LE MUSÉON

ÉTUDES

PHILOLOGIQUES, HISTORIQUES ET RELIGIEUSES

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NOUVELLE SÉRIE.

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LOUVAIN

J.-B. ISTAS, IMPRIMEUR-ÉDITEUR

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1904
Bouddhisme. Notes et Bibliographie.

Contributions to the study of the Śiṣṭāsamuccaya derived from Chinese sources (1).

The present work is rendered into the Chinese by Fā-hu and Zih-khan A. D. 1004-1058 (Nanjio’s Cat. No. 1298). It is done so carelessly that we very often meet with mechanical juxtapositions of words and phrases corresponding with the original, giving no connected sense at all, which render this translation so far untrustworthy. But large portions of the works cited by the author we find correctly translated into Chinese. Moreover in finding our way about the stock phrases or technical expressions and other terminology peculiar to Buddhism we Buddhists stand in a position of some advantage.

The main object of the present paper is to illustrate certain selected passages from Chinese sources, leaving to others whose knowledge of Buddhist Sanskrit may be more extended than my own, the criticism of the work from the Indian side.

At present, I must confess, I have no time to read through this treasury of Mahāyāna doctrine. My search is limited generally to those passages, which the editor noted as doubtful or obscure in their reading. In a few cases other portions are touched on when they came under my notice.

As to my use of the Chinese, I may explain that the latest Japanese edition of the Chinese Buddhist Tripitaka is divided into forty groups; each group is designated, as it formerly was, by the successive characters of the "Sentence of Thousand (different) characters". Each group thus designated contains 9 to 15 fasciculi numbered by numerals. I denote each fasciculus by Roman figure in its order, discarding the original awkward numbering. As to the version of the Śiṣṭāsamuccaya I give only number of leaf, for the whole work is included in fasc. Ωίξξξξ (1).

Prof. Bendall’s notes and remarks are enclosed in square brackets.

14. 8. aparānta-koṭim. (acc. to Add. Notes p. 396) up to the end of the future (XIV 92 b). cf. the expressions pārvantaparāntaṁ the end (or limit) of the past and the future and bhūta-koṭim the limit of reality occurring very often in Prajñāpāramitā-text.
16. 7. chandikavatāraṁ (?) Read bahūtaṁ. Similar expression in Ast-P. p. 57. 15 et seq. [The MS. is broken, but bahū- is a decipherment quite as admissible as vata-].
16. 8. nātāra tiṣṭhaṁ na viṣṭhataṁ. "He never loiters half way, nor gives up". (CXLIV 67 b). Thus the MS.-reading viṣṭhataṁ = viṣṭhate may be preserved, as suggested by the editor at p. 389.
19. 8. asya putre tiriktaṁ premātāpadyate. tathā 'neyaṁ satteṣu. "Loving his son excessively but not other people" (XVI 9 b). We must supply 'na after utpadaye. [I fully agree. The Tib. confirms this restitution].
19. 15. itma-kṣemānā[-]maitrī. "Loving himself" (XVI 9 b).

(1) I am very glad that the courtesy of Mr Wogihara has allowed me to peruse his paper previous to publication. I have compared the original Ms. with several of his suggestions, which in many instances turn out to be correct. Other suggestions agree with the Tibetan, which in the earlier part of my work I could only use sparingly. Mr Wogihara has also favoured me with notes of several misprints, which are more frequent in the earlier sheets than elsewhere; as at that time I had not become thoroughly used to all of the rather minute forms of the St-Petersburg type. These I shall duly note in the English translation of the work which I am at present preparing [C. B.].
This phrase is paralleled in the Chinese by line 14. putra-premāṇagāta maitri = loving his son. We may fill the lacuna by 'gaṭā'.

23. 10.  karṇaṁ nāsā sampaṃtyajan.  = Giving his ears and nose (II 27 b). Read nāsā (or naṣa) va? [The Tib. suggests rather : nāsā va].

23. 16.  saṃtānā.  = Constant, continuous (II 28 b). saṃtānā and saṃtāti often mean continuity of mind or matter or of both during one's whole life, because both the mind and the matter is considered as a momentary thing from whose continuation arises the phenomenon of life. [Compare Prof. de la Vallée-Poussin in J. As. Sept. 1902 pp. 275 285. and the editor's references at p. 391].

