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BUDDHIST TEXTS FROM JAPAN

EDITED BY

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BUDDHIST TEXTS FROM JAPAN.

In a paper which I read before the Royal Asiatic Society on the 16th of February, 1880, and which was published in the April number of the Journal of that Society, I explained how the thought that there might be Sanskrit texts still existing in Japan was suggested to me by a copy of a Chinese vocabulary, published in Japan, which the Rev. Dr. Edkins received at Yokohama from the Rev. Dr. Nathan Brown in July, 1873, and which he kindly left with me during his last stay in England. This vocabulary gives the Sanskrit equivalents for the Chinese words, the Sanskrit words being first written in a peculiar Buddhist alphabet, and afterwards transliterated both with Chinese and Japanese letters. Such a publication gave me a conviction that an interest in Sanskrit must have been kept up in Japan from its first conversion to Buddhism about 600 A.D. to a comparatively recent date, for the book given to Dr. Edkins at Yokohama did not strike me as very old, and I could not help hoping that, in spite of the great political convulsions through which Japan has passed during the twelve centuries that have elapsed since its conversion to Buddhism, some relics of Sanskrit or Pali MSS. might have escaped destruction, and be still preserved in some of the old monasteries and temples of that country.

When therefore, during the course of the year 1879, two Buddhist priests, first, Mr. Bunyiu Nanjiro, and afterwards Mr. Kasawara, who had been sent to England by the most influential and liberal-minded sect, the Shinshu ¹, arrived at Oxford to learn Sanskrit, I strongly urged them to make inquiries among their friends at home about the existence of Sanskrit MSS. or printed texts, and in December (1879) Mr. Bunyiu Nanjiro brought me a book which a Japanese scholar, Mr. Shuntai Ishikawa, had sent to me, containing a Sanskrit text, which he wished me to correct and send back

¹ Founded by Shinran, in the thirteenth century A.D. Shinran was a disciple of Genku, who had established the doctrine of Zendo (Sukhavati or the Pure Land) in Japan in A.D. 1174. In China this sect dates from the Liang dynasty (502–557 A.D.).

B [III. 1.]
BUDDHIST TEXTS FROM JAPAN.

First brought from China by Zikaku. I have corrected several mistakes in this vocabulary, after comparing many copies; yet the present edition is not free from blunders. I hope the readers will correct them, if they have better copies.

1 In the monastery of Hōrūzu, in Yamato, there are preserved the Pragnā-pāramitā-hṛdaya-sūtra and Sonshio-dhāraṇī, written on two palm-leaves, handed down from Central India; and at the end of these, the fourteen sounds of Siddham (alphabet) are written. In the present edition of the vocabulary the alphabet is in imitation of that of the palm-leaves, except such forms of letters as cannot be distinguished from those prevalent among the scribes of the present day.

2 Of the letters on the palm-leaves, the second of the dentals [i.e. the palatals] and the second of the labials, viz. ड [ḍ] and घ [gh], are rejected (in this edition), because these (being unusual in style) are difficult to distinguish. But those forms, viz. the second of the linguals, च [c], and the second and the fourth of the gutturals [i.e. dentals] ण [ṇ], न [n], and the vowels, े [e], ो [o], and ु [u], are used (in the edition) in spite of their strange characters, because there is no fear of confusion (in employing them), etc.

Here then was conclusive evidence that, so late as 1727, palm-leaves, containing the text of Sanskrit Sūtras, were still preserved in the monastery of Hōrūzu. That monastery is one of eleven famous monasteries founded by prince Umayado, who died A.D. 631. It stands in the town of Tatsuta, in the province Yamato, near Kioto, the ancient or western capital of Japan.

The wish which I expressed that somebody acquainted with Buddhist literature should visit that monastery and send me copies of these ancient palm-leaves was fulfilled more readily than I had any right to expect.

On the 2nd of August (1886) Mr. Bunyiu Nanjio wrote to me that he had received a letter from Japan, dated the 23rd of May, written by Mr. Shigeluyu Kurihara in Kioto, who says that he, in company with two young Buddhist priests, Kukken Kanematsu and Yuikei Ota, were commissioned by their monastery, the Eastern Hongwanji in Kioto, to visit several places in search of Sanskrit MSS. He first went to a monastery called Kōkizō in the province of Kawakí, but the head-priest, Kaishin Kureishi, being absent, he was not allowed to see the Sanskrit
MSS. This monastery belonged to the Shingon or the Tantra sect, and it is famous as the former abode of Hōō, who published the edition of the small Sukhāvati-vyūhā in A.D. 1794. The teacher of Hōō was Z'iuin (so Mr. Bunyiu Nanjio was informed by the head-priest of Kōkō-ji), and he seems to have been an active collector of ancient Sanskrit texts. But in a letter published by Kaishin Kurehito, in a Japanese newspaper, called Mei-ki-shin-shi, i. e. 'New Record for illustrating the teaching of Buddha,' dated April 1886, he states that Z'iuin, the teacher of Hōō, could collect three Sanskrit texts only during his lifetime, viz. (1) the small Sukhāvati-vyūhā, (2) the Prājñāpāramitā-brīḍayā-sūtra, and (3) the Bhadraśāri-pranidhāna. A fourth text, the Vagrabhūddhika-prājñāpāramitā-sūtra, was discovered after his death by one of his disciples, Kōdō. Afterwards, on the 28th of April, 1886, Mr. Shigefuji Kurihara and his friends went to the monastery of Hōō-ji, a monastery which formerly was independent, the priests studying the principles of the four Chinese Buddhist sects, viz. Hossō, Sanron, Shingon, and Ritsu, but which at present belongs exclusively to the Shingon sect. Here they were told by the head-priest, Gōshō Kibaya, that the priests had lately sent their valuables, and among them those very palm-leaves, mentioned as still preserved there in 1727, to the Imperial Court.

They gathered, however, the following information from a book, entitled Ikaruga-kō-shi-ren-ran, i. e. 'Memorandum on the ancient affairs concerning a place called Ikaruga' (where prince Umayado lived about A.D. 600), compiled by a priest of the name of Kakooken:— 'Among the treasures of the monastery were formerly to be found—

1. Niō, i. e. a cymbal used in Buddhist temples.

2. Midō-game, i. e. a water-vessel.

3. Shaku-giō, i. e. a staff, the top of which is furnished with metal rings, as carried by Buddhist priests.

4. Kesa, i. e. Kashāya, a scarf worn by Buddhist priests across the shoulder, which is said to have belonged to Bodhidharma (A.D. 520).'

5. Hači, i. e. a bowl, which is said to have belonged to Bodhidharma.

6. Palm-leaves which contain the Son-shio-dhāraṇī and the Prājñā-pāramitā-brīḍayā-sūtra.

These things are said to have been in the possession of some Chinese priests, named Hwui-sz' (Yeshi) and Nien-shan (Nenen), and four others successively, who lived in a monastery on the mountain called Nan-yo (Nanaku) in the province of Hāng (Kō) in Ch'in.1 In the thirty-seventh year of the age of Prince Umayado (who after his death was called Shistoku, i. e. wise and virtuous), i. e. in 609 A. D., a retainer of the Mikado Suiko, Ono Imoko by name (he was twice sent to China as ambassador, in 607 and 608 A. D.), brought these things to Japan from the country of the Great Zui (i. e. China under the Sui dynasty, 589–618 A. D.).

