

# LE MUSÉON

ÉTUDES

PHILOLOGIQUES, HISTORIQUES ET RELIGIEUSES

publié par PH. COLINET et L. DE LA VALLÉE POUSSIN

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# Bouddhisme. Notes et Bibliographie.

## Contributions to the study of the Śikṣāsamuccaya 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 Tripiṭaka 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 Śikṣāsamuccaya I give only number of leaf, for the whole work is included in fasc. CLXXXV (1).

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

9. 5. *datta-kāṣṭham*. "A small portion of tooth-wood" (24 b). read *danta-k°*.
14. 8. *aparānta-koṭim*. (acc. to Add. Notes p. 396) "up to the end of the future" (XIV 92 b). cf. the expressions *pūrvāntā-parānta* "the end (or limit) of the past and the future" and *bhūta-koṭi* "the limit of reality" occurring very often in Prajñāpāramitā-text.
16. 7. *chandiko vatataram* (?) Read *bahutaram*. Similar expression in Aṣṭ-P. p. 57. 13 et seq. [The MS. is broken, but bahu- is a decipherment quite as admissible as vata-].
18. 6. *nāntarā tiṣṭhati na viṣṭhivati*. "He never loiters half way, nor gives up". (CXLIV 67 b). Thus the MS.-reading *viṣṭhihati* = *viṣṭhate* may be preserved, as suggested by the editor at p. 389.
19. 8. *asya putre 'tiriktataram premōtpadyate — tathā 'nyeṣu sattveṣu*. "Loving his son excessively but not other people" (XVI 9 b). We must supply 'na' after utpadyate. [I fully agree. The Tib. confirms this restitution].
19. 15. *ātma-kṣemānu[—]maitri*. "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-premānugatā maitrī « loving his son ». We may fill the lacuna by 'gatā'.

23. 10. *karṇau nāsā samparityajan.* « Giving his ears and nose » (II 27 b). Read *nāsām* (or *nāsām ca* ?) [The Tib. suggests rather : *nāsā vā*].
23. 16. *santāna.* « Constant, continuous » (II 28 b). *saṃtāna* and *saṃtati* 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 *'nta*. [So too the Tib. : The MS. itself, as I now notice, seems to have been corrected to the form *'nta*].
25. 12. *'vyutthita.* « Later on he does not regret » (II 29 b). This seems to suggest *vi + ud + sthā* in sense of « sich abwenden von, aufgeben ».
26. 6. *bodhisattva-dāna-pūrvam prañidhāna.* « Bodhisattva's vow formerly made to give » (II 23 a). Read *pārva-pr*.
26. 12. *vānukula.* « Most pleasant » (27 b). This suggests some form *varānukūla*. But « female singers of inner apartments » (II 24 ab) points to *vadhū-kula* or the like.
28. 1. *ṣaḍ-gantrōpetān.* « Furnished with six tusks » (28 a). Read *ṣaḍ-dant*. In describing an excellent elephant this term is used very often. See Lalit. (ed. Lefmann) p. 55. 3.
31. 3. *sarva-sattvā | jñānāhārād bhavantu.* « All sentient beings may obtain the food of knowledge » (II 21 a). Read *-sattvā jñānāhārā bhavantu*.
31. 3. *āhāra-prajñātāvin.* « Having understood the nature of the food » (II 21 a). Does *prajñātāvin* as in the Ms not mean 'understood'? Cf. a buddhist word *kṛtāvin* « one who has finished his work » and *caritāvin* in Aṣṭ-P. pp. 176. 10, 299. 8 etc.
31. 5. *sarva-rasāgra-jihvāḥ.* « Not attaching to all best tastes » (II 21 a). Doubtless *-rasāgrāgrāddhāḥ*. [Apparently correct].
31. 6. *rasa-nimitta-grahitārāḥ.* « Not sticking to every taste » (VII 84 b). Read *°mittāgr* (compound).

32. 2. *dharmakāma-sparsōpetāḥ.* « Realizing in their body many profound dharmas » (VII 85 a). Cf. Buddhist term *kāya-sākṣī* in M. Vuyt. 46. 12. In this case *sparsa* means « perception, realization » not as in Childers. Prof. de la Vallée-Poussin proposes 'dharmakāya'. [A word which can be read either *°kāma* or *°kāya* is added in the margin of the Ms. to be inserted. The Tib. (25 b 6) seems to have read *dharmasparśop*].
32. 7. *atyantākalpana-dharmāṇaḥ.* « Extirpating all diseases let them no more break out » (II 22 a b)
32. 17. *sarva-sattvāḥ śrāntāklānta.* « All sentient beings ..... not be tired (and) wearied » (II 23 a). Read *-sattvā aśr*.
35. 3. *rajo-karāṇa.* « One who takes manure away » (IV 77 b. & VI 49 a) ; « a hireling » (IX 86 b).
42. 5. *antaśa eka ucchvāsa-praśvāso vā.* « Even while one exhalation or inhalation being intent on » (XXIX 20 a). May we read *ucchvāsaḥ praś* ? And *ekāgrī* or the like seems to be wanting.
45. 9. *bhikṣu-rājāna-kṣobhaṇe.* « By heretical kings it is distressed » (XXIV 107 a). Can we not construe : '*bhikṣurājāna kṣobhaṇe* ? *rājāna* stands for *rājānam* = *rājñam* and *kṣobhaṇe* is a sanskritization of original Prākritic *khobhane*. [See Intr. p. XIX].
45. 2. Between lines 10 and 11 we have in Chinese Śikṣās° one stanza more : « The many excellent sūtras (1) they do not hear and read (2). They following only their own views (3) (and) adhering to different views reject each other (4) » (31 a).
48. 3. *vinayc c' āgame sthitān.* « Scholars who stick to the three baskets of the lesser vehicle » (CIII 35 a). This is an enlarged rendering, but the sense agrees with the present text. « *Tripitaka* » often signifies « *Hīnayāna* » (e. g. in Nāgārjuna's commentary on Pañcaviṃśatisaḥasrikā Prajñāpāramitā (CXC VIII 105 a)). I prefer the reading of A. : *vinaye c' āgame* (= *Hīnayāne*) *sthitān*.
49. 6-10. Aṣṭ — P. 416. 10 — 417. 1. with a few omissions.
56. 1. *pratihāra-dharmatā kartavyā.* « With every thing must he supply » (XVII 65 b). We are induced to read *pratikāra-dh*