25. 11.  'tra.  = The intestines (II 19 b). Read 'utra. [So too the Tib. : The MS. itself, as I now notice, seems to have been corrected to the form 'utra].

25. 12.  vṛgyathita.  = Later on he does not regret (II 29 b). This seems to suggest vi utd + sthā in sense of 'such ab- wend von, aufgehen'.

26. 6.  bodhisattva-dāna-pārvaro pariṇākāna.  = Bodhisattva's vow formerly made to give (II 23 a). Read pārvaro-praṛ.

26. 12.  vānukula.  = Most pleasant (27 b). This suggests some form varānukula. But female singers of inner apartments (II 24 ab) points to varāha-kula or the like.

28. 1.  saḍ-gantrōpetān.  = Furnished with six tusks (28 a). Read saḍ-dant. In describing an excellent elephant this term is used very often. See Lalit. (ed. Lefmans) p. 55. 3.

31. 3.  sarva-sattvā | jñānaḥ kārvā bhavantu.  = All sentient beings may obtain the food of knowledge (II 21 a). Read -sattvā jñānākārvā bhavantu.

31. 2.  āhāra-prajñātāsino.  = Having understood the nature of the food (II 21 a). Does prajñātāsin as in the MS not mean 'understood'? Cf. a buddhist word kṛtāsin = one who has finished his work and caritāsin in Aṣṭ. P. pp. 176. 10. 299. s etc.

31. 5.  sarva-rāṣṭrā-jiḥvāḥ.  = Not attaching to all best tastes (II 21 a). Doubtless -rāṣṭrā-jiḥvāḥ. [Apparently correctly].

31. 6.  rasse-nimittā-grahyārā.  = Not sticking to every taste (VII 84 b). Read "mittelā" (compound).
or 'h' in pratihara may be an insertion to avoid hiatus in original prakrit pratiñā. Cf. jatiñhi in Lalit. (ed by Lefmann) 175. 11 = Śikṣās 206. 9 note. For this explanation I am indebted to Prof. Leumann.

56. 10-11. stāvāpi kāntaśa ekadāśāpi. * Whatever thing belonging to Buddha even a string *(XVII 66 a). We can read *ka nataśa ekadaśāpi *pi. [But a break in Sandhi in Skt. Ms. implies a comma, which does very well here].

57. 6. udvāsānyapīta (uddhāsa) acc. to Add. Notes) ....
dadditi, * He gives hardly (or reluctantly) *(XVII 66 a). If we can read udvāsāṇa instead of udvāsāya then possibly this form is from ud + vas with a caus. sign -āpaya like in Pāli. See next note. [*ās clear in the Ms.*].

58. 8. udvāsumānas. * He longs for to get it *(XVII 66 a). I suppose this would be part. pres. of caus. pass. ud + vas.

59. 9. yāna-bhātān pātra-bhūtan vā. Read pātra-bhūtan apātra-bhūtan *(34 b XXX 18 a). [So too the Tib.].

60. 15. pātra-bhūtan pātra-bhūtan. — Read -bhūtan apātra-bhūtan *(l. c.).

72. 10. (b)alena. Read phalena (CXXIII 62 b).

74. 11. pareśaṁ samp - - - - - * Having seen the riches of other people *(CXXIII 62 b). If we read pareśaṁ sampadadhi dī haste mama syād .... phalām agatām *this makes a sūkha as in the Chinese.

75. 7. Read pāṣaṇa-varṣeṇa .... mukha-nirmo [The Ms. has -varsair].

80. 11. kabhali. * Carrying on the back a heavy load *(XLI 24 a).

81. 4. niśa-sthāne. * In a privy *(XXII 42 b). Read mādha-sthāne. [So Ms.].

82. 3. utkāt. * They being pleased *(37 a). Read raktaḥ [So Ms.].

86. 2. saśra-sattvānāndhakāreṇa bandhane kruddhak praveśayet. * Through anger fettering all sentient beings and putting them into the hell of darkness *(XI 69 b). This suggests the reading saśra-sattvān anādhakaṇeṇa bandhane .... [sattvān anādhakāreṇa bandhanena].

97. 1. nirayaṁ saññadāmi. Can we not preserve the original doubtful reading niraya-vāsana vādāmi?
le Muséon.

esate sada viśeṣa-paṇḍitaḥ. [The Tib. supports our reading, in which te is of course equivalent to a dativus ethicus].

