDITED BY P. V. KANE A. A. A. FYZEE N. K. BHAGWAT</td>
<td></td>
</tr>
</tbody>
</table>

**CONTENTS**

<table>
<thead>
<tr>
<th>Authors</th>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>H. D. Velankar</td>
<td>Chandāsekha of Rājaśekha Kavi</td>
<td>1</td>
</tr>
<tr>
<td>H. D. Velankar</td>
<td>Prākṛta and Apabhramśa Motres</td>
<td>15</td>
</tr>
<tr>
<td>D. D. Kosambi</td>
<td>Early Stages of the Caste System in Northern India</td>
<td>33</td>
</tr>
<tr>
<td>S. N. Chakravarti</td>
<td>Chicholī Plates of Pravarsāna II</td>
<td>49</td>
</tr>
<tr>
<td>S. Mandaram</td>
<td>The Chinese Origin of the Arabic Word Tufan</td>
<td>56</td>
</tr>
<tr>
<td>A. A. A. Fyzee</td>
<td>Reynold Alleyne Nicholson</td>
<td>63</td>
</tr>
<tr>
<td>W. Ivanov</td>
<td>Some Wartime Russian Oriental Publications</td>
<td>67</td>
</tr>
<tr>
<td>V. V. Gokhale</td>
<td>The Text of the Abhidharmakośakārikā of Vasubandhu</td>
<td>73</td>
</tr>
</tbody>
</table>

**Reviews and Notices of Books**

- Rasaratnapaddipikā of Allarāja (H.R.K.)
- Education in India Today (P.M.J.)
- Tirukkūral-Kāntattupāl with the Commentaries of Kātiḻkara and Purāppurumāl (M.R.J.)

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THE TEXT OF THE ABHIDHARMAKOSĀKĀRİKĀ OF VASUBANDHU

By V. V. Gokhale

INTRODUCTION

The present work, A Treasury of Buddhist Lore, written by one of the representative philosophers of the early Gupta age, has been the subject of deep and interesting research for the last 35 years. Stcherbatsky has described in his Introduction to the edition of the First Chapter of Yasomitra’s Sphutārthā Abhidharmakośa-savākyākhyā [Bib. Bud., XXI, 1918] the plan, which some of the leading Buddhist scholars of Europe and Japan proposed in Dec. 1912, for carrying out the work of editing critically, translating into various languages, and taking a systematic review of the philosophy embodied in Vasubandhu’s Abhidharmakośa, which was till then available mainly in its Chinese, Tibetan and Uighur versions, as well as that of editing the only available Sanskrit commentary of the work by Yasomitra. Among the complete works, published by the sponsors of that scheme, none of whom unfortunately seems to be living today, the following deserve a special mention:

1. O. Rosenberg: Probleme der buddhistischen Philosophie [Petrograd, 1918, translated into German by Mrs. Rosenberg, Heidelberg, 1924]—a brilliant contribution to the study of Buddhist philosophical thought, based especially on the traditional interpretations of the Abhidharmakośa, current in the Far East.

2. Louis de la Vallée Poussin (= LVP): L’Abhidharmakośa de Vasubandhu, Vols. I–VI [Paris, 1923–31], a testimony to the wide and accurate learning of the author, who has made an admirable attempt to reconstruct, on the basis of Chinese and Tibetan materials, almost the whole of the Kārikā text, of which the original is being published here.


None of the scholars who have so far dealt with this remarkable treatise of Vasubandhu, however, had the advantage of basing their work actually on the Sanskrit text of either the Kārikā or the author’s own Bhāṣya, both of which were taken to have been irrevocably lost to the civilized world, until the discovery of their MSS. in the Tibetan monastery of Ngor was announced by Rāhula Sāmkṛtyāyana in 1935. I have to thank Mr. Y. A. Godbole, I.C.S., Adviser to H. E. Governor, Bihar, for his generous efforts in making the photographic negatives, containing the Kārikā text, available to me through the good offices of the Librarian of the Bombay University, Dr. P. M. Joshi.

This material consists of eight negatives taken on quarter plate films so as to include both sides of a total of 50 folios. A study of their photographic enlargements, however, has made it clear, that only 44 out of these 50 folios belong to the present MS. of the Abhidharmakośakārikā, with only one missing folio [i.e., No. 35, see note on VI, 52d below]. Two folios represent the opening pages of another manuscript of our text, written quite carefully only on one side of each folio, the other side being marked by various kinds of notes. The Kārikā text in these two folios covers nearly the first twenty-two and a half verses of the first chapter, and it shows no variations except in orthography. One folio belongs to a
MS. of the Abhidharmakosākārikā of Vasubandhu. It is marked No. 4 on the b side, on which the writing breaks off in the middle of the page, leaving the lower half blank. The text herein corresponds with the greater part of Vasubandhu's Bhāṣya on I. 43 [= LVP., Chap. I, pp. 86-91]. The remaining three folios, numbered as 47, 49 and 50, appear to belong to some Vinaya commentary, not located so far.

Without going into the detailed epigraphy of the principal MS. of 44 folios, edited here, it may be briefly observed, that the MS. shows two easily distinguishable handwritings. As many as 36 of the folios show a proper Nepalese straight handwriting, with hooked tops, while the remaining 8 folios [viz. Nos. 3, 34, 36, 37, 40, 42, 44 and 45], besides the verse written on the title page [i.e., fol. 1a], have been written in an evidently proto-Bengali styled handwriting. Both types belong to the same eastern variety of the Nagārī alphabet (Bühler, Indische Palaeographie §26) and are comparable with Bendall's Cambridge MS. Add. 1691. 2, dated 1179 A.D. and the Brit. Mus. MS., No. 1439, dated 1256 A.D. [Bühler's Tafel VI,Cols. XI-XII]. The figure numerals, obtained in the pagination, may also be compared with those in the Cambridge MSS. Add. 1644 and Add. 1648, both belonging to the early thirteenth century A.D., so that the period between XII-XIII centuries A.D. may be fixed as approximately determining the date of our present MS. That the MS. must have been handled for a long time for various scholarly purposes can be surmised not only from the numerous marginal corrections made from time to time in different hands and the worn out appearance particularly of the stringholes [generally one in each folio, slightly towards the left of the centre] and of some of the pages [e.g., fol. 3, 166, 226, 234, 458] which have become very faint and illegible, but also from some Tibetan notes, made in cursive handwriting in the margins of folios 11b and 15b, giving Tibetan translations of some of the Sāṃskṛta phrases occurring on the respective folio. Unfortunately, the writing on the last page of the MS. (45b), which is expected to contain some information concerning the scribe, the date and the provenance of this interesting MS., has become, at least in the photograph, completely effaced [see the last note on the text below]. But the special method of interpunctuation adopted by the scribe in nearly the first two-third part of the MS., viz. in putting small single or double vertical bars just above the line to mark separate words or phrases, seems to testify to his own understanding of the subject as well as his desire to facilitate the reader's understanding of the text.

This brings us to the method of Roman transcription, adopted for the present edition of the text. I have mainly followed LVP's edition of the Fragments de la Kārikā [Vol VI, pp. 1-14] in simplifying and regularizing the orthographical peculiarities, consisting in the doubling of the consonant following upon a conjunct r, the non-distinction between v and b, or d and s, variations in respect of the svaraṇa and anusvāra, etc. But we have thought it proper to provide a further facility to the reader by separating the different uncompound words everywhere. In doing this, however, the resultant of a svaraṇandhi between two separate words has been transferred to the beginning of the second word (excepting in the case of a-a = d, which is included in the first word, followed by an avagraha in the second), and so twice the avagraha sign is concerned, it is used only for the following a, assimilated with the preceeding r.

This unique MS. of the Abhidharmakosākārikā has the outstanding merit of deciding once for all the controversy regarding the exact character of its ninth chapter, called the Padgulamārṣa [which was supposed to be all in prose], as consisting of 13 verses, and also of determining the number of verses in the main body of the work [Chaps. I-VIII] as exactly 600 [see notes on V, 32 and VI, 13 below]. In the concluding verses of Chapter VIII, Vasubandhu gives us a glimpse of the Buddhist scholasticism of his age, torn more by internal dissensions than by external criticisms. Was he perhaps referring to the perversions of the devastating dialectic of his eminent predecessors, Nagārjuna and Āryadeva, when he complained [verse 41], that the true meaning of the Founder's teachings was being stifled by unprincipled and unbridled sophism? Was he challenging the loose practices in the sangha, where gradually gaining recognition among the Buddhist moral philosophers, under the name of the Tantric liberty of thought, when he described people as roaming without guidance, carrying along with them their virtue-killing, uncontrollable dirt [verse 42]? In the demoralizing atmosphere around him Vasubandhu had set before himself the task of rallying the forces of true spiritual salvation, by giving a collective interpretation of the traditions of the Kashmirian Vaibhāsikas, who had according to his knowledge preserved in an organized form the complete and authentic teachings of Śākyamuni [verse 40]. His Kāśa thus claims to be a key to the knowledge of all that the oldest Buddhism represented in the field of thought and action, in ontology, psychology, cosmology, theory and practice of disciplined philosophy of action, mysticism, life of a superman.

