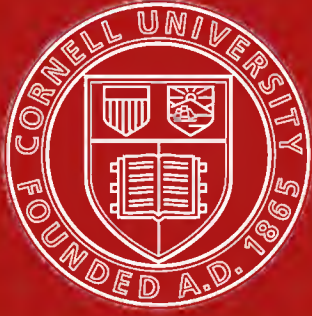


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A CATALOGUE
OF
THE CHINESE TRANSLATION
OF
THE BUDDHIST TRIPITAKA
THE SACRED CANON
OF THE
BUDDHISTS IN CHINA AND JAPAN

COMPILED
BY ORDER OF THE SECRETARY OF STATE FOR INDIA

BY
BUNYIU NANJIO

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TO
PROFESSOR MAX MÜLLER,
IN GRATEFUL AND RESPECTFUL REMEMBRANCE
OF
HIS KIND INSTRUCTION, HELP, AND SYMPATHY,
THIS CATALOGUE IS
DEDICATED
BY
HIS PUPIL
BUNYIU NANJIO.

CONTENTS.

	PAGE
Introduction	xi
Transliteration of Sanskrit and Chinese Words adopted for this Catalogue	xxix
Chronological table of the Chinese Dynasties	xxxii
List of the Principal Authorities	xxxii
Additions and corrections	xxxiv

CATALOGUE.

FIRST DIVISION.

經藏 *Kiñ-tsân*, or *Sûtra-pitaka*.

	COLUMN
PART I. 大乘經 <i>Tâ-shan-kiñ</i> , <i>Sûtras of the Mahâyâna</i>	1
Class I. 般若部 <i>Pân-zo-pu</i> , <i>Pragñâpâramitâ Class</i> . Nos. 1-22	1
„ II. 寶積部 <i>Pâo-tsi-pu</i> , <i>Ratnakûta Class</i> . Nos. 23-60	9
„ III. 大集部 <i>Tâ-tsi-pu</i> , <i>Mahâsannipâta Class</i> . Nos. 61-86	27
„ IV. 華嚴部 <i>Hwâ-yen-pu</i> , <i>Avatamsaka Class</i> . Nos. 87-112	33
„ V. 涅槃部 <i>Niê-phân-pu</i> , <i>Nirvâna Class</i> . Nos. 113-125	39
„ VI. 五大部外重譯經 <i>Wu-tâ-pu-wâi-kuñ-yi-kiñ</i> , <i>Sûtras of duplicate translations, excluded from the preceding five Classes</i> . Nos. 126-375	41
„ VII. 單譯經 <i>Tân-yi-kiñ</i> , <i>Sûtras of single translation, excluded from the five Classes</i> . Nos. 376-541	93
PART II. 小乘經 <i>Siâo-shan-kiñ</i> , <i>Sûtras of the Hinayâna</i>	127
Class I. 阿含部 <i>Ö-hân-pu</i> , <i>Âgama Class</i> . Nos. 542-678	127
„ II. 單譯經 <i>Tân-yi-kiñ</i> , <i>Sûtras of single translation, excluded from the preceding Class</i> . Nos. 679-781	163
PART III. 宋元入藏諸大小乘經 <i>Suñ-yuen-zu-tsân-ku-tâ-siâo-shan-kiñ</i> , <i>Sûtras of the Mahâyâna and Hinayâna, admitted into the Canon during the later (or Northern) and Southern Suñ (A.D. 960-1127 and 1127-1280) and Yuen (A.D. 1280-1368) dynasties</i> . Nos. 782-1081	181

SECOND DIVISION.

律藏 *Lüh-tsân*, *Vinaya-pitaka*.

PART I. 大乘律 <i>Tâ-shan-lüh</i> , <i>Vinaya of the Mahâyâna</i> . Nos. 1082-1106	239
PART II. 小乘律 <i>Siâo-shan-lüh</i> , <i>Vinaya of the Hinayâna</i> . Nos. 1107-1166	245

THIRD DIVISION.

論藏 Lun-tsân, Abhidharma-pitaka.

COLUMN

PART I. 大乘論	Tâ-shan-lun, Abhidharma of the Mahâyâna. Nos. 1167-1260 .	257
PART II. 小乘論	Sião-shan-lun, Abhidharma of the Hinayâna. Nos. 1261-1297 .	277
PART III. 宋元續入藏諸論	Suñ-yuen-suh-zu-tsân-ku-lun, Works of the Abhidharma of the Mahâyâna and Hinayâna, successively admitted into the Canon during the later (or Northern) and Southern Suñ (A.D. 960-1127 and 1127-1280) and Yuen (A.D. 1280-1368) dynasties. Nos. 1298-1320 .	287

FOURTH DIVISION.

雜藏 Tsâ-tsân ('Samyukta-pitaka?')¹, Miscellaneous Works.

PART I. 西土聖賢撰集	Si-thu-shan-hhien-kwân-tsi, Works of the sages and wise men of the western country, i.e. India. Nos. 1321-1467 .	293
PART II. (a) 此土著述	Tshz'-thu-ku-shu, Works of 'this country,' i.e. China. Nos. 1468-1621 .	325
(b) 大明續入藏諸集	Tâ-miñ-suh-zu-tsân-ku-tsi, Several Chinese Works successively admitted into the Canon during the great Miñ dynasty, A.D. 1368-1644. Nos. 1622-1657 .	357
(c) 北藏缺南藏函號附	Pe-tsân-khüê-nân-tsân-hân-hão-fu, Works wanting in the Northern Collection ² and now added from the Southern Collection ² , with their 'case-marks.' Nos. 1658-1662 .	365

APPENDIX I.

List of the Indian Authors, with the titles of the works ascribed to them .	369
---	-----

APPENDIX II.

List of the Translators of the Chinese Buddhist Tripitaka, both foreign and native, under successive and contemporaneous dynasties, with short biographical notes, and the titles of their translations which are still in existence .	379
--	-----

APPENDIX III.

List of the Chinese Authors .	459
-------------------------------	-----

Index of the authorised Sanskrit titles .	469
Index of the proper names of the Indian and Chinese Authors and Translators with reference to the three Appendices .	477

¹ 雜藏 Tsâ-tsân, 'Samyukta-pitaka (?)'. This Chinese term for miscellaneous Indian and Chinese works is used by a Chinese priest named K'-sü, in his valuable work entitled Yueh-tsân-k'-tsiñ, or Guide for the Examination of the Canon. It consists of 48 fasciculi. The compilation of this work was finished by him in A.D. 1654, after he had spent about twenty

years in a careful examination of the whole Canon, beginning from his thirtieth year. I have a copy of the Japanese edition in my possession, sent to me from the temple Eastern Hongwanzi last year.

² For the Southern and Northern Collections of the Tripitaka under the Miñ dynasty, see my introduction to this Catalogue, p. xxii.

INTRODUCTION.

THE OBJECT OF THIS CATALOGUE.

THIS is a complete Catalogue of the Chinese Translation of the Buddhist Tripitaka, the Sacred Canon of the Buddhists in China and Japan. It contains not only the titles of 1662 different works (of which 342, however, are miscellaneous works), but also the names of the authors and translators, together with their dates. The arrangement and classification of these works are the same as in the original Chinese Catalogue, i.e. No. 1662. Notes taken from various sources are added under each title with their full references. A list of the principal authorities consulted by me will be found on p. xxxii. Though I gladly and gratefully acknowledge the assistance received from my predecessors, there still remain such difficulties as were pointed out by the Rev. J. Summers in his Descriptive Catalogue of the Chinese, Japanese, and Manchu books in the Library of the India Office, 1872 (p. iv), when he says: 'The title of a [Chinese] book is often untranslatable; the author's name is frequently out of sight, and has to be sought for in some obscure corner or work; the date of the publication is alike often doubtful, and in the case of Buddhist Literature the identification of the Chinese title with the Sanskrit original is sufficiently troublesome.' This quotation will to a certain extent explain the imperfection of my own work, for which I have to crave the indulgence of those who may use it.

My principal object in making this compilation has been to show the original, though it may be not quite scientific, arrangement of this great Collection of our Sacred Canon, made in China under the Ming dynasty, A.D. 1368-1644. A copy of the Japanese edition of this Chinese Collection, published in Japan in A.D. 1678-1681, is now in the Library of the India Office in London. 'It is this copy of the Sacred Books,' says the Rev. S. Beal, 'that (in 1874) I requested His Excellency Iwakura Tomomi to procure for the India Office Library. In 1875 the entire Tripitaka was received at the India Office, in fulfilment of the promise made by the Japanese ambassador¹.' Immediately after this, Mr. Beal prepared a Catalogue of the books 'for practical purposes²,' which was completed in June 1876, within the time of six months³.

In the same month (viz. June), I left Japan for England, where I arrived in August of the same year. At that time I did not know English at all. So I spent about two years and a half in London to learn it, before I could begin my study of Sanskrit. Before I left London for Oxford in February 1879, I had an opportunity of seeing Mr. Beal's Catalogue, but I did not visit the India Office Library till April 1880. In September of the same year, I received special permission to examine the whole Collection (except a few works which I have not been able to see to the present day) in the Library. I at once perceived some grave mistakes that had been made concerning the arrangement of the works in this Collection, on the part of some Japanese who had been charged to send this copy from Japan to England. I felt it my duty to correct this wrong arrangement. The original arrangement is by no means so irrational as Mr. Beal thinks, when he says in his Catalogue (p. 1, note 2): 'The travels of the Buddhist Pilgrims, for example, are arranged under the heading of King or Sûtras, but it is evident that this arrangement is purely Chinese, and comparatively modern.' Such an arrangement, however, is neither modern nor Chinese, but simply erroneous! If Mr. Beal had adopted what he calls the third method (in his Catalogue, p. 2),

¹ Abstract of Four Lectures on Buddhist Literature in China, delivered at University College, London, by Rev. S. Beal, 1882, p. vii.

² Ibid., p. viii.

³ The Buddhist Tripitaka, as it is known in China and Japan. A Catalogue and Compendious Report, by Rev. S. Beal, 1876.

taking the works in the order of the Index, or of the original Catalogue, i.e. No. 1662, the proper arrangement would have been at once restored, though it would of course have required nearly an entire re-adjustment of the contents of the 'one hundred and three cases.' Moreover, this original arrangement exactly corresponds with the order of 'determining characters,' taken from the 'Thousand Character Composition.'

The present compilation is the result of my own examination of the Collection in September 1880. I regret, however, that I have been unable to give a more complete account of each work, or to show the contents of the whole Collection more fully. Nevertheless, with the help of several learned works, I think I have succeeded in identifying a number of the Chinese titles¹. In a few cases I was also able to compare the Chinese translations with the original Sanskrit texts. The Sanskrit titles thus identified are given in the first Index. In the second Index, the names of the Indian and Chinese authors and translators are arranged alphabetically. These two Indices, together with three Appendices which precede them, will, I hope, be of some use in determining the dates of certain authors and their works.

I have made a distinction between the authors and translators. There are some Chinese authors who not only translated Sanskrit works into Chinese, but also composed original treatises in Chinese. In this case their names are mentioned in the second Appendix as well as in the third.

THE CHINESE BUDDHIST LITERATURE.

The Chinese Buddhist literature is somewhat different in its style from the classical and historical works of China. It dates from the first century of the Christian era, while the Chinese classics and some of their historical works were written long before. Now the Chinese Buddhist literature chiefly consists of translations of Sanskrit works; so that it is not only full of transliterations, but also of quite literal renderings of technical terms and proper names. These require special study. As the sound of the Chinese characters has been changing in successive periods and in different parts of China, the transliteration varies in various translations, made from the first century A.D. down to the thirteenth. The older transliteration is generally less full, so that it is more difficult to restore it to its Sanskrit original, unless it is first compared with a later and fuller transliteration. For this kind of study there are six useful works in the present Collection, namely:—

- (1) No. 1604, *Shào-hhiñ-kun-tiào-tâ-tsân-yin*, or a dictionary of the Buddhist Canon, republished in the *Shào-hhiñ* period, A.D. 1131–1162. 3 fasciculi.
 - (2) No. 1605, *Yi-tshiê-kin-yin-i*, or a dictionary of the whole Canon. Dates from A.D. 649. 26 fasciculi.
 - (3) No. 1606, *Hwâ-yen-kin-yin-i*, or a dictionary of the *Buddhâvatamsaka-sûtra*, No. 88. Dates from A.D. 700. 4 fasciculi.
 - (4) No. 1621, *Tâ-miñ-sân-tsân-fâ-shu*, or a concordance of numerical terms and phrases of the Law of the *Tripiṭaka*, collected under the great *Min* dynasty, A.D. 1368–1644. 40 fasciculi.
 - (5) No. 1636, *Kiào-shan-fâ-shu*. This is a later collection similar to No. 1621. Dates from A.D. 1431. 12 fasciculi.
 - (6) No. 1640, *Fân-i-miñ-i-tsi*, lit. 'a collection of the meanings of the (Sanskrit) names translated (into Chinese).' Dates from A.D. 1151. 20 fasciculi. This is a very useful dictionary of the technical terms and proper names, both in Sanskrit and Chinese Buddhist literature, though it requires much correction.
- Beside these, I must not omit two valuable works of European scholars, namely:—
- (1) *Méthode pour déchiffrer et transcrire les noms Sanskrits*, par M. Stanislas Julien, 1861.
 - (2) *Handbook for the Student of Chinese Buddhism*, by Rev. E. J. Eitel, 1870.

DIFFERENT COLLECTIONS AND EDITIONS OF THE CHINESE TRANSLATION OF THE BUDDHIST TRIPITAKA AND THE THIRTEEN CATALOGUES NOW IN EXISTENCE.

There still remain two questions, namely: Who collected the Chinese Translation of the Buddhist Tripitaka, and when was such a Collection published in China, Corea, and Japan? In answering these questions, I must give an historical sketch of our Collection.

¹ Whenever the meaning of the Chinese title is not quite the same as that of the Sanskrit title, it has been translated quite literally into English, or sometimes into Sanskrit. All these

renderings are printed in small type with inverted commas, under the Chinese titles.

We have in the present Collection thirteen Catalogues or Indices of the Chinese Translation of the Buddhist Tripitaka. A chronological table of these Catalogues with their titles, and those of different Collections and Editions, will be found towards the end of this Introduction.

Beside these, there are said to have been thirty-one Lists or Indices compiled before A. D. 730, all of which were lost at that time. The titles, however, and compilers, and even contents of some of them are mentioned in the *Khâi-yuen-lu*, No. 1485, fasc. 10, fol. 1 a seq. The two oldest Lists are said to have dated from the Tshin and the Former or Western Hân dynasties, B. C. 221-206 and 202-A. D. 9, respectively. These and some of the rest are of course very doubtful. I shall therefore not dwell on the missing Lists or Indices, but proceed at once to examine the more substantial materials.

TRANSLATIONS NOW IN EXISTENCE, AND MENTIONED IN THE OLDEST CATALOGUE OF ABOUT 520 A. D.

The following works in existence in the present Collection seem to be the same as those mentioned in the *Khu-sân-tsân-ki-tsi*, No. 1476, the oldest Catalogue of the Chinese Translation of the Buddhist Tripitaka, compiled in about 520, under the Liân dynasty, A. D. 502-557.

SÛTRAS OF THE MAHÂYÂNA.

<i>Khu-sân-tsân-ki-tsi.</i>			<i>Khu-sân-tsân-ki-tsi.</i>		
No.	FASC.	PAGE	No.	FASC.	PAGE
3 <i>Pañkavimsati-sâhasrikâ pragñâpâramitâ</i>	2	21 b	57 <i>Kâsyapa-parivarta</i>	2	5 a
4 " "	"	8 b	59 <i>Srimâlâ-devi-simhanâda</i>	"	30 a
5 <i>Dasasâhasrikâ pragñâpâramitâ</i>	"	4 b	61 <i>Mahâvaipulya-mahâsannipâta-sûtra</i>	"	24 a
6 " "	"	22 a	66 <i>Sumerugarbha</i>	3	2 a (?)
7 " "	"	19 b	68 <i>Âkâsagarbha-bodhisattva-sûtra</i>	2	24 a
8 " "	"	7 a	70 'Âkâsagarbha-bodhisattva-dhyâna-sûtra'	"	29 a
10 <i>Vaṅgrakṣhedikâ</i>	"	22 b	71 <i>Bodhisattva-buddhânusmṛiti-samâdhi</i>	"	31 b
23 (3) <i>Tathâgatâ-kintya-guhya-nirdeśa</i>	"	9 a	73 <i>Pratyutpanna-buddhasammukhâva-sthita-samâdhi</i>	"	4 b
23 (17) <i>Pûrna-pariprikkhâ</i>	"	22 b	74 <i>Aksharamati-nirdeśa-sûtra</i>	"	13 b
23 (44) <i>Ratnarâsi, or Ratnaparâsi</i>	"	25 b	79 <i>Tathâgata-mahâkârûnika-nirdeśa</i>	"	9 a
23 (47) <i>Ratnakûḍa-pariprikkhâ</i>	"	10 a	80 'Ratnastrî-pariprikkhâ'	"	10 b
26 <i>Amitâyusha, or -âbha, or Sukhâvatî-vyûha</i>	"	6 b	81 'Mûka-kumâra-sûtra'	"	11 a
28 <i>Akshobhyasya Tathâgatasya vyûha</i>	"	5 a	82 'Îsvararâga-bodhisattva-sûtra'	"	22 b
30 <i>Samantamukha-parivarta</i>	"	12 b	87 <i>Buddhâvatamsaka - mahâvaipulya-sûtra</i>	"	25 b
31 <i>Mañḡusrî-buddhakṣetraguṇavyûha</i>	"	9 b	92 'Sûtra on the appearance of the Tathâgata'	"	10 b
32 <i>Garbha-sûtra (?)</i>	"	12 b	100 'Sûtra on the original action of the Bodhisattva'	"	6 b
33 <i>Ugra-pariprikkhâ</i>	"	5 b	102 'Sûtra on the Tathâgata-viseshana (?)'	"	5 a
34 " "	"	10 a	104 'Sûtra of the chapter on going across the world'	"	9 a
35 <i>Bhadra-mâyâkâra-pariprikkhâ, or -vyâkarana</i>	"	"	105 <i>Dasabhûmika-sûtra</i>	"	22 a
36 <i>Vinayaviniskaya-upâli-pariprikkhâ</i>	"	27 b	108 'Sûtra of the chapter on the way of practice in the ten dwellings (i. e. the earlier steps) of a Bodhisattva (which lead on to the ten Bhûmis)'	"	13 a
39 <i>Sumati-dârikâ-pariprikkhâ</i>	"	11 a	110 <i>Dasabhûmika-sûtra</i>	"	9 a
41 <i>Vimaladattâ-pariprikkhâ</i>	"	10 a	112 'Sûtra on the office of the Bodhisattva, asked by Mañḡusri'	"	5 a
42 <i>Asokadattâ-vyâkarana</i>	"	13 b			
43 <i>Surata-pariprikkhâ</i>	"	8 a			
47 <i>Sushtitâmatî-pariprikkhâ, or Mâyopama-samâdhi</i>	"	12 b			
50 <i>Subâhu-pariprikkhâ</i>	3	12 a			
52 <i>Gñânottara-bodhisattva-pariprikkhâ</i>	2	11 a			
53 <i>Bhadrapâla-sreshthî-pariprikkhâ</i>	"	10 a			
55 <i>Maitreya-pariprikkhâ</i>	"	12 b			

No.	FASC.	PAGE	No.	FASC.	PAGE
113 Mahāparinirvāna-sūtra	2	24 a	219 'Kumāra-mūka-sūtra'	2	12 b
116 Katurdāraka-samādhi-sūtra	"	11 a	224 'Sūtra spoken by Buddha at (the request of) an old woman'	"	7 a
120 Mahāparinirvāna-sūtra	"	26 a	230 Kāndraprabha-kumāra-sūtra	"	11 a
122 'Sūtra of Buddha's last instruction'	"	23 a	233 Vatsa-sūtra	"	7 b
127 Suvarṇaprabhāsa-sūtra	"	24 b	234 " "	"	13 a
128 Sarvapuṇyasamukkhaya-samādhi-sūtra	"	10 a	238 Gayāsirsha	"	22 b
133 'Amitārtha-sūtra'	"	32 b	242 'Sūtra on the determined Dhāraṇī'	"	10 b
134 Saddharmapundarīka-sūtra	"	22 a	244 Mahāmegha-sūtra	"	24 b
136 " "	3	12 a	252 'Sarvavaiṇavyāvidyāsiddha-sūtra'	"	10 b
138 " "	2	9 a	255 Tathāgatagñānamudrā-samādhi	4	46 b
142 Karuṇāpundarīka-sūtra	"	24 b	256 " "	2	6 b
143 'Śatpāramitā-sannipāta-sūtra'	"	8 a	257 'Anantarātna-samādhi-sūtra'	"	13 b
145 Vimalakīrti-nirdeśa	"	11 b	281 Śālisambhava-sūtra	"	7 b
146 " "	"	22 a	283 'Sūtra on the Samādhi called vow, realised by the Tathāgata alone'	"	13 b
150 Avaivartya (?), or Aparivartya-sūtra	"	9 b	297 'Sūtra on the girl Nāgādattā'	"	7 b
154 Sandhinirmoḥana-sūtra	"	30 b	309 Mahāmāyūrī-vidyārāgī	"	19 a
157 Avaivartya (?), or Aparivartya-sūtra	3	15 b	310 'Mahāmāyūrī-rāgī-samyuktarddhi-dhāraṇī-sūtra'	"	"
158 " "	2	29 b	342 Śrīmātī-brāhmaṇī-pariprikkhā	"	10 b
160 Lalitavistara	"	9 a	354 Anantamukha-sādhaka-dhāraṇī (?)	"	31 b
164 Sarvadharmā-pravṛtti-nirdeśa-sūtra	"	22 b	355 " "	"	6 b
165 'Vasudhara-bōdhisattva-pariprikkhā-sūtra'	"	11 b	356 " "	"	26 a
166 'Vasudhara-sūtra'	"	22 a	376 'Sūtra on cutting the tie (of passions) in the ten dwellings (i.e. the earlier steps of a Bodhisattva which lead on to the ten Bhūmis)'	"	21 a
168 Ratnakāraṇḍakavyūha-sūtra	"	9 b	377 'Bodhisattva-bodhivṛkṣa-sūtra'	"	6 b
174 Agātasatru-kaukrītya-vinodana	"	5 a	379 'Sūtra on (the history of) Pōh (or Pushya ?)'	"	7 a
175 Laṅkāvatāra-sūtra	"	30 b	381 'Pūrṇaprabhāsa-samādhimati-sūtra'	"	5 a
182 Agātasatru-kaukrītya-vinodana	"	9 b	384 Tathāgatagarbha-sūtra	"	25 b
183 " "	3	13 b	385 Ratnagāli-pariprikkhā	"	12 a
184 Mañjuśrī-vikrīḍita-sūtra	2	10 a	388 'Sūtra on (the characteristic marks on Buddha's) person as (the results of) fifty causes of the practice of a Bodhisattva'	"	11 a
190 Viśeṣakīnta-brahma-pariprikkhā	"	22 a	392 'Katurdurlabha-sūtra'	"	12 b
194 Hastikakṣyā	"	13 a	393 'Sukīnti (?) -devaputra-sūtra'	"	10 a
197 Viśeṣakīnta-brahma-pariprikkhā	"	9 a	395 'Avalokiteśvara-bodhisattva-mahāsthāmaprāpta-bodhisattva-vyākaraṇa-sūtra'	"	27 b
200 Sukhāvatyaṃvīṭavyūha-sūtra, or Sukhāvatīvyūha	"	22 b	397 'Sūryagīrṇikarānaprabhā-samādhi-sūtra'	"	17 b
202 'A later translation of the Sūtra consisting of verses on Amitāyus'	4	41 a	399 Sūraṅgama-samādhi	"	22 a
204 'Sūtra about the meditation on the Bodhisattva Maitreya's going up to be born in the Tushita heaven'	2	31 a	401 Buddhasaṅgīti-sūtra	"	10 a
205 Maitreya-vyākaraṇa	"	22 b	403 Bhadrakalpika-sūtra	"	8 b
206 " "	3	13 a	405 'Atīta-vyūhakalpa-sahasrabuddha-nāma-sūtra'	4	4 a
208 'Sūtra about the meditation on the Bodhisattva Maitreya's coming down to be born (in this world)'	2	12 a	406 'Pratyutpanna-bhadrakalpa-sahasrabuddhanāma-sūtra'	"	"
209 'Sūtra on Maitreya's becoming Buddha'	"	22 b			
214 Strīvivarta-vyākaraṇa-sūtra	"	12 a			
216 'Sūtra on the Bodhisattva who was the son who took a look at (his blind father)'	3	10 a			

INTRODUCTION.

xv

No.	FASC.	PAGE	No.	FASC.	PAGE
407 'Anâgata-nakshatratârâkalpa-sahasrabuddhanâma-sûtra'	4	4 a	545 Dirghâgama-sûtra	2	23 b
412 'Akintyaguna - sarvabuddha - parigraha-sûtra'	"	45 b	548 'Sûtra on the law of ten rewards in the Dirghâgama'	"	3 a
416 'Sreshtîi-dharma-kâri-bhâryâ-sûtra'	3	15 b	551 'Sûtra on the Lokadhâtu (?)'	"	6 a
421 Pratyutpanna - buddha - sammukhâvasthita-samâdhi-sûtra	2	27 a	553 'Sûtra on the Avidyâ, Trishnâ, and Gâti of man'	"	3 a
425 Kusalamûla-samparigraha, or -paridhara-sûtra	"	22 a	558 'Sûtra on the salt-water comparison'	3	13 a
430 'Buddhadhyâna - samâdhisâgara-sûtra'	"	25 b	559 'Sûtra on the cause of all the Âsravas or sins'	2	4 a
432 'Bodhisattva-pûrvakaryâ-sûtra'	3	17 b	565 'Sûtra on the law, true and not true'	"	"
433 Garbha-sûtra (?)	2	21 a	567 'Sûtra on the explanation of Âsra-va (?)'	"	3 a
434 Ângulimâliya-sûtra	"	30 b	577 'Sûtra on fasting (Upavasatha, Upo-satho in Pâli)'	"	7 a
437 Anavatapta-nâgarâga-pariprikkhâ	"	9 b	578 'Sûtra on the Dukkha-skandha (?)'	4	30 a
438 'Sûtra on fifty countings of clear measure (?)'	"	3 b	580 'Sûtra on the cause'	2	7 a
440 Mahâbherî-hâraka-parivarta	"	30 a	583 'Sûtra on Gṛihapati, being a man possessed of eight cities and ten families (?)'	"	18 a
445 'Sûtra of the garland of the Bodhisattva'	"	21 a	586 'Sûtra on the universal meaning of the law'	"	3 a
456 Sâgara-nâgarâga-pariprikkhâ	"	9 b	594 'Sûtra on the (Gṛihapati) Râshtrapâla (?) or Râshtravara'	"	8 a
468 'Sûtra on the changes of the future'	"	13 a	600 'Sûtra on the Bhikshu Kampa'	"	3 a
469 'Sûtra on the Pindapâtika of a Buddha of the past'	"	13 b	601 'Sûtra on the fundamental relationship or causation'	"	4 a
470 'Sûtra on the destruction of the law'	4	31 a	609 'Sûtra on the honourable one (?)'	"	6 b
472 'Sûtra on Phi-lo (Vela?), the crown-prince of a heavenly king'	3	18 b	611 'Sûtra on or to Teu-thiâo (Devadatta?)'	3	9 b
478 'Sûtra on the spiritual Mantra for keeping the house safe'	4	44 a	616 'Sûtra on Sumati (?)'	2	7 a(?)
480 'Sûtra on the Vidyâ or spell for avoiding and removing the injury (caused) by a thief'	"	"	621 'Sûtra on Ângulimâliya'	"	13 a
481 'Sûtra on relieving epidemic by a spell'	"	43 b	623 'Sûtra on the (500) Mallas or wrestlers who were trying to move a mountain'	"	11 b
483 Kakshur-visodhana-vidyâ	"	44 a	639 'Sûtra on a Srâmanera'	3	18 b
484 'Sûtra on relieving a (sick) child by a spell'	"	43 b	647 'Sûtra on the secret importance of curing the (heart) disease of those who engage in contemplation'	2	31 a
513 'Kandraprabha-bodhisattva-sûtra'	2	6 b	648 'Sûtra on seven Âyatanas and three subjects for contemplation'	"	3 b
514 'Sûtra on Kittaprabhâ (?)'	"	13 a	652 'Sûtra on the holy seal of the law'	"	11 b
515 Dasadigandhakâra - vidhvamsana-sûtra	"	11 b	653 'Sûtra on the comparison of the five Skandhas'	"	3 b
517 'Sûtra on the opposition of the Mâra'	"	10 b	656 'Sûtra on Pûrnamaitrâyanîputra'	4	49 b
518 Râshtravara - pariprikkhâ-gunaprabha-kumâra-sûtra'	"	"	657 Dharma-kakra-pravartana (-sûtra)	2	3 b
			659 'Ashtânga-samyak-mârگا-sûtra'	"	"
			661 'Sûtra on three characteristic marks of a (good) horse'	3	3 b(?)
			662 'Sûtra on eight characteristics of a		

SÛTRAS OF THE HÎNAYÂNA.

542 Madhyamâgama-sûtra	2	21 b
543 Ekottarâgama-sûtra	"	20 b
544 Samyuktâgama-sûtra	"	30 a

No.	FASC.	PAGE
(bad) horse compared with those of a (bad) man'	3	4 a (?)
664 'Sûtra on the origin of practice (of the Bodhisattva)'	2	6 a
665 'Sûtra on the lucky fulfilment of the crown-prince'	"	"
666 'Sûtra on the cause and effect of the past and present'	"	30 b
669 <i>Gâtaka-nidâna</i>	"	9 a
671 'Vaidûrya-râga-sûtra'	"	12 a
674 'Sûtra on the fulness of meaning'	"	6 b
676 'Samyukta-pitaka-sûtra'	"	26 b
678 'Sûtra of forty-two sections'	"	2 a
681 'Sûtra on keeping thought, in the (manner of) great Ânapâna'	"	3 b
683 'Sûtra on perception in the law of practice of meditation'	"	4 a
689 'Sûtra on the condition (Dharma) which receives dust or impurity'	"	"
696 'Sûtra (spoken to?) Ânanda on four matters'	"	7 a
699 'Sûtra on four wishes (of mankind)'	"	7 b
702 'Sûtra on the filial child'	3	10 a
709 'Sûtra on seven women'	2	7 a
710 'Sûtra on eight teachers'	"	"
712 'Sûtra on desire being the cause of affliction'	"	13 b
722 'Sûtra on the <i>Katurmahârâga</i> '	"	29 b
729 'Sûtra on 500 disciples telling their own Nidâna or <i>Gâtaka</i> '	"	12 a
746 'Sûtra on four (articles of) self-injuring'	"	11 a
758 'Sûtra on King Samantaprâpta(?)'	3	12 b
759 'Sûtra on the mother of (500) demon-children (i. e. <i>Hâriti</i>)'	"	11 b
760 'Sûtra on a king of the country <i>Brâhmana</i> (?)'	"	9 b
765 'Sûtra on nine (causes of) unexpected or untimely (death)'	2	3 b
775 'Sûtra on the five kings'	4	17 a
780 'Skandha-dhâtva-âyatana-sûtra'	2	2 b

VINAYA OF THE MAHÂYÂNA.

1083 'Sûtra on the manners concerning the five Silas of the Bodhisattva-upâsaka'	2	28 b
1084 Paramârthasamvartî (-varta?)satyanirdesanâma-mahâyâna-sûtra	"	10 b
1085 Bodhisattva-karyâ-nirdesa	"	28 b
1086 " "	"	24 b

No.	FASC.	PAGE
1088 'Upâsaka-sila-sûtra'	2	24 b
1091 'Mañgusri-kshamâ-sûtra'	"	11 b
1093 'Sûtra on receiving the ten good precepts or the <i>Sikshâpada</i> '	4	13 a
1095 <i>Buddhapitaka-nigrabanâma-mahâyâna-sûtra</i>	2	22 b
1096 'Bodhisattva-pratimoksha-sûtra'	"	24 b

VINAYA OF THE HINAYÂNA.

1114 'Upâsaka-pañcasila-rûpa-sûtra'	2	28 b
1115 <i>Sarvâstivâda-vinaya</i>	"	23 b
1117 <i>Dharmagupta-vinaya</i>	"	"
1119 <i>Mahâsaṅgha</i> (or -saṅghika)-vinaya	"	26 b
1122 <i>Mahisâsaka-vinaya</i>	"	28 a
1125 <i>Vibhâshâ-vinaya</i>	"	33 a
1132 <i>Sarvâstivâda-nikâya-vinaya-mâtrikâ</i>	"	29 a
1145 ' <i>Srâmanera-dasasila-dharmakarmavâkâ</i> (?)'	4	13 a
1155 <i>Pratimoksha</i> of the <i>Dharmagupta-nikâya</i>	2	24 a
1157 <i>Pratimoksha</i> of the <i>Mahisâsaka-nikâya</i>	"	28 a
1160 <i>Pratimoksha-sûtra</i> (?)	"	23 b
1161 <i>Bhikṣuṇi-pratimoksha-sûtra</i> (?)	"	31 a
1166 'An important use for the <i>Bhikṣu</i> concerning the <i>Karman</i> of the <i>Dasâdhyâya</i> (-vinaya)'	"	31 b

ABHIDHARMA OF THE MAHÂYÂNA.

1169 ' <i>Mahâpragñâpâramitâ</i> (-sûtra)-sâstra'	2	23 a
1179 <i>Prânyamûla-sâstra-tikâ</i>	"	"
1180 ' <i>Dasabhûmi-vibhâshâ-sâstra</i> '	"	"
1186 <i>Dvâdasanikâya-sâstra</i>	"	23 b
1188 <i>Sata-sâstra</i>	"	"

ABHIDHARMA OF THE HINAYÂNA.

1268 <i>Sâriputrâbhidharma-sâstra</i>	2	24 a
1273 <i>Abhidharma-gñânaprasthâna-sâstra</i>	"	21 b
1274 ' <i>Satyasiddhi-sâstra</i> '	"	23 a
1279 <i>Vibhâshâ-sâstra</i>	"	20 a
1287 <i>Samyuktâbhidharma-hridaya-sâstra</i>	"	28 b
1288 <i>Abhidharma-hridaya-sâstra</i>	"	21 b
1289 ' <i>Ârya-vasumitra-bodhisattva-saṅgîti-sâstra</i> '	"	20 a

INDIAN MISCELLANEOUS WORKS.

No.		FASC.	PAGE
1321	Avadāna (-sūtra), or Dhammapadāvadāna	2	21 a
1322	Damamūka (-nidāna-sūtra)	„	30 a
1323	'Buddhapūrvakāryā-sūtra'	„	27 b
1325	'Kāryāmārgabhūmi-sūtra'	„	9 a
1326	'Mārgabhūmi-sūtra'	„	2 b
1329	'Samyuktaratnapitaka-sūtra'	„	32 a
1336	Samantabhadrapranidhāna	„	26 a
1337	'Sūtra on six Bodhisattvas' names to be recited and kept in mind'	4	8 a(?)
1339	'Sūtra on the twelve causes as an oral explanation according to the Āgama'	2	4 a
1340	'Sūtra (or record) on the Nidāna or cause of transmitting the Dharmapitaka'	„	32 b
1341	Dharmatara (or -trāta)-dhyāna-sūtra	„	25 b
1342	'Sūtra on the important explanation of the law of meditation'	„	23 a
1346	'Abhidharma-pañcadharma-kāryā-sūtra'	„	3 a
1349	'Sūtra on the fruits of Karman briefly explained by the Bodhisattva Āryasūtra'	„	29 a

No.		FASC.	PAGE
1350	'Dhyānanishthita (?) - samādhi-dharma-paryāya-sūtra'	2	23 a
1352	'Sūtra on the practice of Buddha, compiled by Saṅgharakṣa'	„	20 a
1364	'Sūtra of a hundred comparisons'	„	33 b
1365	Dharmapada or Dhammapada	„	6 a
1366	'Samyuktāvadāna - sūtra, selected from various Sūtras'	„	23 a
1367	'Sūtra on the Nidāna or cause of the eye-destruction of Fā-yi, the son of Asoka'	„	21 a
1381	'Explanation of an extract from the four Āgamas'	„	20 b
1382	'Pañkadvāra-dhyānasūtra - mahārthadharma'	„	29 b
1416	'Law of the Bodhisattva's blaming lustful desire'	„	23 a
1440	Ārya-nāgārguna-bodhisattva-suhṛd-lekha	„	29 a
1451	'Pragñāpāramitā - buddhi - sūtra - mahāsukhāmogha-samayāsattva-agra-bodhisattvādisaptadaśārya-mahānandala-vyākhyā'	4	13 a

A CHINESE WORK.

1496	Travels of Fā-hien or Fā-hian	2	26 b
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No. 1476, the oldest Catalogue in existence (see pp. xiii, xxvii), mentions 2213 distinct works, whether translations or native productions, of which 276 works may thus be identified with those in existence at the present day. This oldest Catalogue is a private compilation of a Chinese priest, named Sañ-yiu. He lived under the reign of the Emperor Wu, A. D. 502-549, the founder of the Lián dynasty, A. D. 502-557. As we read in the Annals of the Sui dynasty, A. D. 589-618, 'This Emperor paid great honour to Buddhism. He made a large collection of the Buddhist canonical books, amounting to 5400 volumes, in the Hwā-lin garden. The Shāman Páo-khān compiled the Catalogue in fifty-four fascicles¹. According to the Khāi-yuen-lu (fasc. 10, fol. 5 a), this Catalogue was compiled by Páo-khān under the Imperial order, in 4 fasciculi, in A. D. 518; but it had been lost already in A. D. 730. The total number of the sacred books in it is said to have been about 1432, or 3395(!) distinct works in 3741 fasciculi, arranged under twenty classes. This was the first Collection of Buddhist sacred books made by an Emperor of China.

In A. D. 533-534 the second Collection of Buddhist sacred books was made by the Emperor Hhiāo-wu, of the Northern Wēi dynasty, A. D. 386-534. An official, Li Kwo, compiled the Catalogue under the Imperial order. There were ten classes, including about 427(?) works in 2053 fasciculi. This Catalogue had been lost already in A. D. 730. (See Khāi-yuen-lu, fasc. 10, fol. 4 b.)

Under the Sui dynasty, A. D. 589-618, three Catalogues were compiled, in A. D. 594, 597, and 603. These Catalogues are in existence, viz. Nos. 1609, 1504, and 1608 (see p. xxvii). The number of the books in these Catalogues differs considerably. The first and the last compilations, Nos. 1609 and 1608, were made under an Imperial order. These may therefore be called the third and fourth Collections, made by Wan-ti, the first Emperor of the Sui dynasty, who reigned A. D. 589 or 581-604.

¹ Max Müller, Selected Essays, vol. ii, p. 328.

No. 1609, the second Catalogue, which is still in existence (see p. xxvii), compiled by Fâ-kin and others, mentions 2257 distinct works in 5310 fasciculi in nine classes, each class being subdivided into two or more heads. But the actual number is as follows :—

1. Sûtra.	Mahâyâna . . .	784	in	1718	fasciculi.
	Hinayâna . . .	845	"	1304	"
2. Vinaya.	Mahâyâna . . .	50	"	82	"
	Hinayâna . . .	63	"	381	"
3. Abhidharma.	Mahâyâna . . .	68	"	381	"
	Hinayâna . . .	116	"	482	"
4. Later works,	Extracts . . .	144	"	627	"
Indian and	Records . . .	68	"	185	"
Chinese.	Treatises . . .	119	"	134	"
		2257	"	5294	"

Although mention is not made of missing works in No. 1609, yet it is doubtful whether the 2257 works were all in existence in A. D. 594 (see second line from the bottom of this page).

In A. D. 597 the third Catalogue in existence, No. 1504 (see p. xxvii), was compiled by Fê K'han-fân, who was a translator of the Buddhist sacred books, appointed by the Emperor. In his compilation the following number of works is said to have been admitted into the Canon :—

1. Mahâyâna.

Sûtra,	whose translators are known . . .	234	in	885	fasciculi.
"	" " " unknown . . .	235	"	402	"
Vinaya,	" " " known . . .	19	"	40	"
"	" " " unknown . . .	12	"	14	"
Abhidharma,	" " " known . . .	49	"	238	"
"	" " " unknown . . .	2	"	7	"
		551	"	1586	"

2. Hinayâna.

Sûtra,	whose translators are known . . .	108	in	527	fasciculi.
"	" " " unknown . . .	316	"	482	"
Vinaya,	" " " known . . .	39	"	285	"
"	" " " unknown . . .	31	"	67	"
Abhidharma,	" " " known . . .	21	"	351	"
"	" " " unknown . . .	10	"	27	"
		525	"	1739	"

The fourth Catalogue in existence, No. 1608 (see p. xxvii), was compiled in A. D. 602 by priests and literati, who were then appointed by the Emperor as translators of the Buddhist sacred books. In this Catalogue the total number and classification of works are again different, namely :—

1. Works with one translation	370	in	1786	fasciculi.
2. Works with two or more translations	277	"	583	"
3. Works of the (Indian) sages	41	"	164	"
4. Works of separate production, or extracts	810	"	1288	"
5. Works doubtful and false	209	"	490	"
6. Works missing	402	"	747	"
	2109	"	5058	"

As we read in the Sui Annals, 'In the period Tâ-yeh (A. D. 605-616) the Emperor (Yân) ordered the Shâman Ki-kwo to compose a catalogue of the Buddhist books at the Imperial Buddhist chapel within the gate of the palace. He then made some divisions and classifications, which were as follow:—

'The Sûtras which contained what Buddha had spoken were arranged under three divisions:—

'1. The Mahâyâna. 2. The Hinayâna. 3. The Mixed Sûtras.

'Other books, that seemed to be the productions of later men, who falsely ascribed their works to greater names, were classed as Doubtful Books.

'There were other works in which Bodhisattvas and others went deeply into the explanation of the meaning, and illustrated the principles of Buddha. These were called Disquisitions, or Sâstras.

'Then there were Vinaya works, or compilations of precepts, under each division, as before, Mahâyâna, Hinayâna, Mixed.

'There were also Records, or accounts of the doings in their times of those who had been students of the system. Altogether there were eleven classes under which the books were arranged:—

' 1. Sûtra.	Mahâyâna . . .	617	in	2076	chapters (or fasciculi).
	Hinayâna . . .	487	"	852	"
	Mixed . . .	380	"	716	"
	Mixed and doubtful	172	"	336	"
' 2. Vinaya.	Mahâyâna . . .	52	"	91	"
	Hinayâna . . .	80	"	472	"
	Mixed . . .	27	"	46	"
' 3. Sâstra.	Mahâyâna . . .	35	"	141	"
	Hinayâna . . .	41	"	567	"
	Mixed . . .	51	"	437	"
	Records . . .	20	"	464	"
		1962	"	6198	" ¹

Neither the Catalogue nor the compiler is mentioned in Chinese Buddhist works. The number of books is again different from that mentioned in four earlier Catalogues still in existence. This may however be called the fifth Collection made by an Emperor of China.

In A. D. 664² a Chinese priest, named Tâo-süen, compiled the fifth Catalogue which has come down to us, No. 1483 (see p. xxvii). This compilation is subdivided into ten sections. In the first section he gives a list of works, whether translations or original treatises in Chinese, with a biographical note of each author, and sums up the total number of works as 2487, in 8476 fasciculi. In the second section he divides the works then in existence, in the following way:—

1. Mahâyâna.	Sûtra . . .	386	in	1152	fasciculi, 8521 leaves.
	Vinaya . . .	22	"	34	" 461 "
	Abhidharma	72	"	500	" 9220 "
2. Hinayâna.	Sûtra . . .	204	"	544	" 7674 "
	Vinaya . . .	35	"	274	" 5813 "
	Abhidharma	33	"	676	" 12177 "
3. Works of the (Indian) sages		47	"	184	" 1760 "
		799	"	3364	" 45626 "

In the remaining sections of No. 1483, Tâo-süen makes several divisions and classifications, which are very complicated.

The sixth Catalogue in existence, No. 1487 (see p. xxvii), was compiled about A. D. 664 by Tsin-mâi. It contains all the titles of translations, whether in existence or missing, from Kâsyapa Mâtanga, A. D. 67, to Hhüen-kwân or Hiouen-thsang, A. D. 645-664. The number of translators is 120, and that of their works is 1620 in 5552 fasciculi, with the exception of 298 works in 527 fasciculi, whose translators are unknown.

¹ Max Müller, Selected Essays, vol. ii, pp. 329-330.

² In this year the famous Hhüen-kwân or Hiouen-thsang died.

INTRODUCTION.

In A. D. 695 the seventh Catalogue which we still possess, No. 1610 (see p. xxvii), was compiled by Min-*shên* and others, under the order of the Emperor Wu Tsö-thien, A. D. 684-705. This is the sixth Collection made by a Sovereign of China. The divisions and classifications in this Catalogue are as follow :—

1. Mahâyâna.				
Sûtra of single translation	283	in	525	fasciculi.
Sûtra of duplicate translations	696	„	2514	„
Vinaya	44	„	105	„
Abhidharma	108	„	611	„
2. Hinayâna.				
Sûtra of single translation	323	„	419	„
Sûtra of duplicate translations	656	„	1227	„
Vinaya	104	„	428	„
Abhidharma	54	„	703	„
3. Works of the (Indian) sages	36	„	91	„
4. Sûtras of unknown translators	424	„	636	„
5. Sûtras missing	888	„	1262	„
	3616	„	8521	„

Besides these, the following works were then admitted into the Canon :—

1. Mahâyâna. Sûtra					452	in	1840	fasciculi, 186 cases.
Vinaya					23	„	47	„ 5 „
Abhidharma					83	„	516	„ 51 „
2. Hinayâna. Sûtra					205	„	441	„ 44 „
Vinaya					35	„	260	„ 23 „
Abhidharma					36	„	744	„ 73 „
3. Works of the (Indian) sages					25	„	34	„ 4 „
					859	„	3882	„ 386 „

Then there follows a list of 228 spurious works, which are said to have been in 419 fasciculi.

In A. D. 730 the eighth, ninth, and tenth Catalogues in existence, Nos. 1485, 1486, 1488 (see p. xxvii), were compiled by K'-shan. No. 1485 is one of the best, if not the best, of Catalogues of the Chinese Translation of the Buddhist Tripitaka. It is generally called Khâi-yuen-lu¹. It was originally in 20 fasciculi, now subdivided into 30 fasciculi. In the first 9 original fasciculi (subdivided into 13), 2278 works in 7046 fasciculi, with the exception of 741 in 1052 fasciculi of unknown translators, are ascribed to 176 translators or writers, who lived in China in the period of 664 years between A. D. 67 and 730. The titles of these works are given in chronological order, and 'a short account of each translator or writer (is added), being preceded by a list of his works and various miscellaneous items of information, such as the number of books (or fasciculi) into which each work is divided; variations in the title, and when and where the translation was made, etc.'² Then the compiler concludes with the following words (fasc. 9, fol. 36 b seq.) :—'Thus under 19 dynasties, from the Eastern Hân (A. D. 25-220) to the Thán (618-907), there were produced translations of the Sûtra, Vinaya, and Abhidharma or Sâstra of the Mahâyâna and Hinayâna, as well as the works of the sages and wise men, altogether 2278 works in 7046 fasciculi. Of these 1124 works in 5048 fasciculi are now (A. D. 730) admitted into the Canon. In truth, however, the exact number is 1123 works in 5047 fasciculi, because one and the same work in one fasciculus is given both in the Pragñâpâramitâ and Ratnakûta classes (viz. Nos. 21 and 23 (46)). Again, 40 works in 368 fasciculi are not translations, but written originally in Chinese. At the same time the number of missing works is 1148 in 1980 fasciculi. Thus the total number is really 2271 works in 7027 fasciculi, subtracting 7 works in 19 fasciculi (which

¹ For the contents of this Catalogue, see also the Chrysanthemum Magazine, June 1881, p. 234 seq. Published monthly at Yokohama, in Japan.

² Chrysanthemum, 1881, p. 235.

are no longer independent works, being put in other works as their parts) from the number 2278 in 7046 fasciculi above mentioned.'

In fasc. 10 of the Khâi-yuen-lu, No. 1485, a list of forty-one Catalogues with a few details regarding them is given. In the next 8 original fasciculi (subdivided into 12), the following divisions and classifications are introduced:—

1. Translations (and some original Chinese works) in existence (A. D. 730).	
<i>a.</i> Tripitaka of the Bodhisattvas or the Mahâyâna	686 in 2745 fasciculi.
<i>b.</i> Tripitaka of the Srâvakas or the Hinayâna	330 „ 1762 „
<i>c.</i> Works of the sages and wise men	108 „ 541 „
	<hr/>
	1124 „ 5048 „
	<hr/>
2. Translations missing	1148 in 1980 fasciculi.
	<hr/>
3. Portions published separately	682 in 812 fasciculi.
4. Double copies and extracts taken away	147 „ 408 „
5. Formerly not found or missing, and newly-produced works now supplied	306 „ 1111 „
6. Doubtful works re-examined	14 „ 19 „
7. Spurious and heterodox books	382 „ 1055 „
	<hr/>
	1531 „ 3405 „
	<hr/>

Some of these 1531 works are included in the translations then in existence (see above), while the rest are altogether excluded from the total number already alluded to.

In fasc. 19 and 20 of No. 1485, the works in existence, in A. D. 730, are arranged in the following divisions:—

1. Mahâyâna.	
Sûtra	515 (or 563) in 2173 fasciculi, 203 cases.
Vinaya	26 „ 54 „ 5 „
Abhidharma	97 „ 518 „ 50 „
2. Hinayâna.	
Sûtra	240 „ 618 „ 48 „
Vinaya	54 „ 446 „ 45 „
Abhidharma	36 „ 698 „ 72 „
3. Works of the sages and wise men.	
Indian	68 in 173 „ } 57 „
Chinese	40 „ 368 „ }
	<hr/>
	1076 (1124) „ 5048 „ 480 „
	<hr/>

The ninth Catalogue in existence, No. 1486 (see p. xxvii), is an abridged reproduction of the last part of No. 1485, in 5 fasciculi. 'But as it is little more than a bare enumeration of the titles of the different works mentioned in the larger catalogue, the translators' names, and the number of chapters (or fasciculi) into which each work is divided, it is not of much use to the foreign student of Buddhism. It gives the Index character (taken from the Tshien-tsz'-wan, or Thousand-character-composition) under which each work may be found in the Imperial Collection, and occasionally a few details¹. This may be called the seventh Collection, made by order of the Emperor Hhüen-tsun, A. D. 713-755, under whose reign this Index was made.

The tenth Catalogue in existence, No. 1488 (see p. xxvii), is a continuation of No. 1487 (see pp. xix, xxvii). It enumerates 163 translations in 645 fasciculi, made by twenty-one translators, who lived in China between A. D. 664 and 730.

¹ Chrysanthemum, 1881, p. 236 note.

According to the Fo-tsu-li-tâi-thun-tsâi, No. 1637 (fasc. 14, fol. 2 a), Thâi-tsu, the first Emperor of the later Sun dynasty, who reigned A.D. 960-975, was the first who ordered the whole Buddhist Canon to be published. The blocks of wood on which the characters were cut for this edition are said to have been 130,000 in number. This event happened in A.D. 972. In the preceding year, he caused two copies of the same Canon to be made, one written in gold and the other in silver paint. This may be called the eighth Collection made by order of the Emperor of China, though no Catalogue or Index seems to have been compiled on this occasion.

The eleventh Catalogue in existence, No. 1612 (see p. xxvii), was compiled by Kin-ki-siân, together with some Indian, Tibetan, and Chinese priests and officials, in A.D. 1285-1287, under the Imperial order of Shi-tsu, the founder of the Yuen dynasty, who reigned A.D. 1280-1294. It is therefore the ninth Collection made by the Chinese Emperor. This Catalogue is generally called *K'-yuen-lu*, or the Catalogue of the *K'-yuen* period, A.D. 1264-1294¹.

There are given the following divisions and classifications:—

1. Sûtra.	Mahâyâna	.	.	897 in 2980 fasciculi.
	Hinayâna	.	.	291 „ 710 „
2. Vinaya.	Mahâyâna	.	.	28 „ 56 „
	Hinayâna	.	.	69 „ 504 „
3. Abhidharma.	Mahâyâna	.	.	117 „ 628 „
	Hinayâna	.	.	38 „ 708 „
				1440 „ 5586 „

These are the translations made by 194 persons under twenty-two dynasties in the period of 1219 years, from A.D. 67 to 1285. Besides this number there are 95 Indian and 118 Chinese miscellaneous works.

The compilers of the *K'-yuen-lu*, No. 1612, compared the Chinese translations with the Tibetan translations (*Kangur* and *Tangur*?), and added the Sanskrit title in transliteration, and gave a note after each Chinese title, stating whether both translations were in agreement, or whether the book was wanting in the Tibetan version². This comparison, however, seems to have been made only through a Catalogue of the Tibetan translations, and not actually with the translations themselves. (See the *K'-yuen-lu*, fasc. 1, fol. 4 a, col. 5 seq.) Nevertheless, it is curious to see that there have been (in A.D. 1300) and still are so many Chinese translations, which are similar to, though they do not agree exactly with, the Tibetan translations. I have added the result of their comparison under each title.

The twelfth Catalogue in existence, No. 1611 (see p. xxvii), was originally compiled by Wân Ku, under the Sun dynasty, A.D. 960-1280; and continued by Kwân-ku-pâ, in A.D. 1360, under the Yuen dynasty, A.D. 1280-1368. It depends entirely on No. 1612, and adds a short account of the contents of each work.

The thirteenth Catalogue in existence, No. 1662 (see p. xxvii), is the base of the present compilation. This was originally the Catalogue of the Southern Collection or Edition of the Chinese Buddhist Canon, published in Nanking ('Southern Capital'), under the reign of Thâi-tsu, the first Emperor of the Min dynasty, who reigned A.D. 1368-1398. But it is now used also as the Catalogue of a reproduction of the Northern Collection or Edition of 1621 works (Nos. 1-1621), first published in Peking ('Northern Capital'), by the order of K'han-

¹ For the contents of this Catalogue, see the *Journal Asiatique*, Novembre-Décembre, 1849, p. 37 seq.

² Cf. the following account, which is said to be derived from a Tibetan source, as we read in the *Journal of the Asiatic Society of Bengal*, 1882, p. 91:—

'Last of all, during the reign of the Tartar Emperor, Sa-chhen, the Chinese scriptures were compared with the Tibetan collections of the *Kangur* and *Tangur*. Such treatises and volumes as were wanting in the Chinese were translated from the Tibetan scriptures. All these formed one complete collection, the first part of which consisted of Buddha's teaching (*Kangur*). To the second part 21 volumes of translations from Tibetan, the Chinese *Sâstras*, and works of eminent Hwashan (Upâdhya or teacher?), com-

prising 153 volumes, were added. The whole collection consisted of 740 volumes. An analytic catalogue of all these books was also furnished. In this collection many *Sâstras* were found which did not exist in the Tibetan collections.'

This statement seems to agree to a certain extent with the account concerning the *K'-yuen-lu*, No. 1612, if the 'Tartar Emperor, Sa-chhen,' is meant for the Mongolian Emperor, Shi-tsu. Otherwise the 'Tartar Emperor, Sa-chhen,' could only be identified either with Shi-tsu, of the Lião dynasty, who reigned A.D. 947-950, or with Shi-tsu, of the Kin dynasty, who reigned A.D. 1161-1189. The Lião and Kin dynasties were both Tartars, while the Yuen was a Mongolian dynasty.

tsu or Thái-tsuñ, the third Emperor of the Mìn dynasty, who reigned A.D. 1403-1424, together with 41 additional works (Nos. 1622-1662), published by a Chinese priest named Mi-tsân¹, after some twenty or thirty years' labour, beginning from A.D. 1586. Afterwards, in A.D. 1678-1681, this edition was re-published in Japan by a Japanese priest named Dô-kô or Tetsu-gen, whose labours will be described below.

Thus there are altogether thirteen Catalogues of the Chinese Translation of the Buddhist Canon in the Collection of the India Office Library:

The Southern and Northern Collections or Editions made under the Mìn dynasty may be called the tenth and eleventh Collections made by the Emperors of China, if the Southern Edition is the same as that which is said to have been published by Thái-tsu, in Nanking. For in a composition by the Chinese Bhikshu Tào-khâi, dated A.D. 1586, we read: 'The Emperor Thái-tsu Kào (A.D. 1368-1398) caused the whole Pítaka to be engraved in Kín-liân (Nanking); and the Emperor Thái-tsuñ Wan (A.D. 1403-1424) again caused a good edition to be published in Pe-pín (Peking)'.²

But there is another statement about these two Collections or Editions, namely: 'In the Yuñ-lô period, A.D. 1403-1424, of the Mìn dynasty, an edition was published (by the Emperor) in the Capital (Peking), which is called the Northern Pítaka or Collection of the Sanskrit Books (translated into Chinese). Again there was a private edition among the people, and the blocks for this publication were kept at Kîá-hhiñ-fu in Chehkiang. This is called the Southern Pítaka or Collection'.³

This statement is found in an Imperial preface to the Buddhist Canon, which preface dates from the thirteenth year of the Yuñ-kañ period, A.D. 1735. The author is the Emperor Shi-tsuñ, the third sovereign of the present Tshín dynasty, who reigned A.D. 1723-1735. If this Imperial authority may be accepted in spite of a later date, then Thái-tsu's edition would have been quite different from the Southern Collection or Edition already alluded to.

The Imperial preface above quoted was added by the Emperor Shi-tsuñ to a carefully-revised Edition of the Buddhist Canon, first collected and published under the Mìn dynasty, with the addition of 54 Chinese works. The Edition was completed in the second year of the Kien-luñ period, A.D. 1737, under the reign of his successor, Kào-tsuñ, who reigned A.D. 1736-1795. This may be called the twelfth and last Collection made by an Emperor of China.⁴

It is remarkable that the whole Collection of the Buddhist Canon, which became larger and larger in the course of time, was preserved in MS. only, from the introduction of Buddhism into China in A.D. 67, till A.D. 972. At that time the first Edition was published by Thái-tsu, the founder of the later Suñ dynasty (see p. xxii). Thereafter it 'has been printed at various times in China from wooden blocks, which were as often destroyed by fire or civil war. It is said that during the Suñ and Yuen dynasties (A.D. 960-1368) as many as twenty different editions had been produced, but during the troubles occurring towards the end of the Yuen period all of them perished.'

This statement is quoted from Mr. Beal's introduction (p. vii) to his 'Buddhist Literature in China (1882),'

¹ 密藏. For an account of his labours, see the 刻經緣叙 *Khò-kin-yuen-sū*, or 'a list (or collection) of prefaces respecting the engraving of the blocks for Buddhist scriptures. They are by different authors in praise of the books and those at whose expense the great collection was published. One volume.'—Summers, Catalogue of Chinese Books in the Library of the India Office, 1872, p. 37, No. 70. In this interesting book there are added some rules observed by Mi-tsân in comparing, for the sake of his own edition, four previous Chinese editions published under the Suñ (A.D. 960-1280), Yuen (1280-1368), and the Southern and Northern Collections under the Mìn dynasty (1368-1644).

² 太祖高皇帝既刻全藏于金陵太宗文皇帝復鏤善梓于北平. *Khò-kin-yuen-sū*, fol. 18a.

³ 明永樂間刊板京師是爲梵本北藏又有民間私刊書本板

在浙江嘉興府謂之南藏. See the 御製大藏序跋集 *Gyô-sei-dai-zô-zyô-batsu-shiû*, or Collection of the Imperial Prefaces and Addenda to the Great Pítaka or the Buddhist Canon, Tôkio, 1882, fol. 26 b, cols. 4, 5.

⁴ See the 大清重刻龍藏彙記 *Tâ-tshín-kuñ-khò-lun-tsân-wéi-ki*, or Catalogue of the Buddhist Canon re-published under the great Tshín dynasty. I possess a copy of this Catalogue published in Nanking, 1870. It was given to me by my learned Chinese friend, Mr. Yang Wen-hoei, who, together with a priest named Miáo-khuñ (who died 1880), has been publishing the same collection again, about thirteen years since, collecting donations from his countrymen. According to his last letter, dated Shanghai, July 10, 1882, more than 3000 fasciculi have already been published. His edition is very carefully done, as I can judge from copies of certain works which he gave me in London and Paris, where I met him last year.

and agrees with what is found in two interesting compositions, written in Japan A.D. 1748 and 1879, and published there A.D. 1819 and 1880 respectively. The first Japanese authority is a priest called Zui-ten, who wrote an introduction to his useful Catalogue of the three Great Pitakas or Collections¹ in the monastery Zô-zîô-zî, also called San-yen-zan, at Shiba in Tokio, the present Capital of Japan; where he was the librarian in A.D. 1748². The second authority is found in the advertisement of a Japanese Society, called Kô-kiô-sho-in, added to its new Edition of the Great Pitaka, now in course of publication in Tokio³. From these sources I can draw the following sketch:—

There are three nearly complete copies of as many different foreign Collections or Editions of the Buddhist Canon, still preserved in the Library of the monastery Zô-zîô-zî. These copies were originally deposited in three different monasteries, of which we shall speak presently. In the beginning of the seventeenth century A.D., Tokugawa Iyeyasu, the first Shiogun or Commander-in-chief of Yedo, gave grants of land in exchange for these three Collections, and had them brought to Yedo, the present Tokio, where they are now.

The first of these three Collections is the best and oldest copy of all the different Editions now in existence, at least in Japan. It was published in Corea at the beginning of the eleventh century A.D., by order of the Korean King, whose personal name was K' (治). He greatly respected Buddhism. In A.D. 995 he sent an envoy to the Chinese Emperor and asked for a copy of the Imperial Edition (published A.D. 972?). At that time there were already three or more different Collections in Corea. One of them was that which was made under the K'hi-tân or Tartar dynasty (cf. p. xxii note), and two others were called Former and Latter Collections made in Corea. The Sramana Suñ-ki and others were appointed by the King as the revisers of his new Edition, which was completed after fourteen years' labour. The copy of this Edition, now in existence in Tokio, was brought to Japan, in the Bun-mei period, A.D. 1469–1486, by a priest called Yei-gu, and then deposited in his monastery, Yen-zîô-zî, in the province of Yamato⁴. This Corean Collection consists of 1521 distinct works in 6467 or 6589 fasciculi, of which 2 fasciculi are wanting in the copy preserved there.

The second Collection in the Library of the Zô-zîô-zî, is one which was published in China, in A.D. 1239, under the Suñ dynasty. The blocks for this edition belonged to the monastery, Fâ-pâo-sz', at Sz'khi, in Hu-keu-lu⁵. The copy in Tokio was brought to Japan by a priest called Deu-giô, who visited China in A.D. 1275, and then deposited in his monastery, Kwan-zan-zî, in the province of Ômi⁶. This Collection consists of 1421 distinct works in 5714 or 5916 fasciculi.

The third Collection in the Zô-zîô-zî Library is a later Chinese edition, published in A.D. 1277–1290, which was collated with two earlier editions. The blocks for this Yuen edition belonged to the monastery, Tâ-phu-nin-sz', at Nân-shân, in Hân-keu-lu⁷. When and by whom the copy in Tokio was brought to Japan is not known. It was formerly deposited in the monastery, Shu-zen-zî, in the province of Idzu⁸.

These second and third Collections in the Zô-zîô-zî Library might be two of the twenty different editions which were produced during the Suñ and Yuen dynasties (A.D. 960–1368. See p. xxiii). Then followed the Mîñ dynasty (A.D. 1368–1644), under which two Imperial Editions were produced, as already mentioned. The form of books in these Editions as well as that in the previous ones is said to have followed the shape of the Sanskrit Manuscript, being folded⁹, and unlike an ordinary Chinese bound book¹⁰, so that the number of volumes became very considerable.

¹ They are (1) 高麗本 Kô-rai-bon (lit. hon), or Corean Collection or Edition; (2) 宋本 Sô-bon, or the Suñ dynasty Collection or Edition; and (3) 元本 Gempon (lit. Gen-hon), or the Yuen dynasty Collection or Edition.

² 緣山三大藏目錄 Yen-zan-san-dai-zô-moku-roku. 3 vols. Compiled A.D. 1748. Preface dated A.D. 1763. Published A.D. 1819, when an addendum was written. For the contents of this Catalogue, see also the Chrysanthemum, June 1881, pp. 236–237.

³ 大日本大藏經緣起 Dai-nippon-dai-zô-kiô-yen-gi. Published as a supplement to the 明教新誌 Mei-kiô-shiu-shi, a Japanese newspaper, August 26, 1880.

⁴ 文明中和州忍辱山圓成寺僧榮弘將來藏其寺矣。

⁵ 湖州路思溪法寶寺。

⁶ 建治元年近州管山寺僧傳曉入宋將來藏于其寺。

⁷ 杭州路南山大普寧寺。

⁸ 豆州走湯縣修禪寺藏也。

⁹ 梵筴。

¹⁰ 方筴 or 方冊。

There was then a Bhikṣuṇī called Fā-kan¹ in China, who first published a similar Collection in the ordinary form of Chinese books, after finding the inconvenience of the former Editions. The blocks of her publication were however gradually effaced. At length there was an active priest Mi-tsān (see p. xxiii), who followed Fā-kan's example and circulated his Edition most widely. Copies of his Edition were successively imported into Japan, where it is called Min-zō (Min-tsān), or the Pitaka or Collection made and published under the Min dynasty. It is said that the editor Mi-tsān collated the Northern Collection with the Southern one for his new edition, and added five works (Nos. 1658-1662) of the latter Collection to the former. Besides these, he could only meet with a few books of the earlier Editions of the Suñ and Yuen dynasties. It is a pity that this widely circulated Edition is in reality a reproduction only of the Northern Collection or Edition of the Min dynasty with a few additions, no attempt being made to correct the blunders or fill in omissions of the earlier Edition. These errors of the Northern Collection of the Min dynasty are severely remarked on by the Imperial pen in the preface to the reproduction under the present dynasty in China (see p. xxiii).

Now Buddhism was introduced into Japan from Corea, in A.D. 552, and to the latter country it had been brought from China about a century before². At that time the King of Kudara (one of three kingdoms in Corea), Sei-mei by name, sent some Buddhist sacred books to the Japanese court. The titles of these books are not known. In A.D. 606 the Prince Imperial Umayado lectured, in the presence of the reigning Empress Sui-ko, his aunt, on two Sūtras, viz. the Śrīmālā-devī-simhanāda, No. 59, translated by Gunabhadra in A.D. 435, and the Saddharmapundarika, No. 134, translated by Kumāragiṇa in A.D. 406³. In A.D. 735, when a priest called Gen-bō returned from China, he presented to the Imperial Government the Buddhist sacred books in more than 5000 fasciculi⁴. When the Chinese priest Kan-shin arrived in Japan, A.D. 753, the ex-Emperor Shiō-mu is said to have ordered him to correct the wrongly written characters in the copies of the Buddhist Canon. All the Scriptures were then copied by some appointed copyists in China and Japan. Even the Emperors, Empresses; and Ministers of State were sometimes engaged in copying the sacred books⁵. Some fragments of such copies are still carefully preserved in old temples in Japan.

In A.D. 987, when a famous priest called Chiō-nen returned from China to Japan, he first brought with him a copy of the Edition of the Buddhist Canon in more than 5000 fasciculi, produced under the Suñ dynasty, A.D. 960-1280⁶. Afterwards copies of Chinese and Corean Editions were gradually brought over to Japan, and deposited in the large temples or monasteries. These copies have not been allowed to be read or examined by the public since olden times; and Buddhist scholars have had to submit to this inconvenience.

In the Kwan-yei period, A.D. 1624-1643, a priest of the Ten-dai sect, Ten-kai by name (who died in his 132nd year, A.D. 1643), first caused the Great Collection of the Buddhist Canon to be printed in movable wooden types. Copies of this edition are still found in the Libraries of some old temples.

A few years later there was a priest of the Wō-baku sect, Dō-kō (or Tsū-kō), better known by another name Tetsu-gen ('Iron eye'). In A.D. 1669 he first published a letter (col. 367 (6)) expressing his wish to receive donations for his intended reproduction of Mi-tsān's edition of the Great Canon (see p. xxiii). It is stated in the history of Japan, that 'from his youth Tetsu-gen wished to reproduce the Chinese Buddhist Canon in Japan; and hence he diligently collected a large number of donations, to enable him to carry out his plan. About this time, a famine prevailed in the country, and he at once gave his money to the poor, instead of keeping it for the expense of the edition. But he did not change his mind, and again collected other donations; then he was again obliged to give the money to the poor, owing to the same calamity as before. However he accomplished his desire at last. For the third time he got fresh donations, in the first year of the Tenna (lit. Ten-wa) period, A.D. 1681, and then published his long-delayed edition'⁷.

Copies of this publication issued by Tetsu-gen, have been preserved in many Buddhist temples or monasteries throughout the whole country of Japan. There is a special building within the gate of a temple, for keeping this large Collection. This building is generally called in Japan Rin-zō⁸, or 'revolving repository,' because it contains a large eight-angled book-case, made to revolve round a vertical axis⁹.

¹ 法珍.

² See the 國史紀事本末 Koku-shi-ki-zi.
hon-matsu, fasc. 13, fol. 1 a, 8 a.

³ Ibid. fol. 7 a, b.

⁴ Ibid. fasc. 16, fol. 3 a. See also the 國史略 Koku-shi-ryaku, fasc. 1, fol. 37 b.

⁵ See Rev. Giō-ka's preface to the 'Collection of the Imperial Prefaces and Addenda to the Great Pitaka,' fol. 1 a.

⁶ Ibid. fol. 1 b.

⁷ Koku-shi-ryaku, fasc. 5, fol. 24 b. Cf. col. 366 (1, 2).

⁸ 輪藏 Lun-tsān.

⁹ For the plan of this building, see Tab. IV, in Siebold's great work on Japan, vol. v, Pantheon von Nippon.

This plan is said to have been invented, in A.D. 544, by a celebrated Chinese layman, named Fu Hhi (Fu Kiu, in Japan)¹, who was born in A.D. 497 and died in 569. He is commonly known as Fu Tâ-sh' (Fu Dai-zi, in Japan)², or the Mahāsattva or noble-minded Fu. He is said to have thought, that if any pious person could touch such a book-case containing the whole of the Tripitaka and make it revolve once, he would have the same merit as if he had read the whole Collection. The statue of this Chinese inventor is generally placed in the front of the Revolving Repository; and on each side of his statue, there are added those of his two sons, Phu-kien (Fu-ken)³ and Phu-khañ (Fu-ziô, in Japan)⁴. The statue of the elder is known by his pointing the finger, and that of the younger by the open palms of his hands. Their father's statue represents the impartial view which he held during his life-time, for he is represented as wearing the Taoist cap, the Confucianist shoes and Buddhist Kashâya or scarf across the shoulder⁵. There is a story, that when Fu in this dress saw Wu-ti, the founder of the Liân dynasty, who reigned A.D. 502-549, the Emperor asked him whether he was a Buddhist priest, Fu then pointed to his Taoist cap. When asked again whether he was a Taoist, he pointed to his Confucianist shoes. Being asked lastly, whether he was a Confucianist, he pointed to his Buddhist scarf⁶.

It is curious that, about two centuries after the time of Tetsu-gen, a copy of his Edition (produced A.D. 1681) was sent over to England from Japan (1875), by the Japanese ambassador, now one of the three highest ministers of the Mikado, for the use of scholars in Europe. This Edition is no doubt an excellent work on the part of the editor, having been accomplished by a single Buddhist priest; but at the same time it is simply a reproduction of the Chinese publication issued by Mi-tsân, which is not quite free from blunders, as before stated.

There were formerly two Japanese priests, Nin-kiô⁷ of the Ziô-do sect, and Zun-ye⁸ of the Shin-shu, who collated Tetsu-gen's Edition with that of Corea. A complete copy of the Corean Edition, being similar to that of the Zô-ziô-zi Library, was preserved in the Library of the monastery Ken-nin-zi, in Kioto. Nin-kiô, together with more than ten assistants, spent five years in collating, A.D. 1706-1710. Zun-ye accomplished his collation in eleven years, in A.D. 1826-1836. In A.D. 1837 there was a calamitous conflagration in Kioto, by which the copy of the Corean Edition in the Ken-nin-zi Library was burnt, leaving only forty-nine cases out of six hundred and thirty-nine cases of the whole Collection. This copy is said to have been brought to Japan in A.D. 1458.

The new Edition of the Japanese Society, Kô-kiô-sho-in, now being published in Tokio (see p. xxiv), is a reproduction of the Corean Edition with various readings of and some additions from three different Chinese Editions, produced under the Sun, Yuen, and Miü dynasties, A.D. 960-1644. The arrangement of the works in this Edition is more scientific, being the same as the one adopted by the Chinese priest K'-sü, in his 'Guide for the Examination of the Canon'. This Edition is in modern movable types, and in small-sized books, royal octavo. The preparation for the press is made by competent scholars. About sixty volumes, containing nearly four hundred distinct works, were published in June 1882. According to the Advertisement of the Society (see p. xxiv) all the remaining works are to be issued within twenty-five months from the appearance of the first wrapper or open case, containing twenty-eight works, which appeared in November 1881. A copy of this new Japanese Edition may be seen in the Bodleian Library, Oxford, where the first wrapper was received in January of this year. The present Catalogue will be, I hope, used for this new Edition also. All

¹ 傳翕 For his life, see the 佛祖統紀 Fo-tsu-thuñ-ki, No. 1661, and the 佛祖歷代通載 Fo-tsu-li-tai-thuñ-tsai, No. 1637, fasc. 10, fol. 21 a seq.

For the account of his plan of the Revolving Repository, see the 釋門正統 Shaku-mon-shio-tô, 釋氏稽古略 Shaku-shi-kei-ko-ryaku, 谷響集 Koku-ko-shiu, and 明教新誌 Mei-kio-shin-shi, August 4, 1880.

² 傳大士

³ 普建

⁴ 普成

⁵ For these three statues, see Tab. III, in Siebold's great work on Japan, vol. v, Pantheon von Nippon.

⁶ See the Fo-tsu-thuñ-ki, fasc. 37, fol. 8 b.

⁷ 忍澂

⁸ 順慧

⁹ 閱藏知津 Yueh-tsân-k'-tsin (Yetsu-zô-k'-shin, in Japan), by 智旭 K'-sü (Ki-kyoku). 48 fasc. Compiled A.D. 1635-1654. Published in China, A.D. 1664 and 1709; and in Japan, A.D. 1782.

that is required for this purpose is a comparative table of the arrangements of the works in both Editions, deposited in the India Office and Bodleian Libraries, and a few additional notes.

I have thus described all that I have hitherto either seen or heard about the Collections or Editions of the Chinese Translation of the Buddhist Tripitaka as well as some Indian miscellaneous works, together with some Chinese ones.

I shall now add three chronological tables, which will illustrate the foregoing statement.

CHRONOLOGICAL TABLE OF THE THIRTEEN CATALOGUES STILL IN EXISTENCE.

	DATE.	No.	TITLE.
(1)	A. D. 520	1476	<i>K'hu-sân-tsân-ki-tsi</i> , lit. Collection of the records of the Translation of the Tripitaka. 17 fasc.
(2)	" 594	1609	<i>Sui-kuñ-kin-mu-lu</i> , lit. Catalogue of Buddhist sacred books (collected) under the Sui dynasty, A. D. 589-618. 7 fasc.
(3)	" 597	1504	<i>Li-tâi-sân-pâo-ki</i> , lit. Record concerning the three precious things (Triratna) under successive dynasties. 15 fasc.
(4)	" 602	1608	<i>Sui-kuñ-kin-mu-lu</i> , lit. Catalogue of Buddhist sacred books (collected) under the Sui dynasty, A. D. 589-618. 5 fasc.
(5)	" 664	1483	<i>Tâ-thân-nêi-tien-lu</i> , lit. Catalogue of Buddhist books (collected) under the great Thán dynasty, A. D. 618-907. 16 fasc.
(6)	" 664	1487	<i>Ku-kin-i-kin-thu-ki</i> , lit. Record of the picture (of the events) of ancient and modern translations of Buddhist sacred books. 4 fasc.
(7)	" 695	1610	<i>Wu-keu-khân-tiñ-kuñ-kin-mu-lu</i> , lit. Revised Catalogue of Buddhist sacred books (collected) under the Keu dynasty of the Wu family, A. D. 690-705. 15 fasc.
(8)	" 730	1485	<i>Khâi-yuen-shih-kiáo-lu</i> , lit. Catalogue of (the books on) the teaching of Sâkyamuni, (compiled) in the Khâi-yuen period, A. D. 713-741. 30 fasc.
(9)	" 730	1486	<i>Khâi-yuen-shih-kiáo-lu-lüeh-k'ü</i> , or an abridged reproduction of the preceding Catalogue. 5 fasc.
(10)	" 730	1488	<i>Suh-ku-kin-i-kin-thu-ki</i> , or a continuation of No. 1487. 1 fasc.
(11)	" 1285-1287	1612	<i>K'-yuen-fâ-pâo-kin-thuñ-tsuñ-lu</i> , lit. Comparative Catalogue of the Dharmaratna or Buddhist sacred books (collected) in the K'-yuen period, A. D. 1264-1294. 10 fasc.
(12)	" 1306	1611	<i>Tâ-tsân-shân-kiáo-fâ-pâo-piao-mu</i> , lit. Catalogue of the Dharmaratna, being the holy teaching of the Great Repository, or Buddhist sacred books. 10 fasc.
(13)	" 1600	1662	<i>Tâ-miñ-sân-tsân-shân-kiáo-mu-lu</i> , lit. Catalogue of the sacred teaching of the Tripitaka (collected) under the great Miñ dynasty, A. D. 1368-1644. 4 fasc.

CHRONOLOGICAL TABLE OF THE DIFFERENT COLLECTIONS OF THE CHINESE TRANSLATION OF THE BUDDHIST TRIPITAKA, MADE BY ORDER OF THE EMPERORS OF CHINA.

(1)	A. D. 518	By Wu-ti, the founder of the Lián dynasty, who reigned A. D. 502-549.
(2)	" 533-534	By the Emperor Hhiáo-wu, of the Northern Wêi dynasty, who reigned A. D. 532-534.
(3)	" 594 }	By Wan-ti, the founder of the Sui dynasty, who reigned A. D. 589 or 581-604.
(4)	" 602 }	
(5)	" 605-616	By Yân-ti, the second Emperor of the Sui dynasty, who reigned A. D. 605-616.
(6)	" 695	By the Empress Wu Tsó-thien, of the Thán dynasty, who reigned A. D. 684-705.
(7)	" 730	By the Emperor Hhüen-tsuñ, of the Thán dynasty, who reigned A. D. 713-755.
(8)	" 971	By Thâi-tsu, the founder of the later Suñ dynasty, who reigned A. D. 960-975.
(9)	" 1285-1287	By Shi-tsu, the founder of the Yuen dyuasty, who reigned A. D. 1280-1294.*
(10)	" 1368-1398	By Thâi-tsu, the founder of the Miñ dynasty, who reigned A. D. 1368-1398.
(11)	" 1403-1424	By Thâi-tsuñ, the third Emperor of the Miñ dynasty, who reigned A. D. 1403-1424.
(12)	" 1735-1737	By the Emperors Shi-tsuñ and Káo-tsuñ, of the Tshin dynasty, who reigned A. D. 1723-1735 and 1736-1795 respectively.

CHRONOLOGICAL TABLE OF THE VARIOUS PRINTED EDITIONS OF THE CHINESE TRANSLATION OF THE
BUDDHIST TRIPITAKA, IN CHINA, COREA, AND JAPAN¹.

- | | | | |
|------|-------|-------------------|--|
| (1) | A. D. | 972 | By Thâi-tsu, the founder of the later Suñ dynasty, who reigned A.D. 960-975. |
| (2) | " | 1010 | By the Corean King, whose personal name is K' (治). (A copy still exists in Japan.) |
| (3) | " | 1239 | By unknown editor, under the Southern Suñ dynasty, A.D. 1127-1280. (Ditto.) |
| (4) | " | 1277-1290 | By unknown editor, under the Yuen dynasty, A.D. 1280 (or 1260)-1368. (Ditto.) |
| (5) | " | 1368-1398 | By Thâi-tsu, the founder of the Miñ dynasty, who reigned A.D. 1368-1398. |
| (6) | " | 1403-1424 | By Thâi-tsuñ, the third Emperor of the Miñ dynasty, who reigned A.D. 1403-1424. |
| (7) | " | 1500 (?) | By Fâ-kan, a Chinese Bhikshunî. |
| (8) | " | 1586-1606 or 1616 | By Mi-tsân, a Chinese priest. (Copied from No. 6.) |
| (9) | " | 1624-1643 | By Ten-kai, a Japanese priest. |
| (10) | " | 1678-1681 | By Dô-kô or Tetsu-gen, a Japanese priest. (Copied from No. 8.) |
| (11) | " | 1735-1737 | By the Chinese Emperors Shi-tsuñ and Kâo-tsuñ, of the present Tshin dynasty, who reigned A.D. 1723-1735 and 1736-1795 respectively. (Copied from No. 8.) |
| (12) | " | 1869- — | By Yang Wen-hoei, a Chinese scholar, together with Miáo-khuñ, a Chinese priest (who died 1880). (Copied from No. 11, and now in course of publication in Nanking.) |
| (13) | " | 1881- — | By the Kô-kiô-sho-in, or the Buddhist Bible Society, in Tokio, Japan. (Copied from No. 2, collated with Nos. 3, 4, and 8; and now in course of publication.) |

In conclusion, I have to thank most sincerely my teacher, Professor Max Müller, for his kind instruction and help, through which alone I have been able to carry out this work. I did not know any Sanskrit at all before February 1879, when I became his pupil, bringing with me a letter of introduction from his friend, the late Dean Stanley.

I have also to thank Dr. Rost, the Librarian of the India Office, and the other gentlemen in that Library, for their kindness in allowing me to study the great Collection now deposited there.

Nor should I forget to express my sincere gratitude to the Delegates of the Clarendon Press in undertaking the printing and publication of this Catalogue, in conjunction with the India Office; and I have much pleasure in acknowledging the excellent manner in which the printing has been executed. The Chinese types, cast at the Clarendon Press from matrices lately acquired in China, at the recommendation of Professor Legge, have been of great service for this undertaking.

I have received valuable assistance from my two Japanese friends, Mr. Y. Ymaizoumi and Mr. Kenjiu Kasawara, on several matters in this compilation; for which I return my best thanks.

Lastly, I most humbly ask all students of Buddhist literature to assist me in correcting any mistakes I may have made in compiling this Catalogue.

BUNYIU NANJIO.

LLANTRISSANT HOUSE,
KINGSTON ROAD, OXFORD,
16th November, 1882.

¹ There are said to have been as many as twenty different editions under the Suñ and Yuen dynasties, A.D. 960-1368. But minute accounts concerning these editions are not found, except with reference to Nos. 1, 3, and 4 in this table.

TRANSLITERATION OF SANSKRIT AND CHINESE WORDS ADOPTED FOR THE
CATALOGUE OF THE CHINESE BUDDHIST TRIPITAKA.

NOTE.—For Sanskrit words, Professor Max Müller's Scheme for the Transliteration of Oriental Alphabets, as followed in the 'Sacred Books of the East,' has been adopted. For Chinese, Mr. Wells Williams' System of Orthography for the Pronunciation of Peking, as given in his Syllabic Dictionary of the Chinese Language (Shanghai, 1874), has been followed, though represented according to the same scheme of transliteration. There are several sounds which are found in Chinese only, in which case the original system of Wells Williams is for the most part retained.

VOWELS.	SANSKRIT.	CHINESE.	WELLS WILLIAMS' SYSTEM AND EXPLANATION ¹ .
a	अ	a	ă as in quota.
â	आ	â	a as in father.
i	इ	i	i as in pin.
î	ई	î	f as in machine.
u	उ	u	u as in put.
û	ऊ	û	ú as oo in fool, or o in move.
ri	रि	. . .	ri as in fiery ² .
rî	रि	. . .	rî ² .
li	लि	. . .	li as in friendly ² .
lî	लि	. . .	lî ² .
e	. . .	e	e as in men.
ê	ए ³	ê	é as in grey.
âi	ऐ ³	âi	ai as in aisle.
o	. . .	o	o as in long.
ô	ओ ³	. . .	o as in note ² .
âu	औ ³	âu	au as ow in now.
ü	. . .	ü	ü as in June.
ö	. . .	ö	ö as in könig, a German sound.
áo	. . .	áo	ao like ow in howl, prolonged.
iâ	. . .	iâ	ia as in piastre, or ya in yard.
iâi	. . .	iâi	} iai and iao, each letter sounded.
iáo	. . .	iáo	
iu	. . .	iu	iu as ew in pew.
iü	. . .	iü	iü like ew in chewing, prolonged.
ie	. . .	ie	ie as in siesta.
iê	. . .	iê	iê as ea in fealty.
io	. . .	io	io as yaw in yawn.
ui	. . .	ui	ui as ewy in dewy.
úi	. . .	úi	úi as ooi in cooing.
üe	. . .	üe	} üe as in duet; it runs into üe when a final.
üê	. . .	üê	
ei	. . .	ei	ei as in height, or i in sigh.
êi	. . .	êi	êi as eyi in greyish.
eu	. . .	eu	eu as ou in souse, shorter than au.
êu	. . .	êu	êu as au in Capernaum.
ANOMALOUS SOUNDS.			
sz'	. . .	sz'	{ sz', tsz', a peculiar sibilant; the first can be made by changing di in dizzy to s, and speaking it quickly.
tsz'	. . .	tsz'	
k'	. . .	k'	{ ch' and sh', like the preceding, but softer. They are often uttered by a person who stutters, as if in speaking chin or shin, he could not get out the n. They have also been compared to the sound made when chiding a child for making a noise.
sh'	. . .	sh'	
'rh	. . .	'rh	'rh, like the word err.

¹ Introduction to his Dictionary, pp. xix-xxiv.

² Professor Max Müller's Scheme for the Transliteration of Oriental Alphabets.

³ For these four diphthongs, however, the mark of circumflex has been omitted in this Catalogue.

CONSONANTS.	SANSKRIT.	CHINESE.	WELLS WILLIAMS' SYSTEM AND EXPLANATION.
k	क	k	k as in king, kick.
kh	ख	kh	k', nearly the same sound, but somewhat softened and aspirated.
g	ग	. . .	g as in gate ¹ .
gh	घ	. . .	gh as in spring-head ¹ .
ñ (ng)	ङ	ñ	ng as in sing.
ç	च	ç	ch as in church.
kh	छ	kh	ch', the same sound aspirated.
j	ज	. . .	j as in jolly ¹ .
jh	झ	. . .	jh as in bridge-house ¹ .
ñ	ञ	. . .	ñ as in new ¹ .
t	ट	. . .	t as in town ¹ .
th	ठ	. . .	th as in outhouse ¹ .
d	ड	. . .	d as in done ¹ .
dh	ढ	. . .	dh as in rodhook ¹ .
n	ण	. . .	n as in no ¹ .
t	त	t	t as in top, lot.
th	थ	th	t', the same sound aspirated.
d	द	. . .	d as in din ¹ .
dh	ध	. . .	dh as in landholder ¹ .
n	न	n	n as in nun.
p	प	p	p as in pot, lop.
ph	फ	ph	p', the same sound aspirated.
b	ब	. . .	b as in bed ¹ .
bh	भ	. . .	bh as in clubhouse ¹ .
m	म	m	m as in man, ham.
y	य	y	y as in yard ² .
r	र	. . .	r as in red ¹ .
l	ल	l	l as in lion.
v	व	. . .	v as in live ¹ .
s	श	. . .	s as in sharp ¹ .
sh	ष	sh	sh as in shall.
s	स	s	s as in sand.
h	ह	h	h as in hung; as a final it is nearly suppressed.
m	म्	. . .	m Anusvâra (slight nasal) ¹ .
h	ह्	. . .	h Visarga (slight breathing) ¹ .
ts	. . .	ts	ts as in wits.
tsh	. . .	tsh	ts', the same sound aspirated.
w	. . .	w	w as in wind.
f	. . .	f	f as in farm.
z	. . .	z	z as in zone.
z	. . .	z	zh as z in azure. j as in the French jamais.
hh	. . .	hh	{ h' before i and ü, a sibilant sound resembling an affected lisp, and easily confounded with sh ³ .

¹ Professor Max Müller's Scheme for the Transliteration of Oriental Alphabets.

² 'In Peking, some words beginning with y change it into r before u and ä, as rung 容 for yung, rueh for 月 yueh; but this is exceptional.' W. Williams' Dictionary, Introduction, p. xxiv, col. 2.

³ 'The digraph hs, adopted by Meadows and Wade, does not

exactly express it, for there is no proper s in the sound, and sh is too much. If one puts the finger between the teeth, and tries to speak hing or hü, this is said to express nearly this sibilant initial. The Spanish x, as in Quixote, comes near to it, and would be much the best symbol, if it were not that it would be mispronounced by the common reader, as in xiang 香, xin 忻, &c.' W. Williams' Dictionary, Introduction, p. xxi, col. 2.

CHRONOLOGICAL TABLE OF THE CHINESE DYNASTIES, BOTH SUCCESSIVE
AND CONTEMPORANEOUS.

NOTE—In this table many less important contemporaneous dynasties are not given, except those under which some translations of the Tripitaka were made.

DYNASTIC TITLE.	B. C.	DYNASTIC TITLE.	A. D.
三皇五帝 Sān-hwān-wu-ti, or the age of the Three and Five Emperors	2852-2204	梁 Liān	502-557
夏 Hhiā, or the Hhiā dynasty	2205-1766	陳 Khan	557-589
商 or 殷 Shān or Yin	1766-1122	(2) 北朝 Pe-kão, or Northern Dynasties.	
周 Keu (Chow or Chāw, by others)	1122-256	北魏 Pe-wéi, or Northern Wéi	386-534
秦 Tshin	221 (or 255)-206	西魏 Si-wéi, or Western Wéi	535-557
前 or 西漢 Tshien or Si-hān, or Former or Western Hān	201 (or 206)-A. D. 9	東魏 Tuñ-wéi, or Eastern Wéi	534-550
後 or 東漢 Heu or Tuñ-hān, or Latter or Eastern Hān	A. D. 25-220	北齊 Pe-tshi, or Northern Tshi	550-577
三國 Sān-kwo, or Three Kingdoms.		北周 Pe-keu, or Northern Keu	557-581
(1) 蜀漢 Shu-hān, or Hān established in Shu (Shuh)—western	221-263	隋 Sui	589 (or 581)-618
(2) 魏 Wéi—northern	220-265	唐 Thān	618-907
(3) 吳 Wu—southern	222-280	五代 Wu-tai, or Five Dynasties.	
西晉 Si-tsin, or Western Tsin	265-316	(1) 後梁 Heu-liān, or Latter Liān	907-923
前涼 Tshien-liān, or Former Liān	302-376	(2) 後唐 Heu-thān, or Latter Thān	923-936
東晉 Tuñ-tsin, or Eastern Tsin	317-420	(3) 後晉 Heu-tsin, or Latter Tsin	936-947
前秦 Tshien-tshin, or Former Tshin	350-394	(4) 後漢 Heu-hān, or Latter Hān	947-951
後秦 Heu-tshin, or Latter Tshin	384-417	(5) 後周 Heu-keu, or Latter Keu	951-960
西秦 Si-tshin, or Western Tshin	385-431	(北) 宋 (Pe) Suñ, or (Northern) Suñ—later	960-1127
北涼 Pe-liān, or Northern Liān	397-439	南 宋 Nān-suñ, or Southern Suñ	1127-1280
南北朝 Nān-pe-kão, or Southern and Northern Dynasties.		遼 Liāo	907-1125
(1) 南朝 Nān-kão, or Southern Dynasties.		夏 Hhiā	1038-1227
宋 Suñ—earlier	420-479	金 Kīn	1115-1234
齊 Tshi	479-502	西遼 Si-liāo, or Western Liāo	1125-1201
		元 Yuen	1280 (or 1260)-1368
		明 Mīn	1368-1644
		清 Tshīn	1644- —

LIST OF THE PRINCIPAL AUTHORITIES CONSULTED IN PREPARING THIS CATALOGUE
AND THE THREE APPENDICES, AND TO WHICH REFERENCE IS MADE UNDER THE
FOLLOWING ABBREVIATIONS.

Sau-kwhân.—No. 1490 高僧傳 Kào-sau-kwhân, or Memoirs of Eminent Priests, in 14 fasciculi. Compiled by 慧皎 Hwui-kiào, in A. D. 519, under the Liân dynasty, A. D. 502-557.

Sui-shu.—隋書 or Annals of the Sui dynasty, A. D. 589-618. By 長孫無忌 K'han-sun Wu-ki (died A. D. 659) and others, of the Thán dynasty, A. D. 618-907. There is a section on the Buddhist Books, in fasciculus 35.

Suh-sau-kwhân.—No. 1493 續高僧傳 Suh-kào-sau-kwhân, or a Continuation of the Memoirs of Eminent Priests, in 40 fasciculi. By 道宣 Tào-süen (died A. D. 667), of the Thán dynasty.

Nêi-tien-lu.—No. 1483 大唐內典錄 Tà-thán-nêi-tien-lu, or a Catalogue of the Buddhist Books collected under the great Thán dynasty, in 10 fasciculi, subdivided into 16. By the same compiler as before, in A. D. 664.

Thu-ki.—No. 1487 古今譯經圖紀 Ku-kin-i-kin-thu-ki, or a Catalogue of the Ancient and Modern Translations, in 4 fasciculi. By 靖邁 Tsin-mâi, in about A. D. 664.

Suh-thu-ki.—No. 1488 續古今譯經圖紀 Suh-ku-kin-i-kin-thu-ki, i. e. a Continuation of the preceding work, in 1 fasciculus. By 智昇 K'-shan, in A. D. 730.

Khâi-yuen-lu.—No. 1485 開元釋教錄 Khâi-yuen-shih-kiào-lu, or a Catalogue of the Buddhist Books collected in the Khâi-yuen period, A. D. 713-741, in 20 fasciculi, subdivided into 30. By the same compiler in the same year as before.

Sun-sau-kwhân.—No. 1495 宋高僧傳 Sun-kào-sau-kwhân, or Memoirs of Eminent Priests, compiled under the later or Northern Sun dynasty, A. D. 960-1127, in 30 fasciculi. By 贊寧 Tsân-niñ, in A. D. 988.

Min-i-tsi.—No. 1640 翻譯名義集 Fân-i-min-i-tsi, or a Collection of the Meanings of the Sanskrit Names translated into Chinese, in 20 fasciculi. By 法雲 Fâ-yun, in A. D. 1151, under the Southern Sun dynasty, A. D. 1127-1280.

Thuñ-ki.—No. 1661 佛祖統紀 Fo-tsu-thuñ-ki, or Records of the Lineage of Buddha and the Patriarchs, in 45 fasciculi, subdivided into 55. This is a history

of Buddhism. By 志磐 K'-phân, in about A. D. 1269-1271.

K'-yuen-lu.—No. 1612 至元法寶勘同總錄 K'-yuen-fâ-pào-kien-thuñ-tsuñ-lu, or a Comparative Catalogue of the Dharmaratna or the Buddhist Books collected in the K'-yuen period, A. D. 1264-1294, in 10 fasciculi. By 慶吉祥 K'ün-ki-siân and others, in A. D. 1285-1287, under the Yuen dynasty, A. D. 1280-1368.

Piao-mu.—No. 1611 大藏聖教法寶標目 Tâ-tsân-shan-kiào-piao-mu, or a Catalogue of the Dharmaratna, being the Holy Teaching of the Great Repository or the Tripitaka, in 16 fasciculi. By 王古 Wân-ku, of the later (or Northern) or Southern Sun dynasty, A. D. 960-1280; and continued by 管主八 Kwân-ku-pâ, in about A. D. 1306.

Thuñ-tsâi.—No. 1637 佛祖歷代通載 Fo-tsu-li-tâi-thuñ-tsâi, or a Complete statement concerning Buddha and the Patriarchs in all ages, in 36 fasciculi. By 念常 Nien-khân, in A. D. 1333 or 1344.

Tâ-min-sân-tsân-shan-kiào-mu-lu 大明三藏聖教目錄 No. 1662. A Catalogue of the Chinese Buddhist Tripitaka, collected under the Min dynasty, A. D. 1368-1644. 4 fasciculi. This is the original Catalogue of the Collection in the India Office Library, on which my own Catalogue is based. The classification and order of the 1662 works contained in it are therefore unaltered; while the Index-characters, taken from the 千字文 Tshien-tsz'-wan, or Thousand-character-composition; are omitted.

Min-sau-kwhân.—大明高僧傳 Tâ-min-kào-sau-kwhân, or Memoirs of Eminent Priests, compiled under the great Min dynasty, A. D. 1368-1644, in 8 fasciculi. By 如惺 Zu-siñ, in A. D. 1617.

K'-tsiñ.—閱藏知津 Yueh-tsân-k'-tsiñ, or Guide for the Examination of the Canon, in 48 fasciculi. By 智旭 K'-sü, in A. D. 1654, under the present Tshin dynasty, which began in A. D. 1644. For this work, see also pp. x, xxvi.

A. R.—Asiatic Researches, vol. xx, Arts. II and XI, i. e. Analysis of the Kangur, on pp. 41-93 and 393-585. By Mr. Alexander Csoma Körösi. Calcutta, 1836.

Conc.—Concordance Sinico-Sanskrite d'un nombre considérable de Titres d'ouvrages Bouddhiques, recueillie

dans un Catalogue Chinois de l'an 1306 [read 1285-1287] et publiée, après le déchiffrement et la restitution des mots indiens, par M. Stanislas Julien. In the *Journal Asiatique*, Novembre-Décembre, 1849, pp. 353-445. The figures after 'Conc.' in the present Catalogue refer to the order of the titles in Julien's list.

Wassiljew.—*Der Buddhismus, seine Dogmen, Geschichte und Literatur*, von W. Wassiljew. St. Petersburg, 1860. The figures after this author's name in the Catalogue refer to the pages of the Russian Original, as printed in the margin of the German translation. In the early pages of the Catalogue, the letter 'p.' should be supplied before the figures.

Eitel.—*Handbook for the Student of Chinese Buddhism*, by Rev. E. J. Eitel. London, 1870.

Beal, Catena.—*A Catena of Buddhist Scriptures from Chinese*. By Rev. S. Beal. London, 1871.

Beal, Catalogue.—*The Buddhist Tripitaka*, as it is known in China and Japan. A Catalogue and Compendious Report. By the same author. 1876. This is the Catalogue of the Chinese Buddhist Tripitaka in the India Office Library, together with an interesting and useful Report on this Collection. This Catalogue is the principal guide of the present compilation.

Beal, B. L. C.—*Abstract of Four Lectures on Buddhist Literature in China*, delivered at University College, London. By the same author. London, 1882.

Mayers.—*The Chinese Reader's Manual. A Handbook of Biographical, Historical, Mythological, and General Literary Reference*. By W. F. Mayers. Shanghai, 1874.

Edkins.—*Chinese Buddhism. A Volume of Sketches, Historical, Descriptive, and Critical*. By Rev. J. Edkins. London, 1880.

Selected Essays.—No. xix. On Sanskrit Texts discovered in Japan, in *Selected Essays on Language, Mythology, and Religion*, vol. ii, pp. 313-371. By Professor Max Müller. London, 1881.

Catalogue of the Hodgson Manuscripts.—*Catalogue of Sanskrit Manuscripts*, collected in Nepal, and presented to various Libraries and Learned Societies, by B. H. Hodgson, Esq. Compiled by Dr. W. W. Hunter. Trübner & Co., 1881.

A. M. G.—*Annales du Musée Guimet*, vol. ii, pp. 131-577. Lyon, 1881. *Analyse du Kandjour*, traduite de l'Anglais et augmentée de diverses additions et remarques, par M. Léon Feer.

J. R. A. S.—*The Journal of the Royal Asiatic Society of Great Britain and Ireland*. London.

J. A. S. B.—*The Journal of the Asiatic Society of Bengal*.

S. B. E.—*The Sacred Books of the East*, translated by various Oriental Scholars, and edited by F. Max Müller. Oxford, 1879-1883.

ABBREVIATIONS IN THE APPENDICES.

- S. M.—Sûtras of the Mahâyâna.
 S. H.—Sûtras of the Hinayâna.
 V. M.—Vinaya of the Mahâyâna.
 V. H.—Vinaya of the Hinayâna.
 A. M.—Abhidharma of the Mahâyâna.
 A. H.—Abhidharma of the Hinayâna.
 I. M.—Indian Miscellaneous Works.
 C. M.—Chinese Miscellaneous Works.

Cat. Bodl. Japan.—*A Catalogue of Japanese and Chinese Books and Manuscripts*, lately added to the Bodleian Library. Prepared by Bunyiu Nanjio. Oxford, 1881.

ADDITIONS AND CORRECTIONS.

Col.	No.	Line	
1	1	5	for 'A. D. 659' read 'A. D. 660-663'
		7	for 'Nêi-tien-lu, fasc. 5, fol. 19' read 'Khâi-yuen-lu, fasc. 8 a, fol. 12 a'
	note 3		add 'or into Sanskrit quite literally' after 'English'
3	1	8, 13, 17, 20, 21, 24	for 'sahasrikâ' read 'sâhasrikâ'
4	2-5	4	(of Nos. 2, 3), 5 (of Nos. 4, 5) for 'sahasrikâ' read 'sâhasrikâ'
	3	6	add 'A. D. 403-404' after 'San-zui'
	4	7	add 'A. D. 286' after 'Yueh-k'
5	5	1	add 'A. D. 179' after 'Lokaraksha'
	6-8	4	for 'sahasrikâ' read 'sâhasrikâ'
	9	6	for 'Khân' read 'Khan'
6	11	2	add 'A. D. 509' after 'Bodhiruki'
	12	3	for 'Khân' read 'Khan'
	13	5	add 'A. D. 648' after 'Hiouen-thsang'
	14	2	add 'A. D. 703' after 'I-tsin'
7	18	5	add 'A. D. 693' after 'others'
8	20	4	add 'A. D. 649' after 'Hiouen-thsang'
9	23	6	add '706-' between 'A. D. and 713'
	(1)	4	for 'Trisam°' read 'Trisam°'
10	(3)	3	add 'A. D. 280' after 'Dharmaraksha'
11	note 2		for 'A. D. 257' read 'A. D. 258'
	5		for 'A. D. 266-313' read 'A. D. 308'
	11		for 'Ku Tâ-li' read 'Ku Fâ-li'
12	(9)	8	add 'A. D. 539' after 'Buddhasânta'
13	(14)	5	add 'A. D. 710' after 'I-tsin'
14	(16)	7	add 'A. D. 568' after 'Narendrayasas'
	(17)	7	add 'A. D. 405' after 'Kumâragîva'
	(19)	7	add 'A. D. 252' after 'Sanghavarman'
15	(23)	9	add 'A. D. 541' after 'Upasûnya'
16	(29)	5	for 'Udayâna' read 'Udayana'
17	(32)	8	add 'A. D. 539' after 'Buddhasânta'
18	(38)	8	add 'A. D. 420' after 'Nandi'
	(39)	8	add 'A. D. 596' after 'Gñânagupta'
20	(47)	8	add 'A. D. 290' after 'Dharmaraksha'
	24	4	for 'Trisam°' read 'Trisam°'
21	28	6	add 'A. D. 147' after 'Lokaraksha'
22	30	6	add 'A. D. 287' after 'Dharmaraksha'
	31	7	add 'A. D. 290' after 'Dharmaraksha'
	32	5	add 'A. D. 303' after 'Dharmaraksha'
	33	5	for 'Au Hhüen' read 'Au Hhüen'
	6		add 'A. D. 181' after 'Fo-thiâo'
23	37	5	add 'A. D. 595' after 'Gñânagupta'
	38	4	for 'Udayâna' read 'Udayana'
24	41	7	add 'A. D. 289' after 'Dharmaraksha'
	42	9	add 'A. D. 317' after 'Dharmaraksha'
	44	2	add 'A. D. 373' after 'Sh'-lun'
25	45	5	add 'A. D. 541' after 'Prsgñâruki'
	46	7	add 'A. D. 693' after 'Bodhiruki'
	47	5	for 'Mâyopama' read 'Mâyopamâ'

Col.	No.	Line	
25	48	6	add 'A. D. 541' after 'others'
26	51	7	add 'A. D. 595' after 'Gñânagupta'
	52	7	add 'A. D. 285' after 'Dharmaraksha'
	53	6	add 'A. D. 680' after 'others'
27	55	6	add 'A. D. 303' after 'Dharmaraksha'
28	59	8	add 'A. D. 435' after 'Gunabhadra'
	60	6	add 'A. D. 542' after 'Pragñâruki'
	62	7	add 'A. D. 584-585' after 'Narendrayasas'
			add '(or 581)' after 'A. D. 589'
29	63	6	add 'A. D. 566' after 'as before'
	7		for 'Tsi' read 'Tshi'
	64	7	add '(Hiouen-thsang)' after 'Hhüen-kwân'
	66	6	add 'A. D. 558' after 'Dharmapragñā'
			for 'Tsi' read 'Tshi'
	67	7	add 'A. D. 587' after 'Gñânagupta'
			add '(or 581)' after 'A. D. 589'
30	71	7	add 'A. D. 462' after 'Hhüen-khân'
31	74	7	add 'A. D. 291(?)' after 'Dharmaraksha'
	75	5	add 'A. D. 594' after 'others'
	77	6	for 'Pâo-un' read 'Pâo-yun'
			add 'A. D. 427' after 'Pâo-yun'
	78	4	add 'A. D. 595' after 'Gñânagupta'
32	79	6	add 'A. D. 291' after 'Dharmaraksha'
	80	5	add 'A. D. 287' after 'Dharmaraksha'
	82	4	add 'A. D. 407' after 'Kumâragîva'
	84	4	for 'Prabhâmitra' read 'Prabhâkaramitra'
			for 'A. D. 628' read 'A. D. 629'
33	87	7	add 'A. D. 418-420' after 'others'
34	86	6	add 'A. D. 693' after 'Bodhiruki'
35	90	2	for 'Bodhiruki' read 'Dharmaruki'
			add 'A. D. 504' after 'Dharmaruki'
	92	4	add 'A. D. 291' after 'Dharmaraksha'
	94	5	add 'A. D. 691' after 'Devapragñā'
36	95	4	add 'A. D. 654' after 'Hiouen-thsang'
	96	7	add 'A. D. 689' after 'Devapragñā'
37	101	7	add 'A. D. 685' after 'Divākara'
	104	4	add 'A. D. 291' after 'Dharmaraksha'
38	110	6	add 'A. D. 297' after 'Dharmaraksha'
39	113	5	add '416-' between 'A. D. and 423'
	115	5	add 'A. D. 664-665' after 'others'
40	116	6	add 'A. D. 269' after 'Dharmaraksha'
	117	7	add 'A. D. 558' after 'Dharmapragñā'
41	120	5	add 'A. D. 417-418' after 'Buddhabhadra'
	121	6	add 'A. D. 593' after 'Gñânagupta'
	126	6	add 'A. D. 703' after 'I-tsin'
42	123	7	add 'A. D. 652' after 'Hiouen-thsang'
43	130	5	for 'Pâo-kwei' read 'Pâo-kwêi'
			add 'A. D. 597' after 'Gñânagupta'
	8		add 'A. D. 552' after 'Paramârtha'
44	133	1	add 'A. D. 481' after 'Dharmagâtayasas'

ADDITIONS AND CORRECTIONS.

xxxv

Col.	No.	Line		Col.	No.	Line	
44	134	6	add 'A. D. 406' after 'Kumārāgīva'	204	904	3	for 'Mahāsatpāda' read 'Mahāsatpada'
	135	4	add 'A. D. 427' after 'K'-yen'	206	922	3	for '°sradha°' read '°sradhā°'
45	138	5	add 'A. D. 286' after 'Dharmaraksha'	221	1004	6	for 'Tāi-tsuñ, A. D. 763-779' read 'Tōh-tsuñ, A. D. 780-804'
47	140	5	add 'A. D. 650' after 'Hiouen-thsang'			7-9	'This Emperor . . . till 788' must be left out
	141	5	add 'A. D. 616' after 'Dharmagupta'	224	1018	5	for '°dhutātūttara°' read '°dhutātut-tara°'
	143	4	add 'A. D. 251' after 'Sañ-hwui'	233	1059	5	for 'pinnayaka (?)' read 'vināyaka'
48	149	5	add 'A. D. 650' after 'Hiouen-thsang'	234	1064	5	for 'Ārya-(dā)kinī (?)' read 'Ārya-kani'
	150	3, 5	for 'Avaivarttya' read 'Avaivartya'	235	1068	5	for 'mātrikavimsati-pūga' read 'matri-kaikavimsatipūgā'
		7	add 'A. D. 284' after 'Dharmaraksha'	236	1073	6	for 'Fā-hhien, A. D. 982-1001' read 'Fā-thien, A. D. 973-981'
50	158	1	for '博' read '博'	237	1075	5	for 'nāmāśtāsataka' read 'nāmāśtasa-taka'
57	187	5	for 'Gñānagupta (the same person as before), under' read 'Gñānayāsas, of'	238	1081	5	for 'A. R., p. 486; A. M. G., p. 289' read 'Cf. A. R., p. 473; A. M. G., pp. 277, 414'
60	203	4	for 'Zih-hhiu' read 'Zih-hhiu'	241	1090	4	for 'pratisarana' read 'pratisarana'
72	272	5	add the following note: 'It has been translated into English by Mr. Beal, in his "Buddhist Literature in China," pp. 172-178'	247	1116	4	for 'Kwāi-su' read 'Hwāi-su'
	273	6	add the following note: 'Cf. Beal, B. L. C., pp. 174-176'	249	1128	5	for 'Pāszepa (Bāshpa)' read 'Pā-sz-pā (Bashpa)'
83	324	3	for 'Kīnta' read 'Kintā'	251	1137	1	for 'Pāszepa (Bāshpa)' read 'Pā-sz-pā (Bashpa)'
84	327	7	for '°svaraika°' read '°svaraikā°'	252	1145	3	for 'Sramanera' read 'Sramanera'
	328	4		253	1151	3	for 'Sramaneriā' read 'Sramaneriā'
88	347	4	for 'Sui dynasty, A. D. 618-907' read 'Northern Kien dynasty, A. D. 557-581'	254	1154	5	for 'Kwāi-su' read 'Hwāi-su'
					1156	5	
91	363	4	for 'Ö-ti-khu-to' read 'Ö-ti-khū-to'	255	1162	3	for 'Mahāsrāmāna' read 'Mahāsrāmāna'
	365	4	for 'Buddhasānta, of the Northern Wēi dynasty, A. D. 386-534' read 'Thān-wu-lān (Dharmaraksha?), of the Eastern Tsin dynasty, A. D. 317-420'	256	1166	5	for 'Sañ-khū' read 'Sañ-khū'
97	395	7	for 'Dharmakāra' read 'Dharmavikrama'	260	1179	6	for 'Nīlakakshus (?) "blue-eye," or Pīngalanetra)' read 'Nīlanetra (or Ārya Deva)'
98	399	4, 12	for 'Sūtrāṅgama' read 'Sūtrāṅgama'	261	1185	6	for 'Nīrdesaprabha (?) "distinct-brightness," or Pīngalanetra)' read 'Nīlanetra (or Ārya Deva)'
		11	for 'Sūtra (hero)-aṅga (limb)' read 'Sūtra (heroism)-gama (approaching)'	268	1219	5	for 'Try-alakshana (?)' read 'Try-akāra (or -alakshana)'
	401	4	add '°saṅgati°' after '°saṅgīti'	269	1223	4	for 'tarka' read 'tāraka'
	402	2	for 'Khān' read 'Khan'		1224	4	
103	425	6	for 'paridhara' read 'paridhāra'		1223	6	for 'Nāgārguna' read 'Mahādignāga'
105	436	7	for 'Fā-shān' read 'Fā-shān'		1224	5	
107	446	6, 12	for 'sūtrāṅgama' read 'sūtrāṅgama'		1225	3	for 'vipassanā (or -vidarsana)' read 'vipasyana (or -vipassanā)'
		7	for 'Mikasaṅkha' read 'Meghasikha'	270	1228	3	for 'Pragñāpti' read 'Pragñāpti'
	449	6	for 'Northern' read 'Eastern'	272	1237	3	for 'sūtra' read 'sāstra'
		7	for 'A. D. 386-534' read 'A. D. 534-550'			5	for 'A. D. 643' read 'A. D. 648'
110	464	5	for 'Bodhidīpa' read 'Bodhi-tān'	274	1252	3	inverted comma must be left out
115	496	4	for 'Gñānolka' read 'Gñānolkā'	281	1276	5	add 'Translated by Hhüen-kwān (Hiouen-thsang), A. D. 660-663' after 'Sāri-putra'
121	526	5	for 'Bhavaśaṅkramita' read 'Bhavaśaṅkrāmīta'			6	add 'but the translator's name is lost' after 'A. D. 220-265'
133	543	6	for 'Dharmanandi' read 'Dharmanandin'	283	1290	3	for '°desa' read '°desa'
145	584	4	for 'Eastern Tsin' read 'earlier Sun'	286	1297	3	for 'Lokasthiti' read 'Lokasthity'
		5	for 'A. D. 317-420' read 'A. D. 420-479'	289	1306	3	for '°saṅgīti' read '°saṅgīti'
146	594	3	for 'Rāshtrapaḥa' read 'Rāshtravara'		1309	5	
147	595	4	for 'Fā-hu (Dharmaraksha)' read 'Fā-tu'			6	for 'Nāgārguna' read 'Mahādignāga'
166	696	9	for 'Sramānas' read 'Sramanas'	291	1317	4	for 'Pragñāpti' read 'Pragñāpti'
169	711	4	for 'Khān-yuen' read 'Khan-yuen'	296	1329	4	for 'Kī-kīā-ye' read 'Kī-kīā-yē'
173	734	4	for 'parivragaka' read 'parivragāka'			4	for 'Nīrvāna' read 'Parinīrvāna'
187	808	4	for 'Sramanera' read 'Sramanera'				
189	820	2	for 'pai' read 'pāi'				
191	835	6	add 'dur' between 'sarva and gati'				
192	840	7	for 'Sagara' read 'Sāgara'				
196	859	8	for 'Pāszepa' read 'Pā-sz-pā, or Bashpa'				
199	872	3	for 'dhyāya' read 'dhyāna'				
204	903	3	for 'adhimukta' read 'adhimukti'				

Col.	No.	Line		Col.	No.	Line	
306	1367	5	for 'Dharmanandi' read 'Dharmanandin'				the addition of 859 works in 3910 (or 3882) fasciculi'
308	1376	3	for 'Mahâpranidhâ°' read 'Mahâpranidhâ°'	359	1634	4	for 'Tsz'- <i>khân</i> ' read 'Tsz'- <i>khan</i> '
	1379	5	for 'Zih-kân' read 'Zih-khan'	363	1649	4	for 'K'no' read 'K'-no'
312	1403	5	for 'dvākāya' read 'dvikāya'	365	1658	7	for 'Sṛāmana' read 'Sramana'
318	1436	5	for 'Tsz'-hhien' read 'Tshz'-hhien'	370	Between No. 3 Nāgārguna, and No. 4 Deva, the following author and his works (taking from lines 12, 13, 21, 22) must be added: 'No. 3 a Dignāga or Mahādignāga, whose name is translated 大域龍 Tā-yü-luñ, lit. 'great-region-dragon,' or 大域龍樹 Tā-yü-luñ-shu, lit. 'great-region-dragon-tree' (Mahādignāgārguna?). There are 3 works ascribed to him, namely:—		
319	1440	8	for 'A. D. 534' read 'A. D. 434'		No. 1223 Nyāyadvāratāra-sāstra. A. D. 711.		
328	1485	6	for '1142' read '1124'		" 1224 " " 648.		
			add 'whether' after 'fasciculi'		" 1309 'Buddhamātrika-pragñāpāramitā-mahārthasāṅgīti-sāstra.' A. D. 980-1000.		
			add 'or whether written originally in Chinese' after 'Chinese'	379	1	9	} for 'Sṛāmana' read 'Sramana'
336	1519	8	for 'Zān-yo' read 'Zan-yo'	380	2	5	
338	1527	5	for 'Wēi-kāi' read 'Wēi-kāi'	381	3	5	
		11	for 'Kāi-sun' read 'Kie-sun'		4	13	
343	1552	6	} add { ' ; and recorded by } after 'A. D. 589-618'	383	5, 7, 8	1	
344	1557	5		384	9, 10	1	
	1559	6			11	4	
345	1562	5	} Kwān-tiñ' }		12	7	
350	1588	5					
352	1600	6	for 'Hhien-kwei' read 'Hhien-hwui'				
353	1607	5	for 'A. D. 936-946' read 'A. D. 936-947'				
	1608	5	for 'Shan' read 'Shān'				
	1608	5	for 'A. D. 603' read 'A. D. 602'				
354	1610	8	add '(or 8521)' before 'fasciculi'				
		9-11	for 'of which . . . fasciculi' read 'with				

A CATALOGUE OF THE CHINESE BUDDHIST TRIPITAKA.

大明三藏聖教目錄

Tà-min-sân-tsân-shan-kiào-mu-lu.

'A RECORD OF THE TITLES OF THE SACRED TEACHING OF THE THREE REPOSITORIES (TRIPITAKA, OR THREE BASKETS, COLLECTED) UNDER THE GREAT MIN DYNASTY, A. D. 1368-1644.'

FIRST DIVISION.

經藏 *Kin-tsân, or Sûtra-pitaka.*

PART I.

大乘經 *Tâ-shan-kin, or the Sûtras of the Mahâyâna.*

CLASS I.

般若部 *Pân-zo-pu, or Prajñâpâramitâ class.*

1 大般若波羅蜜多經

Tâ-pân-zo-po-lo-mi-to-kin.
Mahâprajñâpâramitâ-sûtra¹.

See the *K'uen-lu*, fasc. 1, fol. 11a; Conc. 638. Translated by Hhüen-kwân (Hiouen-thsang), A. D. 659, of the Thán dynasty, A. D. 618-907. (For the former date, see the *Nêi-tien-lu*, fasc. 5 b, fol. 19.) It consists of 600 fasciculi; 200,000 slokas in verse, or an equivalent number of syllables in prose. This is a collection of sixteen Sûtras, short and long. To each of them a preface is added by a Chinese priest, named Hhüen-tsö, a contemporary of the translator. The following is a summary of the contents:—

FASC.	FASC.	CHAP.	PLACE OF THE SCENE.
(a) 400	(1-400),	79,	Grîdhrakûta.
(b) 78	(401-478),	85,	
(c) 59	(479-537),	31,	
(d) 18	(538-555),	29,	
(e) 10	(556-565),	24,	
(f) 8	(566-573),	17,	
(g) 2	(574-575),		Srâvasti.
(h) 1	(576),		
(i) 1	(577),		
(j) 1	(578),		Abode of the Paranirmita-vasavartins.
(k) 5	(579-583),		
(l) 5	(584-588),		Srâvasti.
(m) 1	(589),		
(n) 1	(590),		
(o) 2	(591-592),		Grîdhrakûta.
(p) 8	(593-600),		Venuvana.

¹ Whenever the meaning of the Chinese title is not quite the same as that of the Sanskrit title, it has been translated into English.

In the *K'-yuen-lu* (No. 1612), a catalogue of the Chinese Tripitaka (compiled A.D. 1285-1287, fasc. 1, fol. 11 b-14 a), these sixteen Sūtras (as all the rest) are compared with the Tibetan translations¹ (Kangur and Tangur?), and the following result is stated :

(a) Agrees with the Tibetan *Pragñāpāramitā* in 100,000 slokas in verse, or an equivalent number of syllables in prose (*Satasahasrikā pragñāpāramitā*, 75 chapters, 303 bam-po, or artificial divisions). For the Sanskrit text, see Catalogue of the Hodgson Manuscripts, I. 63; VII. 52.

(b) Agrees with the Tibetan *Pragñāpāramitā* in 25,000 slokas (*Pañkavimsati-sahasrikā pragñāpāramitā*, 76 chapters, 78 bam-po). For the Sanskrit text, see Catalogue of the Hodgson Manuscripts, III. 2; V. 5.

(c) Agrees with the Tibetan *Pragñāpāramitā* in 18,000 slokas (*Ashtādasā-sahasrikā pragñāpāramitā*, 87 chapters, 50 bam-po).

(d) Agrees with the Tibetan *Pragñāpāramitā* in 8000 slokas (*Ashtasahasrikā pragñāpāramitā*. But it is really the *Dasasahasrikā pragñāpāramitā*, 33 chapters, 24 bam-po. Cf. No. 7 below).

(e) Agrees with the Tibetan *Pragñāpāramitā* in 8000 slokas (*Ashtasahasrikā pragñāpāramitā*, 32 chapters, 24 bam-po). For the Sanskrit text, see Catalogue of the Hodgson Manuscripts, I. 1; III. 11; IV. 4, 5; VII. 54. Complete in 32 chapters.

(f) Deest in Tibetan. According to the contents, this is the *Suvikrāntavikrami-pariprikkhā*.

(g) Agrees with the Tibetan *Pragñāpāramitā*, in 700 slokas (*Saptasatikā*).

(h) Deest in Tibetan. The Chinese title is a transliteration of 'Nāgasri.' *Pañkasatikā*?

(i) Agrees with the Tibetan *Pragñāpāramitā*, in 300 slokas. This is the *Vagradhikā pragñāpāramitā*. The Sanskrit text has been published by Professor Max Müller in the *Anecdota Oxoniensia, Aryan Series*, vol. i, part 1, Oxford, 1881.

(j) Agrees with the Tibetan *Pragñāpāramitā*, in 150 slokas (*Pragñāpāramitā arhasatikā*).

(k-o) Agrees with the Tibetan *Pragñāpāramitā*, in 1800 slokas.

¹ In the *K'-yuen-lu*, these Tibetan translations are called 蕃本 *Fān-pan*, or the Books of 西蕃 *Si-fāo*, 'Western Fān,' i.e. 土蕃 *Thu-fān*, more properly 禿髮 *Thu-fā* = *fāh*, which name was assumed for his newly-established kingdom by 倫贊索 *Lun-tsān-su*, in the *Khāi-hwān* period, A.D. 581-600, of the Sui dynasty, which dynasty however did not become the sole ruler of China till A.D. 589. See the 西藏國考 *Si-tsān-kwo-khāo*, in the 清鑑 *Tshin-lāi*, fasc. 1, fol. 26 a seq. See also the Early History of Tibet, by Dr. Bushell, in the Journal of the Royal Asiatic Society, 1880, p. 435 seq.

(p) Agrees with the Tibetan *Pragñāpāramitā*, in 1200 slokas.

The Sanskrit titles and the Tibetan accounts are given in the Index to the Kangur, published by Csoma Kőrösi in the *Asiatic Researches*, vol. xx (1836), pp. 393-397; and by L. Feer in the *Annals du Musée Guimet*, vol. ii (1881), pp. 199-203. For the contents of the whole *Pragñāpāramitā* class, see these authorities : the former, pp. 397-400; the latter, pp. 203-208. See also Wassiljew's *Buddhismus*, 145; Beal's *Catena of the Buddhist Scriptures from the Chinese*, pp. 275-280.

Two Imperial prefaces to the Tripitaka are added at the beginning of this collection (No. 1), in both of which the labours of Hhüen-kwān (Hiouen-tshang) are described by eye-witnesses, namely: 1. That by the Emperor Thái-tsuñ, A.D. 627-649, of the Thán dynasty. 2. That by the Emperor Káo-tsuñ, A.D. 650-683, while he was the heir-apparent.

2 放光般若波羅蜜經

Fān-kwān-pān-zo-po-lo-mi-kiñ.

'*Pragñāpāramitā-sūtra* (with the first chapter on) emitting light.'

Pañkavimsati-sahasrikā pragñāpāramitā.

Translated by Wu-lo-khā (or Mokshala, of Khoten), together with Ku Shu-lān, A.D. 291, of the Western Tsin dynasty, A.D. 265-316. (*Nēi-tien-lu*, fasc. 2, fol. 31 b.) 30 fasciculi; 90 chapters.

3 摩訶般若波羅蜜經

Mo-hō-pān-zo-po-lo-mi-kiñ.

'*Mahāpragñāpāramitā-sūtra.*'

Pañkavimsati-sahasrikā pragñāpāramitā.

Translated by Kumāragīva, together with a Chinese priest, Sañ-zui, of the Latter Tshin dynasty, A.D. 384-417. 30 fasciculi; 90 chapters.

4 光讚般若波羅蜜經

Kwān-tsān-pān-zo-po-lo-mi-kiñ.

'*Pragñāpāramitā-sūtra* (with the first chapter on) the praise of light.'

Pañkavimsati-sahasrikā pragñāpāramitā.

Translated by Ku Fā-hu (Dharmaraksha, of the Yueh-k'), of the Western Tsin dynasty, A.D. 265-316. 10 fasciculi; 21 chapters.

The above three works are earlier translations of the second Sūtra (b) of No. 1; but No. 4 is incomplete. (Preface to No. 1, fasc. 401; *K'-yuen-lu*, fasc. 1, fol. 14 b.)

5 道行般若波羅蜜經

Tāo-hhiñ-pān-zo-po-lo-mi-kiñ.

'*Pragñāpāramitā-sūtra* (with the first chapter on) the practice of the way.'

Dasasahasrikā pragñāpāramitā.

Translated by *K' Leu-kiâ-khân* (Lokaraksha?), of the Eastern Hân dynasty, A. D. 25-220. 10 fasciculi; 30 chapters.

6 小品般若波羅蜜經

Sião-phin-pân-zo-po-lo-mi-kin.

'*Pragñāpāramitā-sūtra* of a small class.'

Dasasahasrikā pragñāpāramitā.

Translated by Kumāragiṇa, A. D. 408, of the Latter Tshin dynasty, A. D. 384-417. (Preface to this version, by Sañ-zui.) 10 fasciculi; 29 chapters.

7 摩訶般若波羅蜜鈔經

Mo-hō-pân-zo-po-lo-mi-khāo-kin.

'An extract from the *Mahāpragñāpāramitā-sūtra*.'

Dasasahasrikā pragñāpāramitā.

Conc. 365. Translated by Dharmapriya, together with Ku Fo-nien and others, A. D. 382, of the Former Tshin dynasty, A. D. 350-394. (Nêi-tien-lu, fasc. 3 b, fol. 3 a.) 5 fasciculi; 13 chapters.

8 大明度無極經

Tā-miñ-tu-wu-ki-kin.

'*Sūtra* of unlimited great-bright-crossing (or *Mahāpragñāpāramitā*).'

Dasasahasrikā pragñāpāramitā.

Translated by *K' Khien*, of the Wu dynasty, A. D. 222-280. 6 fasciculi; 30 chapters.

The above four works are earlier translations of the fourth *Sūtra* (d) of No. 1; but No. 7 is incomplete. (Preface to No. 1, fasc. 538; *K'-yuen-lu*, fasc. 1, fol. 14 b.)

9 勝天王般若波羅蜜經

Shañ-thien-wân-pân-zo-po-lo-mi-kin.

'*Pragñāpāramitā-sūtra*, (spoken to) a heavenly king called Conquering.'

Suvikrāntavikrami-pariprikkhā.

Translated by Upasūnya, A. D. 565, of the *Khân* dynasty, A. D. 557-589. (Nêi-tien-lu, fasc. 5 a, fol. 12.) 7 fasciculi; 16 chapters. This is an earlier translation of the sixth *Sūtra* (f) of No. 1. (Preface to No. 1, fasc. 566; *K'-yuen-lu*, fasc. 1, fol. 15 a.)

10 金剛般若波羅蜜經

Kin-kân-pân-zo-po-lo-mi-kin.

'*Diamond-pragñāpāramitā-sūtra*.'

Vagrakkhedikā pragñāpāramitā.

Conc. 287. The Sanskrit text edited by Professor Max Müller in *Anecdota Oxoniensia*, Aryan Series, vol. i, part 1. Translated by Kumāragiṇa, of the Latter Tshin dynasty, A. D. 384-417. 14 leaves. There is an Imperial preface to this version, by the Emperor *Khân-tsu*, of the Miñ dynasty, dated the ninth year of the *Yun-lō* period, A. D. 1411. An English translation by

Beal in the *Journal of the Royal Asiatic Society*, 1864-5, Art. I.

11 The same as No. 10.

Conc. 287. Translated by Bodhiruki, of the Northern Wêi dynasty, A. D. 386-534. 12 chapters; 17 leaves.

12 The same as No. 10.

Conc. 287. Translated by Paramārtha, A. D. 562, of the *Khân* dynasty, A. D. 557-589. (Note at the end of this version.) 17 leaves.

13 能斷金剛般若波羅蜜經

Nañ-twân-kin-kân-pân-zo-po-lo-mi-kin.

'*Well-cutting-diamond-pragñāpāramitā-sūtra*.'

Vagrakkhedikā pragñāpāramitā.

Translated by Hhüen-kwân (Hiouen-thsang), of the *Thân* dynasty, A. D. 618-907. 21 leaves.

14 The same as No. 13.

Translated by I-tsiñ, of the *Thân* dynasty, A. D. 618-907. 14 leaves.

15 金剛能斷般若波羅蜜經

Kin-kân-nañ-twân-pân-zo-po-lo-mi-kin.

'*Diamond-well-cutting-pragñāpāramitā-sūtra*.'

Vagrakkhedikā pragñāpāramitā.

Translated by Dharmagupta, of the Sui dynasty, A. D. 589-618. 19 leaves. This translation is so literal and mot-à-mot as to be unintelligible to a Chinese without the Sanskrit text. There is a remarkable example, which puzzles the Chinese very much (as I have witnessed myself), namely, *Sārdham ardhā-trayodasabhir Bhikshu-satais* is translated by Dharmagupta literally into 共半三十比丘百 *Kui-pân-sân-shi-pi-khiu-poh*, 'together with-half-three-ten-Bhikshu-hundred,' instead of rendering it as usual by 千二百五十人俱 *Tshien-rh-poh-wu-shi-zan-kü*, 'thousand-two-hundred-five-ten-person-together with,' i. e. 'together with twelve hundred and fifty persons (or Bhikshus).' No Chinese reader could understand why 'half-three-ten-hundred' should be translated into 'twelve hundred and fifty,' unless he knew the Sanskrit text, which means 'thirteen hundred minus a half (hundred),' i. e. 1250¹. A comparison of Dharmagupta's

¹ As to the origin of the number 1250 of Bhikshus, the following explanation by a Chinese priest named Lun-hhiñ is quoted in a commentary on the '*Amitāyur-dhyāna-sūtra*' (fasc. 2, fol. 24 a): 'According to the *Dharmagupta-vinaya* (No. 1117), this number consists of 500 disciples of Uruvilva-kāśyapa, 300 of Gayā-kāśyapa, 200 of Nadi-kāśyapa, 150 of Sāriputra, and 100 of Maudgalyāyana. But these five teachers themselves, as well as the five Bhadravargiyas, ought also to be added to this number of Bhikshus.'

literal translation with the Sanskrit original helps in many places to make the Chinese translation intelligible, and enables us to correct the mistakes of the Chinese translator.

The above six works are earlier and later translations of the ninth Sūtra (i) of No. 1. No. 13 is merely a separate copy of the version given in No. 1. (Preface to No. 1, fasc. 577; *K'-yuen-lu*, fasc. 1, fol. 16 b.) No. 10 is comparatively short, it being a well-known character of this translator (Kumāragīva), that he seldom made a full translation, but preferred to give an abstract of the original. Nos. 11-14 are more or less full, when they are compared with the text, though No. 14 is also short. All these six translations of the *Vagradhikā* seem to have been made from a very similar text, if not from the same.

16 佛說濡首菩薩無上清淨分衛經

Fo-shwo-zu-sheu-phu-sâ-wu-shân-tshin-tsin-fan-wêi-kin.

'Sūtra on the Bodhisattva Mañgusri's highest pure act of seeking alms, spoken by Buddha.'

Pañkasatikā prajñāpāramitā (?).

Translated by Siân-kuñ, of the earlier Sun dynasty, A. D. 420-479, at the Nân-hai ('South-sea') district, in China. 2 fasc. This is an earlier and longer translation of the eighth Sūtra (h) of No. 1. (*K'-yuen-lu*, fasc. 1, fol. 17 a.)

17 仁王護國般若波羅蜜經

Zan-wân-hu-kwo-pân-zo-po-lo-mi-kin.

'*Prajñāpāramitā-sūtra* on a benevolent king who protects his country.'

Translated by Kumāragīva, of the Latter Tshin dynasty, A. D. 384-417. 2 fasciculi; 8 chap. Doubtful (or not found) in Tibetan. (*K'-yuen-lu*, fasc. 1, fol. 16 b.)

18 實相般若波羅蜜經

Shih-siân-pân-zo-po-lo-mi-kin.

'*Prajñāpāramitā-sūtra* of the true form.'

Prajñāpāramitā ardhasatikā.

Translated by Bodhiruki and others, of the Thán dynasty, A. D. 618-907. 10 leaves. This is a later translation of the tenth Sūtra (j) of No. 1. (*K'-yuen-lu*, fasc. 1, fol. 16 b.)

19 摩訶般若波羅蜜大明咒經

Mo-hö-pân-zo-po-lo-mi-tâ-miñ-kheu-kin.

'*Mahāprajñāpāramitā-mahāvīdyā-mantra-sūtra*.'

Prajñāpāramitā-hridaya-sūtra.

Translated by Kumāragīva, of the Latter Tshin dynasty, A. D. 384-417. 1 leaf. For the Sanskrit text, see Max Müller's *Selected Essays*, vol. ii, pp. 368, 370; *Anecd. Oxon.*, vol. i, part 1, pp. 3-11; *Cat. Bodl. Japan.*, Nos. 45 b, 46 a, 61, 62, 63. Agrees with Tibetan. (*K'-yuen-lu*, fasc. 1, fol. 17 a. Cf. A. R., p. 397; A. M. G., p. 202.)

20 般若波羅蜜多心經

Pân-zo-po-lo-mi-to-sin-kin.

Prajñāpāramitā-hridaya-sūtra.

Translated by Hhüen-kwân (Hiouen-thsang), of the Thán dynasty, A. D. 618-907. 1 leaf. This is a later translation of the preceding sūtra. (*K'-yuen-lu*, fasc. 1, fol. 17 a.) An English translation by Beal in the *Journal of the Royal Asiatic Society*, 1864-5, Art. II; and also in his *Catena of Buddhist Scriptures from the Chinese*, pp. 282-284.

There are two prefaces to No. 20, namely: 1. That by the Emperor Thâi-tsu, A. D. 1368-1398, of the Min dynasty. 2. That by a priest named Hwui-kuñ, of the Thán dynasty.

These two translations agree well with the Sanskrit text above mentioned.

21 文殊師利所說摩訶般若波羅蜜經

Wan-shu-sh'-li-su-shwo-mo-hö-pân-zo-po-lo-mi-kin.

'*Mahāprajñāpāramitā-sūtra*, spoken by Mañgusri.'

Saptasatikā prajñāpāramitā.

Conc. 797. Translated by Mandra, of the Liân dynasty, A. D. 502-557. 24 leaves.

22 文殊師利所說般若波羅蜜經

Wan-shu-sh'-li-su-shwo-pân-zo-po-lo-mi-kin.

'*Prajñāpāramitā-sūtra*, spoken by Mañgusri.'

Saptasatikā prajñāpāramitā.

Translated by Saṅghapāla, of the Liân dynasty, A. D. 502-557. 23 leaves.

The above two works are earlier translations of the seventh Sūtra (g) of No. 1. (Preface to No. 1, fasc. 574; *K'-yuen-lu*, fasc. 1, fol. 15 b.)

CLASS II.

寶積部

Pào-tsi-pu, i. e. Ratnakūta Class.

23

大寶積經

Tà-pào-tsi-kin.

Mahāratnakūta-sūtra.

K'-yuen-lu, fasc. 1, fol. 20 a; Conc. 642. Cf. A. R., p. 406; A. M. G., p. 212; Wassiljew, 154. Translated by Bodhiruki, A. D. 713, of the Thān dynasty, A. D. 618-907; and by his predecessors and contemporaries, A. D. 265-713. 120 fasc. This is a collection of forty-nine Sūtras, arranged by Bodhiruki, who had himself translated twenty-five of them.

There are two prefaces to this collection, namely: 1. That by the Emperor Zui-tsun, A. D. 684, 710-712, who then retired from the throne, and who gives a short account concerning the life of Bodhiruki. 2. That by an official, Sū Ōo, a contemporary of Bodhiruki.

The following is a list of the forty-nine Sūtras:—

(1)

三律儀會

Sân-lüh-i-hwui.

'That (spoken at) an assembly on the three moral precepts.'

Trisambara-nirdeśa.

K'-yuen-lu, fasc. 1, fol. 20 b; Conc. 507; A. R., p. 407; A. M. G., p. 213¹. Translated by Bodhiruki, of the Thān dynasty, A. D. 618-907. 3 fasciculi (fasc. 1-3 of No. 23).

(2)

無邊莊嚴會

Wu-pien-kwân-yen-hwui.

'That (spoken at) an assembly on (the request of the Bodhisattva) Anantavyūha (?).'

Anantamukha-vinisodhana-nirdeśa.

K'-yuen-lu, fasc. 1, fol. 20 b; Conc. 842; A. R., p. 407; A. M. G., p. 214. Translated by Bodhiruki, of the Thān dynasty, A. D. 618-907. 4 fasciculi (fasc. 4-7).

(3)

密跡金剛力士會

Mi-tsi-kin-kân-li-k'-hwui.

'That (spoken at) an assembly on (the request of) the wrestler Guhyapada (? or Guhyapati) Vagra.'

Tathāgatā-kintya-guhyā-nirdeśa.

¹ These last two authorities give a full Sanskrit title, viz. Ārya-mahāratnakūta-dharmaparyāya-satasahasrika-granthe Trisambara-nirdeśa-parivartanāma mahāyāna-sūtram. Csoma adds the following note, which I shall follow hereafter in this Catalogue: 'To make short the titles, in the beginning the word "Ārya," meaning "the venerable," as also at the end, "Nāma mahāyāna-sūtram," will be omitted, and only that will be mentioned which necessarily belongs to the titles.'

K'-yuen-lu, fasc. 1, fol. 21 a; Conc. 351; A. R., p. 408; A. M. G., p. 314. Translated by Ku Fā-hu (Dharmaraksha), of the Western Tsin dynasty, A. D. 265-316. 7 fasciculi (fasc. 8-14).

(4)

淨居天子會

Tsin-kü-thien-tsz'-hwui.

'That (spoken at) an assembly on (the request of) a Devaputra of the pure abode (Suddhavāsa ?).'

(Vini)sodhana-nirdeśa.

K'-yuen-lu, fasc. 1, fol. 21 a; Conc. 763.

Svapna-nirdeśa.

A. R., p. 408; A. M. G., p. 214; Conc. 763.

Translated by Ku Fā-hu (Dharmaraksha), of the Tsin dynasty, A. D. 265-316. 2 fasciculi (fasc. 15, 16).

(5)

無量壽如來會

Wu-liân-sheu-zu-lai-hwui.

'That (spoken at) an assembly on the Tathāgata Amitāyus.'

Amitāyusha-vyūha.

K'-yuen-lu, fasc. 1, fol. 21 b.

Amitābha-vyūha.

A. R., p. 408; A. M. G., p. 214; Conc. 827.

Sukhāvatī-vyūha.

Cf. A. M. G., p. 214, note 2.

Translated by Bodhiruki, of the Thān dynasty, A. D. 618-907. 2 fasciculi (fasc. 17, 18).

This is the eleventh of twelve translations of the large Sukhāvatīvyūha¹. The first and the fifth to tenth were

¹ According to the Thu-ki (No. 1487), a catalogue of the Chinese Tripitaka, compiled in about A. D. 664, Khāi-yuen-lu and K'-yuen-lu, the following is a list of twelve translations of this Sūtra:—

(I) Wu-liân-sheu-kin, 'Amitāyus-sūtra.' 2 fasc. Translated by An Shi-kāo, A. D. 148-170, of the Eastern Hān dynasty, A. D. 25-220. (Thu-ki, fasc. 1, fol. 5 b.) Lost.

(II) Wu-liân-tshin-tsin-phin-tan-kiāo-kin, 'Amita-suddha-samyaksambuddha-sūtra.' 3 fasc. By K' Len-kiā-khān (Lokaraksha?), A. D. 147-186, of the same dynasty as before. (Thu-ki, fasc. 1, fol. 4 a; K'-yuen-lu, fasc. 1, fol. 31 a.) In existence, first of the five translations. No. 25 of the Chinese Tripitaka.

(III) Ō-mi-tho-kin, 'Amita-sūtra.' 2 fasc. By K' Khien, A. D. 223-253, of the Wu dynasty, A. D. 222-280. (Thu-ki, fasc. 1, fol. 19 a; K'-yuen-lu, fasc. 1, fol. 31 b.) In existence, second of the five. No. 26.

(IV) Wu-liân-sheu-kin, 'Amitāyus-sūtra.' 2 fasc. By Khān Sān-khāi (Saṅghavarman), A. D. 252, of the Wēi dynasty, A. D. 220-265. (Thu-ki, fasc. 1, fol. 17 b; K'-yuen-lu, fasc. 1, fol. 31 b.) In existence, third of the five. No. 27.

already lost in China in A. D. 730, when the Khâi-yuen-lu (No. 1485), a well-known catalogue of the Chinese Tripitaka, was compiled; so that there are now only five in existence, of which this (No. 23. 5) is the fourth translation. For the Sanskrit text, see J. R. A. S., 1880, pp. 164, 165; Max Müller, Selected Essays, vol. ii, pp. 343-345; Catalogue of Hodgson MSS., I. 20; III. 13; IV. 3; VI. 29; VII. 71. Five MSS., as described by Professor Max Müller, have already been compared, and they are nearly the same, except a few various readings, additions, and omissions. But none of the five Chinese translations agrees entirely with the Sanskrit text, and they themselves differ from each other considerably. The following facts, however, remain unchanged throughout the text and translations, viz. the scene of the dialogue is placed at Râgagriha, on the mountain Gridhrakûta, and Bhagavat or Buddha, Ânanda and Maitreya are introduced as the principal speakers, the subject being the description of Sukhâvatî, together with the history of Amitâyus or Amitâbha, from his early stage of a Bhikshu with the name Dharmâkara, at the time of the Tathâgata Lokeshvararâga.

(V) Wu-liân-tshîn-tsiûn-phiûn-taû-kiâo-kiû, 'Amita-suddha-samyaksambuddha-sûtra.' 2 fasc. By Po Yen, A. D. 257, of the same dynasty as before. (Thu-ki, fasc. 1, fol. 18 a.) Lost.

(VI) Wu-liân-sheu-kiû, 'Amitâyus-sûtra.' 2 fasc. By Ku Fâ-hu (Dharmaraksha), A. D. 266-313, of the Western Tsin dynasty, A. D. 265-316. (Thu-ki, fasc. 2, fol. 2 a.) Lost.

(VII) Sin-wu-liân-sheu-kiû, 'new Amitâyus-sûtra.' 2 fasc. By Buddhahadra, A. D. 398-421, of the Eastern Tsin dynasty, A. D. 317-420. (Thu-ki, fasc. 2, fol. 23 b.) Lost.

(VIII) Wu-liân-sheu-k'-kan-taû-kan-kiâo-kiû, 'Amitâyur-arhat-samyaksambuddha-sûtra.' 1 fasc. By Ku Tâ-li, A. D. 419, of the same dynasty as before. (Thu-ki, fasc. 2, fol. 26 a.) Lost.

(IX) Sin-wu-liân-sheu-kiû, 'new Amitâyus-sûtra.' 2 fasc. By Pâo-yun, A. D. 424-453, of the earlier Suñ dynasty, A. D. 420-479. (Thu-ki, fasc. 3, fol. 19 a.) Lost.

(X) Sin-wu-liân-sheu-kiû, 'new Amitâyus-sûtra.' 2 fasc. By Dharmamitra, A. D. 424-441, of the same dynasty as before. (Khâi-yuen-lu, fasc. 14, fol. 4 a.) Lost.

(XI) Wu-liân-sheu-zu-lâi-hwui, 'Amitâyus-tathâgata-parshad,' i. e. the Sûtra spoken by Buddha (Fo-shwo . . . kiû understood) on the Tathâgata Amitâyus, at an assembly. 2 fasc. By Bodhiruki, A. D. 693-713, of the Thán dynasty, A. D. 618-907. (K'-yuen-lu, fasc. 1, fol. 21 b.) In existence, fourth of the five. No. 23 (5).

(XII) Tâ-shaû-wu-liân-sheu-kwân-yen-kiû, 'Mahâyânâmitâyur-vyûha-sûtra.' 3 fasc. By Fâ-hhien, A. D. 982-1001, of the later Suñ dynasty, A. D. 960-1280. (K'-yuen-lu, fasc. 4, fol. 11 a.) In existence, fifth of the five. No. 863.

Thus none of these twelve Chinese titles has yet shown us the meaning of the title of Sukhâvatîvyûha, or Amitâbhavyûha; but on the contrary, almost all of them agree with the title Amitâyurvyûha, or Amitâyus-sûtra. For the above seven missing translations, see the Khâi-yuen-lu, fasc. 14, fol. 3 b seq.

(6) 不動如來會

Pu-tuñ-zu-lâi-hwui.

'That (spoken at) an assembly on the Tathâgata Akshobhya.'
Akshobhyasya Tathâgatasya vyûha.

K'-yuen-lu, fasc. 1, fol. 21 b; Conc. 500; A. R., p. 408; A. M. G., p. 214. Translated by Bodhiruki, of the Thán dynasty, A. D. 618-907. 2 fasciculi (fasc. 19, 20); 6 chapters.

(7) 被甲莊嚴會

Pèi-kiâ-kwân-yen-hwui.

'That (spoken at) an assembly on the adornment of wearing the armour.'

Varmavyûha-nirdesa.

K'-yuen-lu, fasc. 1, fol. 21 b; Conc. 436. Translated by Bodhiruki, of the Thán dynasty, A. D. 618-907. 5 fasciculi (fasc. 21-25).

(8) 法界體性無分別會

Fâ-kiê-thi-siû-wu-fan-pieh-hwui.

'That (spoken at) an assembly on the indivisibility of the substance and nature of the Dharmadhâtu.'

Dharmadhâtu-hridaya-samvrita-nirdesa.

K'-yuen-lu, fasc. 1, fol. 22 a; Conc. 134.

Dharmadhâtu-prakrity-asambheda-nirdesa¹.

A. R., p. 408; A. M. G., p. 214; Conc. 134.

Translated by Mandra, of the Liân dynasty, A. D. 502-557. 2 fasciculi (fasc. 26, 27).

The above eight Sûtras agree with Tibetan. K'-yuen-lu, fasc. 1, fol. 22 a.

(9) 大乘十法會

Tâ-shaû-shi-fâ-hwui.

'That (spoken at) an assembly on the ten Dharmas of the Mahâyâna.'

Dasadharmaka.

K'-yuen-lu, fasc. 1, fol. 22 b; Conc. 567; A. R., p. 408; A. M. G., p. 215. Translated by Buddhasânta, of the Northern Wèi dynasty, A. D. 386-534. 1 fasciculus (fasc. 28).

(10) 文殊師利普門會

Wan-shu-sh'-li-phu-man-hwui.

'That (spoken at) an assembly on (the request of) Mañgusri on the Samantamukha.'

Samantamukha-parivarta.

K'-yuen-lu, fasc. 1, fol. 22 b; Conc. 804; A. R., p. 408; A. M. G., p. 215. Translated by Bodhiruki, of the Thán dynasty, A. D. 618-907. 1 fasciculus (fasc. 29).

¹ Csoma translates this title as follows: 'The showing of the indivisibility of the root of the first moral Being.'

(11) 出現光明會

K'hu-hhien-kwân-miñ-hwui.

'That (spoken at) an assembly on making the light manifest.
Rasminirhâra-saṅgirathî (or *-saṅgîti*?).

K'-yuen-lu, fasc. 1, fol. 22 b; Conc. 721.

Prabhâ-sâdhanâ.

A. R., p. 408; A. M. G., p. 215.

Translated by Bodhiruki, of the Thán dynasty, A. D. 618-907. 5 fasciculi (fasc. 30-34).

(12) 菩薩藏會

Phu-sâ-tsân-hwui.

'That (spoken at) an assembly on the Bodhisattva-pitaka.
Bodhisattva-pitaka.

K'-yuen-lu, fasc. 1, fol. 23 a; Conc. 491; A. R., p. 408; A. M. G., p. 215. Translated by Hhüen-kwân (Hiouen-thsang), A. D. 645, of the Thán dynasty, A. D. 618-907. 20 fasciculi (fasc. 35-54); 12 chapters. This is the first translation made by Hhüen-kwân (Hiouen-thsang), after his return to China from India in A. D. 645. (*Nêi-tien-lu*, fasc. 5 b, fol. 19 b.)

The above four Sûtras agree with Tibetan. *K'-yuen-lu*, fasc. 1, fol. 23 a.

(13) 佛爲阿難說人處胎會

Fo-wei-ö-nân-shwo-zan-khu-thâi-hwui.

'That spoken by Buddha to Ānanda at an assembly on (the state of) man's dwelling in the womb.'

Garbha-sûtra (?).

Wassiljew, 327. Translated by Bodhiruki, of the Thán dynasty, A. D. 618-907. 1 fasciculus (fasc. 55).

(14) 佛說入胎藏會

Fo-shwo-zu-thâi-tsân-hwui.

'That spoken by Buddha at an assembly on entering the womb.'
Garbha-sûtra (?).

Translated by I-tsin, of the Thán dynasty, A. D. 618-907. 2 fasciculi (fasc. 56, 57). 'This Sûtra originally formed a part (fasc. 11 and 12) of the *Sarvâstivâdanikâya-vinaya-samyukta-vastu* (No. 1121, in 40 fasciculi), translated by I-tsin, who then published this Sûtra as a separate work. It was afterwards placed here as No. 23 (14) by Bodhiruki, according to the order of the Sanskrit text of *Mahâratnakûta-sûtra* (No. 23).' *K'-yuen-lu*, fasc. 1, fol. 23 b.

(15) 文殊師利授記會

Wan-shu-sh'-li-sheu-ki-hwui.

'That (spoken at) an assembly on giving the prophecy to *Mañgusri*.
Mañgusri-buddhakshetragunavyûha.

A. R., p. 409; A. M. G., p. 215; Conc. 800. Trans-

lated by Sikshânanda, of the Thán dynasty, A. D. 618-907. 3 fasciculi (fasc. 58-60).

'The above three Sûtras are wanting in Tibetan.' *K'-yuen-lu*, fasc. 1, fol. 23 b. But the last of the three seems to be in existence in Tibetan also. See the authorities mentioned under the title.

(16) 菩薩見實會

Phu-sâ-kien-shih-hwui.

'That (spoken at) an assembly on the Bodhisattva's seeing the truth.'
Pitâ-putra-samâgama.

K'-yuen-lu, fasc. 1, fol. 23 b; Conc. 480; A. R., p. 409; A. M. G., p. 215. Translated by Narendrayasas, of the Northern Tshi dynasty, A. D. 550-577. 16 fasciculi (fasc. 61-76); 29 chapters.

(17) 富樓那會

Fu-leu-nâ-hwui.

'That (spoken at) an assembly on (the request of) Purna.'
Pûrna-pariprikkhâ.

K'-yuen-lu, fasc. 1, fol. 24 a; Conc. 179; A. R., p. 409; A. M. G., p. 215. Translated by Kumâragîva, of the Latter Tshin dynasty, A. D. 384-417. 3 fasciculi (fasc. 77-79); 8 chapters.

(18) 護國菩薩會

Hu-kwo-phu-sâ-hwui.

'That (spoken at) an assembly on (the request of) the Bodhisattva *Râshtrapâla*.'

Râshtrapâla-pariprikkhâ.

K'-yuen-lu, fasc. 1, fol. 24 a; Conc. 214; A. R., p. 409; A. M. G., p. 216. Translated by *Gñânagupta*, of the Sui dynasty, A. D. 589-618. 2 fasciculi (fasc. 80, 81). This Bodhisattva *Râshtrapâla* (as the Chinese title tells us) is 'a demon,' in Tibetan. See the last two authorities above mentioned.

(19) 郁伽長者會

Yü-kie-khân-kö-hwui.

'That (spoken at) an assembly on (the request of) the *Sreshthin Ugra*.
Ugra-pariprikkhâ.

K'-yuen-lu, fasc. 1, fol. 24 b; Conc. 859; A. R., p. 409; A. M. G., p. 216. Translated by Khân Sañkhâi (*Saṅghavarman*), of the Wèi dynasty, A. D. 220-265. 1 fasciculus (fasc. 82). Agrees with Tibetan. *K'-yuen-lu*.

(20) 無盡伏藏會

Wu-tsin-fu-tsân-hwui.

'That (spoken at) an assembly on the unexhausted hidden repository,' or '*Aksharakosha-sûtra* (1).'

Translated by Bodhiruki, of the Thán dynasty, A. D. 618-907. 2 fasciculi (fasc. 83, 84). Deest in Tibetan. *K'-yuen-lu*, fasc. 1, fol. 24 b.

(21) 授幻師跋陀羅記會

Sheu-hwân-sh'-poh-tho-lo-ki-hwui.

'That (spoken at) an assembly on giving the prophecy to the magician Bhadra.'

Bhadra-mâyâkâra-pariprikkhâ.

K'-yuen-lu, fasc. 1, fol. 24 b.

Bhadra-mâyâkâra-vyâkarana.

A. R., p. 409; A. M. G., p. 216; Conc. 63. Translated by Bodhiruki, of the Thán dynasty, A. D. 618-907. 1 fasciculus (fasc. 85).

(22) 大神變會

Tâ-shan-pien-hwui.

'That (spoken at) an assembly on giving the great supernatural change.'

Mahâpratihâryopadesa.

K'-yuen-lu, fasc. 1, fol. 25 a; Conc. 563; A. R., p. 409; A. M. G., p. 216. Translated by Bodhiruki, of the Thán dynasty, A. D. 618-907. 2 fasciculi (fasc. 86, 87).

(23) 摩訶迦葉會

Mo-hö-kie-yeh-hwui.

'That (spoken at) an assembly on (the request of) Mahâkâsyapa.'

Mahâkâsyapi (or -kâsyapa?).

K'-yuen-lu, fasc. 1, fol. 25 a.

Mahâkâsyapa-saṅgîti. Conc. 363.

Maitreya-mahâsimhanâdana.

A. R., p. 409; A. M. G., p. 216. Translated by Upasûnya, of the Eastern Wêi dynasty, A. D. 534-550. 2 fasciculi (fasc. 88, 89).

(24) 優波離會

Yiu-po-li-hwui.

'That (spoken at) an assembly on (the request of) Upâli.'

Vinayavinisakaya-upâli-pariprikkhâ.

K'-yuen-lu, fasc. 1, fol. 25 b; Conc. 862; A. R., p. 409; A. M. G., p. 216. Translated by Bodhiruki, of the Thán dynasty, A. D. 618-907. 1 fasciculus (fasc. 90).

(25) 發勝志樂會

Fâ-shan-k'-yâo-hwui.

'That (spoken at) an assembly on raising the excellent inclination and wish.'

Âdyâsaya-saṅkodana.

K'-yuen-lu, fasc. 1, fol. 25 b; Conc. 128; A. R., p. 410; A. M. G., p. 216. Translated by Bodhiruki, of the Thán dynasty, A. D. 618-907. 2 fasciculi (fasc. 91, 92).

(26) 善臂菩薩會

Shân-phi-phu-sâ-hwui.

'That (spoken at) an assembly on (the request of) the Bodhisattva Subâhu.'

Subâhu-pariprikkhâ.

K'-yuen-lu, fasc. 1, fol. 26 a; Conc. 58; A. R., p. 410; A. M. G., p. 216. Translated by Kumâragîva, of the Latter Tshin dynasty, A. D. 384-417. 2 fasciculi (fasc. 93, 94).

(27) 善順菩薩會

Shân-shun-phu-sâ-hwui.

'That (spoken at) an assembly on (the request of) the Bodhisattva Surata.'

Surata-pariprikkhâ.

K'-yuen-lu, fasc. 1, fol. 26 a; Conc. 54; A. R., p. 410; A. M. G., p. 216. Translated by Bodhiruki, of the Thán dynasty, A. D. 618-907. 1 fasciculus (fasc. 95). This Bodhisattva Surata (as the Chinese title tells us) is 'a chief or brave man,' in Tibetan. See the last two authorities above mentioned.

(28) 勤授長者會

Khin-sheu-khân-kö-hwui.

'That (spoken at) an assembly on (the request of) the Sreshtin Viradatta.'

Vîradatta-pariprikkhâ.

K'-yuen-lu, fasc. 1, fol. 26 a; Conc. 282; A. R., p. 410; A. M. G., p. 216. Translated by Bodhiruki, of the Thán dynasty, A. D. 618-907. 1 fasciculus (fasc. 96).

(29) 優陀延王會

Yiu-tho-yen-wân-hwui.

'That (spoken at) an assembly on (the request of) the King Udayâna.'

Udayâna-vatsarâga-pariprikkhâ.

K'-yuen-lu, fasc. 1, fol. 26 b; Conc. 865; A. R., p. 410; A. M. G., p. 217. Translated by Bodhiruki, of the Thán dynasty, A. D. 618-907. 1 fasciculus (fasc. 97).

(30) 妙慧童女會

Miâo-hwui-thuñ-nü-hwui.

'That (spoken at) an assembly on (the request of) a girl named Sumati (a daughter of a Sreshtin in Râgagrîha).'

Sumati-dârikâ-pariprikkhâ.

K'-yuen-lu, fasc. 1, fol. 26 b; *Conc.* 356; *A. R.*, p. 410; *A. M. G.*, p. 217. Translated by Bodhiruki, of the *Thân* dynasty, A. D. 618-907. 1 fasciculus (fasc. 98 a).

(31) 恒河上優婆夷會

Hañ-hö-shân-yiu-pho-i-hwui.

'That (spoken at) an assembly on (the request of) an *Upāsikā* who lived on (the bank of) the river *Gaṅgā*.'

Gaṅgotaropāsikā-pariprikkhā.

K'-yuen-lu, fasc. 1, fol. 27 a; *Conc.* 184; *A. R.*, p. 410; *A. M. G.*, p. 217. Translated by Bodhiruki, of the *Thân* dynasty, A. D. 618-907. 1 fasciculus (fasc. 98 b).

(32) 無畏德菩薩會

Wu-wèi-tōh-phu-sâ-hwui.

'That (spoken at) an assembly on (giving the prophecy to) the *Bodhisattva Asokadattā* (a Princess of the King *Agātasatru*).'

Asokadattā-vyākaraṇa.

K'-yuen-lu, fasc. 1, fol. 27 a; *Conc.* 835; *A. R.*, p. 410; *A. M. G.*, p. 217. Translated by *Buddhasānta*, of the Northern *Wèi* dynasty, A. D. 386-534. 1 fasciculus (fasc. 99).

(33) 無垢施菩薩應辯會

Wu-keu-sh'-phu-sâ-yiñ-pien-hwui.

'That (spoken at) an assembly on the fitting eloquence of the *Bodhisattva Vimaladattā* (a Princess of the King *Prasenagit*).'

Vimaladattā-pariprikkhā.

K'-yuen-lu, fasc. 1, fol. 27 a; *Conc.* 819; *A. R.*, p. 410; *A. M. G.*, p. 217. Translated by *Nieh Tào-kan*, of the Western *Tsin* dynasty, A. D. 265-316. 1 fasciculus (fasc. 100); 5 chapters.

(34) 功德寶華敷菩薩會

Kuñ-tōh-pâo-hwâ-fu-phu-sâ-hwui.

'That (spoken at) an assembly on (the request of) the *Bodhisattva Gunaratnasāṅkusumita*.'

Gunaratnasāṅkusumita-pariprikkhā.

K'-yuen-lu, fasc. 1, fol. 27 b; *Conc.* 300; *A. R.*, p. 410; *A. M. G.*, p. 217. Translated by Bodhiruki, of the *Thân* dynasty, A. D. 618-907. 6 leaves (fasc. 101 a).

(35) 善德天子會

Shân-tōh-thien-tsz'-hwui.

'That (spoken at) an assembly on (the request of) the *Devaputra Sudharma* (? "good-virtue").'

Akintyabuddhaviśaya-nirdeśa.

K'-yuen-lu, fasc. 1, fol. 27 b; *Conc.* 62; *A. R.*, p. 411; *A. M. G.*, p. 217. Translated by Bodhiruki, of the *Thân* dynasty, A. D. 618-907. 19 leaves (fasc. 101 b).

The above fifteen *Sūtras* agree with Tibetan. *K'-yuen-lu*, s. v.

(36) 善住意天子會

Shân-tu-i-thien-tsz'-hwui.

'That (spoken at) an assembly on (the request of) the *Devaputra Sushthitamati*.'

Sushthitamati-pariprikkhā.

A. R., p. 411; *A. M. G.*, p. 217; *Conc.* 61. Translated by *Dharmagupta*, of the *Sui* dynasty, A. D. 589-618. 4 fasciculi (fasc. 102-105); 10 chapters. 'Deest in Tibetan.' *K'-yuen-lu*, fasc. 1, fol. 28 a. See, however, the authorities mentioned under the title.

(37) 阿闍世王太子會

Ö-shō-shi-wân-thâi-tsz'-hwui.

'That (spoken at) an assembly on (the request of) the Crown-Prince of the King *Agātasatru* (*Simha* by name).'

Simha-pariprikkhā.

K'-yuen-lu, fasc. 1, fol. 28 a; *Conc.* 4; *A. R.*, p. 411; *A. M. G.*, p. 217.

Subāhu-pariprikkhā.

Conc. 4. Translated by Bodhiruki, of the *Thân* dynasty, A. D. 618-907. 7 leaves (fasc. 106 a).

(38) 大乘方便會

Tâ-shaṅ-fân-pien-hwui.

'That (spoken at) an assembly on the good means (*Upāyakauśalya*) of the *Mahāyāna*.'

Gñānottara-bodhisattva-pariprikkhā.

K'-yuen-lu, fasc. 1, fol. 28 a, where a longer title is given; *Conc.* 568; *A. R.*, p. 411; *A. M. G.*, p. 218. Translated by *Nandi*, of the Eastern *Tsin* dynasty, A. D. 317-420. 3 fasciculi (fasc. 106 b-108).

(39) 賢護長者會

Hhien-hu-khân-kō-hwui.

'That (spoken at) an assembly on (the request of) the *Sreshthīn Bhādrapāla*.'

Bhādrapāla-sreshthi-pariprikkhā.

K'-yuen-lu, fasc. 1, fol. 28 b; *Conc.* 188; *A. R.*, p. 411; *A. M. G.*, p. 218. Translated by *Gñānagupta*, of the *Sui* dynasty, A. D. 589-618. 2 fasciculi (fasc. 109, 110).

The above three *Sūtras* agree with Tibetan. *K'-yuen-lu*, s. v.

(40) 淨信童女會

Tsin-sin-thuñ-nü-hwui.

'That (spoken at) an assembly on (the request of) a girl named *Pure-faith*,' or '*Suddhasaddhā-dārikā-pariprikkhā* (?).'

Translated by Bodhiruki, of the *Thân* dynasty, A. D. 618-907. 14 leaves (fasc. 111 a). Deest in Tibetan. *K'-yuen-lu*, fasc. 1, fol. 29 a. -

(41) 彌勒菩薩問八法會

Mi-lö-phu-sâ-wan-pâ-fâ-hwui.

‘That (spoken at) an assembly on the eight Dharmas asked by the Bodhisattva Maitreya.’

Maitreya-pariprikkhâ-dharmâshṭa.

K'-yuen-lu, fasc. 1, fol. 29 a; Conc. 347; A. R., p. 411; A. M. G., p. 218. Translated by Bodhiruki, of the Northern Wêi dynasty, A. D. 386-534. 4 leaves (fasc. 111 b).

(42) 彌勒菩薩所問會

Mi-lö-phu-sâ-su-wan-hwui.

‘That (spoken at) an assembly on (the request of) the Bodhisattva Maitreya.’

Maitreya-pariprikkhâ.

K'-yuen-lu, fasc. 1, fol. 29 a; Conc. 348; A. R., p. 411; A. M. G., p. 218. Translated by Bodhiruki, of the Thán dynasty, A. D. 618-907. 13 leaves (fasc. 111 c).

The above two Sūtras agree with Tibetan. K'-yuen-lu, s. v.

(43) 普明菩薩會

Phu-miñ-phu-sâ-hwui.

‘That (spoken at) an assembly on (the request of) the Bodhisattva Samantaprabhā.’

Kāsyapa-parivarta.

A. R., p. 411; A. M. G., p. 218; Conc. 472. Translator's name is lost. 1 fasciculus (fasc. 112). ‘Deest in Tibetan.’ K'-yuen-lu, fasc. 1, fol. 29 b. See, however, the authorities mentioned under the title.

(44) 寶梁聚會

Pào-liân-tsu-hwui.

‘That (spoken at) an assembly on a heap of precious beams.’

Ratnarâsi.

K'-yuen-lu, fasc. 1, fol. 29 b.

Ratnaparâsi.

A. R., p. 411; A. M. G., p. 218; Conc. 411. Translated by Shih Tão-kuñ, of the Northern Liân dynasty, A. D. 397-439. 2 fasciculi (fasc. 113, 114).

(45) 無盡慧菩薩會

Wu-tsin-hwui-phu-sâ-hwui.

‘That (spoken at) an assembly on (the request of) the Bodhisattva Akshayamati.’

Akshayamati-pariprikkhâ.

K'-yuen-lu, fasc. 1, fol. 29 b; Conc. 850; A. R., p. 411; A. M. G., p. 218. Translated by Bodhiruki, of the Thán dynasty, A. D. 618-907. 9 leaves (fasc. 115 a).

(46) 文殊說般若會

Wan-shu-shwo-pân-zo-hwui.

‘Pragñāpāramitā spoken by Mañgusri at an assembly.’

Mañgusri-buddhakshetrāgunavyūha.