In a later letter, dated August last, and received on the 7th of October, written by the two companions of Mr. Shigefuji Kurihara, Kanematsu and Ōta, we were informed that the palm-leaves had not been actually sent to the Imperial Court, but kept in Nara, a town close to the monastery of Hōō-ji, where an exhibition of ancient works of art was then taking place. But instead of being in the Exhibition, it turned out that these palm-leaves were kept in the Imperial treasure-house, called Shōzōin, close to the Exhibition, and could not be seen without an order from the Home Department. That order arrived, however, in the beginning of June, and on the fourth of that month the two young priests saw the long sought-for palm-leaves. They were kept in a box covered with a net of strings, and difficult to see. The two palm-leaves were written on one side only, and the letters were very small and sometimes illegible. With the help of a copy, however, of these palm-leaves, made about the middle of the seventeenth century, by a priest called Zicōgen (who had added to his copy a transliteration and a literal translation in Chinese), they were able to read the original, and to make a new copy of it. 2 Each leaf contained seven lines, and the

1 Hāng-shan, 'the Hāng mountain,' is generally called Nan-yo, 'the southern high mountain.' It is 'the southern of the five mountains, which lies in Hāng-ku, "the prefecture or subdivision Hāng-ku," on the west side of the river Sāng in Hunan, a modern province in China; it is about 3000 feet high, and appears to be part of an ancient mountain range, whose summits only are visible at present, and formed the northern rim of a basin, in which coal measures and soft red sandstone predominate.' Wells Williams' Chinese Diet., p. 160.

2 A copy of Zicōgen's copy, collated with the original, was sent. It begins with the Prājñā-pāramitā-brīḍayā-sūtra, Om nanam āravatīśaya, āryavālokiṇīvaranābodhisattva, etc. The lines are as follows: Son-shio-dhāraṇī, Namu traśūkṣpyatīpratisāhīśyā buddhashya. See Cat. Bod. Japan., No. 37; No. 45 b; No. 49 a; No. 61; No. 62; No. 63.
alphabet was the same as that found on a palm-leaf in the monastery
Kairiuwaiz (Sagarana aggregates). In the same letter, Kiiken Kanematsu and Yuuki Ota, giving an account of their further researches for Sanskrit texts, described, first of all, a palm-leaf (six lines on each side) belonging to the monastery of Kairiuwaiz at Nara, which, having been sent to the Exhibition at Nara, was shown to them during their visit in April. Many passages, they say, were worm-eaten, and the writing small and frequently illegible
Secondly, they sent a copy of another palm-leaf (four lines on each side) which they saw in April in the city of Osaka. It had been sent to an exhibition from the monastery Kigenzi (monastery of the eye of wisdom) in the city of Osaka. This palm-leaf is said to have been brought to Japan by a Japanese priest, Yenshin (better known by his posthumous title Kishio Daishi), who went to China in 833 A.D. and stayed there till 858. Thirdly, they sent a copy of a palm-leaf, kept in a monastery called Honsenni in the city of Osaka, and which they had copied in June. They say that a similar palm-leaf is found in a monastery called Saihozi, at Fushimi near Kioto, the monastery to which one of them, Kanematsu, belonged, and that others may be found in different monasteries in Japan, though no one knows what the alphabet and the language of these palm-leaves are. While the Sanskrit MSS. are not exactly palm-leaves, but rather strips of wood, written on with black ink and a writing brush or Chinese pencil, these MSS. in the unknown alphabet are written on the leaves of a tree. The transcript sent of this MS. turned out to be a Pali text written in Kamboga letters, and contained, as Dr. Oldenberg informed me, a short fragment of the famous Vessantara Sutta.
At the same time these two young priests sent us, in the name of their monastery, carefully executed copies of two other texts:—
1 A short Dhārani, called Son-shio-shio-shin-ju, i.e. Honourable-excellent-small-mind-dhārani. It was copied from the original, a dark blue paper with silver paint, and is in the handwriting of a famous Chinese priest, named Kanshin, who came to Japan in A.D. 753.


2 B UDDHIST TEXTS FROM JAPAN.
became the founder of an old sect called Ritsu-zu, i.e. the Vinaya sect. The original is in the possession of the monastery Tō-ashidaizui, which was founded by Kanshin, at Nara, in Yamato. They sent a copy of the Dhārani only, but the MS. contains besides five Tantras, which had already been published. 2 A copy of a copy, preserved at a large monastery, generally called Hasedera, of the Shingon sect at Hase in Yamato, containing a larger text of Pragñā-páramitā-bridhy-ā-sūtra. That copy contains a Chinese translation and transliteration by an Indian priest, called Pragñā, of the Thang dynasty. The original is believed to have been brought from China by a Japanese priest, Yenun, a disciple of Kukai (died A.D. 835), the founder of the Shingon sect in Japan, and preserved among the treasures in a monastery called Shōki-in, on the mountain Koya, in the province of Ki. Copied 9th of July, 1880. 1 While I was engaged in reading and correcting these copies, I received two parcels of copies and facsimiles of ancient Sanskrit MSS. preserved in Japan, sent to me by Mr. Satow, the learned Secretary of the English Legation at Yedo, through Mr. Basil Hall Chamberlain, of the Royal Naval College at Yedo, then on leave of absence in England. These two eminent Japanese scholars had seen my letters in the Times and Athenæum, and had used their influence to procure for me information on any Sanskrit or Pali MSS. that might have escaped destruction in Japan.

Mr. Satow wrote from Yedo on October 21, 1880:—
Upon reading the account of your paper "On the Discovery of Sanskrit Texts in Japan," I at once addressed myself to the Abbot of Hōrinji, whose acquaintance I had made some time previously; and received the same answer which, as I learn from your letter of August 4, has already been forwarded to you by the friend of your pupil Mr. B. Nanjio, viz. that the MSS. had been forwarded to the Mikado, and were deposited in the Imperial store-house.
I at once sought an interview with H. E. Iwakura Tomomi (who, eight years ago, visited England as Chief Ambassador of the Mikado), and obtained from him a promise that not only the Hōrinji MSS., but also any other that might exist in Japan, should be copied for transmission to you, and this promise he has already partly fulfilled.

1 See Cat. Bodl. Japan., No. 63 d.
I received, first of all, a roll 1, containing facsimiles of the following MSS.:—

1. A palm-leaf, attributed to Árya Ananda, and brought from China by the monk Yenśin, better known under his posthumous title of Kšiśio Daishi (b. 815, d. 892), who had studied Sanskrit in that country (853–858 A.D.) under Pragāratara, a San-zō-hoshii, i.e. Tripitaka-law-teacher, of the Nālandā monastery in Central India. The original, a gift of Pragāratara, is now preserved at the monastery of Raikō, at Sakamoto near Kioto 2. It contains fragments of a Dhāraṇī, and begins with Namō sarvabuddhabodhisattvebhayaḥ.

2. A palm-leaf MS., attributed to Kāyasapā, originally preserved at Hōrūzāi in Yamato, now transferred to the Japanese Court. It contains the Pragāy-pāramitā-hṛdaya-sūtra, the Sosośio dhāraṇī, i.e. the Ushori-sa-viṣṇya-dhāraṇī; also some Sanskrit letters 3.

3. A MS. from the pen of Pragāratara, brought from China by his pupil Kšiśio Daishi, and preserved in the monastery Onziō, also called Mūdera, in Omi near Kioto 4.

Besides this roll, Mr. Satow sent another facsimile of No. 2, the MS. attributed to Kāyasapā 5; and a facsimile of three leaves, preserved at K‘on-in in Kioto 6. ‘No Japanese scholar,’ he adds, ‘has been able to give me an account of the contents, the language, and character in which they are written.’ One is a Pāli text in Burmese letters, the other a Singalese text in Singalese letters. Mr. Rhys Davids and Dr. Oldenberg inform me that it is impossible at present to determine from what works they are taken.

