

undoubtedly the Hūṇas who were responsible for the sudden shake up of the Gupta empire in the time of Skandagupta. As we have references to the Puṣyamītras in the *Purāṇas*, noted above, suggesting their somewhat tribal or dynastic character,¹⁹ it is possible to assume that they were possibly a small republican tribe, like other tribes, or a small monarchical tribal state but with no creditable political achievements to their credit, in any period of Indian history. They rose, flourished and ultimately perished in the vast sub-continent of India like so many petty tribal states which history has not cared to record.

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¹⁹ It may also be suggested that "Puṣyamītra" may have been the honorific title of the kings of this dynasty after the name of its founder. We have numerous such instances in the history of India and also elsewhere. The kings of the Janaka dynasty of Mithilā were all known as Janaka after the name of the founder, Mithi Janaka (cf. the author's book, *History of Mithilā*, Chap. II). So was the case with the well-known "Caesars" of Rome and "Kaisers" of Germany and many other dynasties in world-history.

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	Sloka	Line	
37	29	2	Read: <i>bbavādhva-bhramaṇa-śrānta-jagad-viś-rāma-pādapah</i> for °śrānto jagad.° Tib. <i>srid. lam. 'khyams. śiñ. dub. pa. yi. 'gro. ba' i. ñal. bso'i. ljon. śiñ. yin.</i> The copy that I have with me reads: °śrānta.°

CHAPTER IV

42	11	2	Read: <i>dolāyamānaḥ saṃsāre bhūmi-prāptau cirāyate</i> for °bhūmi-prāptaś °cirāyate. Tib. <i>sa. thob. pa. la. yun. riñ. thogs.</i> My copy reads: °prāptau.
43	15	1	Read: <i>kadā tathāgatotpādaṃ śraddhām mānuṣyam eva ca</i> , for °śyam eva vā. Tib reads: °dañ. My copy reads: <i>ca.</i>
44	21	1	Read: <i>eka-kṣaṇa-kṛtāt pāpāt</i> (my copy and Tib. support this) for °kṣaṇāt kṛtāt.° <i>avicaḥ kalpam āsyate</i> for °āpsyate; my copy <i>āsyate.</i> Tib. <i>gnas. 'gyur. na.</i>
45	25	2	My copy reads: <i>ciraṃ dbakṣyaty aśikṣitam.</i> But <i>dbakṣyati niścitaṃ</i> is supported by Tib. <i>gdon. mi. za.</i>
46	28	2	Read: <i>na śūrā na ca te prājñāḥ</i> for <i>na surā</i> °. Tib. <i>dpa'a. mdzañs. min.</i> My copy reads: <i>śūrā.</i>
50	43	1	Read: <i>atra grabhī bhaviṣyāmi baddha-vairāś ca vigrabhī</i> for <i>atra grhī</i> °. Tib.: <i>bdag. gis. žen. bya žiñ.</i> According to my copy: <i>grabhī.</i>

Printing Mistakes

Page	Sloka	line	
40	4	1	Read: <i>yadi caiva</i> (separately).
40	6	1	Read: <i>udghuṣya.</i>
48	35	4	Read: <i>tiṣṭhanti.</i>
48	37	2	Read: <i>prasabham.</i> Tib. <i>nan. gyis.</i>
49	39	3	Read: <i>mahārtha</i> °. Tib.: <i>don. chen</i> °.

CHAPTER VIII

165	111	1	Read: <i>abhyāsād anyadiyeṣu śukra-śonita-binduṣu</i> for <i>asāreṣu anya</i> °. My copy reads: <i>abhyāsād</i> °. Tib.: <i>goms. pa. yis. ni. gžan. dag. gi. khu. ba...</i> Cf. <i>Pañjikā</i> under śloka 91: <i>yathā 'bhyāsād ekatvā' dhyavasāyo'smin kāye ekatvam antareṇā'pi. tathā' nekaprakāre jagaty api</i> °. See also ślokas: 115, 117, 119.
167	118	1	According to my copy: <i>adhy atiṣṭhad ato nāthah svanamāpy avalokitah</i> which is better than ° <i>tiṣṭhad attho</i> °. Tib.: ° <i>de. bas</i> °.
172	137	1	According to my copy: <i>niścayaṃ kuru he manah</i> Tib.: <i>yid. khyod</i> °.
177	157	2	Read: <i>bauddha-sampat-sukhān-muktā nā' bhaviṣyad iyaṃ daśā</i> for <i>bauddham sampat-sukham</i> °.