K'-yuen-lu, fasc. 1, fol. 30 a; Conc. 798.

Saptasatikā pragñāpāramitā.

A. R., p. 412; A. M. G., p. 218; Conc. 797. Translated by Mandra, of the Liân dynasty, A. D. 502-557. 2 fasciculi (fasc. 115 b, 116). This version is exactly the same as No. 21. K'-yuen-lu, fasc. 1, fol. 15 b.

(47) 寶髻菩薩會

Pào-ki-phu-sâ-hwui.

‘That (spoken at) an assembly on (the request of) the Bodhisattva Ratnakūṭa.’

Ratnakūṭa-pariprikkhâ.

K'-yuen-lu, fasc. 1, fol. 30 a; Conc. 410; A. R., p. 412; A. M. G., p. 218. Translated by Ku Fâ-hu (Dharmaraksha), of the Western Tsin dynasty, A. D. 265-316. 2 fasciculi (fasc. 117, 118).

(48) 勝鬘夫人會

Shan-mân-fu-zan-hwui.

‘That (spoken at) an assembly by the Princess Śrīmālā.’

Vyūha-pariprikkhâ.

K'-yuen-lu, fasc. 1, fol. 30 b. This seems to be a wrong reading of the title of Vyāsa-pariprikkhâ, i. e. that of the following work.

Śrīmālā-devī-simhanāda.

A. R., p. 412; A. M. G., p. 218; Conc. 104. Translated by Bodhiruki, of the Thán dynasty, A. D. 618-907. 1 fasciculus (fasc. 119).

The above five Sūtras agree with Tibetan. K'-yuen-lu, s. v.

(49) 廣博仙人會

Kwân-poh-sien-zan-hwui.

‘That (spoken at) an assembly on (the request of) the Rishi Vyāsa.’

Vyāsa-pariprikkhâ.

A. R., p. 412; A. M. G., p. 218; Conc. 315. Translated by Bodhiruki, of the Thán dynasty, A. D. 618-907. 1 fasciculus (fasc. 120). ‘Deest in Tibetan.’ K'-yuen-lu, fasc. 1, fol. 31 a. See, however, the authorities mentioned under the title.

24 大方廣三戒經

Tâ-fân-kwân-sân-kie-kin.

‘Mahāvaiṣṭya-sūtra on the three moral precepts.’

Trisambhara-nirdeśa (or, Trisambhala-n°).

Conc. 603. Translated by Dharmaraksha, of the

Northern Liân dynasty, A. D. 397-439. 3 fasciculi. This is an earlier translation of the first Sūtra of No. 23. *K'-yuen-lu*, fasc. 1, fol. 31 a.

25 佛說無量清淨平等覺經

Fo-shwo-wu-liân-tshin-tsin-phîn-tan-kiâo-kin.
'Sūtra spoken by Buddha on Amita-suddha-samyaksambuddha.'

Amitâyusha-vyûha, or Sukhâvatî-vyûha.

Cf. No. 23 (5).

Amitâbha-vyûha.

Conc. 836, 837. Translated by *K' Leu-kiâ-khân* (Lokaraksha?), of the Eastern Hân dynasty, A. D. 25-220. 3 fasciculi.

26 佛說阿彌陀經

Fo-shwo-ô-mi-tho-kin.

'Sūtra spoken by Buddha on Amita or Amitâyus.'

Amitâyusha-vyûha, or Sukhâvatî-vyûha.

Cf. No. 23 (5).

Amitâbha-vyûha.

Conc. 9, where a longer Chinese title is given. Cf. *K'-yuen-lu*, fasc. 1, fol. 31 b. Translated by *K'Khien*, of the Wu dynasty, A. D. 222-280. 2 fasciculi.

27 佛說無量壽經

Fo-shwo-wu-liân-sheu-kin.

'Sūtra spoken by Buddha on Amitâyus.'

Aparimitâyus-sūtra.

K'-yuen-lu, fasc. 1, fol. 31 b; Conc. 828, 829.

Amitâyusha-vyûha, or Sukhâvatî-vyûha.

Cf. No. 23 (5); Conc. 828. Translated by *Khân Saikhâi* (Saṅghavarman), A. D. 252, of the Wêi dynasty, A. D. 220-265. *Thu-ki*, fasc. 1, fol. 17 b. 2 fasciculi.

The above three works are earlier translations of the fifth Sūtra of No. 23. *K'-yuen-lu*, fasc. 1, fol. 31 b.

28 佛說阿閼佛國經

Fo-shwo-ô-khu-fo-kwo-kin.

'Sūtra spoken by Buddha on the Buddha-country of Akshobhya.'

Akshobhyasya tathâgatasya vyûha.

Conc. 38. Translated by *K' Leu-kiâ-khân* (Lokaraksha?), of the Eastern Hân dynasty, A. D. 25-220. 3 fasciculi. This is an earlier translation of the sixth Sūtra of No. 23. *K'-yuen-lu*, fasc. 1, fol. 32 a.

29 佛說大乘十法經

Fo-shwo-tâ-shan-shi-fâ-kin.

'Sūtra spoken by Buddha on the ten Dharmas of the Mahâyâna.'
Dasadharmaka.

Conc. 567. Translated by Saṅghapâla, of the Liân dynasty, A. D. 502-557. 1 fasciculus. This is an earlier translation of the ninth Sūtra of No. 23. *K'-yuen-lu*, fasc. 1, fol. 32 a.

30 佛說普門品經

Fo-shwo-phu-man-phîn-kin.

'Sūtra spoken by Buddha being a chapter on the universal gate.'

Samantamukha-parivarta.

Conc. 470. Translated by *Ku Fâ-hu* (Dharmaraksha), of the Western Tsin dynasty, A. D. 265-316. 1 fasciculus. This is an earlier translation of the tenth Sūtra of No. 23. *K'-yuen-lu*, fasc. 1, fol. 32 a.

31 文殊師利佛土嚴淨經

Wan-shu-sh'-li-fo-thu-yen-tsin-kin.

'Sūtra on the pureness and adornment of the Buddha-country of Mañgusri.'

Mañgusri-buddhakshetragnavyûha.

Conc. 801. Translated by *Ku Fâ-hu* (Dharmaraksha), of the Western Tsin dynasty, A. D. 265-316. 2 fasciculi. This is an earlier translation of the fifteenth Sūtra of No. 23. *K'-yuen-lu*, fasc. 1, fol. 32 b.

32 佛說胞胎經

Fo-shwo-pâo-thâi-kin.

'Sūtra spoken by Buddha on the womb.'

Garbha-sūtra (?).

Translated by *Ku Fâ-hu* (Dharmaraksha), of the Western Tsin dynasty, A. D. 265-316. 1 fasciculus. This is an earlier translation of the thirteenth Sūtra of No. 23. *K'-yuen-lu*, fasc. 1, fol. 32 b.

33 佛說法鏡經

Fo-shwo-fâ-kin-kin.

'Sūtra spoken by Buddha on the mirror of the Dharma.'

Ugra-pariprikkhâ.

Conc. 136. Translated by An Hhüen together with Yen Fo-thiào, of the Eastern Hân dynasty, A. D. 25-220. 2 fasciculi.

34 郁迦羅越問菩薩行經

Yü-kiâ-lo-yueh-wan-phu-sâ-hhiin-kin.

'Sūtra on the practice of the Bodhisattva asked by Ugra(de)va (?).'

Ugra-pariprikkhâ.

Conc. 861. Translated by *Ku Fâ-hu* (Dharmaraksha), of the Western Tsin dynasty, A. D. 265-316. 1 fasciculus; 8 chapters.

The above two works are earlier and later translations of the nineteenth Sūtra of No. 23. *K'-yuen-lu*, fasc. 1, fol. 33 a.

35 幻士仁賢經

Hwân-k'-zan-hhien-kiñ.

'Sūtra (spoken on the request) of the magician Bhadra.'

Bhadra-mâyākāra-pariprikkhā.

K'-yuen-lu, fasc. 1, fol. 33 a.

Bhadra-mâyākāra-vyākaraṇa.

Conc. 216. Translated by Ku Fā-hu (Dharmaraksha), of the Western Tsin dynasty, A. D. 265-316. 1 fasciculus. This is an earlier translation of the twenty-first Sūtra of No. 23. K'-yuen-lu, s. v.

36 佛說決定毗尼經

Fo-shwo-küê-tiñ-phi-ni-kiñ.

'Sūtra spoken by Buddha on the determination of the Vinaya.'
Vinayaviniskaya-upāli-pariprikkhā.

Conc. 295. Translated by a teacher of the Tripitaka, of (or at) the Thun-kwān' district (?). 'According to K'-shan, the compiler of the Khāi-yuen-lu, this translation was made under the Eastern Tsin dynasty, A. D. 317-420. But the other catalogues mention neither the translator's name nor the period of the translation.' This is another translation of the twenty-fourth Sūtra of No. 23. K'-yuen-lu, fasc. 1, fol. 33 b. 1 fasciculus.

37 發覺淨心經

Fā-kiāo-tsiñ-sin-kiñ.

'Sūtra on raising and awakening the pure thought.'

Ādyāsaṃsaṅkoda.

Conc. 135. Translated by Gñānagupta, of the Sui dynasty, A. D. 589-618. 2 fasciculi. This is an earlier translation of the twenty-fifth Sūtra of No. 23. K'-yuen-lu, fasc. 1, fol. 33 b.

38 佛說優填王經

Fo-shwo-yiu-thien-wān-kiñ.

'Sūtra spoken by Buddha on (the request of) the King Udayāna.'
Udayāna-vatsarāga-pariprikkhā.

K'-yuen-lu, fasc. 1, fol. 33 b; Conc. 864. Translated by Fā-kü, of the Western Tsin dynasty, A. D. 265-316. 6 leaves. This is an earlier translation of the twenty-ninth Sūtra of No. 23. K'-yuen-lu, fasc. 1, fol. 34 a.

39 佛說須摩提經

Fo-shwo-sü-mo-thi-kiñ.

'Sūtra spoken by Buddha on (the request of) Sumati.'

Sumati-dārikā-pariprikkhā.

K'-yuen-lu, fasc. 1, fol. 34 a; Conc. 532. Translated by Ku Fā-hu (Dharmaraksha), of the Western Tsin dynasty, A. D. 265-316. 9 leaves.

40 佛說須摩提菩薩經

Fo-shwo-sü-mo-thi-phu-sā-kiñ.

'Sūtra spoken by Buddha on (the request of) the Bodhisattva Sumati.'

Sumati-dārikā-pariprikkhā.

Conc. 533. Translated by Kumāragīva, of the Latter Tsin dynasty, A. D. 384-417. 11 leaves.

The above two works are earlier translations of the thirtieth Sūtra of No. 23. K'-yuen-lu, fasc. 1, fol. 34 a.

41 佛說離垢施女經

Fo-shwo-li-keu-sh'-nü-kiñ.

'Sūtra spoken by Buddha on (the request of) the Princess Vimaladattā.'

Vimaladattā-pariprikkhā.

Conc. 321. Translated by Ku Fā-hu (Dharmaraksha), of the Western Tsin dynasty, A. D. 265-316. 1 fasciculus. This is an earlier translation of the thirty-third Sūtra of No. 23. K'-yuen-lu, fasc. 1, fol. 34 b.

42 佛說阿闍世王女阿術達菩薩經

Fo-shwo-ö-shö-shi-wān-nü-ö-shu-tā-phu-sā-kiñ.

'Sūtra spoken by Buddha on the Bodhisattva Asokadattā, a Princess of the King Agātasatru.'

Asokadattā-vyākaraṇa.

Conc. 3. Translated by Ku Fā-hu (Dharmaraksha), of the Western Tsin dynasty, A. D. 265-316. 1 fasciculus. This is an earlier translation of the thirty-second Sūtra of No. 23. K'-yuen-lu, fasc. 1, fol. 34 b.

43 佛說須賴經

Fo-shwo-sü-lāi-kiñ.

'Sūtra spoken by Buddha on the request of Surata.'

Surata-pariprikkhā.

Conc. 531. Translated by Po Yen, of the Wei dynasty, A. D. 220-265. 1 fasciculus.

44 The same as No. 43.

Translated by K' Sh'-lun, of the Former Lián dynasty, A. D. 302-376. 1 fasciculus.

The above two works are earlier translations of the twenty-seventh Sūtra of No. 23. K'-tsiñ, fasc. 3, fol. 15 a.

1 燉煌 'a town or region at the western extreme of the Great Wall in Kansh in Ngan-si-cheu.' Wells Williams, Chin. Dict., p. 930.

45 得無垢女經

Tōh-wu-keu-nü-kin.

'Sūtra (spoken on the request) of the Princess Vimaladattā.
Vimaladattā-pariprikkhā.

Conc. 736. Translated by Gautama Prañāruki, of the Eastern Wēi dynasty, A. D. 534-550. 1 fasciculus. This is a later translation of the thirty-third Sūtra of No. 23, and also that of No. 41. K'-yuen-lu, fasc. 1, fol. 34 b.

46 文殊師利所說不思議
佛境界經

Wan-shu-sh'-li-su-shwo-pu-sz'-i-fo-kin-kie-kin.

'Sūtra spoken by Mañgusri on the inconceivable place of Buddha.
Akintyabuddhavishaya-nirdesa.

Conc. 808. Translated by Bodhiruki, of the Thán dynasty, A. D. 618-907. 2 fasciculi. This is another translation of the thirty-fifth Sūtra of No. 23. K'-yuen-lu, fasc. 1, fol. 34 b.

47 佛說如幻三昧經

Fo-shwo-zu-hwân-sân-mêi-kin.

'Sūtra spoken by Buddha on the Samādhi called Like illusion.
Sushthitamati-pariprikkhā. Conc. 246.
Māyopama-samādhi.

A. R., p. 444; A. M. G., p. 249. Translated by Ku Fā-hu (Dharmaraksha), of the Western Tsin dynasty, A. D. 265-316. 3 fasciculi.

48 善住意天子所問經

Shan-ku-i-thien-tsz'-su-wân-kin.

'Sūtra (spoken) on the request of the Devaputra Sushthitamati.
Sushthitamati-pariprikkhā.

Translated by Phi-mu-k' (Vimokshapragña ?) together with Prañāruki and others, of the Eastern Wēi dynasty, A. D. 534-550. 3 fasciculi.

The above two works are earlier translations of the thirty-sixth Sūtra of No. 23. K'-yuen-lu, fasc. 1, fol. 35 a.

49 太子刷護經

Thái-tsz'-shwa-hu-kin.

'Sūtra (spoken on the request) of the Crown-Prince Subāhu.
Subāhu-pariprikkhā.

Conc. 671. Translated by Ku Fā-hu (Dharmaraksha), of the Western Tsin dynasty, A. D. 265-316. 5 leaves.

50 太子和休經

Thái-tsz'-hō-hhiu-kin.

'Sūtra (spoken on the request) of the Crown-Prince Subāhu.
Subāhu-pariprikkhā.

Conc. 672. It is stated in Sai-yiu's Catalogue, compiled under the Lián dynasty, A. D. 502-557, that this work has been put in the list of unknown translators' works in Ân-kuñ or Tào-ân's Catalogue, compiled under the Eastern Tsin dynasty, A. D. 317-420. Now this is added to the list of translations made under the Western Tsin dynasty, A. D. 265-316. 4 leaves.

The above two works are earlier translations of the thirty-seventh Sūtra of No. 23. K'-yuen-lu, fasc. 1, fol. 35 b.

51 入法界體性經

Zu-fā-kie-thi-sin-kin.

'Sūtra on entering the substance and nature of the Dharma-dhātu,' or 'Dharmadhātu-prakṛty-avatāra-sūtra (?)'.
Ratnakūta-sūtra.

K'-yuen-lu, fasc. 3, fol. 9 a. Translated by Gñānagupta, of the Sui dynasty, A. D. 589-618. 11 leaves. It agrees with Tibetan. K'-yuen-lu, s. v.

52 慧上菩薩問大善權經

Hwui-shān-phu-sā-wan-tā-shān-khüen-kin.

'Sūtra on the great good means asked by the Bodhisattva
Gñānottara.'

Gñānottara-bodhisattva-pariprikkhā.

Conc. 207. Translated by Ku Fā-hu (Dharmaraksha), of the Western Tsin dynasty, A. D. 265-316. 2 fasciculi. This is an earlier translation of the thirty-eighth Sūtra of No. 23. K'-yuen-lu, fasc. 1, fol. 35 b.

53 大乘顯識經

Tā-shān-hhien-shi-kin.

'Sūtra of the Mahāyāna on the explanation of the intellectual knowledge.'

Bhadrapāla-sreshthi-pariprikkhā.

Conc. 570. Translated by Divākara and others, of the Thán dynasty, A. D. 618-907. 2 fasciculi. This is a later translation of the thirty-ninth Sūtra of No. 23. K'-yuen-lu, fasc. 1, fol. 35 b. There is a preface by the Empress Wu Tsō-thien, A. D. 668-705, of the Thán dynasty.

54 佛說大乘方等要慧經

Fo-shwo-tā-shān-fān-tān-yāo-hwui-kin.

'Sūtra of the Mahāyāna-vaipulya spoken by Buddha on the important understanding.'

Maitreya-pariprikkhā-dharmāṣṭa.

Conc. 569. Translated by Ân Shi-kāo, of the Eastern Hân dynasty, A. D. 25-220. 1 leaf. This is an earlier translation of the forty-first Sūtra of No. 23. K'-yuen-lu, fasc. 1, fol. 36 a.

55 彌勒菩薩所問本願經

Mi-lō-phu-sâ-su-wan-pan-yuen-kiñ.

'Sūtra on the former prayers asked by the Bodhisattva Maitreya.'
Maitreya-pariprikkhā.

Conc. 349. Translated by Ku Fā-hu (Dharmaraksha), of the Western Tsin dynasty, A. D. 265-316. 9 leaves. This is an earlier translation of the forty-second Sūtra of No. 23. K'-yuen-lu, fasc. 1, fol. 36 a.

56 度一切諸佛境界智嚴經

Tu-yi-tshieh-ku-fo-kiñ-kie-k'-yen-kiñ.

'Sūtra on arranging the wisdom and adornment of the place of all Buddhas.'

Sarvabuddhaviśayāvatāra.

Wassiljew, 161. Translated by Saṅghapāla, of the Liân dynasty, A. D. 502-557. 1 fasciculus. Deest in Tibetan. K'-yuen-lu, fasc. 3, fol. 2 a.

57 佛遺日摩尼寶經

Fo-i-zih-mo-ni-pāo-kiñ.

'Sūtra of the sun and mani-jewel left by Buddha (?).'

Kāśyapa-parivarta.

Conc. 162. Translated by K' Leu-kiā-khân (Lokarāksha?), of the Eastern Hân dynasty, A. D. 25-220. 1 fasciculus.

58 佛說摩訶衍寶嚴經

Fo-shwo-mo-hö-yen-pāo-yen-kiñ.

'Sūtra of the Mahāyāna spoken by Buddha on the adornment of jewels.'

Kāśyapa-parivarta.

Translated under the Western or Eastern Tsin dynasty, A. D. 265-420, but the translator's name is lost. 1 fasciculus.

The above two works are different translations of the forty-third Sūtra of No. 23. They are wanting in Tibetan. K'-yuen-lu, fasc. 1, fol. 36 b. But see No. 23 (43).

59 勝鬘師子吼一乘大方便方廣經

Shan-mân-sh'-tsz'-heu-yi-shan-tā-fân-pien-fân-kwân-kiñ.

'Vaipulya-sūtra on the great good means, being the Śrīmālā-simhanāda.'

Śrīmālā-devī-simhanāda.

Conc. 105, 106. Translated by Guṇabhadra, of the earlier Suñ dynasty, A. D. 420-479. 1 fasciculus. This is an earlier translation of the forty-eighth Sūtra of No. 23. K'-yuen-lu, fasc. 1, fol. 36 b.

60 毗耶娑問經

Phi-yê-so-wan-kiñ.

'Sūtra (spoken) on the request of Vyāsa.'

Vyāsa-pariprikkhā.

Conc. 448, 449. Translated by Gautama Praṇāruki, of the Eastern Wēi dynasty, A. D. 534-550. 2 fasciculi. This is an earlier translation of the forty-ninth Sūtra of No. 23. Deest in Tibetan. K'-yuen-lu, fasc. 1, fol. 36 b. But see No. 23 (49). It is stated in a note at the beginning, that this translation was made in A. D. 542, and that it consists of 14,457 Chinese characters.

CLASS III.

大集部

Tā-tsi-pu, or Mahāsannipāta Class.

61 大方等大集經

Tā-fân-tān-tā-tsi-kiñ.

Mahāvaiṣṭya-mahāsannipāta-sūtra.

Cf. No. 72. See also Wassiljew, 162. Translated by Dharmaraksha, of the Northern Liân dynasty, A. D. 397-439. 4 parts; 30 fasciculi. It agrees with Tibetan, but part 1, chapters 6, 7 are wanting in the latter. K'-yuen-lu, fasc. 2, fol. 2 a.

62 大乘大方等日藏經

Tā-shan-tā-fân-tān-zih-tsân-kiñ.

'Mahāyāna-mahāvaiṣṭya-sūryagarbha-sūtra.'

Sūryagarbha-sūtra.

K'-yuen-lu, fasc. 2, fol. 2 b; Conc. 609; Wassiljew, 168; A. R., p. 465; A. M. G., p. 269. Translated by Narendrayasas, of the Sui dynasty, A. D. 589-618. 10 fasciculi. This is a later and fuller translation of the fourth part of No. 61. K'-yuen-lu, s. v.

63 大方等大集月藏經

Tâ-fân-taŋ-tâ-tsi-yueh-tsân-kin.

'Mahāvaiṣṭya-mahāsannipāta-kandragarbha-sūtra.'

Kandragarbha-vaipulya.

Conc. 659; Wassiljew, 169. Translated by Narendrayasas (the same person as before), under the Northern Tsi dynasty, A. D. 550-577. 10 fasciculi. It agrees with Tibetan. K'-yuen-lu, fasc. 2, fol. 2 b.

64 大乘大集地藏十輪經

Tâ-shan-tâ-tsi-ti-tsân-shi-lun-kin.

'Mahāyāna-mahāsannipāta-kṣitigarbha-dasākakra-sūtra.'

Dasākakra-kṣitigarbha.

K'-yuen-lu, fasc. 2, fol. 3 a; Conc. 593; Wassiljew, 170; A. R., p. 462; A. M. G., p. 266. Translated by Hhüen-kwân, A. D. 651, of the Thán dynasty, A. D. 618-907. 10 fasciculi; 8 chapters.

65 佛說大方廣十輪經

Fo-shwo-tâ-fân-kwân-shi-lun-kin.

'Mahāvaiṣṭya-sūtra spoken by Buddha on the ten wheels (of the Bodhisattva Kṣitigarbha).'

Dasākakra-kṣitigarbha.

Conc. 598. Translated under the Northern Lián dynasty, A. D. 397-439, but the translator's name is lost. 8 fasciculi; 15 chapters. This is an earlier and shorter translation of No. 64, which latter agrees with Tibetan. K'-yuen-lu, fasc. 2, fol. 3 a.

66 大集須彌藏經

Tâ-tsi-sü-mi-tsân-kin.

'Mahāsannipāta-sumerugarbha-sūtra.'

Sumerugarbha.

Conc. 587. See also Wassiljew, 171. Translated by Narendrayasas together with Fâ-k' (Dharmapragñā), of the Northern Tsi dynasty, A. D. 550-577. 2 fasciculi; 4 chapters.

67 虛空孕菩薩經

Hhü-khuŋ-yün-phu-sâ-kin.

'Ākāśagarbha-bodhisattva-sūtra.'

Ākāśagarbha-sūtra.

K'-yuen-lu, fasc. 2, fol. 3 b; Conc. 196; Wassiljew, 171; A. R., p. 466; A. M. G., p. 270. Translated by Gñānagupta, of the Sui dynasty, A. D. 589-618. 2 fasciculi.

68 虛空藏菩薩經

Hhü-khuŋ-tsân-phu-sâ-kin.

Ākāśagarbha-bodhisattva-sūtra.

K'-yuen-lu, fasc. 2, fol. 3 b; Conc. 194. Translated by Buddhayasas, of the Latter Tshin dynasty, A. D. 384-417. 1 fasciculus.

69 虛空藏菩薩神咒經

Hhü-khuŋ-tsân-phu-sâ-shan-kheu-kin.

Ākāśagarbha-bodhisattva-dhāranî-sūtra.

Conc. 195. Translated by Dharmamitra, of the earlier Suñ dynasty, A. D. 420-479. 1 fasciculus.

The above three works are translations of the same or similar text, and agree with Tibetan. K'-yuen-lu, fasc. 2, fol. 4 a.

70 觀虛空藏菩薩經

Kwân-hhü-khuŋ-tsân-phu-sâ-kin.

'Ākāśagarbha-bodhisattva-dhyāna-sūtra (?)'

Translated by Dharmamitra, of the earlier Suñ dynasty, A. D. 420-479. 3 leaves.

71 佛說菩薩念佛三昧經

Fo-shwo-phu-sâ-nien-fo-sân-mêi-kin.

'Sūtra spoken by Buddha on the Samādhi called Bodhisattva-buddhānusmṛiti.'

Bodhisattva-buddhānusmṛiti-samādhi.

Wassiljew, 172; Conc. 481. Translated by Kuŋ-tōh-kih together with Hhüen-khân, of the earlier Suñ dynasty, A. D. 420-479. 6 fasciculi; 16 chapters.

72 佛說大方等大集菩薩念佛三昧經

Fo-shwo-tâ-fân-taŋ-tâ-tsi-phu-sâ-nien-fo-sân-mêi-kin.

'Mahāvaiṣṭya-mahāsannipāta-sūtra spoken by Buddha on the Samādhi called Bodhisattva-buddhānusmṛiti.'

Mahāvaiṣṭya-mahāsannipāta-bodhisattva-buddhānusmṛiti-samādhi.

K'-yuen-lu, fasc. 2, fol. 4 b; Conc. 610. Translated by Dharmagupta, of the Sui dynasty, A. D. 589-618. 10 fasciculi; 15 chapters. This is a later and incomplete translation of No. 71, which latter agrees with Tibetan. K'-yuen-lu, s. v.

73 般舟三昧經

Pân-keu-sân-mêi-kin.

'Sūtra on the Samādhi called Pratyutpanna (etc).'

Pratyutpanna-buddhasammukhāvasthita-samādhi.

A. R., p. 444; A. M. G., p. 250. See also Conc. 404; Wassiljew, 172. Translated by *K' Leu-kiâ-khân* (Lokaraksha?), of the Eastern Hân dynasty, A. D. 25-220. 3 fasciculi; 16 chapters.

74 阿差末菩薩經

Ö-khâ-mo-phu-sâ-kin.

'Sûtra (spoken) by the Bodhisattva Aksharamati.'
Aksharamati-nirdeśa-sûtra.

K'-yuen-lu, fasc. 2, fol. 5 a; Conc. 35. See also A. R., p. 451; A. M. G., p. 256. Translated by *Ku Fâ-hu* (Dharmaraksha), of the Western Tsin dynasty, A. D. 265-316. 7 fasciculi.

75 大方等大集賢護經

Tâ-fân-tân-tâ-tsi-hhien-hu-kin.

Mahâvaipulya-mahâsannipâta-bhadrâpâla-sûtra.

Conc. 608. Translated by *Gñânagupta*, Dharmagupta, and others, of the Sui dynasty, A. D. 589-618. 5 fasciculi; 17 chapters.

76 拔陂菩薩經

Pâ-pho-phu-sâ-kin.

'Sûtra (spoken on the request) of the Bodhisattva Bhadrâpâla.'
Bhadrâpâla-sûtra.

Conc. 394. Translated by *K' Leu-kiâ-khân* (Lokaraksha), of the Eastern Hân dynasty, A. D. 25-220. 1 fasciculus.

The above two works are similar translations of No. 73, and they agree with Tibetan; but No. 76 contains the first four chapters only. *K'-yuen-lu*, fasc. 2, fol. 5 a.

77 無盡意菩薩經

Wu-tsin-i-phu-sâ-kin.

'Sûtra (spoken) by the Bodhisattva Aksharamati.'
Aksharamati-nirdeśa-sûtra.

Conc. 851. See also Wassiljew, 171. Translated by *K'-yen* and *Pâo-un*, of the earlier Suñ dynasty, A. D. 420-479. 4 fasciculi. This is a later translation of No. 74. *K'-yuen-lu*, fasc. 2, fol. 5 b.

78 大集譬喻王經

Tâ-tsi-phi-yü-wân-kin.

'Mahâsannipâtâvâdânârâga-sûtra (?)'

Translated by *Gñânagupta*, of the Sui dynasty, A. D. 589-618. 2 fasciculi. It agrees with Tibetan. *K'-yuen-lu*, fasc. 2, fol. 5 b.

79

大哀經

Tâ-âi-kin.

'Sûtra on the great compassion.'

Tathâgata-mahâkârunika-nirdeśa.

A. R., p. 447; A. M. G., p. 252. Translated by *Ku Fâ-hu* (Dharmaraksha), of the Western Tsin dynasty, A. D. 265-316. 8 fasciculi; 28 chapters. This is an earlier translation of part 1, chapters 1, 2 of No. 61. *K'-yuen-lu*, fasc. 2, fol. 5 b.

80

寶女所問經

Pâo-nü-su-wan-kin.

'Sûtra (spoken) on the request of a precious woman,' or
'Ratnastri-pariprîkkhâ (?)'

Translated by *Ku Fâ-hu* (Dharmaraksha), of the Western Tsin dynasty, A. D. 265-316. 4 fasciculi; 13 chapters. This is an earlier translation of part 1, chapter 3 of No. 61. *K'-yuen-lu*, fasc. 2, fol. 6 a.

81

無言童子經

Wu-yen-thun-tsz'-kin.

'Sûtra on the dumb boy,' or
'Mûka-kumâra-sûtra (?)'

Translated by *Ku Fâ-hu* (Dharmaraksha), of the Western Tsin dynasty, A. D. 265-316. 2 fasciculi. This is an earlier translation of part 1, chapter 7 of No. 61. *K'-yuen-lu*, fasc. 2, fol. 6 a.

82

自在王菩薩經

Tsz'-tsâi-wân-phu-sâ-kin.

'Īsvarârâga-bodhisattva-sûtra (?)'

Translated by *Kumârâgiva*, of the Latter Tshin dynasty, A. D. 384-417. 2 fasciculi.

83

奮迅王問經

Fân-hhün-wân-wan-kin.

'Sûtra (spoken) on the request of the powerful king,' or
'Īsvarârâga-pariprîkkhâ (?)'

Translated by *Gautama Pragñârûki*, A. D. 542, of the Eastern Wêi dynasty, A. D. 534-550. 2 fasciculi. It consists of 18,341 Chinese characters. This is a later translation of No. 82, and both are similar to part 1, chapter 2 of No. 61. *K'-yuen-lu*, fasc. 2, fol. 6 b.

84

寶星陀羅尼經

Pâo-siñ-tho-lo-ni-kin.

'Ratnatârâ-dhârâni-sûtra (?)'

Translated by *Prabhâmitra*, A. D. 628-630, of the Thán dynasty, A. D. 618-907. 8 fasciculi. It consists

of 63,882 Chinese characters. This is a later translation of part 2 of No. 61. *K'-tsiñ*, fasc. 4, fol. 19 a. Cf. *K'-yuen-lu*, fasc. 2, fol. 6 b.

85 度諸佛境界智光嚴經

Tu-ku-fo-kiñ-kiê-k'-kwân-yen-kiñ.

'Sūtra on crossing the wisdom, light, and adornment of the place of all Buddhas.'

Sarvatathāgatavishayāvatāra.

Wassiljew, 161. Translated under the three Tsin dynasties, A.D. 350-431, but the translator's name is

lost. 1 fasciculus. Deest in Tibetan. *K'-yuen-lu*, fasc. 2, fol. 9 b.

86 大乘金剛髻珠菩薩修行分經

Tâ-shañ-kin-kân-ki-ku-phu-sâ-siu-hhiñ-fan-kiñ.

'Mahāyāna-vagratdāmani-bodhisattva-karyā-varga-sūtra (?)'

Translated by Bodhiruci, of the Thán dynasty, A.D. 618-907. 1 fasciculus. Deest in Tibetan. *K'-yuen-lu*, fasc. 2, fol. 10 a.

CLASS IV

華嚴部 *Hwâ-yen-pu*, or *Avatamsaka Class*¹.

87 大方廣佛華嚴經

Tâ-fân-kwân-fo-hwâ-yen-kiñ.

'Mahāvaiṣṭya-buddhāvataṃsaka-sūtra.'

Buddhāvataṃsaka-mahāvaiṣṭya-sūtra.

K'-yuen-lu, fasc. 2, fol. 8 a; Conc. 599; Wassiljew, 157; A. R., p. 401; A. M. G., p. 208. Translated by Buddhābhadda and others, of the Eastern Tsin dynasty, A.D. 317-420. 60 fasciculi; 34 chapters. Spoken by Buddha at eight assemblies, held in seven different places. Hence the term 七處八會 *Tshi-khu-pâ-hwui*, or 'the seven places and eight assemblies.'

88 The same as No. 87.

Translated by Sikshānanda, A.D. 695-699, of the Thán dynasty, A.D. 618-907. 80 fasciculi; 39 chapters. This is a later and fuller translation of No. 87, and agrees with Tibetan (45 chapters), which latter was translated from Chinese. The sixth assembly of No. 87 is divided into two in No. 88. *K'-yuen-lu*, s.v. There are two Imperial prefaces, namely: 1. That by *K'hai-tsu*, the third sovereign of the Min dynasty, dated A.D. 1412. 2. That by the Empress Wu Tsö-thien, A.D. 684-705, of the Thán dynasty, who sent a special envoy

to Khoten for the Sanskrit text of this Sūtra, and took part in the translation.

89 大方廣佛華嚴經普賢菩薩行願品

Tâ-fân-kwân-fo-hwâ-yen-kiñ-phu-sâ-hhiñ-yuen-kiñ.

'Chapter on the practice and prayer of the Bodhisattva Samantabhadra, in the Mahāvaiṣṭya-buddhāvataṃsaka-sūtra.'

Translated by *Pragña*, A.D. 796-798, of the Thán dynasty, A.D. 618-907. 40 fasciculi. This is a later and fuller translation of a text similar to that of the last chapter of Nos. 87, 88. *K'-tiñ*, fasc. 1, fol. 8 b. At the end there is a letter addressed to the Chinese Emperor* from the King of Wu-k'ha, i. e. Odra or Uda, in South India, who presented to the former his own copy of the Sanskrit text of this chapter, in A.D. 795. It contains 62 verses of the Samantabhadra-praṇidhāna, called Bhadrakari, and agrees with the Sanskrit text mentioned in Catalogue of the Hodgson Manuscripts, I. 33, and Catal. Bodl. Japan., No. 56.

The above three works are generally distinguished by the number of fasciculi, as 'sixty, eighty, and forty *Hwâ-yen-kiñ*.'

90 信力入印法門經

Sin-li-zu-yin-fâ-man-kiñ.

'Sūtra on the gate of the law of the seal for entering the power of faith.'

Sraddhābaladhānāvatāramudrā-sūtra.

¹ In the new Japanese edition of the Chinese Tripitaka, now in the course of publication in Tokio, this class forms its first part, having the following works in a different order, as they appear in the *Yueh-tsân-k'-tsiñ*, or Guide for the Examination of the Canon. See the Advertisement of the *Kô-kiô-sho-in*, published as a supplement to the *Mei-kiô-shin-shi*, a Japanese newspaper, Aug. 26, 1880.

K'-yuen-lu, fasc. 2, fol. 9 a; Conc. 527, A. R., p. 455; A. M. G., p. 260. Translated by Bodhiruki, of the Northern Wêi dynasty, A. D. 386-534. 5 fasciculi.

91 佛華嚴入如來德智不思議境界經

Fo-hwâ-yen-zu-zu-lâi-tôh-k'-pu-sz'-i-kiñ-kiê-kiñ.

'Buddhâvatamsaka-tathâgata . . . âvatâra-sûtra.'

Tathâgatagunagñânâkintyavishayâvatâra-nirdeva.

Wassiljew, 161. Translated by Gñânagupta, of the Sui dynasty, A. D. 589-618. 1 fasciculus. This is a later translation of No. 85; which latter ought also to be arranged in this class, as it is so in *K'-yuen-lu*, fasc. 2, fol. 9 b.

92 佛說如來興顯經

Fo-shwo-zu-lâi-hhiñ-hhien-kiñ.

'Sûtra spoken by Buddha on the appearance of the Tathâgata.'

Translated by Ku Fâ-hu (Dharmaraksha), of the Western Tsin dynasty, A. D. 265-316. 4 fasciculi. This is an earlier translation of chapters 32 and 24 of No. 87, and chapters 37 and 29 of No. 88. *K'-yuen-lu*, fasc. 2, fol. 12 b.

93 大方廣入如來智德不思議經

Tâ-fân-kwân-zu-zu-lâi-k'-tôh-pu-sz'-i-kiñ.

'Mahâvaipulya-tathâgatagunagñânâkintya(vinaya)-avatâra-sûtra.'

Tathâgatagunagñânâkintyavishayâvatâra-nirdeva.

Translated by Sikshânanda, of the Thán dynasty, A. D. 618-907. 1 fasciculus. This is a later translation of No. 91. *K'-yuen-lu*, fasc. 2, fol. 10 a.

94 大方廣佛華嚴經修慈分

Tâ-fân-kwân-fo-hwâ-yen-kiñ-siu-tshz'-fan.

'Part on the practice of compassion, in the Mahâvaipulya-buddhâvatamsaka-sûtra.'

Translated by Devapragña, of the Thán dynasty, A. D. 618-907. 8 leaves. Deest in Tibetan. *K'-yuen-lu*, fasc. 2, fol. 10 b.

95 顯無邊佛土功德經

Hhiñ-wu-pien-fo-thu-kuñ-tôh-kiñ.

'Anantabuddhakshetrâgûna-nirdeva-sûtra (?)'

Translated by Hhiñ-kwân (Hiouen-tshang), of the Thán dynasty, A. D. 618-907. 2 leaves. This is a similar translation of chapter 26 of No. 87, and chapter 31 of No. 88. *K'-yuen-lu*, fasc. 2, fol. 12 b.

96 大方廣佛華嚴經不思議境界分

Tâ-fân-kwân-fo-hwâ-yen-kiñ-pu-sz'-i-kiñ-kiê-fan.

'Part on the Akintyavishaya, in the Mahâvaipulya-buddhâvatamsaka-sûtra.'

Translated by Devapragña, of the Thán dynasty, A. D. 618-907. 1 fasciculus.

97 大方廣如來不思議境界經

Tâ-fân-kwân-zu-lâi-pu-sz'-i-kiñ-kiê-kiñ.

'Mahâvaipulya-tathâgatâkintyavishaya-sûtra.'

Translated by Sikshânanda, of the Thán dynasty, A. D. 618-907. 1 fasciculus. This is a later translation of No. 96. Deest in Tibetan. *K'-yuen-lu*, fasc. 2, fol. 10 a.

98 大方廣普賢所說經

Tâ-fân-kwân-phu-hhiñ-su-shwo-kiñ.

'Mahâvaipulya-sûtra spoken by Samantabhadra.'

Translated by Sikshânanda, of the Thán dynasty, A. D. 618-907. 5 leaves. Deest in Tibetan. *K'-yuen-lu*, fasc. 2, fol. 10 b.

99 莊嚴菩提心經

Kwân-yen-phu-thi-siñ-kiñ.

'Bodhihrîdaya-vyûha-sûtra.'

Translated by Kumâragîva, of the Latter Tshin dynasty, A. D. 384-417. 8 leaves. Deest in Tibetan. *K'-yuen-lu*, fasc. 2, fol. 10 b.

100 佛說菩薩本業經

Fo-shwo-phu-sâ-pan-yeh-kiñ.

'Sûtra spoken by Buddha on the original action of the Bodhisattva.'

Translated by K' K'ien, of the Wu dynasty, A. D. 222-280. 1 fasciculus. This is an earlier translation of chap. 7 on the 'pure practice' of No. 87, and chap. 11 of No. 88. *K'-yuen-lu*, fasc. 2, fol. 11 b.

101 大方廣佛華嚴經續入法界品

Tā-fān-kwān-fo-hwā-yen-kin-suh-zu-fā-kiē-phin.

'A continuation of the chapter on entering the Dharmadhātu, in the Mahāvaiṣṭya-buddhāvataṃsaka-sūtra.'

Translated by Divākara, of the Thān dynasty, A. D. 618-907. 10 leaves.

102 佛說兜沙經

Fo-shwo-teu-sha-kin.

'Sūtra spoken by Buddha on the Tathāgata-viseshana (? the names or epithets of the Tathāgata).'

Translated by K' Leu-kiā-khān (Lokaraksha ?), of the Eastern Hān dynasty, A. D. 25-220. 6 leaves. This is an earlier and shorter translation of chap. 3 on the 'epithets of the Tathāgata' of No. 87, and of chap. 7 of No. 88. K'-yuen-lu, fasc. 2, fol. 11 a.

103 大方廣菩薩十地經

Tā-fān-kwān-phu-sā-shi-ti-kin.

'Mahāvaiṣṭya-bodhisattva-dasabhūmi-sūtra.'

Translated by Ki-kiā-yē and Thān-yāo, of the Northern Wēi dynasty, A. D. 386-534. 8 leaves. This is a later translation of No. 99. K'-yuen-lu, fasc. 2, fol. 11 a.

104 度世品經

Tu-shi-phin-kin.

'Sūtra of the chapter on going across the world.'

Translated by Ku Fā-hu (Dharmaraksha), of the Western Tsin dynasty, A. D. 265-316. 6 fasciculi. This is an earlier translation of chap. 33 on the 'separation from the world' of No. 87, and chap. 38 of No. 88. K'-yuen-lu, fasc. 2, fol. 13 a.

105 十住經

Shi-ku-kin.

'Dasabhūmi-sūtra.'

Dasabhūmika-sūtra.

Cf. K'-yuen-lu, fasc. 2, fol. 14 a; Conc. 90. Cf. also Dasabhūmisvara, in Catalogue of the Hodgson Manuscripts, I. 3; III. 1; V. 55; VI. 5; VII. 14. Translated by Kumāragīva together with Buddhayasas, of the Latter Tsin dynasty, A. D. 384-417. 6 fasciculi. This is a similar translation of chap. 22 on the 'Dasabhūmi' of

No. 87, and chap. 26 of No. 88. K'-yuen-lu, fasc. 2, fol. 12 a.

106 佛說羅摩伽經

Fo-shwo-lo-mo-kiē-kin.

'Sūtra spoken by Buddha on Rāmaka (? the name of a man).'

Translated by Shañ-kien, of the Western Tsin dynasty, A. D. 385-431. 4 fasciculi. This is an incomplete translation of chap. 34 of No. 87, and chap. 39 of No. 88. K'-yuen-lu, fasc. 2, fol. 13 a.

107 諸菩薩求佛本業經

Ku-phu-sā-khiu-fo-pan-yeh-kin.

'Sūtra on the original actions of the Bodhisattvas who are seeking the state of Buddha.'

Translated by Nieh Tāo-kan, of the Western Tsin dynasty, A. D. 265-316. 12 leaves. This is a later translation of No. 100.

108 菩薩十住行道品經

Phu-sa-shi-ku-hhiñ-tāo-phin-kin.

'Sūtra of the chapter on the way of practice in the ten dwellings or stations (not the Dasabhūmi, but still inferior) of the Bodhisattva.'

Translated by Ku Fā-hu (Dharmaraksha), of the Western Tsin dynasty, A. D. 265-316. 9 leaves.

109 佛說菩薩十住經

Fo-shwo-phu-sā-shi-ku-kin.

'Sūtra spoken by Buddha on the ten stations of the Bodhisattva.'

Translated by Gītamitra, of the Eastern Tsin dynasty, A. D. 317-420. 5 leaves.

The above two works are similar translations of chap. 11 on the 'ten stations' (lower than the Dasabhūmi) of No. 87, and chap. 15 of No. 88. K'-yuen-lu, fasc. 2, fol. 11 b.

110 漸備一切智德經

Tsien-pi-yi-tshieh-k'-tōh-kin.

'Sūtra on making gradually complete all the wisdom and virtue.'

Dasabhūmika-sūtra.

Cf. No. 105. Translated by Ku Fā-hu (Dharmaraksha), of the Western Tsin dynasty, A. D. 265-316. 5 fasciculi. This is an earlier translation of No. 105. K'-yuen-lu, fasc. 2, fol. 11 b.

111 等目菩薩所問三昧經

Tañ-mu-phu-sâ-su-wan-sân-mêi-kiñ.

‘Sûtra on a Samâdhi asked by the Bodhisattva Samakakshus
(? “equal-eye”).’

Translated by Ku Fâ-hu (Dharmaraksha), of the Western Tsin dynasty, A. D. 265-316. 3 fasciculi. This is an earlier translation of chapter 24 on the ‘Dasa-

samâdhi’ of No. 87, and chapter 27 of No. 88. K’-yuen-lu, fasc. 2, fol. 12 a.

112 文殊師利問菩薩署經

Wan-shu-sh’-li-wan-phu-sâ-shu-kiñ.

‘Sûtra on the office of the Bodhisattva asked by Mañjusri.’

Translated by K’ Leu-kiâ-khân (Lokaraksha?), of the Eastern Hân dynasty, A. D. 25-220. 1 fasciculus.

CLASS V.

涅槃部

Niê-phân-pu, or Nirvâna Class.

113 大般涅槃經

Tâ-pân-niê-phân-kiñ.

Mahâparinirvâna-sûtra.

Conc. 640. Cf. A. R., pp. 441, 487; A. M. G., pp. 247, 290. Translated by Dharmaraksha, A. D. 423, of the Northern Liân dynasty, A. D. 397-439. 40 fasciculi; 13 chapters. It agrees with Tibetan. K’-yuen-lu, fasc. 2, fol. 14 b. A partial English translation of fasc. 12 and 39, by Beal, in his Catena of Buddhist Scriptures from the Chinese, pp. 160-188.

114 南本大般涅槃經

Nân-pan-tâ-pân-niê-phân-kiñ.

‘Southern book of the Mahâparinirvâna-sûtra.’

This is a revision of No. 113, made in K’ien-yeh, the modern Nankiñ, or the ‘Southern Capital,’ by two Chinese Srâmanas, Hwui-yen and Hwui-kwân, and a literary man, Sie Liñ-yun, A. D. 424-453, of the earlier Suñ dynasty, A. D. 420-479. 36 fasciculi; 25 chapters. This revision depends on No. 120. K’-yuen-lu, fasc. 2, fol. 14 b. No. 113 is sometimes called the 北本 Pe-pan, or the Northern Book, when it is compared with its revision, the Southern Book, No. 114.

115 大般涅槃經後分

Tâ-pân-niê-phân-kiñ-heu-fan.

‘Latter part of the Mahâparinirvâna-sûtra.’

Translated by Gñânabhadra together with Hwui-niñ and others, of the Thán dynasty, A. D. 618-907. 2 fasciculi; 4 chapters and a half, i. e. a continuation of the last chapter of Nos. 113, 114. It agrees with Tibetan (?). K’-yuen-lu, fasc. 2, fol. 15 a, where however the most important character is written wrongly, so it means literally ‘Deest (for Agrees?) with Tibetan,’ 與蕃本闕 (for 同?).

116 佛說方等般泥洹經

Fo-shwo-fân-tañ-ni-yuen-kiñ.

‘Vaipulya-parinirvâna-sûtra spoken by Buddha.’

Katurdâraka-samâdhi-sûtra.

Conc. 150. Translated by Ku Fâ-hu (Dharmaraksha), of the Western Tsin dynasty, A. D. 265-316. 2 fasciculi; 9 chapters. It agrees with Tibetan. K’-yuen-lu, fasc. 2, fol. 15 b.

117 大悲經

Tâ-pêi-kiñ.

‘Mahâkârunika-sûtra.’

Mahâkarunâpundarîka-sûtra.

K’-yuen-lu, fasc. 2, fol. 16 a; Conc. 644; A. R., p. 433; A. M. G., p. 239. Translated by Narendrayasas together with Fâ-k’ (Dharmapragña), of the Northern Tshi dynasty, A. D. 550-577. 5 fasciculi; 13 chapters. It agrees with Tibetan. K’-yuen-lu, s. v.

118 大般涅槃經

Tâ-pân-niê-phân-kiñ.

Mahâparinirvâna-sûtra.

K’-yuen-lu, fasc. 6, fol. 20 a; Conc. 639. Translated by Fâ-hhien (Fa-hian), of the Eastern Tsin dynasty, A. D. 317-420. 3 fasciculi.

119 佛說方等泥洹經

Fo-shwo-fân-tañ-ni-yuen-kiñ.

‘Vaipulya-nirvâna-sûtra spoken by Buddha.’

Mahâparinirvâna-sûtra.

Translated under the Eastern Tsin dynasty, A. D. 317-420; but the translator’s name is lost. 2 fasciculi.

The above two works are different translations of the second Sûtra on the ‘walking for pleasure,’ or the

Vihāra(?), in the *Dirghāgama*, No. 545, and also No. 552; and they agree with Tibetan. *K'-yuen-lu*, fasc. 6, fol. 20 a, where Nos. 118, 119 are accordingly arranged properly under the heading of the Sūtras of the *Hinayāna*, as the one before, and the other after No. 552. No. 118 omits the first part of No. 119, though the former is much longer than the latter. Nos. 118, 119, 545 (2), and 552 are also to be compared with the Pāli text of the *Mahāparinibbāna-suttanta*; for which latter, see the *Sacred Books of the East*, vol. xi.

120 大般泥洹經
Tâ-pân-ni-yuen-kin.
Mahāparinirvāna-sūtra.

K'-yuen-lu, fasc. 2, fol. 15 a. Translated by Fā-hien (Fa-hian) together with Buddhahadra, of the Eastern Tsiū dynasty, A. D. 317-420. 6 fasciculi; 18 chapters. This is a similar and incomplete translation of Nos. 113, 114. *K'-yuen-lu*, s. v.

121 四童子三昧經
Sz'-thun-tsz'-sân-mêi-kin.
Katurdāraka-samādhi-sūtra.

K'-yuen-lu, fasc. 2, fol. 15 b; Conc. 555. Cf. A. R., p. 444; A. M. G., p. 250. Translated by *Gñānagupta*, of the Sui dynasty, A. D. 589-618. 3 fasciculi; 6 chapters. This is a later and incomplete translation of No. 116. *K'-yuen-lu*, s. v.

122 佛垂般涅槃略說教誡經
Fo-khui-pân-niê-phân-liāo-shwo-kiāo-kiê-kin.
'Sūtra of teaching spoken briefly by Buddha just before his entering Parinirvāna.'

Translated by Kumāragiva, of the Latter Tshin dynasty, A. D. 384-417. 7 leaves.

123 佛臨涅槃記法住經

Fo-lin-niê-phân-ki-fā-ku-kin.

'Sūtra on the duration of the law foretold by Buddha just before his entering Nirvāna.'

Mahāparinirvāna.

A. R., p. 442; A. M. G., p. 247. Translated by Hhüen-kwān (Hiouen-thsang), of the Thān dynasty, A. D. 618-907. 5 leaves. It agrees with Tibetan. *K'-yuen-lu*, fasc. 4, fol. 3 a.

124 佛滅度後棺斂葬送經

Fo-mieh-tu-heu-kwān-lien-tsān-suñ-kin.

'Sūtra on (the rules for) putting the body into the coffin and sending it in the funeral after Buddha's entering Nirvāna.'

Translated under the Western Tsin dynasty, A. D. 265-316; but the translator's name is lost. 3 leaves. Deest in Tibetan. *K'-yuen-lu*, fasc. 7, fol. 23 b, where this work is mentioned under the heading of the Sūtras of the *Hinayāna*.

125 般泥洹後灌臘經

Pân-ni-yuen-heu-kwān-lâ-kin.

Sūtra on the rules for two annual festivals to be held after Buddha's entering Parinirvāna.'

Translated by Ku Fā-hu (Dharmaraksha), of the Western Tsin dynasty, A. D. 265-316. 2 leaves. The two annual festivals are: 1. In 4th month, 8th day, i. e. anniversary of Buddha's birth; 2. In 7th month, 15th day, i. e. one day before the end of summer.

CLASS VI.

五大部外重譯經

duplicate translations, excluded from the preceding five Classes.

126 金光明最勝王經
Kin-kwān-miñ-tsui-shān-wān-kin.
Suvarṇaprabhāsottamarāga-sūtra.

K'-yuen-lu, fasc. 2, fol. 19 a; Conc. 291; A. R., p. 514; A. M. G., p. 315; Wassiljew, 315. Translated by I-tsiū, of the Thān dynasty, A. D. 618-907. 10 fasciculi; 31 chapters. It agrees with Tibetan. *K'-yuen-lu*, s. v. For the Sanskrit text, see Catalogue of the Hodgson Manuscripts, I. 8; III. 10, 59; VI. 8; VII. 73.

127 金光明經
Kin-kwān-miñ-kin.
Suvarṇaprabhāsa-sūtra.

Translated by Dharmaraksha, of the Northern Liān dynasty, A. D. 397-439. 4 fasciculi; 18 chapters. This is an earlier and incomplete translation of No. 126. Cf. *K'-yuen-lu*, fasc. 2, fol. 19 b. In China this is the most popular translation, having two famous commentaries, viz. Nos. 1548, 1552. *K'-tsin*, fasc. 6, fol. 16 b.

128 等集衆德三昧經

Tañ-tsi-kuñ-tōh-sân-mêi-kiñ.

Sarvapūnyasamukkaya-samādhi-sūtra.

Conc. 737; A. R., p. 444; A. M. G., p. 250. Translated by Ku Fâ-hu (Dharmarakṣa), of the Western Tsin dynasty, A. D. 265-316. 3 fasciculi. It agrees with Tibetan. *K'-yuen-lu*, fasc. 2, fol. 21 b.

129 集一切福德三昧經

Tsi-yi-tshiê-fu-tōh-sân-mêi-kiñ.

Sarvapūnyasamukkaya-samādhi-sūtra.

K'-yuen-lu, fasc. 2, fol. 21 b; Conc. 767. Translated by Kumāragīva, of the Latter Tshin dynasty, A. D. 384-417. 3 fasciculi. This is a later translation of No. 128. *K'-yuen-lu*, s. v.

130 合部金光明經

Hö-pu-kin-kwân-miñ-kiñ.

'Compilation of (three incomplete translations of) the *Suvarṇa-prabhāsa-sūtra*.'

Made by Páo-kwei together with *Gñānagupta*, of the Sui dynasty, A. D. 589-618. 8 fasciculi; 24 chapters. The three incomplete translations are: 1. No. 127. 2. That by *Paramārtha*, of the Liân dynasty, A. D. 502-557. 7 fasciculi; 22 chapters. 3. That by *Yasogupta*, of the Northern *Keu* dynasty, A. D. 557-581. 5 fasciculi; 20 chapters. The latter two no longer exist independently. Cf. *K'-yuen-lu*, fasc. 2, fol. 19 a; Conc. 292.

131 入定不定印經

Zu-tiñ-pu-tiñ-yin-kiñ.

'Sūtra on the seal of entering fixedness and unfixedness.'

Niyatāniyatagati-mudrāvatāra.

A. R., p. 455; A. M. G., p. 260. Translated by I-tsiñ, A. D. 700, of the Thán dynasty, A. D. 618-907. 1 fasciculus. Deest in Tibetan. *K'-yuen-lu*, fasc. 2, fol. 21 a.

132 不必定入定入印經

Pu-pi-tiñ-zu-tiñ-zu-yin-kiñ.

'Sūtra on the seal of entering unfixedness and of entering fixedness.'

Niyatāniyatagati-mudrāvatāra.

Translated by *Gautama Praṅṅāruki*, A. D. 542, of the Eastern Wêi dynasty, A. D. 534-550. 1 fasciculus. It consists of 9,193 Chinese characters. This is an earlier translation of No. 131. *K'-yuen-lu*, fasc. 2, fol. 21 a.

133 無量義經

Wu-liân-i-kiñ.

'Sūtra on the immeasurable meanings,' or 'Amitārtha-sūtra.'

Translated by *Dharmagâtayasas*, of the Tshi dynasty, A. D. 479-502. 1 fasciculus. Deest in Tibetan. *K'-yuen-lu*, fasc. 2, fol. 17 a. There was an earlier translation, but it was lost already in A. D. 730. *Khâi-yuen-lu*, fasc. 14 a, fol. 13 a.

134 妙法蓮華經

Miào-fâ-lien-hwâ-kiñ.

Saddharmapundarîka-sūtra.

K'-yuen-lu, fasc. 2, fol. 17 a; Conc. 354; A. R., p. 436; A. M. G., p. 242; *Wassiljew*, 151. Translated by *Kumāragīva*, of the Latter Tshin dynasty, A. D. 384-417. 7 fasciculi; 28 chapters. It agrees with Tibetan. *K'-yuen-lu*, s. v. For the Sanskrit text, see Catalogue of the Hodgson Manuscripts, I. 6; III. 27, 28; VI. 7; VII. 63. A French translation by *Burnouf*, entitled *Le Lotus de la Bonne Loi*. There are two prefaces, namely: 1. That by the Emperor *Khañ-tsu*, of the Miñ dynasty, dated A. D. 1420; 2. That by *Tào-süen*, a priest of the Thán dynasty, A. D. 618-907.

135 法華三昧經

Fâ-hwâ-sân-mêi-kiñ.

'(Sad)dharma-samādhi-sūtra.'

Translated by *K'-yen*, of the earlier Sun dynasty, A. D. 420-479. 1 fasciculus. Deest in Tibetan. *K'-yuen-lu*, fasc. 2, fol. 17 a. There was an earlier translation, but it was lost already in A. D. 730. *Khâi-yuen-lu*, fasc. 14 a, fol. 13 b.

136 薩曇芬陀利經

Sâ-thân-fan-tho-li-kiñ.

Saddharmapundarîka-sūtra.

Conc. 504. Translated under the Western Tsin dynasty, A. D. 265-316; but the translator's name is lost. 4 leaves. This is an earlier and incomplete translation of chapters 11, 12 of No. 134. *K'-yuen-lu*, fasc. 2, fol. 17 a.

137 妙法蓮華經觀世音菩薩普門品經

Miào-fâ-lien-hwâ-kiñ-kwân-shi-yin-phu-sâ-phu-man-phin-kiñ.

'Sūtra of the chapter on the Samantamukha of the Bodhisattva Avalokitesvara, in the *Saddharmapundarîka-sūtra*.'

Avalokitesvara-bodhisattva-samantamukha-parivarta, of the *Saddharmapundarîka*.

The portion of prose was translated by *Kumāragīva*, of the Latter Tshin dynasty, A. D. 384-417; and that of the Gāthās, by *Gñānagupta*, of the Northern *Keu* dynasty, A. D. 557-589. (*Thu-ki*, fasc. 4, fol. 13 a.) 7 leaves.

This is chap. 25 of No. 134, in which latter however there is no such distinction, as the Gāthās were translated at a later time. An incomplete English translation by Beal, in his *Catena of Buddhist Scriptures* from the Chinese, pp. 389-396. There is a preface, by the Emperor K'han-tsu, of the Miñ dynasty, dated A. D. 1411.

138

正法華經

Kañ-fā-hwā-kin.

Saddharmapundarika-sūtra.

Conc. 693. Translated by Ku Fā-hu (Dharmaraksha), of the Western Tsin dynasty, A. D. 265-316. 10 fasciculi; 28 chapters. This is an earlier translation of No. 134. K'-yuen-lu, fasc. 2, fol. 17 b.

139

添品妙法蓮華經

Thien-phin-miāo-fā-lien-hwā-kin.

'Saddharmapundarika-sūtra with additional chapters (or sections and passages).'

Saddharmapundarika-sūtra.

Conc. 744. Translated by Gñānagupta and Dharmagupta, A. D. 601, of the Sui dynasty, A. D. 589-618. 8 fasciculi; 27 chapters. There is an interesting preface by one who seems actually to have taken part in the translation. He writes: 'The translations of Ku Fā-hu, No. 138, and Kumāragiṇa, No. 134, are most probably made from two different texts. In the repository of the Canon, I (the author of the preface) have seen two texts (or copies of the text, of the Saddharmapundarika); one is written on the palm-leaves, and the other in the letters of Kwei-tsz', or Kharaṅkar, Kumāragiṇa's maternal country. The former text exactly agrees with No. 138, and the latter with No. 134. No. 138 omits only the Gāthās of the Samantamukha-parivarta, chap. 24. But No. 134 omits half of the Oshadhi-parivarta, chap. 5, the beginning of the Pañkabhikṣhusatavyākaraṇa-parivarta, chap. 8, and that of the Saddharmabhāṇaka-parivarta, chap. 10, and the Gāthās of the "Devadatta-parivarta," chap. 12, and those of the Samantamukha-parivarta, chap. 25. Moreover, No. 134 puts the Dharmaparyāya-parivarta (the last chapter of the Sūtra) before the Bhaishagya-rāga-parivarta, chap. 23. Nos. 138 and 134 both place the Dhārāṇi-parivarta next to the Samantamukha-parivarta, chaps. 24 and 25 respectively. Beside these, there are minor differences between the text and translation. The omission of the Gāthās in No. 134, chaps. 12 and 25, have since been filled in by some wise men, whose example I wish to follow. In the first year of the Zan-sheu period, A. D. 601, I, together with Gñānagupta and Dharmagupta, have examined the palm-leaf text, at the

request of a Srāmāna, Shān-hhiñ, and found that the beginning of two chapters, 8th and 10th, are also wanting in the text (though No. 138 contains them). Nevertheless we have increased a half of the 5th chapter, and put the 12th chapter into the 11th, and restored the Dhārāṇi-parivarta and Dharmaparyāya-parivarta to their proper order, as chaps. 21 and 27. There are also some words and passages which have been altered (while the greater part of No. 134 is retained). The reader is requested not to have any suspicion about these differences.' No. 139 is therefore a later translation of Nos. 134, 138. Cf. K'-yuen-lu, fasc. 2, fol. 17 b. The following is a comparative table of the order of chapters of these three translations of the Saddharmapundarika, with the Sanskrit titles of 27 chapters, taken from two MSS. in Paris, as mentioned in the Catalogue of the Hodgson Manuscripts, III. 27, 28 :—

SANSKRIT.	No. 138.	No. 134.	No. 139.
(1) Nidāna-parivarta	1	1	1
(2) Upāyakaṣālya	2	2	2
(3) Apamya	3	3	3
(4) Adhimukti	4	4	4
(5) Oshadhi	5	5	5
(6) Vyākaraṇa	6	6	6
(7) Pūrvayoga	7	7	7
(8) Pañkabhikṣhusatavyākaraṇa	8	8	8
(9) Ānanda-rāhulābhyām anye- shām ka dvābhyām bhi- kṣhusaṣṭrābhyām vyākara- ṇa	9	9	9
(10) Saddharmabhāṇaka	10	10	10
(11) Stūpasandarsana	11, 12	11, 12	11
(12) Utsāha	13	13	12
(13) Sukhavihāra	14	14	13
(14) Bodhivṛkṣa-prāthivivara- saṃdharma, or Bodhi- sattva-prāthivi ^o 1	15	15	14
(15) Tathāgatāyushapramāṇa	16	16	15
(16) Puṇyaparyāya	17	17	16
(17) Anumodanapunyanirdeśa	18	18	17
(18) Dharmabhāṇakānusamsā- śadāyatanavisuddhi	19	19	18
(19) Sadāparibhūta	20	20	19
(20) Tathāgatardhyabhisam- skāra	21	21	20
(21) Dhārāṇi	25	26	21
(22) Bhaishagya-rāga	22	23	22
(23) Gaṇḍasvara (?) (Maṅgalasvara ?)	23	24	23
(24) Samantamukha - parivarta Avalokiteśvaravikurvana - nirdeśa	24	25	24
(25) Subhavyūhapūrvayoga	26	27	25
(26) Samantabhadrotsāba	27	28	26
(27) Dharmaparyāya	28	22	27

¹ No. 138 confirms the latter reading, but Nos. 134, 139 mention neither the Bodhivṛkṣa nor the Bodhisattva.

140 分別緣起初勝法門經

Fan-pieh-yuen-*khi-khu-shaṅ-fā-man-kiṅ*.

‘Sūtra of explaining the first and excellent gate of the law of Nidāna.’

Translated by Hhüen-kwān (Hiouen-thsang), of the Thán dynasty, A. D. 618-907. 2 fasciculi.

141 佛說緣生初勝分法本經

Fo-shwo-yuen-shaṅ-*khu-shaṅ-fan-fā-pan-kiṅ*.

‘Sūtra spoken by Buddha on the origin of the law being the first and excellent part of Nidāna.’

Translated by Dharmagupta, of the Sui dynasty, A. D. 589-618. 2 fasciculi. This is an earlier translation of No. 140. *K’-yuen-lu*, fasc. 2, fol. 24 b.

142 悲華經

Pei-hwa-*kiṅ*.

Karunāpundarīka-sūtra.

K’-yuen-lu, fasc. 2, fol. 18 b; Conc. 431; A. R., p. 436; A. M. G., p. 242; Wassiljew, 154. Translated by Dharmaraksha, of the Northern Lián dynasty, A. D. 397-439. 10 fasciculi; 6 chapters. It agrees with Tibetan. *K’-yuen-lu*, s. v. For the Sanskrit text, see Catalogue of the Hodgson Manuscripts, I. 21; V. 42; VI. 18; VII. 34.

143 六度集經

Liu-tu-tsi-*kiṅ*.

‘Shatpāramitā-sannipāta-sūtra.’

Translated by Khān Saṅ-hwui, of the Wu dynasty, A. D. 222-280. 8 fasciculi. There are three prefaces, by three Chinese, named Khān Wan-ku, Yü Shun-hhi, and Hhiā Zih-hwhei, dated A. D. 1590, 1589, and 1588 respectively. The third man edited this Sūtra, wishing the long life of his parents by the merit of this good action. Deest in Tibetan. *K’-yuen-lu*, fasc. 3, fol. 5 b. It contains many Gātakas.

144 大乘頂王經

Tā-shaṅ-tiṅ-wān-*kiṅ*.

‘Mahāyāna-mūrdharāga-sūtra.’

Vimalakīrtti-nirdeśa.

Conc. 594. Translated by Upasūnya, of the Lián dynasty, A. D. 502-557. 1 fasciculus.

145 大方等頂王經

Tā-fān-tān-tiṅ-wān-*kiṅ*.

‘Mahāvaiṣṭya-mūrdharāga-sūtra.’

Vimalakīrtti-nirdeśa.

Conc. 616. Translated by Ku Fā-hu (Dharmaraksha), of the Western Tsin dynasty, A. D. 265-316. 1 fasciculus.

This is an earlier translation of No. 144. *K’-yuen-lu*, fasc. 2, fol. 18 b.

146 維摩詰所說經

Wēi-mo-*khiē-su-shwo-kiṅ*.

‘Vimalakīrtti-nirdeśa-sūtra.’

Vimalakīrtti-nirdeśa.

A. R., p. 451; A. M. G., p. 256; Conc. 788; Wassiljew, 152. Translated by Kumāragīva, of the Latter Tsin dynasty, A. D. 384-417. 3 fasciculi; 14 chapters. It agrees with Tibetan. *K’-yuen-lu*, fasc. 2, fol. 18 a.

147 維摩詰經

Wēi-mo-*khiē-kiṅ*.

‘Vimalakīrtti-sūtra.’

Vimalakīrtti-nirdeśa.

Conc. 789. Translated by *K’ Khien*, of the Wu dynasty, A. D. 222-280. 3 fasciculi; 14 chapters. This is an earlier translation of No. 146. *K’-yuen-lu*, fasc. 2, fol. 18 a.

148 道神足無極變化經

Tāo-shan-tsu-wu-*ki-pien-hwā-kiṅ*.

‘Sūtra on the unlimited changes of the supernatural footsteps.’

Translated by Ân Fā-*khiē*, of the Western Tsin dynasty, A. D. 265-316. 4 fasciculi. Deest in Tibetan. *K’-yuen-lu*, fasc. 2, fol. 20 a.

149 說無垢稱經

Shwo-wu-*keu-khan-kiṅ*.

Vimalakīrtti-nirdeśa.

Conc. 121. Translated by Hhüen-kwān (Hiouen-thsang), of the Thán dynasty, A. D. 618-907. 6 fasciculi; 14 chapters. This is a later translation of Nos. 146 and 147. *K’-yuen-lu*, fasc. 2, fol. 18 a.

150 阿惟越致遮經

Ö-wēi-yueh-*k’-kō-kiṅ*.Avaivarttya(?)*-sūtra*.*K’-yuen-lu*, fasc. 2, fol. 20 b.

Aparivarttya-sūtra.

Conc. 40. Translated by Ku Fā-hu (Dharmaraksha), of the Western Tsin dynasty, A. D. 265-316. 4 fasciculi; 18 chapters. It agrees with Tibetan. *K’-yuen-lu*, s. v.

151 佛說寶雨經

Fo-shwo-pāo-yü-*kiṅ*.

‘Ratnavarsha-sūtra spoken by Buddha.’

Ratnamegha-sūtra.

K’-yuen-lu, fasc. 2, fol. 20 a; Conc. 421; A. R., p. 460; A. M. G., p. 264. Translated by Dharmaruki

(i. e. the first name of Bodhiruki), A. D. 693, of the Thán dynasty, A. D. 618-907. 10 fasciculi. It agrees with Tibetan. *K'-yuen-lu*, s. v.

152 佛說寶雲經

Fo-shwo-páo-yun-kin.
Ratnamegha-sūtra.

Conc. 423. Translated by Mandra and Saṅghapāla, A. D. 503, of the Lián dynasty, A. D. 502-557. 7 fasciculi. This is an earlier translation of the preceding Sūtra. *K'-yuen-lu*, fasc. 2, fol. 20 b.

153 佛昇忉利天爲母說法經

Fo-shan-táo-li-thien-wêi-mu-shwo-fâ-kin.
'Sūtra of Buddha's ascension to the Trayastrīṃsa heaven to preach the law for his mother's sake.'

Translated by Ku Fâ-hu (Dharmarakṣa), circa A. D. 270, of the Western Tsin dynasty, A. D. 265-316. 3 fasciculi. This is a similar translation of No. 148. *K'-yuen-lu*, fasc. 2, fol. 20 a.

154 相續解脫地波羅蜜了義經

Siân-suh-kiê-tho-ti-po-lo-mi-lião-i-kin.
'Sandhinirmokāṇabhūmi-pāramitā-satyārtha-sūtra.'
Sandhinirmokāṇa-sūtra.

Conc. 519, 520. Translated by Guṇabhadra, of the earlier Sun dynasty, A. D. 420-479. 13 leaves. This is an earlier translation of the last two chapters of No. 247. *K'-yuen-lu*, fasc. 2, fol. 24 a.

155 相續解脫如來所作隨順處了義經

Siân-suh-kiê-tho-su-lâi-su-tso-sui-shun-ku-lião-i-kin.

'Sandhinirmokāṇa-tathāgatakrītyānuvishaya-satyārtha-sūtra.'
Sandhinirmokāṇa-sūtra.

Translated by Guṇabhadra, of the earlier Sun dynasty, A. D. 420-479. 9 leaves. This is an earlier translation of the fourth and fifth fasciculi of No. 247. See note under the title of this translation.

156 佛說解節經

Fo-shwo-kiê-tsiê-kin.
Sandhinirmokāṇa-sūtra.

Conc. 279. Translated by Paramārtha, of the K'han dynasty, A. D. 557-589. 1 fasciculus; 4 chapters. This is an earlier translation of the first five chapters of No. 247. *K'-yuen-lu*, fasc. 2, fol. 24 a.

157 不退轉法輪經

Pu-thui-kwân-fâ-lun-kin.
'Avivartita-dharmakakra-sūtra.'
Avaiartya (?) - sūtra.

K'-yuen-lu, fasc. 2, fol. 20 b.

Aparivartya-sūtra.

Conc. 501. Translated under the Northern Lián dynasty, A. D. 397-439; but the translator's name is not known. 4 fasciculi; 9 chapters.

158 廣博嚴淨不退轉法輪經

Kwân-poh-yen-tsin-pu-thui-kwân-fâ-lun-kin.
'Vaipulya-vyūbhāvivartita-dharmakakra-sūtra.'
Avaiartya (?) - sūtra.

K'-yuen-lu, fasc. 2, fol. 20 b.

Aparivartya-sūtra.

Conc. 316. Translated by *K'-yen* and Páo-yun, A. D. 427, of the earlier Sun dynasty, A. D. 420-479. 4 fasciculi.

The above two works are later translations of No. 150. *K'-yuen-lu*, fasc. 2, fol. 21 a.

159 方廣大莊嚴經

Fân-kwân-tâ-kwân-yen-kin.
'Vaipulya-mahāvīṭha-sūtra.'
Lalitavistara.

A. R., p. 416; A. M. G., p. 223; Conc. 147; Wassiljew, 176. Translated by Divākara, A. D. 683, of the Thán dynasty, A. D. 618-907. 12 fasciculi; 27 chapters. There is another title of this translation given as a note under the above title in the first fasciculus, viz. 神通遊戲 (經) Shan-thun-yiu-hhi(-kin), i. e. 'Riddhivikrīḍita(-sūtra).' Cf. *K'-yuen-lu*, fasc. 2, fol. 16 b; Conc. 97. But Julien gives in his Méthode (p. 33) a different reading for the second character, viz. 童 thun, though it is the same in pronunciation. This reading is given in Eitel's Handbook of Chinese Buddhism, p. 61 a. The title may literally be rendered into 'Riddhikumāra-vikrīḍita(-sūtra).' The contents of this translation are given in Beal's Catalogue, pp. 17-19. There is a preface by the Empress Wu Tsō-thien, A. D. 684-705, of the Thán dynasty, the same as that to No. 53. In this preface Divākara is said to have translated ten works, together with ten Chinese assistants, whose united labours were accomplished in A. D. 685.

According to the *K'-yuen-lu* (fasc. 2, fol. 16 b), this translation agrees with the Tibetan. This Sūtra was translated into Chinese four times, but the first and third had already been lost in A. D. 730, when the Khâi-yuen-lu was compiled. The second and fourth

translations are in existence, viz. Nos. 160 and 159 respectively. The two missing translations were both entitled 普曜經 *Phu-yâo-kin*, i. e. 'Samanta-prabhâsa-sûtra (?)', in eight fasciculi each. The first was translated under the Latter Hân dynasty, one of the Three Kingdoms, A. D. 221-263; but the translator's name is lost. The third was translated by K'-yuen together with Pâo-yun, of the earlier Sun dynasty, A. D. 420-479. Khâi-yuen-lu, fasc. 14 a, fol. 13 a. The Sanskrit text has been edited by Râjendralâla Mitra in the Bibliotheca Indica, Old Series, Nos. 51, 73, 143, 144, 145, and 237, Calcutta, 1853-1877. This edition requires a careful collation with MSS.; for which latter, see Catalogue of the Hodgson Manuscripts, I. 7; III. 14, 15; IV. 7; VII. 37. There is another MS., numbered 341, in the India Office Library, London, which was procured in Nepal by Captain Knox, and presented to the Library by T. Colebrooke, Esq. An English translation of the first few chapters by Râjendralâla Mitra in the Bibliotheca Indica. A French translation of the Tibetan version of the Lalitavistara by Foucaux.

160

普曜經

Phu-yâo-kin.

'Samanta-prabhâsa-sûtra.'

Lalitavistara.

Translated by Ku Fâ-hu (Dharmaraksha), A. D. 308, of the Western Tsin dynasty, A. D. 265-316. 8 fasciculi; 30 chapters. According to the K'-yuen-lu (fasc. 2, fol. 16 b), this is an earlier translation of No. 159. This authority gives another title as a note, viz. 方等本起經 *Fân-tan-pan-ki-kin*, i. e. 'Vai-pulya-nidâna-sûtra.' Cf. Conc. 151.

161 佉真陀羅所問寶如來三昧經

Tun-kan-tho-lo-su-wan-pâo-zu-lâi-sân-mêi-kin.

'Druma-kinnara-pariprikkhâ-ratnatathâgata-samâdhi-sûtra.'

Mahâdruma-kinnarârâga-pariprikkhâ.

Cf. No. 162. Translated by K' Leu-kiâ-khân (Lokaraksha?), of the Eastern Hân dynasty, A. D. 25-220. 3 fasciculi. It agrees with Tibetan. K'-yuen-lu, fasc. 2, fol. 19 b.

162 大樹緊那羅王所問經

Tâ-shu-kin-na-lo-wân-su-wan-kin.

Mahâdruma-kinnarârâga-pariprikkhâ.

K'-yuen-lu, fasc. 2, fol. 19 b; Conc. 597. Translated by Kumâragîva, of the Latter Tsin dynasty, A. D. 384-

417. This is a later translation of No. 161. K'-yuen-lu, s. v.

163

諸法本無經

Ku-fâ-pan-wu-kin.

Sarvadharmâ-pravṛtti-nirdeśa-sûtra.

K'-yuen-lu, fasc. 2, fol. 26 a; Conc. 714; A. R., p. 452; A. M. G., p. 256. Translated by Gñânagupta, A. D. 595, of the Sui dynasty, A. D. 589-618. 3 fasciculi.

164

諸法無行經

Ku-fâ-wu-hhiñ-kin.

Sarvadharmâ-pravṛtti-nirdeśa-sûtra.

Conc. 715. Translated by Kumâragîva, of the Latter Tsin dynasty, A. D. 384-417. 2 fasciculi. This is an earlier translation of No. 163. K'-yuen-lu, fasc. 2, fol. 26 a.

165

持人菩薩所問經

Kh'-zan-phu-sâ-su-wan-kin.

'Vasudhara-bodhisattva-pariprikkhâ-sûtra.'

Translated by Ku Fâ-hu (Dharmaraksha), of the Western Tsin dynasty, A. D. 265-316. 4 fasciculi.

166

持世經

Kh'-shi-kin.

'Vasudhara-sûtra.'

Translated by Kumâragîva, of the Latter Tsin dynasty, A. D. 384-417. 4 fasciculi. This is also called 法印經 *Fâ-yin-kin*, i. e. 'Dharmamudrâ-sûtra,' and it is a later translation of No. 165. Deest in Tibetan. K'-yuen-lu, fasc. 2, fol. 22 b.

167

佛說大灌頂神咒經

Fo-shwo-tâ-kwân-tiñ-shan-kheu-kin.

'Buddhabhâṣita-mahâbhishekarddhidhârâṇī-sûtra.'

Translated by Poh Srimitra, of the Eastern Tsin dynasty, A. D. 317-420. 12 fasciculi. Each fasciculus contains a Sûtra with its own title, so that this is a collection of twelve Sûtras. All these Sûtras except the last are wanting in Tibetan. K'-yuen-lu, fasc. 2, fol. 27 a seq.

168

佛說文殊師利現寶藏經

Fo-shwo-wan-shu-sh'-li-hhien-pâo-tsân-kin.

'Buddhabhâṣita-mañḡusri-vibhâvita-ratnapitaka-sûtra.'

Ratnakârândakavyûha-sûtra.

K'-yuen-lu, fasc. 2, fol. 23 a; Conc. 802; A. R., p. 437; A. M. G., p. 243; Wassiljew, 154. Translated

by K'ü Fā-hu (Dharmaraksha), A. D. 270, of the Western Tsin dynasty, A. D. 265-316. 2 fasciculi. It agrees with Tibetan. K'-yuen-lu, s. v. For the Sanskrit text, see Catalogue of the Hodgson Manuscripts, I. 24; III. 20, 21; IV. 1 a; VII. 31. The Sanskrit text has been edited by Satyavratā Samasrami, at Calcutta, 1873.

169 大方廣寶篋經

Tā-fān-kwān-pāo-khiē-kin.

'Mahāvaiṣṭya-ratnakāraṇḍa-sūtra.'

Ratnakāraṇḍakavyūha-sūtra.

Conc. 601. Translated by Gunabhadra, of the earlier Suñ dynasty, A. D. 420-479. 2 fasciculi. This is a later translation of No. 168. K'-yuen-lu, fasc. 2, fol. 23 a.

170 藥師如來本願經

Yāo-sh'-zu-lāi-pan-yuen-kin.

'Bheshagyaguru-tathāgata-pūrvapranidhāna-sūtra.'

Bheshagyaguru-pūrvapranidhāna.

Cf. No. 171. Translated by Dharmagupta, A. D. 615, of the Sui dynasty, A. D. 589-618. 1 fasciculus.

171 藥師瑠璃光如來本願功德經

Yāo-sh'-liu-li-kwān-zu-lāi-pan-yuen-kuñ-tōh-kin.

'Bheshagyaguru-vaidūryaprabhāsa-tathāgata-pūrvapranidhāna-guṇa-sūtra.'

Bheshagyaguru-vaidūryaprabhāsa-pūrvapranidhāna.

K'-yuen-lu, fasc. 2, fol. 28 a; Conc. 866. Translated by Hhüen-kwān (Hiouen-tsang), A. D. 650, of the Thān dynasty, A. D. 618-907. 1 fasciculus.

172 藥師瑠璃光七佛本願功德經

Yāo-sh'-liu-li-kwān-tshi-fo-pan-yuen-kuñ-tōh-kin.

'Bheshagyaguru-vaidūryaprabhāsa(-ādi)-saptabuddha-pūrvapranidhāna-guṇa-sūtra.'

Saptatathāgata-pūrvapranidhāna-viśeṣa-vistara.

K'-yuen-lu, fasc. 2, fol. 28 b; Conc. 868; A. R., p. 508; A. M. G., p. 309. Translated by I-tsin, A. D. 707, of the Thān dynasty, A. D. 618-907. 2 fasciculi.

The above three works are later translations of the twelfth Sūtra of No. 167, and they agree with Tibetan. K'-yuen-lu, s. v.

173 番字藥師瑠璃光七佛本願功德經

Fān-tsz'-yāo-sh'-liu-li-kwān-tshi-fo-pan-yuen-kuñ-tōh-kin.

'Bheshagyaguru-vaidūryaprabhāsa(-ādi)-saptabuddha-pūrvapranidhāna-guṇa-sūtra in the letters of Fān (i. e. Tibet).'

1 fasciculus. This seems to have been a copy of the Tibetan version of the Sūtra, but it is considered to have already been lost or left out, at the time when this whole collection was published in China, towards the end of the Miñ dynasty, about A. D. 1600. There is a note above this title in the original Catalogue, Tā-miñ-sān-tsān-shan-kiāo-mu-lu (fasc. 1, fol. 12 b), added most probably by the Japanese editor, namely: 'In the Chinese and Corcan editions of the Tripitaka, this book is wanting.' But it must be understood, that this book was originally included in the so-called Southern and Northern Collections of the Chinese Tripitaka, published under the reign of the first and third Emperors of the Miñ dynasty, A. D. 1368-1398 and 1403-1424 respectively; because there is mention of the mark-characters of this book in the original Catalogue, as they have been employed in both Collections.

174 佛說阿闍世王經

Fo-shwo-ō-shō-shi-wān-kin.

'Buddhabhāṣitāgātasatru-rāga-sūtra.'

Agātasatru-kaukrītya-vinodana.

K'-yuen-lu, fasc. 2, fol. 28 b; Conc. 1; A. R., p. 457; A. M. G., p. 262. Translated by K' Leu-kiā-khān (Lokaraksha?), of the Eastern Hān dynasty, A. D. 25-220. 2 fasciculi. It agrees with Tibetan. K'-yuen-lu, fasc. 2, fol. 29 a.

175 楞伽阿跋多羅寶經

Lañ-kiē-ō-poh-to-lo-pāo-kin.

'Lañkāvatāra-ratna-sūtra.'

Lañkāvatāra-sūtra.

Conc. 326; A. R., p. 432; A. M. G., p. 237; Wassiljew, 151. Translated by Gunabhadra, A. D. 443, of the earlier Suñ dynasty, A. D. 420-479. 4 fasciculi; 1 chapter. There are two prefaces, by Tsiang K'-khi and Su Shi, of the later Suñ dynasty, A. D. 960-1127. The date of the latter preface corresponds to A. D. 1085.

176 入楞伽經

Zu-lañ-kiē-kin.

Lañkāvatāra-sūtra.

Conc. 327. Translated by Bodhiruci, A. D. 513, of the Northern Wèi dynasty, A. D. 386-534. 10 fasciculi; 18 chapters.

177 大乘入楞伽經

Tā-shaṅ-zu-laṅ-kiē-kiñ.
Laṅkāvatāra-sūtra.

K'-yuen-lu, fasc. 2, fol. 25 a; Conc. 571. Translated by Sikshānanda, A. D. 700-704, of the Thān dynasty, A. D. 618-907. 7 fasciculi; 10 chapters. There is a preface added by the Empress Wu Tsō-thien, A. D. 684-705, of the Thān dynasty.

The above three works are similar translations, and they agree with Tibetan. K'-yuen-lu, s. v. But No. 175 is incomplete. Nos. 176 and 177 agree more or less with the Sanskrit text. For the text, see Catalogue of the Hodgson Manuscripts, I. 5; III. 9; V. 20; VI. 6; VII. 36. There are also two MSS. in the University Library, Cambridge.

178 菩薩行方便境界神通變化經

Phu-sā-hhiñ-fāñ-pien-kiñ-kiē-shan-thuñ-pien-hwā-kiñ.

'Bodhisattva-karitopāyavishayarddhivikrīyā-sūtra.'

Translated by Guṇabhadra, of the earlier Suñ dynasty, A. D. 420-479. 3 fasciculi.

179 大薩遮尼乾子受記經

Tā-sā-kō-ni-khien-tsz'-sheu-ki-kiñ.

'Mahāsātya (?)-nirgrantha-putra-vyākaraṇa-sūtra.'

Translated by Bodhiruki, A. D. 519, of the Northern Wēi dynasty, A. D. 386-534. 10 fasciculi; 12 chapters.

The above two works are similar translations, and wanting in Tibetan. K'-yuen-lu, fasc. 2, fol. 25 b.

180 大乘大悲分陀利經

Tā-shaṅ-tā-pēi-fan-tho-li-kiñ.

Mahākaruṇāpundarīka-sūtra.

K'-yuen-lu, fasc. 2, fol. 18 b; Conc. 644, 645. Translated under the (three) Tshin (dynasties, A. D. 350-431); but the translator's name is lost. 8 fasciculi; 30 chapters. This is a similar translation of No. 142. K'-yuen-lu, s. v.

181 善思童子經

Shān-sz'-thuñ-tsz'-kiñ.

'Sukintita (?)-kumāra-sūtra.'

Vimalakīrti-nirdeśa.

Conc. 60. Translated by Gñānagupta, A. D. 591, of the Sui dynasty, A. D. 589-618. 2 fasciculi. This is a later translation of Nos. 144 and 145. K'-yuen-lu, fasc. 2, fol. 18 b.

182 普超三昧經

Phu-khāo-sān-mēi-kiñ.

'Samantātikramana (?) - samādhi-sūtra.'

Agātasatru-kaukrītya-vinodana.

Conc. 496. Translated by Ku Fā-hu (Dharmaraksha), A. D. 286, of the Western Tsin dynasty, A. D. 265-316. 4 fasciculi. This is a later translation of No. 174. K'-yuen-lu, fasc. 2, fol. 29 a.

183 放鉢經

Fāñ-poh-kiñ.

'Sūtra on letting the bowl go,' or 'Pātra-gamayāt-sūtra (?)'

Agātasatru-kaukrītya-vinodana.

Cf. Conc. 149, where a different reading is given for the last word of the Sanskrit title. Translated under the Western Tsin dynasty, A. D. 265-316; but the translator's name is lost. 1 fasciculus. This is a similar translation of the second chapter of No. 182.

184 佛說大淨法門品經

Fo-shwo-tā-tsiñ-fā-man-phīn-kiñ.

'Buddhabhāṣita-mahāsuddharmaparyāyādhyāya-sūtra.'

Mañgusrī-vikrīdita-sūtra.

Conc. 658; A. R., p. 425; A. M. G., p. 230; Wassiljew, 184. Translated by Ku Fā-hu (Dharmaraksha), A. D. 313, of the Western Tsin dynasty, A. D. 265-316. 1 fasciculus.

185 大莊嚴法門經

Tā-kwān-yen-fā-man-kiñ.

'Mahāvīryūdharmaparyāya-sūtra.'

Mañgusrī-vikrīdita-sūtra.

K'-yuen-lu, fasc. 3, fol. 1 b; Conc. 654. Translated by Narendrayasas, A. D. 583, of the Sui dynasty, A. D. 589 (or 581)-618. 2 fasciculi.

The above two works are similar translations, and they agree with Tibetan. K'-yuen-lu, s. v.

186 佛說大方等大雲請雨經

Fo-shwo-tā-fāñ-tāñ-tā-yun-tshiñ-yü-kiñ.

'Buddhabhāṣita-mahāvāipulya-sūtra on asking rain of the great cloud.'

Mahāmegha-sūtra.

A. R., p. 461; A. M. G., p. 265; Conc. 612. Translated by Gñānagupta, of the Sui dynasty, A. D. 589-618. 1 fasciculus. It agrees with Tibetan. K'-yuen-lu, fasc. 2, fol. 26 a. For the Sanskrit text, see Catalogue of the Hodgson Manuscripts, I. 64; III. 12. An extract from the text with an English translation, published by Mr. C. Bendall, in the Journal of the Royal Asiatic Society, vol. xii, part ii, pp. 288-311.

187 大雲請雨經

Tâ-yun-tshin-yü-kin.

'Sûtra on asking rain of the great cloud.'

Mahâmegha-sûtra.

Conc. 668. Translated by Gñânagupta (the same person as before), under the Northern Kuei dynasty, A. D. 557-581. 1 fasciculus.

188 大雲輪請雨經

Tâ-yun-lun-tshin-yü-kin.

'Sûtra on asking rain of the great-cloud-wheel.'

Mahâmegha-sûtra.

Conc. 667. Translated by Narendrayasas, A. D. 585, of the Sui dynasty, A. D. 589 (or 581)-618. 2 fasciculi.

The above two works are similar translations of No. 186. *K'-yuen-lu*, fasc. 2, fol. 26 a. An abstract English translation of No. 188, by Beal in his *Catena of Buddhist Scriptures from the Chinese*, pp. 419-423.

189 勝思惟梵天所問經

Shan-sz'-wêi-fân-thien-su-wan-kin.

Viseshakînta-brahma-pariprikkhâ (-sûtra).

K'-yuen-lu, fasc. 2, fol. 22 a; Conc. 110. Translated by Bodhiruki, A. D. 517, of the Northern Wêi dynasty, A. D. 386-534. 6 fasciculi. It agrees with Tibetan. *K'-yuen-lu*, s. v.

190 思益梵天所問經

Sz'-yi-fân-thien-su-wan-kin.

Viseshakînta-brahma-pariprikkhâ (-sûtra).

Conc. 551. Translated by Kumâragîva, A. D. 402, of the Latter Tshin dynasty, A. D. 384-417. 4 fasciculi; 24 chapters. This is an earlier translation of the preceding Sûtra. *K'-yuen-lu*, fasc. 2, fol. 22 a.

191 月燈三昧經

Yueh-tan-sân-mêi-kin.

'Kandra-dîpa-samâdhi-sûtra.'

Translated by Narendrayasas, A. D. 557, of the Northern Tshi dynasty, A. D. 550-577. 11 fasciculi. Deest in Tibetan. *K'-yuen-lu*, fasc. 3, fol. 1 a.

192 The same as No. 191.

Translated by Shih Sien-kun, of the earlier Sun dynasty, A. D. 420-479. 1 fasciculus. This is an earlier translation of the seventh and eighth fasciculi of the preceding Sûtra.

193 佛說象腋經

Fo-shwo-siân-ye-kin.

'Buddhabhâshita-hastikakshyâ-sûtra.'

Hastikakshyâ.

K'-yuen-lu, fasc. 3, fol. 1 b; Conc. 523; A. R., p. 456; A. M. G., p. 261. Translated by Dharmamitra, of the earlier Sun dynasty, A. D. 420-479. 1 fasciculus. It agrees with Tibetan. *K'-yuen-lu*, fasc. 3, fol. 1 b.

194 佛說無所希望經

Fo-shwo-wu-su-hhi-wân-kin.

'Sûtra spoken by Buddha on the absence of hope.'

Hastikakshyâ.

Translated by Ku Fâ-hu (Dharmaraksha), of the Western Tsin dynasty, A. D. 265-316. 1 fasciculus. This is an earlier translation of the preceding Sûtra. *K'-yuen-lu*, fasc. 3, fol. 1 b.

195 佛說大乘同性經

Fo-shwo-tâ-shan-thun-sin-kin.

Mahâyânâbhisamaya-sûtra.

K'-yuen-lu, fasc. 2, fol. 23 a; Conc. 595. Translated by Gñânayasas, together with San-ân, A. D. 570, of the Northern Kuei dynasty, A. D. 557-581. 2 fasciculi. It agrees with Tibetan. *K'-yuen-lu*, s. v.

196 佛說證契大乘經

Fo-shwo-kan-k/i-tâ-shan-kin.

Mahâyânâbhisamaya-sûtra.

Conc. 695. Translated by Divâkara, A. D. 680, of the Thán dynasty, A. D. 618-907. 2 fasciculi. This is a later translation of the preceding Sûtra. *K'-yuen-lu*, fasc. 2, fol. 23 b. There is a preface, by the Empress Wu Tsö-thien, A. D. 684-705, of the Thán dynasty. This preface is the same as that to Nos. 53 and 159.

197 持心梵天所問經

Kh'-sin-fân-thien-su-wan-kin.

Viseshakînta-brahma-pariprikkhâ (-sûtra).

Conc. 691. Translated by Ku Fâ-hu (Dharmaraksha), A. D. 286, of the Western Tsin dynasty, A. D. 265-316. 4 fasciculi; 18 chapters. This is an earlier translation of Nos. 189 and 190. *K'-yuen-lu*, fasc. 2, fol. 22 a.

198 佛說觀無量壽佛經

Fo-shwo-kwân-wu-liân-sheu-fo-kin.

'Buddhabhâshitâmitâyurbuddha-dhyâna (?) -sûtra.'

Translated by Kâlayasas, A. D. 424, of the earlier Sun dynasty, A. D. 420-479. 1 fasciculus. There was another translation of this Sûtra, made by Dharmamitra, of the same dynasty; but it was lost already in A. D. 730. Khâi-yuen-lu, fasc. 14 a, fol. 17 b. This Sûtra may be called the *Sukhâvatîvyûha*, according to its contents. But Conc. 311 and 830 are both very doubtful, if not wrong.

There are verses prefixed to No. 198, which verses consist of sixty lines, each line consisting of seven Chinese characters. The title of these verses is 御製無量壽佛讚 *Yü-k'wu-liân-sheu-fo-tsân*, i. e. 'Hymn of Buddha Amitâyus, being the Imperial composition.' This composition entirely depends on No. 198; but the Emperor's name is not mentioned.

199 稱讚淨土佛攝受經

K'han-tsân-tsin-tu-fo-shö-sheu-kin.

'Sūtra of the Favour of (all) Buddhas and the Praise of the Pure Land.'

Sukhāvativyūha.

A. R., p. 437; A. M. G., p. 243; Conc. 699, 700, 702, which three are different titles of this translation. See *K'-yuen-lu*, fasc. 3, fol. 2 b. Translated by Hhüen-kwân (Hsiuen-thsang), A. D. 650, of the Thán dynasty, A. D. 618-907. 11 leaves. It agrees with Tibetan. *K'-yuen-lu*, s. v.

200 佛說阿彌陀經

Fo-shwo-ö-mi-tho-kin.

'Buddhabhāṣitāmitâyus-sūtra.'

Sukhāvatyamrītavyūha-sūtra.

K'-yuen-lu, fasc. 2, fol. 2 b.

Sukhāvativyūha.

Translated by Kumāragīva, A. D. 402, of the Latter Tshin dynasty, A. D. 384-417. 5 leaves. This is an earlier (and shorter) translation of the preceding Sūtra. *K'-yuen-lu*, s. v. But this shorter translation corresponds, with a few omissions, to the Sanskrit text, which, together with an English translation and notes, has been published by Professor Max Müller, in *J. R. A. S.*, vol. xii, part ii, 1880, pp. 168-186, and afterwards in his *Selected Essays*, vol. ii, pp. 348-363, without the text. An incomplete English translation of No. 200, by Rev. S. Beal, is given in his *Catena of Buddhist Scriptures from the Chinese*, pp. 378-383. A French translation, by MM. Ymaizoumi and Yamata, with the Sanskrit text, was published in the *Annales du Musée Guimet*, vol. ii (1881), pp. 39-64.

There was another Chinese translation of this short *Sukhāvativyūha*, made by Gunabhadra, of the earlier Suñ dynasty, A. D. 420-479. But it was lost already in A. D. 730. *Khāi-yuen-lu*, fasc. 14 a, fol. 17 b.

201 拔一切業障根本得生淨土神咒

Pa-yi-tshiê-yeh-kân-kan-pan-tö-h-shaň-tsin-tu-shan-kheu.

'A spiritual Dhāraṇī for uprooting all the obstacles of Karma and for causing one to be born in the Pure Land (*Sukhāvati*).'

Translated by Gunabhadra, A. D. 453, of the earlier Suñ dynasty, A. D. 420-479. This Dhāraṇī consists of fifty-nine Chinese characters in transliteration, and it is followed by about two columns of explanation.

202 後出阿彌陀偈經

Heu-k'hu-ö-mi-tho-kiê-kin.

'A later translation of the Sūtra consisting of verses on Amitâyus.'

Translated under the Eastern Hân dynasty, A. D. 25-220; but the translator's name is lost. 56 lines, each line consists of five characters. There was an earlier translation, but it was lost already in A. D. 730. *Khāi-yuen-lu*, fasc. 14 a, fol. 17 b.

203 大阿彌陀經

Tā-ö-mi-tho-kin.

'A large Amitâyus-sūtra.'

Compiled by Wân Zih-bhiu, in A. D. 1160-1162, of the Southern Suñ dynasty, A. D. 1127-1280. 2 fasciculi; 56 chapters. This work ought to be arranged under the heading of Chinese Works, in the Fourth Division of the Chinese Tripitaka; because it is not a translation made from the original text, but consists of extracts from four translations of the same or a similar text, viz. Nos. 25, 26, 27, and 863. Moreover the compiler made this, without comparing those versions with the Sanskrit text, simply from his own judgment, through the spiritual help of Avalokitesvara, for which he had always prayed in the course of his compilation. See his preface. It is curious that he does not mention Bodhiruki's translation of the same Sūtra (No. 23. 5), which was made more than four centuries before, and is much better at least than No. 863, both in contents and composition. At any rate, No. 203 has no such value as Nos. 130 and 139, which were made by men who had the Sanskrit texts before them, and who also made some additions and corrections.

204 佛說觀彌勒菩薩上生兜率陀天經

Fo-shwo-kwân-mi-lö-phu-sâ-shân-shaň-teu-shwâi-tho-thien-kin.

'Sūtra spoken by Buddha about the meditation on the Bodhisattva Maitreya's going up to be born in the Tushita heaven.'

Translated by Tsü-k'ü Kín-shaň, A. D. 455, of the earlier Suñ dynasty, A. D. 420-479. 9 leaves. This is arranged here, though it is a single translation, because the subject has some connection with that of the following five works. *K'-yuen-lu*, fasc. 3, fol. 3 a.

205 佛說彌勒下生經

Fo-shwo-mi-lö-hhiâ-shaṅ-kiñ.

'Sūtra spoken by Buddha on Maitreya's coming down to be born (in this world).'

Maitreya-vyākaraṇa.

A. R., p. 480; A. M. G., p. 283. Translated by Kumāragīva, of the Latter Tshin dynasty, A. D. 384-417. 8 leaves.

206 佛說彌勒來時經

Fo-shwo-mi-lö-lai-sh'-kiñ.

'Sūtra spoken by Buddha on the time of Maitreya's coming (down to be born in this world).'

Maitreya-vyākaraṇa.

See No. 205. Translated under the Eastern Tsin dynasty, A. D. 317-420; but the translator's name is lost. 3 leaves.

207 佛說彌勒下生成佛經

Fo-shwo-mi-lö-hhiâ-shaṅ-khaṅ-fo-kiñ.

'Sūtra spoken by Buddha on Maitreya's coming down to be born (in this world) and to become Buddha.'

Ma treya-vyākaraṇa.

See No. 205. Translated by I-tsiñ, A. D. 701, of the Thán dynasty, A. D. 618-907. 4 leaves.

The above three works are the fourth, third, and sixth respectively of six translations of the same or a similar text; while the first, second, and fifth were lost already in A. D. 730. Khái-yuen-lu, fasc. 14 a, fol. 18 a; K'-yuen-lu, fasc. 3, fol. 3 a, where it is stated that this Sūtra is wanting in Tibetan. See, however, the authorities mentioned under No. 205.

208 佛說觀彌勒菩薩下生經

Fo-shwo-kwân-mi-lö-phu-sâ-hhiâ-shaṅ-kiñ.

'Sūtra spoken by Buddha about the meditation on the Bodhisattva Maitreya's coming down to be born (in this world).'

Translated by Ku Fâ-hu (Dharmaraksha), of the Western Tsin dynasty, A. D. 265-316. 9 leaves. This is a single translation, but it is arranged here on account of the subject being similar to the preceding three works.

209 佛說彌勒成佛經

Fo-shwo-mi-lö-khaṅ-fo-kiñ.

'Sūtra spoken by Buddha on Maitreya's becoming Buddha.'

Translated by Kumāragīva, A. D. 402, of the Latter Tshin dynasty, A. D. 384-417. 1 fasciculus. There was an earlier translation, but it was lost already in A. D. 730. Khái-yuen-lu, fasc. 14 a, fol. 18 a.

210 佛說第一義法勝經

Fo-shwo-ti-yi-i-fâ-shaṅ-kiñ.

'Sūtra spoken by Buddha on the excelling of the law of the first (or highest) meaning.'

Paramārthadharmaśāstra.

K'-yuen-lu, fasc. 3, fol. 3 b; Conc. 741; A. R., p. 464; A. M. G., p. 268. Translated by Gautama Pragñāruki, A. D. 542, of the Eastern Wéi dynasty, A. D. 534-550. 1 fasciculus.

211 佛說大威燈光僊人間疑經

Fo-shwo-tâ-wêi-taṅ-kwân-sien-zan-wan-i-kiñ.

'Sūtra spoken by Buddha on the question of doubt asked by the Rishi Great-powerful-lamp-light.'

Paramārthadharmaśāstra.

Conc. 661. Translated by Gñānagupta, A. D. 586, of the Sui dynasty, A. D. 589 (or 581)-618. 1 fasciculus.

The above two works are similar translations, and they agree with Tibetan. K'-yuen-lu, fasc. 3, fol. 4 a.

212 一切法高王經

Yi-tshiê-fâ-kâo-wân-kiñ.

'Sarvadharmakāraṇa-sūtra.'

Translated by Gautama Pragñāruki, A. D. 542, of the Eastern Wéi dynasty, A. D. 534-550. 1 fasciculus.

213 佛說諸法勇王經

Fo-shwo-ku-fâ-yuñ-wân-kiñ.

'Buddhabhāṣita-sarvadharmā-nirbhayaśāstra.'

Translated by Dharmamitra, of the earlier Suni dynasty, A. D. 420-479. 1 fasciculus.

The above two works are similar translations, and are wanting in Tibetan. K'-yuen-lu, fasc. 3, fol. 3 b.

214 順權方便經

Shun-khüen-fân-pien-kiñ.

'Upāyakaṣāya-sūtra.'

Strīvivarta-vyākaraṇa-sūtra.

K'-yuen-lu, fasc. 3, fol. 4 a; Conc. 124; A. R., p. 454; A. M. G., p. 258. Translated by Ku Fâ-hu (Dharmaraksha), of the Western Tsin dynasty, A. D. 265-316. 2 fasciculi; 4 chapters.

215 佛說樂嬰珞莊嚴方便經

Fo-shwo-lö-yiñ-lo-kwân-yen-fân-pien-kiñ.

'Sūtra spoken by Buddha on the means of adornment of a necklace of happiness (?)'

Strīvivarta-vyākaraṇa-sūtra.

Conc. 329. Translated by Dharmayasas, of the Latter Tshin dynasty, A. D. 384-417. 1 fasciculus.

The above two works are similar translations, and they agree with Tibetan. K'-yuen-lu, fasc. 3, fol. 4 a.

216 菩薩睽子經

Phu-sâ-shân-tsz'-kiñ.

'Sūtra on the Bodhisattva who was the son who took a look at (his blind father).'

Translated under the Western Tsin dynasty, A. D. 265-316; but the translator's name is lost. 7 leaves.

217 佛說睽子經

Fo-shwo-shân-tsz'-kiñ.

'Sūtra spoken by Buddha on the son who took a look at (his blind father).'

Translated by Shañ-kien, of the Western Tsin dynasty, A. D. 385-431. 7 leaves.

The above two works are later translations of a part of fasc. 2 of No. 143, being a *Gāṭaka*, concerning the *Dāna-pāramitā*. *K'-yuen-lu*, fasc. 3, fol. 5 a.

218 佛說九色鹿經

Fo-shwo-kiu-seh-lu-kiñ.

'Sūtra spoken by Buddha on the nine-coloured deer.'

Translated by *K' K'ien*, of the Wu dynasty, A. D. 222-280. 3 leaves. This is a similar translation of a part of fasc. 6 of No. 143, being a *Gāṭaka*, concerning the *Virya-pāramitā*. *K'-yuen-lu*, fasc. 3, fol. 5 a.

219 佛說太子沐魄經

Fo-shwo-thâi-tsz'-mu-phoh-kiñ.

'Buddhabhāṣita-kumāra-mūka-sūtra.'

Translated by *Ku Fā-hu* (Dharmarakṣa), of the Western Tsin dynasty, A. D. 265-316. 4 leaves.

220 太子慕魄經

Thâi-tsz'-mu-phoh-kiñ.

'Kumāra-mūka-sūtra.'

Translated by *Ān Shi-kāo*, of the Eastern Hân dynasty, A. D. 25-220. 6 leaves.

The above two works are similar translations of a part of fasc. 4 of No. 143, being the *Gāṭaka* of the dumb boy, concerning the *Sīla-pāramitā*. *K'-yuen-lu*, fasc. 3, fol. 5 a.

221 無字寶篋經

Wu-tsz'-pâo-khiê-kiñ.

'Anakshara-ratnakāraṇḍaka-sūtra.'

Anakshara-granthaka-rokanagarbha-sūtra.

Conc. 849. Translated by Bodhiruci, of the Northern Wei dynasty, A. D. 386-534. 7 leaves.

222 大乘離文字普光明藏經

Tâ-shaṅ-li-wan-tsz'-phu-kwân-miñ-tsân-kiñ.

'Mahâyānānakshara-samantarokanagarbha-sūtra.'

Anakshara-granthaka-rokanagarbha-sūtra.

K'-yuen-lu, fasc. 3, fol. 5 b; Conc. 584. Translated by Divākara, A. D. 683, of the Thán dynasty, A. D. 618-907. 5 leaves.

223 大乘徧照光明藏無字法門經

Tâ-shaṅ-pien-kâo-kwân-miñ-tsân-wu-tsz'-fâ-man-kiñ.

'Mahâyāna-vairokanagarbhānakshara-dharmaparyāya-sūtra.'

Anakshara-granthaka-rokanagarbha-sūtra.

Conc. 584. Translated by Divākara, of the Thán dynasty, A. D. 618-907. 7 leaves.

The above three works are similar translations, and they agree with Tibetan. *K'-yuen-lu*, fasc. 3, fol. 5 b.

224 佛說老女人經

Fo-shwo-lão-nü-zan-kiñ.

'Sūtra spoken by Buddha at (the request of) an old woman.'

Translated by *K' K'ien*, of the Wu dynasty, A. D. 222-280. 2 leaves.

225 佛說老母經

Fo-shwo-lão-mu-kiñ.

'Sūtra spoken by Buddha at (the request of) an old mother.'

Translated under the earlier Sun dynasty, A. D. 420-479; but the translator's name is lost. 3 leaves.

226 佛說老母女六英經

Fo-shwo-lão-mu-nü-liu-yiñ-kiñ.

'Sūtra spoken by Buddha at (the request of) an old mother called Six-flowers (Shatpushpā?).'

Translated by Gunabhadra, of the earlier Sun dynasty, A. D. 420-479. 1 leaf.

The above three works are similar translations, and are wanting in Tibetan. *K'-yuen-lu*, fasc. 3, fol. 6 a.

227 佛說長者子制經

Fo-shwo-khân-kö-tsz'-k'-kiñ.

'Sūtra spoken by Buddha on the son of an elder (Sreshṭhin) *K'* (or *Geta*?).'

Translated by *Ān Shi-kāo*, of the Eastern Hân dynasty, A. D. 25-220. 5 leaves.

228 佛說菩薩逝經

Fo-shwo-phu-sâ-shi-kiñ.

'Sūtra spoken by Buddha on the Bodhisattva Shi (or *Geta*?).'

Translated by *Po Fā-tsu*, of the Western Tsin dynasty, A. D. 265-316. 4 leaves.

229 佛說逝童子經

Fo-shwo-shi-thuñ-tsz'-kin.

'Sūtra spoken by Buddha on the boy Shi (or Geta?).'

Translated by K' Fâ-tu, A. D. 301, of the Western Tsin dynasty, A. D. 265-316. 4 leaves.

The above three works are similar translations, and they are wanting in Tibetan. K'-yuen-lu, fasc. 3, fol. a.

230 佛說月光童子經

Fo-shwo-yueh-kwân-thuñ-tsz'-kin.

'Buddhabhâshita-kandraprabha-kumâra-sūtra.'

Kandraprabha-kumâra-sūtra.

Conc. 870. Translated by Ku Fâ-hu (Dharmaraksha), of the Western Tsin dynasty, A. D. 265-316. 10 leaves.

231 佛說申日見本經

Fo-shwo-shan-zih-'rh-pan-kin.

'Sūtra spoken by Buddha on the original (or Gâtaka?) of the child of Srīgupta (?).'

Kandraprabha-kumâra-sūtra.

Conc. 92. Translated by Guṇabhadra, of the earlier Sun dynasty, A. D. 420-479. 3 leaves.

232 佛說德護長者經

Fo-shwo-tōh-hu-khân-kō-kin.

'Buddhabhâshita-srīgupta-sreshthi-sūtra.'

Srīgupta-sūtra.

K'-yuen-lu, fasc. 3, fol. 6 b; Conc. 733; A. R., p. 458; A. M. G., p. 262. Translated by Narendrayasas, A. D. 583, of the Sui dynasty, A. D. 589 (or 581)-618. 2 fasciculi

The above three works are similar translations; but Nos. 230 and 231 are incomplete, while No. 232 agrees with Tibetan. K'-yuen-lu, s. v.

233 佛說犢子經

Fo-shwo-tu-tsz'-kin.

'Sūtra spoken by Buddha on the calf.'

Vatsa-sūtra.

Cf. No. 234. Translated by K' Khien, of the Wu dynasty, A. D. 220-280. 2 leaves.

234 佛說乳光佛經

Fo-shwo-zu-kwân-fo-kin.

'Sūtra spoken by Buddha on Buddha of milky light.'

Vatsa-sūtra.

K'-yuen-lu, fasc. 3, fol. 7 b; Conc. 232. Translated by Ku Fâ-hu (Dharmaraksha), of the Western Tsin dynasty, A. D. 265-316. 7 leaves.

The above two are similar translations, and they agree with Tibetan. K'-yuen-lu, fasc. 3, fol. 7 b.

235 佛說無垢賢女經

Fo-shwo-wu-keu-hhien-nü-kin.

'Sūtra spoken by Buddha on the wise girl Vināla.'

Strīvivarta-vyākaraṇa-sūtra.

K'-yuen-lu, fasc. 3, fol. 7 b; Conc. 821; A. R., p. 454; A. M. G., p. 258. Translated by Ku Fâ-hu (Dharmaraksha), of the Western Tsin dynasty, A. D. 265-316. 4 leaves.

236 佛說腹中女聽經

Fo-shwo-fu-kuñ-nü-thiñ-kin.

'Sūtra spoken by Buddha on the daughter (of Sudatta) listening (to the law), while in the womb.'

Strīvivarta-vyākaraṇa-sūtra.

Conc. 168. Translated by Dharmaraksha, of the Northern Liân dynasty, A. D. 397-439. 3 leaves.

237 佛說轉女身經

Fo-shwo-kwân-nü-shan-kin.

'Sūtra spoken by Buddha on turning the body of a woman (into man).'

Strīvivarta-vyākaraṇa-sūtra.

Conc. 732. Translated by Dharmamitra, of the earlier Sun dynasty, A. D. 420-479. 1 fasciculus.

The above three works are similar translations, and they agree with Tibetan. Nos. 235 and 236 are incomplete. K'-yuen-lu, fasc. 3, fol. 8 a. Cf. Nos. 214 and 215.

238 文殊師利問菩提經

Wan-shu-sh'-li-wan-phu-ti-kin.

'Sūtra of Mañjuśrī's question on the Bodhi.'

Gayâśrsha.

A. R., p. 433; A. M. G., p. 238; Conc. 498 and 499 mention two shorter Chinese titles, as given in K'-yuen-lu, fasc. 3, fol. 6 b. Translated by Kumâragīva, of the Latter Tshin dynasty, A. D. 384-417. 8 leaves.

239 伽耶山頂經

Kiê-ye-shân-tiñ-kin.

'Sūtra (spoken) on the top of the Gayâ mountain.'

Gayâśrsha.

A. R., p. 433; A. M. G., p. 238; Conc. 270. Translated by Bodhiruki, of the Northern Wêi dynasty, A. D. 386-534. 12 leaves.

240 佛說象頭精舍經

Fo-shwo-siân-theu-tsiñ-shō-kin.

'Sūtra spoken by Buddha in the pure house (or vihāra) of the head of an elephant (or Gajāśrsha).'

Gayâśrsha.

A. R., p. 433; A. M. G., p. 238; Conc. 521. Translated by Vinītaruki, A. D. 582, of the Sui dynasty, A. D. 589 (or 581)–618. 11 leaves.

241 大乘伽耶山頂經

Tâ-shan-kiê-ye-shân-tiñ-kin.

'Sūtra of the Mahāyāna (spoken) on the top of the Gayā mountain.'

Gayāsīrsha.

A. R., p. 433; A. M. G., p. 238; Conc. 573. Translated by Bodhiruki, A. D. 693, of the Thán dynasty, A. D. 618–907. 8 leaves.

The above four works are similar translations, and they are wanting in Tibetan. *K'-yuen-lu*, fasc. 3, fol. 7 a. See, however, the authorities mentioned under the title.

242 佛說決定總持經

Fo-shwo-kiê-tiñ-tsuñ-kiñ-kin.

'Sūtra spoken by Buddha on the determined Dhāraṇī.'

Translated by Ku Fā-hu (Dharmaraksha), of the Western Tsin dynasty, A. D. 265–316. 11 leaves. In this work the Dhāraṇī is translated into Chinese, instead of being transliterated as usual.

243 佛說謗佛經

Fo-shwo-pān-fo-kin.

'Sūtra spoken by Buddha on speaking evil of Buddha.'

Translated by Bodhiruki, of the Northern Wēi dynasty, A. D. 386–534. 8 leaves.

The above two works are similar translations, and they agree with Tibetan. *K'-yuen-lu*, fasc. 3, fol. 8 b.

244 大方等大雲經

Tâ-fān-tān-tā-yun-kin.

'Mahāvaiṣṭya-mahāmegha-sūtra.'

Mahāmegha-sūtra.

Conc. 611. Translated by Dharmaraksha, of the Northern Lián dynasty, A. D. 397–439. 4 fasciculi. There was an earlier translation, but it is now lost. *K'-yuen-lu*, fasc. 2, fol. 25 b.

245 如來莊嚴智慧光明入一切佛境界經

Zu-lāi-kwān-yen-ki'-hwui-kwān-miñ-zu-yi-tshiē-fo-kin-kiē-kin.

'Tathāgatavyūha-gñānaprabhāsa-sarvabuddhaviśayāvatāra-sūtra.'

Sarvabuddhaviśayāvatāra.

Wassiljew, 161. Translated by Dharmaruki, of the Northern Wēi dynasty, A. D. 386–534. 2 fasciculi.

This is an earlier translation of No. 56. *K'-yuen-lu*, fasc. 3, fol. 2 a.

246 深密解脫經

Shan-mi-kiê-tho-kin.

'Sūtra on the deliverance of deep secret.'

Sandhinirmokana-sūtra.

K'-yuen-lu, fasc. 2, fol. 23 b; Conc. 90; A. R., p. 431; A. M. G., p. 236; Wassiljew, 152. Translated by Bodhiruki, of the Northern Wēi dynasty, A. D. 386–534. 5 fasciculi; 11 chapters.

247 解深密經

Kiê-shan-mi-kin.

'Sūtra on delivering deep secret.'

Sandhinirmokana-sūtra.

Conc. 275. Translated by Hhüen-kwān (Hsiuen-thsang), A. D. 645, of the Thán dynasty, A. D. 618–907. 5 fasciculi; 8 chapters.

The above two works are similar translations, and they agree with Tibetan. *K'-yuen-lu*, s. v. Chapter 2 in No. 247 is divided into four chapters in No. 246. *K'-tsiñ*, fasc. 6, fol. 12 b.

248 佛說諫王經

Fo-shwo-kien-wān-kin.

'Sūtra spoken by Buddha on remonstrating with the King.'

Rāgāṇvāḍaka.

A. R., p. 459; A. M. G., p. 263. Translated by Tsü-khü Kiñ-shan, of the earlier Suñ dynasty, A. D. 420–479. 4 leaves.

249 如來示教勝軍王經

Zu-lāi-sh'-kiāo-shan-kiün-wān-kin.

'Sūtra of the Tathāgata's instruction to the King Prasenagit.'

Rāgāṇvāḍaka.

A. R., p. 459; A. M. G., p. 263. Translated by Hhüen-kwān (Hsiuen-thsang), A. D. 649, of the Thán dynasty, A. D. 618–907. 8 leaves.

250 佛爲勝光天子說王法經

Fo-wēi-shan-kwān-thien-tsz'-shwo-wān-fā-kin.

'Sūtra of the law of the King spoken by Buddha for the sake of the Devaputra Ginaprabha (?).'

Rāgāṇvāḍaka.

A. R., p. 459; A. M. G., p. 263. Translated by I-tsiñ, A. D. 705, of the Thán dynasty, A. D. 618–907. 7 leaves.

The above three works are similar translations, and they are wanting in Tibetan. *K'-yuen-lu*, fasc. 3, fol. 12 a.

251 寶積三昧文殊師利菩薩問法身經

Pào-tsi-sân-mêi-wan-shu-sh'-li-phu-sâ-wan-fâ-shan-kin.

'Sûtra on the Ratnakûta-samâdhi and Dharmakâya, asked by the Bodhisattva Mañgusri.'

Ratnakûta-sûtra.

K'-yuen-lu, fasc. 3, fol. 9 a; Conc. 417. Translated by Ân Shi-kão, of the Eastern Hân dynasty, A. D. 25-220. 7 leaves. This is an earlier translation of No. 51. K'-yuen-lu, s. v.

252 佛說濟諸方等學經

Fo-shwo-tsi-ku-fân-tan-hhio-kin.

'Buddhabhâshita-sarvavipulyavidyâsiddha-sûtra.'

Translated by Ku Fâ-hu (Dharmaraksha), of the Western Tsin dynasty, A. D. 265-316. 1 fasciculus.

253 大乘方廣總持經

Tâ-shan-fân-kwân-tsun-kh'-kin.

'Mahâyânavaipulyadhâraṇi-sûtra.'

Translated by Vinitaruki, A. D. 582, of the Sui dynasty, A. D. 589 (or 581)-618. 1 fasciculus.

The above two works are similar translations, and they are wanting in Tibetan. K'-yuen-lu, fasc. 2, fol. 23 a.

254 太子須大拏經

Thâi-tsz'-su-tâ-nâ-kin.

'Sûtra of the Crown-Prince Sudâna.'

Translated by Shan-kien, of the Western Tsin dynasty, A. D. 385-431. 1 fasciculus. This is a later translation of a part of fasc. 2 of No. 143, being a Gâtaka concerning the Dâna-pâramitâ. K'-yuen-lu, fasc. 3, fol. 4 b. It is the Vessantara Gâtaka fully told. Fâ-pào-piao-mu, fasc. 3, fol. 24 a; Beal, Catalogue, p. 26.

255 佛說如來智印經

Fo-shwo-zu-lâi-k'-yin-kin.

'Buddhabhâshita-tathâgatagñânamudrâ-sûtra.'

Tathâgatagñânamudrâ.

K'-yuen-lu, fasc. 2, fol. 26 b.

Tathâgatagñânamudrâ-samâdhi-sûtra.

A. R., p. 444; A. M. G., p. 249; Conc. 252. Translated under the earlier Suñ dynasty, A. D. 420-479; but the translator's name is lost. 1 fasciculus.

256 佛說慧印三昧經

Fo-shwo-hwui-yin-san-mêi-kin.

'Buddhabhâshita-gñânamudrâ-samâdhi-sûtra.'

Tathâgatagñânamudrâ.

K'-yuen-lu, fasc. 2, fol. 26 b.

Tathâgatagñânamudrâ-samâdhi-sûtra.

A. R., p. 444; A. M. G., p. 249; Conc. 209. Translated by K' K'ien, of the Wu dynasty, A. D. 222-280. 1 fasciculus.

The above two works are similar translations, and they agree with Tibetan. K'-yuen-lu, s. v.

257 佛說無極寶三昧經

Fo-shwo-wu-ki-pâo-sân-mêi-kin.

'Buddhabhâshita-anantaratna-samâdhi-sûtra.'

Translated by Ku Fâ-hu (Dharmaraksha), A. D. 307, of the Western Tsin dynasty, A. D. 265-316. 2 fasciculi.

258 寶如來三昧經

Pào-zu-lâi-sân-mêi-kin.

'Ratnatathâgata-samâdhi-sûtra.'

Translated by Gitamitra, of the Eastern Tsin dynasty, A. D. 317-420. 2 fasciculi.

The above two works are similar translations, and they are wanting in Tibetan. K'-yuen-lu, fasc. 2, fol. 26 b.

259. 無上依經

Wu-shân-i-kin.

'Sûtra of the highest reliance.'

Translated by Paramârtha, A. D. 557, of the Liân dynasty, A. D. 502-557. 2 fasciculi; 7 chapters.

260 佛說未曾有經

Fo-shwo-wêi-tshan-yiu-kin.

'Sûtra spoken by Buddha on wonderfulness.'

Adbhuta-dharmaparyâya.

A. R., p. 476; A. M. G., p. 279. Translated under the Eastern Hân dynasty, A. D. 25-220; but the translator's name is lost. 4 leaves.

261 佛說甚希有經

Fo-shwo-shan-hhi-yiu-kin.

'Sûtra spoken by Buddha on the extreme rareness.'

Adbhuta-dharmaparyâya.

Translated by Hhuen-kwân (Hiouen-thsang), A. D. 649, of the Thán dynasty, A. D. 618-907. 6 leaves.

The above two works are similar translations of the first and seventh chapters of No. 259, and they agree with Tibetan. K'-yuen-lu, fasc. 3, fol. 8 b; K'-tsin, fasc. 10, fol. 7 b.

262 佛說如來師子吼經

Fo-shwo-zu-lâi-sh'-tsz'-heu-kin.

'Buddhabhâshita-tathâgatasinghanâda-sûtra.'

Simhanâdika-sûtra.

K'-yuen-lu, fasc. 3, fol. 9 a; Conc. 251; A. R., p. 456; A. M. G., p. 261. Translated by Buddhasānta, A. D. 524, of the Northern Wêi dynasty, A. D. 386-534. 6 leaves.

263 佛說大方廣師子吼經

Fo-shwo-tâ-fân-kwân-sh'-tsz'-heu-kin.

'Buddhabhâshita-mahāvaiṣṭya-simhanâda-sūtra.'

Simhanâdika-sūtra.

Conc. 604. Translated by Divākara, A. D. 680, of the Thán dynasty, A. D. 618-907. 6 leaves.

The above two works are similar translations, and they agree with Tibetan. *K'-yuen-lu*, fasc. 3, fol. 9 b.

264 佛說大乘百福相經

Fo-shwo-tâ-shan-pâi-fu-siân-kin.

'Sūtra of the Mahāyāna spoken by Buddha on the hundred prosperous marks.'

Maṅgusrī-pariprikhā.

K'-yuen-lu, fasc. 3, fol. 9 b; Conc. 581. Translated by Divākara, A. D. 683, of the Thán dynasty, A. D. 618-907. 8 leaves.

265 佛說大乘百福莊嚴相經

Fo-shwo-tâ-shan-pâi-fu-kwân-yen-siân-kin.

'Sūtra of the Mahāyāna spoken by Buddha on the hundred prosperous marks of adornment.'

Maṅgusrī-pariprikhā.

Conc. 582. Translated by Divākara, of the Thán dynasty, A. D. 618-907. 9 leaves.

The above two works are similar translations, and they agree with Tibetan. *K'-yuen-lu*, fasc. 3, fol. 9 b.

266 佛說大乘四法經

Fo-shwo-tâ-shan-sz'-fâ-kin.

'Buddhabhâshita-mahāyāna-katurdharma-sūtra.'

Katushka-nirhâra-sūtra.

K'-yuen-lu, fasc. 3, fol. 10 a; Conc. 588; A. R., p. 465; A. M. G., p. 268. Translated by Divākara, A. D. 680, of the Thán dynasty, A. D. 618-907. 2 leaves.

267 佛說菩薩修行四法經

Fo-shwo-phu-sâ-siu-hhiñ-sz'-fâ-kin.

'Buddhabhâshita-bodhisattva-karyâ-katurdharma-sūtra.'

Katushka-nirhâra-sūtra.

Translated by Divākara, A. D. 681, of the Thán dynasty, A. D. 618-907. 1 leaf.

The above two works are similar translations, and they agree with Tibetan. *K'-yuen-lu*, fasc. 3, fol. 10 a.

268 佛說希有校量功德經

Fo-shwo-hhi-yiu-kiâo-liân-kuñ-tōh-kin.

'Sūtra spoken by Buddha on the good qualities of rare comparison or measure.'

Translated by Gñānagupta, A. D. 586, of the Sui dynasty, A. D. 589 (or 581)-618. 7 leaves.

269 佛說最無比經

Fo-shwo-tsui-wu-pi-kin.

'Sūtra spoken by Buddha on the greatest incomparableness.'

Translated by Hhüen-kwân (Hiouen-thsang), A. D. 649, of the Thán dynasty, A. D. 618-907. 10 leaves.

The above two works are similar translations, and they are wanting in Tibetan. *K'-yuen-lu*, fasc. 3, fol. 10 b.

270 佛說前世三轉經

Fo-shwo-tshien-shi-sân-kwân-kin.

'Sūtra spoken by Buddha on three changes of his former births.'

Translated by Fâ-kü, of the Western Tsin dynasty, A. D. 265-316. 8 leaves. This Sūtra contains three Gâtakas, namely:—1. The Bodhisattva was once a woman of excellent (or silver) colour; and having cut off her breasts she saved one who was just going to eat his own child. 2. The Bodhisattva was once a king, and governed his country according to the right law, giving his body as charity to birds and beasts. 3. He was once the son of a Brāhmana; and by fasting he asked to be allowed to become an ascetic. Throwing away his body he saved a hungry tigress.

271 佛說銀色女經

Fo-shwo-yin-seh-nü-kin.

'Sūtra spoken by Buddha on the silver-coloured woman.'

Translated by Buddhasānta, A. D. 539, of the Eastern Wêi dynasty, A. D. 534-550. 8 leaves.

The above two works are similar translations, and they are wanting in Tibetan. *K'-yuen-lu*, fasc. 3, fol. 10 b.

272 佛說阿闍世王受決經

Fo-shwo-ö-shō-shi-wân-sheu-kiê-kin.

'Buddhabhâshita-agâtasatru-râga-vyākaraṇa-sūtra.'

Translated by Fâ-kü, of the Western Tsin dynasty, A. D. 265-316. 5 leaves.

273 探華違王上佛受決經

Tshâi-hwâ-wêi-wân-shân-fo-sheu-kiê-kin.

'Sūtra of prophecy received (from Buddha) by one who offered a flower to Buddha, and did not follow the King (Agâtasatru).'

Translated by Thán-wu-lân (Dharmaraksha?), of the Eastern Tsin dynasty, A. D. 317-420. 3 leaves.

The above two works are similar translations, and they agree with Tibetan. *K'-yuen-lu*, fasc. 3, fol. 11 a. But No. 272 is incomplete.

274 佛說正恭敬經

Fo-shwo-kañ-kuñ-kiñ-kiñ.

'Sūtra spoken by Buddha on the right respectfulness.'

Translated by Buddhasānta, A. D. 539, of the Eastern Wèi dynasty, A. D. 534-550. 6 leaves.

275 佛說善恭敬經

Fo-shwo-shān-kuñ-kiñ-kiñ.

'Sūtra spoken by Buddha on the good respectfulness.'

Translated by Gñānagupta, A. D. 586, of the Sui dynasty, A. D. 589 (or 581)-618. 8 leaves.

The above two works are similar translations, and they are wanting in Tibetan. *K'-yuen-lu*, fasc. 3, fol. 11 a.

276 稱讚大乘功德經

Khān-tsān-tā-shān-kuñ-tōh-kiñ.

'Sūtra of the praise of the good qualities of the Mahāyāna.'

Translated by Hhüen-kwān (Hiouen-thsang), A. D. 654, of the Thān dynasty, A. D. 618-907. 5 leaves.

277 妙法決定業障經

Miāo-fā-kiē-tiñ-yeh-kān-kiñ.

'Sūtra of the good law which determines the obstacle of Karma.'

Translated by *K'-yen*, A. D. 721, of the Thān dynasty, A. D. 618-907. 4 leaves.

The above two works are similar translations, but the comparison with Tibetan is not given in *K'-yuen-lu*, fasc. 3, fol. 11 b.

278 佛說貝多樹下思惟十二因緣經

Fo-shwo-peī-to-shu-hhiā-sz'-wēi-shi-'rh-yin-yuen-kiñ.

'Sūtra spoken by Buddha on the twelve causes (Nidānas) discovered under the Tāla tree.'

Pratītyasamutpāda-sūtra(?).

Cf. A. R., p. 457; A. M. G., pp. 261, 534. Translated by *K' Khien*, of the Wu dynasty, A. D. 222-280. 5 leaves.

279 佛說緣起聖道經

Fo-shwo-yuen-khi-shān-tāo-kiñ.

'Buddhabhāṣita-nidānāryamārga-sūtra.'

Pratītyasamutpāda-sūtra(?).

Translated by Hhüen-kwān (Hiouen-thsang), A. D. 649, of the Thān dynasty, A. D. 618-907. 5 leaves.

The above two works are similar translations, and they are wanting in Tibetan. There were four more similar translations, two of which dating from the Eastern Hān dynasty, A. D. 25-220; but they were lost already in A. D. 730. *Khāi-yuen-lu*, fasc. 14 a, fol. 20 a, b. *K'-yuen-lu*, fasc. 3, fol. 12 b.

280 佛說稻稈經

Fo-shwo-tāo-kān-kiñ.

'Sūtra spoken by Buddha on the paddy straw.'

Sālisambhava-sūtra.

K'-yuen-lu, fasc. 3, fol. 12 b; Conc. 666; 'A. R., p. 457; A. M. G., p. 261. Translated under the Eastern Tsin dynasty, A. D. 317-420; but the translator's name is lost. 8 leaves.

281 佛說了本生死經

Fo-shwo-liāo-pan-shān-sz'-kiñ.

'Sūtra spoken by Buddha on understanding the origin of birth and death.'

Sālisambhava-sūtra.

Conc. 323. Translated by *K' Khien*, of the Wu dynasty, A. D. 222-280. 6 leaves.

The above two works are similar translations, and they agree with Tibetan. There was another translation, but it was lost already in A. D. 730. *Khāi-yuen-lu*, fasc. 14 a, fol. 20 b; *K'-yuen-lu*, fasc. 3, fol. 13 a.

282 佛說自誓三昧經

Fo-shwo-tsz'-shi-sān-mēi-kiñ.

'Sūtra spoken by Buddha on the Samādhi called Tsz'-shi or vow.' Cf. Fān-i-miñ-i-tsi, fasc. 11, fol. 2 a.

Translated by Ān Shi-kāo, of the Eastern Hān dynasty, A. D. 25-220. 9 leaves.

283 如來獨證自誓三昧經

Zu-lāi-tu-kañ-tsz'-shi-sān-mēi-kiñ.

'Sūtra on the Samādhi called Tsz'-shi or vow, realised by the Tathāgata alone.'

Translated by Ku Fā-hu (Dharmaraksha), of the Western Tsin dynasty, A. D. 265-316. 8 leaves.

The above two works are similar translations, and they are wanting in Tibetan. There was another translation, but it was lost already in A. D. 730. *Khāi-yuen-lu*, fasc. 14 a, fol. 20 b; *K'-yuen-lu*, fasc. 3, fol. 13 a.

284 佛說轉有經

Fo-shwo-kwân-yiu-kiñ.

'Sūtra spoken by Buddha on transmigration.'

Bhavaśaṅkrāmīta (?).

A. R., p. 460; A. M. G., p. 264. Translated by Buddhasānta, A. D. 539, of the Eastern Wēi dynasty, A. D. 534-550. 2 leaves.

285 大方等修多羅王經

Tā-fān-tān-siu-to-lo-wān-kiñ.

'Mahāvaiṣṭya-sūtrāṅga-sūtra.'

Bhavaśaṅkrāmīta (?).

Translated by Bodhiruki, of the Northern Wēi dynasty, A. D. 386-534. 3 leaves.

The above two works are similar translations, and they are wanting in Tibetan. *K'-yuen-lu*, fasc. 3, fol. 12 a.

286 佛說文殊師利巡行經

Fo-shwo-wan-shu-sh'-li-siñ-hhiñ-kiñ.

'Sūtra spoken by Buddha on Mañgusi's going round (to examine the Bhikshus' rooms).'

Translated by Bodhiruki, of the Northern Wēi dynasty, A. D. 386-534. 7 leaves.

287 佛說文殊尸利行經

Fo-shwo-wan-shu-sh'-li-hhiñ-kiñ.

'Sūtra spoken by Buddha on Mañgusi's going (round to examine the Bhikshus' rooms).'

Translated by Gñānagupta, A. D. 586, of the Sui dynasty, A. D. 589 (or 581)-618. 9 leaves.

The above two works are similar translations, and they agree with Tibetan. *K'-yuen-lu*, fasc. 3, fol. 12 b.

288 大乘造像功德經

Tā-shaṅ-tsāo-siān-kuñ-tōh-kiñ.

'Sūtra of the Mahāyāna on the good qualities or virtue of making the images (of Buddha).'

Tathāgata-pratibimba-pratishṭhānusamsā.

A. R., p. 476; A. M. G., p. 279. Translated by Devapragñā, A. D. 691, of the Thān dynasty, A. D. 618-907. 2 fasciculi.

289 佛說作佛形像經

Fo-shwo-tso-fo-hhiñ-siān-kiñ.

'Sūtra spoken by Buddha on making Buddha's images.'

Tathāgata-pratibimba-pratishṭhānusamsā.

A. R., p. 476; A. M. G., p. 279. Translated under the Eastern Hān dynasty, A. D. 25-220. 3 leaves.

290 佛說造立形像福報經

Fo-shwo-tso-li-hhiñ-siān-fu-pāo-kiñ.

'Sūtra spoken by Buddha on the happy reward of making or setting up (Buddha's) images.'

Tathāgata-pratibimba-pratishṭhānusamsā.

Translated under the Eastern Tsin dynasty, A. D.

317-420. 5 leaves.

The above two works are similar translations, and they agree with Tibetan. *K'-yuen-lu*, fasc. 3, fol. 13 b. They are perhaps earlier translations of a part of No. 288.

291 佛說灌佛經

Fo-shwo-kwân-fo-kiñ.

'Sūtra spoken by Buddha on sprinkling (water on the images of) Buddha.'

Translated by Fā-kū, of the Western Tsin dynasty, A. D. 265-316. 2 leaves.

292 佛說灌洗佛經

Fo-shwo-kwân-si-fo-kiñ.

'Sūtra spoken by Buddha on sprinkling (water on) and washing (the images of) Buddha.'

Translated by Shañ-kien, of the Western Tsin dynasty, A. D. 385-431. 4 leaves.

The above two works are similar translations, and they are wanting in Tibetan. *K'-yuen-lu*, fasc. 3, fol. 13 b.

293 佛說浴像功德經

Fo-shwo-yü-siān-kuñ-tōh-kiñ.

'Sūtra spoken by Buddha on the good qualities of washing the images (of Buddha).'

Translated by Ratnakīnta, A. D. 705, of the Thān dynasty, A. D. 618-907. 4 leaves.

294 浴像功德經

Yü-siān-kuñ-tōh-kiñ.

'Sūtra on the good qualities of washing the images (of Buddha).'

Translated by I-tsiñ, A. D. 710, of the Thān dynasty, A. D. 618-907. 5 leaves.

The above two works are similar translations, and they are wanting in Tibetan. *K'-yuen-lu*, fasc. 3, fol. 15 a.

295 佛說校量數珠功德經

Fo-shwo-kiāo-liān-shu-ku-kuñ-tōh-kiñ.

'Sūtra spoken by Buddha on counting the good qualities of a rosary.'

Translated by Ratnakīnta, A. D. 705, of the Thān dynasty, A. D. 618-907. 2 leaves.

296 曼殊室利咒藏中校量
數珠功德經

Mân-shu-shih-li-k'heu-tsân-kun-kiào-liân-shu-ku-kun-tôh-kin.

'Sûtra on counting the good qualities of a rosary in the Mañgusri-dhâranî-pitaka.'

Translated by I-tsin, A. D. 703, of the Thán dynasty, A. D. 618-907. 2 leaves.

The above two works are similar translations, and they agree with Tibetan. K'-yuen-lu, fasc. 3, fol. 15 a.

297 佛說龍施女經
Fo-shwo-luñ-sh'-nũ-kin.

'Sûtra spoken by Buddha on the girl Nâgadattâ.'

Translated by K' K'ien, of the Wu dynasty, A. D. 222-280. 3 leaves.

298 佛說龍施菩薩本起經
Fo-shwo-luñ-sh'-phu-sâ-pan-ki-kin.

'Sûtra spoken by Buddha on the Gâtaka of the Bodhisattva Nâgadattâ.'

Translated by Ku Fâ-hu (Dharmaraksha), of the Western Tsin dynasty, A. D. 265-316. 5 leaves.

The above two works are similar translations, and they are wanting in Tibetan. K'-yuen-lu, fasc. 3, fol. 14 a.

299 佛說八吉祥神咒經
Fo-shwo-pâ-ki-siân-shan-k'heu-kin.

'Sûtra spoken by Buddha on the eight lucky and spiritual Mantras or Dhâranis.'

Ashtabuddhaka.

A. R., p. 469; A. M. G., p. 272. Translated by K' K'ien, of the Wu dynasty, A. D. 222-280. 4 leaves.

300 佛說八陽神咒經
Fo-shwo-pâ-yân-shan-k'heu-kin.

'Sûtra spoken by Buddha on the eight pure and spiritual Mantras or Dhâranis.'

Ashtabuddhaka.

Translated by Ku Fâ-hu (Dharmaraksha), of the Western Tsin dynasty, A. D. 265-316. 3 leaves.

301 佛說八吉祥經
Fo-shwo-pâ-ki-siân-kin.

'Sûtra spoken by Buddha on the eight lucky (Mantras).'

Ashtabuddhaka.

Translated by Saṅghapâla, of the Liân dynasty, A. D. 502-557. 3 leaves.

302 佛說八佛名號經
Fo-shwo-pâ-fo-minh-hão-kin.

'Sûtra spoken by Buddha on the names of eight Buddhas (of the eastern quarter).'

Ashtabuddhaka.

Translated by Gñânagupta, A. D. 586, of the Sui dynasty, A. D. 589 (or 581)-618. 5 leaves.

The above four works are similar translations, and they agree with Tibetan. There was still another translation, but it was lost already in A. D. 730. Khâi-yuen-lu, fasc. 14 a, fol. 21 a; K'-yuen-lu, fasc. 3, fol. 14 b. No. 301 omits the question asked by Sâriputra.

303 佛說盂蘭盆經
Fo-shwo-yü-lân-phan-kin

'Sûtra spoken by Buddha on (offering) the vessel (of eatables to Buddha and Saṅgha for the benefit of Pretas) being in suspense.'

Translated by Ku Fâ-hu (Dharmaraksha), of the Western Tsin dynasty, A. D. 265-316. 2 leaves. This Sûtra was addressed to Maudgalyâyana, when he asked Buddha for the way of saving his unfortunate mother, whose state of being a Preta had been perceived by her son. The phrase 盂蘭 yü-lân in the Chinese title is generally understood as a transliteration of Ullambana, and translated by 倒懸 táo-hhuen, 'to hang upside down,' or 'to be in suspense.' At the same time the character 盆 phan, 'vessel,' is explained as not being a part of the transliteration. But this character may have been used here by the translator in both ways. On the one hand, it may stand for the last two syllables of Ullambana; on the other, it may mean the 'vessel' of eatables to be offered to Buddha and Saṅgha for the benefit of those being in the Ullambana. See, however, Fân-i-min-i-tsi, fasc. 9, fol. 17 b, where a fuller and more correct transliteration is quoted, viz. 烏藍婆拏 wu-lan-pho-na, i. e. Ullambana. Cf. Eitel, Handbook, p. 154 b seq.; Wells Williams, Chin. Dict., p. 232, col. 2; Edkins, Chinese Buddhism, pp. 126, 210, 268.

304 佛說報恩奉盆經
Fo-shwo-pâo-an-fân-phan-kin.

'Sûtra spoken by Buddha on offering the vessel (of eatables to Buddha and Saṅgha) for recompensing the favour (of the parents).'

Translated under the Eastern Tsin dynasty, A. D. 317-420. 1 leaf.

The above two works are similar translations, and they are wanting in Tibetan. K'-yuen-lu, fasc. 3, fol. 14 b.

305 佛說觀藥王藥上二
菩薩經

Fo-shwo-kwân-yâo-wân-yâo-shân-'rh-
phu-sâ-kiñ.

'Sūtra spoken by Buddha about the meditation on the two
Bodhisattvas, Bhaishagya-rāga and Bhaishagyasamudgata.'

Bhaishagya-rāga-bhaishagyasamudgati
(or -gata)-sūtra.

K'-yuen-lu, fasc. 3, fol. 19 a; Conc. 312. Translated
by Kālayasas, A. D. 424, of the earlier Sui dynasty, A. D.
420-479. 1 fasciculus. It agrees with Tibetan. There
was an earlier translation, but it was lost already in A. D.
730. Khâi-yuen-lu, fasc. 14 b, fol. 3 a; K'-yuen-lu,
fasc. 3, fol. 19 a, b.

306 佛說大孔雀咒王經

Fo-shwo-tâ-khuñ-tshioh-kheu-wân-kiñ.

'Buddhabhāshita-mahāmāyūrī-mantrarāga-sūtra.'

Mahāmāyūrī-vidyârāgñi.

K'-yuen-lu, fasc. 4, fol. 21 b; Conc. 631, where
'dhārani' is added to the title; A. R., p. 516; A. M. G.,
p. 316. Translated by I-tsiñ, A. D. 705, of the Thán
dynasty, A. D. 618-907. 3 fasciculi. For the Sanskrit
text, see Catalogue of the Hodgson Manuscripts, VII. 45,
where it is called Mahāmāyūrī.

307 佛母大孔雀明王經

Fo-mu-tâ-khuñ-tshioh-miñ-wân-kiñ.

'Buddhamātrika-mahāmāyūrī-vidyârāgñi-sūtra.'

Mahāmāyūrī-vidyârāgñi.

Translated by Amoghavagra, of the Thán dynasty,
A. D. 618-907. 3 fasciculi.

308 佛說孔雀王咒經

Fo-shwo-khuñ-tshioh-wân-kheu-kiñ.

'Buddhabhāshita-mahāmāyūrī-rāgñi-mantra-sūtra.'

Mahāmāyūrī-vidyârāgñi.

Translated by Saṅghapāla, of the Lián dynasty, A. D.
502-557. 2 fasciculi.

309 佛說大孔雀王神咒經

Fo-shwo-tâ-khuñ-tshioh-wân-shan-kheu-kiñ.

'Buddhabhāshita-mahāmāyūrī-rāgñy-ridhimantra-sūtra.'

Mahāmāyūrī-vidyârāgñi.

Translated by Poh Śrimitra, of the Eastern Tsin
dynasty, A. D. 317-420. 7 leaves.

310 佛說大孔雀王雜神咒經

Fo-shwo-tâ-khuñ-tshioh-wân-tsâ-shan-kheu-kiñ.

'Buddhabhāshita-mahāmāyūrī-rāgñi-samyuktarddhāraṇī-sūtra.'

Translated by Poh Śrimitra, of the Eastern Tsin
dynasty, A. D. 317-420. 13 leaves.

311 大金色孔雀王咒經

Tâ-kin-seh-khuñ-tshioh-wân-kheu-kiñ.

'Mahāsuvarṇavarṇa-māyūrī-rāgñi-dhārāṇī-sūtra.'

Mahāmāyūrī-vidyârāgñi.

Conc. 628. Translated by Kumāragīva, of the
Latter Tsin dynasty, A. D. 384-417. 13 leaves.

The above six works are similar translations (com-
plete and incomplete), and they agree with Tibetan. There
were three earlier translations made under the Eastern
Tsin dynasty, A. D. 317-420, but they were lost already
in A. D. 730. Khâi-yuen-lu, fasc. 14 a, fol. 21 b; K'-
yuen-lu, fasc. 4, fol. 22 b. According to the K'-yuen-
lu, the Chinese Tripitaka, collected under the Yuen
dynasty, A. D. 1280-1368, seems to have had an in-
teresting work¹, namely, 唐梵相對孔雀
經 Thán-fân-sián-tui-khuñ-tshioh-kiñ, i. e. 'the pea-
cock (or rather peahen) sūtra in Sanskrit and Chinese
facing each other, or in parallel columns. Translated
by Amoghavagra, of the Thán dynasty, A. D. 618-907.
3 fasciculi. This translation may have been the same
as No. 307.

312 佛說不空罽索咒經

Fo-shwo-pu-khuñ-küen-soh-kheu-kiñ.

'Buddhabhāshita-amoghapāsa-mantra-sūtra.'

Amoghapāsahridaya.

A. R., p. 535; A. M. G., p. 333.

Amoghapāsa-dhārāṇī.

Conc. 467. Translated by Gñānagupta and others,
A. D. 587, of the Sui dynasty, A. D. 589 (or 581)-618.
1 fasciculus.

313 不空罽索心咒王經

Pu-khuñ-küen-soh-sin-kheu-wân-kiñ.

'Amoghapāsa-hridaya-mantrarāga-sūtra.'

Translated by Ratnakīnta, A. D. 693, of the Thán
dynasty, A. D. 618-907. 3 fasciculi.

314 不空罽索陀羅尼經

Pu-khuñ-küen-soh-tho-lo-ni-kiñ.

'Amoghapāsa-dhārāṇī-sūtra.'

¹ There exists in Japan one copy of nearly the whole collection
of the Yuen dynasty; so that this work may still be found there,
and added to the new Japanese edition of the Buddhist Canon,
now in course of publication in Tokio.

Cf Conc. 469. Translated by Li Wu-thão, A. D. 700, of the Thán dynasty, A. D. 618-907. 2 fasciculi; 17 chapters. According to the note at the end, the last chapter was translated by a Chinese priest named Hwui-zih, together with an Indian, Srīmat by name.

The above two works are similar translations. *K'-yuen-lu*, fasc. 4, fol. 19 b. These may be compared with the Tibetan version of the Amoghapāsa-pāramitā-shat-paripurāya(?) dhāraṇī. A. R., p. 532; A. M. G., p. 330.

315 不空罽索咒心經

Pu-khuñ-k'ien-soh-k'heu-sin-kiñ.
Amoghapāsa-hrīdaya-sūtra.

See No. 312. Translated by Bodhiruki, of the Thán dynasty, A. D. 618-907. 1 fasciculus.

316 不空罽索神咒心經

Pu-khuñ-k'ien-soh-shan-k'heu-sin-kiñ.
'Amoghapāsarddhimantra-hrīdaya-sūtra.'
Amoghapāsa-hrīdaya. See Nos. 312, 315.
Amoghapāsa-dhāraṇī.

Conc. 468. Translated by Hhüen-kwân (Hiouen-thsang), A. D. 659, of the Thán dynasty, A. D. 618-907. 1 fasciculus.

The above two works, together with No. 312, are similar translations of the first chapter of No. 317. *K'-yuen-lu*, fasc. 4, fol. 19 a.

317 不空罽索神變真言經

Pu-khuñ-k'ien-soh-shan-pien-kan-yen-kiñ.
'Amoghapāsarddhivikrīti-mantra-sūtra.'
Amoghapāsa-kalparāga.

K'-yuen-lu, fasc. 4, fol. 18 b; A. R., p. 537; A. M. G., p. 335.

Amoghapāsa-dhāraṇī.

Conc. 466. Translated by Bodhiruki, A. D. 707-709, of the Thán dynasty, A. D. 618-907. 30 fasciculi; 78 chapters. It agrees with Tibetan. *K'-yuen-lu*, s. v.

318 千眼千臂觀世音菩薩 陀羅尼神咒經

Tshien-yen-tshien-phi-kwân-shi-yin-phu-sâ-tho-lo-ni-shan-k'heu-kiñ.

'Sahasrāksha-sahasrabâhy-avalokitesvara-bodhisattva-dhāraṇy-riddhi-mantra-sūtra.'

Nilakantha.

K'-yuen-lu, fasc. 4, fol. 19 b; Conc. 773. Translated by *K'-thuñ*, A. D. 627-649, of the Thán dynasty, A. D. 618-907. 2 fasciculi.

319 千手千眼觀世音菩薩 姥陀羅尼身經

Tshien-sheu-tshien-yen-kwân-shi-yin-phu-sâ-mu-tho-lo-ni-shan-kiñ.

'Sahasrabâhu-sahasrāksha-avalokitesvara-bodhisattva-vriddhâ-(or 'old woman') dhāraṇī-kāya-sūtra.'

Nilakantha.

Conc. 770. Translated by Bodhiruki, A. D. 709, of the Thán dynasty, A. D. 618-907. 1 fasciculus.

The above two works are similar translations, and they agree with Tibetan. *K'-yuen-lu*, fasc. 4, fol. 19 b. These or No. 320 may be compared with a Tibetan work, having no Sanskrit title, explained as follows: 'The minute rituals and ceremonies of Avalokitesvara, who has a thousand hands, and as many eyes.' A. R., p. 532; A. M. G., p. 330.

320 千手千眼觀世音菩薩 廣大圓滿無礙大悲心 陀羅尼經

Tshien-sheu-tshien-yen-kwân-shi-yin-phu-sâ-kwân-tâ-yuen-mân-wu-nâi-tâ-pêi-sin-tho-lo-ni-kiñ.

'Sahasrabâhu-sahasrāksha-avalokitesvara-hodhisattva-mahâpûrnâ-pratihata-mahâkârunikahrīdaya-dhāraṇī-sūtra.'

Translated by Kiê-fân-tâ-mo (Bhagavadharma?), of the Thán dynasty, A. D. 618-907. 1 fasciculus. At the end, there is added a transliteration of the 大悲咒 *Tâ-pêi-k'heu*, or the 'Mahâkârunika-mantra (or -dhāraṇī).' 4 leaves. A preface is added by the Emperor *Khân-tsu*, of the Mìn dynasty, dated A. D. 1411. According to the *K'-yuen-lu* (fasc. 4, fol. 20 a), there was a later translation of this Sūtra, and they both agree with Tibetan. But the later translation, made by Amoghavāga, is not found in this collection. No. 320 has been a very popular work in China, since the later Suñ dynasty, A. D. 960-1127. *K'-tsiñ*, fasc. 14, fol. 11 a seq. Cf. Edkins, Chinese Buddhism, p. 132; where, however, the work is mentioned, as if it were the later translation above mentioned.

321 觀世音菩薩秘密藏神咒經

Kwân-shi-yin-phu-sâ-pi-mi-tsân-shan-k'heu-kiñ.

'Avalokitesvara-bodhisattva-guhyagarbharddhimantra (or dhāraṇī)-sūtra.'

Padmakīntāmaṇi-dhāraṇī-sūtra.

Conc. 306. Translated by Sikshānanda, of the Thán dynasty, A. D. 618-907. 10 leaves; 6 chapters.

322 觀世音菩薩如意摩尼 陀羅尼經

Kwân-shi-yin-phu-sâ-zu-i-mo-ni-
tho-lo-ni-kin.

'Avalokitesvara-bodhisattva-kintâmani-dhâraṇī-sūtra.'
Padmakintâmani-dhâraṇī-sūtra.

Conc. 307. Translated by Ratnakīnta, of the Thán dynasty, A. D. 618-907. 9 leaves.

323 觀自在菩薩如意心陀 羅尼經

Kwân-tsz'-tsâi-phu-sâ-zu-i-sin-tho-
lo-ni-kin.

'Avalokitesvara-bodhisattva-kintâbrīdaya (or -manas for mani ?)-
dhâraṇī-sūtra.'

Padmakintâmani-dhâraṇī-sūtra.

Conc. 310. Translated by I-tsin, A. D. 710, of the Thán dynasty, A. D. 618-907. 4 leaves.

324 如意輪陀羅尼經

Zu-i-lun-tho-lo-ni-kin.

'Kintakakra-dhâraṇī-sūtra.'

Padmakintâmani-dhâraṇī-sūtra.

K'-yuen-lu, fasc. 4, fol. 20 b. Cf. Conc. 247, where however another Sanskrit title is mentioned. Translated by Bodhiruki, A. D. 709, of the Thán dynasty, A. D. 618-907. 1 fasciculus; 10 chapters.

The above four works are similar translations, and they agree with Tibetan. K'-yuen-lu, s. v.

325 觀自在菩薩怛囉多唎 隨心陀羅尼經

Kwân-tsz'-tsâi-phu-sâ-ta-fo-to-li-
sui-sin-tho-lo-ni-kin.

'Avalokitesvara-bodhisattva-(saman) tabhadrânuhrīdaya (?)-
dhâraṇī-sūtra.'

Translated by K'-thui, A. D. 653, of the Thán dynasty, A. D. 618-907. 1 fasciculus.

326 請觀世音菩薩消伏毒 害陀羅尼咒經

Tshin-kwân-shi-yin-phu-sâ-siâo-fu-tu-
hâi-tho-lo-ni-kheu-kin.

'Sūtra of the Dhâraṇī-mantra for asking the Bodhisattva
Avalokitesvara to counteract the injury of a poison.'

Translated by Ku Nandi, A. D. 420, of the Eastern Tsin dynasty, A. D. 317-420. 15 leaves. There was an earlier translation; but it was lost already in A. D. 730. Khâi-yuen-lu, fasc. 14 a, fol. 22 b; K'-yuen-lu, fasc. 5, fol. 3 b.

327 佛說十一面觀世音神 咒經

Fo-shwo-shi-yi-mien-kwân-shi-yin-shan-
kheu-kin.

'Buddhabhâshita-ekadasamukhâvalokitesvara-bodhisattvavardhi-
mantra-sūtra.'

Avalokitesvaraikadasamukha-dhâraṇī.

A. R., p. 533; A. M. G., p. 330. Translated by Yaso-gupta, of the Northern Kuei dynasty, A. D. 557-581. 13 leaves.

328 十一面神咒心經

Shi-yi-mien-shan-kheu-sin-kin.

'Ekadasamukhârdhimantra-hrīdaya-sūtra.'

Avalokitesvaraikadasamukha-dhâraṇī.

Translated by Hsüen-kwân (Hiouen-thsang), A. D. 656, of the Thán dynasty, A. D. 618-907. 13 leaves.

The above two works are similar translations of a Sūtra in fasciculus 4 of No. 363; and they are wanting in Tibetan. K'-yuen-lu, fasc. 4, fol. 23 a seq.

329 千轉陀羅尼觀世音菩 薩咒經

Tshien-kwân-tho-lo-ni-kwân-shi-yin-phu-
sâ-kheu-kin.

'Sahasrapravartana-dhâraṇī-avalokitesvara-bodhisattva-mantra-
sūtra.'

Translated by K'-thui, A. D. 653, of the Thán dynasty, A. D. 618-907. 5 leaves. This is a similar translation of a Mantra or Dhâraṇī, in No. 347, and in fasciculus 5 of No. 363; and it is wanting in Tibetan. K'-yuen-lu, fasc. 4, fol. 23 b seq.

330 咒五首經

Kheu-wu-sheu-kin.

'Sūtra of five Mantras.'

Translated by Hsüen-kwân (Hiouen-thsang), A. D. 664, of the Thán dynasty, A. D. 618-907. 3 leaves. The first three of the five Mantras are similar to those of Nos. 329, 331, and 344, and the fifth is to that of No. 325; while the fourth seems to be a single translation or transliteration. Cf. K'-tsin, fasc. 14, fol. 30 b.

331 六字神咒經

Liu-tsz'-shan-kheu-kin.

'Shadāksharardhimantra-sūtra.'

Shadāksharavidyâmantra.

A. R., p. 526; A. M. G., p. 325. Translated by Bodhiruki, A. D. 693, of the Thán dynasty, A. D. 618-907. 4 leaves. This is a similar translation of a Mantra or

Dhāraṇī, in No. 347, and in fasciculus 6 of No. 363. It agrees with Tibetan. *K'-yuen-lu*, fasc. 4, fol. 23 b seq.

332

咒三首經

Kheu-sân-sheu-kiñ.

'Sūtra of three Mantras.'

Translated by Divākara, of the Thán dynasty, A. D. 618-907. 1 leaf. The first and third Mantras are similar to those in No. 363; while the second seems to be an independent translation or transliteration. Cf. *K'-tsiñ*, fasc. 14, fol. 30 a.

333 大方廣菩薩藏經中文殊師利根本一字陀羅尼法

Tâ-fân-kwân-phu-sâ-tsân-kiñ-kuñ-wan-shu-sh'-li-kan-pan-yi-tsz'-tho-lo-ni-fâ.

'*Mañgusri-mūlaikākshara-dhāraṇī-dharma*, in the *Mahāvaiṣṭva-bodhisattva-pitaka-sūtra*.'

Translated by Ratnakīnta, A. D. 702, of the Thán dynasty, A. D. 618-907. 5 leaves.

334 曼殊室利菩薩咒藏中一字咒王經

Mân-shu-shih-li-phu-sâ-kheu-tsân-kuñ-yi-tsz'-kheu-wân-kiñ.

'*Ekākshara-mantrarāga-sūtra*, in the *Mañgusri-bodhisattva-mantra-pitaka*.'

Translated by I-tsiñ, A. D. 703, of the Thán dynasty, A. D. 618-907. 5 leaves.

The above two works are similar translations, and they are wanting in Tibetan. *K'-yuen-lu*, fasc. 4, fol. 21 a.

335 十二佛名神咒校量功德除障滅罪經

Shi-'rh-fo-miñ-shan-kheu-kiāo-liāñ-kuñ-tōh-khu-kañ-miēh-tsui-kiñ.

'Sūtra of the spiritual Mantra of the names of twelve Buddhas, which recounts their good qualities, removes obstacles, and destroys sin.'

Dvādasabuddhaka-sūtra.

K'-yuen-lu, fasc. 4, fol. 21 b; Conc. 67; A. R., p. 469; A. M. G., p. 273. Translated by *Gñānagupta*, A. D. 587, of the Sui dynasty, A. D. 589 (or 581)-618. 7 leaves.

336 佛說稱讚如來功德神咒經

Fo-shwo-khân-tsân-zu-lâi-kuñ-tōh-shan-kheu-kiñ.

'*Buddhabhāṣita-prasamsita-tathāgata-guṇarddhi-mantra-sūtra*.'

Dvādasabuddhaka-sūtra. See No. 335.*Dvādasabuddhaka-dhāraṇī*.

Conc. 701. Translated by I-tsiñ, A. D. 711, of the Thán dynasty, A. D. 618-907. 5 leaves.

The above two works are similar translations, and they are wanting in Tibetan. *K'-yuen-lu*, fasc. 4, fol. 21 b. See, however, the last two authorities mentioned under the title of No. 335.

337 華積陀羅尼神咒經

Hwâ-tsi-tho-lo-ni-shan-kheu-kiñ.

'*Pushpakūṭa-dhāraṇī-riddhimantra-sūtra*.'

Pushpakūṭa.

A. R., p. 526; A. M. G., p. 325. Translated by *K' Khien*, of the Wu dynasty, A. D. 222-280. 3 leaves.

338 師子奮迅菩薩所問經

Sh'-tsz'-fan-hhün-phu-sâ-su-wan-kiñ.

'*Simharshabha (?)-bodhisattva-pariprikṣhā-sūtra*.'

Pushpakūṭa.

See No. 337. Translated under the Eastern Tsin dynasty, A. D. 317-420; but the translator's name is lost. 4 leaves.

339 佛說華聚陀羅尼經

Fo-shwo-hwâ-tsü-tho-lo-ni-kiñ.

'*Buddhabhāṣita-pushpakūṭa-dhāraṇī-sūtra*.'

Pushpakūṭa.

See No. 337. Translated under the Eastern Tsin dynasty, A. D. 317-420; but the translator's name is lost. 3 leaves.

The above three works are similar translations, and they are wanting in Tibetan. *K'-yuen-lu*, fasc. 5, fol. 2 a. See, however, the authorities mentioned under the title of No. 337.

340 六字咒王經

Liu-tsz'-kheu-wân-kiñ.

'*Shadākshara-mantrarāga-sūtra*.'

Shadākshara-vidyāmantra.

A. R., p. 526; A. M. G., p. 325. Translated under the Eastern Tsin dynasty, A. D. 317-420; but the translator's name is lost. 7 leaves.

341 六字神咒王經

Liu-tsz'-shan-kheu-wân-kin.

'Shadakhshararddhimantrârâga-sûtra.'

Shadakhshara-vidyâmantra.

See No. 340. Translated under the Liân dynasty, A. D. 502-557; but the translator's name is lost. 9 leaves.

The above two works are similar translations of No. 331, and they agree with Tibetan. *K'-yuen-lu*, fasc. 4, fol. 24 a.

342 梵女首意經

Fân-nü-sheu-i-kin.

'Brâhmanî-srîmatî-sûtra.'

Srîmatî-brâhmanî-pariprikkhâ.

A. R., p. 450; A. M. G., p. 255. Translated by Ku Fâ-hu (Dharmaraksha), of the Western Tsin dynasty, A. D. 265-316. 7 leaves.

343 有德女所問大乘經

Yiu-tôh-nü-su-wan-tâ-shan-kin.

'Srîmatî-stri-pariprikkhâ-mahâyâna-sûtra.'

Srîmatî-brâhmanî-pariprikkhâ.

See No. 342. Translated by Bodhiruki, A. D. 693, of the Thán dynasty, A. D. 618-907. 5 leaves. This work is mentioned in Wassiljew's *Buddhismus*, 175.

The above two works are similar translations, and they agree with Tibetan. Cf. *K'-yuen-lu*, fasc. 4, fol. 4 b; *K'-tsin*, fasc. 8, fol. 17 a seq.

344 佛說七俱胝佛母心大準提陀羅尼經

Fo-shwo-tshi-kü-k'-fo-mu-sin-tâ-

kun-thi-tho-lo-ni-kin.

'Buddhabhâshita-saptakotibuddhamâtrika-hridaya-mahâkundi-dhâranî-sûtra.'

Kundî-devî-dhâranî.

A. R., p. 518; A. M. G., p. 318. Translated by Divâkara, A. D. 685, of the Thán dynasty, A. D. 618-907. 4 leaves.

345 佛說七俱胝佛母準提大明陀羅尼經

Fo-shwo-tshi-kü-k'-fo-mu-kun-thi-

tâ-mîn-tho-lo-ni-kin.

'Buddhabhâshita-saptakotibuddhamâtrika-kundî-mahâvidyâ-dhâranî-sûtra.'

Kundî-devî-dhâranî.

See No. 344. Translated by Vagrabodhi, A. D. 723, of the Thán dynasty, A. D. 618-907. 1 fasciculus.

346 七俱胝佛母所說準提陀羅尼經

Tshi-kü-k'-fo-mu-su-shwo-kun-thi-tho-lo-ni-kin.

'Saptakotibuddhamâtrika-bhâshita-kundî-dhâranî-sûtra.'

Kundî-devî-dhâranî.

See No. 344. Translated by Amoghavagra, of the Thán dynasty, A. D. 618-907. 1 fasciculus.

The above three works are similar translations, and they agree with Tibetan. *K'-yuen-lu*, fasc. 4, fol. 24 b. Nos. 345 and 346 have an additional part called the 'law of the practice of meditation.'

347 種種雜咒經

Kun-kun-tsâ-kheu-kin.

'Nânâ-samyuktamantra-sûtra.'

Translated by Gñânagupta, of the Sui dynasty, A. D. 618-907. 11 leaves. It contains twenty-three Mantras or Dhâranîs, of which the fifteenth is similar to that of No. 329, the twentieth to that of Nos. 344-346, and the twenty-second to that of Nos. 331, 340, 341. Cf. *K'-yuen-lu*, fasc. 4, fol. 25 a; *K'-tsin*, fasc. 14, fol. 30 b seq.

348 佛頂尊勝陀羅尼經

Fo-tin-tsun-shan-tho-lo-ni-kin.

'Sûtra of the honourable and excelling Dhâranî of Buddha's head.'

Sarvadurgatiparisodhana-ushnîsha-vigaya-dhâranî.

K'-yuen-lu, fasc. 4, fol. 25 b; Conc. 173. Translated by Buddhapâla, A. D. 676, of the Thán dynasty, A. D. 618-907. 8 leaves. There are two prefaces, namely: 1. That by the Emperor K'han-tsu, of the Min dynasty, dated A. D. 1411. 2. That by a priest named *K'-tsin*, of the Thán dynasty.