- or 'h' in *pratihāra* may be an insertion to avoid hiatus in original *prākṛitic* *pratiāra*. Cf. *jalāhari* in Lalit. (ed by Lefmann) 175. 11 = Śikṣās° 206. 9 note. For this explanation I am indebted to Prof. Leumann.
56. 10-11. *stauṣikā antaśa ekadaśāpi*. "Whatever thing belonging to Buddha even a string" (XVII 66 a). We can read *°kā 'ntaśa eka-daśa 'pi*. [But a break in Sandhi in Skt. Mss. implies a comma, which does very well here].
57. 6. *udvaśyāpayitvā* (*uddhasy°* acc. to Add. Notes) ..... *dadāti*. "He gives hardly (or reluctantly)" (XVII 66 a). If we can read *udvaśap°* instead of *udvaśyāp°* then possibly this form is from *ud + vaś* with a caus. sign *-āpaya* like in Pāli. See next note. [*°sy°* clear in the Ms.].
57. 8. *udvaśyamānas*. "He longs for to get it" (XVII 66 a). I suppose this would be part. pres. of caus. pass. *ud + vaś*.
68. 9. *yāna-bhūtān pātra-bhūtān vā*. Read *pātra-bhūtān apātra-bh°* (34 b XXX 18 a). [So too the Tib.].
68. 15. *pātra-bhūtān pātra-bh°*. — Read *-bhūtān apātra-bh°* (l. c.).
72. 10. [b]alena. Read *phalena* (CXXXIII 62 b).
74. 11. *pareṣāṃ samp - - -*. "Having seen the riches of other people" (CXXXIII 62 b). If we read '*pareṣāṃ sampadam drṣṭvā mama syād .... phalam āgatam*' this makes a *śloka* as in the Chinese.
75. 2. Read *pāṣāṇa-varṣeṇa* ..... *mukha-nir°* [The Ms. has *-varṣair*].
80. 11. *kabhalli*. "Carrying on the back a heavy load" (XLI 24 a)
81. 4. *mīṭa-sthāne*. "In a privy" (XXII 42 b). Read *mīḍha-sthāne*. [So Ms.].
82. 3. *uktāḥ*. "They being pleased" (37 a). Read *raktāḥ* [So Ms.].
86. 2. *sarva-sattvāndhakāreṣu bandhane kruddhaḥ praveśayet*. "Through anger fettering all sentient beings and putting them into the hell of darkness" (XI 69 b). This suggests the reading *sarva-sattvān andhakāreṣu bandhanena* .... [*°sattvān andha°* .... *bandhane* Ms.].
97. 1. *nirayaṃ samvadāmi*. Can we not preserve the original doubtful reading *niraya-vāsaṃ vadāmi*?

99. 13. *eka-vācā*. "One foh-lo [phonetic rendering]" (40 a), "at once" (XLV 21 b 30 b). The Chinese translators had doubtless '*eka-vāram*'.
99. 15. Read *°sthita nānyabh°* (separate).
101. 18. *jñānavajramayam eṣate*. "He seeks for the diamond-knowledge" (IV 80 b VI 55 b). Probably: *jñāna* (acc. sg.) *vajramayam eṣate*.
102. 4. Read *kṣema-diśa-* (compound).
102. 5. *kṣānti-dharma*. "Armour of patience" (IX 60 b IV 80 b VI 55 b). Read *kṣānti-varma*. [The Tib = 'riding on the vehicle of full salvation armed with the armour of patience'. This seems to imply a reading such as *varmita*. v and dh are often indistinguishable in our Ms].
102. 7. *jñāna-sāgara-*. *jñeya-s°* (l. supra C.).
103. 2-3. Two Chinese versions (IV 81 a VI 55 b) run thus: "Sudhana will light a lamp of dharma (1) which has faith as a wick, mercy and compassion as fragrant oil, (2) remembrance as a vessel, virtue as light (3) and he will destroy the darkness of the three bances. (4)" The reading would be better: *śraddha-vartī tri-mala-ttamo'pahaṃ maitri-sneha smṛti-bhajanam drḍham* ..... [*Śraddhā* is a purely Chinese variant, as both our Ms. and the Tib. (dag-pa) show. But *°pahaṃ* is correct]. — I prefer the reading *śraddha* according to the Chinese versions 1. From priority of the Ms (the first Chinese version was done in A. D. 317-420 and the third in A. D. 796-798). 2. From the fitness of the figure. *Śraddhā* is one of the principal topics in the sūtra, e. g. Śikṣās° pp. 2. 16 — 5. 6 a quotation from the same sūtra fully deals with *śraddhā*; on the contrary I met with not yet a passage, which describes mere *śuddhi* in such relation. *samujjvālayiṣyati* seems to me originally to have been Prākṛitic *samu jālayiṣyati*.
103. 5. Read *bodhi-aṅgam* (compound).
103. 8. Should we read: *sattva-mocana-matī hitṣayāḥ*? [Ms. °yā].
104. 2. *eṣa te suda viśeṣa paṇḍitaḥ*. "He searches earnestly for a wise man" (IV 81 a VI 55 b IX 91 a). It seems to read:

- eṣate sada viśeṣa-paṇḍitaṃ*. [The Tib. supports our reading, in which *te* is of course equivalent to a *dativus ethicus*].
107. 7. *'sthāni*. A misprint or misreading for *'ṅāni*, [which the Ms. has].
111. 15. *cittena*. The Chinese (XVI 50 b) has *'mitreṇa*'.
118. 18. Read *adharmakāmaś*. [So also Tib. (71 b 5); but Ms. *°kāma*].
115. 22. Read *sa-balam*. [So also Tib.]
125. 6. Read *kheḷo*. [So also Tib. : 'spittle'].
128. note 4. Judging from the context and according to the Chinese versions the word *'lūha*' seems to have two meanings: p. 128. 16. *lūhaṃ vā praṇitaṃ vā* "either fine or rough" (43 b XVII 67 a); p. 129. 9, 10; and 131. 4. *lūha* "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. *silāyāṃ*. "On a stone" (XVII 67 a). This suits for an *āraṇyaka-bhikṣu*.
131. 1. *yāvan na*. Probably: *yāvat sa*. [I do not accept this at 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-kotī-kṣuddham*. "Three kinds of purity" (XXXVI 28 b 68 a 112 a) which are enumerated immediately after. Should we read *tri-kotī-suddham*? [Yes: *kṣu*° appears to be a misprint].
133. 4. *nirvāṇa*-. Apparently *Mahāparinirvāṇa-sūtra* (Nanjio Nos. 113 et 116) is meant.
135. 15. Read *khalu-paścād-bhaktiko* (comp.) as in M. Vuytp. § 49. 6. Hiouen T'sang rendered elsewhere: "eating after he had prohibited it", *khalu* in the sense of *pratiśedha*. Cf. Buddhaghosa's explanation of this term quoted in Childers p. 310. [Compare Index II. p. 379].
136. 2. Read *nirvṛti* according to XVI 11 a. But CXC 78 a has 'dislike, or disgust (of the world)' = *nirvid*.

137. 7. *civaraiḥ asaṃvṛta-kāyāḥ*. "With his religious robe covering his body" (XLIX 29 b). Read *civaraiḥ saṃvṛt*° [This conjecture is substantially correct].
164. 3-7. This passage is rendered metrically by I-Tsing.
172. 2. *parikarṣaṇam*. "First action, setting on to act" (LIII 7 a) = preparing to commit.
172. 3. *gahanata-dṛṣṭiḥ*. Here I add something in confirmation of the editor's remark. "View of extremity" (LIII 7 a). More correctly occurs often "view of sticking to extremity" = *anta-grāha-dṛṣṭi*. Cf. M. Vuytp. § 104. 35 which reads wrongly *antur-grāha-dṛṣṭi*. [See also Add. Notes, p. 408 and Introd. p. XIV].
174. note 1. The Chinese has also simply "four hundred".
176. note 4-4. According to the Chinese (XXX 35 a) ll. 5, 6. *tena kuśala-mūlena karma-vipākena* is in apposition to l. 8. *tena prāṇātipāta-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-pratyupasthāna*-. "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 T'sang by 'collection' in Aṣṭ-P. (Calc. ed. 162<sup>1</sup>, 314<sup>7</sup>), where in both places surely by mistake the editor reads *viṭhay*° instead of *viṭhap*°.

(To be continued.)