Lastly, the head-priest of Kōkōzi sent Mr. Satow the following transcripts, which were likewise forwarded to me through Mr. Chamberlain:—

1. A copy of the Hōrūzāi palm-leaf. This must have been made from an old copy, preserved at Kōkōzi, for the original had been sent to the Mikado.

2 Of this palm-leaf I have no other copy.
3 Cf. Cat. Bodl. Japan., No. 46 a; No. 61; No. 63; No. 63 a, b.
4 This is published, more completely, in the Akshara-gīto; Cat. Bodl. Japan., No. 461, 1.
5 Cat. Bodl. Japan, No. 61.
6 Cat. Bodl. Japan, No. 60.
was a kind of College, founded in A.D. 713, under the Tang dynasty, 
a resort for Buddhist priests, Taoist doctors, diviners, etc., ready to be 
summoned to do service under government, and set apart for literary 
scholars under the Ming dynasty, 167 A.D.
2. 'The Thousand Sanskrit and Chinese Words,' published in Kioto, 
1773. This glossary was compiled by I-tsing, in A.D. 671, brought to 
Japan by Zikaku (ninth century), and edited there by Zakumio, in 1727. 
See Cat. Bodl. Japan., No. 6. It mentions the palm-leaves in the 
3. Sukhāvati-vyūha-mahāyāna-sūtra, edited by Zōmio, 1773; edited by 
Japan., No. 47. There exists in Japan another edition of the text 
with three Chinese translations, published by Hōgo; also a 
grammatical analysis of the text in four volumes.
4. Vagrākkhādi-gā-prajñāpāramitā, MS. copied at Kōkūji by Kanem 
atsu, September 1880; text, Chinese translation, and three Chinese 
translations; see Cat. Bodl. Japan., No. 54. Another copy of Sanskrit 
text only, made by Kaishin Kurekito at Kōkūji; see Cat. Bodl. Japan., 
No. 55. For a Chinese translation, see Cat. Bodl. Japan., No. 1.
5. Samantabhāsāriyastotra, MS. copied at Nyogwari by Kaigon 
Fugimura, July 1880, and sent by Mr. Satow; see Cat. Bodl. Japan., 
No. 56.
6. Prajñā-pāramitā-hṛdaya-sūtra, in a longer and a shorter form, 
generally followed by the Ushvīsha-hāravī. The text is found in the 
following copies, Cat. Bodl. Japan., Nos. 45b, 46a, 61, 62, 63; see also 
No. 37.
7. These are all the complete texts which have hitherto been discovered 
in Japan. Besides these, a number of fragments, mostly written on single 
palm-leaves or sheets of wood or paper, have been found in the ancient 
monasteries, while some have lately been transferred to the Imperial 
Government. They are curious on account of their age, which in 
some cases seems well attested; they are in fact the oldest Sanskrit 
MSS. now in existence: but they are too fragmentary and too much 
infused to yield as yet any valuable results. I have tried to arrange 
them according to the monasteries in which they were found:

1. Hōrūzu, province of Yamato, head-priest Gōchō Kibaya: Prajñā-
pāramitā-hṛdaya-sūtra, and Ushvīsha-hāravī, now transferred to the 
Imperial Government. They existed at Hōrūzu in 1727, when they 
were seen by Zakumio; were copied by Zōlogan in the seventeenth 
century; brought to Japan in 609 A.D.; may have belonged to Bodhi-
dharma (A.D. 520), and were attributed to Kāryapa. See Cat. Bodl. 
Japan., Nos. 45b, 46a, 61, 62, 63.
3. Kigenze at Ōsaka, province Settsu: palm-leaf, brought from China 
4. Raikōzi at Sakamoto near Kioto, province of Ōmi: palm-leaves, 
containing a Dhāraṇī (attributed to Ānanda), given to Kishio Daishi, 
when in China, by Pratipata of Nālanda. See Cat. Bodl. Japan., 
No. 45.
5. Honzenze in Ōsaka: palm-leaf, containing fragment of Pāli Vesan-
6. Saibōzi at Fushimi near Kioto: palm-leaf, like the preceding one; 
see Cat. Bodl. Japan., No. 53.
7. Tō-shihoalzi at Nara, province Yamato: dark blue paper with 
silver writing, containing a Dhāraṇī, written by Kanshin, who came to 
Japan A.D. 733, and founded the monastery; copied by Kanematsu and 
Ōta. Some Mantras or Tantras contained in the same MS, have not 
yet been copied. See Cat. Bodl. Japan., Nos. 63c, 45d.
8. Hasedera at Hase, province Yamato: Praggrā-pāramitā-hṛdaya-
sūtra (larger text). A copy of the original which was brought from China 
to Japan in the ninth century, by Yeun, a disciple of Kuakai (died 835). 
9. Shōkōrin, province Ki: the Praggrā-pāramitā-hṛdaya-sūtra, the 
original, of which the above was copied.
10. Miidera (also called Onziōzi) near the Biwa lake, province of 
Ōmi: writing of Pratipata, brought to Japan by his disciple Kishio 
Daishi, 858 A.D., containing short Mantras. See Cat. Bodl. Japan., 
Nos. 45c, 45e.
11. Onziōzi; see Miidera.
Bodl. Japan., No. 60 (also No. 53).


I.

VAGRAKKHEDIKĀ,

THE DIAMOND-CUTTER.
I.

VAGRAKKHEDIKĀ.

The first Sanskrit text which I have endeavoured to restore from MSS. lately discovered in Japan is the Vagragkhedikā or Diamond-cutter, long known to us from translations as one of the most famous metaphysical treatises of the Mahāyāna Buddhists. The most important translations are the Chinese, the Tibetan, and Mongolian.

The Mongolian is mentioned by Burnouf, in his Introduction à l’histoire du Buddhisme, as having been presented by the Baron Schilling de Canstadt to the Institut de France in 1837.

The Tibetan translation was published with a German translation by I. J. Schmidt, in the Mémoires de l’Académie Impériale des Sciences de Saint Pétersbourg, VIe Série, Tome Quatrième, 2me livraison, 1837, under the title Über das Mahāyāna und Pradānā-Śamādhi der Buddhān.

Of the Chinese translations I am able to give the following account, chiefly supplied to me by Mr. Bunyiu Nanjo:

There is (1) a Chinese translation of the Vagragkhedikā-praghadānāmitā-sūtra, called Kin-kang-pan-jo-po-lo-mi-king, by Kumārāgīva; of the latter Tsin dynasty (384-417 A.D.), with an Imperial preface by the Emperor K'ang-tze of the Ming dynasty, dated A.D. 1411. Under the same dynasty a commentary on Kumārāgīva’s translation was composed by two Buddhist priests.

(2) A second translation is the work of Bodhirakū, of the Northern Wei dynasty (386-534 A.D.). He was the teacher of Donran, the third patriarch of the Sinhū sect.

(3) A third is ascribed to Paramārtha, A.D. 562.

(4) A fourth, which is so literal and mot-à-mot as to be unintelligible to a Chinese without the Sanskrit text, was composed by Dharmagupta (589-618 A.D.).

There are two more translations; the one (5) written by the famous Hsiu-en-thang, the other (6) by the hardly less famous I-ting, both living during the Thang dynasty (618–907 A.D.). The translation of Hsiu-en-thang forms part also of his translation of the whole of the Mahāprāparāmitā-sūtra, constituting its ninth part, so that possibly it may have belonged originally to that great collection. But although the large number of translations testify to the high estimation in which this work was held, and that it had become famous, if not canonical, at least in the fourth century of our era, no MS. of the original Sanskrit text had, as yet, been met with among the large collections of Buddhist works which we owe to Mr. Hodgson and others. It was known from some remarks of Burnouf’s (Lotus, p. 339) that he was in possession, not only of the Tibetan translation, but also of the Sanskrit original of the Vagragkṣhedi, but after his death nothing more was heard of this.