349 The same as No. 348.

Translated by Tu Hhiñ-i, A. D. 679, of the Thán dynasty, A. D. 618-907. 9 leaves.

350 佛說佛頂尊勝陀羅尼經

Fo-shwo-fo-tin-tsun-shan-tho-lo-ni-kin.

'Sûtra spoken by Buddha on the honourable and excelling Dhâranî of Buddha's head.'

Sarvadurgatiparisodhana-ushnîsha-vigaya-dhâranî.

See No. 348. Translated by I-tsin, A. D. 710, of the Thán dynasty, A. D. 618-907. 9 leaves.

351 最勝佛頂陀羅尼淨除業障經

Tsui-shan-fo-tiñ-tho-lo-ni-tsiñ-khu-yeh-kân-kin.

'Sūtra of the most excelling Buddha's head's Dhāraṇī, which purifies the obstacle of Karma.'

Sarvadurgatiparisodhana-ushnīsha-vigaya-dhāraṇī.

Conc. 782. Translated by Divākara, of the Thán dynasty, A.D. 618-907. 16 leaves.

352 佛頂最勝陀羅尼經

Fo-tiñ-tsui-shan-tho-lo-ni-kin.

'Sūtra of the most excelling Dhāraṇī of Buddha's head.'

Sarvadurgatiparisodhana-ushnīsha-vigaya-dhāraṇī.

Conc. 173. Translated by Divākara, A.D. 682, of the Thán dynasty, A.D. 618-907. 7 leaves. This is Divākara's first translation, while No. 351 is his second and fuller version.

The above five works are similar translations, and they agree with Tibetan. *K'*-yuen-lu, fasc. 4, fol. 25 b.

353 舍利弗陀羅尼經

Shō-li-fu-tho-lo-ni-kin.

'Śāriputra-dhāraṇī-sūtra.'

Anantamukha-sādhaka-dhāraṇī(?).

A. R., p. 445; A. M. G., p. 250. Translated by Sanghapāla, of the Lián dynasty, A. D. 502-557. 12 leaves.

354 佛說無量門破魔陀羅尼經

Fo-shwo-wu-lián-man-pho-mo-tho-lo-ni-kin.

'Buddhabhāshita-amitamukha-māragid (?) -dhāraṇī-sūtra.'

Anantamukha-sādhaka-dhāraṇī(?).

See No. 353. Translated by Kuñ-tōh-kih, together with Hhüen-khân, A. D. 462, of the earlier Sui dynasty, A. D. 420-479. 13 leaves.

355 佛說無量門微密持經

Fo-shwo-wu-lián-man-wēi-mi-kh'-kin.

'Buddhabhāshita-amitamukha-guhyadhara-sūtra.'

Anantamukha-sādhaka-dhāraṇī(?).

See No. 353. Translated by *K'* Khien, of the Wu dynasty, A.D. 222-280. 7 leaves.

356 佛說出生無量門持經

Fo-shwo-khu-shan-wu-lián-man-kh'-kin.

'Buddhabhāshita-gâtāmitamukhadhara-sūtra.'

Anantamukha-sādhaka-dhāraṇī(?).

See No. 353. Translated by Buddhabhadra, of the Eastern Tsin dynasty, A. D. 317-420. 11 leaves.

357 阿難陀目佉尼訶離陀隣尼經

Ö-nân-tho-mu-khü-ni-hö-li-tho-lin-ni-kin.

'Anantamukhanirhâri (?) -dhāraṇī-sūtra.'

Anantamukha-sādhaka-dhāraṇī(?).

See No. 353. Translated by Buddhasānta, of the Northern Wēi dynasty, A. D. 386-534. 14 leaves.

358 阿難陀目佉尼訶離陀經

Ö-nân-tho-mu-khü-ni-hö-li-tho-kin.

'Anantamukhanirhâri-dhāraṇī (?) -sūtra.'

Anantamukha-sādhaka-dhāraṇī(?).

See No. 353. Translated by Gunabhadra, of the earlier Sui dynasty, A. D. 420-479. 12 leaves.

359 佛說一向出生菩薩經

Fo-shwo-yi-hhiân-khu-shan-phu-sâ-kin.

'Buddhabhāshita-ekamukhagâta-bodhisattva-sūtra.'

Anantamukha-sādhaka-dhāraṇī(?).

See No. 353. Translated by Gñānagupta, A. D. 585, of the Sui dynasty, A. D. 589 (or 581)-618. 1 fasciculus.

360 出生無邊門陀羅尼經

Khu-shan-wu-pien-man-tho-lo-ni-kin.

'Gâtānantamukha-dhāraṇī-sūtra.'

Anantamukha-sādhaka-dhāraṇī(?).

See No. 353. Translated by *K'*-yen, A. D. 721, of the Thán dynasty, A. D. 618-907. 1 fasciculus.

The above eight works are similar translations, long and short. *K'*-tsiü, fasc. 13, fol. 20 b.

361 勝幢臂印陀羅尼經

Shan-kwân-phi-yin-tho-lo-ni-kin.

'Su-dhvaga-bāhu-mudrā-dhāraṇī-sūtra.'

Translated by Hhüen-kwân (Hiouen-thsang), A. D. 654, of the Thán dynasty, A. D. 618-907. 4 leaves.

362 妙臂印幢陀羅尼經

Miào-phi-yin-kwân-tho-lo-ni-kin.

'Subâhu-mudrâ-dhvaga-dhâranî-sûtra.'

Translated by Sikshânanda, of the Thán dynasty, A. D. 618-907. 2 leaves.

The above two works are similar translations, and they are wanting in Tibetan. *K'*-yuen-lu, fasc. 5, fol. 1 a.

363 佛說陀羅尼集經

Fo-shwo-tho-lo-ni-tsi-kin.

'Buddhabhâshita-dhâranî-saṅgraha-sûtra.'

Translated by Ö-ti-khu-to (Atigupta?), A. D. 653-654, of the Thán dynasty, A. D. 618-907. 13 fasciculi. Deest in Tibetan. *K'*-yuen-lu, fasc. 4, fol. 22 b. Some of the Dhâranîs in this work are similar to those of Nos. 327-329, etc. This work may be compared with some Nepalese MSS. mentioned in Catalogue of the Hodgson Manuscripts, I. 55, 59, 79; III. 36; IV. 6 a; VI. 21.

364 佛說持句神咒經

Fo-shwo-kh'-kü-shan-kheu-kin.

'Buddhabhâshita-padadharardhimantra-sûtra.'

Translated by *K'* Khien, of the Wu dynasty, A. D. 222-280. 4 leaves.

365 佛說陀鄰尼鉢經

Fo-shwo-tho-lin-ni-poh-kin.

'Buddhabhâshita-dhâranî-pâtra-sûtra.'

Translated by Buddhasânta, of the Northern Wêi dynasty, A. D. 386-534. 4 leaves.

366 東方最勝燈王如來助
護持世間神咒經

Tuñ-fân-tsui-shan-taŋ-wân-zu-lâi-ku-hu-kh'-shi-kien-shan-kheu-kin.

'Sûtra of the spiritual Mantra (or Dhâranî) of the Tathâgata Anuttaradiparâga, who helps, protects, and holds the world.'

Translated by Gñânagupta, of the Sui dynasty, A. D. 589-618. 15 leaves.

The above three works are similar translations, and they are wanting in Tibetan. *K'*-yuen-lu, fasc. 5, fol. 3 a.

367 如來方便善巧咒經

Zu-lâi-fân-pien-shan-khião-kheu-kin.

'Tathâgatopâyakausalya-mantra-sûtra.'

Saptabuddhaka-sûtra.

K'-yuen-lu, fasc. 5, fol. 2 a; Conc. 248; A. R., p. 469; A. M. G., p. 272. Translated by Gñânagupta, A. D. 587, of the Sui dynasty, A. D. 589 (or 581)-618. 12 leaves.

368 虛空藏菩薩問七佛陀
羅尼咒經

Hhü-khuñ-tsân-phu-sâ-wan-tshi-fo-tho-lo-ni-kheu-kin.

'Âkâsagarbha-bodhisattva-pariprikkhâ-saptabuddha-dhâranî-mantra-sûtra.'

Saptabuddhaka-sûtra.

Conc. 198. Translated under the Liân dynasty, A. D. 502-557; but the translator's name is lost. 13 leaves.

The above two works are similar translations, and they agree with Tibetan. *K'*-yuen-lu, fasc. 5, fol. 2 b.

369 善法方便陀羅尼咒經

Shan-fâ-fân-pien-tho-lo-ni-kheu-kin.

'Saddharmopâya-dhâranî-mantra-sûtra.'

Translated by Gñânagupta, of the Sui dynasty, A. D. 589-618. 6 leaves.

370 金剛秘密善門陀羅尼經

Kin-kân-pi-mi-shan-man-tho-lo-ni-kin.

'Vagraguhya-sad (dharma) paryâya-dhâranî-sûtra.'

Translated by Gñânagupta, of the Sui dynasty, A. D. 589-618. 7 leaves.

371 護命法門神咒經

Hu-miñ-fâ-man-shan-kheu-kin.

'Âyushpâla-dharmaparyâyardhimantra-sûtra.'

Translated by Bodhiruki, A. D. 693, of the Thán dynasty, A. D. 618-907. 14 leaves.

The above three works are similar translations, and they are wanting in Tibetan. *K'*-yuen-lu, fasc. 5, fol. 3 a.

372 金剛場陀羅尼經

Kin-kân-khân-tho-lo-ni-kin.

'Vagramanda-dhâranî-sûtra.'

Vagra-mantra (or -mandala)-dhâranî.

K'-yuen-lu, fasc. 5, fol. 1 b.

Vagramanda-dhâranî.

A. R., p. 445; A. M. G., p. 250; Conc. 289. Translated by Gñânagupta, A. D. 587, of the Sui dynasty, A. D. 589 (or 581)-618. 1 fasciculus.

373 金剛上味陀羅尼經

Kin-kân-shân-wêi-tho-lo-ni-kin.

'Vagrottârasa-dhâranî-sûtra.'

Vagramantra (or -mandala)-dhâranî.

Vagramanda-dhâranî.

Conc. 283. Translated by Buddhasānta, A. D. 524, of the Northern Wèi dynasty, A. D. 386-534. 1 fasciculus.

The above two works are similar translations, and they agree with Tibetan. *K'-yuen-lu*, fasc. 5, fol. 1 b.

374 佛說無涯際總持法門經

Fo-shwo-wu-yâi-tsi-tsun-kh'-fâ-man-kin.

'*Buddhabhâshita-ananta-dhâranî-dharmaparyâya-sûtra.*'

Translated by Shan-kien, of the Western Tshin dynasty, A. D. 385-431. 1 fasciculus.

375 尊勝菩薩所問一切諸法入無量法門陀羅尼經

Tsun-shan-phu-sâ-su-wan-yi-tshiê-ku-fâ-zu-wu-liân-fâ-man-tho-lo-ni-kin.

'*Ârya-gina (f)-bodhisattva-pariprikkhâ-sarvadharmâvatârâmita-dharmaparyâya-dhâranî-sûtra.*'

Translated by Wân Thien-i, A. D. 562-563, of the Northern Tshi dynasty, A. D. 550-577. 1 fasciculus.

The above two works are similar translations, and they are wanting in Tibetan. *K'-yuen-lu*, fasc. 5, fol. 1 b.

CLASS VII.

單譯經

Tân-yi-kin, or *Sûtras* of which there exists one translation only, and which are excluded from the five Classes.

376 十住斷結經

Shi-ku-twân-kiê-kin.

'*Sûtra on the cutting of the tie (of passions) in the ten dwellings (i. e. steps of a Bodhisattva lower than the ten Bhûmis).*'

Translated by Fo-nien, of the Latter Tshin dynasty, A. D. 384-417. 14 fasciculi; 33 chapters. It agrees with Tibetan. *K'-yuen-lu*, fasc. 3, fol. 20 a.

377 菩薩道樹經

Phu-sâ-tâo-shu-kin.

'*Bodhisattva-bodhivriksha-sûtra.*'

Translated by *K' Khien*, of the Wu dynasty, A. D. 222-280. 1 fasciculus. Deest in Tibetan. *K'-yuen-lu*, fasc. 3, fol. 15 a seq.

378 菩薩生地經

Phu-sâ-shan-ti-kin.

'*Bodhisattva-gâtabhûmi-sûtra.*'

Kshâmâkâra-bodhisattva-sûtra.

Conc. 484. Translated by *K' Khien*, of the Wu dynasty, A. D. 222-280. 4 leaves. Deest in Tibetan. *K'-yuen-lu*, fasc. 3, fol. 16 a.

379 佛說字經

Fo-shwo-poh-kin.

'*Sûtra spoken by Buddha on (the history of) Poh (or Pushya ?).*'

Translated by *K' Khien*, of the Wu dynasty, A. D. 222-280. 1 fasciculus. At the beginning of this

work a well-known account concerning *Getavana*, or the Prince *Geta's* grove, and *Anâthapindada's* *Ârâma* or garden is given; then follows a life of *Poh* (or *Pushya* ?), the third son of a *Brahmakârin* of the *Gautama* family, one of *Buddha's* former births. This *Gâtaka* was spoken by *Buddha* to the King *Prasenagit*, on the eighth day after *Buddha* had met with the ill-fame concerning the woman *Sundari*, as the consequence of his former deed. *K'-tsin*, fasc. 31, fol. 22 a, where this work is taken as a *Hinayâna-sûtra*.

380 無垢淨光大陀羅尼經

Wu-keu-tsin-kwân-tâ-tho-lo-ni-kin.

'*Vimalasuddhaprabhâsa-mahâdhâranî-sûtra.*'

Translated by *Mi-tho-shan* (*Mitrasânta* ?), A. D. 705, of the *Thân* dynasty, A. D. 618-907. 1 fasciculus.

381 成具光明定意經

K/ân-kü-kwân-min-tin-i-kin.

'*Pûrnâprabhâsa-samâdhimati-sûtra.*'

Translated by *K' Yâo*, A. D. 185, of the Eastern *Hân* dynasty, A. D. 25-220. 1 fasciculus.

382 摩訶摩耶經

Mo-hö-mo-ye-kin.

Mahâmâyâ-sûtra.

Conc. 364. Translated by *Thân-kin*, of the Northern Tshi dynasty, A. D. 550-577. 2 fasciculi. This work is also called the '*Sûtra of Buddha's ascent to the*

Trayastrimsa heaven to preach the law to his mother.' It is stated in the note at the end (dated A. D. 1283), that 'there was a chapter on dividing Buddha's relics among eight places, which formed the latter part of this work. But it ought to have belonged to the Nirvāṇa-sūtra, and it was not given in the Indian text; so that the chapter is now omitted in this book.' It agrees with Tibetan. *K'-yuen-lu*, fasc. 3, fol. 18 a.

383 諸德福田經

Ku-tōh-fu-thien-kin.

'*Sarvaguna-punya-kshetra-sūtra.*'

Translated by Fā-li and Fā-kū, of the Western Tsin dynasty, A. D. 265-316. 7 leaves. Deest in Tibetan. *K'-yuen-lu*, fasc. 3, fol. 16 b. Conc. 727 gives wrongly to this work the Sanskrit title of No. 385.

384 大方等如來藏經

Tā-fān-tān-zu-lāi-tsān-kin.

'*Mahāvaiṣṭya-tathāgatagarbha-sūtra.*'

Tathāgatagarbha-sūtra.

K'-yuen-lu, fasc. 3, fol. 16 b; Conc. 606; A. R., p. 466; A. M. G., p. 269. Translated by Buddha-bhadra, of the Eastern Tsin dynasty, A. D. 317-420. 13 leaves. It agrees with Tibetan. *K'-yuen-lu*, s. v.

385 佛說寶網經

Fo-shwo-pāo-wān-kin.

'*Buddhabhāṣita-ratnagāli-sūtra.*'

Ratnagāli-pariprikkhā.

K'-yuen-lu, fasc. 3, fol. 16 a; Conc. 419; A. R., p. 449; A. M. G., p. 254. Translated by Ku Fā-hu (Dharmaraksha), of the Western Tsin dynasty, A. D. 265-316. 1 fasciculus. It agrees with Tibetan. *K'-yuen-lu*, s. v.

386 佛說內藏百寶經

Fo-shwo-nēi-tsān-pāi-pāo-kin.

'*Sūtra spoken by Buddha on a hundred precious things in the inner repository.*'

Lokānuvartana-sūtra.

K'-yuen-lu, fasc. 3, fol. 15 a; Conc. 382.

Lokānusamānāvātāra-sūtra.

A. R., p. 455; A. M. G., p. 259; Conc. 382. Translated by *K' Len-kiā-khān* (Lokaraksha?), of the Eastern Hān dynasty, A. D. 25-220. 8 leaves. It agrees with Tibetan. *K'-yuen-lu*, s. v.

387 佛說溫室洗浴衆僧經

Fo-shwo-wan-shih-sien-yü-kūn-sān-kin.

'*Sūtra spoken by Buddha on (Gīva's inviting) many priests to wash themselves in a bath-house.*'

Translated by Ān Shi-kāo, of the Eastern Hān dynasty, A. D. 25-220. 4 leaves. It agrees with Tibetan. *K'-yuen-lu*, fasc. 3, fol. 15 b. Conc. 795 gives wrongly to this work the Sanskrit title of No. 386.

388 佛說菩薩行五十緣身經

Fo-shwo-phu-sā-hhiñ-wu-shi-yuen-shan-kin.

'*Sūtra spoken by Buddha on (the characteristic marks on) his person as (the results of) fifty causes of the practice of Bodhisattva.*'

Translated by Ku Fā-hu (Dharmaraksha), of the Western Tsin dynasty, A. D. 265-316. 8 leaves. Deest in Tibetan. *K'-yuen-lu*, fasc. 3, fol. 16 b.

389 佛說菩薩修行經

Fo-shwo-phu-sā-siu-hhiñ-kin.

'*Buddhabhāṣita-bodhisattvakārya-sūtra.*'

Translated by Po Fā-tsu, of the Western Tsin dynasty, A. D. 265-316. 11 leaves. Deest in Tibetan. *K'-yuen-lu*, fasc. 3, fol. 16 b.

390 佛說金色王經

Fo-shwo-kin-seh-wān-kin.

'*Buddhabhāṣita-kanakavarṇarāga-sūtra.*'

Kanakavarṇa-pūrvayoga.

A. R., p. 483; A. M. G., p. 286. Translated by Gautama Pragñāruki, A. D. 542, of the Eastern Wēi dynasty, A. D. 534-550. 11 leaves, consisting of 3514 Chinese characters. Deest in Tibetan. *K'-yuen-lu*, fasc. 3, fol. 17 a. See, however, the authorities mentioned under the title.

391 佛語法門經

Fo-yü-fā-man-kin.

'*Buddhavakana-dharmaparyāya-sūtra.*'

Translated by Bodhiruki, of the Northern Wēi dynasty, A. D. 386-534. 6 leaves.

392 佛說四不可得經

Fo-shwo-sz'-pu-kho-tōh-kin.

'*Buddhabhāṣita-katurdurlabha-sūtra.*'

Translated by Ku Fā-hu (Dharmaraksha), of the Western Tsin dynasty, A. D. 265-316. 7 leaves. Deest in Tibetan. *K'-yuen-lu*, fasc. 3, fol. 16 a.

393 須眞天子經

Sü-kan-thien-tsz'-kiñ.

'Sukinti (?) -devaputra-sūtra.'

Translated by Ku Fā-hu (Dharmaraksha), A. D. 266, of the Western Tsin dynasty, A. D. 265-316. 2 fasciculi; 10 chapters. It agrees with Tibetan. K'-yuen-lu, fasc. 3, fol. 17 b.

394 佛說觀普賢菩薩行法經

Fo-shwo-kwān-phu-hhien-phu-sā-hhiñ-fā-kiñ.

'Sūtra spoken by Buddha on the law of practice of meditation on the Bodhisattva Samantabhadra.'

Translated by Dharmamitra, of the earlier Sun dynasty, A. D. 420-479. 1 fasciculus. Deest in Tibetan. K'-yuen-lu, fasc. 3, fol. 18 b seq.

395 觀世音菩薩得大勢菩薩受記經

Kwān-shi-yin-phu-sā-tōh-tā-shi-phu-sā-sheu-ki-kiñ.

'Avalokiteśvara-bodhisattva-mahāsthāmaprāpta-bodhisattva-vyākaraṇa-sūtra.'

Translated by Thân-wu-kiē (Dharmakāra?), of the earlier Sun dynasty, A. D. 420-479. 1 fasciculus. Deest in Tibetan. K'-yuen-lu, fasc. 3, fol. 18 a seq.

396 不思議光菩薩所說經

Pu-sz'-i-kwān-phu-sā-su-shwo-kiñ.

Akintyaprabhāsa-(bodhisattva)-nirdeśa-sūtra.

K'-yuen-lu, fasc. 3, fol. 19 a; Conc. 495; A. R., p. 430; A. M. G., p. 235. Translated by Kumāragīva, of the Latter Tsin dynasty, A. D. 384-417. 1 fasciculus. It agrees with Tibetan. K'-yuen-lu, s. v.

397 趙日明三昧經

Kào-zih-miñ-sân-mêi-kiñ.

'Sūtra on the Samādhi called Surpassing the brightness of the sun (or, Sūryagihmīkarana-prabhā?).'

Translated by Neih Khañ-yuen, of the Western Tsin dynasty, A. D. 265-316. 1 fasciculus. Deest in Tibetan. K'-yuen-lu, fasc. 3, fol. 20 a.

398 除恐災患經

Khu-khuñ-tsāi-hwān-kiñ.

'Sūtra on removing fear, misfortune, and anxiety.'

Srikantha-sūtra.

K'-yuen-lu, fasc. 3, fol. 18 a; Conc. 724. Translated by Shañ-kien, of the Western Tsin dynasty, A. D. 385-

431. 1 fasciculus. It agrees with Tibetan. K'-yuen-lu, s. v.

399 佛說首楞嚴三昧經

Fo-shwo-sheu-lān-yen-sân-mêi-kiñ.

'Buddhabhāṣita-sūrāṅgama-samādhi-sūtra.'

Sūrāṅgama-samādhi.

K'-yuen-lu, fasc. 3, fol. 18 b; Conc. 65; A. R., p. 444; A. M. G., p. 249; Wassiljew, p. 175. Translated by Kumāragīva, of the Latter Tsin dynasty, A. D. 384-417. 3 fasciculi. It agrees with Tibetan. K'-yuen-lu, s. v. In his version of the Mahāpragñāpāramitā-sāstra (No. 1169), Kumāragīva translates the term Sheu-lān-yen into 健相 kien-siān, lit. strong-form, i. e. Sūra (hero)-aṅga (limb). The term Sūrāṅgama has therefore no connection whatever with Sūra, the sun, as Mr. Beal thinks in his Catena of Buddhist Scriptures from Chinese, p. 284, note 2. See Fān-i-miñ-i-tsi, fasc. 9, fol. 16 b.

400 未曾有因緣經

Wêi-tshañ-yiu-yin-yuen-kiñ.

'Adbhuta-hetu-pratyaya-sūtra.'

Adbhutadharmaparyāya(?).

A. R., p. 476; A. M. G., p. 279. Translated by Thân-kiñ, of the Tshi dynasty, A. D. 479-502. 2 fasciculi. It agrees with Tibetan. K'-yuen-lu, fasc. 3, fol. 19 b seq.

401 諸佛要集經

Ku-fo-yāo-tsi-kiñ.

'Sūtra of the important collection of Buddhas.'

Buddhasaṅgīti-sūtra.

K'-yuen-lu, fasc. 3, fol. 19 b; Conc. 720; A. R., p. 460; A. M. G., p. 264. Translated by Ku Fā-hu (Dharmaraksha), of the Western Tsin dynasty, A. D. 265-316. 2 fasciculi. It agrees with Tibetan. K'-yuen-lu, s. v.

402 稱揚諸佛功德經

Khān-yān-ku-fo-kuñ-tōh-kiñ.

'Sūtra on the praise of the good qualities of Buddhas.'

Kusumasaṅkaya-sūtra.

K'-yuen-lu, fasc. 3, fol. 17 b; Conc. 703; A. R., p. 468; A. M. G., p. 271. Translated by Kī-kiā-yê, together with Thân-yāo, of the Northern Wêi dynasty, A. D. 386-534. 3 fasciculi. It agrees with Tibetan. K'-yuen-lu, s. v.

403

賢劫經

Hhien-kiê-kin.

Bhadrakalpika-sūtra.

K'-yuen-lu, fasc. 3, fol. 20 a; Conc. 190; *A. R.*, p. 413; *A. M. G.*, p. 220. Translated by *Ku Fâ-hu* (*Dharmaraksha*), A.D. 300, of the Western Tsin dynasty, A.D. 265-316. 10 fasciculi. It agrees with Tibetan. *K'-yuen-lu*, s. v.

404

佛說佛名經

Fo-shwo-fo-min-kin.

'Buddhabhāṣita-buddhanāma-sūtra.'

Translated by *Bodhiruki*, of the Northern Wèi dynasty, A.D. 386-534. 12 fasciculi. In this work Buddha enumerates Buddhas, Bodhisattvas, and Pratyekabuddhas, 11,093 in number. *K'-tsin*, fasc. 5, fol. 13 b. Deest in Tibetan. *K'-yuen-lu*, fasc. 3, fol. 20 b seq. Cf. *Wassiljew*, p. 174; where 11,073 seems to be a misprint.

405 過去莊嚴劫千佛名經

Kwâ-khü-kwân-yen-kiê-tshien-fo-min-kin.

'Atta-vyūṭkalpa-sahasrabuddhanāma-sūtra.'

Translated under the Liân dynasty, A.D. 502-557; but the translator's name is lost. 1 fasciculus. There is an additional and older part, entitled *Sân-kiê-sân-tshien-fo-yuen-kiê*, or 'Trikalpa-trisahasra-buddhanidāna;' which was translated by *Kālayasas*, of the earlier Suñ dynasty, A.D. 420-479.

406 現在賢劫千佛名經

Hhien-tsâi-hhien-kiê-tshien-fo-min-kin.

'Pratyutpanna-bhadrakalpa-sahasrabuddhanāma-sūtra.'

Translated under the Liân dynasty, A.D. 502-557; but the translator's name is lost. 1 fasciculus.

407 未來星宿劫千佛名經

Wêi-lâi-sin-siu-kiê-tshien-fo-min-kin.

'Anāgata-nakṣatrakālpasahasrabuddhanāma-sūtra.'

Translated under the Liân dynasty, A.D. 502-557; but the translator's name is lost. 1 fasciculus.

The above three works are sometimes collectively called *Sân-kiê-sân-tshien-ku-fo-min-kin*, or 'Trikalpa-trisahasra-(sarva) buddhanāma-sūtra'; and they are wanting in Tibetan. *K'-yuen-lu*, fasc. 3, fol. 20 b seq. Cf. *Wassiljew*, p. 174.

408 佛說五千五百佛名神咒除障滅罪經

Fo-shwo-wu-tshien-wu-pâi-fo-min-shan-
kheu-ku-kan-mieh-tsâi-kin.

'Sūtra spoken by Buddha on the names of 5,500 Buddhas and spiritual Mantras which remove obstacles and destroy sin.'

Translated by *Gñānagupta*, together with *Dharmagupta* and others, A.D. 593, of the Sui dynasty, A.D. 589-618. 8 fasciculi. Deest in Tibetan. *K'-yuen-lu*, fasc. 3, fol. 21 a. But this work may be compared with the Tibetan version of the *Buddhanāma-sahasrapañkasaṭakatus-tripañkādaśa* (or *-tripañkāśat* ?), i. e. the names of 5,453 Buddhas, as mentioned in *A. R.*, p. 466; *A. M. G.*, p. 270. The names of Buddhas in No. 408, however, are counted 4,704 only. *K'-tsin*, fasc. 5, fol. 13 b seq.; *Wassiljew*, p. 174.

409 力莊嚴三昧經

Li-kwân-yen-sân-mêi-kin.

'Balavyūṭha-samādhi-sūtra.'

Translated by *Narendrayasas*, A.D. 585, of the Sui dynasty, A.D. 589 (or 581)-618. 3 fasciculi. It agrees with Tibetan. *K'-yuen-lu*, fasc. 3, fol. 21 b.

410 佛說八部佛名經

Fo-shwo-pâ-pu-fo-min-kin.

'Buddhabhāṣita-aṣṭavargabuddhanāma-sūtra.'

Aṣṭabuddhaka-sūtra.

K'-yuen-lu, fasc. 4, fol. 5 a; Conc. 395; *A. R.*, p. 469; *A. M. G.*, p. 272. Translated by *Gautama Praṇāruki*, A.D. 542, of the Eastern Wèi dynasty, A.D. 534-550. 3 leaves. It agrees with Tibetan. *K'-yuen-lu*, s. v. In this Sūtra Buddha tells the *Sreshṭhin* or elder (rich merchant) *Shan-tso* (*Sukara* ?) the names and good qualities of eight Buddhas of the eastern quarter.

411

百佛名經

Pâi-fo-min-kin.

'Satabuddhanāma-sūtra.'

Translated by *Narendrayasas*, A.D. 582, of the Sui dynasty, A.D. 589 (or 581)-618. 9 leaves. Deest in Tibetan. *K'-yuen-lu*, fasc. 3, fol. 17 b.

412 佛說不思議功德諸佛所護念經

Fo-shwo-pu-sz'-i-kuñ-tōh-ku-fo-
su-hu-nien-kin.

'Buddhabhāṣita-ākintya-guṇa-sarvabuddha-parigraha-sūtra.'

Translated by *Gñānagupta*, of the Sui dynasty, A. D. 589-618. 2 fasciculi. Deest in Tibetan. *K'-yuen-lu*, fasc. 3, fol. 21 a; where this work is said to have been translated under the Wēi dynasty, A. D. 220-265; but the translator's name is lost. In this Sūtra the names of 1,120 Buddhas are mentioned. *K'-tsin*, fasc. 5, fol. 18 b.

413 金剛三昧本性清淨不壞不滅經

Kin-kān-sān-mēi-pan-sin-tshin-tsin-pu-hwāi-pu-mieh-kin.

'Sūtra on the Vagrasamādhi, the original nature (of which belong) pure and free from destruction.'

Translated under the three Tshin dynasties, A. D. 350-431; but the translator's name is lost. 8 leaves. Deest in Tibetan. *K'-yuen-lu*, fasc. 4, fol. 5 b seq.

414 佛說師子月佛本生經

Fo-shwo-sh'-tsz'-yueh-fo-pan-shan-kin.

'Buddhabhāshita-simhākāra-buddha-gāta-sūtra.'

Translated under the three Tshin dynasties, A. D. 350-431; but the translator's name is lost. 9 leaves. Deest in Tibetan. *K'-yuen-lu*, fasc. 4, fol. 6 a seq.

415 演道俗業經

Yen-tāo-su-yeh-kin.

'Sūtra on explaining the actions of priests and laymen.'

Translated by *Shan-kien*, of the Western Tshin dynasty, A. D. 385-431. 12 leaves. Deest in Tibetan. *K'-yuen-lu*, fasc. 3, fol. 17 a seq.

416 佛說長者法志妻經

Fo-shwo-k'hān-kō-fā-k'-tshi-kin.

'Buddhabhāshita-sreshthi-dharma-kāri-bhāryā-sūtra.'

Translated under the Northern Liān dynasty, A. D. 302-439. 4 leaves. Deest in Tibetan. *K'-yuen-lu*, fasc. 4, fol. 6 a seq.

417 佛說薩羅國經

Fo-shwo-sā-lo-kwo-kin.

'Buddhabhāshita-(ko)sala (?)-desa-sūtra.'

Translated under the Eastern Tsin dynasty, A. D. 317-420; but the translator's name is lost. 4 leaves. Deest in Tibetan. *K'-yuen-lu*, fasc. 4, fol. 6 a seq. It states that Buddha went to the country of (Ko)sala (?) from *Getavana*, and taught the king and his subjects; so that they knew pain and raised their thoughts towards the Bodhi. *K'-tsin*, fasc. 9, fol. 21 b.

418 佛說十吉祥經

Fo-shwo-shi-ki-shān-kin.

'Buddhabhāshita-dasaśi-sūtra.'

Translated under one of the three Tshin dynasties, A. D. 350-431; but the translator's name is lost. 2 leaves. Deest in Tibetan. *K'-yuen-lu*, fasc. 4, fol. 6 a seq. In this Sūtra Buddha tells the noble-minded *Vimalā-varana* (?) the names and good qualities of ten Buddhas of the eastern quarter. *K'-tsin*, fasc. 5, fol. 16 b.

419 佛說長者女菴提遮師子吼了義經

Fo-shwo-k'hān-kō-nū-nān-thi-kō-sh'-tsz'-heu-liāo-i-kin.

'Sūtra spoken by Buddha on the clear meaning of the lion-roaring (preaching, or discussion) of *Nān-thi-kō* (?), the daughter of a *Sreshthin*.'

Translated under the Liān dynasty, A. D. 502-557; but the translator's name is lost. 8 leaves. It is stated at the beginning under the title, namely: 'This translation seems to have been made by *Kumāragīva* (of the Latter Tshin dynasty, A. D. 384-417).' Deest in Tibetan. *K'-yuen-lu*, fasc. 4, fol. 6 b seq.

420 佛說一切智光明僊人慈心因緣不食肉經

Fo-shwo-yi-tshiē-k'-kwān-miñ-sien-zan-tshz'-sin-yin-yuen-pu-shi-zeu-kin.

'Sūtra spoken by Buddha on the abstaining from meat, being the *Nidāna* of the compassionate thought of the *Rishi Sarvagāprabha*.'

Translated under one of the three Tshin dynasties, A. D. 350-431, 5 leaves. Deest in Tibetan. *K'-yuen-lu*, fasc. 4, fol. 6 b seq.

421 大方等陀羅尼經

Tā-fān-tān-tho-lo-ni-kin.

'Mahāvāipulya-dhāraṇī-sūtra.'

Pratyutpanna-buddha-sammukhāvasthita-samādhi-sūtra.

K'-yuen-lu, fasc. 5, fol. 3 b; Conc. 614; A. R., p. 444; A. M. G., p. 250. Translated by *Fā-kūn*, of the Northern Liān dynasty, A. D. 397-439. 4 fasciculi. It agrees with Tibetan. *K'-yuen-lu*, s. v.

422 大法炬陀羅尼經

Tā-fā-kū-tho-lo-ni-kin.

'Mahādharma-kā-dhāraṇī-sūtra.'

Translated by *Gñānagupta*, A. D. 592, of the Sui dynasty, A. D. 589-618. 20 fasciculi. Deest in Tibetan. *K'-yuen-lu*, fasc. 5, fol. 4 a.

423 大威德陀羅尼經

Tâ-wêi-tôh-tho-lo-ni-kin.

'Mahābaladharmā-dhāraṇī-sūtra.'

Translated by *Gñānagupta*, A. D. 595, of the Sui dynasty, A. D. 589-618. 20 fasciculi. Deest in Tibetan. *K'-yuen-lu*, fasc. 5, fol. 4 a. This work is mentioned by *Wassiljew*, in his *Buddhismus*, p. 177.

424 觀察諸法行經

Kwân-tsâ-ku-fâ-hhiñ-kin.

'Sarvadharmakāryā-dhyāna (?) -sūtra.'

Translated by *Gñānagupta*, A. D. 595, of the Sui dynasty, A. D. 589-618. 4 fasciculi. It agrees with Tibetan. *K'-yuen-lu*, fasc. 3, fol. 22 a.

425 佛說華手經

Fo-shwo-hwâ-sheu-kin.

'Buddhabhāṣita-pushpa-hasta-sūtra.'

Kusalāmūla-samparigraha-sūtra.

K'-yuen-lu, fasc. 3, fol. 21 a; Conc. 201.

Kusalāmūla-paridhara-sūtra.

A. R., p. 429; A. M. G., p. 234. Translated by *Kumārāgīva*, of the Latter Tshin dynasty, A. D. 384-417. 10 fasciculi. It agrees with Tibetan. *K'-yuen-lu*, s. v.

426 法集經

Fâ-tsi-kin.

Dharmasaṅgīti-sūtra.

K'-yuen-lu, fasc. 3, fol. 22 a; Conc. 140; A. R., p. 462; A. M. G., p. 266. Translated by *Bodhiruki*, A. D. 515, of the Northern Wêi dynasty, A. D. 386-534. 6 fasciculi. It agrees with Tibetan. *K'-yuen-lu*, s. v.

427 大方廣圓覺修多羅了義經

Tâ-fân-kwân-yuen-kiâo-sheu-to-lo-liào-i-kin.

'Mahāvaiṣṇava-pūrnabuddha-sūtra-prasannārtha-sūtra.'

Translated by *Buddhatrāta*, A. D. 7th century, of the Thān dynasty, A. D. 618-907. 2 fasciculi. There are two prefaces, which, however, belong to a Chinese commentary on this Sūtra, No. 1629.

428 佛說施燈功德經

Fo-shwo-k'-tân-kuñ-tôh-kin.

'Buddhabhāṣita-pradīpadānaguna-sūtra.'

Pradīpadāniya-sūtra.

K'-yuen-lu, fasc. 3, fol. 23 a; Conc. 89; A. R., p. 456; A. M. G., p. 260. Translated by *Narendrayāsa*, A. D. 558, of the Northern Tshi dynasty, A. D. 550-577. 1 fasciculus. Doubtful in Tibetan. *K'-yuen-lu*, s. v. See, however, the last two authorities mentioned under the title.

429 金剛三昧經

Kin-kân-sân-mêi-kin.

'Vagrasamādhi-sūtra.'

Translated under the Northern Liān dynasty, A. D. 397-439; but the translator's name is lost. 2 fasciculi; 8 chapters. Deest in Tibetan. *K'-yuen-lu*, fasc. 4, fol. 6 b.

430 觀佛三昧海經

Kwân-fo-sân-mêi-hai-kin.

'Buddhadhyāna-samādhisāgara-sūtra.'

Translated by *Buddhabhadra*, of the Eastern Tsin dynasty, A. D. 317-420. 10 fasciculi; 12 chapters. Deest in Tibetan. *K'-yuen-lu*, fasc. 3, fol. 21 b seq.

431 大方便佛報恩經

Tâ-fân-pien-fo-pâo-an-kin.

'Sūtra of the great good means (mahopāya) by which Buddha recompenses the favour (of his parents).'

Translated under the Eastern Hân dynasty, A. D. 25-220; but the translator's name is lost. 7 fasciculi; 9 chapters. Deest in Tibetan. *K'-yuen-lu*, fasc. 3, fol. 22 a.

432 菩薩本行經

Phu-sâ-pan-hhiñ-kin.

'Bodhisattva-pūrvakāryā-sūtra.'

Translated under the Eastern Tsin dynasty, A. D. 317-420; but the translator's name is lost. 3 fasciculi; 11 sections. Deest in Tibetan. *K'-yuen-lu*, fasc. 3, fol. 22 a.

433 菩薩處胎經

Phu-sâ-khu-thai-kin.

'Bodhisattva-garbhastha-sūtra.'

Garbha-sūtra (?).

Wassiljew, p. 327. Translated by *Fo-nien*, of the Latter Tshin dynasty, A. D. 384-417. 5 fasciculi; 38 chapters. Deest in Tibetan. *K'-yuen-lu*, fasc. 3, fol. 22 b.

434 央掘魔羅經

Yân-khü-mo-lo-kin.

Aṅgulimālīya-sūtra.

K'-yuen-lu, fasc. 3, fol. 23 a; Conc. 227; *A. R.*, p. 457; *A. M. G.*, p. 261; *Wassiljew*, p. 154. Translated by Gunabhadra, of the earlier Suñ dynasty, A. D. 420-479. 4 fasciculi. It agrees with Tibetan. *K'-yuen-lu*, s. v.

435 菩薩內習六波羅蜜經

Phu-sâ-nêi-si-liu-po-lo-mi-kin.

'Sūtra on the Bodhisattva's inner practice (?) of the six Pāramitās.'

Translated by Yen Fo-thiao, of the Eastern Hân dynasty, A. D. 25-220. 3 leaves. Deest in Tibetan. *K'-yuen-lu*, fasc. 4, fol. 5 b seq.

436 菩薩投身飼餓虎起塔
因緣經

Phu-sâ-theu-shan-sz'-nô-hu-khi-thâ-yin-yuen-kin.

'Sūtra on the Nidāna of the Kaitya erected in the place where the Bodhisattva threw his body to feed a hungry tiger.'

Translated by Fâ-shân, of the Northern Liân dynasty, A. D. 397-439. 12 leaves. This is a *Gâtaka*, in which the Bodhisattva was the crown-prince Kandanavat, who sold his person as a slave and got the sandal-wood to cure the disease of the king of another country. Then becoming an ascetic, he fed a tiger with his body; and on the remaining bones a Kaitya was erected. *K'-tsin*, fasc. 6, fol. 17 a. Deest in Tibetan. *K'-yuen-lu*, fasc. 4, fol. 5 b seq.

437 三昧弘道廣顯定意經

Sân-mêi-huñ-táo-kwân-hhien-tin-i-kin.

'Sūtra on the Samādhi, widely explaining the thought of meditation and promulgating the way.'

Anavatapta-nāgarāga-pariprikkhâ-sūtra.

K'-yuen-lu, fasc. 3, fol. 22 b; *A. R.*, p. 448; *A. M. G.*, p. 253. Translated by Ku Fâ-hu (Dharmaraksha), A. D. 308, of the Western Tsin dynasty, A. D. 265-316. 4 fasciculi; 12 chapters.

438 佛說明度五十校計經

Fo-shwo-min-tu-wu-shi-kiào-ki-kin.

'Sūtra spoken by Buddha on fifty countings of clear measure (?)'

Translated by Ân Shi-kão, A. D. 151, of the Eastern Hân dynasty, A. D. 25-220. 2 fasciculi. Deest in Tibetan. *K'-yuen-lu*, fasc. 3, fol. 23 b seq.

439 無所有菩薩經

Wu-su-yiu-phu-sâ-kin.

'Sūtra on the Bodhisattva Akiñkana (?)'

Translated by *Gñānagupta*, of the Sui dynasty, A. D. 589-618. 4 fasciculi. It agrees with Tibetan. *K'-yuen-lu*, fasc. 3, fol. 23 b.

440 大法鼓經

Tâ-fâ-ku-kin.

'Sūtra of the great law-drum.'

Mahâbherî-hâraka-parivarta.

A. R., p. 458; *A. M. G.*, p. 262; *Wassiljew*, p. 162. Translated by Gunabhadra, of the earlier Suñ dynasty, A. D. 420-479. 2 fasciculi. Deest in Tibetan. *K'-yuen-lu*, fasc. 3, fol. 24 a. See, however, the authorities mentioned under the title.

441 月上女經

Yueh-shân-nü-kin.

'Sūtra on the girl Kandrottarâ.'

Kandrottarâ-dârikâ-vyākaraṇa-sūtra.

K'-yuen-lu, fasc. 3, fol. 24 a; Conc. 867; *A. R.*, p. 454; *A. M. G.*, p. 258. Translated by *Gñānagupta*, A. D. 591, of the Sui dynasty, A. D. 589-618. 2 fasciculi. It agrees with Tibetan. *K'-yuen-lu*, s. v.

442 文殊師利問經

Wan-shu-sh'-li-wân-kin.

'Mañgusri-pariprikkhâ-sūtra.'

A. R., p. 451; *A. M. G.*, p. 255; Conc. 810. Translated by Saṅghapāla, of the Liân dynasty, A. D. 502-557. 2 fasciculi. Deest in Tibetan. *K'-yuen-lu*, fasc. 3, fol. 24 a. See, however, the authorities mentioned under the title.

443 大方廣如來秘密藏經

Tâ-fân-kwân-zu-lâi-pi-mi-tsân-kin.

'Mahāvaiṣṭya-tathāgata-guhyagarbha-sūtra.'

Tathāgata-garbha-sūtra.

A. R., p. 466; *A. M. G.*, p. 269; Conc. 600. Translated under the three Tshin dynasties, A. D. 350-431; but the translator's name is lost. 2 fasciculi. It agrees with Tibetan. *K'-yuen-lu*, fasc. 3, fol. 24 a seq.

444 大乘密嚴經

Tâ-shân-mi-yen-kin.

'Sūtra of the Mahāyāna on the secret adornment.'

Ghanavyūha-sūtra.

K'-yuen-lu, fasc. 3, fol. 24 b; Conc. 577; *A. R.*, p. 433; *A. M. G.*, p. 239; *Wassiljew*, p. 160. Translated

by Divākara, of the Thān dynasty, A. D. 618-907. 3 fasciculi. It agrees with Tibetan. *K'-yuen-lu*, s. v.

445 菩薩瓔珞經

Phu-sâ-yin-lo-kin.

'Sūtra of the garland of the Bodhisattva.'

Translated by Fo-nien, A. D. 376, of the Latter Tshin dynasty, A. D. 384-417, under the Former Tshin dynasty, A. D. 350-394. 13 fasciculi, now subdivided into 20; 40 chapters. Deest in Tibetan. *K'-yuen-lu*, fasc. 3, fol. 20 a.

446 大佛頂如來密因修證了義諸菩薩萬行首楞嚴經

Tâ-fo-tiñ-zu-lâi-mi-yin-sheu-kañ-lião-i-ku-phu-sâ-wân-hhiñ-sheu-lân-yen-kin.

'Mahābuddhoshīṣha-tathāgata-guhyahetu-sākṣhātkrīta-prasaṇnārtha-sarvabodhisattvākārya-sūtrāṅgama-sūtra.'

Translated by Pāramiti and Mikasākyā, of the Thān dynasty, A. D. 618-907. 10 fasciculi. Deest in Tibetan. *K'-yuen-lu*, fasc. 5, fol. 4 b. A partial English translation of the first four or five fasciculi is given by Beal, in his *Catena of Buddhist Scriptures from Chinese*, pp. 286-369. For the term *Sūtrāṅgama*, see No. 399.

447 七佛所說神咒經

Tshi-fo-su-shwo-shan-kheu-kin.

'Saptabuddhabhāṣitarddhimantra-sūtra.'

Translated under the Eastern Tsin dynasty, A. D. 317-420; but the translator's name is lost. 4 fasciculi. Deest in Tibetan. *K'-yuen-lu*, fasc. 5, fol. 5 b.

448 文殊師利寶藏陀羅尼經

Wan-shu-sh'-li-pâo-tsân-tho-lo-ni-kin.

'Mañjuśrī-ratnagarbha-dhāraṇī-sūtra.'

Translated by Bodhiruci, A. D. 710, of the Thān dynasty, A. D. 618-907. 1 fasciculus. Deest in Tibetan. *K'-yuen-lu*, fasc. 5, fol. 5 b.

449 僧伽吒經

San-kiê-kha-kin.

'Saṅghāṭa (or -ti?)-sūtra.'

Saṅghāṭi-sūtra-dharmaparyāya.

A. R., p. 429; A. M. G., p. 235; Conc. 517. Translated by Upāsūnya, A. D. 538, of the Northern Wēi dynasty, A. D. 386-534. 4 fasciculi. It agrees with Tibetan. *K'-yuen-lu*, fasc. 3, fol. 21 b.

450 出生菩提心經

K'hu-shan-phu-thi-sin-kin.

'Utpādita-bodhikitta-sūtra.'

Translated by Gñānagupta, A. D. 595, of the Sui dynasty, A. D. 589-618. 1 fasciculus.

451 佛印三昧經

Fo-yin-sân-mêi-kin.

'Buddhamudrā-samādhi-sūtra.'

Translated by Ân Shi-kão, of the Eastern Hân dynasty, A. D. 25-220. 5 leaves. Deest in Tibetan. *K'-yuen-lu*, fasc. 4, fol. 1 a.

452 佛說十二頭陀經

Fo-shwo-shi-'rh-theu-tho-kin.

'Buddhabhāṣita-dvādasadhūta-sūtra.'

Translated by Guṇabhadra, of the earlier Sui dynasty, A. D. 420-479. 7 leaves. Deest in Tibetan. *K'-yuen-lu*, fasc. 4, fol. 7 b seq. The following is a comparative table of the order of the twelve Dhūtas in three different works:—

MAHĀVYŪTPATTI, § 45.	DHARMASĀNGRAHA. No. 452.	
(1) Pāṃsukūlika	11	7
(2) Traikīvarika	2	8
(3) Nāmatika	12	2 (?)
(4) Painḍapātika	1	3 (?)
(5) Ekāsanika	7	4
(6) Kḥalnpaśkādbbaktika (or) -paśkānnabhaktika (?)	3	6
(7) Āranyaka	9	1
(8) Vrikṣhamūlika	6	10
(9) Abhyavakāśika	8	11
(10) Smāśanika	10	9
(11) Naishadika	4	12
(12) Yathāsamstarika	5	5 (?)

The 2nd, 3rd, and 5th in No. 452 (i. e. 3rd, 4th, and 12th in Sanskrit) are literally begging alms constantly, begging alms in order (or from house to house), and eating food moderately. Cf. also Childers, *Pāli Dictionary*, p. 123 a, under *Dhūtaṅgam*, where thirteen names are mentioned.

453 佛說樹提伽經

Fo-shwo-shu-thi-kiê-kin.

'Sūtra spoken by Buddha on (the *Sreshthīn*) *Gyotishka* (?).'

Translated by Guṇabhadra, of the earlier Sui dynasty, A. D. 420-479. 3 leaves. Deest in Tibetan. *K'-yuen-lu*, fasc. 4, fol. 7 b seq.

454 佛說法常住經

Fo-shwo-fâ-khân-ku-kin.

'Sūtra spoken by Buddha on the constancy of the law.'

Translated under the Western Tsin dynasty, A. D. 265-316; but the translator's name is lost. 3 leaves. Deest in Tibetan. *K'-yuen-lu*, fasc. 4, fol. 8 a.

455 佛說長壽王經

Fo-shwo-khân-sheu-wân-kin.

'Sūtra spoken by Buddha on the king of long life.'

Translated under the Western Tsin dynasty, A.D. 265-316; but the translator's name is lost. 7 leaves. Deest in Tibetan. *K'-yuen-lu*, fasc. 4, fol. 7 b seq. This is a *Gâtaka* of Buddha.

456 佛說海龍王經

Fo-shwo-hâi-luân-wân-kin.

'Buddhabhâshita-sâgara-nâgarâga-sūtra.'

Sâgara-nâgarâga.

K'-yuen-lu, fasc. 3, fol. 18 b.

Sâgara-nâgarâga-pariprikkhâ.

A. R., p. 448; A. M. G., p. 253; Conc. 182. Translated by Ku Fâ-hu (Dharmaraksha), of the Western Tsin dynasty, A. D. 265-316. 4 fasciculi; 20 chapters. It agrees with Tibetan. *K'-yuen-lu*, s. v.

457 佛為海龍王說法印經

Fo-wêi-hâi-luân-wân-shwo-fâ-yin-kin.

'Sūtra on the seal of the law spoken by Buddha for the sake of Sâgara-nâgarâga.'

Sâgara-nâgarâga-pariprikkhâ.

K'-yuen-lu, fasc. 4, fol. 4 b; Conc. 177. Translated by I-tsin, A. D. 711, of the Thán dynasty, A. D. 618-907. 1 leaf. It agrees with Tibetan. *K'-yuen-lu*, s. v.

458 佛說右繞佛塔功德經

Fo-shwo-yiu-zâo-fo-thâ-kuân-tôh-kin.

'Sūtra spoken by Buddha on the merits of turning round the Kaitya of Buddha to the right.'

Kaitya-pradakshina-gâthâ.

A. R., p. 476; A. M. G., p. 279. Translated by Sik-shânanda, of the Thán dynasty, A. D. 618-907. 4 leaves. It agrees with Tibetan. *K'-yuen-lu*, fasc. 4, fol. 4 a.

459 佛說妙色王因緣經

Fo-shwo-miâo-seh-wân-yin-yuen-kin.

'Buddhabhâshita-suvarna-râga-nidâna-sūtra.'

Translated by I-tsin, A. D. 701, of the Thán dynasty, A. D. 618-907. 4 leaves. It agrees with Tibetan. *K'-yuen-lu*, fasc. 4, fol. 4 b seq.

460 師子素馱娑王斷肉經

Sh'-tsz'-su-tho-so-wân-twân-zeu-kin.

'Sūtra on the lion-king Sudarsana's cutting his flesh (to feed others).'

Translated by *K'-yuen*, A. D. 721, of the Thán dynasty, A. D. 618-907. 5 leaves. It agrees with Tibetan. *K'-yuen-lu*, fasc. 4, fol. 5 a. This is a *Gâtaka* of Buddha. Pião-mu, fasc. 5, fol. 18 a.

461 佛說差摩婆帝受記經

Fo-shwo-kha-mo-po-ti-sheu-ki-kin.

'Buddhâshita-kshamâvatî-vyâkarana-sūtra.'

Kshamâvatî-vyâkarana-sūtra.

K'-yuen-lu, fasc. 4, fol. 3 b; Conc. 679; A. R., p. 454; A. M. G., p. 258. Translated by Bodhiruḥi, A. D. 519-524, of the Northern Wêi dynasty, A. D. 386-534. 6 leaves. It agrees with Tibetan. *K'-yuen-lu*, s. v. It is stated that when Buddha, together with Maitreya, went to Râgagriha to beg alms, and arrived at the palace of Bimbisâra, the queen Kshamâvatî spread excellent clothes and asked Buddha to sit down on them. Then Buddha spoke with her on the meaning of the adornment of trees, and finally gave her the prophecy. *K'tsin*, fasc. 9, fol. 22 a.

462 佛說師子莊嚴王菩薩
請問經

Fo-shwo-sh'-tsz'-kwân-yen-wân-phu-sâ-tsin-wan-kin.

'Buddhabhâshita-simhavyûharâga-bodhisattva-pariprikkhâ-sūtra.'

Translated by Nadi, A. D. 663, of the Thán dynasty, A. D. 618-907. 4 leaves. Deest in Tibetan. *K'-yuen-lu*, fasc. 4, fol. 3 a.

463 中陰經

Kuân-yin-kin.

Antarâ-bhava-sūtra.

K'-yuen-lu, fasc. 3, fol. 23 b; Conc. 710. Translated by Fo-nien, of the Latter Tshin dynasty, A. D. 384-417. 2 fasciculi; 12 chapters. It agrees with Tibetan. *K'-yuen-lu*, s. v.

464 占察善惡業報經

Kân-tsâ-shan-nôh-yeh-pâo-kin.

'Sūtra on the consideration by divination about the results of good and bad (actions).'

Translated by Bodhidipa (?), of the Sui dynasty, A. D. 589-618. 2 fasciculi.

465 佛說蓮華面經

Fo-shwo-lien-hwâ-mien-kin.

'Sūtra spoken by Buddha on (one called) Lotus-face (Padmamukha or Pundarikamukha ?).'

Translated by Narendrayasas, A. D. 584, of the Sui dynasty, A. D. 589 (or 581)-618. 2 fasciculi. Buddha spoke this Sūtra just before he entered Nirvâna, in which he foretold that Lotus-face would in a future time break the bowl of Buddha. *K'-tsin*, fasc. 25, fol. 21 b.

466 佛說三品弟子經

Fo-shwo-sân-phîn-ti-tsz'-kiñ.

'Sûtra spoken by Buddha on the three classes of (lay) disciples (highest, middle, and lowest).'

Translated by K' K'hiên, of the Wu dynasty, A. D. 220-280. 3 leaves. Deest in Tibetan. K'-yuen-lu, fasc. 4, fol. 7 a seq.

467 佛說四輩經

Fo-shwo-sz'-pêi-kiñ.

'Sûtra spoken by Buddha on the four classes (of his disciples, viz. Bhikshu, Bhikshuni, Upāsaka, and Upāsikā).'

Translated by Ku Fâ-hu (Dharmaraksha), of the Western Tsin dynasty, A. D. 265-316. 5 leaves. Deest in Tibetan. K'-yuen-lu, fasc. 4, fol. 7 a seq.

468 佛說當來變經

Fo-shwo-tân-lâi-pien-kiñ.

'Sûtra spoken by Buddha on the changes of the future.'

Translated by Ku Fâ-hu (Dharmaraksha), of the Western Tsin dynasty, A. D. 265-316. 4 leaves. Deest in Tibetan. K'-yuen-lu, fasc. 4, fol. 7 b seq.

469 過去佛分衛經

Kwâ-khü-fo-fan-wêi-kiñ.

'Sûtra of the Paṇḍapâtika of a Buddha of the past.'

Translated by Ku Fâ-hu (Dharmaraksha), of the Western Tsin dynasty, A. D. 265-316. 2 leaves. Deest in Tibetan. K'-yuen-lu, fasc. 4, fol. 7 b seq.

470 佛說法滅盡經

Fo-shwo-fâ-mieh-tsin-kiñ.

'Sûtra spoken by Buddha on the destruction of the law.'

Translated under the earlier Suñ dynasty, A. D. 420-479; but the translator's name is lost. 4 leaves. Deest in Tibetan. K'-yuen-lu, fasc. 4, fol. 6 b seq.

471 佛說甚深大回向經

Fo-shwo-shan-shan-tâ-hwui-hhiñ-kiñ.

'Sûtra spoken by Buddha on the very deep and great act of making (the stocks of merits) to ripen (Āvaropita-kusalamūla).'

Translated under the earlier Suñ dynasty, A. D. 420-479; but the translator's name is lost. 5 leaves. Deest in Tibetan. K'-yuen-lu, fasc. 4, fol. 6 b seq.

472 天王太子辟羅經

Thien-wân-thâi-tsz'-phi-lo-kiñ.

'Sûtra of Phi-lo (Vela?) the crown-prince of a heavenly king.'

Translated under one of the three Tshin dynasties, A. D. 350-431; but the translator's name is lost. 2 leaves. Deest in Tibetan. K'-yuen-lu, fasc. 4, fol. 7 a seq.

473 大吉義神咒經

Tâ-kie-i-shan-kheu-kiñ.

'Sûtra of the spiritual Mantra of great lucky meaning.'

Translated by Thâu-yâo, of the Northern Wêi dynasty, A. D. 386-534. 2 fasciculi. Deest in Tibetan. K'-yuen-lu, fasc. 5, fol. 5 b seq.

474 阿吒婆拘鬼神大將上
佛陀羅尼經

Ö-khâ-pho-kü-kwêi-shan-tâ-tsiân-shân-fo-tho-lo-ni-kiñ.

'Sûtra of the Dhāraṇī presented to Buddha by the general of Asuras Ö-khâ-pho-kü (Ātavika?).'

Translated under the Liân dynasty, A. D. 502-557; but the translator's name is lost. 7 leaves.

475 佛說大普賢陀羅尼經

Fo-shwo-tâ-phu-hhien-tho-lo-ni-kiñ.

'Buddhabhāṣita-mahā-samantabhadra-dhāraṇī-sūtra.'

Samantabhadra-dhāraṇī.

A. R., p. 533; A. M. G., p. 331. Translated under the Liân dynasty, A. D. 502-557; but the translator's name is lost. 4 leaves. It agrees with Tibetan. K'-yuen-lu, fasc. 5, fol. 6 a.

476 佛說大七寶陀羅尼經

Fo-shwo-tâ-tshi-pâo-tho-lo-ni-kiñ.

'Buddhabhāṣita-mahāṣaptaratna-dhāraṇī-sūtra.'

Translated under the Liân dynasty, A. D. 502-557; but the translator's name is lost. 1 leaf. It agrees with Tibetan. K'-yuen-lu, fasc. 5, fol. 6 a.

477 六字大陀羅尼咒經

Liu-tsz'-tâ-tho-lo-ni-kheu-kiñ.

'Shadākshara-mahādhāraṇī-mantra-sūtra.'

Translated under the Liân dynasty, A. D. 502-557; but the translator's name is lost. 3 leaves. Cf. Nos. 331, 340, 341.

478 佛說安宅神咒經

Fo-shwo-ân-tsō-shan-kheu-kiñ.

'Sûtra spoken by Buddha on the spiritual Mantra for keeping the house safe.'

Translated under the Eastern Hân dynasty, A. D. 25-220; but the translator's name is lost. 5 leaves. Deest in Tibetan. K'-yuen-lu, fasc. 5, fol. 6 b.

479 幻師毘陀神咒經

Hwân-sh'-fu-tho-shan-kheu-kiñ.

'Mâyākāra-bhadra-riddhimantra-sūtra.'

Translated by *Thân-wu-lân* (Dharmaraksha ?), of the Eastern Tsin dynasty, A. D. 317-420. 2 leaves. Deest in Tibetan. *K'-yuen-lu*, fasc. 5, fol. 6 b.

480 佛說辟除賊害咒經

Fo-shwo-phi-khu-tsô-hâi-kheu-kin.

'Sûtra spoken by Buddha on the Vidyâ or spell for avoiding and removing the injury (caused) by a thief.'

Translated under the Eastern Tsin dynasty, A. D. 317-420; but the translator's name is lost. 1 leaf.

481 佛說咒時氣病經

Fo-shwo-kheu-sh'-khi-piñ-kin.

'Sûtra spoken by Buddha on relieving epidemic by a spell.'

Translated by *Thân-wu-lân* (Dharmaraksha ?), of the Eastern Tsin dynasty, A. D. 317-420. 1 leaf.

482 佛說咒齒經

Fo-shwo-kheu-kh'-kin.

'Sûtra spoken by Buddha on relieving toothache by a spell.'

Translated by *Thân-wu-lân* (Dharmaraksha ?), of the Eastern Tsin dynasty, A. D. 317-420. Half a leaf.

483 佛說咒目經

Fo-shwo-kheu-mu-kin.

'Sûtra spoken by Buddha on relieving eye (disease) by a spell.'

Kakshur-visodhana-vidyâ.

A. R., p. 525; A. M. G., p. 324. Translated by *Thân-wu-lân* (Dharmaraksha ?), of the Eastern Tsin dynasty, A. D. 317-420. Half a leaf.

484 佛說咒小兒經

Fo-shwo-kheu-siâo-'rh-kin.

'Sûtra spoken by Buddha on relieving a (sick) child by a spell.'

Translated by *Thân-wu-lân* (Dharmaraksha ?), of the Eastern Tsin dynasty, A. D. 317-420. Half a leaf.

485 阿彌陀鼓音聲王陀羅尼經

Ö-mi-tho-ku-yin-shan-wân-tho-lo-ni-kin.

'*Amitadundubhisvarâga-dhâranî-sûtra.*'

Translated under the Liân dynasty, A. D. 502-557; but the translator's name is lost. 5 leaves. In this Sûtra, Buddha is introduced as living in the great city of *Kampâ*, and telling Bhikshus the names of the parents, son, disciples and *Mâra* of *Amitâbha*; he also teaches a spiritual Mantra or Vidyâ by the practice or recital of which for ten days a man would certainly be born in his country (*Sukhâvatî*). *K'-tsiñ*, fasc. 3, fol. 20a.

486 佛說摩尼羅直經

Fo-shwo-mo-ni-lo-tân-kin.

'*Buddhabhâshita-manirata* (?) -sûtra.'

Translated by *Thân-wu-lân* (Dharmaraksha ?), of the Eastern Tsin dynasty, A. D. 317-420. 3 leaves. Deest in Tibetan. *K'-yuen-lu*, fasc. 5, fol. 6 b. This Sûtra explains rules for curing several diseases caused by evil spirits. *Piâo-mu*, fasc. 5, fol. 11 b.

487 佛說檀持羅麻油述經

Fo-shwo-thân-kh'-lo-mo-yiu-shu-kin.

'*Buddhabhâshita-danda-lo-mo-yiu-shu* (?) -sûtra.'

Translated by *Thân-wu-lân* (Dharmaraksha ?), of the Eastern Tsin dynasty, A. D. 317-420. 3 leaves. This Sûtra seems to be similar to No. 800, i. e. the *Mahâ-danda-dhâranî*; as it states that when *Râhula* was disturbed by evil spirits in the night, Buddha spoke a Mantra or spell and protected him against the spirits. *K'-tsiñ*, fasc. 14, fol. 28 b.

488 佛說護諸童子陀羅尼經

Fo-shwo-hu-ku-thuñ-tsz'-tho-lo-ni-kin.

'Sûtra spoken by Buddha on the *Dhâranî*-mantra for protecting boys or children.'

Translated by *Bodhiruki*, of the Northern Wêi dynasty, A. D. 386-534. 4 leaves. Deest in Tibetan. *K'-yuen-lu*, fasc. 4, fol. 6 b.

489 諸佛心陀羅尼經

Ku-fo-sin-tho-lo-ni-kin.

'Sûtra of the *Dhâranî* of the heart of Buddhas.'

Buddha-hridaya-dhâranî.

K'-yuen-lu, fasc. 5, fol. 6 b; Conc. 717; A. R., p. 510; A. M. G., p. 311. Translated by *Hhüen-kwân* (*Hiouen-thsang*), A. D. 650, of the *Thân* dynasty, A. D. 618-907. 3 leaves. It agrees with Tibetan. *K'-yuen-lu*, s. v.

490 拔濟苦難陀羅尼經

Fu-tsi-ku-nân-tho-lo-ni-kin.

'Sûtra of the *Dhâranî* of uprooting and saving pain and difficulty (of beings).'

Translated by *Hhüen-kwân* (*Hiouen-thsang*), A. D. 654, of the *Thân* dynasty, A. D. 618-907. 2 leaves. It agrees with Tibetan. *K'-yuen-lu*, fasc. 5, fol. 7 a.

491 八名普密陀羅尼經

Pâ-miñ-phu-mi-tho-lo-ni-kin.

'*Ashtanâma-samantaguhya-dhâranî-sûtra.*'

Translated by Hhüen-kwân (Hiouen-thsang), A. D. 654, of the Thán dynasty, A. D. 618-907. 3 leaves. It agrees with Tibetan. *K'-yuen-lu*, fasc. 5, fol. 7 a.

492 佛說持世陀羅尼經

Fo-shwo-kh'-shi-tho-lo-ni-kin.

'Sūtra spoken by Buddha on the Dhāraṇī of holding the world.'
Vasudhara-dhāraṇī.

K'-yuen-lu, fasc. 5, fol. 6 a; Conc. 686; A. R., p. 530; A. M. G., p. 328. Translated by Hhüen-kwân (Hiouen-thsang), A. D. 654, of the Thán dynasty, A. D. 618-907. 4 leaves. It agrees with Tibetan. *K'-yuen-lu*, s. v.

493 佛說六門陀羅尼經

Fo-shwo-liu-man-tho-lo-ni-kin.

'Sūtra spoken by Buddha on the Dhāraṇī of six gates.'
Shamukhī-dhāraṇī.

A. R., p. 526; A. M. G., p. 325. Translated by Hhüen-kwân (Hiouen-thsang), A. D. 645, of the Thán dynasty, A. D. 618-907. 1 leaf. Deest in Tibetan. *K'-yuen-lu*, fasc. 5, fol. 7 b. See, however, the authorities mentioned under the title.

494 清淨觀世音菩薩普賢陀羅尼經

Tshin-tsin-kwân-shi-yin-phu-sâ-phu-hhien-tho-lo-ni-kin.

'The pure Avalokitesvara-bodhisattva-samantabhadra-dhāraṇī-sūtra.'

Samantabhadra-dhāraṇī.

K'-yuen-lu, fasc. 5, fol. 7 b; Conc. 775; A. R., p. 533; A. M. G., p. 331. Cf. also No. 475. Translated by *K'-thun*, A. D. 653, of the Thán dynasty, A. D. 618-907. 8 leaves. It agrees with Tibetan. *K'-yuen-lu*, s. v.

495 諸佛集會陀羅尼經

Ku-fo-tsi-hwui-tho-lo-ni-kin.

'Sūtra of the Dhāraṇī of the assembly of Buddhas.'
Sarvabuddhāṅgavatīdhāraṇī.

K'-yuen-lu, fasc. 5, fol. 8 a; Conc. 719; A. R., p. 511; A. M. G., p. 311. Translated by Devapragña and others, A. D. 691, of the Thán dynasty, A. D. 618-907. 4 leaves. It agrees with Tibetan. *K'-yuen-lu*, s. v.

496 佛說智炬陀羅尼經

Fo-shwo-k'-kü-tho-lo-ni-kin.

'Sūtra spoken by Buddha on the Dhāraṇī of the torch of wisdom.'
Gñānolka-dhāraṇī-sarvadurgati-parisodhanī.

K'-yuen-lu, fasc. 5, fol. 7 b; Conc. 690; A. R., p. 543; A. M. G., p. 340. Translated by Devapragña and others, A. D. 691, of the Thán dynasty, A. D. 618-907. 5 leaves. It agrees with Tibetan. *K'-yuen-lu*, s. v.

497 佛說隨求即得大自在陀羅尼神咒經

Fo-shwo-sui-khu-tsi-tōh-tâ-tsz'-tsâi-tho-lo-ni-shan-kheu-kin.

'Sūtra spoken by Buddha on the Dhāraṇī-riddhimantra of great freedom to be obtained as soon as one wishes for it.'

Translated by Ratnakīnta, A. D. 693, of the Thán dynasty, A. D. 618-907. 1 fasciculus. It agrees with Tibetan. *K'-yuen-lu*, fasc. 5, fol. 8 a.

498 佛說一切法功德莊嚴王經

Fo-shwo-yi-tshi-fâ-kuñ-tōh-kwân-yen-wân-kin.

'Buddhabhāṣita-sarva . . . rāga-sūtra.'

Sarvadharmagunavyūharāga.

A. R., p. 436; A. M. G., p. 242. Translated by I-tsin, A. D. 705, of the Thán dynasty, A. D. 618-907. 1 fasciculus.

499 佛說拔除罪障咒王經

Fo-shwo-fu-khu-tsâi-kân-kheu-wân-kin.

'Sūtra spoken by Buddha on the Mantra-rāga of uprooting and removing sin and obstacles.'

Translated by I-tsin, A. D. 710, of the Thán dynasty, A. D. 618-907. 4 leaves.

500 佛說善夜經

Fo-shwo-shan-yê-kin.

'Sūtra spoken by Buddha on the good night.'

Bhadrakâ-râtrī.

A. R., p. 476; A. M. G., p. 279. Translated by I-tsin, A. D. 701, of the Thán dynasty, A. D. 618-907. 4 leaves. In this Sūtra the Devaputra Kandana awakened Bhikshus and caused them to ask Buddha a question, then Buddha spoke the Sūtra together with three Mantras or spells. *K'-tsin*, fasc. 13, fol. 16 a.

501 佛說虛空藏菩薩能滿諸願最勝心陀羅尼求聞持法

Fo-shwo-hhü-khuñ-tsân-phu-sâ-nañ-mân-ku-yuen-tsâi-shañ-sin-tho-lo-ni-khiu-wan-kh'-fâ.

'Law or rules spoken by Buddha for seeking to hear and hold the Dhāraṇī of the most excellent heart, and of fulfilling all prayers belonging to the Bodhisattva Ākāśagarbha.'

Translated by Subhakarasiṃha, A. D. 717, of the Thán dynasty, A. D. 618-907. 5 leaves. Deest in Tibetan. *K'-yuen-lu*, fasc. 5, fol. 9 a seq.

502 佛說佛地經

Fo-shwo-fo-ti-kiñ.

'Buddhabhāṣita-buddhabhūmi-sūtra.'

Buddhabhūmi.

A. R., p. 469; A. M. G., p. 273. Translated by Hhüen-kwān (Hionen-ṭsang), A. D. 645, of the Thán dynasty, A. D. 618-907. 12 leaves.

503 百千印陀羅尼經

Pai-tshien-yin-tho-lo-ni-kiñ.

'Satasahasramudrā-dhāraṇī-sūtra.'

Translated by Śikṣhānanda, of the Thán dynasty, A. D. 618-907. 3 leaves. Deest in Tibetan. *K'-yuen-lu*, fasc. 5, fol. 8 a seq.

504 莊嚴王陀羅尼經

Kwān-yen-wān-tho-lo-ni-kiñ.

'Vyūharāga-dhāraṇī-sūtra.'

Sarvatathāgatādhishṭhāna-sattvāvalokana-buddhakṣhetrasandarsana-vyūharāga-sūtra.

K'-yuen-lu, fasc. 5, fol. 8 b.

'kshetravyūha-nirdeśana.

A. R., p. 425; A. M. G., p. 231.

'kshetra-nirdeśana-vyūha.

Conc. 708. Translated by I-tsiñ, A. D. 701, of the Thán dynasty, A. D. 618-907. 4 leaves. It agrees with Tibetan. *K'-yuen-lu*, s. v.

505 香王菩薩陀羅尼經

Hhiañ-wān-phu-sā-tho-lo-ni-kiñ.

'Gandharāga-bodhisattva-dhāraṇī-sūtra.'

Translated by I-tsiñ, A. D. 705, of the Thán dynasty, A. D. 618-907. 4 leaves.

506 優婆夷淨行法門經

Yiu-pho-i-tsiñ-hhiñ-fā-man-kiñ.

'Upāsikā-brahmakāryā-dharmaparyāya-sūtra.'

Translated under the Northern Lián dynasty, A. D. 397-439; but the translator's name is lost. 2 fasci-
culi; 3 chapters. Deest in Tibetan. *K'-yuen-lu*, fasc. 4, fol. 7 a seq.

507 諸法最上王經

Ku-fā-tsui-shān-wān-kiñ.

'Sarvadharmānuttarāga-sūtra.'

Translated by Gñānagupta, A. D. 595, of the Sui dynasty, A. D. 589-618. 1 fasciculus. Deest in Tibetan. *K'-yuen-lu*, fasc. 4, fol. 2 b.

508 文殊師利般涅槃經

Wan-shu-sh'-li-pān-niē-phān-kiñ.

'Mañjuśrī-parinirvāna-sūtra.'

Translated by Nieh Tāo-kan, of the Western Tsin dynasty, A. D. 265-316. 5 leaves. Deest in Tibetan. *K'-yuen-lu*, fasc. 4, fol. 1 a seq.

509 異出菩薩本起經

I-khu-phu-sā-pan-khi-kiñ.

'A different translation of the Sūtra on the origin or former history of the Bodhisattva.'

Abhinishkramana-sūtra (?).

A. R., p. 474; A. M. G., p. 277. Translated by Nieh Tāo-kan, of the Western Tsin dynasty, A. D. 265-316. 10 leaves. Deest in Tibetan. *K'-yuen-lu*, fasc. 4, fol. 1 a seq. This work is a similar translation of Nos. 664-666; so that it ought to be arranged under the heading of the Sūtras of the Hinayāna, as it is in *K'-tsiñ*, fasc. 29, fol. 18 b.

510 佛說賢首經

Fo-shwo-hhien-sheu-kiñ.

'Sūtra spoken by Buddha on (the request of) Bhadrāsī (a queen of Bimbisāra).'

Translated by Shañ-kien, of the Western Tshin dynasty, A. D. 385-431. 3 leaves. Deest in Tibetan. *K'-yuen-lu*, fasc. 4, fol. 1 b.

511 千佛因緣經

Tshien-fo-yin-yuen-kiñ.

'Sahasrabuddha-nidāna-sūtra.'

Translated by Kumāragiṇa, of the Latter Tshin dynasty, A. D. 384-417. 22 leaves. This work is mentioned by Wassiljew, in his Buddhismus, p. 175. Deest in Tibetan. *K'-yuen-lu*, fasc. 4, fol. 1 a seq.

512 八大人覺經

Pā-tā-zan-kiāo-kiñ.

'Sūtra on the eight understandings of the great men (such as Buddhas and Bodhisattvas).'

Translated by Ân Shi-káo, of the Eastern Hân dynasty, A. D. 25-220. 2 leaves. Deest in Tibetan. *K'-yuen-lu*, fasc. 4, fol. 7 a seq.

513 佛說月明菩薩經

Fo-shwo-yueh-miñ-phu-sā-kiñ.

'Buddhabhāṣita-kandraprabha-bodhisattva-sūtra.'

Translated by *K' K'ien*, of the Wu dynasty, A. D. 222-280. 4 leaves. Deest in Tibetan. *K'-yuen-lu*, fasc. 4, fol. 1 b.

514 佛說心明經

Fo-shwo-sin-miñ-kiñ.

'Sūtra spoken by Buddha on Heart-brightness (or Kittaprabhā, the wife of a Brahmakārin, who received from Buddha the prophecy).'

Translated by *Ku Fā-hu* (Dharmaraksha), of the Western Tsin dynasty, A. D. 265-316. 4 leaves. Deest in Tibetan. *K'-yuen-lu*, fasc. 4, fol. 1 b.

515 佛說滅十方冥經

Fo-shwo-mieh-shi-fāñ-miñ-kiñ.

'Sūtra spoken by Buddha on destroying the darkness of the ten quarters.'

Dasadigandhakāra-vidhvamsana-sūtra.

K'-yuen-lu, fasc. 4, fol. 1 b; Conc. 360; A. R., p. 468; A. M. G., p. 272. Translated by *Ku Fā-hu* (Dharmaraksha), A. D. 306, of the Western Tsin dynasty, A. D. 265-316. 8 leaves. It agrees with Tibetan. *K'-yuen-lu*, s. v.

516 佛說鹿母經

Fo-shwo-lu-mu-kiñ.

'Sūtra spoken by Buddha on the mother of deer.'

Translated by *Ku Fā-hu* (Dharmaraksha), of the Western Tsin dynasty, A. D. 265-316. 9 leaves. Deest in Tibetan. *K'-yuen-lu*, fasc. 4, fol. 2 a. This is a *Gāṭaka* of Buddha.

517 佛說魔逆經

Fo-shwo-mo-ni-kiñ.

'Sūtra spoken by Buddha on the opposition of the Māra.'

Translated by *Ku Fā-hu* (Dharmaraksha), A. D. 289, of the Western Tsin dynasty, A. D. 265-316. 1 fasciculus. It agrees with Tibetan. *K'-yuen-lu*, fasc. 4, fol. 2 a.

518 佛說賴吒和羅所問德光太子經

Fo-shwo-lāi-khā-hō-lo-su-wan-tōh-kwāñ-thāi-tsz'-kiñ.

'Buddhabhāshita-rāshtravara (? bhikshu)-pariprikhā-guṇaprabhākumāra-sūtra.'

Cf. Conc. 735. Translated by *Ku Fā-hu* (Dharmaraksha), A. D. 276, of the Western Tsin dynasty, A. D. 265-316. 1 fasciculus. It agrees with Tibetan. *K'-yuen-lu*, fasc. 4, fol. 2 a seq.

519 商主天子經

Shāñ-ku-thien-tsz'-kiñ.

'Banikpati (?) devaputra-sūtra.'

Translated by *Gñānagupta* and others, A. D. 595, of the Sui dynasty, A. D. 589-618. 1 fasciculus. Deest in Tibetan. *K'-yuen-lu*, fasc. 4, fol. 2 b.

520 大乘四法經

Tā-shāñ-sz'-fā-kiñ.

'Mahāyāna-katurdharma-sūtra.'

Katushka-nirhāra-sūtra.

K'-yuen-lu, fasc. 4, fol. 4 b, Conc. 588; A. R., p. 465; A. M. G., p. 268. Translated by *Sikshānanda*, of the Thān dynasty, A. D. 618-907. 11 leaves. It agrees with Tibetan. *K'-yuen-lu*, s. v. This work is not a similar translation of Nos. 266 and 267, though the title is the same. See No. 1488, fol. 9 a.

521 離垢慧菩薩所問禮佛法經

Li-keu-hwui-phu-sā-su-wan-li-fo-fā-kiñ.

'Sūtra on the law of the worship of Buddha, asked by the Bodhisattva Vimalagñā.'

Translated by *Nadi*, A. D. 663, of the Thān dynasty, A. D. 618-907. 7 leaves. Deest in Tibetan. *K'-yuen-lu*, fasc. 4, fol. 3 a.

522 寂照神變三摩地經

Tsi-kāo-shan-pien-sān-mo-ti-kiñ.

Prasāntaviniskaya-pratihārya-samādhi-sūtra.

K'-yuen-lu, fasc. 4, fol. 3 b; Conc. 768; A. R., p. 443; A. M. G., p. 249. Translated by *Hhüen-kwān* (Hiouen-thsang), A. D. 663, of the Thān dynasty, A. D. 618-907. 1 fasciculus. It agrees with Tibetan. *K'-yuen-lu*, s. v.

523 佛說造塔功德經

Fo-shwo-tsāo-thā-kuñ-tōh-kiñ.

'Sūtra spoken by Buddha on the merit of erecting a Kaitya.'

Translated by *Divākara*, A. D. 680, of the Thān dynasty, A. D. 618-907. 3 leaves. Buddha spoke this Sūtra to the Bodhisattva Avalokitesvara, while he was

in the *Trayastrīṃsa* heaven, in which he explains the following famous *Gāthā*, to be written down and placed in a *Kaitya*, being the *Dharmakāya* of Buddha: *Ye dharmā hetuprabhavā hetum teshāṃ Tathāgataḥ, hy avadat teshāṃ ka yo nirodha evam vādī Mahāśramaṇaḥ.* (*K'-tsiñ*, fasc. 10, fol. 5 b seq.) An English translation of this *Gāthā* by Csoma is quoted in Burnouf's *Lotus de Bonne Loi*, p. 527, which is as follows: 'Whatever moral (or human) actions arise from some cause, the cause of them has been declared by Tathāgata: what is the check to these actions is thus set forth by the great *Śrāmaṇa*.' No. 523 agrees with Tibetan. *K'-yuen-lu*, fasc. 4, fol. 4 a.

524 佛說不增不減經

Fo-shwo-pu-tsañ-pu-kien-kiñ.

'Sūtra spoken by Buddha on neither increasing nor decreasing.'

Translated by Bodhiruki, A.D. 519-524, of the Northern Wēi dynasty, A.D. 618-907. 7 leaves. It agrees with Tibetan. *K'-yuen-lu*, fasc. 4, fol. 3 b seq.

525 佛說堅固女經

Fo-shwo-kien-ku-nü-kiñ.

'Sūtra spoken by Buddha on (the prophecy given to) the *Upāsikā* Firm-minded (or *Sthiradhī*?).'

Translated by Narendrayasas, A.D. 582, of the Sui dynasty, A.D. 589 (or 581)-618. 8 leaves. Deest in Tibetan. *K'-yuen-lu*, fasc. 4, fol. 2 b.

526 佛說大乘流轉諸有經

Fo-shwo-tā-shaṇ-liu-kwān-ku-yiu-kiñ.

'Sūtra of the *Mahāyāna* spoken by Buddha on the transmigration through several states of existence.'

Bhavaśāṅkramita (or *-krānti*)-sūtra.

K'-yuen-lu, fasc. 4, fol. 4 b. Conc. 576 gives the title of '*Bhavasāṅgirathī*,' but see A.R., p. 460; A.M.G., p. 264. Translated by I-tsiñ, A.D. 701, of the Thān dynasty, A.D. 618-907. 3 leaves. It agrees with Tibetan. *K'-yuen-lu*, s.v.

527 佛說大意經

Fo-shwo-tā-i-kiñ.

'*Buddhabhāṣita-mahāmāti-sūtra*.'

Translated by Gunabhadra, of the earlier Sui dynasty, A.D. 420-479. 7 leaves. Deest in Tibetan. *K'-yuen-lu*, fasc. 4, fol. 2 b. This is a *Gāthā* of Buddha, who then emptied the sea to seek for a pearl. *K'-tsiñ*, fasc. 9, fol. 15 b.

528 受持七佛名號所生功德經

Sheu-kh'-tshi-fo-miñ-hāo-su-shaṇ-kuñ-tōh-kiñ.

'Sūtra on the merits produced from keeping the names of seven Buddhas.'

Translated by Hhüen-kwān (Hiouen-thsang), A.D. 651, of the Thān dynasty, A.D. 618-907. 6 leaves. Deest in Tibetan. *K'-yuen-lu*, fasc. 4, fol. 3 a. In this Sūtra, Buddha told *Sāriputra* the names of seven Buddhas, five in the eastern, and two in the southern quarter. *K'-tsiñ*, fasc. 5, fol. 17 b seq.

529 金剛光燄止風雨陀羅尼經

Kin-kān-kwān-yen-k'-fañ-yü-tho-lo-ni-kiñ.

'Sūtra of the *Dhāraṇī* of the diamond-light which stops the wind and rain.'

Translated by Bodhiruki, A.D. 710, of the Thān dynasty, A.D. 618-907. 1 fasciculus. Deest in Tibetan. *K'-yuen-lu*, fasc. 5, fol. 5 b seq.

530 大毗盧遮那成佛神變加持經

Tā-phi-lu-kö-nā-khān-fo-shan-pien-kiā-kh'-kiñ.

'Sūtra on *Mahāvairocana*'s becoming Buddha and the supernatural formula called *Yugandhara* (? lit. adding-holding).'

Mahāvairokanābhīṣambodhi.

A.R., p. 506; A.M.G., p. 307. Translated by Subhakarasiṃha, together with the Chinese priest Yi-hhiñ, A.D. 724, of the Thān dynasty, A.D. 618-907. 7 fasciculi; 36 chapters. The 7th fasciculus has its own title, and five chapters in it are numbered separately. Deest in Tibetan. *K'-yuen-lu*, fasc. 5, fol. 4 b seq. See, however, the authorities mentioned under the title. This work is commonly called *大日經* *Tā-zih-kiñ*, or the Great Sun Sūtra, i.e. *Mahāvairocana-sūtra*.

531 蘇婆呼童子經

Su-pho-hu-thuñ-tsz'-kiñ.

'*Subāhu-kumāra-sūtra*.'

Cf. Conc. 541. Translated by Subhakarasiṃha, together with the Chinese priest Yi-hhiñ, A.D. 724, of the Thān dynasty, A.D. 618-907. 3 fasciculi; 12 chapters. Deest in Tibetan. *K'-yuen-lu*, fasc. 5, fol. 5 a.

The above two works are very important Sūtras of the Mantra school.

532 一字佛頂輪王經

Yi-tsz'-fo-tiñ-lun-wân-kin.

Ekākshara-buddhoshnīsharāga-sūtra.'

Translated by Bodhiruki, A. D. 709, of the Thán dynasty, A. D. 618-907. 6 fasciculi; 13 chapters. Deest in Tibetan. K'-yuen-lu, fasc. 5, fol. 4 a seq.

533 蘇悉地羯羅經

Su-shih-ti-kiê-lo-kin.

'Susiddhikāra-sūtra.'

Susiddhikāra-mahātantra-saddhanopāśikāpatra.

K'-yuen-lu, fasc. 5, fol. 5 a; Conc. 542.

'tantra-sāddhanopamāyika-vitala.

A. R., p. 544; A. M. G., p. 341. Translated by Subhakarasiṃha, A. D. 724, of the Thán dynasty, A. D. 618-907. 3 fasciculi; 38 chapters. It agrees with Tibetan. K'-yuen-lu, fasc. 5, fol. 5 a. This is also an important Sūtra of the Mantra school.

534 金剛頂瑜伽中略出念誦經

Kin-kân-tiñ-yü-kiê-kuñ-lião-khu-nien-suñ-kin.

'Sūtra for reciting, being an abridged translation of the Vāgra-sekhara-yoga (-tantra).'

Translated by Vāgrabodhi, A. D. 723, of the Thán dynasty, A. D. 618-907. 4 fasciculi.

535 廣大寶樓閣善住秘密陀羅尼經

Kwân-tâ-pâo-leu-kö-shan-kü-pêi-mi-tho-lo-ni-kin.

'Vipula-mahāmañi-vimāna-supratishṭhita-guhyā-dhāraṇī-sūtra,' Mahāmañi-vipulavimāna-visva-supratishṭhita-guhyā-parama-rahasya-kalparāga-dhāraṇī.

Cf. K'-yuen-lu, fasc. 5, fol. 11 a; A. R., p. 509; A. M. G., p. 310. Translated by Bodhiruki, A. D. 706, of the Thán dynasty, A. D. 618-907. 3 fasciculi; 12 chapters. Deest in Tibetan. K'-yuen-lu, fasc. 5, fol. 4 a seq. See, however, the last two authorities mentioned under the title. Cf. also K'-tsaiñ, fasc. 12, fol. 2 b seq., where No. 535 is said to be a similar translation of Nos. 536 and 1028.

536 牟梨曼陀羅咒經

Meu-li-mân-tho-lo-kheu-kin.

'Mūla (?) -mandala-mantra-sūtra.'

For the Sanskrit title, see No. 535.

Translated under the Lián dynasty, A. D. 502-557; but the translator's name is lost. 2 fasciculi. Deest in Tibetan. K'-yuen-lu, fasc. 5, fol. 5 a seq. See, however, A. R., p. 509; A. M. G., p. 310. No. 536 has not the introductory chapter, while the later two similar translations (Nos. 535 and 1028) have it. K'-yuen-lu, fasc. 12, fol. 3 a seq.

537 金剛頂經曼殊室利菩薩五字心陀羅尼品

Kin-kân-tiñ-kin-mân-shu-shih-li-phu-sâ-wu-tsz'-sin-tho-lo-ni-phin.

'Vāgra-sekhara-sūtra-mañjuśrī-bodhisattva-pañcākshara-brīdaya-dhāraṇī-varga.'

Translated by Vāgrabodhi, A. D. 730, of the Thán dynasty, A. D. 618-907. 13 leaves. Deest in Tibetan. K'-yuen-lu, fasc. 5, fol. 9 b.

538 觀自在如意輪菩薩瑜伽法要

Kwân-tsz'-tsâi-zu-i-lun-phu-sâ-yü-kiê-fâ-yâo.

'The importance of the law of Yoga of the Bodhisattva Avalokiteśvara-kīntāṅkakra (or -mañi?).'

Translated by Vāgrabodhi, A. D. 730, of the Thán dynasty, A. D. 618-907. 16 leaves. Deest in Tibetan. This is said to be an extract from the Vāgra-sekhara-sūtra, which consists of 100,000 slokas in verse, or an equivalent number of syllables in prose. K'-yuen-lu, fasc. 5, fol. 9 b.

539 佛說救面然餓鬼陀羅尼神咒經

Fo-shwo-kiu-mien-zân-nö-kwêi-tho-lo-ni-shân-kheu-kin.

'Buddhabhāṣita-gvālmukha-preta-paritrāga-dhāraṇī-riddhimantra-sūtra.'

Translated by Śikṣhānanda, of the Thán dynasty, A. D. 618-907. 3 leaves. It agrees with Tibetan. K'-yuen-lu, fasc. 5, fol. 8 b.

540 佛說甘露經陀羅尼

Fo-shwo-kân-lu-kin-tho-lo-ni.

'Buddhabhāṣitāmṛita-sūtra-dhāraṇī.'

Translated by Sikshānanda, of the Thán dynasty, A. D. 618-907. Half a leaf.

541 佛說大陀羅尼末法中
一字心咒經

Fo-shwo-tâ-tho-lo-ni-mo-fâ-kuñ-
yi-tsz'-sin-kheu-kin.

'Ekākshara-hṛdaya-mantra-sūtra, spoken by Buddha in the last dharma of the great Dhāraṇī.'

Translated by Ratnakīnta, of North India, A. D. 705, of the Thán dynasty, A. D. 618-907. 1 fasciculus. Deest in Tibetan. *K'-yuen-lu*, fasc. 5, fol. 4 b. According to the *K'-tsin* (fasc. 14, fol. 3 a), this Mantra is given in the *Mañjusri-mūla-garbha-tantra*, No. 1056. For this Tantra, see the *K'-yuen-lu*, fasc. 5, fol. 14 b; A. R., p. 512; A. M. G., p. 313. For the date of the translation of No. 541, see the *Khái-yuen-lu*, fasc. 9, fol. 15 b.

PART II.

小乘經 Siào-shan-kin, or the Sūtras of the Hīnayāna

CLASS I.

阿舍部 Ō-hân-pu, or Āgama Class.

542

中阿舍經

Kuñ-ō-hân-kin.

Madhyamāgama-sūtra.

K'-yuen-lu, fasc. 6, fol. 18 a; Conc. 709; Wassiljew, pp. 115-117. Translated by Gautama Saṅghadeva, A. D. 397-398, of the Eastern Tsin dynasty, A. D. 317-420. 60 fasciculi; 5 adhyāyas; 18 Vargas; 222 Sūtras collected. It agrees with Tibetan. *K'-yuen-lu*, s. v. There was an earlier translation made by Dharmanandi, A. D. 384-391, of the Former Tsin dynasty, A. D. 350-394; but it was lost already in A. D. 730. Khāi-yuen-lu, fasc. 15 a, fol. 1 a. No. 542 is to be compared with the Pāli text of the *Magghima-nikāya*, collection of middle Suttas, 152 in number. See Sacred Books of the East, vol. x, p. xxviii. The following is a summary of the contents, with a literal translation of the Chinese titles of the 222 Sūtras:—

TITLE.	FASC.	FOL.
ADHYĀYA 1; 64 Sūtras.		
Varga 1, on the seven Dharmas.		
(1) On the good law	1	1 a-4 b
(2) „ day-measuring tree (comparison)		4 b-6 b
(3) „ (Rāgagriha) city comparison		6 b-11 b
(4) „ water comparison		11 b-15 a
(5) „ tree-heap comparison		15 a-21 b
(6) „ good men's going and coming	2	1 a-3 b
(7) „ (seven) worldly good (actions)		4 a-6 b
(8) „ seven suns (to appear at the end of a Kalpa)		6 b-10 b
(9) „ seven carts (comparison)		11 a-17 a
(10) „ Āsava-kshaya		17 a-21 a
Varga 2, on the consequence of Karma.		
(11) On the salt comparison	3	1 a-4 b
(12) „ (instruction to the Tīrthaka) Agreement-breaking (?)		4 b-8 b
(13) „ measurement		8 b-11 b
(14) „ (warning to) Rāhula (against lying)		11 b-16 a
(15) On thought		16 a-19 a
(16) On the (instruction to the people of) Kīlā-lān (Kāṛāla?)		19 a-24 a

TITLE.	FASC.	FOL.
(17) On the (instruction to the Devaputra) Gāmin (?)	3	24 b-27 b
(18) „ (instruction to the minister) Simha	4	1 a-7 a
(19) „ (refutation of) Nirgrantha		7 a-16 a
(20) „ (instruction to) Po-lo-lāo (?)		16 a-28 a

Varga 3, on the fitness of Śāriputra (who is the chief speaker in the Sūtras of this Varga).

(21) On the (address of the Deva) Samakitta (?)	5	1 a-4 a
(22) „ perfection of the Śīla		4 a-8 b
(23) On wisdom		8 b-14 a
(24) On the lion-roaring (or preaching)		14 a-19 a
(25) „ water comparison		19 a-22 a
(26) „ (Bhikshu) Kāñ-ni-sh' (?)	6	1 a-5 b
(27) „ (instruction to the) Brahma-kārin } Tho-zān (?)		5 b-13 b
(28) „ instruction to the diseased (Anātha-pindada)		13 b-23 b
(29) „ (answer to Śāriputra by) Mahā-kaushika	7	1 a-11 a
(30) „ elephant-footprint comparison		11 a-21 a
(31) „ explanation of the (four) holy Satyas or truths		21 a-29 b

Varga 4, on the Adbhuta-dharma.

(32) On the Adbhuta or that which has never existed before	8	1 a-8 b
(33) „ attendant (Ānanda)	8	8 b-19 b
(34) „ (answer to a Tīrthaka's question by) Vakkula		19 b-22 a
(35) „ (preaching by Buddha to an) Asura		22 a-28 a
(36) „ earthquake	9	1 a-4 a
(37) „ (country of) Kampā (?)		4 a-8 b
(38) „ Sreshtkin Ugra, part 1		8 b-14 b
(39) „ Sreshtkin Ugra, part 2		14 b-19 a
(40) „ Sreshtkin Hand (Hasta?), part 1		19 a-25 b
(41) „ Sreshtkin Hand (Hasta?), part 2		26 a-27 a

Varga 5, on the fitness of practice.

(42) On the (answer by Buddha to Ānanda's question, saying) what is the meaning (of keeping the Śīla)?	10	1 a-2 b
(43) „ uselessness of anxiety		2 b-3 b
(44) „ intense thought		3 b-4 a
(45) „ shamefulness, part 1		4 a-4 b
(46) „ shamefulness, part 2		4 b-6 a

TITLE.	FASC.	FOL.
(47) On the Sila, part 1	10	6 a-6 b
(48) „ Sila, part 2		6 b-7 a
(49) On respectfulness, part 1		7 a-7 b
(50) On respectfulness, part 2		8 a-8 b
(51) On the fundamental limit, or causation		8 b-10 b
(52) „ food (comparison), part 1		10 b-15 a
(53) „ food (comparison), part 2		15 a-17 b
(54) „ (Āsrava)-kshaya wisdom (?)		17 b-19 b
(55) „ Nirvāṇa		19 b-21 b
(56) „ (instruction to) Mi-hhi (an attendant of Buddha)	21	b-25 a
(57) „ instruction to the Bhikshus (on the same subject as the preceding)		

Varga 6, on the fitness of the King.

(58) On the seven precious things (of the Kakravarti-rāga, compared with the seven Bodhyaṅgas)	11	1 a-1 b
(59) „ thirty-two characteristic marks		1 b-5 b
(60) „ four continents		5 b-11 b
(61) „ cow-dung comparison		11 b-16 a
(62) „ King Bimbisāra's coming to meet or inviting Buddha		16 a-21 b
(63) „ (village) Pi-pho-li-liñ-khi (?)	12	1 a-15 a
(64) „ (five) heavenly messengers (of the King Yama)		15 b-26 a

ANHYĀYA 2; 52 Sūtras.

(65) On the crow and another bird (?) comparison	13	1 a-9 a
(66) „ account of the former cause (spoken by Aniruddha, and that of the future Buddha Maitreya, told by Buddha)		9 a-19 b
(67) „ forest of the great heavenly (Kakravarti-rāga) Nārāyaṇa (?)	14	1 a-13 a
(68) „ King Mahāsundarasana. Cf. the Mahāsundarasana-suttam, the Great King of Glory, S. B. E., vol. xi, pp. 247-289		13 a-24 b
(69) „ thirty comparisons	15	1 a-7 a
(70) „ Kakravarti-rāga (Saṅkha)		7 a-23 a
(71) „ King Pi-sz' (?)	16	1 a-27 a

Varga 7, on the King of Long Age.

(72) On the Ityukta of the King of Long Age	17	1 a-24 b
(73) „ heaven, or state of Deva	18	1 a-5 b
(74) „ eight intense thoughts (of a great man)		5 b-10 b
(75) „ pure and unshakable way		10 b-15 a
(76) „ (instruction to the Bhikshu) Yū-kié-k'-lo (?)		15 a-18 a
(77) „ (instruction to the) three sons of the Sākya family (?)		18 a-26 b
(78) „ Deva Brahman's asking Buddha	19	1 a-8 b
(79) „ excellent heavens		9 a-18 a
(80) „ Kathina or robe (presented to Anuruddha by Buddha and eight hundred Bhikshus)		18 a-27 a
(81) „ intense thought on the body	20	1 a-11 b
(82) „ (instruction by Kaushika to the unrespectable Bhikshu) K'-li-mi-ll (?)		11 b-17 b

TITLE.	FASC.	FOL.
(83) On the sleepiness of the Sthavira (Maudgalyāyana)	20	17 b-20 b
(84) „ freedom from thorns	21	1 a-3 a
(85) „ true man		3 a-6 a
(86) „ subject of instruction		6 b-19 b

Varga 8, on the uncleanness (of the human passion).

(87) On the uncleanness (of the human passion)	22	1 a-14 a
(88) „ seeking of the law		14 a-20 a
(89) „ Bhikshu's asking (other worthies)	23	1 a-5 a
(90) „ knowledge of the law		5 a-7 a
(91) „ question and perception of Kunda		7 a-11 a
(92) „ blue and white lotus comparison		11 a-13 a
(93) „ Brahmaśārin who thinks water pure		13 a-16 a
(94) „ Bhikshu Black (Kāla?)		16 b-20 a
(95) „ existence of the law		20 a-22 a
(96) „ nothingness (of the state of existence)		22 a-23 b

Varga 9, on the cause.

(97) On the great cause. Cf. No. 545 (13)	24	1 a-14 b
(98) „ Smṛityupasthāna		15 a-22 b
(99) „ Duḥkha-skandha (?), part 1	25	1 a-6 b
(100) „ Duḥkha-skandha (?), part 2		6 b-12 a
(101) „ increasing thought		12 a-15 b
(102) On thought		16 a-20 a
(103) On the roaring of lion (or preaching)	26	1 a-5 a
(104) „ Udumbara (flower)		5 a-19 b
(105) „ prayer or wish (of a Bhikshu)		20 a-22 a
(106) On consciousness		22 a-23 b

Varga 10, on the forest.

(107) On the forest, part 1	27	1 a-4 a
(108) „ forest, part 2		4 a-6 a
(109) „ meditation on one's own thought, part 1		6 a-8 a
(110) „ meditation on one's own thought, part 2		8 a-9 b
(111) „ understanding of the Brahmaśārya		9 b-13 b
(112) „ (village) Anupā(ta? where Buddha foretold Devadatta's falling into hell)		14 a-20 b
(113) „ origin of Sarva-dharma	28	1 a-2 a
(114) „ (ignorance of) Udāra(ka?)		2 a-3 b
(115) „ honey-pill comparison		3 b-9 a
(116) „ (account of) Gautami (Buddha's aunt)		9 a-17 b

ANHYĀYA 3; 35 Sūtras.

Mahā-varga 11.

(117) On softness	29	1 a-3 a
(118) On the Nāga (dragon or elephant)		3 b-5 b
(119) „ three subjects of preaching (viz. the times of past, present, and future)		5 b-7 b
(120) „ Anitya or impermanency (of the five Skandhas)		7 b-8 b
(121) „ repeated asking (lit. asking-asking)		8 b-11 b
(122) „ (Bhikshu) Kampa		11 b-15 a
(123) „ Śrāmanas, twenty Kotis in number		15 a-19 b
(124) „ eight difficulties (on the learning of the way)		19 b-21 b
(125) „ poor (comparison)		22 b-25 b
(126) „ practice of desire	30	1 a-4 a
(127) „ Punya-kshetra, or happy field		4 a-5 a
(128) „ Upāsaka		5 a-9 a
(129) „ enemy (viz. anger)		9 a-12 b
(130) „ instruction to (the Bhikshu) Dharma-mamitra		12 b-18 b

TITLE.	FASC.	FOL.
(131) On the subjugation of the Māra (who had entered the belly of Maudgalyāyana)	30	19 a-27 b
(132) „ (Grīhapati) Rāshtrapāla (?), whose son became the disciple of Buddha)	31	1 a-18 a
(133) „ (Grīhapati) Upāli	32	1 a-17 a
(134) „ question asked by Sakra	33	1 a-20 b
(135) „ (instruction to the Grīhapati) Sugaṭa (or Sṛigāla?) Cf. No. 545 (16), and the Sigālo-vāda-sutta, in the Sept Suttas Pālis, text, pp. 297-310, and an English translation by Gogerly, pp. 311-320; and another translation by Childers, in the Contemporary Review (February, 1876), vol. xxvii, pp. 417-424	20 b-32 h	
(136) „ merchant's seeking treasure	34	1 a-11 b
(137) „ world (where whatever the Tathāgata has spoken is all true)		11 b-12 a
(138) On happiness		12 a-16 a
(139) On the way of stopping (human passion)		16 a-17 b
(140) „ extreme one-sidedness		17 b-18 b
(141) On comparison		18 b-20 b
Varga 12, on the Brahmakārin.		
(142) On the (minister) Rain-power (Varshabala?), who was sent to Buddha by the King Agātasatru to ask about the country of Pōh-khi)	35	1 a-8 b
(143) „ (Mānava) Saṅkara		8 b-14 h
(144) „ (instruction to) Saṅkhyā-maudgalyāyana		14 h-20 a
(145) „ (question of) Goman-maudgalyāyana (whom Ānanda answers after Buddha's Nirvāna)	36	1 a-9 a
(146) „ elephant's footprint comparison		9 a-16 h
(147) „ merit of hearing		16 b-20 b
(148) „ (question, saying), 'What is pain?'		20 b-24 a
(149) „ (question, saying), 'What do they desire?'	37	1 a-2 a
(150) „ (instruction to the Brahmakārin) Yū-sheu-ko-lo (?), about the equality of the four castes)		2 a-11 a
(151) „ (instruction to the Brahmakārin) Asva (?)		11 a-22 a
ADHYĀYA 4; 35 Sūtras.		
(152) On the (instruction to the Mānava) Suka	38	1 a-12 b
(153) „ (instruction to the Tīrthaka) Sukānti (?)		12 b-23 a
(154) „ (instruction to the ascetic) Balavat (?)	39	1 a-14 a
(155) „ (instruction to the Grīhapati) Sudatta		14 a-18 a
(156) „ (instruction to the) Brahmakārin Parāya(na?)		18 a-21 a
(157) „ (instruction given in the) yellow reed garden (Pitavenuvana?), where an old Brahmakārin became Buddha's disciple)	40	1 a-5 a
(158) „ (instruction to) Tuna (?)		5 a-9 b
(159) „ (instruction to) Akalkana (?)		9 b-11 b

TITLE.	FASC.	FOL.
(160) On the (story of the Brahmakārin) Ālāna (one of Buddha's former births)	40	11 b-19 b
(161) „ (conversion of the Brahmakārin) Brahman (?)	41	1 a-18 b
Mūla-nirdeśa-varga 13.		
(162) „ description of six Dhātus	42	1 a-9 a
(163) „ description of six Viśayas		9 a-15 a
(164) „ description of the law of meditation		15 b-22 a
(165) „ Deva of a hot-spring-forest	43	1 a-8 a
(166) „ worthy in the Vihāra of Śākya(muni?)		8 a-12 a
(167) „ preaching of Ānanda		12 a-14 b
(168) „ practice of thought		14 b-17 b
(169) „ Arāṇa (? 'not quarrelling or disputing,' spoken to) Krosa (?)		17 b-25 b
(170) „ (instruction to the Mānava) Suka (whose father was re-born as a dog and barked at Buddha)	44	1 a-9 b
(171) „ description of the great Karma		9 b-18 b
Varga 14, on thought.		
(172) On thought	45	1 a-3 b
(173) On the (instruction to) Bhūmi		4 a-9 a
(174) „ law of receiving (results of former deeds), part 1		9 a-13 a
(175) „ law of receiving (results of former deeds), part 2		13 a-17 a
(176) „ practice of meditation	46	1 a-10 a
(177) „ explanation (of the meditation)		10 a-17 a
(178) „ hunter (comparison)	47	1 a-7 a
(179) „ (instruction to the) owner of five things		7 a-12 b
(180) „ (gift of) Gautami (Mahāpragāpati)		12 b-16 b
(181) „ many (or eighteen) Dhātus		16 b-22 a
Twin Varga 15.		
(182) On the (instruction given at the) horse village (?), part 1	48	1 a-4 b
(183) „ (instruction given at the) horse village (?), part 2		4 b-8 a
(184) „ Gosṛiṅga-sāla forest, part 1		8 b-18 a
(185) „ Gosṛiṅga-sāla forest, part 2		18 a-23 b
(186) „ search for understanding		23 b-26 a
ADHYĀYA 5; 36 Sūtras.		
(187) On the explanation of wisdom	49	1 a-8 a
(188) „ (Tīrthaka) Agina (?)		8 a-13 a
(189) „ holy path (40 great articles)		13 a-17 b
(190) On emptiness in short (lit. small)		17 b-21 a
(191) On emptiness in full (lit. large)		21 a-30 b
Latter Mahā-varga 16.		
(192) On the (instruction to) Kālodāyin	50	1 a-12 a
(193) „ (instruction to Bhikṣu) Men-li-po-khiin-na (?)		12 b-20 b
(194) „ (instruction to Bhikṣu) Bhadrāpāla	51	1 a-11 b
(195) „ (instruction to Bhikṣu) Ō-shi-kū (Asvaghosha?)		11 b-20 b
(196) „ (instruction to Ānanda and) Kunda	52	1 a-11 b
(197) „ (dialogues between Buddha and) Upāli		11 b-15 b
(198) „ (Purusha-)dāmya-sārathi-bhūmi		15 b-23 a
(199) „ state of wisdom and foolishness	53	1 a-15 a

TITLE.	FASC.	FOL.
(200) On the (warning to the Bhikshu) Artha	54	1 a-12 b
(201) „ (instruction to the Bhikshu) <i>Khā-ti</i> (?)	12	b-24 a
Varga 17, on (the instruction to) Pu-li-to (<i>Vṛiddha</i> ?, and others).		
(202) On the keeping of the fast-day (Upasatho, in Pāli)	55	1 a-11 a
(203) „ (instruction to the Gṛihapati) <i>Vṛid-dha</i> (?)		11 a-20 a
(204) „ (instruction to the Bhikshus at the house of the Brahmakārin) Rāma	56	1 a-11 b
(205) „ five lower knots (to be cut off)		11 b-17 b
(206) „ impurity of the (human) thought		17 b-21 a
(207) „ (instruction to the Tirthaka) Arrow-hair, part 1	57	1 a-8 a
(208) „ (instruction to the Tirthaka) Arrow-hair, part 2		8 a-17 b
(209) „ (instruction to the Tirthaka) Vima-nas (?)		17 b-23 a
(210) „ (dialogues between the) Bhikshuṇī Dhammaratī (?) and Vaisākhyā (?)	58	1 a-8 b
(211) „ (dialogues between Sāriputra and) Mahā-kaushāṭhīla		8 b-16 b
Varga 18, on example.		
(212) On the all-knowing (<i>Sarvagñā</i>)	59	1 a-10 b
(213) „ law-adornment (<i>Dharma-vyūha</i>)		10 b-18 a
(214) „ Vibhīti (or friend?)		18 a-24 b
(215) „ first obtainment		24 b-28 b
(216) „ production of love	60	1 a-5 a
(217) „ (instruction of Ānanda to the Gṛihapati possessed of) eight cities (?)		5 a-8 a
(218) „ (preaching to the Bhikshus by) Anaruddha, part 1		8 a-9 a
(219) „ (preaching to the Bhikshus by) Anaruddha, part 2		9 a-11 a
(220) „ seeing or view (of the Tathāgata, which Ānanda spoke to the Tīrthakas)		11 a-12 b
(221) „ arrow comparison		12 b-17 b
(222) „ examples (spoken by Buddha)		17 b-30 a

543

增壹阿舍經

Tsañ-yi-ō-hān-kin.

Ekottarāgama-sūtra.

K'-yuen-lu, fasc. 6, fol. 19 a; Conc. 762. Wassiljew, p. 115, reads *Ekottarikāgama*. Translated by Dharmānandī, A. D. 384-385, of the Former Tshin dynasty, A. D. 350-394. 50 fasciculi; 52 chapters. There is the note at the end, viz. that the text consisted of 250,000 slokas in verse, or an equivalent number of syllables in prose; and the Sūtra has 'Evam mayā śrutam ekasmin samaye' 555 times, i. e. as many short Sūtras collected. It agrees with Tibetan. *K'-yuen-lu*, s. v. According to the *Khāi-yuen-lu* (fasc. 15 a, fol. 1 a) and *K'-yuen-lu*, there was an earlier translation made by Dharmānandī, A. D. 384; but it was lost already in A. D. 730; while a later translation in existence is said to have

been made by Gautama Pragñāruki, A. D. 397, of the Eastern Tsin dynasty, A. D. 317-420. Cf. *Khāi-yuen-lu*, fasc. 3, fol. 9 a. But now there is a preface to No. 543 by the Chinese priest Tāo-ān, a contemporary of Dharmānandī, in which he not only describes the date of this translation, as A. D. 384-385, but gives also an account of the translator; while the later translation is not found in the present collection. No. 543 is to be compared with the Pāli text of the *Anguttara-nikāya*, miscellaneous suttas, in divisions the length of which increases by one. See *Sacred Books of the East*, vol. x, p. xxviii. The following is a summary of the contents, with a literal translation of the Chinese titles of the 52 chapters:—

TITLE.	FASC.
(1) Introduction	1
(2) On the ten intense thought	
(3) „ wide explanation	2
(4) „ disciples or Bhikshus	3
(5) „ Bhikshuṇīs	
(6) „ Upāsakas	
(7) „ Upāsikās	
(8) „ Asuras	
(9) „ only son (and daughter comparison)	4
(10) „ protection of thought	
(11) „ Anāgāmin	5
(12) On once entering the path	
(13) On the profitable support	6
(14) „ five Śīlas (<i>Sikshāpadas</i>)	7
(15) „ (faults of the belief in) existence and non-existence	
(16) „ extinguishing of the fire	
(17) „ Ān-pān or Ānāpāna-smṛiti-karmasthāna, or meditation on breath inhaled and exhaled. (See Spence Hardy, <i>Eastern Monachism</i> , pp. 267-269. Cf. <i>Miñ-i-tsi</i> , fasc. 17, fol. 17 a seq.; <i>Childers</i> , <i>Pāli Dict.</i> , p. 31 b.)	8
(18) On shamefulness	9
(19) On the persuading and asking (of Brahman to Buddha) to turn the wheel of the law	10
(20) „ good teacher	11
(21) „ Triratna	12
(22) „ three objects worshipped (viz. the Tathāgata, Arhat, and <i>Kakravarti-rāga</i>)	
(23) „ lord of the earth	13
(24) „ high banner	14-16
(25) „ <i>Katus-satya</i> (four truths)	17
(26) „ four thought-cuttings (?)	18-19
(27) „ equally going (or treating?) of the four truths	
(28) „ <i>Srāvakas</i>	20
(29) On happiness and pain	21
(30) On the (account of the <i>Srāmaṇera</i>) Suda (?)	22
(31) „ higher increasing	23
(32) „ collection of good (qualities)	24
(33) „ five kings	25
(34) „ equal view	26
(35) „ collection of unjust things	27
(36) „ hearing of the law	28
(37) „ six degrees	29-30

TITLE.	FASC.
(38) On the (six) powers (as crying of a child, anger of a woman, patience of a <i>Srâmana</i> and Brahmakârin, pride of a king, intelligence of an Arhat, and the great compassion of Buddha)	31-32
(39) „ equal law	33
(40) „ seven suns (to appear at the end of a Kalpa)	34-35
(41) On (the instruction as) not to be feared	
(42) On the eight difficulties (<i>Ashtâkshana</i>)	36-37
(43) „ (instruction to the) Devaputra Horse-blood	38-39
(44) „ dwellings of nine (sorts of) beings	40
(45) „ horse-king	41
(46) „ establishment of prohibition	42
(47) „ (ten) good and bad (actions)	43
(48) „ ten bad (actions)	44
(49) „ pasturing to cows	45-46
(50) „ worship of the Triratna	47
(51) „ Anitya or non-eternity	48
(52) „ Parinirvâna of Mahâpragâpatî	49-50

N. B. The above titles show the contents of the first Sûtra of each chapter.

544

雜阿含經

Tsâ-ö-hân-kin.

Samyuktâgama-sûtra.

K'-yuen-lu, fasc. 6, fol. 19 a; Conc. 755; Wassiljew, p. 115. Translated by Gunabhadra, of the earlier Sun dynasty, A. D. 420-479. 50 fasciculi. It agrees with Tibetan. *K'-yuen-lu*, s.v. About half of this Sûtra is the same as or similar to Nos. 542, 543; and the composition in Chinese is more perfect. But the titles of chapters are not complete. *K'-tsin*, fasc. 29, fol. 9 b. No. 544 is to be compared with the Pâli text of the *Samyutta-nikâya*, collection of joined Suttas. See *Sacred Books of the East*, vol. x, p. xxviii.

545

佛說長阿含經

Fo-shwo-khân-ö-hân-kin.

'Buddhabhâshita-dîrghâgama-sûtra.'

Dîrghâgama-sûtra.

K'-yuen-lu, fasc. 6, fol. 17 b; Conc. 680; Wassiljew, p. 115. Translated by Buddhayasas, together with Ku Fo-nien, A. D. 412-413, of the Latter Tshin dynasty, A. D. 384-417. 22 fasciculi; 4 Vargas; 30 Sûtras collected. It agrees with Tibetan. *K'-yuen-lu*, s.v. No. 545 is to be compared with the Pâli text of the *Dîgha-nikâya*, collection of long Suttas, 34 in number. See *Sacred Books of the East*, vol. x, p. xxviii. The following table will show the difference of the order of the 30 and 34 Sûtras in No. 545 and the Pâli text; for which latter, see Sept Suttas Pâlis, by Grimblot:—

NO. 545 :	TITLE.	FASC.	FOL.	PÂLI.
Varga 1; 4 Sûtras.				
(1)	Sûtra on the first-great-original-nidâna	1	1 a-38 b	(14) Mahâpadbhâna-sutta. S.S.P., pp. 343-4
(2)	On going for pleasure, or Vihâra(?), or Mahâparinirvâna-sûtra. Cf. Nos. 118, 119, 545	2	1 a-19 b	(16) Mahâparinibbâna-sutta. S.S.P., p. 344; S.B.E., vol. xi
		3	1 a-25 b	
		4	1 a-24 a	
(3)	On (the minister named) Tien-tsun (lit. ruling worthy)	5	1 a-15 a	(19) Mahâgovinda-sutta. S.S.P., p. 345
(4)	On (the demon) Ganesa		15 a-22 b	(18) Ganavasabha-suttanta. S.S.P., p. 345
Varga 2; 15 Sûtras.				
(5)	On the four castes	6	1 a-10 a	
(6)	On the practice of the holy Kakravarti-râga		10 a-22 a	(26) Kakkavatti-sihanâda-sutta. S.S.P., p. 347-8
(7)	On (the Brâhmana) Pi-su (i. e. Pâyasika?)	7	1 a-16 b	(23) Pâyâsi-sutta. S.S.P., p. 346
(8)	On (the Grihapati) Sandhâna	8	1 a-9 b	(25) Udumharika-sihanâda-sutta. S.S.P., p. 347
(9)	On the Saṅgiti		9 b-20 b	(33) Saṅgiti-suttanta. S.S.P., p. 349
(10)	On the Dasottara (-dharma)	9	1 a-17 b	(34) Das'uttara-suttanta. S.S.P., p. 349
(11)	On the Ekottara (-dharma)	10	1 a-7 b	
(12)	On the Trirâsi (-dharma)		7 b-10 b	
(13)	On the Mahânidâna-upâya		10 b-18 b	(15) Mahânidâna-sutta. S.S.P., pp. 245-262 (text), 263-279 (a Fr. translation)
(14)	On the question of Sakra Devânâm Indra		18 b-29 b	(21) Sakka-pamhâ-sutta. S.S.P., pp. 345-6
(15)	On (the city) Ötho-i (?)	11	1 a-15 a	
(16)	On (the Grihapati-putra) Sugâta (?) 'well born'. Cf. No. 542 (135)		15 a-23 b	(31) Sigâlo-vâda-sutta. S.S.P., pp. 297-310 (text), 311-320 (an English translation)
(17)	On the pureness (of practice)	12	1 a-14 a	
(18)	On the self-joyfulness		14 a-23 b	(28) Sampadâniya-sutta. S.S.P., p. 348
(19)	On the Mahâsamaya (great assembly)		24 a-31 b	(20) Mahâsamaya-sutta, pp. 280-288 (text), 289-296 (an English translation)

NO. 545: TITLE. FASC. FOL. PĀLI.

Varga 3; 10 Sūtras.

- | | | | | |
|--|-----------|----------|---|--|
| (20) On (the Mānava) Ambashtha (?) | 13 | 1 a-23 a | { | (3) Ambattha-sutta. S. P., pp. 339-340 |
| (21) On the Brahmagāla (lit. Brahma-moving) | | | | 14 |
| (22) On (the Brāhmaṇa) named Planting virtue (?) | 15 | 1 a-10 a | { | |
| (23) On (the Brāhmaṇa) Kuladanta | | | | 10 a-26 a |
| (24) On (the Gṛīhapati-putra) named Firmness (Sthira?) | 16 | 1 a-6 a | { | |
| (25) On the Akela-brahmakārin (whose patronymic was Kāsyapa) | | | | 6 a-12 b |
| (26) On the Traividya | 12 b-21 a | { | (13) Teviga-suttanta. S. S. P., p. 343; S. B. E., vol. xi | |
| (27) On the Srāmaṇya-phala | | | 17 | 1 a-10 b |
| (28) On (the Brahmakārin) Pu-khā-pholeu (i.e. Puṭapāla, or Pustapāda?) | 10 b-20 b | { | | |
| (29) On (the Brāhmaṇa) Lu-kō (?) | | | 21 a-26 a | { |

Varga 4; 1 Sūtra.

(30) On the record of the world:—

NO. 545: TITLE.	FASC.	FOL.
Chap. 1, on Gambudvīpa	18	1 a-13 a
„ 2, on Uttarakuru		13 a-19 b
„ 3, on the holy Kakravarti-rāga		19 b-26 b
„ 4, on the Narakas	19	1 a-20 a
„ 5, on the Nāga and birds		20 b-27 a
„ 6, on the Asuras	20	1 a-4 b
„ 7, on the Katurdivya (or Mahārāgas)		4 b-7 a
„ 8, on the Trayastrimsas		7 a-29 a
„ 9, on the three misfortunes	21	1 a-14 b
„ 10, on the fighting (of the Devas and Asuras)		14 b-24 b
„ 11, on the three middle Kalpas	22	1 a-3 b
„ 12, on the original cause of the world		4 a-21 a

Thus six Sūtras in No. 545 (viz. 5, 11, 12, 15, 17, 30) seem not to be given in the Pāli text, or at least with different titles. At the same time, the following ten Sūtras seem to be left out in No. 545:—(6) Mahāli-suttanta, S. S. P., p. 341; (7) Gāliya-suttanta, pp. 341-2; (10) Subha-sutta, pp. 154-165; (17) Mahā-sudassana-sutta, pp. 344-5, this is, however, found in No. 542 (68); (22) Mahāsāpattihāna-sutta, p. 346; (24) Pāṭika-sutta, pp. 346-7; (27) Aggañña-suttanta, p. 348; (29) Pāsādika-sutta,

p. 348; (30) Lakkhana-suttanta, p. 348; (32) Ātānātiya-sutta, pp. 321-337. It is, however, possible that if No. 545 is compared with the Pāli text minutely, some of these Sūtras may still be found.

546 別譯雜阿含經

Pieh-i-tsā-ō-hân-kin.

‘A different translation of Samyaktāgama-sūtra.’

Saktavargāgama-sūtra (?).

K'-yuen-lu, fasc. 6, fol. 19 b; Conc. 451. Translated under the three Tshin dynasties, A. D. 350-431; but the translator's name is lost. 20 fasciculi. It agrees with Tibetan. K'-yuen-lu, s. v.

547 雜阿含經

Tsā-ō-hân-kin.

Samyuktāgama-sūtra.

Translated under the Wēi and Wu dynasties, A. D. 220-280; but the translator's name is lost. 1 fasciculus. 25 short Sūtras collected.

The above two works are extracts from a full text as that of No. 544. K'-tsin, fasc. 29, fol. 9 b.

548 長阿含十報法經

Khân-ō-hân-shi-pāo-fā-kin.

‘Sūtra on the law of ten rewards in the Dīrghāgama.’

Translated by Ân Shi-kāo, of the Eastern Hân dynasty, A. D. 25-220. 2 fasciculi. This is an earlier translation of No. 545 (10), i.e. the Dasottara-sūtra. It contains 550 dharma. Piāo-mu, fasc. 6, fol. 19 b; K'-tsin, fasc. 29, fol. 7 a.

549 起世因本經

Khi-shi-yin-pan-kin.

‘Sūtra on the original cause of raising the world (?).’

Translated by Dharmagupta, of the Sui dynasty, A. D. 589-618. 10 fasciculi; 12 chapters.

550 起世經

Khi-shi-kin.

‘Sūtra on raising the world (?).’

Translated by Gñānagupta, of the Sui dynasty, A. D. 589-618. 10 fasciculi; 12 chapters.

551 佛說樓炭經

Fo-shwo-leu-thân-kin.

‘Sūtra on the Lokadhātu (?) spoken by Buddha.’

Translated by Fā-li, together with Fā-kū, of the

Western Tsin dynasty, A. D. 265-316. 6 fasciculi; 13 chapters.

The above three works are earlier translations of No. 545 (30), i. e. the Sūtra on the record of the world, in the Dirghāgama. *K'-yuen-lu*, fasc. 6, fol. 22 a; *K'-tsiñ*, fasc. 29, fol. 8 b.

552 佛般泥洹經

Fo-pân-ni-yuen-kiñ.

'Buddha-parinirvāna-sūtra.'

Mahāparinirvāna-sūtra.

K'-yuen-lu, fasc. 6, fol. 20 a; Conc. 166. Translated by Po Fā-tsu, A. D. 290-306, of the Western Tsin dynasty, A. D. 265-316. 2 fasciculi. This is an earlier translation of Nos. 118, 119, 545 (2); and it agrees with Tibetan. *K'-yuen-lu*, fasc., s. v. For the comparison with the Pāli text of the *Mahāparinibbāna-sutta*, see the Sacred Books of the East, vol. xi, pp. xxxvi-xxxix.

553 佛說人本欲生經

Fo-shwo-zan-pan-yü-shañ-kiñ.

'Sūtra spoken by Buddha on the Avidyā, *Trishā*, and *Gāti* (i. e. three of the twelve *Nidānas*) of man.'

Translated by Ân Shi-kão, A. D. 146, of the Eastern Hân dynasty, A. D. 25-220. 1 fasciculus. This is an earlier translation of No. 545 (13), i. e. the *Mahānidāna-upāya-sūtra*, in the *Dirghāgama*. *K'-yuen-lu*, fasc. 6, fol. 20 b.

554 佛說梵網六十二見經

Fo-shwo-fân-wân-liu-shi-'rh-kien-kiñ.

'Sūtra spoken by Buddha on sixty-two (different) views of the net of Brahma.'

Brahma-gāla-sūtra.

A. R., p. 483; A. M. G., p. 286. Translated by *K' K'ien*, of the Wu dynasty, A. D. 222-280. 1 fasciculus. This is an earlier translation of No. 545 (21). *K'-yuen-lu*, fasc. 6, fol. 21 a.

555 佛說尸迦羅越六方禮經

Fo-shwo-sh'-kiā-lo-yueh-liu-fân-li-kiñ.

'Sūtra spoken by Buddha on the worship of six quarters (i. e. four cardinal points and zenith and nadir), being the *Śigālo* (or *Srigāla* ?)-vā(da).'

Translated by Ân Shi-kão, of the Eastern Hân dynasty, A. D. 25-220. 8 leaves. This is an earlier and shorter translation of Nos. 542 (135) and 545 (16). *K'-yuen-lu*, fasc. 6, fol. 20 b. A partial English translation has been published by Mr. Beal, in his Catalogue, p. 112.

556

中本起經

Kuñ-pan-khi-kiñ.

'*Madhyama-ityukta-sūtra.*'

Translated by *Thân-kwo* (*Dharmaphala*), together with *Khân Mañ-siān*, A. D. 207, of the Eastern Hân dynasty, A. D. 25-220. 2 fasciculi; 15 chapters. This is said to be an extract from a full text of the *Dirghāgama*, No. 545. *K'-yuen-lu*, fasc. 6, fol. 22 a. This is a life of *Sākyamuni*. The subject of the first chapter is his turning the wheel of the law, and that of the fifteenth is his eating the horse-barley.

557

佛說七知經

Fo-shwo-tshi-k'-kiñ.

'Sūtra spoken by Buddha on the seven kinds of knowledge.'

Translated by *K' K'ien*, of the Wu dynasty, A. D. 222-280. 3 leaves. This is an earlier translation of No. 542 (1), i. e. the Sūtra on the good law, in the *Madhyamāgama*. *K'-yuen-lu*, fasc. 6, fol. 22 a.

558

佛說鹹水喻經

Fo-shwo-hhien-shui-yü-kiñ.

'Sūtra spoken by Buddha on the salt-water comparison.'

Translated under the Western Tsin dynasty, A. D. 265-316; but the translator's name is lost. 2 leaves. This is an earlier translation of No. 542 (4), i. e. the Sūtra on the water comparison, in the *Madhyamāgama*. *K'-yuen-lu*, fasc. 6, fol. 22 b.

559 佛說一切流攝守因經

Fo-shwo-yi-tshî-liu-shō-sheu-yin-kiñ.

'Sūtra spoken by Buddha on the cause of all the *Āsravas* or sins.'

Translated by Ân Shi-kão, of the Eastern Hân dynasty, A. D. 25-220. 5 leaves. This is an earlier translation of No. 542 (10), i. e. the *Āsrava-kshaya-sūtra*, in the *Madhyamāgama*. *K'-yuen-lu*, fasc. 6, fol. 22 b.

560 佛說閻羅王五天使者經

Fo-shwo-yen-lo-wân-wu-thien-sh'-kō-kiñ.

'Sūtra spoken by Buddha on the five heavenly messengers of the King Yama.'

Translated by *Hwui-kien*, of the earlier Sun dynasty, A. D. 420-479. 4 leaves.

561 佛說鐵城泥犁經

Fo-shwo-thie-khân-ni-li-kiñ.

'Sūtra spoken by Buddha on the iron-castle *Naraka*.'

Translated by Thân-wu-lân (Dharmaraksha?), of the Eastern Tsin dynasty, A. D. 317-420. 6 leaves.

The above two works are similar translations of No. 542 (64), i. e. the Sūtra on the heavenly messengers, in the Madhyamāgama. K'-yuen-lu, fasc. 6, fol. 23 b.

562 佛說古來世時經

Fo-shwo-ku-lâi-shi-sh'-kin.

'Sūtra spoken by Buddha on the world and time of the past and future.'

Translated under the Western Tsin dynasty, A. D. 265-316. 6 leaves. This is an earlier translation of No. 542 (13), i. e. the Sūtra on the account of the former cause (etc.), in the Madhyamāgama. K'-yuen-lu, fasc. 6, fol. 24 a.

563 佛說阿那律八念經

Fo-shwo-ô-nâ-liu-pâ-nien-kin.

'Sūtra spoken by Buddha on the eight intense thoughts of Anuruddha.'

Translated by K' Yao, A. D. 185, of the Eastern Hân dynasty, A. D. 25-220. 5 leaves. This is an earlier translation of No. 542 (74), i. e. the Sūtra on the eight intense thoughts, in the Madhyamāgama. K'-yuen-lu, fasc. 6, fol. 24 a.

564 佛說離睡經

Fo-shwo-li-shui-kin.

'Sūtra spoken by Buddha on the freedom from sleep.'

Translated by Ku Fâ-hu (Dharmaraksha), of the Western Tsin dynasty, A. D. 265-316. 3 leaves. This is an earlier translation of No. 542 (83), i. e. the Sūtra on the sleepiness of the Sthavira (Maudgalyāyana), in the Madhyamāgama. K'-yuen-lu, fasc. 6, fol. 24 a.

565 佛說是法非法經

Fo-shwo-sh'-fâ-fê-fâ-kin.

'Sūtra spoken by Buddha on the law, true and not true.'

Translated by Ân Shi-kâo, of the Eastern Hân dynasty, A. D. 25-220. 4 leaves. This is an earlier translation of No. 542 (85), i. e. the Sūtra on the true man, in the Madhyamāgama. K'-yuen-lu, fasc. 6, fol. 24 a.

566 佛說樂想經

Fo-shwo-lô-siân-kin.

Sūtra spoken by Buddha on the idea of happiness.'

Translated by Ku Fâ-hu (Dharmaraksha), of the Western Tsin dynasty, A. D. 265-316. 2 leaves. This is an earlier translation of No. 542 (106), i. e. the Sūtra

on consciousness, in the Madhyamāgama. K'-yuen-lu, fasc. 6, fol. 25 b.

567 佛說漏分布經

Fo-shwo-leu-fan-pu-kin.

'Sūtra spoken by Buddha on the explanation of Âsrava (?)'

Translated by Ân Shi-kâo, of the Eastern Hân dynasty, A. D. 25-220. 7 leaves. This is an earlier translation of No. 542 (111), i. e. the Brahmakāryâ-sūtra, in the Madhyamāgama. K'-yuen-lu, fasc. 6, fol. 25 b.

568 佛說阿耨跋經

Fo-shwo-ô-neu-fu-kin.

'Sūtra spoken by Buddha on (the village) Anupâ (ta?).'

Translated by Thân-wu-lân (Dharmaraksha?), of the Eastern Tsin dynasty, A. D. 317-420. 7 leaves. This is an earlier translation of No. 542 (112), i. e. the Sūtra on Anupâ (ta?), in the Madhyamāgama. K'-yuen-lu, fasc. 6, fol. 25 b.

569 佛說求欲經

Fo-shwo-khiu-yü-kin.

'Sūtra spoken by Buddha on desire.'

Translated by Fâ-kü, of the Western Tsin dynasty, A. D. 265-316. 12 leaves. This is an earlier translation of No. 542 (87), i. e. the Sūtra on the uncleanness, in the Madhyamāgama. K'-yuen-lu, fasc. 6, fol. 24 b.

570 佛說受歲經

Fo-shwo-sheu-sui-kin.

'Sūtra spoken by Buddha on receiving the year (?)'

Translated by Ku Fâ-hu (Dharmaraksha), of the Western Tsin dynasty, A. D. 265-316. 5 leaves. This is an earlier translation of No. 542 (89), i. e. the Sūtra on the Bhikshu's asking (other worthies), in the Madhyamāgama. K'-yuen-lu, fasc. 6, fol. 24 b.

571 佛說梵志計水淨經

Fo-shwo-fân-k'-ki-shui-tsin-kin.

'Sūtra spoken by Buddha on the Brahmakārin who thinks water pure.'

Translated under the Western Tsin dynasty, A. D. 265-316; but the translator's name is lost. 3 leaves. This is an earlier translation of No. 542 (93), i. e. the Sūtra of a similar title to that of No. 571, in the Madhyamāgama. K'-yuen-lu, fasc. 6, fol. 25 a.

572 佛說伏姪經

Fo-shwo-fu-yin-kin.

'Sūtra spoken by Buddha on overcoming lust.'

Translated by Fā-kū, of the Western Tsin dynasty, A. D. 265-316. 4 leaves. This is an earlier translation of No. 542 (126), i. e. the Sūtra on the practice of desire, in the Madhyamāgama. K'-yuen-lu, fasc. 6, fol. 26 b.

573 佛說魔燒亂經

Fo-shwo-mo-zāo-lwân-kin.

'Sūtra spoken by Buddha on (Maudgalyāyana's) temptation by the Māra.'

Translated under the Eastern Hân dynasty, A. D. 25-220; but the translator's name is lost. 10 leaves.

574 佛說弊魔試目連經

Fo-shwo-pi-mo-sh'-mu-lien-kin.

'Sūtra spoken by Buddha on Maudgalyāyana's temptation by the wicked Māra.'

Translated by K' Khien, of the Wu dynasty, A. D. 222-280. 7 leaves.

The above two works are earlier translations of No. 542 (131), i. e. the Sūtra on the subjugation of the Māra, in the Madhyamāgama. K'-yuen-lu, fasc. 6, fol. 26 b.

575 佛說泥犁經

Fo-shwo-ni-li-kin.

'Sūtra spoken by Buddha on the Naraka.'

Translated by Thán-wu-lân (Dharmaraksha?), of the Eastern Tsin dynasty, A. D. 317-420. 14 leaves. This is a similar translation of No. 542 (199), i. e. the Sūtra on the state of wisdom and foolishness, in the Madhyamāgama. K'-yuen-lu, fasc. 7, fol. 2 a.

576 佛說優婆夷墮舍迦經

Fo-shwo-yiu-pho-i-to-shō-kiā-kin.

'Sūtra spoken by Buddha to the Upāsikā To-shō-kiā (?).'

Translated under the earlier Suñ dynasty, A. D. 420-479; but the translator's name is lost. 4 leaves.

577 佛說齋經

Fo-shwo-kāi-kin.

'Sūtra spoken by Buddha on fasting (Uposatho in Pāli).'

Translated by K' Khien, of the Wu dynasty, A. D. 222-280. 4 leaves.

The above two works are similar translations of No. 542 (202), i. e. the Sūtra on keeping a fast, in the Madhyamāgama. K'-yuen-lu, fasc. 7, fol. 2 a.

578

佛說苦陰經

Fo-shwo-khu-yin-kin.

'Sūtra spoken by Buddha on the Duḥkha-skandha (?).'

Translated under the Eastern Hân dynasty, A. D. 25-220; but the translator's name is lost. 6 leaves. This is an earlier translation of No. 542 (99), i. e. part 1 of the Sūtra on the Duḥkha-skandha, in the Madhyamāgama. K'-yuen-lu, fasc. 6, fol. 25 a.

579 佛說苦陰因事經

Fo-shwo-khu-yin-yin-sh'-kin.

'Sūtra spoken by Buddha on the cause of the Duḥkha-skandha.'

Translated by Fā-kū, of the Western Tsin dynasty, A. D. 265-316. 6 leaves.

580 佛說釋摩男本經

Fo-shwo-shih-mo-nān-pan-kin.

'Sūtra on the cause spoken by Buddha to Sākya Mahānāman.'

Translated by K' Khien, of the Wu dynasty, A. D. 222-280. 5 leaves.

The above two works are earlier translations of No. 542 (100), i. e. part 2 of the Sūtra on the Duḥkha-skandha, in the Madhyamāgama. K'-yuen-lu, fasc. 6, fol. 25 a.

581 佛說鞞摩肅經

Fo-shwo-pi-mo-suh-kin.

'Sūtra spoken by Buddha to Vīmanas (?).'

Translated by Guṇabhadra, of the earlier Suñ dynasty, A. D. 420-479. 5 leaves. This is a later translation of No. 542 (209), i. e. the Sūtra spoken to Vīmanas (?), in the Madhyamāgama. K'-yuen-lu, fasc. 7, fol. 2 b.

582 佛說婆羅門子命終愛 念不離經

Fo-shwo-pho-lo-man-tsz'-miñ-kuñ-ai-nien-pu-li-kin.

'Sūtra spoken by Buddha to a Brāhmana who could not become free from tender thoughts at the death of his son.'

Translated by Ân Shi-kāo, of the Eastern Hân dynasty, A. D. 25-220. 5 leaves. This is an earlier translation of No. 542 (216), i. e. the Sūtra on the production of love, in the Madhyamāgama. K'-yuen-lu, fasc. 7, fol. 2 b.

583 佛說十支居士八城人經

Fo-shwo-shi-k'-kü-sh'-pā-khān-zan-kin.

'Sūtra spoken by Buddha to the Grīhapati, being a man possessed of eight cities and ten families (?).'

Translated by Ân Shi-kão, of the Eastern Hân dynasty, A. D. 25-220. 4 leaves. This is an earlier translation of No. 542 (217), i. e. the Sûtra spoken by Ânanda to the Grîhapati possessed of eight cities (?), in the Madhyamâgama. *K'-yuen-lu*, fasc. 7, fol. 2 b.

584 佛說邪見經

Fo-shwo-siê-kien-kin.

'Sûtra spoken by Buddha on the unjust views.'

Translated under the Eastern Tsin dynasty, A. D. 317-420; but the translator's name is lost. 2 leaves. This is a later translation of No. 542 (220), i. e. the Sûtra on the view of the Tathâgata, in the Madhyamâgama. *K'-yuen-lu*, fasc. 7, fol. 3 a.

585 佛說箭喻經

Fo-shwo-tsien-yü-kin.

'Sûtra spoken by Buddha on the arrow comparison.'

Translated under the Eastern Tsin dynasty, A. D. 317-420; but the translator's name is lost. 4 leaves. This is a similar translation of No. 542 (221), i. e. the Sûtra of the same title as that of No. 585, in the Madhyamâgama. *K'-yuen-lu*, fasc. 7, fol. 3 a.

586 佛說普法義經

Fo-shwo-phu-fâ-i-kin.

'Sûtra spoken by Buddha on the universal meaning of the law.'

Translated by Ân Shi-kão, A. D. 152, of the Eastern Hân dynasty, A. D. 25-220. 10 leaves.

587 佛說廣義法門經

Fo-shwo-kwân-i-fâ-man-kin.

'Sûtra spoken by Buddha on the gate of the law of wide meaning.'

Translated by Paramârtha, of the *Khan* dynasty, A. D. 557-589. 10 leaves.

The above two works are similar translations of a chapter in the Madhyamâgama, No. 542; but the title of the chapter is not mentioned in *K'-yuen-lu*, fasc. 6, fol. 3 a; *Piào-mu*, fasc. 6, fol. 28 b; *K'-tsin*, fasc. 31, fol. 3 a.

588 佛說戒德香經

Fo-shwo-kiê-tôh-hhiân-kin.

'Sûtra spoken by Buddha on the fragrance of the virtue of Śīla.'

Translated by Thân-wu-lân (Dharmaraksha?), of the Eastern Tsin dynasty, A. D. 317-420. 2 leaves. This is a similar translation of No. 543 (23), i. e. the chapter on the Lord of the earth, in the Ekottarâgama. *K'-yuen-lu*, fasc. 7, fol. 3 b.

589 佛說四人出現世間經

Fo-shwo-sz'-zan-khu-hhien-shi-kin.

'Sûtra spoken by Buddha on four men's appearance in the world.'

Translated by Gunabhadra, of the earlier Suñ dynasty, A. D. 420-479. 4 leaves. This is a later translation of No. 543 (26), i. e. the chapter on the four kinds of the cutting of thought, in the Ekottarâgama. *K'-yuen-lu*, fasc. 6, fol. 3 b.

590 佛說諸法本經

Fo-shwo-ku-fâ-pan-kin.

'Sûtra spoken by Buddha on the origin of Sarva-dharma.'

Translated by *K' Khien*, of the Wu dynasty, A. D. 222-280. 1 leaf. This is an earlier translation of No. 542 (113), i. e. the Sûtra of the same title as that of No. 590, in the Madhyamâgama. *K'-yuen-lu*, fasc. 6, fol. 26 a.

591 佛說瞿曇彌記果經

Fo-shwo-khü-thân-mi-ki-kwo-kin.

'Sûtra spoken by Buddha on the prophecy of Gautamî.'

Translated by Hwui-kien, A. D. 457, of the earlier Suñ dynasty, A. D. 420-479. 8 leaves. This is a later translation of No. 542 (116), i. e. the Sûtra on Gautamî, in the Madhyamâgama. *K'-yuen-lu*, fasc. 6, fol. 26 a. There is another translation similar to Nos. 542 (116) and 591, viz. chap. 9 of No. 556.

592 佛說梵志阿毘經

Fo-shwo-fân-k'-ô-fu-kin.

'Sûtra spoken by Buddha on the Brahmakârin Ambashthâ (?).'

Translated by *K' Khien*, of the Wu dynasty, A. D. 222-280. 1 fasciculus. This is an earlier translation of No. 545 (20), i. e. the Sûtra on (the Mânava) Ambashthâ (?), in the Dîrghâgama. *K'-yuen-lu*, fasc. 6, fol. 21 a.

593 佛說寂志果經

Fo-shwo-tsi-k'-kwo-kin.

'Sûtra spoken by Buddha on the fruit of the calm-minded (i. e. *Śrâmanya-phala*).'

Translated by Thân-wu-lân (Dharmaraksha?), of the Eastern Tsin dynasty, A. D. 317-420. 1 fasciculus. This is a similar translation of No. 545 (27), i. e. the *Śrâmanya-phala-sûtra*, in the Dîrghâgama. *K'-yuen-lu*, fasc. 6, fol. 21 a.

594 佛說賴吒和羅經

Fo-shwo-lâi-khâ-hô-lo-kin.

'Sûtra spoken by Buddha on (the Grîhapati) Râshtrapâla (?).'

Translated by *K' K'ien*, of the Wu dynasty, A. D. 222-280. 12 leaves. This is an earlier translation of No. 542 (132), i. e. the Sūtra of the same title as that of No. 594, in the Madhyamāgama. *K'-yuen-lu*, fasc. 6, fol. 27 a.

595 佛說善生子經

Fo-shwo-shân-shaû-tsz'-kiñ.

'Sūtra spoken by Buddha to the son of Sugāta.'

Translated by *Ku Fâ-hu* (Dharmaraksha), of the Western Tsin dynasty, A. D. 265-316. 9 leaves. This is a similar translation of No. 542 (135), i. e. the Sūtra spoken to Sugāta in the Madhyamāgama, and also Nos. 545 (16), 555, being the Sigālo (or Srigāla?)-vāda. Cf. *K'-yuen-lu*, fasc. 6, fol. 27 a.

596 佛說數經

Fo-shwo-shu-kiñ.

'Sūtra spoken by Buddha to Saṅkhyā (-maudgalyāyana).'

Translated by *Fâ-kü*, of the Western Tsin dynasty, A. D. 265-316. 6 leaves. This is an earlier translation of No. 542 (144), i. e. the Sūtra spoken to Saṅkhyā-maudgalyāyana, in the Madhyamāgama. *K'-yuen-lu*, fasc. 6, fol. 27 a.

597 佛說梵志類波羅延問 種尊經

Fo-shwo-fân-k'-nō-po-lo-yen-wan-
kuñ-tsun-kiñ.

'Sūtra spoken by Buddha on the superiority of the caste (of Brāhmanas) in answer to the Brahmakārin Nō-po-lo-yen (?).'

Translated by *Thân-wu-lân* (Dharmaraksha), of the Eastern Tsin dynasty, A. D. 317-420. 8 leaves. This is a similar translation of No. 542 (151), i. e. the Sūtra spoken to Asva (?), in the Madhyamāgama. *K'-yuen-lu*, fasc. 6, fol. 27 b.

598 佛說四諦經

Fo-shwo-sz'-ti-kiñ.

'Sūtra spoken by Buddha on the four truths.'

Katus-satya-sūtra.

A. R., p. 476; A. M. G., p. 279. Translated by *Ân Shi-káo*, of the Eastern Hân dynasty, A. D. 25-220. 10 leaves. This is an earlier translation of No. 542 (31), i. e. the Sūtra on the explanation of the holy truths, in the Madhyamāgama. *K'-yuen-lu*, fasc. 6, fol. 22 b.

599 佛說恒水經

Fo-shwo-haû-shui-kiñ.

Sūtra spoken by Buddha on the river Gaṅgā (comparison).'

Translated by *Fâ-kü*, of the Western Tsin dynasty, A. D. 265-316. 4 leaves. This is an earlier translation of No. 542 (37), i. e. the Sūtra on (the country of) Kampā (?), in the Madhyamāgama. *K'-yuen-lu*, fasc. 6, fol. 23 a.

600 佛說瞻婆比丘經

Fo-shwo-kan-pho-pi-k'hiu-kiñ.

'Sūtra spoken by Buddha on the Bhikshu Kampa.'

Translated by *Fâ-kü*, of the Western Tsin dynasty, A. D. 265-316. 4 leaves. This is an earlier translation of No. 542 (122), i. e. the Sūtra on Kampa, in the Madhyamāgama. *K'-yuen-lu*, fasc. 6, fol. 26 a.

601 佛說本相倚致經

Fo-shwo-pan-siân-i-k'-kiñ.

'Sūtra spoken by Buddha on the fundamental relationship (or causation).'

Translated by *Ân Shi-káo*, of the Eastern Hân dynasty, A. D. 25-220. 3 leaves.

602 佛說緣本致經

Fo-shwo-yuen-pan-k'-kiñ.

'Sūtra spoken by Buddha on the fundamental causation.'

Translated under the Eastern Tsin dynasty, A. D. 317-420; but the translator's name is lost. 2 leaves. The above two works are similar translations of No. 542 (51), i. e. the Sūtra on the fundamental limit, in the Madhyamāgama. *K'-yuen-lu*, fasc. 6, fol. 23 a.

603 佛說頂生王故事經

Fo-shwo-tiñ-shaû-wân-ku-sh'-kiñ.

'Sūtra spoken by Buddha on the former account of the King Mūrdhaga.'

Translated by *Fâ-kü*, of the Western Tsin dynasty, A. D. 265-316. 7 leaves.

604 佛說文陀竭王經

Fo-shwo-wan-tho-kiê-wân-kiñ.

'Sūtra spoken by Buddha on the King Māndhātṛi.'

Translated by Dharmaraksha, of the Northern Liân dynasty, A. D. 397-439. 4 leaves.

The above two works are similar translations of No. 542 (60), i. e. the Sūtra on the four continents, in the Madhyamāgama. *K'-yuen-lu*, fasc. 6, fol. 23 a. Cf. Burnouf, 'Introduction,' p. 65 seq., translated from the Divyāvadāna. For the Sanskrit text, see the Catalogue of the Hodgson Manuscripts, III. 25, 26; V. 51; VI. 46.

605 三歸五戒慈心厭離 功德經

Sân-kwêi-wu-kiê-tshz'-sin-yen-li-
kuñ-tôh-kiñ.

'Sûtra on the merits of the Trisarana (three-refuges), Pañka-sila (five precepts), compassionate thought and disliking and becoming free (from the world).'

Translated under the Eastern Tsin dynasty, A. D. 317-420; but the translator's name is lost. 1 leaf.

606 佛說須達經

Fo-shwo-sü-tâ-kiñ.

'Sûtra spoken by Buddha to Sudatta.'

Translated by Gunavṛddhi, A. D. 495, of the Tshi dynasty, A. D. 479-502. 4 leaves.

The above two works are similar translations of No. 542 (155), i. e. the Sûtra spoken to Sudatta, in the Madhyamâgama. K'-yuen-lu, fasc. 6, fol. 27 b.

607 佛爲黃竹園老婆羅門 說學經

Fo-wêi-kwân-ku-yuen-lâo-pho-lo-man-
shwo-hhiâo-kiñ.

'Sûtra on learning addressed by Buddha to the old Brâhmana of the yellow bamboo garden (Pitavenuvana?).'

Translated under the earlier Sun dynasty, A. D. 420-479; but the translator's name is lost. 5 leaves. This is a later translation of No. 542 (157), i. e. the Sûtra spoken in the yellow reed garden, in the Madhyamâgama. K'-yuen-lu, fasc. 6, fol. 28 a.

608 佛說梵摩喻經

Fo-shwo-fân-mo-yü-kiñ.

'Sûtra spoken by Buddha on the Brahma comparison (?).'

Translated by K' Khien, of the Wu dynasty, A. D. 222-280. 11 leaves. This is an earlier translation of No. 542 (161), i. e. the Sûtra on (the conversion of the Brahmakârin) Brahman (?), in the Madhyamâgama. K'-yuen-lu, fasc. 7, fol. 1 a.

609 佛說尊上經

Fo-shwo-tsun-shân-kiñ.

'Sûtra spoken by Buddha on the honourable one (?).'

Translated by Ku Fâ-hu (Dharmaraksha), of the Western Tsin dynasty, A. D. 265-316. 4 leaves. This is an earlier translation of No. 542 (166), i. e. the Sûtra on the worthy in the Vihâra of Sâkyamuni (?), in the Madhyamâgama. K'-yuen-lu, fasc. 7, fol. 1 a.

610 佛說鸚鵡經

Fo-shwo-yiñ-wu-kiñ.

'Sûtra spoken by Buddha to (the Brâhmana) named Suka (parrot).'

Translated by Gunabhadra, of the earlier Sun dynasty, A. D. 420-479. 10 leaves.

611 佛說兜調經

Fo-shwo-teu-thiâo-kiñ.

'Sûtra spoken by Buddha on or to Teu-thiâo (Devadatta?).'

Translated under the Western Tsin dynasty, A. D. 265-316; but the translator's name is lost. 4 leaves.

The above two works are similar translations of No. 542 (170), i. e. the Sûtra spoken to Suka, in the Madhyamâgama. K'-yuen-lu, fasc. 7, fol. 1 a. These Sûtras relate, that there was a white dog in the house of a Grihapati or Brâhmana named Suka, in Srâvastî. This dog barked at Buddha, when the latter approached the house for alms. Then the dog was told by Buddha, that he was a Brahmakârin named Teu-thiâo (?) in his former birth, and constantly made a noise in asking food; but now having been born as a dog, he could simply bark, and that he should be silent. Afterwards Suka, the son of the former Brahmakârin, and the master of the present dog, was very angry with Buddha, having learnt that his favourite dog was greatly offended by Buddha. Then Buddha taught him the doctrine of Karma.

The two characters 分衛 Fan-wêi are used in No. 610 and some other works (e. g. No. 16) in the sense of 'going about in the search of alms.' This term may literally be rendered as 'to divide an outpost or frontier town and garrison,' but not streets in general, as Mr. Beal translates in his Catalogue, p. 48, l. 5. Moreover, Fan-wêi is generally understood as a transliteration, the original of which may be Paindapatika, one of the twelve Dhûtas. Cf. col. 108.

612 佛說意經

Fo-shwo-i-kiñ.

'Sûtra spoken by Buddha on thought.'

Translated by Ku Fâ-hu (Dharmaraksha), of the Western Tsin dynasty, A. D. 265-316. 3 leaves. This is an earlier translation of No. 542 (172), i. e. the Sûtra on thought, in the Madhyamâgama. K'-yuen-lu, fasc. 7, fol. 1 b.

613 佛說應法經

Fo-shwo-yiñ-fâ-kiñ.

'Sûtra spoken by Buddha on the law of the fitness (of cause and effect).'

Translated by Ku Fâ-hu (Dharmaraksha), of the Western Tsin dynasty, A. D. 265-316. 5 leaves. This

is an earlier translation of No. 542 (174), i. e. the Sūtra on the law of receiving, in the Madhyamāgama. *K'-yuen-lu*, fasc. 7, fol. 1 b.

614 佛說波斯匿王太后崩塵土全身經

Fo-shwo-po-sz'-ni-wân-thâi-heu-paṇ-khân-tu-fan-shan-kiñ.

'Sūtra spoken by Buddha to the King Prasenagit, who put dust on his body at the death of his mother (and came to see Buddha).'

Translated by Fâ-kü, of the Western Tsin dynasty, A. D. 265-316. 4 leaves. This is an earlier translation of a Sūtra in No. 543 (26), i. e. the chapter on the four kinds of the cutting of thought, in the Ekottarāgama. *K'-yuen-lu*, fasc. 7, fol. 4 a.

615 須摩提女經

Sü-mo-thi-nü-kiñ.

'Sūtra on Sumati, the daughter (of Anāthapindada).'

Translated by *K' K'ien*, of the Wu dynasty, A. D. 222-280. 20 leaves.

616 佛說三摩竭經

Fo-shwo-sân-mo-kiê-kiñ.

'Sūtra spoken by Buddha on Sumati (?).'

Translated by *Ku Lüh-yen*, of the Wu dynasty, A. D. 222-280. 9 leaves.

The above two works are earlier translations of a Sūtra in No. 543 (30), i. e. the chapter on Suda, in the Ekottarāgama. *K'-tsiñ*, fasc. 26, fol. 22 b.

617 佛說婆羅門避死經

Fo-shwo-pho-lo-man-pi-sz'-kiñ.

'Sūtra spoken by Buddha on some Brāhmanas (who mean) to avoid death.'

Translated by *Ân Shi-kão*, of the Eastern Hân dynasty, A. D. 25-220, 1 leaf. This is an earlier translation of a Sūtra in No. 543 (31), i. e. the chapter on the higher increasing, in the Ekottarāgama. *K'-yuen-lu*, fasc. 7, fol. 4 a.

618 施食獲五福報經

Sh'-shi-kwo-wu-fu-pâo-kiñ.

'Sūtra on obtaining five happy rewards by giving food.'

Translated under the Eastern Tsin dynasty, A. D. 265-316; but the translator's name is lost. 2 leaves. This is a similar translation of a Sūtra in No. 543 (32), i. e. the chapter on the collection of good (qualities), in the Ekottarāgama. *K'-yuen-lu*, fasc. 7, fol. 4 a.

619 頻毗娑羅王詣佛供養經

Phin-phi-shâ-lo-wân-i-fo-kuñ-yân-kiñ.

'Sūtra on the King Bimbisāra's coming to worship Buddha.'

Translated by Fâ-kü, of the Western Tsin dynasty, A. D. 265-316. 5 leaves. This is an earlier translation of a Sūtra in No. 543 (34), i. e. the chapter on equanimity, in the Ekottarāgama. *K'-yuen-lu*, fasc. 7, fol. 4 b.

620 佛說長者子六過出家經

Fo-shwo-khân-kö-tsz'-liu-kwo-khu-kiâ-kiñ.

'Sūtra spoken by Buddha on the son of a Sreshṭhin (elder or rich merchant) who forsook home six times (liu-kwo; and who, for the seventh time, became a disciple of Buddha).'

Translated by *Hwui-kien*, A. D. 457, of the earlier Suni dynasty, A. D. 420-479. 3 leaves. This is a later translation of a Sūtra in No. 543 (35), i. e. the chapter on the collection of unjust things, in the Ekottarāgama. *K'-yuen-lu*, fasc. 7, fol. 4 b.

621 佛說鷲峯摩經

Fo-shwo-yân-küê-mo-kiñ.

'Sūtra spoken by Buddha on Aṅgulimālya.'

Translated by *Ku Fâ-hu* (Dharmaraksha), of the Western Tsin dynasty, A. D. 265-316. 7 leaves.

622 佛說鷲峯髻經

Fo-shwo-yân-küê-ki-kiñ.

'Sūtra spoken by Buddha on Aṅgulimālya.'

Translated by *Ku Fâ-hu* (Dharmaraksha), of the Western Tsin dynasty A. D. 265-316. 7 leaves.

The above two works are earlier translations of No. 543 (38), i. e. the chapter on the (six) powers, in the Ekottarāgama. *K'-yuen-lu*, fasc. 7, fol. 4 b seq.; where No. 622 is said to have been translated by Fâ-kü, of the Western Tsin dynasty. Nos. 621 and 622 do not agree with each other, so that they may most probably be different parts of a text.

623 佛說力士移山經

Fo-shwo-li-sh'-i-shân-kiñ.

'Sūtra spoken by Buddha on the (500) Mallas or wrestlers who were trying to move a mountain.'

Translated by *Ku Fâ-hu* (Dharmaraksha), of the Western Tsin dynasty, A. D. 265-316. 6 leaves.

624 佛說四未曾有法經

Fo-shwo-sz'-wêi-tshân-yiu-fâ-kiñ.

'Sūtra spoken by Buddha on the four Adbhutadharma.'

Translated by Ku Fâ-hu (Dharmaraksha), of the Western Tsin dynasty, A. D. 265-316. 2 leaves.

The above two works are earlier translations of Sûtras in No. 543 (42), i. e. the chapter on the eight difficulties, in the Ekottarâgama. K'-yuen-lu, fasc. 7, fol. 5 a.

625 佛說舍利弗目犍連遊 四衢經

Fo-shwo-shö-li-fu-mu-kien-lien-yiu-
sz'-khü-kin.

'Sûtra spoken by Buddha on Sâriputra and Maudgalyâyana's going through four roads.'

Translated by Khân Mañ-siân, of the Eastern Hân dynasty, A. D. 25-220. 4 leaves. This is an earlier translation of a Sûtra in No. 543 (45), i. e. the chapter on the horse-king, in the Ekottarâgama. K'-yuen-lu, fasc. 7, fol. 5 a.

626 七佛父母姓字經

Tshi-fo-fu-mu-siñ-tsz'-kin.

'Sûtra on the names and surnames of the parents of the seven Buddhas.'

Translated under the Wêi dynasty, A. D. 220-265; but the translator's name is lost. 4 leaves. This is an earlier translation of a Sûtra in No. 543 (48), i. e. the chapter on the ten bad (actions), in the Ekottarâgama. K'-yuen-lu, fasc. 7, fol. 5 b.

627 佛說放牛經

Fo-shwo-fân-niu-kin.

'Sûtra spoken by Buddha on letting cows go.'

Translated by Kumâragiva, of the Latter Tshin dynasty, A. D. 384-417. 5 leaves.

628 緣起經

Yuen-khi-kin.

'Nidâna-sûtra.'

Translated by Hhüen-kwân (Hiouen-thsang), A. D. 661, of the Thán dynasty, A. D. 618-907. 3 leaves.

The above two works are similar translations of a Sûtra in No. 543 (49), i. e. the chapter on pasturing cows, in the Ekottarâgama. K'-yuen-lu, fasc. 7, fol. 5 b.

629 佛說十一想思念如來經

Fo-shwo-shi-yi-siân-sz'-nien-zu-lâi-kin.

'Sûtra spoken by Buddha on eleven (methods of) thinking of the Tathâgata.'

Translated by Gunabhadra, of the earlier Sun dynasty, A. D. 420-479. 2 leaves.

630 佛說四泥犁經

Fo-shwo-sz'-ni-li-kin.

'Sûtra spoken by Buddha on four Narakas.'

Translated by Thán-wu-lân (Dharmaraksha?), of the Eastern Tsin dynasty, A. D. 317-420. 2 leaves.

The above two works are similar translations of a Sûtra in No. 543 (50), i. e. the chapter on the worship of the Triratna, in the Ekottarâgama. K'-yuen-lu, fasc. 7, fol. 6 a.

631 舍衛國王夢見十事經

Shö-wêi-kwo-wân-mañ-kien-shi-sz'-kin.

'Sûtra on ten different dreams of the King of the country Srâvasti (Prasenagit).'

Translated under the Western Tsin dynasty, A. D. 265-316; but the translator's name is lost. 5 leaves.

632 佛說國王不黎先尼十夢經

Fo-shwo-kwo-wân-pu-li-sien-ni-shi-mañ-kin.

'Sûtra spoken by Buddha on the ten dreams of Prasenagit, the King of the country (Srâvasti).'

Translated by Thán-wu-lân (Dharmaraksha?), of the Eastern Tsin dynasty, A. D. 317-420. 5 leaves.

The above two works are similar translations of a Sûtra in No. 543 (52), i. e. the chapter on the Parinirvâna of Mahâpragâpatî. K'-yuen-lu, fasc. 7, fol. 6 b.

633 阿難同學經

Ö-nân-thuñ-hhiào-kin.

'Sûtra on Ânanda's fellow-student (named Gupta).'

Translated by Ân Shi-káo, of the Eastern Hân dynasty, A. D. 25-220. 4 leaves. This is an earlier translation of a part of the Ekottarâgama, No. 543. K'-yuen-lu, fasc. 7, fol. 7 a.

634 五蘊皆空經

Wu-yun-kiê-khuñ-kin.

'Sûtra on the emptiness of all the five Skandhas.'

Translated by I-tsiñ, A. D. 710, of the Thán dynasty, A. D. 618-907. 1 leaf. This is a later translation of a part of fasc. 2 of the Samyuktâgama, No. 544. K'-yuen-lu, fasc. 7, fol. 7 a.

635 阿難問事佛吉凶經

Ö-nân-wan-sh'-fo-ki-hhiün-kin.

'Sûtra asked by Ânanda on the difference of lucky and unlucky conditions of those who serve Buddha.'

Translated by Ân Shi-káo, of the Eastern Hân dynasty, A. D. 25-220. 7 leaves.

636

慢法經

Mân-fâ-kiñ.

'Sūtra on disregarding the law.'

Translated by Fâ-kü, of the Western Tsin dynasty,
A. D. 265-316. 2 leaves.

637

阿難分別經

Ö-nân-fan-pieh-kiñ.

'Sūtra on Ānanda's thinking.'

Translated by Shân-kien, of the Western Tsin dynasty, A. D. 385-431. 7 leaves.

The above three works are similar translations, and they are wanting in Tibetan. *K'-yuen-lu*, fasc. 7, fol. 10 b.

638

五母子經

Wu-mu-tsz'-kiñ.

'Sūtra on the son of five mothers.'

Translated by *K' K'ien*, of the Wu dynasty, A. D. 222-280. 2 leaves.

639

沙彌羅經

Shâ-mi-lo-kiñ.

'Sūtra on a *Śrāmanera* (viz. the son of five mothers).'

Translated under the three Tsin dynasties, A. D. 350-431; but the translator's name is lost. 2 leaves.

The above two works are similar translations, and they are wanting in Tibetan. *K'-yuen-lu*, fasc. 7, fol. 11 a.

640

玉耶經

Yü-ye-kiñ.

'Sūtra on Yü-ye (lit. 'is (she) a gem?'—the name of the wife of a son of *Anāthapindada*).'

Translated by *Thân-wu-lân* (*Dharmaraksha*?), of the Eastern Tsin dynasty, A. D. 317-420. 5 leaves.

641

玉耶女經

Yü-ye-nü-kiñ.

'Sūtra on the woman Yü-ye.'

Translated under the Western Tsin dynasty, A. D. 265-316; but the translator's name is lost. 4 leaves.

642

阿遮達經

Ö-su-tâ-kiñ.

'Sūtra on *Aśtha* (lâ?—the name of a woman).'

Translated by *Gunabhadra*, of the earlier Sun dynasty, A. D. 420-479. 2 leaves.

The above three works are similar translations, and they agree with Tibetan. *K'-yuen-lu*, fasc. 7, fol. 11 a.

643

摩鄧女經

Mo-tañ-nü-kiñ.

'Sūtra (spoken to) a *Mātāṅga* (outcast) girl.'*Mātāṅgī-sūtra*.

Cf. Böhtlingk und Roth, *Sanskrit Dictionary*, s. v. *Mātāṅga*°. Translated by *Ān Shi-káo*, of the Eastern Han dynasty, A. D. 25-220. 3 leaves. It has been translated into English by Mr. Beal, in his *Buddhist Literature in China*, pp. 166-170.

644

摩鄧女解形中六事經

Mo-tañ-nü-kiñ-hhiñ-kuñ-liu-sh'-kiñ.

'Sūtra (spoken to) a *Mātāṅga* girl on six different objects in explaining (the impurity of body, viz. eye, nose, mouth, ear, voice, and walking).'

Mātāṅgī-sūtra.

Translated under the Western or Eastern Tsin dynasty, A. D. 265-316 or 317-420; but the translator's name is lost. 3 leaves.

The above two works are similar translations of chap. 1 of No. 645. *K'-tsiñ*, fasc. 30, fol. 11 a.

645

摩登伽經

Mo-tañ-kiñ-kiñ.

Mātāṅgī-sūtra.

Translated by *Ku Lü-hyen*, together with *K' K'ien*, of the Wu dynasty, A. D. 222-280. 2 fasciculi; 21 and 18 leaves; 7 chapters.

646

舍頭諫經

Shō-theu-kien-kiñ.

'Sūtra on *Sārdūlakarna* ("tiger's ear," i. e. the former name of *Ānanda*).'

Mātāṅgī-sūtra.

Translated by *Ku Fâ-hu* (*Dharmaraksha*), of the Western Tsin dynasty, A. D. 265-316. 1 fasciculus; 33 leaves.

