An Appendix to the new edition of the Bodhicaryāvatāra

It is a matter of gratification that a new edition of the Bodhicaryāvatāra has been published by the Asiatic Society, Calcutta.

Sixty years ago, in 1903, Asiatic Society published the Bodhicaryāvatāra with the Pañjikā of Prajñākaramati. Prof. Louis de la Vallée Poussin edited it. It has been out of print for a long time. The present edition is made by Prof. Vidhushekhara Bhattacharya, a scholar as eminent as the former editor.

It is a complete edition of the text. It contains all the ślokas of the Bodhicaryāvatāra in ten chapters.

The first edition was very rich and useful, because it contained the Pañjikā which is no less important than the text.

The present edition is devoid of the Pañjikā but rich with the addition of one hundred ninety-three ślokas which were not available in the first edition. The present edition contains also the Tibetan translation (in Tibetan script) of the text. It will be a valuable text book for students devoted to Indo-Tibetan Studies.

The late lamented Vidhushekhara Bhattacharya had barely completed his edition when death snatched him away from us. He had no time to revise it. His students well-versed in both Sanskrit and Tibetan were not near him; and so they could not help him in this difficult task. In such circumstances, as is natural, some mistakes have crept in.

It is a sacred duty for his past students to check and correct those mistakes. The present writer is one of his humble students who had the good fortune to be intimately associated with him for more than twenty years. In this paper an attempt is made to check mistakes and improve some of the readings of the additional ślokas with the help of the Tibetan translation. Printing mistakes are also checked and corrected:
CHAPTER III

Improvement upon the Additional ślokas

Page 42 line 1 Read: abhyāśaḥ anyadīyeṣv śukrā-śonita-
yis. ni. gzan. dag. gi. khun. ba... Cf. Paṇijkā under ślokā 91: yathā
’bhyāśaḥ ekatvā’ dhyavasa’yo’śmin kāye ekatvam antarana’pi. tathā
nekaprakāre jagatī api. See also ślokas: 115, 117, 119.

40 6 1 Read: udghusya.
48 35 4 Read: tīṣṭbanti.
48 37 2 Read: prasabbha. Tīb. nan. gysis.
49 39 3 Read: mabhṛtha. Tīb.: don. chen.

CHAPTER VIII

165 111 1 Read: abhyāśaḥ anyadīyeṣv śukrā-śonita-
yis. ni. gzan. dag. gi. khun. ba... Cf. Paṇijkā under ślokā 91: yathā
’bhyāśaḥ ekatvā’ dhyavasa’yo’śmin kāye ekatvam antarana’pi. tathā
nekaprakāre jagatī api. See also ślokas: 115, 117, 119.

167 118 1

According to my copy: adhy atisbut
ato nabh svanāmāpya avalokitaḥ
which is better than ’tīṣṭbad atho. Tīb.: gar. de. ba.

172 137 1

According to my copy: niścayam
kuru he manah Tīb.: yid. kbyod.

177 157 2 Read: bauddha-sampat-sukhān-muktā nā
bhaviṣyad āyaḥ daśā for bauddha
sampat-sukhān.

Printing Mistakes

168 122 1 Read: yo māṇḍya-ksul for yo māṇḍya ksul.
174 146 1 Read: ṣakrathe naiva’sya.
174 148 1 Read: omit visarga(ː) in prakaṭa.
175 152 2 Read: paribbadkṣye for ’mokṣye. Tīb.: yoṅs. su. spyod.
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237 30 2 Read: prāṇuṇvantācataṁ nicā batamānā bhavantu ca, for prāṇuṇvantu ca tām nicā hataḥ. Tib.: ma. rabs. rnams. ni. mtho. thob. ciṅ. Ṇa. rgyal. dag. kyaṅ. bcom. par. sogs. “May the depressed be uplifted and freed from pride.”

242 51 2 Read: yāvat-pramuditā (my copy)-bhūmiṁ for pramuditāṁ bhū. Tib.: sa. rab. dag. ba. thob. bar. dw. (pramuditābhūmer ā prāṭeṭha)

243 54 2 yathā carati maṇjuśrīḥ is the reading of my copy which is supported by Tib.: ji. ldar. 'jam. dbyaṅs. spyod. mdzad. pa.

Printing Mistakes

229 1 2 Read: tena sarve janāḥ santu bodbi-caryā-vibbūṣaṇāḥ for tena sarvamā bodbi-caryā vibbūṣaṇāḥ (separated).

230 4 1-2 Read: narakāḥ for narakāḥ and read sukhāvati-sukhāmodair.

230 7 2 Read: ḍyā.

Here I have pointed out some mistakes and suggested some improvements as well as corrected the printing mistakes, only
of the additional ślokas. There are defects and printing mistakes also in other parts of the work:

(i) Variant readings of different MSS. and the Tibetan translation are not exhaustively recorded; (ii) variant readings found in the text of Minaev or in the JBS, are very rarely quoted, unlike the edition of Poussin. For example:

Page 1, śl. 2, l. 4; here Minaev and Text-MSS. read: bhūvayitum which is not recorded.

Page 8, śl. 23, l. 2; here Minaev and Text-MSS. read: devānām va rṣīnām va. this is not recorded.

Page 103, śl. 92, l. 2; kim aksaraṁ bhaksyāṇi; Tib reading is different: kim aksaraṁ kartavyāṁ (tshig 'bru. rnams, kyi. ci. zhi. bya.). But it is not mentioned in the notes.

As for printing mistakes see p. 4, śl. 9, l. 2, last word; l. 3, first word, p. 9, śl. 29, l. 2, second word; p. 17, śl. 16, l. 3, second word, etc.

Sujitkumar Mukhopadhyaya

REVIEW

RGYAN-DRUG MCHO-GNYIS. Published by the Namgyal Institute of Tibetology, Gangtok, Sikkim, 1962. Pages 1-53, Plates 1-7 (5 in colour, and two line-drawings).

The Namgyal Institute of Tibetology is doing commendable work since its foundation. It was formally opened by the Prime Minister of India only in October, 1958, and is thus not even five years old. But during the relatively short period of its existence, it has fully justified the deep interest taken in its well-being and development by the exalted royal house of Sikkim.

The Rgyan-Drug Mchog-gnyis is the Institute’s first publication. It illustrates five Tibetan Thankas originally painted by the sixth in the line of the Gyalwa Karmapa incarnation in the middle of the 17th century A.D. These Thankas have long been the heirlooms of the royal Namgyal family of Sikkim, and are beautiful representatives of the Tibetan art of banner-painting. The five colour-plates show the Buddha in bhūmi-sparśamudrā and the eight great Masters of Mahāyāna philosophy, such as Āryadeva and Nāgārjuna (2), Asaṅga and Vasubandhu (3), Dignāga and Dharmakīrti (4), and Guṇaprabha and Sākyaprabha (5). Besides these in two other plates (6 and 7) are reproduced thirteen line-drawings illustrating the same subjects in different poses. Each of the five colour-plates is followed by a faithful description of it with a brief reference to the iconographic features and the general character of the subjects represented therein.

This constitutes the first part of sumptuous publication. In its second part is incorporated a brief account of the lives and teachings of the eight Masters prefaced by a similar account of the Buddha’s teachings. In this part are reproduced the line-drawings of the Buddha and the great Mahāyāna theologians named above. The account of the lives and thoughts of the Masters is based not only on