Printing Mistakes

168	122	1	Read: <i>yo māndya-kṣut</i> ° for <i>yo mandya kṣut</i> °.
174	146	1	Read: ° <i>vaktrasthe naivā'sya.</i>
174	148	1	Read: omit <i>visarga(:)</i> in <i>prakatā.</i>
175	152	2	Read: <i>paribhokṣye</i> for ° <i>mokṣye.</i> Tib.: <i>yoñs. su. spyod.</i>

Page	Sloka	Line	
178	161	1	<i>cyāvaya</i> is the better reading ; so reads my copy.
179	168	2	Read: ° <i>doṣās-tvad</i> ⁰ (so in my copy). Tib.: <i>khyod (tvad)</i> .

CHAPTER X

229	3	2	Read: <i>bodhisattva-sukha-prāptaṁ bhavatu avirataṁ jagat</i> for ° <i>sukhaṁ prāptuṁ bhavaty</i> ⁰ (° <i>tām</i> , ° my copy). Tib.: lit.: <i>jagad avirataṁ bodhisattva-sukhadhārāṁ prāpnotu</i> (° <i>dpa'a. yi. bde. ba. rgyun. mi. 'chad. thob. śog</i>).
230	7	1	Read: <i>kādamba-kāraṇḍava-cakravāka</i> ⁰ for <i>dātyūba-kāraṇḍava</i> ⁰ . There is no <i>dātyūba</i> in Tib. My copy reads: <i>kādamba</i> ⁰ . Tib.: <i>mtbiñ. ril. = kādamba ; nur. pa. = cakravāka ; nañ. pa. = kāraṇḍava, haṁsa; b'zad. = haṁsa, sārāsa</i> .
231	9	1	Read: <i>aṅgāra-taptotpala-śāstra</i> ⁰ (so in my copy). Tib.: <i>mtshon. gyi. char (śāstra</i> ⁰). So there is no need of keeping <i>śa</i> within third brackets ; and query is unnecessary.
232	12	3	Read: <i>kim idam iti sukhenā'blāditānām akasmād</i> for ° <i>lbāditāṁ nāma kasmād</i> . Tib.: <i>glo. bur. bde. bas. tshim. pa. 'di. ci. bsam</i> . Cf. <i>śloka 11, 1st pāda: trastāḥ paśyantv akasmād</i> .
234	18	1	Delete no. 1, on <i>preta</i> and also delete footnote no. 1, as the word <i>preta</i> is there. Cf. Tib.: 3rd line (<i>yi. dvags. rnam. ni. tshim. byas. śiñ</i>).

Page	Sloka	Line	
237	28	2	Read: <i>nirduandā nirupāyāsāḥ</i> (my copy) <i>santu svādhīna-ṛttayaḥ</i> for ° <i>nirupāyās tāḥ</i> . Tib.: 'tshe. med. par. Cf. Pali: <i>upāyāsa</i> = trouble, unrest, disturbance. <i>anupāyāsa</i> —peacefulness, serenity.
237	30	2	Read: <i>prāpnuvantūccatām nicā batamānā bhavantu ca</i> , for <i>prāpnuvantu ca tāṁ nicā bata</i> ⁰ . Tib.: <i>ma. rabs. rnam. ni. mtho. thob. ciñ. na. rgyal. dag. kyañ. bcom. par. śog</i> . "May the depressed be uplifted and freed from pride."
242	51	2	Read: <i>yāvat-pramuditā</i> (my copy)- <i>bhūmiṁ</i> for ° <i>pramuditāṁ bhū</i> ⁰ . Tib.: <i>sa. rab. dga'. ba. thob. bar. du. (pramuditābbūmer ā prāpteḥ)</i> .
243	54	2	<i>yathā carati mañjuśrīḥ</i> is the reading of my copy which is supported by Tib.: <i>ji. ltar. 'jam. dbyaṅs. spyod. mdzad. pa</i> .

Printing Mistakes

229	1	2	Read: <i>tena sarve janāḥ santu bodhi-caryā-vibhūṣaṇāḥ</i> for <i>tena sarvaṁ</i> ⁰ <i>bodhi-caryā vibhūṣaṇāḥ</i> (separated).
230	4	1-2	Read: <i>narakāḥ</i> for <i>nārakāḥ</i> and read <i>sukhāvātī -sukhāmodair</i> .
230	7	2	Read: <i>hṛdyā</i> .

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 : *bhāvayitum* which is not recorded.

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

Page 103, *śl.* 92, *l.* 2 ; *kim akṣarāṇi bhakṣyāṇi* ; Tib reading is different : *kim akṣaraḥ kartavyam (tshig, 'bru. rnams, kyis. ci. žig. 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 MCHOOG-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