This is not the place to discuss the legends that have grown around the composition of these concise and pregnant Kārikās, which were first published by the author without any exposition, and the storm of criticism they evoked from the camps of the Vaibhāsikas, led by Sanghabhadra, when Vasubandhu subsequently published his own Bhāṣya on them. [For a brief reference to one point of controversy, see my article: What is Avijñaptiśūla? NIA., Vol. I, i, 1938.] But, it has to be remembered, that while Vasubandhu tried to present an authoritative system of Buddhist thought on the basis of the well-developed doctrines of the Vaibhāsikas, he also pretended to agree with them in all the views they held, particularly where such views seemed to him to run counter to the meaning of the Sūtras, supposed to have been delivered by the Founder himself. He would rather be a true Sautrāntika. He fully deserved the tribute paid by Haribhadra to his talent for systematic and lucid expositions, as well as to his fine grasp of the metaphysical distinctions, of which he was very proud. [The reference is worth quoting here: bhavābhāvavibhāgāpakṣaṇajñānaḥ bhīmanonnataḥ / ācārya Vasubandhubhārthakathā prātappadah paddhatāu //—from Abhisamayālamkārakā Prajñā-pāramitāvākyāḥ, ed. by U. Woghtara, Tokyo, 1932-34, p. 1, ll. 17-18.] But, he had also a gift for developing new and original formulations of his own philosophical conviction. In his Kamadhiprakāraṇa he develops his subject in full agreement with the Sautrāntika point of view [E. Lamotte: Le Traité de l'Acte de Vasubandhub, Introduction, Bruxelles, 1936]. In his Pañcaskāhāka he speaks of the Ālayavājīna and the Tathāgatā [see further description in my article: The Pañcaskāhāka by Vasubandhu and its Commentary by Sthiramati, dāna. Bh. Inst., XVIII, 1937, p. 286]. In his Trisvabhāvanirdeśa, he summarizes the new dogmatism, concerning a three-fold world of cognition [LVP: Le petit traité de Vasubandhu-Nāgārjuna sur les trois natures, MCB., Vol. II, pp. 147-161]. He is known to have written logical treatises like the Vidyāvīdhi; and Vīsīkā and Trīṃśikā on the Vijñaptimātratā system of philosophy mark him as an alert and receptive thinker, capable of establishing new lines of thought. But he is not at all surprising, therefore, that after completing his sāstra in the first eight chapters of the book, Vasubandhubhārth should have proceeded to supplement it with a ninth chapter, in which we could have discussed the central conception of Buddhism, especially the problem of the Self, the central pivot, around which turned the philosophical speculations and controversies among the non-Buddhists as well as some Buddhists like the Vātsupātrīya spiritualists, and which propounds in this chapter the essence of all Buddhist teaching [verse 11: buddhānām pravacana kārikābhy as consisting in the knowledge of the non-being, nirātmatā, which alone can enlighten the path leading to the gates of Deliverance [verse 12]. His last sentence is remarkable for its sharp irony and tone.
of self-confidence. "Here I have cared to suggest", he means to say, "just the main line of reasoning for the benefit of those, who may be intelligent enough to grasp it. Let them remember, however, that this is just like injecting a little drop of poison, which is bound to spread quickly all through the body by its own potency."

I am glad to acknowledge the financial assistance and the Library facilities offered to me by the University of Bombay for carrying on the present investigation. To my distinguished friend, Prof. D. D. Kosambi, I can never be too grateful for the personal interest taken by him in the work and valuable suggestions given at every stage of its progress.

Poona, August 17, 1946.

Abhidharmakośakārikā

I

*namo buddhāya

yaḥ sarvatāh sarvahatāḥ 'ndhākāraḥ

dharmo nāmakṛṣṭā jñāt jñānāhāra

saṁśāraśānāḥ jñāt jñānāhāra

śāstraṁ pravpravāyāṁ abhidharmakośāṁ

prajñā 'malā sā 'nucarā 'bhuddhāms

tatprāptaye yā 'pi ca ya ca śāstraṁ

taṣyā 'rthato 'āmin samanupraveśāt

sa v āsrayo 'sy ete abhidharmāksyāṁ

dharmānāṁ pravacayam antarēna na 'sti

klesānāṁ yata upasānte 'bhuyopākāya

klesāi ca brahmāti bhavā'raive 'tra lokas

taddheto ati udiṭhāt ki ṣaśātā

śāravā 'nāśarvā dharmā nāmakaṁ mārgavarijātyāḥ

śāravā śāravāteṣo yaṃmati samanuṣcāre

anāśarvā mārgaṣṭaṃ ātrivedham ca 'py aśmakaṁ

ākāśam dvau nirodho ca tat ākāśam anāvṛtiḥ

pratijñaṃkhyāniridho yo vīṣāyogyoḥ prthak prthak

upādāvyaṃ tāntavignho 'nyo nirodho 'pratijñaṃkhyāya

te punaḥ nāmakaṁ dharmāḥ rūpādikandhaṃ paścāte

ta 'evā 'dvāvāvatoṃ suśmāsūrāḥ savastukāḥ

ye śāravā upādaṃkhandhaḥ te sarāṇi api

duṣkhaṃ samudayo lokā dēṣṭhitānaṃ bhavaḥ ca te

rūpam pañcendriyāḥ arthāḥ pañcā 'vijñātipit eva ca
tadvijñānāsrayāḥ rūpāpadasāḥ ca cākṣurādayāḥ

rūpāṃ dvāvā vīṣāṣṭiḥāḥ saubhāvā tv aṣṭatvādho rasāḥ

soḍhā ca tāvatvādho gaṅḍhaḥ sprāyam ekādaśātāmakam

vikṣipta cāttākṛśyā 'pi yo 'nuḥbantah 'subhā 'subhā
dhābhūtyāḥ upādāya sa hy avijñātipūrtya ucyate
dhābhūtyāḥ prthiḥvihārūḥ aporteṇvādhuḥvaluvaḥ
dhṛtyādikarmanasāmātāḥ kharaseṣṭhaṃpatrenaṃ
dhṛtyi vārasaṃsthamān yeceda lokasamajajā

āpasa toja ca vāyus tu dvātār eva tathā 'pi ca

indriyā'rthās ta ev eṣā tātra aṣṭaṇaḥ aṣṭaṇaḥ

vedanaḥ 'nuḥbhavā samāṇaṃ nirmittrodgaṇaḥātākma

caturbhyyo 'nyo tu saṃkṣārakāraṇaḥ ete punaḥ trayaḥ
dharmayodnatadāväyāḥ saḥ 'vijñātiprasmiṃśa

vijñānāma pratiśvityātipitā maṇyaṣṭhānaḥ ca tathā

dvapta ca maṭāḥ saṭ vijñānāmy atho maṇyaṣṭhānaḥ

saṃsāraḥ pradiṣṭhānaḥ dvātāro 'ṣṭadāsā svātāḥ

svarasamgrahā ekena skandheṣu ṣaṭātārāḥ

ca dhātunāca svabhāvena parahāvāvayogaḥ
dhātunāca svabhāvena parahāvaśvāya

vajājakāryaḥ nātāḥ saḥ 'pi ca kāmaśāṣṭraḥ
dvāpyāyadvāgarotrāḥ saḥ skandhayodnatāvah

mohendriyacitraśādhitā tiser a skandhādīśeṣa

vivādamūlaṃsapāraḥtełvātā kramakāraṇaḥ

caitteḥbho jayet vedsamajme prthak skandhu nivesita

skandhe vamākṣaḥ n oktaḥ arthaḥ yogā kramaḥ punaḥ
dhātunāca svabhāvena parahāvāvayogaḥ
dharmayodnatāvah pradiṣṭhānaḥ dvātāro 'ṣṭadāsā svātāḥ
dhātunāca svabhāvena parahāvāvayogaḥ
dhātunāca svabhāvena parahāvāvayogaḥ
dhātunāca svabhāvena parahāvāvayogaḥ
dhātunāca svabhāvena parahāvāvayogaḥ
dhātunāca svabhāvena parahāvāvayogaḥ
The Text of the Abhidharmakośakārika of Vasubandhu, II

The text is in Sanskrit and contains philosophical discussions on the nature of reality, consciousness, and the mind. It is a part of the Abhidharma tradition, which is a system of Buddhist philosophy. The specific page contains a section on the analysis of reality and the mind's characteristics. The text is structured in a way that each stanza builds upon the previous one, providing a comprehensive view of the subject matter.
The Text of the Abhidharmakosārikā of Vasundhara, II-III
The Text of the AbhidharmaKosaKrika of Vasubandhu, III

V. V. Gokhale

yathākṣepam kramaṇāvṛddhāṃ saṃtāṇāh klesākarmabhīṣaḥ paralokacarṣyād pralokasamudgadānāṣvāsāyām tathā pavāraṇāyāmsaḥ tāvānāyām samudgadānāṣvāsāya kramaṇāvṛddhāṃ saṃtāṇāh klesākarmabhīṣaḥ paralokacarṣyād

