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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

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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.

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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'-tsüñ, 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 Manchû 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-tshih-kün-yin-i*, or a dictionary of the whole Canon. Dates from A. D. 649. 26 fasciculi.
- (3) No. 1606, *Hwâ-yen-kün-yin-i*, or a dictionary of the *Buddhâvatamsaka-sûtra*, No. 88. Dates from A. D. 700. 4 fasciculi.
- (4) No. 1621, *Tâ-min-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, *Kiâo-shân-fâ-shu*. This is a later collection similar to No. 1621. Dates from A. D. 1431. 12 fasciculi.
- (6) No. 1640, *Fân-i-min-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 déchiffer 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 *Tripiṭaka*, 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.

SŪTRAS OF THE MAHĀYĀNA.

| <i>Khu-sân-tsân-ki-tsi.</i> | | | <i>Khu-sân-tsân-ki-tsi.</i> | | |
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| 'Sūtra of the garland of the Bodhisattva' | " | 21 a | 'Sūtra on the universal meaning of the law' | " | 3 a |
| 456 | | | 594 | | |
| Sāgara-nāgarāga-pariprikkhā | " | 9 b | 'Sūtra on the (Grīhapati) Rāshtrapāla (?) or Rāshtravara' | " | 8 a |
| 468 | | | 600 | | |
| 'Sūtra on the changes of the future' | " | 13 a | 'Sūtra on the Bhikshu Kampa' | " | 3 a |
| 469 | | | 601 | | |
| 'Sūtra on the Pindapātika of a Buddha of the past' | " | 13 b | 'Sūtra on the fundamental relationship or causation' | " | 4 a |
| 470 | | | 609 | | |
| 'Sūtra on the destruction of the law' | 4 | 31 a | 'Sūtra on the honourable one (?)' | " | 6 b |
| 472 | | | 611 | | |
| 'Sūtra on Phi-lo (Vela ?), the crown-prince of a heavenly king' | 3 | 18 b | 'Sūtra on or to Teu-thiāo (Devadatta ?)' | 3 | 9 b |
| 478 | | | 616 | | |
| 'Sūtra on the spiritual Mantra for keeping the house safe' | 4 | 44 a | 'Sūtra on Sumati (?)' | 2 | 7 a(?) |
| 480 | | | 621 | | |
| 'Sūtra on the Vidyā or spell for avoiding and removing the injury (caused) by a thief' | " | " | 'Sūtra on Āṅgulimāliya' | " | 13 a |
| 481 | | | 623 | | |
| 'Sūtra on relieving epidemic by a spell' | " | 43 b | 'Sūtra on the (500) Mallas or wrestlers who were trying to move a mountain' | " | 11 b |
| 483 | | | 639 | | |
| Kakshur-visodhana-vidyā | " | 44 a | 'Sūtra on a Śrāmanera' | 3 | 18 b |
| 484 | | | 647 | | |
| 'Sūtra on relieving a (sick) child by a spell' | " | 43 b | 'Sūtra on the secret importance of curing the (heart) disease of those who engage in contemplation' | 2 | 31 a |
| 513 | | | 648 | | |
| 'Kandraprabha-bodhisattva-sūtra' | 2 | 6 b | 'Sūtra on seven Āyatanas and three subjects for contemplation' | " | 3 b |
| 514 | | | 652 | | |
| 'Sūtra on Kittaprabhā (?)' | " | 13 a | 'Sūtra on the holy seal of the law' | " | 11 b |
| 515 | | | 653 | | |
| Dasadigandhakāra - vidhvamsana-sūtra | " | 11 b | 'Sūtra on the comparison of the five Skandhas' | " | 3 b |
| 517 | | | 656 | | |
| 'Sūtra on the opposition of the Māra' | " | 10 b | 'Sūtra on Pūrnamaitrāyanīputra' | 4 | 49 b |
| 518 | | | 657 | | |
| Rāshtravara - pariprikkhā-guṇaprabha-kumāra-sūtra' | " | " | Dharma-kakra-pravartana (-sūtra) | 2 | 3 b |
| | | | 659 | | |
| | | | 'Ashtāṅga-samyān-mārga-sūtra' | " | " |
| | | | 661 | | |
| | | | 'Sūtra on three characteristic marks of a (good) horse' | 3 | 3 b(?) |
| | | | 662 | | |
| | | | 'Sūtra on eight characteristics of a | | |

SŪTRAS OF THE HĪNAYĀNA.

| | | | | | |
|--------------------|---|------|---|--|--|
| 542 | | | 2 | | |
| Madhyamāgama-sūtra | " | 21 b | | | |
| 543 | | | " | | |
| Ekottarāgama-sūtra | " | 20 b | | | |
| 544 | | | " | | |
| Samyuktāgama-sūtra | " | 30 a | | | |

| No. | FASC. | PAGE | No. | FASC. | PAGE |
|-------------------------|-------|------|-----------------------------|-------|------|
| | | | 1088 | 2 | 24 b |
| | | | 1091 | " | 11 b |
| 664 | 2 | 6 a | 1093 | 4 | 13 a |
| 665 | " | " | 1095 | 2 | 22 b |
| 666 | " | 30 b | 1096 | " | 24 b |
| 669 | " | 9 a | VINAYA OF THE HĪNAYĀNA. | | |
| 671 | " | 12 a | 1114 | 2 | 28 b |
| 674 | " | 6 b | 1115 | " | 23 b |
| 676 | " | 26 b | 1117 | " | " |
| 678 | " | 2 a | 1119 | " | 26 b |
| 681 | " | 3 b | 1122 | " | 28 a |
| 683 | " | 4 a | 1125 | " | 33 a |
| 689 | " | " | 1132 | " | 29 a |
| 696 | " | 7 a | 1145 | 4 | 13 a |
| 699 | " | 7 b | 1155 | 2 | 24 a |
| 702 | 3 | 10 a | 1157 | " | 28 a |
| 709 | 2 | 7 a | 1160 | " | 23 b |
| 710 | " | " | 1161 | " | 31 a |
| 712 | " | 13 b | 1166 | " | 31 b |
| 722 | " | 29 b | ABHIDHARMA OF THE MAHĀYĀNA. | | |
| 729 | " | 12 a | 1169 | 2 | 23 a |
| 746 | " | 11 a | 1179 | " | " |
| 758 | 3 | 12 b | 1180 | " | " |
| 759 | " | 11 b | 1186 | " | 23 b |
| 760 | " | 9 b | 1188 | " | " |
| 765 | 2 | 3 b | ABHIDHARMA OF THE HĪNAYĀNA. | | |
| 775 | 4 | 17 a | 1268 | 2 | 24 a |
| 780 | 4 | 2 b | 1273 | " | 21 b |
| VINAYA OF THE MAHĀYĀNA. | | | 1274 | " | 23 a |
| 1083 | 2 | 28 b | 1279 | " | 20 a |
| 1084 | " | 10 b | 1287 | " | 28 b |
| 1085 | " | 28 b | 1288 | " | 21 b |
| 1086 | " | 24 b | 1289 | " | 20 a |