By a most unexpected and fortunate concurrence of circumstances we have now come into possession of three more or less independent classes of Sanskrit MSS. containing the text of the Vagragkṣhedi, one coming from Japan, the other from China, the third from Tibet.

I. The manuscripts and printed texts of the Vagragkṣhedi, lately sent from Japan, have been described in Mr. Bunyiu Nanjo’s Catalogue, Nos. 54 and 55. The first, which I received the 15th of February, 1881, was a copy made by Kanematsu, who had been sent for that purpose by the monastery of the Eastern Hongwan-ji to the monastery of Kōkō-in, which possesses the large collection, called Bon-gaku-shū-riu. i.e. ‘a ferry-beam for the study of Sanskrit,’ of which the Vagragkṣhedi forms the 320th fasciculus. This collection was made by Zsian, the former president of the monastery, and by his disciples, Hogo, Kido or Hozu, and others, during the last century. The copy contains the Sanskrit text, a Chinese transliteration, a Chinese literal version, and the two translations by Kumāra-gīva (about 401) and Dharmagupta (about 605).

The second copy was sent to me by Mr. Satow, and was made at the same monastery of Kōkō-in, probably by Kaishin Kurehito. It contains the Sanskrit text only.

As these two copies are taken from the same original, probably the

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VAGRAKKHEDIKĀ. 17

one which was first discovered in Japan by Kido, after the death of his teacher Zsian, they represent one authority only, though the one sometimes helps to make the other more legible.

II. The text that has come to us from Tibet is one of the block-printed books presented, I believe, by Baron Schilling de Canstadt to the Imperial Academy of Sciences at St. Petersburg. I have to return my sincere thanks to the Imperial Academy and, more particularly, to Baron de Rosen, for their great kindness in allowing me to collate this valuable text at Oxford. It contains the Sanskrit text, a Tibetan transliteration, and a Tibetan translation, but seems to have been printed in China. The Tibetan text with a German translation was published by Schmidt in 1837 (see p. 13).

III. Most unexpectedly, while I was engaged in restoring the text of the Vagragkṣhedi, I received from Mr. Wylie a book which had been given to him at Peking. It is likewise a specimen of block-printing, and the same text is printed twice on both sides of the page. It is a small quarto volume, folded, and printed in red. The very first text which it contains is the Vagragkṣhedi, followed by the Avalokiteśvara-sūtra, the Pragāparāmitā-hṛdaya-sūtra, the Aparimihkṣuyu-sūtra (not the Sūkhāvatī-vyūha), and a number of Dhāranis.

This is, so far as we know at present, the only Sanskrit book ever printed in China which has come to Europe, and it shows again that China must still be full of Sanskrit Buddhist MSS., if we only knew where to look for them.

The text of the Vagragkṣhedi, as handed down to us in China, Tibet, and Japan, is on the whole the same. Even what seem to be mere useless repetitions occur in all. When there is a difference, the Japanese text generally gives an independent and shorter form, as compared with the text of the Chinese and Tibetan books. But we must not ascribe too much importance to this, for it is known that some of the Chinese translators, Kumāra-gīva, for instance, shortened the Sanskrit texts of the Buddhist Sūtras in their translations, and this may have reacted on the originals.

I have restored the text as well as it could be done, following chiefly the Chinese and Tibetan authorities, though occasionally giving preference to the Japanese text. I have not attempted to give all the various
readings, many of which are misprints only, easily corrected by any one who is accustomed to the style of the Mahāyāna-sūtras. Now and then the Chinese translations enabled me to restore the true reading, and I have great pleasure in acknowledging the ready help which I received, while preparing this text, from my two Japanese pupils, Mr. Bunjiu Nanjo and Mr. Kasawara. Many of the collations, particularly where there existed Japanese or Chinese transliterations, were made for me by them, and must rest therefore on their authority. The help to be derived from the Chinese translations, numerous as they are, is less, however, than might have been expected. It is a marvel indeed how Chinese Buddhists could acquire such a knowledge of Sanskrit as to converse with Indian Buddhists and learn from them the meaning of Buddhist metaphysics; and it is equally wonderful how Indian Buddhists could have learnt so much of Chinese as to find in that language exact renderings of the abstract philosophical terms of Buddhist religion and philosophy. From what I have seen, I doubt whether even the best Chinese scholars can derive an accurate understanding of the Vagrakkhedikā or similar works from the translations even of the best translators, unless they can first read them in the original Sanskrit. When they had done that, my two pupils were often able to understand far better what Hiouen-thiang and others must have wished to express, while they seemed unable, without this, to discover any definite and translatable meaning in the Chinese versions, even when they knew them almost by heart.

One thing, however, I have adopted from Kumārāgīva’s translation, namely, the division into paragraphs. Though I do not throughout approve of it, yet as it was made by the heir-apparent of Wu-ti the first Emperor of the Liang dynasty, who died A.D. 534, it seemed to me to carry too high an authority to be lightly set aside.

I hope to give an English translation of this and other Buddhist Sūtras in one of the volumes of the ‘Sacred Books of the East.’

F. MAX MÜLLER.

OXFORD, June 1881.

भगवानेनांजते\(^1\) प्रवासं भगवानेनेतदीविचि\(^\text{1}\). आयर्थे भगवान-रामायणं सुमुख या वदेषं तथागतानाः तत्समसंबुद्धं वोधिसत्तम सहास्सरा अनुपरिगृहीता\(^2\) परमेशानुपुरेष। आयर्थे भगवान-वदेषं तथागतानाः तत्समसंबुद्धं वोधिसत्तम सहास्सरा: परित-दिताः परमया परीदन्ताः। तत्र क्षणभगवानस्य नानासंस्थायते कुलपुरेषा वा कुलुढ़िताः वा स्थानं कथं प्रतिपत्तिः कथं चिन्तं प्रयत्नं। \(^\text{2}\)

इवमुक्ते भगवानायुष्यां सुमूनमेतद्विचि साधु साधु सुमुखे यवमेतयुष्मुक्ते यवमेतयुष्मुक्ते बदले। अनुपरिगृहीतास्मात्तागताति वोधिसत्तम सहास्सरा: परमेशानुपुरेष परितिरताः वोधिसत्तम सहास्सरा: परमया परीदन्ताः। तेन हि सुमुखे पुपुष सापु च सुपु च मनस्त्वकु भावपर्यायेः हे ते यथा वोधिसत्तमं संस्थायते स्थानं यथा प्रतिपत्तिः यथा निवेद्यम प्रयत्नं। \(^\text{2}\)

भगवानेनेतदीविचि। इह सुमुखे वोधिसत्तमं संस्थायते सचिवालादहिता यातरे: सुमुखे सत्यम् सत्यमात्यि सत्यसंबुद्धे संस्त्वकु भावम या दोंसे दृश्यम वोधिसत्तम या ऋषिया वोधिसत्तम या संज्ञाय वास्तुमानो न एव संज्ञाय वास्तुमानो या वायुविस्थापतार्थयुक्तान: प्रवचने ते च।

\(^1\) वेदः 2. \(^\text{1}\) वेदः 3. \(^2\) वेदः 4. \(^\text{1}\) रामायणे 5. \(^\text{1}\) भगवानेनेतदीविचि। \(^6\) येन संधिं वोधिसत्तमाय: या दोंसे दृश्यम वोधिसत्तम या संज्ञाय वास्तुमानो या वायुविस्थापतार्थयुक्तान: प्रवचने।