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[44]

tatra bhājanalokasaya saṃsāravāpaḥ usānty adhāh

[45]
lakṣaṇaṇaṭodvāpaḥ samākhyāṃ vāyupāndam

[46]
apām ekādāṣaṇḍodvāpaḥ sahaśāriṇī ca viṃśatīṣa
dāṣṭalakṣaṇopapratyayāṃ sahaśāriṇī ca viṃśatīṣa

[47]
stātaḥ śtuṣādāśaḥ brahmaḥ kāmācāraḥ kāṃṣācāraḥ

[48]

[49]

[50]

[51]

[52]

[53]

[54]

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[56]

[57]

[58]

[59]

[60]

[61]

[62]

[63]

[64]

[65]

[66]

[67]

[68]

[69]

[70]
The Text of the Abhidharmakosārikā of Vasubandhu, III-IV

desāsthottapapārṇavair laksanajñāsayo muneḥ
prāg āsan rūpīvat sattvā rasarāgatā tataḥ sānāḥ
ālasyaṃ sampraddhiṃ kṛtvā sāgraḥyaṃ koṭrapo bhrātṛ
tataḥ karmapadāhākhyād api hiṃśeśaṃ daśāyaṃ
kalpaṣya śāstraragābhyām durbhikṣeṇa ca nirgamaṃ
divasaṃ satpa mānasā ca varṣāni ca yathākramam
samavartaṇyāḥ punaḥ tisaḥ bhavanty agnivyabuyabhiḥ
dhānātrayamā dvyātādi śirsāṃ tāsaṃ yathākramam
tadapakālasādāharmyaṇā na caturo noti athi anijñātā
na nityam saha sattventa tadvīmānodayaṃ
saptāṅgīṇā 'dbhīre ek aivam gate 'dbhīḥ satapte punaḥ
tejasā satapteḥ paścād vāyusamvarīṇa tataḥ
lokārdeṣo nāma tṛtiyaṃ koṣāsthānam

IV

karmaṇām lokvaicītryaṃ cetanā tatkaṃ ca tat
cestanā mānasam karma taḥ vākkāyakarmant
va vijñāpyatvāvijñāpti kāyaśīvapārṇaṃ svayate
samsthānam na gatir yasmāt saṃprāktiṃ ṣaṅkṣayat vyāyat
na kasyaipy hiṃśaṃ vṛddhaḥ dhetuḥ śāca ca viṇāśakaḥ
svāyatvam yānāṃ na cā 'nau tād vāggvijñāpti tvā vādghāṇiḥ
trividhāmaśāla-prapātāvāyodhāyaṃ karmānt vijñāpyatāṃ kāmātthaṃ tattvaḥ
avā śāntiḥ upādāya vāyaśvāyakarmā saṃrāvam
ānāśrayaṃ yatra jāto 'aviṣayāḥ ānāśrayaṃ
naisyandikā cā sattvaṅkhyāy oṣandopātāḥ tattvajā
saṃādhiḥ aupacayikā 'upāṭṭāḥ bhūmatāḥ
taṃ 'vayāktā 'sty avijñāpyatāṃ tridhā 'yad asubham punaḥ
kame rūpe 'py avijñāpyatāṃ svācīrayo
kame 'pi nivṛtta na 'sti samuthāham asad yataḥ
paramānṛtasyaḥ bhāso koṭrapo svato mālahrayatrapapā
tsamprāyena dhyāyaḥ samuthāham kriyādayaḥ
tvaparayaṃ 'kuśalaṃ paramā nāyakṛte dhṛuve
samuthāham dvidhā hetutakṣaṃnāṃṣaṃjhitam
pravartakam tayor ādyam dviṭyam anuvartakam
pravartakam drīṭeṣyam vijñānam utbhajam punaḥ
mānasam bhāvanāḥ parāṃsaṃkam tv anuvartakam
pravartake śubhādaḥ hi svyā tridhā 'py anuvartakam
utraṃ muneḥ subham 'vā 'ṛtham o obhayaṃ tv vipākajam
avijñāpyatāṃ tridhā jīyey saṃvarāṃ saṃvaḍeratā
saṃvaḍraḥ prātimokṣākhyo bhūmaṇo 'nāravas tathā
aśīṭvā prātimokṣākhyo dṛṣṭvatāḥ ca tatuṛvidhāḥ
śāyatāḥ āśeṣaṃ kṣetraṃ śṛṅgātraḥ te ca 'virodhināḥ
paṃcāśādāśaṃvṛbhṛyo varṣajajavataḥ upāśaṃsṛṣṭiḥ
viśvaṃśaṃvṛbhṛyeḥ vṛṣṭiṃdāśāṃvṛbhṛyeḥ
ślaṃ sucaṃtāt karmā saṃvaṛaḥ o cṛtyate punaḥ
ādye vijñāpyatvāvijñāpti prātimokṣā kriyāpathāḥ
prātimokṣāḥ nāvita ca 'ṣau dhyānajanaeva tadanvitāh
anaśrayaṃ āryasattvaṃ anvayau cittāṃ nuxtavaita
anāgamyare phrahaṃkāhyau tāv anāntaryamājugau
samprajñānaṃśtriṃ tu manumāṇīyaśaṃvārau
The Text of the Abhidharmakokaccikāra of Vasubandhu, IV