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mémoire écourté, mais qui promet une grande abondance d'informations et satisfait déjà la curiosité sur bien des points. Comme le remarque M. Edmunds, instigateur et directeur de ce travail, il est du plus haut intérêt de connaître les traditions des sectes anciennes ; et si le lecteur se rappelle les recherches de Minayeff sur le premier concile (1) ; l'indigence relative où nous nous trouvons alors, n'ayant à peu près à notre disposition que la légende contenue dans le Vinaya pāli et les renseignements de Beal d'après les Dharmaguptas, il saluera avec reconnaissance la Revue, parfois moins bien inspirée, qui nous apporte le sommaire authentique des légendes propres aux Mahīṣāsakas, aux Sarvāstivādins, aux Mahāsāṅghikas et à certains groupes au moins du Mahāyāna. On voit que les canons des diverses sectes sont très voisins les uns des autres, — on s'en doutait ; — ce qui est plus important, c'est l'extrême variété, à peine soupçonnée par Minayeff, des détails relatifs aux principaux épisodes du concile, épisodes fort bien divisés et caractérisés par M. Suzuki, 1, Circonstances qui provoquent la réunion ; 2, Exclusion d'Ānanda ; 3, Fautes d'Ānanda ; 4, Convocation de Gavāmpati ; 5, Opérations du concile ; 6, Incident de Purāṇa. Sans entrer dans le détail, — d'autant plus que l'auteur développera sans doute ce si curieux exposé, — n'est-il pas curieux que les Sarvāstivādins placent dans la bouche d'Ānanda des sūtras que celui-ci a entendu prêcher dans le palais des Nāgas ? Ānanda, prototype de Nāgārjuna, c'est une révélation inattendue. — De même, les Sarvāstivādins et les Mahāsāṅghikas se rapprochent du Mahāyāna en parlant, à l'exclusion des autres sectes du Petit Véhicule, de la convocation inutile de Gavāmpati, qui passe du ciel dans le nirvāṇa en apprenant la mort du maître. — L'omission des livres d'Abhidharma dans la tradition des Mahīṣāsakas et des Mahāsāṅghikas, la mention d'un Dharma-piṭaka qui comprend tout ce qui n'est pas Vinaya, sont aussi à retenir.

L. V. P.

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(1) Chapitre II des Recherches. — Beal, mémoire du Congrès de Vienne.

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*Some contributions to the study of the Śikṣāsamuccaya from the Chinese sources. (Continuation.)*

184. 14, 15. abhinirhārāhṛtād autsukyāt. " He pushes forward strenuously " (XXIX 5 a). This is a loose rendering. As to the word abhinirhāra Hiouen tshang renders it often ' causing to come out, calling forth ', which would be most exact equivalent. I-Tsing renders abhinirharati ' obtain ', as Prof. Cowell proposes for Divyāvadāna 48<sup>15</sup>, 49<sup>13</sup>.
186. note 1. Could we not suppose an original reading paraśu-yo° ; r and l being sometimes exchanged ?
189. 5, 6. " Although he reads great many sūtras (1), (if) he, presuming on his extensive learning transgress his vow (2), he cannot, through his extensive learning, be free (3) from the affliction of the hell arisen from the violation of the vow (4) " (XXXIII 8 b). The reading would be something like :  
kiyad bahūn dharmaparyāyu<sup>1</sup> dhyeyā<sup>2</sup> śīlaṃ na rakṣeta śrutena<sup>3</sup> mattaḥ<sup>3</sup>  
na bāhuśrutyaena sa śakya trāyituṃ duḥśīla yena vrajamāna durgatiṃ. (cf. Add. Notes 189. 5 ; 189. 6.)
190. 6. apramāṇākāraṃ. According to 54<sup>b</sup> and XXV 56<sup>b</sup> read apramāḍāk° [and so the Tib., 118 b.].
190. note 2. Here Mahāyāna-books in general are meant in contrast to the Hīnayāna-piṭaka.
190. 17. satvādhiṣṭh° According to 55<sup>a</sup> and XXV 56<sup>b</sup> read tatvādhiṣṭh (= tattvādhiṣṭh°). [and so the Tib.]

1. Acc. pl. 2. ? For adhyeyāt ? 3. So correctly in Samādhirāja (Cal. ed.) p. 30<sup>22</sup>.

190, 5-191. 2. The difference of 80 ākārās in the three texts is as follows :

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

|       |    |
|-------|----|
| 68    | 69 |
| 69    | 70 |
| 70    | 71 |
| 71    | 72 |
| 72    | 73 |
| 73    | 74 |
| 74    | 75 |
| 75    | 0  |
| 76—80 |    |

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

191. 12. artha-gaty-anugamatā. « Clearly understanding the sense » (55<sup>a</sup>) seems to confirm the editor's correction.

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

194. 2. mamāntike ceti praduṣṭa-cittā. « Though he would be abused yet he ought not to think of retribution » (XXXIII 9<sup>a</sup>). Apparently the Chinese translator had a different reading.

197. 10. utkarṣayitavyam. « Should be praised » (56<sup>a</sup>). Cf. ātmoṭkarṣaṇā 'self-exaltation' in the Bodhisattvabhūmi and ukkaṃso in Childers.

197. 13. saṃvega. « Disgust » (36<sup>a</sup>, LXIX 28<sup>b</sup>). This is the usual equivalent of udvega. udvega (or saṃvega) — dharma denotes the Hīnāyana-doctrine emphasizing the quitting the world, contrary to the Mahāyānist teaching to remain in the world and attain to Buddhahood.