The above four works are similar translations complete and incomplete, and they are wanting in Tibetan. *K'-yuen-lu*, fasc. 7, fol. 9 b. They all give a history of the *Mātāṅgī* or outcast girl named *Prakṛiti*, who was asked by *Ānanda* to give him water to drink, etc. Cf. Burnouf, 'Introduction' (ed. 1876), p. 183 seq., mentioned in Beal, *Catalogue*, p. 46. Nos. 643-646 are to be compared with the *Divyāvadāna*. For the Sanskrit text, see *Catalogue of the Hodgson Manuscripts*, III. 25, 26; V. 51; VI. 46.

647

治禪病秘要經

K'-shân-piñ-pi-yâo-kiñ.

'Sūtra on the secret importance of curing the (heart) disease of those who engage in contemplation.'

Translated by Tsū-khū K'ien-shān, A. D. 455, of the earlier Suñ dynasty, A. D. 420-479. 2 fasciculi. This is said to be a similar translation of a part of the Samyuktāgama, No. 544; but a corresponding part in No. 544 as well as Tibetan is not found. K'-yuen-lu, fasc. 7, fol. 9 a seq. Moreover it explains the doctrine of the Mahāyāna. K'-tsiū, fasc. 30, fol. 8 b seq.

648 佛說七處三觀經

Fo-shwo-tshi-khu-sān-kwān-kin.

'Sūtra spoken by Buddha on seven places (Āyatanas) and three subjects for contemplation.'

Translated by Ân Shi-kāo, A. D. 151, of the Eastern Hân dynasty, A. D. 25-220. 2 fasciculi. This is an earlier translation of a part of fasciculi 2 and 34 of the Samyuktāgama, No. 544. K'-yuen-lu, fasc. 7, fol. 7 a; K'-tsiū, fasc. 29, fol. 9 b.

649 阿那那邸化七子經

Ö-nā-pin-ti-hwā-tshi-tsz'-kin.

'Sūtra on the conversion of his seven children caused by Anāthapindada (by means of giving them money).'

Translated by Ân Shi-kāo, of the Eastern Hân dynasty, A. D. 25-220. 5 leaves. This is an earlier translation of a Sūtra in No. 543 (51), i. e. the chapter on the Anitya, in the Ekottarāgama. K'-yuen-lu, fasc. 7, fol. 6 a.

650 大愛道般湟槃經

Tā-ai-tāo-pān-niē-phān-kin.

'Mahāpragāpati-parinirvāna-sūtra.'

Translated by Po Fā-tsu, of the Western Tsin dynasty, A. D. 265-316. 8 leaves.

651 佛母般泥洹經

Fo-mu-pān-ni-yuen-kin.

'Buddhamātrī (Mahāpragāpati)-parinirvāna-sūtra.'

Translated by Hwui-khien, A. D. 457, of the earlier Suñ dynasty, A. D. 420-479. 5 leaves.

The above two works are similar translations of a Sūtra in No. 543 (52), i. e. the chapter on the same subject, in the Ekottarāgama. K'-yuen-lu, fasc. 7, fol. 6 b.

There is an appendix to No. 651, entitled 'a record of changes after Buddha's Parinirvāna,' which describes a character of each of ten centuries. Cf. No. 123.

652 佛說聖法印經

Fo-shwo-shān-fā-yin-kin.

'Sūtra spoken by Buddha on the holy seal of the law.'

Translated by Ku Fā-hu (Dharmaraksha), of the Western Tsin dynasty, A. D. 265-316. 2 leaves.

This is an earlier translation of a Sūtra in fasc. 3 of No. 544, i. e. the Samyuktāgama. K'-yuen-lu, fasc. 7, fol. 7 b.

653 五陰譬喻經

Wu-yin-phi-yü-kin.

'Sūtra on the comparison of the five Skandhas (with foam, a bubble, flame, a plantain, and vision).'

Translated by Ân Shi-kāo, of the Eastern Hân dynasty, A. D. 25-220. 3 leaves.

654 佛說水沫所漂經

Fo-shwo-shui-mo-su-phiao-kin.

'Sūtra spoken by Buddha on the floating bubble or foam on water (i. e. the first of five comparisons).'

Translated by Thân-wu-lân (Dharmaraksha?), of the Eastern Tsin dynasty, A. D. 317-420. 3 leaves.

The above two works are similar translations of a Sūtra in fasc. 10 of No. 544, i. e. the Samyuktāgama. K'-tsiū, fasc. 29, fol. 10 b.

655 佛說不自守意經

Fo-shwo-pu-tsz'-sheu-i-kin.

'Sūtra spoken by Buddha on not guarding one's own thought.'

Translated by K' K'ien, of the Wu dynasty, A. D. 222-280. 1 leaf. This is an earlier translation of a part of fasc. 11 of No. 544, i. e. the Samyuktāgama. K'-yuen-lu, fasc. 7, fol. 8 a.

656 佛說滿願子經

Fo-shwo-mān-yuen-tsz'-kin.

'Sūtra spoken by Buddha on Pūṇamaitrāyaṇīputra.'

Translated under the Eastern Tsin dynasty, A. D. 317-420; but the translator's name is lost. 3 leaves. This is a similar translation of a Sūtra in fasc. 13 of No. 544, i. e. the Samyuktāgama. K'-yuen-lu, fasc. 7, fol. 8 a. Cf. Burnouf, 'Introduction,' p. 209 seq., where a longer history of Pūrṇa is given.

657 轉法輪經

Kwān-fā-lun-kin.

Dharmakakra-pravartana (-sūtra).

A. R., p. 485; A. M. G., p. 288. Translated by Ân Shi-kāo, of the Eastern Hân dynasty, A. D. 25-220. 2 leaves.

658 佛說三轉法輪經

Fo-shwo-sân-kwân-fâ-lun-kin.

'Buddhabhâshita-tripravartana-dharmakakra-sûtra.'

Dharmakakra-pravartana (-sûtra).

Translated by I-tsiñ, A.D. 710, of the Thán dynasty, A.D. 618-907. 2 leaves.

The above two works are similar translations of a Sûtra in fasc. 15 of No. 544, i.e. the Samyuktâgama. K'-yuen-lu, fasc. 7, fol. 8 b; K'-tsiñ, fasc. 29, fol. 11 a. Nos. 657 and 658 are to be compared with the Pâli text of the Dhammakakka-ppavâtana-sutta. An English translation of the latter is given in the Sacred Books of the East, vol. xi.

659 佛說八正道經

Fo-shwo-pâ-kân-tâo-kin.

'Buddhabhâshita-ashtânga-samyân-mâr-ga-sûtra.'

Translated by Ân Shi-kâo, of the Eastern Hân dynasty, A.D. 25-220. 2 leaves. This is an earlier translation of a Sûtra in fasc. 28 of No. 544, i.e. the Samyuktâgama. K'-yuen-lu, fasc. 7, fol. 8 b.

660 難提釋經

Nân-thi-shih-kin.

'Sûtra (addressed to) Nandi (or Nanda) of the Sâkyâ family.'

Nanda-pravragyâ-sûtra (?).

A.R., p. 478; A.M.G., p. 280. Translated by Fâ-kü, of the Western Tsin dynasty, A.D. 265-316. 5 leaves. This is an earlier translation of a Sûtra in fasc. 30 of No. 544, i.e. the Samyuktâgama. K'-yuen-lu, fasc. 7, fol. 8 b.

661 佛說馬有三相經

Fo-shwo-mâ-yiu-sân-siân-kin.

'Sûtra spoken by Buddha on three characteristic marks of a (good) horse.'

Translated by K' Yâo, A.D. 185, of the Eastern Hân dynasty, A.D. 22-220. 1 leaf.

662 佛說馬有八態譬人經

Fo-shwo-mâ-yiu-pâ-thâi-phi-zan-kin.

'Sûtra spoken by Buddha on eight characters of a (bad) horse compared with those of a (bad) man (or Bhikshu).'

Translated by K' Yâo, A.D. 185, of the Eastern Hân dynasty, A.D. 22-220. 2 leaves.

The above two works are earlier translations of a Sûtra or Sûtras in fasc. 33 of No. 544, i.e. the Samyuktâgama. K'-yuen-lu, fasc. 7, fol. 9 a.

663 佛說相應相可經

Fo-shwo-siân-yin-siân-kho-kin.

'Sûtra spoken by Buddha on suitableness.'

Translated by Fâ-kü, of the Western Tsin dynasty, A.D. 265-316. 2 leaves. This is a later translation of a Sûtra in No. 547, i.e. the Samyuktâgama in 1 fasciculus. K'-yuen-lu, fasc. 7, fol. 9 a. In No. 663, Buddha explains that both good and bad people consort with their own classes. K'-tsiñ, fasc. 29, fol. 12 b.

664 修行本起經

Siu-hhiñ-pan-khi-kin.

'Sûtra on the origin of practice (of the Bodhisattva).'

Translated by Ku Tâ-li (Mahâbala?), together with Khân Mañ-siân, A.D. 197, of the Eastern Hân dynasty, A.D. 25-220. 2 fasciculi; 7 chapters. This is a life of Sâkyamuni. Chap. 1 is on 'manifesting a strange (phenomenon).' Chap. 2 is on 'Bodhisattva's causing his spirit to descend,' i.e. his coming down from the Tushita heaven to be born in this world. Chap. 7 is on 'subduing the Mâra.'

665 太子瑞應本起經

Thâi-tsz'-zui-yin-pan-khi-kin.

'Sûtra on the origin of the lucky fulfilment of the Crown-Prince.'

Translated by K' K'ien, of the Wu dynasty, A.D. 222-280. 2 fasciculi. No division of chapters. This is a later translation of No. 664. The narration reaches as far as the conversion of the three brothers of Kâsyapa.

666 過去現在因果經

Kwo-khü-hhien-tsai-yin-kwo-kin.

'Sûtra on the cause and effect of the past and present.'

Translated by Gunabhadra, of the earlier Suñ dynasty, A.D. 420-479. 4 fasciculi. No division of chapters. This is a later and fuller translation of Nos. 664, 665. Deest in Tibetan. K'-yuen-lu, fasc. 7, fol. 11 b. The narration reaches as far as the conversion of Mahâkâsyapa; and it ends with a Gâtaka of Buddha, in which he was a Rishi named Shân-hwui (Sumati?), at the time of the Tathâgata Samantaprabha.

667 佛說奈女耆域因緣經

Fo-shwo-nâi-nü-khi-yü-yin-yuen-kin.

'Sûtra spoken by Buddha on the Avadâna of the woman of the Nâi tree (a kind of plum, i.e. Âmrâpâli (?), and her son) Gîva.'

Translated by Ân Shi-kâo, of the Eastern Hân dynasty, A.D. 25-220. 1 fasciculus.

668 佛說奈女者婆經

Fo-shwo-nâi-nü-khi-pho-kin.

'Sūtra spoken by Buddha on the woman of the Nâi tree (Âmrápālī, and her son) Gīva.'

Translated by Ân Shi-kão, of the Eastern Hân dynasty, A.D. 25-220. 1 fasciculus.

The above two works are similar translations, but No. 668 is less complete. *K'-tsin*, fasc. 30, fol. 11 b. The subject is the story of the woman of the Nâi tree (a kind of plum, i.e. Âmrápālī?), and her son Gīva. She was called so, because she was miraculously born in a flower of this tree, in the garden of the King of Vaisālī. She was afterwards a favourite of the King Bimbisāra, and gave birth to Gīva, who became a famous physician. *K'-yuen-lu* (fasc. 7, fol. 12 a) mentions No. 667 only, and says that it agrees with Tibetan.

669 佛說生經

Fo-shwo-shaṅ-kin.

'Sūtra spoken by Buddha on former Births (i.e. *Gātaka*).'
Gātaka-nidāna.

A. R., p. 485; A. M. G., p. 288. Translated by Ku Fâ-hu (Dharmaraksha), A.D. 285, of the Western Tsin dynasty, A.D. 265-316. 5 fasciculi; 55 Sūtras collected. Deest in Tibetan. *K'-yuen-lu*, fasc. 7, fol. 14 b. See, however, the authorities mentioned under the title.

670 萍沙王五願經

Phin-shâ-wân-wu-yuen-kin.

'Bimbisāra-rāga-pañka-pranidhāna-sūtra.'

Translated by *K' Khien*, of the Wu dynasty, A.D. 222-280. 8 leaves. It agrees with Tibetan. *K'-yuen-lu*, fasc. 7, fol. 14 b.

671 瑠璃王經

Liu-li-wân-kin.

'Vaidūrya-rāga-sūtra.'

Translated by Ku Fâ-hu (Dharmaraksha), of the Western Tsin dynasty, A.D. 265-316. 8 leaves. It agrees with Tibetan. *K'-yuen-lu*, fasc. 7, fol. 14 b.

672 佛說海八德經

Fo-shwo-hai-pâ-tōh-kin.

'Sūtra spoken by Buddha on the eight good qualities of the sea.'

Translated by Kumāragīva, of the Latter Tshin dynasty, A.D. 384-417. 3 leaves.

673 佛說法海經

Fo-shwo-fâ-hai-kin.

'Sūtra spoken by Buddha on the sea of the law.'

Translated by Fâ-kü, of the Western Tsin dynasty, A.D. 265-316. 4 leaves.

The above two works are similar translations, and they are wanting in Tibetan. *K'-yuen-lu*, fasc. 7, fol. 12 a.

674 佛說義足經

Fo-shwo-i-tsu-kin.

'Sūtra spoken by Buddha on the fulness of meaning.'

Translated by *K' Khien*, of the Wu dynasty, A.D. 222-280. 2 fasciculi; 16 Sūtras collected. Deest in Tibetan. *K'-yuen-lu*, fasc. 7, fol. 15 a.

675 鬼問目連經

Kwêi-wan-mu-lien-kin.

'Sūtra on the questions addressed by Pretas (departed spirits) to Maudgalyāyana.'

Translated by Ân Sbi-kão, of the Eastern Hân dynasty, A.D. 25-220. 4 leaves.

676 雜藏經

Tsâ-tsân-kin.

'Samyukta-pitaka-sūtra.'

Translated by Fâ-hhien (Fa-hian), of the Eastern Tsin dynasty, A.D. 317-420. 11 leaves.

677 餓鬼報應經

Nö-kwêi-pâo-yin-kin.

'Preta (lit. hungry-demon)-phala-sūtra.'

Translated under the Eastern Tsin dynasty, A.D. 317-420; the translator's name is lost. 7 leaves.

The above three works are similar translations, and they are wanting in Tibetan. *K'-yuen-lu*, fasc. 7, fol. 10 a.

678 佛說四十二章經

Fo-shwo-sz'-shi-'rh-kân-kin.

'Sūtra of Forty-two Sections spoken by Buddha.'

Translated by Kāśyapa Mātāṅga, together with Ku Fâ-lân (Dharmaraksha?), A.D. 67, of the Eastern Hân dynasty, A.D. 25-220. 1 fasciculus; 8 leaves. This is the first translation of a Buddhist Sūtra made in China. It is stated in an old record, that this Sūtra consists of extracts from a larger work. 'As it was just the time when Buddhism was first introduced into China (A.D. 67), and the people did not yet believe in it deeply, Mātāṅga concealed his good understanding and did not translate many works; but he simply selected this Sūtra for teaching others.' *Khâi-yuen-lu*, fasc. 1, fol. 4 b seq. Cf. *Nêi-tien-lu*, fasc. 1, fol. 6 a; *Thu-ki*, fasc. 1, fol. 3 a. 'There was a later

translation of No. 678, made by *K' Khien*, of the Wu dynasty, A.D. 222-280; but it was lost already in A.D. 730. It is said to have differed little from the earlier translation, i.e. No. 678.' *Khâi-yuen-lu*, fasc. 15 a, fol. 14 b. Cf. *Thu-ki*, fasc. 1, fol. 20 a; *K'-yuen-lu*, fasc. 7, fol. 15 a. In the last authority, however, the usual reference to the Tibetan version is left out. But

see M. L. Feer's edition, entitled, *Le Sūtra en Quarante-deux Articles, Textes Chinois, Tibétain et Mongol*. An English translation by Rev. S. Beal is given in his *Catena of Buddhist Scriptures from Chinese*, pp. 190-203. A French translation by M. L. Feer. See also Professor Max Müller's *Selected Essays*, vol. ii, p. 320, note 4.

CLASS II.

單譯經

Tân-yi-kiñ, or Sūtras of single translation, excluded from the preceding Class.

679

正法念處經

Kân-fâ-nien-khu-kiñ.

Saddharmasmṛityupasthāna-sūtra.

K'-yuen-lu, fasc. 7, fol. 15 a; Conc. 694; A. R., pp. 470-472; A. M. G., pp. 274-275. Translated by Gautama Pragnâruki, A. D. 539, of the Eastern Wéi dynasty of the Yuen family, A. D. 534-550. 70 fasciculi; 7 chapters. It agrees with Tibetan. *K'-yuen-lu*, s. v. The subjects of the 7 chapters are—

- (1) The results of the ten kinds of good conduct (i.e. contrary to the *Duskarita*).
- (2) Birth and death.
- (3) The different hells (earthly prison).
- (4) The condition of Pretas (hungry demons).
- (5) The birth as a beast.
- (6) The condition of Devas.
- (7) The *Kāya-smṛity-upasthāna*.

Cf. Beal, Catalogue, p. 53.

680

佛本行集經

Fo-pan-hhiñ-tsi-kiñ.

'Buddha-pūrvakāryā-saṅgraha-sūtra.'

Buddhakaritra.

K'-yuen-lu, fasc. 7, fol. 15 b; Conc. 167.

Abhinishkramana-sūtra.

A. R., p. 474; A. M. G., p. 277; Wassiljew, p. 114. Translated by *Gñānagupta*, A. D. 587, of the Sui dynasty, A. D. 589 (or 581)-618. 60 fasciculi; 60 chapters. It agrees with Tibetan. *K'-yuen-lu*, s. v. The following titles of the Life of Buddha, such as No. 680, are mentioned at the end of this work, as adopted by five different schools:—

- (1) *Tā-sh'* (great matter, i.e. *Mahāvastu*?) by the *Mahāsaṅghikas*.
- (2) *Tā-kwân-yen* (great adornment, i.e. *Mahāvīrā* or *Lalitavistara* (?), cf. the title of No. 159) by the *Sarvāstivādas*.
- (3) *Fo-wân-yin-yuen* (Buddha's former *Nidāna* or *Avadāna*) by the *Kāśyapīyas*.

- (4) *Shih-kiā-men-ni-pan-hhiñ* (*Sākyamuni*'s former practice, i.e. *Buddhakaritra*) by the *Dharmaguptas*.

- (5) *Phi-ni-tsān-kan-pan* (*Vinayapitaka-mūla*) by the *Mahāsākas*.

An abstract English translation of No. 680 by Beal, entitled the *Romantic History of Buddha*, in one volume.

The following nine works were translated by *Ān Shikāo*, of the Eastern Hân dynasty, A. D. 25-220:—

681 佛說大安般守意經

Fo-shwo-tā-ân-pân-sheu-i-kiñ.

'Sūtra spoken by Buddha on keeping thought, in the (manner of) great *Ān-pân* or *Ānāpāna*.' Cf. No. 543 (17). 2 fasciculi.

682

佛說罵意經

Fo-shwo-mâ-i-kiñ.

'Sūtra spoken by Buddha on the thought of abuse.' 1 fasciculus.

683

禪行法想經

Shân-hhiñ-fâ-siāñ-kiñ.

'Sūtra on perception in the law of practice of meditation.' 1 leaf.

684

佛說處處經

Fo-shwo-khu-khu-kiñ.

'Sūtra spoken by Buddha on several places or objects.' 1 fasciculus.

685 佛說分別善惡所起經

Fo-shwo-fan-pieh-shân-noh-su-khi-kiñ.

'Sūtra spoken by Buddha on the division of the results of good and bad (conducts or deeds).'

Karmavibhāga-dharmagrantha (?).

A. R., p. 479; A. M. G., p. 282. 1 fasciculus. There is an enumeration of thirty-six faults, as the result of drinking intoxicating liquor. *K'-tsiñ*, fasc. 30, fol. 14 a.

686 佛說出家緣經

Fo-shwo-khu-kiā-yuen-kin.

'Sūtra spoken by Buddha on the Nidāna of leaving the house (in order to become an anchorite, i. e. Abhinishkramana).' 2 leaves.

There is an enumeration of thirty-five faults, as the result of drink. *K'-tsin*, fasc. 31, fol. 21 a.

687 佛說阿含正行經

Fo-shwo-ö-hân-kân-hhin-kin.

'Sūtra spoken by Buddha on the right practice (taught) in the Āgama (!).' 4 leaves.

688 佛說十八泥犁經

Fo-shwo-shi-pâ-ni-li-kin.

'Sūtra spoken by Buddha on eighteen Narakas or hells.' 6 leaves.

689 佛說法受塵經

Fo-shwo-fâ-sheu-khan-kin.

'Sūtra spoken by Buddha on the condition (Dharma) which receives dust or impurity.' 1 leaf.

Buddha exhorts both sexes of mankind to desist from their impure attachment to each other. *K'-tsin*, fasc. 31, fol. 14 a.

690 佛說進學經

Fo-shwo-tsin-hhio-kin.

'Sūtra spoken by Buddha on advancement in learning.'

Translated by Tsü-khü Kin-shan, A. D. 455, of the earlier Suñ dynasty, A. D. 420-479. 1 leaf.

691 佛說得道梯墜錫杖經

Fo-shwo-tōh-tào-thi-taŋ-si-kân-kin.

'Sūtra spoken by Buddha on (the use of) the tin-staff (Khakkhara, or a Bhikshu's staff, the top being armed with metal rings) as a ladder or path for obtaining Bodhi.'

Translated under the Eastern Tsin dynasty, A. D. 317-420; but the translator's name is lost. 3 leaves. There is an appendix on the law or rules for holding this staff. This work is to be compared with a Tibetan version or work, mentioned in A. R., p. 479, and A. M. G., p. 281, as No. 32, with the following note: 'No Sanskrit title. On the use of a staff (with some tinkling ornaments on it) by the priests.'

692 佛說貧窮老公經

Fo-shwo-phîn-khiün-lão-kuŋ-kin.

'Sūtra spoken by Buddha to a poor old man.'

Translated by Hwui-kien, of the earlier Suñ dynasty, A. D. 420-479. 3 leaves. The sixth character of the

title is written 翁 wai, an old man, in *K'-yuen-lu*, fasc. 7, fol. 14 a.

693 須摩提長者經

Sü-mo-thi-khân-kö-kin.

'Sūtra (spoken to) the Sreshthin Sumati.'

Translated by *K' Khien*, of the Wu dynasty, A. D. 222-280. 11 leaves.

The following two works were translated by Ân Shikáo, of the Eastern Hàn dynasty, A. D. 25-220:—

694 長者(子)懊惱三處經

Khân-kö(-tsz')-áo-não-sân-khu-kin.

'Sūtra on (the son of) a Sreshthin (rich merchant) who caused three places (of Devas, men, and Nāgas) to be harassed (at one and the same time).' 3 leaves.

The third character of the title is left out in the present edition, but according to the contents it must be put in, as it exists in *K'-yuen-lu*, fasc. 7, fol. 17 b; *K'-tsin*, fasc. 31, fol. 8 b.

695 犍陀國王經

Kien-tho-kwo-wân-kin.

'Gāndhāra-desa-rāga-sūtra.' 2 leaves.

696 阿難四事經

Ö-nân-sz'-sh'-kin.

'Sūtra (spoken to?) Ānanda on four matters.'

Translated by *K' Khien*, of the Wu dynasty, A. D. 222-280. 3 leaves. The four matters are—1. To support men and feed animals with a pitiful heart. 2. To help the poor with a compassionate heart. 3. To abstain from eating meat, and to keep the five precepts. 4. To honour the Srāmanas. If one practises these, it is the same as worshipping Buddha. *K'-tsin*, fasc. 31, fol. 20 b.

697 分別經

Fan-pieh-kin.

'Sūtra on the division or distinction (of results).'

Translated by Ku Fâ-hu (Dharmaraksha), of the Western Tsin dynasty, A. D. 265-316. 6 leaves. There are those who keep the moral precepts and obtain happiness; and those who keep the same precepts, but fall into misfortune. There are three classes of those who serve Buddha. Then the Sūtra states that many lawless Chinamen are among the subjects of the Māra! *K'-tsin*, fasc. 31, fol. 20 a.

The following three works were translated by *K' Khien*, of the Wu dynasty, A. D. 222-280:—

698

未生怨經

Wêi-shan'-yuen-kin.

'Sūtra on (the King) Agātasatru.' 4 leaves.

It states the murder of the King Bimbisāra. The account is similar to that which is given in the Vinaya-pitaka. *K'-tsin*, fasc. 30, fol. 18 b.

699

四願經

Sz'-yuen-kin.

'Sūtra on four wishes (of mankind).' 5 leaves.

It seems that some passages are left out, as the composition is not consecutive. *K'-tsin*, fasc. 31, fol. 15 a.

700

獬狗經

K'-keu-kin.

'Sūtra on the fierce dog (comparison).' 2 leaves.

Those who receive instruction in moral precepts and envy or dislike their teachers are compared to a fierce dog that bites his master. *K'-tsin*, fasc. 31, fol. 19 b.

The above twenty works are wanting in Tibetan. *K'-yuen-lu*, fasc. 7, fol. 14 a seq. For Nos. 685 and 691, see, however, the authorities mentioned under the titles respectively.

701

八關齋經

Pā-kwān-kāi-kin.

'Sūtra on the eight kinds of fasting.'

Translated by Tsü-khü *kin-shan*, A. D. 455, of the earlier Sun dynasty, A. D. 420-479. 2 leaves. This is somewhat similar to Nos. 542 (202), 576, 577. *K'-tsin*, fasc. 28, fol. 20 a. It agrees with Tibetan. *K'-yuen-lu*, fasc. 7, fol. 18 b.

702

孝子經

Hhiāo-tsz'-kin.

'Sūtra on the filial child.'

Translated under the Western Tsin dynasty, A. D. 265-316; but the translator's name is lost. 2 leaves.

703

黑氏梵志經

Hêi-sh'-fān-k'-kin.

'Sūtra on the Brahmakārin Black-family (Krishna or Kāla?).'

Translated by *K' K'ien*, of the Wu dynasty, A. D. 222-280. 4 leaves.

704

阿鳩留經

Ö-kiu-liu-kin.

'Sūtra on (the merchant) Akuru.'

Translated under the Eastern Han dynasty, A. D. 25-222; but the translator's name is lost. 4 leaves.

The above three works are wanting in Tibetan. *K'-yuen-lu*, fasc. 7, fol. 18 a seq.

705 佛爲阿支羅迦葉(說)自化(讀他)作苦經

Fo-wêi-ö-k'-lo-kiā-yeh (-shwo)-tsz'-hwā (read thā)-tso-khū-kin.

'Sūtra spoken by Buddha to Akira (?)-kāsyapa on pain caused by oneself or by another.'

Translator's name is lost. 3 leaves. But in *K'-tsin* (fasc. 31, fol. 6 a) this work is said to have been translated by An Shi-kāo, of the Eastern Han dynasty, A. D. 25-220. The Chinese title is given there correctly, while in the present edition the eighth character (*shwo*) is left out, and the ninth (*thā*) is written wrongly (as *hwā*). Unless these faults are corrected, the title is quite unintelligible. The subject of Buddha's sermon in this work is this, that pain is caused neither by oneself nor by another, nor by both, nor is it without a cause. Thus he caused Akira (?)-kāsyapa to perceive the truth and obtain the way. *K'-tsin*, s. v.

706 佛說罪業報應教化地獄經

Fo-shwo-tsui-yeh-pāo-yin-kiāo-hwā-ti-yü-kin.

'Sūtra spoken by Buddha on teaching of hells as the results of sinful actions (?).'

Translated by An Shi-kāo, of the Eastern Han dynasty, A. D. 25-220. 6 leaves.

The following four works were translated by *K' K'ien*, of the Wu dynasty, A. D. 222-280:—

707 佛說龍王兄弟經

Fo-shwo-luā-wān-hhiūn-ti-kin.

'Sūtra spoken by Buddha on the elder and younger brothers of the Nāga-kings (subdued by Maudgalyāyana).' 3 leaves.

708 佛說長者音悅經

Fo-shwo-khān-kö-yin-yueh-kin.

'Sūtra spoken by Buddha on the Sreshthin named Maṅgu-ghosha.' 5 leaves.

709 佛說七女經

Fo-shwo-tshi-nü-kin.

'Sūtra spoken by Buddha on seven women.' 7 leaves.

710 佛說八師經
Fo-shwo-pā-sh'-kiñ.

'Sūtra spoken by Buddha on eight teachers.' 5 leaves.

Buddha answered the question of a Brahmakārin named Yagña (?), as to who is the teacher of Buddha. The following eight subjects are noticed carefully: killing, stealing, adultery, lying, drinking intoxicating liquor, old age, disease, and death. K'-tsiñ, fasc. 31, fol. 7 a.

711 佛說越難經
Fo-shwo-yueh-nān-kiñ.

'Sūtra spoken by Buddha on (the Sreshthīn) Vana.'

Translated by Nieh K'han-yuen, of the Western Tsin dynasty, A. D. 265-316. 2 leaves.

712 佛說所欲至患經
Fo-shwo-su-yü-k'-hwān-kiñ.

'Sūtra spoken by Buddha on desire being the cause of affliction.'

Translated by Ku Fā-hu (Dharmaraksha), A. D. 304, of the Western Tsin dynasty, A. D. 265-316. 6 leaves.

The above seven works are wanting in Tibetan. K'-yuen-lu, fasc. 7, fol. 12 b seq.

713 阿闍世王問五逆經
Ö-shö-shi-wān-wan-wu-ni-kiñ.

'Sūtra on the five deadly sins, in answer to the King Agātasatru.'

Translated by Fā-kü, of the Western Tsin dynasty, A. D. 265-316. 6 leaves. It agrees with Tibetan. K'-yuen-lu, fasc. 7, fol. 13 b. The five deadly sins or the Pañkānantaryas are—

SANSKRIT (MAHĀVYŪTPATTI, § 118).

- (1) Mātṛighāta,
- (2) Pitṛighāta,
- (3) Arhadghāta,
- (4) Saṅghabhedha,
- (5) Tathāgatasyāntike dushtakittarudhirotpādana. The Mahāvūtpatti places the third sin before the second. The following six crimes or deadly sins are enumerated in Childers' Pāli Dictionary, p. 7 b, s.v. Abhiñānam :—
- (1) Mātughāto, matricide;
- (2) Pitughāto, parricide;
- (3) Arhantaghāto, killing an Arhat;
- (4) Lohituppādo, shedding the blood of a Buddha;
- (5) Saṅghabhedo, causing divisions among the priesthood;
- (6) Aññasatthuuddeso, following other teachers.

714 本事經
Pan-sh'-kiñ.

'Mūla-vastu-sūtra (?).'

Translated by Hhüen-kwān (Hiouen-thsang), of the Tsin dynasty, A. D. 618-907. 7 fasciculi; 3 chapters. It agrees with Tibetan. K'-yuen-lu, fasc. 7, fol. 16 a.

The following five works were translated by Thān-wu-lān (Dharmaraksha ?), of the Eastern Tsin dynasty, A. D. 317-420 :—

715 佛說中心經
Fo-shwo-kuñ-sin-kiñ.

'Sūtra spoken by Buddha on the middle heart (Madhya-hṛdaya ?).' 6 leaves.

716 佛說見正經
Fo-shwo-kien-kañ-kiñ.

'Sūtra addressed by Buddha to (the Bhikshu named) Seeing-right (?).' 9 leaves.

717 佛說大魚事經
Fo-shwo-tā-yü-sh'-kiñ.

'Sūtra spoken by Buddha on the matter (or comparison) of a great fish.' 2 leaves.

718 佛說阿難七夢經
Fo-shwo-ö-nān-tshi-mañ-kiñ.

'Sūtra addressed by Buddha to Ānanda on seven dreams.' 2 leaves.

The above four works agree with Tibetan. K'-yuen-lu, fasc. 7, fol. 19 b seq.

719 佛說呵鵬阿那含經
Fo-shwo-hö-tiāo-ö-nā-hān-kiñ.

'Sūtra spoken by Buddha on (the praise of) the Anāgāmin Hö-tiāo (?).' 2 leaves.

Deest in Tibetan. K'-yuen-lu, fasc. 7, fol. 20 a.

720 佛說燈指因緣經
Fo-shwo-tañ-k'-yin-yuen-kiñ.

'Sūtra spoken by Buddha on the Avadāga of (the Sreshthi-putra) Dipānguli (? Lamp-finger).'

Translated by Kumāragiṇi, of the Latter Tsin dynasty, A. D. 384-417. 11 leaves.

721 佛說婦人遇辜經
Fo-shwo-fu-zan-yü-ku-kiñ.

'Sūtra spoken by Buddha on a woman who met with ill fate (by the death of all her relations at one and the same time).'

Translated by Shan-kien, of the Western Tsin dynasty, A. D. 385-431. 2 leaves.

722 佛說四天王經

Fo-shwo-sz'-thien-wân-kiñ.

'Sūtra spoken by Buddha on the four heavenly kings (Katur-mahārāgas, who go round the world on six fasting days every month, and who, observing the good or bad actions of mankind, raise their joy or grief).'

Translated by K'-yen, together with Pào-yun, of the earlier Suñ dynasty, A.D. 420-479. 3 leaves.

723 佛說摩訶迦葉度貧母經

Fo-shwo-mo-hō-kiā-yeh-tu-phin-mu-kiñ.

'Sūtra spoken by Buddha on Mahākāśyapa's saving a poor mother.'

Translated by Gunabhadra, of the earlier Suñ dynasty, A.D. 420-479. 5 leaves.

The above four works agree with Tibetan. K'-yuen-lu, fasc. 7, fol. 20 b seq.

724 佛說禪行三十七品經

Fo-shwo-shân-hhiñ-sân-shi-tshi-phin-kiñ.

'Sūtra spoken by Buddha on the thirty-seven articles of the practice of meditation.'

Translated by Ân Shi-kão, of the Eastern Hân dynasty, A.D. 25-220. 3 leaves.

725 比丘迦女惡名欲自殺經

Pi-khiu-pi-nü-noh-miñ-yü-tsz'-shâ-kiñ.

'Sūtra on a Bhikshu who intended to commit suicide for the purpose of avoiding ill-fame concerning a woman.'

Translated by Fâ-kü, of the Western Tsin dynasty, A.D. 265-316. 2 leaves.

726 佛說身觀經

Fo-shwo-shan-kwân-kiñ.

'Sūtra spoken by Buddha on the meditation on (the impurity of) the human body.'

Translated by Ku Fâ-hu (Dharmaraksha), of the Western Tsin dynasty, A.D. 265-316. 3 leaves.

The above three works are wanting in Tibetan. K'-yuen-lu, fasc. 7, fol. 24 b seq.

The following two works were translated by I-tsiñ, A.D. 701, of the Thán dynasty, A.D. 618-907. They agree with Tibetan. K'-yuen-lu, fasc. 7, fol. 25 a:—

727 佛說無常經

Fo-shwo-wu-khân-kiñ.

'Sūtra spoken by Buddha on Impermanency (Anitya).' 3 leaves.

There is an appendix entitled Lin-kun-fân-küé, or Rules for treating a dying person. 4 leaves.

728 佛說八無暇有暇經

Fo-shwo-pâ-wu-hhiâ-yiu-hhiâ-kiñ.

'Sūtra spoken by Buddha on eight (classes of beings) born in time or out of time (Ashtākshana-kshana).' 5 leaves.

The Ashtākshanas or eight classes of beings born out of time are those in the following states or conditions:—

- (1) Naraka, living in hell;
- (2) Preta, hungry demon, departed spirit;
- (3) Tiriyagyonī, lower animal;
- (4) Dirghāyusha-deva, god of long life;
- (5) Pratyantaganapada, born in a bordering country;
- (6) Indriyavaikalya, deficient in the organs of sense;
- (7) Mithyādareana, having false views or belief;
- (8) Tathāgatānūtpāda, born at a time when there is no Buddha.

K'-tsiñ, fasc. 31, fol. 14 b. Cf. Mahāvīyutpatti, § 116.

729 五百弟子自說本起經

Wu-pâi-ti-tsz'-tsz'-shwo-pan-khi-kiñ.

'Sūtra on five hundred disciples' telling their own Nidāna, or Gāṭaka.'

Translated by Ku Fâ-hu (Dharmaraksha), A.D. 303, of the Western Tsin dynasty, A.D. 265-316. 1 fasciculus; 30 chapters: the first 29 chapters contain the stories of the 500 disciples of Buddha; and in the 30th chapter Buddha speaks on the origin of human passion; this last chapter seems to be incomplete. K'-tsiñ, fasc. 30, fol. 9 b. Deest in Tibetan. K'-yuen-lu, fasc. 7, fol. 19 a.

730 佛說五苦章句經

Fo-shwo-wu-khu-kañ-kü-kiñ.

'Sūtra spoken by Buddha (beginning with) the section on the pain of five (states of existence).'

Translated by Thán-wu-lân (Dharmaraksha?), of the Eastern Tsin dynasty, A.D. 317-420. 15 leaves. This work is doubtful in Tibetan. K'-yuen-lu, fasc. 7, fol. 13 b.

731 佛說堅意經

Fo-shwo-kien-i-kiñ.

'Sūtra spoken by Buddha on keeping thought firm.'

Translated by Ân Shi-kão, of the Eastern Hân dynasty, A.D. 25-220. 2 leaves.

732 佛說淨飯王般涅槃經

Fo-shwo-tsiñ-fân-wân-pân-niê-phân-kiñ.

'Sūtra spoken by Buddha on the Parinirvāna of the King Buddhodana.'

Translated by Tsü-khü Kiñ-shań, A.D. 455, of the earlier Suñ dynasty, A.D. 420-479. 9 leaves.

The above two works are wanting in Tibetan. K'-yuen-lu, fasc. 7, fol. 14 a.

733 佛說興起行經

Fo-shwo-hhiñ-k'hi-hhiñ-kiñ.

'Sūtra spoken by Buddha on the former practice (of Buddha).'

Translated by Khān Mañ-siān, of the Eastern Hān dynasty, A. D. 25-220. 2 fasciculi; 10 short Sūtras collected. Each Sūtra relates a Nidāna or former cause of a certain event that happened to Buddha, such as his headache, pain in his back, Devadatta's throwing a stone at him, a Brāhmanī's abuse, his eating the horse barley, and penance, etc. It agrees with Tibetan. K'-yuen-lu, fasc. 7, fol. 16 a.

The following two works were translated by I-tsiñ, A. D. 700 and 710, of the Thān dynasty, A. D. 618-907. They agree with Tibetan. K'-yuen-lu, fasc. 7, fol. 25 b:—

734 長爪梵志請問經

Khān-kāo-fān-k'-tshiñ-wan-kiñ.

'Dīrghanakha-brahmakāri-pariprikkhā-sūtra.'

Dīrghanakha-parivragaka-pariprikkhā.

A. R., p. 480; A. M. G., p. 280. 3 leaves.

735 佛說譬喻經

Fo-shwo-phi-yü-kiñ.

'Sūtra spoken by Buddha on (eight) comparisons.' 2 leaves.

736 佛說比丘聽施經

Fo-shwo-pi-khiu-thiñ-k'-kiñ.

'Sūtra addressed by Buddha to the Bhikṣu Thiñ-k' (hearing-giving).'

Translated by Thān-wu-lān (Dharmarakṣa), of the Eastern Tsin dynasty, A. D. 317-420. 3 leaves. Deest in Tibetan. K'-yuen-lu, fasc. 7, fol. 25 a.

The following two works were translated by I-tsiñ, A. D. 711 and 710 respectively, of the Thān dynasty, A. D. 618-907. They agree with Tibetan. K'-yuen-lu, fasc. 7, fol. 25 b:—

737 佛說略教誡經

Fo-shwo-liāo-kiāo-kiē-kiñ.

'Sūtra spoken by Buddha, being an abridged instruction.' 2 leaves.

738 佛說療痔病經

Fo-shwo-liāo-k'-piñ-kiñ.

'Sūtra spoken by Buddha on curing the disease of piles.' 2 leaves.

739 佛說業報差別經

Fo-shwo-yeh-pāo-khā-pieh-kiñ.

'Sūtra spoken by Buddha on the difference of the results of Karman.'

Translated by Thān Fā-k' (Gautama Dharmapragñā), A. D. 582, of the Sui dynasty, A. D. 589 (or 581)-618. 15 leaves. Deest in Tibetan. K'-yuen-lu, fasc. 7, fol. 16 a.

The following two works were translated by Guna-bhadra, of the earlier Suñ dynasty, A. D. 420-479. They agree with Tibetan. K'-yuen-lu, fasc. 7, fol. 20 b seq.:—

740 佛說十二品生死經

Fo-shwo-shi-'rh-phin-shaṅ-sz'-kiñ.

'Sūtra spoken by Buddha on twelve differences of birth and death (between the holy and common men or beings).' 1 leaf.

741 佛說輪轉五道罪福報應經

Fo-shwo-lun-kwān-wu-tāo-tsui-fu-pāo-yin-kiñ.

'Sūtra spoken by Buddha on transmigration throughout the five states of existence, being the result of both virtuous and sinful actions.' 5 leaves.

The following three works were translated by Tsū-khū Kiñ-shaṅ, A. D. 455, of the earlier Suñ dynasty, A. D. 420-479:—

742 佛說五無返復經

Fo-shwo-wu-wu-fān-fu-kiñ.

'Sūtra spoken by Buddha on the five (elements) not returning again (i. e. death).' 3 leaves.

743 The same as No. 742. 3 leaves.

744 佛說佛大僧大經

Fo-shwo-fo-tā-saṅ-tā-kiñ.

'Sūtra spoken by Buddha on (two brothers named) Buddha-great (Buddhamahat?) and Saṅgha-great (Saṅghamahat?).' 8 leaves.

They were the sons of a rich man in Rāgagriha. When the younger brother became an ascetic, the elder wished to marry the wife of the former, but she did not follow him. Then the elder sent an assassin to kill his younger brother, who, at the moment when his four limbs were separated, obtained the fruits of the four holy paths, and whose wife was born in heaven, having died from excessive lamentation. The wicked elder brother at last fell into hell. K'-tsiñ, fasc. 31, fol. 9 a.

The following two works were translated by Ku Fā-hu (Dharmarakṣa), of the Western Tsin dynasty, A. D. 265-316:—

745 佛說大迦葉本經

Fo-shwo-tā-kiā-yeh-pan-kiñ.

'Sūtra addressed by Buddha to Mahākāyapa on the origin (or the law of controlling the mind).' 6 leaves.

746 佛說四自侵經

Fo-shwo-sz'-tsz'-tshin-kiñ.

'Sūtra spoken by Buddha on four (articles of) self-injuring.'
5 leaves.

The four articles are—1. Negligence in learning;
2. Continuation of lust in old age; 3. Want of generosity; and 4. Not receiving the words of Buddha.

The following three works were translated by Fā-kü,
of the Western Tsin dynasty, A. D. 265-316:—

747 佛說羅云忍辱經

Fo-shwo-lo-yun-zan-zu-kiñ.

'Sūtra addressed by Buddha to Rāhula on forbearance.' 4 leaves.

748 佛為年少比丘說正事經

Fo-wēi-nien-siāo-pi-khiu-shwo-kañ-sh'-kiñ.

'Sūtra addressed by Buddha to young Bhikshus on the right
matter.' 2 leaves.

749 佛說沙曷比丘功德經

Fo-shwo-shā-hō-pi-khiu-kun-tōh-kiñ.

'Sūtra spoken by Buddha on the good qualities of the Bhikshu
Shā-hō (?).' 3 leaves.

The above eight works are wanting in Tibetan.
K'-yuen-lu, fasc. 7, fol. 19 a seq.

750 佛說時非時經

Fo-shwo-sh'-fê-sh'-kiñ.

'Sūtra spoken by Buddha on time and not-time (i. e. proper and
improper time ?).'

Translated by Zo-lo-yen, of the Western Tsin dynasty,
A. D. 265-316. (K'-tsiñ, fasc. 31, fol. 17 a.) 4 leaves.

751 佛說自愛經

Fo-shwo-tsz'-ai-kiñ.

'Sūtra spoken by Buddha on self-love.'

Translated by Thān-wu-lān (Dharmarakṣa ?), of the
Eastern Tsin dynasty, A. D. 317-420. 5 leaves.

The above two works agree with Tibetan. K'-yuen-
lu, fasc. 7, fol. 19 b.

752 佛說賢者五福德經

Fo-shwo-hhien-kō-wu-fu-tōh-kiñ.

'Sūtra spoken by Buddha on five kinds of happiness and virtue
of the wise men.'

Translated by Po Fā-tsu, of the Western Tsin dynasty,
A. D. 265-316. 2 leaves. The seventh character of
the title (tōh, virtue) is left out in K'-yuen-lu, fasc. 7,
fol. 22 b; K'-tsiñ, fasc. 31, fol. 11 b.

753 天請問經

Thien-tshin-wan-kiñ.

'Deva-pariprikhā-sūtra.'

Devatā-sūtra (?).

A. R., p. 478; A. M. G., p. 281. Translated by
Hhüen-kwān (Hiouen-thsang), A. D. 648, of the Thān
dynasty, A. D. 618-907. 4 leaves. There are nine
questions and answers in this Sūtra.

The following four works were translated under the
Eastern Tsin dynasty, A. D. 317-420; but the trans-
lators' names are lost:—

754 佛說護淨經

Fo-shwo-hu-tsin-kiñ.

'Sūtra spoken by Buddha on the protection of purity.' 3-leaves.

755 佛說木槵經

Fo-shwo-mu-hwān-kiñ.

'Sūtra spoken by Buddha on the tree Hwān (the seeds of which,
108 in number, are used for rosaries).' 2 leaves.

This Sūtra gives an account concerning the use of a
rosary made of these seeds.

756 佛說無上處經

Fo-shwo-wu-shān-khu-kiñ.

'Sūtra spoken by Buddha on the highest place (or object
worshipped (?), i. e. the Triratna).' 1 leaf.

The above five works are wanting in Tibetan (?).
K'-yuen-lu, fasc. 7, fol. 22 b.

757 盧至長者因緣經

Lu-k'-khān-kō-yin-yuen-kiñ.

'Sūtra on the Nidāna or Avadāna of the Śreṣṭhīn Ruki (?).'
12 leaves.

It agrees with Tibetan. K'-yuen-lu, fasc. 7, fol. 23 a.

The following three works were translated under the
Western Tsin dynasty, A. D. 265-316; but the trans-
lators' names are lost:—

758 佛說普達王經

Fo-shwo-phu-tā-wān-kiñ.

'Sūtra spoken by Buddha on the King Samantaprāpta (?).'
4 leaves.

Deest in Tibetan. K'-yuen-lu, fasc. 7, fol. 23 b.

759 佛說鬼子母經

Fo-shwo-kwēi-tsz'-mu-kiñ.

'Sūtra spoken by Buddha on the mother of (500) demon-
children (i. e. Hārītī).' 4 leaves.

It agrees with Tibetan. K'-yuen-lu, fasc. 7, fol. 24 a.

760 佛說梵摩難國王經

Fo-shwo-fân-mo-nân-kwo-wân-kin.

‘Sūtra spoken by Buddha on the King of the country Brāhmaṇa (?)’ 2 leaves.

761 佛說孫多耶致經

Fo-shwo-sun-to-ye-k’-kin.

‘Sūtra addressed by Buddha to (the Brahmakārin) Sun-to-ye-k’(?).’
Translated by K’ K’ien, of the Wu dynasty, A. D. 222-280. 3 leaves.

762 佛說父母恩難報經

Fo-shwo-fu-mu-an-nân-pâo-kin.

‘Sūtra spoken by Buddha on the kindness of parents difficult to be returned.’

Translated by Ân Shi-kâo, of the Eastern Hân dynasty, A. D. 25-220. 1 leaf.

763 佛說新歲經

Fo-shwo-sin-sui-kin.

‘Sūtra spoken by Buddha on the new year (i. e. the time when the varshās or rainy season is over).’

Translated by Thân-wu-lân (Dharmarakṣa ?), of the Eastern Tsin dynasty, A. D. 317-420. 6 leaves.

764 佛說羣牛譬經

Fo-shwo-khiün-niu-phi-kin.

‘Sūtra spoken by Buddha on the cow-herd comparison.’

Translated by Fâ-kü, of the Western Tsin dynasty, A. D. 265-316. 2 leaves.

765 佛說九橫經

Fo-shwo-kiu-huân-kin.

‘Sūtra spoken by Buddha on nine (causes of) unexpected or untimely (death).’

Translated by Ân Shi-kâo, of the Eastern Hân dynasty, A. D. 25-220. 2 leaves.

The following two works were translated by Tsü-khü Kin-shan, A. D. 455, of the earlier Suñ dynasty, A. D. 420-479:—

766 佛說五恐怖世經

Fo-shwo-wu-khuân-pu-shi-kin.

‘Sūtra spoken by Buddha on five states of fear (concerning the disorder of Bhikshus in future time).’ 2 leaves.

767 佛說弟子死復生經

Fo-shwo-ti-tsz’-sz’-fu-shan-kin.

‘Sūtra spoken by Buddha on a pupil who revived (seven days after) his death.’ 7 leaves.

The above eight works are wanting in Tibetan. K’-yuen-lu, fasc. 7, fol. 21 b seq.

768 佛說懈怠耕者經

Fo-shwo-hhiê-tâi-kan-kô-kin.

‘Sūtra spoken by Buddha on a slow and idle farmer.’

Translated by Hwui-kien, of the earlier Suñ dynasty, A. D. 420-479. 2 leaves. It agrees with Tibetan. K’-yuen-lu, fasc. 7, fol. 22 a.

769 佛說辨意長者子所問經

Fo-shwo-pien-i-khân-kô-tsz’-su-wan-kin.

‘Sūtra spoken by Buddha (answer’g) the question of the son of the Sreshtkin Pien-i (?).’

Translated by Fâ-khân, of the Northern Wêi dynasty, A. D. 386-534. 11 leaves.

770 無垢優婆夷問經

Wu-keu-yiu-pho-i-wan-kin.

‘Sūtra (answering) the question of the Upāsikā Vimalā.’

Translated by Gautama Pragñâruki, A. D. 542, of the Eastern Wêi dynasty, A. D. 534-550. 3 leaves.

The following four works were translated by Tsü-khü Kin-shan, A. D. 455, of the earlier Suñ dynasty, A. D. 420-479:—

771 佛說耶祇經

Fo-shwo-ye-k’-kin.

‘Sūtra spoken by Buddha on (the Brāhmaṇa) Ye-k’(?).’ 3 leaves.

772 佛說末羅王經

Fo-shwo-mo-lo-wân-kin.

‘Sūtra spoken by Buddha on the King Mō-lo (?).’ 2 leaves.

773 佛說摩達國王經

Fo-shwo-mo-tâ-kwo-wân-kin.

‘Sūtra spoken by Buddha on the King of a country Mō-tâ (?).’ 2 leaves.

774 佛說旃陀越國王經

Fo-shwo-kân-tho-yueh-kwo-wân-kin.

‘Sūtra spoken by Buddha on the King of a country Kandanavat (?).’ 3 leaves.

The above six works are wanting in Tibetan. K’-yuen-lu, fasc. 7, fol. 21 a seq.

775 佛說五王經

Fo-shwo-wu-wân-kin.

‘Sūtra spoken by Buddha on five Kings.’

Translated under the Eastern Tsin dynasty, A. D. 317-420; but the translator's name is lost. 5 leaves.

776 佛說出家功德經

Fo-shwo-khu-kiâ-kun-tôh-kin.

'Sûtra spoken by Buddha on the merit of leaving the house (in order to become an anchorite).'

Translated under the three Tshin dynasties, A. D. 350-431; but the translator's name is lost. 6 leaves.

The above two works agree with Tibetan. K'-yuen-lu, fasc. 7, fol. 23 a.

777 佛說旃檀樹經

Fo-shwo-kân-thân-shu-kin.

'Sûtra spoken by Buddha on the Kandana tree.'

Translated under the Eastern Hân dynasty, A. D. 25-220; but the translator's name is lost. 3 leaves.

778 佛說頗多和多耆經

Fo-shwo-nô-to-hô-to-ki-kin.

'Sûtra spoken by Buddha entitled Nô-to-hô-to-ki (a transliteration of a certain term?).'

Translated under the Western Tsin dynasty, A. D. 265-316; but the translator's name is lost. 2 leaves. Buddha, being asked by a Deva, told his disciples

eight things concerning gifts, and ten causes of a foolish man's not knowing gifts. K'-tsin, fasc. 31, fol. 9 b.

The above two works are wanting in Tibetan. K'-yuen-lu, fasc. 7, fol. 23 b.

779 禪秘要法經

Shân-pi-yâo-fâ-kin.

'Sûtra on the law of secret importance of meditation.'

Translated by Kumâragiva, of the Latter Tshin dynasty, A. D. 384-417. 3 fasciculi.

780 陰持入經

Yin-ki'-zu-kin.

'Skandha-dhâtuv-âyatana-sûtra.'

Translated by Ân Shi-kâo, of the Eastern Hân dynasty, A. D. 25-220. 2 fasciculi. Deest in Tibetan. K'-yuen-lu, fasc. 7, fol. 16 b.

781 佛說因緣僧護經

Fo-shwo-yin-yuen-saü-hu-kin.

'Buddhabhâshita-nidâna-saṅghapâla-sûtra.'

Translated under the Eastern Tsin dynasty, A. D. 317-420; but the translator's name is lost. 1 fasciculus. Deest in Tibetan. K'-yuen-lu, fasc. 7, fol. 22 b.

PART III.

宋元入藏諸大小乘經 *Suñ-yuen-zu-tsān-ku-tā-siāo-shan-kiñ*, or the Sūtras of the Mahāyāna and Hīnayāna, admitted into the Canon during the later (or Northern) and Southern Suñ (A. D. 960-1127 and 1127-1280) and Yuen (1280-1368) dynasties.

Note—There are fifty-nine Sūtras of the Hīnayāna out of three hundred works in this Part. They will be distinguished by an h within parentheses added after their Chinese titles. They are the works mentioned under the heading of the Sūtras of the Hīnayāna, except five, viz. Nos. 808, 817, 823, 824, 923, which are under that of the Vinaya-pīṭaka of the same school, in the *K'-yuen-lu* and *K'-tsiñ*.

The following two works were translated by Thien-si-tsāi, A. D. 980-1001, of the later Suñ dynasty, A. D. 960-1127:—

782 佛說大乘莊嚴寶王經
Fo-shwo-tā-shan-kwān-yen-pāo-wān-kiñ.
 'Buddhabhāṣita-mahāyāna-vyūha-ratnarāga-sūtra.'
Karandavyūha-sūtra.

K'-yuen-lu, fasc. 5, fol. 18 a; A. R., p. 437; A. M. G., p. 243.

Ghanavyūha-sūtra.

Conc. 592. 4 fasciculi. It agrees with Tibetan. *K'-yuen-lu*, s. v. Cf. Nos. 168, 169.

783 分別善惡報應經

Fan-pieh-shan-noh-pāo-yin-kiñ. (h)

'Sūtra on the division or explanation of the results of good and bad (actions).' 2 fasciculi.

This is a later translation of Nos. 610, 611. Deest in Tibetan. *K'-yuen-lu*, fasc. 7, fol. 27 b.

784 佛說守護大千國土經

Fo-shwo-sheu-hu-tā-tshien-kwo-tu-kiñ.

'Sūtra spoken by Buddha on the protection of the great-thousand world.'

Mahāsahasrapramardana (?) *sūtra*.

K'-yuen-lu, fasc. 5, fol. 19 a; A. R., p. 516; A. M. G., p. 316.

Mahāsahasramandala-sūtra.

Conc. 64. Translated by Sh'-hu (Dānapāla?), A. D. 980-1000, of the later Suñ dynasty, A. D. 960-1127. 3 fasciculi. It agrees with Tibetan. *K'-yuen-lu*, s. v.

The following four works were translated by Fā-thien (Dharmadeva?), A. D. 973-981, of the later Suñ dynasty, A. D. 960-1127:—

785 大方廣總持寶光明經

Tā-fān-kwān-tsun-kiñ-pāo-kwān-miñ-kiñ.

'Mahāvāipulya-dhāraṇī-ratnaprabhāsa-sūtra.' 5 fasciculi.

This is a later translation of the fifteenth chapter on the ten dwellings (not the Dasabhūmis, but the lower steps of a Bodhisattva) in fasc. 16 of No. 88. *K'-yuen-lu*, fasc. 5, fol. 15 a.

786 佛說大乘聖無量壽決定光明王如來陀羅尼經

Fo-shwo-tā-shan-shan-wu-liān-sheu-kiñ-tiñ-kwān-miñ-wān-zu-lāi-tho-lo-ni-kiñ.

'Buddhabhāṣita-mahāyānāryāmitāyurnīkitaprabhāsarāga-tathāgata-dhāraṇī-sūtra.' 7 leaves.

It agrees with Tibetan. *K'-yuen-lu*, fasc. 5, fol. 19 b.

787 佛說大乘聖吉祥持世陀羅尼經

Fo-shwo-tā-shan-shan-ki-siān-kiñ-shi-tho-lo-ni-kiñ.

'Buddhabhāṣita-mahāyānāryāsi-vasudhara-dhāraṇī-sūtra.' *Vasudhara-dhāraṇī*.

See No. 492. 9 leaves. This is a later translation of Nos. 492, 962. Deest in Tibetan. *K'-yuen-lu*, fasc. 6, fol. 1. But see Nos. 492, 962.

788 佛說大乘日子王所問經

Fo-shwo-tâ-shan-shih-tsz'-wân-su-wan-kin.

'*Buddhabhâshita-mahâyâna-sûryaputra (or, Udayana)-râga-pariprikkhâ-sûtra.*'

Udayâna (or Udayana)-vatsarâga-pariprikkhâ.

See No. 38. 14 leaves. This is a later translation of Nos. 23 (29), 38. Deest in Tibetan. *K'-yuen-lu*, fasc. 4, fol. 14 b. But see No. 23 (29).

789 佛說金耀童子經

Fo-shwo-kin-yâo-thuñ-tsz'-kin.

'*Buddhabhâshita-suvarnâraṃsi-kumâra-sûtra.*'

Translated by Thien-si-tsâi, A. D. 980-1001, of the later *Suñ* dynasty, A. D. 960-1127. 9 leaves. It agrees with Tibetan. *K'-yuen-lu*, fasc. 4, fol. 14 a.

790 佛頂放無垢光明入普門觀 察一切如來心陀羅尼經

Fo-tiñ-fân-wu-keu-kwân-miñ-zu-phu-man-kwân-tsâ-yi-tshieh-zu-lâi-sip-tho-lo-ni-kin.

Samantamukha - praveśa - rasmivimalośhishā - prabhā-sarvatathāgatahṛdaya-samavirokana-dhāraṇī(-sûtra).

K'-yuen-lu, fasc. 5, fol. 20 a. Conc. 172 reads wrongly arhatâya for hṛdaya. Translated by Sh'-hu (*Dānapâla* ?), A. D. 980-1000, of the later *Suñ* dynasty, A. D. 960-1127. 2 fasciculi. It agrees with Tibetan. *K'-yuen-lu*, s. v.

The following two works were translated by Thien-si-tsâi, A. D. 980-1001, of the later *Suñ* dynasty, A. D. 960-1127:—

791 佛說樓閣正法甘露鼓經

Fo-shwo-leu-kwo-kañ-fâ-kân-lu-ku-kin.

'*Buddhabhâshita-vimānasaddharmâmrīta-ḍundubhi-sûtra.*'
5 leaves.

Deest in Tibetan. *K'-yuen-lu*, fasc. 5, fol. 22 b.

792 佛說大乘善見變化文 殊師利問法經

Fo-shwo-tâ-shan-shân-kien-pien-hwâ-wan-shu-sh'-li-wan-fâ-kin.

'*Buddhabhâshita-mahâyâna-sudarsanavikrīṣa-maṅguṣṭī-dharma-pariprikkhâ-sûtra.*'

Bodhivaksho-maṅguṣṭī-nirdeśa-sûtra.

K'-yuen-lu, fasc. 4, fol. 12 a.

Bodhivakā (?) - nirdeśa.

A. R., p. 451; A. M. G., p. 256; Conc. 566. 7 leaves. It agrees with Tibetan. *K'-yuen-lu*, s. v.

The following two works were translated by Fâ-thien (*Dharmadeva* ?), A. D. 973-981, of the later *Suñ* dynasty, A. D. 960-1127:—

793 聖虛空藏菩薩陀羅尼經

Shan-hhü-khuñ-tsân-phu-sâ-tho-lo-ni-kin.

'*Āryākāśagarbha-bodhisattva-dhāraṇī-sûtra.*'

Saptabuddhaka-sûtra.

See No. 367. 9 leaves. This is a later translation of Nos. 367, 368. Deest in Tibetan. *K'-yuen-lu*, fasc. 5, fol. 21 b. But see Nos. 367, 368.

794 佛說大護明大陀羅尼經

Fo-shwo-tâ-hu-miñ-tâ-tho-lo-ni-kin.

'*Buddhabhâshita-mahâprabhâpâla-mahâdhâraṇī-sûtra.*' 7 leaves.

Deest in Tibetan. *K'-yuen-lu*, fasc. 5, fol. 21 b.

795 佛說無能勝幡王如來 莊嚴陀羅尼經

Fo-shwo-wu-nañ-shan-fân-wân-zu-lâi-kwân-yen-tho-lo-ni-kin.

'*Buddhabhâshita-durgayadhvarâga (?) - tathâgata-vyūha-dhâraṇī-sûtra.*'

Dhvaṅgrakeyūra-dhâraṇī.

K'-yuen-lu, fasc. 5, fol. 25 b; Conc. 841; A. R., p. 525; A. M. G., p. 324. Translated by Sh'-hu (*Dānapâla* ?), A. D. 980-1000, of the later *Suñ* dynasty, A. D. 960-1127. 4 leaves. It agrees with Tibetan. *K'-yuen-lu*, s. v.

796 最勝佛頂陀羅尼經

Tsui-shân-fo-tiñ-tho-lo-ni-kin.

'*The most excellent (or Vigaya-) Buddhoshñishā-dhâraṇī-sûtra.*'
Sarvadurgati-parisodhanoshñishāvigaya-dhâraṇī.

See No. 348. 3 leaves. Translated by Fâ-thien (*Dharmadeva* ?), A. D. 973-981, of the later *Suñ* dynasty, A. D. 960-1127. This is a later translation of Nos. 348-352. *K'-yuen-lu*, fasc. 4, fol. 25 b.

797 聖佛母小字般若波羅 蜜多經

Shan-fo-mu-siâo-tsz'-pân-zo-po-lo-mi-to-kin.

'*Ārya-buddhamātrīkālpākshara-praṅgāpāramitā-sûtra.*'

Alpākshara-praṅgāpāramitā.

A. R., p. 512; A. M. G., p. 312. Translated by Thien-si-tsai, A. D. 980-1001, of the later Sun dynasty, A. D. 960-1127. 4 leaves. It agrees with Tibetan. *K'-yuen-lu*, fasc. 1, fol. 19 b.

The following two works were translated by Sh'-hu (Dānapāla ?), A. D. 980-1000, of the later Sun dynasty, A. D. 960-1127:—

798 消除一切閃電障難隨
求如意陀羅尼經

*Siāo-khu-yi-tshiē-shān-tien-kān-nān-sui-
khiu-zu-i-tho-lo-ni-kin.*

'Sūtra of the Dhāraṇī destroying all the obstacles of a flash of lightning according to wish and thought (?).' 5 leaves.

It agrees with Tibetan. *K'-yuen-lu*, fasc. 5, fol. 25 a.

799 聖最上燈明如來陀羅
尼經

*Shān-tsui-shān-tān-miñ-zu-lāi-tho-lo-
ni-kin.*

'Āryānuttaradīpa-iathāgata-dhāraṇī-sūtra.' 8 leaves.

It agrees with Tibetan. *K'-yuen-lu*, fasc. 6, fol. 2 a.

The following two works were translated by Fā-thien (Dharmadeva ?), A. D. 973-981, of the later Sun dynasty, A. D. 960-1127:—

800 大寒林聖難拏陀羅尼經

Tā-hān-lin-shān-nān-nā-tho-lo-ni-kin.

'Mahāsītavanārya-danda-dhāraṇī-sūtra.'

Mahādanda-dhāraṇī.

K'-yuen-lu, fasc. 5, fol. 21 a; Conc. 618; A. R., p. 525; A. M. G., p. 324. 6 leaves. It agrees with Tibetan. *K'-yuen-lu*, s. v.

801 佛說諸行有爲經

Fo-shwo-ku-hhiñ-yiu-wēi-kin. (h)

'Buddhabhāṣita-sarvasaṃskāra-saṃskṛita-sūtra.' 2 leaves.

Deest in Tibetan. *K'-yuen-lu*, fasc. 8, fol. 4 b.

The following two works were translated by Sh'-hu (Dānapāla ?), A. D. 980-1000, of the later Sun dynasty, A. D. 960-1127:—

802 息除中天陀羅尼經

Si-khu-kuñ-yāo-tho-lo-ni-kin.

'Sūtra of the Dhāraṇī stopping premature death.'

Kintāmanināma-sarvaghātamṛityu-vāraṇita
(or -vāraṇa)-dhāraṇī.

K'-yuen-lu, fasc. 6, fol. 3 a; Conc. 518, where however this Sanskrit title is not fully restored from the Chinese transliteration given on the former authority. 3 leaves. This Sūtra exists in Tibetan. *K'-yuen-lu*, s. v.

803 一切如來正法秘密篋印
心陀羅尼經

*Yi-tshiē-zu-lāi-kān-fā-pi-mi-khiē-yin-
sin-tho-lo-ni-kin.*

'Sarvatathāgata-saddharma-guhyakaraṇḍa-mudrā-hṛidaya-dhāraṇī-sūtra.' 10 leaves.

804 妙法聖念處經

Miāo-fā-shān-nien-khu-kin. (h)

Saddharma-(ārya)-smṛityupasthāna-sūtra.

Cf. No. 679. Translated by Fā-thien (Dharma-deva ?), A. D. 973-981, of the later Sun dynasty, A. D. 960-1127. 8 fasciculi. This is somewhat similar to No. 679, though it is much shorter. Cf. *K'-tsin*, fasc. 30, fol. 2 a. According to *K'-yuen-lu* (fasc. 4, fol. 11 a), this is a later translation of No. 23 (43). But this note ought to belong to No. 805. Cf. *K'-tsin*, fasc. 3, fol. 18 b.

805 佛說大迦葉問大寶積
正法經

*Fo-shwo-tā-kiā-yeh-wan-tā-pāo-tsi-
kān-fā-kin.*

'Buddhabhāṣita-mahākāśyapa-paripṛikkhā-mahāratnakūṭa-saddharma-sūtra.' Cf. Conc. 623.

Kāśyapa-parivarta.

Translated by Sh'-hu (Dānapāla ?), A. D. 980-1000, of the later Sun dynasty, A. D. 960-1127. 5 fasciculi. This is a later translation of Nos. 23 (43), 57, 58. *K'-tsin*, fasc. 3, fol. 18 b. Deest in Tibetan. *K'-yuen-lu*, fasc. 1, fol. 37 a. But see No. 23 (43).

806 嗟鞞曩法天子受三歸依
獲免惡道經

*Tsie-wā-nān-fā-thien-tsz'-sheu-sān-kwēi-i-
kwo-mien-nōh-tāo-kin.* (h)

'Sūtra on a Devaputra named Tsie-wā-nān-fā (?), who escaped from (falling into) an evil state (to be reborn as a boar), on account of receiving (the instruction in) the Trisaraṇa (from Indra).'

Translated by Fā-thien (Dharmadeva ?), A. D. 937-981, of the later Sun dynasty, A. D. 960-1127. 3 leaves. Deest in Tibetan. *K'-yuen-lu*, fasc. 8, fol. 2 a.

807 佛說較量壽命經

Fo-shwo-kiào-liân-sheu-miñ-kin. (h)

‘Sūtra spoken by Buddha on counting (the length of) the life (of beings in the Saha world).’

Translated by Thien-si-tsai, A. D. 980-1001, of the later Suñ dynasty, A. D. 960-1127. 11 leaves. Deest in Tibetan. *K'-yuen-lu*, fasc. 8, fol. 4 a.

The following two works were translated by Sh'-hu (Dānapāla ?), A. D. 980-1000, of the later Suñ dynasty, A. D. 960-1127 :—

808 佛說沙彌十戒儀則經

Fo-shwo-shā-mi-shi-kiē-i-tsō-kin. (h)

‘Sūtra spoken by Buddha on the ceremonial rules for the ten precepts (Śikṣhāpadas) of the Śrāmanera.’ 6 leaves.

Deest in Tibetan. *K'-yuen-lu*, fasc. 8, fol. 20 b, where this work is mentioned under the heading of the Vinaya of the Hīnayāna.

809 佛說聖持世陀羅尼經

Fo-shwo-shaṇ-*kh'*-shi-tho-lo-ni-kin.

‘Buddhabhāṣitārya-vasudhara-dhāraṇī-sūtra.’

Vasudhara-dhāraṇī.

K'-yuen-lu, fasc. 5, fol. 22 a; Conc. 112. 8 leaves. Cf. Nos. 492, 787, 962.

The following two works were translated by Fā-thien (Dharmadeva ?), A. D. 973-981, of the later Suñ dynasty, A. D. 960-1127 :—

810 佛說布施經

Fo-shwo-pu-*k'*-kin. (h)

‘Buddhabhāṣita-dāna-sūtra.’ 3 leaves.

It agrees with Tibetan. *K'-yuen-lu*, fasc. 4, fol. 14 a.

811 佛說聖曜母陀羅尼經

Fo-shwo-shaṇ-yāo-mu-tho-lo-ni-kin.

‘Buddhabhāṣitārya-grahamātrikā-dhāraṇī-sūtra.’

Grahamātrikā-dhāraṇī.

K'-yuen-lu, fasc. 6, fol. 2 b; Conc. 100; A. R., p. 530; A. M. G., p. 328. 5 leaves. It agrees with Tibetan. *K'-yuen-lu*, s. v.

812 法集名數經

Fā-tsi-miñ-shu-kin.

‘Sūtra of the number of names, being the Dharmasaṅgraha.’

Translated by Sh'-hu (Dānapāla ?), A. D. 980-1000, of the later Suñ dynasty, A. D. 960-1127. 7 leaves. This work is mentioned under the heading of the Works of the Western or Indian Sages, in *K'-yuen-lu*,

fasc. 10, fol. 4 b. It is to be compared with the Sanskrit text of the Dharmasaṅgraha, mentioned in Catalogue of the Hodgson Manuscripts, II, 21. There is a similar MS. in the University Library, Cambridge.

813 聖多羅菩薩一百八名陀羅尼經

Shaṇ-to-lo-phu-sā-yi-pāi-pā-miñ-tho-lo-ni-kin.

‘Ārya-tārā-(bhādra)-bodhisattva-nāmāṣṭasataka-dhāraṇī-sūtra.’

Cf. No. 515.

Translated by Fā-thien (Dharmadeva ?), A. D. 973-981, of the later Suñ dynasty, A. D. 960-1127. 8 leaves. It agrees with Tibetan. *K'-yuen-lu*, fasc. 5, fol. 19 b.

814 十二緣生祥瑞經

Shi-'rh-yuen-shaṇ-siāṇ-sui-kin. (h)

‘Sūtra on lucky omens produced from twelve causes.’

Translated by Sh'-hu (Dānapāla ?), A. D. 980-1000, of the later Suñ dynasty, A. D. 960-1127. 2 fasciculi. It is doubtful or wanting in Tibetan. *K'-yuen-lu*, fasc. 8, fol. 4 a.The following two works were translated by Thien-si-tsai, A. D. 980-1001, of the later Suñ dynasty, A. D. 960-1127. They agree with Tibetan. *K'-yuen-lu*, fasc. 5, fol. 19 b seq. :—

815 讚揚聖德多羅菩薩一百八名經

Tsān-yān-shaṇ-tōh-to-lo-phu-sā-yi-pāi-pā-miñ-kin.

‘Sūtra on praising a hundred and eight names of the holy Bodhisattva Tārābhādra.’

Tārābhādra-nāmāṣṭasataka.

K'-yuen-lu, fasc. 5, fol. 19 b; Conc. 759; A. R., p. 534; A. M. G., p. 332. 6 leaves.

816 聖觀自在菩薩一百八名經

Shaṇ-kwān-tsz'-tsāi-phu-sā-yi-pāi-pā-miñ-kin.

‘Ārya-svalokiteśvara-bodhisattva-nāmāṣṭasataka-sūtra.’

Avalokiteśvara-nāmāṣṭasataka.

A. R., p. 533; A. M. G., p. 331. 6 leaves.

The following three works were translated by Fā-thien (Dharmadeva ?), A. D. 973-981, of the later Suñ dynasty, A. D. 960-1127 :—

817 佛說目連所問經

Fo-shwo-mu-lien-su-wan-kin. (h)

'Sūtra spoken by Buddha on the request of Maudgalyāyana.'
2 leaves.Deest in Tibetan. *K'-yuen-lu*, fasc. 8, fol. 20 b, where this work is mentioned under the heading of the Vinaya of the Hinayāna.818 外道問聖大乘法無
我義經Wai-tāo-wan-shan-tā-shan-fā-wu-
wo-i-kin.'Ārya-mahāyāna-sūtra on the meaning of the Anātma in (Sarva)-
dharma, asked by a Tīrthaka.'

Sālisambhava-sūtra.

Conc. 787. 4 leaves. This is a later translation of
Nos. 280, 281. *K'-yuen-lu*, fasc. 4, fol. 12 b.

819 毗俱胝菩薩一百八名經

Phi-kü-k'-phu-sā-yi-pai-pā-min-kin.

'Vikautu(ka?)-bodhisattva-nāmashtasataka-sūtra.' 5 leaves.

It agrees with Tibetan. *K'-yuen-lu*, fasc. 5, fol. 20 a.

820 勝軍化世百喻伽陀經

Shan-kiün-hwā-shi-pai-yü-kiê-tho-kin.

'Sūtra of the Gāthās of a hundred comparisons (or Avadāna-
sataka, composed by?) Gayasena for converting the world
(to the law of Buddha).'Translated by Thien-si-tsai, A.D. 980-1001, of the
later Suñ dynasty, A.D. 960-1127. 10 leaves.The following five works were translated by Fā-thien
(Dharmadeva?), A.D. 973-981, of the later Suñ dynasty,
A.D. 960-1127:—

821 六道伽陀經

Liu-tāo-kiê-tho-kin.

'Sūtra of the Gāthās on six paths.' 8 leaves.

The above two works are mentioned under the
heading of the Works of the Indian Sages, in *K'-yuen-lu*,
fasc. 10, fol. 6 b.

822 妙臂菩薩所問經

Miāo-phi-phi-sā-su-wan-kin.

'Subāhu-bodhisattva-pariprikhā-sūtra.'

Subāhu-pariprikhā.

K'-yuen-lu, fasc. 5, fol. 18 b; Conc. 361. 4 fasciculi.
This is a later translation of No. 531. It agrees with
Tibetan. *K'-yuen-lu*, s. v.

823 佛說苾芻五法經

Fo-shwo-pi-khu-wu-fā-kin. (h)

'Buddhabhāshita-bhikshu-pañcadharma-sūtra.' 3 leaves.

824 佛說苾芻迦尸迦十法經

Fo-shwo-pi-khu-kiā-sh'-kiā-shi-fā-kin. (h)

'Buddhabhāshita-bhikshuka-siksha(?)-dasadharma-sūtra.' 3 leaves.

The above two works are mentioned under the
heading of the Vinaya of the Hinayāna, in *K'-yuen-lu*,
fasc. 8, fol. 20 a.

825 諸佛心印陀羅尼經

Ku-fo-sin-yin-tho-lo-ni-kin.

'Sarvabuddha-hṛdaya-mudrā-dhāraṇī-sūtra.'

Buddhahṛdaya-dhāraṇī.

This is a later translation of No. 489. Deest in
Tibetan. *K'-yuen-lu*, fasc. 6, fol. 3 a. But see No. 489.
2 leaves.The following two works were translated by Sh'-hu
(Dānapāla?), A.D. 980-1000, of the later Suñ dynasty,
A.D. 960-1127:—

826 大乘寶月童子問法經

Tā-shan-pāo-yueh-thuñ-tsz'-wan-fā-kin.

'Mahāyāna-ratnakandra-kumāra-pariprīṭṭi-dharma-sūtra.'
5 leaves.Deest in Tibetan. *K'-yuen-lu*, fasc. 4, fol. 13 a.

827 佛說蓮華眼陀羅尼經

Fo-shwo-lien-hwā-yen-tho-lo-ni-kin.

'Buddhabhāshita-pundarikakshur-dhāraṇī-sūtra.' 1 leaf.

Deest in Tibetan. *K'-yuen-lu*, fasc. 5, fol. 24 b.

828 佛說觀想佛母般若波

羅蜜多菩薩經

Fo-shwo-kwān-siān-fo-mu-pān-zo-po-
lo-mi-to-phi-sā-kin.'Sūtra spoken by Buddha on meditating on and thinking of the
Bodhisattva Buddhamātrika-pragñāpāramitā(?).'Translated by Thien-si-tsai, A.D. 980-1001, of the
later Suñ dynasty, A.D. 960-1127. 3 leaves. It
agrees with Tibetan. *K'-yuen-lu*, fasc. 1, fol. 18 b.The following four works were translated by Sh'-hu
(Dānapāla?), A.D. 980-1001, of the later Suñ dynasty,
A.D. 960-1127:—

829 佛說如意摩尼陀羅尼經

Fo-shwo-zu-i-mo-ni-tho-lo-ni-kin.

'Buddhabhāshita-p°.'

Padmakintāmani-dhāraṇī-sūtra.

Conc. 247 a. 4 leaves. This is a later translation of Nos. 321-324. K'-yuen-lu, fasc. 4, fol. 20 b.

830 佛說聖大總持王經

Fo-shwo-shaṇ-tā-tsun-kh'-wān-kin.

'Buddhabhāshitārya-mahādhāraṇī-rāga-sūtra.' 4 leaves.

831 佛說最上意陀羅尼經

Fo-shwo-tsui-shaṇ-i-tho-lo-ni-kin.

'Buddhabhāshita-anuttaramaṇi-dhāraṇī-sūtra.' 6 leaves.

832 佛說持明藏八大總持王經

Fo-shwo-kh'-miñ-tsañ-pā-tā-tsun-kh'-wān-kin.

'Buddhabhāshita-prabhādhara-piṭaka (or -garbha)-aṣṭamahādhāraṇī-rāga-sūtra.' 7 leaves.

The above three works are wanting in Tibetan. K'-yuen-lu, fasc. 5, fol. 22 b seq.

833 聖無能勝金剛火陀羅尼經

Shaṇ-wu-nañ-shaṇ-kin-kāñ-hwo-tho-lo-ni-kin.

'Ārya-durgaya-vagrāgñi-dhāraṇī-sūtra.'

Translated by Fā-thien (Dharmadeva?), A. D. 973-981, of the later Suñ dynasty, A. D. 960-1127. 5 leaves. It agrees with Tibetan. K'-yuen-lu, fasc. 5, fol. 25 b.

The following five works were translated by Sh'-hu (Dānapāla?), A. D. 980-1000, of the later Suñ dynasty, A. D. 960-1127:—

834 佛說尊勝大明王經

Fo-shwo-tsun-shaṇ-tā-miñ-wān-kin.

'Buddhabhāshita-āryottama-mahāvīdyārāga-sūtra.' 4 leaves.

Deest in Tibetan. K'-yuen-lu, fasc. 6, fol. 4 a.

835 佛說智光滅一切業障陀羅尼經

Fo-shwo-k'-kwān-mieh-yi-tshiē-yeh-kāñ-tho-lo-ni-kin.

'Buddhabhāshita-gñānolkā-sarvagati-parisodhana-dhāraṇī-sūtra.'

Gñānolkā-dhāraṇī-sarvagati-parisodhanī.

This is a later translation of No. 496. Deest in Tibetan. K'-yuen-lu, fasc. 5, fol. 23 a. But see No. 496.

836 佛說如意寶總持王經

Fo-shwo-zu-i-pāo-tsun-kh'-wān-kin.

'Buddhabhāshita-kintā(maṇi)-ratna-dhāraṇī-rāga-sūtra.' 4 leaves.

It agrees with Tibetan. K'-yuen-lu, fasc. 4, fol. 12 b.

837 佛說大自在天子因地經

Fo-shwo-tā-tsz'-tsāi-thien-tsz'-yin-ti-kin.

'Buddhabhāshita-mahesvara-devaputra-hetubhūmi-sūtra.' 9 leaves.

Deest in Tibetan. K'-yuen-lu, fasc. 4, fol. 11 b.

838 佛說寶生陀羅尼經

Fo-shwo-pāo-shaṇ-tho-lo-ni-kin.

'Buddhabhāshita-ratnagāta-dhāraṇī-sūtra.' 2 leaves.

839 佛說十號經

Fo-shwo-shi-hāo-kin.

'Sūtra spoken by Buddha on the ten names or epithets (of Buddha).'

Translated by Thien-si-tsāi, A. D. 980-1001, of the later Suñ dynasty, A. D. 960-1127. 3 leaves. It agrees with Tibetan. K'-yuen-lu, fasc. 4, fol. 12 a.

840 佛爲娑伽羅龍王所說大乘法經

Fo-wēi-so-kiē-lo-luñ-wān-su-shwo-tā-shaṇ-fā-kin.

'Sūtra addressed by Buddha to the Nāgarāga Sagara on the law of the Mahāyāna.'

Sagara-nāgarāga-pariprikkhā-sūtra.

K'-yuen-lu, fasc. 4, fol. 13 b; Conc. 178. Translated by Sh'-hu (Dānapāla?), A. D. 980-1000, of the later Suñ dynasty, A. D. 960-1127. 10 leaves. It agrees with Tibetan. K'-yuen-lu, s. v. No. 840 is mentioned under the heading of the Vinaya of the Mahāyāna, in K'-tsiñ, fasc. 32, fol. 5 a.

841 佛說普賢菩薩陀羅尼經

Fo-shwo-phu-hhien-phu-sā-tho-lo-ni-kin.

'Buddhabhāshita-samantabhadra-bodhisattva-dhāraṇī-sūtra.'

Translated by Fā-thien (Dharmadeva?), A. D. 973-981, of the later Suñ dynasty, A. D. 960-1127. 3 leaves. Deest in Tibetan. K'-yuen-lu, fasc. 5, fol. 21 b.

The following two works were translated by Sh'-hu (Dānapāla?), A. D. 980-1000, of the later Suñ dynasty, A. D. 960-1127:—

842 大 金 剛 妙 高 山 樓 閣 陀 羅 尼 經

Tâ-kin-kân-miào-kão-shân-leu-kwo-tho-
lo-ni-kin.

Mahāvagrameru-sikhara-kûṭāgāra-dhā-
ranī(-sūtra).

K'-yuen-lu, fasc. 6, fol. 1 b; Conc. 626; A. R., p. 539;
A. M. G., p. 337. 10 leaves. It agrees with Tibetan.
K'-yuen-lu, s. v.

843 廣 大 蓮 華 莊 嚴 曼 拏 羅 滅 一 切 罪 陀 羅 尼 經

Kwân-tâ-lien-hwâ-kwân-yen-man-nâ-lo-
mieh-yi-tshiê-tsâi-tho-lo-ni-kin.

'Mahā-pundarikavyūha-mandala-sarvapa-vināsa-
dhāranī-sūtra.'

11 leaves.

844 佛 說 大 摩 里 支 菩 薩 經

Fo-shwo-tâ-mo-li-k'-phu-sâ-kin.

'Buddhabhāshita-mahāmāṛī-bodhisattva-sūtra.'

Translated by Thien-si-tsâi, A. D. 980-1001, of the
later Suñ dynasty, A. D. 960-1127. 7 fasciculi. It
agrees with Tibetan. K'-yuen-lu, fasc. 5, fol. 17 a.

The following two works were translated by Amogha-
vāga, A. D. 746-771, of the Thān dynasty, A. D. 618-
907:—

845 佛 說 末 利 支 提 婆 華 鬘 經

Fo-shwo-mo-li-k'-thi-pho-hwâ-mân-kin.

'Buddhabhāshita-māṛī-devi-pushpamālā-sūtra.'

14 leaves. Deest in Tibetan. K'-yuen-lu, fasc. 4,
fol. 10 a. But see No. 847.

846 佛 說 摩 利 支 天 經

Fo-shwo-mo-li-k'-thien-kin.

'Buddhabhāshita-māṛī-devi-sūtra.'

5 leaves. It agrees with Tibetan. K'-yuen-lu, fasc. 5,
fol. 17 a.

847 佛 說 摩 利 支 天 陀 羅 尼 咒 經

Fo-shwo-mo-li-k'-thien-tho-lo-ni-kheu-kin.

'Buddhabhāshita-māṛī-devi-dhāranī-mantra-sūtra.'

Marīkiye (Marīki?)-dhāranī.

A. R., p. 518; A. M. G., p. 318. Translated under
the Liān dynasty, A. D. 502-557; but the translator's
name is lost. 2 leaves. This is an earlier translation

of a part of the Marīki-sūtra in fasc. 10 of No. 363.
K'-yuen-lu, fasc. 4, fol. 23 a.

But according to K'-tsin (fasc. 14, fol. 23 b), the
above three works are earlier translations of a part of
No. 844.

The following five works were translated by Fā-thien
(Dharmadeva?), A. D. 973-981, of the later Suñ dynasty,
A. D. 960-1127:—

848 佛 說 長 者 施 報 經

Fo-shwo-khân-kö-k'-pâo-kin. (h)

'Buddhabhāshita-sreshṭhi-dānaphala-sūtra.'

8 leaves. Deest in Tibetan. K'-yuen-lu, fasc. 7,
fol. 27 a. But, according to K'-tsin (fasc. 28, fol. 18 a),
this is a later translation of the Sudatta-sūtra in the
Madhyamāgama, i. e. No. 542 (155).

849 佛 說 毗 沙 門 天 王 經

Fo-shwo-phi-shâ-man-thien-wân-kin.

'Buddhabhāshita-vaishramana-divyārāga-sūtra.'

9 leaves. It agrees with Tibetan. K'-yuen-lu, fasc. 5,
fol. 20 a.

850 毗 婆 尸 佛 經

Phi-pho-sh'-fo-kin. (h)

'Vipasyi-buddha-sūtra.'

2 fasciculi. It agrees with Tibetan. K'-yuen-lu,
fasc. 8, fol. 1 b. According to K'-tsin (fasc. 29, fol. 5 a),
this is a later translation of the latter part of the
Mahānidāna-sūtra in the Dīrghāgama, i. e. No. 545 (1).

851 佛 說 大 三 摩 惹 經

Fo-shwo-tâ-sân-mo-zo-kin. (h)

'Buddhabhāshita-mahāsamaya-sūtra.'

6 leaves. Deest in Tibetan. K'-yuen-lu, fasc. 7,
fol. 26 b. But, according to K'-tsin (fasc. 29, fol. 7 b),
this is a later translation of the Mahāsamaya-sūtra in
the Dīrghāgama, i. e. No. 545 (15).

852 佛 說 月 光 菩 薩 經

Fo-shwo-yueh-kwân-phu-sâ-kin. (h)

'Buddhabhāshita-kandraprabha-bodhisattva-sūtra.'

Kandraprabha-bodhisattvāvadāna-sūtra.

K'-yuen-lu, fasc. 4, fol. 14 b; Conc. 869; A. R.,
p. 482; A. M. G., p. 286. 6 leaves. It agrees with
Tibetan. K'-yuen-lu, s. v.

The following six works were translated by Sh'-hu
(Dānapāla?), A. D. 980-1000, of the later Suñ dynasty,
A. D. 960-1127:—

853 佛說普賢曼拏羅經

Fo-shwo-phu-hhien-mân-nâ-lo-kin.

'Buddhabhâshita-samantabhadra-maṇḍala-sūtra.'

10 leaves. Deest in Tibetan. *K'-yuen-lu*, fasc. 5, fol. 18 b.

854 佛說聖莊嚴陀羅尼經

Fo-shwo-shaṇ-kwân-yen-tho-lo-ni-kin.

'Buddhabhâshita-ârya-vyūha-dhāraṇī-sūtra.'

2 fasciculi. Deest in Tibetan. *K'-yuen-lu*, fasc. 5, fol. 20 b.

855 佛說聖六字大明王陀羅尼經

Fo-shwo-shaṇ-liu-tsz'-tâ-miñ-wân-tho-lo-ni-kin.

'Buddhabhâshita-ârya-shadakhara-mahāvidyā-rāga-dhāraṇī-sūtra.'

2 leaves.

856 千轉大明陀羅尼經

Tshien-kwân-tâ-miñ-tho-lo-ni-kin.

'Sahasrapravartana-mahāvidyā-dhāraṇī-sūtra.'

4 leaves.

857 佛說華積樓閣陀羅尼經

Fo-shwo-hwâ-tsi-leu-kwo-tho-lo-ni-kin.

'Buddhabhâshita-pushpakūṭa-vimāna-dhāraṇī-sūtra.'

Pushpakūṭa-dhāraṇī.

K'-yuen-lu, fasc. 5, fol. 23 a; Conc. 203; A. R., p. 526; A. M. G., p. 325. 4 leaves. This is a later translation of Nos. 337-389. *K'-yuen-lu*, s. v.; *K'-tsin*, fasc. 13, fol. 1 a.

858 佛說勝幡嬰珞陀羅尼經

Fo-shwo-shaṇ-fân-yiñ-lo-tho-lo-ni-kin.

'Buddhabhâshita-gayadhagamālā-dhāraṇī-sūtra.'

3 leaves.

859 衆許摩訶帝經

Kuñ-hhü-mo-hö-ti-kin. (h)

'Samadatta-mahārāga-sūtra.'

Translated by Fâ-hhien, A. D. 982-1001, of the later Sun dynasty, A. D. 960-1127. 13 fasciculi. Deest in Tibetan. *K'-yuen-lu*, fasc. 7, fol. 26 a. It contains a history of Śākyamuni, from the origin of the world, and a list of his ancestors, beginning with the first

'lord of the field' or ruler, Sān-mo-tā-to-wân, i. e. Samadatta-rāga (fasc. 1, fol. 6 a, col. 5 seq.), and ending with Buddha's visit to his father after his becoming the enlightened, and his telling the story of a former king of Vārāṇasī, Brahmāyus by name. In the Chinese title, the first two characters 衆許 Kuñ-hhü, 'multitude-assent,' are used for a translation of the name Samadatta. The celebrated Pâszepa explains this name in his work entitled *Kaṇ-su-k'-lun* (No. 1320, fasc. 1, fol. 19 b). He says, 'The ruler was called Tâ-sân-mo-to-wân, i. e. Mahâ-Samadatta-rāga, because he was chosen to become so (or elected as the first lord) by the multitude.' He uses the three characters 衆所許 Kuñ-su-hhü, 'he who is chosen by the multitude,' both for the explanation and translation of the name Samadatta. The first and third characters of this term are exactly the same as the first two characters in the present title as above mentioned; while the second one, 所 su, is merely a sign of the passive voice. Then the next three characters 摩訶帝 Mo-hö-ti in the title evidently stand for Mahārāga, which again agree with the first and last characters of the name 大三末多王 Tâ-sân-mo-to-wân, i. e. Mahâ-Samadatta-rāga, given in No. 1320. It is by no means certain, whether this Chinese title, 'Samadatta-mahārāga-sūtra,' is a literal rendering of the Sanskrit title, or not. But this Chinese title cannot be meant to represent 'the Mahāvastu according to the version of the Mahāsaṅghikas,' as Mr. Beal says in his Catalogue, p. 54.

The following two works were translated by Fâ-thien (Dharmadeva?), A. D. 973-981, of the later Sun dynasty, A. D. 960-1127:—

860 佛說七佛經

Fo-shwo-tshiê-fo-kin. (h)

'Buddhabhâshita-saptabuddha-sūtra.'

Sapta-buddhaka.

A. R., p. 511; A. M. G., p. 311. 15 leaves. It agrees with Tibetan. *K'-yuen-lu*, fasc. 8, fol. 1 a. According to *K'-tsin* (fasc. 29, fol. 4 b), this is a later translation of the first part of the Mahānidāna-sūtra in the Dirghāgama, i. e. No. 545 (1).

861 佛說解憂經

Fo-shwo-kiê-yiu-kin. (h)

'Sūtra spoken by-Buddha on alleviating sorrow or grief.'

4 leaves. Deest in Tibetan. *K'-yuen-lu*, fasc. 8, fol. 5 a.

862 佛說偏照般若波羅蜜經

Fo-shwo-pien-kāo-pān-zo-po-lo-mi-kiñ.

'Buddhabhāṣita-samantaprakāśamāna-praṇāpāramitā-sūtra.'

Translated by Sh'-hu (Dānapāla?), A. D. 980-1000, of the later Suñ dynasty, A. D. 960-1127. 8 leaves. Deest in Tibetan. K'-yuen-lu, fasc. 1, fol. 19 a. But No. 862 is to be compared with the Tibetan version of the Praṇāpāramitā-vagrapāṇi, mentioned in A. R., p. 397; A. M. G., p. 203. No. 862 is addressed by Buddha to the Bodhisattva Vagrapāṇi. K'-tsiñ, fasc. 12, fol. 7 b.

The following two works were translated by Fā-hhien, A. D. 982-1001, of the later Suñ dynasty, A. D. 960-1127:—

863 佛說大乘無量壽莊嚴經

Fo-shwo-tā-shaṅ-wu-liān-sheu-kwān-yen-kiñ.

'Buddhabhāṣita-mahāyāna-mitāyur-vyūha-sūtra.'

Amitāyusha-vyūha, or Sukhāvatī-vyūha.

Cf. No. 23 (5). 3 fasciculi. This is the last translation of this Sūtra, similar to Nos. 23 (5), 25, 26, 27. K'-yuen-lu, fasc. 4, fol. 11 a; K'-tsiñ, fasc. 3, fol. 12 b.

864 佛母寶德藏般若波羅蜜經

Fo-mu-pāo-tōh-tsān-pān-zo-po-lo-mi-kiñ.

'Buddhamātrika-ratnagunagarbha-praṇāpāramitā-sūtra.'

Praṇāpāramitā-saṅkayagāthā.

A. R., p. 395; A. M. G., p. 201. 3 fasciculi.

The following four works were translated by Sh'-hu (Dānapāla?), A. D. 980-1000, of the later Suñ dynasty, A. D. 960-1127:—

865 佛說帝釋般若波羅蜜多心經

Fo-shwo-ti-shih-pān-zo-po-lo-mi-to-sin-kiñ.

'Buddhabhāṣita-indra-sakra-praṇāpāramitā-hṛdaya-sūtra.'

Kausika-praṇāpāramitā.

A. R., p. 514; A. M. G., p. 314. 5 leaves. Deest in Tibetan. K'-yuen-lu, fasc. 1, fol. 19 a. See, however, the authorities mentioned under the title.

866 佛說諸佛經

Fo-shwo-ku-fo-kiñ. (h)

'Sūtra spoken by Buddha on Buddhas.'

4 leaves. It agrees with Tibetan. K'-yuen-lu, fasc. 4, fol. 11 b. According to K'-tsiñ (fasc. 29, fol. 17 b),

this is a later translation of the first chapter of No. 680.

867 大乘舍黎娑擔摩經

Tā-shaṅ-shō-li-so-tān-mo-kiñ.

'Mahāyāna-sālisambhava-sūtra.'

Sālisambhava-sūtra.

Conc. 565 reads the sixth character 擔 tān as 檐 yen, which latter seems to be right, though the former is given in the Chinese authorities. 8 leaves. This is a later translation of Nos. 280, 281, 818. K'-yuen-lu, fasc. 4, fol. 12 b.

868 佛說大金剛香陀羅尼經

Fo-shwo-tā-kiñ-kān-hhiān-tho-lo-ni-kiñ.

'Buddhabhāṣita-mahāvagradha-dhāraṇi-sūtra.'

4 leaves. Deest in Tibetan. K'-yuen-lu, fasc. 5, fol. 24 b.

869 最上大乘金剛大教寶王經

Tsui-shān-tā-shaṅ-kiñ-kān-tā-kiāo-pāo-wān-kiñ.

'Anuttara-mahāyāna-vagra-mahāntara-ratnarāga-sūtra.'

Vagraragbha-ratnarāga-tantra.

K'-yuen-lu, fasc. 5, fol. 16 b; Conc. 781. Translated by Fā-thien (Dharmadeva?), A. D. 973-981, of the later Suñ dynasty, A. D. 960-1127. 2 fasciculi. It agrees with Tibetan. K'-yuen-lu, s. v.

870 佛說薩鉢多酥哩踰捺野經

Fo-shwo-sā-po-to-su-li-yü-nāh-ye-kiñ. (h)

'Buddhabhāṣita-saptasūryanaya-sūtra.'

Translated by Fā-hhien, A. D. 982-1001, of the later Suñ dynasty, A. D. 960-1127. 4 leaves. It agrees with Tibetan. K'-yuen-lu, fasc. 8, fol. 4 b. According to K'-tsiñ (fasc. 28, fol. 10 b), this is a later translation of the Saptasūrya-sūtra in the Madhyamāgama, i. e. No. 542 (8).

The following two works were translated by Fā-thien (Dharmadeva?), A. D. 973-981, of the later Suñ dynasty, A. D. 960-1127:—

871 佛說一切如來烏瑟膩沙最勝總持經

Fo-shwo-yi-tshiē-zu-lāi-wu-seh-ni-shā-tsui-shaṅ-tsuñ-kh'-kiñ.

'Buddhabhāṣita-sarvatathāgatoshnisha-vigaya-dhāraṇi-sūtra.'

Sarvadurgati-parisodhanoshnisha-vigaya-dhāraṇi.

9 leaves. This is a similar translation of Nos. 348-352, 796. K'-yuen-lu, fasc. 5, fol. 24 b.

872

菩提心觀釋

Phu-thi-sin-kwân-shih.

'Bodhihrīdaya-dhyāya-vyākhyā.'

3 leaves. This work is mentioned under the heading of the Works of the Indian Sages, in *K'-yuen-lu*, fasc. 10, fol. 4 b.

The following seven works were translated by Sh'-hu (Dānapāla?), A. D. 980-1000, of the later Suñ dynasty, A. D. 960-1127:—

873 佛說護國尊者所問大乘經

Fo-shwo-hu-kwo-tsun-kō-su-wan-tā-shaṅ-kin.

'Buddhabhāshita-ārya-rāshtrapāla-pariprikkhā-mahāyāna-sūtra.'

Rāshtrapāla-pariprikkhā.

4 fasciculi. It agrees with Tibetan. *K'-yuen-lu*, fasc. 4, fol. 11 a. According to *K'-tsin* (fasc. 3, fol. 14 a), this is a later translation of No. 23 (18).

874 佛說四無所畏經

Fo-shwo-sz'-wu-su-wēi-kin. (h)

'Sūtra spoken by Buddha on four kinds of fearlessness (Vaisāradya).'

2 leaves. Deest in Tibetan. *K'-yuen-lu*, fasc. 4, fol. 11 b.

875 增慧陀羅尼經

Tsaṅ-hwui-tho-lo-ni-kin.

'Gñānavṛddhikara-dhāraṇī-sūtra.'

1 leaf.

876 聖六字增壽大明陀羅尼經

Shaṅ-liu-tsz'-tsān-sheu-tā-miñ-tho-lo-ni-kin.

'Ārya-shadakhārāyurvṛddhikara-mahāvīdyā-dhāraṇī-sūtra.'

2 leaves.

877 佛說大乘戒經

Fo-shwo-tā-shaṅ-kiē-kin.

'Buddhabhāshita-mahāyāna-śīla-sūtra.'

2 leaves. Deest in Tibetan. *K'-yuen-lu*, fasc. 8, fol. 7 b, where this work is mentioned under the heading of the Vinaya-pitaka of the Mahāyāna.

878 佛說聖最勝陀羅尼經

Fo-shwo-shaṅ-tsui-shaṅ-tho-lo-ni-kin.

'Buddhabhāshita-āryānuttaravīgaya-dhāraṇī-sūtra.'

5 leaves. Deest in Tibetan. *K'-yuen-lu*, fasc. 6, fol. 1 a. This is perhaps a similar translation of No. 831. *K'-tsin*, fasc. 14, fol. 5 a.

879 佛說五十頌聖般若波羅蜜經

Fo-shwo-wu-shi-suñ-shaṅ-pān-zo-po-lo-mi-kin.

'Buddhabhāshita-pañkāśadgāhārya-pragñāpāramitā-sūtra.'

Pragñāpāramitā ardhastikā.

A. R., p. 396; A. M. G., p. 201. Cf. No. 18. 2 leaves. It agrees with Tibetan. *K'-yuen-lu*, fasc. 1, fol. 18 b.

The following forty-six works, Nos. 880-925, were translated by Fā-hhien, A. D. 982-1001, of the later Suñ dynasty, A. D. 960-1127.

880 大乘八大曼拏羅經

Tā-shaṅ-pā-tā-mān-nā-lo-kin.

'Mahāyānāṣṭamāmandala-sūtra.'

Aṣṭamandalaka-sūtra.

K'-yuen-lu, fasc. 5, fol. 12 a; Conc. 579; A. R., p. 511; A. M. G., p. 312. 2 leaves. It agrees with Tibetan. *K'-yuen-lu*, s. v.

881 佛說較量一切佛刹功德經

Fo-shwo-kiāo-liān-yi-tshieh-fo-khā-kuñ-tōh-kin.

'Sūtra spoken by Buddha on comparing and measuring the good qualities of all Buddha-kshetras.'

2 leaves. It agrees with Tibetan. *K'-yuen-lu*, fasc. 4, fol. 12 a. According to *K'-tsin* (fasc. 1, fol. 10 a), this work is a similar translation of No. 95. But the principal speaker of No. 95 is the Tathāgata, and that of No. 881 is the Bodhisattva Aśintyaprabhāsārāga.

882 囉喙拏說救療小兒疾病經

Lo-foh-nā-shwo-kiu-liāo-siāo-rh-tsi-piñ-kin.

'Sūtra spoken by Ravana on the curing of the disease of a child.'

11 leaves. Deest in Tibetan. *K'-yuen-lu*, fasc. 5, fol. 19 a.

883 迦葉僊人說醫女人經

Kiā-yeh-siān-zan-shwo-i-nü-zan-kin. (h)

'Sūtra spoken by the Rishi Kāśya(pa?) on the curing (of the disease of) a woman.'

4 leaves. Deest in Tibetan. *K'-yuen-lu*, fasc. 8, fol. 4 b.

884 佛說俱枳羅陀羅尼經

Fo-shwo-ki-k'-lo-tho-lo-ni-kin.

'Buddhabhāshita-ki-k'-lo(?)-dhāraṇī-sūtra.'

2 leaves.

885 佛說消除一切災障寶
誓陀羅尼經

Fo-shwo-siāo-khu-yi-tshîê-tsâi-kân-pâo-
ki-tho-lo-ni-kin.

'Sūtra spoken by Buddha on the Ratnakūṭa (mani?)-dhāraṇī
of destroying all obstacles and misfortunes.'

5 leaves.

886 佛說妙色陀羅尼經

Fo-shwo-miāo-seh-tho-lo-ni-kin.

'Buddhabhāshita-suvarṇa-dhāraṇī-sūtra.'

1 leaf.

887 佛說旃檀香身陀羅尼經

Fo-shwo-kân-thân-hhiân-shan-tho-lo-ni-kin.

'Buddhabhāshita-kandanagandhakāya-dhāraṇī-sūtra.'

2 leaves.

888 佛說鉢蘭那賒嚩哩大
陀羅尼經

Fo-shwo-poh-lân-nâ-shō-foh-li-tâ-
tho-lo-ni-kin.

'Buddhabhāshita-praṇāsabala (?)-mabādhāraṇī-sūtra.'

3 leaves.

889 佛說宿命智陀羅尼經

Fo-shwo-su-miñ-k'-tho-lo-ni-kin.

'Buddhabhāshita-pūrvanivāsānusmṛti-gñāna-dhāraṇī-sūtra.'

1 leaf.

890 佛說慈氏菩薩誓願
陀羅尼經

Fo-shwo-tshz'-sh'-phu-sâ-shi-yuen-
tho-lo-ni-kin.

'Buddhabhāshita-maitreya-bodhisattva-praṇidhāna-dhāraṇī-sūtra.'

Maitrī-pratigñā-dhāraṇī.

K'-yuen-lu, fasc. 5, fol. 24 a; Conc. 760; A. R.,
p. 528; A. M. G., p. 327. 1 leaf.

891 佛說滅除五逆罪大
陀羅尼經

Fo-shwo-mieh-khu-wu-ni-tsâi-tâ-
tho-lo-ni-kin.

'Buddhabhāshita-pañcānantaryakarmavināsa-dhāraṇī-sūtra.'

1 leaf.

892 佛說無量功德陀羅尼經

Fo-shwo-wu-liān-kun-tōh-tho-lo-ni-kin.

'Buddhabhāshitāmitaguna-dhāraṇī-sūtra.'

1 leaf.

893 佛說十八臂陀羅尼經

Fo-shwo-shi-pâ-phi-tho-lo-ni-kin.

'Buddhabhāshita-ashtādasabāhu-dhāraṇī-sūtra.'

2 leaves.

894 佛說洛叉陀羅尼經

Fo-shwo-ló-khâ-tho-lo-ni-kin.

'Buddhabhāshita-lakṣa-dhāraṇī-sūtra.'

2 leaves.

895 佛說辟除諸惡陀羅尼經

Fo-shwo-phi-khu-ku-nōh-tho-lo-ni-kin.

'Buddhabhāshita-sarvapaṇavinaśa-dhāraṇī-sūtra.'

2 leaves.

The above twelve works are wanting in Tibetan.
K'-yuen-lu, fasc. 5, fol. 23 b seq. But, for No. 890,
see the last two authorities mentioned under the title.

896 佛說大愛陀羅尼經

Fo-shwo-tâ-ai-tho-lo-ni-kin.

'Buddhabhāshita-mahāpriyā-dhāraṇī-sūtra.'

2 leaves. It agrees with Tibetan. K'-yuen-lu, fasc. 5,
fol. 22 b.

897 佛說阿羅漢具德經

Fo-shwo-ō-lo-hân-kü-tōh-kin. (h)

'Sūtra spoken by Buddha on the perfect good qualities of
the Arhat.'

10 leaves. This is a later translation of chapters
4th-7th of the Ekottarāgama, i. e. No. 543. K'-yuen-lu,
fasc. 8, fol. 1 a, where, however, it is stated that this
work is wanting in Tibetan.

898 佛說八大靈塔名號經

Fo-shwo-pâ-tâ-lin-thâ-miñ-hâo-kin. (h)

'Sūtra spoken by Buddha on the names of eight great and
auspicious Kātyas.'

2 leaves. This work is mentioned under the heading
of the Works of the Indian Sages, in K'-yuen-lu, fasc.
10, fol. 5 b, where the first two characters of the title
Fo-shwo or Buddha-bhāshita are of course left out.
They are however retained in K'-tsin, fasc. 31, fol. 22 b,
where the work is under the heading of the Sūtras of
the Hīnayāna.

The following are the names of the eight places where the great and auspicious Kaityas are said to have been erected:—

(1) Lumbinī garden, in Kapilavastu, where Buddha was born. (Cf. Lalitavistara, p. 94; Cunningham, Ancient Geography of India, pp. 414-416.)

(2) Underneath the Bodhi-tree (at Buddha-gayā), on the bank of (or near) the river Nairāṅga, in Magadha, where Buddha awoke to the perfect knowledge. (Cunningham, pp. 455-459.)

(3) Vārāṇasī (Benares), in the country of the Kāśī, where Buddha (first) turned the wheel of the law, i. e. he began to preach. (Lalitavistara, pp. 527-528; Cunningham, pp. 435-438.)

(4) Geta-grove, in Srāvastī, where Buddha showed his great supernatural power. (Cunningham, pp. 407-414.)

(5) Kūṭi-nū, 'hump-backed maiden,' i. e. Kānyakubga (Kanog), where Buddha descended from the Trayastriṃśa heaven. (Cunningham, pp. 376-382. But the more exact place is Saṅkisa or Kapitha. See Cunningham, pp. 369-376.)

(6) Rāgagṛīha, where Buddha taught his disciples, whose division (also took place there (?). Cunningham, pp. 467-468.)

(7) Kwān-yen, 'wide-array,' i. e. Vaisālī, where Buddha thought of the length of his life. (Cunningham, pp. 443-446. For Buddha's speaking to Ānanda concerning the length of his life, see Hhüen-kwān's (Hsiuen-thsang's) Si-yü-ki, fasc. 7, fol. 13 a seq.)

(8) Sāla-grove—within which is the place between large couples of trees—in Kusinagara, where Buddha entered Nirvāṇa. (Cunningham, pp. 430-433.)

899 佛說尊那經

Fo-shwo-tsun-nā-kin.

'Sūtra addressed by Buddha to (the venerable) Kunda.'

6 leaves. It agrees with Tibetan. *K'-yuen-lu*, fasc. 4, fol. 14 a.

900 佛說頻婆娑羅王經

Fo-shwo-phin-pho-sā-lo-wān-kin. (h)

'Sūtra addressed by Buddha to King Bimbisāra.'

7 leaves. It agrees with Tibetan. *K'-yuen-lu*, fasc. 8, fol. 1 a. According to *K'-tsin* (fasc. 28, fol. 12 a), this is a later translation of the Sūtra on King Bimbisāra's coming to meet Buddha, in the Madhyamāgama, i. e. No. 542 (62).

901 佛說人仙經

Fo-shwo-zan-sien-kin. (h)

'Buddhabhāṣita-gaṇesa-sūtra.'

9 leaves. Deest in Tibetan. *K'-yuen-lu*, fasc. 8, fol. 4 a. But according to *K'-tsin* (fasc. 29, fol. 6 a), this is a later translation of the Gaṇesa-sūtra in the Dirghāgama, i. e. No. 545 (4)

902 佛說舊城喻經

Fo-shwo-kiu-khān-yü-kin.

'Sūtra spoken by Buddha on the old city comparison.'

6 leaves. This work is mentioned under the heading of the Sūtras of the Hinayāna, in *K'-yuen-lu*, fasc. 8, fol. 3 b, where it is said to agree with Tibetan. But according to *K'-tsin* (fasc. 10, fol. 1 b), this is a later translation of Nos. 278, 279, which are Sūtras of the Mahāyāna.

903 佛說信解智力經

Fo-shwo-sin-kie-k'-li-kin. (h)

'Buddhabhāṣita-adhimukta-gñāna-bala-sūtra.'

7 leaves. It agrees with Tibetan. *K'-yuen-lu*, fasc. 7, fol. 27 a.

904 大正句王經

Tā-kañ-kü-wān-kin. (h)

'Mahāsatpāda (?)-rāga-sūtra.'

2 fasciculi. Deest in Tibetan. *K'-yuen-lu*, fasc. 8, fol. 2 b. But according to *K'-tsin* (fasc. 28, fol. 12 b), this is a later translation of the Pi-sh' (rāga)-sūtra in the Madhyamāgama, i. e. No. 542 (71).

905 佛說善樂長者經

Fo-shwo-shan-yāo-khān-kö-kin.

'Sūtra addressed by Buddha to the Sreshtthin Svāsaya (? "good-inclination").'

4 leaves. Deest in Tibetan. *K'-yuen-lu*, fasc. 5, fol. 22 b. But according to *K'-tsin* (fasc. 13, fol. 12 a), this is a later translation of No. 982.

906 佛說聖多羅菩薩經

Fo-shwo-shan-to-lo-phu-sā-kin.

'Buddhabhāṣita-ārya-tārā-bodhisattva-sūtra.'

7 leaves. It agrees with Tibetan. *K'-yuen-lu*, fasc. 5, fol. 19 b.

907 佛說大吉祥陀羅尼經

Fo-shwo-tā-ki-siān-tho-lo-ni-kin.

'Buddhabhāṣita-mahāśrī-dhāraṇī-sūtra.'

2 leaves.

908 寶賢陀羅尼經

Pāo-hhien-tho-lo-ni-kin.

'Ratnabhadra-dhāraṇī-sūtra.'

2 leaves.

The above two works are wanting in Tibetan. *K'-yuen-lu*, fasc. 6, fol. 1 a.

909 佛說秘密八名陀羅尼經

Fo-shwo-pi-mi-pā-mi-tho-lo-ni-kin.

'Buddhabhāṣita-guhyāṣṭanāma-dhāraṇī-sūtra.'

2 leaves. It agrees with Tibetan. *K'-yuen-lu*, fasc. 6, fol. 1 b. According to *K'-tsin* (fasc. 13, fol. 18 b), this is a later translation of No. 491.

910 觀自在菩薩母陀羅尼經

Kwân-tsz'-tsâi-phu-sâ-mu-tho-lo-ni-kin.

'Avalokitesvara-bodhisattva-mâtri-dhâranî-sûtra.'

Avalokitesvara-mâtâ (or mâtri?)-dhâranî.

A. R., p. 534; A. M. G., p. 331. 3 leaves. Deest in Tibetan. *K'-yuen-lu*, fasc. 6, fol. 2 b. See, however, the authorities mentioned under the title.

911 佛說戒香經

Fo-shwo-kiê-hhiân-kin. (h)

'Buddhabhâshita-sīlagandha-sûtra.'

2 leaves. Deest in Tibetan. *K'-yuen-lu*, fasc. 8, fol. 3 b. But according to *K'-tsin* (fasc. 22, fol. 12 b), this is a later translation of No. 588.

912 佛說妙吉祥菩薩陀羅尼

Fo-shwo-miâo-ki-siân-phu-sâ-tho-lo-ni.

'Buddhabhâshita-maṅgusri-bodhisattva-dhâranî.'

3 leaves.

913 佛說無量壽大智陀羅尼

Fo-shwo-wu-liân-sheu-tâ-k'-tho-lo-ni.

'Buddhabhâshita-amitâyur-mahâgñâna-dhâranî.'

7 columns.

914 佛說宿命智陀羅尼

Fo-shwo-su-miân-k'-tho-lo-ni.

'Buddhabhâshita-pûrvanivâsagñâna-dhâranî.'

4 columns.

915 佛說慈氏菩薩陀羅尼

Fo-shwo-tshz'-sh'-phu-sâ-tho-lo-ni.

'Buddhabhâshita-maitreya-bodhisattva-dhâranî.'

4 columns.

916 佛說虛空藏菩薩陀羅尼

Fo-shwo-hhü-khuñ-tsân-phu-sâ-tho-lo-ni.

'Buddhabhâshita-âkâsagarbha-bodhisattva-dhâranî.'

6 columns.

The above five works are wanting in Tibetan. *K'-yuen-lu*, fasc. 5, fol. 26 a seq.

917 寶授菩薩菩提行經

Pâo-sheu-phu-sâ-phu-thi-hhiân-kin.

'Ratnadatta (?)-bodhisattva-bodhikaryâ-sûtra.'

13 leaves. Deest in Tibetan. *K'-yuen-lu*, fasc. 4, fol. 14 a.

918 佛說延壽妙門陀羅尼經

Fo-shwo-yen-sheu-miâo-man-tho-lo-ni-kin.

'Sûtra spoken by Buddha on the Dhâranî of the wonderful gate of increasing the life.'

8 leaves. It agrees with Tibetan. *K'-yuen-lu*, fasc. 6, fol. 1 b. According to *K'-tsin* (fasc. 13, fol. 9 b), this is a later translation of Nos. 369-371.

919 一切如來名號陀羅尼經

Yi-tshiê-zu-lâi-miân-hâo-tho-lo-ni-kin.

'Sarvatathâgatanâma-dhâranî-sûtra.'

3 leaves.

920 佛說息除賊難陀羅尼經

Fo-shwo-si-k'zu-tsö-nân-tho-lo-ni-kin.

'Sûtra spoken by Buddha on the Dhâranî of stopping the danger of a thief.'

2 leaves.

The above two works agree with Tibetan. *K'-yuen-lu*, fasc. 6, fol. 2 a seq.

921 佛說法身經

Fo-shwo-fâ-shan-kin.

'Buddhabhâshita-dharmasarîra-sûtra.'

Dharmasarîra-sûtra.

K'-yuen-lu, fasc. 4, fol. 11 b; *Conc.* 126. 5 leaves. It agrees with Tibetan. *K'-yuen-lu*, s. v.

922 信佛功德經

Sin-fô-kuñ-tôh-kin. (h)

'Buddhasaddhaguna-sûtra.'

10 leaves. It agrees with Tibetan. *K'-yuen-lu*, fasc. 7, fol. 26 b. According to *K'-tsin* (fasc. 29, fol. 7 b), this is a later translation of No. 545 (18).

923 佛說解夏經

Fo-shwo-kiê-hhiâ-kin. (h)

'Sûtra spoken by Buddha on Kiê-hhiâ (? lit. "explaining-summer").'

4 leaves. This work is mentioned under the heading of the Vinayapitaka of the Hinayâna, in *K'-yuen-lu*, fasc. 8, fol. 20 b, where it is said to be wanting in Tibetan. But *K'-tsin* (fasc. 31, fol. 11 b) mentions this work as a Sûtra of the Hinayâna.

924 佛說帝釋所問經

Fo-shwo-ti-shih-su-wan-kin.

'Buddhabhāshita-indra-sakra-pariprīkkhā-sūtra.'

15 leaves. Deest in Tibetan. *K'-yuen-lu*, fasc. 8, fol. 2 a. But according to *K'-tsin* (fasc. 28, fol. 17 a), this is a later translation of No. 545 (14).

925 佛說未曾有正法經

Fo-shwo-wêi-tshân-yiu-kañ-fâ-kin.

'Buddhabhāshita-adbhuta-saddharma-sūtra.'

6 fasciculi. It agrees with Tibetan. *K'-yuen-lu*, fasc. 4, fol. 10 b. According to *K'-tsin* (fasc. 8, fol. 5 b), this is a later translation of Nos. 174, 182.

The following two works were translated by Sh'-hu (Dānapāla?), A. D. 980-1000, of the later Suñ dynasty, A. D. 960-1127:—

926 佛說大方廣善巧方便經

Fo-shwo-tâ-fân-kwân-shan-khiào-fân-pien-kin.

'Buddhabhāshita-mahāvaiṣṭyopāyākansalya-sūtra.'

Gñānottara-bodhisattva-pariprīkkhā.

4 fasciculi. This is a later translation of Nos. 23 (38), 52. *K'-tsin*, fasc. 3, fol. 17 b. But it is stated in *K'-yuen-lu* (fasc. 4, fol. 10 a), that this is a similar translation of No. 23 (37).

927 佛母出生三法藏般若波羅蜜多經

Fo-mu-khu-shaṇ-sân-fâ-tsân-pân-zo-po-lo-mi-to-kin.

'Buddhamātrigāta-tridharmapīṭaka-pragñāpāramitā-sūtra.'

Dasasāhasrikā pragñāpāramitā.

25 fasciculi; 32 chapters. This is a later translation of Nos. 1 (d), 5-8. Cf. *K'-yuen-lu*, fasc. 1, fol. 18 a; *K'-tsin*, fasc. 23, fol. 19 a.

The following two works were translated by Fâ-hhien, A. D. 982-1001, of the later Suñ dynasty, A. D. 960-1127:—

928 佛說決定義經

Fo-shwo-kiê-tiñ-i-kin. (h)

'Sūtra spoken by Buddha on the determination of the meaning (of the law).'

12 leaves. Deest in Tibetan. *K'-yuen-lu*, fasc. 7, fol. 26 b.

929 佛說護國經

Fo-shwo-hu-kwo-kin. (h)

'Buddhabhāshita-rāṣṭrapāla-sūtra.'

10 leaves. Deest in Tibetan. *K'-yuen-lu*, fasc. 8, fol. 4 a. But according to *K'-tsin* (fasc. 28, fol. 16 b), this is a later translation of No. 542 (132).

930 佛說分別布施經

Fo-shwo-fan-pieh-pu-sh'-kin. (h)

'Sūtra spoken by Buddha on the division or explanation of gifts (Dāna).'

Translated by Sh'-hu (Dānapāla?), A. D. 980-1000, of the later Suñ dynasty, A. D. 960-1127. 4 leaves. Deest in Tibetan. *K'-yuen-lu*, fasc. 4, fol. 13 a. But according to *K'-tsin* (fasc. 28, fol. 19 b), this is a later translation of No. 542 (180).

931 佛說分別緣生經

Fo-shwo-fan-pieh-yuen-shaṇ-kin. (h)

'Sūtra spoken by Buddha on the division or explanation of the (twelve) Nidānas.'

Translated by Fâ-thien (Dharmadeva?), A. D. 973-981, of the later Suñ dynasty, A. D. 960-1127. 3 leaves. Deest in Tibetan. *K'-yuen-lu*, fasc. 7, fol. 26 b.

The following twenty-two works, Nos. 932-953, were translated by Sh'-hu (Dānapāla?), A. D. 980-1000, of the later Suñ dynasty, A. D. 960-1127:—

932 佛說法印經

Fo-shwo-fâ-yin-kin. (h)

'Buddhabhāshita-dharmamudrā-sūtra.'

2 leaves. Deest in Tibetan. *K'-yuen-lu*, fasc. 4, fol. 13 a. But according to *K'-yuen* (fasc. 29, fol. 10 b), this is a later translation of a part of fasc. 3 of No. 544.

933 佛說大生義經

Fo-shwo-tâ-shaṇ-i-kin. (h)

'Buddhabhāshita-mahāgatārtha-sūtra.'

9 leaves. Deest in Tibetan. *K'-yuen-lu*, fasc. 7, fol. 26 a. But according to *K'-tsin* (fasc. 28, fol. 14 a), this is a later translation of No. 542 (97).

934 佛說發菩提心破諸魔經

Fo-shwo-fâ-phu-thi-sin-po-ku-mo-kin.

'Sūtra spoken by Buddha on raising the thought towards the Bodhi and destroying all the Māras.'

2 fasciculi. It agrees with Tibetan. *K'-yuen-lu*, fasc. 5, fol. 16 b. According to *K'-tsin* (fasc. 9, fol. 2 a), this is a later translation of No. 450.

935 佛說聖佛母般若波羅蜜多經

Fo-shwo-shaṅ-fo-mu-pān-zo-po-lo-mi-to-kiñ.

'Buddhabhāshita-ārya-buddhamātri-pragñāpāramitā-sūtra.'

Pragñāpāramitā-hṛdaya-sūtra.

2 leaves. This is a later and longer translation of Nos. 19, 20. *K'-yuen-lu*, fasc. 1, fol. 18 b; *K'-tsiñ*, fasc. 23, fol. 23 b. For the Sanskrit text, see Cat. Bodl. Japan., No. 63 (d).

936 佛說大乘不思議神通境界經

Fo-shwo-tā-shaṅ-pu-sz'-i-shan-thuñ-kiñ-kiē-kiñ.

'Buddhabhāshita-mahāyānāḥkintyarddhi-vishaya-sūtra.'

3 fasciculi. Deest in Tibetan. *K'-yuen-lu*, fasc. 5, fol. 17 a.

937 佛說給孤長者女得度因緣經

Fo-shwo-ki-ku-khāñ-kō-nū-tōh-tu-yin-yuen-kiñ. (h)

'Sūtra spoken by Buddha on the Nidāna of the conversion of the daughter of the Sreshtin Anathāpindada.'

3 fasciculi. This is a later translation of chapter 30 of No. 543. *K'-yuen-lu*, fasc. 7, fol. 27 a.

938 佛說大集法門經

Fo-shwo-tā-tsi-fā-man-kiñ. (h)

'Buddhabhāshita-mahāsaṅgiti-dharmaparyāya-sūtra.'

2 fasciculi. Deest in Tibetan. *K'-yuen-lu*, fasc. 7, fol. 26 a. But according to *K'-tsiñ* (fasc. 29, fol. 7 a), this is a later translation of No. 545 (9).

939 佛說光明童子因緣經

Fo-shwo-kwāñ-miñ-thuñ-tsz'-yin-yuen-kiñ. (h)

'Sūtra spoken by Buddha on the Nidāna of the boy Prabhāsa.'

4 fasciculi. Deest in Tibetan. *K'-yuen-lu*, fasc. 8, fol. 2 a.

940 佛說寶帶陀羅尼經

Fo-shwo-pāo-tāi-tho-lo-ni-kiñ.

'Buddhabhāshita-ratnamekhalā-dhāraṇī-sūtra.'

Mekhalā-dhāraṇī.

K'-yuen-lu, fasc. 5, fol. 21 a; Conc. 412; A. R., p. 542; A. M. G., p. 339. 10 leaves. This is a similar translation of No. 854. *K'-tsiñ*, fasc. 13, fol. 4 a. But *K'-yuen-lu* states that No. 940 is similar to No. 800, which seems to be wrong.

941 佛說金身陀羅尼經

Fo-shwo-kin-shan-tho-lo-ni-kiñ.

'Buddhabhāshita-suvarṇakāya-dhāraṇī-sūtra.'

3 leaves. Deest in Tibetan. *K'-yuen-lu*, fasc. 5, fol. 21 b.

942 佛說入無分別法門經

Fo-shwo-zu-wu-fan-pieh-fā-man-kiñ.

'Buddhabhāshita-aprabhedāvatāra (?) dharmaparyāya-sūtra.'

6 leaves. Deest in Tibetan. *K'-yuen-lu*, fasc. 4, fol. 14 a.

943 佛說淨意優婆塞所問經

Fo-shwo-tsiñ-i-yiu-pho-sō-su-wan-kiñ. (h)

'Buddhabhāshita-suddhamaty-upāsaka-pariprikkhā-sūtra.'

6 leaves. Deest in Tibetan. *K'-yuen-lu*, fasc. 8, fol. 2 a.

944 佛說金剛場莊嚴般若波羅蜜多教中一分

Fo-shwo-kin-kāñ-khāñ-kwāñ-yen-pān-zo-po-lo-mi-to-kiao-kui-yi-fan.

'A part of the teaching of the Vagrandalavyūha-pragñāpāramitā spoken by Buddha.'

11 leaves. It agrees with Tibetan. *K'-yuen-lu*, fasc. 1, fol. 19 b.

945 佛說息諍因緣經

Fo-shwo-si-kāñ-yin-yuen-kiñ. (h)

'Sūtra spoken by Buddha on the Avadāna of stopping a quarrel.'

9 leaves. Deest in Tibetan. *K'-yuen-lu*, fasc. 8, fol. 1 b. But according to *K'-tsiñ* (fasc. 28, fol. 19 b), this is a later translation of No. 542 (196).

946 佛說初分說經

Fo-shwo-khu-fan-shwo-kiñ. (h)

'Buddhabhāshita-prathamavargavākana-sūtra.'

2 fasciculi. Deest in Tibetan. *K'-yuen-lu*, fasc. 8, fol. 1 b.

947 佛說無畏授所問大乘經

Fo-shwo-wu-wēi-sheu-su-wan-tā-shaṅ-kiñ.

'Buddhabhāshita-viradatta-pariprikkhā-mahāyāna-sūtra.'

3 fasciculi; 17 leaves. It agrees with Tibetan. *K'-yuen-lu*, fasc. 4, fol. 15 a. According to *K'-tsiñ* (fasc. 3, fol. 15 b), this is a later translation of Nos. 23 (28), 389.

- 948 佛說月喻經
Fo-shwo-yueh-yü-kin. (h)
'Buddhabhāshita-kandropamāna-sūtra.'
3 leaves. It agrees with Tibetan. K'-yuen-lu, fasc. 8, fol. 3 a.

- 949 佛說醫喻經
Fo-shwo-i-yü-kin. (h)
'Buddhabhāshita-bhishag-upamāna-sūtra.'
2 leaves. It agrees with Tibetan. K'-yuen-lu, fasc. 8, fol. 3 b.

- 950 佛說灌頂王喻經
Fo-shwo-kwân-tin-wân-yü-kin. (h)
'Buddhabhāshita-mūrdhābhishikta-rāgapamāna-sūtra.'
1 leaf. Deest in Tibetan. K'-yuen-lu, fasc. 8, fol. 2 b.

- 951 佛說尼拘陀梵志經
Fo-shwo-ni-ki-tho-fân-k'-kin. (h)
'Buddhabhāshita-nyagrodha-brahmakāri-sūtra.'
2 fasciculi; 16 leaves. Deest in Tibetan. K'-yuen-lu, fasc. 8, fol. 2 b. But according to K'-tsin (fasc. 29, fol. 6 b), this is a later translation of No. 545 (8).

952 佛說白衣金幢二婆羅門緣起經

- Fo-shwo-po-i-kin-kwân'-rh-pho-lo-man-yuen-khi-kin. (h)
'Buddhabhāshita-suklavastra-suvarṇadvaya-dvibrāhmaṇa-nidāna-sūtra.'
3 fasciculi; 21 leaves. Deest in Tibetan. K'-yuen-lu, fasc. 8, fol. 5 a. But according to K'-tsin (fasc. 29, fol. 6 b), this is a later translation of No. 545 (5).

- 953 佛說福力太子因緣經
Fo-shwo-fu-li-thai-tsz'-yin-yuen-kin. (h)
'Buddhabhāshita-punyabala-kumāravadāna-sūtra.'
Punyabalāvadāna.
A. R., p. 482; A. M. G., p. 285. 3 fasciculi; 23 leaves. It agrees with Tibetan. K'-yuen-lu, fasc. 4, fol. 14 b.

- 954 佛說身毛喜豎經
Fo-shwo-shan-māo-hhi-shu-kin. (h)
'Buddhabhāshita-samharshitāromakūpagāta-sūtra.'
Translated by Wēi-tsin, A. D. 1009-1050, of the later Sun dynasty, A. D. 960-1127. 3 fasciculi; 31 leaves. It agrees with Tibetan. K'-yuen-lu, fasc. 8, fol. 6 a.

- 955 大乘本生心地觀經
Tā-shan-pan-shan-sin-ti-kwân-kin.
'Mahāyāna-mūlagāta-hridayabhūmi-dhyāna-sūtra.'
Translated by Prajña and others, A. D. 785-810, of the Thān dynasty, A. D. 618-907. 8 fasciculi; 13 chapters. There is a preface added by the Emperor Hhien-tsun, A. D. 806-820, of the same dynasty. Deest in Tibetan. K'-yuen-lu, fasc. 4, fol. 10 b.

The following four works were translated by Amoghavāga, A. D. 746-771, of the Thān dynasty, A. D. 618-907:—

- 956 佛說出生無邊門陀羅尼經
Fo-shwo-khu-shan-wu-pien-man-tho-lo-ni-kin.
'Buddhabhāshita-gātānantamukha-dhāraṇī-sūtra.'
13 leaves. This is a later translation of Nos. 353-360. K'-tsin, fasc. 13, fol. 20 b.

- 957 一切如來心秘密全身舍利寶篋印陀羅尼經
Yi-tshiê-zu-lai-sin-pi-mi-khien-shan-shö-li-pāo-khiê-yin-tho-lo-ni-kin.
Sarvatathāgatādhishtāna-hridaya-guhya-dhātu-karandamudrā-dhāraṇī(-sūtra).
K'-yuen-lu, fasc. 5, fol. 10 b; Conc. 224. 7 leaves. It agrees with Tibetan. K'-yuen-lu, s. v.

- 958 佛說大吉祥天女十二名號經
Fo-shwo-tā-ki-siān-thien-nü-shi'-rh-min-hāo-kin.
'Buddhabhāshita-mahāsrī-devī-dvādaśanāma-sūtra.'
Mahāsrī-sūtra.
K'-yuen-lu, fasc. 5, fol. 14 a; Conc. 625.
Mahāsrāya-sūtra.

A. R., p. 536; A. M. G., p. 333. 2 leaves.

- 959 佛說大吉祥天女十二契一百八名無垢大乘經
Fo-shwo-tā-ki-siān-thien-nü-shi'-rh-khi-yi-pai-pā-min-wu-keu-tā-shan-kin.
'Buddhabhāshita-mahāsrī-devī-dvādaśa-bandhanāśtatanāma-vimala-mahāyāna-sūtra.'
8 leaves.

The above two works agree with Tibetan. K'-yuen-lu, fasc. 5, fol. 14 a.

960 佛說一切如來金剛壽命陀羅尼經

Fo-shwo-yi-tshih-zu-lai-kin-kân-sheu-min-tho-lo-ni-kin.

'Buddhabhâshita-sarvatathâgata-vagrayur-dhârani-sûtra.'

Translated by Vagrabodhi, together with K'-tsân (Gñanakosa, i.e. another name of Amoghavagra), A. D. 723-730, of the Thán dynasty, A. D. 618-907. 3 leaves. Deest in Tibetan. K'-yuen-lu, fasc. 5, fol. 10 b. But according to K'-tsiñ (fasc. 12, fol. 21 a), this is a later and shorter translation of No. 495.

The following three works were translated by Amoghavagra, A. D. 746-771, of the Thán dynasty, A. D. 618-907:—

961 佛說穰慶黎童女經

Fo-shwo-zân-yü-li-thun-nü-kin.

'Buddhabhâshita-gaṅgulî-bâlikâ-sûtra.'

Gaṅgulî-vidyâ.

K'-yuen-lu, fasc. 4, fol. 8 b; Conc. 230; A. R., p. 518; A. M. G., p. 318. 4 leaves. It agrees with Tibetan. K'-yuen-lu, s. v.

962 佛說雨寶陀羅尼經

Fo-shwo-yü-pâo-tho-lo-ni-kin.

'Buddhabhâshita-varsharatna-dhârani-sûtra.'

Ratnamegha-dhârani.

K'-yuen-lu, fasc. 5, fol. 10 b; Conc. 879. 5 leaves. This is a similar translation of Nos. 492, 787. K'-yuen-lu, s. v.; K'-tsiñ, fasc. 13, fol. 13 b.

963 慈氏菩薩所說大乘緣生稻蔴喻經

Tshz'-sh'-phu-sâ-su-shwo-tâ-shan-yuen-shan-tâo-kân-yü-kin.

Maitreya-bodhisattva-bhâshita-mahâyâna-nidâna-sâlisambhava-upamâna-sûtra.'

Sâlisambhava-sûtra.

K'-yuen-lu, fasc. 4, fol. 8 b; Conc. 761. 9 leaves. This is a similar translation of Nos. 280, 281, 818, 867. K'-yuen-lu, s. v.; K'-tsiñ, fasc. 10, fol. 2 b.

964 佛說除蓋障菩薩所問經

Fo-shwo-khu-kâi-kan-phu-sâ-su-wan-kin.

'Sûtra spoken by Buddha on the question of the Bodhisattva Kâu-kâi-kan ("he who destroys the obstacle of covering").'

Ratnamegha-sûtra.

Conc. 161, 723. Translated by Sh'-hu (Dânapâla?), Fâ-hu (Dharmaraksha?), Wêi-tsiñ, and others, about

A. D. 1000-1010, of the later Suñ dynasty, A. D. 960-1127. 20 fasciculi. This is a later and longer translation of Nos. 151, 152. Deest in Tibetan. K'-yuen-lu, fasc. 4, fol. 15 b.

965 仁王護國般若波羅蜜多經

Zan-wân-hu-kwo-pân-zo-po-lo-mi-to-kin.

'Pragñâpâramitâ-sûtra on a benevolent king who protects his country.'

Translated by Amoghavagra, A. D. 746-771, of the Thán dynasty, A. D. 618-907. 2 fasciculi; 8 chapters. This is a later translation of No. 17. K'-yuen-lu, fasc. 1, fol. 17 a. There is a preface added by the Emperor Tâi-tsui, A. D. 763-779, of the Thán dynasty.

966 穢跡金剛說神通大滿陀羅尼法術靈要門經

Wêi-tsi-kin-kân-shwo-shan-thun-tâ-mân-tho-lo-ni-fâ-shu-lîn-yâo-man-kin.

'Sûtra spoken by Malapâda (? "dirty-footprint")-vagra on the auspicious and important gate of the doctrine of supernatural and great perfect Dhârani.'

Translated by Wu-nan-shan, of the Thán dynasty, A. D. 618-907. 4 leaves.

967 穢跡金剛法禁百變法門經

Wêi-tsi-kin-kân-fâ-kin-pai-pien-fâ-man-kin.

'Malapâda (?)-vagra-dharmanishedha (law-prohibition)-satavikriyâ-dharmaparyâya-sûtra.'

Translated by Ö-kih-tâ-sien, of the Thán dynasty, A. D. 618-907. 8 leaves.

The following two works were translated by Fâ-hu (Dharmaraksha?), A. D. 1004-1058, of the later Suñ dynasty, A. D. 618-907:—

968 佛說大乘大方廣佛冠經

Fo-shwo-tâ-shan-tâ-fân-kwân-fo-kwân-kin.

'Buddhabhâshita-mahâyâna-mahâvaipulya-buddhamukuta-sûtra.'

2 fasciculi. Deest in Tibetan. K'-yuen-lu, fasc. 4, fol. 15 a.

969 佛說八種長養功德經

Fo-shwo-pâ-kuñ-khân-yân-kuñ-tôh-kin. (h)

'Sûtra spoken by Buddha on eight kinds of good qualities for making grow and nourishing.'

2 leaves. It states briefly the rules for receiving the moral precepts. K'-tsiñ, fasc. 28, fol. 20 b.

The following two works were translated by Amoghavagra, A. D. 746-771, of the Thán dynasty, A. D. 618-907:—

970 大雲輪請雨經

Tâ-yun-lun-tsin-yü-kin.

'Sūtra on asking rain of the great cloud-wheel.'

Mahāmegha-sūtra.

Conc. 667. 2 fasciculi. This is a later translation of Nos. 186-188. *K'-yuen-lu*, fasc. 2, fol. 26 a.

971 大乘密嚴經

Tâ-shan-mi-yen-kin.

'Mahāyāna-ghanavyūha-sūtra.'

Ghanavyūha-sūtra.

K'-yuen-lu, fasc. 4, fol. 9 a; Conc. 577. 3 fasciculi; 8 chapters. This is a later translation of No. 444. *K'-yuen-lu*, s. v. There is a preface added by the Emperor T'ai-tsun, A. D. 763-779, of the Thán dynasty.

972 佛說大集會正法經

Fo-shwo-tâ-tsi-hwui-kan-fâ-kin.

'Buddhabhāṣita-mahāsaṅgīti-saddharma-sūtra.'

Translated by Sh'-hu (Dānapāla?), A. D. 980-1000, of the later Suñ dynasty, A. D. 960-1127. 5 fasciculi. It agrees with Tibetan, but the latter is shorter. *K'-yuen-lu*, fasc. 1, fol. 7 b. According to *K'-tsin* (fasc. 5, fol. 10 b), this is a later translation of No. 449.

The following three works were translated by Amoghavāgra, A. D. 746-771, of the Thán dynasty, A. D. 618-907:—

973 葉衣觀自在菩薩經

Yeh-i-kwân-tsz'-tsai-phu-sâ-kin.

'Leaf-dressed Avalokiteśvara-bodhisattva-sūtra.'

Parnasavari-dhāraṇī.

K'-yuen-lu, fasc. 5, fol. 12 a; Conc. 857; A. R., p. 518; A. M. G., p. 318. 10 leaves. It agrees with Tibetan. *K'-yuen-lu*, s. v.

974 毗沙門天王經

Phi-shâ-man-thien-wân-kin.

'Vaisramaṇa-divyārāga-sūtra.'

6 leaves. It agrees with Tibetan. *K'-yuen-lu*, fasc. 5, fol. 20 a. According to *K'-tsin* (fasc. 6, fol. 17 b), this is a later translation of a part of chapter 12 of No. 126.

975 文殊問經字母品

Wan-shu-wan-kin-tsz'-mu-phin.

'Mañjuśrī-pariprikhā-sūtra-akṣara-mātrikādhāya.'

3 leaves.

976 海意菩薩所問淨印法門經

Hâi-i-phu-sâ-su-wan-tsin-yin-fâ-man-kin.

'Sāgaramati-bodhisattva-pariprikhā-suddhamudrā-dharma-paryāya-sūtra.'

Sāgaramati-pariprikhā.

K'-yuen-lu, fasc. 4, fol. 15 b; Conc. 155, 181; A. R., p. 448; A. M. G., p. 253. Translated by Wei-tsin, together with Fâ-hu (Dharmarakṣa?), A. D. 1009-1058, of the later Suñ dynasty, A. D. 960-1127. 9 fasciculi. This is a later translation of chapter 5 of No. 61 (fasc. 8-11). This work exists in Tibetan. *K'-yuen-lu*, s. v.

977 佛說如幻三摩地無量印法門經

Fo-shwo-zu-hwân-sân-mo-ti-wu-liân-yin-fâ-man-kin.

'Buddhabhāṣita-māyopama-samādhy-amitamudrā-dharma-paryāya-sūtra.'

Translated by Sh'-hu (Dānapāla?), A. D. 980-1000, of the later Suñ dynasty, A. D. 960-1127. 3 fasciculi. It agrees with Tibetan. *K'-yuen-lu*, fasc. 4, fol. 11 a. According to *K'-tsin* (fasc. 3, fol. 21 a), this is a later and longer translation of No. 395.

978 守護國界主陀羅尼經

Sheu-hu-kwo-kiê-ku-tho-lo-ni-kin.

'Desāntapālapati-dhāraṇī-sūtra.'

Translated by Praṇa, A. D. 785-810, of the Thán dynasty, A. D. 618-907. 10 fasciculi; 11 chapters. Deest in Tibetan. *K'-yuen-lu*, fasc. 6, fol. 5 b. According to *K'-tsin* (fasc. 12, fol. 14 a seq.), this is a later translation of chapter 2 of No. 61.

The following seven works were translated by Amoghavāgra, A. D. 746-771, of the Thán dynasty, A. D. 618-907:—

979 佛說三十五佛名禮懺文

Fo-shwo-sân-shi-wu-fo-min-li-khân-wan.

'Composition on the worship and confession concerning the names of thirty-five Buddhas spoken by Buddha.'

3 leaves. This is a later translation of a part of Nos. 23 (24), 36. It agrees with Tibetan. *K'-yuen-lu*, fasc. 4, fol. 8 b; *K'-tsin*, fasc. 3, fol. 14 b.

980 觀自在菩薩說普賢陀羅尼經

Kwân-tsz'-tsai-phu-sâ-shwo-phu-hhien-tho-lo-ni-kin.

'Avalokiteśvara-bodhisattva-bhāṣita-samantabhadra-dhāraṇī-sūtra.'

5 leaves. Deest in Tibetan. *K'-yuen-lu*, fasc. 5, fol. 12 b.

981 佛說八大菩薩曼荼羅經

Fo-shwo-pâ-tâ-phu-sâ-man-thu-lo-kin.
'Buddhabhâshita-ashtamahâbodhisattva-maṇḍala-sūtra.'
Ashtamaṇḍalaka-sūtra.

4 leaves. This is an earlier translation of No. 880. *K'-yuen-lu*, fasc. 5, fol. 12 a.

982 佛說能淨一切眼疾病陀羅尼經

Fo-shwo-nañ-tsiñ-yi-tshiē-yen-tsi-piñ-tho-lo-ni-kin.

'Sūtra spoken by Buddha on the Dhāraṇī of purifying all the diseases of the eye.'

Kakshuvisodhana-vidyâ-dhāraṇī.

K'-yuen-lu, fasc. 5, fol. 11 b; Conc. 386. Cf. A. R., p. 525; A. M. G., p. 324. 2 leaves. It agrees with Tibetan. *K'-yuen-lu*, s. v. According to *K'-tsiñ* (fasc. 13, fol. 12 b), this is an earlier translation of No. 905. Cf. also No. 483.

983 佛說除一切疾病陀羅尼經

Fo-shwo-khu-yi-tshiē-tsi-piñ-tho-lo-ni-kin.

'Buddhabhâshita-sarva . . . sūtra.'

Sarvarogaprasamani-dhāraṇī.

K'-yuen-lu, fasc. 5, fol. 11 b; Conc. 722; A. R., p. 520; A. M. G., p. 320. 1 leaf. It agrees with Tibetan. *K'-yuen-lu*, s. v.

984 佛說救拔餓口餓鬼陀羅尼經

Fo-shwo-kiu-pâ-yen-kheu-nö-kwêi-tho-lo-ni-kin.

'Buddhabhâshita-gvalavaktrapreta-paritrâna-dhāraṇī-sūtra.'
Gvalaprasamani-dhāraṇī(?).

A. R., p. 520; A. M. G., p. 320. 4 leaves. This is a later translation of No. 539. *K'-yuen-lu*, fasc. 5, fol. 8 b.

985 瑜伽集要救阿難陀羅尼餓口儀軌經

Yü-kiē-tsi-yâo-kiu-ö-nân-tho-lo-ni-yen-kheu-i-kwêi-kin.

'Yoga-mahârthasaugraha-ānanda-paritrâna-dhāraṇī-gvalavaktra (preta)-kalpa-sūtra.'

1 fasciculus. It contains many Mudrās or certain positions or intertwinings of the fingers.

The following eight works were translated by Sh'-hu (Dānapāla ?), A. D. 980-1000, of the later Suñ dynasty, A. D. 960-1127:—

986 佛說蟻喻經

Fo-shwo-i-yü-kin. (h)

'Buddhabhâshita-piṭṭikopamāna-sūtra.'

3 leaves. It agrees with Tibetan. *K'-yuen-lu*, fasc. 8, fol. 3 a.

987 聖觀自在菩薩不空王秘密心陀羅尼經

Shañ-kwân-tsz'-tsâi-phu-sâ-pu-khuñ-wân-pi-mi-sin-tho-lo-ni-kin.

'Ārya-avalokitesvara-bodhisattvāmogharāga-guhya-hridaya-dhāraṇī-sūtra.'

Amoghapāsa-dhāraṇī.

12 leaves. This is a later translation of Nos. 312, 315, 316, and chapter 1 of No. 317. *K'-yuen-lu*, fasc. 5, fol. 16 b; *K'-tsiñ*, fasc. 14, fol. 8 b.

988 佛說勝軍王所問經

Fo-shwo-shañ-kiun-wân-su-wan-kin.

'Buddhabhâshita-prasenagit-rāga-pariprikkhā-sūtra.'

Rāgāvavādaka-sūtra.

K'-yuen-lu, fasc. 7, fol. 27 b; Conc. 102; A. R., p. 459; A. M. G., p. 263. 8 leaves. It agrees with Tibetan. *K'-yuen-lu*, s. v. In this authority, No. 988 is mentioned under the heading of the Sūtras of the Hīnayāna, though the Sanskrit title is fully transliterated, as Ārya-rāgāvavādakanāma-mahāyāna-sūtra.

989 佛說輪王七寶經

Fo-shwo-lun-wân-tshiē-pâo-kin. (h)

'Buddhabhâshita-kakra(vartī)-rāga-sapta-ratna-sūtra.'

5 leaves. Deest in Tibetan. *K'-yuen-lu*, fasc. 8, fol. 3 a. But according to *K'-tsiñ* (fasc. 28, fol. 3 a), this is a later translation of No. 542 (58).

990 佛說園生樹經

Fo-shwo-yuen-shān-shu-kin. (h)

'Buddhabhâshita-āramagātadruma-sūtra.'

2 leaves. Deest in Tibetan. *K'-yuen-lu*, fasc. 8, fol. 3 a. But according to *K'-tsiñ* (fasc. 28, fol. 10 a), this is a later translation of No. 542 (2).

991 佛說了義般若波羅蜜多經

Fo-shwo-liāo-i-pân-zo-po-lo-mi-to-kin.

'Buddhabhâshita-prasannārtha(?) "clear-meaning")-pragñāpāramitā-sūtra.'

3 leaves. This is an extract from a larger text of the *Pragñāpāramitā*. *K'-yuen-lu*, fasc. 1, fol. 18 b.

992 佛說大方廣未曾有經善巧方便品

Fo-shwo-tā-fān-kwān-wēi-tshān-yiu-kin-shan-khiāo-fān-pien-phin.

'*Buddhabhāṣita-mahāvaiṣṭyādhuta-sūtra-upāyakaṣālyādhyāya.*'

5 leaves. Deest in Tibetan. *K'-yuen-lu*, fasc. 4, fol. 13 b.

993 佛說大堅固婆羅門緣起經

Fo-shwo-tā-kien-ku-pho-lo-man-yuen-kin-kin. (h)

'*Buddhabhāṣita-mahāsthira-brāhmaṇa-nidāna-sūtra.*'

2 fasciculi; 22 leaves. Deest in Tibetan. *K'-yuen-lu*, fasc. 8, fol. 2 b. But according to *K'-tsin* (fasc. 29, fol. 6 a), this is a later translation of No. 545 (3).

994 佛說巨力長者所問大乘經

Fo-shwo-kü-li-khān-kō-su-wan-tā-shin-kin.

'*Buddhabhāṣita-mahābala-sreṣṭhī-paripṛīkṣā-mahāyāna-sūtra.*'

Translated by *K'-ki-siān* (*Gñānasī*?), A. D. 1053, of the later *Suñ* dynasty, A. D. 960-1127. 3 fasciculi; 27 leaves. Deest in Tibetan. *K'-yuen-lu*, fasc. 4, fol. 17 b.

The following three works were translated by *Fā-hhien*, A. D. 982-1001, of the later *Suñ* dynasty, A. D. 960-1127:—

995 佛說妙吉祥菩薩所問大乘法螺經

Fo-shwo-miāo-ki-siān-phu-sā-su-wan-tā-shan-fā-lo-kin.

'*Buddhabhāṣita-maṅgusri-bodhisattva-paripṛīkṣā-mahāyāna-dharmasaṅkha-sūtra.*'

7 leaves. It agrees with Tibetan. *K'-yuen-lu*, fasc. 4, fol. 12 b. According to *K'-tsin* (fasc. 10, fol. 5 a), this is a later translation of Nos. 264, 265.

996 佛說四品法門經

Fo-shwo-sz'-phin-fā-man-kin. (h)

'*Buddhabhāṣita-katurvarga-dharmaparyāya-sūtra.*'

6 leaves. It agrees with Tibetan. *K'-yuen-lu*, fasc. 7, fol. 27 a.

997 佛說八大菩薩經

Fo-shwo-pā-tā-phu-sā-kin.

'*Buddhabhāṣita-aṣṭamahābodhisattva-sūtra.*'

2 leaves. Deest in Tibetan. *K'-yuen-lu*, fasc. 4, fol. 13 a.

The following two works were translated by *Sh'-hu* (*Dānapāla*?), A. D. 980-1000, of the later *Suñ* dynasty, A. D. 960-1127:—

998 佛說施一切無畏陀羅尼經

Fo-shwo-sh'-yi-tshî-wu-wēi-tho-lo-ni-kin.

'*Buddhabhāṣita-sarvā . . . sūtra.*'

Sarvābhaya-pradāna-dhāraṇī.

K'-yuen-lu, fasc. 6, fol. 2 a; Conc. 74; A. R., p. 524; A. M. G., p. 323. 3 leaves. It agrees with Tibetan. *K'-yuen-lu*, s. v.

999 聖八千頌般若波羅蜜多一百八名真實圓義陀羅尼經

Shan-pā-tshien-suñ-pān-20-po-lo-mi-to-yi-pāi-pā-miñ-kan-shih-yuen-i-tho-lo-ni-kin.

'*Ārya-aṣṭasahasra-gāthā (or -sloka)-pragñāpāramitā-nāmashtasata-satyapūrnārtha-dhāraṇī-sūtra.*'

3 leaves. It agrees with Tibetan. *K'-yuen-lu*, fasc. 1, fol. 19 a.

1000 佛說一髻尊陀羅尼經

Fo-shwo-yi-ki-tsun-tho-lo-ni-kin.

'*Buddhabhāṣita-ekakūḍārya-dhāraṇī-sūtra.*'

Translated by *Amoghavagra*, A. D. 746-771, of the *Thān* dynasty, A. D. 618-907. 16 leaves. Deest in Tibetan. *K'-yuen-lu*, fasc. 5, fol. 13 b.

1001 金剛摧碎陀羅尼

Kin-kān-tshui-sui-tho-lo-ni.

'*Vajra-bhaṅgana-dhāraṇī.*'

Translated by *Tsbz'-bhien*, of the later *Suñ* dynasty, A. D. 960-1127. 3 leaves. Deest in Tibetan. *K'-yuen-lu*, fasc. 6, fol. 6 a, where the title is read *Tā-tshui-sui-tho-lo-ni-kin*, or '*Mahā-bhaṅgana-dhāraṇī-sūtra.*'

1002 不空罽索毗盧遮那佛大灌頂光真言經

Pu-khuñ-kien-soh-phi-lu-kō-nā-fo-tā-kwān-tiñ-kwān-kan-yen-kin.

'*Amoghapāsa-vairokāna-buddha-mahābhishikṭa-prabhāsa-mantra-sūtra.*'

Translated by *Amoghavagra*, A. D. 746-771, of the *Thān* dynasty, A. D. 618-907. 2 leaves.

1003 地藏菩薩本願經

Ti-tsân-phu-sâ-pan-yuen-kin.

'Kṣitigarbha-bodhisattva-pūrvapranidhāna-sūtra.'

Translated by Sīkshānanda, A. D. 695-700, of the
Thân dynasty, A. D. 618-907. 2 fasciculi; 13 chapters.

1004 大乘理趣六波羅蜜多經

Tâ-shaṅ-li-tshü-liu-po-lo-mi-to-kin.

'Mahāyāna-buddhi (?) "reason"-śatpāramitā-sūtra.'

Translated by Praṇā, A. D. 788, of the Thân dynasty,
A. D. 618-907. 10 fasciculi; 10 chapters. There is
a preface added by the Emperor Tâi-tsun, A. D. 763-
779, of the same dynasty. This Emperor died in 779,
so that he did not see the whole work, because the
translation was not finished till 788.

1005 佛說大乘菩薩藏正法經

Fo-shwo-tâ-shaṅ-phu-sâ-tsân-kaṅ-fâ-kin.

'Buddhabhāṣita-mahāyāna-bodhisattva-piṭaka-saddharma-sūtra.'

Bodhisattva-piṭaka.

Translated by Fâ-hu (Dharmarakṣa?), A. D. 1004-
1058, of the later Sun dynasty, A. D. 960-1127.
40 fasciculi; 11 chapters. This is a later translation
of No. 23 (12). K'-yuen-lu, fasc. 4, fol. 16 a.1006 佛爲優填王說王法
政論經Fo-wêi-yiu-thien-wân-shwo-wân-fâ-
kaṅ-lun-kin.'Sūtra addressed by Buddha to King Udayana on the law of
kings and counsel for administration.'Translated by Amoghavāgṛa, A. D. 746-771, of the
Thân dynasty, A. D. 618-907. 9 leaves. It agrees
with Tibetan. K'-yuen-lu, fasc. 4, fol. 9 a.

1007 佛說五大施經

Fo-shwo-wu-tâ-sh'-kin. (h)

'Buddhabhāṣita-pañcamahāpradāna-sūtra.'

Translated by Sh'-hu (Dānapāla?), A. D. 980-1000,
of the later Sun dynasty, A. D. 960-1127. 9 leaves.

1008 佛說無畏陀羅尼經

Fo-shwo-wu-wêi-tho-lo-ni-kin.

'Buddhabhāṣita-abhaya-dhāraṇī-sūtra.'

Translated by Fâ-hien, A. D. 982-1001, of the later
Sun dynasty, A. D. 960-1127. 3 leaves.1009 佛說大威德金輪佛頂熾盛
光如來消除一切災難陀
羅尼經Fo-shwo-tâ-wêi-tōh-kin-lun-fo-tiṅ-kh'-shaṅ-
kwân-zu-lâi-siāo-khu-yi-tshîê-tsâi-nân-tho-
lo-ni-kin.'Buddhabhāṣita-mahābalagunasuvarṇakrabuddhoshnīshatega-
prabha-tathāgata-sarvāpadvināsa-dhāraṇī-sūtra.'Translated under the Thân dynasty, A. D. 618-907;
but the translator's name is lost. 3 leaves.1010 佛說熾盛光大威德消
災吉祥陀羅尼經Fo-shwo-kh'-shaṅ-kwân-tâ-wêi-tōh-siāo-
tsâi-ki-siān-tho-lo-ni-kin.'Buddhabhāṣita-tegaprabhāmahābalagunāpadvināsa-sri-
dhāraṇī-sūtra.'Translated by Amoghavāgṛa, A. D. 746-771, of the
Thân dynasty, A. D. 618-907. 2 leaves. This is a
similar and shorter translation of No. 1009. K'-tsin,
fasc. 13, fol. 15 a.

1011 佛說頂生王因緣經

Fo-shwo-tiṅ-shaṅ-wân-yin-yuen-kin.

'Buddhabhāṣita-mūrdhagāta-rāgāvadāna-sūtra.'

Translated by Sh'-hu (Dānapāla?), A. D. 980-1000,
of the later Sun dynasty, A. D. 960-1127. 6 fasciculi.
This work exists in Tibetan. K'-yuen-lu, fasc. 4,
fol. 15 a.1012 佛說大乘隨轉宣說
諸法經Fo-shwo-tâ-shaṅ-sui-kwân-süen-shwo-
ku-fâ-kin.

'Buddhabhāṣita-mahāyāna-sarva . . . sūtra.'

Sarvadharmā-pravṛtti-nirdeśa-sūtra.

Translated by Shâo-tōh and others, of the later Sun
dynasty, A. D. 960-1127. 3 fasciculi. Deest in Tibetan.
K'-yuen-lu, fasc. 4, fol. 17 b. According to K'-tsin
(fasc. 7, fol. 6 a), this is a later translation of Nos.
163, 164.1013 佛說大乘入諸佛境界
智光明莊嚴經Fo-shwo-tâ-shaṅ-zu-khu-fo-kin-kiê-
k'-kwân-miṅ-kwân-yen-kin.

'Buddhabhāṣita-mahāyāna-sarva . . . sūtra.'

Sarvabuddhaviśayāvatāra-gñānālokālaṅkāra-
sūtra.

K'-yuen-lu, fasc. 4, fol. 16 a; Conc. 158, 572; A. R., p. 428; A. M. G., p. 233. Translated by Fâ-hu (Dharmarakṣa?), A. D. 1004-1058, and others, of the later Suñ dynasty, A. D. 960-1127. 5 fasciculi. It agrees with Tibetan. *K'-yuen-lu*, s. v. According to *K'-tsiñ* (fasc. 7, fol. 11 a seq.), this is a later translation of Nos. 56, 245.

1014 佛說大乘智印經

Fo-shwo-tâ-shaṇ-k'-yin-kin.

'Buddhabhāṣita-mahāyāna-gñāna-mudrā-sūtra.'

Tathāgata-gñāna-mudrā-sūtra.

K'-yuen-lu, fasc. 4, fol. 16 b; Conc. 589. Translated by *K'-ki-siāñ* (Gñānasri?), A. D. 1053, of the later Suñ dynasty, A. D. 960-1127. 5 fasciculi. This is a later translation of Nos. 255, 256. *K'-yuen-lu*, s. v.

1015 佛說法乘義決定經

Fo-shwo-fā-shaṇ-i-kiē-tiñ-kin. (h)

'Buddhabhāṣita-dharma-(mahā)jñānārtha-viniskaya-sūtra.'

Arthaviniskaya-dharmaparyāya.

K'-yuen-lu, fasc. 4, fol. 18 a; Conc. 139; A. R., p. 476; A. M. G., p. 279. Translated by *Kin-tsun-kh'* (Suvāna-dhāraṇi?), about A. D. 1113, of the later Suñ dynasty, A. D. 960-1127. 3 fasciculi. It agrees with Tibetan. *K'-yuen-lu*, s. v.

1016 佛說大白傘蓋總持陀羅尼經

Fo-shwo-tâ-po-sân-kâi-tsun-kh'-tho-lo-ni-kin.

'Buddhabhāṣita-mahāsitātapatra-dhāraṇi-sūtra.'

Sitātapatra-dhāraṇi.

Cf. *K'-yuen-lu*, fasc. 6, fol. 4 b, where an earlier translation made by Amoghavāgṛa, A. D. 746-771, is mentioned; Conc. 427. Translated by Tsi-nāh-miñ-tōh-li-lien-tōh-lo-mo-miñ, together with *Kan-k'*, of the Yuen dynasty, A. D. 1280-1368. 1 fasciculus.

1017 佛說一切如來真實攝大乘現證三昧大教王經

Fo-shwo-yi-tshiē-zu-lâi-kan-shih-shō-tâ-shaṇ-hhien-kañ-sân-mêi-tâ-kiāo-wân-kin.

'Buddhabhāṣita-sarvatathāgata-satya-saṅgraha-mahāyāna-pratyutpannābhisambuddha-samādhi-mahātantrāga-sūtra.'

Translated by Sh'-hu (Dānapāla?), A. D. 980-1000, of the later Suñ dynasty, A. D. 960-1127. 30 fasciculi; 26 divisions. It is stated at the end that the Sanskrit text consists of 4000 slokas in verse, or an equivalent number of syllables in prose. It agrees with Tibetan.

K'-yuen-lu, fasc. 6, fol. 3 b. The contents of No. 1017 are briefly mentioned by Wassiljew, in his *Buddhismus*, pp. 187, 188

1018 一切如來大秘密王未曾有最上微妙大曼拏羅經

Yi-tshiē-zu-lâi-tâ-pi-mi-wân-wêi-tshān-yiu-tsui-shān-wêi-miāo-tâ-man-nâ-lo-kin.

'Sarvatathāgata-mahāguhyarāgādhutā-nuttaraprasasta-mahā-maṇḍala-sūtra.'

Translated by Thien-si-tsai, A. D. 980-1001, of the later Suñ dynasty, A. D. 930-1127. 5 fasciculi; 7 chapters.

1019 出生一切如來法眼徧照大力明王經

Khu-shaṇ-yi-tshiē-zu-lâi-fâ-yen-pien-kiāo-tâ-li-miñ-wân-kin.

'Gāta-sarvatathāgata-dharmaśakṣu-samantaparakāśamāna-mahābala-vidyārāga-sūtra.'

Translated by Fâ-hu (Dharmarakṣa?), A. D. 1004-1058, of the later Suñ dynasty, A. D. 960-1127. 2 fasciculi; 21 leaves.

The following two works were translated by Amoghavāgṛa, A. D. 746-771, of the Thān dynasty, A. D. 618-907 :—

1020 金剛頂一切如來真實攝大乘現證大教王經

Kin-kān-tiñ-yi-tshiē-zu-lâi-kan-shih-shō-tâ-shaṇ-hhien-kañ-tâ-kiāo-wân-kin.

'Vagrasekhara-sarvatathāgata-satya-saṅgraha-mahāyāna-pratyutpannābhisambuddha-mahātantrāga-sūtra.'

3 fasciculi. According to *K'-tsiñ* (fasc. 11, fol. 4 b), this is an earlier translation of the first division of No. 1017.

1021 阿唎多羅陀羅尼阿嚕力經

Ö-li-to-lo-tho-lo-ni-ō-lu-li-kin.

'Ārya-tārā (?) dhāraṇi-ō-lu-li (?) sūtra.'

1 fasciculus.

1022 佛說瑜伽大教王經

Fo-shwo-yü-kiē-tâ-kiāo-wân-kin.

'Buddhabhāṣita-yoga-mahātantrāga-sūtra.'

Māyāgāla-mahātantra-mahāyāna-gambhīrā-nāya-guhyā-parāsi-sūtra.

K'-yuen-lu, fasc. 5, fol. 16 a; Conc. 878. Cf. A. R., p. 500; A. M. G., p. 301. Translated by Fâ-hhien,

A. D. 982-1001, of the later Sui dynasty, A. D. 960-1127. 5 fasciculi; 10 chapters. It agrees with Tibetan. *K'-yuen-lu*, s. v.

The following three works were translated by Amoghavāgṛa, A. D. 746-771, of the T'ang dynasty, A. D. 618-907:—

1023 一字奇特佛頂經

Yi-tsz'-khi-thö-fo-tiñ-kin.

'*Ekākshara-prasasta-buddhoshnisha-sūtra.*'

Ushnīshakakravartī-tantra.

K'-yuen-lu, fasc. 5, fol. 13 b; Conc. 222. 3 fasciculi; 9 chapters. It agrees with Tibetan. *K'-yuen-lu*, s. v. There is an appendix, entitled, *Yi-tsz'-tiñ-lun-wān-nien-sun-i-kwēi*, or '*Ekāksharoshnīshakakrarāgādhyāya-kalpa.*' 10 leaves.

1024 菩提場所說一字頂輪王經

Phu-thi-khân-su-shwo-yi-tsz'-tiñ-lun-wān-kin.

'*Ekāksharoshnīshakakrarāga-sūtra*, spoken at the Bodhimanda.'

5 fasciculi; 13 chapters. It agrees with Tibetan. *K'-yuen-lu*, fasc. 5, fol. 10 a. According to *K'-tsiñ* (fasc. 11, fol. 19 b), this is a later translation of No. 532.

1025 菩提場莊嚴陀羅尼經

Phu-thi-khân-kwân-yen-tho-lo-ni-kin.

Bodhimanda-vyūha-dhāraṇī-sūtra.

1 fasciculus.

The following two works were translated by Sh'-hu (Dānapāla?), A. D. 980-1000, of the Sui dynasty, A. D. 960-1127:—

1026 佛說秘密相經

Fo-shwo-pi-mi-siān-kin.

'*Sūtra* spoken by Buddha on the secret form.'

Guhyagarbharāga.

K'-yuen-lu, fasc. 5, fol. 15 a; Conc. 157, 440. 3 fasciculi; 24 leaves.

1027 佛說一切如來金剛三業最上秘密大教王經

Fo-shwo-yi-tshiē-zu-lai-kin-kān-sān-yeh-tsui-shān-pi-mi-tā-kiāo-wān-kin.

Buddhabhāṣita-sarvatathāgata-vāgṛa-trikarmānuttara-guhyamahātāntrārāga-sūtra.

Srī-guhyasamāga-tantrārāga.

K'-yuen-lu, fasc. 5, fol. 14 b; Conc. 223; A. R., p. 496; A. M. G., p. 299. 7 fasciculi; 18 divisions. It agrees with Tibetan. *K'-yuen-lu*, s. v.

1028 大寶廣博樓閣善住秘密陀羅尼經

Tā-pāo-kwân-po-leu-kwo-shan-ku-pi-mi-tho-lo-ni-kin.