kṣemā kṣemetarata karma kuśālā kuśaletarata
pūnyā punyam anīnijyam ca sukhavedyāda ca trayam
kāmadhātu suḥbham karma punyam anīnijyam ārđhavajam
tadbhūmīya yataḥ karma vipākam prati n evijati
sukhavedyāda suḥbham dhyanād ārtyād atāh param
dvāpāvādha sukhaivedyām taḥū bhūvam
adho pi madhyam asty eke dhyānāṇa nitarvijiyāna
apīrva caramaṇa pākas trayāṇam ē esayate yataḥ
svabhāvasamprayogābhāya ālambranivipākataḥ
saṃpubhībhāvata c eti paścādha vedaṇiyata
niyati nīyatam tae ca niyataṃ trividham punaḥ
dṛṣṭādhamivedyāt vapi paścāda karma ko ca
cauṣṭuṣṭokikam ite anye niyāyākeṣeṇaṃ tribhiḥ
sarvatra caturāṣeṣaḥ ābhayaḥ narako tridhā
yadviraktāḥ sthīro balas tatra n otpadyavedyākṛt
nā nyavedyākṛt api āryaḥ kāmā īgra vā sthīro pi na
dvāmīvadīdivam kāmake kālpiyā antarārāhavah
ābhāmasampradaṃ ca nā vyakto yeko esēva sa tva
tivraklesasrādena māṛghanā ca yat kṛtam
guṇaścetu ca niyataṃ tat pitro ghaṭakaṃ ca yat
dṛṣṭādhamivedyām karma kṣetraśayośeṣaṃ
tadbhūmyantavairāyasyād vapi niyataṃ hi yat
ye nirodha raṇaṃitraśarasānābhiḥphalothātāh
teṣu kārā pakārasya phalam sadyo nubhīyate
kuśalā yā vitarkayo karmaṇā vedaṇā mātā
vīpāka caītasaṃ eva kāyiyā eva vānāsya tva
cittaksepo manesitī ca sa karmaṇīvāpikājaḥ
bhavyagottheyāsānvāsakāsā ca kāvukāminān
vaṅkadosasāyoyiktaḥ vathyadevasājagesa
kṛṣṇaśāmbdhīdēna phalena punaḥ karma caturvīdhām
ābhāma rūpākāmaṭṭaṃ suhāma u aīva yathākramam
kṛṣṇaśūklobhayai karmā tattvakāya nirāsram
dharmaśāntis vairāgaye a ānantaryapathāṣṭake
yā cetanā dvādāsdhā karma kṛṣṇaśaukiyāya tat
navane cetanā ya sā kṛṣṇaśūklaśaukiyāya ca
suṅkṣaṃa dhyānāvairāgyesv anyāṣṭānanātyamārgaja
anye naraṇakvedyāya nayakāmedyam dvaṃ viḍūḥ
dṛghgyo keṇum anye 'nyat kṛṣṇaśuḷum ta kāmaṣā
saṃkiṃ kāvyaśūkram karma maṇaḥ ca aīva yathākramam
maṇunatraṃ tridhā suṣaṃ ca varṣaṃ suṣaṃtātraṃ trayaṃ
ābhāma kāyakāmādi mataṃ duṣūcārītaṃ trayāṇaṃ
akṣaraḥ 'pi tr abhidhiyādā manoduścārītāṃ tridhā
vīparīyayāt suṣucātītā tadaudārikasamgrahāt
daśa karmapatha uktā yathāyogam suhā śuḥbhā
asuhā śad avijñātī api dīvaṃ aikas te 'pi rüknavati
dvīparīyayena pratyānā prayaogam tu trimulijāh
tadaudarassambhiṣte abhidhiyādāṃ trīmūlajāh
kuśalā śaraprayogōnātā alohādvaṃsaṃmahājāh
vadhayāvāpaśāpanaprasīṇāṇī vṛṣeṇa lohbhataḥ
parastrigamanā bhiṣṭhā jatadānamsamāpanam
mithyārđeṣa tu mohena śeṣāṇāṁ tribhir isyate
sattvabhogav adhiśthānaṁ nāmārupam ca nāma ca
samām prāk ca mṭhasāyā 'sti na maulo 'nyāsayodayat
senādes e aikākṣayatvat sarvakartrvad asti sau
prāṇā tipaṭāṁ samcintya paraśaya 'hṛrrāntimāraṇam
adattadānaṁ anyasyasvākhyāya balacacayatā
agamyagamanam kāmāmityācāraṁ caturvidhaṁ
anyasaṁjñhoḍitaṁ vākyaṁ arthaḥ 'bhiḥjate mśvācaḥ
cauṣṭroatmanovijñānaṁ nubhiṁma tribhī ca yat
tad drṣṭāsrutāvijñānātmatasya ca oktam yathākramam
paśuṇyam kliṣṭacitaṁsya vacanam parabhedane
pārśyaṁ aprīyaṁ sarvam kliṣṭaṁśaṁbhinnalāpitaṁ
ato 'nyat kliṣṭam ity anya lapaṇaṁgaṇāyaṁvayat
kuṣvātravac ca 'bhiḥhyā tu parasvavajamṣpṛḥ
vyāpaḍaḥ sattvaṁvivece na ṛđ句ṛṣṭṛṣṭṛṣbhū śubhe
mithyārđaṁ trayo hy atra paṇṭhānaḥ sapta karma ca
mulahecchādha chedadṛḍṣṭaiṁ kāmāṁpotuttalibhiḥ
dhalahetūpavādyāṁ sarvaṁ kramaṁ nyuṇa
chinatī strī puṇam drṣṭi-caritaṁ so 'samvanvaṁyaḥ
sam̐dhīḥ kāṇkṣāśtidṛṣṭeṣaḥ syān n eḥ anantaryakāraṁ
yugapad āyavāś āstābhiraṁ aśūbhaṁ saha vartate
cetānā đāabhīṁ yāvac chubbhāṁ na aikā 'śaṭpācaṁbhih
sambhinnalāpapārśya-vyāpaḍaṁ naraṁ dvidhāṁ
samvanvāgastrvaḥ bhūdhāṁyāthaṛḍistī kuraun trayaḥ
saptamaḥ svayaṁ api atra kāme 'nyatra đābhīṁ aśūbhāṁ
śubhaṁ trayaḥ tu sarvatra sambhūkhotalabhaṁ
āśīpyāṁ samprājetāvukṣaṁ laṁbhaṁ sapta śeṣe
samprākṣibhavātē ca 'pi hitva saṇarakaṁ kurūṁ
sarve 'dhipatiṁyandāvāyapahaladām mātē
duḥkhaṁnaṁ māraṇād ojanāśanānāṁ trividham phalam
lobhajamā kāvya-vākkarāṁ mithyājivāḥ prthiķkṛtaṁ
duḥśodhaṁvātaṁ pārśkarālalabhottam cen na sūtrathaṁ
dhrāṇamārgyz samale sarphalāṁ karme paṅcaśābhī
caturbhī amale 'nyac ca saravam yac chubbhāṁ
anisaravaṁ punāḥ śeṣam tribhir avyākṛtaṁ ca yat
catvārī dve tathā triṇī kuśalasā bhūbhā dayaḥ
aśūbhāsaḥ bhūbuḍyāḥ dve triṇī catvāry anukramam
avyākṛtasaṁ dve triṇī dve aite bhūbhādayāḥ
sarve 'tītasā catvāri madhyamasya 'py anāṅgaṁ
dhmyamā dve aśāyasaḥ phalaṁ tīny anāṅgaṁ
svabhūmikasya catvāri triṇī dve ca 'nayabhumikāṁ
śākṣasya triṇī śākṣadāya śākṣayaṁ sa tu rankaṁ
bhāṁ raṁ saṁkṣidaṁ ekam phalaman trīṇy api ca dvaṭaṁ
tābhyaṁ anayasya śākṣādyā dve paṇcā phalaṁ ca
triṇī catvārī ca aikam ca ᵇṛḷheṣyaṣya tadādayaḥ
te dve catvāry atha triṇī bhūvaṁheya karmanāḥ
apraheṣyaṁ te tv ekaṁ dve catvārī yathākramam
ayogavhitam kliṣṭaṁ vidhiḥprasatam ca ke caṇa
ekam āmā kṣiṣpaty ekam anekam pariṇākam
naṣeṣeke samāpattī acitte prāptaṁ na ca
anantaryāṇi kārmāṇi tivrakleśo 'tha durgatiḥ
ekauravaṁ samjñisattvāṁ ca matam āvaraṇaṁtaram

trīṣu dvyepasya anantaryāṇaṁ saṁghādinaṁ tu n esyate
alopakārā lajjitvāc cheṣe gatiṣu paṇcau
samghahedasas tv aṣāmāgrivaśabhāvo viprayuktakahā
akilāṣa vyākṛto dharmāṁ saṁghas tene saṁvivaṁ
tadādavāyam mṛṣāvādas tene hṛtām saṁvivaṁ
avicau pacyate kalpam adhikārā adhikāra rujaḥ
bhikṣur dykharitvā vytti bhinnatī anayatra bhātān
śātśatmāṁśa ittarakāśaṁ bhinnām na vivasaty samu
acakrabhedaḥ sa ca mato jambuvidve navādibhāga
karmabhedaḥ trīṣu dvyepasya aṣṭāḥ bhakśaḥ adhikāiśa ca sa
ādāvante 'ṛdbudat pūrvaṁ yugae e oparate munau
simāyāṁ ca 'py abaddhyāya caṃkabhedo na jāyate
upākārīganuṣakṣetramārātivipadaṁ
vyaḥjanānāntarite 'pi syān māṁtāc yacchonitodbhavaṁ
buddhe na taddanecchaya praḥaraṁ n ordhvam arhati
n anantaryapravyuktasya vairagyaḥpahambhavaṁ
samghabhedaṁsavyādo mahā vadyatamo matāṁ bhavā'
grecaṇaṁ loke mahākhalatamā śubhe
dītāṁma mārtr arhantāy nyatiṣṭhaya māraṇam
bodhisattvasya śākṣasya samhāyadvāhārākāraṁ
anantaryasabhaṁ saṁcīram stūpaḥbedanam
kṣantyānagāmitāḥ rhattvapraduktaṁ karmā tīvghnaṁ
bodhisattvah kuto yāvad yato laksanakarmkṛt
sugatiḥ kulaḥo 'dvyaḥsaṁ puṇam jātīsmaro 'nīrṇ
jambuvidve puṇam eva samukham buddhacetaḥ
śnīmamāyaṁ kalpaṣeṣa śeṣa akṣipate hi tat
ekucaṁ puṇyaśataṁ saṁkhyeyatrayā 'natajā
vīpaśyā dipakṛtī ratnāśkhiḥ śākamunīṁ purā
sarvatra sarvaṁ dadatāṁ kārṇyād nādapraṇām
ānagrache 'py akopāt tu rāgiṇāṁ kṣantiślaẏaṁ
īśyatvāt khetvā yavasya dhīsambyonyanāntara
puṇyaṁ rōkaṁ 'tathavatām taryam karmapaṭhaṁ yathā
dīyate yena tad dānaṁ pūjam nṛgṛahākhyāyāṁ
kāvaṇkārasa soṭthānaṁ mahābhāgyapalamaṁ ca ta
svapraṇāram naḥśoṣaḥ phalaṁ dāyita
vāṣaṁagamāṁ carṣeṣatā� dīyate
dāta visiṣṭaṁ śraddhāhāyaṁ śaktyādāyād dātī atāṁ
satkārōdārānuṣṭakālaṁ nācchidalāḥbhita
vaṁgaṁdaṃpada vasya surūpatvaṁ yasasvita
priyaṭa sukumārartusukhasprasā 'ṅgata tatāta
gatidukhakopar✈atvagunaiḥ kṣetram visiṣyate
agryamā muktasya muktyāḥ bodhisattvāya ca 'ṣaṇamā
mātāpiṭglaṅgādhrāmakaṁthakhebhgyo 'py aṣaṇyamane
bodhisattvāya ca 'meya anāryebhyo 'py daksināṁ
praṣham kṣetram adhiśthānam prayogas cetanā āśaya
ēṃ mṛdvaṁyāmāyāmāt karmamīdvaṁāyāmāt
samaṇcetanasamātībhyaṁ niḥkuḍyaḥvivipakaṁ
parivesāvdsacā ca karmopacitam ucyate
caitye tyāgāṁ anvayam pumyaṁ maitryādive agnaṁ
kukṣetre pāṭapalāsaṁphaladipryāpyayaṁ
dānuṣīlayaṁ aśūbhāṁ rūpaṁ śilam tadavirātī dvidhā
drṣṭiṣeṣaḥ ca buddhena viśuddhaṁ tu caṇḍuragām