| INDIAN MISCELLANEOUS WORKS. | | | No. | FASC. | PAGE |
|-----------------------------|-------|--------|--|-------|------|
| No. | FASC. | PAGE | 1350 | | |
| 1321 | | | 'Dhyānanishthita (?) - samādhi-dharma-paryāya-sūtra' | 2 | 23 a |
| 1322 | | | 'Sūtra on the practice of Buddha, compiled by Saṅgharakṣa' | " | 20 a |
| 1323 | | | 'Sūtra of a hundred comparisons' | " | 33 b |
| 1325 | | | Dharmapada or Dhammapada | " | 6 a |
| 1326 | | | 'Saṃyuktāvadāna - sūtra, selected from various Sūtras' | " | 23 a |
| 1329 | | | 'Sūtra on the Nidāna or cause of the eye-destruction of Fā-yi, the son of Asoka' | " | 21 a |
| 1336 | | | 'Explanation of an extract from the four Āgamas' | " | 20 b |
| 1337 | | | 'Pañkadvāra - dhyānasūtra - mahārthadharmā' | " | 29 b |
| | 4 | 8 a(?) | 'Law of the Bodhisattva's blaming lustful desire' | " | 23 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 | | | 'Ābhidharma-pañkadharmakaryā-sūtra' | " | 3 a |
| 1349 | | | 'Sūtra on the fruits of Karman briefly explained by the Bodhisattva Āryasūra' | " | 29 a |
| A CHINESE WORK. | | | | | |
| | | | 1496 | | |
| | | | Travels of Fā-hhien or Fā-hian | 2 | 26 b |

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 Liân 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 Hwâ-lin garden. The Shâman Pão-khañ compiled the Catalogue in fifty-four fascicles¹. According to the Khâi-yuen-lu (fasc. 10, fol. 5 a), this Catalogue was compiled by Pão-khañ 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 Hhiào-wu, of the Northern Wêi 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 Khâi-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.

INTRODUCTION.

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 Miñ-*hhiên* 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 " |
| | <hr/> | | |
| | 3616 | " | 8521 " |
| | <hr/> | | |

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 " |
| | | <hr/> | | 859 | " | 3882 " 386 " |
| | | <hr/> | | | | |

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-lu*¹. 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). | |
| a. Tripitaka of the Bodhisattvas or the Mahâyâna | 686 in 2745 fasciculi. |
| b. Tripitaka of the Srâvakas or the Hinayâna | 330 „ 1762 „ |
| c. 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 Tahien-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-thuñ-tsâi, No. 1637 (fasc. 14, fol. 2 a), Thâi-tsu, the first Emperor of the later Suñ 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 Kiñ-ki-siñ, 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. |
| | Hînayâna | . | . | 291 | " | 710 | " |
| 2. Vinaya. | Mahâyâna | . | . | 28 | " | 56 | " |
| | Hînayâna | . | . | 69 | " | 504 | " |
| 3. Abhidharma. | Mahâyâna | . | . | 117 | " | 628 | " |
| | Hînayâna | . | . | 38 | " | 708 | " |
| | | | | <hr/> | | | |
| | | | | 1440 | " | 5586 | " |
| | | | | <hr/> | | | |

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 Suñ 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 Mîñ 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 (Upâdhyaaya 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-tsuñ, of the Lião dynasty, who reigned A. D. 947-950, or with Shi-tsuñ, 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-tsun, the third Emperor of the Miñ dynasty, who reigned A. D. 1403-1424, together with 41 additional works (Nos. 1622-1662), published by a Chinese priest named Mi-tsan¹, 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 Miñ 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-khài, dated A. D. 1586, we read: 'The Emperor Thái-tsu Kào (A. D. 1368-1398) caused the whole Pitaka to be engraved in Kín-liân (Nanking); and the Emperor Thái-tsun Wan (A. D. 1403-1424) again caused a good edition to be published in Pe-piñ (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 Miñ dynasty, an edition was published (by the Emperor) in the Capital (Peking), which is called the Northern Pitaka 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 Kiâ-hhiñ-fu in Chehkiang. This is called the Southern Pitaka or Collection³.'

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-tsun, the third sovereign of the present Tshiñ 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-tsun to a carefully-revised Edition of the Buddhist Canon, first collected and published under the Miñ dynasty, with the addition of 54 Chinese works. The Edition was completed in the second year of the Kien-lun period, A. D. 1737, under the reign of his successor, Kào-tsun, who reigned A. D. 1736-1795. This may be called the twelfth and last Collection made by an Emperor of China⁴.

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 Sun 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 Sun 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-sü*, 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-tsan in comparing, for the sake of his own edition, four previous Chinese editions published under the Sun (A. D. 960-1280), Yuen (1280-1368), and the Southern and Northern Collections under the Miñ dynasty (1368-1644).

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

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 *Gyò-sei-dai-zô-zyô-batsushiu*, or Collection of the Imperial Prefaces and Addenda to the Great Pitaka or the Buddhist Canon, Tokio, 1882, fol. 26 b, cols. 4, 5.

⁴ See the 大清重刻龍藏彙記 *Tâ-tshin-kuñ-khò-lün-tsân-wéi-ki*, or Catalogue of the Buddhist Canon re-published under the great Tshiñ 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 Miào-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 Shogun 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 Corean 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 Sun-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 Sun 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 Den-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 Sun and Yuen dynasties (A. D. 960–1368. See p. xxiii). Then followed the Min 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-hon* (lit. hon), or Corean Collection or Edition; (2) 宋本 *Sô-hon*, or the Sun 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-shin-shi*, a Japanese newspaper, August 26, 1880.

文明中和州忍辱山圓戒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 梵筭。

¹⁰ 方筭 or 方冊。

There was then a Bhikshunî called Fâ-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-tsân (see p. xxiii), who followed Fâ-kan's example and circulated his Edition most widely. Copies of his Edition were successively imported into Japan, where it is called Min-zô (Min-tsân), or the Pitaka or Collection made and published under the Min dynasty. It is said that the editor Mi-tsân 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 Sun 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 Sûtras, viz. the *Srîmâlâ-devî-simhanâda*, No. 59, translated by Gunabhadra in A. D. 435, and the *Saddharmapundarîka*, No. 134, translated by Kumâragîva in A. D. 406³. In A. D. 735, when a priest called Gen-bô 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 Shiô-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 Chiô-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 Sun 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 Wô-baku sect, Dô-kô (or Tsû-kô), 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-tsân's edition of the Great Canon (see p. x' ii). 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 Tennâ (lit. Ten-wa) period, A. D. 1681, and then published his long-delayed edition⁷.'

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-zô⁸, 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. Giô-kai'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. 365 (1, 2).

⁸ 輪藏 Lun-tsân.