'*Mahāmāni . . . guhya-dhāraṇī-sūtra.*'

Mahāmāni-vipula-vimāna-visva-supratishṭhita-guhyā-parama-rahasya-kalparāga-dhāraṇī.

K'-yuen-lu, fasc. 5, fol. 11 a; Conc. 641; A. R., p. 509; A. M. G., p. 310. Translated by Amoghavāgṛa, A. D. 746-771, of the T'ang dynasty, A. D. 618-907. 3 fasciculi; 8 chapters. It agrees with Tibetan. *K'-yuen-lu*, s. v. According to *K'-tsiñ* (fasc. 11, fol. 3 a), this is a later translation of Nos. 535, 536. 'There is a curious plate on the first page of this work, which illustrates the Thibetan Formula "Om mani padme hōum."' Beal, Catalogue, p. 64.

The following two works were translated by Sh'-hu (Dānapāla?), A. D. 980-1000, of the later Sui dynasty, A. D. 960-1127:—

1029 佛說秘密三昧大教王經

Fo-shwo-pi-mi-sān-mēi-tā-kiāo-wān-kin.

'*Buddhabhāṣita-guhyasamāyamaḥātāntrārāga-sūtra.*'

Guhyasamayagarbharāga.

K'-yuen-lu, fasc. 5, fol. 16 a; Conc. 156, 439. 4 fasciculi; 3 assemblies.

1030 佛說無二平等最上瑜伽大教王經

Fo-shwo-wu-'rh-piñ-tān-tsui-shān-yü-kiē-tā-kiāo-wān-kin.

'*Buddhabhāṣita-asamasamānuttara-yoga-mahātāntrārāga-sūtra.*'

6 fasciculi; 21 divisions.

The above two works agree with Tibetan. *K'-yuen-lu*, fasc. 5, fol. 16 a.

1031 佛說金剛手菩薩降伏一切部多大教王經

Fo-shwo-kin-kān-sheu-phu-sā-kiān-fu-yi-tshiē-pu-to-tā-kiāo-wān-kin.

'*Buddhabhāṣita-vagrapāni-bodhisattva-sarvabhūta-dāmaramahātāntrārāga-sūtra.*'

Srī-sarvabhūta-dāmaratantra.

K'-yuen-lu, fasc. 5, fol. 17 b; Conc. 284.

Bhūta-dāmaramahātāntrārāga.

A. R., p. 536; A. M. G., p. 334; Conc. 284. Translated by Fā-thien (Dharmadeva?), A. D. 973-981, of the later Sui dynasty, A. D. 960-1127. 3 fasciculi.

It agrees with Tibetan. *K'-yuen-lu*, s. v. For the Sanskrit text, see Catalogue of the Hodgson Manuscripts, I. 48; III. 39; V. 37.

1032 聖妙吉祥真實名經

Shañ-miào-ki-siân-kan-shih-miñ-kin.

'*Ārya-maṅgusrī-satyanāma-sūtra.*'

Maṅgusrī-nāma-nāh-ki-tiñ (?), or Sūtra on reciting the true name of the *Ārya Maṅgusrī*.

Thus the Sanskrit title, both in transliteration and translation, is given at the beginning. Translated by *K'-hwui* (*Pragñā* ?), of the Yuen dynasty, A. D. 1280-1368. 1 fasciculus. There is another work translated by the same person and prefixed to this work, which is entitled *Shañ-kō-wan-shu-sh'-li-fā-phu-thi-sin-wan*, or '*Ārya-maṅgusrī-bodhi-kittotpāda-lekha.*' A preface is added by the Emperor *K'ān-tsu*, of the Min dynasty, dated A. D. 1411.

1033 金剛頂瑜伽理趣般若經

Kin-kān-tiñ-yü-kiê-li-tshü-pān-zo-kin.

'*Vagrasekhara-yoga-buddhi* (?) *-pragñā* (pāramitā)-sūtra.' *Pragñāpāramitā ardhastikā.*

Translated by *Vagrabodhi*, A. D. 723-730, of the *Thân* dynasty, A. D. 618-907, from the Sanskrit text, while he was in Central India. 13 leaves. Deest in Tibetan. *K'-yuen-lu*, fasc. 6, fol. 6 a.

1034 大樂金剛不空真實三摩耶般若波羅蜜多理趣經

Tā-lō-kin-kān-pu-khuñ-kan-shih-sān-mo-ye-pān-zo-po-lo-mi-to-li-tshü-kin.

'*Mahāsaukhyā-vagṛāmoghasatya-samaya-pragñāpāramitā-buddhi* (?) *-sūtra.*'

Pragñāpāramitā ardhastikā.

Translated by *Amoghavāgāra*, A. D. 746-771, of the *Thân* dynasty, A. D. 618-907. 9 leaves. Deest in Tibetan. *K'-yuen-lu*, fasc. 6, fol. 9 a.

According to *K'-tsiñ* (fasc. 11, fol. 12 a seq.), the above two works are later translations of No. 1037. They are similar translations of a part of No. 1037.

1035 佛說佛母般若波羅蜜多 大明觀想儀軌經

Fo-shwo-fo-mu-pān-zo-po-lo-mi-to-tā-miñ-kwān-siān-i-kwēi-kin.

'*Buddhabhāshita-buddhamātrika-pragñāpāramitā-mahāvīdyā-dhyānaśāṅgīnāna-kalpa-sūtra.*'

Translated by *Sh'-hu* (*Dānapāla* ?), A. D. 980-1000, of the later *Suñ* dynasty, A. D. 960-1127. 5 leaves. It agrees with Tibetan. *K'-yuen-lu*, fasc. 1, fol. 19 b.

1036 金剛頂瑜伽念珠經

Kin-kān-tiñ-yü-kiê-nien-shu-kin.

'Sūtra on (the merit in the use of) a rosary, being (an extract from) the *Vagrasekhara-yoga.*'

Translated by *Amoghavāgāra*, A. D. 746-771, of the *Thân* dynasty, A. D. 618-907. 2 leaves. It agrees with Tibetan. *K'-yuen-lu*, fasc. 5, fol. 13 b.

The following two works were translated by *Fā-hhien*, A. D. 982-1001, of the later *Suñ* dynasty, A. D. 960-1127:—

1037 佛說最上根本大樂金剛 不空三昧大教王經

Fo-shwo-tsui-shān-kān-pān-tā-lō-kin-kān-pu-khuñ-sān-mēi-tā-kiāo-wān-kin.

'*Buddhabhāshita-anuttaramūla-mahāsaukhyā-vagṛāmoghasamaya-mahātantrārāga-sūtra.*'

7 fasciculi; 25 divisions. Deest in Tibetan. *K'-yuen-lu*, fasc. 5, fol. 16 a. There is a preface added by the Emperor *Kan-tsuñ*, A. D. 998-1022, of the later *Suñ* dynasty. The contents of No. 1037 are briefly mentioned by *Wassiljew*, in his *Buddhismus*, p. 188.

1038 佛說最上秘密那拏天經

Fo-shwo-tsui-shān-pi-mi-nā-nā-thien-kin.

'*Buddhabhāshita-anuttaraguhya-nāda-deva-sūtra.*'

Sravanasya (?) *-putra-nāda-gupilāya* (?) *-kalpa-rāga.*

K'-yuen-lu, fasc. 5, fol. 18 b. Conc. 780 does not restore this Sanskrit title fully from the Chinese transliteration given by the former authority. 3 fasciculi; 9 divisions; 32 leaves. It agrees with Tibetan. *K'-yuen-lu*, s. v.

1039 金剛峰樓閣一切瑜伽 瑜祇經

Kin-kān-fān-leu-kwo-yi-tshiē-yü-kiê-yü-k'-kin.

'*Vagrasekhara-vimāna-sarva-yoga-yogī-sūtra.*'

Translated by *Vagrabodhi*, A. D. 723-730, of the *Thân* dynasty, A. D. 618-907. 2 fasciculi; 12 chapters. Deest in Tibetan. *K'-yuen-lu*, fasc. 6, fol. 4 a.

1040 佛說妙吉祥最勝根本 大教經

Fo-shwo-miào-ki-siān-tsui-shān-kān-pān-tā-kiāo-kin.

'*Buddhabhāshita-maṅgusry-anuttara-mūla-mahātantra-sūtra.*'

Maṅgusrī-sadvṛitta-guhya-tantrārāgasya vimsatika-krodhavigayāṅgana.

K'-yuen-lu, fasc. 5, fol. 17 b; Conc. 357. Translated by Fâ-bhien, A. D. 982-1001, of the later Suñ dynasty, A. D. 960-1127. 3 fasciculi; 10 divisions. It agrees with Tibetan. *K'-yuen-lu*, s. v.

1041 妙吉祥平等秘密最上觀 門大教王經

Miào-ki-siân-piñ-tañ-pi-mi-tsui-shân-kwân-man-tâ-kiào-wân-kin.

'*Mañgusri-samagubhānuttara-dhyanamukha-mahātantrāga-sūtra.*'

Translated by Tshz'-bhien, of the later Suñ dynasty, A. D. 960-1127. 5 fasciculi. Deest in Tibetan. *K'-yuen-lu*, fasc. 6, fol. 5 a. The contents of No. 1041 are briefly mentioned by Wassiljew, in his *Buddhismus*, p. 188.

1042 普徧光明燄鬘清淨熾 盛如意寶印心無能勝大 明王大隨求陀羅尼經

Phu-pien-kwân-miñ-yen-mân-tshiñ-tsiñ-kh'-shañ-zu-i-pào-yin-sin-wu-nañ-shañ-tâ-miñ-wân-tâ-sui-khiu-tho-lo-ni-kin.

Buddhabhāshita-samantagvalamālā-visuddha-sphuṭīkṛitā-kintāmanimudrā-hṛidayāparagita-dhāraṇī-pratisara-mahāvidyārāga.

Ku-kan-yen-yāo-tsi, fasc. 3, fol. 12 a.

Mahāpratisara-dhāraṇī.

K'-yuen-lu, fasc. 5, fol. 13 a; Conc. 473.

Mahāpratisara-vidyārāgāñ.

A. R., p. 517; A. M. G., p. 317. Translated by Amoghavagra, A. D. 746-771, of the Thān dynasty, A. D. 618-907. 2 fasciculi; 2 chapters. It agrees with Tibetan. *K'-yuen-lu*, s. v.

1043 佛說如來不思議秘密 大乘經

Fo-shwo-zu-lâi-pu-sz'-i-pi-mi-tâ-shañ-kin.

Buddhabhāshita-tathāgatā-kintya-guhya-mahāyāna-sūtra.

Tathāgatā-kintya-guhya-nirdeśa.

Translated by Fâ-hu (Dharmarakṣa?), A. D. 1004-1058, of the later Suñ dynasty, A. D. 960-1127. 20 fasciculi; 25 chapters. This is a later and longer translation of No. 23 (3). *K'-yuen-lu*, fasc. 6, fol. 3 b.

1044 大乘瑜伽金剛性海曼殊室 利千臂千鉢大教王經

Tâ-shaṇ-yü-kiê-kin-kân-siñ-hâi-mân-shu-shih-li-tshien-phi-tshien-poh-tâ-kiào-wân-kin.

'*Mahāyāna-yoga-vajra-prakṛitisāgara-maṇḍusri-sahasrabāhu-sahasrapātra-mahātantrāga-sūtra.*'

Translated by Amoghavagra, A. D. 740, of the Thān dynasty, A. D. 618-907. 10 fasciculi. Deest in Tibetan. *K'-yuen-lu*, fasc. 6, fol. 3 a. The contents of No. 1044 are briefly mentioned by Wassiljew, in his *Buddhismus*, p. 183.

The following two works were translated by Fâ-thien (Dharmadeva?), A. D. 973-981, of the later Suñ dynasty, A. D. 960-1127:—

1045 佛說聖寶藏神儀軌經

Fo-shwo-shaṇ-pào-tsân-shan-i-kwêi-kin.

'*Buddhabhāshita-ārya-ratnagarbharddhi-kalpa-sūtra.*'

Gambhala-galendra-yathālabdha-kalpa.

K'-yuen-lu, fasc. 6, fol. 13 a; Conc. 109; A. R., p. 541; A. M. G., p. 338. In the first authority 'labdha' is wanting, while in the last two it is read 'lasatā' or 'bhavatā'. 2 fasciculi.

1046 佛說寶藏神大明曼拏羅 儀軌經

Fo-shwo-pào-tsân-shan-tâ-miñ-mân-nâ-lo-i-kwêi-kin.

'*Buddhabhāshita-ratnagarbharddhi-mahāvidyā-maṇḍala-kalpa-sūtra.*'

2 fasciculi.

The above two works agree with Tibetan. *K'-yuen-lu*, fasc. 6, fol. 13 a seq.

1047 金剛恐怖集會方廣軌儀 觀自在菩薩三世最勝心 明王經

Kin-kân-khuñ-pu-tsi-hwui-fân-kwân-kwêi-i-kwân-tsz'-tsai-phu-sâ-sân-shi-tsui-shaṇ-sin-miñ-wân-kin.

'*Vaṛabbaya-sannipāta-raipulya-kalpa-avalokitesvara-bodhi-sattva-tribhāvānuttarahṛidaya-vidyārāga-sūtra.*'

Translated by Amoghavagra, A. D. 746-771, of the Thān dynasty, A. D. 618-907. 1 fasciculus; 9 chapters. It agrees with Tibetan. *K'-yuen-lu*, fasc. 5, fol. 13 a.

1048 金剛恐怖集會方廣軌儀
觀自在菩薩三世最勝心
明王大威力烏樞瑟摩
明王經

[The first twenty-two characters are exactly the same as those of No. 1047]-tâ-wêi-li-wu-shu-seh-mo-miñ-wân-kin.

'Vagrabhaya . . . vidyârâga-mahâbala-wu-shu-seh-mo (i. e. ushman ?)-vidyârâga-sûtra.'

Mahâbalavagrakrodha-sûtra(?).

Conc. 660. Cf. K'-yuen-lu, fasc. 5, fol. 9 b; A. R., p. 541; A. M. G., p. 338. Translated by Ô-kih-tâ-sien, of the Thán dynasty, A. D. 618-907. 3 fasciculi.

1049 佛說大乘觀想曼拏羅淨
諸惡趣經

Fo-shwo-tâ-shañ-kwân-siân-mân-nâ-lo-tsiñ-ku-noh-tshü-kin.

'Buddhabhâshita-mahâyâna-dhyâna-saṅgñâna-mandala-sarvadurbhâva-prasâdaka-sûtra.'

Translated by Fâ-hhien, A. D. 982-1001, of the later Suñ dynasty, A. D. 960-1127. 2 fasciculi; 28 leaves.

1050 佛說大方廣曼殊室利經
觀自在多羅菩薩儀軌經

Fo-shwo-tâ-fân-kwân-mân-shu-shih-li-kin-kwân-tsz'-tsâi-to-lo-phu-sâ-i-kwêi-kin.

'Buddhabhâshita-mahâvaipulya-mañgusri-sûtra-avalokitesvara-tara-bodhisattva-kalpa-sûtra.'

Translated by Amoghavagra, A. D. 746-771, of the Thán dynasty, A. D. 618-907. 15 leaves; 3 chapters.

1051 佛說一切佛攝相應大教
王經觀自在菩薩念誦
儀軌經

Fo-shwo-yi-tshiê-fo-shô-siân-yiñ-tâ-kiào-wân-kin-kwân-tsz'-tsâi-phu-sâ-nien-suñ-i-kwêi-kin.

'Buddhabhâshita-sarvabuddha-saṅgraha-yukta-mahâtantrarâga-sûtra-avalokitesvara-bodhisattvâdhyâya-kalpa-sûtra.'

Translated by Fâ-hhien, A. D. 982-1001, of the later Suñ dynasty, A. D. 960-1127. 11 leaves. Deest in Tibetan. K'-yuen-lu, fasc. 6, fol. 14 b.

1052 瑜伽金剛頂經釋字母品

Yü-kiê-kin-kân-tiñ-kin-shih-tsz'-mu-phin.
'Yoga-vagrasekhara-sûtra-aksharamâtrika-vyâkhyâ-varga.'

Translated by Amoghavagra, A. D. 746-771, of the Thán dynasty, A. D. 618-907. 3 leaves. It gives a certain meaning to each letter of the Sanskrit alphabet. Deest in Tibetan. K'-yuen-lu, fasc. 6, fol. 7 b.

1053 佛說一切如來安像三昧
儀軌經

Fo-shwo-yi-tshiê-zu-lâi-ân-siân-sân-mêi-i-kwêi-kin.

'Buddhabhâshita-sarvatathagata-pratirûpapratishtâ-samaya-kalpa-sûtra.'

Translated by Sh'-hu (Dânapâla ?), A. D. 980-1000, of the later Suñ dynasty, A. D. 960-1127. 9 leaves. It agrees with Tibetan. K'-yuen-lu, fasc. 6, fol. 13 a.

The following two works were translated by Amoghavagra, A. D. 746-771, of the Thán dynasty, A. D. 618-907:—

1054 文殊師利菩薩根本大教
王金翅鳥王經

Wan-shu-sh'-li-phu-sâ-kân-pan-tâ-kiào-wân-kin-ki'-niào-wân-kin.

'Mañgusri-bodhisattva-mûla-tantrarâga-garuda-dvigarâga-sûtra.' Garudagarbharâga.

K'-yuen-lu, fasc. 6, fol. 12 a, where the last character of the Chinese title is read phin, or varga or chapter.

Garudagarbhatantra.

Conc. 807. Cf. Mañgusri-mûla-tantra, mentioned in A. R., p. 512; A. M. G., p. 313. 14 leaves. It agrees with Tibetan. K'-yuen-lu, s. v. But No. 1054 is of course a part or chapter of the Mañgusri-mûla-tantra.

1055 十一面觀自在菩薩心密
言念誦儀軌經

Shi-yi-mien-kwân-tsz'-tsâi-phu-sâ-sin-mi-yen-nien-suñ-i-kwêi-kin.

'Ekâdasamukha-avalokitesvara-bodhisattva-hrîdaya-mantra (?) adhyâya-kalpa-sûtra.'

3 fasciculi; 28 leaves. It agrees with Tibetan. K'-yuen-lu, fasc. 6, fol. 8 b.

1056 大方廣菩薩藏文殊師利
根本儀軌經

Tâ-fân-kwân-phu-sâ-tsân-wan-shu-sh'-li-kân-pan-i-kwêi-kin.

'Mahâvaipulya-bodhisattvapitaka-mañgusri-mûla-kalpa-sûtra.' Bodhisattvapitakâvatamsaka-mañgusri-mûla-garbha-tantra.

K'-yuen-lu, fasc. 5, fol. 14 b; Conc. 602.

Mañgusrī-mūla-tantra.

A. R., p. 512; A. M. G., p. 313. Translated by Thien-si-tsai, A. D. 980-1001, of the later Sun dynasty, A. D. 960-1127. 20 fasciculi; 28 chapters. It agrees with Tibetan. *K'-yuen-lu*, s. v.

1057 佛說持明藏瑜伽大教尊
那菩薩大明成就儀軌經

Fo-shwo-kh'-min-tsân-yü-kiê-tâ-kiào-tsun-nâ-phu-sâ-tâ-min-khân-tsiu-i-kwêi-kin.

'*Buddhabhâshita-tegodhara-pitaka(?) yoga-mahâtantra-kunda(?) bodhisattva-mahâvidyâ-siddhi-kalpa-sûtra.*'

Translated by Fâ-hhien, A. D. 982-1001, of the later Sun dynasty, A. D. 960-1127. 4 fasciculi; 6 divisions. This is an extract from the *Tegodhara-pitaka(?)*, made by Nâgârjuna. It agrees with Tibetan. *K'-yuen-lu*, fasc. 6, fol. 14 a.

1058 佛說金剛香菩薩大明成
就儀軌經

Fo-shwo-kin-kân-hhiân-phu-sâ-tâ-min-khân-tsiu-i-kwêi-kin.

'*Buddhabhâshita-vagragandha-bodhisattva-mahâvidyâ-siddhi-kalpa-sûtra.*'

Translated by Sh'-hu (Dânapâla?), A. D. 980-1000, of the later Sun dynasty, A. D. 960-1127. 3 fasciculi.

1059 金剛薩埵說頻那夜迦天
成就儀軌經

Kin-kân-sâ-to-shwo-phîn-nâ-ye-kiâ-thien-khân-tsiu-i-kwêi-kin.

'*Vagrasattva-bhâshita-pinnayaka(?) deva-siddhi-kalpa-sûtra.*'

Translated by Fâ-hhien, A. D. 982-1001, of the later Sun dynasty, A. D. 960-1127. 4 fasciculi.

The above two works agree with Tibetan. *K'-yuen-lu*, fasc. 6, fol. 13 b.

1060 佛說大悲空智金剛大教
王儀軌經

Fo-shwo-tâ-pêi-khuân-k'-kin-kân-tâ-kiào-wân-i-kwêi-kin.

'*Buddhabhâshita-mahâkârunikâmogha-gñâna-vagra-mahâtan-trarâga-kalpa-sûtra.*'

He Vagra-tantra.

K'-yuen-lu, fasc. 6, fol. 16 b; Conc. 646; A. R., p. 489; A. M. G., p. 293. Translated by Fâ-hu (Dharmaraksha?), A. D. 1004-1058, of the later Sun

dynasty, A. D. 960-1280. 5 fasciculi; 20 chapters. It agrees with Tibetan, but one chapter of the latter is wanting in No. 1060. *K'-yuen-lu*, s. v. For the Sanskrit text, see Catalogue of the Hodgson Manuscripts, III. 45, 46.

The following two works were translated by Fâ-hhien, A. D. 982-1001, of the later Sun dynasty, A. D. 960-1127:—

1061 佛說幻化網大瑜伽教十忿
怒明王大明觀想儀軌經

Fo-shwo-hwân-hwa-wân-tâ-yü-kiê-kiào-shi-fan-nu-min-wân-tâ-min-kwân-siân-i-kwêi-kin.

'*Buddhabhâshita-mâyâgâla-mahâyoga-tantra-dasakrodha-vidyârâga-mahâvidyâ-dhyânasâṅgñâna-kalpa-sûtra.*'

1 fasciculus. Deest in Tibetan. *K'-yuen-lu*, fasc. 6, fol. 13 b.

1062 佛說妙吉祥瑜伽大教金剛
陪羅囉輪觀想成就儀軌經

Fo-shwo-miao-ki-siân-yü-kiê-tâ-kiào-kin-kân-phêi-lo-foh-lun-kwân-siân-khân-tsiu-i-kwêi-kin.

'*Buddhabhâshita-maṅgusrī-yogatantra-vagra-bhairava-kakradhyânasâṅgñâna-siddhi-kalpa-sûtra.*'

Vagra-bhairava-tantra-krodha-tattvarâga.

K'-yuen-lu, fasc. 6, fol. 14 a; Conc. 358. 1 fasciculus; 6 divisions. It agrees with Tibetan. *K'-yuen-lu*, s. v.

The following two works were translated by Amoghavagra, A. D. 746-771, of the Thán dynasty, A. D. 618-907:—

1063 底哩三昧耶不動尊威怒
王使者念誦法

Ti-li-sân-mêi-ye-pu-tuñ-tsun-wêi-nu-wân-sh'-kô-nien-suñ-fâ.

'*Trisamaya-akarârya-krodharâga-dûtâdhyâya-dharma (or -kalpa).*'

1 fasciculus. It agrees with Tibetan. *K'-yuen-lu*, fasc. 6, fol. 8 b.

1064 聖迦柅忿怒金剛童子菩
薩成就儀軌經

Shân-kiâ-ni-fan-nu-kin-kân-thuñ-tsz'-phu-sâ-khân-tsiu-i-kwêi-kin.

'*Ârya-(dâ)kinī(?) krodha-vagrakumâra-bodhisattva-siddhi-kalpa-sûtra.*'

Vagrakumâra-tantra.

K'-yuen-lu, fasc. 6, fol. 11 b; Conc. 101. 3 fasciculi. It agrees with Tibetan. *K'-yuen-lu*, s. v.

1065 七佛讚頌伽陀

Tshi-fo-tsân-pâi-kiê-tho.

'Gâthâ on the praise of the seven Buddhas (and Maitreya),
or 'Saptabuddha-stotri-gâthâ.'

Translated by Fâ-thien (Dharmadeva?), A. D. 973-981, of the later Suñ dynasty, A. D. 960-1127. 3 leaves. It contains ten verses, nine of them being merely transliterated into Chinese.

1066 佛三身讚

Fo-sân-shan-tsân.

'Laudatory verse on the three bodies of Buddha,' or 'Buddha-trikâya-stotra.'

Translated by Fâ-hhien, A. D. 982-1001, of the later Suñ dynasty, A. D. 960-1127. 2 leaves. The three bodies of Buddha are: 1. Dharma-kâya, 2. Sambhoga-kâya, 3. Nirmâna-kâya. See Eitel, Handbook of Chinese Buddhism, p. 148 b, s. v. Trikâya.

1067 佛一百八名讚經

Fo-yi-pâi-pâ-miñ-tsân-kin.

'Buddha-âṃśasatâka-stotra-sūtra.'

Translated by Fâ-thien (Dharmadeva?), A. D. 973-981, of the later Suñ dynasty, A. D. 960-1127. 3 leaves.

The above three works are mentioned under the heading of the Works of the Indian Sages, in *K'-yuen-lu*, fasc. 10, fol. 5 a seq.

1068 聖救度佛母二十一種
禮讚經

Shan-kiu-tu-fo-mu-'rh-shi-yi-kuñ-
li-tsân-kin.

'Ārya-trāta-buddhamātrika-vimsati-pūga-stotra-sūtra.'

Translated by Ân Tsân, of the Yuen dynasty, A. D. 1280-1368. 4 leaves. There are two Mantras, written in the Devanāgarī character, and transliterated into Chinese.

The following two works were translated by Sh'-hu (Dānapāla?), A. D. 980-1000, of the later Suñ dynasty, A. D. 960-1127:—

1069 佛說一切如來頂輪王
一百八名讚經

Fo-shwo-yi-tshiê-zu-lâi-tiñ-lun-wân-
yi-pâi-pâ-miñ-tsân-kin.

'Buddhabhāṣita-sarvatathāgatoshriśakakra-nāmaśatâka-stotra-sūtra.'

2 leaves. Deest in Tibetan. *K'-yuen-lu*, fasc. 6, fol. 17 a. There are two appendices, both being Imperial compositions, though the Emperors' names are

not given, namely: 1. Laudatory verses in honour of 'Trāta-buddhamātrika (?)', and 2. Those of Buddha Śākyamuni.

1070 讚法界頌

Tsân-fâ-kiê-suñ.

'Dharmadhātu-stotra.'

Composed by the Bodhisattva Nāgārjuna. It consists of 87 verses.

The following two works were transliterated by Fâ-hhien, A. D. 982-1001, of the later Suñ dynasty, A. D. 960-1127:—

1071 八大靈塔梵讚

Pâ-tâ-liñ-thâ-fân-tsân.

'Laudatory verse in Sanskrit on the eight great auspicious Kaityas,' or 'Aṣṭa-mahā-srī-kaitya-saṃskṛita-stotra.'

Composed by King Śilāditya. 2 leaves.

1072 三身梵讚

Sân-shan-fân-tsân.

'Laudatory verse in Sanskrit on the three bodies (of Buddha),
or 'Tri-kâya-saṃskṛita-stotra.'

5 leaves.

1073 佛說文殊師利一百八
名梵讚

Fo-shwo-wan-shu-sh'-li-yi-pâi-pâ-
miñ-fân-tsân.

'Buddhabhāṣita-mañḡusrī-nāmaśatâka-saṃskṛita-stotra.'

Translated by Fâ-hhien, A. D. 982-1001, of the later Suñ dynasty, A. D. 960-1127. 5 leaves. There are nineteen verses transliterated into Chinese, while a few others are translated. An Imperial composition is prefixed, namely: Laudatory verses in honour of Mañḡusrī. The author is the Emperor Thái-tsuñ, i. e. Khân-tsu, A. D. 1403-1424, of the Miñ dynasty.

The above four works are mentioned under the heading of the Works of the Indian Sages, in *K'-yuen-lu*, fasc. 10, fol. 5 a seq., where the first two characters in the Chinese title of No. 1073 are of course left out.

The following two works were transliterated by Fâ-hhien, A. D. 982-1001, of the later Suñ dynasty, A. D. 960-1127:—

1074 曼殊室利菩薩吉祥伽陀

Mân-shu-shih-li-phu-sâ-ki-siân-kiê-tho.

'Mañḡusrī-bodhisattva-srī-gâthâ.'

2 leaves.

1075 聖金剛手菩薩一百八
名梵讚

Shan-kin-kân-sheu-phu-sâ-yi-pâi-pâ-
miñ-fân-tsân.

'Ārya-vagrapāni-bodhisattva-nāmaśāstaka-saṃskṛita-stotra.'

5 leaves. Deest in Tibetan. *K'-yuen-lu*, fasc. 6, fol. 17 a.

1076 聖觀自在菩薩功德讚
Shan-kwân-tsz'-tsâi-phu-sâ-kuñ-tōh-tsân.

'Ārya-avalokiteśvara-bodhisattva-guṇa-stotra.'

Collected by a Western or Indian sage; and translated by Sh'-hu (*Dānapāla*?), A. D. 980-1000, of the later Suñ dynasty, A. D. 960-1127. 5 leaves; 184 lines. Two Imperial compositions are prefixed, both written by the Emperor Thâi-tsuñ, i. e. *K'hân-tsu*, A. D. 1403-1424, of the Miñ dynasty. They are both laudatory verses in honour of the Bodhisattva Avalokiteśvara.

1077 讚觀世音菩薩頌

Tsân-kwân-shi-yin-phu-sâ-suñ.

'Avalokiteśvara-bodhisattva-stotra.'

Translated by Hwui-k', A. D. 692, of the Thán dynasty, A. D. 618-907. 5 leaves.

1078 佛說聖觀自在菩薩梵讚

Fo-shwo-shan-kwân-tsz'-tsâi-phu-sâ-fân-tsân.

'Buddhabhāṣita-ārya-avalokiteśvara-bodhisattva-saṃskṛita-stotra.'

Translated by Fâ-thien (*Dharmadeva*?), A. D. 973-981, of the later Suñ dynasty, A. D. 960-1127. 3 leaves. There are eight verses transliterated into Chinese, while only another one is translated.

1079 聖多羅菩薩梵讚

Shan-to-lo-phu-sâ-fân-tsân.

'Ārya-tārā-bodhisattva-saṃskṛita-stotra.'

Transliterated by Sh'-hu (*Dānapāla*?), A. D. 980-1000, of the later Suñ dynasty, A. D. 960-1127. 8 leaves.

1080 事師法五十頌

Sh'-sh'-fâ-wu-shi-suñ.

'Fifty verses on the law or rules for serving a teacher.'

Composed by the Bodhisattva Asvaghosha; and translated by *Zih-khan*, A. D. 1004-1058, of the later Suñ dynasty, A. D. 960-1127. 4 leaves.

1081 梵椎梵讚

Kien-khui-fân-tsân.

'Ghanti(kā?)-saṃskṛita-stotra.'

Ghanti-sūtra(?).

A. R., p. 486; A. M. G., p. 289. Transliterated by Fâ-thien (*Dharmadeva*?), A. D. 973-981, of the later Suñ dynasty, A. D. 960-1127. 10 leaves.

The above six works are mentioned under the heading of the Works of the Indian Sages, in *K'-yuen-lu*, fasc. 10, fol. 2 b seq., where the first two characters in the Chinese title of No. 1078 are of course left out.

SECOND DIVISION.

律藏 Lüh-tsân, or Vinaya-pitaka.

PART I.

大乘律 Tâ-shan-lüh, or the Vinaya of the Mahâyâna.

The following two works were translated by Gunavarman, A. D. 431, of the earlier Suñ dynasty, A. D. 420-479:—

1082 佛說菩薩內戒經

Fo-shwo-phu-sâ-nêi-kiê-kin.

'Sûtra spoken by Buddha on the internal Śīla of the Bodhisattva.'
1 fasciculus.

1083 菩薩優婆塞五戒威儀經

Phu-sâ-yiu-pho-sö-wu-kiê-wêi-i-kin.

'Sûtra on the manners concerning the five Śīlas of the Bodhisattva-upāsaka.'

Spoken by the Bodhisattva Maitreya. 1 fasciculus.

The above two works are wanting in Tibetan. *K'-yuen-lu*, fasc. 8, fol. 8 b. For No. 1083, see, however, Nos. 1096, 1098, and 1170.

1084 佛說文殊師利淨律經

Fo-shwo-wan-shu-sh'-li-tsin-lüh-kin.

'Buddhabhāṣita-maṅgusī-suddhavinaya-sûtra.'

Paramârthasamvartī(-vartā)-satyanirdesanâma-mahâyâna-sûtra.

K'-yuen-lu, fasc. 8, fol. 9 a; Conc. 809. Translated by Ku Fâ-hu (Dharmarakṣa), A. D. 289, of the Western Tsin dynasty, A. D. 265-316. 1 fasciculus; 4 chapters. It agrees with Tibetan. *K'-yuen-lu*, s. v.

1085 菩薩善戒經

Phu-sâ-shân-kiê-kin.

'Bodhisattva-bhadrastīla-sûtra.'

Bodhisattva-karyâ-nirdeśa.

A. R., p. 452; A. M. G., p. 257; Conc. 476, 487. Translated by Gunavarman, A. D. 431, of the earlier

Suñ dynasty, A. D. 420-479. 10 fasciculi; 30 chapters. The first chapter is similar to No. 36. The rest is similar to the fifteenth part on the Bodhisattva-bhūmi in the first division of No. 1170. No. 1085 is the Sûtra on which the Bodhisattva Maitreya spoke No. 1170. *K'-tsin*, fasc. 32, fol. 3 a.

1086 菩薩地持經

Phu-sâ-ti-kh'-kin.

'Bodhisattva-bhūmidhara-sûtra.'

Bodhisattva-karyâ-nirdeśa.

Conc. 488. Spoken by the Bodhisattva Maitreya. Translated by Dharmarakṣa, A. D. 414-421, of the Northern Liân dynasty, A. D. 397-439. 8 fasciculi; 27 chapters. This work is similar to No. 1085. But, according to *K'-tsin* (fasc. 37, fol. 14 b), No. 1086 is an earlier translation of the fifteenth part on the Bodhisattva-bhūmi in the first division of No. 1170. The last character of the Chinese title is sometimes read 論 lun or sāstra. *Khâi-yuen-lu*, fasc. 12 b, fol. 12 a.

The above two works are wanting in Tibetan. *K'-yuen-lu*, fasc. 8, fol. 6 b. For No. 1086, see, however, No. 1170.

1087 梵網經

Fân-wân-kin.

Brahmagāla-sûtra.

Cf. A. R., p. 483; A. M. G., p. 286; Conc. 142. Translated by Kumāragīva, A. D. 406, of the Latter Tshin dynasty, A. D. 384-417. 2 fasciculi. It is stated in the preface by Sai-kão, the disciple of the translator, that this work is the tenth chapter on the Bodhisattva-hridayabhūmi, in a Sanskrit text, consisting of 120 fasciculi, 61 chapters.

1088 優婆塞戒經

Yiu-pho-sö-kiê-kin.

'Upāsaka-sīla-sūtra.'

Translated by Dharmaraksha, A. D. 428, of the Northern Liân dynasty, A. D. 397-439. 7 fasciculi; 28 chapters.

The above two works are wanting in Tibetan. *K'-yuen-lu*, fasc. 8, fol. 7 b.

1089 寂調音所問經

Tsi-thiào-yin-su-wan-kin.

'Munivīṇayasvara (? devaputra)-pariprīkkhā-sūtra.'

Paramārthasamvartī(-varta ?)-satyanirdeśanāma-mahāyāna-sūtra.

Cf. No. 1084. Translated by Fā-hai, of the earlier Suñ dynasty, A. D. 420-479. 1 fasciculus. This is a later translation of No. 1084. *K'-yuen-lu*, fasc. 8, fol. 9 b.

1090 大乘三聚懺悔經

Tā-shan-sân-tsu-khan-hwui-kin.

'Mahāyāna-trīśāṣṭi-kṣhamā (? confession)-sūtra.'

Karmāvarana-pratisarana (or -pratikkhedana).

K'-yuen-lu, fasc. 8, fol. 9 b; Conc. 585; A. R., p. 458; A. M. G., p. 262.

Triskandhaka.

Conc. 585. Translated by Gñānagupta and Dharmagupta, about A. D. 590, of the Sui dynasty, A. D. 589-618. 1 fasciculus. It agrees with Tibetan. *K'-yuen-lu*, s. v.

1091 佛說文殊悔過經

Fo-shwo-wan-shu-hwui-kwo-kin.

'Buddhabhāṣita-maṅgusri-kṣhamā (? confession)-sūtra.'

Translated by Ku Fā-hu (Dharmaraksha), A. D. 266-313, of the Western Tsin dynasty, A. D. 265-316. 1 fasciculus.

1092 菩薩瓔珞本業經

Phu-sā-yin-lo-pan-yeh-kin.

'Sūtra on the original action of the garland of the Bodhisattva.'

Translated by Ku Fo-nien, of the Latter Tshin dynasty, A. D. 384-417. 2 fasciculi; 8 chapters. It agrees with Tibetan. *K'-yuen-lu*, fasc. 8, fol. 7 b.

1093 佛說受十善戒經

Fo-shwo-sheu-shi-shân-kiê-kin.

'Sūtra spoken by Buddha on receiving the ten good Śīlas or the Śikṣāpada.'

Translated under the Eastern Hân dynasty, A. D. 25-220; but the translator's name is lost. 1 fasciculus; 2 chapters. Deest in Tibetan. *K'-yuen-lu*, fasc. 8, fol. 7 b.

1094 佛說淨業障經

Fo-shwo-tsin-yeh-kañ-kin.

'Buddhabhāṣita-karmāvarana-visuddhi-sūtra.'

Karmāvarana-visuddhi-mahāyāna-sūtra.

K'-yuen-lu, fasc. 8, fol. 7 a; A. R., p. 458; A. M. G., p. 262. Translated under the (three) Tshin dynasties, A. D. 350-431; but the translator's name is lost. 1 fasciculus. It agrees with Tibetan. *K'-yuen-lu*, s. v.

1095 佛藏經

Fo-tsân-kin.

'Buddhapitaka-sūtra.'

Buddhapitaka-nigrahanāma-mahāyāna-sūtra.

K'-yuen-lu, fasc. 8, fol. 8 a; Conc. 176. Cf. A. R., p. 458; A. M. G., p. 263. Translated by Kumāragīva, A. D. 405, of the Latter Tshin dynasty, A. D. 384-417. 4 fasciculi; 10 chapters. It agrees with Tibetan. *K'-yuen-lu*, s. v.

1096 菩薩戒本經

Phu-sā-kiê-pan-kin.

'Bodhisattva-pratimoksha-sūtra.'

Spoken by the Bodhisattva Maitreya. Translated by Dharmaraksha, A. D. 414-421, of the Northern Liân dynasty, A. D. 397-439. 12 leaves. This is an earlier translation of Nos. 1083 and 1098. *K'-yuen-lu*, fasc. 8, fol. 8 a; *K'-tsin*, fasc. 32, fol. 13 a.

The following two works were translated by Hhüen-kuân (Hiouen-thsang), A. D. 649, of the Thán dynasty, A. D. 618-907:—

1097 菩薩戒羯磨文

Phu-sā-kiê-kiê-mo-wan.

'A composition or treatise on the Bodhisattva's Śīla-karma.'

Spoken by the Bodhisattva Maitreya. 7 leaves; 3 parts. This is an extract from No. 1170. *K'-tsin*, fasc. 32, fol. 12 b.

1098 菩薩戒本

Phu-sā-kiê-pan.

'Bodhisattva-pratimoksha.'

Spoken by the Bodhisattva Maitreya. 1 fasciculus. This translation was made in A. D. 649, and it is similar to Nos. 1083, 1096, and a portion of the fifth part on the Bodhisattva-bhūmi in the first division of No. 1170.

1099 佛說法律三昧經

Fo-shwo-fâ-lüh-sân-mêi-kin.

'Buddhabhâshita-vinayasamâdhi-sûtra.'

Translated by K' K'ien, A. D. 223-253, of the Wu dynasty, A. D. 222-280. 9 leaves.

1100 佛說十善業道經

Fo-shwo-shi-shân-yeh-tâo-kin.

'Buddhabhâshita-dasabhadrakarmamârga-sûtra.'

Translated by Sîkshânanda, A. D. 695-700, of the Thâu dynasty, A. D. 618-907. 7 leaves.

1101 清淨毗尼方廣經

Tshin-tsin-phi-ni-fân-kwân-kin.

'Suddhavinaya-vaipulya-sûtra.'

Paramârthasamvartî(-vartâ?)-satyanirdesanâma-mahâyâna-sûtra.

Cf. Nos. 1084, 1089, of which this is a similar translation. Translated by Kumâragîva, A. D. 401-409, of the Latter Tshin dynasty, A. D. 384-417. 1 fasciculus.

1102 菩薩五法懺悔經

Phu-sâ-wu-fâ-khan-hwui-kin.

'Bodhisattva-paññadharmâ-kshamâ (? confession)-sûtra.'

Translated under the Liân dynasty, A. D. 502-557; but the translator's name is lost. 2 leaves.

1103 菩薩藏經

Phu-sâ-tsân-kin.

'Bodhisattva-pitaka-sûtra.'

Translated by Saṅghapâla, A. D. 506-520, of the Liân dynasty, A. D. 502-557. 11 leaves.

The following two works were translated by Nieh Tâo-kan, A. D. 280-315, of the Western Tsin dynasty, A. D. 265-316:—

1104 三曼陀毘陀羅菩薩經

Sân-mân-tho-fu-tho-lo-phu-sâ-kin.

'Samantabhadra-bodhisattva-sûtra.'

8 leaves; 6 chapters.

1105 菩薩受齋經

Phu-sâ-sheu-kai-kin.

'Sûtra on the Bodhisattva's receiving or observing the Upavasatha or Uposhadha fast.'

3 leaves. For the word Uposhadha, see Childers' Pâli Dictionary, p. 535 a, s. v. Upasatha.

1106 舍利弗悔過經

Shō-li-fu-hwui-kwo-kin.

'Sâriputra-kshamâ (? confession)-sûtra.'

Triskandhaka.

K'-yuen-lu, fasc. 8, fol. 10 a; Conc. 48; A. R., p. 470; A. M. G., p. 274. Translated by Ân Shi-kâo, A. D. 148-170, of the Eastern Hân dynasty, A. D. 25-220. 6 leaves. This is an earlier and shorter translation of Nos. 1090 and 1103. K'-tsin, fasc. 32, fol. 11 b.

PART II.

小乘律 *Siāo-shan-lüh, or the Vinaya of the Hīnayāna.*

1107 佛阿毗曇經

Fo-ö-phi-thân-kin.

'Buddhābhidharma-sūtra.'

Translated by Paramārtha, A. D. 557-569, of the K'han dynasty, A. D. 557-589. 2 fasciculi; 2 chapters. Deest in Tibetan. K'-yuen-lu, fasc. 8, fol. 8 a.

1108 解脫戒本經

Kiê-tho-kiê-pan-kin.

'Pratimoksha-sūtra,' of the Kāśyapiya-nikāya.

Pratimoksha-vinaya (or -sūtra?).

Conc. 277. Translated by Gautama Praṇāruki, A. D. 543, of the Eastern Wêi dynasty, A. D. 534-550. 1 fasciculus. Deest in Tibetan. K'-yuen-lu, fasc. 8, fol. 14 a.

1109 優波離問經

Yiu-po-li-wan-kin.

'Upāli-pariprikhā-sūtra.'

Translated by Gunavarman, A. D. 431, of the earlier Suñ dynasty, A. D. 420-479. 1 fasciculus. It agrees with Tibetan. K'-yuen-lu, fasc. 8, fol. 15 b, where this translation is said to have been made by an unknown translator under the Eastern Hân dynasty, A. D. 25-220.

1110 根本說一切有部戒經

Kan-pan-shwo-yi-tshiê-yiu-pu-kiê-kin.

Mûlasarvāstivāda(-nikāya)-vinaya (or pratimoksha)-sūtra. Conc. 255.

Pratimoksha-sūtra (?).

A. R., p. 43; A. M. G., p. 146. Translated by I-tsiu, A. D. 710, of the Thān dynasty, A. D. 618-907. 1 fasciculus. It agrees with Tibetan. K'-yuen-lu, fasc. 8, fol. 13 b.

1111 佛說迦葉禁戒經

Fo-shwo-kiâ-yeh-kin-kiê-kin.

'Sūtra spoken by Buddha on the forbidding precepts of the Kāśyapiya (-nikāya?).'

Translated by Tsü-k'ü Kiñ-shan, A. D. 455, of the earlier Suñ dynasty, A. D. 420-479. 4 leaves.

1112 佛說犯戒罪輕重經

Fo-shwo-fân-kiê-tsai-kin-kin.

'Sūtra spoken by Buddha on the lightness and heaviness of the sin of transgressing the Śīla.'

Translated by Ân Shi-k'ao, A. D. 148-170, of the earlier Hân dynasty, A. D. 25-220. 2 leaves. This is an earlier translation of No. 817. K'-tsin, fasc. 33, fol. 8 a.

1113 佛說戒消災經

Fo-shwo-kiê-siāo-tsai-kin.

'Sūtra spoken by Buddha on the Śīla destroying misfortune.'

Translated by K' K'ien, A. D. 223-253, of the Wu dynasty, A. D. 222-280. 4 leaves.

1114 佛說優婆塞五戒相經

Fo-shwo-yiu-pho-sö-wu-kiê-siān-kin.

'Buddhabhāṣita-upāsaka-pañcakaśīla-rūpa-sūtra.'

Translated by Gunavarman, A. D. 431, of the earlier Suñ dynasty, A. D. 420-479. 17 leaves.

The above four works are wanting in Tibetan. K'-yuen-lu, fasc. 8, fol. 16 b.

1115 十誦律

Shi-suñ-lüh.

'Dasādhyāya-vinaya,' or 'Vinaya of ten recitations.'

Sarvāstivāda-vinaya.

K'-yuen-lu, fasc. 8, fol. 11 a; Conc. 82. Translated by Puṇyatara, together with Kumāragiṇi, A. D. 404, of the Latter Tshin dynasty, A. D. 384-417. 65 fasciculi; 10 adhyāyas or divisions; 29 sections. This is similar to Tibetan, but the latter is shorter. K'-yuen-lu, s. v. For the Tibetan Vinaya, see the Analysis of the Dulva by Csoma in the Asiatic Researches, vol. xx, especially p. 45 seq. 'That the Tibet Vinaya belongs to the Mahāsarvāstivādinās is stated by Wassiljew (Buddhismus, p. 96).' See Professor Oldenberg's Introduction to the Vinayapitakam, vol. i, p. xlvii, note 1. But,

according to I-tsiñ (Nân-hâi-ki-kwêi-kwhân, fasc. 1, fol. 8 a), No. 1115 is not the Vinaya of the Mûlasarvâstivâda-nikâya; for which latter, see No. 1118.

1116 尼羯磨

Ni-kiê-mo.

'Bhikṣuṇī-karman,' of the Dharmagupta-nikâya.

Compiled by Kwâi-su, disciple of Hiouen-tsang, of the Thán dynasty, A. D. 618-907. 5 fasciculi. This is an extract from No. 1117. It agrees with Tibetan. K'-yuen-lu, fasc. 8, fol. 16 a.

1117 四分律藏

Sz'-fan-lüh-tsân.

'Katurvarga-vinayapitaka.'

Dharmagupta-vinaya.

K'-yuen-lu, fasc. 8, fol. 12 b; Conc. 545. Translated by Buddhayasas, together with Ku Fo-nien, A. D. 405, of the Latter Tshin dynasty, A. D. 384-417. 60 fasciculi; 4 Vargas or divisions; 20 skandhas or sections. This is similar to Tibetan, but the latter is shorter. K'-yuen-lu, s. v.

1118 根本說一切有部毗奈耶

Kan-pan-shwo-yi-tshiê-yiu-pu-phi-nâi-ye.

Mûlasarvâstivâda-nikâya-vinaya.

Cf. Conc. 258. Translated by I-tsiñ, A. D. 703, of the Thán dynasty, A. D. 618-907. 50 fasciculi. Deest in Tibetan. K'-yuen-lu, fasc. 8, fol. 11 b.

1119 摩訶僧祇律

Mo-hö-saṅ-khi-lüh.

Mahâsaṅgha (or -saṅghika)-vinaya.

K'-yuen-lu, fasc. 8, fol. 10 b; Conc. 368. Translated by Buddhahadra, together with Fâ-hhien (Fa-hian), A. D. 416, of the Eastern Tsin dynasty, A. D. 317-420. 46 fasciculi; 18 sections. It agrees with Tibetan. K'-yuen-lu, s. v.

1120 曇無德部四分律刪補 隨機羯磨

Thân-wu-töḥ-pu-sz'-fan-lüh-shân-pu-sui-ki-kiê-mo.

'A revised Karman according to the disposition (of the disciples?) in the Katurvarga-vinaya of the Dharmagupta-nikâya.'

Compiled by Tâo-süen, about A. D. 660, of the Thán dynasty, A. D. 618-907. 4 fasciculi. This is an extract from No. 1117. It agrees with Tibetan. K'-yuen-lu, fasc. 8, fol. 16 a.

1121 根本說一切有部毗奈耶雜事

Kan-pan-shwo-yi-tshiê-yiu-pu-phi-nâi-ye-tsâ-sh'.

'Mûlasarvâstivâda-nikâya-vinaya-samyuktavastu.'

Translated by I-tsiñ, A. D. 710, of the Thán dynasty, A. D. 618-907. 40 fasciculi; 8 parts. Deest in Tibetan. K'-yuen-lu, fasc. 8, fol. 12 a.

1122 彌沙塞部五分律

Mi-shâ-sö-pu-wu-fan-lüh.

'Mahîśāsaka-nikâya-pañkavarga-vinaya.'

Mahîśāsaka-vinaya.

K'-yuen-lu, fasc. 8, fol. 12 b; Conc. 342. Translated by Buddhagîva, together with Ku Tâo-shan, A. D. 423-424, of the earlier Sun dynasty, A. D. 420-479. 30 fasciculi; 5 Vargas or divisions. This is similar to Tibetan, but the latter is shorter. K'-yuen-lu, s. v. For the contents of No. 1122, see Mr. Beal's letter quoted by Professor Oldenberg in his Introduction to the Vinayapitakam, vol. i, pp. xlv-xlvi.

The following two works were translated by I-tsiñ, A. D. 710, of the Thán dynasty, A. D. 618-907:—

1123 根本說一切有部毗奈耶 破僧事

Kan-pan-shwo-yi-tshiê-yiu-pu-phi-nâi-ye-po-saṅ-sh'.

'Mûlasarvâstivâda-nikâya-vinaya-saṅghabhedakavastu.'

Saṅghabhedakavastu.

K'-yuen-lu, fasc. 8, fol. 19 a; Conc. 261, where 'bheda' is wrongly read 'pitaka.' 20 fasciculi. It agrees with Tibetan. K'-yuen-lu, s. v.

1124 根本說一切有部苾芻尼 毗奈耶

Kan-pan-shwo-yi-tshiê-yiu-pu-pi-khu-ni-phi-nâi-ye.

Mûlasarvâstivâda-nikâya-bhikṣuṇī-vinaya.

Cf. Conc. 259. 20 fasciculi. Deest in Tibetan. K'-yuen-lu, fasc. 8, fol. 11 b.

1125 善見毗婆沙律

Shân-kien-phi-pho-shâ-lüh.

'Sudarsana-vibhâṣhâ-vinaya.'

Vibhâṣhâ-vinaya.

Conc. 55, 55 a. Translated by Saṅghabhadra, A. D. 489, of the Tahi dynasty, A. D. 479-502. 18 fasciculi.

According to the *K'-yuen-lu* (fasc. 8, fol. 18 a), this is somewhat similar to No. 1109, though the latter is much shorter.

1126 大比丘三千威儀

Tâ-pi-k'hiu-sân-tshien-wêi-i.

'Mahābhikṣu-trisahasra-karma (?)'

Translated by Ân Shi-kão, A.D. 148-170, of the Eastern Hân dynasty, A.D. 25-220. 2 fasciculi. Deest in Tibetan. *K'-yuen-lu*, fasc. 8, fol. 18 b.

1127 根本薩婆多部律攝

Kan-pan-sâ-pho-to-pu-lüh-shö.

'Mūlasarvāstivāda-nikāya-vinaya-saṅgraha.'

Sarvāstivāda-vinaya-saṅgraha.

K'-yuen-lu, fasc. 8, fol. 17 b; Conc. 269. Compiled by the venerable Ġinamitra. Translated by I-tsiñ, A.D. 700, of the Thān dynasty, A.D. 618-907. 14 fasciculi. It agrees with Tibetan. *K'-yuen-lu*, s. v.

1128 四分僧羯磨

Sz'-fan-sañ-kiê-mo.

'Katurvarga(-vinaya)-saṅgha-karman.'

Dharmagupta-bhikṣu-karman.

Conc. 548. Compiled by Kwâi-su, disciple of Hiouen-tṣang, of the Thān dynasty, A.D. 618-907. 5 fasciculi; 17 chapters. This is an extract from No. 1117. It agrees with Tibetan. *K'-yuen-lu*, fasc. 8, fol. 16 a.

1129 四分比丘尼羯磨法

Sz'-fan-pi-k'hiu-ni-kiê-mo-fâ.

'Katurvarga(-vinaya)-bhikṣunī-karmavâkâ.'

Dharmagupta-bhikṣunī-karman.

Conc. 549. Translated by Gunavarman, A.D. 431, of the earlier Suñ dynasty, A.D. 420-479. 1 fasciculi. This is an extract from No. 1117. Deest in Tibetan. *K'-yuen-lu*, fasc. 8, fol. 15 b.

1130 戒因緣經

Kiê-yin-yuen-kin.

Vinayānidāna-sūtra.

Conc. 276. Translated by Ku Fo-nien, A.D. 378, of the latter Tshin dynasty, A.D. 384-417, under the Former Tshin dynasty, A.D. 350-394. 10 fasciculi. Deest in Tibetan. *K'-yuen-lu*, fasc. 8, fol. 18 a.

1131 根本說一切有部百一羯磨

Kan-pan-shwo-yi-tshiê-yiu-pu-pâi-yi-kiê-mo.

Mūlasarvāstivādaikasātakarman.

Conc. 257. Translated by I-tsiñ, A.D. 703, of the Thān dynasty, A.D. 618-907. 10 fasciculi. Deest in Tibetan. *K'-yuen-lu*, fasc. 8, fol. 15 a.

1132 薩婆多部毗尼摩得勒伽

Sâ-pho-to-pu-phi-ni-mo-tôh-lö-kiê.

Sarvāstivāda-nikāya-vinaya-mâtrikâ.

Cf. Conc. 442. Translated by Saṅghavarman, A.D. 445, of the earlier Suñ dynasty, A.D. 420-479. 10 fasciculi. It agrees with Tibetan. *K'-yuen-lu*, fasc. 8, fol. 17 b.

The following two works were translated by I-tsiñ, A.D. 703, of the Thān dynasty, A.D. 618-907:—

1133 根本說一切有部尼陀那

Kan-pan-shwo-yi-tshiê-yiu-pu-ni-tho-nâ.

Mūlasarvāstivāda-nikāya-nidāna.

Cf. Conc. 260. 5 fasciculi.

1134 根本說一切有部目得迦

Kan-pan-shwo-yi-tshiê-yiu-pu-mu-tôh-kiâ.

Mūlasarvāstivāda-nikāya-mâtrikâ.

Cf. Conc. 260. 5 fasciculi.

The above two works are similar to Tibetan, but the latter is shorter. Nos. 1118, 1121, 1124, 1133, and 1134 are somewhat different from No. 1115. *K'-yuen-lu*, fasc. 8, fol. 12 a.

The following two works were translated under the three Tshin dynasties, A.D. 350-431; but the translators' names are lost:—

1135 薩婆多毗尼毗婆沙

Sâ-pho-to-phi-ni-phi-pho-shâ.

Sarvāstivāda-vinaya-vibhâṣhâ.

Conc. 502. 8 fasciculi.

1136 續薩婆多毗尼毗婆沙

Suh-sâ-pho-to-phi-ni-phi-pho-shâ.

'A continuation of the Sarvāstivāda-vinaya-vibhâṣhâ.'

1 fasciculus.

The above two works are wanting in Tibetan. *K'-yuen-lu*, fasc. 8, fol. 18 b.

1137 根本說一切有部出家授近圓羯磨儀範

Kan-pan-shwo-yi-tshiê-yiu-pu-k'hu-kiâ-sheu-

kin-yuen-kiê-mo-i-fân.

'Mūlasarvāstivāda-nikāya-pravṛgyâ-upasampadâ-karmavâkâ (?)'

Compiled by Pászepa. (Bâshpa), A. D. 1271, of the Yuen dynasty, which dynasty was established in A. D. 1260, and was the sole ruler of China from A. D. 1280 till 1368. 1 fasciculus, with an appendix on brief rules for the learning and practice of a Bhikshu.

1138 毗尼母論

Phi-ni-mu-lun.

'Vinaya-mâtrikâ-sâstra.'

Translated under the (three) Tshin dynasties, A. D. 350-431; but the translator's name is lost. 8 fasciculi.

1139 律二十二明了論

Lüh-'rh-shi-'rh-miñ-lião-lun.

'Vinaya-dvâvimsati-prasannârtha (?) -sâstra.'

Composed by Buddhatrâta, of the Sammatiya-nikâya. Translated by Paramârtha, A. D. 568, of the K'han dynasty, A. D. 557-589. 1 fasciculus. There are 22 verses, each comprising a clear meaning of the principle of the Vinayapitaka.

The above two works are wanting in Tibetan. K'-yuen-lu, fasc. 8, fol. 18 b.

The following two works were translated by I-tsin, A. D. 710, of the Thán dynasty, A. D. 618-907:—

1140 根本說一切有部毗奈耶 尼陀那目得迦攝頌

Kan-pan-shwo-yi-tshiê-yiu-pu-phi-nâi-ye-
ni-tho-nâ-mu-tôh-kiâ-shô-sun.

Mûlasarvâstivâda-nikâya-vinaya-nidâna-
mâtrikâ-gâthâ.

Cf. Conc. 263. 15 leaves.

1141 根本說一切有部毗奈耶 雜事攝頌

Kan-pan-shwo-yi-tshiê-yiu-pu-phi-nâi-ye-
tsâ-sh'-shô-sun.

'Mûlasarvâstivâda-nikâya-vinaya-samyuktavastu-gâthâ.'

10 leaves.

The above two works agree with Tibetan. K'-yuen-lu, fasc. 9, fol. 20 b.

1142 普賢菩薩行願讚

Phu-hhien-phu-sâ-hhiñ-yuen-tsan.

'Samantabhadra-bodhisattva-karyâ-pranidhâna-stotra.'

Bhadra-karî-pranidhâna.

Translated by Amoghavagra, A. D. 746-771, of the Thán dynasty, A. D. 618-907. 7 leaves. It consists

of 62 verses and a Mantra. Deest in Tibetan. K'-yuen-lu, fasc. 6, fol. 16 b, where this work is properly mentioned under the heading of the Mahâyâna-sûtras. For the Sanskrit text, see Catalogue of the Hodgson Manuscripts, I. 33, and Catal. Bodl. Japan., No. 56. No. 1142 is a later translation of the 62 verses of No. 89.

1143 根本說一切有部毗奈耶頌

Kan-pan-shwo-yi-tshiê-yiu-pu-phi-nâi-ye-sun.
Mûlasarvâstivâda-nikâya-vinaya-gâthâ.

Cf. Conc. 262. Composed by the venerable Vaisâkhyâ. Translated by I-tsin, A. D. 710, of the Thán dynasty, A. D. 618-907. 4 fasciculi. It agrees with Tibetan. K'-yuen-lu, fasc. 8, fol. 17 a.

1144 十誦律毗尼序

Shi-sun-lüh-phi-ni-sü.

'Dasâdhyâya-vinaya-nidâna (?)', or 'the preface to the
Dasâdhyâya-vinaya.'

Translated by Vimalâkshas, A. D. 405-418, of the Eastern Tsin dynasty, A. D. 317-420. 3 fasciculi. This is a continuation of No. 1115.

1145 沙彌十戒法并威儀

Shâ-mi-shi-kiê-fâ-piñ-wêi-i.

'Sramanera-dassâla (or sikhâpada)-dharma-karmavâkâ (?)'

Translated under the Eastern Tsin dynasty, A. D. 317-420; but the translator's name is lost. 1 fasciculus.

1146 羯磨

Kiê-mo.

'Karman,' of the Dharmagupta-nikâya.

Compiled or translated by Thán-ti (Dharmasatya?), A. D. 254, of the Wei dynasty, A. D. 220-265. 2 fasciculi; 9 sections. This is an earlier translation of an extract from No. 1117.

1147 佛說大愛道比丘尼經

Fo-shwo-tâ-âi-tâo-pi-khiu-ni-kiñ.

'Buddhabhâshita-mahâpragâpati-bhikshunî-sûtra.'

Translated under the Northern Liân dynasty, A. D. 397-439; but the translator's name is lost. 2 fasciculi.

1148 佛說目連問戒律中五百 輕重事經

Fo-shwo-mu-lien-wan-kiê-lüh-kuñ-wu-pâi-
khiñ-kuñ-sh'-kiñ.

'Sûtra spoken by Buddha at the request of Maudgalyâyana on 500 light and heavy matters concerning the Vinaya.'

Translated under the Eastern Tsin dynasty, A. D. 317-420; but the translator's name is lost. 2 fasciculi; 17 chapters. According to the *K'-tsin* (fasc. 33, fol. 10 b), this work is doubtful, as it differs from all other works on the Vinaya.

The above four works are wanting in Tibetan. *K'-yuen-lu*, fasc. 8, fol. 14 b seq.

1149 根本說一切有部苾芻 尼戒經

Kan-pan-shwo-yi-tshieh-yiu-pu-pi-khu-ni-kiê-kin.

Mûlasarvâstivâda (-nikâya)-bhikshunî-vinaya (or pratimoksha)-sûtra. Conc. 256.

Bhikshunî-pratimoksha-sûtra (?).

A. R., p. 43; A. M. G., p. 146. Translated by I-tsin, A. D. 710, of the Thán dynasty, A. D. 618-907. 2 fasciculi.

1150 比丘尼僧祇律波羅提木 叉戒經

Pi-khiu-ni-saṅ-khi-lüh-po-lo-thi-mu-khâ-kiê-kin.

'Bhikshunî-saṅghikavinaya-pratimoksha-sûtra.'
Mahâsaṅgha-bhikshunî-vinaya.

Conc. 514. Translated by Fâ-hien (Fâ-hian), together with Buddhahadra, A. D. 414, of the Eastern Tsin dynasty, A. D. 317-420. 1 fasciculus.

The above two works agree with Tibetan. *K'-yuen-lu*, fasc. 8, fol. 13 a, b.

1151 沙彌尼戒經

Shâ-mi-ni-kiê-kin.

'Sramanikâ-sîla (or pratimoksha)-sûtra.'

Translated under the Eastern Hân dynasty, A. D. 25-220; but the translator's name is lost. 5 leaves. Deest in Tibetan. *K'-yuen-lu*, fasc. 8, fol. 14 b.

1152 舍利弗問經

Shô-li-fu-wan-kin.

Sâriputra-pariprikkhâ-sûtra.

Conc. 50. Translated under the Eastern Tsin dynasty, A. D. 317-420; but the translator's name is lost. 12 leaves. It agrees with Tibetan. *K'-yuen-lu*, fasc. 8, fol. 15 a.

1153 彌沙塞羯磨本

Mi-shâ-sô-kiê-mo-pan.

Mahâsâsaka-karman.

Conc. 343. Compiled by Âi-thun, about A. D. 700, of the Thán dynasty, A. D. 618-907. 2 fasciculi. This is an extract from No. 1122. Deest in Tibetan. *K'-yuen-lu*, fasc. 8, fol. 15 b.

1154 四分戒本

Sz'-fan-kiê-pan.

'Katurvarga(-vinaya)-pratimoksha,' or Pratimoksha of the Dharmagupta-nikâya.

Compiled by Kwâi-su, disciple of Hiouen-thsang, of the Thán dynasty, A. D. 618-907. 1 fasciculus. This is an extract from No. 1117; and cf. No. 1155.

1155 The same title as No. 1154.

Translated by Buddhayasas, A. D. 403-413, of the Latter Tsin dynasty, A. D. 384-417. 1 fasciculus. An English translation of No. 1155 is given by Mr. Beal in his *Catena of Buddhist Scriptures from the Chinese*, pp. 206-239.

1156 四分比丘尼戒本

Sz'-fan-pi-khiu-ni-kiê-pan.

'Katurvarga(-vinaya)-bhikshunî-pratimoksha,' or Bhikshunî-pratimoksha of the Dharmagupta-nikâya

Compiled by Kwâi-su, disciple of Hiouen-thsang, of the Thán dynasty, A. D. 618-907. 2 fasciculi. This is an extract from No. 1117.

1157 五分戒本

Wu-fan-kiê-pan.

'Pañkavarga(-vinaya)-pratimoksha,' or Pratimoksha of the Mahâsâsaka-nikâya.

Translated by Buddhagiva, A. D. 423-424, of the earlier Sun dynasty, A. D. 420-479. 1 fasciculus.

1158 五分比丘尼戒本

Wu-fan-pi-khiu-ni-kiê-pan.

'Pañkavarga(-vinaya)-bhikshunî-pratimoksha,' or Bhikshunî-pratimoksha of the Mahâsâsaka-nikâya.

Compiled by Miñ-hwui, A. D. 522, of the Liân dynasty, A. D. 502-557.

The above two works are extracts from No. 1122.

1159 波羅提木叉僧祇戒本

Po-lo-thi-mu-khâ-saṅ-khi-kiê-pan.

'Pratimoksha-saṅghika-vinayamûla.'

Translated by Buddhahadra, about A. D. 416, of the Eastern Tsin dynasty, A. D. 317-420. 1 fasciculus. This is an extract from No. 1119.

1160 十誦律比丘戒本

Shi-suñ-lüh-pi-khiu-kiê-pan.

'Dasādhyāya-vinaya-bhikshu-pratimoksha,' or Pratimoksha of the Sarvāstivāda-nikāya.

Pratimoksha-sūtra (?).

A. R., p. 43; A. M. G., p. 146. Translated by Kumāragīva, about A. D. 404, of the Latter Tsin dynasty, A. D. 384-417. 1 fasciculus.

1161 十誦律比丘尼戒本

Shi-suñ-lüh-pi-khin-ni-kiê-pan.

'Dasādhyāya-vinaya-bhikshunī-pratimoksha,' or Pratimoksha of the Sarvāstivāda-nikāya.

Bhikshunī-pratimoksha-sūtra (?).

A. R., p. 43; A. M. G., p. 146. Compiled by Fā-yin, of the earlier Suñ dynasty, A. D. 420-479. 1 fasciculus.

1162 大沙門百一羯磨法

Tā-shā-man-pai-yi-kiê-mo-fā.

'Mahāsrāmaṇaikaśata-karmavāḥā.'

Translated under the earlier Suñ dynasty, A. D. 420-479; but the translator's name is lost. 1 fasciculus.

The above three works are extracts from No. 1115.

The above nine works agree with Tibetan. *K'-yuen-lu*, fasc. 8, fol. 13 a seq.

1163 曇無德律部雜羯磨

Thān-wu-tōh-lüh-pu-tsā-kiê-mo.

'Dharmagupta-vinaya-nikāya-samyukta-karman.'

Cf. No. 1146. Translated by Khān Sān-khāi (Sān-ghavarman), A. D. 252, of the Wēi dynasty, A. D. 220-265. 2 fasciculi.

1164

沙彌威儀

Shā-mi-wēi-i.

'Sramanera-karmavāḥā (?).'

Cf. No. 1145. Translated by Guṇavarman, A. D. 431, of the earlier Suñ dynasty, A. D. 420-479. 11 leaves.

1165 沙彌尼離 (for 雜) 戒文

Shā-mi-ni-li (for tsā)-kiê-wan.

'Sramaneriḥ-sīla-bheda (for samyukta)-vāḥā (?).'

Cf. No. 1151. Translated under the Eastern Tsin dynasty, A. D. 317-420; but the translator's name is lost. 5 leaves. For the correction of the fourth character of the title, see *K'-yuen-lu*, fasc. 8, fol. 14 b.The above three works are wanting in Tibetan. *K'-yuen-lu*, s. v.

1166 十誦羯磨比丘要用

Shi-suñ-kiê-mo-pi-khiu-yāo-yuñ.

'An important use for the Bhikshu concerning the Karman of the Dasādhyāya(-vinaya).'

Compiled by Sān-khū, of the earlier Suñ dynasty, A. D. 420-479. 1 fasciculus; 20 sections. This is an extract from No. 1115. It agrees with Tibetan. *K'-yuen-lu*, fasc. 8, fol. 15 a.

THIRD DIVISION.

論藏 Lun-tsân, or Abhidharma-pitaka.

PART I.

大乘論 Tâ-shan-lun, or the Abhidharma of the Mahâyâna.

1167 金剛般若波羅蜜經論

Kin-kân-pân-zo-po-lo-mi-kin-lun.

‘*Vagra(kkhedikâ)-pragñâpâramitâ-sûtra-sâstra.*’

Vagrakkhedikâ-sûtra-sâstra.

K’-yuen-lu, fasc. 8, fol. 23 a; Conc. 286. This is a commentary on Nos. 10-15, compiled by the Bodhisattva Asaṅga. Translated by Dharmagupta, A. D. 590-616, of the Sui dynasty, A. D. 589-618. 3 fasciculi.

1168 The same title as No. 1167.

Conc. 285. This is a commentary on No. 1167, compiled by the Bodhisattva Vasubandhu. Translated by Bodhiruki, A. D. 509, of the Northern Wêi dynasty, A. D. 386-534. 3 fasciculi. ‘This work explains the Sûtra and Asaṅga’s verses on it, and makes twenty-seven doubtful questions clear.’ *K’-tsin*, fasc. 34, fol. 9 b.

The above two works agree with Tibetan. *K’-yuen-lu*, fasc. 8, fol. 23 a, b.

1169 大智度論

Tâ-k’-tu-lun.

‘*Mahâpragñâpâramitâ(-sûtra)-sâstra.*’

This is a commentary on Nos. 1(b), 2-4, compiled by the Bodhisattva Nâgârjuna. Translated by Kumâragîva, A. D. 402-405, of the Latter Tshin dynasty, A. D. 384-417. 100 fasciculi. It is stated in the preface by Sañ-zui, disciple of the translator, that the Sanskrit text of this Sâstra consists of 100,000 slokas in verse, or a corresponding number of syllables in prose; but the first chapter of the Sâstra only is fully translated in the first 34 fasciculi, while an abstract is given of the remaining 89 chapters. Deest in Tibetan. *K’-yuen-lu*, fasc. 8, fol. 21 b. No. 1169 is generally, in short, called Tâ-lun (‘great Sâstra’), *K’-lun*, or *K’-tu-lun*.

1170 瑜伽師地論

Yü-kiê-sh’-ti-lun.

Yogâkâryabhûmi-sâstra. Conc. 876.

Saptadasabhûmi-sâstra-yogâkâryabhûmi.

K’-yuen-lu, fasc. 8, fol. 26 a. Addressed by the Bodhisattva Maitreya (to Asaṅga). Translated by Hhüen-kwân (Hiouen-thsang), A. D. 646-647, of the Thán dynasty, A. D. 618-907. 100 fasciculi; 5 divisions; 17 Bhûmis in the first division. The Sanskrit text consists of 40,000 slokas in verse, or a corresponding number of syllables in prose. It agrees with Tibetan. *K’-yuen-lu*, §. v. This is the principal work of the Yogâkârya school founded by Asaṅga.

1171 攝大乘論釋

Shô-tâ-shan-lun-shih.

‘*Mahâyâna-samparigraha-sâstra-vyâkhyâ.*’

48 fasciculi. Deest in Tibetan. *K’-yuen-lu*, fasc. 9, fol. 3 a seq. No. 1171 is a collection of four different translations of two Vyâkhyâs or commentaries on Asaṅga’s Mahâyânasamparigraha-sâstra (Nos. 1183, 1184, 1247). The following is a list of the four translations:—

(1) Translation by Hhüen-kwân (Hiouen-thsang), A. D. 647-649, of the commentary by the Bodhisattva Wu-sin (‘without-nature,’ or ‘Agotra?’). 10 fasciculi (fasc. 1-10).

(2) Translation by Paramârtha, A. D. 563, of the commentary by the Bodhisattva Vasubandhu. 18 fasciculi (fasc. 11-20, 41-48).

(3) Translation by Dharmagupta, A. D. 590-616, of the same commentary as before. 10 fasciculi (fasc. 21-30).

(4) Translation 'y Hhüen-kwân (Hiouen-thsang), A. D. 648-649, of the same commentary as before. 10 fasciculi (fasc. 31-40).

Thus the latter three works are similar translations, but Paramârtha's version (2) has an additional part in 8 fasciculi (fasc. 41-48).

1172 無相思塵論

Wu-siân-sz'-khan-lun.

'Anâkâra-kintâ-ragas (?) -sâstra,' or 'Sâstra on the dust of shapeless thought.'

Composed by the Bodhisattva Gina. Translated by Paramârtha, A. D. 557-569, of the Khan dynasty, A. D. 557-589. 4 leaves.

1173 觀所緣緣論

Kwân-su-yuen-yuen-lun.

'Âlambanapratyayadyâna-sâstra.'

Composed by the Bodhisattva Gina. Translated by Hhüen-kwân (Hiouen-thsang), A. D. 657, of the Thán dynasty, A. D. 618-907. 3 leaves.

The above two works are similar translations, and they agree with Tibetan. K'-yuen-lu, fasc. 9, fol. 9 b.

1174 觀所緣緣論釋

Kwân-su-yuen-yuen-lun-shih.

'Âlambanapratyayadyâna-sâstra-vyâkhyâ,' i. e. a commentary on No. 1173.

Compiled by the Bodhisattva Dharmapâla. Translated by I-tsiñ, A. D. 710, of the Thán dynasty, A. D. 618-907. 11 leaves. It agrees with Tibetan. K'-yuen-lu, fasc. 9, fol. 9 b.

1175 大乘廣五蘊論

Tâ-shaň-kwân-wu-yun-lun.

'Mahâyânaipulya-pañkaskandha-sâstra.'

Pañkaskandhavaipulya-sâstra.

Conc. 574. This is a commentary on No. 1176, compiled by the Bodhisattva Sthitamati. Translated by Divâkara, A. D. 685, of the Thán dynasty, A. D. 618-907. 17 leaves. Deest in Tibetan. K'-yuen-lu, fasc. 9, fol. 8 a.

1176 大乘五蘊論

Tâ-shaň-wu-yun-lun.

'Mahâyâna-pañkaskandha-sâstra.'

Pañkaskandhaka-sâstra.

K'-yuen-lu, fasc. 9, fol. 8 a; Conc. 578. Composed by the Bodhisattva Vasubandhu. Translated by Hhüen-

kwân (Hiouen-thsang), A. D. 647, of the Thán dynasty, A. D. 618-907. 10 leaves. It agrees with Tibetan. K'-yuen-lu, fasc. 9, fol. 8 a.

1177 顯揚聖教論

Hhien-yân-shaň-kiâo-lun.

'Prakaranâryavâkâ (?) -sâstra,' or 'Sâstra on expounding the holy teaching.'

Composed by the Bodhisattva Asaṅga. Translated by Hhüen-kwân (Hiouen-thsang), A. D. 645-646, of the Thán dynasty, A. D. 618-907. 20 fasciculi; 11 chapters. This Sâstra contains the principles of No. 1170.

1178 大乘阿毗達磨雜集論

Tâ-shaň-ö-phi-tâ-mo-tsâ-tsi-lun.

'Mahâyânâbhidharma-samyuktasaṅgiti-sâstra.'

This is a commentary on No. 1199, compiled by the Bodhisattva Sthitamati. Translated by Hhüen-kwân (Hiouen-thsang), A. D. 646, of the Thán dynasty, A. D. 618-907. 16 fasciculi.

The above two works are wanting in Tibetan. K'-yuen-lu, fasc. 8, fol. 26 b seq.

1179 中論

Kuñ-lun.

'Madhyamaka-sâstra.'

Prânyamûla-sâstra-ñikâ.

K'-yuen-lu, fasc. 8, fol. 27 b; Conc. 711. Composed by the Bodhisattvas Nâgârgunas and Nilakakshus (? 'blue-eye,' or Pingalanetra), the latter explaining 500 verses of the former. Translated by Kumâragiṇa, A. D. 409, of the Latter Tshin dynasty, A. D. 384-417. 4 fasciculi; 27 chapters. It agrees with Tibetan. K'-yuen-lu, s. v. This is the principal work of the Madhyamika school, founded by Nâgârguna.

1180 十住毗婆沙論

Shi-tu-phi-pho-shâ-lun.

'Dasabhûmi-vibhâshâ-sâstra.'

This is a commentary on the first two of the ten Bhûmis in Nos. 87 (chap. 22), 88 (chap. 26), 105, 110, compiled by the Bodhisattva Nâgârguna. Translated by Kumâragiṇa, about A. D. 405, of the Latter Tshin dynasty, A. D. 384-417. 15 fasciculi; 35 chapters. In the ninth chapter, Nâgârguna explains the doctrine of Amitâyus or Amitâbha as taught by Buddha in Nos. 23 (5), 25, 26, 27, 863. Nâgârguna is therefore looked upon as the first patriarch after Buddha in teaching this doctrine. Deest in Tibetan. K'-yuen-lu, fasc. 9, fol. 1 a.

1181 菩提資糧論

Phu-thi-tsz'-liân-lun.

'Sâstra on the provision for (obtaining) the Bodhi.'

Composed by the Bodhisattva Nâgâr-guna, and explained by the Bhikshu Îsvara. Translated by Dharmagupta, A. D. 590-616, of the Sui dynasty, A. D. 589-618. 6 fasciculi.

1182 大莊嚴經論

Tâ-kwân-yen-kin-lun.

'Mahâlañkāra-sûtra-sâstra.'

Sûtrâlañkāra-sâstra.

K'-yuen-lu, fasc. 9, fol. 2 a; Conc. 656. Composed by the Bodhisattva Asvaghosha. Translated by Kumâr-giwa, about A. D. 405, of the Latter Tshin dynasty, A. D. 384-417. 15 fasciculi. Some extracts from No. 1182 are given by Mr. Beal, in his Buddhist Literature in China, pp. 31, 101, 105.

1183 攝大乘論

Shö-tâ-shan-lun.

Mahâyânasampragaha-sâstra.

Eitel, Handbook, p. 68 b. Composed by the Bodhisattva Asaṅga. Translated by Paramârtha, A. D. 563, of the K'han dynasty, A. D. 557-589. 3 fasciculi.

1184 The same title as No. 1183.

Translated by Buddhasânta, A. D. 531, of the Northern Wêi dynasty, A. D. 386-534. 2 fasciculi.

The above four works agree with Tibetan. Nos. 1183 and 1184 are similar translations. K'-yuen-lu, fasc. 9, fol. 1 b seq.

1185 般若燈論

Pân-zo-taŋ-lun.

'Pragñâdîpa-sâstra.'

Pragñâpradîpa-sâstra-kârikâ (or -vyākhyâ?).

Conc. 402. Composed by the Bodhisattvas Nâgâr-guna and Nirdeśaprabha ('distinct-brightness,' or Pīṅalanetra), the latter explaining 500 verses of the former. Translated by Prabhākaramitra, A. D. 630-632, of the Thān dynasty, A. D. 618-907. 15 fasciculi; 27 chapters. Deest in Tibetan. K'-yuen-lu, fasc. 8, fol. 27 b, where it is stated that Nâgâr-guna's text is the same as that of No. 1179, and this commentary is different from that of No. 1179. But No. 1185 may be a later and fuller translation of No. 1179.

1186 十二門論

Shi-'rh-man-lun.

Dvâdaśanikāya (or -mukha)-sâstra.

Conc. 69. Composed by the Bodhisattva Nâgâr-guna. Translated by Kumâr-giwa, A. D. 408, of the Latter Tshin dynasty, A. D. 384-417. 1 fasciculus.

1187 十八空論

Shi-pâ-khuŋ-lun.

Aṣṭâdasākāsa (or °dasa-sūnyatâ)-sâstra.

Conc. 79. Composed by the Bodhisattva Nâgâr-guna. Translated by Paramârtha, A. D. 557-569, of the K'han dynasty, A. D. 557-589. 1 fasciculus.

1188 百論

Pâi-lun.

Sata-sâstra.

Eitel, Handbook, p. 126 b. Composed by the Bodhisattvas Deva and Vasubandhu, the latter explaining the text of the former. Translated by Kumâr-giwa, A. D. 404, of the Latter Tshin dynasty, A. D. 384-417. 2 fasciculi; 10 chapters.

1189 廣百論本

Kwân-pâi-lun-pan.

Sata-sâstra-vaipulya.

Eitel, Handbook, p. 126 b. Composed by the Bodhisattva Deva. Translated by Hhüen-kwân (Hiouen-thsang), A. D. 650, of the Thān dynasty, A. D. 618-907. 1 fasciculus; 8 chapters.

The above four works are wanting in Tibetan. K'-yuen-lu, fasc. 8, fol. 28 a, b.

1190 大乘莊嚴經論

Tâ-shan-kwân-yen-kin-lun.

'Mahâyânalāñkāra-sûtra-sâstra.'

Sûtrâlañkāra-tîkā.

K'-yuen-lu, fasc. 9, fol. 1 b; Conc. 591. Composed by the Bodhisattva Asaṅga. Translated by Prabhākaramitra, A. D. 630-633, of the Thān dynasty, A. D. 618-907. 13 fasciculi; 24 chapters. It agrees with Tibetan. K'-yuen-lu, s.v.

1191 文殊師利菩薩問菩提經論

Wan-shu-sh'-li-phu-sâ-wan-phu-thi-kin-lun.

'Mañjuśrî-bodhisattva-pariprīkṣâ-bodhi-sûtra-sâstra.'

Gayâśrīsha-sûtra-tîkā.

This is a commentary on Nos. 238-241, compiled by the Bodhisattva Vasubandhu. Translated by Bodhiruki, A. D. 535, of the Northern Wêi dynasty, A. D. 386-534. 2 fasciculi.

1192 金剛般若波羅蜜經破取 著不壞假名論

*Kin-kân-pân-zo-po-lo-mi-kiñ-po-tshü-
ku-pu-hwâi-kiâ-miñ-lun.*

'*Vagra(kkhedikâ)-pragñāpāramitā-sūtra-sāstra*, on the refutation of grasping and attachment to the undestroyed and artificial name.'

Composed by the Bodhisattva Guṇada (?). Translated by Divākara, A. D. 683, of the Thán dynasty, A. D. 618-907. 2 fasciculi. Deest in Tibetan. *K'-yuen-lu*, fasc. 8, fol. 23 b. For the Sūtra, see Nos. 10-15.

1193 勝思惟梵天所問經論

Shañ-sz'-wêi-fân-thien-su-wan-kiñ-lun.

Viśeṣhaḥkīnta-brāhmaṇa (or -brahma)-*pari-prikkhā-sūtra-tīkā* (or -sāstra).

K'-yuen-lu, fasc. 8, fol. 24 b; Conc. 111. This is a commentary on Nos. 189, 190, compiled by the Bodhisattva Vasubandhu. Translated by Bodhiruki, A. D. 531, of the Northern Wêi dynasty, A. D. 386-534. 3 fasciculi.

1194 十地經論

Shi-ti-kiñ-lun.

Dasabhūmika(-sūtra)-sāstra.

K'-yuen-lu, fasc. 8, fol. 21 b; Conc. 91. This is a commentary on Nos. 87 (chap. 22), 88 (chap. 26), 105, 110, compiled by the Bodhisattva Vasubandhu. Translated by Bodhiruki, A. D. 508-511, of the Northern Wêi dynasty, A. D. 386-534. 12 fasciculi.

1195 佛地經論

Fo-ti-kiñ-lun.

Buddhabhūmi-sūtra-sāstra.

K'-yuen-lu, fasc. 8, fol. 22 b; Conc. 170. This is a commentary on No. 502, compiled by the Bodhisattva Bandhuprabha (? or Prabhāmītra, see Conc. 170) and others. Translated by Hhüen-kwân (Hiouen-thsang), A. D. 649, of the Thán dynasty, A. D. 618-907. 7 fasciculi.

The above three works agree with Tibetan. *K'-yuen-lu*, s. v.

1196 三具足經優波提舍

Sân-kü-tsu-kiñ-yiu-po-thi-shö.

'*Tripūrṇa-sūtrapadesa*.'

Composed by the Bodhisattva Vasubandhu. Translated by the Rishi Vimokṣhapragñā (?) and others, A. D.

541, of the Eastern Wêi dynasty, A. D. 534-550. 1 fasciculus. Deest in Tibetan. *K'-yuen-lu*, fasc. 8, fol. 25 b.

1197

成唯識論

Khañ-wêi-shi-lun.

Vidyâmâtrasiddhi(-sāstra).

Eitel, Handbook, p. 166 a. Compiled by the Bodhisattva Dharmapāla and (nine) others. Translated by Hhüen-kwân (Hiouen-thsang), A. D. 659, of the Thán dynasty, A. D. 618-907. 10 fasciculi. This is the famous commentary on No. 1215, but the Sanskrit text is said to have consisted of ten different commentaries on the same text, No. 1215, by as many different authors. This translation is an abstract of the ten commentaries mixed together, which was made by the translator. See the preface by Khañ Hhüen-miñ, a contemporary of the translator. 'In the Tibetan Catalogue, No. 1197 is said to agree with the Tibetan version, but the latter is not found.' *K'-yuen-lu*, fasc. 9, fol. 7 a.

1198

廣百論釋論

Kwân-pâi-lun-shih-lun.

'*Vaipulya-sata-sāstra-vyākhyā*.'

Composed by the Bodhisattvas Deva and Dharmapāla, the latter explaining the text of the former, i. e. No. 1189. Translated by Hhüen-kwân (Hiouen-thsang), A. D. 650, of the Thán dynasty, A. D. 618-907. 10 fasciculi; 8 chapters. Deest in Tibetan. *K'-yuen-lu*, fasc. 9, fol. 1 a.

1199 大乘阿毗達磨集論

Tâ-shañ-ö-phi-tâ-mo-tsi-lun.

Mahâyânâbhidharma-saṅgīti-sāstra.

Eitel, Handbook, p. 68 b. Composed by the Bodhisattva Asaṅga. Translated by Hhüen-kwân (Hiouen-thsang), A. D. 652, of the Thán dynasty, A. D. 618-907. 7 fasciculi; 2 divisions; 8 chapters.

1200

王法正理論

Wân-fâ-kañ-li-lun.

'*Rāga-dharma-nyāya-sāstra*.'

Composed (or spoken ?) by the Bodhisattva Maitreya. Translated by Hhüen-kwân (Hiouen-thsang), A. D. 649, of the Thán dynasty, A. D. 618-907. 1 fasciculus. This translation is similar to No. 1170, second division, second Bhūmi. *K'-tsiñ*, fasc. 37, fol. 15 a.

1201 瑜伽師地論釋

Yü-kiê-sh'-ti-lun-shih.

Yogākāryabhūmi-sāstra-kārikā (or -vyākhyā).

Conc. 877. This is a brief commentary on No. 1170, compiled by the Bodhisattva Ġinaputra and others. Translated by Hhüen-kwân (Hiouen-thsang), A. D. 654, of the Thán dynasty, A. D. 618-907. 1 fasciculus.

1202 顯揚聖教論頌

Hhien-yân-shan-kiào-lun-suñ.

'Prakaranāryavākā (?) -sāstra-kārikā.'

Composed by the Bodhisattva Asaṅga. Translated by Hhüen-kwân (Hiouen-thsang), A. D. 645, of the Thán dynasty, A. D. 618-907. 1 fasciculus. This is the collection of the verses of No. 1177.

1203 彌勒菩薩所問經論

Mi-lō-phu-sā-su-wan-kiñ-lun.

'Maitreya-bodhisattva-pariprīkkhā-sūtra-sāstra.'

This is a commentary on Nos. 23 (41), 54, but the compiler's name is unknown. Translated by Bodhiruki, A. D. 508-535, of the Northern Wêi dynasty, A. D. 386-534. 7 fasciculi.

The above five works are wanting in Tibetan. K'-yuen-lu, fasc. 8, fol. 22 a seq.

1204 無量壽經優波提舍

Wu-liân-sheu-kiñ-yiu-po-thi-shō.

'Amitāyus-sūtrapadesa.'

Aparimitāyus-sūtra-sāstra.

K'-yuen-lu, fasc. 8, fol. 25 a; Conc. 832. This is a short treatise on Nos. 23 (5), 25, 26, 27, 863, composed by the Bodhisattva Vasubandhu. Translated by Bodhiruki, A. D. 529, of the Northern Wêi dynasty, A. D. 386-534. 9 leaves. It agrees with Tibetan. K'-yuen-lu, s. v. On account of the authorship of No. 1204, Vasubandhu is looked upon as the second patriarch in teaching the doctrine of Amitāyus or Amitābha, Nāgārguna being the first.

1205 轉法輪經優波提舍

Kwân-fā-lun-kiñ-yiu-po-thi-shō.

'Dharmakakrapravartana-sūtrapadesa.'

Composed by the Bodhisattva Vasubandhu. Translated by the Rishi Vimokṣhapragña (?) and others, A. D. 541, of the Eastern Wêi dynasty, A. D. 534-550. 12 leaves.

1206 大般涅槃經論

Tā-pân-niê-phân-kiñ-lun.

'Mahāparinirvāna-sūtra-sāstra.'

Nirvāna-sāstra.

Wassiljew, p. 149. This is a short commentary on Nos. 113, 114, 120, compiled by the Bodhisattva Vasubandhu. Translated by Dharmabodhi, of the Northern or Eastern Wêi dynasty, A. D. 386-550. 12 leaves.

1207 涅槃經本有今無偈論

Niê-phân-kiñ-pan-yiu-kin-wu-kiê-lun.

'Nirvāna-sūtra-pūrvabhūtotpannābhūta (?) -gāthā-sāstra,' or 'Sāstra on the Gāthā on the state of being formerly existing and now extinct (etc.) in the Nirvāna-sūtra (No. 113, fasc. 17).'

Composed by the Bodhisattva Vasubandhu. Translated by Paramārtha, A. D. 550, of the Lián dynasty, A. D. 502-557. 7 leaves.

The above three works are wanting in Tibetan. K'-yuen-lu, fasc. 8, fol. 24 b seq.

1208 能斷金剛般若波羅蜜多經論頌

Nan-twân-kin-kân-pân-zo-po-lo-mi-to-kiñ-lun-suñ.

'Vagradhedikā-pragñāpāramitā-sūtra-sāstra-gāthā (or -kārikā).'

Composed by the Bodhisattva Asaṅga. Translated by I-tsiñ, A. D. 711, of the Thán dynasty, A. D. 618-907. 6 leaves. This is the collection of 77 verses explained in No. 1231.

1209 遺教經論

I-kiào-kiñ-lun.

'Sāstra on the Sūtra of (Buddha's) last teaching (No. 122).'

Composed by the Bodhisattva Vasubandhu. Translated by Paramārtha, A. D. 557-569, of the K'han dynasty, A. D. 557-589. 1 fasciculus. Deest in Tibetan. K'-yuen-lu, fasc. 8, fol. 25 a.

1210 成唯識寶生論

Khañ-wêi-shi-pāo-shan-lun.

'Vidyāmātrasiddhi-ratnagāti-sāstra.'

This is a commentary on Nos. 1238, 1239, 1240, compiled by the Bodhisattva Dharmapāla. Translated by I-tsiñ, A. D. 710, of the Thán dynasty, A. D. 618-907. 5 fasciculi. Deest in Tibetan. K'-yuen-lu, fasc. 9, fol. 7 a.

1211 十二因緣論

Shi'-rh-yin-yuen-lun.

'Dvâdasa-nidâna-sâstra.'

Pratītyasamutpāda-sâstra.

K'-yuen-lu, fasc. 9, fol. 10 b; Conc. 68. Composed by the Bodhisattva *Suddhamati*. Translated by *Bodhiruki*, A. D. 508-535, of the Northern Wêi dynasty, A. D. 386-534. 4 leaves. It agrees with Tibetan. *K'-yuen-lu*, s. v.

1212 壹輪盧迦論

Yi-shu-lu-khâ-lun.

'Ekaśloka-sâstra.'

Composed by the Bodhisattva *Nâgârjuna*. Translated by *Gautama Prajñâruki*, A. D. 538-543, of the Eastern Wêi dynasty, A. D. 534-550. 4 leaves. Deest in Tibetan. *K'-yuen-lu*, fasc. 9, fol. 10 b.

1213 大乘百法明門論

Tâ-shan-pâi-fâ-miñ-man-lun.

'Mahâyâna-satadharma-vidyâdvâra-sâstra.'

Composed by the Bodhisattva *Vasubandhu*. Translated by *Hhüen-kwân* (*Hïouen-thsang*), A. D. 648, of the Thán dynasty, A. D. 618-907. 2 leaves. This is a list of the technical terms used in the first division of No. 1170. It agrees with Tibetan. *K'-yuen-lu*, fasc. 9, fol. 12 a.

1214 轉識論

Kwân-shi-lun.

'Vidyâpravartana-sâstra.'

Author's name unknown. Translated by *Paramârtha*, A. D. 557-569, of the *Khan* dynasty, A. D. 557-589. 8 leaves. Deest in Tibetan. *K'-yuen-lu*, fasc. 9, fol. 6 a.

1215 唯識三十論

Wêi-shi-sân-shi-lun.

Vidyâmâtrasiddhi-tridasa-sâstra (or *-trimsak-khâstra*)-kârikâ.

Eitel, Handbook, p. 166 a. Composed by the Bodhisattva *Vasubandhu*. Translated by *Hhüen-kwân* (*Hïouen-thsang*), A. D. 648, of the Thán dynasty, A. D. 618-907. 6 leaves. It consists of 30 verses explained in No. 1197. It agrees with Tibetan. *K'-yuen-lu*, fasc. 9, fol. 6 b.

1216 因明入正理論

Yin-miñ-ci-kañ-li-lun.

Hetuvidyâ-nyâyapravesa-sâstra.*Nyâyapravesatâraka-sâstra*.

K'-yuen-lu, fasc. 9, fol. 5 b; Conc. 225. Composed by the Bodhisattva *Sankarasvâmin* (cf. the commentary on No. 1216, fasc. 1, fol. 6 a, by *Kwhêi-ki*, a disciple of *Hïouen-thsang*). Translated by *Hhüen-kwân* (*Hïouen-thsang*), A. D. 647, of the Thán dynasty, A. D. 618-907. 6 leaves. It agrees with Tibetan. *K'-yuen-lu*, s. v.

1217 顯識論

Hhien-shi-lun.

'Vidyânirdeśa-sâstra.'

Author's name unknown. Translated by *Paramârtha*, A. D. 557-569, of the *Khan* dynasty, A. D. 557-569. 15 leaves. Deest in Tibetan. *K'-yuen-lu*, fasc. 9, fol. 6 a.

1218 發菩提心論

Fâ-phu-thi-sin-lun.

'Bodhiñittopādāna-sâstra.'

Composed by the Bodhisattva *Vasubandhu*. Translated by *Kumârāgiva*, about A. D. 405, of the Latter Tsin dynasty, A. D. 384-417. 2 fasciculi. It agrees with Tibetan. *K'-yuen-lu*, fasc. 9, fol. 9 a.

1219 三無性論

Sân-wu-siñ-lun.

'Try-ślakṣhaṇa (?) -sâstra.'

Author's name unknown. Translated by *Paramârtha*, A. D. 557-569, of the *Khan* dynasty, A. D. 557-589. 2 fasciculi. Deest in Tibetan. *K'-yuen-lu*, fasc. 9, fol. 9 a. The third character of the title is sometimes written 相 siñ.

1220 佛性論

Fo-siñ-lun.

'Buddha-gotra-sâstra,' or 'Sâstra on Buddha's nature.'

Composed by the Bodhisattva *Vasubandhu*. Translated by *Paramârtha*, A. D. 557-569, of the *Khan* dynasty, A. D. 557-589. 4 fasciculi. Deest in Tibetan. *K'-yuen-lu*, fasc. 9, fol. 3 b.

1221 大乘成業論

Tâ-shan-khâñ-yeh-lun.

'Mahâyâna-karmasiddha-sâstra.'

Karmasiddhaprakarana-sâstra.

K'-yuen-lu, fasc. 9, fol. 5 a; Conc. 590. Composed by the Bodhisattva *Vasubandhu*. Translated by *Hhüen-kwân* (*Hïouen-thsang*), A. D. 651, of the Thán dynasty, A. D. 618-907. 1 fasciculus.

1222 業成就論

Yeh-khâñ-tsui-lun.

Karmasiddhaprakarana-sâstra.

Conc. 390. Composed by the Bodhisattva Vasubandhu. Translated by the *Rishi Vimokshapragña*, A. D. 541, of the Eastern Wéi dynasty, A. D. 534-550. 1 fasciculus. It consists of 4,872 Chinese characters.

The above two works are similar translations, and they agree with Tibetan. *K'-yuen-lu*, fasc. 9, fol. 5 a.

1223 因明正理門論

Yin-miñ-kañ-li-man-lun.

'Hetuvidyā-nyāyadvāra-sāstra.'

Nyāyadvāratarka-sāstra.

K'-yuen-lu, fasc. 9, fol. 5 b. Composed by the Bodhisattva Nāgārguna. Translated by I-tsiñ, A. D. 711, of the Thān dynasty, A. D. 618-907. 1 fasciculus.

1224 因明正理門論本

Yin-miñ-kañ-li-man-lun-pan.

'Hetuvidyā-nyāyadvāra-sāstramūla.'

Nyāyadvāratarka-sāstra.

Conc. 226. Composed by the Bodhisattva Nāgārguna. Translated by Hhüen-kwān (Hiouen-thsang), A. D. 648, of the Thān dynasty, A. D. 618-907. 1 fasciculus.

The above two works are similar translations. They agree with Tibetan. *K'-yuen-lu*, fasc. 9, fol. 5 b.

1225 止觀門論頌

K'-kwān-man-lun-suñ.

'Samatha-vipassanā (or -vidaršana)-dvāra-sāstra-kārikā.'

Composed by the Bodhisattva Vasubandhu. Translated by I-tsiñ, A. D. 711, of the Thān dynasty, A. D. 618-907. 6 leaves. It consists of 77 verses. For the words *Samatha* and *Vipassanā*, see Childers' Pāli Dictionary, pp. 429 and 580.

1226 手杖論

Sheu-kañ-lun.

'Hastadanda-sāstra.'

Composed by the venerable Sākyayasas. Translated by I-tsiñ, A. D. 711, of the Thān dynasty, A. D. 618-907. 8 leaves. It refutes the heretical belief in the existence of a newly-born being. *K'-tsiñ*, fasc. 38, fol. 15 a.

1227 緣生論

Yuen-shañ-lun.

'Nidāna or pratītyasamutpāda-sāstra.'

Composed by the venerable Ullānghya(?). Translated by Dharmagupta, A. D. 607, of the Sui dynasty, A. D. 589-618. 15 leaves.

1228

取因假設論

Tshü-yin-kiā-shō-lun.

'Pragñāpti-hetu-saṅgraha (?) -sāstra.'

Composed by the Bodhisattva Gina. Translated by I-tsiñ, A. D. 703, of the Thān dynasty, A. D. 618-907. 10 leaves.

1229

觀總相論頌

Kwān-tsuñ-siāñ-lun-suñ.

'Sarvalakṣaṇadhyāna-sāstra-kārikā.'

Composed by the Bodhisattva Gina. Translated by I-tsiñ, A. D. 711, of the Thān dynasty, A. D. 618-907. 1 leaf.

1230

六門教授習定論

Liu-man-kiāo-sheu-si-tiñ-lun.

'Shaddvāropadishṭa-dhyānavyavahāra (?) -sāstra.'

Composed by the Bodhisattvas Asaṅga and Vasubandhu, the latter explaining the text of the former. Translated by I-tsiñ, A. D. 703, of the Thān dynasty, A. D. 618-907. 12 leaves.

The above six works are wanting in Tibetan. *K'-yuen-lu*, fasc. 9, fol. 10 a seq.

1231

能斷金剛般若波羅蜜

經論釋

Nañ-twān-kin-kān-pāñ-zo-po-lo-mi-kiñ-lun-shih.

Vagrakṣhedikā-pragñāpāramitā-sūtra-sāstra (-vyākhyā).

Conc. 385. Composed by the Bodhisattvas Asaṅga and Vasubandhu, the latter explaining the text of the former (No. 1208). Translated by I-tsiñ, A. D. 711, of the Thān dynasty, A. D. 618-907. 3 fasciculi. This is a later translation of No. 1168, without quoting the Sūtra. *K'-yuen-lu*, fasc. 8, fol. 23 b; *K'-tsiñ*, fasc. 34, fol. 9 b.

There is an appendix, added by I-tsiñ, which is entitled 'A laudatory explanation of the last verse (in the Sūtra) which briefly illustrates the *Pragñā*,' in 5 leaves. This appendix is mentioned in the original Catalogue (*Tā-min-sān-tsān-shañ-kiāo-mu-lu*, fasc. 3, fol. 15 b, col. 2) as an independent work, so as to be reckoned No. 1232. But it is merely the translator's own composition added to No. 1231; so that it is not mentioned separately in this Catalogue. Cf. *K'-tsiñ*, fasc. 34, fol. 9 b.

1232 妙法蓮華經優波提舍

Miào-fā-lien-hwâ-kin-yiu-po-thi-shö.

'Saddharmapundarika-sûtrapadesa.'

Saddharmapundarika-sûtra-sâstra.

K'-yuen-lu, fasc. 8, fol. 24 a; Conc. 130. This is a commentary on Nos. 134, 138, 139, compiled by the Bodhisattva Vasubandhu. Translated by Bodhiruki, together with Thân-lin and others, A. D. 508-535, of the Northern Wêi dynasty, A. D. 386-534. 2 fasciculi.

1233 妙法蓮華經論優波提舍

Miào-fā-lien-hwâ-kin-lun-yiu-po-thi-shö.

'Saddharmapundarika-sûtra-sâtrapadesa.'

Saddharmapundarika-sûtra-sâstra.

Conc. 355. This is the same commentary as No. 1232. Translated by Ratnamati, together with Sañ-lân, A. D. 508, of the Northern Wêi dynasty, A. D. 386-534. 2 fasciculi.

The above two works are similar translations. They agree with Tibetan. *K'-yuen-lu*, fasc. 8, fol. 24 a, b.

1234 大寶積經論

Tâ-pào-tsi-kin-lun.

'Mahâratnakûta-sûtra-sâstra.'

Ratnakûta-sâstra.

K'-yuen-lu, fasc. 8, fol. 22 a; Conc. 580. This is a commentary on the forty-third Sûtra of No. 23 (fasc. 112), but the author's name is unknown. Translated by Bodhiruki, A. D. 508-535, of the Northern Wêi dynasty, A. D. 386-534. 4 fasciculi. It agrees with Tibetan. *K'-yuen-lu*, s. v.; *K'-tsin*, fasc. 34, fol. 4 b.

1235 決定藏論

Kiê-tin-tsân-lun.

'Vinirûta (?)-pitaka-sâstra.'

Spoken by the Bodhisattva Maitreya. Translated by Paramârtha, A. D. 557-569, of the *Khan* dynasty, A. D. 557-589. 3 fasciculi. This is an earlier translation of No. 1170, second division, first Bhûmi. *K'-tsin*, fasc. 37, fol. 14 b. But according to the *K'-yuen-lu* (fasc. 9, fol. 4 a), the author's name is lost, and this work is wanting in Tibetan.

1236 究竟一乘寶性論

Kiu-kin-yi-shaň-pào-sin-lun.

'Uttarakayânaratnagotra (?) -sâstra.'

Mahâyânottaratantra-sâstra.

K'-yuen-lu, fasc. 9, fol. 4 b; Conc. 281. Author's name unknown. Translated by Ratnamati, A. D. 508, of the Northern Wêi dynasty, A. D. 386-534. 5 fas-

ciculi; 11 chapters. The first fasc. is the text, and the rest a commentary. *K'-tsin*, fasc. 38, fol. 10 a.

1237 大乘掌珍論

Tâ-shaň-kân-kan-lun.

'Mahâyânatâlaratna-sûtra.'

Composed by the Bodhisattva Bhavaviveka. Translated by Hhüen-kwân (Hiouen-thsang), A. D. 643, of the Thân dynasty, A. D. 618-907. 2 fasciculi. Deest in Tibetan. *K'-yuen-lu*, fasc. 9, fol. 8 a.

1238 大乘楞伽經唯識論

Tâ-shaň-laň-kiê-kin-wêi-shi-lun.

'Mahâyânalaňka (-avatâra)-sûtra-vidyâmâtra-sâstra.'

Vidyâmâtrasiddhi.

K'-yuen-lu, fasc. 9, fol. 6 a; Conc. 793. This is a treatise on Nos. 175, 176, 177, composed by the Bodhisattva Vasubandhu. Translated by Bodhiruki, A. D. 508-535, of the Northern Wêi dynasty, A. D. 386-534. 1 fasciculus; 24 leaves. For the Sûtra, see Nos. 175, 176, 177.

1239 大乘唯識論

Tâ-shaň-wêi-shi-lun.

'Mahâyâna-vidyâmâtra-sâstra.'

Vidyâmâtrasiddhi.

Composed by the Bodhisattva Vasubandhu. Translated by Paramârtha, A. D. 557-569, of the *Khan* dynasty, A. D. 557-589. 14 leaves.

1240 唯識二十論

Wêi-shi-'rh-shi-lun.

'Vidyâmâtra-vimsati (-gâthâ)-sâstra.'

Vidyâmâtrasiddhi.

Composed by the Bodhisattva Vasubandhu. Translated by Hhüen-kwân (Hiouen-thsang), A. D. 661, of the Thân dynasty, A. D. 618-907. 11 leaves.

The above three works are similar translations. They agree with Tibetan. *K'-yuen-lu*, fasc. 9, fol. 6 b.

1241 寶髻經四法優波提舍

Pào-ki-kin-sz'-fâ-yiu-po-thi-shö.

'Ratnakûta-sûtra-katurdharmopadesa.'

This is a treatise on No. 23 (47), composed by the Bodhisattva Vasubandhu. Translated by the Rishi Vimokshapragña, A. D. 539 or 541, of the Eastern Wêi dynasty, A. D. 534-550. 13 leaves. It consists of 4,997 Chinese characters. Deest in Tibetan. *K'-yuen-lu*, fasc. 8, fol. 22 b.

1242 大丈夫論

Tâ-kañ-fu-lun.

Mahâpurusha-sâstra.

K'-yuen-lu, fasc. 9, fol. 7 b; Conc. 652. Composed by the Bodhisattva Devala (or Deva?). Translated by Tâo-thâi, of the Northern Liân dynasty, A. D. 397-439. 2 fasciculi; 29 chapters. It agrees with Tibetan. *K'-yuen-lu*, s. v.

1243 入大乘論

Zu-tâ-shaṅ-lun.

'Mahâyânâvatâraka-sâstra.'

Composed by the Bodhisattva Sthiramati. Translated by Tâo-thâi, of the Northern Liân dynasty, A. D. 397-439. 2 fasciculi; 3 chapters. Deest in Tibetan. *K'-yuen-lu*, fasc. 9, fol. 7 b.

1244 辨中邊論

Pien-kuñ-pien-lun.

Madhyântavibhâga-sâstra.

Conc. 455. Composed by the Bodhisattva Vasubandhu. Translated by Hhüen-kwân (Hiouen-thsang), A. D. 661, of the Thán dynasty, A. D. 618-907. 3 fasciculi; 7 chapters. Deest in Tibetan. *K'-yuen-lu*, fasc. 9, fol. 4 b.

1245 辨中邊論頌

Pien-kuñ-pien-lun-suñ.

Madhyântavibhâga(-sâstra)-grantha.

K'-yuen-lu, fasc. 9, fol. 4 a; Conc. 454. Composed (or spoken) by the Bodhisattva Maitreya. Translated by Hhüen-kwân (Hiouen-thsang), A. D. 661, of the Thán dynasty, A. D. 618-907. 9 leaves; 7 chapters. It consists of verses, being the text of Nos. 1244 and 1248. It agrees with Tibetan. *K'-yuen-lu*, s. v.

1246 順中論

Shun-kuñ-lun.

'Madhyântânugama-sâstra.'

Composed by the Bodhisattvas Nâgârguna and Asaṅga, the latter explaining the text of the former. Translated by Gautama Pragñâruci, A. D. 543, of the Eastern Wêi dynasty, A. D. 534-550. 2 fasciculi. It consists of 13,727 Chinese characters. Deest in Tibetan. *K'-yuen-lu*, fasc. 9, fol. 2 a. No. 1246 treats of the doctrine of the first Varga of the Mahâpragñâpâramitâ-sûtra (No. 1). *K'-tsiñ*, fasc. 38, fol. 7 a.

1247 攝大乘論本

Shö-tâ-shaṅ-lun-pan.

'Mahâyânasamparigraha-sâstramûla.'

Composed by the Bodhisattva Asaṅga. Translated by Hhüen-kwân (Hiouen-thsang), A. D. 648-649, of the Thán dynasty, A. D. 618-907. 3 fasciculi; 11 divisions. This is a later translation of Nos. 1183 and 1184. *K'-yuen-lu*, fasc. 9, fol. 2 b.

1248 中邊分別論

Kuñ-pien-fan-pieh-lun.

Madhyântavibhâga-sâstra.

Composed by the Bodhisattva Vasubandhu. Translated by Paramârtha, A. D. 557-569, of the K'han dynasty, A. D. 557-589. 2 fasciculi; 7 chapters. This is an earlier translation of No. 1244. *K'-yuen-lu*, fasc. 9, fol. 4 b.

1249 大乘起信論

Tâ-shaṅ-khi-sin-lun.

'Mahâyâna-sraddhotpâda-sâstra.'

Composed by the Bodhisattva Asvaghosha. Translated by Sikshânanda, A. D. 695-700, of the Thán dynasty, A. D. 618-907. 1 fasciculus; 28 leaves.

1250 The same title as No. 1249.

Translated by Paramârtha, A. D. 553, of the Liân dynasty, A. D. 502-557. 2 fasciculi.

The above two works are similar translations, and they are wanting in Tibetan. *K'-yuen-lu*, fasc. 9, fol. 8 b. Towards the end of this Sâstra, Asvaghosha quotes a Sûtra (probably the Amitâyus-sûtra or Sukhâvatî-vyûha) on Buddha Amitâyus or Amitâbha and his Buddhakshetra Sukhâvatî.

1251 回諍論

Hwui-kañ-lun.

'Vivâdasamana (?) -sâstra.'

Composed by the Bodhisattva Nâgârguna. Translated by the Rishi Vimokshapragñâ and others, A. D. 541, of the Eastern Wêi dynasty, A. D. 534-550. 1 fasciculus; 37 leaves. It consists of 11,098 Chinese characters. Deest in Tibetan. *K'-yuen-lu*, fasc. 9, fol. 10 a.

1252 如實論

Zu-shih-lun.

'Tarka-sâstra.'

K'-yuen-lu, fasc. 9, fol. 9 b; Conc. 245. Composed by the Bodhisattva Vasubandhu. Translated by Para-

mārtha, A. D. 550, of the *Khan* dynasty, A. D. 557-589. 1 fasciculus; 3 chapters. It agrees with Tibetan. *K'-yuen-lu*, s. v.

1253 寶行王正論

Pão-hhiñ-wân-kañ-lun.

'Ratnakaryâragadharmasâstra.'

Author's name unknown. Translated by Paramārtha, A. D. 557-569, of the *Khan* dynasty, A. D. 557-589. 1 fasciculus; 5 chapters. Deest in Tibetan. *K'-yuen-lu*, fasc. 9, fol. 8 b.

1254 百字論

Pai-tsz'-lun.

'Satâksharasâstra.'

Composed by the Bodhisattva Deva. Translated by Bodhiruki, A. D. 508-535, of the Northern *Wei* dynasty, A. D. 386-534. 10 leaves.

1255 解拳論

Kiê-khüen-lun.

'Mushî-prakarana (?)sâstra.'

Composed by the Bodhisattva Gîna. Translated by Paramārtha, A. D. 557-569, of the *Khan* dynasty, A. D. 557-589. 1 fasciculus; 3 chapters.

1256 掌中論

Kân-kuñ-lun.

'Tâlântaraka (?)sâstra.'

Composed by the Bodhisattva Gîna. Translated by I-tsiñ, A. D. 703, of the *Thân* dynasty, A. D. 618-907. 3 leaves.

The above three works agree with Tibetan. *K'-yuen-lu*, fasc. 9, fol. 12 a, b.

1257 方便心論

Fân-pien-sin-lun.

'Upâyakausalyahridayasâstra.'

Composed by the Bodhisattva Nâgârgûna. Translated by Ki-kiâ-ye, together with *Thân-yáo*, A. D. 472, of the Northern *Wei* dynasty, A. D. 386-534. 1 fasciculus; 4 chapters. Deest in Tibetan. *K'-yuen-lu*, fasc. 9, fol. 9 a.

1258 大乘法界無差別論

Tâ-shañ-fâ-kiê-wu-khâ-pieh-lun.

'Mahâyâna-dharmadhâtva-avisesbatâ (?)sâstra.'

Composed by the Bodhisattva Sthiramati. Translated by Devapragña and others, A. D. 691, of the *Thân* dynasty, A. D. 618-907. 8 leaves. Deest in Tibetan. *K'-yuen-lu*, fasc. 9, fol. 11 b.

1259 提婆菩薩破楞伽經中外道小乘四宗論

Thi-pho-phu-sâ-po-lañ-kiê-kin-kuñ-wâi-tâo-siâo-shañ-sz'-tsuñ-lun.

'Sâstra by the Bodhisattva Deva on the refutation of four heretical Hinayâna schools mentioned in the *Lañka* (-avatâra)-sûtra.'

Translated by Bodhiruki, A. D. 508-535, of the Northern *Wei* dynasty, A. D. 386-534. 6 leaves. The following are the four schools: 1. The Sâñkhyas, who believe in oneness. 2. The Vaiseshikas, in difference. 3. The Nirgrantha-putras, in both. 4. The *Gñâti*-putras, in neither. See *K'-tsiñ*, fasc. 38, fol. 14 b. For the *Sûtra*, see Nos. 175, 176, 177.

1260 提婆菩薩釋楞伽經中外道小乘涅槃論

Thi-pho-phu-sâ-shih-lañ-kiê-kin-kuñ-wâi-tâo-siâo-shañ-niê-phân-lun.

'Sâstra by the Bodhisattva Deva on the explanation of the *Nirvâna* by (twenty) heretical Hinayâna (teachers) mentioned in the *Lañka* (-avatâra)-sûtra.'

Translated by Bodhiruki, A. D. 508-535, of the Northern *Wei* dynasty, A. D. 386-534. 6 leaves. The following is a list of the twenty teachers:

- (1) The teacher of the *Sâstra* of the Hinayâna heresy.
- (2) That of the direction or point of the compass.
- (3) „ the wind *Rîshi*.
- (4) „ the Vedas.
- (5) „ the *Gñâti*-putras.
- (6) „ the naked heretics.
- (7) „ the Vaiseshikas.
- (8) „ the painful practice.
- (9) „ the women (regarded) as the members of a family(?).
- (10) „ practising the painful practice.
- (11) „ the pure eye.
- (12) „ the Madras(?).
- (13) „ the Nirgrantha-putras.
- (14) „ the Sâñkhyas.
- (15) „ Mahesvara.
- (16) „ the absence of cause.
- (17) „ time.
- (18) „ drinking water.
- (19) „ the power of the mouth.
- (20) „ the *Andagâtaka*, or 'the original birth from an egg.'

The above two works agree with Tibetan. *K'-yuen-lu*, fasc. 9, fol. 12 b.

PART II.

小乘論 Siào-shan-lun, or the Abhidharma of the Hīnayāna.

1261 四諦論

Sz'-ti-lun.

- Katurساتيا-sāstra.

Conc. 554. Composed by the venerable Vasuvarman. Translated by Paramārtha, A. D. 557-569, of the *Khan* dynasty, A. D. 557-589. 4 fasciculi; 6 chapters.

1262 辟支佛因緣論

Phi-k'-fo-yin-yuen-lun.

Pratyekabuddha-nidāna-sāstra.

Conc. 447. Author's name unknown. Translated under the (three) Tshin dynasties, A. D. 350-431; but the translator's name is lost. 1 fasciculus; 26 leaves. This work gives eight Nidānas or Avādanas.

The above two works are wanting in Tibetan. *K'-yuen-lu*, fasc. 9, fol. 23 b seq.

1263 阿毗達磨大毗婆沙論

Ö-phi-tā-mo-tā-phi-pho-shā-lun.

Abhidharma-mahāvibhāṣhā-sāstra.

K'-yuen-lu, fasc. 9, fol. 19 a; Conc. 21. Compiled by five hundred Arhats (beginning with the venerable Vasumitra), 400 years after Buddha's entering Nirvāna. Translated by Hhüen-kwān (Hiouen-thsang), A. D. 656-659, of the *Thân* dynasty, A. D. 618-907. 200 fasciculi; 8 khandas or divisions; 43 Vargas or chapters. It consists of 438,449 Chinese characters. This work is a commentary on Kātyāyanīputra's *Gñānaprasthāna-sāstra* (No. 1275), of the Sarvāstivāda-nikāya.

1264 阿毗曇毗婆沙論

Ö-phi-thān-phi-pho-shā-lun.

Abhidharma-vibhāṣhā-sāstra.

This work is attributed to Kātyāyanīputra, who is however the author of the text (No. 1275). Cf. No. 1263. Translated by Buddhavarman, together with Táo-thái, A. D. 437-439, of the Northern Lián dynasty,

A. D. 397-439. 82 fasciculi; 3 khandas or divisions; 16 chapters.

'The above two works are similar translations, and they agree with Tibetan.' *K'-yuen-lu*, fasc. 9, fol. 19 a. But No. 1264 is incomplete.

1265 阿毗達磨順正理論

Ö-phi-tā-mo-shun-kañ-li-lun.

'Abhidharma-nyāyānusāra-sāstra.'

Nyāyānusāra-sāstra.

K'-yuen-lu, fasc. 9, fol. 20 a; Conc. 125. Composed by the venerable Saṅghabhadra, of the Sarvāstivāda-nikāya, a contemporary of Vasubandhu. Translated by Hhüen-kwān (Hiouen-thsang), A. D. 653-654, of the *Thân* dynasty, A. D. 618-907. 80 fasciculi; 8 chapters. In this work Saṅghabhadra refutes Vasubandhu's *Abhidharma-kosa-sāstra* (Nos. 1267, 1269), quoting his 600 verses. It agrees with Tibetan. *K'-yuen-lu*, s. v.

1266 阿毗達磨藏顯宗論

Ö-phi-tā-mo-tsān-hhien-tsun-lun.

Abhidharma(-pitaka)-prakaranasāsana-sāstra.

K'-yuen-lu, fasc. 9, fol. 20 b; Conc. 192. Composed by the venerable Saṅghabhadra. Translated by Hhüen-kwān (Hiouen-thsang), A. D. 651-652, of the *Thân* dynasty, A. D. 618-907. 40 fasciculi; 9 chapters. This is an abstract of the preceding work; but an introductory chapter is added. It agrees with Tibetan. *K'-yuen-lu*, s. v.

1267 阿毗達磨俱舍論

Ö-phi-tā-mo-kü-shō-lun.

Abhidharma-kosa-sāstra.

K'-yuen-lu, fasc. 9, fol. 19 b; Conc. 19, 298. Composed by the venerable Vasubandhu. Translated by Hhüen-kwān (Hiouen-thsang), A. D. 651-654, of the *Thân* dynasty, A. D. 618-907. 30 fasciculi; 9 chapters. In this work Vasubandhu refutes the views of the Vaibhāṣhikas. It agrees with Tibetan. *K'-yuen-lu*, s. v.

There exists a commentary in Sanskrit on this *Sāstra*, called *Abhidharma-kosa-vyākhyā* with the title of *Sphutārthā*. The compiler is *Yasomitra*, who mentions two earlier commentators, *Gunamati* and his disciple *Vasumitra*. This *Vasumitra* seems not to be the same person as the author of the *Mahāvibhāṣā* (Nos. 1263, 1264), *Prakaranapāda* (Nos. 1277, 1292), and *Dhātukāyapāda* (No. 1282); because these works are quoted in *Vasubandhu's* text (Nos. 1267, 1269). Moreover, in the list of twenty-eight Indian patriarchs (beginning with *Mahākāśyapa* and ending with *Bodhidharma*, who arrived in China in A. D. 520), *Vasumitra*, the author of many *Sāstras* above mentioned, is the seventh, while *Vasubandhu* is the twenty-first. See *Edkins, Chinese Buddhism*, p. 435 seq., and index to it; *Eitel, Handbook*, p. 164 a. For *Yasomitra's* commentary, see *Catalogue of the Hodgson Manuscripts*, III. 42; V. 40. There is a MS. of the same work in the University Library, Cambridge.

1268 舍利弗阿毗曇論

Shō-li-fu-ō-phi-thân-lun.

Sāriputrābhidharma-sāstra.

Conc. 47. Translated by *Dharmagupta*, together with *Dharmayasas*, A. D. 414-415, of the Latter Tshin dynasty, A. D. 384-417. 30 fasciculi; 4 divisions; 33 chapters. Deest in Tibetan. *K'-yuen-lu*, fasc. 9, fol. 23 a. Cf. however No. 1276.

1269 阿毗達磨俱舍釋論

Ö-phi-tā-mo-kü-shō-shih-lun.

Abhidharma-kosa (‘*vyākhyā*’)-*sāstra*.

Cf. No. 1267. Composed by the venerable *Vasubandhu*. Translated by *Paramārtha*, A. D. 564-567, of the *Khan* dynasty, A. D. 557-589. 22 fasciculi; 9 chapters. This is an earlier translation of No. 1267. *K'-yuen-lu*, fasc. 9, fol. 19 b. According to the *Sandai-zō-mok-rok* (fasc. 2, fol. 75 a), the seventh character of the Chinese title is sometimes left out. If so, both Sanskrit and Chinese titles exactly agree with each other, i. e. without ‘*vyākhyā*’.

1270 阿毗達磨俱舍論本頌

Ö-phi-tā-mo-kü-shō-lun-pan-sun.

Abhidharma-kosa-kārikā.

K'-yuen-lu, fasc. 9, fol. 19 b; Conc. 299. Composed by the venerable *Vasubandhu*. Translated by *Hhüen-kwān* (*Hsiuen-thsang*), A. D. 651, of the *Thân* dynasty, A. D. 618-907. 2 fasciculi; 8 chapters. This is the collection of 600 principal and 7 additional verses,

explained in Nos. 1267 and 1269. It agrees with Tibetan. *K'-yuen-lu*, s. v.

1271

三法度論

Sân-fâ-tu-lun.

‘*Tridharmaka-sāstra*.’

Composed by the venerable *Giribhadra* (?) or *Vasubhadra* (cf. No. 1381) and *Saṅghasena*, the latter explaining the text of the former. Translated by *Gautama Saṅghadeva*, together with *Hwui-yuen*, A. D. 391, of the Eastern Tsin dynasty, A. D. 317-420. 3 fasciculi; 3 chapters. Deest in Tibetan. *K'-yuen-lu*, fasc. 9, fol. 22 a.

1272

三彌底部論

Sân-mi-ti-pu-lun.

‘*Sammitiya-nikāya-sāstra*.’

Author's name unknown. Translated under the (three) Tshin dynasties, A. D. 350-431; but the translator's name is lost. 3 fasciculi. Deest in Tibetan. *K'-yuen-lu*, fasc. 9, fol. 23 b.

1273 阿毗曇八犍度論

Ö-phi-thân-pâ-kien-tu-lun.

‘*Abhidharmāṣṭakhandasāstra*.’

Abhidharma-gñānaprasthāna-sāstra.

K'-yuen-lu, fasc. 9, fol. 17 a; Conc. 31. Composed by the venerable *Kātyāyanīputra*, 300 years after *Buddha's* entering *Nirvāna*. Translated by *Gautama Saṅghadeva*, together with *Ku Fo-nien*, A. D. 383, of the Former Tshin dynasty, A. D. 350-394. 30 fasciculi; 8 *khandas* or divisions; 44 *vargas* or chapters. It is said that the Sanskrit text has consisted of 15,072 *ślokas* in verse, or a corresponding number in prose. This is the principal work of the *Abhidharma-piṭaka* of the *Sarvāstivāda-nikāya*. It agrees with Tibetan. *K'-yuen-lu*, s. v.

1274

成實論

Khañ-shih-lun.

‘*Satyasiddhi-sāstra*.’

Composed by *Harivarman*. Translated by *Kumāra-gīva*, A. D. 417-418 (or 407-408?), of the Latter Tshin dynasty, A. D. 384-417. 20 fasciculi; 202 chapters. This work differs from the views of the *Sarvāstivāda-nikāya*. It agrees with Tibetan. *K'-yuen-lu*, fasc. 9, fol. 22 b.

1275 阿毗達磨發智論

Ö-phi-tā-mo-fâ-k'-lun.

Abhidharma-gñānaprasthāna-sāstra.

Conc. 15. Composed by the venerable Kātyāyana-putra. Translated by Hhüen-kwân (Hionen-thsang), A. D. 657-660, of the Thán dynasty, A. D. 618-907. 20 fasciculi; 8 *khandas* or divisions; 44 *vargas* or chapters. This is a later translation of No. 1273. *K'-yuen-lu*, fasc. 9, fol. 17 a.

1276 阿毗達磨集異門足論
Ö-phi-tâ-mo-tsi-i-man-tsö-lun.

Abhidharma-saṅgītiparyāyapāda(-sāstra).

K'-yuen-lu, fasc. 9, fol. 17 b; Conc. 23. Composed by the venerable Sāriputra. 20 fasciculi; 12 chapters. According to Yasomitra's Abhidharmakosavyākhyā, the author of No. 1276 is Mahākaushika. This is the first of the Six Pāda works of the Sarvāstivāda-nikāya.

1277 阿毗達磨品類足論
Ö-phi-tâ-mo-phin-lêi-tsö-lun.
Abhidharma-prakaranapāda(-sāstra).

K'-yuen-lu, fasc. 9, fol. 18 b; Conc. 20. Composed by the venerable Vasumitra. Translated by Hhüen-kwân (Hionen-thsang), A. D. 659, of the Thán dynasty, A. D. 618-907. 18 fasciculi; 8 chapters. This is the second of the Six Pāda works of the Sarvāstivāda-nikāya.

1278 阿毗達磨甘露味論
Ö-phi-tâ-mo-kân-lu-wêi-lun.
Abhidharmāmṛita(-rasa)-sāstra.

K'-yuen-lu, fasc. 9, fol. 21 b. Composed by the venerable Ghosha. Translated under the Wêi dynasty, A. D. 220-265. 2 fasciculi; 16 chapters.

The above three works agree with Tibetan. *K'-yuen-lu*, s. v.

1279 毘婆沙論
Pi-pho-shâ-lun.
Vibhāṣhâ-sāstra.

Conc. 445. Composed by the venerable Kātyāyana-putra. Translated by Saṅghabhūti, A. D. 383, of the Former Tshin dynasty, A. D. 350-394. 18 fasciculi; 42 chapters. Deest in Tibetan. *K'-yuen-lu*, fasc. 9, fol. 23 a.

1280 隨相論
Sui-siân-lun.

'Lakṣaṇānūsāra-sāstra.'

Composed by the venerable Guṇamati. Translated by Paramārtha, A. D. 557-569, of the *Khan* dynasty,

A. D. 557-589. 2 fasciculi. Deest in Tibetan. *K'-yuen-lu*, fasc. 9, fol. 21 b.

1281 阿毗達磨識身足論

Ö-phi-tâ-mo-shi-shan-tsö-lun.

Abhidharma-viṇṇānakāyapāda(-sāstra).

K'-yuen-lu, fasc. 9, fol. 18 a; Conc. 22. Composed by the Arhat Devasarman, 100 years after Buddha's entering Nirvāṇa. Translated by Hhüen-kwân (Hionen-thsang), A. D. 649, of the Thán dynasty, A. D. 618-907. 16 fasciculi; 6 chapters. This is the third of the Six Pāda works of the Sarvāstivāda-nikāya.

1282 阿毗達磨界身足論

Ö-phi-tâ-mo-kiê-shan-tsö-lun.

(Abhidharma-) dhātukāyapāda(-sāstra).

K'-yuen-lu, fasc. 9, fol. 18 a; Conc. 17. Composed by the venerable Vasumitra, 300 years after Buddha's entering Nirvāṇa. Translated by Hhüen-kwân (Hionen-thsang), A. D. 663, of the Thán dynasty, A. D. 618-907. 2 fasciculi; 2 chapters. This is the fourth of the Six Pāda works of the Sarvāstivāda-nikāya. According to Yasomitra's Abhidharmakosavyākhyā, the author of No. 1282 is Pārma.

The above two works agree with Tibetan. *K'-yuen-lu*, s. v.

1283 五事毗婆沙論

Wu-sh'-phi-pho-shâ-lun.

'Pañkavastu-vibhāṣhâ-sāstra.'

Compiled by the venerable Dharmatrāta. Translated by Hhüen-kwân (Hionen-thsang), A. D. 663, of the Thán dynasty, A. D. 618-907. 2 fasciculi; 3 chapters. This is a commentary on Vasumitra's 'Pañkavastu-sāstra.' Deest in Tibetan. *K'-yuen-lu*, fasc. 9, fol. 23 a.

1284 十八部論

Shi-pâ-pu-lun.

'Ashtādasanikāya-sāstra.'

Composed by the Bodhisattva Vasumitra. Translated by Paramārtha, A. D. 557-569, of the *Khan* dynasty, A. D. 557-589. 9 leaves.

1285 部執異論

Pu-kih-i-lun.

'Sāstra on the difference of the views of (18 or 20 Hinayāna) schools.'

This translation is similar to No. 1284.

1286 異部宗輪論

I-pu-tsuñ-lun-lun.

'Sāstra on the wheel of the principles (or Dharmakakra?) of different schools.'

Composed by the Bodhisattva Vasumitra. Translated by Hhüen-kwān (Hiouen-thsang), A. D. 662, of the Thān dynasty, A. D. 618-907. 10 leaves.

The above three works are different translations of the same or a similar text, and they are wanting in Tibetan. *K'-yuen-lu*, fasc. 9, fol. 24 a. For the names of the different schools mentioned in No. 1285, see the list published by Julien in the *Journal Asiatique*, Octobre-Novembre 1859, pp. 327-361.

1287 雜阿毗曇心論

Tsā-ö-phi-thān-sin-lun.

Samyuktābhidharma-hṛdaya-sāstra.

Conc. 757. Compiled by the venerable Dharmatrāta. Translated by Saṅghavarman and others, A. D. 434, of the earlier Suñ dynasty, A. D. 420-479. 16 fasciculi; 11 chapters. This is a commentary on No. 1288. Deest in Tibetan. *K'-yuen-lu*, fasc. 9, fol. 21 a.

1288 阿毗曇心論

Ö-phi-thān-sin-lun.

Abhidharma-hṛdaya (-sāstra).

K'-yuen-lu, fasc. 9, fol. 20 b; Conc. 33. Composed by the venerable Dharmagīna (?). Translated by Gautama Saṅghadeva, together with Hwui-yuen, A. D. 391, of the Eastern Tsin dynasty, A. D. 317-420. 4 fasciculi; 10 chapters. It agrees with Tibetan. *K'-yuen-lu*, s. v.

1289 尊婆須蜜菩薩所集論

Tsun-pho-su-mi-phu-sā-su-tsi-lun.

'Ārya-vasumitra-bodhisattva-saṅgti-sāstra.'

Translated by Saṅghabhūti and others, A. D. 384, of the Former Tsin dynasty, A. D. 350-394. 15 fasciculi; 14 khandas or chapters.

1290 分別功德論

Fan-pieh-kun-tōh-lun.

'Guanirdeśa (?) -sāstra.'

Compiler's name unknown. Translated under the Eastern Hān dynasty, A. D. 25-220; but the translator's name is lost. 3 fasciculi. This is a commentary on the first and fourth chapters of the Ekottarāgama, No. 543.

1291 入阿毗達磨論

Zu-ö-phi-tā-mo-lun.

'Abhidharmāvatāra-sāstra.'

Composed by the Arhat Sugandhara (?). Translated by Hhüen-kwān (Hiouen-thsang), A. D. 658, of the Thān dynasty, A. D. 618-907. 2 fasciculi; 16 leaves each. This work contains a brief explanation of the names of the Pañca-skandha and Try-asamskṛitas; the former are Rūpa, Vedana, Saṅgā, Samskāra, and Vigāna; and the latter, Ākāśa, Pratisaṅkhyā-nirodha, and Apratisaṅkhyā-nirodha.

The above three works are wanting in Tibetan. *K'-yuen-lu*, fasc. 9, fol. 22 a seq.

1292 衆事分阿毗曇論

Kun-sh'-fan-ö-phi-thān-lun.

Abhidharma-prakaranapāda (-sāstra).

Conc. 713. Composed by the venerable Vasumitra. Translated by Gunabhadra, together with Bodhiyasas, A. D. 435-443, of the earlier Suñ dynasty, A. D. 420-479. 12 fasciculi; 8 chapters. This is an earlier translation of No. 1277. *K'-yuen-lu*, fasc. 9, fol. 18 b.

1293 解脫道論

Kié-to-tāo-lun.

'Vimokṣamārga-sāstra.'

Composed by the Arhat Upatishya or Śāriputra. Translated by Saṅghapāla, A. D. 505, of the Liān dynasty, A. D. 502-557. 12 fasciculi; 12 chapters.

1294 法勝阿毗曇心論

Fā-shān-ö-phi-thān-sin-lun.

(Dharmagīna?)-abhidharma-hṛdaya (-sāstra).

Conc. 127. Compiled by the venerable Upasānta. Translated by Narendrayasas, A. D. 563, of the Northern Tshi dynasty, A. D. 550-577. 6 fasciculi; 10 chapters. This is a commentary on No. 1288.

The above two works are wanting in Tibetan. *K'-yuen-lu*, fasc. 9, fol. 21 a seq.

1295 勝宗十句義論

Shān-tsuñ-shi-kü-i-lun.

'Vaiśeṣikanikāya-darśanapāda-sāstra.'

Composed by the Vaiśeṣika Gñānakandra. Translated by Hhüen-kwān (Hiouen-thsang), A. D. 648, of the Thān dynasty, A. D. 618-907. 1 fasciculus; 13 leaves. This is an enlarged work of the 'Shatpādārthā' of the 'Vaiśeṣika-sāstra.' 'This is not the law of Buddha' (*K'-yuen-lu*, fasc. 10, fol. 4 a), but

'a Sâstra of the heretics' or the Vaiseshikas (*K'-tsin*, fasc. 41, fol. 12 b). No. 1295 therefore ought to be arranged under the heading of the Miscellaneous Indian Works, i.e. the Fourth Division, Part I, in this Catalogue.

1296 阿毗達磨法蘊足論

Ö-phi-tâ-mo-fâ-yun-tsö-lun.

Abhidharma(-dharma)-skandhapâda(-sâstra).

K'-yuen-lu, fasc. 9, fol. 17 b; Conc. 16. Composed by the venerable Mahâmaudgalyâna. Translated by Hhüen-*kwân* (Hiouen-thsang), A. D. 659, of the *Thân* dynasty, A. D. 618-907. 12 fasciculi; 21 chapters. It agrees with Tibetan. *K'-yuen-lu*, s. v. This is the fifth of the Six Pâda works of the Sarvâstivâda-nikâya.

According to Yosomitra's *Abhidharmakosavyākhyā*, the author of No. 1296 is Sâriputra.

1297 立世阿毗曇論

Li-shi-ö-phi-thân-lun.

'LoKasthiti (?)-abhidharma-sâstra.'

Author's name unknown. Translated by Paramârtha, A. D. 558, of the *Khan* dynasty, A. D. 557-589. 10 fasciculi; 25 chapters. This Sâstra is doubtful (or wanting) in Tibetan. *K'-yuen-lu*, fasc. 9, fol. 22 b. The subject of the first chapter is the motion of the earth, and that of the nineteenth is that of the sun and moon. The latter chapter is the principal text for some Buddhists who make astronomical calculations for the almanacs.

PART III.

宋元續入藏諸論

Suñ-yuen-suh-zu-tsân-ku-lun, or Works of the Abhidharma of the Mahâyâna and Hinayâna, successively admitted into the Canon during the later (or Northern) and Southern Suñ (A.D. 960-1127 and 1127-1280) and Yuen (A.D. 1280-1368) dynasties.

1298 大乘集菩薩學論

Tâ-shan-tsi-phu-sâ-hhiào-lun.

'Mahâyâna-saṅgītibodhisattvavidyā-sāstra.'

Composed by the Bodhisattva Dharmayasas. Translated by Fâ-hu (Dharmarakṣa?) and Zih-khan (Sūryayasas), A.D. 1004-1058, of the later Suñ dynasty, A.D. 960-1127. 25 fasciculi; 18 chapters.

1299 大宗地立文本論

Tâ-tsuñ-ti-hhiên-wan-pan-lun.

'Mahâyâna-bhūmigubhāvāṅgāṃśa(?) -sāstra.'

Composed by the Bodhisattva Asvaghosha. Translated by Paramārtha, A.D. 557-569, of the Khan dynasty, A.D. 557-589. 8 fasciculi; 40 chapters.

The above two works are wanting in Tibetan. *K'-yuen-lu*, fasc. 9, fol. 15 b seq.

1300 金七十論

Kin-tshi-shi-lun.

(Suvarṇa-) Saptati (-sāstra).

Sāṅkhyakārikā-bhāṣya.

Translated by Paramārtha, A.D. 557-569, of the Khan dynasty, A.D. 557-589. 3 fasciculi. It is stated in a note at the beginning, that 'this work was composed by the heretical Rishi Kapila, explaining twenty-five tattvas or truths, and it is not the law of Buddha.' Towards the end (fasc. 3, fol. 20 b), however, we read that 'there were 60,000 verses, composed by Pāñḍasikha (Kāpileya), whose teacher Āsuri was the disciple of the Rishi Kapila, and that afterwards a Brāhmaṇa, Īśvara Kṛishna, selected 70 verses out of the 60,000.' This work is to be compared with the Sanskrit text of the Sāṅkhya-kārikā, or memorial verses on the Sāṅkhya philosophy, by Īśvara Kṛishna, translated by Colebrooke; and also the

Bhāṣya, or commentary of Gaurapāda, translated and illustrated by an original comment, by Wilson. Published at Oxford, 1837. 'This is not the law of Buddha' (*K'-yuen-lu*, fasc. 10, fol. 3 b), but 'a Sāstra of the heretics' or the Sāṅkhyas (*K'-tsin*, fasc. 41, fol. 13 a). It ought therefore to be arranged somewhere else, as already alluded to under No. 1295.

1301 廣釋菩提心論

Kwân-shih-phu-thi-sin-lun.

'Bodhihrīdayavaipulyaprakaraṇa-sāstra.'

Composed by the Bodhisattva Padmasīla (?). Translated by Sh'-hu (Dānapāla?), A.D. 980-1000, of the later Suñ dynasty, A.D. 960-1127. 4 fasciculi. It agrees with Tibetan. *K'-yuen-lu*, fasc. 9, fol. 14 a.

1302 集諸法寶最上義論

Tsi-ku-fā-pāo-tsui-shân-i-lun.

'Sarvadharmaratnottara (-artha)-saṅgīti-sāstra.'

Composed by the Bodhisattva Sumuni (?). Translated by Sh'-hu (Dānapāla?), A.D. 980-1000, of the later Suñ dynasty, A.D. 960-1127. 2 fasciculi.

1303 金剛針論

Kin-kân-kan-lun.

Vaṅgrasūki (-sāstra).

Composed by the Bodhisattva Dharmayasas. Translated by Fâ-thien (Dharmadeva?), A.D. 973-981, of the later Suñ dynasty, A.D. 960-1127. 9 leaves. This work contains a refutation of the four Vedas. For the Sanskrit text, see Catalogue of the Hodgson Manuscripts, III. 54, 55; V. 64; VI. 66; VII. 91.

The above two works are wanting in Tibetan. *K'-yuen-lu*, fasc. 9, fol. 14 b seq.

The following seven works were translated by Sh'-hu (Dānapāla ?), A. D. 980-1000, of the later Suñ dynasty, A. D. 960-1127:—

1304 菩提心離相論

Phu-thi-sin-li-siān-lun.

'Lakṣaṇavimukta (?)-bodhihrīdaya-sāstra.'

Composed by the Bodhisattva Nāgārguna. 9 leaves. It agrees with Tibetan. K'-yuen-lu, fasc. 9, fol. 14 a.

1305 大乘破有論

Tā-shaṇ-po-yiu-lun.

'Mahāyāna-bhāvabheda-sāstra.'

Composed by the Bodhisattva Nāgārguna. 2 leaves.

1306 集大乘相論

Tsi-tā-shaṇ-siān-lun.

'Mahāyāna-lakṣaṇasaṅgiti-sāstra.'

Composed by the Bodhisattva Buddhasrīgñāna (?). 2 fasciculi; 18 leaves.

The above two works are wanting in Tibetan. K'-yuen-lu, fasc. 9, fol. 14 b.

1307 六十頌如理論

Li-shi-suñ-zu-li-lun.

'Gāthāśaṣṭi-yathārtha-sāstra.'

Composed by the Bodhisattva Nāgārguna. 5 leaves.

1308 大乘二十頌論

Tā-shaṇ-'rh-shi-suñ-lun.

'Mahāyāna-gāthāvimsati-sāstra.'

Composed by the Bodhisattva Nāgārguna. 2 leaves.

The above two works agree with Tibetan. K'-yuen-lu, fasc. 9, fol. 14 a.

1309 佛母般若波羅蜜多圓集要義論

Fo-mu-pān-zo-po-lo-mi-to-yuen-tsi-yāo-i-lun.

'Buddhamātrika-praṇāpāramitā-mahārtha-saṅgiti-sāstra.'

Composed by the Bodhisattva Tā-yü-luñ or Nāgārguna (? Cf. Nos. 1223, 1224). 4 leaves.

1310 佛母般若波羅蜜多圓集要義釋論

Fo-mu-pān-zo-po-lo-mi-to-yuen-tsi-yāo-i-shih-lun.

A commentary on the preceding Sāstra.

Composed by the Bodhisattva Triratnārya (?). 4 fasciculi.

1311 大乘寶要義論

Tā-shaṇ-pāo-yāo-i-lun.

'Mahāyāna-ratnamahārtha-sāstra.'

Author's name lost. Translated by Fā-hu (Dharmarakṣa ?) and others, A. D. 1004-1058, of the later Suñ dynasty, A. D. 960-1127. 10 fasciculi.

1312 菩薩本生鬘論

Phu-sā-pan-shaṇ-mān-lun.

(Bodhisattva-)Gātakamālā (-sāstra).

Composed or collected by the Bodhisattva Āryasūra, and commented by Tsi-pien-shaṇ-thien or the Muni Gīnadeva (?). Translated by Shāo-tōh, Hwui-sūn, and others, of the later Suñ dynasty, A. D. 960-1127. 16 fasciculi. The first 4 fasciculi contain fourteen Gātakas of Śākyamuni, being Āryasūra's text; while the latter 12 fasciculi form a commentary, being divided into 34 sections. But this translation is not good. See the K'-tsiñ, fasc. 38, fol. 13 b. For the Sanskrit text, see Catalogue of the Hodgson Manuscripts, III. 23; V. 24; VI. 14. The following is a list of thirty-five Gātakas (C. H. M., III. 23):—

- | | |
|---|------------------|
| (1) Vyāghri-gāta. | (18) Kumbha. |
| (2) Sivi. | (19) Putra. |
| (3) Kulmāshapindī. | (20) Visa. |
| (4) Sreshthi. | (21) Sreshthi. |
| (5) Sahya (? or Avishagya-
sreshthi. | (22) Buddhābodhi |
| (6) Sasa. | (23) Hamsa. |
| (7) Agastya. | (24) Mahābodhi. |
| (8) Maitribala. | (25) Mahākapi. |
| (9) Viśvāntara. | (26) Sarabha. |
| (10) Yagñā. | (27) Ruru. |
| (11) Sakra. | (28) Mahākapi. |
| (12) Brāhmaṇa. | (29) Kṣānti. |
| (13) Unmādayanti. | (30) Brahma. |
| (14) Supāraga (? or Suparāga) | (31) Hasti. |
| (15) Matsya. | (32) Sutasoma. |
| (16) Vartakāpotaka. | (33) Ayogrīha. |
| (17) Kakkhapa. | (34) Mahisha. |
| | (35) Satapatra. |

For the above list, see also Five Jātakas, edited by Fausböll, p. 59; Buddhist Birth Stories, translated by Rhys Davids, vol. i, p. xcvi.

The above four works (Nos. 1309-1312) are wanting in Tibetan. K'-yuen-lu, fasc. 9, fol. 13 b seq.

1313 聖佛母般若波羅蜜多九頌精義論

Shaṇ-fo-mu-pān-zo-po-lo-mi-to-kiu-suñ-tsiñ-i-lun.

'Āryabuddhamātrika-praṇāpāramitā-navagāthā-mahārtha-sāstra.'

Composed by the Bodhisattva Śrīgunaraktāmbara (?). Translated by Fā-hu (Dharmarakṣa?), A. D. 1004-1058, of the later Suñ dynasty, A. D. 960-1127. 2 fasciculi; 10 leaves.

1314 大乘緣生論
Tā-shaṅ-yuen-shaṅ-lun.
'Mahāyāna-nidāna-sāstra.'

Composed by the venerable Ullaṅgha. Translated by Amoghavajra, A. D. 746-771, of the Thán dynasty, A. D. 618-907. 15 leaves. It agrees with Tibetan. *K'-yuen-lu*, fasc. 9, fol. 13 a. But, according to the *K'-tsiñ* (fasc. 40, fol. 15 b), No. 1314 is a later translation of No. 1227, and it is a Sāstra of the Hinayāna.

1315 諸教決定名義論
Ku-kiāo-kiē-tiñ-miñ-i-lun.
'Sarvasikṣhā-sthita-nāmārtha-sāstra.'

Composed or spoken by the Bodhisattva Maitreya. Translated by Sh'-hu (Dānapāla?), A. D. 980-1000, of the later Suñ dynasty, A. D. 960-1127. 5 leaves. In this work the root letters or syllables in all the teaching (of the Tantra), such as Om, Hūm, A, etc., are enumerated or explained.

1316 大乘中觀釋論
Tā-shaṅ-kuñ-kwān-shih-lun.
'Mahāyāna-madhyadhyāna-vyākhyā-sāstra.'

Composed by the Bodhisattva Sthitamatī. Translated by Wēi-tsiñ and others, A. D. 1009-1050, of the later Suñ dynasty, A. D. 960-1127. 9 fasciculi. This is a commentary on the first 13 chapters of Nāgārjuna's *Pramāṇyamūla-sāstra*, No. 1179.

The above two works are wanting in Tibetan. *K'-yuen-lu*, fasc. 9, fol. 15 a, b.

1317 施設論
Sh'-shō-lun.
'Pragñāpti-sāstra.'

Pragñāptipāda-sāstra.

K'-yuen-lu, fasc. 9, fol. 24 b; Conc. 66. Composed by the venerable Mahāmaudgalyāyana. Translated by Fā-hu (Dharmarakṣa?) and others, A. D. 1004-1058, of the later Suñ dynasty, A. D. 960-1127. This is the last of the Six Pāda works of the Sarvāstivāda-nikāya, and therefore a Sāstra of the Hinayāna. It agrees with Tibetan. *K'-yuen-lu*, s. v.

1318 大乘法界無差別論
Tā-shaṅ-fā-kiē-wu-khā-pieh-lun.
'Mahāyāna-dharmadhātva-avishesatā-sāstra.'

Composed by the Bodhisattva Sthiramati. Translated by Devapragñā, A. D. 691, of the Thán dynasty, A. D. 618-907. 8 leaves. This is another translation of No. 1258. *K'-tsiñ*, fasc. 38, fol. 4 a. According to the *K'-yuen-lu* (fasc. 9, fol. 11 b), the translator's name is lost.

1319 金剛頂瑜伽中發阿耨多
羅三藐三菩提心論
Kin-kān-tiñ-yü-kiē-kuñ-fā-ō-neu-to-
lo-sān-miāo-sān-phu-thi-sin-lun.
'Vajrasekharayoga-anuttarasamyaksambodhikittotpāda-sāstra.'

Author's name unknown. Translated by Amoghavajra, A. D. 746-771, of the Thán dynasty, A. D. 618-907. 8 leaves. It agrees with Tibetan. *K'-yuen-lu*, fasc. 9, fol. 13 a. According to the *K'-tsiñ* (fasc. 34, fol. 8 a), No. 1319 seems to be the translator's own work.

1320 彰所知論
Kaṅ-su-k'-lun.

'Sāstra on explaining known objects.'

Composed by Pā-sz'-pā or Bashpa (died A. D. 1280), the teacher of the Emperor Shi-tsu or Kublai Khan of the Yuen dynasty, reigned A. D. 1260-1294, and actually seated on the throne of China from 1280. Translated by Shā-lo-pā (died A. D. 1314), disciple of Bashpa, of the Yuen dynasty, A. D. 1280-1368. 2 fasciculi; 5 chapters, on the Bhāgana-loka or vessel-world, Sattva-loka or being-world, Mārga-dharma or way-law, Phala-dharma or fruit-law, and Asamskrīta-dharma or unmade-law respectively. This is a useful and interesting manual of the Buddhistic terminology, consisting of extracts from several Sūtras and Sāstras, such as Nos. 62, 549, 550, 679, 1267, 1269. It was compiled by Bashpa for the sake of Kan-kin, the Crown-prince of the Emperor Shi-tsu, in A. D. 1272 (?). See the last passage of the work, where however the Chinese cycle only is mentioned without the name and order of the period; but this cycle (壬寅) must be an error, as it corresponds to A. D. 1242 and 1302, and the author died in 1280 as above mentioned, and the Kan-kin was not elected as the Crown-prince till 1272. Then the cycle of the year 1272 is 壬申, which may most probably be a right reading. In the *K'-tsiñ* (fasc. 40, fol. 16 a), No. 1320 is mentioned as a Sāstra of the Hinayāna.

FOURTH DIVISION.

雜藏

Tsâ-tsân (Samyukta-pitaka?), or Miscellaneous Works.

PART I.

INDIAN MISCELLANEOUS WORKS.

西土聖賢撰集

Si-thu-shan-hhien-kwân-tsi, or Works of the sages and wise men of the western country, i. e. India.

1321

出曜經

Khu-yâo-kin.

Avadâna(-sûtra).

Composed by the Bodhisattva Dharmatrâta. Translated by Ku Fo-nien, A. D. 398-399, of the Latter Tshin dynasty, A. D. 384-417. 20 fasciculi; 33 chapters. It is stated in the preface by San-zui, dated A. D. 399, that 'Dharmatrâta, the maternal uncle of Vasumitra, collected 1000 verses in 33 chapters, and called this collection 法句 Fâ-kü or law-verse (i. e. Dhammapada or Dhammapada). Then he recorded the original account of each verse as a commentary, which he called 出曜 Khu-yâo or coming-out light (i. e. Avadâna). This term was previously rendered into 譬喻 Phi-yü or comparison, being the sixth (or seventh?) of twelve classes of the Sûtras or scriptures. In A. D. 383, there was a Srâmana of Ki-pin (Cabul) Saṅghabhûti by name, who came to K'ân-ân, the capital of the Former Tshin dynasty, A. D. 350-394 (bringing with him the MS. of this work?). Cf. K'ao-san-kwhân, fasc. 1, fol. 21 a). Afterwards in A. D. 398, under the Latter Tshin dynasty, A. D. 384-417, he was asked to translate this work, which translation was finished in the following spring. In translating it, Saṅghabhûti took the Sanskrit text in his hand, while Fo-nien (a Chinese priest) interpreted it.' This is the third of four Chinese versions of the Dhammapada (Nos. 1321, 1353, 1365, 1439), with a commentary; and the last chapter is on 梵志 Fân-k' or Brahmatârin, or Brâhmana (?), if it is compared with the Pâli text. Cf. Beal, Dhammapada, p. 23 seq.; Sacred Books of the East, vol. x, Dhammapada, p. lii. According to the K'-yuen-lu (fasc. 9, fol. 26 a), this work is wanting in Tibetan. But for a Tibetan translation of a Dhammapada, see S. B. E., l. c. The Pâli

text of the Dhammapada was published by Professor Fausböll, in Copenhagen, 1855, with Latin translation. Translated into German by Professor Weber, 'Zeitschrift der deutschen morgenländischen Gesellschaft,' vol. xiv, 1860; reprinted in 'Indische Streifen,' vol. i. Translated into English by Professor Max Müller, as introduction to 'Buddhaghosha's Parables,' 1870; reprinted in the Sacred Books of the East, vol. x, 1881.

1322

賢愚因緣經

Hhien-yü-yin-yuen-kin.

Damamûka(-nidâna-sûtra, or Sûtra on the cause or tales of the wise and the fool).

A. R., p. 480; A. M. G., p. 283. Translated by Hwui-kiâo and others, A. D. 445, of the Northern Wêi dynasty, A. D. 386-534. 13 fasciculi; 69 chapters. It agrees with Tibetan. K'-yuen-lu, fasc. 9, fol. 26 a. Csoma says (A. R., l. c.): 'At the end it is stated that this work (viz. the Tibetan version), it seems, has been translated from Chinese.' See 'Der Weise und der Thor,' aus dem Tibetischen übersetzt und mit dem Original texte herausgegeben von I. J. Schmidt, St. Petersburg, 1843. No. 1322 is mentioned as a Hina-yâna-sûtra in K'-tsin, fasc. 31, fol. 23 b.

1323

佛本行經

Fo-pan-hhin-kin.

'Buddhapûrvakaryâ-sûtra.'

Translated by Pao-yun, A. D. 427-449, of the earlier Sun dynasty, A. D. 420-479. 7 fasciculi; 31 chapters. This is a life of Buddha in verse, but the author's name is unknown. It agrees with Tibetan. K'-yuen-lu, fasc. 9, fol. 25 b, where another title is also mentioned, viz. Pan-hhin-tsân-kwhân or Life (of Buddha) in laudatory verses on his former practice.

1324 撰集百緣經

Kwân-tsi-pâi-yuen-kin.

'Selected and collected Satâvadâna-sûtra.'

Pûrnamukha-avadânasataka.

A. R., p. 481; A. M. G., p. 284. Translated by K' Khien, A. D. 223-253, of the Wu dynasty, A. D. 222-280. 10 fasciculi; 10 chapters, each chapter containing 10 Avadânas or stories. For the Sanskrit text, see Catalogue of the Hodgson Manuscripts, II. 19; V. 50; VII. 4, where three titles are mentioned, viz. 1. Avadânasataka, 2. Satâvadâna, and 3. Satakâvadânakathâ. No. 1324 agrees with Tibetan. See K'-yuen-lu, fasc. 9, fol. 25 b. For the Tibetan version, see 'Études Buddhiques.—Le Livre des cent légendes, par M. Léon Feer,' Paris, 1881. No. 1324 is mentioned as a Hinayâna-sûtra in K'-tsin, fasc. 31, fol. 26 a.

1325 修行道地經

Siu-hhin-tâo-ti-kin.

'Karyâmârgabbûmi-sûtra.'

Composed by the Indian Srâmana Saṅgharaksha, 700 years after Buddha's entering Nirvâna. Translated by Ku Fâ-hu (Dharmaraksha), A. D. 284, of the Western Tsin dynasty, A. D. 265-316. 8 fasciculi; 30 chapters. The last 3 chapters depend on the Sad-dharmapundarîka. K'-tsin, fasc. 38, fol. 19 a. This and the following work are mentioned as Mahâyâna-sâstras in K'-tsin, fasc. 38, fol. 18 a seq.

1326 道地經

Tâo-ti-kin.

'Mârgabbûmi-sûtra.'

Composed by Saṅgharaksha. Translated by Ân Shikâo, A. D. 148-170, of the Eastern Hân dynasty, A. D. 25-220. 1 fasciculus; 7 sections. This is an earlier translation of a part of No. 1325. K'-yuen-lu, fasc. 9, fol. 26 a.

1327 佛說佛醫經

Fo-shwo-fo-i-kin.

'Sûtra spoken by Buddha on the Buddha-physician.'

Translated by Lüh-yen, together with K' Yueh, A. D. 230, of the Wu dynasty, A. D. 222-280. 5 leaves. This work is mentioned as a Hinayâna-sûtra in K'-tsin, fasc. 31, fol. 13 b.

1328 惟日雜難經

Wêi-zih-tsâ-nân-kin.

'Sûtra on several difficulties (or difficult questions) of Wêi-zih (name of a man?).'

Translated by K' Khien, A. D. 223-253, of the Wu dynasty, A. D. 222-280. 16 leaves. This work gives an account concerning several differences of the practice and virtue of Bhagavat, Bodhisattvas, Pratyekabuddhas, and Srâvakas. This translation is not very readable. This work is mentioned as a Mahâyâna-sâstra in K'-tsin, fasc. 38, fol. 16 a.

1329 雜寶藏經

Tsâ-pâo-tsân-kin.

'Samyuktaratnapitaka-sûtra.'

Translated by Ki-kiâ-ye, together with Thân-yâu, A. D. 472, of the Northern Wêi dynasty, A. D. 386-534. 8 fasciculi; 121 Avadânas or tales. The last tale is translated by Mr. Beal, in his Catalogue, pp. 85, 86. This work is mentioned as a Hinayâna-sûtra in K'-tsin, fasc. 31, fol. 26 a.

1330 迦葉赴佛般涅槃經

Kiâ-yeh-fu-fo-pân-niê-phân-kin.

'Sûtra on Kâsyapa's coming up to the place where Buddha had just entered Nirvâna.'

Translated by Thân-wu-lân (Dharmaraksha?), A. D. 381-395, of the Eastern Tsin dynasty, A. D. 317-420. 3 leaves. This work is mentioned as a Hinayâna-sûtra in K'-tsin, fasc. 29, fol. 21 b.

The above six works are wanting in Tibetan. K'-yuen-lu, fasc. 9, fol. 26 a seq.

1331 瑜伽翳迦訖沙羅烏瑟尼沙

斫訖羅眞言安怛陀那儀則

一字頂輪王瑜伽經

Yü-kiê-i-kiâ-ki-shâ-lo-wu-seh-ni-shâ-

kô-ki-lo-kan-yen-ân-tâ-tho-nâ-i-tsö-

yi-tsz'-tiün-lun-wân-yu-kiê-kin.

'Yogaikâksharoshnishaçakramantrântadânkalpaikâksharoshnishaçakrarâgayoga-sûtra.'

Translated by Amoghavagra, A. D. 746-771, of the Thân dynasty, A. D. 618-907. 7 leaves. This work is mentioned as a Mahâyâna-sûtra of the Vaipulya class in K'-tsin, fasc. 15, fol. 4 a.

1332 佛入涅槃密跡金剛力士

哀戀經

Fo-zu-niê-phân-mi-tsi-kin-kân-li-sh'-

âi-lien-kin.

'Sûtra on the grief and ardent love of the Malla or wrestler Guhyapadavagra, when Buddha entered Nirvâna.'

Translated under the (three) Tshin dynasties, A. D. 350-431; but the translator's name is lost. 7 leaves.

This work is mentioned as a Hīnayāna-sūtra in *K'-tsin*, fasc. 29, fol. 22 a.

The following three works were translated under the Western Tsin dynasty, A. D. 265-316; but the translators' names are lost:—

1333 佛使比丘迦旃延說法沒盡偈經

Fo-sh'-pi-k'hiu-kiā-kān-yen-shwo-fā-mē-tsin-kiē-kin.

'Sūtra on Buddha's causing the Bhikṣu Kātyāyana to preach the Gāthā on the destruction of the law.'

9 leaves.

1334 佛說佛治身經

Fo-shwo-fo-k'-shan-kin.

'Sūtra spoken by Buddha on Buddha's keeping the body in regular order.'

2 leaves. This and the following work are mentioned as Hīnayāna-sūtras in *K'-tsin*, fasc. 31, fol. 13 a, b.

1335 治意經

K'-i-kin.

'Sūtra on keeping the mind or thought in regular order.'

2 leaves.

The above four works are wanting in Tibetan. *K'-yuen-lu*, fasc. 9, fol. 28 a.

1336 文殊師利發願經

Wan-shu-sh'-li-fā-yuen-kin.

'Mañjuśrī-praṇidhānotpāda-sūtra.'

Samantabhadrapraṇidhāna, Bhadrakari.

Translated by Buddhahadra, A. D. 420, of the Eastern Tsin dynasty, A. D. 317-420. 4 leaves; 43 verses. This is an earlier and incomplete translation of the 62 verses of Nos. 89 and 1142. This work is mentioned as a Mahāyāna-sūtra of the Avatamsaka class in *K'-tsin*, fasc. 1, fol. 11 a.

1337 六菩薩名亦當誦持經

Liu-phu-sā-miñ-yi-tān-suñ-kh'-kin.

'Sūtra on six Bodhisattvas' names also to be recited and kept in mind.'

Translated under the Eastern Hān dynasty, A. D. 25-220; but the translator's name is lost. 2 leaves. This work is mentioned as a Mahāyāna-sūtra of the Vaipulya class in *K'-tsin*, fasc. 5, fol. 27 b.

1338 小道地經

Siāo-tāo-ti-kin.

'Kṣullamārgabhūmi-sūtra.'

Translated by *K' Yāo*, A. D. 185, of the Eastern Hān dynasty, A. D. 25-220. 4 leaves. This work is mentioned as a Mahāyāna-sāstra in *K'-tsin*, fasc. 38, fol. 18 a.

1339 阿含口解十二因緣經

Ö-hān-kheu-kiē-shi-'rh-yin-yuen-kin.

'Sūtra on the twelve causes (Nidānas) as an oral explanation according to the Āgama.'

Translated by Ān Hhüen, A. D. 181, of the Eastern Hān dynasty, A. D. 25-220. 9 leaves. This work is mentioned as a Hīnayāna-sāstra in *K'-tsin*, fasc. 40, fol. 17 a.

The above four works are wanting in Tibetan. *K'-yuen-lu*, fasc. 10, fol. 1 b seq.

1340 付法藏因緣經 (or 傳)

Fu-fā-tsān-yin-yuen-kin (or kwhān).

'Sūtra (or record) on the Nidāna or cause of transmitting the Dharmapitaka.'

Translated by *Ki-kiā-ye*, together with *Thān-yāo*, A. D. 472, of the Northern Wēi dynasty, A. D. 386-534. 6 fasciculi. This is a very well-known history of the succession of twenty-three patriarchs from Mahākāśyapa to the Bhikṣu Simha. Deest in Tibetan. *K'-yuen-lu*, fasc. 9, fol. 27 a. The following is a list of the names of 23 patriarchs, according to No. 1340, with reference to the pages of Eitel's Handbook of Chinese Buddhism, and Edkins' Chinese Buddhism, where the names are given:—

	No. 1340.	EITEL.	EDKINS.
(1) 摩訶迦葉	Mo-ho-kiā-yeh, } Mahākāśyapa.	64 b	63
(2) 阿難	Ö-nān, } Ānanda.	9 a	64
(3) 商那和修	Shān-nā-hō-siu, } Sanavāsa (?).	121 a	66
(4) 優波鞠多	Yiu-po-kü-to, } Upagupta.	156 a	67
(5) 提多迦	Ti-to-kiā, } Dhṛitaka.	33 b	70
(6) 彌遮迦	Mi-kō-kiā, } Mikkhaka.	76 b	71
(7) 佛陀難提	Fo-tho-nān-thi, } Buddhanandi.	(8) 28 b	71
(8) 佛陀密多	Fo-tho-mi-to, } Buddhamitra.	(9) " "	" "
		(7) Vasu- mitra, } 164 a	72

No. 1340.		ET.	ED.
		TEL.	KINS.
(9) 脅比丘 Hhiê-pi-khiu, Pârsva Bhikshu.	{ (10)	91 b	74
(10) 富那奢 Fu-nâ-shô, Punyayasas.	{ (11)	98 b	„
(11) 馬鳴菩薩 Mâ-min-phu-sâ, Asvaghosha Bodhisattva.	{ (12)	16 b	„
(12) 比羅比丘 Pi-lo-pi-khiu, Kapimala (?) Bhikshu.	{ (13)	52 a	76
(13) 龍樹菩薩 Lun-shu-phu-sâ, Nâgârjuna Bodhisattva.	{ (14)	79 b	77
(14) 迦那提婆 Kiâ-nâ-thi-pho, Kânadeva.	{ (15)	50 b	„
(15) 尊者羅睺羅 Tsun-kô- lo-heu-lo, Ârya Râhulata (?).	{ (16)	101 b	78
(16) 尊者僧伽難提 Tsun- kô-sa-khiê-nân-thi, Ârya Saṅghanandi.	{ (17) { 117 b } { 121 b }		79
(17) 僧伽耶舍 Sa-khiê-ye-shô, Saṅghayasas.	{ (18)		80
(18) 鳩摩羅馱 Kiu-mo-lo-tho, Kumârata (?).	{ (19)	59 a	81
(19) 闍夜多 Shô-yê-to, Gayata.	{ (20)	42 a	82
(20) 婆修槃陀 Pho-siu-phân- tho, Vasubandhu.	{ (21)	164 a { In Index only.	
(21) 摩奴羅 Mo-nu-lo, Manura.	{ (22)		82
(22) 鶴勒那夜奢 Hâo-lô- nâ-yê-shô, Haklenayasas.	{ (23)	87 b	83
(23) 師子比丘 Sh'-tsz'-pi-khiu, Simha Bhikshu.	{ (24)		84
	(25) { Basia- sita (?), 85		
	(26) { Putno- mita (?), 85		
	(27) Pragnâ- tara, 95 a		85
	(28) Bodhi- dharma, 24 b		86

1341 達磨多羅禪經

Tâ-mo-to-lo-shân-kin.