The Text of the Abhidharma Kokarika of Vasubandhu, V

kāme 'kuśalamūlañcā rāgacaritāmādhayañca
tīny avvāyāyamālañcā tṛṣṇā 'vidyā matā ca sa
dvaidhordhvañcāt nā 'to 'rya ucatvāry ev eti bāhyakā
tṛṣṇādṛṣṭamānañcāh te dhāyayitrirvād avidyāyā
ekañcamā tāryākamāhābhyajaya praripucchya ca
tātyāpamā ca maranotpattivīśittāmā nyātādīvat
rāgacaritāmānañcāh syad atita-pratyupasthitāh
yātar otpanyā prahānās te tasmin vastum sañyāta
sarvātā 'nāgatāri ehirī mānañcāh sa śdhiṣke parañ
ārāj sarvātā sañcārsu tu sarvāh sarvātā sarvātā sarvātā
sarvākālāhāt uktītvād dvāyād sadviṣayāt phalāt
tadastavād sarvātā śitādāvād itādūtāt sarvarūpāñca
te bhāvaḥlaksanāvastāvā 'nyathāñcāyathikasmājñitā
tīryāhāt śobhana 'dhiṣkāhātā kāritreva vyāvasṭhāt
kīm viṃghakā kathāna 'nyad adhva'gyaśa tathā māta
ajatañcā tāvateṇa kena gambhirā jātu dharmāt
phrañcā dhiṣkāhṛtādyaysañktañcā śeṣasvārañcā
dhiṣkṛpañcā phaṅkārañcā ca sañcārād tādviṣayār a māla
dhiṣkāhṛtādyaysañktañcā śeṣasvārañcā
dhiṣkāhṛtādyaysañktañcā śeṣasvārañcā
dhiṣkāhṛtādyaysañktañcā śeṣasvārañcā
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dhiṣkāhṛtādyaysañktañcā śeṣasvārañcā
dhiṣkāhṛtādyaysañktañcā śeṣasvārañcā
pañca dhi aiv orvehbāgyam dvau rāguvā rupyarōpijau auddhatyamānamohās ca vidvāsād bandhanatrayam ye 'py anye caitasāh kliṣṭāh saṃskārskandhasamjñitāh kleshehyas te 'py upaklesā te tu na klesāsamjñitāh āhriyam anāpatrāpayyām iveryā māsāravam uddhavaḥ kaukṛtyam stīyānamiddham ca paryavasthānām aṣṭedhā krodhamrakau ca rāgotāḥ āhriyāuddhatyamātaraḥ mrake śivē dīvātā 'vidyātanā stīyānamiddhānaḥ aparatatāḥ kaukṛtyam viciktisātāḥ krodhersye pratīghā'nvaye anye ca sat klesalamā māyā satīhyam madas tathā pradāsa upanāhā ca vihimsā ca eti rāgajau māyāmadau pratīghaje upanāhāvihimsāṃ drṣṭāyamārā pradāsas tu sāthām drṣṭāsamuttathām tatr āhriyā' napratrāpayastīyānamiddhadāhāvā dvīdhā tadanye bhāvanāyahā yvatantraś ca tathā māyā kāme 'subhās trayo dve vā pareṇa 'vyākṛtās tataḥ māyā sāthām ca kāmadhūtyāmayor brāhmaṇavacanatā stīyānamiddhām adhātutraye 'nve kāmadhūtyājāh samānāmidhār digheyā manojivānābhūmitākā upaklesāḥ svatantrās ca saḍvijānānārayāḥ pare svakhābyām samprakṣuto hi rāgo dveṣo viparyayāt moḥaḥ sarvarv asaddṛṣṭā manoduhkhasukhena tu daurmanasayena kāṅkṣā 'nye saumanasayena kāmagārī sarve 'py upekyāsyā svaḥ svair yathābhūmi urydhvabhūmitākā daurmanasayena kaukṛtyam iveryā krodho vihimsāṃ upanāhā pradāsas ca māsāravam tu viparyayāt māyā sāthām atho mrakso middham ca obhāyathā mādaḥ svakhābyām sarvāg opēkṣa catvāry anyānī pañca bhīḥ kāme nivarāṇyek evakipisakāharkrtyaṃtā vyakratāpice stāndhavag āhāryāmaṇānaśātāḥālambanaparijñānātāldālā sālambanaparāhāca prātipasokṣyā ca prātipakṣa prāhādādhradurudvādasākhyās caturvīdhāḥ prātipakṣa prāhātāvyā svalā sālambanānataḥ vitakṣayānayā vipakṣtvadā devāriśvedaikaḷataḥ bhātālāpredisā dhāvadvāyāmānā tva dūrātā sakṛt kṣaya visamyojagālaḥvā tv eṣaṃ punah punah prātipakṣadayaḥapalāprāptiḥindriyavivildhiḥ parijñāḥ nava kāmadāyapakrārdhavadsvāmasakṣaye eya dvyoh kṣaya dve te tathā ordhvam tisa eva tāh anyā avarabhāgyarupasarvāravakṣaye tisraḥ parijñāḥ sat kṣantiplaṃ jīnāsaya seṣitaḥ anāgamyaphalaṃ sarvā dhyāñānāṃ pañca vā tha vā aya woman sāmanākayā aijā matraḥ prātipakṣa prāmāyayāsārayaḥ prātipakṣa prāhātāvyā svalā sālambanānataḥ vitakṣayānayā vipakṣtvadā devāriśvedaikaḷataḥ bhātālāpredisā dhāvadvāyāmānā tva dūrātā sakṛt kṣaya visamyojagālaḥvā tv eṣaṃ punah punah prātipakṣadayaḥapalāprāptiḥindriyavivildhiḥ parijñāḥ nava kāmadāyapakrārdhavadsvāmasakṣaye eya dvyoh kṣaya dve te tathā ordhvam tisa eva tāh anyā avarabhāgyarupasarvāravakṣaye tisraḥ parijñāḥ sat kṣantiplaṃ jīnāsaya seṣitaḥ anāgamyaphalaṃ sarvā dhyāñānāṃ pañca vā tha vā aya woman sāmanākayā aijā matraḥ prātipakṣa prāhātāvyā svalā sālambanānataḥ vitakṣayānayā vipakṣtvadā devāriśvedaikaḷataḥ bhātālāpredisā dhāvadvāyāmānā tva dūrātā sakṛt kṣaya visamyojagālaḥvā tv eṣaṃ punah punah prātipakṣadayaḥapalāprāptiḥindriyavivildhiḥ parijñāḥ nava kāmadāyapakrārdhavadsvāmasakṣaye eya dvyoh kṣaya dve te tathā ordhvam tisa eva tāh anyā avarabhāgyarupasarvāravakṣaye tisraḥ parijñāḥ sat kṣantiplaṃ jīnāsaya seṣitaḥ anāgamyaphalaṃ sarvā dhyāñānāṃ pañca vā tha vā aya woman sāmanākayā aijā matraḥ prātipakṣa prāhātāvyā svalā sālambanānataḥ vitakṣayānayā vipakṣtvadā devāriśvedaikaḷataḥ bhātālāpredisā dhāvadvāyāmānā tva dūrātā sakṛt kṣaya visamyojagālaḥvā tv eṣaṃ punah punah prātipakṣadayaḥapalāprāptiḥindriyavivildhiḥ
srutai taimayam tri bhamish cekipta tri gah laukhebeyo ’gradharme bhayo dharmashtir nirasa vav kaikadhuhe tato ’tr aiva dhamma he tathah punaha sene duhek nevayakti jambone satyatraxe tathah iti sojatadico yam satya bhismayasa tredha darsanlabakaryakhyaya so gradharthabhumiheka kaantijfajhjy anyantyam muktiyaya yathakramam adrajdheru drisagras tatra pacadada ksaapaha mrdultigendriyau teu sradhamharmu nusairu aha nhahvahahheu yah phalapyapratipannakaayav paicaprakarakhaa dityyo tvag navakasiyate kamad viraktatdurdvam va trityapratipannaka sojase tu phalasthau tatu yatah ya pragapratipanaka shrihdhahmukhutadstyaaya mrdutikendriyau tada phale phalaviyata sava lhabo margasya na styatah na pravjuku visaiyava phalasthah pragapratipanaka navapakraka doha bhahmuh bhumah tathah gusah mrdumadhyay dhimatranu pamun purvadibhedatah aksina hahvahahheu yah phalasthah saptakrparah tricaturvirdhamuktas tu dityijjame kulahkula “…apaicamaprakarak nhav dityapratipanaka kshnasthaprakaras tu sakrdajam aau punah kshnasapta stadosa maha ekajarn aikavikkah trityapratipanna cah so nargmi navakasiyate so natotrapamashakara ’shamsikarapariryti rupahmahamotata ca sa dvayo vyavakirye kana sthagah sa pluto gohndahu phalabhum yaha ca nyo bhav grajah arupyaagad caturdha yah cha nirvapko parah punah trin tridhahas ktra navarupopagh smrtah tadvisah punah karmalsekendriyavisesahatoe urbhameroto abhened ca sapta dasyato mutah sadasa dityyttvyttibhayam gatah satyaga ca tah na parvrittajaman arjaha kama dhatvantarpagah sa c orhavaja ca aiva ’kshasaniarpahinahinbah akiyrate caturtham prak sidhyati ksaanmiaranan upapattivihara rham keabhirutahau ’pi ca tat pachavidiyathu pache aiva svadhavanopapattayah nirodhahlaby anagami kayaasak pramaunatah abhavah gra hahagados arhatvapratipannaka navamasya ’py antarnayapatho vajropsah ca sah tatkeaypatah ksaayajaham samah saik kha jhan asu tada lokottarena vairagyam bhavah grahd anayto dvidha laukikena aryavairgyo visayogapato dvidha lokottarena c oty ekte kale samanyayat bhavagra dhavinimuktho vajravathau navamanyah anasravaya vairagyam anagamnya sarvatah dhyann samantakad va styo muktimargas trihuhuyave n orhdvam samastakad aryair aterabhih sordhva hahugayah vumuktyayanantaryapatha laukikah tu yathakramam santadyudaradyakara uttarah dharamocarah yady akopaya ksaayajhaham anutpadamatarau cah kec ksaayajhaham samah saikape dvidhaharta…