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 Mahâsattva 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-khan (Fu-zhò, 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-zhò-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 Min 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 傅翕 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-tâi-thuñ-tsâi, 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-kiô-shiu-shi, August 4, 1880.

² 傅大士

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 忍濃

⁸ 順慧

⁹ 闕藏知津 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>Khu-sân-tsân-ki-tsi</i> , lit. Collection of the records of the Translation of the Tripitaka. 17 fasc. |
| (2) „ 594 | 1609 | <i>Sui-kun-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-kun-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-tin-kun-kin-mu-lu</i> , lit. Revised Catalogue of Buddhist sacred books (collected) under the <i>Keu</i> dynasty of the Wu family, A. D. 690-705. 15 fasc. |
| (8) „ 730 | 1485 | <i>Khâi-yuen-shih-kiào-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-kiào-lu-lüeh-ku</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-kiên-thuî-tsuî-lu</i> , lit. Comparative Catalogue of the Dharmaratna or Buddhist sacred books (collected) in the <i>K'-yuen</i> period, A. D. 1264-1294. 10 fasc. |
| (12) „ 1306 | 1611 | <i>Tâ-tsân-shân-kiào-fâ-pâo-piào-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-kiào-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 Liân dynasty, who reigned A. D. 502-549. |
| (2) „ 533-534 | By the Emperor Hhiào-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 Tsö-thien, of the Thán dynasty, who reigned A. D. 684-705. |
| (7) „ 730 | By the Emperor Hhüen-tsuî, 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 dynasty, 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-tsuî, the third Emperor of the Miñ dynasty, who reigned A. D. 1403-1424. |
| (12) „ 1735-1737 | By the Emperors Shi-tsuî and Kâo-tsuî, 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 Thái-tsu, the founder of the later Sui dynasty, who reigned A. D. 960-975.
 (2) „ 1010 By the Corean King, whose personal name is K' (冶). (A copy still exists in Japan.)
 (3) „ 1239 By unknown editor, under the Southern Sui 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 Thái-tsu, the founder of the Min dynasty, who reigned A. D. 1368-1398.
 (6) „ 1403-1424 By Thái-tsun, the third Emperor of the Min dynasty, who reigned A. D. 1403-1424.
 (7) „ 1500 (?) By Fâ-kan, a Chinese Bhikshu.
 (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-tsun and Káo-tsun, 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-khun, 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 Sui 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 | ǎ as in quota. |
| â | आ | â | a as in father. |
| i | इ | i | i as in pin. |
| î | ई | î | î as in machine. |
| u | उ | u | u as in put. |
| û | ऊ | û | û as oo in fool, or o in move. |
| ri | रि | ... | ri as in fiery ² . |
| ri | रि | ... | ri ² . |
| li | लि | ... | li as in friendly ² . |
| li | लि | ... | li ² . |
| e | ... | e | e as in men. |
| ê | ए ³ | ê | ê as in grey. |
| âi | अ 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. |
| ûi | ... | ûi | ûi as ooi in cooing. |
| üe | ... | üe | } üe as in duct; it runs into üé when a final. |
| üé | ... | üé | |
| ei | ... | ei | ei as in height, or i in sigh. |
| éi | ... | éi | éi as eyi in greyish. |
| eu | ... | eu | eu as ou in souse, shorter than au. |
| éu | ... | éu | éu 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. |
| k | च | k | ch as in church. |
| kh | छ | kh | ch', the same sound aspirated. |
| g | ज | ... | j as in jolly ¹ . |
| gh | 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. |
| zh | ... | 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, rüeh 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. xxiii, 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 Lián | 502-557 |
| 夏 Hhiá, or the Hhiá dynasty | 2205-1766 | 陳 Khan | 557-589 |
| 商 or 殷 Shān or Yin | 1766-1122 | (2) 北朝 Pe-káo, or Northern Dynasties. | |
| 周 Keu (Chow or Cháu, 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-hán, or Former or Western Hân | 201 (or 206)-A. D. 9 | 東魏 Tuñ-wéi, or Eastern Wéi | 534-550 |
| 後 or 東漢 Heu or Tuñ-hân, or Latter or Eastern Hân | 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-hân, or Hân established in Shu (Shuh)—western | 221-263 | 隋 Sui | 589 (or 581)-618 |
| (2) 魏 Wéi—northern | 220-265 | 唐 Thán | 618-907 |
| (3) 吳 Wu—southern | 222-280 | 五代 Wu-tái, or Five Dynasties. | |
| 西晉 Si-tsin, or Western Tsin | 265-316 | (1) 後梁 Heu-lián, or Latter Lián | 907-923 |
| 前涼 Tshien-lián, or Former Lián | 302-376 | (2) 後唐 Heu-thán, or Latter Thán | 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-hân, or Latter Hân | 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-lián, or Northern Lián | 397-439 | 南 宋 Nán-suñ, or Southern Suñ | 1127-1280 |
| 南北朝 Nán-pe-káo, or Southern and Northern Dynasties. | | 遼 Liáo | 907-1125 |
| (1) 南朝 Nán-káo, or Southern Dynasties. | | 夏 Hhiá | 1038-1227 |
| 宋 Suñ—earlier | 420-479 | 金 Kín | 1115-1234 |
| 齊 Tshi | 479-502 | 西遼 Si-liáo, or Western Liáo | 1125-1201 |
| | | 元 Yüen | 1280 (or 1260)-1368 |
| | | 明 Mìn | 1368-1644 |
| | | 清 Tshin | 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.

Sai-kwhân.—No. 1490 高僧傳 Kào-sai-kwhân, or Memoirs of Eminent Priests, in 14 fasciculi. Compiled by 慧皎 Hwui-kiào, in A. D. 519, under the Lián 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'hân-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-sai-kwhân.—No. 1493 續高僧傳 Suh-kào-sai-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.

Néi-tien-lu.—No. 1483 大唐內典錄 Tá-thân-néi-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'-shân, in A. D. 730.

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

Sun-sai-kwhân.—No. 1495 宋高僧傳 Sun-kào-sai-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.

Thun-ki.—No. 1661 佛祖統紀 Fo-tsu-thun-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-páo-kien-thun-tsun-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 Kin-ki-siân and others, in A. D. 1285-1287, under the Yuen dynasty, A. D. 1280-1368.

Piào-mu.—No. 1611 大藏聖教法寶標目 Tâ-tsân-shân-kiào-piào-mu, or a Catalogue of the Dharmaratna, being the Holy Teaching of the Great Repository or the Tripitaka, in 10 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.

Thun-tsai.—No. 1637 佛祖歷代通載 Fo-tsu-li-tâi-thun-tsai, 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-shân-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-sai-kwhân.—大明高僧傳 Tâ-min-kào-sai-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-December, 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 Bun'yu Nanjio. Oxford, 1881.