\(^1\) यद्यामिः भगवान च 2. \(^\text{1}\) यद्यामिः 3. \(^\text{1}\) यद्यामिः 4. \(^\text{1}\) The texts always vary between यद्यामिः and यद्यामिः, between प्रवचने and प्रवचने।
तत्त्विक मयाये सुधीते तद्भवयो यत्प्राप्ति देशः। सुमृति
राह। नौ ही भगवान न तद्भवयो यत्प्राप्ति देशः। तत्त्विक
हेतुः। या सा भगवान तद्भवयो यत्प्राप्ति भविष्य विवादः
श्चैव। अप्रवृत्तेषु भगवानान्यायों सुधीतेद्विजेन्द्रः। यावकसुधीते
तद्भवयो यत्प्राप्ति देशः। अष्टशतम् चविष्यो यत्प्राप्ति
देशः। २. १. ॥

eवमुक्त ज्ञानसङ्गमित्वः सम्बंधते। अल्प्य भगवेन
विस्मिते भविष्यो यत्प्राप्ति यथे काले परिशिष्टे सत्ते
पद्यं चालमण्डायुः वानारणष्ठायुः वांसत्करणस्त्रावः भूतः।
मनुष्याः। महासाधनां महासाधनानां महासाध
न जीवं न जीवं न पुरुषसंसर्गं प्रवृत्तमात्र। कर्मशः
नाथे। ते सुधीते सूक्ष्मकोषिकाः महासाधनाः धर्मसंसर्गं
प्रवृत्तमात्र। कर्मशः नाथे। ते सूक्ष्मकोषिकाः महासाध
न जीवं न जीवं न पुरुषसंसर्गं प्रवृत्तमात्र। कर्मशः नाथे।
सक्षमते सूक्ष्मकोषिकाः महासाधनाः संसर्गं प्रवृत्तमात्र। एव
नाथे। कर्मशः नाथे। ते सूक्ष्मकोषिकाः महासाधनाः संसर
प्रवृत्तमात्र। कर्मशः नाथे। ते सूक्ष्मकोषिकाः महासाधनाः संसर
p्रवृत्तमात्र। कर्मशः नाथे। ते सूक्ष्मकोषिकाः महासाधनाः संसर
p्रवृत्तमात्र। कर्मशः नाथे। ते सूक्ष्मकोषिकाः महासाधनाः संसर
p्रवृत्तमात्र। कर्मशः नाथे। ते सूक्ष्मकोषिकाः महासाधनाः संसर
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p्रवृत्तमात्र। कर्मशः नाथे। ते सूक्ष्मकोषिकाः महासाधनाः संसर
p्रवृत्तमात्र। कर्मशः नाथे। ते सूक्ष्मकोषिकाः महासाधनाः संसर
p्रवृत्तमात्र। कर्मशः नाथे। ते सूक्ष्मकोषिकाः महासाधनाः संसर

1. चविष्यो यत्प्राप्ति देशः। २. चविष्यो यत्प्राप्ति
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देशः। ४. चविष्यो यत्प्राप्ति
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देशः। ६. चविष्यो यत्प्राप्ति
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tि
देशः।
वधेकोटिका

पुनर्मय भगवानमुनां सुभूतिवेदनाचत.
तत्त्वं मनसे सुभूति राजसि स कष्टिकामर यत्रातिसिद्धनूतरां सम्प्रक्षोपनिः
रिविद्धिमिसुङ्गुः। कष्टिकाय धमेन्त्रागतः देशित। एवमुक्त द्वारुऽपि धमेन्त्रागति धमेन्त्रागति
िमेषुमुनांकिं सम्प्रक्षोपि रिविद्धिमिसुङ्गुः। न नादिः यथायथातिसिद्धनूताः।  
तत्क्रि हेतुः। यो १६५१ तथागतन धमेन्त्रागति द्वितेः तथा यायास्महिः शोकनित्यः। न न स धमेन्त्राताः। तत्क्रि वेतुः। 
स यथायथातिसिद्धनूताः। ३५।  
भगवानाः। तत्त्वं मनसे सुभूति यः कष्टिकुलपुषो वा कलुदुहिति वेंमेः स्मितहसमहासाहस्लोकाधूः समारलपिशूः। कृता 
तथागतिः योः हेतुः। सम्प्रक्षोपकलेषोऽदाने द्वायात्त यथार्थ नु न कुलपुषो वा कलुदुहिति ततो निदानं वहः पुष्याः 
प्रस्मुन्यात। सुभूतिरहः। वहृ भगवन् वहृ सुगं तस कुलपुषो 
वा कलुदुहिति ततो निदानं पुष्याः प्रस्मुन्यात। तत्क्रि हेतुः। यो १६५१ भावःधमेन्त्रागति धमेन्त्रागति धमेन्त्रागति 
िमेषुमुनांकिं सम्प्रक्षोपि रिविद्धिमिसुङ्गुः। नादिः यथायथातिसिद्धनूताः। तत्क्रि वेतुः। 
स यथायथातिसिद्धनूताः। ३५।  
भगवानाः। यथा वन्तुः। सुभूति यः कुलपुषो वा 
कलुदुहिति वें में स्मितहसमहासाहस्लोकाधूः समारलपिशूः।  

\[1\] सोशैवा Ch. J. T.  
\[2\] संिहान J.  
\[3\] भावात Ch. T.  
\[4\] नवादन J.  
\[5\] च. §\$ 17; 22.  
\[6\] भावात Ch. भावात Ch. T.  
\[7\] जस हैं, तां स्थायाः। इसे सामान्य रूप से महिलाओं को प्रतिपादित किया गया है।
भगवानां 

राजसिंह, तो का यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथा यथা
चुबेढ़ी दाना दक्षिणवर्ती तत्काल मवसे सुभूते आः ७.२ ता सा क्रिया वा पुख्षी या ततो निदाना बहु पुख्षी संख्या प्रमुखसम्वेदन। सुभूतिराह। बहु भगवेन्दु सुगत क्रिया वा पुख्षी या ततो निदाना पुख्षी संख्या प्रमुखसम्बन्धतब्दला भगवेनाद। यथा बहु यदा: सुभूते क्रिया ज्ञान संख्या पुख्षी या ततो निदाना दक्षिणवर्ती तत्काल मवसे सुभूते आः ७.२ सत्ता संयोगकर्तिका संख्या प्रमुखसम्बन्धतब्दला। सुभूतिराह। बहु भगवेन्दु सुगत क्रिया वा पुख्षी या ततो निदाना दक्षिणवर्ती तत्काल मवसे सुभूते आः ७.२। 

रिमिता तथागतानानुभविता सैवापारिमिता तथागतानानुभविता। तत्काल मवसे प्रमुखसम्बन्धतब्दला। 