Dharmatara (or Dharmatrâta)-dhyâna-sûtra.

Conc. 636. Translated by Buddhahadra, A. D. 398-421, of the Eastern Tsin dynasty, A. D. 317-420. 2 fasciculi; 17 divisions.

1342 禪法要解經

Shân-fâ-yâo-kiê-kin.

'Sûtra on the important explanation of the law of meditation.'

Translated by Kumârâgiva, about A. D. 405, of the Latter Tsin dynasty, A. D. 384-417. 2 fasciculi. This work is mentioned as a Mahâyâna-sâstra in K'-tsin, fasc. 38, fol. 16 b.

1343 阿育王經

Ö-yü-wân-kin.

'Asoka-râga-sûtra.'

Translated by Saṅghapâla, A. D. 512, of the Liân dynasty, A. D. 502-557. 10 fasciculi; 8 chapters. This may be a translation of the Asokâvadâna. For the Sanskrit text, see Catalogue of the Hodgson Manuscripts, V. 23; VI. 12; VII. 3.

1344 阿育王譬喻經

Ö-yü-wân-phi-yü-kin.

'Asoka-râgâvadâna-sûtra.'

Translated under the Eastern Tsin dynasty, A. D. 317-420; but the translator's name is lost. 8 leaves. According to K'-yuen-lu (fasc. 9, fol. 30 a), this is a shorter version of No. 1366, which latter is said to have been compiled by the Bhikshu Tâo-lüeh (or -phi). No. 1344 may be a translation of a part of the Asokâvadâna, mentioned under No. 1343.

The above four works are wanting in Tibetan. K'-yuen-lu, fasc. 9, fol. 29 a seq.

1345 三慧經

Sân-hwui-kin.

'Trigñâna-sûtra.'

Translated under the Northern Liân dynasty, A. D. 397-439; but the translator's name is lost. 14 leaves. The three kinds of knowledge (Trigñâna) are belief, hearing, and practice.

1346 阿毗曇五法行經

Ö-phi-thân-wu-fâ-hhin-kin.

'Abhidharma-pañikadharma-karyâ-sûtra.'

Translated by Ân Shi-kão, A. D. 148-170, of the Eastern Hân dynasty, A. D. 25-220. 12 leaves. This work is mentioned as a Hinayâna-sâstra in *K'-tsin*, fasc. 40, fol. 13 a.

The above two works are wanting in Tibetan. *K'-yuen-lu*, fasc. 10, fol. 1 b.

1347 賓頭盧突羅闍爲優陀 延王說法緣經

Pin-theu-lu-tu-lo-shö-wêi-yiu-tho-
yen-wân-shwo-fâ-yuen-kin.

'Sûtra on the cause (Nidâna) of the preaching of the law by
Pindola (?) Bharadvâga to the King Udâyana.'

Translated by Gunabhadra, A. D. 435-443, of the earlier Suñ dynasty, A. D. 420-479. 9 leaves. This work is mentioned as a Hinayâna-sûtra in *K'-tsin*, fasc. 31, fol. 26 b.

1348 請賓頭盧經

Tshin-pin-theu-lu-kin.

'Sûtra on inviting Pindola (?)'

Translated by Hwui-kien, A. D. 457, of the earlier Suñ dynasty, A. D. 420-479. 2 leaves.

1349 大勇菩薩分別業報略經

Tâ-yuñ-phu-sâ-fan-pieh-yeh-pâo-lüeh-kin.

'Sûtra on the fruits of Karma briefly explained by the Bodhi-
sattva Âryasûtra.'

Translated by Saṅghavarman, A. D. 434, of the earlier Suñ dynasty, A. D. 420-479. 12 leaves.

1350 坐禪三昧法門經

Tso-shân-sân-mêi-fâ-man-kin.

'Dhyânanishta (?) -samâdhi-dharmaparyâya-sûtra.'

Composed by Saṅgharaksha. Translated by Kumâragîva (first in A. D. 402, and afterwards revised in A. D. 407), of the Latter Tshin dynasty, A. D. 384-417. 2 fasciculi; 8 divisions. Deest in Tibetan. *K'-yuen-lu*, fasc. 9, fol. 27 b.

1351 佛所行讚經

Fo-su-hhiñ-tsân-kin.

Buddha-karita-kâvya (-sûtra).

Composed by the Bodhisattva Asvaghosha. Translated by Dharmaraksha, A. D. 414-421, of the Northern Liân dynasty, A. D. 397-439. 5 fasciculi; 28 chapters. This is a metrical work on the life of Buddha, from his birth till the division of his relics (Sarîra). It has

been translated into English by Mr. Beal, and will appear in a volume of the Sacred Books of the East. For the Sanskrit text, see Catalogue of the Hodgson Manuscripts, V. 34; VII. 10. There is a MS. of the same work in the University Library, Cambridge, which MS. is marked Add. 1387. The Sanskrit text consists of 17 chapters only, the titles and contents of which agree with those of the first 17 chapters of No. 1351 (except the titles of the 11th, 16th, and 17th chapters), though the latter omits some verses. The following Sanskrit titles of the 17 chapters are taken from two MSS., at Paris (C. H. M., V. 34) and Cambridge above alluded to:—

- (1) Bhagavat-prasûti.
- (2) Antâpura-vihâra.
- (3) Samvegopatti.
- (4) Stri-vighâtana.
- (5) Abhinishkramana.
- (6) Khandaka-nivartana.
- (7) Tapovana-praveśa.
- (8) Antâpura-vilâpa.
- (9) Kumârânveśhana.
- (10) Srenya (or Srenika, i. e. Bimbisâra)-abhiḡamana.
- (11) Kâma-vigrahana.
- (12) Arâda-darsana.
- (13) Mâra-vigaya.
- (14) Abhisambodhana-samstava.
- (15) Dharmakakrapravartanâdhyeshana.
- (16) Dharmakakrapravartana.
- (17) Lumbinyâgâdika (or 'yâtrikâ ?).

For the Chinese titles of the 28 chapters of No. 1351, see Mr. Beal's translation. According to *K'-yuen-lu* (fasc. 9, fol. 25 b), No. 1351 is wanting in Tibetan.

1352 僧伽羅刹所集佛行經

Saṅ-kiê-lo-khâ-su-tsi-fo-hhiñ-kin.

'Sûtra on the practice of Buddha (or Buddha-karita-sûtra),
compiled by Saṅgharaksha.'

Translated by Saṅghabhûti, A. D. 384, of the Former Tshin dynasty, A. D. 350-394. 5 fasciculi. Deest in Tibetan. *K'-yuen-lu*, fasc. 9, fol. 26 b.

1353 法句譬喻經

Fâ-kü-phi-yü-kin.

'Dharmapadâvadâna-sûtra.'

Compiled by the venerable Dharmatrâta. Cf. Nos. 1321, 1365, 1439. Translated by Fâ-kü, together with Fâ-li, A. D. 290-306, of the Western Tsin dynasty, A. D. 265-316. 4 fasciculi; 39 chapters; 68 Avadânas or parables, illustrating the teaching of the verses. This is the second of four Chinese versions of the Dhammapada, being different in order from No. 1321. The verses are less complete than those in No. 1365. Deest

in Tibetan. See *K'-yuen-lu*, fasc. 10, fol. 1 a; *K'-tsiñ*, fasc. 41, fol. 2 b. No. 1321 has been translated by Mr. Beal, 'The Dhammapada from the Buddhist Canon,' London, 1878. In his version, the verses in No. 1321 are fully translated, but of the parables an abstract only is given. See also the Sacred Books of the East, vol. x, Introduction to the Dhammapada, pp. l-lii.

1354 菩提行經

Phu-thi-hhiñ-kiñ.

'Bodhi-kārya-sūtra.'

Composed by the Bodhisattva Nāgārguna, in verse. Translated by Thien-si-tsai, A. D. 980-1001, of the later Suñ dynasty, A. D. 960-1127. 4 fasciculi; 8 chapters. This work is mentioned as a Mahāyāna-sāstra in *K'-tsiñ*, fasc. 38, fol. 19 b.

The following two works were translated by Amogha-vāga, A. D. 746-771, of the Thān dynasty, A. D. 618-907:—

1355 金剛頂一切如來真實攝大乘現證大教王經

Kin-kān-tiñ-yi-tshieh-zu-lai-kan-shih-shō-tā-shān-hhiñ-kañ-tā-kiāo-wān-kiñ.

'Vagrasekhara-sarvatathāgata-satyasaṅgraha-mahāyāna-pratyutpannābhisambuddha-mahātantrārāga-sūtra.'

2 fasciculi. This is an earlier translation of the first division of No. 1017. *K'-tsiñ*, fasc. 15, fol. 1 a, where this work is accordingly mentioned as a Mahāyāna-sūtra of the Vaipulya class.

1356 文殊菩薩及諸仙所說吉凶時日善惡宿曜經

Wan-shu-phu-sā-ki-ku-sien-su-shwo-ki-hhiñ-sh'-zih-shān-nōh-su-yāo-kiñ.

'Sūtra on the goodness and badness concerning the Nakshatras or constellations, and lucky and unlucky days and times, spoken by the Bodhisattva Mañjuśrī and many other Rishis.'

2 fasciculi. This translation was made in A. D. 759. It is a work on astrology.

1357 僧伽斯那所撰菩薩本緣經

Saṅ-kiē-sz'-nā-su-kwān-phu-sā-pan-yuen-kiñ.

'Sūtra on the former causes (Pūrva-nidāna or -avadāna) of the Bodhisattva compiled by Saṅghasena.'

Translated by *K' K'ien*, A. D. 223-253, of the Wu dynasty, A. D. 222-280. 4 fasciculi; 8 chapters.

1358 那先比丘經

Nā-sien-pi-k'hiu-kiñ.

'Nāgasena-bhikṣu-sūtra.'

Translated under the Eastern Tsin dynasty, A. D. 317-420; but the translator's name is lost. 3 fasciculi; 23, 21, and 14 leaves. The principal speakers are the Bhikṣu Nāgasena and the Rāga Mi-lān, i. e. Milinda (?); so that it seems to be a translation of a text similar to the Milinda-paṃho, though the introductory part is not exactly the same as that of the Pāli text, published by Dr. Trenckner in his Pāli Miscellany, part 1, with English translation.

1359 舊雜譬喻經

Kiu-tsā-phi-yü-kiñ.

'An old (version of the) Samyuktāvadāna-sūtra.'

Collected by the sages and the wise. Translated by Khān Sān-hwui, A. D. 251, of the Wu dynasty, A. D. 222-280. 2 fasciculi. This work is mentioned as a Mahāyāna-sāstra in *K'-tsiñ*, fasc. 38, fol. 19 a.

The following two works were translated under the Eastern Hān dynasty, A. D. 25-220; but the translators' names are lost:—

1360 禪要訶欲經

Shān-yāo-hō-yü-kiñ.

'Sūtra on blaming human desire or lust, and on the importance of the meditation.'

4 leaves. This work is mentioned as a Mahāyāna-sāstra in *K'-tsiñ*, fasc. 38, fol. 17 b.

1361 內身觀章句經

Nēi-shan-kwān-kān-kü-kiñ.

'Sūtra consisting of sections and verses on meditation on the inner body.'

4 leaves.

1362 法觀經

Fā-kwān-kiñ.

'Sūtra of meditation on the law.'

Translated by Ku Fā-hu (Dharmarakṣa), A. D. 266-313, of the Western Tsin dynasty, A. D. 265-316. 6 leaves. This translation is not readable. *K'-tsiñ*, fasc. 41, fol. 6 b.

The above six works are wanting in Tibetan. *K'-yuen-lu*, fasc. 9, fol. 27 a seq.

1363 迦葉結經

Kiā-yeh-kiē-kiñ.

'Sūtra on Kāśyapa's collection (of the Tripitaka).'

Translated by Ân Shi-káo, A.D. 148-170, of the Eastern Hân dynasty, A.D. 25-220. 11 leaves. Mention is made in this work of Kâsyapa's reproach of nine faults committed by Âhanda. Deest in Tibetan. *K'-yuen-lu*, fasc. 10, fol. 1 a.

1364

百喻經

Pai-yü-kin.

'Sûtra of a hundred comparisons.'

Composed by Saṅghasena. Translated by Guṇavṛddhi, A.D. 492, of the Tshi dynasty, A.D. 479-502. 2 fasciculi; 98 comparisons, not Avadânas. For the Satâvadâna or Avadânasataka, see No. 1324. No. 1364 ends with the following words: 'Ârya Saṅghasena made this garland for the fool (!).'

1365

法句經

Fâ-kü-kin.

'Dharmapada-sûtra,' or Dhammapada.

Composed or collected by Dharmatrâta. Translated by 維祇難 *Wêi-ki-nân*, i.e. Vighna, and others, A.D. 224, of the Wu dynasty, A.D. 222-280. 2 fasciculi; 39 chapters; 752 verses. This version is also called *Fâ-tsi-kin*, or *Dharma-saṅgraha-sûtra*. See *K'-yuen-lu*, fasc. 9, fol. 31. In the same work (fasc. 10, fol. 2 a), No. 1365 is said to be wanting in Tibetan. In the preface to No. 1365, this text is called 曇鉢偈 *Thân-po-kiê*, or *Dharma-pada-gâthâ*. For this preface as well as the version, see Mr. Beal's 'Dhammapada from the Buddhist Canon,' pp. 3-30. No. 1365 is the first of four Chinese versions of the Dhammapada. See also the Sacred Books of the East, vol. x, Introduction to Dhammapada, pp. l-lii. As to the character of the translator of No. 1365, the following account is given in the *Kâo-san-kwhân*, or *Memoirs of Eminent Priests* (compiled in A.D. 519), fasc. 1, fol. 14 a, b: 'Vighna was an Indian Srâmana, who was at first a fire-worshipper, and afterwards converted to Buddhism. In A.D. 224, he together with *Ku Lüh-yen* brought to China a Sanskrit text of the 曇鉢經 *Thân-po-kin*, or *Dharma-pada-sûtra*; then they were asked by the Chinese to translate it. At this time, both Vighna and *Lüh-yen* were not yet well acquainted with the language of the country (China), nevertheless they translated the text into Chinese in 2 fasciculi. Their translation is, therefore, somewhat difficult in its expression, owing to the simplicity of their words, though their intention was to retain the meaning of the text. Afterwards, in the reign of *Hwui-ti* (A.D. 290-306) of the Western Tsin dynasty (A.D. 265-316), *Fâ-li*, together with *Fâ-kü*, made a better translation of the same work in 5 fasciculi (No. 1353), and the latter

also translated a shorter Sûtra, consisting of about 100 verses. This shorter translation was lost, during the civil war towards the end of the *Yün-kiâ* period (A.D. 307-312). No. 1365 is therefore an earlier translation of the verses of No. 1353; in the latter however the verses are less complete.

1366 衆經撰雜譬喻經

Kuñ-kin-kwân-tsâ-phi-yü-kin.

'Samyuktâvadâna-sûtra, selected from various Sûtras.'

Compiled by the Bhikshu *Tâo-lüeh* (or *-phi*). Translated by Kumâragîva, A.D. 405, of the Latter Tshin dynasty, A.D. 384-417. 2 fasciculi. This work is mentioned as a *Mahâyâna-sâstra* in *K'-tsin*, fasc. 38 fol. 19 a.

1367 阿育王子法益壞目因緣經

Ö-yü-wân-tsz'-fâ-yi-hwâi-mu-yin-yuen-kin.

'Sûtra on the Nidâna or cause of the eye-destruction of *Fâ-yi* (Dharmavardhana?) the prince of Asoka.'

Translated by Dharmanandi, A.D. 384, of the Former Tshin dynasty, A.D. 350-394. 1 fasciculus; 36 leaves. The Sanskrit text is said to have consisted of 343 slokas in verse, which are now translated into 10,880 Chinese characters. See preface to No. 1367.

1368

雜譬喻經

Tsâ-phi-yü-kin.

'Samyuktâvadâna-sûtra.'

Cf. No. 1366. Translated under the Eastern Hân dynasty, A.D. 25-220; but the translator's name is lost. 2 fasciculi. This work is mentioned as a *Mahâyâna-sâstra* in *K'-tsin*, fasc. 38, fol. 19 b.

The above three works are wanting in Tibetan. *K'-yuen-lu*, fasc. 9, fol. 30 a seq.

1369

無明羅刹經

Wu-mîn-lo-khâ-kin.

'Avidyâraksha-sûtra.'

Translated under the (three) Tshin dynasties, A.D. 350-431; but the translator's name is lost. 1 fasciculus; 28 leaves. Deest in Tibetan. *K'-yuen-lu*, fasc. 10, fol. 2 a.

1370 文殊所說最勝名義經

Wan-shu-su-shwo-tsui-shan-mîn-i-kin.

'Mañguarî-bhâshitottamanâmartha-sûtra.'

Mañguarî-nâmasaṅgîti.

K'-yuen-lu, fasc. 5, fol. 15 b; Conc. 799.

Maṅguarî-gñâna-sattvasya paramârthânâm saṅgîti.

A. R., p. 488; A. M. G., p. 291; Conc. 799. Translated by *Kin-tsun-kh'* (*Suvarṇadhāraṇī*), about A. D. 1113, of the later Suñ dynasty, A. D. 960-1127. 2 fasciculi; 18 leaves. It agrees with Tibetan. *K'-yuen-lu*, s. v. No. 1370 is mentioned as *Mahāyāna-sūtra* of the *Vaipulya* class in *K'-tsiñ*, fasc. 15, fol. 14 a.

1371 迦丁比丘說當來變經

Kiā-tiñ-pi-khiu-shwo-tān-lāi-pien-kiñ.

'Sūtra on the changes of the future, spoken by the Bhikṣu *Kiā-tiñ* (?).'

Translated under the earlier Suñ dynasty, A. D. 420-479; but the translator's name is lost. 10 leaves.

1372 雜譬喻經

Tsā-phi-yü-kiñ.

'*Samyuktāvadāna-sūtra.*'

Cf. Nos. 1366 and 1368. Translated by *K' Leu-kiā-khān* (*Lokarakṣa* ?), A. D. 147-186, of the Eastern Hān dynasty, A. D. 25-220. 11 leaves.

1373 思惟要略法

Sz'-wēi-yāo-lüeh-fā.

'An abridged law on the importance of thinking or meditation.'

Translated by *Kumāragīva*, A. D. 405, of the Latter Tsin dynasty, A. D. 384-417. 12 leaves.

The above two works are mentioned as *Mahāyāna-sāstras* in *K'-tsiñ*, fasc. 38, fol. 19 b and 17 a respectively.

1374 十二遊經

Shi'-rh-yiu-kiñ.

'*Dvādaśa (-varṣha)-viharana-sūtra.*'

Translated by *Kālodaka*, A. D. 392, of the Eastern Tsin dynasty, A. D. 317-420. 6 leaves. It gives an account concerning the life of Buddha, from his birth till the twelfth year from his becoming Buddha. *Piāo-mu*, fasc. 8, fol. 23 a.

The above three works are wanting in Tibetan. *K'-yuen-lu*, fasc. 9, fol. 29 b.

1375 賢聖集伽陀一百頌

Hhien-shan-tsi-kiē-tho-yi-pai-suñ.

'A hundred Gāthās collected by the sages and the wise.'

Translated by *Thien-si-tsāi*, A. D. 980-1001, of the later Suñ dynasty, A. D. 960-1280. 8 leaves. The Gāthās explain the happy rewards of the action of giving gifts to Buddha and Saṅgha.

1376 廣發大願頌

Kwān-fā-tā-yuen-suñ.

'*Mahāpranidhānotpāda-gāthā.*'

Composed by the Bodhisattva *Nāgārguna*. Translated by *Sh'-hu* (*Dānapāla* ?), A. D. 980-1000, of the later Suñ dynasty, A. D. 960-1127. 3 leaves. In *K'-yuen-lu*, fasc. 10, fol. 6 a, the second character of the Chinese title is placed after the third one, which reading is adopted in the literal translation of the title above.

The following two works were translated by *Fā-thien* (*Dharmadeva* ?), A. D. 973-981, of the later Suñ dynasty, A. D. 960-1127:—

1377 無能勝大明陀羅尼經

Wu-nan-shan-tā-miñ-tho-lo-ni-kiñ.

'*Ageyamahāvidyā-dhāraṇī-sūtra.*'

10 leaves. This and the following work are mentioned as *Mahāyāna-sūtras* of the *Vaipulya* class in *K'-tsiñ*, fasc. 15, fol. 12 b.

1378 無能勝大明心陀羅尼經

Wu-nan-shan-tā-miñ-sin-tho-lo-ni-kiñ.

'*Ageyamahāvidyāhṛidaya-dhāraṇī-sūtra.*'

2 leaves.

1379 十不善業道經

Shi-pu-shan-yeh-tāo-kiñ.

'*Dasadushtakarmamārga-sūtra.*'

Composed by the Bodhisattva *Aśvaghosha*. Translated by *Zih-kān* (*Sūryayasas* ?), A. D. 1004-1058, of the later Suñ dynasty, A. D. 960-1127. 2 leaves.

1380 大乘修行菩薩行門諸經要集

Tā-shan-siu-hhiñ-phu-sā-hhiñ-man-ku-kiñ-yāo-tsi.

'*Mahāyāna-karana-bodhisattva-karyādvāsa-sarvasūtra-mahārthasaṅgraha.*'

Translated by *K'-yen*, A. D. 721, of the Thān dynasty, A. D. 618-907. 3 fasciculi. It consists of sixty-six articles on the practice of a Bodhisattva, collecting passages from forty-two different Sūtras.

1381 四阿含暮抄解

Sz'-ō-hān-mu-khāo-kiē.

'Explanation of an extract from the four Agamas.'

Composed or compiled by the Arhat Vasubhadra. Translated by Kumārabuddhi, A. D. 382, of the Former Tshin dynasty, A. D. 350-394. 2 fasciculi; 9 chapters. This is an earlier translation of No. 1271. See *K'-tsin*, fasc. 40, fol. 16 b, where this work is accordingly mentioned as a *Hinayāna-sāstra*.

1382 五門禪經要用法

Wu-man-shân-kin-yâo-yuñ-fâ.

'*Pañkadvâra-dhyānasūtra-mahārthadharmā*.'

Composed by the 'Mahādhyānaguru' Buddhāmītra. Translated by Dharmamitra, A. D. 424-441, of the earlier Sui dynasty, A. D. 420-479. 1 fasciculus. This work is mentioned as a *Mahāyāna-sāstra* in *K'-tsin*, fasc. 38, fol. 16 a.

The above four works are wanting in Tibetan. *K'-yuen-lu*, fasc. 9, fol. 27 a seq.

1383 金剛頂瑜伽千手千眼 觀自在菩薩修行儀軌經

Kin-kân-tiñ-yü-kiê-tshien-sheu-tshien-yen-
kwân-tsz'-tsâi-phu-sâ-siu-hhiñ-i-kwêi-kin.

'*Vagrasekharayoga-sahasrabâhu-sahasrâksha-avalokitesvara-bodhisattva-karyâ-kalpa-sūtra*.'

Translated by Amoghavāgura, A. D. 746-771, of the Thān dynasty, A. D. 618-907. 1 fasciculus. This work is mentioned as a *Mahāyāna-sūtra* in *K'-tsin*, fasc. 15, fol. 9 a.

1384 密跡力士大權神王經偈頌

Mi-tsi-li-sh'-tâ-khien-shan-wân-kin-kiê-suñ.

'*Guhyaṣaṣṭakamāhārthadharma-sūtra-gāthā*.'

Collected by Ku-pâ, A. D. 1314-1320, of the Yuen dynasty, A. D. 1280-1368. 1 fasciculus; 175 verses.

1385 一切秘密最上名義大教 王儀軌

Yi-tshîe-pi-mi-tsui-shân-miñ-i-tâ-kiào
wân-i-kwêi.

'*Sarvaguhyanūttaranāmārtha-mahātāntara-rāga-kalpa*.'

Translated by Sh'-hu (Dānapāla?), A. D. 980-1000, of the later Sui dynasty, A. D. 960-1127. 2 fasciculi; 21 leaves.

1386 大樂金剛薩埵修行成 就儀軌

Tâ-lö-kin-kân-sâ-to-siu-hhiñ-khañ-
tsiu-i-kwêi.

'*Mahāsukha-vagrasattva-karyāsiddhi-kalpa*.'

Translated by Amoghavāgura, A. D. 746-771, of the Thān dynasty, A. D. 618-907. 16 leaves.

1387 曼殊室利菩薩吉祥伽陀

Mân-shu-shih-li-phu-sâ-ki-siân-kiê-tho.

'*Mañjuśrī-bodhisattva-śrīgāthā*.'

Transliterated by Fâ-hhien, A. D. 982-1001, of the later Sui dynasty, A. D. 960-1127. 2 leaves. This is another transliteration of No. 1074. *K'-tsin*, fasc. 15, fol. 15 b.

The following three works were translated by Amoghavāgura, A. D. 746-771, of the Thān dynasty, A. D. 618-907:—

1388 成就妙法蓮華經王瑜伽 觀智儀軌

Khañ-tsiu-miào-fâ-lien-hwâ-kin-wân-yü-kiê-
kwân-k'-i-kwêi.

'*Saddharmapundarika-sūtrārāga-siddhi-yoga-dhyānagñāna-kalpa*.'
1 fasciculus.

1389 金剛頂瑜伽降三世成就 極深密門

Kin-kân-tiñ-yü-kiê-kiân-sân-shi-khañ-tsiu-
ki-shan-mi-man.

'*Vagrasekhara-yoga-tribhāvavigaya-siddhi-mahāguhyadvāra*.'
5 leaves. This translation was made by Amoghavāgura, together with Pien-k' (*Sarvagnā*?).

1390 金剛頂瑜伽他化自在天理 趣會普賢修行念誦儀

Kin-kân-tiñ-yü-kiê-thâ-hwâ-tsz'-tsâi-thien-li-
tshü-hwui-phu-hhiñ-siu-hhiñ-nien-suñ-i.

'*Vagrasekhara-yoga-parinirmitavasavartinisatyatā-parśbat-samantabhadra-karyādhyāya-kalpa*.'
16 leaves.

1391 金剛壽命陀羅尼念誦法

Kin-kân-sheu-miñ-tho-lo-ni-nien-suñ-fâ.

'*Vaṛṣṭyur-dhāraṇyādhyāya-kalpa*.'

Translated by Vagrabodhi, together with Amoghavāgura, A. D. 723-730, of the Thān dynasty, A. D. 618-907. 3 leaves.

1392 大藥叉女歡喜母并愛子 成就法

Tâ-yo-khâ-nü-kwân-hhi-mu-piñ-ai-tsz'-
khañ-tsiu-fâ.

'*Mahāyākṣamātrānandā (?) -puriyaputra-siddhi-kalpa*.'

Translated by Amoghavagra, A. D. 746-771, of the Thán dynasty, A. D. 618-907. 12 leaves.

1393 佛說帝釋巖秘密成就儀軌

Fo-shwo-ti-shih-yen-pi-mi-khañ-tsiu-i-kwêi.

‘Buddhabhāshita-indrasakra-silā-guhya-siddhi-kalpa.’

Translated by Sh'-hu (Dānapāla?), A. D. 980-1000, of the later Suñ dynasty, A. D. 960-1127. 5 leaves. In this work, Buddha tells Vagrapāni how man can see the Bodhisattva Maitreya in the Indra cave (?). K'-tsiñ, fasc. 12, fol. 9 a.

The following fourteen works were translated by Amoghavagra, A. D. 746-771, of the Thán dynasty, A. D. 618-907:—

1394 觀自在菩薩如意輪念誦儀軌

Kwân-tsz'-tsâi-phu-sâ-zu-i-lun-nien-suñ-i-kwêi.

‘Avalokitesvara-bodhisattva-kintāṅkara (or -mañi-dhāraṇi?)-adhyāya-kalpa.’

10 leaves.

1395 大毗盧遮那成佛神變加持經略示七支念誦隨行法

Tâ-phi-lu-kö-nâ-khañ-fo-shan-pien-kiâ-kh'-kin-lüeh-sh'-tshiê-k'-nien-suñ-sui-hhiñ-fâ.

‘An abridgment, showing the law (kalpa) of seven sorts of recitation and practice, of (the 7th fasciculus of) the Mahāvairokânābhisambuddhy-riddhiyugandhara-sūtra (No. 530).’

5 leaves.

1396 速疾立驗摩醯首羅天說阿尾奢法

Su-tsi-li-yen-mo-hhi-sheu-lo-thien-shwo-ö-wêi-shö-fâ.

‘Sighraphalodaya-mahesvara-deva-bhāshitāvisha-kalpa.’

5 leaves.

1397 大聖曼殊室利童子五字瑜伽法

Tâ-shaṇ-mân-shu-shih-li-thuñ-tsz'-wu-tsz'-yü-kiê-fâ.

‘Mahārya-mañḡusri-kumāra(bhūta)-pañḡākshara-yoga-kalpa.’

5 leaves. Thirty-five mantras are given in Nepalese letters.

1398 大威怒烏芻澀麼儀軌

Tâ-wêi-nu-wu-khu-seh-mo-i-kwêi.

‘Mahābalakrodha-wu-khu-seh-mo (?) -kalpa.’

17 leaves.

1399 大孔雀明王畫像壇場儀軌

Tâ-khuñ-tshioh-miñ-wân-hwâ-siāñ-thân-khân-i-kwêi.

‘Mahāmayūri-vidyārāḡñi-kītrapratibimba-mandala-kalpa.’

6 leaves.

1400 金剛頂瑜伽金剛薩埵儀軌

Kin-kân-tiñ-yü-kiê-kin-kân-sâ-to-i-kwêi.

‘Vagrasekhara-yoga-vagrasattva-kalpa.’

13 leaves.

1401 一字金輪王佛頂要略念誦法

Yi-tsz'-kin-lun-wân-fo-tiñ-yâo-lüeh-nien-suñ-fâ.

‘Ekākshara-suvarṇākarakarāḡa-buddhosnisha-mahārtha-saṅkshepādhyāya-kalpa.’

5 leaves.

1402 觀自在菩薩如意輪瑜伽念誦法

Kwân-tsz'-tsâi-phu-sâ-zu-i-lun-yü-kiê-nien-suñ-fâ.

‘Avalokitesvara-bodhisattva-kintāṅkara (or -mañi)-yogādhyāya-kalpa.’

14 leaves. This is a later translation of No. 538. K'-tsiñ, fasc. 15, fol. 9 a.

1403 大聖大歡喜雙身毗那耶迦法

Tâ-shaṇ-tâ-kwân-hhi-shwân-shan-phi-nâ-ye-kiâ-fâ.

‘Mahārya-mahābbirati-dvākāya-vinayaka-kalpa.’

4 leaves. This is a later translation of a part of the 11th fasciculus of No 363. K'-tsiñ, fasc. 14, fol. 28 a.

1404 大日經略攝念誦隨行法

Tâ-zih-kin-lüeh-shö-nien-suñ-sui-hhiñ-fâ.

‘Mahāvairokana-sūtra-saṅkshepasaṅgrahādhyāya-karyā-kalpa.’

4 leaves. For the Sūtra, see No. 530.

1405 五字陀羅尼頌

Wu-tsz'-tho-lo-ni-suñ.

'Pañcākshara-dhāraṇī-gāthā.'

11 leaves.

The above twenty-one works are mentioned as Mahāyāna-sūtras of the Vaipulya class in *K'-tsiñ*, fasc. 12-15.

1406 仁王般若陀羅尼釋

Zan-wān-pān-zo-tho-lo-ni-shih.

'Kārunikarāga-praṇā (pāramitā)-dhāraṇī-vyākhyā.'

8 leaves. For the *Pragñāpāramitā*, see Nos. 17, 965.

1407 大樂金剛不空眞實三昧耶經般若波羅蜜多理趣釋

Tā-lō-kin-kān-pu-khuñ-kan-shih-sān-mēi-ye-kiñ-pān-zo-po-lo-mi-to-li-tshü-shih.

'Mahāsukha-vagrāmoghasatyasamaya-sūtra-praṇāpāramitā-buddhi-vyākhyā.'

2 fasciculi. For the *Sūtra*, see No. 1034.

The above two works are mentioned as Mahāyāna-sāstras in *K'-yuen*, fasc. 34, fol. 7 a, b.

1408 佛說最勝妙吉祥根本智最上秘密一切名義三摩地分

Fo-shwo-tsui-shaṇ-miāo-ki-siān-kan-pan-k'-tsui-shān-pi-mi-yi-tshîe-miñ-i-sān-mo-ti-fan.

'Buddhabhāṣita-anuttara-maṇḍasrî-mūlagānānuttaraguhya-sarvanāmārtha-samādhi-varga.'

Translated by Sh'-hu (Dānapāla?), A. D. 980-1000, of the Thān dynasty, A. D. 618-907. 2 fasciculi; 21 leaves. This is an earlier translation of No. 1370. *K'-yuen-lu*, fasc. 5, fol. 15 b.

The following seven works were translated by Amoghavāra, A. D. 746-771, of the Thān dynasty, A. D. 618-907:—

1409 金剛王菩薩秘密念誦儀軌

Kin-kān-wān-phu-sā-pi-mi-nien-suñ-i-kwēi.

'Vagrarāga-bodhisattva-guhyādhyāya-kalpa.'

15 leaves.

1410 金剛頂勝初瑜伽普賢菩薩念誦法經

Kin-kān-tiñ-shaṇ-khu-yü-kiē-phu-hhien-phu-sā-nien-suñ-fā-kin.

'Vagrasekharānuttarayoga-samantabhadra-bodhisattvādhyāya-kalpa-sūtra.'

11 leaves.

1411 金剛頂瑜伽金剛薩埵五秘密修行念誦儀軌

Kin-kān-tiñ-yü-kiē-kin-kān-sā-to-wu-pi-mi-siu-hhiñ-nien-suñ-i-kwēi.

'Vagrasekharā-yoga-vagrasattva-pañcaguhya-karyādhyāya-kalpa.'

14 leaves. This is another translation of No. 1400. *K'-tsiñ*, fasc. 15, fol. 1 b.

1412 無量壽如來修觀行供養儀軌

Wu-liān-sheu-zu-lāi-siu-kwān-hhiñ-kuñ-yān-i-kwēi.

'Amitāyus-tathāgata-dhyāna-karyā-pūgā-kalpa.'

15 leaves.

1413 甘露軍荼利菩薩供養念誦成就儀軌

Kān-lu-kiün-thu-li-phu-sā-kuñ-yān-nien-suñ-khañ-tsiu-i-kwēi.

'Amṛitakundali-bodhisattva-pūgādhyāya-siddhi-kalpa.'

1 fasciculus.

1414 觀自在多羅瑜伽念誦法

Kwān-tsz'-tsāi-to-lo-yü-kiē-nien-suñ-fā.

'Avalokitesvaratārā-yogādhyāya-kalpa.'

14 leaves. This is a metrical work.

1415 聖觀自在菩薩心眞言瑜伽觀行儀軌

Shañ-kwān-tsz'-tsāi-phu-sā-sin-kan-yen-yü-kiē-kwān-hhiñ-i-kwēi.

'Ārya-avalokitesvara-bodhisattva-hṛdaya-mantra-yoga-dhyāna-karyā-kalpa.'

6 leaves. This is an extract from No. 530.

The above eight works are mentioned as Mahāyāna-sūtras in *K'-tsiñ*, fasc. 12 and 15.

1416 菩薩訶色欲法

Phu-sā-hō-seh-yü-fā.

'Law of the Bodhisattva's blaming the lustful desire.'

Translated by Kumāragīva, about A. D. 405, of the Latter Tshin dynasty, A. D. 384-417. 1 leaf. This work is mentioned as a Mahāyāna-sāstra in *K'-tsiñ*, fasc. 38, fol. 17 b.

1417 四品學法

Sz'-phin-hhio-fā.

'Katurvarga-sikshā-dharma.'

Translated by Gunabhadra, A. D. 435-443, of the earlier Suñ dynasty, A. D. 420-479. 3 leaves. This work is mentioned as a Hinayāna-sāstra in *K'-tsin*, fasc. 40, fol. 17 b.

The above two works are wanting in Tibetan. *K'-yuen-lu*, fasc. 9, fol. 27 b seq.

The following seven works were translated by Amoghavāgra, A. D. 746-771, of the Thān dynasty, A. D. 618-907:—

1418 大虛空藏菩薩念誦法

Tā-hhiu-khuñ-tsān-phu-sā-nien-suñ-fā.

'Mahākāśagarbha-bodhisattva (-dhāraṇī?)-adhyāya-kalpa.'

6 leaves. For the Dhāraṇī, see Nos. 67-70.

1419 仁王般若念誦法

Zan-wān-pān-zo-nien-suñ-fā.

'Kārunikarāga-pragñā (pāramitā)-adhyāya-kalpa.'

7 leaves. For the Pragñāpāramitā, see Nos. 17, 965.

1420 阿閼如來念誦供養法

Ö-shö-zu-lāi-nien-suñ-kun-yān-fā.

'Akshobhya-tathāgatādhya-pūgā-kalpa.'

17 leaves.

1421 佛頂尊勝陀羅尼念誦儀軌

Fo-tiñ-tsun-shān-tho-lo-ni-nien-suñ-i-kwēi.

'Buddhoṣṇishavagaya-dhāraṇy-adhyāya-kalpa.'

11 leaves. For the Dhāraṇī, see Nos. 348-352, 796.

1422 聖閻曼德迦威怒王立成
大神驗念誦法

Shān-yen-mān-tōh-kiā-wēi-nu-wān-li-kkañ-tā-shan-yen-nien-suñ-fā.

'Ārya-gaṇmāntaraka (?) - balakrodharāga-sighrodayamabarddhi-phala-adhyāya-kalpa.'

9 leaves.

1423 大乘方廣曼殊室利菩薩
華嚴本教讚閻曼德迦忿
怒王真言大威德儀軌品

Tā-shān-fān-kwān-mān-shu-shih-li-phu-sā-hwā-yen-pan-kiāo-tsān-yen-mān-tōh-kiā-fan-nu-wān-kan-yen-tā-wēi-tōh-i-kwēi-phin.

'Mahāyāna-vaipulya-maṅgusri-bodhisattvāvatamsaka-mūlatantra-gaṇmāntaraka (?) - krodharāga-mantra-mahābalaguna-kalpavarga.'

4 leaves.

1424 大方廣曼殊室利童真菩薩
華嚴本教讚閻曼德迦
忿怒王真言阿毗遮嚩迦
儀軌品

Tā-fān-kwān-mān-shu-shih-li-thuñ-kan-phu-sā-hwā-yen-pan-kiāo-tsān-yen-mān-tōh-kiā-fan-nu-wān-kan-yen-ō-phi-kō-lu-kiā-i-kwēi-phin.

'Mahāvaipulya-maṅgusri-kumārabhūta-bodhisattvāvatamsaka-mūlatantra-gaṇmāntaraka (?) - krodharāga-prasamsā-mantra-avikalaka (?) - kalpavarga.'

12 leaves.

1425 蘇悉地羯羅供養法

Su-shih-ti-kiē-lo-kun-yān-fā.

'Sushiddhikāra (-sūtra)-pūgā-kalpa.'

Translated by Subhakarasiṃha, A. D. 717-724, of the Thān dynasty, A. D. 618-907. 3 fasciculi. Deest in Tibetan. *K'-yuen-lu*, fasc. 6, fol. 16 b.

The following two works were translated by Vāgrabodhi, A. D. 723-730, of the Thān dynasty, A. D. 618-907:—

1426 不動使者陀羅尼秘密法

Pu-thuñ-sh'-kō-tho-lo-ni-pi-mi-fā.

'Akala-dūta-dhāraṇī-guhyā-kalpa.'

15 leaves.

1427 金剛頂瑜伽修習毗盧遮那
三摩地法

Kin-kān-tiñ-yü-kiē-siu-si-phi-lu-kō-nā-sān-mo-ti-fā.

'Vagrasekhara-yoga-karyā-vairocana-samādhi-kalpa.'

17 leaves.

The following two works were translated by Amoghavāgra, A. D. 746-771, of the Thān dynasty, A. D. 618-907:—

1428 金剛頂瑜伽經文殊師利
菩薩儀軌供養法

Kin-kān-tiñ-yü-kiē-kin-wan-shu-sh'-li-phu-sā-i-kwēi-kun-yān-fā.

'Vagrasekhara-yoga-sūtra-maṅgusri-bodhisattva-kalpa-pūgā-dharma.'

14 leaves.

1429 瑜伽蓮華部念誦法

Yü-kié-lien-hwâ-pu-nien-sun-fâ.

'Yoga-pundarika-vargâdhyâya-kalpa.'

8 leaves.

1430 金剛頂經瑜伽觀自在王
如來修行法

Kin-kân-tiñ-kin-yü-kié-kwân-tsz'-tsâi-wân-zu-lâi-siu-hhiñ-fâ.

'Vagrasekhara-sûtra-yogâvalokitesvararâga-tathâgata-karyâ-kalpa.'

Translated by Vagrabodhi, A. D. 723-730, of the Thán dynasty, A. D. 618-907. 1 fasciculus.

The following six works were translated by Amoghavagra, A. D. 746-771, of the Thán dynasty, A. D. 618-907:—

1431 金剛頂經觀自在王如來
修行法

Kin-kân-tiñ-kin-kwân-tsz'-tsâi-wân-zu-lâi-siu-hhiñ-fâ.

'Vagrasekhara-sûtra-avalokitesvararâga-tathâgata-karyâ-kalpa.'

8 leaves. This is a later translation of No. 1430. K'-tsiñ, fasc. 15, fol. 10 a.

1432 金剛手光明灌頂經最勝
立印聖無動尊大威怒王
念誦儀軌

Kin-kân-sheu-kwân-miñ-kwân-tiñ-kin-tsui-shañ-li-yin-shañ-wu-thuñ-tsun-tâ-wêi-nu-wân-nien-sun-i-kwêi.

'Vagrapâniprabhâbhisheka-sûtrânuttarapratishtitâ-mudrâya-kala-mahâbalakrodharâgâdhyâya-kalpa.'

1 fasciculus. This translation was made by Amoghavagra, together with Pien-k' (Sarvagña?).

The above fifteen works are mentioned as Mahâyâna-sûtras in K'-tsiñ, fasc. 12-15.

1433 略述金剛頂瑜伽分別聖
位修證法門

Lüeh-shu-kin-kân-tiñ-yü-kié-fan-pieh-shañ-i-siu-kañ-fâ-man.

'Sañkshepa-vagrasekhara-yogâryapadanirdeśa-karyâbhisambuddha-dharmaparyâya.'

14 leaves. This is mentioned as a Mahâyâna-sâstra in K'-tsiñ, fasc. 34, fol. 6 b.

1434 一字佛頂輪王念誦儀軌

Yi-tsz'-fo-tiñ-lun-wân-nien-sun-i-kwêi.

'Ekākshara-buddhoshnīṣhakarakarâgâdhyâya-kalpa.'

12 leaves.

1435 仁王護國般若波羅蜜多經
道場念誦儀軌

Zan-wân-hu-kwo-pân-zo-po-lo-mi-to-kin-tâo-k/hân-nien-sun-i-kwêi.

'Kārunikarâga-râshtrapâla-pragñâpâramitâ-sûtra-bodhimandâdhyâya-kalpa.'

1 fasciculus; 5 divisions. For the Sûtra, see Nos. 17, 965.

1436 金剛頂蓮華部心念誦儀軌

Kin-kân-tiñ-lien-hwâ-pu-sin-nien-sun-i-kwêi.

'Vagrasekhara-pundarikavargabhidayâdhyâya-kalpa.'

1 fasciculus.

The following two works were translated by Tsz'-hien, of the later Sun dynasty, A. D. 960-1127:—

1437 佛說如意輪蓮華心如來
修行觀門儀

Fo-shwo-zu-i-lun-lien-hwâ-sin-zu-lâi-siu-hhiñ-kwân-man-i.

'Buddhabhâṣita-kintâkakra (or -mani)-pundarika-bhīḍaya-tathâgata-karyâ-dhyânavâra-kalpa.'

14 leaves.

1438 妙吉祥平等瑜伽秘密觀
身成佛儀軌

Miào-ki-siân-piñ-tân-yü-kié-pi-mi-kwân-shan-khañ-fo-i-kwêi.

'Mañgusri-samantayoga-guhyâ-dhyânakâyâbhisambuddha-kalpa.'

15 leaves.

The above five works are mentioned as Mahâyâna-sûtras of the Vaipulya class in K'-tsiñ, fasc. 15.

1439 法集要頌經

Fâ-tsi-yâo-sun-kin.

'Dharmasaṅgraha-mahârthagâthâ-sûtra,' or Dhammapada.

Collected by the venerable Dharmatrâta. Translated by Thien-si-tsâi, A. D. 980-1001, of the later Sun dynasty, A. D. 960-1127. 4 fasciculi; 33 chapters. This is the last of four Chinese versions of the Dhammapada. It is a collection of those verses in No. 1321, being all spoken by Buddha. See K'-tsiñ, fasc. 41, fol. 3 a. For No. 1439, see the Sacred Books of the East, vol. x, p. lii.

1440 勸發諸王要偈

Kwân-fâ-ku-wân-yâo-kiê.

‘Important Gâthâs or verses on persuading and encouraging kings (or King Sadvâhana).’

Ârya-nâgârguna-bodhisattva-suhrillekha.

Note at the end of No. 1441. Composed by the Bodhisattva Nâgârguna. Translated by Saṅghavarman, A. D. 534, of the earlier Suî dynasty, A. D. 420-479. 10 leaves.

1441 龍樹菩薩勸誡王頌

Lun-shu-phu-sâ-kwân-kiê-wân-suñ.

‘Verses on persuading and cautioning King (Sadvâhana), (composed) by the Bodhisattva Nâgârguna.’

Ârya-nâgârguna-bodhisattva-suhrillekha.

Translated by I-tsin, A. D. 700-712, of the Thán dynasty, A. D. 618-907. 9 leaves. This is a later translation of No. 1440. K'-tsin, fasc. 41, fol. 9 a.

The following three works were translated by Amoghavagra, A. D. 746-771, of the Thán dynasty, A. D. 618-907:—

1442 普賢金剛薩埵瑜伽念誦儀

Phu-hhien-kin-kân-sâ-to-yü-kiê-nien-suñ-i.

‘Samantabhadra-vagrasattva-yogâdhyâya-kalpa.’

14 leaves.

1443 金剛頂瑜伽護摩儀軌

Kin-kân-tin-yü-kiê-hu-mo-i-kwêi.

‘Vagrasekhara-yoga-homa-kalpa.’

14 leaves; 5 different kalpas or ceremonial rules.

1444 大悲心陀羅尼修行念誦略儀

Tâ-pêi-sin-tho-lo-ni-siu-hhiñ-nien-suñ-lüeh-i.

‘Mahâkârunikahridaya-dhâranî-karyâdhyâya-saṅkshepakalpa.’

10 leaves. For the Dhâranî, see No. 320.

1445 妙吉祥平等觀門大教王經略出護摩儀

Miâo-ki-siân-piñ-tân-kwân-man-tâ-kiâo-wân-kin-lüeh-khu-hu-mo-i.

‘Homa-kalpa, being an abridged translation of the Mañgusri-samantadhyânadvâra-mî hâtantrârâga-sûtra (No. 1041).’

Translated by Tshz'-hhien, of the later Suî dynasty, A. D. 960-1127. 10 leaves.

The following ten works were translated by Amoghavagra, A. D. 746-771, of the Thán dynasty, A. D. 618-907:—

1446 金剛頂超勝三界經說文殊五字真言勝相

Kin-kân-tin-kâo-shan-sân-kiê-kin-shwo-wan-shu-wu-tsz'-kan-yen-shan-siân.

‘An excellent mark of Mañgusri's Mantra of five letters, spoken (by Buddha) in the Vagrasekhara-trilokâtikramana-sûtra.’

3 leaves.

1447 金剛頂經瑜伽文殊師利菩薩法一品

Kin-kân-tin-kin-yü-kiê-wan-shu-sh'-li-phu-sâ-fâ-yi-phin.

‘Vagrasekhara-sûtra-yoga-mañgusri-bodhisattva-dharmaikavarga.’

3 leaves.

1448 金剛頂瑜伽經十八會指歸

Kin-kân-tin-yü-kiê-kin-shi-pâ-hwui-sh'-kwêi.

‘An outline of eighteen assemblies in the Vagrasekhara-yoga-sûtra.’

10 leaves.

1449 訶利帝母真言法

Hô-li-ti-mu-kan-yen-fâ.

‘Hârîti-mâtri-mantra-kalpa.’

4 leaves.

The above eight works are mentioned as Mahâyâna-sûtras of the Vaipulya class in K'-tsin, fasc. 14, 15.

1450 大方廣佛華嚴經入法界品四十二字觀

Tâ-fân-kwân-fo-hwâ-yen-kin-zu-fâ-kiê-phin-sz'-shi'-rh-tsz'-kwân.

‘Mahâvaipulya-buddhâvatamsaka-sûtra (Nos. 87, 88)-dharma-dhâtavavâtâradhyâya-dvâkatvârimsad-akshara-dhyâna.’

8 leaves. It agrees with Tibetan. K'-yuen-lu, fasc. 2, fol. 14 b.

1451 般若波羅蜜多理趣經大安樂不空三昧真寶金剛菩薩等一十七聖大曼荼羅義述

Pân-zo-po-lo-mi-to-li-tshü-kin-tâ-ân-lö-pu-khuñ-sân-mêi-kan-shih-kin-kân-phu-sâ-tân-yi-shi-tshiê-shan-tâ-man-thu-lo-i-shu.

‘Pragñâpâramitâ-buddhi-sûtra (No. 1033 ?)-mahâsukhâmogha-samayasyavagra-bodhisattvâdi-saptadasârya-mahâmandala-vyâkhyâ.’

3 leaves.

The above two works are mentioned as Mahâyâna-sâstras in *K'-tsiñ*, fasc. 34.

1452 陀羅尼門諸部要目

Tho-lo-ni-man-ku-pu-yâo-mu.

'Important names or articles of many classes of the Dhâranî-dvâra.'

5 leaves.

1453 金剛頂瑜伽三十七尊禮

Kin-kân-tiñ-yü-kiê-sân-shi-tshiê-tsun-li.

'Vagrasekhara-yoga-saptatrimśadârya-pûgâ.'

5 leaves.

1454 受菩提心戒儀

Sheu-phu-thi-sin-kiê-i.

'Bodhihrîdayasîlâdâna (?) -kalpa.'

Compiled by the Yogâkârya Samantabhadra. Translated by Amoghavagra, as mentioned in col. 319. 5 leaves.

The above three works are mentioned as Mahâyâna-sûtras of the Vaipulya class in *K'-tsiñ*, fasc. 14, 15.

1455 大聖文殊師利菩薩讚佛法身禮

Tâ-shan-wan-shu-sh'-li-phu-sâ-tsân-fo-fâ-shan-li.

'Mahârya-mañgusri-bodhisattva-buddha-dharmakâya-prasamsâ-pûgâ.'

4 leaves. This translation was made in A. D. 765.

1456 一百五十讚佛頌

Yi-pâi-wu-shi-tsân-fo-suñ.

'Sârdhasataka-buddhaprasamsâ-gâthâ (?)' or '150 verses on the praise of Buddha.'

Composed by the venerable Mâtriketa. Translated by I-tsiñ, of the Thân dynasty, A. D. 618-907, while staying in the Nâlanda Vihâra, Central India. 11 leaves. I-tsiñ left China for India in A. D. 671, and returned to China in 695. According to Khâi-yuen-lu (fasc. 9, fol. 21 a), I-tsiñ revised his translation in A. D. 708. Deest in Tibetan. *K'-yuen-lu*, fasc. 10, fol. 2 a.

1457 百千頌大集經地藏菩薩請問法身讚

Pâi-tshien-suñ-tâ-tsi-kiñ-ti-tsân-phu-sâ-tshiñ-wan-fâ-shan-tsân.

'Satasahasragâthâ-mahâsannipâta-sûtra (No. 61) -kshitigarbha-bodhisattva-pariprikhâ-dharmakâya-stotra.'

Translated by Amoghavagra, A. D. 746-771, of the Thân dynasty, A. D. 618-907. 9 leaves. Deest in

Tibetan. *K'-yuen-lu*, fasc. 6, fol. 17 a. In the *K'-yuen-lu*, fasc. 2, fol. 7 b, a similar title, ending with 'tsân-kiñ' or 'stotra-sûtra,' is mentioned, and it is said to agree with Tibetan.

1458 佛吉祥德讚

Fo-ki-siân-tôh-tsân.

'Buddha-sriguna-stotra.'

Composed by Munimitra (?). Translated by Sh'-hu (Dânapâla ?), A. D. 980-1000, of the later Sun dynasty, A. D. 960-1127. 3 fasciculi.

The above four works are mentioned under the heading of the Mahâyâna-sâstras in *K'-tsiñ*, fasc. 38.

1459 阿育王傳

Ö-yü-wân-kwhân.

'Life of King Asoka.'

Translated by Ân Fâ-khîn, A. D. 281-306, of the Western Tsin dynasty, A. D. 265-316. 5 fasciculi; 11 Avadânas. This is an earlier translation of No. 1343. *K'-yuen-lu*, fasc. 9, fol. 30 b.

The following three works were translated by Kumârâgîva, about A. D. 405, of the Latter Tshin dynasty, A. D. 384-417 :—

1460 馬鳴菩薩傳

Mâ-miñ-phu-sâ-kwhân.

'Life of the Bodhisattva Asvaghosha.'

4 leaves. Cf. Wassiljew, Buddhismus, p. 211, and elsewhere.

1461 龍樹菩薩傳

Luñ-shu-phu-sâ-kwhân.

'Life of the Bodhisattva Nâgârjuna.'

5 leaves. Cf. Wassiljew, Buddhismus, p. 212, and elsewhere.

1462 提婆菩薩傳

Thi-pho-phu-sâ-kwhân.

'Life of the Bodhisattva Deva (or Âryadeva).'

5 leaves. Cf. Wassiljew, Buddhismus, p. 214, and elsewhere.

1463 婆藪槃豆傳

Pho-seu-phân-teu-kwhân.

'Life of Vasubandhu.'

Translated by Paramârtha, A. D. 557-569, of the K'han dynasty, A. D. 557-589. 12 leaves. Cf. Wassiljew, Buddhismus, p. 215, and elsewhere.

1464 龍樹菩薩爲禪陀迦王說
法要偈

Luñ-shu-phu-sâ-wêi-shân-tho-kiâ-wân-shwo-
fâ-yâo-kiê.

'Gāthās or verses on the importance of the law, spoken (or composed) by the Bodhisattva Nāgārjuna to (or for) King Shân-tho-kiâ (Ghātaka, of the Sadvāhana family?).'

Ārya-nāgārjuna-bodhisattva-suhrillekha.

Cf. Nos. 1440, 1441. Translated by Gunavarman, A. D. 431, of the earlier Suñ dynasty, A. D. 420-479. 12 leaves. This is an earlier translation of Nos. 1440, 1441. *K'-yuen-lu*, fasc. 10, fol. 2 b; *K'-tsin*, fasc. 41, fol. 8 b. In the *Nân-hai-ki-kwêi-kwhân* (fasc. 4, fol. 5 b), I-tsin (A. D. 671-712) says that this Suhrillekha was sent by the Bodhisattva Nāgārjuna to his old Dānapati, a great King of the South (India), who was called 娑多婆漢那 *So-to-pho-hân-nâ*, i. e. Sadvāhana, and whose proper name was 市演得迦 *Sh'-yen-tōh-kiâ*, i. e. Ghātaka (? cf. *Shân-tho-kiâ*, in the title of No. 1464). I-tsin also says that the Buddhists in the five parts of India first commit these verses to memory when they begin to study their religion.

1465 撰集三藏及雜藏傳

Kwân-tsi-sân-tsân-kiu-tsâ-tsân-kwhân.

'Record of the collection of the Tripitaka and Samyukta-pitaka.'
Cf. No. 1363.

Translated under the Eastern Tsin dynasty, A. D. 317-420; but the translator's name is lost. 15 leaves. Deest in Tibetan. *K'-yuen-lu*, fasc. 10, fol. 1 a.

1466 大阿羅漢難提蜜多羅所
說法住記

Tâ-ö-lo-hân-nân-thi-mi-to-lo-su-
shwo-fâ-ku-ki.

'Record on the duration of the law, spoken by the great Arhat Nandimitra.'

Translated by Hhüen-kwân (Hiouen-thsang), A. D. 654, of the Thán dynasty, A. D. 618-907. 8 leaves. It begins: 'As handed down by tradition, in the time when eight hundred years had elapsed since the Bhagavat entered Parinirvāna, there lived an Arhat named Nandimitra, in the capital of King Prasenagit, of the country of Simhala or Simhalaḍvīpa.' The names of sixteen great Arhats and their dwelling-places are mentioned in this work.

1467 瑜伽集要齋口施食儀
Yü-kiê-tsi-yâo-yen-kheu-sh'-shi-i.

'Ceremonial rules for giving food to the Flaming-month (Preta), in the collection of important (articles) of Yoga.'

Translated by Amoghavāgṛa, A. D. 746-771, of the Thán dynasty, A. D. 618-907. 1 fasciculus; 42 leaves. The *Buddhoshishavigaya-dhāraṇī* (Nos. 348-351, 796) is given in the Devanāgarī character with a Chinese transliteration in parallel columns. There are two appendices. The one is, 'Writing on ten sorts of departed spirits or Pretas;' and the other, *Trisaraṇa-stotra*, or Laudatory verses on taking refuge with the *Triratna*, viz. Buddha, Dharma, and Saṅgha. No. 1467 is mentioned under the heading of the Mahāyāna-sūtras of the Vaipulya class in *K'-tsin*, fasc. 15, fol. 17 a.

PART II.

CHINESE MISCELLANEOUS WORKS.

(a) 此土著述 Tshz'-thu-ku-shu, or Works of 'this country,' i. e. China.

1468

釋迦譜

Shih-kiâ-fu.

'A record or history of the Sākya (family).'

Compiled by Sañ-yiu, about A. D. 500, under the Tshi dynasty, A. D. 479-502, from various Sūtras and Vinaya works of the Mahāyāna and Hīnayāna. 10 fasciculi; 34 chapters. It consists of 112,734 Chinese characters. It begins with a genealogy of the Sākya family, and ends with a record of the state of the destruction of the law of Sākyamuni. There are given separately the lives of Sākyamuni and his parents, relations and disciples, and the records of the Vihāras and Kaityas.

The following three works were compiled by Tāo-süen, A. D. 650-667, of the Thān dynasty, A. D. 618-907:—

1469

釋迦氏譜

Shih-kiâ-sh'-fu.

'A record or history of the Sākya family.'

2 fasciculi; 5 chapters. This work is similar to No. 1468. Dated A. D. 665.

1470

釋迦方誌

Shih-kiâ-fān-k'.

'A record of the country of Sākya(muni),' i. e. India.

3 fasciculi; 8 chapters. Dated A. D. 650.

1471 集古今佛道論衡實錄

Tsi-ku-kin-fo-tāo-lun-haṅ-shih-lu.

'A collection of the authentic records of the controversies between Buddhists and Taoists in ancient and modern times (from A. D. 71 till about 620).'

4 fasciculi; 33 chapters. The first three fasciculi are dated A. D. 661, and the fourth, 664.

1472 續集古今佛道論衡

Suh-tsi-ku-kin-fo-tāo-lun-haṅ.

'A continued collection of the controversies between Buddhists and Taoists in ancient and modern times.'

Compiled by K'-shaṅ, A. D. 730, of the Thān dynasty, A. D. 618-907. 1 fasciculus; 23 leaves. This is a supplement to No. 1471. It gives an account concerning the first controversy between the two schools after Buddhism was introduced into China (A. D. 67), which controversy took place in A. D. 71. Cf. Fān-i-miñ-i-tsi, fasc. 3, fol. 2 b.

1473

經律異相

Kiñ-lüh-i-siān.

'(A collection of extracts) on different subjects from Sūtras and Vinaya works.'

Compiled by Sañ-min, Pāo-khān, and others, A. D. 516, of the Liān dynasty, A. D. 502-557, under the Imperial order. 50 fasciculi; 21 classes subdivided into 40; 639 articles. The order of the subjects treated in this work is heaven, earth, Buddha, Bodhisattvas, Srāvakas, Kakravartirāga, kings, queens, princes, Sreshthins or rich merchants, Upāsakas, Upāsikās, Tirthikas and Rishis, Brahma-kārin, Brāhmanas, Grihapatis, merchants, common men and women, gods and demons, beasts, birds, insects, and hells.

1474

諸經要集

Ku-kiñ-yāo-tsi.

'A collection of (extracts on) important (doctrinal questions) from various Sūtras.'

Compiled by Tāo-shi, A. D. 656-660, of the Thān dynasty, A. D. 618-907. 30 fasciculi; 30 chapters; 1000 articles.

1475

陀羅尼雜集

Tho-lo-ni-tsā-tsi.

'A mixed collection of Dhāraṇīs.'

This work is mentioned in a catalogue compiled under the Liān dynasty, A. D. 502-557; but the collector's name is unknown. 10 fasciculi; 185 Dhāraṇīs.

1476 出三藏記集

K'zu-sân-tsân-ki-tsi.

'A collection of the records of translations of the Tripitaka.'

Compiled by Sui-yiu, about A. D. 520, of the Liân dynasty, A. D. 502-557. 17 fasciculi. This is a catalogue of the Tripitaka translated into Chinese from A. D. 67 till about A. D. 520. There are several interesting records added to the catalogue.

1477 顯密圓通成佛心要集

Hhien-mi-yuen-thun-khan-fo-sin-yao-tsi.

'A collection of important (accounts concerning) the thought of becoming Buddha, perfect in both hidden and apparent (doctrines?).'

Compiled by T'ao-khan, of the later Sui dynasty, A. D. 960-1127. 2 fasciculi.

1478 密咒圓因往生集

Mi-kheu-yuen-yin-wân-shan-tsi.

'A collection of (33) Mantras (to be recited?) for the perfect cause of going to be born (in Buddha's country).'

Collected by K'-kwân and Hwui-kan, and translated by Vagaraketu (?), of the later (or Northern) or Southern Sui dynasty, A. D. 960-1127, or 1127-1280. There is a preface dated A. D. 1200, under the great Hhiâ, i. e. a contemporaneous dynasty with the Sui. 1 fasciculus; 26 leaves.

1479 弘明集

Huân-miñ-tsi.

'A collection of (miscellaneous writings on) propagation and illustration (of the teaching of Buddha).'

Collected by Sui-yiu, about A. D. 520, of the Liân dynasty, A. D. 502-557. 14 fasciculi.

1480 集沙門不應拜俗等事

Tsi-shâ-man-pu-yin-pâi-su-tân-sh'.

'A collection of (miscellaneous writings for asserting) that Srâmanas ought not to bow before laymen.'

Compiled by Yen-tshun, A. D. 662, of the Thán dynasty, A. D. 618-907. 6 fasciculi; 6 chapters.

1481 廣弘明集

Kwân-huân-miñ-tsi.

'An enlarged collection of (miscellaneous writings on) propagation and illustration (of the teaching of Buddha).'

Collected by T'ao-süen, A. D. 650-667, of the Thán dynasty, A. D. 618-907. 40 fasciculi. This work is similar to No. 1479.

1482 法苑珠林

Fâ-wân-shu-lin.

'Pearl-grove of the garden of the law.'

Compiled by T'ao-shi, A. D. 668, of the Thán dynasty, A. D. 618-907. 100 fasciculi; 100 chapters, subdivided into many parts. This is a large Encyclopædia, containing extracts from the Tripitaka.

The following two works were compiled by T'ao-süen, A. D. 664, of the Thán dynasty, A. D. 618-907:—

1483 大唐內典錄

Tâ-thân-nêi-tien-lu.

'A catalogue of the Buddhist books, (compiled) under the great Thán dynasty, A. D. 618-907.

16 fasciculi. It contains all the titles of the Tripitaka translated into Chinese, from A. D. 67 till about 664, whether in existence or lost, and those of the works of Chinese Buddhists, together with short biographical accounts of the translators and authors. No. 1483 is generally called Nêi-tien-lu.

1484 集神州塔寺三寶感通錄

Tsi-shan-keu-thâ-sz'-sân-pâo-kân-thun-lu.

'A collection of accounts concerning the influential power of the three precious things or Triratna (Buddha, Dharma, and Saṅgha) in the pagodas and monasteries in the "spiritual" country,' i. e. China.

4 fasciculi.

The following two works were compiled by K'-shan, A. D. 730, of the Thán dynasty, A. D. 618-907:—

1485 開元釋教錄

Khâi-yuen-shih-kiâo-lu.

'A catalogue of (the books on) the teaching of Sâkyamuni, (compiled) in the Khâi-yuen period, A. D. 713-741.'

30 fasciculi. In A. D. 730 there were in existence 1142 works in 5048 fasciculi; translated into Chinese, from A. D. 67 till 730. No. 1485 is generally called Khâi-yuen-lu. This work is similar to but fuller than No. 1483.

1486 開元釋教錄略出

Khâi-yuen-shih-kiâo-lu-lüeh-khu.

'An abridged reproduction' of the preceding catalogue.

5 fasciculi. This is the last part of No. 1485. In this catalogue the order of all the works then admitted into the Canon is marked with the characters of the 千字文 Tshien-tsz'-wan, or Thousand-character-classic.

1487 古今譯經圖紀

Ku-kin-i-kin-thu-ki.

'A record of the picture (of the events) of ancient and modern translations of the Sūtras (etc.).'

Compiled by Tsiñ-mái, about A. D. 664, of the Thán dynasty, A. D. 618-907. 4 fasciculi. It contains all the titles of translations from the venerable Kâsyapa Mâtanga, A. D. 67, to Hhüen-kwân (Hiouen-thsang), A. D. 645-664, together with short biographical notes. This work is said to have written on the figures of those translators, drawn on the wall of the 'translation hall' in the Tâ-tshz'-an-sz' monastery, in which Hiouen-thsang lived. See Khâi-yuen-lu, fasc. 8 b, fol. 19 a.

1488 續古今譯經圖紀

Suh-ku-kin-i-kin-thu-ki.

'A continuation' of the preceding catalogue.

Compiled by K'-shan, A. D. 730, of the Thán dynasty, A. D. 618-907. 1 fasciculus; 22 leaves.

1489 宗鏡錄

Tsuñ-kin-lu.

'Records as the mirror of the (Dhyâna) school.'

Compiled by Yen-sheu, of the later (or Northern) or Southern Suñ dynasty, A. D. 960-1127, or 1127-1280. 100 fasciculi; 3 parts. This is a metaphysical work of the Shân or Dhyâna school, founded by Bodhi-dharma, the twenty-eighth Indian patriarch, who arrived in China in A. D. 520.

1490 高僧傳

Kâo-sañ-kwhân.

'Memoirs of eminent priests.'

Compiled by Hwui-kiâo, A. D. 519, of the Liân dynasty, A. D. 502-557. 14 fasciculi; 10 classes. 257 men are mentioned separately, while 239 are added in course of narration. They were either Indian or Chinese, and not only priests but also laymen, who lived in China some time between A. D. 67 and 519.

The following two works were compiled by I-tsiñ, while staying in the South Sea country of Shi-li-fo-shi (?), and sent to China in A. D. 692, under the Thán dynasty, A. D. 618-907:—

1491 大唐西域求法高僧傳

Tâ-thân-si-yü-kiu-fâ-kâo-sañ-kwhân.

'Memoirs of eminent priests under the great Thán dynasty, A. D. 618-907, who visited the Western region or India and its neighbouring countries, to search for the law.'

2 fasciculi. There are mentioned fifty-six priests who went from China to India and its neighbouring countries during the seventh century A. D.; and four others, who were companions of I-tsiñ on his second voyage to the South Sea country of Shi-li-fo-shi, and studied there. An extract from No. 1491 has been published by Mr. Beal in Journal of the Royal Asiatic Society, 1881, pp. 558-572.

1492 南海寄歸內法傳

Nân-hâi-ki-kwêi-nêi-fâ-kwhân.

'Records of the "inner law" or religion, sent from the South Sea country through one who returns (to China).'

4 fasciculi; 40 chapters. This is a work on the Vinaya. I-tsiñ depends on the Vinaya-pitaka of the Mûlasarvâstivâda-nikâya, and describes the actual practice of the priests in India and the South Sea countries. It is the practice which he has witnessed himself. At the same time, he refutes the former Chinese misinterpretations. He does not give any account concerning the Buddhists of Ceylon, except one passage (fasc. 1, fol. 3 b, col. 5), where he says that 'those of the Simhala island all belong to the Sthavira school, and those of the Mahâsaṅgha (or -saṅghika) school are expelled (or not found there?).' The term South Sea is used in this work to denote the China Sea, though it may include the Indian Ocean also.

1493 續高僧傳

Suh-kâo-sañ-kwhân.

'A continuation of the memoirs of eminent priests,' or a continuation of No. 1490.

Compiled by Tâo-süen, about A. D. 645-667, of the Thán dynasty, A. D. 618-907. 40 fasciculi; 10 classes. 331 persons are mentioned separately, while 160 are added in course of narration. They lived in China some time between A. D. 519 and 645.

1494 大慈恩寺三藏法師傳

Tâ-tshz'-an-sz'-sân-tsân-fâ-sh'-kwhân.

'Life of the teacher of the law of Tripitaka, (who lived) in the Tâ-tshz'-an (great-compassionate-favour) monastery,' i. e. Hhüen-kwân (Hiouen-thsang).

Compiled by Hwui-li, and annotated by Yen-tshuñ, A. D. 665, of the Thán dynasty, A. D. 618-907. 10 fasciculi. According to Khâi-yuen-lu (fasc. 9, fol. 7 a), Hui-li left his work unfinished at his death, and Yen-tshuñ made it complete. This teacher (H. T.) spent seventeen years on his journey from China to India, A. D. 629-645, and died in 664. This work has been translated into French by Julien, with the title of Voyages des Pèlerins Bouddhistes, vol. i. For this

French translation, see Professor Max Müller's Buddhist Pilgrims, in his Selected Essays, vol. ii, pp. 234-279.

1495 宋高僧傳

Suñ-kão-saň-kwhân.

'Memoirs of eminent priests, (compiled) under the later (or Northern) Suñ dynasty, A. D. 960-1127,' or a continuation of No. 1493.

Compiled by Tsan-niň, A. D. 988, of the later Suñ dynasty, A. D. 960-1127. 30 fasciculi; 10 classes. 533 priests are mentioned separately, while thirty are added in course of narration. They lived in China some time between A. D. 645-988.

1496 法顯傳

Fâ-hhien-kwhân.

'Record (on the journey) of Fâ-hhien (Fâ-hian).'

Compiled by Fâ-hhien, A. D. 414, of the Eastern Tsin dynasty, A. D. 317-420, after he returned from India to China. He left China in A. D. 399, and spent fifteen years on his journey, A. D. 399-413. 1 fasciculus; 36 leaves. This work is otherwise called Fo-kwo-ki, or Record of Buddha's Country. It has been translated into French by A. Rémusat, and into English by Rev. S. Beal.

1497 比丘尼傳

Pi-khiu-ni-kwhân.

'Memoirs of (celebrated) Bhikshunis.'

Compiled by Pão-khân, about A. D. 526, of the Liân dynasty, A. D. 502-557. 4 fasciculi. 65 Chinese Bhikshunis are mentioned, who lived some time between A. D. 326-526.

1498 十門辯惑論

Shi-man-pien-hwo-lun.

'A treatise on explanation of (another's) doubts, in ten divisions.'

Composed by Fu-li, A. D. 681, of the Thân dynasty, A. D. 618-907. 2 fasciculi. This is an answer to a work entitled 釋典稽疑 Shih-tien-ki-i, or 'a consideration on doubts in the Buddhist books,' by Khüen Wu-rh, an official attached to the Prince Imperial.

1499 甄正論

Kan-kaň-lun.

'A treatise or dialogue between Kan-kaň, or one who "distinguishes what is right" from false (and Tãi-su, or one who "is attached to the common or popular views").'

Composed by Hhüen-i, of the Thân dynasty, A. D. 618-907. 3 fasciculi. This work confutes several

false Sûtras and names, such as Lin-pão-kin, or 'Sûtra of a marvellous gem,' and Thien-tsun, or 'heavenly-honour,' which latter had been probably used for an epitaph of Buddha.

The following two works were composed by Fâ-lin, A. D. 624-640, of the Thân dynasty, A. D. 618-907:—

1500 破邪論

Po-siê-lun.

'A treatise on the confutation of heresy.'

2 fasciculi. This work confutes the sceptical opinions of Fu Yi, a contemporary of the author. Fu Yi was 'an imperial historiographer under Thân Kão-tsu (the first sovereign of the Thân dynasty, reigned A. D. 618-626), and one of the most determined adversaries of the doctrines of Buddhism.' See Mayers' Chinese Reader's Manual, p. 44, No. 145.

1501 辯正論

Pien-kaň-lun.

'A treatise on the explanation of the truth.'

9 fasciculi; 12 chapters. This work chiefly confutes the opinions of the Taoists. A preface and commentary are added by Kšan Tsz'-liân, of the Thân dynasty, A. D. 618-907.

1502 護法論

Hu-fâ-lun.

'A treatise on the preservation or protection of the Law.'

Composed by Kšan Shân-yin, about A. D. 1170, who was the prime minister under the Southern Suñ dynasty, A. D. 1127-1280. 1 fasciculus, consisting of 12,345 Chinese characters. This work confutes the sceptical opinions of Eu-yân Siu, who died in A. D. 1072. For this latter celebrated statesman and scholar, see Mayers' Chinese Reader's Manual, p. 165, No. 529.

1503 大唐西域記

Tâ-tân-si-yü-ki.

'Records of the Western regions (made) under the great Thân dynasty, A. D. 618-907.'

Compiled by Hhüen-kwân (Hiouen-thsang), together with his assistant Pien-ki, A. D. 646, of the Thân dynasty, A. D. 618-907. 12 fasciculi. In this work, both the characters and usages of the people, and the sacred places of Buddhism, of 138 states in India and its neighbourhood are mentioned; most of which the author visited himself on his journey in A. D. 629-645. The country of Magadha is most minutely described

in fasciculi 8 and 9. This work has been translated into French by Julien, with the title of *Voyages des Pèlerins Bouddhistes*, vols. ii and iii. It is to be compared with No. 1494, and its French translation by the same scholar. See Professor Max Müller's *Buddhist Pilgrims*, in his *Selected Essays*, vol. ii, pp. 234-279; also Cunningham's *Ancient Geography of India*.

1504 歷代三寶紀
Li-tai-sân-pào-ki.

'Record concerning the three precious things (Triratna, viz. Buddha, Dharma, and Saṅgha) under successive dynasties.'

Compiled by Fê Khân-fân, A.D. 597, of the Sui dynasty, A.D. 587-618. 15 fasciculi. The first three fasc. contain a general history of Buddhism, from the birth of Buddha down to the time of the compilation of this work. The next eleven fasc. form a catalogue of the Tripitaka translated into Chinese from A.D. 67 till 587. The fifteenth fasc. is an index or a minute list of the contents of this work, No. 1504.

1505 集諸經禮懺悔文
Tsi-ku-kin-li-khân-hwui-wan.

'A collection of writings on worship and confession from several Sūtras.'

Collected by K'-shan, A.D. 730, of the T'ang dynasty, A.D. 618-907. 4 fasciculi.

The following three works were compiled by I-tsiin, who died in A.D. 713, of the T'ang dynasty, A.D. 618-907:—

1506 說罪要行法
Shwo-tsui-yào-hhiñ-fâ.

'Rules for the important practice of confessing crimes or faults.'
5 leaves.

1507 受用三水要行法
Sheu-yuñ-sân-shui-yào-hhiñ-fâ.

'Rules for an important practice of the use of three kinds of water.'

4 leaves. The three kinds of water are (1) pure water for a fixed time, (2) that for an unfixed time—both for drink—and (3) water for washing hands, etc. Cf. the sixth chapter of No. 1492 by the same author, where however the chapter is entitled *Shui-yiu-rh-piñ*, or 'two (different) vessels to be used for water.'

1508 護命放生軌儀法
Hu-miñ-fân-shan-kwêi-i-fâ.

'Rules for letting living things go for their lives' preservation sake.'
3 leaves.

1509 慈悲道場懺法
Tsz'-pêi-tào-khân-khân-fâ.

'Rules for confession in the religious place of the merciful and compassionate one, or in the temple of Buddha.'

No author's name given. 10 fasciculi; 40 chapters. According to the statement of the preface, dated A.D. 1267, this work was first compiled by a prince named Sião Tsz'-liân, in the Yüñ-piñ period, A.D. 483-493, of the T'ang dynasty, A.D. 479-502, when it was in 20 fasciculi, 30 chapters. Afterwards it was revised by an eminent priest in the Thien-kien period, A.D. 502-519, of the Lián dynasty, A.D. 502-557. But in No. 1493 it is stated that there was a writing on confession by Wu-ti, the first sovereign of the latter dynasty. Then a priest named Kan-kwân or Hwui-shih enlarged it and called it by the present title.

1510 法華三昧懺儀
Fâ-hwâ-sân-mêi-khân-i.

'Ceremonial rules for confession and Samādhi or meditation on (the merit of) the Saddharmapundarika-sūtra, No. 134.'

Compiled by K'-i, who died A.D. 597, under the Sui dynasty, A.D. 589-618. 1 fasciculus; 5 chapters. The author lived on the Thien-thái hill (in modern Che-kiang), where he founded his new school; so that he is generally known by the title Thien-thái-tá-sh', or 'the great teacher of the Thien-thái hill.' His posthumous title is K'-kô-tá-sh', or 'the great teacher who was wise.' See No. 1522. His school is still called Thien-thái-tsuñ (Ten-dai-shu, in Japan).

1511 法華三昧行事運想補助儀
Fâ-hwâ-sân-mêi-hhiñ-sh'-yun-siñ-pu-ku-i.

'Additional ceremonial rules for one who conveys his concept (towards the object worshipped?) while in the practice of the Saddharmapundarika-samādhi (as taught in No. 1510).'

Compiled by Tsân-zân, of the Thien-thái school, who died A.D. 782, of the T'ang dynasty, A.D. 618-907. 4 leaves.

The following four works were compiled by Tsun-shih, of the Thien-thái school, about A.D. 1000, of the later Sui dynasty, A.D. 960-1127:—

1512 金光明懺法補助儀

Kin-kwân-miñ-khân-fâ-pu-ku-i.

'Additional rules for confession (and recital of) the Suvarnaprabhâsa-sûtra, No. 127.'

1 fasciculus; 6 chapters.

1513 往生淨土懺願儀

Wân-shan-tsin-thu-khân-yuen-i.

'Ceremonial rules for confession and prayer for going to be born in the Pure Land or Sukhâvatî.'

16 leaves.

1514 往生淨土決疑行願二門

Wân-shan-tsin-thu-kiê-i-hhiñ-yuen-'rh-man.

'(A treatise on) two subjects for going to be born in the Pure Land or Sukhâvatî, namely, determination of doubts and practice of prayer.'

12 leaves.

1515 請觀世音菩薩消伏毒害
陀羅尼三昧儀

Tshin-kwân-shi-yin-phu-sâ-siâo-fu-tu-hâi-tho-lo-ni-sân-mêi-i.

'Ceremonial rules for the Samâdhi or meditation on (the merit of) the Dhâraṇî asking the Bodhisattva Avalokitesvara for making poisonous injuries perish, No. 326.'

19 leaves.

The following three works were compiled by K'-li, of the Thien-thâi school, of the later Suñ dynasty, A. D. 960-1127:—

1516 金光明最勝懺儀

Kin-kwân-miñ-tsui-shan-khân-i.

'Ceremonial rules for confession (and recital of) the Suvarnaprabhâsottama-(râga)-sûtra, No. 126 (or No. 127, cf. No. 1512).'

8 leaves.

1517 千手眼大悲心咒行法

Tshien-sheu-yen-tâ-pêi-sin-kheu-hhiñ-fâ.

'Rules for the practice or recital of the Dhâraṇî of the heart of the great compassionate one who is possessed of a thousand arms and eyes, i. e. Avalokitesvara, No. 320.'

20 leaves.

1518 禮法華經儀式

Li-fâ-hwâ-kin-i-shih.

'Ceremonial rules for worshipping the Saddharmapundarîka-sûtra, No. 134.'

2 leaves.

1519 熾盛光道場念誦儀

Kh'-shan-kwân-tâo-kân-nien-suñ-i.

'Ceremonial rules for the recital of (a Dhâraṇî entitled) Kh'-shan-kwân, etc., No. 1010, in the religious place or temple.'

Compiled by Tsun-shih, of the Thien-thâi school, about A. D. 1000, of the later Suñ dynasty, A. D. 960-1127. 17 leaves.

The following two are the works of Zân-yo, of the Thien-thâi school, of the later Suñ dynasty, A. D. 960-1127:—

1520 釋迦如來涅槃禮讚文

Shih-kiâ-zu-lâi-niê-phân-li-tsân-wan.

'Laudatory composition for the worship on (the anniversary of) the Tathâgata Sâkyamuni's entrance into Nirvâna.'

8 leaves.

1521 觀自在菩薩如意輪咒課法

Kwân-tsz'-tsâi-phu-sâ-zu-i-lun-kheu-khō-fâ.

'Rules for the recital of the Avalokitesvara-bodhisattva-(padma)-kintâmani-dhâraṇî, No. 324.'

8 leaves.

1522 天台智者大師齋忌禮讚文

Thien-thâi-k'-kō-tâ-sh'-kâi-ki-li-tsân-wan.

'Laudatory composition (for the worship) on the anniversary of the death of K'-kō-tâ-sh', or "the great teacher who was wise" (K'-i), of the Thien-thâi (hill or school).' Cf. No. 1510.

Composed by Tsun-shih, of the Thien-thâi school, about A. D. 1000, of the later Suñ dynasty, A. D. 960-1127. 8 leaves.

1523 慈悲水懺法

Tshz'-pêi-shui-khân-fâ.

'Rules for the confession of water of mercy and compassion.'

Compiled by K'-hhüen, who died in A. D. 881, of the Thien dynasty, A. D. 618-907. 3 fasciculi. The author is said to have met with the Ârya Kanaka, and they both purified their cmmity with the so-called water of Samâdhi or meditation. Then K'-hhüen composed a confessional writing, and explained the meaning of the Law. This singular account is given in the preface by the Emperor K'han-tsu, of the Miñ dynasty, dated A. D. 1416.

1524 景德傳燈錄

Kin-tōh-kwhân-tân-lu.

'Records of the transmission of the lamp (of the Law) up to the Kin-tōh period, A. D. 1004-1007, under the later Suñ dynasty.'

Compiled by Tào-yuen, of the Shân or Dhyâna school, of the later Suñ dynasty, A. D. 960-1127. 30 fasciculi. This is a history of the Indian and Chinese patriarchs of the Dhyâna school, which school was established in China by Bodhidharma, who arrived in that country from India in A. D. 520. In the first 26 fasciculi, 1712 persons are mentioned; and in the remaining fasciculi, accounts of twenty-two eminent priests and their verses and compositions are collected. See *K'-tsiñ*, fasc. 42, fol. 10 b seq. But in a preface to No. 1524, a less number of these patriarchs is given, viz. 1701, which number is said to include that of the seven Buddhas, mentioned at the beginning of this work. The statement of this preface seems to be incorrect. No. 1524 was presented to the Emperor Kan-tsuñ, by the author, in A. D. 1006. See *Thun-ki*, fasc. 44, fol. 4 a.

1525 六祖大師法寶壇經

Liu-tsu-tâ-sh'-fâ-pâo-thân-kin.

'Sûtra (spoken) on the high seat of the gem of the Law (or Dharmaratna) by Liu-tsu-tâ-sh', or 'the great teacher who was the sixth patriarch (from Bodhidharma, viz. Hwui-nañ).'

Compiled by his disciple Tsuñ-pâo, of the Shân or Dhyâna school, of the Thâin dynasty, A. D. 618-907. 1 fasciculus. This is a sacred book among the Southern Dhyâna school, i.e. the followers of this patriarch. Hwui-nañ was born in A. D. 638, and succeeded his teacher Huñ-zân, the fifth patriarch, in patriarchate in 661, and died in 713. See the addendum by his disciple Fâ-hâi. Cf. Mayers' Chinese Reader's Manual, p. 137, No. 428. The succession of this patriarch makes a great epoch in the history of the Dhyâna school, as this school was then subdivided into two, namely, Southern and Northern, under Hwui-nañ and his rival priest Shan-siu, who both established themselves in their respective parts in China. Cf. Edkins' Chinese Buddhism, p. 160 seq.

1526 宗門統要續集

Tsuñ-man-thuñ-yâo-suh-tsi.

'A continuation of the collection of important (accounts concerning) the lineage of the doctrinal school.'

Collected originally by Tsuñ-yuñ, about A. D. 1133, of the Southern Suñ dynasty, A. D. 1127-1280; and continued or added by Tshiñ-meu, about A. D. 1320, of the Yuen dynasty, A. D. 1280-1368. 21 fasciculi. This is a history of the patriarchs and other eminent priests of the Shân or Dhyâna school.

1527 明覺禪師語錄

Miñ-kiào-shân-sh'-yü-lu.

'Records of the sayings of the Dhyâna teacher Miñ-kiào ("clear understanding").'

Compiled by his disciples Wêi-kâi, Yun-khañ, Yuen-yiñ, Wan-kañ, Kan, and others, of the Shân or Dhyâna school, of the later Suñ dynasty, A. D. 960-1127. 6 fasciculi. Miñ-kiào in the title is the posthumous name of Phu-kào, given by the Emperor Kan-tsuñ, in A. D. 1012. See *Thun-ki*, fasc. 44, fol. 11 a.

The following three are the works of *Khi-suñ*, of the Shân or Dhyâna school, of the later Suñ dynasty, A. D. 960-1127:—

1528 傳法正宗論

Kwhân-fâ-kañ-tsuñ-lun.

'A treatise on the right school of transmitting the Law.'

2 fasciculi. The author asserts that Bodhidharma was a patriarch of the orthodox school; and confutes a remark on this subject, by Shan-ki, a Srâmana of the Thâin dynasty, A. D. 618-907, as well as an Indian work, *Fu-fâ-tsân-yin-yuen-kin*, or History of the Indian Patriarchs, No. 1340, in which work Bodhidharma is not mentioned.

1529 傳法正宗記

Kwhân-fâ-kañ-tsuñ-ki.

'Records of the right school of transmitting the Law.'

10 fasciculi. This is a history of the patriarchs and eminent priests of the Shân or Dhyâna school.

1530 輔教編

Fu-kiào-pien.

'A collection (of miscellaneous compositions) on the preservation of the teaching (of Buddha).'

3 fasciculi. The author *Khi-suñ* was very famous by his literary talents, and it is stated in *Thun-ki* (fasc. 45, fol. 18 a) that some celebrated literati of his time, such as Eu-yân Siu and others, admired him very much when they saw the above three works. The Emperor Zan-tsuñ (A. D. 1023-1063) was the first admirer of *Khi-suñ*, when the former read the following sentence in a composition of the latter: 爲法不爲身 *wêi-fâ-pu-wêi-shan*, or '(I do my best) for the sake of the Law, but not for my own sake.' The Emperor at once ordered to admit the works of *Khi-suñ* into the Canon, and gave the author the honourable title *Miñ-kiào-tâ-sh'*, or 'the great teacher who illustrates the teaching (of Buddha).' This event took place in A. D. 1062.

1531 圓悟佛果禪師語錄

Yuen-yü-fo-khō-shān-sh'-yü-lu.

'Records of the sayings of the Dhyāna teacher Yuen-yü-fo-khō ("he who fully understood the fruit of Buddha").'

Compiled by his disciples Shāo-luñ and others, about A. D. 1133, of the Southern Sui dynasty, A. D. 1127-1280. 17 fasciculi.

1532 大慧普覺禪師語錄

Tā-hwui-phu-kiāo-shān-sh'-yü-lu.

'Records of the sayings of the Dhyāna teacher Tā-hwui-phu-kiāo ("great-wisdom-full-understanding").'

Compiled by his disciple Yun-wan, in the Kien-tāo period, A. D. 1165-1173, of the Southern Sui dynasty, A. D. 1127-1280. 12 fasciculi. Besides this there are three other works relating to the same teacher, which works are however not mentioned separately in the original catalogue of the present collection of the Chinese Tripitaka (Tā-min-sān-tsān-shān-kiāo-mu-lu, fasc. 4, fol. 16 a). But in the same catalogue, No. 1532 is said to be in 30 fasciculi, so as to include as it were the three other works. They are—

(a) 大慧覺禪師普說

Tā-hwui-kiāo-shān-sh'-phu-shwo.

'General speech of the Dhyāna teacher Tā-hwui (-phu)-kiāo.'

Recorded by his disciples Hwui-zan and Yun-wan, in A. D. 1190. 5 fasciculi.

(b) 大慧法語

Tā-hwui-fā-yü.

'Religious conversation of Tā-hwui.'

Recorded by his disciple Tāo-sien. 3 fasciculi.

(c) 大慧書問

Tā-hwui-shu-wan.

'Inquiring letters of Tā-hwui.'

Collected by his disciple Hwui-zan. 1 fasciculus. The latter two works were afterwards re-collected by Hwān Wan-khān.

1533 天目中峰和尚廣錄

Thien-mu-kuñ-fān-hō-shān-kwān-lu.

'Large records of (the sayings of) the Upādhyāya or teacher Kuñ-fān ("middle peak"), of the Thien-mu hill (in modern Chekiang).'

Compiled by his disciple Tshz'-tsi, of the Shān or Dhyāna school, in the K'-k' period, A. D. 1321-1323, of the Yuen dynasty, A. D. 1280-1368. 30 fasciculi.

1534 妙法蓮華經立義

Miāo-fā-lien-hwā-kiñ-hhüen-i.

'A hidden meaning of (or introduction to) the Saddharmapundarika-sūtra, No. 134.'

Spoken by K'-kō-tā-sh' (K'-i), of the Thien-thái hill or school, of the Sui dynasty, A. D. 589-618; and recorded by his disciple Kwān-tiñ, who died in A. D. 632, under the Thān dynasty, A. D. 618-907. 20 fasciculi.

1535 法華立義釋籤

Fā-hwā-hhüen-i-shih-tshien.

A commentary on the preceding work.

Compiled by Tsān-zān, of the Thien-thái school, who died in A. D. 782, of the Thān dynasty, A. D. 618-907. 20 fasciculi.

1536 妙法蓮華經文句

Miāo-fā-lien-hwā-kiñ-wan-kü.

'(An explanation of) the words and sentences of the Saddharmapundarika-sūtra, No. 134.'

Spoken by K'-kō-tā-sh' (K'-i), of the Thien-thái hill or school, of the Sui dynasty, A. D. 589-618; and recorded by his disciple Kwān-tiñ. 20 fasciculi. The recorder says in his introduction that he heard this explanation or lecture at Kin-liān (Nanking) in his twenty-seventh year of age, and afterwards revised his record at Tân-khiu ('red hill') in his sixty-ninth year.

1537 法華文句記

Fā-hwā-wan-kü-ki.

A commentary on the preceding work.

Compiled by Tsān-zān, of the Thien-thái school, of the Thān dynasty, A. D. 618-907. 30 fasciculi.

1538 摩訶止觀

Mo-hō-ki-kwān.

'Mahā-samatha-vipasyanā (?)' or 'Great cessation and seeing clearly, or meditation and knowledge.'

Spoken by K'-kō-tā-sh' (K'-i), of the Thien-thái hill or school, in A. D. 594, under the Sui dynasty, A. D. 589-618; and recorded by his disciple Kwān-tiñ. 20 fasciculi; 10 divisions. This work is said to contain the doctrine of K'-i's own understanding; so that it is essential in the teaching of the Thien-thái school. The two Chinese characters ki-kwān in the title are generally understood to be a translation of two technical words, namely, Samatha and Vipasyanā, or Samatha and Vipassana. See Childers' Pāli Dictionary, pp. 429 b, 580 a. Cf. Min-i-tsi, fasc. 10, fol. 19 b seq.

But in No. 1538, the meditation and knowledge are repeatedly explained as those of the Mahâyâna. For this reason Mahâ (mo-hô) in the title may stand for the Mahâyâna (cf. No. 1542), or at least in the sense of not only 'great' but also 'excellent' or superior to those of the Hinayâna. For it is a very popular interpretation among the Chinese Buddhist literature, that the Sanskrit word Mahâ equals in meaning three Chinese words, namely, 大 *tâ*, great, 多 *to*, many or much, and 勝 *shan*, excellent. This interpretation is given in Kumâragîva's translation of the Mahâpragñâpâramitâ-sûtra-sâstra, i. e. the Tâ-k'-tu-lun, No. 1169. It is quoted under the term Mahâyâna, in Min-i-tsi, fasc. 12, fol. 12 b. But it may equally be said that Mahâ in the title is used for the purpose of distinguishing this large work from No. 1540, which see.

Nos. 1534, 1536, and 1538 are so important works of the Thien-thâi school, that they are generally called Thien-thâi-sân-tâ-pu, or the 'three great works of the Thien-thâi.'

1539 止觀輔行傳弘訣

Ki-kwân-fu-hhiñ-kwhân-huñ-kiê.

A commentary on the preceding work.

Compiled by Tsân-zân, of the Thien-thâi school, of the Thán dynasty, A. D. 618-907. 40 fasciculi.

1540 修習止觀坐禪法要

Siu-si-ki-kwân-tso-shân-fâ-yâo.

'An importance of the law of sitting in Dhyâna or the practice of meditation and knowledge.'

Composed by K'-i, of the Thien-thâi hill or school, of the Sui dynasty, A. D. 589-618. 2 fasciculi; 10 chapters. This work is otherwise called Thun-man-ki-kwân, or a book on meditation and knowledge for the use of an untaught youth; and also Sião-ki-kwân, or a little or short book on meditation and knowledge. The first four chapters or sections have been translated by Mr. Beal, in his *Catena*, pp. 251-273.

1541 止觀義例

Ki-kwân-i-lêi.

A short commentary on the Mo-hô-ki-kwân, No. 1538.

Compiled by Tsân-zân, of the Thien-thâi school, of the Thán dynasty, A. D. 618-907. 2 fasciculi.

The following two works were composed by Hwui-sz', who died in A. D. 577, of the K'han dynasty, A. D. 557-589:—

1542 大乘止觀法門

Tâ-shan-ki-kwân-fâ-man.

'Mahâyâna-samatha-vipasyanâ-dharmaparyâya,' or 'the doctrine of meditation and knowledge of the Mahâyâna.'

4 fasciculi.

1543 諸法無諍三昧法門

Ku-fâ-wu-kan-sân-mêi-fâ-man.

'Sarvadharmâranasamâdhi-dharmaparyâya,' or 'the doctrine of meditation on the absence of dispute concerning all the states of existence.'

2 fasciculi. The author Hwui-sz' was the disciple of Hwui-wan, and the teacher of K'-i, the founder of the Thien-thâi school. Hwui-wan first taught the doctrine of this school, depending on the Saddharmapundarika-sûtra, No. 134.

The following two works were compiled by Kwân-tiñ, of the Thien-thâi school, of the Thán dynasty, A. D. 618-907:—

1544 大般涅槃經玄義

Tâ-pân-niê-phân-kin-hhüen-i.

'A hidden meaning of (or introduction to) the Mahâparinirvâna-sûtra, Nos. 113, 114.'

2 fasciculi.

1545 大般涅槃經疏

Tâ-pân-niê-phân-kin-shu.

'A commentary on the Mahâparinirvâna-sûtra, Nos. 113, 114.'

Revised by Tsân-zân, of the Thien-thâi school, of the Thán dynasty, A. D. 618-907. 33 fasciculi.

1546 涅槃經玄義發源機要

Niê-phân-kin-hhüen-i-fâ-yuen-ki-yâo.

A commentary on the Niê-phân-kin-hhüen-i, No. 1544.

Compiled by K'-yuen, A. D. 1014, of the later Sui dynasty, A. D. 960-1127. 4 fasciculi. The last four characters in the title, being a special name for this commentary, may be translated into 'a secret importance for discovering the origin or truth(?)'.

1547 法華經安樂行義

Fâ-hwâ-kin-ân-lô-hhiñ-i.

'(An explanation of) the meaning of the fourteenth (or thirteenth) chapter on the Sukhavihâra or "happy-walking" of the Saddharmapundarika-sûtra, No. 134.' For the order of the chapter, see column 46 above.

Compiled by Hwui-sz', of the K'han dynasty, A. D. 557-589. 1 fasciculus.

1548 金光明經玄義

Kin-kwân-miñ-kin-hhüen-i.

'A hidden meaning of (or introduction to) the Suvarṇaprabhāsa-sūtra, No. 127.'

Spoken by K'-kō-tā-sh' (K'-i), of the Thien-thái hill or school, of the Sui dynasty, A. D. 589-618; and recorded by his disciple Kwân-tiñ. 2 fasciculi.

1549 金光明經玄義拾遺記

Kin-kwân-miñ-kin-hhüen-i-shi-i-ki.

A commentary on the preceding work.

Compiled by K'-li, of the Thien-thái school, of the later Suñ dynasty, A. D. 960-1127. 6 fasciculi. The last three characters in the title, being a special name for this work, may be translated into 'record of picking up what has been left unrecorded.'

1550 金剛般若經疏

Kin-kân-pân-zo-kin-shu.

'A commentary on the Vajrakṛhedikā-pragñāpāramitā-sūtra, No. 10.'

Spoken by K'-kō-tā-sh' (K'-i), of the Thien-thái hill or school, of the Sui dynasty, A. D. 589-618; and recorded by his disciple Kwân-tiñ. 1 fasciculus.

1551 天台四教儀

Thien-thái-sz'-kião-i.

'(A treatise on) four divisions of (Buddha's) teaching according to the Thien-thái school.'

Composed by Ti-kwân, a learned Korean priest of the Thien-thái school, under the later Suñ dynasty, A. D. 960-1127. 1 fasciculus. This work depends on No. 1568. The four divisions are technically called 藏通別圓 tsân, thuñ, pieh, yuen. Edkins translates these into 'collection, progress, distinction, and completion.' See his Chinese Buddhism, p. 182.

1552 金光明經文句

Kin-kwân-miñ-kin-wan-kü.

'(An explanation of) the words and sentences of the Suvarṇaprabhāsa-sūtra, No. 127.'

Spoken by K'-kō-tā-sh' (K'-i), of the Thien-thái hill or school, of the Sui dynasty, A. D. 589-618. 6 fasciculi.

1553 金光明經文句記

Kin-kwân-miñ-kin-wan-kü-ki.

A commentary on the preceding work.

Compiled by K'-li, of the Thien-thái school, of the later Suñ dynasty, A. D. 960-1127. 12 fasciculi.

The following two works were spoken by K'-kō-tā-sh' (K'-i), of the Thien-thái hill or school, of the Sui dynasty, A. D. 589-618; and recorded by his disciple Kwân-tiñ:—

1554 菩薩戒義疏

Phu-sâ-kiê-i-shu.

'A commentary on the Bodhisattva-pratimokṣa(-sūtra, No. 1096).'
2 fasciculi.

1555 觀音玄義

Kwân-yin-hhüen-i.

'A hidden meaning of (or introduction to) the Avalokitesvara (-sūtra, No. 137, or the 25th chapter of No. 134).'

2 fasciculi. This work is a minute commentary on the title of the chapter, namely, Kwân-shi-yin-phu-sâ-phu-man-phin, i. e. Avalokitesvara-bodhisattva-saman-ta-mukha-parivarta. See No. 137.

1556 觀音玄義記

Kwân-yin-hhüen-i-ki.

A commentary on the preceding work.

Compiled by K'-li, of the Thien-thái school, of the later Suñ dynasty, A. D. 960-1127. 4 fasciculi.

1557 觀音義疏

Kwân-yin-i-shu.

'A commentary on the Avalokitesvara(-sūtra).' Cf. No. 1555.

Spoken by K'-kō-tā-sh' (K'-i), of the Thien-thái hill or school, of the Sui dynasty, A. D. 589-618. 2 fasciculi.

1558 觀音義疏記

Kwân-yin-i-shu-ki.

A commentary on the preceding work.

Compiled by K'-li, of the Thien-thái school, of the later Suñ dynasty, A. D. 960-1127. 4 fasciculi.

1559 觀無量壽佛經疏

Kwân-wu-liân-sheu-fo-kin-shu.

'A commentary on the Amitāyur-buddha-dhyāna (?) -sūtra, No. 198.'

Spoken by K'-kō-tā-sh' (K'-i), of the Thien-thái hill or school, of the Sui dynasty, A. D. 589-618. 1 fasciculus.

1560 觀無量壽佛經疏妙宗鈔

Kwân-wu-liân-sheu-fo-kin-shu-miào-tsuñ-khào.

A commentary on the preceding work.

Compiled by *K'-li*, of the Thien-thái school, in A. D. 1021, under the later Sui dynasty, A. D. 960-1127. 6 fasciculi. The last three characters in the title, being a special name of this work, may be translated into 'record of the wonderful principle.'

1561 天台智者大師禪門口訣

Thien-thái-*k'-k'ö-tá-sh'-shân-man-khu-küé.*

'An oral transmission of the doctrine of Dhyána or meditation, by *K'-k'ö-tá-sh' (K'-i)*, of the Thien-thái (hill or school).'

Recorder's name not mentioned. 1 fasciculus.

1562 請觀音經疏

Tshin-kwân-yin-kin-shu.

'A commentary on the Avalokitesvara-yâkana (?) -sûtra, No. 326.'

Spoken by *K'-k'ö-tá-sh' (K'-i)*, of the Thien-thái hill or school, of the Sui dynasty, A. D. 589-618. 1 fasciculus.

1563 請觀音經疏闡義鈔

Tshin-kwân-yin-kin-shu-shân-i-khâo.

A commentary on the preceding work.

Compiled by *K'-yuen*, of the Thien-thái school, of the later Sui dynasty, A. D. 960-1127. 4 fasciculi. The last three characters in the title being a special name of this work may be translated into 'record of opening the meaning.'

The following three works were spoken by *K'-k'ö-tá-sh' (K'-i)*, of the Thien-thái hill or school, of the Sui dynasty, A. D. 589-618; and No. 1566 was recorded by his disciple Kwân-tiñ, but the recorders of Nos. 1564 and 1565 are not mentioned:—

1564 釋摩訶般若波羅密經覺意三昧

Shih-mo-hö-pân-zo-po-lo-mi-kin-kiào-i-sân-mêi.

'An explanation of the Samâdhi or meditation called understanding-thought (explained in) the Mahâpragñâpâramitâ-sûtra, No. 3.'

1 fasciculus.

1565 四念處

Sz'-nien-khu.

'(A discourse or work) on the Katur-smrity-upasthâna, or four subjects of thoughts.'

4 fasciculi. The subject of this work is the first division of the thirty-seven constituents of true knowledge, or the Bodhipakshika-dharma. See Childers' Pâli Dictionary, pp. 92 b, 466 b.

1566 仁王護國般若經疏

Zan-wân-hu-kwo-pân-zo-kin-shu.

'A commentary on the Kârunikarâga-desapâla (?) -pragñâpâramitâ-sûtra, No. 17.'

5 fasciculi.

1567 佛說仁王護國般若波羅蜜經疏神寶記

Fo-shwo-zan-wân-hu-kwo-pân-zo-po-lo-mi-kin-shu-shan-pâo-ki.

A commentary on the preceding work.

Compiled by Shân-yueh, of the Thien-thái school, A. D. 1230, under the Southern Sui dynasty, A. D. 1127-1280. 4 fasciculi. The last three characters in the title, being a special name of this work, may be translated into 'record of spiritual gems.'

1568 天台八教大意

Thien-thái-pâ-kiào-tâ-i.

'An outline of eight divisions of (Buddha's) teaching according to the Thien-thái school.'

Drawn by Kwân-tiñ, of the Thien-thái school, of the Thán dynasty, A. D. 618-907. 1 fasciculus. The eight divisions are technically called 頓, 漸, 秘密, 不定, 藏, 通, 別, 圓, tun, tsien, pi-mi, pu-tiñ, tsân, thuñ, pieh, yuen. Edkins translates these into 'the compliant, gradual, secret, indeterminate, collection, progress, distinction, and completion.' See his Chinese Buddhism, p. 182. The first four are styles of teaching considered as medical compounds, while the last four are those of the law taught as the taste or power of medicine. The last four are fully explained in Nos. 1551 and 1569.

1569 四教義

Sz'-kiào-i.

'(A work on) the meaning of four divisions of (Buddha's) teaching.' Cf. Nos. 1551, 1568.

Composed by *K'-k'ö (K'-i)*, of the Thien-thái hill or school, of the Sui dynasty, A. D. 589-618. 6 fasciculi.

1570 國清百錄

Kwo-tshin-pâi-lu.

'A collection of a hundred (compositions of the teacher) of the Kwo-tshin (monastery, viz. *K'-i*, of the Thien-thái hill or school).'

Collected by his disciple Kwân-tiñ, of the Thán dynasty, A. D. 618-907. 4 fasciculi.

1571 釋禪波羅蜜次第法門

Shih-shân-po-lo-mi-tshz'-ti-fâ-man.

'An explanation of the gradual doctrine of the Dhyâna-pâramitâ.'

Spoken by K'-kô-tâ-sh' (K'-i), of the Thien-thâi hill or school, of the Sui dynasty, A. D. 589-618, and recorded by his disciple Fâ-kan, and revised by Kwân-tiñ. 10 fasciculi.

1572 法界次第初門

Fâ-kiê-tshz'-ti-ku-man.

'The first gate or step to the order or degree of the state of existence (Dharmadhâtu).'

Composed by K'-kô (K'-i), of the Thien-thâi hill or school, of the Sui dynasty, A. D. 589-618. 3 fasciculi. This is a useful work on the Buddhist technical terms.

The following two works were spoken by K'-kô-tâ-sh' (K'-i), of the Thien-thâi hill or school, of the Sui dynasty, A. D. 589-618, and No. 1573 was recorded by his disciple Kwân-tiñ, but the recorder of No. 1574 is not mentioned:—

1573 方等三昧行法

Fân-tañ-sân-mêi-bhiñ-fâ.

'Rules for the practice of the Vaipulya-samâdhi or extended meditation.'

1 fasciculus.

1574 淨土十疑論

Tsiñ-thu-shi-i-lun.

'A treatise on ten doubts about the Pure Land (Sukhâvatî).'

1 fasciculus. This treatise explains ten doubts about being born in Sukhâvatî of Amitâyus or Amitâbha, and removes them, according to K'i's own view on this doctrine. The ten doubts are—(1) Those who wish to be born in the Pure Land seem to be in want of great mercy and compassion. (2) Their wish to be born seems to be contrary to the reason or law of wu-shan or 'without birth' (Anutpanna?). (3) They seem to wish partially to be born in one land. (4) They seem to believe partially in one Buddha. (5) Even those who are not free from worldly thirst are allowed to be born there. (6) They are said to attain to the state of freedom from return (Avinivartaniya). (7) They do not wish to be born in the inner palace (of the Tushita heaven, where the future Buddha Maitreya lives now). (8) They are allowed to be born there only by meditating or thinking intensely on Amitâyus or Amitâbha ten times. (9) Women and the deformed are not allowed to be born there. (10) Whether any other action or practice is needed for going to be born there.

As to the eighth doubt, the term 十念 shi-nien is generally explained by others as 'repetitions of Buddha's name ten times,' but K'-i takes it in the sense of 'intense thought on Buddha ten times.' Cf. No. 1559, where his whole view is fully explained.

1575 觀心論疏

Kwân-sin-lun-shu.

'A commentary on the treatise about meditation on the heart (composed by K'-i).'

Compiled by Kwân-tiñ, of the Thien-thâi school, of the Thán dynasty, A. D. 618-907. 5 fasciculi.

1576 南嶽思大禪師立誓願文

Nân-yo-sz'-tâ-shân-sh'-li-shi-yuen-wan.

'Prayer by Hwui-sz', the great Dhyâna teacher of the Nân-yo, or the southern high mountain.'

1 fasciculus. For the author Hwui-sz', see Nos. 1542, 1543, 1547.

1577 天台智者大師別傳

Thien-thâi-k'-kô-tâ-sh'-pieh-k'whân.

'A separate or special life of K'-kô-tâ-sh' (K'-i), of the Thien-thâi (hill or school).'

Compiled by his disciple Kwân-tiñ, of the Thán dynasty, A. D. 618-907. 1 fasciculus.

The following two works were composed by Tsân-zân, of the Thien-thâi school, of the Thán dynasty, A. D. 618-907:—

1578 止觀大意

Ki-kwân-tâ-i.

'An outline of (Mo-hô-)ki-kwân, No. 1538.'

21 leaves.

1579 始終心要

Sh'-kuñ-sin-yâo.

'(A treatise on) the beginning and end of the importance concerning the heart.'

2 leaves.

1580 修懺要旨

Siu-khân-yâo-k'.

'(A treatise on) the importance of the practice of confession.'

Composed by K'-li, of the Thien-thâi school, of the later Suñ dynasty, A. D. 960-1127. 17 leaves.

1581 十不二門

Shi-pu'-rh-man.

'(A treatise on) ten inseparable ("not two") subjects.'

Composed by Tsân-zân, of the Thien-thái school, of the Thán dynasty, A. D. 618-907. 14 leaves. This work is a part of, or an extract from No. 1535. See *K'-tsin*, fasc. 42, fol. 9 a.

1582 指要鈔

Sh'-yâo-khâo.

'Record of pointing out importance.'

A commentary on the preceding work.

Compiled by K'-li, of the Thien-thái school, of the later Sun dynasty, A. D. 960-1127. 2 fasciculi.

1583 金剛鐏

Kin-kân-pi.

'A diamond probe.' A metaphysical work.

Composed by Tsân-zân, of the Thien-thái school, of the Thán dynasty, A. D. 618-907. 1 fasciculus; 37 leaves.

1584 法智遺編觀心二百問

Fâ-k'-i-pien-kwân-sin'-rh-pâi-wan.

Two hundred questions on (the treatise about) meditation on the heart (cf. No. 1575), being a work left by Fâ-k' (unfinished?) at his death.

Compiled by Ki-kun, of the Thien-thái school, of the later Sun dynasty, A. D. 960-1127. 1 fasciculus; 27 leaves.

1585 永嘉集

Yun'-kiâ-tsi.

'A compilation (of general accounts of the Law, made by a priest) of Yun'-kiâ (name of a place).'

Compiled by Hhüen-kiâo, of the Thien-thái school, of the Thán dynasty, A. D. 618-907. 2 fasciculi. This work does not belong to the Shân or Dhyâna school, though its full title has the two characters Shân-tsun or 'Dhyâna school.'

The following two works were composed by Hwâi-tsô, of the Thien-thái school, of the Yuen dynasty, A. D. 1280-1368:—

1586 天台傳佛心印記

Thien-thái-kwhân-fo-sin-yin-ki.

'A record of the transmission of the seal of Buddha's heart (Buddha-hridaya-mudrâ), of the Thien-thái school.'

10 leaves.

1587 淨土境觀要門

Tsin-thu-kin-kwân-yâo-man.

'An important gate or doctrine of meditation on the state of the Pure Land (Sukhâvati).'

18 leaves.

1588 首楞嚴經義海

Sheu-lân-yen-kin-i-hâi.

'The sea of the meaning of (or a commentary on) the Sûrangama-sûtra, No. 446.'

Compiled or collected by Hhien-kwei, about A. D. 1165, under the Southern Sun dynasty, A. D. 1127-1280. 30 fasciculi. It contains three older commentaries, which are arranged one after the other under each sentence or passage of the Sûtra. The respective titles and compilers of these three commentaries are—(1) I-shu, or 'a statement of the meaning,' by Tsz'-süen, about A. D. 1030. (2) Piâo-sh'-yâo-i, or 'a mark for pointing out the important meaning,' by Hhiâo-yueh, about A. D. 1073. (3) Tsi-kiê, or 'a collection of explanations,' by Zan-yo, about A. D. 1059.

The following two works were compiled by Khan-kwân, the fourth patriarch of the Hwâ-yen or Avatamsaka school, who died in A. D. 806, under the Thán dynasty, A. D. 618-907:—

1589 大方廣佛華嚴經疏

Tâ-fân-kwân-fo-hwâ-yen-kin-shu.

'A commentary on the Buddhâvatamsaka-vaipulya-sûtra, No. 88.'

60 fasciculi.

1590 大方廣佛華嚴經隨疏
演義鈔

Tâ-fân-kwân-fo-hwâ-yen-kin-sui-shu-yen-i-khâo.

A commentary on the preceding work.

90 fasciculi.

The following three works were composed by Fâ-tsân, the third patriarch of the Hwâ-yen school, now called 賢首宗 Hhien-sheu-tsun, after the posthumous name of this patriarch, who died in A. D. 712, under the Thán dynasty, A. D. 618-907:—

1591 華嚴一乘教義分齊章

Hwâ-yen-yi-shân-kiâo-i-fan-tshi-kân.

'A treatise on the distinction of the meaning of the doctrine of one vehicle (Ekayâna), of the Buddhâvatamsaka-sûtra, Nos. 87, 88.'

4 fasciculi; 10 chapters.

1592 華嚴經明法品內立三寶章

Hwâ-yen-kin-min-fâ-phin-nê-li-sân-pâo-kân.

'A treatise on the Triratna established or explained in the Min-fâ ("clear law") chapter of the Buddhâvatamsaka-sûtra, Nos. 87 (fasc. 10), 88 (fasc. 18).'

2 fasciculi.

1593 修華嚴奧旨妄盡還源觀

Siu-hwâ-yen-âo-k'-wân-tsin-hwân-yuen-kwân.

'(A treatise on) the deepest meaning of the Buddhâvatamsaka-sûtra, Nos. 87, 88, viz. when falseness comes to an end, it is the return to its origin.'

16 leaves; 6 chapters.

1594 原人論

Yuen-zan-lun.

'A treatise on the origin of man.'

Composed by Tsun-mi, the fifth patriarch of the Hwâ-yen school, who died in A. D. 841, under the Thán dynasty, A. D. 618-907. 11 leaves; 4 chapters. The first chapter confutes Confucianism; the second does the same with the Hinayâna school, and even some of the followers of the Mahâyâna who still believe in only a part of the Law; the third explains the true doctrine of Buddha; and the fourth unites all those before confuted, and treats them as if they were all the right teachings, being produced from one and the same source. This is a very well-known work.

1595 華嚴經指歸

Hwâ-yen-kin-k'-kwêi.

'An outline of the contents of the Buddhâvatamsaka-sûtra, Nos. 87, 88.'

Drawn by Fâ-tsân, the third patriarch of the Hwâ-yen school, of the Thán dynasty, A. D. 618-907. 1 fasciculus; 27 leaves; 10 chapters.

1596 註華嚴法界觀門

Ku-hwâ-yen-fâ-kiê-kwân-man.

'A commentary on (the treatise about) the meditation on the state of existence, according to the Buddhâvatamsaka-sûtra, Nos. 87, 88.'

Compiled by Tsun-mi, the fifth patriarch of the Hwâ-yen school, of the Thán dynasty, A. D. 618-907. 1 fasciculus. The text was composed by Tu Fâ-shun, the first patriarch or the founder of this school in China, who died in A. D. 640.

1597 佛遺教經論疏節要

Fo-i-kiâo-kin-lun-shu-shwo-yâo.

'An extract from a commentary on the Sâstra, No. 1209, of the Sûtra of Buddha's last teaching, No. 122.'

Made by Tsin-yuen, a Korean priest of the Hwâ-yen school, of the later Sun dynasty, A. D. 960-1127. 1 fasciculus; 63 leaves. The original commentator is not mentioned. The Sâstra is wrongly ascribed to Asvaghosha, instead of Vasubandhu. See K'-tsin, fasc. 36, fol. 18 b.

1598 華嚴法界玄鏡

Hwâ-yen-fâ-kiê-hhüen-kin.

'A hidden mirror of the state of existence (Dharmadhātu) according to the Buddhâvatamsaka-sûtra, Nos. 87, 88.'

A commentary on No. 1596.

Compiled by K'han-kwân, the fourth patriarch of the Hwâ-yen school, of the Thán dynasty, A. D. 618-907. 2 fasciculi.

1599 般若波羅蜜多心經略疏

Pân-zo-po-lo-mi-to-sin-kin-liâo-shu.

'An abridged or brief commentary on the Pragâpâramitâ-bridaya-sûtra, No. 20.'

Compiled by Fâ-tsân, the third patriarch of the Hwâ-yen school, in A. D. 702, under the Thán dynasty, A. D. 618-907. 1 fasciculus; 13 leaves.

1600 般若心經略疏連珠記

Pân-zo-sin-kin-liâo-shu-lien-shu-ki.

A commentary on the preceding work.

Compiled by Sh'-hwui, of the Hwâ-yen school, who died in A. D. 946, under the Latter Tsin dynasty, A. D. 936-946. 2 fasciculi. The last three characters in the title, being a special name for this work, mean 'a record of pearls united together by a string.'

1601 孟蘭盆經疏

Yü-lân-phan-kin-shu.

'A commentary on the Ullambana-sûtra, No. 303.'

Compiled by Tsun-mi, the fifth patriarch of the Hwâ-yen school, of the Thán dynasty, A. D. 618-907. 2 fasciculi.

1602 華嚴金師子章雲間類解

Hwâ-yen-kin-sh'-tsz'-kân-yun-kien-lêi-kiê.

'A brief commentary on the treatise about the Buddhâvatamsaka-sûtra compared with a golden lion.'

Compiled by Tsin-yuen, a Korean priest of the Hwâ-yen school, of the later Sun dynasty, A. D. 960-1127. 19 leaves. The text is the work of Fâ-tsân, the third patriarch of the Hwâ-yen school, who wrote this treatise at the request of the Empress Wu 'Tsö-thien, A. D. 684-705, of the Thán dynasty. The golden lion referred to

in the title is said to have been an ornament placed in the Imperial garden. The last four characters in the title, being a special name for this commentary, may mean 'explanation (as imperfect) as (a dragon appears) in the midst of a cloud(?)'.

1603 佛說阿彌陀經疏

Fo-shwo-ö-mi-tho-kin-shu.

'A commentary on the Buddhahāshita-amitāyus-sūtra, i. e. the short Sukhāvatīyūha, No. 200.'

Compiled by Yuen-hhião, a Korean priest, of the Thán dynasty, A. D. 618-907. 9 leaves.

1604 紹興重雕大藏音

Shão-hhiñ-kuñ-tiào-tâ-tsân-yin.

'Sounds of (the words of) the great repository, or a dictionary of the Buddhist Canon, republished in the Shão-hhiñ period, A. D. 1131-1162 (under the Southern Suñ dynasty, A. D. 1127-1368).'

Compiled (originally?) by K'ku-kwân, in about A. D. 1094, under the later or Northern Suñ dynasty, A. D. 960-1127. 3 fasciculi.

1605 一切經音義

Yi-tshiê-kin-yin-i.

'A dictionary ("sound and meaning") of the whole Canon.'

Compiled by Hhüen-yin, in about A. D. 649, under the Thán dynasty, A. D. 618-907. 26 fasciculi.

1606 華嚴經音義

Hwâ-yen-kin-yin-i.

'A dictionary ("sound and meaning") of the Buddhāvataṃsaka-sūtra, No. 88.'

Compiled by Hwui-wân, in about A. D. 700, under the Thán dynasty, A. D. 618-907. 4 fasciculi.

1607 辨偽錄

Pien-wêi-lu.

'Records of explanation or refutation of the falseness (of Taoism).'

Compiled by Siân-mái, of the Shan or Dh'yāna school, of the Yuen dynasty, in A. D. 1291, under the Yuen dynasty, A. D. 1280-1368. 5 fasciculi.

1608 隋衆經目錄

Sui-kuñ-kin-mu-lu.

'A catalogue of Buddhist sacred books (collected) under the Sui dynasty, A. D. 589-618.'

Compiled by priests and literati, in A. D. 603, who had been appointed by the Emperor as translators

of the Tripitaka. 5 fasciculi. The total number of the books mentioned in this catalogue is 2109 works, in 5058 fasciculi; of which 402 works, in 747 fasciculi, had then been lost.

1609 The same title as No. 1608.

Compiled by Fâ-kin and others, in A. D. 594. 7 fasciculi. The total number of the books mentioned in this catalogue is 2257 works, in 5310 fasciculi; of which the number missing may be about the same as that in the preceding work.

1610 武周刊定衆經目錄

Wu-keu-khân-tiñ-kuñ-kin-mu-lu.

'A revised catalogue of Buddhist sacred books (collected) under the Keu dynasty, of the Wu family, A. D. 690-705 (or the rightful but then nominal Thán dynasty, A. D. 618-907).'

Compiled by Miñ-khüen and others, in A. D. 695. 15 fasciculi. The total number of the books mentioned in this catalogue is 3616 works, in 8641 fasciculi; of which that of the translations of the Tripitaka of the Mahāyāna and Hinayāna is 1470 works, in 2406 fasciculi.

The Keu dynasty of the Wu family fills the latter part of the reign of the Empress Wu Tsō-thien, who set aside the rightful sovereign Zui-tsuñ, the fifth Emperor of the Thán dynasty, and usurped the throne for twenty years. In A. D. 690, she adopted the dynastic title of Keu in lieu of Thán. See Mayers' Chinese Reader's Manual, p. 256, No. 862, and p. 381, col. 1.

1611 大藏聖教法寶標目

Tâ-tsân-shan-kiào-fâ-pào-piao-mu.

'A catalogue of the Dharmaratna, being the holy teaching of the great repository, or Buddhist sacred books.'

Compiled originally by Wân Ku, of the later (or Northern) or Southern Suñ dynasty, A. D. 960-1280; and continued by Kwân-ku-pâ, in A. D. 1306, under the Yuen dynasty, A. D. 1280-1368. 10 fasciculi. This catalogue entirely depends on No. 1612, and adds a short account of the contents of each book.

1612 至元法寶勘同總錄

K'-yuen-fâ-pào-kiñ-thuñ-tsuñ-lu.

'A comparative catalogue of the Dharmaratna or Buddhist sacred books (collected) in the K'-yuen period, A. D. 1264-1294 (under the Yuen dynasty, which ruled over the whole of China, from A. D. 1280 till 1368).'

Compiled by Kiñ-ki-siân and others, in A. D. 1285-1287. 10 fasciculi. The total number of the trans-

lations of the Tripitaka mentioned in this catalogue is 1440 works, in 5586 fasciculi. Besides this number, there are some miscellaneous Indian and Chinese works. All the translations of the Tripitaka and other Indian works are compared with the Tibetan translations. The Sanskrit titles, being taken from the latter translations, are transliterated into Chinese and added to the Chinese ones. This catalogue is generally called *K'-yuen-lu*.

The following three works were compiled by Tsun-lô and Zu-*khi*, in A.D. 1378, under the Min dynasty, A.D. 1368-1644:—

1613 楞伽阿跋多羅寶經註解

Lañ-kiê-ö-poh-to-lo-pâo-kin-ku-kiê.

'A commentary on the *Lañkâvatâra-ratna-sûtra*, No. 175.'
8 fasciculi.

1614 般若波羅蜜多心經註解

Pân-zo-po-lo-mi-to-sin-kin-ku-kiê.

'A commentary on the *Pragñâpâramitâ-hridaya-sûtra*, No. 20.'
4 leaves.

1615 金剛般若波羅蜜經註解

Kin-kân-pân-zo-po-lo-mi-kin-ku-kiê.

'A commentary on the *Vajrâkṣhedikâ-pragñâpâramitâ-sûtra*, No. 10.'

28 leaves.

The above three commentaries were compiled under an Imperial order of the first Emperor of the Min dynasty, reigned A.D. 1368-1398. In A.D. 1377 he, by a decree, caused all the Buddhist priests in China to study these three Sûtras; and at the same time he called together the priests of the Shân or Dhyâna school to compile these works. This is one of the reasons why these Sûtras have become so popular in China.

The names of the collectors or compilers of the following four works are unknown:—

1616 大明太宗文皇帝御製
序讚文

Tâ-min-thâi-tsun-wan-hwân-ti-yü-shi-sü-tsân-wan.

'The Imperial prefaces and laudatory verses of the Emperor Thâi-tsun Wan (*K'ân-tsu*), of the great Min dynasty, reigned A.D. 1403-1424.'

1 fasciculus; 12 leaves; 10 compositions, both in prose and verse, dated some time between A.D. 1410-1415.

1617 諸佛世尊如來菩薩尊者
神僧名經

Ku-fo-shi-tsun-zu-lâi-phu-sâ-tsun-kö-shan-sân-min-kin.

'Sûtra of the names of Buddhas Bhagavat Tathâgatas, Bodhisattvas, Âryas, and *Riddhi-saṅgha* or spiritual priests.'

40 fasciculi. The preface dates from A.D. 1415.

1618 諸佛世尊如來菩薩尊者
名稱歌曲

Ku-fo-shi-tsun-zu-lâi-phu-sâ-tsun-kö-min-khân-ko-khü.

'Verses on the names of the Buddhas Bhagavat Tathâgatas, Bodhisattvas, and Âryas.'

51 fasciculi. The preface dates from A.D. 1415.

1619 感應歌曲

Kân-yin-ko-khü.

'Verses on the influential power or favour (of Buddha).'

1 fasciculus. The Imperial preface dates from A.D. 1420.

1620 神僧傳

Shan-sân-kwhân.

'Memoirs of spiritual priests.'

Compiled by the Emperor *K'ân-tsu*, the third sovereign of the Min dynasty, reigned A.D. 1403-1424. 9 fasciculi. The preface by the compiler dates from A.D. 1417. 209 priests, both foreign and native, are mentioned, from Kâsyapa Mâtanga of the Eastern Hân dynasty, A.D. 25-220, to Phu-ân of the Southern Sun dynasty, A.D. 1127-1280, who are in the narration preceded by some priests of the Yuen dynasty, A.D. 1280-1368. The Emperor selects these priests, whose actions seem very wonderful and almost supernatural, as they are described in older memoirs.

1621 大明三藏法數

Tâ-min-sân-tsân-fâ-shu.

'(A concordance of) numerical (terms and phrases) of the Law of the Tripitaka (collected) under the great Min dynasty, A.D. 1368-1644.'

Collected and annotated by Yi-zu, a priest of the Shân-thien-ku ('upper India') hill (in China), and others. 40 fasciculi. In this useful concordance many technical terms and phrases are arranged according to the order of their own number, and they extend from 1 (i.e. terms and phrases beginning with one) up to 84,000.

(b) **大明續入藏諸集** *Tâ-min-suh-zu-tsân-ku-tsi*, or Several Chinese Works successively admitted into the Canon during the great Min dynasty, A. D. 1368-1644 (in or before A. D. 1584).

1622 **華嚴懸談會玄記**

Hwâ-yen-hhüen-thân-hwui-hhüen-ki.

'A record of the explanation of the hidden meaning of (or a commentary on) the introductory part of (the commentary on) the Buddhāvataṃsaka-sūtra, No. 1589.'

Compiled by Phu-zui, of the Yuen dynasty, A. D. 1280-1368. 40 fasciculi.

1623 **妙法蓮華經要解**

Miào-fâ-lien-hwâ-kin-yâo-kiê.

'An important explanation of (or a commentary on) the Sad-dharmapundarika-sūtra, No. 134.'

Compiled by Kiê-hwân, of the later or Northern, or Southern Suñ dynasty, A. D. 960-1280. 7 fasciculi.

1624 **大佛頂萬行首楞嚴經會解**

Tâ-fo-tiñ-wân-hhiñ-sheu-lañ-yen-kin-hwui-kiê.

'A compilation of explanations of (or nine earlier commentaries on) the Mahābuddhoshrīṣa-sarvakāryā-sūtrāṅgama-sūtra, No. 446.'

Compiled by Wêi-tsö, in A. D. 1342, under the Yuen dynasty, A. D. 1280-1368. 20 fasciculi.

1625 **大乘起信論疏**

Tâ-shañ-khi-sin-lun-shu.

'A commentary on the Mahāyāna-sraddhotpāda-sāstra, No. 1249.'

Compiled by Fâ-tsân, the third patriarch of the Hwâ-yen school, of the Thán dynasty, A. D. 618-907. 5 fasciculi.

1626 **大乘起信論筆削記**

Tâ-shañ-khi-sin-lun-pi-sio-ki.

'A revised record' or commentary on the preceding work.

Compiled by Tsz'-süen, of the later Suñ dynasty, A. D. 960-1127. 15 fasciculi.

The following two works were compiled by Wan-tshâi, who died in A. D. 1302, under the Yuen dynasty, A. D. 1280-1368:—

1627 **肇論新疏**

Kão-lun-sin-shu.

'A new commentary on the treatise by Sañ-kão (a famous disciple of Kumārajīva).'

3 fasciculi.

1628 **肇論新疏游刃**

Kão-lun-sin-shu-yiu-zan.

A commentary on the preceding work.

10 fasciculi. The last two characters in the title, being a special name for this work, may mean 'playing with a strong and well-tempered weapon.'

1629 **圓覺經略疏之鈔**

Yuen-kião-kin-lião-shu-k'-khão.

'An extract from an abridged or brief commentary on the Pūrṇa-buddha-sūtra, No. 427.'

Made by Tsuñ-mi, the fifth patriarch of the Hwâ-yen school, of the Thán dynasty, A. D. 618-907. 30 fasciculi; 10 divisions. The original commentary is said to have been compiled by the same author, but it is not found in this collection.

1630 **金剛經論疏纂要**

Kin-kân-kin-lun-shu-tswân-yào.

'An extract from a commentary on the Vajrakhedikā-sūtra-sāstra, Nos. 1167, 1168, 1231.'

Made by Tsuñ-mi (see No. 1629); and revised by Tsz'-süen, of the later Suñ dynasty, A. D. 960-1127. 2 fasciculi.

1631 **釋金剛經刊定記**

Shih-kin-kân-kin-khân-tiñ-ki.

'A revised record' or commentary on the preceding work.

Compiled by Tsz'-süen (see No. 1630), in A. D. 1024. 7 fasciculi.

1632 **維摩詰所說經註**

Wêi-mo-khiê-su-shwo-kin-ku.

'A commentary on the Vimalakīrti-nirdeśa-sūtra, No. 146.'

Compiled by Sañ-kão, of the Latter Tshin dynasty, A. D. 384-417. 10 fasciculi. This work is generally quoted by the short name of Ku-wêi-mo; and it is a very well-known comment.

1633 **華嚴原人論解**

Hwâ-yen-yuen-zan-lun-kiê.

'A commentary on the treatise on the origin of man according to the Hwâ-yen school, No. 1594.'

Compiled by Yuen-kiáo, in A. D. 1322, under the Yuen dynasty, A. D. 1280-1368. 3 fasciculi.

1634 折疑論

K'ö-i-lun.

'A treatise on the eradication of doubt.'

Composed by Tsz'-khan, a Chinese Bhikshu, and annotated by Sh'-tsz' (Simha), a Bhikshu of the Western region, both under the Min dynasty, A. D. 1368-1644. 5 fasciculi; 20 chapters. The third chapter answers the question, why Buddha is so called without mentioning his family and personal name. All other chapters relate and explain several sceptical views. It is a very interesting work.

1635 天台四教儀集註

Thien-thai-sz'-kiáo-i-tsi-ku.

'A commentary on (the treatise on) the four divisions of (Buddha's) teaching according to the Thien-thai school, No. 1551.'

Compiled by Mañ-zun, of the Nán-thien-ku ('south India') monastery (in China), in A. D. 1334, under the Yuen dynasty, A. D. 1280-1368. 10 fasciculi.

1636 教乘法數

Kiáo-shan-fá-shu.

'(A concordance of) numerical (terms and phrases) of the Law in the vehicle of the teaching, or the Tripitaka.'

Collected by Yuen-tsin, in about A. D. 1431, under the Min dynasty, A. D. 1368-1644. 12 fasciculi. This is a later collection similar to No. 1621.

1637 佛祖歷代通載

Fo-tsu-li-tai-thun-tsai.

'A complete statement concerning Buddha and Patriarchs in all ages.'

A history of Buddhism.

Compiled by Nien-khan, of the Yuen dynasty, A. D. 1280-1368. 36 fasciculi. The narration of this work begins with the so-called first ruler of China, Phán-ku, down to A. D. 1333 or 1344, when the compilation was completed. It relates several events concerning not only Buddhism, but also Confucianism and Taoism.

1638 禪林寶訓

Shán-lin-páo-hhün.

'Precious instruction of the Shán or Dhyána school.'

Collected by Miào-hhi and Ku-án, of the later (or Northern) or Southern Sui dynasty, A. D. 960-1280; and re-collected or added by Tsin-shan, of the Min dynasty, A. D. 1368-1644. 4 fasciculi; about 300 compositions.

1639 大方廣佛華嚴經疏鈔

Tá-fán-kwân-fo-hwâ-yen-kin-shu-kháo.

'An extract from two commentaries on the Buddhāvataṃsaka-vaipulya-sūtra, Nos. 1589, 1590.'

Made by Khan-kwân, the fourth patriarch of the Hwâ-yen school, of the Thán dynasty, A. D. 618-907. 30 fasciculi.

1640 翻譯名義集

Fân-i-miñ-i-tsi.

'A collection of the meanings of the (Sanskrit) names translated (into Chinese).'

Collected by Fâ-yun, in A. D. 1151, under the Southern Sui dynasty, A. D. 1127-1368. 20 fasciculi; 64 chapters. This is a very useful dictionary of the technical names both in the Sanskrit and Chinese Buddhist literature, though much correction is required.

1641 禪宗正脈

Shán-tsun-kân-mo.

'A right line of succession of the Shán or Dhyána school.' A collection of extracts from an older compilation (perhaps No. 1526) of the sayings of the eminent priests of this school.

Collected by Zu-pâ, in about A. D. 1488-1505, under the Min dynasty, A. D. 1368-1644. 20 fasciculi.

1642 百丈清規

Pai-kân-tshin-kwêi.

'Pure rules (established) by Pai-kân (of the Thán dynasty, A. D. 618-907).'

Re-collected by T'oh-hwui, and revised by Tá-su, both under the Yuen dynasty, A. D. 1280-1368. 8 fasciculi; 9 chapters. 'Most of these rules however refer to worldly matters; so that they are not only far from the Vinaya, but also from the original rules of Pai-kân.' *K'-tsin*, fasc. 43, fol. 12 b.

1643 三教平心論

Sân-kiáo-piñ-sin-lun.

'An impartial ("even-mind") treatise on the three teachings or doctrines,' viz. Confucianism, Taoism, and Buddhism.

Composed by Liu Mi, of the Yuen dynasty, A. D. 1280-1368. 2 fasciculi. In the first place it asserts that all the three doctrines should not be despised, because they equally have the influence of causing man to practise goodness and avoid evil. In the second place it explains a difference of the final result of these teachings. In the third place it confutes widely the opinions of Hân Yü (A. D. 768-824), Eu-yân Siu (1017-1072), Kheñ Hào (1032-1085), Kheñ I (1033-1107),

and Ku Hhi (1130-1200). These five Chinese literati and philosophers are very well-known as sceptical authors who wrote against Buddhism. See Mayers' Chinese Reader's Manual, p. 50, No. 158; p. 165, No. 529; p. 34, No. 107; p. 34, No. 108; p. 25, No. 79 respectively.

1644

縑門警訓

Tsz'-man-kin-hhün.

'Cautious instructions to priests.'

A collection of about 200 compositions.

Collected by Zu-pâ, in about A. D. 1488-1505 (cf. No. 1641), under the Mìn dynasty, A. D. 1368-1644. 10 fasciculi.

1645

鐔津文集

Sün-tsin-wan-tsi.

'A collection of the compositions of (a priest of) Sün-tsin (name of a place in China).'

Composed (and collected) by Kiê-sun, who died in A. D. 1072, under the later Suñ dynasty, A. D. 960-1127.

SANSKRIT.	PÂLI.	CHINESE.	TRANSLATION.
(1) <i>Kakshur-vigñāna</i>	<i>Kakhu-viññāna</i>	眼識 Yen-shi	Eye-consciousness
(2) <i>Srotas</i>	<i>Sota</i>	耳 'rh	Ear
(3) <i>Ghrāna</i>	<i>Ghāna</i>	鼻 Pi	Nose
(4) <i>Gihvā</i>	<i>Givhā</i>	舌 Shō	Tongue
(5) <i>Kāya</i>	<i>Kāya</i>	身 Shan	Body
(6) <i>Manas</i>	<i>Mano</i>	意 I	Mind
(7) <i>Klishṭa-manas</i>		{ 訖利瑟吒耶末那識 <i>Ki-li-seh-khā-ye-mo-no-shi</i>	{ Spoiled mind
		{ 染汙意識 <i>Zan-wu-i-shi</i>	
(8) <i>Ālaya</i>		{ 阿賴耶識 <i>Ö-lai-ye-shi</i>	{ Receptical (like)
		{ 藏識 <i>Tsân-shi</i>	

The last two *Vigñānas* are not explained in the books of the *Hīnayāna*.

There seems to have been another work after No. 1646 originally in this collection, viz. a commentary on 百法明門論 *Pai-fâ-miñ-man-lun*, or 'Sata-dharma-vidyâdvâra-sâstra,' No. 1213, compiled by Kwêi-ki, a celebrated disciple of Hhüen-kwân (Hiouen-thsang). See the original catalogue of the collection, last part, fol. 26 b, col. 6, where however two works (No. 1646 and the other) are mentioned as if one and the same book. Cf. *K'-tsin*, fasc. 39, fol. 20 a. But this work seems to be wanting in the present Japanese edition, or in the copy of it in the India Office Library.

19 fasciculi. The first three fasciculi are the same as No. 1530.

1646

八識規矩

Pâ-shi-kwêi-kü.

'(A commentary on) the rules for (treating) the eight kinds of consciousness (*Vigñānas*).'

Compiled by Phu-thâi, also called Hân-shân-tâ-sh', of the Mìn dynasty, A. D. 1368-1644. 1 fasciculus; 33 leaves. For the name of the compiler, see *K'-tsin*, fasc. 42, fol. 22 a, where the two characters Pu-ku, or 'additional commentary,' are added to the title of this work. The text consists of twelve verses, and it is said to have been composed by the famous Hhüen-kwân (Hiouen-thsang), of the Thán dynasty, A. D. 618-907. See a recent Chinese edition of 相宗八要直解 *Siân-tsun-pâ-yáo-khîh-kiê* (fasc. 2, part 7), published in Nanking, 1870. The following is a list of the eight *Vigñānas* :—

1647 禪源諸詮集都序

Shân-yue 1-ku-khüen-tai-tu-sü.

'A general introduction to a collection of explanations on the origin of *Dhyāna* or meditation.'

Composed by Tsun-mi, the fifth patriarch of the Hwâ-yen school, of the Thán dynasty, A. D. 618-907. 4 fasciculi.

1648

修心訣

Siu-sin-küê.

'(A treatise on) the secret of cultivating the heart.'

Composed by Phn-kão, a Corean priest of the Shân or *Dhyāna* school, under the Yuen dynasty, A. D. 1280-1368. 1 fasciculus.

1649

真心直說

Kan-sin-kih-shwo.

'An honest speech with the true heart.'

Composed by K'no, of the Shân or Dhyâna school, of the Yuen dynasty, A. D. 1280-1368. 1 fasciculus; 15 sections.

1650 晉僧肇法師寶藏論

Tsin-saň-kão-fâ-sh'-pão-tsân-lun.

'A treatise on the precious repository (or Ratna-pitaka-sâstra, written) by Saň-kão, a teacher of the Law or a Buddhist priest of the (Eastern) Tsin dynasty, A. D. 317-420.'

1 fasciculus; 3 chapters. The author lived in K'han-ân, the capital of the Latter Tshin dynasty, A. D. 384-417.

1651 廬山蓮宗寶鑑

Lu-shân-lien-tsuň-pão-kien.

'A precious mirror of the Lotus school, being (a work of a priest of) Lu-shân.'

Compiled by Phu-tu, about A. D. 1314, of the Yuen dynasty, A. D. 1280-1368. 10 fasciculi.

1652 永明智覺禪師唯心訣

Yun-miň-k'-kiáo-shân-sh'-wèi-sin-kiü.

'(A treatise on) the secret of "only mind or heart," (written) by K'-kiáo, a teacher of the Dhyâna school, of the Yun-miň monastery.'

1 fasciculus. K'-kiáo is the posthumous or honourable title of Yen-sheu, who died in A. D. 975, under the later Suň dynasty, A. D. 960-1127.

1653 禪宗決疑集

Shân-tsuň-kiê-i-tsi.

'A compilation of (explanations for) determining doubts according to the Shân or Dhyâna school.'

Compiled by K'-khô, of the Shân or Dhyâna school, of the Yuen dynasty, A. D. 1280-1368. 1 fasciculus. It gives some rules for thinking or meditating on a subject.

1654 黃檗傳心法要

Hwân-poh-kwhân-sin-fâ-yâo.

'The doctrine of the transmission of the heart (of Buddha, being the sayings of a teacher) of the Hwân-poh hill.'

Compiled or recorded by Fê Hhiu, about A. D. 842-848, of the Thán dynasty, A. D. 618-907. 1 fasciculus. The recorder was a minister of state under four successive reigns, A. D. 826-856. He constantly heard the preaching of the teacher Hhi-yun, and took note of it each time; the result is the present work.

He added a preface in A. D. 857. The teacher Hhi-yun was a disciple of a disciple of the sixth patriarch of the Shân or Dhyâna school, Hwui-naň, and lived on the Hwân-poh hill, in the Káo-ân district of Hun-keu. His school has consequently been called Hwân-poh-tsuň (Wô-bak-shu, in Japanese sound). This school was established in Japan in A. D. 1654 by a Chinese priest Yin-yuen (In-gen), and it is one of ten existing Buddhist sects in that country at the present day. The Japanese editor of this collection of the Chinese Tripitaka, Dôkô, better known by another name Tetsugen ('iron eye'), belonged to this school.

1655 萬善同歸集

Wân-shân-thuň-kwêi-tsi.

'A compilation or work on the principle that several different kinds of goodness have but the same final object, i. e. truth.'

Compiled or composed by Yen-sheu, of the Shân or Dhyâna school, of the later Suň dynasty, A. D. 960-1127. 3 fasciculi.

1656 華嚴法界觀通玄記頌註

Hwâ-yen-fâ-kiê-kwân-thuň-hhüen-ki-suň-ku.

'A commentary on the verses in the Thuň-hhüen-ki ("record of passing through the hidden meaning") of the work on the meditation on the Dharmadhātu, according to the Avatamsaka-sûtra,' cf. Nos. 1596, 1598.

The verses were composed by Pan-suň, about A. D. 1088, of the later Suň dynasty, A. D. 960-1127; and annotated by Tsuň-tsân, of the Yuen dynasty, A. D. 1280-1368. 2 fasciculi.

1657 大明仁孝皇后夢感佛說
第一希有大功德經

Tâ-miň-zan-hhiáo-hwân-heu-maň-kan-fo-shwo-ti-yi-hhi-yiu-tâ-kun-tôh-kin.

'Buddhabhâshita-paramârtha-sudurlabha-mahâguna-sûtra, obtained in a dream by the Empress Zan-hhiáo, of the great Miň dynasty, A. D. 1368-1644.'

2 fasciculi. The Empress was the consort of K'han-tsu, the third Emperor of the Miň dynasty, who reigned A. D. 1403-1424. She wrote a preface in A. D. 1403, in which she says 'that on the new-year's day of the thirty-first year of the Hui-wu period, A. D. 1398, she burnt incense and sat down quietly in her chamber and was reading some old sacred books, and when her mind was serene, there appeared suddenly a light of the purple-golden colour,' etc. In that strange way she obtained this Sûtra. This is, however, called rightly in K'-tsiň (fasc. 41, fol. 13 a) 'a doubtful or false Sûtra.'

(c) 北藏缺南藏函號附 *Pe-tsân-khüê-nân-tsân-hân-hão-fu*, or
Works wanting in the Northern Collection and now added from the Southern
Collection with their 'case-marks.'

1658 續傳燈錄

Suh-kwhân-tań-lu.

'A continuation of the records of the transmission of the lamp (of the Law), No. 1524.'

Compiler's name is not mentioned; but it is stated in a work entitled *Wêi-mu-i-man*, that this was compiled by *Kü-tin*, a *Srâmana* of the *Lin-ku* monastery, under the *Yuen* dynasty, A.D. 1280-1368 (?). See *K'-tsin*, fasc. 42, fol. 11 a. 36 fasciculi. 3118 eminent priests of the *Shân* or *Dhyâna* school are enumerated.

1659 古尊宿語錄

Ku-tsun-su-yü-lu.

'Records of the sayings of the *Sthaviras* or (forty-three) eminent priests (of the *Shân* or *Dhyâna* school) of the former ages.'

Collected by *Tsô-tsân-ku*, of the Southern *Sui* dynasty, A.D. 1127-1280 (?). 48 fasciculi.

1660 禪宗頌古聯珠通集

Shân-tsun-sun-ku-lien-shu-thun-tsi.

'A complete collection of verses as a gathering of pearls on praise of the former (patriarchs) of the *Shân* or *Dhyâna* school.'

Collected by *Fâ-yin*, about A.D. 1174-1189, under the Southern *Sui* dynasty, A.D. 1127-1280; and continued by *Phu-hwui*, A.D. 1295-1318, of the *Yuen* dynasty, A.D. 1280-1368. 40 fasciculi. The first collection consists of 325 articles, and 2100 verses by 122 teachers of the school; and the continuation, of 493 articles, and 3050 verses by 426 teachers.

1661 佛祖統紀

Fo-tsu-thun-ki.

'Records of the lineage of Buddha and Patriarchs.'
A history of Chinese Buddhism.

Compiled by *K'-phan*, of the *Thien-thai* school, about A.D. 1269-1271, of the Southern *Sui* dynasty, A.D. 1127-1280. 54 fasciculi.

1662 大明三藏聖教目錄

Tâ-min-sân-tsân-shan-kiào-mu-lu.

'A record of the titles or catalogue of the sacred teaching of the three repositories or *Tripitaka*, (collected) under the great *Min* dynasty, A.D. 1368-1644.'

Compiler's name is not mentioned. 4 fasciculi. This was originally the Catalogue of the Southern Collection of the Chinese *Tripitaka*, published in A.D. 1368-1398, under the reign of the first Emperor of the *Min* dynasty; in 3 fasciculi. See *K'-tsin*, fasc. 45, fol. 15 a. But it is now in 4 fasciculi, and employed for this reproduction of the Northern Collection (Nos. 1-1621), first issued in A.D. 1403-1424, under the reign of the third Emperor of the same dynasty, together with some additional works (Nos. 1622-1662), published by *Mi-tsân*, in China, at the beginning of the seventeenth century of the Christian era. Differences in the order of works in both Collections are marked above each title.

Our Catalogue is based on this work, No. 1662, and the divisions and subdivisions of the 1662 works mentioned in it are adopted with a slight modification. See the table of contents above. It is the same work which Mr. Beal calls the Index, giving its contents minutely, in his own Catalogue, pp. 2-4, under Case 1. Besides the fly-leaf and a list of contents, there are six compositions added at the beginning, namely:—

(1) A memorial by the Japanese editor *Dôkô* to the Japanese Emperor *Reigen*, A.D. 1663-1686, on the presentation of a copy of his new edition of this Collection. It dates from the sixth year of the *Yempô* (lit. *Yen-hô*) period, A.D. 1678. 4 leaves.

(2) Another memorial by the same author with his second name *Tetsugen*, to the Japanese *Shôgun* or Commander-in-chief, *Tokugawa Tsunayoshi*, A.D. 1681-1709, on the same subject. It dates from the first year of the *Tenna* (lit. *Ten-wa*) period, A.D. 1681. 3 leaves.

(3) The first Imperial preface with laudatory verses on the Canon, by *Thai-tsun* (*Khan-tsu*), the third Emperor of the *Min* dynasty, who reigned A.D. 1403-1424. It dates from the eighth year of the *Yun-lô* period, A.D. 1410. 2 leaves.

(4) The second Imperial preface to the *Tripitaka*, by *Kun-tsun*, the fourth Emperor of the *Thân* dynasty, who reigned A.D. 684-710. No date. 4 leaves. This preface was written to recommend the translations made by *I-tsin*, and a sketch of his life is therefore given in it.

(5) The third Imperial preface to the *Tripitaka*, by *Thai-tsun*, the second Emperor of the later or

Northern Sui dynasty, who reigned A. D. 581-618. No date. 2 leaves.

(6) A letter by the Japanese editor Dôkô or Tetsugen, expressing his wish to receive donations for his intended reproduction of this Chinese Tripitaka. It dates from the ninth year of the Kwambun (lit. Kwan-bun) period, A. D. 1669. 2 leaves.

Towards the end of No. 1662 there are two more Imperial compositions added between the titles of Nos. 1621 and 1622, namely:—

(1) An addendum to the Canon, by the third Emperor of the Min dynasty above mentioned. It dates from the ninth year of the Yun-lö period, A. D. 1411. Half a leaf.

(2) A preface to a list of the works admitted into the Canon under the Min dynasty, probably in A. D. 1584, by Shan-tsun, the fifteenth Emperor of the dynasty. 1 leaf, with an extra column of the date of the twelfth year of the Wân-li period, A. D. 1584.

APPENDIX I.

LIST OF THE INDIAN AUTHORS, WITH THE TITLES OF THE WORKS ASCRIBED TO THEM.

Note—The date under the titles is that of the translation.

BODHISATTVAS.

1 Maitreya, whose name is transliterated 彌勒 Mi-lō, and translated 慈氏 Tshz'-sh', lit. he whose surname means benevolent. See Eitel, p. 70 a; Edkins, Chinese Buddhism, p. 240, and elsewhere. There are 10 works ascribed to him, namely:—

No. 1083 'Bodhisattvopāśaka-pāñcakṣlakarma-sūtra (V. M.).'	A. D.	431.
„ 1086 Bodhisattvakāryānirdeśa.	„	414-421.
„ 1096 'Bodhisattvapratimokṣa.'	„	„
„ 1097 'Bodhisattvaśīlakaṃmalekha.'	„	649.
„ 1098 'Bodhisattvapratimokṣa.'	„	„
„ 1170 Saptadaśabhūmi-sāstra-yogākārya (A. M.).	„	646-647.
„ 1200 'Rāgaḍharmanyāya-sāstra.'	„	649.
„ 1235 'Vinirūṭapitaka-sāstra.'	„	557-569.
„ 1245 Madhyāntavibhāga-grantha.	„	661.
„ 1315 'Sarvasikṣāsthitanāmārtha-sāstra.'	„	980-1000.

2 Asvaghosha, whose name is translated 馬鳴 Mā-miñ, lit. a horse neighing. The twelfth patriarch. See No. 1460, i. e. a life of this Bodhisattva, translated by Kumāragīva, A. D. 401-409; Wassiljew, p. 231; Eitel, p. 16 b; Edkins, pp. 74, 278; Beal, B. L. C., p. 95. There are 7 works ascribed to him, namely:—

No. 1080 'Fifty verses on the rules for serving a teacher (S. M.).'	A. D.	1004-1058.
„ 1182 'Sūtrāṅkāra-sāstra (A. M.).'	„	405.
„ 1249 'Mahāyānasaddhotpāda-sāstra.'	„	695-700.
„ 1250 „ „ „	„	553.
„ 1299 'Mahāyānabhūmiguhyavāṭāmūla (?) -sāstra.'	„	557-569.
„ 1351 Buddhakaritakāvyā (I. M.).	„	414-421.
„ 1379 'Dāśadūṣṭakarmamārga-sūtra.'	„	1004-1058.

3 Nāgārguna, whose name is translated 龍樹 Luñ-shu, lit. dragon-tree, 龍勝 Luñ-shaṇ, lit. dragon-conqueror, or 龍猛 Luñ-maṇ, lit. dragon the brave. The fourteenth patriarch. See No. 1461, i. e. a life of this Bodhisattva, translated by Kumāragīva, A. D. 401-409; Wassiljew, p. 232; Eitel, p. 79 b; Edkins, p. 77; J. A. S. B., 1882, p. 115 et seq. There are 24 works ascribed to him, namely:—

No. 1070 'Dharmadhātustotra (S. M.).'	A. D.	980-1000.
„ 1169 'Mahāpragñāpāramitā(sūtra)-sāstra (A. M.).'	„	402-405.
„ 1179 Prānyamūla-sāstra (text).	„	409.
„ 1180 'Dasabhūmivibhāṣā-sāstra.'	„	401-409.
„ 1181 'Sāstra on the provisions for obtaining the Bodhi (text).'	„	590-616.
„ 1185 Pragñāpradīpa-sāstra-kārikā (text).	„	630-632.
„ 1186 Dvādaśanikāya-sāstra.	„	408.
„ 1187 Ashtādaśākāśa-sāstra.	„	557-569.
„ 1212 'Ekasloka-sāstra.'	„	538-543.
„ 1223 Nyāyadvāratarika-sāstra.	„	711.
„ 1224 „ „ „	„	648.
„ 1246 'Madhyāntānugama-sāstra (text).'	„	543.
„ 1251 'Vivādasamāna-sāstra.'	„	541.
„ 1257 'Upāyakaśalyahṛīdaya-sāstra.'	„	472.
„ 1304 'Lakṣhanavimukta-bodhihṛīdaya-sāstra.'	„	980-1000.
„ 1305 'Mahāyāna-bhāvaheda-sāstra.'	„	„
„ 1307 'Gāthāśhasṭi-yathārtha-sāstra.'	„	„
„ 1308 'Mahāyāna-gāthāvimśati-sāstra.'	„	„
„ 1309 'Buddhamātrika-pragñāpāramitā-mahārthasāṅgīti-sāstra.'	„	„
„ 1354 'Bodhikāryā-sūtra (I. M.).'	„	980-1001.
„ 1376 'Mahāpramīdhānotpāda-gāthā.'	„	980-1000.
„ 1440 Ārya-nāgārguna-bodhisattva-suhṛī-likha.	„	434.
„ 1441 „ „ „	„	700-712.
„ 1464 „ „ „	„	431.

4 Deva, whose name is transliterated 提婆 Thi-pho, and sometimes translated 聖天 Shañ-thien, i. e. Āryadeva or Ārya Deva. A native of South India (not Ceylon, as in Eitel), and the disciple of Nāgārguna. The fifteenth patriarch. See No. 1462, i. e. a life of this Bodhisattva, translated by Kumāragīva, A. D. 401-409; Wassiljew, p. 234; Eitel, p. 30 b; Edkins, p. 77. 'Ārya Deva, also called Nilanetra, on account of his having two spots, as large as the eyes, on his cheeks. His real name was Kandrakīrti,' J. A. S. B., 1882, p. 96. The name Nilanetra is translated 青目 Tshīn-mu, lit. blue-eye, or 分別明 Fan-pieh-miñ, lit. distinct brightness. There are 9 works ascribed to him, namely:—

No. 1179 Prānyamūla-sāstra-śīkā (A. M.).	A. D.	409.
„ 1185 Pragñāpradīpa-sāstra-kārikā (commentary).	„	630-632.
„ 1188 Sata-sāstra (text).	„	404.

No. 1189	Sata-sāstra-vaipulya.	A. D.	650.
" 1198	" " "	"	"
" 1242	Mahāpuruṣa-sāstra.	"	397-439.
" 1254	'Sataśkhara-sāstra.'	"	508-535.
" 1259	'Sāstra on the refutation of the principles of four heretical Hīnayāna schools mentioned in the Laṅkāvatāra-sūtra.'	"	" "
" 1260	'Sāstra on the explanation of the Nirvāṇa of twenty heretical Hīnayāna (teachers) mentioned in the Laṅkāvatāra-sūtra.'	"	" "

5 Asaṅga, whose name is translated 無著 Wu-kão. See Eitel, p. 14 b; Edkins, p. 169. There are 12 works ascribed to him, namely:—

No. 1167	Vaṅgrakṣhedikā-sūtra-sāstra (A. M.).	A. D.	590-616.
" 1177	'Prakaranāryavākā (?) -sāstra.'	"	645-646.
" 1183	'Mahāyānasampragāha-sāstra.'	"	563.
" 1184	" " "	"	531.
" 1190	Sūtrālaṅkāra-tīkā.	"	630-633.
" 1199	Mahāyānābhīdharmasāṅgīti-sāstra.	"	652.
" 1202	'Prakaranāryavākā (?) -sāstra-kārikā.'	"	645.
" 1208	'Vaṅgrakṣhedikā-praṇāpāramitā-sūtra-sāstra-kārikā.'	"	711.
" 1230	'Shaddvāropadishṭadhyānavyavahāra (?) -sāstra (text).'	"	703.
" 1231	Vaṅgrakṣhedikā-praṇāpāramitā-sūtra-sāstra (text).	"	711.
" 1246	'Madhyāntānugama-sāstra (commentary).'	"	543.
" 1247	Mahāyānasampragāha-sāstra.	"	648-649.

6 Vasubandhu, whose name is transliterated 婆薐槃豆 Pho-su-phān-teu, and translated 天親 Thien-sin, lit. kindred with heaven, or 世親 Shi-sin, lit. kindred with the world. The younger brother of Asaṅga, and the twenty-first patriarch. See No. 1463, i. e. a life of this Bodhisattva, translated by Paramārtha, A. D. 557-569; Wassiljew, p. 235; Eitel, p. 164; Edkins, p. 278. It is stated in the Khāi-yuen-lu (fasc. 4 a, fol. 8 b), that there was an older translation of the life of Vasubandhu, made by Kumāragīva, A. D. 401-409; but it was lost already in A. D. 730. There are 36 works ascribed to him, namely:—

No. 1168	Vaṅgrakṣhedikā-sūtra-sāstra (A. M.).	A. D.	509.
" 1171 (2)	'Mahāyānasampragāha-sāstra-vvākhyā.'	"	563.
" " (3)	" " "	"	590-616.
" " (4)	" " "	"	648-649.
" 1176	Pañcaskandhaka-sāstra.	"	647.
" 1188	Sata-sāstra (commentary)¹.	"	404.
" 1191	Gayāśrīsha-sūtra-tīkā.	"	535.
" 1193	Vīśeṣakīnta-brāhmaṇa-pariprikkhā-sūtra-tīkā.	"	531.
" 1194	Dasabhūmika-sāstra.	"	508-511.
" 1196	'Tripūrṇa-sūtrapādesa.'	"	541.
" 1204	Aparimitāyus-sūtra-sāstra.	"	529.

¹ In No. 1188 the commentator's name is Vasu. It may therefore be another person.

No. 1205	'Dharmaśakrapravartana-sūtrapādesa.'	A. D.	541.
" 1206	(Mahāpari)nirvāṇa-(sūtra)-sāstra.	"	386-550.
" 1207	'Nirvāṇa-sūtra-pūrvabhūtotpānnābhūta-gāthā-sāstra.'	"	550.
" 1209	'Sāstra on the Sūtra of Buddha's last teaching.'	"	557-569.
" 1213	'Mahāyānasatadharmavidyādvāra-sāstra.'	"	648.
" 1215	'Vidyāmātrasiddhi-tridasa-sāstra.'	"	"
" 1218	'Bodhikittotpādana-sāstra'¹.	"	405.
" 1220	'Buddhagotra-sāstra.'	"	557-569.
" 1221	'Karmasiddhaprakaraṇa-sāstra.'	"	651.
" 1222	" " "	"	541.
" 1225	'Samatha-vipasyanā-dvāra-sāstra-kārikā.'	"	711.
" 1230	'Shaddvāropadishṭadhyānavyavahāra (?) -sāstra (commentary).'	"	703.
" 1231	Vaṅgrakṣhedikā-praṇāpāramitā-sūtra-sāstra (commentary).	"	711.
" 1232	'Saddharmapundarika-sūtra-sāstra.'	"	508-535.
" 1233	" " "	"	508.
" 1238	Vidyāmātrasiddhi.	"	508-535.
" 1239	"	"	557-569.
" 1240	"	"	661.
" 1241	'Ratnakūṭa-sūtra-katurdharmopadesa.'	"	539 or 541.
" 1244	Madhyāntavivahāga-sāstra.	"	661.
" 1248	" " "	"	557-569.
" 1252	Tarka-sāstra.	"	550.
" 1267	Abhidharmakosa-sāstra (A. H.).	"	651-654.
" 1269	" " "	"	564-567.
" 1270	Abhidharmakosa-kārikā.	"	651.

7 Sthiramati, whose name is translated 堅意 Kien-i, lit. solid thought, or 堅慧 Kien-hwui, lit. solid wisdom. A learned priest of Nālanda (?). See Eitel, p. 133 a.

No. 1243	'Mahāyānāvātāraka-sāstra (A. M.).'	A. D.	397-439.
" 1258	'Mahāyāna-dharmadhātuvāviseshatā-sāstra.'	"	691.
" 1318	" " "	"	"

8 Āryasūtra, whose name is translated 聖勇 Shan-yuñ, lit. holy bravery, or 大勇 Tā-yuñ, lit. great bravery.

No. 1312	Gātakamālā (A. M.).	A. D.	960-1127.
" 1349	'Mahāvīra (or Āryasūtra)-bodhisattva-karmaphala-saṅkshiptanirdeśa-sūtra (I. M.).'	"	434.

9 Suddhamati (?), whose name is translated 淨意 Tsin-i, lit. pure thought.

No. 1211	Pratityasamutpāda-sāstra (A. M.).	A. D.	508-535.
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10 Gina, whose name is transliterated 陳那 Kṣan-nā. See Eitel, p. 37 b.

No. 1172	'Anākāra-kīntāragas (?) -sāstra (A. M.).'	A. D.	557-569.
" 1173	'Ālambanapratyayadhyāna-sāstra.'	"	657.
" 1228	'Pragñāptihetusaṅgraha (?) -sāstra.'	"	703.
" 1229	'Sarvalakṣhanadhyāna-sāstra-kārikā.'	"	711.

¹ No. 1218 is ascribed either to Maitreya or Vasubandhu. See the Khāi-yuen-lu, fasc. 12 b, fol. 24 b.

- No. 1255 'Sāstra on the explanation of the fist.' A. D. 557-569.
 „ 1256 'Tālāntaraka-sāstra.' „ 703.

11 Sthitamati, whose name is translated 安慧
 Ān-hwui, lit. quiet wisdom. The teacher of Gaya-
 sena (?). See Eitel, p. 133 a.

- No. 1175 Pañkaskandhavaipulya-sāstra (A. M.). A. D. 685.
 „ 1178 'Mahāyānābhīdharmaśāstra-saṃyuktasāṅgīti-
 sāstra.' „ 646.
 „ 1316 'Prānyamūla-sāstra-tīkā.' „ 1009-1050.

12 Agotra (?), whose name is translated 無性
 Wu-siū, lit. without nature.

- No. 1171 (?) 'Mahāyānasamparigraha-sāstra-
 vyākhyā (A. M.).' A. D. 647-649.

13 Saikarasvāmin, whose name is partly trans-
 literated and partly translated 商羯羅主
 Shān-kiē-lo-ku, the last character means 'a lord.'

- No. 1216 Nyāyapravesatāraka-sāstra (A. M.). A. D. 647.

14 Bhavaviveka, whose name is translated 清辯
 Tshin-pien, lit. clear discussion. See Eitel, p. 23 b.

- No. 1237 'Mahāyāna-tālaratna-sāstra (A. M.).' A. D. 648.

15 Bandhuprabha (?), whose name is translated
 親光 Sin-kwān, lit. kindred light.

- No. 1195 Buddhahūmi-sūtra-sāstra (A. M.). A. D. 649.

16 Dharmapāla, whose name is translated 護法
 Hu-fā, lit. guardian of the law. See Eitel, p. 32 b.

- No. 1174 'Ālambanapratyayadyāna-sāstra-vyākhyā
 (A. M.).' A. D. 710.
 „ 1197 Vidyāmātrasiddhi (-sāstra). „ 659.
 „ 1198 'Sata-sāstra-vaipulya-vyākhyā.' „ 650.
 „ 1210 Vidyāmātrasiddhi (-sāstra). „ 710.

17 Ginaputra, whose name is translated 最勝
 子 Tsui-shan-tsz', lit. son of the superior conqueror.
 See Eitel, p. 37 b.

- No. 1201 Yogākāryabhūmi-sāstra-kārikā (or vyākhyā,
 A. M.). A. D. 654.

18 Gunada (?), whose name is translated 功德
 施 Kuñ-tōh-sh', lit. giver of the good qualities.

- No. 1192 'Vagradhikā-sūtra-sāstra on the destruc-
 tion of belief in an unbroken artificial
 name (? A. M.).' A. D. 683.

19 Dharmayasas (?), whose name is translated
 法蘊 Fā-khan, lit. law-fame.

- No. 1298 'Mahāyāna-bodhisattvavidyāsaṅgīti-
 sāstra (A. M.).' A. D. 1004-1058.
 „ 1303 Vagrasūki (-sāstra). „ 973-981.

20 Padmasīla (?), whose name is translated 蓮華
 戒 Lien-hwā-kiē, lit. lotus flower (like) morality.

- No. 1301 'Bodhihrīdaya-vaipulyavyākhyā-sāstra
 (A. M.).' A. D. 980-1000.

21 Sumuni (?), whose name is translated 善寂
 Shan-tsi, lit. good calmness.

- No. 1302 'Sarvadharmaratnottarārthasaṅgīti-
 sāstra (A. M.).' A. D. 980-1000.

22 Buddhasrīgñāna (?), whose name is translated
 覺吉祥 Kiāo-ki-siān, lit. lucky omen of under-
 standing.

- No. 1306 'Mahāyāna-lakṣaṇasaṅgīti-sāstra
 (A. M.).' A. D. 980-1000.

23 Triratnārya (?), whose name is translated 三
 寶尊 Sān-pāo-tsun, lit. three gems worthy.

- No. 1310 'Buddhamātrika-pragñāpāramitā-mahār-
 thasaṅgīti-sāstra-vyākhyā (A. M.).' A. D. 980-1000.

24 Śrīgūnaraktāmbara (?), whose name is translated
 勝德赤衣 Shān-tōh-khī-i, lit. excellent virtue
 and red dress.

- No. 1313 'Ārya-buddhamātrika-pragñāpāramitā-
 navagāthā-mahārtha-sāstra (A. M.).' A. D. 1004-1058.