ADDITIONS AND CORRECTIONS.

| Col. | No. | Line | | Col. | No. | Line | |
|------|--------|-----------------------|---|------|-----|---|---|
| I | I | 5 | for 'A. D. 659' read 'A. D. 660-663' | 25 | 48 | 6 | add 'A. D. 541' after 'others' |
| | | 7 | for 'Nêi-tien-lu, fasc. 5, fol. 19' read 'Khâi-yuen-lu, fasc. 8 a, fol. 12 a' | 26 | 51 | 7 | add 'A. D. 595' after 'Gñânagupta' |
| | | note 3 | add 'or into Sanskrit quite literally' after 'English' | 52 | 7 | add 'A. D. 285' after 'Dharmaraksha' | |
| 3 | I | 8, 13, 17, 20, 21, 24 | for 'sahasrikâ' read 'sâhasrikâ' | 53 | 6 | add 'A. D. 680' after 'others' | |
| 4 | 2-5 | 4 | (of Nos. 2, 3), 5 (of Nos. 4, 5) for 'sahasrikâ' read 'sâhasrikâ' | 27 | 55 | 6 | add 'A. D. 303' after 'Dharmaraksha' |
| | | 3 | add 'A. D. 403-404' after 'Sañ-zui' | 28 | 59 | 8 | add 'A. D. 435' after 'Gunabhadra' |
| | | 4 | add 'A. D. 286' after 'Yueh- <i>li</i> ' | 60 | 6 | add 'A. D. 542' after 'Pragñâruki' | |
| 5 | | 5 | add 'A. D. 179' after 'Lokaraksha' | 62 | 7 | add 'A. D. 584-585' after 'Narendrayasas' | |
| | | 6-8 | for 'sahasrikâ' read 'sâhasrikâ' | | | add '(or 581)' after 'A. D. 589' | |
| | | 9 | for 'Khân' read 'Khan' | 29 | 63 | 6 | add 'A. D. 566' after 'as before' |
| 6 | | 11 | add 'A. D. 509' after 'Bodhiruki' | | | 7 | for 'Tsi' read 'Tshi' |
| | | 12 | for 'Khân' read 'Khan' | 64 | 7 | add '(Hiouen-thsang)' after 'Hhüen-kwân' | |
| | | 13 | add 'A. D. 648' after 'Hiouen-thsang' | 66 | 6 | add 'A. D. 558' after 'Dharmapragñâ' | |
| | | 14 | add 'A. D. 703' after 'I-tsiñ' | | | 7 | for 'Tsi' read 'Tshi' |
| 7 | 18 | 5 | add 'A. D. 693' after 'others' | 67 | 7 | add 'A. D. 587' after 'Gñânagupta' | |
| 8 | 20 | 4 | add 'A. D. 649' after 'Hiouen-thsang' | | | add '(or 581)' after 'A. D. 589' | |
| 9 | 23 | 6 | add '706-' between 'A. D. and 713' | 30 | 71 | 7 | add 'A. D. 462' after 'Hhüen-khân' |
| | | (1) | for 'Trisam°' read 'Trisam°' | 31 | 74 | 7 | add 'A. D. 291(?)' after 'Dharmaraksha' |
| 10 | (3) | 3 | add 'A. D. 280' after 'Dharmaraksha' | | | 5 | add 'A. D. 594' after 'others' |
| 11 | note 2 | 5 | for 'A. D. 257' read 'A. D. 258' | 77 | 6 | for 'Pâo-un' read 'Pâo-yun' | |
| | | 11 | for 'Ku Tâ-li' read 'Ku Fâ-li' | | | add 'A. D. 427' after 'Pâo-yun' | |
| 12 | (9) | 8 | add 'A. D. 539' after 'Buddhasânta' | 78 | 4 | add 'A. D. 595' after 'Gñânagupta' | |
| 13 | (14) | 5 | add 'A. D. 710' after 'I-tsin' | 32 | 79 | 6 | add 'A. D. 291' after 'Dharmaraksha' |
| 14 | (16) | 7 | add 'A. D. 568' after 'Narendrayasas' | 80 | 5 | add 'A. D. 287' after 'Dharmaraksha' | |
| | (17) | 7 | add 'A. D. 405' after 'Kumârâgiva' | 82 | 4 | add 'A. D. 407' after 'Kumârâgiva' | |
| | (19) | 7 | add 'A. D. 252' after 'Saṅghavarman' | 84 | 4 | for 'Prabhâmitra' read 'Prabhâkaramitra' | |
| 15 | (23) | 9 | add 'A. D. 541' after 'Upasûnya' | | | for 'A. D. 628' read 'A. D. 629' | |
| 16 | (29) | 5 | for 'Udayâna' read 'Udayana' | 33 | 87 | 7 | add 'A. D. 418-420' after 'others' |
| 17 | (32) | 8 | add 'A. D. 539' after 'Buddhasânta' | 34 | 86 | 6 | add 'A. D. 693' after 'Bodhiruki' |
| 18 | (38) | 8 | add 'A. D. 420' after 'Nandi' | 35 | 90 | 2 | for 'Bodhiruki' read 'Dharmaruki' |
| | (39) | 8 | add 'A. D. 596' after 'Gñânagupta' | | | add 'A. D. 504' after 'Dharmaruki' | |
| 20 | (47) | 8 | add 'A. D. 290' after 'Dharmaraksha' | | | add 'A. D. 291' after 'Dharmaraksha' | |
| | | 24 | for 'Trisam°' read 'Trisam°' | 92 | 4 | add 'A. D. 291' after 'Dharmaraksha' | |
| 21 | 28 | 6 | add 'A. D. 147' after 'Lokaraksha' | 94 | 5 | add 'A. D. 691' after 'Devapragñâ' | |
| 22 | 30 | 6 | add 'A. D. 287' after 'Dharmaraksha' | 36 | 95 | 4 | add 'A. D. 654' after 'Hiouen-thsang' |
| | 31 | 7 | add 'A. D. 290' after 'Dharmaraksha' | | | add 'A. D. 689' after 'Devapragñâ' | |
| | 32 | 5 | add 'A. D. 303' after 'Dharmaraksha' | 96 | 7 | add 'A. D. 685' after 'Divâkara' | |
| | 33 | 5 | for 'An Hhüen' read 'An Hhüen' | 37 | 101 | 7 | add 'A. D. 291' after 'Dharmaraksha' |
| | | 6 | add 'A. D. 181' after 'Fo-thiâu' | 38 | 110 | 6 | add 'A. D. 297' after 'Dharmaraksha' |
| 23 | 37 | 5 | add 'A. D. 595' after 'Gñânagupta' | 39 | 113 | 5 | add '416-' between 'A. D. and 423' |
| | 38 | 4 | for 'Udayâna' read 'Udayana' | 115 | 5 | add 'A. D. 664-665' after 'others' | |
| 24 | 41 | 7 | add 'A. D. 289' after 'Dharmaraksha' | 40 | 116 | 6 | add 'A. D. 269' after 'Dharmaraksha' |
| | 42 | 9 | add 'A. D. 317' after 'Dharmaraksha' | 117 | 7 | add 'A. D. 558' after 'Dharmapragñâ' | |
| | 44 | 2 | add 'A. D. 373' after 'Sh'-lun' | 41 | 120 | 5 | add 'A. D. 417-418' after 'Buddha-bhadra' |
| 25 | 45 | 5 | add 'A. D. 541' after 'Pragñâruki' | | | add 'A. D. 593' after 'Gñânagupta' | |
| | 46 | 7 | add 'A. D. 693' after 'Bodhiruki' | 121 | 6 | add 'A. D. 593' after 'Gñânagupta' | |
| | 47 | 5 | for 'Mâyopama' read 'Mâyopamâ' | 126 | 6 | add 'A. D. 703' after 'I-tsiñ' | |
| | | | | 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' | |
| | | | | | | add 'A. D. 552' after 'Paramârtha' | |
| | | | | 44 | 133 | 1 | add 'A. D. 481' after 'Dharmagâtayasus' |