107. 7. 11. viṣeṣa. A misprint or misreading for 'ṣeṣa, [which the Ms. has].
111. 15. citena. The Chinese (XVI 50 b) has 'mitreya'.
115. 18. Read adharma-kāmaś. [So also Tib. (71 b 5)]; but Ms. ṣkūma].
115. 15. Read sa-balam. [So also Tib.]
125. 6. Read kheto. [So also Tib. 'spittle'].

123. note 4. Judging from the context and according to the Chinese versions the word 'liha' seems to have two meanings: p. 128. 18. lihaṃ va praṇītaṃ va = either fine or rough = (43 b XVII 67 a); p. 129. 9, 10; and 131. 4. liha 'scanty', (43 b XVII 67 a). [The Tibetan seems also to have two equivalents like the Chinese, respectively. Compare now Prof. E. Müller JRAS. 1903, p. 608 as to Pāli evidence. It now seems to me possible view of somewhat conflicting testimony that the word was a wide one, like English 'bad', or 'poor', which might refer to quantity, quality, or to both].

129. 14. sīlīyam. 'On a stone' (XVII 67 a). This suits for an aranyaka-bhiksų.

131. 1. yāvan na. Probably : yāvat sa. [I do not accept this after all. The Ms. is quite clear, and yāvan na = until +]. — I meant 'yāvat' to have been used here in the sense of 'at the time of' as in the Chinese.

132. 14. tri-koti-kṣuddham. * Three kinds of purity (XXXVI 28 b 68 a 112 a) which are enumerated immediately after. Should we read tri-koti-suddham? [Yes : kṣuṭa appears to be a misprint].

133. 4. nirvāṇa-. Apparently Mahāparinirvāṇa-sūtra (Nanjo Nos. 113 et 116) is meant.

135. 15. Read khalu-pratvad-bhaktuka (comp.) as in M. Vuyt. § 49. 6. Hiouen Thsang rendered elsewhere: 'eating after he had prohibited it', khalu in the sense of pratvedha. Cf. Duddhaghosa's explanation of this term quoted in Childers p. 310. [Compare Index II. p. 379].

136. 2. Read nirvāṇa according to XVI 11 a. But CXC 78 a has 'dilakite, or disgust (of the world)' = nirvid.

137. 7. civa-raiḥ asaṃvṛta-kāyaḥ. * With his religious robe covering his body * (XLIX 29 b). Read civa-raiḥ saṃvṛt [This conjecture is substantially correct].

164. 2-7. This passage is rendered metrically by I-Tsang.
172. 2. parikāraṇaṃ. * First action, setting on to act * (LIII 7 a) = preparing to commit.


174. note 1. The Chinese has also simply * four hundred *.

176. note 4-4. According to the Chinese (XXX 35 a) II. 5, 6, tena kuśala-mālāna karma-vipākena is in apposition to l. s. tena pranidhi-pāta-vairama-cakreṇa.

177. 6. nāyakaḥ. The Chinese (XXXIII renders this as a vocative. Compare the reading of CH in Add. Notes, p. 408.

179. 3. bahu-sukhām. * Of many entrances * i. e. of many kinds (53 a) = bahu-mukhām is preferable.

180. 4. viṭhapana-pratvapasthāna-. * Absurd imagination * (XVI 5 a), * simply deceive one's eye * (CLXXX 33 b). Cf. p. 236. 1, 2, 3, where it is rendered by * adornment * (XXV 66 b). The sense would be 'presentation, appearance' contrary to entity.

Now I see viṭhapana is rendered by Hiouen Thsang by 'collection' in Aṣṭ-P. (Calc. ed. 162, 314), where in both places surely by mistake the editor reads viṭhayā instead of viṭhapā.

(To be continued.)

U. WOHARA, Strasbourg.
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1904
Some contributions to the study of the Śikṣāsamuccaya from the Chinese sources. (Continuation.)

184. 14, 15. abhinirbāḥṛtād autsukyāt. * He pushes forward strenuously s (XXIX 5 a). This is a loose rendering. As to the word abhinirhāra Hiouen thsang renders it often ‘causing to come out, calling forth’, which would be most exact equivalent. I-Tsung renders abhinirharati ‘obtain’, as Prof. Cowell proposes for Divyāvadāna 4815, 4919.