The Text of the Abhidhammakoarikaa of Vasubandhu, VI

sramanyam amalo margah samrkta samrktam phalam ek na navas tani mulkimargah saha ska yath catuhphalaparavasthah tu pacakara asamhavath paathyakyo nyomargadhip ti ksaapamakalam pahle jnadekakesha lhabo ’tha padaikrakahedana lokikaptha phalam mihe vahaprapatdhiyavan bhrmanyam eva tad brahmacrauham brahnavartanat dhammacrauham tu drisagrhah avutadadviabhdih kame travyath antyasya tri gahu na ordhaha ikh krypatha asamyag ah iti vidhah tatra jnith eti c agamah arhanthah saa matas teyam paica sarhdha dhimmukabh koto visumkhi samahy esa ekopah kopyabharmanyah ato samayamukhah so dityijpapathe saytho ca sah tadjgor daithah ke ci ke ci uttapanathah gdeci caturham paachanaam phalad bhanin na paurvakat karikaiy nrayi ca sadgatah drisagranah na samacar prapatpapadshobheyah paridhijus tridha maitih aastur akopaya madhiy ’py anyasyu tu tridha mriyate na phalabhrastho na ca karyaam karoti sah visumukhtm先antaryamagagava nav ’koppe tisanath caikasabo dityjabhe ’nasaraa nyo varhham samaihe saikgo navo nisoyja bhmih saikge saad yathah savisesaam phalaam tyaktaah phalam apnoti varhhaman dvau buddhau skrayaka sapta c aite navadinendriyah pryojagah ksaamapatrivimitkuyuhayatah krtah pudgalaah sapta sa aita evam marga prije dho nikrodhah hahuh Kobayato visumkha phrijah etaro samapattindriyapalaah saikseyya pariprastah parinatatah dvayam aasikeyaya caturvedhoho margah samahatah pryojagahantarv imuktisvapathavahyah dhyaneyu margah prupat sahkah dukkah ’yahbamisii dhandha bhijnah mandabuddheh ksyapa bhijnah etasayrva yah ksyapu nupathayor jnahan bodhis tadanulomahyap samaptiramadat taatpakadai namoto dravyata dasa sradhah virahamy smrti prajna samadhah prittyupkseane prasradhisahasamukalpayaj prajna hie smityupasitthi virahamy samyakprahahahyam ridhipadah samadhahyam pradhanaahama sanvo gunah pratyogikas tu te adikarikanirvedhadhagyayeyu prahavithah bhavane darahane e aiva saipattavarga yathakramam anasravani bodhyamagamargagah naa dvidh etade sakalab prathame dvhayane ’nagamya pritvijrithah dvityy ’nyatra samakalpad dvayos taddavayarajithah dhyanat nata ca shilaghas tahhyam ca tri gahu arupishu kamaahahau bhava ’gre ca bodhiyamagagavariyaj trijastadarsane sidadharmahayataprasadadyo lhabo margah bhishamaye buddhatasaanghayo api dharmah satyayatram bodhisattvapratyekeuddha yah marga ca dravyatasu ca davaa sradhah sles ca nirmanah n okta visumkhi saiksa saaksah baddhatvat saha punar dvidha asamskrt klesahaham adhimuktas tu samakrt saggana sa siva visumkhi dve jhanam bodhir yathoditha
ন্যানিনিদেশো নামা সপ্তামা কোষাঠিনাম

VIII

d্বিদ্ধায়নী কত্বায় প্রকাশ তদ্বপ্রতায়া সামাপ্তিক ধুলহাক্ষায় পাশ্চাত্যাদি তদ্বপ্রতায়া ধুলহাক্ষায় পাশ্চাত্যাদি তদ্বপ্রতায়া ধুলহাক্ষায় পাশ্চাত্যাদি তদ্বপ্রতায়া ধুলহাক্ষায় পাশ্চাত্যাদি তদ্বপ্রতায়া ধুলহাক্ষায় পাশ্চাত্যাদি তদ্বপ্রতায়া ধুলহাক্ষায় পাশ্চাত্যাদি তদ্বপ্রতায়া ধুলহাক্ষায় পাশ্চাত্যাদি তদ্বপ্রতায়া ধুলহাক্ষায় পাশ্চাত্যাদি তদ্বপ্রতায়া 

The Text of the Abhidhamakosakārikā of Vasubandhu, VIII


d্বিদ্ধায়নী কত্বায় প্রকাশ তদ্বপ্রতায়া সামাপ্তিক ধুলহাক্ষায় পাশ্চাত্যাদি তদ্বপ্রতায়া ধুলহাক্ষায় পাশ্চাত্যাদি তদ্বপ্রতায়া ধুলহাক্ষায় পাশ্চাত্যাদি তদ্বপ্রতায়া ধুলহাক্ষায় পাশ্চাত্যাদি তদ্বপ্রতায়া ধুলহাক্ষায় পাশ্চাত্যাদি তদ্বপ্রতায়া ধুলহাক্ষায় পাশ্চাত্যাদি তদ্বপ্রতায়া ধুলহাক্ষায় পাশ্চাত্যাদি 

[1] v. v. gokhale


[17] সামাপ্তিক ধুলহাক্ষায় পাশ্চাত্যাদি তদ্বপ্রতায়া ধুলহাক্ষায় পাশ্চাত্যাদি 

[18] সামাপ্তিক ধুলহাক্ষায় পাশ্চাত্যাদি তদ্বপ্রতায়া ধুলহাক্ষায় পাশ্চাত্যাদি 

[19] সামাপ্তিক ধুলহাক্ষায় পাশ্চাত্যাদি 

[20] সামাপ্তিক ধুলহাক্ষায় পাশ্চাত্যাদি 

[21] সামাপ্তিক ধুলহাক্ষায় পাশ্চাত্যাদি 

[22] সামাপ্তিক ধুলহাক্ষায় 

[23] সামাপ্তিক ধুলহাক্ষায় 

[24] সামাপ্তিক ধুলহাক্ষায় 

[25] সামাপ্তিক ধুলহাক্ষায় 

[26] সামাপ্তিক 

[27] সামাপ্তিক 

[28] সামাপ্তিক 

[29] সামাপ্তিক 

[30] সামাপ্তিক 

[31] সামাপ্তিক 

[32] সামাপ্তিক 

[33] সামাপ্তিক 

[34] সামাপ্তিক 

[35] সামাপ্তিক 

[36] সামাপ্তিক 

[37] সামাপ্তিক 

[38] সামাপ্তিক 

[39] সামাপ্তিক 

[40] সামাপ্তিক
The Text of the Abhidharmakokārikā of Vasubandhu (Notes) 101

foot in alphabet: a-b-c-d. In recording the variants, only the necessary part of the text is quoted, with the varying letters put in italics. Each reference is separated from the next one by a slanting bar. Abbreviations used are as follows:

ms. = manuscript discovered by Rāhula Sāṃkṛtyāyana in the Ngor monastery in Tibet, complete except for one missing folio [no. 35], including verses 53–68 of chapter VI.


LVP. = Louis de la Vallée Poussin in L'Abhidharmakośa de Vasubandhu, Vols. I–VI [Paris, 1923–31], his Sanskrit reconstructions of the text being shown in square brackets and other minor restorations also as italicised.


* Folio 1b of the MS. begins here with the text proper, which is ordinarily referred to as a title-page, appears the following verse:

ayam tāvacya chāstā jagatī vicitra kānvinatīr
yatā tattve vittattś[cīr]i tribhavānasaṃjñatākarunāḥ
gunārānye 'ganye carati bhavahahāṅgavāgataḥ
sa samuddhah bodhah bhavasamakṣaṁ kāyaṃ agaminat

In the blank space towards the right end of the page, a Tibetan note is written in the U-mu script; mān na mzed kyi rgya dpe, to indicate that the book is an ‘Indian MS. of the Abhidharmakośa’.

I.39c-d L'A. tatabhāgaḥ 'pi āśe | I.48 After the last word: kośasthānam in this chapter, the MS. reads '49 in figure numerals, indicating the garhasthasamyāyā [1].