| Col. | No. | Line | Col. | No. | Line |
|------|-----|-------|------|------|------|
| 44 | 134 | 6 | 204 | 904 | 3 |
| | 135 | 4 | 206 | 922 | 3 |
| 45 | 138 | 5 | 221 | 1004 | 6 |
| 47 | 140 | 5 | | | 7-9 |
| | 141 | 5 | | | |
| | 143 | 4 | | | |
| 48 | 149 | 5 | 224 | 1018 | 5 |
| | 150 | 3, 5 | | | |
| | | 7 | 233 | 1059 | 5 |
| 50 | 158 | 1 | 234 | 1064 | 5 |
| 57 | 187 | 5 | 235 | 1068 | 5 |
| 60 | 203 | 4 | 236 | 1073 | 6 |
| 72 | 272 | 5 | 237 | 1075 | 5 |
| | 273 | 6 | 238 | 1081 | 5 |
| 83 | 324 | 3 | 241 | 1090 | 4 |
| 84 | 327 | 7 | 247 | 1116 | 4 |
| | 328 | 4 | 249 | 1128 | 5 |
| 88 | 347 | 4 | 251 | 1137 | 1 |
| 91 | 363 | 4 | 252 | 1145 | 3 |
| | 365 | 4 | 253 | 1151 | 3 |
| | | | 254 | 1154 | 5 |
| | | | | 1156 | 5 |
| | | | 255 | 1162 | 3 |
| | | | 256 | 1166 | 5 |
| 97 | 395 | 7 | 260 | 1179 | 6 |
| 98 | 399 | 4, 12 | 261 | 1185 | 6 |
| | | 11 | | | |
| | 401 | 4 | | | |
| | 402 | 2 | | | |
| 103 | 425 | 6 | 268 | 1219 | 3 |
| 105 | 436 | 7 | | | |
| 107 | 446 | 6, 12 | 269 | 1223 | 4 |
| | | 7 | | 1224 | 4 |
| | | 6 | | 1223 | 6 |
| | 449 | 7 | | 1224 | 5 |
| | | 5 | | 1225 | 3 |
| 110 | 464 | 5 | 270 | 1228 | 3 |
| 115 | 496 | 4 | 272 | 1237 | 3 |
| 121 | 526 | 5 | | | 5 |
| 133 | 543 | 6 | 274 | 1252 | 3 |
| 145 | 584 | 4 | 281 | 1276 | 5 |
| 146 | 594 | 3 | | | |
| 147 | 595 | 4 | | | |
| 166 | 696 | 9 | | | |
| 169 | 711 | 4 | 1278 | | 6 |
| 173 | 734 | 4 | | | |
| 187 | 808 | 4 | 283 | 1290 | 3 |
| 189 | 820 | 2 | 286 | 1297 | 3 |
| 191 | 835 | 6 | 289 | 1306 | 3 |
| 192 | 840 | 7 | | 1309 | 5 |
| 196 | 859 | 8 | | | 6 |
| 199 | 872 | 3 | 291 | 1317 | 4 |
| 204 | 903 | 3 | 296 | 1329 | 4 |
| | | | | 1330 | 4 |

| Col. | No. | Line | |
|------|------|------|---|
| 306 | 1367 | 5 | for 'Dharmanandi' read 'Dharmanandin' |
| 308 | 1376 | 3 | for 'Mahāpranidhā°' read 'Mahāpranidhā°' |
| | 1379 | 5 | for 'Zih-kân' read 'Zih-khan' |
| 312 | 1403 | 5 | for 'dvākāya' read 'dvikāya' |
| 318 | 1436 | 5 | for 'Tsz-hhien' read 'Tshz-hhien' |
| 319 | 1440 | 8 | for 'A. D. 534' read 'A. D. 434' |
| 328 | 1485 | 6 | for '1142' read '1124' |
| | | | add 'whether' after 'fasciculi' |
| | | | add 'or whether written originally in Chinese' after 'Chinese' |
| 336 | 1519 | 8 | for 'Zân-yo' read 'Zan-yo' |
| 338 | 1527 | 5 | for 'Wêi-kâi' read 'Wêi-kâi' |
| | | 11 | for 'Kîi-sun' read 'Kié-sun' |
| 343 | 1552 | 6 | } add { ; and recorded by } after 'A. D. his disciple } 589-618' Kwân-tiñ } |
| 344 | 1557 | 5 | |
| | 1559 | 6 | |
| 345 | 1562 | 5 | |
| 350 | 1588 | 5 | for 'Hhien-kwei' read 'Hhien-hwui' |
| 352 | 1600 | 6 | for 'A. D. 936-946' read 'A. D. 936-947' |
| 353 | 1607 | 5 | for 'Shan' read 'Shân' |
| | 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 |

| Col. | No. | Line | |
|------|--|--|--|
| | | | the addition of 859 works in 3910 (or 3882) fasciculi' |
| 359 | 1634 | 4 | for 'Tsz'-khan' read 'Tsz'-khan' |
| 363 | 1649 | 4 | for 'K'no' read 'K'-no' |
| 365 | 1658 | 7 | for 'Sramana' read 'Sramana' |
| 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:— | | |
| | No. 1223 | Nyāyadvāratāraka-sāstra. | A. D. 711. |
| | " 1224 | " | " 648. |
| | " 1309 | 'Buddhamātrika-pragñāpāramitā-mahārthasāṅgiti-sāstra.' | A. D. 980-1000. |
| 379 | 1 | 9 | } for 'Sramana' read 'Sramana' |
| 380 | 2 | 5 | |
| 381 | 3 | 5 | |
| | 4 | 13 | |
| 383 | 5, 7, 8 | 1 | |
| 384 | 9, 10 | 1 | |
| | 11 | 4 | |
| | 12 | 7 | |

A CATALOGUE OF THE CHINESE BUDDHIST TRIPITAKA.

大明三藏聖教目錄

Tâ-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 Mahâyana.*

CLASS I.

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

1 大般若波羅蜜多經

Tâ-pân-zo-po-lo-mi-to-kin.

Mahâpragnâpâramitâ-sûtra¹.