199. 8. poṣo. « nourisher » (56<sup>b</sup>). 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. Śatas.-Prajñāp. (Calc. ed.) 120s—1214 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 word is probably a by-form of puruṣa; cf. Pāli posā. — C. B.] puruṣa is another one of those 16 heretical views. See M. Vyutp. § 207 and Śatas.-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 'bhirāddhā (note 4) must be preserved. Read nāvadhyaṣṣy° instead of nāvadhāṣṣy°.
202. 16. samāh°. . . [na] vijahāti. 57<sup>a</sup> simply samāhitāvasthām na vijahāti.
203. 5. Read asadbhūtān.
204. 4. Read cakra-bhramī.
207. 12. ūrjyamānasya. " Floating " (58<sup>a</sup>). The reading of B. (note 2) uhyam° would be right.
210. 3. Bhagavyām. This extract is taken from the Pañcav. — P. (Cambridge MS. Add. 1629, leaf 92<sup>b</sup> 5 et seq.)
- " 8. mūtoḍi. The Chinese (LXIV 64<sup>b</sup>) equivalent agrees with the Tibetan.
211. 13. śroṇi-kaṭāhakam. " Pelvic bone " (LXIV 65<sup>b</sup>). ' kṭā-hāsthini ', Pancav.-P.
213. 4. According to the cited text (II 15<sup>b</sup>) the reading would be : vā | pe | evaṃ spraṣṭavyā dharmā. śabdā gandhā 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. bodhisatvānām. 59<sup>a</sup> reads with the MS. bodhisukhānām, but II 15<sup>b</sup> and VII 78<sup>b</sup> reads bodhi-mukhānām ; the latter would be right.
214. 14. acirahita- Misprint for avir°
220. 14. anuparigrahaṃ. " Holding together " (CCLX 92<sup>a</sup>).
221. 2. naḍa-kalāpa. " A bundle of reeds " (CCLX 92<sup>a</sup>) 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. 169<sup>a</sup> init. and § IX, 102. (L. V. P.)
- " sāsravaṃ. " Furnished with the flowing out " (60<sup>a</sup>). The " flowing out " is an epithet of kleśa, very often wrongly spelt sāsrava.
222. 3. 4. catvāro 'rūpiṇa upādāna-skandhāḥ i. e. vedanā, saṃjñā, saṃskārāḥ and vijñāna are called simply nāma, both catvāri mahābhūtāni (constituent elements) i. e. pṛthivī, ap, tejas and vāyu and all constituted matters are called rūpa. The sense would be : catvāro 'rūpiṇa upādāna-skandhāḥ tan nā-

- ma | rūpaṃ catvāri ca mahābhūtāny upādāya rūpaṃ | rūpaṃ tac ca nāmaikadhyam abhisamkṣīpya tan nāma-rūpaṃ.
- " 10. upakleśās. Vasubandhu explained the upakleśa (accompanying troubler) as applicable both to the principal troubler (rāga, dveṣa &c.), and to the accompanying troubler (āhrikyā-napatrāpya &c.), and in the former case because it accompanies the mind, and in the latter case because it accompanies the principal troubler.
230. note 2. The Chinese is the same as the Tib.
232. note 1. In Pañcav.-P. 127<sup>a</sup> 12 occurs also prabhaṅgura, which is rendered by Hiouen Tchang " quickly breaking down ".
233. note 6. This extract is made from Nanjio 23 (43) not from the Ratnacūḍa.
235. 4. ālambanam. This word denotes all conceivable objects either by the pañca-vijñāna or by the mano-vijñāna. The Chinese equivalent means ' what is to be climbed upon or rested on (by the ṣaḍvijñāna) ' Cf. Pāli ārammaṇaṃ.
236. 15. poṣo. See my note on the same word at p. 199. 8.
237. 7. parakelika. In the Lalitavistara (Lefmann ed.) 175. 20. read parakeraka with A in the note 4. " Like a thing borrowed " (LVII 24<sup>a</sup>). As I learn from Prof. Leumann this is from paraka with a suffix era just as śrāmaṇera from śramaṇa.
237. 8. Read pralopa-dharm°.
240. note 7. Here ends chap. XIII also in the Ch. version.
243. 13. bhagavyām. The Ch. Pañcav.-P. (LXIV 6<sup>b</sup>) agrees well to the present passage, but the corresponding Skt. text (Cambridge MS. 17<sup>a</sup>) varies greatly.
244. 3. āragayitukāmena. Hiouen Tchang renders it " if one wishes to be familiar with and near to " (LXIV 6<sup>b</sup>).
246. 4. Īśādhārā. Chinese equivalent is " carrying shaft or shaft carrier ". In Haribhadra's commentary on Aṣṭ.-P. (M. S. Lévi's MS. f. 82<sup>b</sup> 7) occurs also Īśādhāra, which would be correct form.
247. 14. aṅguli-sneha-mātram. " It wets only one side of a finger " (XV 67<sup>a</sup>).
248. 6. upāttaṃ. " Insensible " (63<sup>b</sup>). This is said in contrast

of upāttaṃ "sensible" above line 3. Both from the Ch. and from the context it must be corrected to anupāttaṃ.

250. 14. prasāda. "pure matter" (64<sup>a</sup>) Vasubandhu said "the pure matter, which is to be rested on by their (corresponding) vijñāna is called the five roots (pañcēndriya) of the eye etc." (Abhidharmakośa = CCXXII 95<sup>a</sup>). These indriyāḥ are called paramārthendriyāḥ corresponding to the five sensational nerves. The Tib. ñaṅ-ba should be understood here in the first sense 'essentiality' given by Jäschke.

253. note 3. I cannot see the necessity of changing the MS. reading °kaṃ dvay°; aupapattyaṃśika and dvaya-pratyaya refer to prathama-vijñāna.

256. 2. Read : rūpa-vedanā-samjñā-saṃskāra-vijñānānām.

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 33<sup>b</sup>. XXI 42<sup>a</sup>). The MS. reading satvo naiva would be right and the rest of the line : na duṣkha śakya (or śakya) muninā yasyāpanītuṃ dukhaṃ.