ARHATS AND ĀRYAS.

25 Śāriputra, whose name is transliterated 舍
 利弗 Shō-li-fu, or partly transliterated and partly
 translated 舍利子 Shō-li-tsz', lit. son of Śāri.
 See Eitel, p. 123 b.

- No. 1268 Śāriputrābhīdharma-sāstra (A. H.). A. D. 414-415.
 „ 1276 Abhidharmaśāṅgītiparyāyapāda. „ 660-663.

26 Upatishya, whose name is transliterated 優
 波底沙 Yiu-po-ti-shā. This may either be another
 name of Śāriputra, or a different man. Cf. Eitel,
 p. 157 a.

- No. 1293 'Vimokṣamārga-sāstra (A. H.).' A. D. 505.

27 Mahāmaudgalyāyana, whose name is partly
 translated and partly transliterated 大目乾 (or 犍)
 連 Tā-mu-kien (or kien)-lien, i. e. the great Maudga-
 lyāyana. See Eitel, p. 65 a.

- No. 1296 Abhidharmaskandhapāda (A. H.). A. D. 659.
 „ 1317 Pragñāptipāda-sāstra. „ 1004-1058.

28 Kātyāyanīputra, whose name is partly trans-
 literated and partly translated 迦旃延子 Kiā-
 kán-yen-tsz', or 迦多衍尼子 Kiā-to-yen-
 ni-tsz', i. e. son of Kātyāyanī. Cf. Eitel, pp. 54 b,
 64 b.

- No. 1264 Abhidharma(mahā)vibhāṣhā-sāstra
(A. H. text, i. e. No. 1273). A. D. 437-439.
 „ 1273 Abhidharmagāṇāpārasāstra. „ 383.
 „ 1275 „ „ „ 657-660.
 „ 1279 Vibhāṣhā-sāstra. „ 383.

29 Devasarman, whose name is transliterated **提婆設摩** Thi-pho-shō-mo. He is said to have lived 100 years after Buddha's entering Nirvāna. See also Eitel, p. 31 a.

- No. 1281 Abhidharmavigṇānakāyapāda (A. H.). A. D. 649.

30 Ghosha, whose name is transliterated **瞿沙** Khū-shā. See Eitel, p. 42 a.

- No. 1278 Abhidharmāmṛta-sāstra (A. H.). A. D. 220-265.

31 Dharmatrāta, whose name is transliterated **達磨多羅** Tā-mo-to-lo, and translated **法救** Fā-kiu, lit. protected by the law. The maternal uncle of Vasumitra (see No. 33 below). See Eitel, p. 33 b.

- No. 1283 'Pañkavastu-vibhāṣhā-sāstra (A. H.). A. D. 663.
 „ 1287 'Samyuktābhidharmahrīdaya-sāstra.' „ 434.
 „ 1321 Avadāna-sūtra (I. M.), or Dharma-pada with Avadāna. „ 398-399.
 „ 1341 Dharmatrāta-dhyāna-sūtra. „ 398-421.
 „ 1353 Dharmapadāvadāna, or Dharmapada with Avadāna. „ 290-306.
 „ 1365 Dharmapada, or Dhammapada. „ 224.
 „ 1439 „ „ „ 980-1001.

32 Pañka mahārhaḥkhatāni (?), **五百大羅漢** Wu-pai-tā-lo-hān, i. e. 500 great Arhats, who formed the synod convoked by King Kanishka. See Eitel, p. 2 b, s. v. Abhidharmavibhāṣhā-sāstra.

- No. 1263 Abhidharmamahāvibhāṣhā-sāstra (A. H.). A. D. 656-659.
 „ 1264 „ „ „ 437-439.

33 Vasumitra, whose name is transliterated **婆須蜜** Pho-shu-mi, and translated **天友** Thien-yiu, lit. friend of heaven or Deva, or **世友** Shi-yiu, lit. friend of the world. He was one, if not the chief, of the 500 Arhats above mentioned. See No. 1494, i. e. the life of Hiouen-thsang, fasc. 2, fol. 19 a. See also Wassiljew, p. 53, and some other places; Eitel, p. 164 a.

- No. 1277 Abhidharmaprakaraṇapāda (A. H.). A. D. 659.
 „ 1282 (Abhidharma-)dhātukāyapāda. „ 663.
 „ 1284 'Ashtādasanikāya-sāstra.' „ 557-569.
 „ 1285 'Sāstra on the difference of the principles of (twenty) Hinayāna schools.' „ 557-569.
 „ 1286 'Sāstra of the Dharmakakra (?) or the principles of different schools.' „ 662.
 „ 1289 'Ārya-vasumitra-bodhisattva-saṅgiti-sāstra.' „ 384.
 „ 1292 Abhidharmaprakaraṇapāda. „ 435-443.

34 Tāo-lüeh **道略**, lit. abridgment of the way, whose name appears in this translation only.

- No. 1344 Asokāvadāna (-sūtra, I. M.). A. D. 317-420.
 „ 1366 'Samyuktāvadāna-sūtra, selected from various Sūtras.' „ 405.
 „ 1368 'Samyuktāvadāna-sūtra.' „ 25-220.
 „ 1372 „ „ „ 147-186.

35 Saṅgharaksha, whose name is transliterated **僧伽羅刹** Sañ-kiē-lo-khā. He is said to have lived 700 years after Buddha's entering Nirvāna.

- No. 1325 'Kāryāmārgabhūmi-sūtra (I. M.).' A. D. 284.
 „ 1326 'Mārgabhūmi-sūtra.' „ 148-170.
 „ 1350 'Dhyānanishtāitasamādhi-dharma-par-yāya-sūtra.' „ 402-407.
 „ 1352 'Saṅgharaksha-saṅkaya-buddhaḥarita-sūtra.' „ 384.

36 Vasubhadra, whose name is transliterated **婆素跋陀** Pho-su-poh-tho, and translated **山賢** Shān-hhien, lit. the wise of a mountain. But this translation may be that of another name.

- No. 1271 'Tridharmaka-sāstra (A. H.).' A. D. 391.
 „ 1381 'Explanation of an extract from the four Āgamas (I. M.).' „ 382.

37 Saṅghasena, whose name is transliterated **僧伽斯那** Sañ-kiē-sz'-nā, or **僧伽先** Sañ-kiē-sien.

- No. 1271 'Tridharmaka-sāstra (A. H.).' A. D. 391.
 „ 1357 'Saṅghasena-saṅkaya-bodhisattva-pūrvanidāna-sūtra (I. M.).' „ 223-253.
 „ 1364 'Sātāvadāna-sūtra.' „ 492.

38 Nāgasena, whose name is transliterated **那先** Nā-sien.

- No. 1358 'Nāgasena-bhikṣu-sūtra (I. M.),' or Milinda-prasna. A. D. 317-420.

39 Upasānta, whose name is transliterated **優婆扇多** Yiu-po-shān-to, and translated **法勝** Fā-shān, lit. excellence of the law. But this translation may be that of another name.

- No. 1288 Abhidharmahrīdaya (-sāstra, A. H.). A. D. 391.
 „ 1294 „ „ „ 563.

40 Harivarman, whose name is transliterated **訶梨跋摩** Hō-li-poh-mo.

- No. 1274 'Satyasiddhi (?) -sāstra (A. H.).' A. D. 407-408.

41 Kiā-tin **迦丁** (?) a transliteration.

- No. 1371 'Sūtra on the changes of the future, spoken by the Bhikṣu Kiā-tin (I. M.).' A. D. 420-479.

42 Buddhamitra, whose name is transliterated
佛陀密多 Fo-tho-mi-to. Cf. Eitel, p. 28 b.

No. 1382 'Pañkadvāradhyāna-sūtra-mahārtha-
dharma (?) I. M.).' A. D. 424-441.

43 Buddhatrāta, whose name is transliterated
佛陀多羅多 Fo-tho-to-lo-to. A teacher of the
Sammatiya school.

No. 1139 'Vinayadvāimsati-prasannārtha (?) -sāstra
(V. H.).' A. D. 568.

44 Vasuvarman, whose name is transliterated
婆藪跋摩 Pho-su-poh-mo.

No. 1261 Katussatya-sāstra (A. H.). A. D. 557-569.

45 Gunamati, whose name is translated **德慧**
Tōh-hwui, lit. virtue and wisdom. See Eitel, p. 43 b.

No. 1280 'Lakṣaṇānusāra-sāstra (A. H.).' A. D. 557-569.

46 Īsvara, whose name is translated **自在** Tshz'-
tsai, lit. self-existence.

No. 1181 'Sāstra on the provision for obtaining
the Bodhi (A. M. commentary).' A. D. 590-616.

47 Ullaṅgha, whose name is transliterated **鬱迦**
Yü-kiā, or **鬱楞伽** Yü-lan-kiā.

No. 1227 'Nidāna-sāstra (A. M.).' A. D. 607.
„ 1314 'Mahāyāna-nidāna-sāstra.' „ 746-771.

48 Saṅghabhadra, whose name is translated **衆**
賢 Kuñ-hhien, lit. the wise of the assembly. See Eitel,
p. 117 b.

No. 1265 Nyāyānusāra-sāstra (A. H.). A. D. 653-654.
„ 1266 Abhidharmaparakāraṇasāstra-sāstra. „ 651-652.

49 Nandimitra, whose name is transliterated
難提蜜多羅 Nān-thi-mi-to-lo.

No. 1466 'Prophecy on the duration of the law, spoken
by the great Arhat Nandimitra (I. M.).' A. D. 654.

50 Sugandhara (?), whose name is transliterated
塞建地羅 Sāi-kien-thi-lo.

No. 1291 'Abhidharmāvatāra-sāstra (A. H.).' A. D. 658.

51 Ginamitra, whose name is translated **勝友**
Shañ-yiu, lit. friend of the conqueror. This may be

the same as the priest mentioned by Eitel, p. 37 b, viz.
'a priest famous for his eloquence, who lived about 630
A. D. in Nālanda.'

No. 1127 Śārvāstivādinaya-saṅgraha (V. H.). A. D. 700.

52 Vaisākhyā, whose name is transliterated **毗**
舍佉 Phi-shö-khü.

No. 1143 Mūlasarvāstivādanikāyavinaya-gāthā (V. H.). A. D. 710.

53 Mātriketa, whose name is transliterated **摩**
咥哩制吒 Mo-k'-li-k'-khā.

No. 1456 'Buddhastotrārdhasataka (I. M.).' A. D. 708.

54 Śākyayasas, whose name is partly transliterated
and partly translated **釋迦稱** Shih-kiā-khan.

No. 1226 'Hastadanda-sāstra (A. M.).' A. D. 711.

55 Samantabhadra, whose name is translated
普賢 Phu-hhien, lit. the wide-spreading wise. A
Yogākārya or a teacher of the Yoga school.

No. 1454 'Bodhihrīdayasīlādāna (?) -kalpa (I. M.).' A. D. 746-771.

56 Munimitra (?), whose name is translated **寂**
友 Tsi-yiu, lit. friend of a solitary man.

No. 1458 'Buddhasrīgūṇa-stotra (I. M.).' A. D. 980-1000.

A RĀGA OR KING.

57 Śīlāditya, whose name is translated **戒日**
Kiē-zih, lit. the sun of morality. See Eitel, p. 127 b.

No. 1071 'Laudatory verses in Sanskrit (trans-
literation) on the eight great au-
spicious Kaityas (S. M.).' A. D. 982-1001.

TĪRTHAKAS OR HERETICS.

58 Kapila, whose name is transliterated **迦**
毗羅 Kiā-phi-lo. A Rishi, the author of the
Sāṅkhya philosophy. See Eitel, p. 51 b.

No. 1300 (Suvarṇa-) Saptatī (-sāstra, A. H.), i. e.
Sāṅkhyakārikā with a commentary. A. D. 557-569.

59 Gñānakandra (?), whose name is translated
慧月 Hwui-yueh, lit. the moon of wisdom. A teacher
of the Vaisesika philosophy.

No. 1295 'Vaisesikanikāya-dasapadārtha-sāstra
(A. H.).' A. D. 648.

APPENDIX II.

LIST OF THE TRANSLATORS OF THE CHINESE BUDDHIST TRIPITAKA, BOTH FOREIGN AND NATIVE, UNDER SUCCESSIVE AND CONTEMPORANEOUS DYNASTIES, WITH SHORT BIOGRAPHICAL NOTES AND THE TITLES OF THEIR TRANSLATIONS WHICH ARE STILL IN EXISTENCE.

Note—The figures preceded by 'No.' and followed by 'above' or 'below' refer to the figures in this Appendix II, and those without this distinction refer to the figures in the Catalogue.

後漢 Heu-hân, or the Latter Hân dynasty, of the **劉** Liu family, also styled **東漢** Tuñ-hân, or the Eastern Hân, from its capital at **洛陽** Lo-yân. A. D. 25-220.

1 **迦葉摩騰** Kiâ-yeh Mo-thân, i.e. Kâsyapa (or Kâsya) Mâtanga, also written **竺攝** (or **葉摩騰** Ku Shō (or Yeh)-mo-thân, or without **竺** Ku, i. e. the last character of **天竺** Thien-ku, India, which character is prefixed to the names of other Indian priests, living in China, as their surname, e.g. Ku Fâ-lân, No. 2 below. (See the **百家姓考略** Pâi-kiâ-siñ-khâo-lüeh, fol. 37 a. Selected Essays, vol. ii, p. 320.) He was a Srâmana of Central India and a Brâhmana by cast. He came to China in A. D. 67, having been invited by the Chinese envoy **蔡愔** Tsâi Yin (who was sent to India, in A. D. 65, by **明帝** Miñ-ti, the second sovereign of the dynasty, reigned A. D. 58-75). In the same year he translated one Sûtra, in **白馬寺** Po-mâ-sh', or the White Horse Monastery, at Lo-yân, where shortly after he died. This Sûtra is said to consist of some extracts from a Sûtra or Sûtras made in a foreign country, probably India. See the *Saï-kwhân*, fasc. 1, fol. 1 b; *Sui-shu*, fasc. 35, fol. 21 a; *Nêi-tien-lu*, fasc. 1, fol. 6 a; *Thu-ki*, fasc. 1, fol. 2 b; *Khâi-yuen-lu*, fasc. 1, fol. 4 b; *Min-i-tsi*, fasc. 3, fol. 4 a; Selected Essays, vol. ii, p. 319; Beal, B. L. C., p. 5.

No. 678 The Sûtra of forty-two sections (S. H.).

2 **竺法蘭** Ku Fâ-lân,—the last two characters, being a proper name, mean literally 'law-orchid'; but the last character 'lân' might possibly be a transliteration, while the first character 'Fâ' is one which is always used for the translation of the Sanskrit word 'Dharma' (cf. the name *Thân-wu-lân*, i. e. Dharma + lân, No. 37 below). In this case Fâ-lân may be restored into Dharmaraksha. But Ku Fâ-lân seems

to be called Gobharana or Bhârana by Tibetans. (See *Le Sûtra en Quarante-deux Articles*, Textes Chinois, Tibétain et Mongol, p. 38, col. 2, l. 3, where the last syllable is written 'na'; Selected Essays, vol. ii, p. 320; J. A. S. B., 1882, p. 89.) He was a Srâmana of Central India, well versed in Vinaya. When invited to go to China, the king would not let him depart. He, however, left secretly, and arrived in China after Kâsyapa Mâtanga (No. 1 above), in A. D. 67. They both together translated the Sûtra of forty-two sections (No. 678). After Mâtanga died, Fâ-lân translated five works, in A. D. 68-70; and died in Lo-yân, when he was more than sixty years old. See the *Saï-kwhân*, fasc. 1, fol. 2 a; *Sui-shu*, fasc. 35, fol. 21 a; *Nêi-tien-lu*, fasc. 1, fol. 6 b; *Thu-ki*, fasc. 1, fol. 3 a; *Khâi-yuen-lu*, fasc. 1, fol. 6 a; *Min-i-tsi*, fasc. 3, fol. 4 b; Selected Essays, vol. ii, p. 320; Beal, B. L. C., p. 5. The *Nêi-tien-lu* and *Thu-ki* mention the following five works:—

(1) **佛本行經** Fo-pan-hhiñ-kin, or the *Buddhakarita-sûtra* (?) (taken by Julien for a translation of the *Lalita-vistara*), 5 fasc. A. D. 68.

(2) **十地斷結經** Shi-ti-twân-kiê-kin, or the *Dasabhûmi-klesakkhedikâ* (?)—sûtra, 4 fasc. A. D. 70.

(3) **法海藏經** Fâ-hâi-tsân-kin, or the *Dharmasamudrakosha-sûtra* (?), 3 fasc.

(4) **佛本生經** Fo-pan-shân-kin, or the *Gâtaka*, 2 fasc.

(5) **二百六十戒合異** 'rh-pâi-li-shi-kiê-hô-i, lit. 'a gathering of differences of 260 (articles of) Sîla or moral precepts,' 2 fasc.

But the *Saï-kwhân* and *Khâi-yuen-lu* ascribe to him the first four works only in a different order, and a compiler of the latter work adds that these translations have long been lost. (See the Selected Essays, vol. ii, pp. 320-321.) The fifth translation had also been lost in A. D. 730. See the *Khâi-yuen-lu*, fasc. 15 b, fol. 15 b.

3 **支婁迦讖** K' Leu-kiâ-khân,—the last three characters seem to be used for a transliteration of a Sanskrit name, such as Lokaraksha (?), and **支** K' is

the second character of 月支 Yueh-k', which character is prefixed to the names of other translators of the Yueh-k', living in China, as their surname, e. g. K' Khien, No. 18 below. But cf. Kilukáksha, in J. A. S. B., 1882, p. 90. He was a Srāmāna of the country of Yueh-k', who came to China in A. D. 147, or 164, and worked at translations till A. D. 186 in Lo-yân. See San-kwân, fasc. 1, fol. 7 a; Sui-shu, fasc. 35, fol. 21 b; Nêi-tien-lu, fasc. 1, fol. 15 a; Thu-ki, fasc. 1, fol. 3 b; Khâi-yuen-lu, fasc. 1, fol. 7 a; Selected Essays, vol. ii, p. 322; Beal, B. L. C., p. 6. The Nêi-tien-lu and Thu-ki ascribe to him 21 distinct translations in 63 fasciculi; but the Khâi-yuen-lu mentions 23 works in 67 fasciculi, and states that 11 works in 26 fasciculi only were in existence in A. D. 730. There are, however, 12 translations ascribed to him in this Collection, namely:—

- No. 5 Dasasāhasrikā prajñāpāramitā (S. M.).
 „ 25 Amitāyusha (or -śha)-vyūha, or Sukhāvati-vyūha (long).
 „ 28 Akshobhyaśa tathāgatasya vyūha.
 „ 57 Kāśyapa-parivarta.
 „ 73 Pratyutpaṇṇa-buddhasammukhāvasthita-samādhi.
 „ 76 Bhadrāpāla-sūtra.
 „ 102 'Tathāgata-viśeṣhaṇa (?) -sūtra.'
 „ 112 'Sūtra on the office of the Bodhisattva asked by Maṅgusri.'
 „ 161 Mahādruma-kinnararāga-pariprikkhā.
 „ 174 Agātasatru-kaukritya-vinodana.
 „ 386 Lokāṇovartana, or Lokāṇusamānāvātāra.
 „ 1372 'Samyuktāvadāna-sūtra (I. M.).'

4 安世高 Ān Shi-kāo,—the last two characters are said to be a literary appellation (字) by which he is most usually designated, and 安 Ān is the first character of 安息 Ān-si (Eastern Persia or Parthia or Arsak), which character is prefixed to the names of other translators of the same country, living in China, as their surname, e. g. Ān Hhüen, No. 6 below. The cognomen of Ān Shi-kāo is 清 Tsiñ or 靜 Tsiñ, so that he is mentioned in the Sui-shu (fasc. 35, fol. 21 b) as 安靜 Ān Tsiñ. He was a prince royal of the country of Ān-si. When his father died he gave up the kingdom to his uncle and became a Srāmāna. He came to China in A. D. 148 and worked at translations till A. D. 170. See San-kwân, fasc. 1, fol. 3 a; Sui-shu, fasc. 35, fol. 21 b; Nêi-tien-lu, fasc. 1, fol. 7 b; Thu-ki, fasc. 1, fol. 4 b; Khâi-yuen-lu, fasc. 1, fol. 10 a; Selected Essays, vol. ii, p. 321; Beal, B. L. C., p. 7. The Nêi-tien-lu and Thu-ki ascribe to him 176 distinct translations in 197 fasciculi; but the Khâi-yuen-lu mentions 95 works in 115 fasciculi only, and states that 54 works in 59 fasciculi only were in existence in A. D. 730. There

are, however, 55 translations ascribed to him in this Collection, namely:—

- No. 54 Maitreya-pariprikkhā-dharmāśha (S. M.).
 „ 220 'Kumāra-mūka-sūtra.'
 „ 227 'Sreṣṭhi-putra-geta (?) -sūtra.'
 „ 251 Ratnakūṭa-sūtra.
 „ 282 'Sūtra on the Samādhi called Vow.'
 „ 387 'Sūtra on (Gīvas inviting) many priests to wash themselves in a bath-house.'
 „ 438 'Sūtra on fifty countings of clear measure (?)'.
 „ 451 'Buddhamudrā-samādhi-sūtra.'
 „ 512 'Sūtra on the eight understandings of great men.'
 „ 548 'Sūtra on the law of ten rewards in the Dirghāgama (S. H.).'
 „ 553 'Sūtra on the Avidyā, Trishṇā, and Gāti of man.'
 „ 555 Śrīgāla-vāda.
 „ 559 'Sūtra on the cause of all sins.'
 „ 565 'Sūtra on the law true and not true.'
 „ 567 'Sūtra on the explanation of Āsava (?)'.
 „ 582 'Sūtra addressed by Buddha to a Brāhmana who could not become free from loving thoughts at the death of his son.'
 „ 583 'Sūtra spoken by Buddha to the Grīhapati, being a man possessed of eight cities and ten families (?)'.
 „ 586 'Samantadharmārtha-sūtra.'
 „ 598 'Katusatya-sūtra.'
 „ 601 'Sūtra on the fundamental relationship.'
 „ 617 'Sūtra on a Brāhmana who wished to avoid death.'
 „ 633 'Sūtra on Ānanda's fellow-student.'
 „ 635 'Sūtra on a question asked by Ānanda about the difference of the lucky and unlucky condition of those who serve Buddha.'
 „ 643 'Mātāṅgi-sūtra.'
 „ 648 'Saptāyatana-tridhyāna-sūtra.'
 „ 649 'Sūtra on the conversion of Anāthapindada's seven sons.'
 „ 653 'Pañcaskandhāvadāna-sūtra.'
 „ 657 Dharmaśakra-pravartana-sūtra.
 „ 659 'Ashtāṅgasamyannmārga-sūtra.'
 „ 667 'Āmrāpāl-gīva-nidāna-sūtra.'
 „ 668 „ „ „
 „ 675 'Sūtra of the question addressed by Pretas to Maudgalyāyana.'
 „ 681 'Mahānāpāna-dhyāna-sūtra.'
 „ 682 'Sūtra on the mind of reproaching.'
 „ 683 'Dhyānakaryā-dharmasāṅgāna-sūtra.'
 „ 684 'Sūtra on several places or objects.'
 „ 685 'Sūtra on thinking of the origin of goodness and evil.'
 „ 686 'Abhinishkramana-nidāna-sūtra.'
 „ 687 'Āgamasamyakkaryā-sūtra.'
 „ 688 'Ashtādasanaraka-sūtra.'
 „ 689 'Dharmasāṅgānāgas-sūtra.'
 „ 694 'Sūtra on a Sreṣṭhiputra's causing three places to be harassed.'
 „ 695 'Gāndhāradesa-rāga-sūtra.'
 „ 705 'Sūtra addressed by Buddha to Akira(?) -kāśyapa on pain either caused by oneself or by another.'
 „ 706 'Sūtra on teaching of hells as the recompense of sinful actions.'
 „ 724 'Dhyānakaryā-saptatrimśadvarga-sūtra.'
 „ 731 'Sthiramati-sūtra.'
 „ 762 'Sūtra on the kindness of parents which is difficult to be returned.'

- No. 765 'Sûtra on the nine causes of untimely death.'
 „ 780 'Skandha-dhâtûvâtanâ-sûtra.'
 „ 1112 'Sûtra on the lightness and heaviness of the sin of transgressing the Sila or precepts (V. H.).'
 „ 1126 'Mahâbhikshu-trisahasrakarman.'
 „ 1326 'Mârgabhûmi-sûtra (I. M.).'
 „ 1346 'Abhidharmapaññadharmakârâ-sûtra.'
 „ 1363 'Sûtra on Kâsyapa's collection of the Tripitaka.'

5 竺佛朔 Ku Fo-soh, an Indian Srâmana, who translated two Sûtras (one and two fasciculi respectively) at Lo-yân in A. D. 172 and 183; but these translations had long been lost in A. D. 730. See *Saṅ-kwhân*, fasc. 1, fol. 7 b; *Sui-shu*, fasc. 35, fol. 21 b; *Nêi-tien-lu*, fasc. 1, fol. 18 a; *Thu-ki*, fasc. 1, fol. 10 b; *Khâi-yuen-lu*, fasc. 1, fol. 24 a; *Selected Essays*, vol. ii, p. 322; *Beal*, B. L. C., p. 9.

6 安玄 Ân Hhuen, an Upâsaka of Ân-si, who was also called 安侯 Ân-heu, or the Marquis or prince Ân, and 騎都尉 Kî-tu-wêi, or the head officer of cavalry. This official title was given to him by the Emperor of China. He together with Yen Fo-thiào, No. 9 below, translated two works at Lo-yân in A. D. 181. See *Saṅ-kwhân*, fasc. 1, fol. 7 b; *Nêi-tien-lu*, fasc. 1, fol. 17 b; *Thu-ki*, fasc. 1, fol. 11 a; *Khâi-yuen-lu*, fasc. 1, fol. 24 b; *Beal*, B. L. C., p. 9.

- No. 33 *Ugrapariprikhâ* (S. M.).
 „ 1339 'Dvâdasanidâna-sûtra as an oral explanation according to the Âgama (? I. M.).'

7 支曜 K' Yào, a Srâmana of the western region, probably from the Yueh-k', who worked at translations at Lo-yân in A. D. 185. See *Saṅ-kwhân*, fasc. 1, fol. 8 a; *Nêi-tien-lu*, fasc. 1, fol. 18 b; *Thu-ki*, fasc. 1, fol. 11 b; *Khâi-yuen-lu*, fasc. 1, fol. 25 a; *Beal*, B. L. C., p. 9. The *Nêi-tien-lu* and *Thu-ki* ascribe to him 11 distinct translations in 12 or 13 fasciculi; but the *Khâi-yuen-lu* mentions 10 works in 11 fasciculi, and states that 5 works in 6 fasciculi were lost already in A. D. 730.

- No. 381 'Pûrnâprabhâsa-samâdhimati-sûtra (S. M.).'
 „ 563 'Sûtra on the eight intense thoughts of Anuruddha (S. H.).'
 „ 661 'Sûtra on the three marks of a good horse.'
 „ 662 'Sûtra on the eight points of resemblance between man and horse.'
 „ 1338 'Small Mârgabhûmi-sûtra (I. M.).'

8 康巨 Khân Kû, a Srâmana of the western region, probably of Tibetan descent, as 康 Khân is the first character of 康居 Khân-kû, i. e. Kambu or Ulterior Tibet (see Wells Williams' *Chinese Dictionary*, p. 744),—or Kamboga (see Childers' *Pâli Dictionary*, p. 177 b),—which character (康) is prefixed to the names of other translators of the same

descent living in China as their surname, e. g. Khân Mañ-siân, No. 10 below. He translated one Sûtra at Lo-yân in A. D. 187; but this translation had been lost in A. D. 730. See *Saṅ-kwhân*, fasc. 1, fol. 8 a; *Nêi-tien-lu*, fasc. 1, fol. 19 a; *Thu-ki*, fasc. 1, fol. 11 b; *Khâi-yuen-lu*, fasc. 1, fol. 26 a; *Beal*, B. L. C., p. 9.

9 嚴佛調 Yen Fo-thiào, a Srâmana (or an Upâsaka, according to the *Nêi-tien-lu* and *Thu-ki*) of 臨淮 Lin-hwâi, in China, who was an assistant of Ân Hhuen, No. 6 above, and well versed in Sanskrit. Afterwards he alone translated some works at Lo-yân in A. D. 188. See *Saṅ-kwhân*, fasc. 1, fol. 8 a; *Nêi-tien-lu*, fasc. 1, fol. 19 a; *Thu-ki*, fasc. 1, fol. 12 a; *Khâi-yuen-lu*, fasc. 1, fol. 26 b; *Beal*, B. L. C., p. 9. The *Nêi-tien-lu* and *Thu-ki* ascribe to him 7 distinct translations in 9 or 10 fasciculi; but the *Khâi-yuen-lu* mentions 5 works in 8 fasciculi, and states that 4 works in 7 fasciculi were lost already in A. D. 730.

- No. 435 'Sûtra on the Bodhisattva's inner practice (?) of the six pârmitâ (S. M.).'

10 康孟詳 Khân Mañ-siân, a Srâmana of Tibetan descent, who came to China from Central India or the western region. In A. D. 194-199 he translated 6 works in 9 fasciculi, of which 4 works in 6 fasciculi had been lost in A. D. 730. Among these missing translations there were the *Brahmagâla-sûtra*, *Katussatyâ-sûtra*, and 'Kumâra-nidâna-srîphala-sûtra,' i. e. a life of Buddha. See *Saṅ-kwhân*, fasc. 1, fol. 8 b; *Nêi-tien-lu*, fasc. 1, fol. 19 b; *Thu-ki*, fasc. 1, fol. 12 b; *Khâi-yuen-lu*, fasc. 1, fol. 27 b; *Beal*, B. L. C., p. 10.

- No. 625 'Sûtra on Sâriputra and Mandgalyâna's going through the four roads (for begging, S. H.).'
 „ 733 'Nidânakârâ-sûtra.'

11 竺大力 Ku Tâ-li,—the last two characters mean literally 'great power,' so that they may possibly be a translation of the name Mahâbala. He was a Srâmana of the western region, who together with Khân Mañ-siân, No. 10 above, translated one Sûtra at Lo-yân in A. D. 197. See *Saṅ-kwhân*, fasc. 1, fol. 8 a; *Nêi-tien-lu*, fasc. 1, fol. 20 a; *Thu-ki*, fasc. 1, fol. 12 b; *Khâi-yuen-lu*, fasc. 1, fol. 28 a; *Beal*, B. L. C., p. 10.
 No. 664 'Kârâ-nidâna-sûtra,' i. e. a life of Buddha (S. H.).

12 曇果 Thán-kwo (Dharmaphala?), also written 釋曇果 Shih Thán-kwo,—釋 Shih is the first character of 釋迦 Shih-kiâ, i. e. Sâkyâ, which character is prefixed to the names of some other Indian priests living in China and of Chinese priests as their surname. (See the *Selected Essays*, vol. ii, p. 320, note 3.) He was a Srâmana of the western region, who brought with him one Sanskrit text from Kapila-

vastu, and together with Khân Mañ-siân, No. 10 above, translated it at Lo-yân in A. D. 207. See *Saṅ-kwhân*, fasc. 1, fol. 8 a; *Nêi-tien-lu*, fasc. 1, fol. 20 a; *Thu-ki*, fasc. 1, fol. 13 a; *Khâi-yuen-lu*, fasc. 1, fol. 28 b; *Beal*, B. L. C., p. 10.

No. 556 'Madhyama-ityukta-sûtra,' i.e. a life of Buddha (S. H.).

WORKS OF UNKNOWN TRANSLATORS.

The *Thu-ki* (fasc. 1, fol. 13 a seq.) mentions 123 works in 148 fasciculi; and the *Khâi-yuen-lu* (fasc. 1, fol. 28 b seq.) gives 141 works in 158 fasciculi, and adds that 16 works in 26 fasciculi were in existence in A. D. 730. There are the following 16 works in the Collection, which are, however, not exactly the same as those in the *Khâi-yuen-lu*:—

- No. 202 'A later translation of the Sûtra consisting of verses on Amitâyus (S. M.).'
 „ 260 *Adbhuta-dharmaparyâya*.
 „ 289 *Tathâgata-pratibimba-pratishtânusamsâ*.
 „ 431 'Sûtra of the great and good means by which Buddha recompenses the favour (of his parents).'
 „ 478 'Sûtra on the spiritual Mantra for keeping the house safe.'
 „ 573 'Sûtra on Maudgalyâyana's temptation by the Mâra (S. H.).'
 „ 578 'Sûtra on *Duhkha-skandha* (?)'.
 „ 704 'Akuru (?) -sûtra.'
 „ 777 'Kandansadruma-sûtra.'
 „ 1093 'Sûtra on receiving the Dasabhadrasîla,' i.e. *Sikshâpada* (V. M.).
 „ 1151 'Sramanêrikâ-sîla-sûtra (V. H.).'
 „ 1290 'Gunanirdeśa-sâstra (A. H.).'
 „ 1337 'Sûtra on six Bodhisattvas' names, to be recited and remembered (I. M.).'
 „ 1360 'Sûtra on blaming lust, as an important action of meditation.'
 „ 1361 'Sûtra of sections about the meditation on the inner body.'
 „ 1368 'Samyuktâvâdâna-sûtra.'

SUMMARY OF THE PRECEDING LIST OF TRANSLATIONS MADE UNDER THE LATTER OR EASTERN HÂN DYNASTY, A. D. 25-220.

Translators.	Nêi-tien-lu.	Thu-ki.	Khâi-yuen-lu.	In existence.
No. 1	1	1	1	1
„ 2	5	5	4	0
„ 3	21	21	23	12
„ 4	176	176	95	55
„ 5	2	2	2	0
„ 6	2	2	2	2
„ 7	11	11	10	5
„ 8	1	1	1	0
„ 9	7	7	5	1
„ 10	6	6	6	2
„ 11	1	1	1	1
„ 12	1	1	1	1
	125	123	141	16
	359	357	292*	96

* In 395 fasciculi. In A. D. 730 there were 97 works in 131 fasciculi in existence, and 195 works in 264 fasciculi had been lost. See the *Khâi-yuen-lu*, fasc. 1, fol. 3 b.

魏 The Wêi dynasty, of the **曹** Tsho family, the northern of the Three Kingdoms, with its capital at Lo-yân. A. D. 220-265.

13 **曇柯 (or 摩) 迦羅** *Thân-kô (or mo)-kiâ-lo*, i.e. *Dharmakâla*, whose name is translated **法時** *Fâ-sh'*, lit. 'law-time.' He was a Sramana of Central India, who came to China in A. D. 222, and observed that the priests in China were then entirely ignorant of the rules of Vinaya. In A. D. 250, therefore, he translated the *Pratimoksha* of the *Mahâ-saṅghikas*, in one fasciculus. This was the first book of the *Vinaya-pitaka*, translated into Chinese; but it was lost in A. D. 730. See *Saṅ-kwhân*, fasc. 1, fol. 8 b; *Nêi-tien-lu*, fasc. 2, fol. 2 b; *Thu-ki*, fasc. 1, fol. 17 a; *Khâi-yuen-lu*, fasc. 1, fol. 41 b; *Min-i-tsi*, fasc. 3, fol. 4 b; *Beal*, B. L. C., p. 10. Cf. the *Sui-shu*, fasc. 35, fol. 21 b; *Selected Essays*, vol. ii, p. 322, fourth paragraph.

14 **康僧鎧** *Khân Saṅ-khâi*,—the last two characters are most probably employed for *Saṅgha-varman*, because **僧** *Saṅ* is the first character of **僧伽** *Saṅ-kiê*, the very well-known transliteration of the word *Saṅgha*, and **鎧** *khâi* means 'armour,' i.e. *varman* (cf. the name *Saṅ-kiê-poh-mo*, No. 80 below). He was an Indian Sramana of Tibetan descent, as the character **康** *Khân* being prefixed to his name implies. In A. D. 252 he translated some works in the White Horse Monastery at Lo-yân. See *Saṅ-kwhân*, fasc. 1, fol. 9 a (where it ascribes to him 4 Sûtras); *Nêi-tien-lu*, fasc. 2, fol. 3 a; *Thu-ki*, fasc. 1, fol. 17 b (both ascribe to him 2 Sûtras in 4 fasciculi); *Khâi-yuen-lu*, fasc. 1, fol. 42 a (where 3 works in 4 fasciculi are mentioned); *Min-i-tsi*, fasc. 3, fol. 5 a (where only 1 Sûtra is mentioned, viz. the *Sukhâvati-vyûha*); *Selected Essays*, vol. ii, pp. 322, 341, and 343; *Beal*, B. L. C., p. 11.

No. 23 (19) *Ugrapariprikkhâ* (S. M.).

„ 27 *Aparimitâyus-sûtra*, or *Amitâbha-vyûha*, or *Sukhâvati-vyûha* (long).

„ 1163 'Samyuktakarma of the *Dharmagupta-nikâya* (V. H.).'

15 **曇諦** *Thân-ti*, or **曇無諦** *Thân-wu-ti*, i.e. *Dharma-satya* (?), whose name is translated **法實** *Fâ-shih*, lit. 'law-truth.' He was a Sramana of the country of *Ân-si*, who compiled or translated one work at Lo-yân in A. D. 254. See *Saṅ-kwhân*, fasc. 1, fol. 9 a; *Nêi-tien-lu*, fasc. 2, fol. 3 b; *Thu-ki*,

fasc. 1, fol. 17 b; Khâi-yuen-lu, fasc. 1, fol. 43 a; Beal, B. L. C., p. 11.

No. 1146 'Karman' (of the Dharmagupta-nikâya. V. H.).

16 白延 Po Yen, a Sramana of the western region, who translated some Sûtras in the White Horse Monastery at Lo-yân in A. D. 257. See Sañ-kwhân, fasc. 1, fol. 9 a; Nêi-tien-lu, fasc. 2, fol. 4 a; Thu-ki, fasc. 1, fol. 18 a (these three authorities ascribe to him 6 Sûtras in 8 fasciculi); Khâi-yuen-lu, fasc. 1, fol. 43 a (where 5 Sûtras in 7 fasciculi are mentioned, and said to have long been lost in A. D. 730); Beal, B. L. C., p. 11. According to the Thu-ki, there were two versions of the larger Sukhâvati-vyûha made by him; but one of them is not given in the Khâi-yuen-lu. There exists 1 Sûtra in the Collection, namely:—

No. 43 Suratapariprikhâ (S. M.).

17 安法賢 Ân Fa-hhien,—the last two characters mean literally 'law-wise,' i. e. Dharmabhadra (?). He was a Sramana of the western region, who translated 2 Sûtras in 5 fasciculi, but the date is not given. These translations had been lost in A. D. 730. See Nêi-tien-lu, fasc. 2, fol. 4 a; Thu-ki, fasc. 1, fol. 18 a; Khâi-yuen-lu, fasc. 1, fol. 43 b; Beal, B. L. C., p. 11. One of his translations was the Mahâparinirvâna-sûtra.

WORKS OF UNKNOWN TRANSLATORS.

No. 626 'Sûtra of the patronymics and names of the parents of the seven Buddhas (S. H.).'

„ 1278 Abhidharmâmrta-sâstra (A. H.).

SUMMARY OF THE PRECEDING LIST OF TRANSLATIONS MADE UNDER THE WÊI DYNASTY, A. D. 220-265.

Translators.	Nêi-tien-lu.	Thu-ki.	Khâi-yuen-lu.	In existence.
No. 13	1	1	1	0
„ 14	2	2	3	3
„ 15	1	1	1	1
„ 16	6	6	5	1
„ 17	2	2	2	0
	0	0	0	2
	12	12	12*	7

* In 18 fasciculi. In A. D. 730 there were only 4 works in 5 fasciculi in existence, and 8 works in 13 fasciculi had been lost. See the Khâi-yuen-lu, fasc. 1, fol. 41 a. But the present Collection has 3 more works, one of them is however mentioned under the Wu dynasty in the older catalogues.

吳 The Wu dynasty, of the 孫 Sun family, the southern of the Three Kingdoms, with its capital at 建業 Kien-yeh, the modern 南京 Nanking. A. D. 222-280.

18 支謙 K' Khien, who had the literary appellation 恭明 Kuñ-min, and also another cognomen 越 Yueh. He was an Upâsaka of the country of Yueh-k', who came to China towards the end of the Eastern Hân dynasty, which came to an end in A. D. 220. Afterwards he took refuge in the Kingdom of Wu, where he was appointed as a professor by 孫權 Sun K'üen, the first sovereign of the Wu dynasty, and assisted or taught his heir-apparent. He translated numerous works in A. D. 223-253. See Sañ-kwhân, fasc. 1, fol. 9 b (where it ascribes to him 49 Sûtras); Nêi-tien-lu, fasc. 2, fol. 6 b; Thu-ki, fasc. 1, fol. 18 b (both mention 129 works in 152 fasciculi); Khâi-yuen-lu, fasc. 2 a, fol. 2 b (where 88 works in 118 fasciculi are mentioned, and 51 works in 69 fasciculi are said to have been in existence in A. D. 730); Min-i-tsi, fasc. 3, fol. 5 a; Beal, B. L. C., p. 11. According to the Thu-ki (fasc. 1, fol. 20 a) and Khâi-yuen-lu (fasc. 2 a, fol. 7 a), there was a second translation of the Sûtra of 42 sections, made by him; but it had been lost in A. D. 730. There is a note under the title of this Sûtra in the Khâi-yuen-lu, namely:—'It is stated in a "Separate Record"—probably an old catalogue—that this translation differs a little from that made by (Kâsyapa) Mâtanga, being the second version (of the same text), as the meaning of the words is correct, and the composition is readable.' Now the following 49 works are in existence in this Collection, which number curiously corresponds to that which is given in the Sañ-kwhân as above alluded to:—

No. 8 Dasasâhasrikâ pragnâpâramitâ (S. M.).

- „ 26 Amitâyusha (or-âbha)-vyûha, or Sukhâvati-vyûha (long).
- „ 100 'Sûtra on the original action of the Bodhisattva.'
- „ 147 Vimalakīrti-nirdeśa.
- „ 218 'Navavarṇamrīga-sûtra.'
- „ 224 'Vṛddhasūtri-sûtra.'
- „ 233 Vatsa-sûtra.
- „ 256 Tathāgatagñānamudrāsamādhi.
- „ 278 Pratītyasamutpāda-sûtra (?).
- „ 281 Śālisambhava-sûtra.
- „ 297 'Nāgadattā-dārakā-sûtra.'
- „ 299 Aṣṭabuddhaka.
- „ 337 Pushpakūta.
- „ 355 Anantamukha-sādhaka-dhāraṇī (?).
- „ 364 'Padadhararddhantra-sûtra.'
- „ 377 'Bodhisattva-bodhivṛksha-sûtra.'
- „ 378 Kṣhāmākāra-bodhisattva-sûtra.
- „ 379 'Sûtra on the history of Poh or Pushya (?).'
- „ 466 'Trivargasishya-sûtra.'
- „ 513 'Kāndraprabha-bodhisattva-sûtra.'
- „ 554 Brahmagāla-sûtra (S. H.).
- „ 557 'Saptagñāna-sûtra.'
- „ 574 'Sûtra on Maudgalyāyana's temptation by the wicked Māra.'
- „ 577 'Sûtra on the Upavasatha.'

- No. 580 'Sûtra on the cause addressed by Buddha to Sākya Mahānāman.'
- „ 590 'Sarvadharmamūla-sûtra.'
- „ 592 'Sûtra on the Brahmakārin Ō-fu.'
- „ 594 'Sûtra on the Grihapati Rāshtravara (?).'
- „ 608 'Sûtra on the Brahma comparison.'
- „ 615 'Sumati-bālikā-sûtra.'
- „ 638 'Sûtra on the son of five mothers.'
- „ 645 Mātāṅgi-sûtra.
- „ 655 'Sûtra on one who is in want of guarding his thoughts.'
- „ 665 'Kumārakusalaphalanidāna-sûtra,' i.e. a life of Buddha.
- „ 670 'Bimbisāra-rāga-pāṇikaprānīdhāna-sûtra.'
- „ 674 'Sûtra on the sufficiency of truth.'
- „ 693 'Sumati-sreshthi-sûtra.'
- „ 696 'Sûtra (addressed to ?) Ānanda on four matters.'
- „ 698 'Agātasatru-sûtra.'
- „ 699 'Kātushprānīdhāna-sûtra.'
- „ 700 'Sûtra on a fierce dog.'
- „ 703 'Kāla-brahmakāri-sûtra.'
- „ 707 'Nāgarāga-bhrātri-sûtra.'
- „ 708 'Sreshthi-maṅgughosha-sûtra.'
- „ 709 'Saptastri-sûtra.'
- „ 710 'Ashtaguru-sûtra.'
- „ 761 'Sûtra addressed to a Brahmakārin called Sun-to-ye-k'(?).'
- „ 1099 'Dharmavinaya-samādhi-sûtra (V.M.).'
- „ 1113 'Sûtra on Śīla or moral precepts which dispel misfortune (V.H.).'

19 維祇難 Wēi-khi-nān, i.e. Vighna, whose name is translated 障礙 Kān-nāi, lit. 'partition-hindrance.' He was an Indian Sramana, who was originally a fire-worshipper, and afterwards converted to Buddhism. He, together with Ku Lüh-yen, No. 20 below, brought to China a Sanskrit text of the 曇鉢經 Thān-po-kin, i.e. the Dharmapada-sûtra, or the Dhammapada-sutta, in A.D. 224, and translated it. See No. 1365, and Sañ-kwhān, fasc. 1, fol. 14 a. Vighna also translated another Sûtra in 4 fasciculi, but it was lost in A.D. 730. See Nêi-tien-lu, fasc. 2, fol. 6 a; Thu-ki, fasc. 1, fol. 22 b; Khâi-yuen-lu, fasc. 2 a, fol. 1 b; Miñ-i-tsi, fasc. 3, fol. 5 b; Beal, B.L.C., p. 12.

No. 1365 Dharmapada or Dhammapada (I.M.).

20 竺律炎 Ku Lüh-yen, an Indian Sramana, who, together with Vighna, No. 19 above, came to the Kingdom of Wu in A.D. 224. In A.D. 230 he alone translated some works. See Nêi-tien-lu, fasc. 2, fol. 6 b; Thu-ki, fasc. 1, fol. 22 b (both ascribe to him 3 works in 3 or 4 fasciculi); Khâi-yuen-lu, fasc. 2 a, fol. 2 a (where 4 works in 6 fasciculi are mentioned, and one of them is said to have been lost long before A.D. 730); Beal, B.L.C., p. 12.

No. 616 'Sumati (?) -sûtra (S.H.).'

„ 645 'Mātāṅgi-sûtra.'

„ 1327 'Buddhavaidya-sûtra (I.M.).'

21 康僧會 Khān Sañ-hwui, an Indian Sramana, who was the eldest son of the prime minister of the country of 康居 Khān-kū, i.e. Kambu, or Ulterior Tibet or Kamboga, whose family was continuously resident in India. He came to the capital of the Kingdom of Wu in A.D. 241. In A.D. 247 he had the 建初寺 Kien-ku-sh, or the Kien-ku monastery built, by order of Sun K'hiên, the first sovereign of the Wu dynasty, who gave the name 佛陀里 Fo-tho-li, or the Buddha village, to the place where this monastery was. In A.D. 251 he began his work of translation, and died in A.D. 280. See Sañ-kwhān, fasc. 1, fol. 9 b; Sui-shu, fasc. 35, fol. 21 b; Nêi-tien-lu, fasc. 2, fol. 13 a; Thu-ki, fasc. 1, fol. 23 a (both ascribe to him 14 works in 29 fasciculi); Khâi-yuen-lu, fasc. 2 a, fol. 10 a (where only 7 works in 20 fasciculi are mentioned, and 5 works in 10 fasciculi are said to have been lost long before A.D. 730); Miñ-i-tsi, fasc. 3, fol. 5 b; Selected Essays, vol. ii, p. 322; Beal, B.L.C., p. 12.

No. 143 'Shatpāramitā-saṅgraha-sûtra (S.M.).'

„ 1359 'An old Samyuktāvadāna-sûtra (I.M.).'

22 支彊梁接 (or 樓) K' K'hiân-liân-tsiê (or leu),—the last three characters are evidently used for a transliteration of a Sanskrit name, such as Kāla-sivi (?), whose name is however translated 正無畏 Kañ-wu-wêi, lit. 'correct-without-fear.' He was a Sramana of the western region, who translated one work entitled 'Saddharmasamādhi-sûtra,' in 6 fasciculi, in A.D. 255 or 256; but it was lost in A.D. 730. See Nêi-tien-lu, fasc. 2, fol. 4 a (where this translator is mentioned under the Wêi dynasty); Thu-ki, fasc. 1, fol. 24 a; Khâi-yuen-lu, fasc. 2 a, fol. 16 a; Beal, B.L.C., p. 12.

WORKS OF UNKNOWN TRANSLATORS.

The Thu-ki (fasc. 1, fol. 24 b seq.) mentions 110 works¹ in 291 fasciculi, which are said to have been translated under the Wu dynasty, A.D. 222-280. See Beal, B.L.C., p. 12. The Khâi-yuen-lu (fasc. 2 a, fol. 1 b, and fol. 16 b seq.) gives 87 works in 261 fasciculi, which are said to have been produced under the Wêi and Wu dynasties, A.D. 220-280, but 4 works in 6 fasciculi only were in existence in A.D. 730. There is, however, only one translation of the kind in the Collection, namely:—

No. 547 Samyuktāgama (S.H.).

¹ Among these works, there was the oldest translation of the Lalita-vistara, in 8 fasciculi. This translation is said to have been made under the Latter Hân dynasty, one of the Three Kingdoms. A.D. 221-263. Cf. col. 51, under No. 159.

SUMMARY OF THE PRECEDING LIST OF TRANSLATIONS MADE
UNDER THE WU DYNASTY, A. D. 222-280.

Translators.	Nèi-tien-lu.	Thu-ki.	Khâi-yuen-lu.	In existence.
No. 18	129	129	88	49
" 19	2	2	2	1
" 20	3	3	4	3
" 21	14	14	7	2
" 22	1	1	1	0
	110	110	87	1
	259	259	189*	56

* In 417 fasciculi. In A. D. 730 there were 61 works in 92 fasciculi in existence, and 128 works in 325 fasciculi had long been lost. See the Khâi-yuen-lu, fasc. 2 a, fol. 1 a.

西晉 Si-tsin, or the Western Tsin dynasty, of the 司馬 Sz-mâ family, with its capital at Lo-yân. A. D. 265-316.

23 竺曇摩羅察 (or 刹) Ku Thân-mo-lo-khâ (or khâ), i. e. Dharmaraksha, whose name is translated 法護 Fâ-hu, lit. 'law-protection.' He was a Sramana, whose family was continuously resident in the 燄煌 Thun-kwân district (the western extreme of the Great Wall in Kan-shuh in Nan-si-keu, China. See Wells Williams' Chin. Dict. p. 930, col. 1). He was a descendant of a man of the country of Yueh-k', so that his original surname was 支 K', the second character of 月支 Yueh-k'. But he adopted 竺 Ku, the second character of 天竺 Thien-ku, or India, having become a disciple of the foreign Sramana 竺高座 Ku Kâo-tso. Hence he is always called 竺法護 Ku Fâ-hu, in the Collection. He went to the western regions with his teacher, and was well acquainted with thirty-six different languages or dialects. In A. D. 266 he came to Lo-yân, where he worked at translations till A. D. 313 or 317; and afterwards died in his seventy-eighth year. He was the man who first translated several Sûtras of the Vaipulya class (方等 Fân-tân, lit. 'square-even or equal'). See Sar' kwân, fasc. 1, fol. 14 b (where it ascribes to him 165 works); Sui-shu, fasc. 35, fol. 21 b; Nèi-tien-lu, fasc. 2, fol. 22 a; Thu-ki, fasc. 2, fol. 1 a (both mention 210 works in 394 fasciculi); Khâi-yuen-lu, fasc. 2 a, fol. 22 a-fasc. 2 b, fol. 6 a (where 175 works in 354 fasciculi are mentioned, and 91 works in 208 fasciculi are said to have been in existence in A. D. 730); Miñ-i-tsi, fasc. 3 fol. 5 b; Selected Essays, vol. ii, p. 323; Beal, B. L. C., p. 13. The following 90 works are now in existence in the Collection:—

- No. 4 Pañkavimsati-sâhasrikâ prajñâpâramitâ (S. M.).
 " 23 (3) Tathâgatâkintya-guhya-nirdeśa.
 " 23 (4) (Vinî)sodhana-nirdeśa, or Svapna-nirdeśa.
 " 23 (47) Ratnakûṭṭa-pariprikkhâ.
 " 30 Samantamukha-parivarta.
 " 31 Mañgusri-buddhakshetrâgavyûha.
 " 32 Garbha-sûtra (?).
 " 34 Ugra-pariprikkhâ.
 " 35 Bhadrâ-mâyâkâra-pariprikkhâ, or -vyâkarana.
 " 39 Sumati-dârikâ-pariprikkhâ.
 " 41 Vimaladattâ-pariprikkhâ.
 " 42 Asokadattâ-vyâkarana.
 " 43 Sushîtamati-pariprikkhâ, or Mâyopama-samâdhi.
 " 49 Subâhu-pariprikkhâ.
 " 52 Gñânottara-bodhisattva-pariprikkhâ.
 " 55 Maitreya-pariprikkhâ.
 " 74 Aksharamati-nirdeśa-sûtra.
 " 79 Tathâgata-mahâkârûṇika-nirdeśa.
 " 80 'Ratnâstri-pariprikkhâ (?).'
 " 81 'Mûka-kumâra-sûtra.'
 " 92 'Sûtra on the appearance of the Tathâgata.'
 " 104 'Sûtra of the chapter on going across the world.'
 " 108 'Bodhisattvadasasthânakaryâdhyâya.'
 " 110 Dasabhûmika-sûtra.
 " 111 'Samakakshus-pariprikkhâ.'
 " 116 Katurdâra-samâdhi-sûtra.
 " 125 'Sûtra on the rules for two annual festivals to be held after Buddha's entering Parinirvâna.'
 " 128 Sarvapunyâsamukhaya-samâdhi-sûtra.
 " 138 Saddharmapundarikâ-sûtra.
 " 145 Vimalakîrti-nirdeśa.
 " 150 Avaivartya (?) or Aparivartya-sûtra.
 " 153 'Sûtra of Buddha's ascension to the Trayastimsa heaven to preach the law for his mother's sake.'
 " 160 Lalitavistara.
 " 165 'Vasudhara-bodhisattva-pariprikkhâ-sûtra.'
 " 168 Ratnakârâṇḍakavyûha-sûtra.
 " 182 Agâtasatru-kaukrîtya-vinodana.
 " 184 Mañgusri-vikrîṭṭa-sûtra.
 " 194 Hastikakshyâ.
 " 197 Viśeshakînta-brahma-pariprikkhâ.
 " 208 'Sûtra about the meditation on the Bodhisattva Maitreya's coming down to be born (in this world).'
 " 214 Strivivarta-vyâkarana-sûtra.
 " 219 'Kumâra-mûka-sûtra.'
 " 230 Kandrâprabha-kumâra-sûtra.
 " 234 Vata-sûtra.
 " 235 Strivivartavyâkarana-sûtra.
 " 242 'Determined-dhâraṇî.'
 " 252 'Sarvavaipulyavidyâsiddha-sûtra.'
 " 257 'Anantarâtnasamâdhi-sûtra.'
 " 283 'Sûtra on the Samâdhi called vow realised by the Tathâgata alone.'
 " 298 'Nâgadattâ-bodhisattva-nidâna-sûtra.'
 " 300 Ashtabuddhaka.
 " 303 'Ullambanapâtra-sûtra.'
 " 342 Srimati-brâhmanî-pariprikkhâ.
 " 385 Ratnagâlî-pariprikkhâ.
 " 388 'Sûtra on the characteristic mark on Buddha's person as the results of fifty causes of the practice of Bodhisattva.'
 " 392 'Katurdurlabha-sûtra.'
 " 393 'Sukînti (?) devaputra-sûtra.'

- No. 401 *Buddhasaṅgiti-sūtra*.
 „ 403 *Bhadrakalpika-sūtra*.
 „ 437 *Anavatapta-nāgarāga-pariprikhā-sūtra*.
 „ 456 *Sāgara-nāgarāga-pariprikhā*.
 „ 467 '*Katurvarga (sishya)-sūtra*.'
 „ 468 '*Anāgatavikriyā-sūtra*.'
 „ 469 '*Ātita-buddha-paṇḍapātika-sūtra*.'
 „ 514 '*Kittaprabhā (?) -sūtra*.'
 „ 515 '*Dasadigandhakāra-vidhvamsana-sūtra*.'
 „ 516 '*Mrigamātri-sūtra*.'
 „ 517 '*Sūtra on the opposition of the Māra*.'
 „ 562 '*Sūtra on the world and time of the past (S. H.)*.'
 „ 564 '*Sūtra on freedom from sleep (S. H.)*.'
 „ 566 '*Sūtra on the idea of happiness*.'
 „ 570 '*Sūtra on receiving the year (?)*.'
 „ 571 '*Sūtra on a Brahmakārin who believes in the pureness of water*.'
 „ 609 '*Sūtra on Pūgyottara (? a Deva)*.'
 „ 612 '*Sūtra on Manas*.'
 „ 613 '*Sūtra on the proper law (?)*.'
 „ 621 '*Ānglimāya-sūtra*.'
 „ 622 „ „
 „ 623 '*Sūtra on some wrestlers' intention on moving a mountain*.'
 „ 624 '*Katuradbhutadharma-sūtra*.'
 „ 646 '*Sārdūlakarna-sūtra* or *Mātāṅgi-sūtra*.
 „ 652 '*Āryadharmamudrā-sūtra*.'
 „ 669 *Gāṭaka-nidāna* (a collection of 55 short *Sūtras*).
 „ 671 '*Vaidūlyarāga-sūtra*.'
 „ 697 '*Nirdeśa (?) -sūtra*.'
 „ 712 '*Sūtra on desire being the cause of affliction*.'
 „ 726 '*Sūtra on the meditation on the body*.'
 „ 729 '*Sūtra on 500 disciples (Śrāvakas) telling their own Nidāna or history*.'
 „ 745 '*Mahākāśyapa-nidāna-sūtra*.'
 „ 746 '*Sūtra on four kinds of self-injury*.'
 „ 1325 '*Kāryāmargabhūmi-sūtra (I. M.)*.'
 „ 1362 '*Dharma-dhyāna-sūtra*.'

24 彊梁婁至 *Khiān-liān-leu-k'*, i.e. *Kālāruki*, whose name is translated 眞喜 *Kan-hhi*, lit. 'true-joy.' He was a *Sramana* of the western region, who in A.D. 281 translated one *Sūtra* in *Kān-keu* (Canton), China. His translation was lost already in A.D. 730. See *Nēi-tien-lu*, fasc. 2, fol. 31 a (where an earlier date of A.D. 266 is given instead of 281, and both the transliteration and translation of the name differ from those above mentioned); *Thu-ki*, fasc. 2, fol. 7 a; *Khāi-yuen-lu*, fasc. 2 b, fol. 7 b; *Beal*, B. L. C., p. 13.

25 安法欽 *Ān Fā-khin*, a *Sramana* of the country of *Ān-si*, who translated 5 works in 12 or 16 fasciculi, at *Lo-yān*, in A.D. 281-306. Three translations were lost in A.D. 730. See *Nēi-tien-lu*, fasc. 2, fol. 31 b; *Thu-ki*, fasc. 2, fol. 7 b; *Khāi-yuen-lu*, fasc. 2 b, fol. 7 b; *Beal*, B. L. C., p. 13.

No. 148 '*Sūtra on unlimited changes of the supernatural footsteps (S. M.)*.'

„ 1459 *Asokāvadāna (I. M.)*.

26 無羅叉 *Wu-lo-khâ*, or 無叉羅 *Wu-khâ-lo*, i.e. *Mokshala* (see *Eitel*, p. 77 a). He was a *Sramana* of 于闐 *Yü-then*, i.e. *Kusutana* (*Khoten*, *Eitel*, p. 60 b), who together with *Ku Shu-lân*, No. 27 below, translated one *Sūtra* in A.D. 291. See *Nēi-tien-lu*, fasc. 2, fol. 31 b; *Thu-ki*, fasc. 2, fol. 7 b; *Khāi-yuen-lu*, fasc. 2 b, fol. 8 a; *Beal*, B. L. C., p. 13, where a note is added which seems not quite correct.
 No. 2 *Pañkavimsati-sāhasrikā prajñāpāramitā (S. M.)*.

27 竺叔蘭 *Ku Shu-lân*, an *Upāsaka* of Indian descent, who was born in China, and translated 2 works in 5 fasciculi, under the reign of *Hwui-ti*, A.D. 290-306. His translations were lost in A.D. 730. See *Nēi-tien-lu*, fasc. 2, fol. 33 a; *Thu-ki*, fasc. 2, fol. 8 a (both say wrongly that *Shu-lân* was a *Sramana* of the western region); *Khāi-yuen-lu*, fasc. 2 b, fol. 9 b; *Beal*, B. L. C., p. 13.

28 白法祖 *Po Fā-tsu*,—the last two characters are said to be a literary appellation (字) by which he is generally designated; his cognomen is 遠 *Yuen*, and his original surname was 萬 *Wân*. He was a Chinese *Sramana* of 河內 *Ho-nēi*. He translated several works under the reign of *Hwui-ti*, A.D. 290-306. See *San-kwhân*, fasc. 1, fol. 16 b; *Nēi-tien-lu*, fasc. 2, fol. 35 b; *Thu-ki*, fasc. 2, fol. 8 b (both ascribe to him 23 works in 25 fasciculi); *Khāi-yuen-lu*, fasc. 2 b, fol. 11 b (where 16 works in 18 fasciculi are mentioned, and 11 works in 12 fasciculi are said to have long been lost in A.D. 730).

No. 228 '*Sūtra on the Bodhisattva Shi or Geta (? S. M.)*.'

„ 389 '*Sūtra on the practice of Bodhisattva*.'

„ 552 *Mahāparinirvāna-sūtra (S. H.)*.

„ 650 '*Mahāpragāpati-parinirvāna-sūtra*.'

„ 752 '*Sūtra on five kinds of happiness and virtue of wise men*.'

29 釋法立 *Shih Fā-li*, a *Sramana*, whose native place is unknown. He, together with *Fā-kü*, No. 30 below, translated 4 works in 12 fasciculi, at *Lo-yān*, under the reign of *Hwui-ti*, A.D. 290-306. One of their translations was lost already in A.D. 730. See *Nēi-tien-lu*, fasc. 2, fol. 36 b; *Thu-ki*, fasc. 2, fol. 12 a; *Khāi-yuen-lu*, fasc. 2 b, fol. 13 b; *Beal*, B. L. C., p. 14.

No. 383 '*Sarvagunapunyaśhetra-sūtra (S. M.)*.'

„ 551 '*Lokadhātu (?) -sūtra (S. H.)*.'

„ 1353 *Dharmapada*, or *Dhammapada (I. M.)*.

30 釋法炬 *Shih Fā-kü*, a *Sramana*, whose native place is unknown. After the death of *Fā-li*, No. 29 above, *Fā-kü* alone translated several works

under the same reign as before. See *Nêi-tien-lu*, fasc. 2, fol. 37 b; *Thu-ki*, fasc. 2, fol. 12 a (both ascribe to him 132 works in 142 fasciculi); *Khâi-yuen-lu*, fasc. 2 b, fol. 14 a (where 40 works in 50 fasciculi are mentioned, and 16 works in 26 fasciculi are said to have long been lost in A.D. 730); *Beal*, B. L. C., p. 14. The following 23 works are now in existence in the Collection:—

- No. 38 *Udayâna-vatsarâga-pariprikkhâ* (S. M.).
 „ 270 'Sûtra on three changes of Buddha's former births.'
 „ 272 'Agâtasatru-râga-vyâkaraṇa-sûtra.'
 „ 291 'Sûtra on sprinkling water on the images of Buddha.'
 „ 569 'Sûtra on desire (S. H.).'
 „ 572 'Sûtra on overcoming lust.'
 „ 579 'Sûtra on the cause of Duḥkhaśāṇḍha.'
 „ 596 'Sûtra on Shu ("number," a Brâhmana).'
 „ 599, 'Gaṅgânadi-sûtra.'
 „ 600 'Kampa-bhikṣu-sûtra.'
 „ 603 'Mûrdhaga-râga-nidâna-sûtra.'
 „ 614 'Sûtra on King Prasenagit, who put dust on his body at the death of his mother, the queen.'
 „ 619 'Sûtra on King Bimbisâra's coming to worship Buddha.'
 „ 636 'Sûtra on disregarding the law.'
 „ 660 *Nandi-pravragyâ-sûtra* (?).
 „ 663 'Sûtra relating to what ought to be practised by the Bhikṣhus, and what ought not, in their relationship as associates.'
 „ 673 'Dharmasagara-sûtra.'
 „ 713 'Agâtasatru-pariprikkhâ-paṭṭhânantarya-karma-sûtra.'
 „ 725 'Sûtra on a Bhikṣu who intended to commit suicide for the purpose of avoiding ill-fame concerning a woman.'
 „ 747 'Râhula-kṣhânti-sûtra.'
 „ 748 'Sûtra on the right matters spoken by Buddha for the sake of young Bhikṣhus.'
 „ 749 'Shâ-hô (nâma)-bhikṣu-guṇa-sûtra.'
 „ 764 'Sûtra on the cow-herd comparison.'

31 聶承遠 Nieh *Khâi-yuen*, a Chinese Upâsaka, who assisted Ku Fâ-hu, No. 23 above, while the latter was working at translations. In the meantime, he alone translated certain works under the reign of Hwui-ti, A.D. 290-306. See *Nêi-tien-lu*, fasc. 2, fol. 33 a (where 3 works in 4 fasciculi are ascribed to him); *Khâi-yuen-lu*, fasc. 2 b, fol. 19 b (where 2 works in 3 fasciculi are mentioned).

- No. 397 'Sûrya-gîrṃkaraṇa-prabhâ-samâdhi-sûtra (S. M.).'
 „ 711 'Vana (? nâma-sreṣṭhi)-sûtra (S. H.).'

32 聶道真 Nieh Tâo-kan, a Chinese Upâsaka, who was the son of the last, and also an assistant of Ku Fâ-hu, No. 23 above, from A.D. 280 to 312. After the death of Fâ-hu (which happened in A.D. 313, or a little later), Tâo-kan alone translated several works. See *Nêi-tien-lu*, fasc. 2, fol. 35 b; *Thu-ki*, fasc. 2, fol. 9 b (both ascribe to him 54 works in 66 fasciculi); *Khâi-yuen-lu*, fasc. 2 b, fol. 20 a (where 24 works in 36 fasciculi are mentioned, and 6 works

in 6 fasciculi are said to have been in existence in A.D. 730); *Beal*, B. L. C., p. 14. There are the following 4 works only now in existence in the Collection:—

- No. 23 (33) *Vimaladattâ-pariprikkhâ* (S. M.).
 „ 107 'Sûtra on the original actions of the Bodhisattvas who are seeking the state of Buddha.'
 „ 508 'Mañgusri-parinirvâna-sûtra.'
 „ 509 *Abhinishkramana-sûtra* (?).

33 支法度 K' Fâ-tu, a Sramana, whose native place is not known. In A.D. 301 he translated 4 works in 5 fasciculi, of which 2 works in 3 fasciculi were lost already in A.D. 730. See *Nêi-tien-lu*, fasc. 2, fol. 41 b; *Thu-ki*, fasc. 2, fol. 9 b; *Khâi-yuen-lu*, fasc. 2 b, fol. 23 a; *Beal*, B. L. C., p. 14.

- No. 229 'Sûtra on the boy Shi or Geta (? S. M.).'
 „ 595 *Srigâla-vâda* (S. H.).

34 若羅嚴 Zo-lo-yen, a foreign Sramana, who translated one Sûtra; but when he came to China is not known. See the *Khâi-yuen-lu*, fasc. 26, fol. 23 b.

- No. 750 'Sûtra on time and not-time (? S. H.).'

WORKS OF UNKNOWN TRANSLATORS.

The *Thu-ki* (fasc. 2, fol. 16 b) mentions 8 works in 15 fasciculi, and the *Khâi-yuen-lu* (fasc. 2 b, fol. 24 a seq.) enumerates 58 works in 59 fasciculi, of which 19 works in 19 fasciculi only were in existence in A.D. 730. There are now the following 20 works:—

- No. 50 *Subâhu-pariprikkhâ* (S. M.).
 „ 124 'Sûtra on the funeral ceremony of Buddha.'
 „ 136 *Saddharmapundarika* (incomplete).
 „ 216 'Sûtra on the Bodhisattva who was the son who took a look at his blind father.'
 „ 454 'Dharmantyaśāṇa-sûtra.'
 „ 455 'Dīrghâyû-râga-sûtra.'
 „ 558 'Sûtra on the salt-water comparison (S. H.).'
 „ 562 'Sûtra on the world and time of the past.'
 „ 571 'Sûtra on a Brahmakârin who believes in the pureness of water.'
 „ 611 'Sûtra on a man named Teu-thiâo.'
 „ 631 'Sûtra on the King of Srâvasti's dreaming ten different things.'
 „ 641 'Sûtra on a woman called Yü-ye.'
 „ 702 'Sûtra on the filial child.'
 „ 758 'Samantaprâpta (nâma)-râga-sûtra.'
 „ 759 'Hârîti (lit. the mother of demon-children)-sûtra.'
 „ 760 'Sûtra on a king of a country, Brâhmana by name (?).'
 „ 778 'Nô-to-hô-to-ki (?)-sûtra.'
 „ 1333 'Sûtra on Buddha's causing Kâtyâyana to speak the Gâthâs on the destruction of the law (I. M.).'
 „ 1334 'Sûtra on Buddha's keeping the body in regular order.'
 „ 1335 'Sûtra on keeping the mind or thoughts in regular order.'

SUMMARY OF THE PRECEDING LIST OF TRANSLATIONS MADE
UNDER THE WESTERN TSIN DYNASTY, A.D. 265-316.

Translators.	Nèi-tien-lu.	Thu-ki.	Khâi-yuen-lu.	In existence.
No. 23	210	210	175	90
" 24	1	1	1	0
" 25	5	5	5	2
" 26	1	1	1	1
" 27	2	2	2	0
" 28	23	23	16	5
" 29	4	4	4	3
" 30	132	132	40	23
" 31	3	0	2	2
" 32	54	54	24	4
" 33	4	4	4	2
" 34	0	0	1	1
	8	8	58	20
	447	444	333*	153

* In 590 fasciculi. In A.D. 730 there existed 156 works in 321 fasciculi, and 177 works in 269 fasciculi had been lost. See the Khâi-yuen-lu, fasc. 2 a, fol. 21 b.

前凉 Tshien-liân, or the Former Liân dynasty, of the **張** Khân family, with its capital at **姑臧** Ku-tsân. A.D. 302-376.

35 **支施崙** K' Sh'-lun, an Upâsaka of the country of Yueh-k', who translated 4 works in 6 fasciculi in A.D. 373, of which 3 works in 5 fasciculi were lost already in A.D. 730. See Khâi-yuen-lu, fasc. 4 b, fol. 7 a.

No. 44. *Surata-pariprikkhâ* (S. M.).

東晉 Tuñ-tsin, or the Eastern Tsin dynasty, of the **司馬** Sz-mâ family, with its capital at **建康** Kien-khân, or **建業** Kien-yeh, the modern **南京** Nanking. A.D. 317-420.

36 **帛尸梨蜜多羅** Poh Sh'-li-mi-to-lo, i.e. *Srimitra*, whose name is translated **吉友** Ki-yü, lit. 'lucky friend.' He was a Sramana of the western region, who was the heir-apparent of a king of the country, but gave up his realm to his younger brother, and became a Sramana. He came to China in the Yun-k'ia period, A.D. 307-312, under the

Western Tsin dynasty, and translated 3 works at Kien-khân (Nanking) under the reign of Yuen-ti, A.D. 317-322, and died at the age of about eighty, in the Hhien-khân period, A.D. 335-342. See San-k'wân, fasc. 1, fol. 18 b; Nèi-tien-lu, fasc. 3, fol. 4 a; Thu-ki, fasc. 2, fol. 17 a; Min-i-tsi, fasc. 3, fol. 6 a; Beal, B. L. C., p. 15.

No. 167 'Mahâbhishekarddhidhâranî-sûtra (S. M.).'

" 309 Mahâmâyûri-vidyârâgñî.

" 310 " "

37 **支道根** (or **林**) K' Tâo-kan (or lin), a (Chinese?) Sramana, who translated 2 works in 7 fasciculi, in A.D. 335, but both were lost already in A.D. 730. One of them was the Saddharmapundarika, in 5 fasciculi. See Nèi-tien-lu, fasc. 3, fol. 4 b; Thu-ki, fasc. 2, fol. 17 b; Khâi-yuen-lu, fasc. 3, fol. 3 b; Beal, B. L. C., p. 15.

38 **竺曇無蘭** Ku Thâm-wu-lân, i.e. Dharmaraksha (? cf. Ku Fâ-lân, No. 2 above), whose name is translated **法正** Fâ-kañ, lit. 'law-correct.' He was a Sramana of the western region, who translated several works in A.D. 381-395. See Nèi-tien-lu, fasc. 3, fol. 5 b (where 110 works in 112 fasciculi are ascribed to him); Thu-ki, fasc. 2, fol. 17 b (111 works in 112 fasciculi); Khâi-yuen-lu, fasc. 3, fol. 4 a (where 61 works in 63 fasciculi are mentioned, of which 24 works in 24 fasciculi were in existence in A.D. 730); Beal, B. L. C., p. 16. There are 29 works in the present Collection, namely:—

No. 273 'Sûtra of prophecy received from Buddha by one who offered a flower to Buddha, and did not follow King (Agâtasatru, S. M.).'

" 365 'Dhâranî-pâtra (?) -sûtra.'

" 479 'Mâyâkâra-bhadra-riddhi-mantra-sûtra.'

" 481 'Sûtra on relieving epidemic by a spell.'

" 482 'Sûtra on relieving toothache by a spell.'

" 483 'Sûtra on relieving eye-disease by a spell.'

" 484 'Sûtra on relieving a sick child by a spell.'

" 486 'Manirata (?) -sûtra.'

" 487 'Danda-lo-mo-yiu-shu (?) -sûtra.'

" 561 'Sûtra on the iron-castle Naraka (S. H.).'

" 568 'Anupâta (?) -sûtra.'

" 575 'Naraka-sûtra.'

" 588 'Silagnagandha-sûtra.'

" 593 'Sramanyaphala-sûtra.'

" 597 'Sûtra on the Brahmakârin Nô-po-lo-yen's question on the superiority of the caste (of Brâhmanas).'

" 630 'Katuraraka-sûtra.'

" 632 'Sûtra on ten dreams of King Prasenagit.'

" 640 'Sûtra on a woman named Yü-ye.'

" 654 'Sûtra on the floating bubbles on water.'

" 715 'Sûtra on the middle heart.'

" 716 'Sûtra addressed to a Bhikshu named Kien-kañ (lit. "one who sees the right," i.e. Saddarsana?).'

- No. 717 'Sûtra on the matter (or comparison) of a great fish.'
 „ 718 'Sûtra addressed to Ānanda on seven dreams.'
 „ 719 'Sûtra on an Anāgāmin named Hō-tiāo (?).'
 „ 730 'Sûtra beginning with the section on the pain of five (states of existence).'
 „ 736 'Sûtra on a Bhikṣu named Thiñ-k' (lit. "hearing-giving").'
 „ 751 'Sûtra on self-loving.'
 „ 763 'Sûtra on the new year.'
 „ 1330 'Sûtra on Kāśyapa's going to the place where Buddha had just entered Parinirvāṇa (I. M.).'

39 瞿曇僧伽提婆 *Khū-thân Sañ-kiē-ti-pho*, i. e. Gautama Saṅghadeva, the second and proper name being translated 衆天 *Kuñ-thien*, lit. 'company-heaven or god.' He was a Sramana of the country of 罽賓 *Ki-pin*, i. e. Kubhā (the Kophen of the Greeks, the modern Cabul,—Eitel, p. 58 a), who in A. D. 383 arrived at *Khân-ân*, then the capital of the Former Tshin dynasty of the Fu family, where he translated two works (see No. 56 below). In A. D. 391-398 he translated five other works, in two different places, belonging to the Eastern Tsin dynasty, namely, (1) the Lü mountain, and (2) *Kien-khân*, the capital. One of these five translations was lost in A. D. 730. See *Sañ-kwhân*, fasc. 1, fol. 22 b; *Sui-shu*, fasc. 35, fol. 22 b; *Nêi-tien-lu*, fasc. 3, fol. 9 b; *Thu-ki*, fasc. 2, fol. 21 a; *Min-i-tsi*, fasc. 3, fol. 6 a; *Selected Essays*, vol. ii, p. 327; *Beal, B. L. C.*, p. 16. There are 3 works in existence in the Collection, namely:—

- No. 542 *Madhyamāgama* (S. H.).
 „ 1271 'Tridharmāka (?) -sāstra (A. H.).'
 „ 1288 *Abhidharmahrīdaya-sāstra*.

40 迦留陀伽 *Kiā-liu-tho-kiē*, i. e. Kālodaka, whose name is translated 時水 *Sh'-shui*, lit. 'time (kāla)-water (udaka).' He was a Sramana of the western region, who translated one work in A. D. 392. See *Nêi-tien-lu*, fasc. 2, fol. 9 b; *Thu-ki*, fasc. 2, fol. 22 a; *Khâi-yuen-lu*, fasc. 3, fol. 10 b; *Beal, B. L. C.*, p. 16.

No. 1374 'Sûtra of twelve (years) going for pleasure (I. M.).'

41 康道和 *Khân Tāo-hō*, a Sramana (of Tibetan descent?), who translated one Sûtra, in 3 fasciculi, in A. D. 396, but it was lost already in A. D. 730. See *Nêi-tien-lu*, fasc. 2, fol. 9 a; *Thu-ki*, fasc. 2, fol. 22 b; *Khâi-yuen-lu*, fasc. 3, fol. 10 b; *Beal, B. L. C.*, p. 16.

42 佛陀跋陀羅 *Fo-tho-poh-tho-lo*, i. e. Buddhābhaddra, whose name is translated 覺賢 *Kiāo-hhien*, lit. 'intelligence-wise.' He was an Indian Sramana, and a descendant of Amṛitodana, an uncle

of Śākyamuni. In A. D. 398-421 he translated 13 or 15 works (of which 8 works in 116 fasciculi only were in existence in A. D. 730); at two different places, namely, the Lü mountain, and *Kien-khân*, the capital. He met Kumāragīva in China, and whenever the latter found any doubts, the former was always asked for an explanation. He made some translations with *Fâ-hhien* (*Fa-hian*). He died in A. D. 429 at the age of seventy-one. See *Sañ-kwhân*, fasc. 2, fol. 16 b; *Sui-shu*, fasc. 35, fol. 22 b; *Nêi-tien-lu*, fasc. 3, fol. 11 a; *Thu-ki*, fasc. 2, fol. 22 b; *Khâi-yuen-lu*, fasc. 3, fol. 11 b; *Min-i-tsi*, fasc. 3, fol. 6 a; *Selected Essays*, vol. ii, p. 325; *Beal, B. L. C.*, p. 16. There are 7 works in existence in the Collection, namely:—

- No. 87 *Buddhāvataṃsaka-mahāvaiṣṭya-sūtra* (S. M.).
 „ 356 *Anantamukha-sādhaka-dhāraṇī* (?).
 „ 430 'Buddhadhyāna-samādhisāgara-sūtra.'
 „ 1119 *Mahāsaṅgha* (or 'saṅghika)-vinaya (V. H.).
 „ 1159 *Pratimokṣa* of the *Mahāsaṅghikas*.
 „ 1336 'Maṅgusri-praṇidhāna-sūtra,' or *Samantabhadra-praṇidhāna* (I. M.).
 „ 1341 'Dharmatrāta-dhyāna-sūtra.'

43 曇摩卑 *Thân-mo-pi*, i. e. Dharmapriya (?)—the last character is omitted in the *Nêi-tien-lu* and *Khâi-yuen-lu*—whose name is translated 法善 *Fâ-shân*, lit. 'law-goodness.' He was an (Indian?) Sramana, who was well versed in the Vinaya, and translated one work, called 'mixed questions on the matter of Vinaya,' in 2 fasciculi, in A. D. 400; but it was lost already in A. D. 730. See *Nêi-tien-lu*, fasc. 3, fol. 11 a; *Thu-ki*, fasc. 2, fol. 23 b; *Khâi-yuen-lu*, fasc. 3, fol. 16 a; *Beal, B. L. C.*, p. 17.

44 卑摩羅叉 *Pi-mo-lo-khâ*, i. e. Vimalākṣhas, whose name is translated 無垢眼 *Wu-keu-yen*, lit. 'without-dirt-eye.' He was a Sramana of Kubhā (Cabul), who was a great teacher of Vinaya in 龜茲 *Kwêi-tsz'*, i. e. Kharakhar or Kuṣe (see Eitel, p. 56 a), where Kumāragīva was one of his disciples. Afterwards, in A. D. 406, he arrived in China, and was respected by his former disciple Kumāragīva, who was then flourishing there. After the latter's death, which happened between 409 and 415, Vimalākṣha went southward in the I-hhi period, A. D. 405-418, and translated 2 works in 5 fasciculi; one of them was lost in A. D. 730. He died at the age of seventy-seven. See *Sañ-kwhân*, fasc. 2, fol. 13 a; *Nêi-tien-lu*, fasc. 3, fol. 9 b; *Thu-ki*, fasc. 2, fol. 24 a; *Khâi-yuen-lu*, fasc. 3, fol. 16 b; *Min-i-tsi*, fasc. 3, fol. 6 a; *Beal, B. L. C.*, p. 15.

No. 1144 'Sarvāstivādinayanidāna (V. H.).'

45 釋法顯 Shih Fà-hien (Fa-hian, or Fà-hien), a Chinese Sramana, whose original surname was 龔 Kuñ, and who was a native of 武陽 Wu-yân, at the 平陽 Pin-yân district. He started from K'ân-ân towards India in A. D. 399, and came back to China in A. D. 414. Then he, together with Buddhaghosa, No. 42 above, translated certain works, and he alone made some translations, and wrote his famous travels. He died at the age of eighty-six. See Sañ-k'wân, fasc. 3, fol. 1 b; Sui-shu, fasc. 35, fol. 22 b; Nèi-tien-lu, fasc. 3, fol. 12 a; Thu-ki, fasc. 2, fol. 24 b; Khâi-yuen-lu, fasc. 3, fol. 18 a; Min-i-tsi, fasc. 3, fol. 6 b; Selected Essays, vol. ii, p. 325; Beal, B. L. C., p. 17. There are 4 works ascribed to him in the Collection, namely:—

- No. 118 Mahāparinirvāṇa-sūtra (S. H.).
 „ 120 „ „ (S. M.).
 „ 676 'Samyuktapiṭaka-sūtra (S. H.).'
 „ 1150 Mahāsaṅgha-bhikṣuṇī-vinaya (H. V.).

46 祇多蜜 Kī-to-mī, or 祇蜜多 Kī-mi-to, i. e. Gītamitra, whose name is translated 譚友 Ko-yiu, lit. 'song-friend.' He was a Sramana of the western region, who translated 23 or 25 works under the Eastern Tsin dynasty, A. D. 317-420; but when he died is not known, and only 2 works were in existence in A. D. 730. See Nèi-tien-lu, fasc. 3, fol. 13 a; Thu-ki, fasc. 2, fol. 25 a; Khâi-yuen-lu, fasc. 3, fol. 22 a; Beal, B. L. C., p. 17.

- No. 109 'Bodhisattva-dasasthāna-sūtra (S. M.).'
 „ 258 'Ratnatathāgata-samādhi-sūtra.'

47 竺難提 Ku Nān-ti, i. e. Nandi, whose name is translated 喜 Hhi, lit. 'joy.' He was a Gṛhapati (householder) of the western region, who in A. D. 419 and the following years translated 3 works, one of them was lost already in A. D. 730. See Nèi-tien-lu, fasc. 3, fol. 14 a; Thu-ki, fasc. 2, fol. 25 b; Khâi-yuen-lu, fasc. 3, fol. 24 a; Beal, B. L. C., p. 18.

- No. 23 (38) Gñānottara-bodhisattva-pariprīkkhā (S. M.).
 „ 326 'Dhāraṇī-mantra for asking the Bodhisattva Avalokiteśvara to counteract the injury of a poison.'

48 竺法力 Ku Fā-li (Dharmabala?), a Sramana of the western region, who in A. D. 419 translated the 'Amitāyur-arhat-samyaksambuddha-sūtra,' i. e. the larger Sukhāvati-vyūha, being the eighth of twelve different translations of the same or a similar text, in 1 fasciculus; but it was lost already in A. D. 730. See Nèi-tien-lu, fasc. 3, fol. 14 b; Thu-ki, fasc. 2, fol. 26 a; Khâi-yuen-lu, fasc. 3, fol. 24 b; Beal, B. L. C., p. 18. See also column 11, note, where for Tā-li read Fā-li.

49 釋嵩公 Shih Suñ-kuñ, or 高公 Kāo-kuñ, a (Chinese?) Sramana, who towards the end of the Eastern Tsin dynasty (ended A. D. 420) translated 3 works in 3 fasciculi; but all of them were lost already in A. D. 730. See Nèi-tien-lu, fasc. 3, fol. 14 b; Thu-ki, fasc. 2, fol. 26 a; Khâi-yuen-lu, fasc. 3, fol. 24 b; Beal, B. L. C., p. 18.

50 釋退公 Shih Thui-kuñ, a Chinese Sramana, who in about A. D. 420 translated one work in 1 fasciculus; but it was lost already in A. D. 730. See the four authorities above mentioned.

51 釋法勇 Shih Fā-yuñ, a (Chinese?) Sramana, who in about A. D. 420 translated one work in 1 fasciculus; but it was lost already in A. D. 730. See the four authorities above mentioned.

WORKS OF UNKNOWN TRANSLATORS.

The Thu-ki (fasc. 2, fol. 26 b seq.) enumerates 52 works in 56 fasciculi, while the Khâi-yuen-lu (fasc. 3, fol. 25 b seq.) mentions 40 works in 48 fasciculi, of which 2 works in 3 fasciculi were lost already in A. D. 730. There are the following 35 works now in existence in the Collection; in some of them however the distinctive character 東 Tuñ or Eastern before 晉 Tsin dynasty is omitted:—

- No. 36 Vinayaviniskaya-upāli-pariprīkkhā (S. M.).
 „ 58 Kāśyapa-parivarta.
 „ 119 Mahāparinirvāṇa-sūtra (S. H.).
 „ 206 Maitreya-vyākaraṇa (S. M.).
 „ 280 Śālisambhava-sūtra.
 „ 290 Tathāgata-pratibimba-pratishṭhānamsa.
 „ 304 'Sūtra on offering the vessel of eatables to Buddha and the Saṅgha, for recompensing the favour of the parents.'
 „ 338 Pushpakūta.
 „ 339 „
 „ 340 Śaḍakṣhara-vidyāmantra.
 „ 417 '(Ko)sala(?)-desa-sūtra.'
 „ 432 'Bodhisattva-pūrvakāryā-sūtra.'
 „ 447 'Saptabuddhabhāṣitarddhamantra.'
 „ 480 'Sūtra on the Vidyā, or spell for avoiding and removing the injury caused by a thief.'
 „ 585 'Sūtra on the arrow comparison (S. H.).'
 „ 602 'Nidāna-sūtra (?)'.
 „ 605 'Sūtra on the good qualities of Trisarana, Pañcasīla, benevolent mind, and separation from (the world).'
 „ 618 'Sūtra on obtaining five happy rewards by giving food (to others).'
 „ 644 'Sūtra on six different things (or objects) in explaining (the impurity of) the body to a Mātāṅgi, or Mātāṅgi-sūtra.'
 „ 656 'Pūṇamaitrāyaṇīputra-sūtra.'

- No. 677 'Sūtra on the retribution of Pretas.'
 „ 691 'Sūtra on a Khakkhara (a Bhikshu's staff), as a ladder and path for obtaining Bodhi.'
 „ 754 'Sūtra on guarding pureness.'
 „ 755 'Sūtra on soap-berry seeds (for rosaries).'
 „ 756 'Sūtra on the highest place (or Anuttaravishaya).'
 „ 757 'Ruki(nāma)-sreshthi-nidāna-sūtra.'
 „ 775 'Pañka-rāya-sūtra.'
 „ 781 'Nidāna-saṅghapāla-sūtra.'
 „ 1145 'Rules and ceremony concerning Srāmanerasasāla or Sikshāpāda (V. H.).'
 „ 1148 'Sūtra of Maudgalyāyana's questions on 500 light and heavy matters concerning Vinaya.'
 „ 1152 Śāriputra-pariprikkhā-sūtra.
 „ 1165 'Srāmanerikā-samyuktasālavākā.'
 „ 1344 Asokāvadāna (I. M.).
 „ 1358 'Nāgasena-bhikshu-sūtra,' or Milindaprasna.
 „ 1465 'Record of the collection of the Tripitaka and miscellaneous works.'

SUMMARY OF THE PRECEDING LIST OF TRANSLATIONS MADE
 UNDER THE EASTERN TSIN DYNASTY, A.D. 317-420.

Translators.	Nèi-tien-lu.	Thu-ki.	Khâi-yuen-lu.	In existence.
No. 36	3	3	3	3
„ 37	2	2	2	0
„ 38	110	111	61	29
„ 39	5	5	5	3
„ 40	1	1	1	1
„ 41	1	1	1	0
„ 42	15	15	13	9
„ 43	1	1	1	0
„ 44	2	2	2	1
„ 45	6	5	7	4
„ 46	25	25	23	2
„ 47	3	3	3	2
„ 48	1	1	1	0
„ 49	3	3	3	0
„ 50	1	1	1	0
„ 51	1	1	1	0
	53	52	40	38
	233	237	168*	92

* In 468 fasciculi. In A.D. 730 there were 85 works in 336 fasciculi in existence, while 83 works in 132 fasciculi were lost already. See Khâi-yuen-lu, fasc. 3, fol. 1 a.

前秦 Tshien-tshien, or the Former Tshien dynasty, of the **符** Fu family, with its capital at **長安** Khân-ân. A.D. 350-394.

52 **曇摩持** (or **侍**) Thán-mo-kh' (or sh'), i.e. Dharma + kh' (or sh'), whose name is translated **法慧** Fâ-hwui, lit. 'law-wisdom,' or **法海** Fâ-hâi, lit. 'law-sea.' He was a Sramana of the western region, who in A.D. 367 translated 2 or 3 works; all of them were lost already in A.D. 730. See Nèi-tien-lu, fasc. 3 b, fol. 2 b; Thu-ki, fasc. 3,

fol. 1 a; Khâi-yuen-lu, fasc. 3, fol. 30 a; Beal, B. L. C., p. 18.

53 **鳩摩羅佛提** Kiu-mo-lo-fo-thi, i.e. Kumārabuddhi, whose name is translated **童覺** Thun-kiào, lit. 'boy-intelligence.' He was a Sramana of the western region, who translated one work at Khân-ân, in A.D. 369-371 or 382. See the four authorities above mentioned.

No. 1381 'An explanation or commentary on an extract from the four Āgamas (I. M.).'

54 **僧伽跋澄** (or **橙**) Sañ-kiê-poh-khan (or khañ), i.e. Saṅghabhūti, whose name is translated **衆現** Kuñ-hhien, lit. 'company-appearing.' He was a Sramana of Kubhā (Cabul), who translated 3 works in 27 or 37 fasciculi, in A.D. 381-385. See Sañ-kwhân, fasc. 1, fol. 20 b; Nèi-tien-lu, fasc. 3 b, fol. 4 a; Thu-ki, fasc. 3, fol. 1 b; Khâi-yuen-lu, fasc. 3, fol. 31 a; Beal, B. L. C., p. 18.

No. 1279 Vibhāshā-sāstra (A. H.).

„ 1289 'Ārya-Vasumitra-bodhisattva-saṅgiti-sāstra.'

„ 1352 'Saṅgharaksha-saṅkaya-buddhakarita-sūtra (I. M.).'

55 **曇摩婢** Thán-mo-pi, i.e. Dharmapriya, whose name is translated **法愛** Fâ-ài, lit. 'law-love' (cf. Eitel, p. 32 b, where a fuller transliteration of the same Sanskrit name with the same translation of a later Indian priest is given). He was an Indian Sramana, who translated one Sūtra in 5 fasciculi, in A.D. 382. See Nèi-tien-lu, fasc. 3 b, fol. 3 a; Thu-ki, fasc. 3, fol. 2 a; Khâi-yuen-lu, fasc. 3, fol. 32 a; Beal, B. L. C., p. 18. No. 55 may be the same person as No. 43 above.

No. 7 Dasasāhasrikā prajñāpāramitā (S. M.).

56 **瞿曇僧伽提婆** Kū-thân Sañ-kiê-thi-pho, i.e. Gautama Saṅghadeva, a Sramana of Kubhā (Cabul), who was the same person as No. 39 above. He first arrived at Khân-ân, in A.D. 383; where he translated 2 or 3 works (one of them only was in existence in A.D. 730). In A.D. 391 he went southward and translated some more works, as already alluded to under No. 39 above. See Sañ-kwhân, fasc. 1, fol. 22 b; Nèi-tien-lu, fasc. 3 b, fol. 4 b; Thu-ki, fasc. 2, fol. 21 a; Khâi-yuen-lu, fasc. 3, fol. 32 b; Miñ-i-tsi, fasc. 3, fol. 6 a.

No. 1273 Abhidharmagāṇaprassthāna-sāstra (A. H.).

57 **曇摩難提** Thán-mo-nân-thi, i.e. Dharmānandin, whose name is translated **法喜** Fâ-hhi, lit. 'law-joy.' He was a Sramana of the country of

兜佉勒 *Teu-khü-lö*, i. e. Tukhâra (Eitel, p. 152 b). In A. D. 384 he arrived at *Khân-ân*, where he translated 5 works in 114 or 116 fasciculi (of which 4 works in 113 fasciculi were lost already in A. D. 730). Having finished his work of translation in A. D. 391, he went back westward; but where he died is not known. See *Saṅ-khân*, fasc. 1, fol. 10 b; *Sui-shu*, fasc. 35, fol. 22 b; *Nêi-tien-lu*, fasc. 3 b, fol. 3 b; *Thu-ki*, fasc. 3, fol. 2 a; *Khâi-yuen-lu*, fasc. 3, fol. 33 a; Eitel, p. 32 a; Selected Essays, vol. ii, p. 327; Beal, B. L. C., p. 18. There are 2 works in existence in the Collection, though the first of the two is said to have long been lost in A. D. 730, in the *Khâi-yuen-lu* (fasc. 3, fol. 33 b), namely:—

No. 543 *Ekottarâgama* (S. H.).

„ 1367 *Asoka-râga-putra-kakshurbheda-nidâna-sûtra* (I. M.).

SUMMARY OF THE PRECEDING LIST OF TRANSLATIONS MADE UNDER THE FORMER TSHIN DYNASTY, A. D. 350-394.

Translators.	Nêi-tien-lu.	Thu-ki.	Khâi-yuen-lu.	In existence.
No. 52	2	2	3	0
„ 53	1	1	1	1
„ 54	3	3	3	3
„ 55	1	1	1	1
„ 56	3	3	2	3
„ 57	5	5	5	2
	15	15	15*	10

* In 197 fasciculi. In A. D. 730 there were 7 works in 65 fasciculi in existence, while 8 works in 132 fasciculi were already lost. See the *Khâi-yuen-lu*, fasc. 3, fol. 29 b.

後秦 *Heu-tshin*, or the Latter Tshin dynasty, of the **姚** *Yâo* family, with its capital at *Khân-ân*. A. D. 384-417.

58 竺佛念 *Ku Fo-nien*, a Chinese Sramana of **凉州** *Liân-keu*, who was a constant assistant of the foreign translators under the Former Tshin dynasty, A. D. 350-394. He also translated by himself 12 or 13 works from A. D. 374 till some time under the Latter Tshin dynasty, A. D. 384-417. Of his translations 7 works in 61 fasciculi only were in existence in A. D. 730, as they are at present. See *Saṅ-khân*, fasc. 1, fol. 24 a; *Nêi-tien-lu*, fasc. 3 b, fol. 9 b; *Thu-ki*, fasc. 3, fol. 3 a; *Khâi-yuen-lu*, fasc. 4 a, fol. 1 b; Beal, B. L. C., p. 19.

No. 376 *'Sûtra on the cutting of the tie of passions in the ten dwellings or steps* (S. M.).

„ 433 *Garbha-sûtra* (?).

„ 445 *'Bodhisattvamâlâ-sûtra*.

„ 463 *Antarâ-bhava-sûtra*.

„ 1092 *'Sûtra on the original action of Bodhisattvamâlâ* (V. M.).

No. 1130 *Vinayanidâna-sûtra* (V. H.).

„ 1321 *'Avadâna-sûtra*, or *Dharmapada with Avadâna* (I. M.).

59 鳩摩羅什 *Kiu-mo-lo-shi*, or **鳩摩羅耆婆** *Kiu-mo-lo-khi-pho*, i. e. Kumârâgiva, whose name is translated **童壽** *Thuñ-sheu*, lit. 'boy-age or longevity.' He was an Indian Sramana, whose forefathers were successively ministers of the country. His father *Kiu-mo-lo-yen* (Kumârâyana?) forsook this rank and went to *Kharakâr*, where he was married to *Givâ*, a younger sister of the king of that country. The name of Kumârâgiva is said to consist of the names of his parents.

He was born in *Kharakâr*, and became a monk in his seventh year. Two years after, his mother, who had already become a nun, brought her son to *Kubbâ* (Cabal), where the young monk became the disciple of a famous priest, named *Vandhudatta*, a cousin of the king of *Kubbâ*. In his twelfth year, the mother of Kumârâgiva brought her son back to *Kharakâr*. On the way back, they met an Arhat, who told the mother, that 'she should carefully guard this *Srâmanera* (Kumârâgiva) against disorder; because if he did not commit any sin till his thirty-fifth year, then he would greatly propagate the law of Buddha, and save innumerable people, just as *Upagupta* (the fourth patriarch) did; but on the contrary, if he could not keep moral precepts (*Sila*), he would not be more than a clever and skilful priest.'

Afterwards Kumârâgiva studied the *Sarvâstivâda-vinaya*, under the instruction of *Vimalâksha*, No. 44 above. Then, following *Sûryasoma*, he first heard the doctrine of *Mahâyâna*, and exclaimed: 'My former study of the *Hinayâna* was just like this, that one thought an ore resembling pure copper excellent, without knowing (the excellence of) gold!' From this time, he entirely devoted himself to the propagation of the *Mahâyâna*. Finally, by his discourse, his former teacher *Vandhudatta* was converted to it.

In A. D. 383, *Kharakâr* was destroyed by *Lü Kwân*, the commander-in-chief under the Former Tshin dynasty, who killed the king of the country, and captured Kumârâgiva. On the way to China, Kumârâgiva was compelled by *Lü Kwân* to sleep together with a daughter of the unfortunate king, when Kumârâgiva was still young, say, before his thirty-fifth year. He stayed with *Lü Kwân* in *Liân-keu*, China, till A. D. 401. On the twentieth day of the twelfth month of the same year, he arrived at *Khân-ân*, being greatly welcomed by *Yâo Hhiñ*, the second ruler of the Latter Tshin dynasty. From A. D. 402 to 412, he translated numerous works, and also wrote a treatise

and some verses in Chinese. He is said to have had Chinese priests as his disciples more than three thousand in number, among whom there were about ten great disciples, who wrote several works. Kumâragîva died in the Huñ-sh' period, A.D. 399-415, but the exact date is uncertain, though the Sañ-kwhân (fasc. 2, fol. 11 b) gives a very minute date as the twentieth day of the eighth month of the eleventh year of the Huñ-sh' period, A.D. 409. There are, however, some of his translations of a much later date. See Khâi-yuen-lu, fasc. 4 a, fol. 15 b. For a general account concerning Kumâragîva, see Sañ-kwhân, fasc. 2, fol. 1 a; Sui-shu, fasc. 35, fol. 22 a; Nèi-tien-lu, fasc. 3 b, fol. 11 b; Thu-ki, fasc. 3, fol. 4 a (both ascribe to him 98 works in 421 or 425 fasciculi); Khâi-yuen-lu, fasc. 4 a, fol. 3 a (where 74 works in 384 fasciculi are mentioned, and 52 works in 302 fasciculi are said to have been in existence in A.D. 730); Miñ-i-tsi, fasc. 3, fol. 6 b; Eitel, p. 59 a; Selected Essays, vol. ii, p. 324; Beal, B.L.C., p. 19. There are fifty works in existence in the Collection, namely:—

- No. 3 Pañkavimsati-sâhasrikâ pragñâpâramitâ (S. M.).
 „ 6 Dasasâhasrikâ pragñâpâramitâ.
 „ 10 Vagrakkhedikâ pragñâpâramitâ.
 „ 17 'Pragñâpâramitâ-sûtra on a benevolent king who protects his country.'
 „ 19 Pragñâpâramitâ-hridaya-sûtra.
 „ 23 (17) Pûrna-pariprikkhâ.
 „ 23 (26) Subâhu-pariprikkhâ.
 „ 40 Sumati-dârikâ-pariprikkhâ.
 „ 82 'Īsavarâga-bodhisattva-sûtra.'
 „ 99 'Bodhihridaya-vyûha-sûtra.'
 „ 105 Dasabhûmika-sûtra.
 „ 122 'Sûtra of Buddha's last instruction.'
 „ 129 Sarvaponyasamukaya-samâdhi-sûtra.
 „ 134 Saddharmapundarika-sûtra.
 „ 137 Avalokiteśvara-bodhisattva-samantamukha-parivarta (the twenty-fifth chapter of the preceding).
 „ 146 Vimalakīrti-nirdeśa.
 „ 162 Mahâdruma-kinnarâga-pariprikkhâ.
 „ 164 Sarvadharmâ-parivṛtti-nirdeśa-sûtra.
 „ 166 'Vasudhara-sûtra.'
 „ 190 Viśeṣakintâ-brahma-pariprikkhâ.
 „ 200 Sukhâvaty-amṛitavyûha-sûtra, or Sukhâvativyûha (short).
 „ 205 Maitreya-vyākaraṇa.
 „ 209 'Sûtra on Maitreya's becoming Buddha.'
 „ 238 Gayâśrīśa.
 „ 311 Mahâmayûrī-vidyârâgñī.
 „ 396 Akintyaprabhâsa-nirdeśa-sûtra.
 „ 399 Sûrangama-samâdhi.
 „ 425 Kusalamûla-samparigraha (or -paridhara)-sûtra.
 „ 511 'Sahasrabuddhanidâna-sûtra.'
 „ 627 'Sûtra on a pastor (S. H.).'
 „ 672 'Sûtra on the eight good qualities of the sea.'
 „ 720 'Dipankarâvadâna-sûtra (?)'.
 „ 779 'Sûtra on the hidden and important law of meditation.'
 „ 1160 Sarvâstivâda-pratimoksha (V. H.).

- No. 1169 'Mahâpragñâpâramitâ (sûtra)-sâstra (A. M.).'
 „ 1179 Prânyamûla-sâstra-tikâ.
 „ 1180 'Dasabhûmi-vibhâṣhâ-sâstra.'
 „ 1182 Sûtrâlaṅkāra-sâstra.
 „ 1186 Dvâdasanikâya-sâstra.
 „ 1188 Sata-sâstra.
 „ 1218 'Sâstra on raising the thought towards the Bodhi.'
 „ 1274 'Satyasiddhi-sâstra (A. H.).'
 „ 1342 'Sûtra on the important explanation of the law of meditation (I. M.).'
 „ 1350 'Sûtra on the doctrine of sitting in meditation.'
 „ 1366 'Samyuktâvadâna-sûtra.'
 „ 1373 'Abridged law for importance of thinking or meditation.'
 „ 1416 'Law of Bodhisattva's blaming lust.'
 „ 1460 Life of the Bodhisattva Asvaghosha.
 „ 1461 Life of the Bodhisattva Nâgârjuna.
 „ 1462 Life of the Bodhisattva Deva.

60 弗若多羅 Fu-zo-to-lo, i.e. Punyātara, whose name is translated 功德華 Kuñ-tôh-bhwâ, lit. 'action-virtue-flower.' He was a Sramana of Kubhâ (Cabul), who arrived in China in the Huñ-sh' period, A.D. 399-415, and in A.D. 404 he, together with Kumâragîva, No. 59 above, translated one work in 58 fasciculi. See Sañ-kwhân, fasc. 2, fol. 11 b; Nèi-tien-lu, fasc. 3 b, fol. 11 b; Thu-ki, fasc. 3, fol. 9 a; Khâi-yuen-lu, fasc. 4 a, fol. 17 b; Beal, B. L. C., p. 19.
 No. 1115 Sarvâstivâdavinaya (V. H.).

61 佛陀耶舍 Fo-tho-ye-shö, i.e. Budhayasas, whose name is translated 覺明 Kião-miñ, lit. 'intelligence-brightness.' He was a Sramana of Kubhâ (Cabul), who translated 4 works in A.D. 403-413. See Sañ-kwhân, fasc. 2, fol. 14 a; Sui-shu, fasc. 35, fol. 22 b; Nèi-tien-lu, fasc. 3 b, fol. 17 a; Thu-ki, fasc. 3, fol. 8 b; Khâi-yuen-lu, fasc. 4 a, fol. 19 a; Selected Essays, vol. ii, p. 327; Beal, B. L. C., p. 19.

- No. 68 Âkâsagarbha-bodhisattva-sûtra (S. M.).
 „ 545 Dirghâgama (S. H.).
 „ 1117 Dharmagupta-vinaya (V. H.).
 „ 1155 Dharmagupta-pratimoksha.

62 曇摩耶舍 Thán-mo-ye-shö, i.e. Dharmayasas, whose name is translated 法稱 Fâ-khân, lit. 'law-fame.' He was a Sramana of Kubhâ (Cabul), who translated 2 or 3 works in A.D. 407-415. See Sañ-kwhân, fasc. 1, fol. 24 b; Sui-shu, fasc. 35, fol. 23 b; Nèi-tien-lu, fasc. 3 b, fol. 11 a; Thu-ki, fasc. 3, fol. 3 b; Khâi-yuen-lu, fasc. 4 b, fol. 1 a; Miñ-i-tsi, fasc. 3, fol. 6 b; Selected Essays, vol. ii, p. 327; Beal, B. L. C., p. 19. There are two works in existence in the Collection, namely:—

- No. 215 Strîvivarta-vyākaraṇa-sûtra (S. M.).
 „ 1268 Śāriputrābhidharma-sāstra (A. H.).

SUMMARY OF THE PRECEDING LIST OF TRANSLATIONS MADE
UNDER THE LATTER TSHIN DYNASTY, A. D. 384-417.

Translators.	Néi-tien-lu.	Thu-ki.	Khái-yuen-lu.	In existence.
No. 58	13	13	12	9
" 59	98	98	74	50
" 60	1	1	1	1
" 61	4	4	4	5
" 62	2	2	3	2
	118	118	94*	67

* In 624 fasciculi. In A. D. 730 there were 66 works in 528 fasciculi in existence, while 28 works in 96 fasciculi were already lost. See the Khái-yuen-lu, fasc. 4 a, fol. 1 a.

西秦 Si-tshin, or the Western
Tshin dynasty, of the 乞伏 K'hi-fu
family, with its capital at 苑川 Wân-
kwhân. A. D. 385-431.

63 釋聖堅 Shih Shañ-kien, or 法堅 Fà-
kien, or 堅公 Kien-kuñ, a (Chinese?) Sramana,
who in A. D. 388-407 translated 14 or 15 works, of
which 10 works in 12 fasciculi have been in existence
since A. D. 730. See Néi-tien-lu, fasc. 3 b, fol. 20 a;
Thu-ki, fasc. 3, fol. 9 b; Khái-yuen-lu, fasc. 4 b, fol. 3 a;
Beal, B. L. C., p. 19.

- No. 106 'Rāṇaka-sūtra (S. M.).'
" 217 'Sāmaputra (?) -sūtra.'
" 254 'Kumāra-sudāna-sūtra.'
" 292 'Buddhābhishikta-sūtra.'
" 374 'Anantadhāraṇī-dharmaparyāya-sūtra.'
" 398 'Śrīkantha-sūtra.'
" 415 'Sūtra on an explanation of the actions of priests and
laymen.'
" 510 'Bhadrāsri-sūtra.'
" 637 'Sūtra on Ānanda's thinking (or question on serving
Buddha. S. H.).'
" 721 'Sūtra on a woman's meeting with a misfortune.'

WORKS OF UNKNOWN TRANSLATORS.

The Khái-yuen-lu (fasc. 4 b, fol. 4 b seq.) mentions
41 works in 86 fasciculi (of which 22 works in 67 fas-
ciculi were in existence in A. D. 730), which are said to
have been translated under the Three Tshin (Former,
Latter, and Western) dynasties, A. D. 350-431. But
there are now the following 18 works only in existence
in the Collection; some of them are said to have been
translated under the Tshin dynasty, without any dis-
tinction of Former, Latter, or Western:—

- No. 85 Sarvatathāgata-viśayāvatāra (S. M.).
" 180 Mahākaraṇḍapundarīka-sūtra.
" 413 'Vagrasamādhi-sūtra.'
" 414 'Simhaṇḍa-buddha-gāṭaka-sūtra.'

No. 418 'Dasaśrī-sūtra.'

- " 443 Tathāgata-garbha-sūtra.
" 472 'Divyārāgākumāra-Phi-lo (?) -sūtra.'
" 546 Saktavargāgama-sūtra (S. H.).
" 639 'Śrāmaṇera-sūtra.'
" 776 'Abhinishkramaṇa-guṇa-sūtra.'
" 1135 Sarvāstivāda-vinaya-vibhāṣhā (V. H.).
" 1136 A continuation of the preceding work.
" 1138 'Vinayamātrika-sāstra.'
" 1262 Pratyekabuddha-nidāna-sāstra (A. H.).
" 1272 'Sammitiya-nikāya-sāstra.'
" 1284 'Ashīḍasa-nikāya-sāstra.'
" 1332 'Sūtra on the grief and ardent love of the Malla or
wrestler Guhyapadavagra on account of Buddha's
entering Nirvāṇa (I. M.).'
" 1369 'Avidyā-rakṣa-sūtra.'

SUMMARY OF THE PRECEDING LIST OF TRANSLATIONS MADE
UNDER THE WESTERN TSHIN DYNASTY, A. D. 385-431,
OR THE THREE TSHIN DYNASTIES, A. D. 350-431.

Translators.	Néi-tien-lu.	Thu-ki.	Khái-yuen-lu.	In existence.
63	15 8	14 0	15 41	10 18
	23	14	56*	28

* In 110 fasciculi. In A. D. 730 there were 32 works in
79 fasciculi in existence, while 24 works in 31 fasciculi were
already lost. See Khái-yuen-lu, fasc. 4 b, fol. 2 b.

北凉 Pe-liân, or the Northern
Liân dynasty, of the 沮渠 Tsü-khü
family, with its capital first at 張掖
Khân-ye, and afterwards at 姑臧 Ku-
tsân. A. D. 397-439.

64 釋道龔 Shih Tào-kuñ, a (Chinese?)
Sramana, who in A. D. 402-412 translated 2 works
in 12 fasciculi, one of them was lost already in A. D.
730. See Néi-tien-lu, fasc. 3 b, fol. 23 a; Thu-ki,
fasc. 3, fol. 11 a; Khái-yuen-lu, fasc. 4 b, fol. 9 a;
Beal, B. L. C., p. 20.

No. 23 (44) Ratnarāsi or -parāsi (S. M.).

65 釋法衆 Shih Fà-kuñ, a Chinese priest
of the 高昌 Kāo-khân district, who translated one
work in 4 fasciculi, in A. D. 402-412. See the four
authorities above mentioned.

No. 421 Pratyutpanna-buddha-sammukhāvasthita-samādhi-sūtra
(S. M.).

66 僧伽陀 Sañ-kiê-tho, i.e. Saṅghāta(?), whose name is translated 饒善 Zào-shān, lit. 'plenty-goodness.' He was a Sramana of the western region, who translated one work in 2 fasciculi, in the same period as before, but it was lost already in A.D. 730. See the four authorities above mentioned.

67 曇無讖 Thân-wu-khân, or 曇摩讖 Thân-mo-khân, or 曇謨讖 Thân-mu-khân, or 曇摩羅讖 Thân-mo-lo-khân, i.e. Dharmarakṣha, whose name is translated 法豐 Fâ-fa, lit. 'law-prosperity.' He was a Sramana of Central India, who arrived in China in A.D. 414, and translated several works till A.D. 421, at the request of Tsü-khü Mañ-sun, the second ruler of the Northern Liân dynasty, A.D. 403-433. In his forty-ninth year (A.D. 433), Dharmarakṣha was invited by Thái-wu-ti, the third sovereign of the Northern Wêi dynasty, who reigned A.D. 424-452. But when he went off just 40 li from the capital of the Northern Liân, Mañ-sun sent an assassin and killed him, on the suspicion that this Indian priest might have made a plan against the Northern Liân for the sake of the Northern Wêi. This happened in the third month of the third year of the I-hô period, A.D. 433, of Mañ-sun's reign, and in the following month, Mañ-sun himself died, and was succeeded by his heir, who lost his kingdom in A.D. 439. See Sañ-kwhân, fasc. 2, fol. 21 a; Sui-shu, fasc. 35, fol. 22 a; Nèi-tien-lu, fasc. 3 b, fol. 23 b (where 24 works in 151 fasciculi are ascribed to him); Thu-ki, fasc. 3, fol. 11 b (23 works in 148 fasciculi); Khâi-yuen-lu, fasc. 4 b, fol. 10 a (19 works in 131 fasciculi); Miñ-i-tsi, fasc. 3, fol. 8 b; Selected Essays, vol. ii, pp. 325, 326; Beal, B. L. C., p. 20. There are the following 12 works in the Collection, as they existed in A.D. 730:—

- No. 24 Trisambharanirdeśa (S. M.).
- „ 61 Mahāvaiṣṭyāmahāsannipāta-sūtra.
- „ 113 Mahāparinirvāṇa-sūtra.
- „ 127 Suvarṇaprabhāsa-sūtra.
- „ 142 Karuṇāpundarikā-sūtra.
- „ 236 Śrīvivarta-vyākaraṇa-sūtra.
- „ 244 Mahāmegha-sūtra.
- „ 604 'Mūrdhaka (or Māndhātṛi)-rāga-sūtra (S. H.).'
- „ 1086 Bodhisattva-kāryā-nirdeśa (V. M.).'
- „ 1088 'Upāsakaśīla-sūtra.'
- „ 1096 Bodhisattva-pratimokṣa-sūtra.
- „ 1351 Buddhakaritakāvya, by Aśvaghoṣa (I. M.).

68 沮渠京聲 Tsü-khü K'ín-shān, — 安陽侯 Ân-yân-heu, or the prince of Ân-yân, who was a cousin of Tsü-khü Mañ-sun, the second ruler of the Northern Liân dynasty. In his youth, he went to

Kustana (Khoten), where he met the Indian priest Buddhāsena, and could recite some Sanskrit text. Having come back to the dominion of the Northern Liân, he translated one work in 2 or 3 fasciculi, entitled 'An important explanation of the law of meditation,' in A.D. 433-439, but it was lost already in A.D. 730. After the destruction of the Northern Liân, A.D. 439, he went southward and took refuge in the realm of the Suñ dynasty, where he translated some more works, for which see No. 83 below. See Sañ-kwhân, fasc. 2, fol. 25 a; Nèi-tien-lu, fasc. 3 b, fol. 25 a; Thu-ki, fasc. 3, fol. 13 a; Khâi-yuen-lu, fasc. 4 b, fol. 15 b; Beal, B. L. C., p. 20, where the name of this translator and an account of his earlier life seem to be left out, between the sixth and seventh lines from the bottom of the page.

69 浮陀跋摩 Feu-tho-poh-mo, or 佛陀跋摩 Fo-tho-poh-mo, i.e. Buddhavarman, whose name is translated 覺鎧 Kiào-khâi, lit. 'intelligence-armour.' He was a Sramana of the western region, who translated one work in 100 fasciculi, in A.D. 437-439; but 40 fasciculi were lost at the destruction of the Northern Liân, A.D. 439. There is an earlier date for this translation in the preface, namely, A.D. 425-427. See, however, the Sañ-kwhân, fasc. 3, fol. 7 a; Nèi-tien-lu, fasc. 3 b, fol. 25 b; Thu-ki, fasc. 3, fol. 14 b; Khâi-yuen-lu, fasc. 4 b, fol. 16 a; Miñ-i-tsi, fasc. 3, fol. 9 a; Beal, B. L. C., p. 21.

No. 1264 Abhidharma-mahāvibhāṣhā-sāstra (A. H.).

70 釋智猛 Shih K'-mañ, a Chinese Sramana of 新豐 Sin-fa, of 京兆 K'ín-kão, who started from K'ín-ân towards India in A.D. 404 with fourteen friends; nine of them returned from the Himālaya mountain, and one died on the way. K'-mañ with four remaining friends went as far as Pātali-putra, where he obtained the Nirvāṇa-sūtra, Mahāsaṅghika-vinaya, and some other texts, from the very same house of a Brāhmana, from which Fa-hien (Fahian) had obtained the Nirvāṇa-sūtra in 6 fasciculi (in his Chinese translation?). On the way back to China in A.D. 424, K'-mañ again lost three more friends, and arrived at Liân-keu with the only surviving companion Tân-tsân. In A.D. 433-439 he translated the Nirvāṇa-sūtra in 20 fasciculi, and died in about A.D. 453. His translation was lost already in A.D. 730. See Sui-shu, fasc. 35, fol. 22 a; Thu-ki, fasc. 3, fol. 14 b; Khâi-yuen-lu, fasc. 4 b, fol. 16 b; Miñ-i-tsi, fasc. 3, fol. 9 a; Selected Essays, vol. ii, p. 325; Beal, B. L. C., p. 21.

71 釋道泰 Shih Tào-thái, a (Chinese) Sramana, who went to the west of the Himālaya mountain, and obtained the text of the Vibhāṣhā, and some Sūtras and Śāstras. Having returned eastward to China, he met Buddhavarman, No. 69 above, and together with him translated the Vibhāṣhā. Afterwards he alone made the translation of two other works. See Nêi-tien-lu, fasc. 3 b, fol. 26 b; Thu-ki, fasc. 3, fol. 14 b; Khâi-yuen-lu, fasc. 4 b, fol. 18 b.

No. 1242 Mahāpuruṣa-sāstra (A. M.).

„ 1243 'Mahāyānāvātāraka-sāstra.'

72 釋法盛 Shih Fā-shan, a Chinese Sramana of the 高昌 Kāo-khān district, who went to a foreign country. Having returned to China, he translated one work under the Northern Liân dynasty, A. D. 397-439. See Sañ-kwhān, fasc. 2, fol. 26 a; Khâi-yuen-lu, fasc. 4 b, fol. 19 a.

No. 436 'Sūtra on the Nidāna of the Kaitya erected in the place where the Bodhisattva threw his body to feed a hungry tiger (S. M.).'

WORKS OF UNKNOWN TRANSLATORS.

The Khâi-yuen-lu (fasc. 4 b, fol. 20 a seq.) mentions 53 works in 75 fasciculi. There are 7 works in the Collection, namely:—

No. 65 Dasaṅkara-kṣhitigarbha (S. M.).

„ 157 Avaivartya (?), or Aparivartya-sūtra.

„ 416 'Sūtra on the wife of the Śreṣṭhīn Fā-k', or Dharma-kārin.'

„ 429 'Vagrasamādhi-sūtra.'

„ 506 'Upāsikā-brahmakāryā-dharmaparyāya-sūtra.'

„ 1147 'Mahāpragāpati-bhikṣuṇī-sūtra (V. H.).'

„ 1345 'Trigāṇa-sūtra (I. M.).'

SUMMARY OF THE PRECEDING LIST OF TRANSLATIONS MADE UNDER THE NORTHERN LIÂN DYNASTY, A. D. 397-439.

Translators.	Nêi-tien-lu.	Thu-ki.	Khâi-yuen-lu.	In existence.
No. 64	2	2	2	1
„ 65	1	1	1	1
„ 66	1	1	1	0
„ 67	24	23	19	12
„ 68	1	1	1	0
„ 69	1	1	1	1
„ 70	1	1	1	0
„ 71	1	2	2	2
„ 72	0	0	1	1
	5	5	53	7
	37	37	82 *	25

* In 311 fasciculi. In A. D. 730 there were 25 works in 209 fasciculi in existence, while 57 works in 102 fasciculi were already lost. See the Khâi-yuen-lu, fasc. 4 b, fol. 8 a.

宋 The earlier Sun dynasty, of the 劉 Liu family, with its capital at 建業 Kien-yeh, the modern Nanking. A. D. 420-479.

73 佛陀什 Fo-tho-shi, i. e. Buddhagiva, whose name is translated 覺壽 Kiào-sheu, lit. 'intelligence-age or longevity.' He was a Sramana of Kubhā (Cabul), who arrived in China in A. D. 423, and translated 3 works in 32 or 36 fasciculi; one of them was lost already in A. D. 730. See Sañ-kwhān, fasc. 3, fol. 6 b; Nêi-tien-lu, fasc. 4 a, fol. 4 a; Thu-ki, fasc. 3, fol. 15 b; Khâi-yuen-lu, fasc. 5 a, fol. 2 b; Beal, B. L. C., p. 21.

No. 1122 Mahīśāsaka-vinaya (V. H.).

„ 1157 Pratimokṣa of the Mahīśākas.

74 曷良耶舍 K'hiān-liān-ye-shō, i. e. Kālayasas, whose name is translated 時稱 Sh'-khan, lit. 'time-fame.' He was a Sramana of the western region, who arrived in Kien-yeh, the capital, in A. D. 424, and translated 2 works in 2 or 3 fasciculi, and died in his sixtieth year, in A. D. 442. See Sañ-kwhān, fasc. 3, fol. 22 b; Nêi-tien-lu, fasc. 4 a, fol. 12 b; Thu-ki, fasc. 3, fol. 16 b; Khâi-yuen-lu, fasc. 5 a, fol. 3 a; Miñ-i-tsi, fasc. 3, fol. 9 b; Beal, B. L. C., p. 21.

No. 198 'Amitāyur-dhyāna-sūtra (S. M.).'

„ 305 Bhaishagya-rāga-bhaishagyasamudgati (or -gata)-sūtra.

75 曇摩蜜多 Thān-mo-mi-to, i. e. Dharmamitra, whose name is translated 法秀 Fā-siu, lit. 'law-flourishing.' He was a Sramana of Kubhā (Cabul), who arrived in China in A. D. 424, and worked there at translations till A. D. 441, and died in his eighty-seventh year, in A. D. 442. See Sañ-kwhān, fasc. 3, fol. 19 a; Nêi-tien-lu, fasc. 4 a, fol. 11 b; Thu-ki, fasc. 3, fol. 15 b (both ascribe to him 10 works); Khâi-yuen-lu, fasc. 5 a, fol. 3 b (where 12 works in 17 fasciculi are mentioned, of which 5 works in 10 fasciculi were lost already in A. D. 730); Miñ-i-tsi, fasc. 3, fol. 9 a; Beal, B. L. C., p. 21. There are 6 works in the Collection, namely:—

No. 69 Ākāśagarbha-bodhisattva-dhāraṇī-sūtra (S. M.).

„ 70 'Ākāśagarbha-bodhisattva-dhyāna-sūtra (?).'

„ 193 Hastikakṣyā.

„ 213 'Sarvadharma-nirbhaya-rāga-sūtra.'

„ 237 Strivivarta-vyākaraṇa-sūtra.

„ 394 'Samantabhadra-bodhisattva-dhyāna-kāryādharmasūtra.'

76 釋智嚴 Shih K'-yen, a Chinese Sramana of the Western 涼州 Liân-keu, who went to Kubhâ (Cabul), and obtained some Sanskrit texts. He was a companion of Fâ-hhien (Fa-hian) on his journey to India. In A. D. 427* he, together with Pão-yun, No. 77 below, translated 10 or 14 works (of which 4 works in 12 fasciculi only were in existence in A. D. 730). Then he again went to Kubhâ, where he died in his seventy-eighth year. See Sañ-kwhân, fasc. 3, fol. 7 b; Nêi-tien-lu, fasc. 4 a, fol. 5 a; Thu-ki, fasc. 3, fol. 16 b; Khâi-yuen-lu, fasc. 5 a, fol. 6 b; Miñ-i-tsi, fasc. 3, fol. 9 b; Beal, B. L. C., p. 22.

- No. 77 Aksharamatinirdeśa-sūtra (S. M.).
 „ 135 'Saddharmapundarika-samādhi-sūtra.'
 „ 158 Avaivartya (?) or Aparivartya-sūtra.
 „ 722 'Katurdivyārāga-sūtra (S. H.).'

77 釋寶雲 Shih Pão-yun, a Chinese Sramana of 涼州 Liân-keu, who went to the western region with Fâ-hhien and K'-yen, Nos. 45 and 76 above, and together with the latter, he translated several Sūtras. After K'-yen's death, Pão-yun alone produced his own translation of 4 works in the Yuen-kiâ period, A. D. 424-453, of which 3 works in 10 fasciculi were lost already in A. D. 730. He died in A. D. 449. See Sañ-kwhân, fasc. 3, fol. 9 b; Nêi-tien-lu, fasc. 4 a, fol. 5 b; Thu-ki, fasc. 3, fol. 18 b; Khâi-yuen-lu, fasc. 5 a, fol. 9 b; Miñ-i-tsi, fasc. 3, fol. 11 a; Beal, B. L. C., p. 22.

- No. 1323 'Buddha-pūrvakārya-sūtra (I. M.).'

78 伊葉波羅 I-yeh-po-lo, i. e. Īśvara, whose name is translated 自在 Tsz'-tsâi, lit. 'self-existence.' He was a Sramana of the western region, who translated the Samyukta-abhidharma-hri-daya-sāstra, in 10 fasciculi, in A. D. 426, and in A. D. 431 his translation was continued by Gunavarman, so that it was complete in 13 fasciculi. But the whole translation was lost already in A. D. 730. See Nêi-tien-lu, fasc. 4 a, fol. 6 b; Thu-ki, fasc. 3, fol. 16 b; Khâi-yuen-lu, fasc. 5 a, fol. 11 a; Miñ-i-tsi, fasc. 3, fol. 9 b; Beal, B. L. C., p. 21.

79 求那跋摩 Kiu-nâ-poh-mo, i. e. Gunavarman, whose name is translated 功德鎧 Kuñ-tōh-khâi, lit. 'action-virtue (i. e. good-quality)-armour.' He was a Sramana of Kubhâ (Cabul), who was a younger son of the king of the country, and arrived in Kien-yeh (Nanking) in A. D. 431, and translated 10 works in 16 fasciculi. In the same year he died, in his sixty-fifth year. Of his ten translations, 2 works in 2 fasciculi were lost already in A. D. 730.

See Sañ-kwhân, fasc. 3, fol. 10 b; Nêi-tien-lu, fasc. 4 a, fol. 7 a; Thu-ki, fasc. 3, fol. 17 b; Khâi-yuen-lu, fasc. 5 a, fol. 11 a; Miñ-i-tsi, fasc. 3, fol. 9 b; Beal, B. L. C., p. 22. There are 5 works only in the Collection, namely:—

- No. 1109 'Upāli-pariprikhā-sūtra (V. H.).'
 „ 1114 'Upāsakapañkasilārūpa-sūtra.'
 „ 1129 Dharmagupta-bhikṣuṇī-karman.
 „ 1164 'Śrāmaṇera-karmavākā (?).'
 „ 1464 Nāgārūgana-bodhisattva-suhṛillekha (I. M.).

80 僧伽跋摩 Sañ-kiê-poh-mo, i. e. Sañ-ghavarman, whose name is translated 衆鎧 Kuñ-khâi, lit. 'company-armour.' He was an Indian Sramana, who arrived in Kien-yeh (Nanking) in A. D. 433, and in the following year he translated 5 works. In A. D. 442 he went back westward, but where he died is not known. See Sañ-kwhân, fasc. 3, fol. 18 a; Nêi-tien-lu, fasc. 4 a, fol. 7 b; Thu-ki, fasc. 3, fol. 19 a; Khâi-yuen-lu, fasc. 5 a, fol. 17 a; Beal, B. L. C., p. 23. There are 4 works in the Collection, namely:—

- No. 1132 Sarvāstivāda-nikāya-vinaya-mātrikā (V. H.).
 „ 1287 Samyuktābhidharma-hri-daya-sāstra (A. H.).
 „ 1349 'Mahāsūtra-bodhisattva-nirdeśa-karmaphala-saṅkṣipta-sūtra (I. M.).'
 „ 1440 Nāgārūgana-bodhisattva-suhṛillekha.

81 求那跋陀羅 Kiu-nâ-poh-tho-lo, i. e. Gunabhadra, whose name is translated 功德賢 Kuñ-tōh-hhien, lit. 'action-virtue (i. e. good-quality)-wise.' He was a Sramana of Central India, who was a Brāhmaṇa by caste, and nicknamed the Mahāyāna, on account of being well acquainted with the doctrine of Mahāyāna. In A. D. 435 he arrived in China and worked at translations till A. D. 443, and in A. D. 468 he died in his seventy-fifth year. See Sañ-kwhân, fasc. 3, fol. 23 b; Nêi-tien-lu, fasc. 4 a, fol. 8 a; Thu-ki, fasc. 3, fol. 20 a (both ascribe to him 78 works in 161 or 261 fasciculi); Khâi-yuen-lu, fasc. 5 a, fol. 18 b (where 52 works in 134 fasciculi are mentioned, of which 26 works in 100 fasciculi were in existence in A. D. 730); Miñ-i-tsi, fasc. 3, fol. 11 a; Beal, B. L. C., p. 23. There are 28 works in the Collection, namely:—

- No. 59 Śrīmālā-devī-simbanāda (S. M.).
 „ 154 Sandhinirmokṣa-sūtra.
 „ 155 „ „
 „ 169 Ratnakārandakavyūha-sūtra.
 „ 175 Lañkāvatāra-sūtra.
 „ 178 'Bodhisattvakaritopāyaviśayavarddhivikrīyā-sūtra.'
 „ 201 'A spiritual Dhāraṇī for uprooting all the obstacles of Karma, and for causing one to be born in the Pure Land (Sukhāvati).'
 „ 226 'Vṛddhamātrī-shatpushpā (?)-sūtra.
 „ 231 Kandraprabha-kumāra-sūtra.
 „ 434 Aṅgulimālīya-sūtra.

- No. 440 Mahābheri-hāraka-parivarta.
 „ 452 'Dvādasadhūta-sūtra.'
 „ 453 'Gyotishka (?) -sūtra.'
 „ 527 'Mahāmāti-sūtra.'
 „ 544 Samyuktāgama-sūtra (S. H.).
 „ 581 'Vimāna (?) -sūtra.'
 „ 589 'Sūtra on four men's appearance in the world.'
 „ 610 'Suka-sūtra.'
 „ 629 'Sūtra on eleven methods of thinking of the Tathāgata.'
 „ 642 'Asutā (?) -sūtra.'
 „ 666 'Atitapratyutpanna-hetuphala-sūtra.'
 „ 723 'Sūtra on Mahākāśyapa's saving a poor mother.'
 „ 740 'Dvādasavarga-gātimarāṇa-sūtra.'
 „ 741 'Sūtra on transmigration throughout the five paths or states of existence as rewards and recompence of virtue and evil.'
 „ 1292 Abhidharma-prakarana-pāda (A. H.).
 „ 1347 'Dharmadāna-sūtra spoken by Pindola (?) -bharadvāja for the sake of King Udayana (I. M.).'
 „ 1417 'Four kinds of the law of learning.'

82 釋法勇 Shih Fā-yun, whose Sanskrit name is 曇無竭 *Thān-wu-kiē*, i. e. Dharmavikrama (?) or Dharmasūtra, which seems to be a translation of the name 法勇 Fā-yun, lit. 'law-bravery,' and whose original surname was 李 Li. He was a Chinese Sramana of the country or state of 黃龍 Hwān-lu, in 幽州 Yiu-keu. In A. D. 420 he, together with twenty-five friends, went to India, following the example of Fā-hhien and Pāo-yun, and came back to China in about A. D. 453, and translated one work. See *Saṅ-kwhān*, fasc. 3, fol. 5 a; *Nēi-tien-lu*, fasc. 4 a, fol. 13 a (where 2 works in 6 fasciculi are ascribed to him); *Thu-ki*, fasc. 3, fol. 23 a; *Khāi-yuen-lu*, fasc. 5 b, fol. 1 a; *Min-i-tsi*, fasc. 3, fol. 11 b; *Beal*, B. L. C., p. 23.

- No. 395 'Avalokiteśvara-mahāsthāmaprāpta-vyākaraṇa-sūtra (S. M.).'

83 沮渠京聲 Tsū-khū Kīn-shan, a Chinese *Grihapati* (householder or layman), who was the same person as No. 68 above. In A. D. 455 he translated 28 or 35 works (of which 15 works in 15 fasciculi were in existence in A. D. 730), and died in about A. D. 464. See *Saṅ-kwhān*, fasc. 2, fol. 25 a; *Nēi-tien-lu*, fasc. 4 a, fol. 13 a; *Thu-ki*, fasc. 3, fol. 13 a; *Khāi-yuen-lu*, fasc. 5 b, fol. 2 b; *Beal*, B. L. C., p. 20, line 33 seq. There are 16 works in the Collection, namely:—

- No. 204 'Sūtra on the meditation on the Bodhisattva Maitreya's going up to be born in the Tushita heaven (S. M.).'
 „ 248 Rāgāśvavādaka.
 „ 647 'Sūtra on the secret importance for curing the disease concerning meditation (?) (S. H.).'
 „ 690 'Sūtra on advancement in learning.'

- No. 701 'Ashtopavasatha-sūtra.'
 „ 732 'Suddhodana-rāga-parinirvāṇa-sūtra.'
 „ 742 'Sūtra on the five (elements) not returning again (i. e. death?).'
 „ 743 " " "
 „ 744 'Buddhamahat-saṅghamahat-sūtra.'
 „ 766 'Sūtra on five states of fear.'
 „ 767 'Sūtra on a pupil who revived.'
 „ 771 'Ye-k' (-nāma-brāhmaṇa)-sūtra.'
 „ 772 'Mo-lo (-nāma-rāga)-sūtra.'
 „ 773 'Mo-tā (-desa?) -rāga-sūtra.'
 „ 774 'Kāṇḍanavat (-desa?) -rāga-sūtra.'
 „ 1111 'Sūtra on the forbidding precepts of the Kāśyapiya (-nikāya?) (V. H.).'

84 釋惠簡 Shih Hwui-kien, a Sramana, whose native place is not known. In A. D. 457 he translated 10 or 15 works, of which 7 works in 7 fasciculi only were in existence in A. D. 730. See *Nēi-tien-lu*, fasc. 4 a, fol. 15 a; *Thu-ki*, fasc. 3, fol. 23 b; *Khāi-yuen-lu*, fasc. 5 b, fol. 5 a; *Beal*, B. L. C., p. 24. There are 6 works in the Collection, namely:—

- No. 560 'Yama-rāga-paṇḍakadivyaśūta-sūtra (S. H.).'
 „ 591 'Gautamī-vyākaraṇa-sūtra.'
 „ 620 'Sreṣṭhiputra-liu-kwo-abhinishkramana-sūtra.'
 „ 651 'Buddhamātri-parinirvāṇa-sūtra.'
 „ 768 'Sūtra on a slow and idle farmer.'
 „ 1348 'Sūtra on inviting Pindola (?) -bharadvāja (I. M.).'

85 功德直 Kuī-tōh-kih, lit. 'good-quality-uprightness,' which three characters seem to be a translation of a Sanskrit name such as *Gunasila* (?). He was a Sramana of the western region, who arrived in China in A. D. 462, and translated 2 works in 7 fasciculi. See *Nēi-tien-lu*, fasc. 4 a, fol. 14 b; *Thu-ki*, fasc. 3, fol. 24 b; *Khāi-yuen-lu*, fasc. 5 b, fol. 6 b; *Min-i-tsi*, fasc. 3, fol. 12 a; *Beal*, B. L. C., p. 24.

- No. 71 Bodhisattva-buddhānusmṛiti-samādhi (S. M.).
 „ 354 Anantamukha-sādhaka-dhāraṇī (?).

86 竺法眷 Ku Fā-kien, an Indian Sramana, who in A. D. 465-471 translated 6 works in 29 fasciculi; but all of them were lost already in A. D. 730. See *Nēi-tien-lu*, fasc. 4 a, fol. 16 b; *Thu-ki*, fasc. 3, fol. 24 b; *Khāi-yuen-lu*, fasc. 5 a, fol. 7 b; *Beal*, B. L. C., p. 24.

87 釋翺公 Shih Siān-kuī, or 朔公 Soh-kuī, a (Chinese?) Sramana, who translated one work in 2 fasciculi; but the exact date is not known, so it is with the following five translators. See *Nēi-tien-lu*, fasc. 4 a, fol. 16 b; *Thu-ki*, fasc. 3, fol. 25 a; *Khāi-yuen-lu*, fasc. 5 b, fol. 8 a; *Beal*, B. L. C., p. 24.

- No. 16 Pañcasatikā prajāpāramitā (?) (S. M.).

88 釋道嚴 Shih Tào-yen, a (Chinese?) Sramana, who translated 2 works in 3 fasciculi; but all of them were lost already in A. D. 730. For this and the following three translators, see the four authorities mentioned under No. 87 above.

89 釋勇公 Shih Yün-kun, a (Chinese?) Sramana, who translated 3 works in 3 fasciculi, or 4 works in 4 fasciculi; but all of them were lost already in A. D. 730.

90 釋法海 Shih Fâ-hâi, a (Chinese?) Sramana, who translated 2 works in 2 fasciculi, one of them was in existence in A. D. 730; but it is not found in the present Collection.

91 釋先公 Shih Sien-kun, a (Chinese?) Sramana, who translated one work in 1 fasciculus.
No. 192 'Kandrapa-samâdhi-sûtra (S. M.).'

92 僧伽跋彌 Sañ-kiê-poh-mi, i. e. Saṅghavarman (?), a Sramana of 師子國 Sh'-tsz'-kwo, or 'the country of the lion,' i. e. Simhala (Ceylon), who translated an extract from the Mahisâsaka-vinaya in 1 fasciculus; but it was lost already in A. D. 730. See Nêi-tien-lu, fasc. 4 a, fol. 17 a; Khâi-yuen-lu, fasc. 5 b, fol. 9 b.

WORKS OF UNKNOWN TRANSLATORS.

The Khâi-yuen-lu (fasc. 5 b, fol. 10 a seq.) mentions 307 works in 340 fasciculi, of which 9 works in 9 fasciculi only were in existence in A. D. 730, as they are now in the Collection, namely:—

- No. 225 'Vṛddhamâtri-sûtra (S. M.).'
 „ 255 Tathâgatagâṇanamudrâ-samâdhi-sûtra.
 „ 470 'Dharmavinâsa-sûtra.'
 „ 471 'Sûtra on the very deep and great act of making the stocks of merits ripen.'
 „ 576 'Upâsikâ-to-shô-kiâ (?) -sûtra (S. H.).'
 „ 584 'Durdṛishti-sûtra'.¹
 „ 607 'Sûtra on learning addressed by Buddha to the old Brâhmana of the yellow-bamboo-garden.'
 „ 1162 'Mahâsramanaikasatakarmavâkâ (V. H.).'
 „ 1371 'Sûtra on changes of the future, spoken by the Bhikshu Kiâ-tiñ (? I. M.).'

¹ No. 584 is said to have been translated under the Eastern Tsin dynasty, A. D. 317-420, in a catalogue. But it is wrong. See the Khâi-yuen-lu, fasc. 5 b, fol. 10 a; K'-tsiñ, fasc. 28, fol. 21 a.

SUMMARY OF THE PRECEDING LIST OF TRANSLATIONS MADE UNDER THE SUNG DYNASTY, A. D. 420-479.

Translators.	Nêi-tien-lu.	Thu-ki.	Khâi-yuen-lu.	In existence.
No. 73	3	3	3	2
„ 74	2	2	2	2
„ 75	10	10	12	7
„ 76	14	14	10	4
„ 77	4	4	4	4
„ 78	1	1	1	0
„ 79	7	8	10	5
„ 80	5	5	5	4
„ 81	78	78	52	27
„ 82	2	1	1	1
„ 83	35	35	28	16
„ 84	25	25	10	6
„ 85	2	2	2	2
„ 86	6	6	6	0
„ 87	1	1	1	1
„ 88	2	2	2	0
„ 89	4	4	3	0
„ 90	2	2	2	0
„ 91	1	1	1	1
„ 92	1	0	1	0
	0	0	307	9
	205	204	463 *	91

* In 713 fasciculi. In A. D. 730 there were 91 works in 239 fasciculi in existence, while 372 works in 474 fasciculi were lost already. Cf. the Khâi-yuen-lu, fasc. 5 a, fol. 1 a.

齊 The Tshi dynasty, of the 蕭 Siào family, with its capital at Kien-yeh (Nanking), A. D. 479-502.

93 曇摩伽陀耶舍 Thán-mo-kiê-tho-ye-shô, i. e. Dharmagâtayasa, whose name is translated 法生稱 Fâ-shan-khan, lit. 'law-birth-fame.' He was a Sramana of Central India, who in A. D. 481 translated one work in 1 fasciculi. See Nêi-tien-lu, fasc. 4 a, fol. 19 b; Thu-ki, fasc. 4, fol. 1 a; Khâi-yuen-lu, fasc. 6, fol. 1 b; Beal, B. L. C., p. 24.
No. 133 'Amitârtha-sûtra (S. M.).'

94 摩訶乘 Mo-hô-shan, i. e. 'Mahâyâna, a Sramana of the western region, who in A. D. 483-493 translated 2 works in 2 fasciculi, namely: (1) 'Sûtra of 500 Gâtakas,' and (2) 'Vinaya of the Sthavira school.' But both translations were lost already in A. D. 730. See the four authorities mentioned under No. 93 above.

95 僧伽跋陀羅 Sañ-kiê-poh-tho-lo, i. e. Saṅghabhadra, whose name is translated 衆賢 Kuñ-hhien, lit. 'company-wise.' He was a Sramana of the western region, who in A. D. 489 translated one work in 18 fasciculi. See the four authorities mentioned under No. 93 above.

No. 1125 (Sudarsana)-vibhâshâvinaya (V. H.).

96 達摩摩提 Tâ-mo-mo-thi, i.e. Dharma-mati, whose name is translated 法意 Fâ-i, lit. 'law-thought.' He was a Sramana of the western region, who in A.D. 490 translated 2 works in 2 fasciculi, one of them was in existence in A.D. 730; but it was not found in the present Collection. See the four authorities mentioned under No. 93 above, and also Min-i-tsi, fasc. 3, fol. 12 a.

97 求那毗地 K'iu-nâ-phi-ti, i.e. Gunavṛddhi (?), whose name is translated 德進 Tōh-sin, lit. 'virtue-advancing.' He was a Sramana of Central India, who in A.D. 492 and 495 translated 3 works in 6 or 12 fasciculi, but one of them was lost already in A.D. 730. See Sañ-kwhân, fasc. 3, fol. 28 a; Nèi-tien-lu, fasc. 4 a, fol. 27 a; Thu-ki, fasc. 4, fol. 1 b; Khâi-yuen-lu, fasc. 6, fol. 4 b; Min-i-tsi, fasc. 3, fol. 12 a; Beal, B. L. C., p. 25.

No. 606 Sudatta-sûtra (S. H.).

„ 1364 Sûtra of a hundred comparisons (I. M.).

98 釋法度 Shih Fâ-tu, a (Chinese?) Sramana, who translated one Sûtra and one Vinaya work, in 1 fasciculus each, in A.D. 483-493; but they seem to have been lost some time before A.D. 730, as even the name of this translator is not mentioned in the Khâi-yuen-lu. See, however, the Nèi-tien-lu, fasc. 4 a, fol. 23 a; Thu-ki, fasc. 4, fol. 2 a; Beal, B. L. C., p. 25.

99 釋曇景 Shih Tân-kin, a Sramana, whose native place is not known, and who translated 2 works in 4 fasciculi, but the exact date is unknown. See Nèi-tien-lu, fasc. 4, fol. 25 a; Thu-ki, fasc. 4, fol. 2 b; Khâi-yuen-lu, fasc. 6, fol. 6 a; Beal, B. L. C., p. 25.

No. 382 Mahâmâyâ-sûtra (S. M.).

„ 400 Adbhutadharma-paryâya (?).

100 釋法化 Shih Fâ-hwâ, or 法尼 Fâ-ni, a (Chinese?) Sramana, who in A.D. 499-500 translated one work in 1 fasciculus; but it was lost already in A.D. 730. See the four authorities mentioned under No. 99 above.

SUMMARY OF THE PRECEDING LIST OF TRANSLATIONS MADE UNDER THE TSHI DYNASTY, A. D. 479-502.

Translators.	Nèi-tien-lu.	Thu-ki.	Khâi-yuen-lu.	In existence.
No. 93	1	1	1	1
„ 94	2	2	2	0
„ 95	1	1	1	1
„ 96	2	2	2	0
„ 97	3	3	3	2
„ 98	2	2	0	0
„ 99	2	2	2	2
„ 100	1	1	1	0
	14	14	12*	6

* In 33 fasciculi. In A.D. 730 there were 7 works in 28 fasciculi in existence, while 5 works in 5 fasciculi were already lost. See the Khâi-yuen-lu, fasc. 6, fol. 1 a.

梁 The Liân dynasty, of the 蕭 Siào family, with its capital at Kien-yeh (Nanking), A. D. 502-557.

101 曼陀羅 Mân-tho-lo, i.e. Mandra, whose name is translated 弱聲 Zo-shân, lit. 'weak-sound,' or 弘弱 Huñ-zo, lit. 'spreading-weakness,' also written 曼陀羅仙 Mân-tho-lo-sien, i.e. Mandra Rishi (?). He is a Sramana of 扶南國 Fu-nân-kwo, or the country of Bunan (Siam?), who arrived in Kien-yeh (Nanking) in A.D. 503, and translated 3 works in 11 fasciculi. Although he worked at translations, yet he was not well acquainted with the Chinese language, so that his translation is not quite perfect. See Suh-sañ-kwhân, fasc. 1, fol. 15 a; Nèi-tien-lu, fasc. 4 b, fol. 7 b; Thu-ki, fasc. 4, fol. 6 a; Khâi-yuen-lu, fasc. 6, fol. 8 a; Min-i-tsi, fasc. 3, fol. 12 b; Beal, B. L. C., p. 26. There are 4 works in the Collection, namely:—

No. 21 Saptasatikâ pragñâpâramitâ (S. M.).

„ 23 (8) Dharmadhâtu-prakṛity-asambheda-nirdesa.

„ 23 (46) Saptasatikâ pragñâpâramitâ.

„ 152 Ratnamegha-sûtra.

102 僧伽婆羅 Sañ-kiê-pho-lo, i.e. Saṅghapâla or Saṅghavarman, whose name is translated 衆養 Kuñ-yân, lit. 'company-nourishing,' or 僧鎧 Sañ-khâi, lit. 'company-armour.' He was a Sramana of Fu-nân or Bunan (Siam?), who translated 10 or 11 works in A.D. 506-520; and his ten translations in 32 fasciculi were in existence in A.D. 730. He became a disciple of the Indian Sramana Gunabhadra, after he arrived in China, and died in his sixty-fifth year, in A.D. 520. See Suh-sañ-kwhân, fasc. 1, fol. 4 b; Nèi-tien-lu, fasc. 4 b, fol. 8 a; Thu-ki, fasc. 4, fol. 6 a; Khâi-yuen-lu, fasc. 6, fol. 9 a; Beal, B. L. C., p. 26. There are 9 works in the Collection, namely:—

No. 22 Saptasatikâ pragñâpâramitâ (S. M.).

„ 29 Dasadharmaka.

„ 56 Sarvabuddhaviśvayāvatāra.

„ 301 Ashtabuddhaka.

„ 308 Mahāmāyūrī-vidyārāgī.

„ 353 Anantamukha-sādhaka-dhāraṇī (?).

„ 442 'Mañgusri-pariprikkhā-sûtra.'

„ 1103 'Bodhisattva-pitaka-sûtra (V. M.).'

„ 1293 'Vimokṣhamarga-sāstra (A. H.).'

103 月婆首那 (read 耶 ye) Yueh-pho-sheu-nâ, i.e. Upasūnya, whose name is translated 高空 Kâo-khūn, lit. 'high-emptiness.' He was a son of the King of 優禪尼 Yiu-shân-ni, i.e. Udyāna, of Central India, who first translated 3 works

in A. D. 538-540 or 541, in the capital of the Eastern Wèi dynasty, for which, see No. 117 below. In A. D. 545 he came southward to the capital of the Lián dynasty (Nanking), where he translated one work. Afterwards he produced one more translation under the K'han dynasty, for which, see No. 106 below. See *Suh-saṅ-kwhān*, fasc. 1, fol. 21 b; *Nèi-tien-lu*, fasc. 4 b, fol. 9 b; *Thu-ki*, fasc. 6, fol. 9 b; *Khâi-yuen-lu*, fasc. 6, fol. 11 b; Beal, B. L. C., p. 27.

No. 144 *Vimalakirtinirdeśa* (S. M.).

104 波羅末陀 Po-lo-mo-tho, i. e. Paramārtha, whose name is translated 眞諦 Kan-ti, lit. 'true-truth,' by which latter Chinese name he is always designated in the Collection, just as Ku Fâ-hu, instead of Dharmarakṣa, of the Western Tsin dynasty. He had another name 拘那羅陀 Kū-nâ-lo-tho, i. e. Guṇarata (or Kū-lo-nâ-tho (?), i. e. Kulânâtha), which name is translated 親依 Tshin-i, lit. 'intimate-relying.' He was a Sramana of 優禪 尼 Yiu-shân-ni, i. e. Uḡgayinî, of Western India, who arrived in Kien-yeh (Nanking) in A. D. 548, and till A. D. 557 he translated about 10 works (of which 6 works in 15 fasciculi were in existence in A. D. 730). Afterwards, in A. D. 557-569, he translated numerous works under the K'han dynasty, for which, see No. 105 below. See *Suh-saṅ-kwhān*, fasc. 1, fol. 17 b; *Nèi-tien-lu*, fasc. 4 b, fol. 9 b; *Thu-ki*, fasc. 4, fol. 7 a; *Khâi-yuen-lu*, fasc. 6, fol. 12 a; *Min-i-tsi*, fasc. 3, fol. 13 a; Beal, B. L. C., p. 26.

No. 259 'Sūtra on the highest reliance (S. M.).'

„ 1207 'Nirvāṇasūtra-sāstra on the gāthā on the state of being originally in existence and now extinct (A. M.).'

„ 1250 'Mahāyāna-sraddhotpāda-sāstra.'

WORKS OF UNKNOWN TRANSLATORS.

The *Khâi-yuen-lu* (fasc. 6, fol. 15 a seq.) mentions 14 works in 25 fasciculi. There are 13 works in the Collection, namely:—

No. 341 *Shadākshara-vidyāmantra* (S. M.).

„ 368 *Saptabuddhaka-sūtra*.

„ 405 'Atita-vyūhakaḷpa-sahasrabuddhanāma-sūtra.'

„ 406 'Pratyutpanna-bhadrakalpa-sahasra.'

„ 407 'Anāgata-nakṣatratārākāḷpa-sahasra.'

„ 419 'Sreṣṭhī-duhitri-nān-thi-kū(?)-simhanāda-sūtra.'

„ 474 'Ö-khâ-pho-kū-asurasena-dhāraṇī.'

„ 475 *Samantabhadra-dhāraṇī*.

„ 476 'Mahāsaptaratna-dhāraṇī.'

„ 477 'Shadāksharamahā-dhāraṇī.'

„ 485 'Amitadundubhisvara-rāga-dhāraṇī.'

„ 536 *Mahāmāni-vipulavimāna-visva-supratishṭhita-guhya-parama-rahasya-kalparāga-dhāraṇī*.

„ 847 'Marīkī-devī-dhāraṇī.'

SUMMARY OF THE PRECEDING LIST OF TRANSLATIONS MADE UNDER THE LIANG DYNASTY, A. D. 502-557.

Translators.	Nèi-tien-lu.	Thu-ki.	Khâi-yuen-lu.	In existence.
No. 101	3	3	3	3
„ 102	11	11	10	9
„ 103	1	1	1	1
„ 104	16	10	11	3
	0	0	14	14
	31	25	39*	30

* In 93 fasciculi. In A. D. 730 there were 34 works in 84 fasciculi in existence, while 5 works in 9 fasciculi were already lost. Cf. the *Khâi-yuen-lu*, fasc. 6, fol. 6 b seq.

陳 The K'han dynasty, of the 陳 K'han family, with its capital at Kien-yeh (Nanking), A. D. 557-589.

105 波羅末陀 Po-lo-mo-tho, i. e. Paramārtha, who was the same person as No. 104 above. In A. D. 557-569 he translated 38 or 40 works, of which 25 works in 83 fasciculi were in existence in A. D. 730. He died in his seventy-first year, in A. D. 569. See *Suh-saṅ-kwhān*, fasc. 1, fol. 17 b; *Nèi-tien-lu*, fasc. 5 a, fol. 9 b; *Thu-ki*, fasc. 4, fol. 7 a; *Khâi-yuen-lu*, fasc. 7, fol. 4 a; *Min-i-tsi*, fasc. 3, fol. 13 a; Beal, B. L. C., p. 26. There are 29 works in the Collection (one of which (No. 1252) is mentioned in the *Khâi-yuen-lu*, under the Lián dynasty), namely:—

No. 12 Vagrabhediḷā pragñāpāramitā (S. M.).

„ 156 *Sandhinirmokāna-sūtra*.

„ 587 'Mahārthadharmaparyāya-sūtra (S. H.).'

„ 1107 'Buddhābhidharma-sūtra (V. H.).'

„ 1139 'Vinaya-dvāvimśatividyā-sāstra.'

„ 1171 (2) 'Mahāyānasamparigraha-sāstra-vyākhyā (A. M.).'

„ 1172 'Anākāra-kintāregas (?) -sāstra.'

„ 1183 *Mahāyāna-samparigraha-sāstra*.

„ 1187 *Aṣṭādasasūnyatā-sāstra*.

„ 1209 'Sāstra on the Sūtra of Buddha's last teaching.'

„ 1214 'Vidyāpravartana-sāstra.'

„ 1217 'Vidyāḍarsana (?) -sāstra.'

„ 1219 'Tryakāra (or -alakṣhaṇa) -sāstra.'

„ 1220 'Buddhagotra-sāstra.'

„ 1235 'Vinirūṭapitaka-sāstra.'

„ 1239 *Vidyāmātrasiddhi-sāstra*.

„ 1248 *Madhyānta-vibhāga-sāstra*.

„ 1252 *Tarka-sāstra*.

„ 1253 'Ratnakaryārāgaḍharma (?) -sāstra.'

„ 1255 'Sāstra of an explanation of the fist.'

„ 1261 *Katurasatya-sāstra* (A. H.).

„ 1269 *Abhidharmakosa-sāstra*.

„ 1280 'Lakṣhaṇānusāra-sāstra.'

„ 1284 'Aṣṭādasanikāya-sāstra.'

„ 1285 'Sāstra on the difference of the principles of (Hīnayāna) schools.'

„ 1297 'Lokasthity (?) -abhidharma-sāstra.'

„ 1299 'Mahāyānabhūmiguhyavākāmūla-sāstra,' by Asvaghosha (A. M.).

No. 1300 'Suvarṇa -saptati-'sāstra,' i. e. the Sāṅkhyā-kārikā with a vyākhyā (I. M.).
 „ 1463 Life of Vasubandhu.

106 月婆首那 Yueh-pho-sheu-nā, i. e. Upasūnya, who was the same person as No. 103 above. In A. D. 565 he translated one Sūtra in 7 fasciculi; the Sanskrit text of which was obtained by him from a Sramana of Kustana (Khoten), whom he met in China in A. D. 558. See Suh-saṅ-kwhān, fasc. 1, fol. 21 b; Nêi-tien-lu, fasc. 5 a, fol. 12 a; Thu-ki, fasc. 4, fol. 11 a; Khâi-yuen-lu, fasc. 7, fol. 9 a; Beal, B. L. C., p. 27.

No. 9 Suvikrāntavikrami-pariprikhā (S. M.).

107 須菩提 Su-phu-thi, i. e. Subhūti, whose name is translated 善現 Shân-hhien, lit. 'good-appearance,' or 善吉 Shân-ki, lit. 'good-lucky,' or 善業 Shân-yeh, lit. 'good-action.' He was a Sramana of Fu-nân or Bunan (Siam?), who translated the 'Mahāyānaratnamegha-sūtra,' in 8 fasciculi, but it was lost already in A. D. 730. See Suh-saṅ-kwhān, fasc. 1, fol. 22 a; Nêi-tien-lu, fasc. 5 a, fol. 12 a; Thu-ki, fasc. 4, fol. 11 b; Khâi-yuen-lu, fasc. 7, fol. 10 a.

SUMMARY OF THE PRECEDING LIST OF TRANSLATIONS MADE UNDER THE KHAN DYNASTY, A. D. 557-589.

Translators.	Nêi-tien-lu.	Thu-ki.	Khâi-yuen-lu.	In existence.
No. 105	38	40	38	29
„ 106	1	1	1	1
„ 107	1	1	1	0
	40	42	40*	30

* In 133 fasciculi. In A. D. 730 there were 26 works in 89 fasciculi in existence, while 14 works in 44 fasciculi were already lost. See the Khâi-yuen-lu, fasc. 7, fol. 3 b.

北魏 Pe-wêi, or the Northern Wêi dynasty, of the 元 Yuen family, with its capital at 恆安 Hañ-ân, or 中山 Kuñ-shân, till A. D. 493, and then 洛陽 Lo-yân, A. D. 386-534.

108 釋惠覺 Shih Hwui-kiào, or 曇覺 Thán-kiào, a Chinese Sramana of 涼州 Liân-keu, who translated one work in 13 fasciculi, in A. D. 445.

See Nêi-tien-lu, fasc. 4 b, fol. 25 b; Thu-ki, fasc. 3, fol. 10 a; Khâi-yuen-lu, fasc. 6, fol. 17 a.
 No. 1322 Damamūka (-nidāna-sūtra f. M.).

109 釋曇曜 Shih Thán-yáo, a Sramana, whose native place is not known. In A. D. 462 he translated 2 or 3 works; but only one of them was in existence after A. D. 730. See Suh-saṅ-kwhān, fasc. 1, fol. 11 a; Nêi-tien-lu, fasc. 4 b, fol. 18 a; Thu-ki, fasc. 3, fol. 10 a; Khâi-yuen-lu, fasc. 6, fol. 17 b.
 No. 473. 'Mahāsryartharddhiṃmantra-sūtra (S. M.).'

110 吉迦夜 Kī-kiā-yê, i. e. Kiṅkara (?), whose name is translated 何事 Hō-sh', lit. 'what-matter.' He was a Sramana of the western region, who in A. D. 472 translated 5 works in 19 or 25 fasciculi, for the sake of Thán-yáo, No. 109 above. See Nêi-tien-lu, fasc. 4 b, fol. 19 a; Thu-ki, fasc. 3, fol. 10 b; Khâi-yuen-lu, fasc. 6, fol. 18 b.

No. 103 'Mahāvaiṣṭya-bodhisattva-dasabhūmi-sūtra (S. M.).'
 „ 402 Kusumasaṅkaya-sūtra.
 „ 1257 'Upāyabrīdaya-sāstra (A. M.).'
 „ 1329 'Samyuktaratnapitaka-sūtra (I. M.).'
 „ 1340 A history of the Indian patriarchs.

111 曇摩流支 Thán-mo-liu-ki, i. e. Dharmarūki, whose name is translated 法希 Fā-hhi, lit. 'law-wishing,' or 法樂 Fā-lō, lit. 'law-joy.' He was a Sramana of Southern India, who translated 3 works in 8 fasciculi, in A. D. 501, 504, and 507; but one of them was lost already in A. D. 730. See Suh-saṅ-kwhān, fasc. 1, fol. 17 b; Nêi-tien-lu, fasc. 4 b, fol. 19 a; Thu-ki, fasc. 4, fol. 2 b; Khâi-yuen-lu, fasc. 6, fol. 19 b; Miñ-i-tsi, fasc. 3, fol. 12 b; Beal, B. L. C., p. 25.

No. 90 Śraddhābaladhānāvātāramudrā-sūtra (S. M.).
 „ 245 Sarvabuddha-vishayāvatāra.

112 釋法場 Shih Fā-khān, a Sramana, whose native place is not known. He translated one work in 1 fasciculus in A. D. 500-515. See the first four and the last authorities mentioned under No. 111 above.

No. 769 'Pien-i(-nāma)-śreṣṭhiputra-pariprikhā (S. H.).'

113 勒那摩提 Lō-nā-mo-thi, i. e. Ratnamati, or 婆提 Pho-ti, i. e. Mati, whose name is translated 寶意 Pāo-i, lit. 'jewel-thought.' He was a Sramana of Central India, who in A. D. 508 translated 3 or more works; but only 2 of them remained after A. D. 730. See the six authorities mentioned under No. 111 above.

No. 1233 Saddharmapundarīka-sūtra-sāstra (A. M.).
 „ 1236 Mahāyānottaratantra-sāstra.

114 菩提留 (or 流) 支 Phu-thi-liu (or liu)-k', i. e. Bodhiruki, whose name is translated 道希 Tào-hi, lit. 'way-wishing,' or 覺希 Kiào-hhi, lit. 'intelligence-wishing.' He was a Sramana of Northern India, who arrived at Lo-yân in A. D. 508, and till A. D. 535 he translated 30 or more works, of which 29 works were in existence in A. D. 730. See the six authorities mentioned under No. 111 above. There are 30 works in the Collection, namely:—

- No. 11 Vagrakkhedikā pragñāpāramitā (S. M.).
 „ 23 (41) Maitreya-pariprikkhā-dharmāśta(ka?).
 „ 176 Laṅkāvatāra-sūtra.
 „ 179 'Mahāsatya (?)-nirgranthaputra-vyākaraṇa-sūtra.'
 „ 189 Viśeṣakintā-brahma-pariprikkhā.
 „ 221 Anakshara-grantha-ka-rokanagarbha-sūtra.
 „ 239 Gayāśrīsha.
 „ 243 'Buddhatiraskriyā (?) -sūtra.'
 „ 246 Sandhinirmokṣa-sūtra.
 „ 285 Bhavasāṅkrāmīya (?).
 „ 286 'Mañgusri-parikarāṇa-sūtra.'
 „ 391 'Dharmaparyāya-sūtra.'
 „ 404 'Buddhanāma-sūtra.'
 „ 426 Dharmasaṅgīti-sūtra.
 „ 461 Kṣhamāvati-vyākaraṇa-sūtra.
 „ 488 'Sarvabālapāla-dhāraṇī.'
 „ 524 'Sūtra on neither increasing nor decreasing.'
 „ 1168 Vagrakkhedikā-sūtra-sāstra (A. M.).
 „ 1191 Gayāśrīsha-sūtra-tīkā.
 „ 1193 Viśeṣakintā-brāhmaṇa-pariprikkhā-sūtra-tīkā.
 „ 1194 Dasabhūmika-sāstra.
 „ 1203 'Maitreyapariṣṭhā-sūtra-sāstra.'
 „ 1204 Aparimitāyus-sūtra-sāstra.
 „ 1211 Pratityasamutpāda-sāstra.
 „ 1232 Saddharmapundarika-sūtra-sāstra.
 „ 1234 'Ratnakūṭa(-sūtra)-sāstra.'
 „ 1238 Vidyāmātrāsiddhi(-sāstra).
 „ 1254 'Sātākshara-sāstra.'
 „ 1259 'Sāstra by the Bodhisattva Deva on the refutation of four heretical Hinayāna schools, mentioned in the Laṅkāvatāra-sūtra.'
 „ 1260 'Sāstra by the Bodhisattva Deva on the Nirvāṇa of the heretical Hinayāna schools, mentioned in the Laṅkāvatāra-sūtra.'

115 佛陀扇多 Fo-tho-shān-to, i. e. Bud-dhasānta, whose name is translated 覺定 Kiào-tiñ, lit. 'intelligence-fixedness.' He was a Sramana of Central India, who translated 10 works in 10 or 11 fasciculi, in A. D. 524-538 or 539; but one of them was lost already in A. D. 730. Some of these translations were made under the Eastern Wēi dynasty, A. D. 534-550. See Suh-saṅ-kwhān, fasc. 1, fol. 15 b; Nēi-tien-lu, fasc. 4 b, fol. 20 a; Thu-ki, fasc. 3, fol. 5 a; Khāi-yuen-lu, fasc. 6, fol. 27 b; Beal, B. L. C., p. 26.

- No. 23 (9) Dasadharmaka (S. M.).
 „ 23 (32) Asokadattā-vyākaraṇa.
 „ 262 Simhanāḍika-sūtra.
 „ 271 'Rūpyavarnastri-sūtra.'

No. 274 'Supṭgā-sūtra.'

„ 284 Bhavasāṅkrāmīya (?).

„ 357 Anantamukha-sādhaka-dhāraṇī (?).

„ 373 Vagranmantra (or -mandala or -manda)-dhāraṇī.

„ 1184 Mahāyānasamparigraha-sāstra (A. M.).

SUMMARY OF THE PRECEDING LIST OF TRANSLATIONS MADE UNDER THE NORTHERN WĒI DYNASTY, A. D. 386-534.