See the *K'-yuen-lu*, fasc. 1, fol. 11 a; 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 *Néi-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 Hhüent-sö, a contemporary of the translator. The following is a summary of the contents:—

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.

| | FASC. | FASC. | CHAP. | PLACE OF THE SCENE. |
|-----|-------|------------|-------|---------------------------------------|
| (a) | 400 | (1-400), | 79, | Gridhrakûta. |
| (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), | | Srâvastî. |
| (h) | 1 | (576), | | |
| (i) | 1 | (577), | | |
| (j) | 1 | (578), | | Abode of the Paranirmita-vasavartins. |
| (k) | 5 | (579-583), | | |
| (l) | 5 | (584-588), | | Srâvastî. |
| (m) | 1 | (589), | | |
| (n) | 1 | (590), | | |
| (o) | 2 | (591-592), | | Gridhrakûta. |
| (p) | 8 | (593-600), | | |

Venuvana.

B

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 (*Aṣṭādāsa-sahasrikā pragñāpāramitā*, 87 chapters, 50 bam-po).

(d) Agrees with the Tibetan *Pragñāpāramitā* in 8000 slokas (*Aṣṭasahasrikā 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 (*Aṣṭasahasrikā pragñāpāramitā*, 32 chapters, 24 bam-po). For the Sanskrit text, see Catalogue of the Hodgson Manuscripts, I. 3; III. 11; IV. 4, 5; VII. 54. Complete in 32 chapters.

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

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

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

(i) Agrees with the Tibetan *Pragñāpāramitā*, in 300 slokas. This is the *Vaṅgkheḍikā 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 arḥasatikā*).

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

¹ In the *K'-yuen-lu*, these Tibetan translations are called 蕃本 *Fān-pān*, or the Books of 西蕃 *Sī-fān*, 'Western Fān,' i. e. 土蕃 *Thu-fān*, more properly 秃髮 *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 *Sī-tsān-kwo-khāo*, in the 清韻 *Tshīn-lái*, 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-tswān (Hiouen-tshang) are described by eye-witnesses, namely: 1. That by the Emperor Thāi-tsuñ, A.D. 627-649, of the Thān dynasty. 2. That by the Emperor Kāo-tsuñ, A.D. 650-683, while he was the heir-apparent.

2 放光般若波羅蜜經

Fān-kwān-pān-20-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-20-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-20-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

Tào-hhīn-pān-20-po-lo-mi-kiñ.

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

Dasasahasrikā pragñāpāramitā.

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

6 小品般若波羅蜜經

Siáo-phin-pân-zo-po-lo-mi-kiñ.

'Pragñâpâramitâ-sūtra of a small class.'

Dasasahasrikâ pragñâpâramitâ.

Translated by Kumâragīva, 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-hö-pân-zo-po-lo-mi-khâo-kiñ.

'An extract from the Mahâpragñâpâramitâ-sūtra.'

Dasasahasrikâ pragñâpâramitâ.

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

8 大明度無極經

Tâ-miñ-tu-wu-ki-kiñ.

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

Dasasahasrikâ pragñâpâramitâ.

Translated by K' K'ien, 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-kiñ.

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

Suvikrântavikrami-pariprikhâ.

Translated by Upasūnya, A. D. 565, of the Khân dynasty, A. D. 557-589. (Nèi-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-kiñ.

'Diamond-pragñâpâramitâ-sūtra.'

Vagrakkhedikâ pragñâpâramitâ.

Conc. 287. The Sanskrit text edited by Professor Max Müller in Anecdota Oxoniensia, Aryan Series, vol. i, part I. Translated by Kumâragīva, 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 Yuñ-lö 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 Wèi dynasty, A. D. 386-534. 12 chapters; 17 leaves.

12 The same as No. 10.

Conc. 287. Translated by Paramârtha, 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-kiñ.

'Well-cutting-diamond-pragñâpâramitâ-sūtra.'

Vagrakkhedikâ pragñâpâramitâ.

Translated by Hhüen-kwân (Hiouen-tsang), of the Thán dynasty, A. D. 618-907. 21 leaves.

14 The same as No. 13.

Translated by I-tsin, of the Thán dynasty, A. D. 618-907. 14 leaves.

15 金剛能斷般若波羅蜜經

Kin-kân-nañ-twân-pi n-zo-po-lo-mi-kiñ.

'Diamond-well-cutting-pragñâpâramitâ-sūtra.'

Vagrakkhedikâ pragñâpâramitâ.

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, Sârdham ardhâ-trayodasabhir Bhikshu-satais is translated by Dharmagupta literally into 共半三十比丘百 Kuñ-pân-sân-shi-pi-khü-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 Luñ-hhiñ is quoted in a commentary on the 'Amitâyur-dhyâna-sūtra' (fasc. 2, fol. 24 a): 'According to the Dharmagupta-vinaya (No. 1117), this number consists of 500 disciples of Uruvilva-kâsyapa, 300 of Gayâ-kâsyapa, 200 of Nadi-kâsyapa, 150 of Sâriputra, and 100 of Maudgalyâyana. 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

f'o-shwo-zu-sheu-phu-sā-wu-shān-tshin-tsin-fan-wēi-kiñ.

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

Pañkāsatikā pragñāpāramitā (?).

Translated by *Siān-kuñ*, of the earlier *Suñ* dynasty, A. D. 420-479, at the *Nān-hāi* ('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-wān-hū-kwo-pān-zo-po-lo-mi-kiñ.

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

Translated by *Kumāragīva*, of the Latter *Tshin* dynasty, A. D. 384-417. 2 fasciuli; 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-siān-pān-zo-po-lo-mi-kiñ.

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

Pragñāpāramitā ardhāsātikā.

Translated by *Bodhiruḥi* and others, of the *Thān* 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-pān-zo-po-lo-mi-tā-miñ-kheu-kiñ.

'*Mahāpragñāpāramitā-mahāvīdyā-mantra-sūtra*.'

Pragñāpāramitā-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

Pān-zo-po-lo-mi-to-sin-kiñ.

Pragñāpāramitā-hridaya-sūtra.

Translated by *Hhüen-kwān* (*Hüen-thsang*), of the *Thān* 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 *Thāi-tsu*, A. D. 1368-1398, of the *Miñ* dynasty. 2. That by a priest named *Hwui-kuñ*, of the *Thān* 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-pān-zo-po-lo-mi-kiñ.

'*Mahāpragñāpāramitā-sūtra*, spoken by *Mañguśī*.'

Saptasātikā pragñāpāramitā.

Conc. 797. Translated by *Mandra*, of the *Liān* 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-pān-zo-po-lo-mi-kiñ.

'*Pragñāpāramitā-sūtra*, spoken by *Mañguśī*.'

Saptasātikā pragñāpāramitā.

Translated by *Saṅghapāla*, of the *Liān* 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. Ratnakûta Class.

23

大寶積經

Tâ-pào-tsi-kin.

Mahâratnakûta-sûtra.