186. note 1. Could we not suppose an original reading paraśu- yoś; r and l being sometimes exchanged?

189. 5, 6. * Although he reads great many sūtras (i), (ii) he, presuming on his extensive learning transgress his vow (s), he cannot, through his extensive learning, be free (s) from the affliction of the hell arisen from the violation of the vow (s). (XXXIII 8 b). The reading would be something like: kiyad bahiṅ dharmaparyāyuḥ dhyeyāḥ śilaṁ ta rakṣeta śrutenaḥ matalaḥ na bāhuśrutena sa śakya trāyitum duṣṭālā yena vrajamāṇa durgatiṁ. (cf. Add. Notes 189. 5; 189. 6.)

190. 6. apramāṇākāraṁ. According to 54b and XXV 56b read apramāṇākā [and so the Tib., 118 b.].

190. note 2. Here Mahāyāna-books in general are meant in contrast to the Hinayāna-piṭaka.

190. 17. satvādhiṣṭhā. According to 55a and XXV 56b read tatvādhiṣṭhā (= tatvādhiṣṭhā). [and so the Tib.]

190, s-191. s. The difference of 80 äkārūs in the three texts is as follows:

Skt. text | 54b—55a | XXV 56b—57a
--- | --- | ---
1–4 | 6 | 7
5 | 6 | 7
6 | 0 | 5
7 | 9 | 8
8 | 8 | 9
9 | 0 | (free from name and marks)
0 | 9 | 0
10–30 | 31 (hearing the meaning)
31 | 32 |
32 | 33 (hearing departure (?))
33 | 34 |
34 | 35 |
35 | 36 |
36 | 37 |
37 | 38 |
38 | 39 |
39 | 40 |
40 | 41 |
41 | 42 |
42 | 43 |
43 | 44–52 |
53 | 54
54 | 55
55 | 56
56 | 57
57 | 58
58 | 59
59 | 60 (Protection in good and bad places)
60 | 61
61 | 62
62 | 63
63 | 64
64 | 65
65 | 66
66 | 67
67 | 68
76–80

In the present text occurs twice (190. 6 & 14) gauravākāram apparently by mistake.

191. s. artha-gaty-anugamata. “Clearly understanding the sense” (55a) seems to confirm the editor’s correction.

192, note 2. The Chinese had no addition, but the quoted Chinese text (XXV 65b) agrees with the Tib.

194. s. mamāttike ceti pradaśa-cittā. “Though he would be abused yet he ought not to think of retribution” (XXXIII 9a). Apparently the Chinese translator had a different reading.

197. s. utkarsayitayaṃ “Should be praised” (56a). Cf. ätmotkarṣaṇī “self-exaltation” in the Bodhisattvabhūmi and ukkaṇḍo in Childers.

197. s. samvega. “Disgust” (36a, LXIX 28b). This is the usual equivalent of udvega. udvega (or samvega) — dharma denotes the Hinayana-doctrine emphasizing the quitting the world, contrary to the Mahāyānist teaching to remain in the world and attain to Buddhahood.

199. s. poṣa. “nourisher” (56b). This is one of those 16 wrong views relating to the existence of individual. Enumeration of these 16 views often occurs in Prajñāpāramitā-text, e. g. Satas.-Prajñāp. (Calc. ed.) 120–121a with two omissions. The editor’s note “a prakritic form I cannot understand.”

[“Prakritic” denotes a quasi- Sanskrit form affected by Prakrit; in spite of the Chinese (and Tibetan gso-ba ‘nourisher’) it seems to me that the world is probably a by-form of puruṣa; cf. Pāli posa. — C. B.] puruṣa is another one of those 16 heretical views. See M. Vyup. § 207 and Satas.-Prajñāp. l. c.

201. note 3. According to the Chinese (XVII 66 b) and perhaps the Tibetan readings, the marginal addition should be taken
into the text and the MS. reading "bhirādhā (note 4) must be preserved. Read nāvadhy āiyō instead of nāvadhy āiyō."

202. 10. samāhā... [na] vijahatī. 57th simply samāhitavasthaṃ na vijahatī.

203. 5. Read asadbhūtān.

204. 4. Read caakra-bhrāmā.

207. 17. uṛjyamānasya. "Floating" (58a). The reading of B. (note 2) ubyamō would be right.