तत्काल मवसे सुभूते आः विषयानुभविता। प्रमुखसम्बन्धतब्दला। सुभूतिराह। चो हीदं भगवेन्दु नासिका संख्या प्रमुखसम्बन्धतब्दला। सुभूतिराह। चो हीदं भगवेन्दु नासिका संख्या प्रमुखसम्बन्धतब्दला। सुभूतिराह। चो हीदं भगवेन्दु नासिका संख्या प्रमुखसम्बन्धतब्दला। सुभूतिराह। चो हीदं भगवेन्दु नासिका संख्या प्रमुखसम्बन्धतब्दला। सुभूतिराह। चो हीदं भगवेन्दु नासिका संख्या प्रमुखसम्बन्धतब्दला। सुभूतिराह। चो हीदं भगवेन्दु नासिका संख्या प्रमुखसम्बन्धतब्दला। सुभूतिराह। चो हीदं भगवेन्दु नासिका संख्या प्रमुखसम्बन्धतब्दला। सुभूतिराह। चो हीदं भगवेन्दु नासिका संख्या प्रमुखसम्बन्धतब्दला। सुभूतिराह। चो हीदं भगवेन्दु नासिका संख्या प्रमुखसम्बन्धतब्दला। सुभूतिराह। चो हीदं भगवेन्दु नासिका संख्या प्रमुखसम्बन्धतब्दला। सुभूतिराह। चो हीदं भगवेन्दु नासिका संख्या प्रमुखसम्बन्धतब्दला। सुभूतिराह। चो हीदं भगवेन्दु नासिका संख्या प्रमुखसम्बन्धतब्दला। सुभूतिराह। चो हीदं भगवेन्दु नासिका संख्या प्रमुखसम्बन्धतब्दला। सुभूतिराह। चो हीदं भगवेन्दु नासिका संख्या प्रमुखसम्बन्धतब्दला। सुभूतिराह। चो हीदं भगवेन्दु नासिका संख्या प्रमुखसम्बन्धतब्दला। सुभूतिराह। चो हीदं भगवेन्दु नासिका संख्या प्रमुखसम्बन्धतब्दला। सुभूतिराह। चो हीदं भगवेन्दु नासिका संख्या प्रमुखसम्बन्धतब्दला। सुभूतिराह। चो हीदं भगवेन्दु नासिका संख्या प्रमुखसम्बन्धतब्दला। सुभूतिराह। चो हीदं भगवेन्दु नासिका संख्या प्रमुखसम्बन्धतब्दला। सुभूतिराह। चो हीदं भगवेन्दु नासिका संख्या प्रमुखसम्बन्धतब्दला। सुभूतिराह। चो हीदं भगवेन्दु नासिका संख्या प्रमुखसम्बन्धतब्दला। सुभूतिराह। चो हीदं भगवेन्दु नासिका संख्या प्रमुखसम्बन्धतब्दला। सुभूतिराह। चो हीदं भगवेन्दु नासिका संख्या प्रमुखसम्बन्धत�्रस्त्व।
धर्मन्येयार्तस्य तत्त्वानुद्विक्षाय निर्देशितां गायत्रीसूत्रां परेतो देशेषेयं काश्येदयथवेदकवः तत्ती निदानं चहुतरं पुनः संस्कृतं प्रसुन्तादस्मन्येयं मस्तखेयं ॥ ९३ ॥

अथ वल्लदायानुभूतिधेमन्वेगनासृष्टिः प्रामृत्तं सौङ्कृष्टिः प्रभृत्तिः भगवत्मेतदवच्छ। अन्यं भगवानपराधेयं सुगत यावदय धर्मोपज्ज्ञाणागतं भावितैः योगान्तर्दिनिभावाति सक्तानामर्त्य बैंधायसंस्कृतानं तथाऽः यतः न भगवत्वाद्युपायः। न सा भगवज्जातिवर्षोऽर्गीयेकं धर्मशयेः चुङ्कुङ्कुः। परमेशां भगवानान्त्यम्य समवागता वीरिस्चाय भविष्यति य वह सूर्ये भाग्यतापीये चुङ्कुङ्कुः भूतसंस्कृताद्विवर्यायति ॥ तत्कथा हेतुः। या चैव भगवान्नृतसंस्या सैवानृतसंस्या। तस्मात्यावागारी भाष्ये भूतसंस्कृताद्विवर्यायति ॥

न मम भगवानां यदहाच्छ धर्मप्रेयां भाष्यावासीयं भक्त्यादृष्टवीर्येः। भूतसंस्कृतावेताः भविष्यं भावितां। धर्मान्य चतुर्विद्या सहसंस्कृतान्यं सदाक्षरक्षस्य चतुर्विद्या सहसुद्धिहृद्यान्यं परार्थाय चतुर्विद्या सहसविवेकान्यं परार्थाय चतुर्विद्या सहसमक्षाराय चतुर्विद्या तत्त्रामाय चतुर्विद्या सहसस्त्राय चतुर्विद्या सहसाराय ॥ तत्कथा हेतुः। या चैव भगवान् फृतसंस्या सैवानृतसंस्या। तस्मात्यावागारी भाष्ये भूतसंस्कृताद्विवर्यायति ॥

अथि हूँ चतुः पुनः मे भुदारुपस्तिः या भानात्य राज्जाति समवागताः प्रवृत्तिमात्राय निर्णायितयस्य भक्त्यावासीयं भक्त्यावासीयं जीवान्यं जीवान्यं जीवान्यं जीवान्यं जीवान्यं जीवान्यं जीवान्यं जीवान्यं जीवान्यं जीवान्यं जीवान्यं जीवान्यं जीवान्यं जीवान्यं जीवान्यं जीवान्यं जीवान्यं जीवान्यं जीवान्यं जीवान्यं जीवान्यं जीवान्यं जीवान्यं

1. बाह्यिक: यह चतुः भर्गोऽर्द्धेताः परमार्थावासीयं भाष्ये ज।
2. एटेल, Handbook of Chinese Buddhism, pp. 49 and 55, gives काल्हुडाय, and this, as Mr. Nanjiq informs me, is the reading presupposed by the Chinese translations. One Chinese transliteration, however, points to काल्हुडाय। काल्हुडाय ज।
परेभश विश्रेणक संप्रायधियंति ज्ञातासः सुभूते तथागतेन वञ्जः दुःकालस्य सुभूते तथागतेन वुष्वचुर्याः वुबासः तथागतेन। तवेन सुभूते सत्त्व एकस्मेतमसंस्कृतं युक्तसंहं धस्यति कालियंति । २८॥

यथा यत्र पुनः सुभूते जीवा पुर्वोऽथ पुरुषःकालस्य गंगाद्रीवालुकासनमालाभवारपिरनेति एवं धम्मः। ।

तदस्मै गंगाद्रीवालुकासनमालाभवारपिरनेति एवं धम्मः।

Listing the references:

1. From 10 वधवस्, left out in Ch. and T. The Chinese and Tibetan texts write वालुकास्य, instead of वलुकिकस्य, and the same variation occurs in other Buddhist texts.
2. Cf. § 14.
3. Cf. § 23.

[ III. 1. ]
तरएः चतुर्षीर्तिबुद्धिकोटिदिनियुत्तमसहस्रसाहस्रपुष्पवर्ये मयारागिना
आरामे। यथा मया सुभृते ते बुज्जा भावंतं
आराग्नि आरामव न चिरागिना। यथा पथमे काले पाठिमे
सम्य पवित्राय पंचश्यामसंदेशमिलायने सार्वभूमैः
इम्लाक्रं राजपुण्ञानातुावतुावहीमुंति धारासिंहि
वाचित्याति परमवाचित्य षन्यवर्योऽस्तुकालायः
युवास्मि पुस्तकायामाय आयक्षः। पुस्तकायः। शतापदमे
कलां ते नित्यबुद्धिस्मिति सहस्त्रबुद्धिस्मिति कोटितिनिस्मिति
कोटितिनिस्मिति कोटितिनिस्मिति कोटितिनिस्मिति कोटितिनिस्मिति
संसाराथि कालाः। मस्मात्पुष्पसमुपर्यक्षादि
पुस्तकायः। शतापदमे। 2

सचेतुसनु: सुभृते तेसु कुलुचाया कुलुद्दिरि याहां पुस्तकायः
धारासिंहि कुलुद्दिरि याहां पुस्तकायः। शतापदमे
ते नित्यबुद्धिस्मिति सहस्त्रबुद्धिस्मिति। तत्कालायः
यायं। तेतां सुभृते सचेतु संसारस्मिति शतापदमे
कुलुद्दिरि याहां पुस्तकायः। शतापदमे कथा अनुग्रहीत
कथा अनुग्रहीत नित्यबुद्धिस्मिति कालाः। सचेतु
यायं। तेतां सुभृते। तेतां सुभृते सचेतु शतापदमे
कथा अनुग्रहीत कथा अनुग्रहीत कथा अनुग्रहीत कथा अनुग्रहीत
cf. § 12.