" 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 34<sup>a</sup>). Preserving the MS. reading except bhāvanāḥ which is to be changed to °nām we can read : uktaṃ co sugatena : "bhāvayath' imāṃ kāyaṃgatām bhāvanām".

261. note 1. In Buddhist literature 'savāsana' or more generally 'savāsana' means : 'furnished with the influence (or impress) of the habit (of the kleśa)'.

" 2. Read : sarve ti (for te) sūnyā muneḥ (?)

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. 23. must be deleted.

261. 15. The Chinese quoted work renders the whole quotation (yad vadasi up to 262. 11) metrical. [Cf. 262. n. 2]

263. 3-6. The Ch. (L 51<sup>a</sup>) agrees with the reading of the Sikṣās. not with the Bodhic.-tīkā.

" 3. bodhisatvaḥ āha. A daṇḍa between these two words should be deleted; Nirārambha is the name of a Bodhisattva.

263. 9. "The eye does not emulate colour (or matter), the ear does not emulate sound etc. the mind does not emulate dharma" (65<sup>b</sup>). The reading would be : cakṣū rūpeṣu na raṇāti | śrotraṃ śabdeṣu | yāvan mano dharmeṣu.

" 10. Read : kathaṃ cakṣū rūp° hi cakṣū rūp°.

" 11. "mano dharm°.

U. WOGIHARA.

# LE MUSÉON

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l'empan = 12 doigts — SU-BAT (main ouverte)

la coudée = 24 doigts — U

la canne = 12 empan — GI

la perche = 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 =  $5 \times 12 = 5$  empan, est un dérivé de la main de 5 doigts qui se trouve à l'origine de tous les systèmes de numération.

COLONEL ALLOTTE DE LA FÜYE.

## Bouddhisme, Notes et Bibliographie

U. WOGIHARA.

*Some contributions to the study of the 'Śikṣāsamuccaya from the Chinese sources (End).<sup>1</sup>*

268. 3. Read : karsti | na bodhis° 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, 34<sup>a</sup>). [But see 267. 15 katham neryā-patham āracayati].

268. 4. Read : vācā 'lpēcchatām darśayati.

269. 6. " labdhvā.

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

279. note 3. The two Ch. versions (II, 11<sup>b</sup> and VII, 74<sup>b</sup>) of *drauhilya* agree with the Tibetan. — *lya* and *ṇya* in old Nepalese MSS. are easily to be confused ; perhaps *drauhilya* is a clerical mistake for *drauhīṇya*. A parallel clause containing *sattva-khaṭvāṅkata* in the earlier Ch. version (VII, 74<sup>b</sup>) agrees with the Tib. and in the later Ch. version (II, 11<sup>b</sup>) it comes after the clause : ' sattva-dṛṣṭi-kāluṣya-doṣair na vivartate '. *khaṭvāṅkata* is rendered by the Ch. translators of the quoted sūtra ' difficulty to subdue ' and by Hiouen-Tsang in *Bodhisattvabhūmi* (Cambridge MS. 72<sup>a</sup>) ' unyielding ' and (fol. 136<sup>a</sup>) ' hard '. *kuṭukuṇṇakāḥ* of Divyāṅ° 8. 3. is rendered by I-Tsing ' being niggardly in wealth, we do not give it to other '. From this remark, both *drauhilya* (? = *drauhīṇya*)

(1) See Muséon, V. pp. 97 and 209.

and khaṭṭukātā would be better taken as forming part of the text.

284. 1. pratyavarā dha — jaḍaḍamūkhajāṭiyāḥ. The corresponding three Ch. versions run thus : “ inferior in valour, idle, perverse, deaf, blind like a dumb-sheep ” (XLIX, 10<sup>a</sup>), “ little in knowledge, dull, stupid, dumb ” (XLIV, 45<sup>b</sup>), “ perverse, stupid, deaf, blind, dumb ” (XLIX, 73<sup>b</sup>). dha — seems to have been rendered by ‘ idle, dull or stupid ’ by the translators. If this be right it would most probably stand for *dhandha*, which we often meet with in that sense elsewhere in Buddh. texts.
284. 14. satīṭvenāgn° ‘ When there is a combustible ’ (L, 67<sup>b</sup>) suggests a reading : “ satīndhane ’gnir jvalati. asatīndhane na jvalati ”. *ndha* in old Nepalese MSS. is liable to be taken for *tva*.
285. 5. sūḍḍḥitāḥ. ‘ Well taken up ’ (L, 67<sup>b</sup>) in general sense.
285. 14. saumyatā. ‘ Mildness ’ (XXV, 51<sup>a</sup>) confirms the reading.
285. 16. spaṣṭatā khaṭṭukeṣu. ‘ Obedience amongst the wild ’. (69<sup>a</sup>).
286. 1. amāyā āgahanacariteṣu. ‘ Purity amongst those who live wrongly ’ (XXV, 51<sup>a</sup>). 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 *amāyāvitā* and *gahacariteṣu* probably may stand for *guhya-c°* or *gūḍha-c°*, h and ḍh being sometimes paleographically confused.
286. 2. śrabdheṣu. ‘ Amongst the haughty ’ (XXV, 51<sup>a</sup>) seems to justify the transcription.
288. note 1. Five Ch. transl. render *dhātūrāga* 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. [dhātu must be taken in its metaphysical sense, element of being, like skandha]. The Tib. version ‘ phantoms of elements ’ would be wrong.
288. 3. -jālaṃ. Six Ch. versions [and Tib.] read ‘ flame ’.