210. 2. Bhagavatyām. This extract is taken from the Pañcava.
— P. (Cambridge MS. Add. 1629, leaf 92b 5 et seq.)

8. mūtoṭī. The Chinese (LXIV 64b) equivalent agrees with the Tibetan.

211. 15. śrṇu-kaṭāhakaṃ. "Pelvic bone" (LXIV 65b). "kīṭā-hāsthīnī," Pañcava-P.

213. 4. According to the cited text (II 15b) the reading would be: vā [pe | evaṃ praśṭavāyā dharmā. sabā gandhar rasā would have been originally a marginal note referring to the word pe and then have been taken into the text by a scribe.

214. 7. bodhisatvānāṃ. 59a reads with the MS. bodhisukhānāṃ, but II 15b and VII 78b reads bodhi-mukhānāṃ; the latter would be right.


222. 2. naḍa-kālāpa. "A bundle of reeds" (CCLX 92a). This simile occurs several times in the Abhidharma-books denoting an union of mental and physical elements depending on each other.

— See Abhidham. s. (J. P. T. S. 1884) VI. 8.; Sam. N. II. 114; Bodhicaryāv. p., fol. 169a init. and § IX, 102. (L. V. P.)

10. sūṣraṇaṃ. "Furnished with the flowing out" (60a). The "flowing out" is an epithet of klesa, very often wrongly spelt sūṣraṇa.

222. 4. catvāro rūpiṇa upādāna-skandhāḥ i.e. vedanā, saṃjñā, saṃskārāḥ and vijñāna are called simply nāma, both catvāri mahābhūtāni (constituent elements) i.e. pṛthivi, ap, tejas and vāyu and all constituted matters are called rūpa. The sense would be: catvāro rūpiṇa upādāna-skandhās tan nā-

248. 6. upāttapaṃ. "Insensible" (63b). This is said in contrast
of upāttaṇā = sensible above line 3. Both from the Ch. and from the context it must be corrected to anupāttaṇā.

250. 14. prasāda. « pure matter » (64a) Vasubandhu said = the pure matter, which is to be rested on by their (corresponding) vijñāna is called the five roots (pañcindriya) of the eye etc. (Abhidhammakosā = CCXII 95a). These indriyā are called paramārthindriyā corresponding to the five sensory nerves. The Tib. nañ-ha should be understood here in the first sense ‘essentiality’ given by Jāśchke.

253. note 3. I cannot see the necessity of changing the MS. reading ṭaṇḍu eva; auppattāyaṁśika and dvaya-pratyaya refer to prathama-vijñāna.

256. 2. Read : rūpā-vedanā-saṃjñā-saṃskāra-vijñānānāṃ.

260. 4, 5. « There is neither being nor sorrow, therefore there is nobody to be saved (1); having thrown away the sorrow of (our) mind we obtain joyful great ecstasy (2). (XV 33o. XXI 42o). The MS. reading satvo naiva would be right and the rest of the line : na duṣkha śakya (or śakya) muninā yasyā-paṇitum duḥkaṃ.

10. « The Well-gone (Sugata) spoke always : ye exercise the learning of the remembrance, that is meditating on the right remembering place of the body » (XV 34o). Preserving the MS. reading except bhāvanāḥ which is to be changed to «naṃ we can read : uktam co sugatena : = bhāvayath’ imāṃ kāyaṃ gatam bhāvanām ».

261. note 1. In Buddhist literature ‘ savāsana ’ or more generally ‘ savāsanā ’ means : ‘ furnished with the influence (or impress) of the habit (of the kleša) ’.

2. Read : sarve ti (for te) śūnyā munel (?)

259. 10 — 264. 2. The Chinese order of the quotations is much transposed, thus:

1. 261. 4 — 262. 11. rendered prosaic with some omissions.
2. 263. 9 — 264. 2.
3. 263. 1 — 8.
4. 262. 12 — 14.
5. 259. 10 — 261. 3.

Additional Notes p. 412. 2s. must be deleted.

U. WOGIHARA.

BOUDDHISME. NOTES ET BIBLIOGRAPHIE.
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VOL. VII.