1. Instead of भाविता के छात्रों के उपाय, etc. J. has भाविता के छात्रों, etc., but भाविता.
2. न इत्यादि. deest in J. ते भाविता छात्रों Ch. T. निरुपम भाविता J. 4. Cf. § 3.
वज्रेश्वरी दिवसः संयोगः सत्त्व महात्मनुमुक्ति निविद्याधारी परिवर्तनियोगिनः। एवं च सत्त्वनिभिन्नो न कालाध्यमः परिवर्तनियोगिनः मन्यतः। तत्काल हेतुः। सचेसुसुप्ते चकोभिषेक्कर्षण अवस्रावना प्रवचनात्तत्त्व न स चकोभिषेक्कर्षण इति वचनः। जीवशरीरा वा यावपुन्यशरीरा वा प्रवचनात्तत्त्व न स चकोभिषेक्कर्षण इति वचनः।
तत्काल हेतुः। नारिष्र सुमृते स कविः स यो चकोभिषेक्कर्षण अवविष्णुः प्रवचनात्तत्त्वात् नामः।
तत्काल नक्षत्रे सूर्यः स कविः स यो चकोभिषेक्कर्षण अवस्रावना दीपकार्यस्य तथागतस्य भावात्त्तत्त्वात् नक्षत्रे सुभीता सूर्यः स कविः स यो चकोभिषेक्कर्षण अवस्रावना दीपकार्यस्य तथागतस्य भावात्त्तत्त्वात् नक्षत्रे सुभीता सूर्यः स कविः स यो चकोभिषेक्कर्षण अवस्रावना दीपकार्यस्य तथागतस्य भावात्त्तत्त्वात् नक्षत्रे सुभीता सूर्यः स कविः स यो चकोभिषेक्कर्षण अवस्रावना दीपकार्यस्य तथागतस्य भावात्त्तत्त्वात् नक्षत्रे सुभीता सूर्यः स कविः स यो चकोभिषेक्कर्षण अवस्रावना दीपकार्यस्य तथागतस्य भावात्त्तत्त्वात् नक्षत्रे सुभीता सूर्यः स कविः स यो चकोभिषेक्कर्षण अवस्रावना दीपकार्यस्य तथागतस्य भावात्त्तत्त्वात् नक्षत्रे सुभीता सूर्यः स कविः स यो चकोभिषेक्कर्षण अवस्रावना दीपकार्यस्य तथागतस्य भावात्त्तत्त्वात् नक्षत्रे सुभीता सूर्यः स कविः स यो चकोभिषेक्कर्षण अवस्रावना दीपकार्यस्य तथागतस्य भावात्त्तत्त्वात् नक्षत्रे सुभीता सूर्यः स कविः स यो चकोभिषेक्कर्षण अवस्रावना दीपकार्यस्य तथागतस्य भावात्त्तत्त्वात् नक्षत्रे सुभीता सूर्यः स कविः स यो चकोभिषेक्कर्षण अवस्रावना दीपकार्यस्य तथागतस्य भावात्त्तत्त्वात्

1 Cf. § 3. 2 Cf. § 10. 3 भाषा Ch. J. 4 भाषा J. 5 Deest in Ch. T.
तक्तक हेतुः। चर्च भुती र स कविवर्गीय धरा चोपाश्रयी नाम। सुभूतिराह। ती हीं भगवत नाभि र स कविवर्गीय धरा चोपाश्रयी नाम। भगवानाह। सत्ता। सत्ता इति सुभूती दर्शाति सत्ता इति। भगवताचारी भाषी नामानां। स्वयंभुः। दर्शी दर्श्योपः। स्वायंभुः। स्वयंभु इति।

यः सुभूते श्रिविषाक एवं बेदेतः श्रीशुद्धानिधिष्टायमानी त्वं विष्टं वेदः। तक्तक हेतुः। श्रीशुद्धाः इति सुभूते श्रीशुद्धास्त सत्ता इति। भगवानाह। श्रीशुद्धाः इति।

यः सुभूते चोपाश्रयी निरामानी धरा निरामानाः धरा इवविषादेः स तथागतानाः सन्मयस्वचेन्द्र चोपाश्रयी निरामानो महानम मयाक्षाः। ॥ ९॥

भगवानाह। तत्त्ववत सुभूते संविषादे सत्तानाः मानसयो चसुः। सुभूतिराह। एवमेतेज्जस्वच संविषादे तथागतां मानसयो चसुः। भगवानाह। तत्त्ववत सुभूते संविषादे तथागतां दिवं चसुः। सुभूतिराह। एवमेतेज्जस्वच संविषादे तथागतां दिवं चसुः। भगवानाह। तत्त्ववत सुभूते संविषादे तथागतां प्रदाच्छसुः। सुभूतिराह। एवमेतेज्जस्वच संविषादे तथागतां प्रदाच्छसुः। भगवानाह। तत्त्ववत सुभूते संविषादे तथागतां प्रदाच्छसुः। भगवानाह। तत्त्ववत सुभूते संविषादे तथागतां प्रदाच्छसुः। भगवानाह। तत्त्ववत सुभूते संविषादे तथागतां प्रदाच्छसुः।

1 त. inserts तत्त्ववत सुभूते संविषादे तथागतां मानसयो चसुः। सुभूतिराह। एवमेतेज्जस्वच संविषादे तथागतां मानसयो चसुः। भगवानाह। तत्त्ववत सुभूते संविषादे तथागतां दिवं चसुः। सुभूतिराह। एवमेतेज्जस्वच संविषादे तथागतां दिवं चसुः। भगवानाह। तत्त्ववत सुभूते संविषादे तथागतां प्रदाच्छसुः। सुभूतिराह। एवमेतेज्जस्वच संविषादे तथागतां प्रदाच्छसुः। भगवानाह। तत्त्ववत सुभूते संविषादे तथागतां प्रदाच्छसुः। भगवानाह। तत्त्ववत सुभूते संविषादे तथागतां प्रदाच्छसुः। भगवानाह। तत्त्ववत सुभूते संविषादे तथागतां प्रदाच्छसुः।

2 Ch. has only श्रीसुः श्रीसुः, after भगवानाह। J. gives a shorter text: यान्यां गंगातिरं श्रीविषाकानां मानसयो इति: श्री मानसयो वायुविषाकानां लोकाधिकारी मानसयो।

3 प्रतिपः Ch. प्रतिपः । J. has 'प्रतिपः' three times, Ch. has 'प्रतिपः', 'प्रतिपः', and 'प्रतिपः'।