IV.1d ms. tajjaṃ | IV.9a L'A. stops after samprāyogena. | IV.48c ms. dāṇuvṛtta | IV.52d ms. naḥ | IV.97a For anantaṃya see note on VI.29a below | IV.102d ms. caṇkabhedā | III.12a LVP. [pusya] for tīsyā | IV.120c LVP. [parivārṇapāka], lost in ms. | IV.122a L'A. rūpaṃ [after Yaś. p. 436, l. 33 and LVP.] lost in ms. | IV.123a ms. dānuśīlaṃ | V.1c ms. mānā | V.4d-5a LVP. [ṛṣanāḥ | catvāro], lost in ms. | V.21d LVP. [parāntakāḥ] for bāhyakāḥ | V.32 represents a summary of

N.B.—References to the text, printed in bold type at the beginning of each note, give the number of chapter in Roman numerals, verse in Arabic figures and
the previous contents. After this verse our ms. repeats the first half of the foregoing verse 31, viz. nirodhamārgadṛṛghṛṁ ṣarve svādhikoccaṛḥ, which I have included in this edition. LVP. does not include this one and a half verse of summary in the body of the kārikā-text. His numbering of the following verses till the end of the present chapter will therefore be found to be less by one. / V. 62c ms. praśāthavyāvahā /

VI.13 This summarizing verse is not numbered by LVP., whose edition thus gives a total of 79 verses only in this chapter, instead of our 80. / VI.24c ms. gotrāsvari-vartye [sic!]. / VI.26b LVP. [ṛṇu] for trīṣu, because Tibetan reads: mi yi naḥ las, but Yaś. II, p. 541, l. 7: manuṣyeṣ eva trīṣu dvīpeṣu / VI.29a For the grammatical form: anantaḥ [also in VI.45c and 50a], see Yaś. II, p. 545, ll. 9-10 / VI.31c Yaś. II, p. 550, ll. 28-31: kāmā viraktāḥ udṛṃvam ceti vacanāt . . . . . . kāmā viraktāḥ iti vacanāt / VI.38c-41a For a grammatical note on the form: udṛṃvamÇrāt see Yaś. II, p. 560, ll. 5-11 / VI.43b ms. rṣya-rath [sic!] for siddhyati, after Tibetan and Chinese / VI.52d after saha kṣa up to end of 65c, one folio, viz. No. 13, is missing in ms. LVP.'s restoration of this lost portion has been revised here mainly to improve its metrical defects and printed, in italics. / VI.55c LVP. [brahmakramār], an obvious misprint for dharmakramār / VI.57c LVP. sāmikā [tadvimukthā] / VI.58a LVP. [asaṃya[vi]mukto 'tabaj'] (1) / VI.58d LVP. [ke cid uttāpanā pariṇaḥ] / VI.59a LVP. [catuprāṇaḥ gotrā paścātmanyā] / VI.59c-d LVP. [sadhōtrā anāryaśākṣāḥ] / darśanāmārge nendriyasamārghā] / VI.61c LVP. [vimuktāntaryantapātāḥ] / VI.62a LVP. [ekaikas tu Ṙṣiṣṭirāṃ] / VI.63d LVP. [te saṇavāvhitṛṇī] / VI.64b LVP. [vimuktyubhayāhāvhitāḥ ?], cf. Tibetan: gniś ca kṣa. paśa vā / VI.64d [dvikām] for 'dvīṣāvā' / VI.66c-d LVP. [svaśivāvivimuktyāntaryantaraprayogasāvahā] / VI.68b LVP. [bodhis tadānāuthya] / Yaś. II, p. 600, ll. 19-22 for: tādānāmāṣṭaḥ / VI.74a ms. bodhisvāvavāvijayāt]. / Yaś. II, p. 605, l. 2 / VI.79b ms. vivaśād / Yaś. II, p. 605, l. 13 / VI.79c-80a [dāhurā / nirəydute], rendered invisible in the photograph of the ms. on account of an overlapping folio.

VII.25d Yaś. II, p. 636, l. 11, however, agreeing with Tibetan: bāsad pañji bhag la, reads: proktāsaṣe / VII.53c ms. ċḍhīmaṇtraśaadhyāyā | ca / VII.55b ms. drṣgarahan / VII.33d-34a [tataḥ // kāmāpāṭa], lost in ms. / VIII.35d-36a [vata // daśa kr], lost in ms. / VIII.42b-c dhṛgyare, badly legible, [jagati anāṭhe] lost in ms. / VIII.43f. In the concluding title: [uṣṭamāṃ kāṣhāṭa], lost in ms. / IX.1 cf. LVP. p. 236 / IX.2-7 cf. LVP. pp. 266-269 / IX.2c-d [budhāḥ (= budhāḥ) dharmakramāḥ], lost in ms. / IX.2d [yēt Siddha], lost in ms. / IX.8d ms. sarvabālam hi taj jānām, cf. Yaś. I, pp. 5, l. 17 and II, p. 714, l. 33, also comp. LVP. p. 284 [chap. I], p. 2 [chap. I] / IX.9 LVP. p. 297 / IX.10 LVP. p. 300 / IX.11-13 LVP., p. 301, -11 budhānām pravacana-adharma, lost in ms., -11d ms. apadya for apavādya / IX.12b-c [svāmin // ni], lost in ms. / IX.13d [maṛtha-vini], lost in ms. /

† Hereafter till the end of this side of the folio 45a, only the following side of this verse in legible: bala śirīṣṭi so 'py aniśātālakṣeṣaḥ / pryaγā-vaṛddhā ca na c eseṣṭa-prasiṣṭhakāḥ // sudṛṣaṇāṭāḥ dhī munināraśaṇān nayanti ya tarka-pathena dharmaṭām / tathā . . . . . . niriṣparyadyaṁ ydo uṣyāṣa-viśrīyam / atmaḥ-bhāvasya bhoganām .. vṛtṛteen śūṣhaya ca / utgṛteṣa sarvasāvatvesbhyām tatra . sudhīvan-dhanam / śikṣāsamuccaya-vivaranaṁ-. The reverse side of the folio, which might contain some information for the scribes and the date of the ms., is totally illegible in the photograph.

H. R. K.


Prof. P. M. Limaye, one of the great band of selfless educationists of Poona, has given us a very readable account of the educational institutions of this country. The present survey was undertaken by him for the Deenan Education Society, Poona, and it must also be pointed out that it was made possible by a donation to the Society earmarked for this purpose. It is not often that such ventures are undertaken or encouraged in our country; and the donor, the D. E. Society and Prof. Limaye all deserve our congratulations in striking a new path in educational surveys, somewhat reminiscent of the work sponsored by the Nuffield Foundation.

P. M. J.
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Volumes.

<table>
<thead>
<tr>
<th>Volumes</th>
<th>Nos.</th>
<th>Year</th>
<th>Each/Number</th>
<th>Price</th>
</tr>
</thead>
<tbody>
<tr>
<td>Vol. I and II</td>
<td>1-11</td>
<td>1841-47</td>
<td>each/number</td>
<td>8.00</td>
</tr>
<tr>
<td>Vol. III and IV</td>
<td>12-17</td>
<td>1847-52</td>
<td>each/number</td>
<td>8.00</td>
</tr>
<tr>
<td>Vol. V to XIX</td>
<td>18-33</td>
<td>1853-77</td>
<td>each/number</td>
<td>5.00</td>
</tr>
<tr>
<td>Vol. XX to XXI</td>
<td>34-64</td>
<td>1877-1887</td>
<td>each/number</td>
<td>5.00</td>
</tr>
<tr>
<td>Vol. XXII</td>
<td>65-97</td>
<td>1888-90</td>
<td>each/number</td>
<td>5.00</td>
</tr>
<tr>
<td>Vol. XXIII</td>
<td>98-127</td>
<td>1914-17</td>
<td>each/number</td>
<td>5.00</td>
</tr>
<tr>
<td>Vol. XXIV to XXVI</td>
<td>128-159</td>
<td>1917-22</td>
<td>each/number</td>
<td>5.00</td>
</tr>
</tbody>
</table>

NEW SERIES.