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90, rue de Bruxelles, 90

1906
l'empan = 12 doigts — SU-BAT (main ouverte)
la coudée = 24 doigts — U
la canne = 12 empans — GI
la perch e = 12 coudées — GAR-DU
C'est cette fréquence du chiffre 12 dans l'échelle des longueurs qui a dû amener l'introduction de son multiple 60 comme base de la numération ordinaire : Le Soss = 5 × 12 = 5 empans, est un dérivé de la main de 5 doigts qui se trouve à l'origine de tous les systèmes de numération.

Colonel Alott de la Fuye.

Bouddhisme, Notes et Bibliographie

U. Wogihara.

Some contributions to the study of the 'Sṯẖṣasamuccaya from the Chinese sources (End). 1

268. 2. Read : karstī | na bodhiṣṭā I think this ' na ' is here necessary according to the two preceding instances (p. 267, 15 na śanair ... and p. 268, 2. na bodhisattvo ....) and the Ch. version (XLIX, 34a). [But see 267, 15 kathaṇ neryā-patham āraṇayati].

268. 4. Read : vācā | pūpechatāṃ darśayati.

269. 6. labdhvā.

273. 6. This extract is wanting in the Ch.

279. note 3. The two Ch. versions (II, 11b and VII, 74b) of draukhila are agree with the Tibetan. — lya and ṅya in old Nepalese MSS. are easily to be confused; perhaps draukhila is a clerical mistake for draukhiṇya. A parallel clause containing sattva-khaṭukāta in the earlier Ch. version (VII, 74b) agrees with the Tib. and in the later Ch. version (II, 11b) it comes after the clause : ' sattva-dṛṣṭi-kālaṇḍa-duṣṭair na vivartate ', khaṭukāta is rendered by the Ch. translators of the quoted sūtra ' difficulty to subdue ' and by Hiouen-Tsang in Bodhisattvabhumi (Cambridge MS. 72b) ' nyyielding ' and (fol. 136a) ' hard '. khaṭukācakāḥ of Divyāvaśa 8. 8. is rendered by I-Tsung ' being niggardly in wealth, we do not give it to other '. From this remark, both draukhila (? = draukhiṇya)

(1) See Muscron. V, pp. 97 and 299.
and khaṭuṅkata would be better taken as forming part of the text.

284. 1. pratyavārār dhā — jaḍaeśamukhaḥjātiyāḥ. The corresponding three Ch. versions run thus: "inferior in valour, idle, perverse, deaf, blind like a dumb-sheep" (XLIX, 10a), "little in knowledge, dull, stupid, dumb" (XLIV, 45b), "perverse, stupid, deaf, blind, dumb" (XLIX, 73b). dhā — seems to have been rendered by "idle, dull or stupid" by the translators. If this be right it would most probably stand for dhāndha, which we often meet with in that sense elsewhere in Buddh. texts.

284. 14. satītenāṇga. "When there is a combustible" (L, 67b) suggests a reading: "satīndhane 'gnaṅ jvalati. satīndhane na jvalati". ndha in old Nepalese MSS. is liable to be taken for tva.

285. 5. sūḍṛhiṭaḥ. "Well taken up" (L, 67b) in general sense.


285. 16. spaṭāṭā khaṭuṅkeṣu. "Obedience amongst the wild". (69a).

286. 1. amāyā āgahanacariteṣu. "Purity amongst those who live wrongly" (XXV, 51a). It is not clear whether the Ch. translator had the same reading as the Skt.; but from the Tib. which the editor quotes, I should preserve the original reading amāyāvidā and yahacariteṣu probably may stand for guhya-c or ājña-c, h and d being sometimes paleographically confused.

286. 2. śrābheṣu. "Amongst the haughty" (XXV, 51a) seems to justify the transcription.

288. note 1. Five Ch. transl. render dhātūragn by "poisonous snake of elements". Disturbance of the four elements is looked upon as a cause of sickness and the dreadfulness of these elements is compared to a poisonous snake. [dhatu must be taken in its metaphysical sense, element of being, like skandha]. The Tib. version "phantoms of elements" would be wrong.

288. 2. -jālam. Six Ch. versions [and Tib.] read "flame".

BOUDDHISME, NOTES ET BIBLIOGRAPHIE.

Could it not be read "jvalaṁ"? Or it would be Prakrit "jalaṁ" for Skt. "jvalaṁ". Note 5. Both London MSS. of the Daśabhimśa-vara, older and later, read jvalaṁ like P.