4 T. repeats तत्त्ववत सुभूते संविषादे तथागतां प्रदाच्छसुः।
कुलदुहिता वा ततो निदानं च चुए पुस्यसङ्ख्यं भ्रमुनयात्। सुभूमिराह। वहुं भगवन्नुं सुगात्। भगवानाह। एवरस्मायक्षी एवमेतत् वहुं स कुलपुत्रो वा कुलदुहिता वा ततो निदानं च। पुस्यसङ्ख्यं भ्रमुनयादप्रभृत्यमसंहत्यं। तत्रथं हेतुः। पुस्यसङ्ख्यं धर्मं सुभूमि स सवर्षते। सत्यरथसंहतम्॥

ततः सङ्क्षेपं च सत्यरथसंहतम्॥

यस्मात् कुलदुहितारा नौ हीदं भगवन् न कुलदुहितारारात्यथःः। तत्रथं हेतुः। कुलदुहितारार्यै रुपकायपरिनयित्वी रुपकायपरिनयित्वे भगवन् अपरिनयित्ववर्गम् भगवानम् धर्मशृद्धि सत्यरथसंहतम्॥

भगवानाह। ततः सङ्क्षेपं कुलदुहितारानसंहतम् भगवानारात्यथः॥

अथ वेदान्त नासोऽर्थः कुलदुहितारार्यत्वतः। भगवानाह। ततः सङ्क्षेपं कुलदुहितारार्यत्ववर्गम् भगवानम् धर्मशृद्धि सत्यरथसंहतम्॥

च । च ॥

1. Ch. and T. use 'वहुं' instead of 'चुए'। 2. Ch. and T. insert 'स कुलपुत्रो वा कुलदुहिता वा हेतुं निदानं च चुए पुस्यसङ्ख्यं भ्रमुनयात्' as in § 8। 3. Ch. and T. insert 'हेतुं'। 4. भगवानभवति T. Ch. भगवानभवति J. 5. भगवानभवति T. Ch. भगवानभवति J. 6. Cf. §§ 6; 13: 25। 7. Instead of 'सुभूमिराह' to यथा सुभूमि J. has 'स काल्पुन्येऽर्थं यद्य मयाः सुभूमि।
यथ खल्ल पुनः सुभृत्ति ली वा पुरस्व वा यान्तरिसाहस:- महाशाहसे लोकाधिनी सुमेवत्। प्रवेदाराजानवीतो राजीनाम तत्त्वाधिनी- प्रानी रतनानामसहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्रोऽहस्र01

1 16

2 Cf. § 5; 13; 20.
केवल धनंजय शास्त्रि प्रसिद्धभांतिथ अयमेव तस्य निद्रानं भावतं यहांतरं पुस्तकं च महाविद्यामयमार्मण्यं। न खलु पुनः सूक्ते वीर्धिस्तन न महासेतुः पुनस्लंधः परियोहि:। श्रीपदामुद्राण्तराहः।
ननु भगवन्ति वीर्धिस्तनं नयांतरं परियोहि:। भगवानां।
परियोहि:। सूक्ते न यहांहि:।। तेनोऽध्यात परियोहि:।

छोप तु खलु पुनः सूक्ते यः कबिदिं वद्वारागतो गहतिः वार्त्तिः वा तिन्तमा न निन्तादीता वा महान्यां वा कुल्मान्यात न से सूक्ते भावितस्यार्थमाजानाति। तत्काल हेतो:। तथागत इति सूक्ते उच्चते न कविदिं न कुल्मान्यात। तेनोऽध्यात्

यथा खलु पुनः सूक्ते कुल्पुवो च कुल्माहिता वा याबंति

राधामहासाहसी लोकवाहानी पृष्ठीवारसूस्त्र तात्वात् लोककपात

तूनामवेदमवेदः मवाः कुर्या तत्र गाविद्विर्मार्मणं विनेशी तथापि

नाम परमार्मणं सत्तमसे सूक्ते छोप तु वहः। से

परमार्मणं भवते। सूक्ते तमिः। एववेदवेदमवेदमवेदः

वहः। से परमार्मणं भवते। तत्काल हेतो:। संबेदाभावः

परमार्मणं भविष्यत् न भगवान्यार्थमार्मणं इति।

तत्काल हेतो:। यथोऽश्च भगवान्यार्थमार्मणं भावितं

असंयं से तथागतं भावितं:। तेनोऽध्यात परमार्मणं इति।

1 भगवत् त। भगवत् च। न त। भगवत् ज।
2 सूक्ते हरिहरसाह:। नौहरसाह:। च। न गृही

3 हरिहरसाह:। त। 4 वेदवेदाय भए दुष्पित् च। वेदवेद:। एववेद गृही त।
मिताया धर्मश्रृंखलाध्यात्मकशुद्धियन्त्रित्कामपि गाथामुख्य धार्मिके,
षड्यं प्रभुवाक्यमदस्तिनं विश्लेषण संप्रकाशित्यदयमेव ततो
निदानं वहुरं प्रस्तुतं प्रमुनायाद्रमेमयमसंख्यं ।
कथं च संप्रकाशितं ।
तत्तथाकथे ॥
तारखा तिमिरं ।
दीयो मायाविध्ययुवुं ॥
स्वयं च विश्वदं च वरं दुःखं संस्कृतं ॥
तथा प्रभुवाक्यं ततो न्यायं संप्रकाशित्यदयमेव ॥
इदमवृत्तौ विभिन्नं च विश्वदं च विश्रुतं च स्वयं
प्रभुवाक्यम् च विभिन्नं च स्वयं
सन्धिता ॥
निदानं वहुरं प्रस्तुतं प्रमुनायादाद्रमेमयमसंख्यं ।
कथं च संप्रकाशितं ॥
तत्तथाकथे ॥
तारखा तिमिरं ।
दीयो मायाविध्ययुवुं ॥
स्वयं च विश्वदं च वरं दुःखं संस्कृतं ॥
तथा प्रभुवाक्यं ततो न्यायं संप्रकाशित्यदयमेव ॥
इदमवृत्तौ विभिन्नं च विश्वदं च विश्रुतं च स्वयं
प्रभुवाक्यम् च विभिन्नं च स्वयं
सन्धिता ॥
निदानं वहुरं प्रस्तुतं प्रमुनायादाद्रमेमयमसंख्यं ।
कथं च संप्रकाशितं ॥
तत्तथाकथे ॥
तारखा तिमिरं ।
दीयो मायाविध्ययुवुं ॥
स्वयं च विश्वदं च वरं दुःखं संस्कृतं ॥
तथा प्रभुवाक्यं ततो न्यायं संप्रकाशित्यदयमेव ॥
इदमवृत्तौ विभिन्नं च विश्वदं च विश्रुतं च स्वयं
प्रभुवाक्यम् च विभिन्नं च स्वयं
सन्धिता ॥

1 संस्कृत वाक्यायने T. The Japanese text varies considerably, but it may represent the original reading, viz. च च संस्कृतमा च च च च संस्कृतमा च संस्कृतमा च. तत्तत
2 तिमिरं दीयो मायाविध्ययुवुं च विश्रुतं च विश्रुतं च विश्रुतं च विश्रुतं च. तत्तत
3 वचने Ch. 4 वचने Ch. T. 5 मायाविध्य Ch. T.
6 It would be easy to restore the metre by reading परंदे च च संस्कृतमा च, but Buddhist poets do not obey the
could be easy to restore the metre by reading परंदे च च संस्कृतमा च, but Buddhist poets do not obey the
could be easy to restore the metre by reading परंदे च च संस्कृतमा च, but Buddhist poets do not obey the
7 नाम जातिका प्रभुवाक्य परंदे (पु) Ch. संस्कृतमा च.
8 वथा जातिक का वाक्यायनः J.
Vagrakhedikā from Japan. (Catol. Roll. Japan. No. 55.)
Length 5½ inches. Height 5½ inches.
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