K'uen-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 *Thân* dynasty, A. D. 618-907; and by his predecessors and contemporaries, A. D. 265-713. 120 fasc. This is a collection of forty-nine Sûtras, 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, *Sû Nô*, a contemporary of *Bodhiruki*.

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

(1) 三律儀會

Sân-lüh-i-hwui.

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

K'uen-lu, fasc. 1, fol. 20 b; Conc. 507; *A. R.*, p. 407; *A. M. G.*, p. 213¹. Translated by *Bodhiruki*, of the *Thân* 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*) *Anantavyûha* (?).'

Anantamukha-vinisodhana-nirdeśa.

K'uen-lu, fasc. 1, fol. 20 b; Conc. 842; *A. R.*, p. 407; *A. M. G.*, p. 214. Translated by *Bodhiruki*, of the *Thân* 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 *Guhypada* (? or *Guhypati*) *Vagra*.'

Tathâgatâkintya-guhya-nirdeśa.

¹ These last two authorities give a full Sanskrit title, viz. *Ārya-mahâratnakûta-dharmaparyaya-satasahasrika-granthe Trisambara-nirdeśa-parivartanâma mahâyâna-sûtram*. *Osoma* 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, "Nâma mahâyâna-sûtram," will be omitted, and only that will be mentioned which necessarily belongs to the titles.'

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

(4) 淨居天子會

Tsin-zi-thien-tsz'-hwui.

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

(Vini)sodhana-nirdeśa.

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

Svapna-nirdeśa.

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

Translated by *Ku Fâ-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-lâi-hwui.

'That (spoken at) an assembly on the *Tathâgata Amitâyus*.'

Amitâyusha-vyûha.

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

Amitâbha-vyûha.

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

Sukhâvatî-vyûha.

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

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

This is the eleventh of twelve translations of the large *Sukhâvatîvyûha*¹. 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, *Khâi-yuen-lu* and *K'uen-lu*, the following is a list of twelve translations of this Sûtra:—

(I) *Wu-liân-sheu-kin*, 'Amitâyus-sûtra.' 2 fasc. Translated by *An Shi-kâo*, A. D. 148-170, of the Eastern Hân dynasty, A. D. 25-220. (*Thu-ki*, fasc. 1, fol. 5 b.) Lost.

(II) *Wu-liân-tshin-tsin-phiin-tan-kiao-kin*, 'Amita-suddha-samyaksambuddha-sûtra.' 3 fasc. By *K' Leu-kiâ-khân* (*Lokaraksha* ?), A. D. 147-186, of the same dynasty as before. (*Thu-ki*, fasc. 1, fol. 4 a; *K'uen-lu*, fasc. 1, fol. 31 a.) In existence, first of the five translations. No. 25 of the Chinese *Tripitaka*.

(III) *Ö-mi-tho-kin*, 'Amita-sûtra.' 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'uen-lu*, fasc. 1, fol. 31 b.) In existence, second of the five. No. 26.

(IV) *Wu-liân-sheu-kin*, 'Amitâyus-sûtra.' 2 fasc. By *Khân Sañ-khâi* (*Saṅghavarman*), A. D. 252, of the Wêi dynasty, A. D. 220-265. (*Thu-ki*, fasc. 1, fol. 17 b; *K'uen-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)¹ 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-tsin-phin-tan-kiào-kin, '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-kin, '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-kin, '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-tan-kan-kiào-kin, '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-kin, '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-kin, '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 . . . kin understood) on the Tathâgata Amitâyus, at an assembly. 2 fasc. By Bodhiruki, A. D. 693-713, of the Thâñ dynasty, A. D. 618-907. (K'-yuen-lu, fasc. 1, fol. 21 b.) In existence, fourth of the five. No. 23 (5).

(XII) Tâ-shan-wu-liân-sheu-kwân-yen-kin, 'Mahâyânâmitâyurvyûha-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 Thâñ dynasty, A. D. 618-907. 2 fasciculi (fasc. 19, 20); 6 chapters.

(7) 被甲莊嚴會

Pêi-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 Thâñ dynasty, A. D. 618-907. 5 fasciculi (fasc. 21-25).

(8) 法界體性無分別會

Fâ-kiê-thi-siñ-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-shan-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 Wêi dynasty, A. D. 386-534. 1 fasciculus (fasc. 28).

(10) 文殊師利普門會

Wan-shu-sh'-li-phi-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 Thâñ dynasty, A. D. 618-907. 1 fasciculus (fasc. 29).

¹ Caoma 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-saṅgirathī (or *-saṅgīti*?).

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

Prabhâ-sâdhanâ.

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

Translated by Bodhiru^{ki}, 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. 28 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-k'hu-thâi-hwui.

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

Garbha-sûtra (?).

Wassiljew, 327. Translated by Bodhiru^{ki}, 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-tsiñ, 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-tsiñ, who then published this Sûtra as a separate work. It was afterwards placed here as No. 23 (14) by Bodhiru^{ki}, 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-buddhakshetrâgunavyûha.

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) Pârna.'

Pârna-pariprikkhâ.

K'-yuen-lu, fasc. 1, fol. 24 a; Conc. 179; A. R., p. 409; A. M. G., p. 215. Translated by Kumârâgîva, 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 Wêi 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 (?).'

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-hô-kie-yeh-hwui.

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

Mahâkâsyapi (or -kâsyapa?).

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

Mahâkâsya(pa)-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.'

Vinayaviniskaya-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-ki'-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 Kumârâgîva, 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-kô-hwui.

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

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

Miào-hwui-thun-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 Bodhiruḍi, of the Thán dynasty, A. D. 618-907. 1 fasciculus (fasc. 98 a).

(31) 恒河上優婆夷會

Han-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.'

Gaṅgottaropāsikā-pariprikkhā.

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

(32) 無畏德菩薩會

Wu-wēi-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 Wēi 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 Tāo-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-pāo-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 Bodhiruḍi, of the Thán 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 Deva-putra Sudharma (? "good-virtue").'

Akintyabuddhavishaya-nirdesa.

K'-yuen-lu, fasc. 1, fol. 27 b; Conc. 62; *A. R.*, p. 411; *A. M. G.*, p. 217. Translated by Bodhiruḍi, of the Thán 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-ku-i-thien-tsz'-hwui.

'That (spoken at) an assembly on (the request of) the Deva-putra Sushhitamati.'

Sushhitamati-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 Bodhiruḍi, of the Thán dynasty, A. D. 618-907. 7 leaves (fasc. 106 a).

(38) 大乘方便會

Tâ-shaň-fân-pien-hwui.

'That (spoken at) an assembly on the good means (Upāyakau-salya) 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 Sreshthin Bhadrápāla.'

Bhadrápāla-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

Tsiñ-sin-thuñ-nü-hwui.

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

Translated by Bodhiruḍi, of the Thán 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-lô-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 Bodhiruḥi, of the Northern Wêi dynasty, A. D. 386-534. 4 leaves (fasc. 111 b).