289. 3. pratāṭāncaritaḥ. pratāṭānuce Daśabh. (older London MS.) : pursuiving and do not abandon" (II, 62a), "spreading out" (CCLIII, 40a), "wide" (CXCI, 21a). The reading of "K" in note 3 would be read pratāṭānuce; pratāṭā with the sense of "branching", because bh for t is a common confusion of modern MSS. Likewise the reading of "C" would stand for pratāṭānuce, nā after tā being omitted. Might our text pratāṭānuce with the marginal nā not be construed as pratāṭānuce? 289, note 4. Both London MSS. and all Ch. versions also satke.

289. 6. saṃbhāraka. santānaka (later London MS., no doubt for santāraka), santālaka (older London MS., with a mark sign above the l which points to a reading santāraka), and six Ch. versions render it "deliverer". The reading of our MS. saṃbhāraka should be corrected to saṃtāraka (bh is simply a mistake for t as above); the Tib. translator had taken it for saṃbhāraka.

289. 5. cyavanacākī. Read cyaovanacākī with both London MSS. like "C" in the note; and six Chinese versions render it "descending and entering into the womb".


290. note 5. "Wandering about" in the Ch., not "research".

290. 2. amogha-cesṭatāyai. The Ch. "no vain conduct" suggests amogha-cesṭatāyai, a reading supported by "K" and "C". In the old MSS. c, r and śu, šta resemble one another.

290. 9. -bhayāhyantā would be "bhayāhyantā".

297. 4. Read : sarva-triyadha-gateh (See note 3).

307, note 1. pithita = pihita (from pi-dhā) "closed". The passages in Mhv. (II, 393, 6 & III, 122. s) would give good sense.
309. note 2. The Tib. addition in this place and the title given in K. F. 239. is not quite right. Mahākaruṇā (Nanjio 117) and Mahākaruṇāpuṇḍarika (Nanjio 180 = K. F. 242) and quite different work.

312. 3-7. These two passages are wanting, in three Ch. versions of Ratnarájī.

312. 10. tricitvara(ṇi) bahirdhā. 'Any thing other than the three robes' (72b). A bhikṣu should not be covetous, but he must always keep his tricitvara. tricitvarabahirdhā in Bodhic vai, 85 and our text tricitvarabahirdhā(ṇi) seems to mean 'anything other than the three robes'.

323. 2. dharmānun... dharmapratip. 'Practice of dharma and sub-dharma' (74a), L 56b. Correct reading : dharmānudharmapratip. See Mahāvyutp. § 48. 50.

327. 6. Read : mālya-vitānāli (comp.).

328. 2. Read : dūna-acintia-tyīga-mukhena (comp.).

328. 3. Read : kṣaṇīti-akṣobhya .... vrata-ṇ-m-tap (comp.).

328. 4. Read : dhyāna-praśaṇti-vih (comp.).

328. 5. Read : sarva-upāya-sah ... hāra-abhi (comp.).

328. 6. Read : vastu-hitaś (comp.).

328. 7. Read : tyā-vim (comp.).

328. 10. Read : aṣubhata-ś (comp.).

328. 12. pratīyantaḥ. Read pratīpantanāḥ 'ya' is a mistake for pa and MS. - reading 'ntah = mnaḥ. — The Ch. here seems to have had a different reading.

328. 16. sukha-pr (misprint).

329. 8. tebhita. tebhī ti? We find in Lalit. ti for te metri causa several times.

329. note 5. Ch. version of this text (75b) is like the Tib., but the first version of the quoted sūtra (VII, 39b) renders this passage : 'he does not look for emancipation and freedom from tumult', and the second (I, 61b) : 'indulging in rebirths he does not look for emancipation'. Thus rāja-gataḥ gives also a good sense.

329. 14. rāja-samāyddhisahāya. Both Ch. versions of the quoted sūtra (I. c.) : 'giving up both land and riches'. Read : cddhi sahāya (separate). sahāya, metri causa, either stands for saṃhāya or it should be written with anusvāra disregarded in the scansion as du(h)pṛjāṇa sa(m)codita in p. 337, penult.

330. 6. vyādhinapṛṣṭā. This no doubt stands for vyādhina (= anā) spṛṣṭā. At p. 338. 9. in sasprṣṭa and line 13. ātura-prṣṭa, s is preserved contra metrum.