Could it not be read *°jvālaṃ* ? Or it would be Prakritic *°jālaṃ* for Skt. *°jvālaṃ*. Note 5. Both London MSS. of the Daśabhūmīśvara, older and later, read *jvalanaṃ* like P.

288. note 10. Daśabh. (older London MS.) : ayogakṣamiṇo ‘ nāśvāsa-prāptā mahā-prapāta-patitāḥ.
289. 3. prapātānucaritāḥ. pratānānuc° Daśabh. (older London MS.) ‘ pursuing and do not abandon ’ (II, 62<sup>a</sup>), ‘ spreading out ’ (CCLIII, 40<sup>a</sup>), ‘ wide ’ (CXCI, 24<sup>a</sup>). The reading of ‘ K ’ in note 3 would be read *pratānānuc°* ; *pratāna* with the sense of ‘ branching ’, because bh for t is a common confusion of modern MSS. Likewise the reading of ‘ C ’ would stand for *pratānuc°*, nā after tā being omitted. Might our text *prapātānuc°* with the marginal nā not be construed as *pratānānuc°* ?
- 289, note 4. Both London MSS. and all Ch. versions also *satk°*.
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*.
292. 5. cyavanācaṅkr°. Read *cyavanāvakr°* with both London MSS. like ‘ C ’ in the note ; and six Chinese versions render it ‘ descending and entering into the womb ’.
292. note 10. Both London MSS. and Ch. *°tā-saṃgrh°*. Is *saṃgrah°* in the text not a misprint of *saṃgrh°* ?
293. 3. Read : arūpi-saṃjñy-asamjñi-naivasamjñin°.
293. 12. Read : sarvakṣetraikakṣetraikakṣetrasarvakṣetra-s°.
294. note 5. ‘ Wandering about ’ in the Ch., not ‘ research ’.
295. 3. amoghaḥgaṣṭatāyai. The Ch. ‘ no vain conduct ’ suggests *amogha-ceṣṭatāyai*, a reading supported by ‘ K ’ and ‘ C ’. In the old MSS. c, r and ṣu, ṣṭa resemble one another.
296. 9. -bhayābhyaṅt° would be °bhayātyant°.
297. 4. Read : sarva-triyadhva-gatebhi (See note 3).
- 307, note 1. pithita = pihita (from pi-dhā) ‘ closed ’. The passages in Mhv. (II, 393, 6 & III, 122, 5) 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 Mahākaruṇāpūṇḍarika (Nanjio 180 = K. F. 242) and quite different work.
312. 3-7. These two passages are wanting, in three Ch. versions of Ratnarāsi.
312. 16. tricīvara(m) bahirdhā. 'Any thing other than the three robes' (72<sup>b</sup>). A bhikṣu should not be covetous, but he must always keep his *tricīvara*. tricīvarabahirdhā in Bodhic<sup>o</sup> V, 85 and our text tricīvarabahirdhā(m) seems to mean 'anything other than the three robes'.
323. 2. dharmānv ... dharmapratip<sup>o</sup> 'Practice of dharma and sub-dharma' (74<sup>a</sup>), L 56<sup>b</sup>. Correct reading : dharmānudhar-mapratip<sup>o</sup>. See Mahāvvyutp. § 48. 50.
327. 6. Read : mālya-vitānāḥ (comp.).
328. 2. Read : dāna-acintia-tyāga-mukhena (comp.).
328. 3. Read : °kṣānti-akṣobhya .... vrata-m-tap<sup>o</sup> (comp.).
328. 4. Read : dhyāna-praśānti-vih<sup>o</sup> (comp.).
328. 5. Read : sarva-upāya-sah<sup>o</sup> ... °hāra-abh<sup>o</sup> (comp.).
328. 6. Read : °vastu-hitaiḥ (comp.).
328. 7. Read : °tya-vim<sup>o</sup> (comp.).
328. 10. Read : aśubhata-s<sup>o</sup> (comp.).
328. 12. pratiyantaḥ. Read pratipannāḥ 'ya' is a mistake for *pa* and MS. - reading °ntiḥ = °nnāḥ. — The Ch. here seems to have had a different reading.
328. 16. sukha-pr<sup>o</sup> (misprint).
329. 8. tebhita. tebhi ti? We find in Lalit. *ti* for *te* metri causa several times.
329. note 5. Ch. version of this text (75<sup>b</sup>) is like the Tib., but the first version of the quoted sūtra (VII, 33<sup>b</sup>) renders this passage : 'he does not look for emancipation and freedom from tumult', and the second (I, 61<sup>a</sup>) : 'indulging in rebirths he does not look for emancipation'. Thus *raṇya-gataḥ* gives also a good sense.
329. 14. rājya-sampṛddhisahāya. Both Ch. versions of the quoted sūtra (l. c.) : 'giving up both land and riches' Read : °ddhi sahāya (separate). sahāya, metri causa, either stands for