Translators.	Nēi-tien-lu.	Thu-ki.	Khāi-yuen-lu.	In existence.
No. 108	1	1	1	1
„ 109	2	2	3	1
„ 110	5	5	5	5
„ 111	3	3	3	2
„ 112	1	1	1	1
„ 113	6	5	3	2
„ 114	49	39	30	30
„ 115	10	10	10	9
	77	66	56*	51

* In 169 fasciculi. In A. D. 730 there were 50 works in 157 fasciculi in existence, while 6 works in 12 fasciculi were already lost. Cf. the Khāi-yuen-lu, fasc. 6, fol. 16 a seq.

東魏 Tuñ-wēi, or the Eastern Wēi dynasty, of the 元 Yuen family, with its capital at 鄴 Yeh, A. D. 534-550.

116 瞿曇般若流支 Kṣhū-thān Pān-zo-liu-k', i. e. Gautama Pragñāruki, whose second or proper name is translated 智希 K'-hhi, lit. 'wisdom-wishing.' He was a Brāhmaṇa of Vārāṇasī of Central India, who in A. D. 538-541 or 543 translated 14 or 18 works; of which 15 works in 89 fasciculi were in existence in A. D. 730. See Suh-saṅ-kwhān, fasc. 1, fol. 16 a; Nēi-tien-lu, fasc. 4 b, fol. 23 b; Thu-ki, fasc. 4, fol. 9 a; Khāi-yuen-lu, fasc. 6, fol. 28 b; Beal, B. L. C., p. 26. There are 13 works in the Collection, namely:—

- No. 45 Vimaladattā-pariprikkhā (S. M.).
 „ 60 Vyāsa-pariprikkhā.
 „ 83 'Isvararāgapariṣṭhā.'
 „ 132 Niyatāniyatagati-mudrāvatāra.
 „ 210 Paramārthadharmavigaya-sūtra.
 „ 212 'Sarvadharmakkarāga-sūtra.'
 „ 390 Kanakavarṇa-pūrvayoga.
 „ 410 Aṣṭabuddhaka-sūtra.
 „ 679 Saddharmasmṛityupasthāna-sūtra (S. H.).
 „ 770 'Vimala(nāma)-upāsikā pariprikkhā.'
 „ 1108 Pratimokṣa-vinaya (V. H.).
 „ 1212 'Ekasloka-sāstra (A. M.).'
 „ 1246 'Madhyāntānugama-sāstra.'

117 月婆首那 Yuch-pho-sheu-nā, i. e. Upasūnya, who was the same person as Nos. 103 and 106 above. In A. D. 538-540 or 541 he translated 3 works in 7 fasciculi; but one of them was lost

already in A. D. 730. See Suh-sai-kwhân, fasc. 1, fol. 21 b; Nêi-tien-lu, fasc. 4 b, fol. 24 b; Thu-ki, fasc. 4, fol. 11 a; Khâi-yuen-lu, fasc. 6, fol. 30 b; Beal, B. L. C., p. 27.

No. 23 (23) Mahākāśyapa-saṅgīti (S. M.).
 „ 449 Saṅghāti-sūtra-dharmaparyāya.

118 毗目智仙 Phi-mu-k'-sien, i. e. Vimokṣapragña Rishi, or Vimokṣhasena (?), a Sramana of 烏菴 Ö-khân, i. e. Udyāna (?) of Northern India, who was a descendant of the Sākya family of Kapilavastu. In A. D. 541 he, together with Pragñârūki, No. 116 above, translated 5 works in 5 fasciculi. See Nêi-tien-lu, fasc. 4 b, fol. 25 b; Khâi-yuen-lu, fasc. 6, fol. 31 a. But there are 6 works ascribed to him in the present Collection (of which the first work is mentioned under Pragñârūki, in the Khâi-yuen-lu), namely:—

No. 48 Sushrūtamatipariprikkhâ (S. M.).
 „ 1196 'Tripūrasūtropadesa (A. M.).'
 „ 1205 'Dharmakakrapravartana-sūtropadesa.'
 „ 1222 Karmasiddha-prakarana-sāstra.
 „ 1241 'Ratnakūṭa-sūtra-katurdharmopadesa.'
 „ 1251 'Vivādasamāna-sāstra (?)'

119 達磨菩提 Tâ-mo-phu-thi, i. e. Dharma-bodhi, whose name is translated 法覺 Fâ-kiào, lit. 'law-intelligence.' He was an Indian (?) Sramana, who translated one work, but the exact date is not known. See Nêi-tien-lu, fasc. 4 b, fol. 25 b; Khâi-yuen-lu, fasc. 6, fol. 32 b.

No. 1206 'Mahāparinirvāna-sūtra-sāstra (A. M.).'

SUMMARY OF THE PRECEDING LIST OF TRANSLATIONS MADE
 UNDER THE EASTERN WÊI DYNASTY, A. D. 534-550.

Translators.	Nêi-tien-lu.	Thu-ki.	Khâi-yuen-lu.	In existence.
No. 116	14	14	18	13
„ 117	3	3	3	2
„ 118	5	0	5	6
„ 119	1	0	1	1
	23	17	27*	22

* In 105 fasciculi. In A. D. 730 there were 23 works in 101 fasciculi in existence, while 4 works in 4 fasciculi were already lost. See the Khâi-yuen-lu, fasc. 6, fol. 16 a seq.

北齊 Pe-tshi, or the Northern Tshi dynasty, of the 高 Kâo family, with its capital at Yeh, A. D. 550-577.

120 那連提黎耶舍 Nâ-lien-thi-li-ye-shô (or without the fourth character 'li'), i. e. Na-

rendrayasas, whose name is translated 尊稱 Tsun-khân, lit. 'honourable-fame.' He was a Sramana of Udyāna of Northern India, who, together with Fâ-k', No. 126 below, translated 7 works in 51 or 52 fasciculi in A. D. 557-568. See Suh-sai-kwhân, fasc. 2, fol. 1 b; Nêi-tien-lu, fasc. 4 b, fol. 25 b; Thu-ki, fasc. 4, fol. 10 a; Khâi-yuen-lu, fasc. 6, fol. 33 a; Beal, B. L. C., p. 26.

No. 23 (16) Pitā-putra-samāgama (S. M.).
 „ 63 Kandrāgarbha-vaipulya.
 „ 66 Sumerugarbha.
 „ 117 Mahākaruṇāpundarika-sūtra.
 „ 191 'Kandradīpa-samādhi-sūtra.'
 „ 428 Pradīpadāniya-sūtra.
 „ 1294 Abhidharma-hrīdaya-sāstra (A. H.).

121 萬天懿 Wân Thien-i, whose original surname was 拓跋 To-poh, or Toba, which was changed into 萬俟 Wân-i, as one of ten subdivisions of the Toba family, i. e. that of the rulers of the Northern Wêi dynasty, and it was afterwards shortened into 萬 Wân. He was a Chinese Grihapati or Upāsaka (layman), who translated one work in A. D. 562-564. See the first four authorities mentioned under No. 120 above.

No. 375 'Ārya-giṇa (?) -bodhisattvapariṣiṅgā (S. M.).'

SUMMARY OF THE PRECEDING LIST OF TRANSLATIONS MADE
 UNDER THE NORTHERN TSHI DYNASTY, A. D. 550-577.

Translators.	Nêi-tien-lu.	Thu-ki.	Khâi-yuen-lu.	In existence.
No. 120	7	7	7	7
„ 121	1	1	1	1
	8	8	8*	8

* In 52 fasciculi. Thus there have been 8 works in 52 fasciculi in existence since A. D. 730. See the Khâi-yuen-lu, fasc. 6, fol. 32 b.

北周 Pe-keu, or the Northern Keu dynasty, of the 宇文 Yü-wan family, with its capital at 長安 Khân-ân, A. D. 557-581.

122 攘那跋陀羅 Zân-nâ-poh-tho-lo, i. e. Gñānabhadra, whose name is translated 智賢 K'-hien, lit. 'wisdom-wise.' He was a Sramana of the country of 波頭摩 Po-theu-mo, i. e. Padma (?). In A. D. 558 he, together with Gñānayasas, No. 123 below, translated one sāstra on the Pañkavidyâ, or the five sciences, in 1 fasciculus; but it was lost already in

A. D. 730. See Suh-saï-kwhân, fasc. 1, fol. 17 a; Nèi-tien-lu, fasc. 5 a, fol. 3 a; Thu-ki, fasc. 4, fol. 12 a; Khâi-yuen-lu, fasc. 7, fol. 1 b; Beal, B. L. C., p. 27.

123 闍那耶舍 Shō-nā-ye-shō, i. e. *Gñānayasas*, whose name is translated 藏稱 Tsân-khân, lit. 'concealed-fame,' or 勝名 Shân-mîn, lit. 'excellent-name.' He was a Sramana of Magadha of Central India. In A. D. 564-572 he, together with his two disciples, Yasogupta and *Gñānagupta*, Nos. 124 and 125 below, translated 6 works in 15 or 17 fasciculi; but 2 of the works in 3 fasciculi only have been in existence since A. D. 730. For this and the following two translators, see the five authorities mentioned under No. 122 above.

No. 187 Mahāmegha-sūtra (S. M.).

„ 195 Mahāyānābhīsamaya-sūtra.

124 耶舍崛多 Ye-shō-küê-to, i. e. *Yasogupta*, whose name is translated 稱藏 Khân-tsân, lit. 'fame-concealed.' He was a Sramana of the country or state of 優婆 Yiu-pho (?). In A. D. 561-578 he, together with his fellow-scholar *Gñānagupta*, No. 125 below, translated 3 or 4 works; but 2 of the works in 6 fasciculi only were in existence in A. D. 730. There is, however, only 1 work in the Collection, namely:—

No. 327 Avalokitesvaraikādasamukha-dhāraṇī (S. M.).

125 闍那崛多 Shō-nā-küê-to, i. e. *Gñānagupta*, whose name is translated 志德 K'-tōh, lit. 'purpose (or secret)-virtue.' He was a Sramana of Gandhāra of Northern India. In A. D. 561-578 he translated 4 works in 5 fasciculi; but only 2 of the works in 2 fasciculi have been in existence since A. D. 730. See also Mîn-i-tsi, fasc. 3, fol. 13 a.

No. 137 Gāthās of the Avalokitesvara-samanta-mukha-parivarta (i. e. the 24th or 25th chapter) of the Saddharma-pundarīka (S. M.).

„ 347 'Nānā-samyuktamantra-sūtra.'

SUMMARY OF THE PRECEDING LIST OF TRANSLATIONS MADE UNDER THE NORTHERN K'EU DYNASTY, A. D. 557-581.

Translators.	Nèi-tien-lu.	Thu-ki.	Khâi-yuen-lu.	In existence.
No. 122	1	1	1	0
„ 123	6	6	6	2
„ 124	3	4	3	1
„ 125	4	4	4	1
	14	15	14*	4

* In 29 fasciculi. In A. D. 730 there were 6 works in 11 fasciculi in existence, while 8 works in 18 fasciculi were already lost. See the Khâi-yuen-lu, fasc. 7, fol. 1 a.

隋 The Sui dynasty, of the 楊 Yân family, with its capital at Khân-ân or 大興 Tâ-hhîn, A. D. 589 (or 581)-618.

126 瞿曇達磨闍那 Khü-thân Tâ-mo-shō-nā, or 達摩般若 Tâ-mo-pân-zo, or 達摩波若 Tâ-mo-po-zo, i. e. *Gautama Dharmagñāna*, or -pragñā, whose name is translated 法智 Fâ-k', lit. 'law-wisdom.' He was an Upāsaka of Vārānasi of Central India, and was the eldest son of the Brāhmana *Pragñârūki*, No. 116 above. After the destruction of the Northern Tshi dynasty (which took place in A. D. 577) he was appointed by the Northern K'eu dynasty as the governor of the 洋川 Yân-sen district; so that he is more commonly called 曇法智 Thán Fâ-k', as his surname and cognomen, after the Chinese style. In A. D. 582, Wan-ti, the first Emperor of the Sui dynasty (who in A. D. 581 succeeded the Northern K'eu dynasty, but did not become the sole ruler of China till A. D. 589, when the K'han dynasty was destroyed by him), called back *Dharmapragñā* or Thán Fâ-k' to the capital, where he translated one work. See Suh-saï-kwhân, fasc. 2, fol. 10 a; Nèi-tien-lu, fasc. 5 a, fol. 16 a; Thu-ki, fasc. 4, fol. 14 b; Khâi-yuen-lu, fasc. 7, fol. 11 a; Beal, B. L. C., p. 27.

No. 739 'Sūtra on difference of the results of actions (S. H.).'

127 毗尼多流支 Phi-ni-to-liu-k', i. e. *Vinitarūki*, whose name is translated 滅喜 Miêh-hhi, lit. 'destruction-joy.' He was a Sramana of Udyāna of Northern India, who in A. D. 582 translated 2 works. See the last four authorities mentioned under No. 126 above.

No. 240 Gayāśirsha-sūtra (S. M.).

„ 253 'Mahāyānavaipulya-dhāraṇī-sūtra.'

128 那連提黎耶舍 Nā-lien-thi-li-ye-shō, i. e. *Narendrayasas*, who was the same person as No. 120 above. In A. D. 582-585 he translated 8 works in 23 or 28 fasciculi. He died in A. D. 589. See the Suh-saï-kwhân, fasc. 2, fol. 1 b; Nèi-tien-lu, fasc. 5 a, fol. 17 a; Thu-ki, fasc. 4, fol. 10 a; Khâi-yuen-lu, fasc. 7, fol. 12 a; Beal, B. L. C., p. 26.

No. 62 Sūryagarbha-sūtra (S. M.).

„ 185 Mañjuśrī-vikrīdita-sūtra.

„ 188 Mahāmegha-sūtra.

„ 232 Śrīgupta-sūtra.

- No. 409 'Balavyūha-samādhi-sūtra.'
 „ 411 'Sata-buddhanāma-sūtra.'
 „ 465 'Padmamukha (?) -sūtra.'
 „ 525 'Sthiradhī (?) -sūtra.'

129 闍那崛多 Shō-nā-kūē-to, i. e. *Gñāna-gupta*, who was the same person as No. 125 above. In A. D. 585-592 he translated 39 works in 192 fasciculi, of which 2 works in 14 fasciculi were lost already in A. D. 730. He died in his seventy-eighth year, in A. D. 600. See *Suh-saṅ-kwhān*, fasc. 2, fol. 5 a; *Nēi-tien-lu*, fasc. 5 a, fol. 20 a; *Thu-ki*, fasc. 4, fol. 13 a; *Khāi-yuen-lu*, fasc. 7, fol. 14 b; *Beal*, B. L. C., p. 27. There are 36 works ascribed to him in the Collection, namely:—

- No. 23 (18) *Rāsbtrapāla-pariprīkkhā* (S. M.).
 „ 23 (39) *Bhadrāpāla-śreṣṭhī-pariprīkkhā*.
 „ 37 *Ādyāsaya-saṅkoda*.
 „ 51 *Ratnakūṭa-sūtra*.
 „ 67 *Ākāśagarbha-sūtra*.
 „ 75 *Mahāvaiṣṭhī-mahāsannipāta-bhadrāpāla-sūtra*.
 „ 78 'Mahāsannipātāvadānarāga-sūtra.'
 „ 91 *Tathāgatagunagñānā-kintya-vishayāvatāra-nirdeśa*.
 „ 121 *Katurdāraka-samādhi-sūtra*.
 „ 130 Two chapters of the *Suvarṇaprabhāsa-sūtra*.
 „ 139 *Saddharmapundarīka* (with additional chapters or sections).
 „ 163 *Sarvadharmā-pravṛtti-nirdeśa-sūtra*.
 „ 181 *Vimalakīrti-nirdeśa*.
 „ 186 *Mahāmegha-sūtra*.
 „ 211 *Paramārthadharmavigaya-sūtra*.
 „ 268 'Sūtra on good qualities of rare comparison.'
 „ 275 'Supūgyā-sūtra.'
 „ 287 'Mañgusri-parīkarana-sūtra.'
 „ 302 *Aṣṭabuddhaka*.
 „ 312 *Amoghapāsa-dhāraṇī*.
 „ 335 *Dvādaśabuddhaka-sūtra*.
 „ 359 *Avantamukha-sādhaka-dhāraṇī* (?).
 „ 366 'Lokapāla-dhāraṇī.'
 „ 367 *Saptabuddhaka-sūtra*.
 „ 372 *Vaṅgamantra* (or -*mandala*, or -*mandā*)-dhāraṇī.
 „ 408 'Paññāsaṅkasa-paññāsa-buddhanāma-mantra-sūtra.'
 „ 412 'Akintya-guṇa-sarvabuddha-parigraha-sūtra.'
 „ 422 'Mahādharmolka-dhāraṇī-sūtra.'
 „ 423 'Mahābāladharmika-dhāraṇī-sūtra.'
 „ 424 'Sarvadharmakāryā-dhyāna (?) -sūtra.'
 „ 439 'Akīṇkāna (?) -bodhisattva-sūtra.'
 „ 441 *Kandrottarā-dārikā-vyākaraṇa-sūtra*.
 „ 450 'Utpādita-bodhi-kitta-sūtra.'
 „ 507 'Sarvadharmānuttarārāga-sūtra.'
 „ 519 'Banikpati (?) -devaputra-sūtra.'
 „ 680 *Buddhakaritra* (S. H.).

130 菩提登 Phu-thū-taṅ, i. e. *Bodhitāṇ* (?), a foreign *Sramana*, who translated one work, but the exact date is not known. See *Nēi-tien-lu*, fasc. 5 b, fol. 7 a; *Khāi-yuen-lu*, fasc. 7, fol. 24 b.

No. 464 'Sūtra on the consideration by divination about the results of good and bad actions (S. M.).'

131 達摩笈多 Tā-mo-kiu-to, i. e. *Dharma-gupta*, whose name is translated 法密 Fā-mi, lit. 'law-secret,' or 法藏 Fā-tsān, lit. 'law-repository.' He was a *Sramana* of the 羅邏 Lo-lo country or state of Southern India. He translated several works in A. D. 590-616, and died in A. D. 619. See *Suh-saṅ-kwhān*, fasc. 8, fol. 10 b (where 7 works in 32 fasciculi are ascribed to him); *Nēi-tien-lu*, fasc. 5 a, fol. 10 (7 works in 23 fasciculi); *Thu-ki*, fasc. 4, fol. 15 a (18 works in 81 fasciculi); *Khāi-yuen-lu*, fasc. 7, fol. 26 b (9 works in 46 fasciculi, all of them were in existence in A. D. 730); *Min-i-tsi*, fasc. 3, fol. 13 a; *Beal*, B. L. C., p. 27. There are 10 works in the Collection, namely:—

- No. 15 *Vaṅgakkhedikā pragñāpāramitā* (S. M.).
 „ 23 (36) *Suṣṭhītamati-pariprīkkhā*.
 „ 72 *Mahāvaiṣṭhī-mahāsannipāta - bodhisattva - buddhā - nūsmṛiti-samādhi*.
 „ 141 'Nidāna-sūtra.'
 „ 170 *Bheshaggyaguru-pūrvapramidhāna*.
 „ 549 'Sūtra on the original cause of raising the world (?) (S. H.).'
 „ 1167 *Vaṅgakkhedikā-sūtra-sāstra* (A. M.).
 „ 1171 (3) 'Mahāyānasampragīraha-sāstra-vyākhyā.'
 „ 1181 'Sāstra on the provision for obtaining Bodhi.'
 „ 1227 'Nidāna-sāstra.'

SUMMARY OF THE PRECEDING LIST OF TRANSLATIONS MADE UNDER THE SUI DYNASTY, A. D. 589-618.

Translators.	Nēi-tien-lu.	Thu-ki.	Khāi-yuen-lu.	In existence.
No. 126	1	1	1	1
„ 127	2	2	2	2
„ 128	8	8	8	8
„ 129	37	31	39	36
„ 130	1	0	1	1
„ 131	7	18	9	10
	56	60	60*	58

* In 265 fasciculi. In A. D. 730 there were 60 works in 251 fasciculi in existence, while 2 works in 14 fasciculi were already lost. Cf. the *Khāi-yuen-lu*, fasc. 7, fol. 10 b seq.

唐 The T'ang dynasty, of the 李 Li family, with its capital at *Khān-ān*, A. D. 618-907.

132 波羅頗迦羅蜜多羅 Po-lo-pho-kiā-lo-mi-to-lo, or without the fourth and fifth characters 'kiā-lo,' i. e. *Prabhākaramitra*, or *Prabhāmitra*, whose name is translated 作明知識 Tso-miñ-k'-shī, lit. 'making-bright-knowing-knowledge,' or shortly 明友 Miñ-yiu, lit. 'bright-friend,' or 波頗 Po-pho, i. e. the first and third

characters of the fuller transliteration above mentioned, so that it is merely a short form of the same Sanskrit name transliterated, but it is translated differently, 光智 Kwân-k', lit. 'light-wisdom.' He was a Sramana of Central India, and a Kshatriya by caste. In A. D. 627 he arrived in China, and translated 3 works in 35 or 38 fasciculi, and died in his sixty-ninth year, in A. D. 633. See Suh-saṅ-kwhân, fasc. 3, fol. 1 a; Nêi-tien-lu, fasc. 5 b, fol. 15 a; Thu-ki, fasc. 4, fol. 16 b; Khâi-yuen-lu, fasc. 8 a, fol. 3 a; Miñ-i-tsi, fasc. 3, fol. 13 b; Beal, B. L. C., p. 28.

No. 84 'Ratnatârâ-dhâraṇî-sûtra (S. M.).'

„ 1185 Pragñâpradîpa-sâstra-tîkā (A. M.).

„ 1190 Sûtrâlaṅkāra-tîkā.

133 釋玄奘 Shih Hhüen-kwân (Hiouen-thsang), whose original surname and cognomen were 陳禪 Khan I. He was a Chinese Sramana of 洛陽 Lo-yân of 河南 Ho-nân, who received his ordination at 成都 K'han-tu, in A. D. 622. In A. D. 629 he started from China on his well-known journey towards India. On the twenty-fourth day of the first month of the nineteenth year of the 貞觀 Kan-kwân period, A. D. 645, he returned to the capital of China. From the same year till his death, he diligently translated 75 different works in 1335 fasciculi. On the fourth day of the second month of the first year of the 麟德 Lin-t'oh period, A. D. 664, he died in his sixty-fifth year. See Suh-saṅ-kwhân, fasc. 4, fol. 1 a—fasc. 5, fol. 20 b (where 73 works in 1330 fasciculi are ascribed to him); Nêi-tien-lu, fasc. 5 b, fol. 19 a (65 works in 1308 fasciculi); Thu-ki, fasc. 4, fol. 17 a; Khâi-yuen-lu, fasc. 8 a, fol. 12 a—fasc. 8 b, fol. 17 a (both ascribe to him 75 works in 1235, or 1245, or 1335 fasciculi); Miñ-i-tsi, fasc. 3, fol. 13 b; Beal, B. L. C., p. 28. See also the Tâ-thân-si-yu-ki, No. 1503, and Tâ-tshz'-anz'-sân-tsân-fâ-sh'-kwhân, No. 1494, i. e. a life of Hiouen-thsang, by Hwui-li and Yen-tsun. There are 75 works still in existence in the Collection, namely:—

No. 1 Mahâpragñâpâramitâ-sûtra (S. M.).

„ 13 Vagbhakkhedikâ pragñâpâramitâ.

„ 20 Pragñâpâramitâ-hrîdaya-sûtra

„ 23 (12) Bodhisattva-pitaka.

„ 64 Dasakakra-kshitigarbha.

„ 95 'Anantabuddhakshetraguṇa-nirdeśa-sûtra.

„ 123 Mahâparinirvâṇa.

„ 140 'Nidâna-sûtra.'

„ 149 Vimalakīrti-nirdeśa.

„ 171 Bṛhadya-guru-vaidūryaprabhâṣa-pūrvapranidhâna.

„ 199 Sukhâvatīyūṭha (short).

„ 247 Sandhinirmokṣa-sûtra.

„ 249 Râgâvavâdaka.

No. 261 Adbhuta-dharmaparyâya.

„ 269 'Sûtra on the greatest incomparableness.'

„ 276 'Mahâyânagunastuti-sûtra.'

„ 279 Pratītyasamutpâda-sûtra (?).

„ 316 Amoghapâṣa-hrîdaya.

„ 328 Avalokiteśvaraikâdasamukha-dhâraṇî.

„ 330 'Pañkamantra-sûtra.'

„ 361 'Subâhumudrâdhvagdharâṇî-sûtra.'

„ 489 Buddha-hrîdaya-dhâraṇî.

„ 490 'Dukkhonmūlana-dhâraṇî.'

„ 491 'Aṣṭanâmasamantaguhya-dhâraṇî.'

„ 492 Vasudhara-dhâraṇî.

„ 493 Shanmukhî-dhâraṇî.

„ 502 Buddhahhūmi.

„ 522 Prasântaviniskaya-pratibhâya-samâdhi-sûtra.

„ 528 'Sûtra on the merits produced from keeping the names of seven Buddhas.'

„ 628 'Nidâna-sûtra (S. H.).'

„ 714 'Itivṛtta-sûtra.'

„ 753 'Deva-pariprikkhâ.'

„ 1097 'Bodhisattva-karman (V. M.).'

„ 1098 'Bodhisattva-pratimokṣa.'

„ 1170 Saptadasahhūmi-sâstra-yogâkârya-bhūmi (A. M.).

„ 1171 (1) 'Mahâyânasamparigraha-sâstra-vyākhyâ,' by Wu-siñ.

„ 1171 (4) 'Mahâyânasamparigraha-sâstra-vyākhyâ,' by Vasubandhu.

„ 1173 'Ālambanapratyaya-dhyâna-sâstra.'

„ 1176 Pañkaskandhaka-sâstra.

„ 1177 'Āryavâkâprakaraṇa (?) -sâstra.'

„ 1178 'Mahâyânâbhidharmasamyukta-saṅgīti-sâstra.'

„ 1189 Satasâstra-vaipulya.

„ 1195 Buddhahhūmi-sûtra-sâstra.

„ 1197 Vidyâmâtrasiddhi(-sâstra).

„ 1198 'Sata-sâstra-vaipulya-vyākhyâ.'

„ 1199 Mahâyânâbhidharmasamgīti-sâstra.

„ 1200 'Râgadharmanyâya-sâstra.'

„ 1201 Yogâkâryabhūmi-sâstra-kârikâ (or vyākhyâ).

„ 1202 'Āryavâkâprakaraṇa (?) -sâstra-kârikâ.'

„ 1213 'Mahâyânasatadharma-vidyâmukha-sâstra.'

„ 1215 Vidyâmâtrasiddhi-tridasa-sâstra-kârikâ (thirty verses).

„ 1216 Nyâyapravesatâraka-sâstra.

„ 1221 Karmasiddhaprakaraṇa-sâstra.

„ 1224 Nyâyadvârâtâraka-sâstra.

„ 1237 'Mahâyânatâlaratna-sâstra.'

„ 1240 Vidyâmâtrasiddhi-sâstra (with twenty verses).

„ 1244 Madhyântavibhâga-sâstra.

„ 1245 Madhyântavibhâga-grantha.

„ 1247 'Mahâyânasamparigraha-sâstramūla.'

„ 1263 Abhidharma-mahāvibhâṣâ-sâstra (A. H.).

„ 1265 Nyâyânusâra-sâstra.

„ 1266 Abhidharma-prakaraṇa-sâsana-sâstra.

„ 1267 Abhidharma-kôsa-sâstra.

„ 1270 Abhidharma-kôsa-kârikâ.

„ 1275 Abhidharma-gñânprasthâna-sâstra.

„ 1276 Abhidharma-saṅgītiparyâya-pâda.

„ 1277 Abhidharma-prakaraṇa-pâda.

„ 1281 Abhidharma-vigñânakâya-pâda.

„ 1282 Abhidharma-dhâtukâya-pâda.

„ 1283 'Pañkavastu-vibhâṣâ-sâstra.'

„ 1286 'Sâstra on the Dharmakakra of different schools.'

„ 1291 'Abhidharmâvatâra-sâstra.'

„ 1295 'Vaisesikanikâya-dasapadârtha-sâstra.'

No. 1296 Abhidharma-skandha-pāda.

" 1466 'Record on the duration of the law, spoken by the great Arhat Nandimitra (I. M.).'

134 釋智通 Shih K'-thun, whose original surname was 趙 Kào. He was a Chinese Sramana, who translated 4 works in 5 fasciculi; one in 2 fasciculi in the Kan-kwān period, A. D. 627-649, and the rest in A. D. 653. See Suh-thu-ki, fol. 1 a; Khāi-yuen-lu, fasc. 8 b, fol. 19 a; Suñ-saṅ-kwhān, fasc. 3, fol. 1 a.

No. 318 Nilakantha (S. M.).

" 325 'Avalokitesvara - bodhisattva - (saman)tabhadraṇuhrida-ya (?) - dhāraṇī.'

" 329 'Sahasrapravartana-dhāraṇī.'

" 494 'Samantabhadra-dhāraṇī.'

135 伽梵達摩 Kiē-fān-tā-mo, i. e. Bhagavaddharma (?), whose name is translated 尊法 Tsun-fā, lit. 'honourable law.' He was a Sramana of Western India, who translated one work; but the exact date is not known. See Suh-thu-ki, fol. 1 b; Khāi-yuen-lu, fasc. 8 b, fol. 20 a; Miñ-i-tsi, fasc. 3, fol. 14 a.

No. 320 'Sahasrahāhu - sahasrākṣha-avalokitesvara - bodhisattva - mahāpūrnāpratihata - mahākārunikahṛdaya - dhāraṇī (S. M.).'

136 阿地瞿多 Ō-ti-khū-to, i. e. Atigupta (?), whose name is translated 無極高 Wu-ki-kāo, lit. 'without-limit-height.' He was a Sramana of Central India, who arrived in China in A. D. 652, and in the following two years he translated one work. See the three authorities mentioned under No. 135 above, and also Suñ-saṅ-kwhān, fasc. 2, fol. 15 b.

No. 363 'Dhāraṇī-saṅgraha-sūtra (S. M.).'

137 那提 Nā-thi, i. e. Nadi, or 布如烏伐耶 Pu-zo-u-poh-ye, i. e. Puṇyopāya (?), whose latter name is translated 福生 Fu-shan, lit. 'happiness-producing.' He was a Sramana of Central India, who arrived in China in A. D. 655, bringing with him a collection of more than 1500 different texts or copies of the Tripitaka of both the Mahāyāna and Hīnayāna schools. He made this collection in travelling throughout India and Ceylon. In A. D. 656 he was sent by the Chinese Emperor to the country of 崑崙 Kwhun-lun, i. e. Pulo Condore Island in the China Sea (see Wells Williams' Dict. p. 494, col. 1), to find some strange medicine. Having returned to China in A. D. 663, he translated 3 works in 3 fasciculi, one of them was lost already in A. D.

730. See Suh-saṅ-kwhān, fasc. 5, fol. 20 b; Suh-thu-ki, fol. 2 a; Khāi-yuen-lu, fasc. 9, fol. 1 a; Miñ-i-tsi, fasc. 3, fol. 14 b.

No. 462 'Simhavyūtharāga-bodhisattva-pariprikkhā (S. M.).'

" 521 'Vimalagāna-bodhisattva-pariprikkhā.'

138 若那跋陀羅 Zo-nā-poh-tho-lo, i. e. Gñānabhadra, whose name is translated 智賢 K'-hien, lit. 'wisdom-wise.' He was a Sramana of the country of 波陵 Po-liān, or 訶陵 Hō-liān, of the South Sea. In the 麟德 Lin-tōh period, A. D. 664-665, the Chinese Sramana 會寧 Hwui-niñ passed that country on his journey to India, and together with Gñānabhadra translated one work. See Suh-thu-ki, fol. 3 b; Khāi-yuen-lu, fasc. 9, fol. 2 b; Suñ-saṅ-kwhān, fasc. 2, fol. 11 b.

No. 115 'A latter part of the Mahāparinirvāna-sūtra (S. M.).'

139 地婆訶羅 Ti-pho-hō-lo, i. e. Divākara, whose name is translated 日照 Zih-kāo, lit. 'sun-shining.' He was a Sramana of Central India, who translated 18 works in 34 fasciculi, in A. D. 676-688. See Suh-thu-ki, fol. 3 b; Khāi-yuen-lu, fasc. 9, fol. 3 a; Suñ-saṅ-kwhān, fasc. 2, fol. 18 a; Miñ-i-tsi, fasc. 3, fol. 14 b. But there are now 19 works ascribed to him in the Collection, namely:—

No. 53 Bhadrāpāla-sreṣṭhī-pariprikkhā (S. M.).

" 101 'A continuation of the Dharmadhātuvavatāradhyāya of the Buddhāvatamsakavaipulya-sūtra.'

" 159 Lalita-vistara.

" 196 Mahāyānābhīṣamaya-sūtra.

" 222 Anakshara-granthaka-rokanagarbha-sūtra.

" 223 " " "

" 263 Simhanādikā-sūtra.

" 264 Mañgusri-pariprikkhā.

" 265 " " "

" 266 Kātushka-nirhāra-sūtra.

" 267 " " "

" 332 'Trimantra-sūtra.'

" 344 Kundi-devī-dhāraṇī.

" 351 Sarvadurgatipariśodhana-ushnīṣha-vigaya-dhāraṇī.

" 352 " " "

" 444 Ghanavyūha-sūtra.

" 523 'Kātyakaraṇaguna-sūtra.'

" 1175 Pañjikāskandhavaipulya-sāstra (A. M.).

" 1192 'Vagrakṣhedikā-sūtra-sāstra, etc.'

140 杜行顗 Tu Hhiñ-i, a Chinese Upāsaka (layman), who was an official at the Foreign Office, and translated one work in A. D. 679. See Suh-thu-ki, fol. 5 a; Khāi-yuen-lu, fasc. 9, fol. 5 a.

No. 349 Sarvadurgatipariśodbhāna-ushnīṣha-vigaya-dhāraṇī (S. M.).

141 佛陀多羅 Fo-tho-to-lo, i. e. Buddhatrāta, whose name is translated 覺救 Kiāo-kiu,

lit. 'intelligence-saving.' He was a Sramana of Kubhâ (Cabul), who translated one work; but the exact date is not known. See Suh-thu-ki, fol. 5 b; Khâi-yuen-lu, fasc. 9, fol. 8 a; Suñ-saṅ-khân, fasc. 2, fol. 13 a; Miñ-i-tsi, fasc. 3, fol. 14 b.

No. 427 'Mahâvaipulya-pûrnabuddha-sûtra-prasaṇnârtha-sûtra (S. M.).'

142 佛陀波利 Fo-tho-po-li, i. e. Buddha-pâla, whose name is translated 覺護 Kiâo-hu, lit. 'intelligence-protection.' He was a Sramana of Kubhâ (Cabul), who arrived in China in A. D. 676, and translated one work. See the four authorities mentioned under No. 141 above.

No. 348 Sarvadurgatiparisodhana-ushnîsha-vigaya-dhâraṇi (S. M.).

143 提雲般若 Thi-yun-pân-zo, or 提曇陀若那 Thi-thân-tho-zo-nâ, i. e. Devapragñā, whose name is translated 天智 Thien-k', lit. 'heaven or god-wisdom.' He was a Sramana of Kustana (Khoten), who translated 6 works in 7 fasciculi in A. D. 689-691. See the first three authorities mentioned under No. 141 above. There are now 8 works ascribed to him, namely:—

No. 94 'A part on the practice of compassion, in the Buddhâvatamsakavaipulya-sûtra (S. M.).'

„ 96 'A part on the Âkintya-vishaya,' in the same Sûtra as before.

„ 288 Tathâgata-pratibimba-pratishthânusamsâ.

„ 495 Sarvabuddhâṅgavati-dhâraṇi.

„ 496 Gñânolkâ-dhâraṇi-sarvadurgati-parisodhanî.

„ 1258 'Mahâyânadharma-dhâtvanantara-sâstra (A. M.).'

„ 1318

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144 釋慧智 Shih Hwui-k', a Sramana, whose father was an Indian, a Brâhmana by caste, and who was born in China while his father was staying there as an envoy. In A. D. 692 Hwui-k' translated one work. See the first three authorities mentioned under No. 141 above.

No. 1077 'Avalokitesvara-bodhisattva-stotra (S. M.).'

145 實叉難陀 Shih-khâ-nân-tho, or 施乞叉難陀 K'-ki-khâ-nân-tho, i. e. Śikṣhânanda, whose name is translated 學喜 Hsio-hhi, lit. 'learning-joy.' He was a Sramana of Kustana (Khoten). In A. D. 695-700 he translated 19 works in 107 fasciculi, of which 5 works in 5 fasciculi were lost already in A. D. 730. He died in his fifty-ninth year, in A. D. 710. See Suh-thu-ki, fol. 8 a; Khâi-yuen-lu, fasc. 9, fol. 11 a; Suñ-saṅ-khân, fasc. 2, fol. 17 a; Miñ-i-tsi, fasc. 3, fol. 15 a. There are now 16 works ascribed to him in the Collection, namely:—

No. 23 (15) Mañgusri-buddhakshetrâgavyûha (S. M.).

„ 88 Buddhâvatamsaka-mahâvaipulya-sûtra.

„ 93 Tathâgata-guṇa-gñânâkintya-vishaya-âvatâra-nirdeśa.

„ 97 'Mahâvaipulya-tathâgatâkintya-vishaya-sûtra.'

„ 98 'Mahâvaipulya-samantabhadra-nirdeśa.'

„ 177 Laṅkāvatâra-sûtra.

„ 321 Padmakintâmani-dhâraṇi-sûtra.

„ 362 'Subâhumudrâdhvaga-dhâraṇi.'

„ 458 Kaitya-pradakṣiṇa-gâthâ.

„ 503 'Satasahasramudrâ-dhâraṇi.'

„ 520 Katushka-nirhâra-sûtra.

„ 539 'Gvâlamukha-preta-paritrâna-dhâraṇi.'

„ 540 'Amrita-sûtra-dhâraṇi.'

„ 1003 'Kṣhitigarbha-bodhisattva-pûrvapranidhâna-sûtra.'

„ 1100 'Dasabhadrakarmamârga-sûtra (V. M.).'

„ 1249 'Mahâyâna-saddhotpâda-sâstra (A. M.).'

146 李無謫 Li Wu-tháo, a Brâhmana of the country or state of 嵐波 Lân-po, of Northern India, who translated one work in A. D. 700. See Suh-thu-ki, fol. 9 b; Khâi-yuen-lu, fasc. 9, fol. 13 b.

No. 314 'Amoghapâsa-dhâraṇi (S. M.).'

147 彌陀山 Mi-tho-shân, i. e. Mitrasânta (?), whose name is translated 寂友 Tshi-yiu, lit. 'calm-friend.' He was a Sramana of the country of 覲貨邏 Tu-kwa-lo, i. e. Tukhâra, who translated one work in about A. D. 705. See the first two authorities mentioned under No. 146 above, and also Suñ-saṅ-khân, fasc. 2, fol. 20 a.

No. 380 'Vimalasuddhaprabhâsa-mahâdhâraṇi (S. M.).'

148 阿爾真那 Ô-ni-kan-nâ, i. e. Ratna-kînta, whose name is translated 寶思惟 Pâo-sz'-wêi, lit. 'jewel-thinking-considering.' He was a Sramana of 迦濕彌羅 Kiâ-shi-mi-lo, i. e. Kasmîra (Cashmere), of Northern India, who translated 7 works in 9 fasciculi in A. D. 693-706. He died in A. D. 721, when he was more than 100 years old. See the three authorities referred to under No. 147 above.

No. 293 'Pratibimbâbhishiktaguṇa-sûtra (S. M.).'

„ 295 'Sûtra on counting the good qualities of a rosary.'

„ 313 'Amoghapâsa-hrîdaya-mantrarâga-sûtra.'

„ 322 Padmakintâmani-dhâraṇi-sûtra.

„ 333 'Ekâkshara-dhâraṇi.'

„ 497 'Sûtra on the Dhâraṇi-riddhimantra of great freedom to be obtained as soon as one wishes for it.'

„ 541 'Ekâksharahrîdaya-mantra.'

149 釋義淨 Shih I-tsing, whose original surname was 張 Khân, and who had the literary appellation of 文明 Wan-min. He was a Chinese Sramana of 范陽 Fân-yân, of 齊州 Tshi-ken. In A. D. 671 he started from China on his voyage

towards India, and travelled through more than thirty countries, and returned to China in A.D. 695. He brought with him nearly 400 different Sanskrit texts, equal to 500,000 slokas, and some relics. In A.D. 700-712 he translated 56 works in 230 fasciculi; some of them were made at an earlier date. In A.D. 713 he died in his seventy-ninth year. See Suh-thu-ki, fol. 11 a; Khâi-yuen-lu, fasc. 9, fol. 16 b; Suñ-saṅ-kwhân, fasc. 1, fol. 6 a; Miñ-i-tsi, fasc. 3, fol. 15 b; Beal, B. L. C., p. 28.

- No. 14 Vagrakṣhedikā pragnāpāramitā (S. M.).
 „ 23 (14) Garbha-sūtra (?).
 „ 126 Suvarṇaprabhāṣottamarāga-sūtra.
 „ 131 Niyatāniyatagati-mudrāvātāra.
 „ 172 Saptatathāgata-pūrvapranidhāna-viśeṣavastara.
 „ 207 Maitreya-vyākaraṇa.
 „ 250 Rāgāvavādaka.
 „ 294 'Pratibimbābhishiktaguna-sūtra.'
 „ 296 'Sūtra on counting the good qualities of a rosary.'
 „ 306 Mahāmayūri-vidyārāgī.
 „ 323 Padmaṅtāmani-dhāraṇī-sūtra.
 „ 334 'Ekākshara-mantrarāga-sūtra.'
 „ 336 Dvādasabuddhaka-dhāraṇī.
 „ 350 Sarvadurgatiparisodhana-ushnīṣa-vigaya-dhāraṇī.
 „ 457 Sāgara-nāgarāga-pariprikkhā.
 „ 459 'Suvarṇa (varṇa)rāga-nidāna-sūtra.'
 „ 498 Sarvadharmagunavyūharāga.
 „ 499 'Sūtra on the Mantra-rāga of uprooting and removing sin and obstacles.'
 „ 500 Bhadrakā-rātri.
 „ 504 Sarvatathāgatābhishikṣānasattvāvalokana - buddhakshe-trasandarsana-vyūharāga-sūtra.
 „ 505 'Gandharāga-bodhisattva-dhāraṇī.'
 „ 526 Bhavaśaṅkrāmita (or -krānti)-sūtra.
 „ 634 'Sarvapaṅkaskandhasūnyatā-sūtra (S. H.).'
 „ 658 'Dharmakakrapravartana-sūtra.'
 „ 727 'Anitya-sūtra.'
 „ 728 'Aṣṭākṣhara-kṣhāna-sūtra.'
 „ 734 Dīrghanakha-parivrāgaka-pariprikkhā.
 „ 735 'Avadāna-sūtra.'
 „ 737 'Sūtra on an abridged instruction.'
 „ 738 'Sūtra on curing diseases of the anus.'
 „ 1110 Mūlasarvāstivāda-vinaya-sūtra (V. H.).
 „ 1118 Mūlasarvāstivāda-vinaya.
 „ 1121 Mūlasarvāstivāda-samyukta-vastu.
 „ 1123 Mūlasarvāstivāda-saṅghabhedaka-vastu.
 „ 1124 Mūlasarvāstivāda-bhikṣhunī-vinaya.
 „ 1127 Mūlasarvāstivāda-vinaya-saṅgraha.
 „ 1131 Mūlasarvāstivāda-ekasatkaṣṭakman.
 „ 1133 Mūlasarvāstivāda-nidāna.
 „ 1134 Mūlasarvāstivāda-mātrikā.
 „ 1140 Mūlasarvāstivāda-vinayanidānamātrikā-gāthā.
 „ 1141 Mūlasarvāstivāda-vinayasamyuktavastu-gāthā.
 „ 1143 Mūlasarvāstivāda-vinaya-gāthā.
 „ 1149 Mūlasarvāstivāda-bhikṣhunī-vinaya-sūtra.
 „ 1174 'Ālambanapratyayadyāna-sāstra-vyākhyā (A. M.).'
 „ 1208 'Vagrakṣhedikā-sūtra-sāstra-gāthā.'
 „ 1210 'Vidyāmātrasiddhiratnagāthi-sāstra.'
 „ 1223 Nyāyadvāratāraka-sāstra.
 „ 1225 'Samatha-vipaśyanā-dvāra-sāstra-gāthā.'

- No. 1226 'Hastadanda-sāstra.'
 „ 1228 'Pragnāpti-hetusaṅgraha (?) -sāstra.'
 „ 1229 'Sarvalakṣhanadhāna-sāstra-gāthā.'
 „ 1230 'Shaddvāropadishadhānavyavahāra-sāstra.'
 „ 1231 Vagrakṣhedikā-pragnāpāramitā-sūtra-sāstra.
 „ 1256 'Tālāntaraka-sāstra.'
 „ 1441 Nāgārguna-bodhisattva-suhillekha (I. M.).
 „ 1456 'Satapañkāsad-buddhastotra.'

150 菩提流志 Phu-thi-liu-k', i. e. Bodhiruki, whose name is translated 覺愛 Kiāo-ai, lit. 'intelligence-loving.' His original name was 達摩流支 Tā-mo-liu-k', i. e. Dharmaruki, which name is translated 法希 Fā-hhi, lit. 'law-wishing,' and which was changed into Bodhiruki by the order of the Empress Wu Tsō-thien, A.D. 684-705. He was a Sramana of Southern India, and a Brāhmana by caste, and of the Kāsyapa family. In A.D. 693-713 he translated 53 works in 111 fasciculi, of which 12 works in 12 fasciculi were already missing in A.D. 730. He died in his 156th year, in A.D. 727. See the Suh-thu-ki, fol. 15 b; Khâi-yuen-lu, fasc. 9, fol. 25 a; Suñ-saṅ-kwhân, fasc. 3, fol. 3 a; Miñ-i-tsi, fasc. 3, fol. 15 b. There are now 41 works ascribed to him in the Collection, namely:—

- No. 18 Pragnāpāramitā arhasatikā (S. M.).
 „ 23 (1) Trisambhara-nirdeśa-parivarta-sūtra.
 „ „ (2) Anantamukha-viniśodhana-nirdeśa.
 „ „ (5) Amitāyusha (or -ābha) vyūha, or Sukhāvativyūha (long).
 „ „ (6) Akṣhobhyāsa tathāgatasya vyūha.
 „ „ (7) Varmavyūha-nirdeśa.
 „ „ (10) Samantamukha-parivarta.
 „ „ (11) Rāminirhāra-saṅgirāthi (or -saṅgiti ?).
 „ „ (13) Garbha-sūtra (?).
 „ „ (20) 'Akṣharakṣhā-sūtra (?).'
 „ „ (21) Bhadrā-māyākāra-pariprikkhā.
 „ „ (22) Mahāpratiṭhāryopadeśa.
 „ „ (24) Vinayaviniskaya-upāli-pariprikkhā.
 „ „ (25) Ādyāsaya-saṅkōdana.
 „ „ (27) Surata-pariprikkhā.
 „ „ (28) Vīradatta-pariprikkhā.
 „ „ (29) Udayana-vatsarāga-pariprikkhā.
 „ „ (30) Sumati-dārikā-pariprikkhā.
 „ „ (31) Gaṅgotaropāsikā-pariprikkhā.
 „ „ (34) Gunaratnasāṅkusumita-pariprikkhā.
 „ „ (35) Akintyabuddhaviśaya-nirdeśa.
 „ „ (37) Simha or Subāhu-pariprikkhā.
 „ „ (40) 'Suddhasaddhā-dārikā-pariprikkhā.'
 „ „ (42) Maitreya-pariprikkhā.
 „ „ (45) Akṣhayamati-pariprikkhā.
 „ „ (48) Śrīmālā-devī-pariprikkhā.
 „ „ (49) Vyāsa-pariprikkhā.
 „ 86 'Mahāyāna-vagrakṣhedikā-bodhisattvākāryā-vargā-sūtra (?).'
 „ 151 Ratnamegha-sūtra.
 „ 241 Gayāśrīśa.
 „ 315 Amoghapaśa-hrīdaya-sūtra.

No. 317 Amoghapāsa-kalparāga.

„ 319 Nilakantha.

„ 324 Padmalintāmani-dhāraṇī-sūtra.

„ 331 Shadākshara-vidyāmantra.

„ 343 Srimati-brāhmaṇi-pariprikkhā.

„ 371 'Āyushpāla-dharmaparyāyārddhimantra-sūtra.'

„ 448 'Maṅgusi-ratnagarbha-dhāraṇī.'

„ 529 'Vagraprabhāsa-dhāraṇī.'

„ 532 'Ekākshara-buddhoshnisha-rāga-sūtra.'

„ 535 Mahāmani-vipulavimāna-visva-supratishṭhita-guhyapa-
rama-rahasya-kalparāga-dhāraṇī.

151 般刺蜜帝 Pān-lā-mi-ti, i. e. Pramiti, whose name is translated into 極量 Ki-liān, lit. 'extreme-measure.' He was a Sramana of Central India. He, together with 彌伽釋迦 Mi-kiē-shih-kiā, or 彌迦樂佉 Mi-kiē-sho-khū, i. e. Meghasikha (see the Miñ-i-tsi, fasc. 3, fol. 16 b), a Sramana of Udyāna of India, and a Chinese Sramana named 釋懷迪 Shih Hwài-ti (see the Khāi-yuen-lu, fasc. 9, fol. 34 a; Suñ-saṇ-kwhān, fasc. 3, fol. 4 b), translated one work in A. D. 705. See Suh-thu-ki, fol. 19 a; Suñ-saṇ-kwhān, fasc. 2, fol. 16 a; Miñ-i-tsi, fasc. 3, fol. 16 a.

No. 446 'Mahābuddhoshnisha-tathāgata-guhyahetu-sākshātkri-
taprasannārtha-sarvabodhisattvakaryā-suraṅgama-
sūtra (S. M.).'

152 釋智嚴 Shih K'-yen, whose original surname and cognomen were 鬱遲樂 Yü-kh' Lö. He was a son of the King of Kustana (Khoten), and was sent to China as a hostage (質子 Kī-tsz'), where he became a Sramana in A. D. 707. In A. D. 721 he translated 4 works in 6 fasciculi. See Suh-thu-ki, fol. 19 b; Khāi-yuen-lu, fasc. 9, fol. 32 a; Suñ-saṇ-kwhān, fasc. 3, fol. 1 b.

No. 277 'Sūtra on the good law which determines the obstacle of Karman (S. M.).'

„ 360 Anantamukha-sādhaka-dhāraṇī (?).

„ 460 'Sūtra on the lion-king Sudarsana's cutting his flesh to feed others.'

„ 1380 'A collection of important accounts taken from several Sūtras on the practice of a Bodhisattva who practises the Mahāyāna (I. M.).'

153 跋日羅菩提 Poh-zih-lo-phu-thi, i. e. Vagrabodhi, whose name is translated 金剛智 Kin-kān-k', lit. 'diamond-wisdom,' by which latter name he is generally designated. He was a Sramana of the country or state of 摩賴耶 Mo-lāi-ye, i. e. Malaya, of Southern India, and was a Brāhmaṇa by caste. In A. D. 719 he arrived in China, and reached the capital in the following year. In A. D. 723 and 730 he translated 2 works each year; so that there were

4 works in 7 fasciculi in A. D. 730, when the Khāi-yuen-lu was compiled. He died in his seventy-first year, in A. D. 732. See Suh-thu-ki, fol. 21 b; Khāi-yuen-lu, fasc. 9, fol. 33 a; Suñ-saṇ-kwhān, fasc. 1, fol. 9 b. There are 11 works ascribed to him in the Collection, namely:—

No. 345 Kundi-devi-dhāraṇī (S. M.).

„ 534 'Sūtra for reciting, being an abridged translation of the Vagra-sekhara-yoga (-tantra).'

„ 537 'Pañkākshara-hridaya-dhāraṇī.'

„ 538 'Avalokitesvara-kintāmani-bodhisattva-yogadharma-mahārtha.'

„ 969 'Sarvatathāgata-vagrayur-dhāraṇī.'

„ 1033 'Pragāpāramitā arhasatikā.'

„ 1039 'Vagrasekharavimānasarvayogayogi-sūtra.'

„ 1391 'Vagrayur-dhāraṇy-adhyāya-kalpa (I. M.).'

„ 1426 'Akala-dūta-dhāraṇī-guhyakalpa.'

„ 1427 'Vagrasekhara-yogakaryā-vairokana-samādhikarpa.'

„ 1430 'Vagrasekhara-sūtra-yogāvalokitesvararāga-tathāgata-karyā-kalpa.'

154 成婆揭羅僧訶 Shu-pho-kiē-lo-saṇ-hō, i. e. Subhakarasiṃha, whose name is translated literally 淨師子 Tsin-sh'-tsz', lit. 'pure-lion,' and obliquely 善無畏 Shān-wu-wēi, lit. 'good-without-fear,' by which third name he is generally designated. His Sanskrit name is commonly mentioned as 輪波迦羅 Shu-po-kiā-lo, i. e. Subhakarā, which name is rendered 無畏 Wu-wēi, lit. 'without-fear,' or 善無畏 Shān-wu-wēi, as before explained. He was a Sramana of Central India, and a descendant of Amritodana, an uncle of Sākyamuni, and lived in the Nālanda monastery. In A. D. 716 he arrived in Khān-ān, the capital of China, bringing with him many Sanskrit texts. He translated one work in the following year, and in A. D. 724 he made three more translations; so that there were 4 works in 14 fasciculi in A. D. 730, when the Khāi-yuen-lu was compiled. He died in his ninety-ninth year, in A. D. 735. See Suh-thu-ki, fol. 20 b; Khāi-yuen-lu, fasc. 9, fol. 35 a; Suñ-saṇ-kwhān, fasc. 2, fol. 1 a. There are 5 works ascribed to him in the Collection, namely:—

No. 501 'Law or rules for seeking to hear and remember the Dhāraṇī, . . . belonging to the Bodhisattva Ākā-sagarbha (S. M.).'

„ 530 Mahāvairokanābhīsambohi.

„ 531 'Subāhu-kumāra-sūtra.'

„ 533 Susiddhikāra-mahātāntra.

„ 1425 'The law of worshipping the Susiddhikāra (-sūtra) (I. M.).'

155 阿目佉跋折羅 Ō-mu-kū-pho-kō-lo, i. e. Amoghavajra, whose name is translated 不空金剛 Pu-khuñ-kin-kān, i. e. lit. 'not-hollow-diamond,' which is again shortened to 不空

Pu-khū ('not-hollow,' i. e. Amogha), by which latter Chinese name he is generally designated. He was a Sramana of Northern India (not a Singhalese, as taken by Eitel and Meyers), and a Brāhmaṇa by caste. In A. D. 719 he first arrived in China following his teacher Vagrabodhi, No. 153 above. When the latter was dying in A. D. 732, the former was instructed to go to India and Ceylon for the purpose of collecting some texts. In A. D. 741, therefore, Amoghavāgṛa left China for his journey, and returned to the capital of China in A. D. 746. Then the Emperor Hhüen-tsuñ, A. D. 713-756, gave him the title 智藏 *K'-tsān*, lit. 'wisdom-repository,' which name is translated into *Pragñākosa*. (See the 悉曇字記 *Si-thān-tsz'-ki*.) Afterwards he was allowed to go back to his own country in A. D. 749; but when he arrived at the South-sea district, he was ordered to stay in China by the Imperial command. In A. D. 756 he was called back to the capital, and resided in the 大興善寺 *Tā-hhiñ-shān-sh'*, lit. the 'great-hhiñ-shān-monastery.' In A. D. 765 he received, besides an official title, an honourable title of 大廣智三藏 *Tā-kwān-k'-sān-tsān*, or the *Tripitaka-bhadanta Tā-kwān-k'*. On the birthday of the Emperor, Tāi-tsuñ (A. D. 763-779), in A. D. 771, he presented to the court his own translations with a memorial, in which latter the following passages occur:— From my boyhood I served my late teacher (*Vagrabodhi*) for fourteen years (A. D. 719-732), and received his instruction in the doctrine of Yoga. Then I went to the five parts of India, and collected several *Sūtras* and *Sāstras*, more than 500 different texts, which had hitherto not yet been brought to China. In A. D. 746 I came back to the capital. From the same year till the present time (A. D. 771) I translated 77 works in more than 120 fasciculi.' In A. D. 774 he died in his seventieth year, when the Emperor gave him, besides the official title of a minister of state, the posthumous title 大辯正廣智三藏 *Tā-pien-kañ-kwān-k'-sān-tsān*, or the *Tripitaka-bhadanta Tā-pien-kañ-kwān-k'* ('great-eloquence-correct-wide-wisdom'). (See *Suñ-sañ-kwhān*, fasc. 1, fol. 12 b seq.; *Thūn-ki*, fasc. 40, fol. 13 a, 15 a; fasc. 41, fol. 5 a.) Thus he 'was held in high veneration at the court of successive sovereigns of the Thān dynasty. Under his influence the Tantra doctrines, dealing with talismanic forms and professions of supernatural power, first gained currency in China.'—Meyers, p. 172, No. 554. Cf. Eitel, p. 8 a. There are 108 works ascribed to Amoghavāgṛa in the Collection, namely:—

No. 307 *Mahāmāyūri-vidyārāgī* (S. M.).

" 346 *Kundī-devī-dhāraṇī*.

- No. 845 'Marīkī-devī-pushpamālā-sūtra.'
 " 846 *Marīkī-dhāraṇī*.
 " 956 'Gātānantamukha-dhāraṇī.'
 " 957 *Sarvatathāgatādhiśīhānahridayaguhadhātukaranda-mudrā-dhāraṇī*.
 " 958 *Mahāri-sūtra*.
 " 959 'Mahāśrīdevī-dvādasabandhanāśtasatanāma-vimala-mahāyāna-sūtra.'
 " 961 *Gaṅgūli-vidyā*.
 " 962 *Ratnamegha-dhāraṇī*.
 " 963 *Sālisambhava-sūtra*.
 " 965 'Rāstrapāla-pragñāpāramitā.'
 " 970 *Mahāmegha-sūtra*.
 " 971 *Ghanavyūha-sūtra*.
 " 973 *Parnasavari-dhāraṇī*.
 " 974 'Vaisramaṇa-divyārāga-sūtra.'
 " 975 'Mañgusri-pariprikkhā-sūtra-aksharamātrikādhyāya.'
 " 979 'Pañcatrimsadbuddhanāma-pūgā-svikāra-lekha.'
 " 980 'Avalokiteśvara-bodhisattva-nirdeśa-samantabhadra-dhāraṇī.'
 " 981 *Ashtamaṇḍalake-sūtra*.
 " 982 *Kakshurvisodhanavidyā-dhāraṇī*.
 " 983 *Sarvarogaprasama-dhāraṇī*.
 " 984 *Gvalaprasama-dhāraṇī*.
 " 985 'Yogasāṅgrahamahārtha-ānandaparitrāṇa-dhāraṇī-gvalavaktra (preta)-kalpa-sūtra.'
 " 1000 'Ekaśūdrāya-dhāraṇī.'
 " 1002 'Amoghapāsa-vairocana-buddha-mahābhishiktaprabhāsa-mantra-sūtra.'
 " 1006 'Nītiśāstra-sūtra, spoken by Buddha for the sake of King Udayana.'
 " 1010 'Tegasprabhā-mahābalagunāpadvināśasri-dhāraṇī.'
 " 1020 'Vagrasekhara-sarvatathāgatasaṅgraha-mahāyānapratyutpannābhishambuddha-mahātantra-sūtra.'
 " 1021 'Ö-li-to-lo (?) -dhāraṇī.'
 " 1023 *Ushnīshakravartī-tantra*.
 " 1024 'Bodhimāṇḍa-nirdeśaikāksaroshnīshakravartī-rāga-sūtra.'
 " 1025 'Bodhimāṇḍa-vyūha-dhāraṇī.'
 " 1028 *Mahāmaṇī-vipulavimāna-viśvasupratīṣṭhita-guhya-parama-rahasya-kalparāga-dhāraṇī*.
 " 1034 *Pragñāpāramitā ardhastikā*.
 " 1036 'Vagrasekhara-yoga-sūtra (māhārya)-sūtra.'
 " 1042 *Mahāpratisara-dhāraṇī*.
 " 1044 'Mahāyāna-yoga-vagraprakṛtiśāgama-maṅgusri-sahasrabāhu-sahasrapātra-mahātantrārāga-sūtra.'
 " 1047 'Vagrabhayasannipāta-vaipulyakalpa-avalokiteśvara-bodhisattva-tribhāvānuttarahrīdayavidyārāga-sūtra.'
 " 1050 'Mahāvaipulya-maṅgusri-sūtra-avalokiteśvaratara-bodhisattva-kalpa-sūtra.'
 " 1052 'Yogavagrasekhara-sūtrāksharamātrika-vyākhyā-varga.'
 " 1054 *Garudagarbharāga-tantra*.
 " 1055 'Ekādasamukha-avalokiteśvara-bodhisattva-hrīdaya-mantra (?) -adhyāya-kalpa-sūtra.'
 " 1063 'Trisamayākarārya-krodharāgadūtādhyāyadharmā.'
 " 1064 *Vagrakumāra-tantra*.
 " 1142 *Samantabhadra-pranidhāna-stotra*.
 " 1314 'Mahāyāna-nidāna-sāstra (A. M.).'
 " 1319 'Vagrasekharayogānuttarasamyaksambodhikittopāda-sāstra.'
 " 1331 'Yogaikāksaroshnīshakramantrāntadānakalpaikāksaroshnīshakravāgāyoga-sūtra (I. M.).'

- No. 1355 'Vagrasekhara-sarvatathāgata-satyasaṅgraha-mahāyāna-pratyutpannābhīsaṃbuddha - mahātantrārāga - sūtra.'
- „ 1356 'Mañgusri - bodhisattva - sarvarshi - nirdeśa - puṇyāpuṇya - kāla - divasa - nakṣatra - tārā - sūtra,' i.e. a work on astrology.
- „ 1383 'Vagrasekharayoga - sahasrabāhu - sahasrākṣa - avalokiteśvara - bodhisattva - karyā - kalpa - sūtra.'
- „ 1386 'Mahāsukhavagrasattva - karyā - siddhi - kalpa.'
- „ 1388 'Saddharmapundarīka - sūtrārāga - siddhi - yoga - dhyāna - gāna - kalpa.'
- „ 1389 'Vagrasekharayoga - tribhāvavigayasiddhi - mahāguhya - dvāra.'
- „ 1390 'Vagrasekharayoga - parinirmitavasavartī - satyatā - parśat - samantabhadra - karyādhyāya - kalpa.'
- „ 1392 'Mahāyakṣamātrī - purīyaputra - siddhi - kalpa.'
- „ 1394 'Avalokiteśvara - kintāmani - (dhārani?) - adhyāya - kalpa.'
- „ 1395 'An abridgment showing the law of seven sorts of reciting and practice of the Mahāvairoka - sūtra.'
- „ 1396 'Sighrapalodaya - mahēśvaradeva - bhāṣita - aviśa - kalpa.'
- „ 1397 'Mahārya - mañgusri - kumāra - pañkākṣara - yoga - kalpa.'
- „ 1398 'Mahābalakroḍha - uṣma (?) - kalpa.'
- „ 1399 'Mahāmayūrti - vidyārāgini - kītrapratibimba - maṇḍala - kalpa.'
- „ 1400 'Vagrasekharayoga - vagrasattva - kalpa.'
- „ 1401 'Ekākṣara - suvarṇakarakarāga - buddhoṣṇiśa - mahārtha - saṅkṣepādhyāya - kalpa.'
- „ 1402 'Avalokiteśvara - kintāmaniyogādhyāya - kalpa.'
- „ 1403 'Mahārya - mahābhīratī - dvikāya - vinayaka - kalpa.'
- „ 1404 'A law of reciting and practice of an abridgment of the Mahāvairoka - sūtra.'
- „ 1405 'Pañkākṣara - dhārani - gāthā.'
- „ 1406 'Kārunikarāga - pragñāpāramitā - dhārani - vyākhyā.'
- „ 1407 'Mahāsukhavagrasattva - bodhisattva - samayasūtra - pragñāpāramitā - buddhi - vyākhyā.'
- „ 1409 'Vagrarāga - bodhisattva - guhyādhyāya - kalpa.'
- „ 1410 'Vagrasekharānuttaraprathamayoga - samantabhadra - bodhisattvādhyāya - kalpa - sūtra.'
- „ 1411 'Vagrasekharayoga - vagrasattva - pañkaguhyakaryādhyāya - kalpa.'
- „ 1412 'Amitāyus - tathāgata - dhyāna - karyā - pūgā - kalpa.'
- „ 1413 'Amṛitakundali - bodhisattva - pūgādhyāyasiddhi - kalpa.'
- „ 1414 'Avalokiteśvaratārā - yogādhyāya - kalpa.'
- „ 1415 'Āryāvalokiteśvara - bodhisattva - hṛdaya - mantra - yoga - dhyāna - karyā - kalpa.'
- „ 1418 'Mahākāśagarbha - bodhisattva - (dhārani?) - adhyāya - kalpa.'
- „ 1419 'Kārunikarāga - pragñāpāramitādhyāya - kalpa.'
- „ 1420 'Akṣobhya - tathāgatādhyāya - pūgā - kalpa.'
- „ 1421 'Sarvadurgatibuddhoṣṇiśa - vāgavigayadhārany - adhyāya - kalpa.'
- „ 1422 'Ārya - yen - māt - tōh - kiā - kroḍharāga - mahārddhi - phalodaya - siddhyādhyāya - kalpa.'
- „ 1423 'Mahāyānavaipulya - mañgusri - bodhisattva - buddhāvataṃsaka - mūlatantra - yen - māt - tōh - kiā - kroḍha - rāga - mantra - mahābalaguna - kalpādhyāya.'
- „ 1424 A work of a similar title as the preceding.
- „ 1428 'Vagrasekharayoga - sūtra - mañgusri - bodhisattva - kalpa - pūgā - dharma.'
- „ 1429 'Yogapundarīka - vargādhyāya - kalpa.'
- „ 1431 'Vagrasekhara - sūtrāvalokiteśvarārāga - tathāgata - karyā - kalpa.'

- No. 1432 'Vagrapāni - prabhāsamūrdhābhīṣikta - sūtrānuttaramu - drāryākāla - mahākroḍharāgādhyāya - kalpa.'
- „ 1433 'A brief explanation of the doctrine of practice and understanding of those in the Ārya ranks, explained in the Vagrasekhara - yoga.'
- „ 1434 'Ekākṣara - buddhoṣṇiśa - kararāgādhyāya - kalpa.'
- „ 1435 'Kārunikarāgarāṣṭrapāla - pragñāpāramitā - sūtra - bodhi - maṇḍādhyāya - kalpa.'
- „ 1436 'Vagrasekhara - pundarikavarga - hṛdayādhyāya - kalpa.'
- „ 1442 'Samantabhadravagrasattvayogādhyāya - kalpa.'
- „ 1443 'Vagrasekharayoga - homa - kalpa.'
- „ 1444 'Mahākārunikahṛdaya - dhārani - karyādhyāya - saṅkṣhe - pa - kalpa.'
- „ 1446 'An excellent form of the Mañgusri - pañkākṣara - man - tra, explained in the Vagrasekhara - sūtra, which exceeds the three worlds.'
- „ 1447 'Vagrasekhara - sūtra - yoga - mañgusri - bodhisattva - dhar - maikavarga.'
- „ 1448 A work on the eighteen assemblies of the Vagrase - khara - yoga - sūtra.
- „ 1449 'Hārītī - mātṛī - mantra - kalpa.'
- „ 1450 'Mahāvaiṇulya - buddhāvataṃsaka - sūtra - dharmadhātva - vatārādhyāya - dvākatvārisad - akṣaradhāna.'
- „ 1451 'Pragñāpāramitā - buddhi - sūtra - mahāsukhāmogha - sama - yasatyavagrabodhisattvādi - saptaśārya - mahāman - ḍala - vyākhyā.'
- „ 1452 'Important names of several parts of Dhārānis.'
- „ 1453 'Vagrasekharayoga - saptaśārya - pūgā (or stotra).'
- „ 1454 'Ceremonial rules for receiving the Śīla or moral pre - cepts of the Bodhiḥṛdaya.'
- „ 1455 'Mahārya - mañgusri - bodhisattva - buddhadharmakāya - prasamsā - pūgā.'
- „ 1457 'Satasahasrika - mahāsaṃnipāta - sūtra - kṣitigarbha - bodhi - sattva - dharmakāya - pariprīkṣā - stotra.'
- „ 1467 'Yogamahārthasaṅgraha - gvalavaktra (preta) - annada - kalpa.'

156 般若 Pān-20, i.e. Prañña, a Sramana of Kubhā (Cabul), who translated 4 works in about A. D. 785-810. See Suñ-saṅ-khān, fasc. 3, fol. 9 b; Thuñ-ki, fasc. 41, fol. 9 a.

- No. 89 Buddhāvataṃsaka - vaipulya - sūtra, — 'Samantabhadra - pranidhānādhyāya (S. M.).'
- „ 955 'Mahāyāna - mūlagāthāhṛdayabhūmi - dhyāna - sūtra.'
- „ 978 'Desāntapālāpati - dhārani - sūtra.'
- „ 1004 'Mahāyānabuddhi - śatpāramitā - sūtra.'

157 無能勝 Wu-nañ-shaṅ, these characters seem to be a translation of a Sanskrit name, meaning literally 'without-well-conquering.' He was a Sramana of Northern India, whose exact date is not known. In their translations there is no mention of the name of the Chinese dynasty under which he and the next translator lived; but in the K'-tsiñ (fasc. 14, fol. 22 a), both are said to have lived under the Thān dynasty, A. D. 618-907.

No. 966 'Malapādavagra-nirdeśadhimahāpūrṇa-dhāraṇī-dharmasīmahārthamukha-sūtra (S. M.).'

158 阿質達霰 *Ö-kih-tā-sien*, these characters seem to be a transliteration of a Sanskrit name. He was a Sramana of Northern India, whose exact date is unknown. See *K'-tsin*, fasc. 14, fol. 22 a.

No. 967 'Malapādavagra-dharmasatavikrīyā-dharma-paryāya-sūtra (S. M.).'

„ 1048 'Wu-shu-seh-mo'-krodha, or Mahābalavagrakrodha-sūtra.

WORK OF UNKNOWN TRANSLATOR.

No. 1009 'Mahāśrīguṇa-suvarṇakakrabuddhośnīshategaḥprabhā-tathāgata-sarvāpadvināśa-dhāraṇī-sūtra (S. M.).'

SUMMARY OF THE PRECEDING LIST OF TRANSLATIONS MADE UNDER THE THÂN DYNASTY, A. D. 618-907.

Translators.	Néi-tien-lu.	Thu-ki.	Khâi-yuen-lu.	In existence.
No. 132	3	3	3	3
„ 133	65	75	75	75
	68	78		
		Suh-thu-ki, & Khâi-yuen-lu.		
„ 134		4		4
„ 135		1		1
„ 136		1		1
„ 137		3		2
„ 138		1		1
„ 139		18		19
„ 140		1		1
„ 141		1		1
„ 142		1		1
„ 143		12		12
„ 144		1		1
„ 145		19		16
„ 146		1		1
„ 147		1		1
„ 148		7		7
„ 149		56		56
„ 150		53		40
„ 151		1		1
„ 152		4		4
„ 153		4		11
„ 154		4		5
		272 *		108
„ 155				4
„ 156				1
„ 157				2
„ 158				1
				380

* In 1744 fasciculi. In A. D. 730 there were 252 works in 1717 fasciculi in existence, while 20 works in 27 fasciculi were already lost. Cf. the Khâi-yuen-lu, fasc. 8 a, fol. 1 a seq.

(北) 宋 (Pe) Suñ, or the later (or Northern) Suñ dynasty, of the 趙 Kào

family, with its capital at 汴梁 Pien-liân, the modern 開封 Khâi-fuñ, the capital of 河南 Ho-nân, A. D. 960-1127.

159 法天 Fâ-thien (Dharmadeva?), afterwards 法賢 Fâ-hhien, a Sramana of the Nālanda monastery of Magadha in Central India, who translated numerous works in A. D. 973-1001. In A. D. 982 he received from the Emperor Thái-tsuñ (A. D. 976-997) the title 傳教大師 Kwhân-kiào-tâ-sh'. In the same year he changed his name (Fâ-thien) into Fâ-hhien, so that the dates of his translations will be clearly divided into two periods, according to these two names, either of which is given in his translations. He died in A. D. 1001, and his posthumous title is 玄覺 禪師 Hhüen-kiào-shân-sh'. See *Thun-ki*, fasc. 43, fol. 10 a, 16 a, 21 b; fasc. 44, fol. 2 a. There are 118 works ascribed to him in the Collection, of which the following 46 works were made in the first period under the name of 法天 Fâ-thien, A. D. 973-981:—

- No. 785 'Mahāvaiṣṭya-dhāraṇī-ratnaprabhāsa-sūtra (S. M.).'
 „ 786 'Mahāyānāryāmitāyurnīkitaprabhāsarāga-tathāgata-dhāraṇī-sūtra.'
 „ 787 Vasudharā-dhāraṇī.
 „ 788 Udayana-vatsarāga-pariprikkhā.
 „ 793 Saptabuddhaka-dhāraṇī-sūtra.
 „ 794 'Mahāprabhāpālamahādadhāraṇī-sūtra.'
 „ 796 Sarvadurgatipariśodhanoshnīshavigaya-dhāraṇī.
 „ 800 Mahādanda-dhāraṇī.
 „ 801 'Sarvasaṃskārasaṃskṛita-sūtra.'
 „ 804 Saddharmārya-smṛity-upasthāna-sūtra.
 „ 806 'Sūtra on a Devaputra, named Tsie-wā-nān-fā (?), who escaped from an evil state on account of receiving the Trisarana.'
 „ 810 'Dāna-sūtra.'
 „ 811 Grahamātrikā-dhāraṇī.
 „ 813 'Āryatārā-bodhisattva-nāmashtasataka-sūtra.'
 „ 817 'Maudgalyāna-pariprikkhā-sūtra (V. H.).'
 „ 818 Śālisambhava-sūtra (S. M.).
 „ 819 'Vikotī (?)-bodhisattva-nāmashtasataka-sūtra.'
 „ 821 'Shadbhagavāthā-sūtra.'
 „ 822 Subāhu-pariprikkhā-sūtra.
 „ 823 'Bhikṣu-paṭikadharma-sūtra (V. H.).'
 „ 824 'Bhikṣuka-sikṣhāpāda (?)-dasadharmasūtra.'
 „ 825 'Buddhahridaya-dhāraṇī (S. M.).'
 „ 833 'Ārya-durgaya-vagrāgni-dhāraṇī-sūtra.'
 „ 841 'Samantabhadra-bodhisattva-dhāraṇī-sūtra.'
 „ 848 'Śreṣṭhī-dānapāla-sūtra (S. H.).'
 „ 849 'Vaisramana-divyārāga-sūtra (S. M.).'
 „ 850 'Vipasyi-buddha-sūtra.'
 „ 851 'Mahāsamaya-sūtra (S. H.).'

- No. 852 *Kandraprabha-bodhisattvāvadāna* (S. M.).
 „ 860 *Saptabuddhaka* (S. H.).
 „ 861 'Sokavināsa-sūtra.'
 „ 869 *Vagraragbharatuarāga-tantra* (S. M.).
 „ 871 *Sarvadurgatiparisodhanoshnishavigaya-dhāraṇī*.
 „ 872 'Bodhihrīdayadhyaṇa-vyākhyā (I. M.).'
 „ 931 'Nidāna-sūtra (S. H.).'
 „ 1031 *Srisaravahhūtaḍāmara-tantra* (S. M.).
 „ 1045 *Gambhalagalendrayathālabdhakalpa-sūtra*.
 „ 1046 'Ratnagarbharddhimahāvidyāmandala-kalpa-sūtra.'
 „ 1065 'Saptabuddhastutigāthā.'
 „ 1067 'Buddhanāmashtasatastotra-sūtra.'
 „ 1073 'Maṅguśrī-nāmashtasatastotra.'
 „ 1078 'Āryāvalokiteśvara-bodhisattva-stotra.'
 „ 1081 'Ghaṇṭi-stotra.'
 „ 1303 *Vagrasūki* (A. M.).
 „ 1377 'Ageya-mahāvidyā-dhāraṇī-sūtra (I. M.).'
 „ 1378 'Ageya-mahāvidyā-hrīdaya-dhāraṇī-sūtra.'

The following 72 works were translated in the second period under the name of 法賢 Fā-hhien, A. D. 982-1001:—

- No. 859 'Samadatta-mahārāga-sūtra (S. H.).'
 „ 863 'Mahāyānamitāyuryūha-sūtra,' or *Sukhāvativyūha* (long. S. M.).
 „ 864 *Pragāpāramitā-saṅkayagāthā*.
 „ 870 'Saptasūryanaya-sūtra (S. H.).'
 „ 880 *Aṣṭamandalaka-sūtra* (S. M.).
 „ 881 'Sarvabuddhakṣetraguṇopamānasāṅkhyāna-sūtra.'
 „ 882 'Rāvana-bhāṣita-bālavādhibhishagya-sūtra.'
 „ 883 'Kāśyapaśhi-bhāṣita-sribhishagya-sūtra (S. H.).'
 „ 884 'Kū-k'-lo (?)-dhāraṇī (S. M.).'
 „ 885 'Sarvāpādvīnāsarātnoshnisha-dhāraṇī.'
 „ 886 'Suvarṇa-dhāraṇī.'
 „ 887 'Kandanagandhakāya-dhāraṇī.'
 „ 888 'Pranāsabala (?)-mahādhāraṇī.'
 „ 889 'Pūrvanivāsānumritigāṇa-dhāraṇī.'
 „ 890 *Maitrī* (or -eya)-pratiṅgā-dhāraṇī.
 „ 891 'Pañkānantaryakarmavināsa-dhāraṇī.'
 „ 892 'Amitaguna-dhāraṇī.'
 „ 893 'Aṣṭādasabāhu-dhāraṇī.'
 „ 894 'Lakṣha-dhāraṇī.'
 „ 895 'Sarvāpāvināsa-dhāraṇī.'
 „ 896 'Mahāpriyā-dhāraṇī.'
 „ 897 'Arhat-pūrnaguna-sūtra (S. H.).'
 „ 898 'Aṣṭamahāśrīkaityānāma-sūtra (S. M.).'
 „ 899 'Kunda (?)-sūtra.'
 „ 900 'Bimbisārāga-sūtra (S. H.).'
 „ 901 'Nārāśi-sūtra.'
 „ 902 'Pūrānanagaropamāna-sūtra.'
 „ 903 'Adhimuktigāṇabala-sūtra.'
 „ 904 'Mahāsatpada (?)-rāga-sūtra.'
 „ 905 'Svāsaya (?)-reṣṭhī-sūtra (S. M.).'
 „ 906 'Āryatārā-bodhisattva-sūtra.'
 „ 907 'Mahāśrī-dhāraṇī.'
 „ 908 'Ratnabhadra-dhāraṇī.'
 „ 909 'Guhyāṣṭanāma-dhāraṇī.'
 „ 910 *Āvalokiteśvara-mātrīka-dhāraṇī*.
 „ 911 'Śilagandha-sūtra (S. H.).'
 „ 912 'Maṅguśrī-bodhisattva-dhāraṇī (S. M.).'

- No. 913 'Amitāyur-mahāgāṇa-dhāraṇī.'
 „ 914 'Pūrvanivāsagāṇa-dhāraṇī.'
 „ 915 'Maitreya-bodhisattva-dhāraṇī.'
 „ 916 'Ākāśagarbha-bodhisattva-dhāraṇī.'
 „ 917 'Ratnadatta (?)-bodhisattva-bodhikārya-sūtra.'
 „ 918 'Āyurvārḍha-sad mukha-dhāraṇī.'
 „ 919 'Sarvātathāgatānāma-dhāraṇī.'
 „ 920 'Kaurāpakāra-vināsa-dhāraṇī.'
 „ 921 *Dharmasārīra-sūtra*.
 „ 922 'Buddhasaddhāgūṇa-sūtra (S. H.).'
 „ 923 'Grishma-nidarsana-sūtra (V. H.).'
 „ 924 'Indra-sakra-pariprikkhā-sūtra (S. H.).'
 „ 925 'Adbhuta-saddharma-sūtra (S. M.).'
 „ 928 'Vinirnitārtha-sūtra (S. H.).'
 „ 929 'Rāṣṭrapāla-sūtra.'
 „ 995 'Maṅguśrī-bodhisattva-pariprikkhā-mahāyāna-dharma-saṅkha-sūtra (S. M.).'
 „ 996 'Katurvarga-dharmaparyāya-sūtra (S. H.).'
 „ 997 'Aṣṭamahābodhisattva-sūtra (S. M.).'
 „ 1008 'Abhaya-dhāraṇī.'
 „ 1022 *Māyāgāla-mahātantra-mahāyāna-gambhīra-nāya-guhyā-parāśi-sūtra*.
 „ 1037 'Anuttaramūla-mahāsaṅkhyā-vagrāmoghasamaya-mahātantra-sūtra.'
 „ 1038 *Sraṇasaya* (?) -putra-nada-gupilāya (?) -kalparāga-sūtra.
 „ 1040 *Maṅguśrī-eadvṛttagubhyatantrārāgasya vimśatika-krodhavigayāṅgana-sūtra*.
 „ 1049 'Mahāyāna-dhyānasaṅgānamandala-sarvadurbhāva-prasādaka-sūtra.'
 „ 1051 'Sarvabuddhasaṅgrahayukta-mahātantra-sūtra-avalokiteśvara-bodhisattvādhyāya-kalpa-sūtra.'
 „ 1057 'Tegodhara - pitaka - yogamahātantra - kunda (?) - bodhisattva-mahāvidyāsiddhikālpasūtra.'
 „ 1059 'Vagrasattva - bhāṣita - vināyaka - deva - siddhi - kalpa-sūtra.'
 „ 1061 'Māyāgāla-mahāyogatantra-dasakrodha-mahāvidyārāga-dhyānasaṅgāna-kalpa-sūtra.'
 „ 1062 *Vagrabhairava-tantra-krodhatattvarāga*.
 „ 1066 'Buddhatrikāya-stotra.'
 „ 1071 'Aṣṭasrīkaitya-stotra.'
 „ 1072 'Trikāya-stotra.'
 „ 1074 'Maṅguśrī-bodhisattva-srī-gāthā.'
 „ 1075 'Vagrapāmi-bodhisattva-nāmashtasatastotra.'
 „ 1387 'Maṅguśrī-bodhisattva-srīgāthā (I. M.).'

160 天息災 Thien-si-tsai (? lit. 'heaven or god (= deva)-stopping-misfortune'), a Sramana of 惹爛馱囉 Zō-lān-to-lo, i. e. Galandhara of Northern India, or of 迦濕彌羅 Kiā-si-mi-lo, i. e. Kāśmīra (Cashmere) of Northern India, who arrived in China in A. D. 980, and worked at translations for twenty years. In A. D. 982 he received the title 明教大師 Miñ-kiāo-tā-sh', and died in A. D. 1000. His posthumous title is 慧辯法師 Hwui-pien-fā-sh'. See Thun-ki, fasc. 43, fol. 15 a, 16 a; fasc. 44, fol. 1 b. There are 18 works ascribed to him in the Collection, namely:—

- No. 782 Ghanavyūha-sūtra (S. M.).
 „ 783 'Sukarma-duḥkarma-phalaviśeṣa-sūtra (S. H.).'
 „ 789 'Suvarṇarāsmi-kumāra-sūtra (S. M.).'
 „ 791 'Vimānasaddharmāmritadundubhi-sūtra.'
 „ 792 Bodhivakṣo-maṅgusī-nīrdeśa-sūtra.
 „ 797 Alpākṣhara-pragñāpāramitā.
 „ 807 'Upamitāyus-sūtra.'
 „ 815 Tārābhadrā-nāmāṣṭasataka.
 „ 816 Avalokiteśvara-nāmāṣṭasataka.
 „ 820 'Gayasena-lokādhyāpanāvadānasataka-gāthā-sūtra.'
 „ 828 'Dhyānaśūgāna - buddhamātrika - pragñāpāramitā-sūtra.'
 „ 839 'Dasanāma-sūtra.'
 „ 844 'Mahāmarīkī-bodhisattva-sūtra.'
 „ 1018 'Sarvatathāgata-mahāguhyarāga-adbhūtanuttaramahā-maṇḍala-sūtra.'
 „ 1056 Bodhisattvapitākavatamsaka - prasasta - maṅgusī - mūlagarbha-tantra.
 „ 1354 'Bodhikārya-sūtra (I. M.).'
 „ 1375 'Āryasaṅgīti-gāthāsataka.'
 „ 1439 Dharmapada.

161 施護 Sh'-hu (Dānapāla?), a Sramana of Udyāna of Northern India, who arrived in China in A. D. 980, and worked there at translations for some years. In A. D. 982 he received from the Chinese Emperor the title 顯教大師 Hhien-kiāo-tā-sh'. See Thun-ki, fasc. 43, fol. 15 a, 16 a. There are 111 works ascribed to him in the Collection, namely:—

- No. 784 Mahāsahasra-pramardana (or -vartana?)-sūtra (S. M.).
 „ 790 Samantamukhapraśarasamivimalośaṇṭhaprabhā - sarvatathāgatahrīdaya-samavīroka-dhāraṇī.
 „ 795 Dhvāgāgrakeyūra-dhāraṇī.
 „ 798 'Sarvavagrakīlāpatpravṛttayathesha-dhāraṇī-sūtra.'
 „ 799 'Āryānuttaradīpa-tathāgata-dhāraṇī-sūtra.'
 „ 802 Kintāmanināma-sarvagatāmṛityu-vāraṇita (or -vāraṇa)-dhāraṇī.
 „ 803 'Sarvatathāgatasaddharmaguhyā-karaṇḍamudrāhrīdaya-dhāraṇī-sūtra.'
 „ 805 Kāśyapa-parivarta.
 „ 808 'Sṛāmanera-sikṣāpadanīyama-sūtra (V. H.).'
 „ 809 Vasudhara-dhāraṇī (S. M.).
 „ 812 'Dharmasaṅgraha-nāmasaṅkhyā-sūtra.'
 „ 814 'Dvādasanidānagāthāsī-sūtra (S. H.).'
 „ 826 'Mahāyāna-ratnakāṇḍa-kumāra-pariprikkhā-sūtra (S. M.).'
 „ 827 'Pundarikakṣahur-dhāraṇī-sūtra.'
 „ 829 Padmakintāmani-dhāraṇī-sūtra.
 „ 830 'Āryamahādharānīrāga-sūtra.'
 „ 831 'Anuttaramati-dhāraṇī-sūtra.'
 „ 832 'Prabhāsadharaḡarbhāṣṭamādhāraṇīrāga-sūtra.'
 „ 834 'Āryottama-mahāvīdyārāga-sūtra.'
 „ 835 Gānolka-dhāraṇī-sarvadurgati-parisodhanī.
 „ 836 'Kintāmani-dhāraṇī-sūtra.'
 „ 837 'Mahesvara-devaputra-betubbhūmi-sūtra.'
 „ 838 'Ratnagāta-dhāraṇī-sūtra.'
 „ 840 Sāgara-nāgarāga-pariprikkhā-sūtra.
 „ 842 Mahāvāgramerusekharakūṭāgāra-dhāraṇī.
 „ 843 'Mahā-pundarikavyūhasarvapāvināsa-maṇḍala-dhāraṇī-sūtra.'

- No. 853 'Samantabhadra-maṇḍala-sūtra.'
 „ 854 'Āryavyūha-dhāraṇī-sūtra.'
 „ 855 'Āryashadakṣharamahāvīdyārāga-dhāraṇī-sūtra.'
 „ 856 'Sahasrapravartana-mahāvīdyā-dhāraṇī-sūtra.'
 „ 857 Pushpakūta-dhāraṇī.
 „ 858 'Gayadhvagamālā-dhāraṇī-sūtra.'
 „ 862 'Samantaparakāsamāna-pragñāpāramitā-sūtra.'
 „ 865 Kausika-pragñāpāramitā.
 „ 866 'Sarvabuddha-sūtra.'
 „ 867 Śālisambhava-sūtra.
 „ 868 'Mahāvāgagandha-dhāraṇī-sūtra.'
 „ 873 Rāshtrapāla-pariprikkhā.
 „ 874 'Katurvaisārya-sūtra.'
 „ 875 'Gānāvārdhamāna-dhāraṇī-sūtra.'
 „ 876 'Āryashadakṣharāyurvārdhamāna-mahāvīdyā-dhāraṇī-sūtra.'
 „ 877 'Mahāyānasīla-sūtra (V. M.).'
 „ 878 Sarvadurgatiparisodhanoshāṣṭhavigaya-dhāraṇī (S. M.).
 „ 879 Pragñāpāramitā-ardhasatikā.
 „ 926 Gānottara-bodhisattva-pariprikkhā.
 „ 927 Dasasāśrikā pragñāpāramitā.
 „ 930 'Dānakintana-sūtra.'
 „ 932 'Dharmamudrā-sūtra.'
 „ 933 'Mahāgātārtha-sūtra (S. H.).'
 „ 934 'Bodhīhrīdayagāta-sarvamāraṇīnāsa-sūtra (S. M.).'
 „ 935 'Pragñāpāramitā-hrīdaya-sūtra.'
 „ 936 'Mahāyānāntīyārddhivishaya-sūtra.'
 „ 937 'Anāthapīṇḍada-sreṣṭhī-duhitri-paritrānaprāpta-nidāna-sūtra (S. H.).'
 „ 938 'Mahāsaṅgrahadharmaparyāya-sūtra.'
 „ 939 'Prabhāsa-kumāra-nidāna-sūtra.'
 „ 940 Mekhalā-dhāraṇī (S. M.).
 „ 941 'Suvarṇakāya-dhāraṇī-sūtra.'
 „ 942 'Akintadharmaparyāyavatāra-sūtra.'
 „ 943 'Suddhamaty-upāsaka-pariprikkhā-sūtra (S. H.).'
 „ 944 'A part of the teaching of Vāgramaṇḍalavyūha-pragñāpāramitā (S. M.).'
 „ 945 'Vivādināsa-nidāna-sūtra (S. H.).'
 „ 946 'Prathamavargavākāna-sūtra.'
 „ 947 'Vaisāryadatta-pariprikkhā-sūtra (S. M.).'
 „ 948 'Kandropamāna-sūtra (S. H.).'
 „ 949 'Bhishag-upamāna-sūtra.'
 „ 950 'Mūrdhābhishiktopamāna-sūtra.'
 „ 951 'Nyagrodha-brahmakāri-sūtra.'
 „ 952 'Suklavastra - suvarṇadhvaga - dvibrāhmaṇa - nidāna-sūtra.'
 „ 953 Pūnyabalāvadāna (S. M.).
 „ 964 Ratnamegha-sūtra.
 „ 972 'Mahāsaṇṇipāta-saddharma-sūtra.'
 „ 977 'Māyopamasamādhyaṃitamudrādharmaparyāya-sūtra.'
 „ 986 'Pīṭīkopamāna-sūtra (S. H.).'
 „ 987 Amoghapāsa-dhāraṇī (S. M.).
 „ 988 Rāgāvavāḍaka-sūtra (S. H.).
 „ 989 'Kakravartī-rāga-saptaratna-sūtra.'
 „ 990 'Āramagātadruma-sūtra.'
 „ 991 'Prasannārtha-pragñāpāramitā-sūtra (S. M.).'
 „ 992 'Mahāvaiṣṭhīyādhuta-sūtra-upāyakaṣalyādhya.'
 „ 993 'Mahāsthira-brāhmaṇa-nidāna-sūtra (S. H.).'
 „ 998 Sarvābhaya-pradāna-dhāraṇī (S. M.).
 „ 999 'Ashtasāśrikāpragñāpāramitā-nāmāṣṭasatasyapūrnārtha-dhāraṇī.'
 „ 1007 'Pañkamahādāna-sūtra (S. H.).'
 „ 1011 'Mūrdhagāta-rāgāvadāna-sūtra (S. M.).'

- No. 1017 'Sarvatathāgata-satyasaṅgraha-mahāyāna-pratyutpan-nābhīsaṃbuddha-samādhi-mahātānta-sūtra.
- „ 1026 Guhyagarbharāga.
- „ 1027 Śrīguhyasamaga (or -ya?) tantrarāga.
- „ 1029 Guhyasamayagarbharāga.
- „ 1030 'Aśamasamānuttarayogamahātāntarāga.'
- „ 1035 'Buddhamātrika-pragñāpāramitā-mahāvīṣā-dhyāna-saṅgāna-kalpa.'
- „ 1053 'Sarvatathāgata-pratibimbapratisthā-saṃyaya-kalpa.'
- „ 1058 'Vāragandha-bodhicattva-mahāvīdyasiddhi-kalpa.'
- „ 1069 'Sarvatathāgatoshīsha-karakarāga - nāmāśīśasataka-atotra.'
- „ 1070 'Dharmadhātu-stotra.'
- „ 1076 'Āryāvalokiteśvara-bodhisattva-guṇa-stotra.'
- „ 1079 'Āryatārā-bodhisattva-stotra.'
- „ 1301 'Bodhīrīdayasāstra-vaipulyavyākhyā (A. M.).'
- „ 1302 'Sarvadharmaratnottarārthasāṅgīti-sāstra.'
- „ 1304 'Bodhīrīdaya-rūpavimukta-sāstra.'
- „ 1305 'Mahāyāna-bhāvabheda-sāstra.'
- „ 1306 'Mahāyāna-rūpasāṅgīti-sāstra.'
- „ 1307 'Shashīgāthā-yathārtha-sāstra.'
- „ 1308 'Mahāyāna-vimastīgāthā-sāstra.'
- „ 1309 'Buddhamātrika - pragñāpāramitā - mahārtha - sāṅgīti-sāstra.'
- „ 1310 A commentary on the preceding Sāstra.
- „ 1315 'Sarvasikṣhāna-sthitanāmārtha-sāstra.'
- „ 1376 'Mahāpranidhāna-gāthā (I. M.).'
- „ 1385 'Sarvaguhyanuttara-nāmārtha-mahātānta-kalpa.'
- „ 1393 'Indra-sakra-silā-guhya-siddhi-kalpa.'
- „ 1408 'Anuttara-maṇḍuśī-mūlagānānuttaraguhyasarvanāmāthasamādhivarga.'
- „ 1458 'Buddhasrīguṇa-stotra.'

162 法護 Fā-hu (Dharmarakṣa?), a Sramana of Magadha of Central India, who arrived in China in A. D. 1004, and worked at translations till A. D. 1058, when he died in his ninety-sixth year. In A. D. 1054 he received from the Emperor Zān-tsun (A. D. 1023-1063) the special title 普明慈覺傳梵大師 Phu-mīn-tsz'-kiāo-kwān-fān-tā-sh'. See Thuñ-ki, fasc. 44, fol. 4 a; fasc. 45, fol. 16 b, 17 a. There are 12 works ascribed to him in the Collection, namely:—

- No. 964 Ratnamegha-sūtra (S. M.).
- „ 968 'Mahāyāna-mahāvaiṣṭya-buddhamukta-sūtra.'
- „ 969 'Aṣṭavargavardhamānaguna-sūtra.'
- „ 1005 Bodhisattvapitaka.
- „ 1013 Sarvabuddhaviśayāvatāragñānālokāṇkāra-sūtra.
- „ 1019 'Gāṭasārvatathāgata-dharmakakṣuḥ-samantasohhana-mahābalaśīdhyāna-sūtra.'
- „ 1043 Tathāgatāḥintyaguhyanirdeśa.
- „ 1060 He Vāgra-tānta.
- „ 1298 'Mahāyāna-bodhisattva-vidyāsāṅgīti-sāstra (A. M.).'
- „ 1311 'Mahāyāna-ratnamābārtha-sāstra.'
- „ 1313 'Āryabuddhamātrika-pragñāpāramitā-navagāthā-mahārtha-sāstra.'
- „ 1317 Pragñāptipāda-sāstra (A. H.).

163 惟淨 Wēi-tsin, a Chinese Sramana, who, on the column next to the title of some of his translations in the present Collection, is wrongly said to have been a man of Central India. (Cf. Thuñ-ki, fasc. 45, fol. 6 a.) In A. D. 1009 he was ordered by Imperial command to become a member of translators, and received the title 光梵大師 Kwān-fān-tā-sh'. (See Thuñ-ki, fasc. 44, fol. 8 a.) He seems chiefly to have worked together with the Indians before mentioned. There are 4 works in the Collection, which are either wholly or partly ascribed to him, namely:—

- No. 954 'Samharshitāromakūpagāta-sūtra (S. H.).'
- „ 964 Ratnamegha-sūtra (S. M.).
- „ 976 Sāgaramati-pariprikkhā-sūtra.
- „ 1316 Prānyamūla-sāstra-tīkā (A. M.).

164 智吉祥 K'ī-siān (Gñānasrī?), an Indian Sramana, who arrived in China in A. D. 1053. See Thuñ-ki, fasc. 45, fol. 16 a. There are 2 works ascribed to him in the Collection, namely:—

- No. 994 'Mahābala-sreṣṭhī-pariprikkhā-sūtra (S. M.).'
- „ 1014 Tathāgatagñānamandā-sūtra.

165 金總持 Kīn-tsun-*ch'* (Suvarnadhāraṇī?), a (foreign?) Sramana, who translated some works in about A. D. 1113. Cf. Thuñ-ki, fasc. 46, fol. 10 b.

- No. 1015 Arthaviniskaya-dharmaparyāya (S. M.).
- „ 1370 Maṇḍuśī-nāmasāṅgīti (I. M.).

166 慈賢 Tshz'-hien (Maitreyabhadra?), a Sramana of Magadha of Central India, who is said to have been a 國師 Kwo-sh', lit. 'a national teacher,' i. e. the teacher of the Emperor, of 契丹 K'ī-tān,—the original name of the Liāo dynasty, A. D. 907-1125, into which latter dynastic name it was changed in A. D. 1066. But the exact date of this translator is not known. There are 5 works ascribed to him, namely:—

- No. 1001 'Vagrabhaṅgana-dhāraṇī (S. M.).'
- „ 1041 'Maṇḍuśī - samaguhyanuttaradhyānavāra - mahātāntarāga-sūtra.'
- „ 1437 'Kintāmanikakrapundarikarīdaya-tathāgatākāryādhyāna-dvāra-kalpa (I. M.).'
- „ 1438 'Maṇḍuśī-samantayogaguhyakāya-dhyānābhīsaṃbuddha-kalpa.'
- „ 1445 'Ceremonial rules for the Homa sacrifice, being an abridged translation of, or extracts from, the Maṇḍuśī-samanta-dhyānavāra-mahātānta-sūtra.'

167 日稱 Zih-khan (Sūryayasas?), an Indian Sramana, who had the title 宣梵大師 Sūen-fān-tā-sh', and was a contemporary of Fā-hu, No. 162 above. There are 2 works ascribed to him, namely:—

No. 1080 'Guru-sevâ-dharma-paññâsadgâthâ' (S. M.), compiled by Asvaghosha.

„ 1379 'Dasadushakarmamârgasûtra,' compiled by the same as before (I. M.).

168 紹德 Shão-tôh, a Sramana, whose native place and date are unknown. He, together with another Sramana named 慧詢 Hwui-sün, and others, translated one work, originally in 16 fasciculi, now gathered into nine.

No. 1312 Bodhisattva-gâtakamâlâ-sâstra (A. M.).

SUMMARY OF THE PRECEDING LIST OF TRANSLATIONS MADE UNDER THE LATER (OR NORTHERN) SUÎ DYNASTY, A. D. 960-1127.

Translators.	In existence.
No. 159	118
„ 160	18
„ 161	111
„ 162	12
„ 163	4
„ 164	2
„ 165	2
„ 166	5
„ 167	2
„ 168	1
	<hr/> 275 <hr/>

元 The Yuen dynasty, of the 奇
渥溫 K'hi-uh-wân family, with its
capital at 燕京 Yen-kin, now the
順天府 Shun-thien-fu, in Kihli,
A. D. 1280 (or 1260)-1368.

169 拔合思巴 Pâ-hô-sz'-pâ, or 巴思巴 Pâ-sz'-pâ, or 發思八 Fâ-sz'-pâ, or 拔思發 Pâ-sz'-fâ, or Bashpa. He was a Sramana of the country of 土波 Tu-po (Tibet), and was the 帝師 Tî-sh', lit. 'emperor's teacher.' He translated one work in A. D. 1271, when the Yuen dynasty was not yet the sole ruler of China. On the twenty-second day of the eleventh month of the seventeenth year of the K'-yuen period, A. D. 1280, he died in his forty-second year. See Tsun-tsai, fasc. 32, fol. 24 b-26 a. The following note is given by Mayers (p. 166, No. 532), who puts every date just one year earlier than that

mentioned in the Tsun-tsai:—'Bashpa, a Tibetan lama of the hereditary sect or priesthood of Ssakia, who became a confidential adviser of Kublai Khan during the latter's career of conquest in China. In A. D. 1260 he was named 國師 (Kwo-sh') Preceptor or Hierarch of the State, and recognised as head of the Buddhist Church. In A. D. 1269 he constructed an alphabetic system for the Mongol language, which there first became committed to writing. In reward for his services he received the exalted title of 大寶法王 (Tâ-pâo-fâ-wân) or Prince of the Great and Precious Law [of Buddha].'

No. 1137 'Mûlasarvâstivâda-nikâya-pravragyopasampadâ-karmavâkâ (V. H.).'

170 沙羅巴 Shâ-lo-pâ, a Sramana, who was a disciple of the preceding, and had the title 弘教佛智三藏法師 Huñ-kiào-fo-k'-sân-tsân-fâ-sh', or the Tripitaka-bhadanta Huñ-kiào-fo-k'. He died in his fifty-sixth year, in A. D. 1314. See Tsun-tsai, fasc. 36, fol. 3 a-5 b; Miñ-sañ-kwhân, fasc. 1, fol. 1 a. He translated his teacher's work, namely:—

No. 1320 'Sâstra explaining known objects (A. H.).'

171 啞捺銘得哩連得囉磨寧 Tsi-nâh-miñ-tôh-li-lien-tôh-lo-mo-niñ, an Indian Sramana, who, together with a (Chinese?) Sramana named 眞智 Kan-k', translated one work; but the exact date is unknown.

No. 1016 Sîtâtapatra-dhârani (S. M.).

172 釋智慧 Shih K'-hwui (Pragñā?), a Sramana of 土蕃 Tu-fân (Tibet), whose exact date is unknown.

No. 1032 Mañgusri-nâma-nâh-ki-tiñ (? S. M.).

173 安藏 Ân Tsân, a Chinese official, who had two appointments; but the date is not known.

No. 1068 'Âryapariârâna-buddhamâtrikaikavimsativargapûgâ-stotra-sûtra (S. M.).'

SUMMARY OF THE PRECEDING LIST OF TRANSLATIONS MADE UNDER THE YUEN DYNASTY, A. D. 1280 (OR 1260)-1268.

Translators.	In existence.
No. 169	1
„ 170	1
„ 171	1
„ 172	1
„ 173	1
	<hr/> 5 <hr/>

APPENDIX III.

LIST OF THE CHINESE AUTHORS.

UNDER THE EASTERN TSIN DYNASTY, A. D. 317-420.

1 法顯 Fâ-hhien (Fa-hian). For his translations, see Appendix II, No. 45. In A. D. 414 he wrote his well-known travels, No. 1496.

UNDER THE LATTER TSHIN DYNASTY, A. D. 384-417.

2 僧肇 Sañ-kão, a famous disciple of Kumâra-gîva; for the latter, see Appendix II, No. 59. There are 3 works ascribed to him, viz. Nos. 1627 (text), 1632, 1650.

UNDER THE EARLIER SUN DYNASTY, A. D. 420-479.

3 惠嚴 Hwui-yen, 惠觀 Hwui-kwân, 謝靈運 Sie Lin-yun, the first two were priests, and the last a literary man. In A. D. 424-453 they revised a version of the Mahâparinirvâna-sûtra, No. 113, and their revision is No. 114.

4 僧瓊 Sañ-khu, a priest, who in A. D. 463 compiled 1 work, viz. No. 1166. See Khâi-yuen-lu, fasc. 5 b, fol. 7 a.

5 法穎 Fâ-yin, a priest, who in about A. D. 465-471 compiled 1 work, viz. No. 1161. See Khâi-yuen-lu, fasc. 5 b, fol. 7 a.

UNDER THE LIÂN DYNASTY, A. D. 502-557.

6 僧祐 Sañ-yiu, a priest, who compiled 3 works; the first in about A. D. 500, under the Tshi dynasty, A. D. 479-502, and the last two in about A. D. 520, viz. Nos. 1468, 1476, 1479. See Khâi-yuen-lu, fasc. 6, fol. 7 a.

7 寶唱 Pão-khân, a priest, who compiled 2 works in A. D. 516 and 526, viz. Nos. 1473, 1497. See Khâi-yuen-lu, fasc. 6, fol. 10 b.

8 慧皎 Hwui-kiào, a priest, who in A. D. 519 compiled 1 work, viz. No. 1490. See Khâi-yuen-lu, fasc. 6, fol. 14 a.

9 明徽 Miñ-hwui, a priest, who in A. D. 522 compiled 1 work, viz. No. 1158. See Khâi-yuen-lu, fasc. 6, fol. 11 a.

UNDER THE KHAN DYNASTY, A. D. 557-589.

10 慧思 Hwui-sz', the teacher of K'-i, the founder of the Thien-thái school; for the latter, see No. 12 below. Hwui-sz' died in A. D. 577. See Suh-saï-kwhân, fasc. 21, fol. 7 a. There are 4 works ascribed to him, viz. Nos. 1542, 1543, 1547, 1576. He is the third patriarch, according to the Thien-thái school. See Thun-ki, fasc. 6, fol. 5 b. Cf. Edkins, Chinese Buddhism, p. 156.

UNDER THE SUI DYNASTY, A. D. 589-618.

11 法經 Fâ-kin, a priest, who was engaged in translations, and who also in A. D. 594 compiled 1 work, viz. No. 1609. See Khâi-yuen-lu, fasc. 7, fol. 23 a.

12 智顗 K'-i, the founder or fourth patriarch of the Thien-thái school, whose posthumous title is 智者大師 K'-kô-tâ-sh'. In A. D. 597 he died in his sixty-seventh year. See No. 1577, i. e. a life of K'-i, compiled by his disciple Kwân-tin; for the latter, see No. 15 below. See also Suh-saï-kwhân, fasc. 21, fol. 12 b; Edkins, Chinese Buddhism, p. 140, etc. There are 22 works ascribed to him, viz. Nos. 1510, 1534, 1536, 1538, 1540, 1548, 1550, 1552, 1554, 1555, 1557, 1559, 1561, 1562, 1564, 1565, 1566, 1569, 1571, 1572, 1573, 1574.

13 寶貴 Pão-kwêi, a priest, who in A. D. 597 made a compilation of three incomplete translations of the Suvarṇaprabhâsa-sûtra, and added new chapters, so as to make it complete, viz. No. 130. See Khâi-yuen-lu, fasc. 7, fol. 24 a.

14 費長房 Fê Khân-fân, a scholar, who was engaged in the translation of the Tripitaka. In A. D. 597 he compiled 1 work, viz. No. 1504. See Khâi-yuen-lu, fasc. 7, fol. 25 b.

UNDER THE THÂN DYNASTY, A.D. 618-907.

15 灌頂 Kwân-tin, the fifth patriarch and the principal disciple of K'-i, the founder of the Thien-thái school; for the latter, see No. 12 above. In A.D. 632 Kwân-tin died in his seventy-second year. See Suh-saṅ-kwhân, fasc. 23, fol. 18 b. He was the recorder of many works of his teacher, viz. Nos. 1334, 1336, 1338, 1548, 1550, 1552, 1554, 1555, 1557, 1559, 1562, 1566, 1571, 1573. He also compiled or composed 6 works, viz. Nos. 1544, 1545, 1568, 1570, 1575, 1577.

16 杜法順 Tu Fâ-shun, the founder or first patriarch of the Hwâ-yen or Avatamsaka school. In A.D. 640 he died in his eighty-fourth year. He wrote a work, which was afterwards annotated by Tsun-mi, the fifth patriarch; for the latter, see No. 38 below. For the text, see its commentary, viz. No. 1596.

17 法琳 Fâ-lin, a priest, who in A.D. 624-640 composed 2 works, viz. Nos. 1500, 1501. In A.D. 640 he died in his sixty-ninth year. See Suh-saṅ-kwhân, fasc. 32, fol. 1 a; Khâi-yuen-lu, fasc. 8 a, fol. 6 b.

18 玄奘 Hhüen-kwân (Hïouen-thsang). For his translations, see Appendix II, No. 133. There are 2 works ascribed to him, viz. Nos. 1503, 1646.

19 辨機 Pien-ki, a priest, who in A.D. 646 assisted Hhüen-kwân (Hïouen-thsang), No. 18 above, when the latter compiled his famous work on the Western regions, viz. No. 1503.

20 玄應 Hhüen-yin, a priest, who in about A.D. 649 compiled 1 work, viz. No. 1605. See Khâi-yuen-lu, fasc. 8 b, fol. 18 a.

21 道宣 Tâo-süen, the founder of the Lüth or Vinaya school. In A.D. 667 he died in his seventy-second year. There are eight works ascribed to him, viz. Nos. 1120, 1469, 1470, 1471, 1481, 1483, 1484, 1493. See Khâi-yuen-lu, fasc. 8 b, fol. 17 a; Suñ-saṅ-kwhân, fasc. 14, fol. 1 a.

22 道世 Tâo-shi, whose literary appellation is 玄暉 Hhüen-yun, by which he was called under the Thán dynasty, because the second character of his cognomen Tâo-shi is the same as the first character of the name (Shi-min) of Thái-tsun, the second Emperor of that dynasty. In A.D. 656-660 and 668 he compiled 2 works, viz. Nos. 1474, 1482. See Khâi-

yuen-lu, fasc. 8 b, fol. 21 a; Suñ-saṅ-kwhân, fasc. 4, fol. 5 a.

23 彥棕 Yen-tshun, a priest, who in A.D. 662 compiled 1 work, and who in about A.D. 665 made Hwui-li's (No. 24 below) work complete, viz. Nos. 1480, 1494. See Khâi-yuen-lu, fasc. 8 b, fol. 21 b; Suñ-saṅ-kwhân, fasc. 4, fol. 13 a.

24 慧立 Hwui-li, a priest, who compiled a life of Hhüen-kwân (Hïouen-thsang), but left it unfinished at his death, viz. No. 1494. See Khâi-yuen-lu, fasc. 9, fol. 6 b; Suñ-saṅ-kwhân, fasc. 17, fol. 3 a.

25 靖邁 Tsin-mâi, a priest, who in about A.D. 664 compiled a work, viz. No. 1487. He is said to have written this work separately above each of the figures of translators from Kâsyapa Mâtanga down to Hhüen-kwân (Hïouen-thsang). These figures were then drawn on the wall of the hall of translation within the Tâ-tsz'-an monastery, in which the last great translator lived. See Khâi-yuen-lu, fasc. 8 b, fol. 19 a; Suñ-saṅ-kwhân, fasc. 4, fol. 9 b.

26 復禮 Fu-li, a priest, who in A.D. 681 composed 1 work, viz. No. 1498. See Khâi-yuen-lu, fasc. 9, fol. 6 a; Suñ-saṅ-kwhân, fasc. 17, fol. 2 a.

27 懷素 Hwâi-su, a disciple of Hhüen-kwân (Hïouen-thsang). In A.D. 629 he was ordained, and in A.D. 682 he died in his seventy-fourth year. He compiled 4 works, viz. Nos. 1116, 1128, 1154, 1156. See Khâi-yuen-lu, fasc. 9, fol. 7 a; Suñ-saṅ-kwhân, fasc. 14, fol. 9 a.

28 玄嶷 Hhüen-i, a priest, who in about A.D. 684-905 composed 1 work, viz. No. 1499. See Khâi-yuen-lu, fasc. 9, fol. 14 b; Suñ-saṅ-kwhân, fasc. 17, fol. 4 a.

29 明佺 Min-khuen, a priest, who in A.D. 695 compiled 1 work, viz. No. 1610. See Khâi-yuen-lu, fasc. 9, fol. 10 b.

30 法藏 Fâ-tsân, the third patriarch of the Hwâ-yen or Avatamsaka school. In A.D. 699 or 712 he died, and his posthumous title is 賢首大師 Hhien-sheu-tâ-sh'. See Suñ-saṅ-kwhân, fasc. 5, fol. 1 a; Thun-ki, fasc. 40, fol. 7 a. There are 7 works ascribed to him, viz. Nos. 1591, 1592, 1593, 1595, 1599, 1602 (text), 1625.

31 愛同 Âi-thuñ, a priest, who in about A.D. 700 compiled 1 work, viz. No. 1153. See Khâi-yuen-lu, fasc. 9, fol. 31 b; Suñ-sañ-kwhân, fasc. 14, fol. 21 b.

32 慧苑 Hwui-wân, a priest, who in about A.D. 700 compiled 1 work, viz. No. 1606. See Khâi-yuen-lu, fasc. 9, fol. 31 b; Suñ-sañ-kwhân, fasc. 6, fol. 3 a.

33 義淨 I-tsin. For his translations, see Appendix II, No. 149. He compiled 5 works, viz. Nos. 1491, 1492, 1506, 1507, 1508. See Khâi-yuen-lu, fasc. 9, fol. 24 b.

34 慧能 Hwui-nan, the sixth patriarch of the Shân or Dhyâna school. In A.D. 713 he died in his seventy-sixth year. See Suñ-sañ-kwhân, fasc. 8, fol. 3 a; Mayers, p. 137, No. 428. There is 1 work ascribed to him, viz. No. 1525.

35 智昇 K'-shai, a priest, who in A.D. 730 compiled 5 works, viz. Nos. 1472, 1485, 1486, 1488, 1505. See Khâi-yuen-lu, fasc. 9, fol. 36 a; Suñ-sañ-kwhân, fasc. 5, fol. 7 b.

36 湛然 Tsân-zân, the ninth patriarch of the Thien-thâi school. In A.D. 782 he died in his seventy-second year. See Suñ-sañ-kwhân, fasc. 6, fol. 4 b. There are 10 works ascribed to him, viz. Nos. 1511, 1535, 1537, 1539, 1541, 1545, 1578, 1579, 1581, 1583.

37 澄觀 K'han-kwân, the fourth patriarch of the Hwâ-yen or Avatamsaka school. He died in the Yuen-hô period, A.D. 806-820, when he was more than seventy years old. See Suñ-sañ-kwhân, fasc. 5, fol. 18 a. There are 4 works ascribed to him, viz. Nos. 1589, 1590, 1598, 1639. His honourable or posthumous title is 清涼大師 Tshin-liân-tâ-sh'.

38 宗密 Tsun-mi, the fifth patriarch of the Hwâ-yen or Avatamsaka school. In A.D. 840 or 841 he died in his sixty-second year. See Suñ-sañ-kwhân, fasc. 6, fol. 13 a; Thuñ-ki, fasc. 42, fol. 6 b. There are 6 works ascribed to him, viz. Nos. 1594, 1596, 1601, 1629, 1630, 1647. He is respectfully called 圭峰大師 Kwêi-fân-tâ-sh', or the great teacher who lived on a hill or mountain called Kwêi-fân.

39 裴休 Fê Hhiu, a minister of state, who in about A.D. 842-848 compiled 1 work, viz. No. 1654. In A.D. 870 he died. See Thuñ-ki, fasc. 42, fol. 17 b.

40 知玄 K'-hhiuen, a priest, who compiled 1 work, viz. No. 1523. In A.D. 881 he died in his seventy-third year. See Suñ-sañ-kwhân, fasc. 6, fol. 18 b.

41 玄覺 Hhüen-kiào, a priest, who compiled 1 work, viz. No. 1585. He seems to have belonged to the Thien-thâi school.

42 元曉 Yuen-hhiào, a Korean priest, who compiled 1 work, viz. No. 1603. See Suñ-sañ-kwhân, fasc. 4, fol. 17 a.

UNDER THE LATTER TSIN DYNASTY, A.D. 936-947.

43 師會 Sh'-hwui, a priest, who compiled 1 work, viz. No. 1600. In A.D. 946 he died in his sixty-seventh year. See Suñ-sañ-kwhân, fasc. 28, fol. 5 b.

UNDER THE LATER (OR NORTHERN) SUÑ DYNASTY, A.D. 960-1127.

44 諦觀 Ti-kwân, a learned Korean priest of the Thien-thâi school, who arrived in China in A.D. 960, bringing with him the principal books of the sect. These books, during the period of the Five Dynasties, A.D. 907-960, had been almost destroyed in China by constant civil war. At last, therefore, the King of Wu-yueh, the north-eastern part of China, sent an envoy to Corea and Japan for the missing books. Ti-kwân was accordingly sent to China by the Korean King, and saw an eminent Chinese priest; and his school was then re-established in China. See the Thuñ-ki, fasc. 43, fol. 4 a. There is 1 work ascribed to this Korean priest, viz. No. 1551.

45 延壽 Yen-sheu, a priest of the Shân or Dhyâna school, who died in A.D. 975. See Suñ-sañ-kwhân, fasc. 28, fol. 13 b. There are 3 works ascribed to him, viz. Nos. 1489, 1652, 1655.

46 贊寧 Tsân-nin, a priest, who in A.D. 988 compiled 1 work, viz. No. 1495. In A.D. 1001 he died in his eighty-second year. See Thuñ-ki, fasc. 44, fol. 2 a.

47 遵式 Tsun-shih, a priest of the Thien-thâi school, who in A.D. 998-1022 compiled 6 works, viz. Nos. 1512, 1513, 1514, 1515, 1519, 1522.

48 智圓 K'-yuen, a priest of the Thien-thâi school, who in A.D. 998-1022 compiled 2 works, viz. Nos. 1546, 1563.

49 道原 Táo-yuen, a priest of the Shân or Dhyâna school, who in A. D. 1006 compiled 1 work, viz. No. 1524.

50 明覺 Miñ-kiào, a priest of the Shân or Dhyâna school, to whom this posthumous name was given by the Emperor Kan-tsun, in A. D. 1012. See Thuñ-ki, fasc. 44, fol. 11 a. His sayings were collected by his disciple 惟蓋 Wèi-kái, and others, in 1 work, viz. No. 1527.

51 知禮 K'-li, a priest of the Thien-thái school, who in about A. D. 1020 compiled 10 works, viz. Nos. 1516, 1517, 1518, 1549, 1553, 1556, 1558, 1560, 1580, 1582.

52 繼忠 Ki-kuñ, a priest of the Thien-thái school, who in A. D. 998-1022 compiled 1 work, viz. No. 1584.

53 子璿 Tsz'-süen, a priest of the Hwâ-yen school, who in about A. D. 1020 compiled 3 works, viz. Nos. 1626, 1630, 1631.

54 契嵩 Kiê-sun, a priest of the Shân or Dhyâna school, who died in A. D. 1071. See Thuñ-ki, fasc. 45, fol. 22 a. There are 4 works ascribed to him, viz. Nos. 1528, 1529, 1530, 1645.

55 本嵩 Pan-sun, a priest of the Hwâ-yen or Avatamsaka school, who wrote some verses which were commented by 琮湛 Tsun-tsân, of the Yuen dynasty, A. D. 1280-1368, viz. No. 1656.

56 處觀 K'hu-kwân, a priest, who in A. D. 1094 compiled 1 work, viz. No. 1604.

57 仁岳 Zan-yo, a priest of the Thien-thái school, who composed or compiled 2 works, viz. Nos. 1520, 1521.

58 淨源 Tsün-yuen, a Korean priest of the Hwâ-yen or Avatamsaka school, who compiled 2 works, viz. Nos. 1597, 1602 (commentary).

UNDER THE SOUTHERN SUN DYNASTY, A. D. 1127-1280.

59 紹隆 Sháo-luñ, a priest of the Shân or Dhyâna school, who in about A. D. 1133, together with others, collected the sayings of his teacher in 1 work, viz. No. 1531.

60 法雲 Fâ-yun, a priest, who in A. D. 1151 compiled 1 work, viz. No. 1640.

61 王日休 Wân Zih-hhiu, a minister of state, who in A. D. 1160-1162 compiled 1 work, viz. No. 203.

62 蘊聞 Yun-wan, a priest of the Shân or Dhyâna school, who in A. D. 1165-1173 collected the sayings of his teacher in 1 work, viz. No. 1532.

63 咸輝 Hhien-hwui, a priest, who in A. D. 1165 compiled 1 work, viz. No. 1588.

64 張商英 Kân Shân-yin, a minister of state, who in about A. D. 1170 composed a treatise, viz. No. 1502.

65 法應 Fâ-yin, a priest, who in A. D. 1174-1189 compiled 1 work, viz. No. 1660.

66 智廣 K'-kwân and 慧眞 Hwui-kan, two priests, who both together in about A. D. 1200 compiled 1 work, viz. No. 1478.

67 善月 Shân-yueh, a priest of the Thien-thái school, who in A. D. 1230 compiled 1 work, viz. No. 1567.

68 志磐 K'-phân, a priest of the Thien-thái school, who in A. D. 1269-1271 compiled 1 work, viz. No. 1661.

69 道殷 Táo-khan, a priest, who compiled 1 work, viz. No. 1477.

70 王古 Wân Ku, a householder, who compiled 1 work, i. e. the greater part of No. 1611, which was afterwards continued by another; for the latter, see No. 78 below.

71 戒環 Kiê-hwân, a priest of the Thien-thái school, who compiled 1 work, viz. No. 1623.

72 妙喜 Miào-hhi, and 竹庵 Ku-ân, two priests, who both together compiled 1 work, viz. No. 1638.

73 蹟藏主 Tsö-tsân-ku, a priest, who compiled 1 work, viz. No. 1659.

UNDER THE YUEN DYNASTY, A. D. 1280 (OR 1260)-1368.

74 發合思巴 Fâ-hö-sz'-pâ, i. e. Pâ-sz'-pâ, or Bashpa. For his translation, see Appendix II, No. 169.

He composed 1 work, most probably in Tibetan, which was translated into Chinese by his disciple Shâ-lo-pâ, viz. No. 1320.

75 慶吉祥 *Kin-ki-siân*, a priest, who in A. D. 1285-1287 compiled 1 work, viz. No. 1612.

76 祥邁 *Siân-mâi*, a priest of the Shân or Dhyâna school, who in A. D. 1291 compiled 1 work, viz. No. 1607.

77 普會 *Phu-hwui*, a priest, who in A. D. 1295-1318 continued a collection of No. 1660.

78 管主八 *Kwân Ku-pâ*, a priest, who in about A. D. 1300 compiled 2 works, the one wholly and the other partly, viz. Nos. 1384, 1611.

79 文才 *Wan-tshâi*, a priest, who compiled 2 works, viz. Nos. 1627 (commentary), 1628. He died in A. D. 1302. See *Min-san-kwhân*, fasc. 2, fol. 4 b.

80 普度 *Phu-tu*, a priest, who in A. D. 1314 compiled 1 work, viz. No. 1651.

81 清茂 *Tshin-meu*, a priest, who in A. D. 1320 continued an old compilation, viz. No. 1526.

82 慈寂 *Tshz'-tsi*, a priest, who in A. D. 1321-1323 compiled or collected the sayings of his teacher in 1 work, viz. No. 1533.

83 圓覺 *Yuen-kiâo*, a priest of the Hwâ-yen or Avatamsaka school, who in A. D. 1322 compiled 1 work, viz. No. 1633.

84 念常 *Nien-khân*, a priest, who in A. D. 1333 compiled 1 work, viz. No. 1637.

85 蒙潤 *Man-zun*, a priest of the Thien-thâi school, who in A. D. 1334 compiled 1 work, viz. No. 1635.

86 惟則 *Wêi-tsô*, a priest of the Thien-thâi school, who in A. D. 1342 compiled 1 work, viz. No. 1624.

87 懷則 *Hwâi-tsô*, a priest of the Thien-thâi school, who compiled 2 works, viz. Nos. 1586, 1587.

88 普瑞 *Phu-zui*, a priest of the Hwâ-yen or Avatamsaka school, who compiled 1 work, viz. No. 1622.

89 德輝 *Tôh-hwui* and 大訴 *Tâ-su*, two priests of the Shân or Dhyâna school, the former made a new collection of an old work, and the latter revised it, viz. No. 1642.

90 劉謐 *Liu Mi*, a scholar, who composed 1 work, viz. No. 1643.

91 普照 *Phu-kâo*, a Korean priest of the Shân or Dhyâna school, who composed a treatise, viz. No. 1648.

92 知訥 *K'-no*, a priest, who composed a treatise, viz. No. 1649.

93 智徹 *K'-khö*, a priest of the Shân or Dhyâna school, who compiled 1 work, viz. No. 1653.

94 居頂 *Kü-tiñ*, a priest of the Shân or Dhyâna school, who compiled 1 work, viz. No. 1658.

UNDER THE MIN DYNASTY, A. D. 1368-1644.

95 宗泐 *Tsun-lö* and 如玘 *Zu-khi*, two priests of the Shân or Dhyâna school, who both together in A. D. 1378 compiled 3 works, viz. Nos. 1613, 1614, 1615. For *Zu-khi*'s life, see *Min-san-kwhân*, fasc. 3, fol. 7 a.

96 成祖 *Khai-tsu*, the third Emperor of the Min dynasty, reigned A. D. 1403-1424. There are 2 works ascribed to him, viz. Nos. 1616, 1620. No. 1616 is however a collection of his own writings, which might have been collected by some one else.

97 圓潯 *Yuen-tsiñ*, a priest, who in A. D. 1431 compiled 1 work, viz. No. 1636.

98 如玘 *Zu-pâ*, a priest, who in A. D. 1488-1505 compiled 2 works, viz. Nos. 1641, 1644.

99 一如 *Yi-zu*, a priest, who compiled 1 work, viz. No. 1621.

100 子成 *Tsz'-khan*, a priest, who compiled 1 work, which was commented on by another priest called 師子 *Sh'-tsz'*, viz. No. 1634.

101 淨善 *Tsiñ-shan*, a priest, who made an addition to an old compilation, viz. No. 1638.

102 普泰 *Phu-thâi*, a priest, who in about A. D. 1622 added a commentary to an old work or works, viz. No. 1646.

INDEX

OF THE

AUTHORISED SANSKRIT TITLES.

The figures in this Index refer to the number attached to each work in this Catalogue.

- Akshayamati-pariprikkhâ, 23 (45).
 Aksharamati-nirdeśa, 74, 77.
 Akshobhyasya tathâgatasya vyûha, 23 (6), 28.
 Aṅgulimâlîya-sûtra, 434.
 Akintyaprabhâsa (-bodhisattva)-nirdeśa, 396.
 Akintyabuddhaviśaya - nirdeśa, 23 (35), 46.
 Agâtasatru-kaukritya-vinodana, 174, 182, 183.
 Adbhutadharma-paryâya, 260, 261, 400 (?).
 Anaksharagranthaka-rokanagarbha-sûtra, 222, 223.
 Anantamukha - vinisodhana - nirdeśa, 23 (2).
 Anantamukha - sâdhaka - dhârani (?), 353, 354, 355, 356, 357, 358, 359, 360.
 Anavatapta - nâgarâga - pariprikkhâ-sûtra, 437.
 Antarâbhava-sûtra, 463.
 Aparimitâyus-sûtra, 27.
 Aparimitâyus-sûtra-sâstra, 1204.
 Aparivartya-sûtra, 150, 157, 158.
 Abhidharmakosa-kârikâ, 1270.
 Abhidharmakosa-sâstra, 1267, 1269.
 Abhidharma-gñânaprasthâna-sâstra, 1273, 1275.
 Abhidharma-prakaranapâda, 1277, 1292.
 Abhidharma-prakaranasâsana-sâstra, 1266.
 Abhidharma - mahāvibhâṣhâ - sâstra, 1263, 1264.
 Abhidharma-viṅṇânakâpâda, 1281.
 Abhidharma - saṅgītiparyâpâda, 1276.
 Abhidharma-skandhapâda, 1296.
 Abhidharma-hridaya (-sâstra), 1288, 1294.
 Abhidharmâmṛita-sâstra, 1278.
 Abhinishkramana-sûtra, 509 (?), 680.
 Amitâbha-vyûha, 23 (5), 25, 26, 27, 863.
 Amitâyusha-vyûha, 23 (5), 25, 26, 27, 863.
 Amoghapâsa-kalparâga, 317.
 Amoghapâsa-dhârani, 312, 313, 314, 315, 316, 317.
 Amoghapâsa-hridaya-sûtra, 312, 315, 316.
 Arthavinisâya - dharmaparyâya, 1015.
 Alpâkshara-pragñâpâramitâ, 797.
 Avadânasataka, 1324.
 Avalokiteśvara-bodhisattva-samantamukha-parivarta, of the Sad-dharmapundarîka, 137.
 Avalokiteśvara-mâtâ (or -mâtri ?)-dhârani, 910.
 Avalokiteśvaraikâdasamukha - dhârani, 327, 328.
 Avaivartya (?) -sûtra, 150, 157, 158.
 Asokadattâ-vyâkaraṇa, 23 (32), 42.
 Asokâvadâna, 1344.
 Aṣṭabuddhaka, 299, 300, 301, 302.
 Aṣṭabuddhaka-sûtra, 410.
 Aṣṭamandalaka-sûtra, 880, 981.
 Aṣṭasâhasrikâ pragñâpâramitâ, 1 (c).
 Aṣṭâdasasâhasrikâ pragñâpâramitâ, 1 (c).
 Aṣṭâdasâkâśa-sâstra, 1187.
 Âkâśagarbha - bodhisattva - dhârani-sûtra, 69.
 Âkâśagarbha-bodhisattva-sûtra, 68.
 Âkâśagarbha-sûtra, 67.
 Âdyâśaya-saṅkôdana, 23 (25), 37.
 Ârya-nâgârguna - bodhisattva-suhril-lekha, 1440, 1441, 1464.
 Ugra-pariprikkhâ, 23 (19), 33, 34.
 Udayana - vatsarâga - pariprikkhâ, 23 (29), 38, 788.
 Uśnîṣhakravartī-tantra, 1023.
 Ekottarâgama-sûtra, 543.
 Kanakavarṇa-pûrvayoga, 390.
 Karandâ-vyûha-sûtra, 782.
 Karunâpundarîka-sûtra, 142.
 Karmavibhâga - dharmagranthâ (?), 685.
 Karmasiddhaprakaraṇa-sâstra, 1221, 1222.
 Karmâvarana-pratisarâna (or -pratikhedana), 1090.
 Karmâvarana-vîsuddhi-sûtra, 1094.
 Kâśyapa-parivarta, 23 (43), 57, 58, 805.
 Kuśalamûla-paridhâra-sûtra, 425.
 Kuśalamûla-samparigraha-sûtra, 425.
 Kuśumasaṅkaya-sûtra, 402.
 Kausika-pragñâpâramitâ, 865.
 Kṣhamâvati-vyâkaraṇa-sûtra, 461.
 Kṣhâmâkâra-bodhisattva-sûtra, 378.
 Gaṅgotaropâsikâ - pariprikkhâ, 23 (31).
 Gayâśirṣa, 238, 239, 240, 241.
 Gayâśirṣa-sûtra-âikâ, 1191.
 Garuḍagarbha-tantra, 1054.
 Garuḍagarbha-râga, 1054.
 Garbha-sûtra, 23 (13, 14), 32, 433.
 Guṇaratnasâṅkusumita - pariprikkhâ, 23 (34).
 Guhyagarbha-râga, 1026.
 Guhyasamayagarbha-râga, 1029.
 Grahmâtrikâ-dhârani, 811.

Ghanavyûha-sûtra, 444, 971.
Ghanti-sûtra (?), 1081.

Kakshurvisodhana-vidyâ, 483.
Kakshurvisodhana - vidyâ - dhârânî
982.
Katurdâraka - samâdhi - sûtra, 116,
121.
Katushkanirhâra - sûtra, 266, 267,
520.
Katussatya-sâstra, 1261.
Katussatya-sûtra, 598.
Kandragarbha-sûtra, 63.
Kandraprabha - kumâra-sûtra, 230,
231.
Kandraprabha - bodhisattvâvadâna -
sûtra, 852.
Kandrottara-dârikâ-vyâkarana-sûtra,
441.
Kintâmaninâma - sarvaghatamrityu -
vâranita (or -vâraṇa?) - dhârânî,
802.
Kundi-devî-dhârânî, 344, 345, 346.
Kaityapradakshina-gâthâ, 458.

Gaṅguli-vidyâ, 961.
Gambhara - galendra - yathâlabdha -
kalpa, 1045.
Gâtaka-nidâna, 669.
Gâtaka-mâlâ, 1312.
Gñânottara - bodhisattva-pariprikkhâ,
23 (38), 52, 926.
Gñânolkâ-dhârânî - sarvadurgatipari-
sodhani, 496, 835.
Gvalaprasamani-dhârânî (?), 984.

Tathâgata-garbha-sûtra, 384, 443.
Tathâgata - gunagñânâkintyavishayâ-
vatâra-nirdeśa, 91, 93.
Tathâgata-gñânânamudrâ, 255, 256.
Tathâgata-gñânânamudrâ - samâdhi-sû-
tra, 255, 256.
Tathâgata-gñânânamudrâ-sûtra, 1014.
Tathâgata-pratibimba - pratishthânu-
samsâ, 288, 289, 290.
Tathâgata-mahâkârûnika-nirdeśa, 79.
Tathâgatâkintyaguhya-nirdeśa, 23 (3),
1043.
Tarka-sâstra, 1252.
Trisambhara (or °bala)-nirdeśa, 23 (1),
24.
Triskandhaka, 1090, 1103, 1106.

Dasakakra-kshitigarbha, 64, 65.
Dasadig-andhakâra-vidhvamsana-sû-
tra, 515.
Dasadharmaka, 23 (9), 29.
Dasabhûmika-sâstra, 1194.
Dasabhûmika-sûtra, 105, 110.
Dasasâhasrikâ pragñâpâramitâ, 1 (d),
5, 6, 7, 8, 927.
Dirghanakha-parivragâka-pariprik-
khâ, 734.
Dirghâgama-sûtra, 545.
Devatâ-sûtra (?), 753.
Dvâdasanikâya-sâstra, 1186.
Dvâdasabuddhaka-dhârânî, 336.
Dvâdasabuddhaka-sûtra, 335, 336.

Dharmagupta-bhikshukarman, 1128.
Dharmagupta - bhikshunikarman,
1129.
Dharmagupta-vinaya, 1117.
Dharmaṭakrapravartana(-sûtra), 657,
658.
Dharmatrâta-dhyâna-sûtra, 1341.
Dharmadhâtu-prakrity - asambheda-
nirdeśa, 23 (8).
Dharmadhâtu-hridaya-samvṛita-nir-
deśa, 23 (8).
Dharmapada, or Dhammapada, 1321,
1353, 1365, 1439.
Dharmapadâvadâna-sûtra, 1321, 1353.
Dharmasârîra-sûtra, 921.
Dharmasaṅgîti-sûtra, 426.
Dharmasaṅgraha, 812.
Dhâtukâya-pâda (Abhidharma-), 1282.
Dhvagâgrakeyûra-dhârânî, 795.

Nanda-pravragyâ-sûtra (?), 660.
Niyatâniyatagati-mudrâvatâra, 131,
132.
Nilakantha, 318, 319.
Nyâyadvâra-târaka-sâstra, 1223, 1224.
Nyâyapravesâ-târaka-sâstra, 1216.
Nyâyânusâra-sâstra, 1265.

Pañkavimsatisâhasrikâ pragñâpâra-
mitâ, 1 (b), 2, 3, 4.
Pañkasatikâ pragñâpâramitâ (?), 1 (h),
16.
Pañkaskandhaka-sâstra, 1176.
Pañkaskandha-vaipulya-sâstra, 1175.
Padmakintâmani-dhârânî-sûtra, 321,
322, 323, 324, 829.

Paramârtha-dharmavigaya-sûtra, 210,
211.
Paramârtha - samvarti (or °varta)-
nirdeśa-sûtra, 1101.
Paramârtha - samvarti (or °varta)-
satyanirdeśa - nâma-mahâyâna-sû-
tra, 1084, 1089.
Parnasavari(a?) - dhârânî, 973.
Pitâ-putra-samâgama, 23 (16).
Punyabalâvadâna, 953.
Pushpakûta, 337, 338, 339.
Pushpakûta-dhârânî, 857.
Pârna-pariprikkhâ, 23 (17).
Pragñaptipâda-sâstra, 1317.
Pragñâpâramitâ arddhasatikâ, 1 (j),
18, 879, 1033, 1034.
Pragñâpâramitâ-saṅkayagâthâ, 864.
Pragñâpâramitâ - hridaya - sûtra, 19,
20, 935.
Pragñâpradîpa-sâstra-tîkā, 1185.
Pratimoksha-vinaya, 1108.
Pratimoksha-sûtra (?), 1110, 1160.
Pratityasamutpâda(-sâstra), 1211.
Pratityasamutpâda-sûtra (?), 278, 279.
Pratyntpanna - buddhasammukhâvas-
thita-samâdhi-sûtra, 73, 421.
Pratyekabuddha-nidâna-sâstra, 1262.
Pradîpadâniya-sûtra, 428.
Prabhâ-sâdhanâ, 23 (11).
Prasântaviniskaya - pratihârya - samâ-
dhi-sûtra, 522.
Prânyamûla-sâstra-tîkā, 1179, 1316.

Buddhakarita-kâvyâ, 1351.
Buddhakaritra, 680.
Buddhapitakanigraha-sûtra, 1095.
Buddhabhâshita-samantagvalamâlâ-
visuddhasphutikrîta - kintâmani-
mudrâ - hridayâparigita - dhârânî-
pratisara-mahâvidyârâga, 1042.
Buddhabhûmi, 502.
Buddhabhûmi-sûtra-sâstra, 1195.
Buddhasaṅgîti-sûtra, 401.
Buddhahridaya-dhârânî, 489, 825.
Buddhâvatamsaka-mahâvaipulya-sû-
tra, 87, 88, 89.
Bodhivaka (or °vriksha?) - nirdeśa, 792.
Bodhivaksha (or °vriksha?) - mañ-
gusî - nirdeśa-sûtra, 792.
Bodhisattva - karyâ - nirdeśa, 1085,
1086.
Bodhisattva-pitaka, 23 (12), 1005.

- Bodhisattva - pitakāvatamsaka - mañ-
gusī-mūlagarbha-tantra, 1056.
Bodhisattva - buddhānusmṛiti - sa-
mādhī, 71.
Brahmagāla-sūtra, 554, 1087.
- Bhadrakalpika-sūtra, 403.
Bhadrakā-sūtra, 500.
Bhadrakārī, 1142.
Bhadrakārī-pranidhāna, 1142.
Bhadrāpāla-sreshtī-pariprikkhā, 23
(39), 53.
Bhadrāpāla-sūtra, 76.
Bhadra-māyākāra-pariprikkhā, 23
(21), 35.
Bhadra-māyākāra-vyākaraṇa, 23(21),
35.
Bhava-saṅkrāmita (or -saṅkrānti ?)-
sūtra, 284, 285, 526.
Bhikṣhunī - pratimokṣa - sūtra (?),
1149, 1161.
Bhūtadāmara-mahātantrarāga, 1031.
Bheshagyaguru - pūrvapranidhāna,
170.
Bheshagyaguruvaiddūryaprabhāsa-
pūrvapranidhāna, 171.
Bhaishagya-rāga - bhaishagyasamud-
gati (or °gata)-sūtra, 305.
- Mañgusī-nāma-nāh-ki-tiñ (?), 1032.
Mañgusī-pariprikkhā, 264, 265.
Mañgusī-buddhakṣhetraguṇavyūha,
23 (15, 46), 31.
Mañgusī-vikrīḍita-sūtra, 184, 185.
Mañgusī - sadvyūttaguhya - tantra -
rāgasya vimsatikakrodha-vigayāñ-
gana, 1040.
Madhyamāgama-sūtra, 542.
Madhyāntavibhāga-grantha, 1245.
Madhyāntavibhāga - sāstra, 1244,
1248.
Marīciye (or Marīci ?)-dhāraṇī, 847.
Mahākaraṇāpundarikā - sūtra, 117,
180.
Mahākāśya(pa)-saṅgīti, 23 (23).
Mahākāśyapi (or °pa ?), 23 (23).
Mahādanda-dhāraṇī, 800.
Mahādruma - kinnararāga - pariprikkhā,
161, 162.
Mahāparinirvāna-sūtra (of the Ma-
hāyāna), 113, 114, 115, 120, 123;
(of the Hīnayāna), 118, 119, 552.
- Mahāpuruṣa-sāstra, 1242.
Mahāpragñāpāramitā-sūtra, 1.
'Mahāpragñāpāramitā(-sūtra)-sāstra',
1169.
Mahāpratisara-dhāraṇī, 1042.
Mahāpratisara-vidyārāgī, 1042.
Mahāpratihāryopadesa, 23 (22).
Mahābalavagrakrodha - sūtra (?),
1048.
Mahābherī-haraka-parivarta, 440.
Mahāmāni - vipulavimāna - viśvasu-
pratishṭhita-guhya-parama-raha-
sya-kalparāga-dhāraṇī, 535, 536,
1028.
Mahāmāyūrī-vidyārāgī, 306, 307,
308, 309, 310, 311.
Mahāmāyā-sūtra, 382.
Mahāmegha-sūtra, 186, 187, 188,
244, 970.
Mahāyānasampragṛaha-sāstra, 1183,
1184, 1247.
Mahāyānābhīdharma (-samyukta)-
saṅgīti-sāstra, 1178.
Mahāyānābhīdharma-saṅgīti-sāstra,
1199.
Mahāyānābhīsamaya-sūtra, 195, 196.
Mahāyānottara-tantra-sāstra, 1236.
Mahāratnakūta-sūtra, 23.
Mahāvagamerusekharakūtāgāra-
dhāraṇī, 842.
Mahāvaiṇya-mahāsannipāta-bodhi-
sattva - buddhānusmṛiti - samādhī,
72.
Mahāvaiṇya - mahāsannipāta - bha-
drāpāla-sūtra, 75.
Mahāvaiṇya - mahāsannipāta-sūtra,
61.
Mahāvairokaṇābhīsamabodhi, 530.
Mahāśraya-sūtra, 958.
Mahāśrī-sūtra, 958.
Mahāsaṅgha-bhikṣu-vinaya, 1150.
Mahāsaṅgha (or °saṅghika)-vinaya,
1119.
Mahāśahasra-pramardana (?)-sūtra,
784.
Mahāśahasra-maṇḍala-sūtra, 784.
Mahīśāsaka-karman, 1153.
Mahīśāsaka-vinaya, 1122.
Mātāṅgī-sūtra, 643, 644, 645, 646.
Māyāgāla - mahātantra - mahāyāna-
gambhīraṇāya-guhya-parāśī-sūtra,
1022.
- Māyopamā-samādhī, 47.
Milinda-prasna, or -pamho, 1358.
Mūlasarvāstivāda-nikāya-bhikṣhunī-
vinaya, 1124.
Mūlasarvāstivāda-nidāna, 1133.
Mūlasarvāstivāda-bhikṣhunī-vinaya-
sūtra, 1149.
Mūlasarvāstivāda-mātrikā, 1134.
Mūlasarvāstivāda-vinaya, 1118.
Mūlasarvāstivāda - vinaya - gāthā,
1143.
Mūlasarvāstivāda - vinaya - nidāna -
mātrikā-gāthā, 1140.
Mūlasarvāstivāda-vinaya-sūtra, 1110.
Mūlasarvāstivādaikasatakarmāṇa,
1131.
Mekhalā-dhāraṇī, 940.
Maitrī-pratigñā-dhāraṇī, 890.
Maitreya-pariprikkhā, 23 (42), 55.
Maitreya - pariprikkhā - dharmāṣṭa,
23 (41), 54.
Maitreya-mahāsimhanādana, 23 (23).
Maitreya-vyākaraṇa, 205, 206, 207.
- Yogākāryabhūmi-sāstra, 1170.
Yogākāryabhūmi-sāstra-kārikā, 1201.
- Ratnakāraṇḍavyūha-sūtra, 168, 169.
Ratnakūta-sūtra, 51, 251.
Ratnakūta (-sūtra)-sāstra, 1234.
Ratnakūda-pariprikkhā, 23 (47).
Ratnagāli-pariprikkhā, 385.
Ratnaparāśī, 23 (44).
Ratnamegha-dhāraṇī, 962.
Ratnamegha-sūtra, 151, 152, 964.
Ratnarāśī, 23 (44).
Rasminirhāra-saṅgirathi (or -saṅ-
gīti ?), 23 (11).
Rāgāvavādaka, 248, 249, 250.
Rāgāvavādaka-sūtra, 988.
Rāshtrapāla - pariprikkhā, 23 (18),
873.
- Laṅkāvatāra-sūtra, 175, 176, 177.
Lalitavistara, 159, 160.
Lokānuvartana-sūtra, 386.
Lokānusamānavatāra-sūtra, 386.
- Vagrakumāra-tantra, 1064.
Vagrarbha-ratnarāga-sūtra, 869.
Vagrarāghedikā pragñāpāramitā, 1 (i),
10, 11, 12, 13, 14, 15.

Vagrakṣhedikā - pragñāpāramitā - sūtra-sāstra, 1167, 1168, 1231.
 Vagrabhairava-tantra-krodha-tattva-rāga, 1062.
 Vagramanda-dhārāṇi, 372, 373.
 Vagra-mantra (or -mandala ?)-dhārāṇi, 372, 373.
 Vagrasūki, 1303.
 Vatsa-sūtra, 233, 234.
 Varmavyūha-nirdeśa, 23 (7).
 Vasudhara-dhārāṇi, 492, 787, 809.
 Vidyāmātrasiddhi (of 30 verses), 1197, 1210; (of 20 verses), 1238, 1239, 1240.
 Vinaya-nidāna-sūtra, 1130.
 Vinaya-mātrikā, 1132.
 Vinaya-viniskaya-upāli-pariprikkhā, 23 (24), 36.
 (Vini)sodhana-nirdeśa, 23 (4).
 Vibhāṣhā-vinaya, 1125.
 Vibhāṣhā-sāstra, 1279.
 Vimalakīrti-nirdeśa, 144, 145, 146, 147, 149, 181.
 Vimaladattā - pariprikkhā, 23 (33), 41, 45.
 Viśeṣaḥinta - brahma - pariprikkhā, 189, 190, 197.
 Viśeṣaḥinta-brāhmaṇa (or -brahma)-pariprikkhā-sūtra-tīkā, 1193.
 Viradatta-pariprikkhā, 23 (28).
 Vyāsa-pariprikkhā, 23 (49), 60.
 Vyūha-pariprikkhā, 23 (48).
 Satasāstra, 1188.
 Satasāstra-vaipulya, 1189.
 Satasāhasrikā pragñāpāramitā, 1(a).
 Śāriputra-pariprikkhā-sūtra, 1152.
 Śāriputrābhidharma-sāstra, 1268.
 Śālisambhava-sūtra, 280, 281, 818, 867, 963.
 Śūrangama-samādhi, 399.
 Śraddhābaladhānāvātāramudrā - sūtra, 90.
 Śrikantha-sūtra, 398.
 Śrigupta-sūtra, 232.
 Śriguhya-samaga-tantrarāga, 1027.
 Śrīmāti-brāhmaṇi-pariprikkhā, 342, 343.
 Śrīmālā-devī-simhanāda, 23 (48), 59.
 Śri-sarvabhūta-dāmara-tantra, 1031.
 Shadakshara-vidyāmantra, 331, 340, 341.

Shanmukhī-dhārāṇi, 493.
 Samyuktāgama-sūtra, 544, 547.
 Samyuktābhidharma-hrīdaya-sāstra, 1287.
 Saktavargāgama-sūtra (?), 546.
 Saṅghabhedā-vastu, 1123.
 Saṅghāti-sūtra-dhāmaparyāya, 449.
 Saddharmapundarīka-sūtra, 134, 136, 138, 139.
 Saddharmapundarīka - sūtra - sāstra, 1232, 1233.
 Saddharmasmṛityupasthāna - sūtra, 679, 804.
 Sandhinirmokha-sūtra, 154, 155, 156, 246, 247.
 Saptatathāgata-pūrvapranidhāna-viśeṣa-vistara, 172.
 Saptati (i. e. Sāṅkhyakārikā), 1300.
 Saptadasabhūmika-sāstra-yogākārya, 1170.
 Saptabuddhaka, 860.
 Saptabuddhaka - sūtra, 367, 368, 793.
 Saptasatikā pragñāpāramitā, 1 (g), 21, 22, 23 (46).
 Samantabhadra-dhārāṇi, 475, 494, 1142.
 Samantamukha-parivarta, 23 (10), 30.
 Samantamukha-praveśa-rasmivimalośnīṣa-prabhā-sarvatathāgata-hrīdaya - samavīrokaṇa - dhārāṇi, 790.
 Sarvatathāgata-viśayāvatāra, 85.
 Sarvatathāgatādhishtāna-sattvāvalokana-buddhakṣetra-nirdeśana-vyūha, 504.
 Sarvatathāgatādhishtāna-sattvāvalokana - buddhakṣetra - vyūha-nirdeśana, 504.
 Sarvatathāgatādhishtāna-sattvāvalokana - buddhakṣetra - sandarśana-vyūharāga-sūtra, 504.
 Sarvatathāgatādhishtāna-hrīdaya-guhya-dhātukarandamudrā-dhārāṇi, 957.
 Sarvadurgatiparisodhana - uśnīṣa-vigaya-dhārāṇi, 348, 349, 350, 351, 352, 796, 871.
 Sarvadharmagunavyūharāga, 498.
 Sarvadharmā-pravṛtti-nirdeśa-sūtra, 163, 164, 1012.

Sarvanasya (?) - putranadagupilāya (?) - kalpa-rāga, 1038.
 Sarvapunya-samukṣaya-samādhi-sūtra, 128, 129.
 Sarvabuddhaviśayāvatāra, 56, 245.
 Sarvabuddhaviśayāvatāra - gñānālokaṇkāra-sūtra, 1013.
 Sarvabuddhāṅgavati-dhārāṇi, 495.
 Sarvaroga-prasamāni-dhārāṇi, 983.
 Sarvābhaya-pradāna-dhārāṇi, 998.
 Sarvāstivāda-vinaya, 1115.
 Sarvāstivāda-vinaya-vibhāṣhā, 1135, 1136.
 Sarvāstivāda-vinaya-saṅgraha, 1127.
 Śāgara-nāgarāga, 456.
 Śāgara-nāgarāga-pariprikkhā, 456, 457.
 Śāgara-nāgarāga-pariprikkhā-sūtra, 840.
 Śāgaramati-pariprikkhā, 976.
 Sāṅkhyakārikā, 1300.
 Simhanādika-sūtra, 262, 263.
 Simha-pariprikkhā, 23 (37).
 Sītāpatra-dhārāṇi, 1016.
 Sukhāvatīvūha (large), 23 (5), 25, 26, 27, 863; (small), 199, 200.
 Sukhāvatyamṛitavyūha-sūtra, 200.
 Subāhu-pariprikkhā, 23 (26, 37), 49, 50, 822.
 Sumati-dārikā-pariprikkhā, 23 (30), 39, 40.
 Sumerugarbha, 66.
 Surata-pariprikkhā, 23 (27), 43, 44.
 Suvarṇaprabhāsa-sūtra, 127, 130.
 Suvarṇaprabhāsoṭtamarāga - sūtra, 126.
 Suvikrāntavikrami-pariprikkhā, 1 (f), 9.
 Sushītāmati-pariprikkhā, 23 (36), 47, 48.
 Susiddhikāra-mahātānta-saddhano-pāsikā-patra (?), 533.
 Susiddhikāra - mahātānta - sādhanopamāyika-vitala, 533.
 Sūtrālokaṇkāra-tīkā, 1190.
 Sūtrālokaṇkāra-sāstra, 1182.
 Sūryagarbha-sūtra, 62.
 Strīvivarta - vyākaraṇa - sūtra, 214, 215, 235, 236, 237.
 Svapna-nirdeśa, 23 (4).
 Hastikakṣhyā, 193, 194.
 He Vagra-tantra, 1060.

INDEX

OF THE

PROPER NAMES OF THE AUTHORS AND TRANSLATORS

The numerals refer to the three Appendices, the figures to the numbers in each.

- | | | | |
|--|---|---|--|
| <p>Agotra (?), i. 12.
 Âi-thuñ, iii. 31.
 Amoghavagra, ii. 155.
 Ân Fâ-hhien, ii. 17.
 Ân Fâ-khien, ii. 25.
 Ân Hhüen, ii. 6.
 Ân Shi-káo, ii. 4.
 Ân Tsân, ii. 173.
 Âryasûra, i. 8.
 Asaṅga, i. 5.
 Asvaghosha, i. 2.</p> <p>Bandhuprabha (?), i. 15.
 Bhagavaddharma(?), ii. 135.
 Bhavaviveka, i. 14.
 Bodhiruki, ii. 114, 150.
 Buddhahhadra, ii. 42.
 Buddhagîva, ii. 73.
 Buddhamitra, i. 42.
 Buddhapâla, ii. 142.
 Buddhasânta, ii. 115.
 Buddhasrigñâna (?), i. 22.
 Buddhatrâta, i. 43; ii. 141.
 Buddhavarman, ii. 69.
 Buddhayasas, ii. 61.</p> <p>Dânâpâla (?), ii. 161.
 Deva, i. 4.
 Devapragñâ, ii. 143.
 Devasarman, i. 29.
 Dharmahala (?), ii. 47.
 Dharmahhadra (?), ii. 17.
 Dharmabodhi, ii. 119.
 Dharmadeva (?), ii. 159.
 Dharmagupta, ii. 131.
 Dharmagâtayasas, ii. 93.
 Dharmakâla, ii. 13.
 Dharmakâra (?), ii. 82.
 Dharmamati, ii. 96.
 Dharmamitra, ii. 75.
 Dharmanandi, ii. 57.
 Dharmapâla, i. 16.
 Dharmaphala (?), ii. 12.</p> | <p>Dharmapragñâ (?), ii. 52.
 Dharmapriya, ii. 43, 55.
 Dharmaraksha, ii. 2 (?), 23,
 38 (?), 67, 162 (?).
 Dharmaruki, ii. 111, 150.
 Dharmasatya (?), ii. 15.
 Dharmatrâta, i. 31.
 Dharmayasas, i. 19; ii. 62.
 Divâkara, ii. 139.</p> <p>Fâ-hhien, ii. 45, 159; iii. 1.
 Fâ-hian, ii. 45; iii. 1.
 Fâ-hu, ii. 162.
 Fâ-khân, ii. 112.
 Fâ-kiñ, iii. 11.
 Fâ-kü, ii. 30.
 Fâ-kuñ, ii. 65.
 Fâ-li, ii. 29, 48.
 Fâ-lin, iii. 17.
 Fâ-shân, ii. 72.
 Fâ-thieu, ii. 159.
 Fâ-tsân, iii. 30.
 Fâ-yin, iii. 5, 65.
 Fâ-yun, iii. 60.
 Fê Hhiu, iii. 39.
 Fê Kkân-fân, iii. 14.
 Fu-li, iii. 26.</p> <p>Gautama Dharmapragñâ, ii.
 126.
 Gautama Pragñâruki, ii. 116.
 Gautama Saṅghadeva, ii. 39,
 56.
 Ghosha, i. 30.
 Gîtamitra, ii. 46.
 Gunahhadra, ii. 81.
 Gunada (?), i. 18.
 Gunamati, i. 45.
 Gunavarman, ii. 79.
 Gunavridhi (?), ii. 97.</p> <p>Gina, i. 10.
 Ginamitra, i. 51.
 Ginaputra, i. 17.</p> | <p>Gñânabhadra, ii. 122, 138.
 Gñânagupta, ii. 125, 129.
 Gñânakandra (?), i. 59.
 Gñânasrî, ii. 164.
 Gñânayasas, ii. 123.</p> <p>Harivarman, i. 41.
 Hhien-hwui, iii. 63.
 Hhüen-i, iii. 28.
 Hhüen-kiáo, iii. 41.
 Hhüen-kwân, ii. 133; iii. 18.
 Hhüen-yin, iii. 20.
 Hhüen-yun, iii. 22.
 Hîouen-thsang, ii. 133; iii. 18.
 Hwâi-su, iii. 27.
 Hwâi-tsö, iii. 87.
 Hwui-kwân, iii. 3.
 Hwui-k', ii. 144.
 Hwui-kan, iii. 66.
 Hwui-kiáo, ii. 108; iii. 8.
 Hwui-kien, ii. 84.
 Hwui-li, iii. 24.
 Hwui-nañ, iii. 34.
 Hwui-sz', iii. 10.
 Hwui-wân, iii. 32.
 Hwui-yen, iii. 3.</p> <p>Îsvara, i. 46; ii. 78.
 I-tsin, ii. 149; iii. 33.</p> <p>Kâlaruki, ii. 24.
 Kâlayasas, ii. 74.
 Kâlodaka, ii. 40.
 Kapila, i. 58.
 Kâsyapa Mâtâṅga, ii. 1.
 Kâtyâyanîputra, i. 29.
 Khân Kû, ii. 8.
 Khân Mañ-siân, ii. 10.
 Khân Sañ-hwui, ii. 21.
 Khân Sañ-khai, ii. 14.
 Khân Tâo-hö, ii. 41.
 Kumârabuddhi, ii. 53.
 Kumâragîva, ii. 59.</p> | <p>Kun-tôh-kih, ii. 85.
 Kwân-ku-pâ, iii. 78.
 Kwân-tiñ, iii. 15.</p> <p>Kân Shân-yin, iii. 64.
 Khan-kwân, iii. 37.
 Khân-tsu, iii. 96.
 Kku-kwân, iii. 56.
 Ki-kiâ-ye, ii. 110.
 Ki-kuñ, iii. 52.
 Kiâ-tiñ, i. 41.
 Kiê-kwân, iii. 71.
 Kiê-suñ, iii. 54.
 Kin-kân-k', ii. 153.
 Kin-tsun-kh', ii. 165.
 Kin-ki-siân, iii. 75.
 Ku-ân, iii. 72.
 Ku Fâ-hu, ii. 23.
 Ku Fâ-kien, ii. 86.
 Ku Fâ-lân, ii. 2.
 Ku Fâ-li, ii. 29, 48.
 Ku Fo-nien, ii. 58.
 Ku Fo-soh, ii. 5.
 Ku Leu-kiâ-khân, ii. 3.
 Ku Lüh-yen, ii. 20.
 Ku Shu-lân, ii. 27.
 Ku Tâ-li, ii. 11.
 Ku Thán-wu-lân, ii. 38.
 Kû-tiñ, iii. 94.
 K' Fâ-tu, ii. 33.
 K'-hhüen, iii. 40.
 K'-hwui, ii. 172.
 K'-i, iii. 12.
 K' Khiân-liân-tsiê, ii. 22.
 K' Khien, ii. 18.
 K'-khö, iii. 93.
 K'-ki-siân, ii. 164.
 K'-kwân, iii. 66.
 K'-li, iii. 51.
 K'-mañ, ii. 70.
 K'-no, iii. 92.
 K'-phân, iii. 68.
 K'-shañ, iii. 35.</p> |
|--|---|---|--|

- K' Sh'-lun*, ii. 35.
K' Tào-lin, ii. 37.
K'-thun, ii. 134.
K' Yáo, ii. 7.
K'-yen, ii. 76, 152.
K'-yuen, iii. 48.

Li Wu-tháo, ii. 146.
Liu Mi, iii. 90.
Lokalaksha (?), ii. 3.

Mahábala (?), ii. 11.
Mahāmaudgalyāyana, i. 27.
Maháyāna, ii. 94.
Maitreya, i. 1.
Maitreyabhadrā (?), ii. 166.
Mandra, ii. 101.
Mañ-zun, iii. 85.
Mātriketa, i. 54.
Miào-hhi, iii. 72.
Min-hwui, iii. 9.
Min-khüen, iii. 29.
Min-kiáo, iii. 50.
Mitrasānta (?), ii. 147.
Mokshala, ii. 26.
Munimitra, i. 56.

Nadi (?), ii. 137.
Nāgārguna, i. 3.
Nāgasena, i. 38.
Nandi, ii. 47.
Nandimitra, i. 49.
Narendrayasas, ii. 120, 128.
Nieh K'han-yuen, ii. 31.
Nieh Tào-kan, ii. 32.
Nien-khân, iii. 84.
Nilanetra, i. 4.

Ö-zih-tá-sien, ii. 158.
Ö-ti-khü-to, ii. 136.

Padmasīla (?), i. 20.
Pan-suñ, iii. 55.
Pañka mahārhaḥkhatāni (?),
 i. 32.
Páo-kwei, iii. 13.
Páo-khân, iii. 7.
Páo-yun, ii. 77.
Paramārtha, ii. 104, 105.
Pá-sz'-pá, ii. 169; iii. 74.

Phu-hwui, iii. 77.
Phu-káo, iii. 91.
Phu-thái, iii. 102.
Phu-thi-tañ, ii. 130.
Phu-tu, iii. 80.
Phu-zui, iii. 88.
Pien-ki, iii. 19.
Po Fâ-tsu, ii. 28.
Po Yen, ii. 16.
Poh Srīmitra, ii. 36.
Prabhākaramitra, ii. 132.
Pragñā, ii. 156, 172 (?).
Pramiti, ii. 151.
Pu-khuñ, ii. 155.
Punyatara, ii. 60.
Punyopāya, ii. 137.

Ratnañinta, ii. 148.
Ratnamati, ii. 113.

Samantabhadra, i. 55.
Saṅghabbhadra, i. 48; ii. 95.
Saṅghabhūti, ii. 54.
Saṅghapāla, ii. 102.
Saṅgharaksha, i. 35.
Saṅghasena, i. 37.
Saṅghavarman, ii. 14 (?), 80,
 92 (?).
Saṅghāta (?), ii. 66.
Sañ-káo, iii. 2.
Sañ-khü, iii. 4.
Sañ-yiu, iii. 6.
Shā-lo-pá, ii. 170.
Shañ-kién, ii. 63.
Shan-wu-wéi, ii. 154.
Shan-yueh, iii. 67.
Sháo-luñ, iii. 59.
Sháo-tōh, ii. 168.
Shih Fâ-hái, ii. 90.
Shih Fâ-hwá, ii. 100.
Shih Fâ-tu, ii. 98.
Shih Fâ-yuñ, ii. 51, 82.
Shih Siñ-kun, ii. 87.
Shih Sien-kun, ii. 91.
Shih Suñ-kun, ii. 49.
Shih Tào-yen, ii. 88.
Shih Thui-kun, ii. 50.
Shih Yün-kun, ii. 89.
Sh'-hu, ii. 161.
Sh'-hwui, iii. 43.

Sh'-tsz', iii. 100.
Siñ-mái, iii. 76.
Sie Liñ-yun, iii. 3.
Sthiramati, i. 7.
Sthitamati, i. 11.
Subhūti, ii. 107.
Sugandhara (?), i. 50.
Sumuni (?), i. 21.
Sāryayasas (?), ii. 167.
Suvarnadhārani (?), ii. 165.

Sākyayasas, i. 54.
Saṅkarasvāmin, i. 13.
Sāriputra, i. 25.
Sikshānanda, ii. 145.
Śilāditya, i. 57.
Srīgunaraktāmbara, i. 24.
Srīmitra, ii. 35.
Subhakarasiṃha, ii. 154.
Suddhamati (?), i. 9.

Tā-su, iii. 89.
Tào-kun, ii. 64.
Tào-khan, iii. 69.
Tào-lüeh, i. 35.
Tào-shi, iii. 22.
Tào-süen, iii. 21.
Tào-thái, ii. 71.
Tào-yuen, iii. 49.
Thān Fâ-k', ii. 126.
Thān-kwo, ii. 12.
Thān-kin, ii. 99.
Thān-ti, ii. 15.
Thān-wu-kié, ii. 82.
Thān-wu-lân, ii. 37.
Thān-yáo, ii. 109.
Thien-si-tsái, ii. 160.
Ti-kwân, iii. 44.
Tōh-hwui, iii. 89.
Triratnārya (?), i. 23.
Tsān-niñ, iii. 46.
Tsān-zān, iii. 36.
Tshiñ-mu, iii. 81.
Tshz'-tsi, iii. 82.
Tsi-nāh-min-tōh-li-lien-
 tōh-lo-mo-niñ, ii. 171.
Tsiñ-mái, iii. 25.
Tsiñ-shan, iii. 101.
Tsiñ-yuen, iii. 58.
Tsö-tsān-ku, iii. 74.

Tsü-khü K'ñ-shan, ii. 68, 83.
Tsun-shih, iii. 47.
Tsuñ-lo, iii. 95.
Tsuñ-mi, iii. 38.
Tsuñ-yuñ, iii. 81.
Tsz'-hhién, ii. 166.
Tsz'-khân, iii. 100.
Tsz'-süén, iii. 53.
Tu Fâ-shun, iii. 16.
Tu Hhiñ-i, ii. 140.

Ullāṅgha, i. 47.
Upasānta, i. 39.
Upasūnya, ii. 103, 106, 117.
Upatishya (?), i. 26.

Vagrabodhi, ii. 153.
Vaisākhyā, i. 52.
Vasubandhu, i. 6.
Vasubhadra (?), i. 36.
Vasumitra, i. 33.
Vasuvvarman, i. 44.
Vighna, ii. 19.
Vimalāksha, ii. 44.
Vimokshapragñā (?), ii. 118.
Vinitarukī, ii. 127.

Wān Thien-i, ii. 121.
Wan-tshái, iii. 79.
Wān Ku, iii. 70.
Wān Zih-hhiu, iii. 61.
Wéi-tsiñ, ii. 163.
Wéi-tsö, iii. 86.
Wu-nañ-shañ, ii. 157.

Yasogupta, ii. 124.
Yen Fo-thiáo, ii. 9.
Yen-sheu, iii. 45.
Yen-tshun, iii. 23.
Yi-zu, iii. 99.
Yuen-hhiáo, iii. 42.
Yuen-kiáo, iii. 83.
Yuen-tsiñ, iii. 97.
Yun-wan, iii. 62.

Zan-yo, iii. 57.
Zih-khan, ii. 167.
Zo-lo-yen, ii. 34.
Zu-khi, iii. 95.
Zu-pá, iii. 98.

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