330. 11. te ca aḍesaḥ pddhanusastī. Here three kinds of miracles (prāthihāya) of Buddha are described. The original reading would be : te c' aḍeṣanā ( = ādeṣanā) - pddhy - anus' cf. M. Vyutp. § 16.

332. 4. cārika tirthya daśa tritayānām. According to the later corrupt Ch. version of the quoted sūtra (XI, 83b) : 'making pilgrimages three times he worships'; cārika and tritayānām seem to have been the reading of the translator's text; but the earlier correct versions (VII, 39b and I, 61b) : 'wearing garment (tattered garment — I, 61b) he serves the fire' seem to indicate a reading something like : colika tirthya yājī ca tapāṇām. Such transformation can be explained on paleographic grounds. See e. g. Bodhisattvabhūmī — cūṭaka in Divyav. 415. 6. would mean the same thing as colīka, o and a being often paleographically interchanged, and r and l phonetically. yajī ca may be mistaken for dasītri (1) ca, da, pa and va are often difficult to distinguish (2) s is interchangeable with sh and s, and s is very similar in form to j, (3) t and i are by modern Sanskrit scribes in Nepal often interchanged and (4) ca and tr are reasonably not seldom confused; thus we can obtain grounds for the conjecture derived from the Ch. version.

333. 1. Read : loke (misprint).

333. 4. uja ‘Direct plain phrase' (76b) and 'with direct speech of mankind' (I, 61b). 'keśucidiva rāha'. Read : keśucī deva-raha.

335. 1. Read : kṣṭa vigr (separate).
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345. 6. Read: bhūmi-tālātu.
345. 8. Read: gaganātu smṛ.
346. 3. Read: Rutāvati nāma (separate).
346. 16. yātuka bimbaranekasurirūpam. 'As much as the number of warriors of Asura' (I, 65a; VII, 37a). This version and the MS. -reading vim-dhar' would suggest a form like yodha (nom. pl.) -r-ānekā. — y and v are sometimes confused in old Nepalese MSS.

351, note 3. According to the Ch., this word should be accussative: vaisāradyaṃ ca.
355. 11. samantādyo janaṣate. Read: samantāl yojanaś.
355, note 7. vicaksulkaṇaṇa occurs also in Aṣṭ—P. (Calc. ed.) p. 78. 7, which is rendered by Huin-Thsang 'destroying the eye' and Haribhadra in his commentary rewrites it 'vighnakaraṇa'.

337. 18. Read: satya-pratitya-vimś (comp.). pratitya stands for pratityasamutpāda. [?]
338. 1. Here the Ch. repeats the preceding whole line, viz. satya-pratitya-vimś. . .
338. 4. taṃ ca satkṛtya [supported by Tib. gus-par byas-nas]. 'ca sat' may be taken as vasaṁ = vasaṁ-, which gives good sense. in must be disregarded. cf. 337, note 5.
338. 5. buddhavatī. According to the Ch. read: buddhamatī.
338. 6. Read: padma-vareṣu.
338, note 6. May we not metri gratia read: te abhayamadada ?
338. 3. tāya 'bhayā would be a mistake for: tāya bhayā.
342. 11. raśmi sukhāpamukhā. 'Such and the like gates of rays' (I, 63b). Read: raśmi-mukhā pramukhā.
343. 18. udikṣīṣu. 'They look upon without satisfaction' (I, 63b). udikṣīṣu was probably the original reading.
344. 2. Read: jirṇaka-vṛddha-sarirāḥ (comp.). This and the following several stanzas are constructed in the same way, the verb samāhita with a locative and vayutthiḥī with an ablative.
344. 3. The correct form seems therefore to be sarirā or sarirā (Pāli abl.).
344. 4. Read: śraddha-upa (comp.).
344. 5. Read: śraddha-upa (comp.) and kāya (orig. perhaps kāyī) sama (separate).
344. 6. Read: saikṣa-as (comp.).
344. 7. Read: saikṣa-as (comp.).
344. 8. Read: pratya-buddha (comp.).
344. 11-12. Read: kāya-sam (separate).
344. 13. Read: ekatu rom (separate).
344. 13-16. ekatu, at the beginning of the line, must be locative, orig. perhaps eki tu. Cf. 348. 8. sarvi tu.
344. 14. 'mukheṣu should be 'mukhātāḥ.'
345. 5. Read: vāyu-patḥātu smṛtimān.