<table>
<thead>
<tr>
<th>Volumes</th>
<th>Nos.</th>
<th>Year</th>
<th>Each/Number</th>
<th>Price</th>
</tr>
</thead>
<tbody>
<tr>
<td>Vol. I</td>
<td>1 &amp; 2</td>
<td>1925</td>
<td>each</td>
<td>12.00</td>
</tr>
<tr>
<td>Vol. II</td>
<td>3</td>
<td>1926</td>
<td>each</td>
<td>10.00</td>
</tr>
<tr>
<td>Vol. III</td>
<td>4</td>
<td>1927</td>
<td>each</td>
<td>10.00</td>
</tr>
<tr>
<td>Vol. IV</td>
<td>5</td>
<td>1928</td>
<td>each</td>
<td>7.00</td>
</tr>
<tr>
<td>Vol. V</td>
<td>6</td>
<td>1929</td>
<td>each</td>
<td>7.00</td>
</tr>
<tr>
<td>Vol. VI</td>
<td>7</td>
<td>1930</td>
<td>each</td>
<td>7.00</td>
</tr>
<tr>
<td>Vol. VII-VIII</td>
<td>8-33</td>
<td>1931-33</td>
<td>each</td>
<td>7.00</td>
</tr>
<tr>
<td>Vol. IX-X</td>
<td>34-35</td>
<td>1934-35</td>
<td>each</td>
<td>15.00</td>
</tr>
<tr>
<td>Vol. XI</td>
<td>36</td>
<td>1936</td>
<td>each</td>
<td>7.00</td>
</tr>
<tr>
<td>Vol. XII</td>
<td>37</td>
<td>1937</td>
<td>each</td>
<td>10.00</td>
</tr>
<tr>
<td>Vol. XIII</td>
<td>38</td>
<td>1938</td>
<td>each</td>
<td>10.00</td>
</tr>
<tr>
<td>Vol. XIV</td>
<td>39</td>
<td>1939</td>
<td>each</td>
<td>7.00</td>
</tr>
<tr>
<td>Vol. XV</td>
<td>40</td>
<td>1940</td>
<td>each</td>
<td>10.00</td>
</tr>
<tr>
<td>Vol. XVI</td>
<td>41</td>
<td>1941</td>
<td>each</td>
<td>7.00</td>
</tr>
<tr>
<td>Vol. XVII</td>
<td>42</td>
<td>1942</td>
<td>each</td>
<td>10.00</td>
</tr>
<tr>
<td>Vol. XVIII</td>
<td>43</td>
<td>1943</td>
<td>each</td>
<td>12.00</td>
</tr>
<tr>
<td>Vol. XIX</td>
<td>44</td>
<td>1944</td>
<td>each</td>
<td>15.00</td>
</tr>
<tr>
<td>Vol. XX</td>
<td>45</td>
<td>1945</td>
<td>each</td>
<td>7.00</td>
</tr>
<tr>
<td>Vol. XXI</td>
<td>46</td>
<td>1946</td>
<td>each</td>
<td>12.00</td>
</tr>
</tbody>
</table>

EXTRA NUMBERS AND MONOGRAPHS.

<table>
<thead>
<tr>
<th>No.</th>
<th>Title</th>
</tr>
</thead>
<tbody>
<tr>
<td>24A</td>
<td>Dr. Rohler's Report on Sanskrit MSS. Kashmir (1877)</td>
</tr>
<tr>
<td>41</td>
<td>Dr. Petters Report on Sanskrit MSS. (1863-64)</td>
</tr>
<tr>
<td>42</td>
<td>Do. do. (1866-68)</td>
</tr>
<tr>
<td>43</td>
<td>Do. do. (1868-69)</td>
</tr>
<tr>
<td>44</td>
<td>Do. do. (1869-70)</td>
</tr>
<tr>
<td>45</td>
<td>Origin of Bombay. By Dr. J. Gerson de Cunha, 1900</td>
</tr>
</tbody>
</table>
| 50A | Indian and Foreign Chronology. By B. V. Keshar 

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CONTENTS

<table>
<thead>
<tr>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>H. D. Velankar: Prakrit and Apabhraṃśa Metres</td>
<td>1</td>
</tr>
<tr>
<td>V. V. Gokhale: An Emendation in the Text of the Abhidhammakoṭaṭhārā</td>
<td>12</td>
</tr>
<tr>
<td>V. V. Gokhale: Fragments from the Abhidhammasamuccaya of Asanga</td>
<td>13</td>
</tr>
<tr>
<td>D. D. Kosambi: Early Brahmins and Brahminism</td>
<td>39</td>
</tr>
<tr>
<td>B. M. Barua and P. B. Chakravarti: The Sungur Plate of Traiśolīyā Varman</td>
<td>47</td>
</tr>
<tr>
<td>A. S. Bhandarkar: The origin of the Pathare and Patane Prabhus</td>
<td>53</td>
</tr>
<tr>
<td>G. V. Devasthal: Alahkār-Tilaka of Bhāṇudatta...</td>
<td>67</td>
</tr>
<tr>
<td>Md. Shafi: Note on the Arabic word &quot;Warahān&quot;</td>
<td>87</td>
</tr>
<tr>
<td>Reviews of Books: Some Problems of Historical Linguistics in Indo-Aryan (P.V.K.); Compromise in the History of Aryan Thought (P.V.K.); The Autobiography and Biography of Dādābā Panḍarang (P.V.K.); A Handbook of Diplomatic and Political Arabic (A.A.A.F.); The Mogadish in Ancient India (A.D.P.); The Mūdrārakṣaśāstra of Mahādeva (A.D.P.)</td>
<td>93</td>
</tr>
<tr>
<td>Books Received</td>
<td>97</td>
</tr>
</tbody>
</table>

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41, Great Russell Street, London, W.C. 1
AN EMENDATION IN THE TEXT OF THE ABHIDHARMASKOSAKARĪKA, IV, 74. (Published in this Journal, N.S. Vol. 22 (1946) p. 88, I. 9.)

By V. V. Gokhale

This kārikā appears on folio 226, which as has been pointed out in the Introduction on p. 74 (ibid.) is one of the pages of the MS. On which the writing has become very faint and illegible. The beginning of the kārikā, viz. anyasanyojanaṁ viṣayam had therefore to be determined on the basis of L.V.P.'s reconstruction of the text, which has generally proved an efficient guide on similar occasions.

My learned friend, Muni Jambhūvijaya, however, has kindly suggested in his letter (from Talegaon-Dhamdhere, dated 16-8-1948) a correction of this phrase on the basis of a quotation of the first-half of the kārikā by Siddhasena in his commentary called Tattvavīrādhāstraśi on Umapati's Tattvavīrādhigamasūtra, VII, 9, which reads: अपि तु मोहाद्युक्तं मुझल्ल्यं बुद्धि अन्यसांयोजिनी वाक्यपरिभिर्मिति अथ वाचिकसम्बंधि स तया वाक्यपरिभिर्मिति यदि महति तत्तत्त्वाय मुझल्ल्य: etc. 11 (ed. by H. R. Kapadia, Surat, 1930, Sheth Devachand Lalbhai Jain Pustakoddhar Fund Series, No. 76, Part II, p. 75, II. 15ff.).

I think, this settles the point satisfactorily and it would be proper to adopt the reading, viz. anyasanyojanaṁ (instead of anyasanyojitam), which besides allowing itself to be read as such into the faint photographic marks indicating the text of the MS, expresses the sense of the original in a correct form.

I am greatly indebted to the Muniji for having suggested this emendation.

FRAGMENTS FROM THE ABHIDHARMASAMUCCAYA OF ASAMGA

By V. V. Gokhale

In an article entitled A rare manuscript of Asanga’s Abhidharmasamuccaya, submitted to the Harvard Journal of Asiatic Studies, I have described in brief the significance and the nature of the incomplete palm leaf manuscript, discovered by Rāhula Śāṃkṛtyāyana in the Tibetan monastery of ‘Sa, lu near Si. ga. rtsi’. The following eight fragments (A to H) found therein comprise nearly two-fifths of the full text of the Abhidharmasamuccaya of Acārya Asanga, with whose advent the Buddhist philosophical thought appears to be entering into a compromise with the methods of mysticism, although its constructions are still based upon a deep and penetrating analysis of all mental phenomena and an enormous amount of such scriptural learning as is set forth, e.g. in the Abhidharmakosā, composed by his younger brother Vasubandhu.

For preparing the critical edition of these fragments the following sources, known so far, have been utilized:

1. Photographs of seventeen palm leaves, containing the Sāṃskṛta fragments of the Abhidharmasamuccaya, written in a script belonging, on palaeographical evidence, to the first half of the eleventh century A.D. See the list of MSS. published by Rāhula Śāṃkṛtyāyana in JBORS, Vol. XXXIII, pt. i, p. 48, title No. 312.

2. Tibetan translation by Jinamitra, Śilendrabodhi, etc. of the full text of the Abhidharmasamuccaya, found in Mdo LV, fol. 47a5–129b5 of the Narthang edition of the Tibetan Tanjor, belonging to the Adyar Library.

3. Chinese translation by Hsüan Chuang of the full text of the Abhidharmasamuccaya, which, by the way, is slightly inflated as compared to Nos. 1-2 above), printed in Vol. XXXI, No. 1606, Pp. 663a1–694b10 of the Taisho edition of the Chinese Buddhist Canon, belonging to the Bombay University Library.


5. Tibetan translation by Jinamitra, Śilendrabodhi, etc., of No. 4 above, attributed here to Jinaputra (= Rājaputra Yāsomitra?), found in Mdo LVII, fol. 1a–136a of the Narthang Tanjor from Adyar.


7. Tibetan translation by Jinamitra, later revised by the Tibetan Sanskritist Sūryādevaśāriḥbhadra, of the Abhidharmasamuccayasyākyāha, found in Mdo LVII, fol. 135a–340a of the Narthang Tanjor from Adyār. This is attributed again to Jinaputra (= Yāsomitra), although it corresponds with No. 6 above, which is attributed to Šīhramati by the Chinese and which, unlike Yāsomitra’s śāriḥbhadra Abhidharmakosāvyākyāha, follows the method of quoting the basic text in full before commenting upon it.

Both the Tibetan and the Chinese translations of the Abhidharmasamuccaya (Nos. 2 and 3 above) proved to be of great use not only in fixing the interpunctuation.
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