- sahāya or it should be written with anusvāra disregarded in the scansion as du(h)prajña sa(m)codita in p. 337, penult.
330. 6. vyādhinaprṣṭā. This no doubt stands for vyādhina (= °nā) sprṣṭā. At p. 338. 9. in sasprṣṭāḥ and line 13. ātura-sprṣṭāḥ, s is preserved contra metrum.
330. 11. te ca adeśa ṛddhyanuśāstī. Here three kinds of miracles (prātihārya) of Buddha are described. The original reading would be : te c' aadeśana (= ādeśana) - ṛddhy - anuś<sup>o</sup> cf. M. Vyutp. § 16.
330. 14. padyaṃ. Read : padmaṃ (misprint).
332. 4. cārika tīrthya daśa tritayānām. According to the later corrupt Ch. version of the quoted sūtra (XI, 83<sup>b</sup>) : '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, 33<sup>b</sup> and I, 61<sup>b</sup>) : 'wearing grass-garment (tattered garment — I, 61<sup>b</sup>) he serves the fire' seem to indicate a reading something like : colika tīrthya yajī ca tapānām. Such transformation can be explained on paleographic grounds. See e. g. Bodhisattvabhūmi — *coḍaka* in Divyav. 415, 6. would mean the same thing as *colika*, o and ā being often paleographically interchanged, and r and l phonetically. *yajī ca* may be mistaken for *daśatri* (1) *ca*, *da*, *pa* and *va* are often difficult to distinguish (2) *ś* is interchangeable with *ṣ* and *s*, and *ṣ* is very similar in form to *j*, (3) *ṛ* and *ī* 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' (76<sup>a</sup>) and 'with direct speech of mankind' (I, 61<sup>b</sup>). 'keṣucideva rah<sup>o</sup>'. Read : keṣuci deva-rah<sup>o</sup>.
333. 18. et seq. nivṛttā. According to the Ch. would be vivṛttā 'developed' ; n and v being sometimes confused.
334. 17. -phuṭā. 'Longing for' (I, 62<sup>a</sup> VII, 34<sup>a</sup>). This suggests a Prakritic form phuhā = Skt. sprhā. 'Cinta' should be citta.
335. 1. Read : kṛta vigr<sup>o</sup> (separate).

335. 14. eka tu dharma mukhātu anekā. Read : ekatu (abl. sing. = ekataḥ) dharma-mukhātu (abl. sing. = °khataḥ) anekān. Similar double ablative occurs frequently in this quotation, e. g. 344. 13. roma-mukhātaḥ.
337. 18. Read : satya-pratītya-vim° (comp.). pratītya stands for pratītyasamutpāda. [?]
338. 1. Here the Ch. repeats the preceding whole line, viz. satya-pratītya-vim° .....
338. 4. taṃ ca satkṛtya [supported by Tib. gus-par byas-nas]. 'ca sat-' may be taken as *vasan-* = *vaśaṃ-*, which gives good sense. ṃ 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 abhayaṃdada ?
338. 3. tāya 'bhay° would be a mistake for : tāya bhay°.
342. 11. raśmi sukhāpramukhā. 'Such and the like gates of rays' (I, 63<sup>b</sup>). Read : raśmi-mukhā pramukhā.
343. 13. udikṣiṣu. 'They look upon without satisfaction' (I, 63<sup>b</sup>). udikṣiṣu was probably the original reading.
344. 2. Read : jīṇṇaka-vṛddha-śarīrāḥ (comp.). This and the following several stanzas are constructed in the same way, the verb *samāhita* with a locative and *vyutthihi* with an ablative. The correct form seems therefore to be °śarīrāt or °śarīrā (Pāli abl.).
344. 3. Read : śraddha-up° (comp.).
4. Read : śraddha-up° (comp.) and kāya (orig. perhaps kāyi) sam° (separate).
5. Read : -bahusruta (misprint) -kāyāḥ, better° yāt or °yā.
6. Read : śaikṣa-aś° (comp.).
7. Read : śaikṣa-aś° (comp.).
8. Read : pratyaya-buddha (comp.).
- 11-12. Read : kāya-sam° (separate).
13. Read : ekatu rom° (separate).
- 14-16. *ekatu*, at the beginning of the line, must be locative, orig. perhaps *eki tu*. Cf. 348. 8. *sarvi tu*.
14. °mukheṣu should be °mukhātaḥ.
345. 5. Read : vāyu-pathātu smṛtīmān.

345. 6. Read : bhūmi-talātu.
345. 8. Read : gaganātu sm°.
346. 3. Read : Rutāvati nāma (separate).
346. 16. yātuka bimbaranekasurāṇām. 'As much as the number of warriors of Asura' (I, 65<sup>a</sup> ; VII, 37<sup>a</sup>). This version and the MS. -reading *vimḍhar* would suggest a form like *yodha* (nom. pl.) -*r-anek*°. — y and v are sometimes confused in old Nepalese MSS.
- 351, note 3. According to the Ch., this word should be accusative : *vaiśāradyaṃ ca*.
355. 11. samantādyo janaśate. Read : samantāḥ yojanaś°.
- 355, note 7. *vicaksuḥkaraṇa* occurs also in Aṣṭ — P. (Calc. ed.) p. 78. 7, which is rendered by Hiuen-Tsang 'destroying the eye' and Haribhadra in his commentary rewrites it 'vighna-karaṇa'.