(42) 彌勒菩薩所問會

Mi-lô-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 Bodhiruḥi, 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 Samantaprabhâ.’

Kâsyapa-parivartâ.

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

Pâo-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 Tâo-kui, 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 Bodhiruḥi, of the Thán dynasty, A. D. 618-907. 9 leaves (fasc. 115 a).

(46) 文殊說般若會

Wan-shu-shwo-pân-20-hwui.

‘Pragñâpâramitâ spoken by Mañgusri at an assembly.’

Mañgusri-buddhakshetragnavyūha.

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

Saptasatikâ pragñâpâramitâ.

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

Pâo-ki-phu-sâ-hwui.

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

Ratnakūda-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

Shañ-mân-fu-zan-hwui.

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

Vyūha-pariprikkhâ.

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

Śrīmâlâ-devî-simhanâda.

A. R., p. 412; *A. M. G.*, p. 218; Conc. 104. Translated by Bodhiruḥi, 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 Vyâsa.’

Vyâsa-pariprikkhâ.

A. R., p. 412; *A. M. G.*, p. 218; Conc. 315. Translated by Bodhiruḥi, 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.’

Trisambara-nirdesa (or, Trisambala-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-phin-tan-kiào-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-ö-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 Sañ-khâi* (Sañghavarman), 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-ö-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 Sañghapâla, 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-phin-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 Mañguri.'

Mañgusrî-buddhakhshetrâgunavyûha.

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-hhin-kin.

'Sūtra on the practice of the Bodhisatva 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 Fâ-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-kiê-tiñ-phi-ni-kiñ.

'Sūtra spoken by Buddha on the determination of the Vinaya.'

Vinayaviniskaya-upâli-pariprikkhā.

Conc. 295. Translated by a teacher of the Tripitaka, of (or at) the Thun-kwân¹ district (?). 'According to K'-shan, the compiler of the Khâi-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

Fâ-kiào-tsiñ-sin-kiñ.

'Sūtra on raising and awakening the pure thought.'

Ādyāsaya-saṅkoda.

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-wân-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 Fâ-ki, 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-dârikâ-pariprikkhā.

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

K'-yuen-lu, fasc. 1, fol. 34 a; Conc. 532. Translated by Ku Fâ-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-phi-sâ-kiñ.

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

Sumati-dârikâ-pariprikkhā.

Conc. 533. Translated by Kumâragṭva, of the Latter Tshin 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 Vimaladattâ.'

Vimaladattâ-pariprikkhā.

Conc. 321. Translated by Ku Fâ-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-wân-nü-ö-shu-tâ-phi-sâ-kiñ.

'Sūtra spoken by Buddha on the Bodhisattva Asokadattâ, a Princess of the King Agâtasatru.'

Asokadattâ-vyākaraṇa.

Conc. 3. Translated by Ku Fâ-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-lâi-kiñ.

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

Surata-pariprikkhā.

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

44 The same as No. 43.

Translated by K' Sh'-lun, of the Former Liân 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.

45 得無垢女經

Tōh-wu-keu-nü-kiñ.

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

Conc. 736. Translated by Gautama Pragñāruki, of the Eastern Wéi 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-kiñ-kie-kiñ.

'Sūtra spoken by Mañjuśrī 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-kiñ.

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

A. R., p. 444; A. M. G., p. 249. Translated by Ku Fâ-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-kiñ.

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

Translated by Phi-mu-k' (Vimokshapragña ?) together with Pragñāruki and others, of the Eastern Wéi 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

Thâi-tsz'-shwa-hu-kiñ.

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

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

50 太子和休經

Thâi-tsz'-hō-hhiu-kiñ.

'Sūtra (spoken on the request) of the Crown-Prince Subâhu.
Subâhu-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-fâ-kie-thi-siñ-kiñ.

'Sūtra on entering the substance and nature of the Dharmadhātu,' 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-shân-phu-sâ-wan-tâ-shân-kiñ-kiñ.

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

Gñānottara-bodhisattva-pariprikkhā.

Conc. 207. Translated by Ku Fâ-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

Tâ-shân-hhien-shi-kiñ.

'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 Tsö-thien, A. D. 668-705, of the Thán dynasty.

54 佛說大乘方等要慧經

Fo-shwo-tâ-shân-fân-taŋ-yâo-hwui-kiñ.

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

Maitreya-pariprikkhā-dharmāṣṭa.

Conc. 569. Translated by Ân Shi-kão, 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-lö-phu-sâ-su-wan-pan-yuen-kiñ.

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

Conc. 349. Translated by Ku Fâ-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.'

Sarvabuddhavishayâvatâra.

Wassiljew, 161. Translated by Saṅghapâla, 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-pâo-kiñ.

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

Kâsyapa-parivarta.

Conc. 162. Translated by *K' Leu-kiâ-khân* (Lokaraksha?), 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-pâo-yen-kiñ.

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

Kâsyapa-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' tsh'-heu-yi-shan-tâ-fân-pien-fân-kwân-kiñ.

'Vaipulya-sūtra on the great good means, being the *Srîmâlâ-simhanâda*.'

Srîmâlâ-devî-simhanâda.

Conc. 105, 106. Translated by Guṇabhadra, of the earlier Sun 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 Vyâsa.'

Vyâsa-pariprikkhâ.

Conc. 448, 449. Translated by Gautama Pragñâruci, of the Eastern Wêi 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

Tâ-tsi-pu, or Mahâsannipâta Class.

61 大方等大集經

Tâ-fân-tan-tâ-tsi-kiñ.

Mahâvaipulya-mahâsannipâta-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

Tâ-shan-tâ-fân-tan-zih-tsân-kiñ.

'Mahâyâna-mahâvaipulya-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-kiñ.

'Mahâvaipulya-mahâsannipâta-kandragarbha-sûtra.'

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-shaŋ-tâ-tsi-ti-tsân-shi-lun-kiñ.

'Mahâyâna-mahâsannipâta-kshitigarbha-dasaçakra-sûtra.'

Dasaçakra-kshitigarbha.

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-kiñ.

'Mahâvaipulya-sûtra spoken by Buddha on the ten wheels (of the Bodhisattva Kshitigarbha).'

Dasaçakra-kshitigarbha.

Conc. 598. Translated under the Northern Liân 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-kiñ.

'Mahâsannipâta-sumerugarbha-sûtra.'

Sumerugarbha.

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

67 虛空孕菩薩經

Hhü-khuñ-yün-phu-sâ-kiñ.

'Ākâsagarbha-bodhisattva-sûtra.'

Ākâsagarbha-sûtra.

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

68 虛空藏菩薩經

Hhü-khuñ-tsân-phu-sâ-kiñ.

Ākâsagarbha-bodhisattva-sûtra.

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-khuñ-tsân-phu-sâ-shan-kheu-kiñ.

Ākâsagarbha-bodhisattva-dhâranî-sûtra.

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-khuñ-tsân-phu-sâ-kiñ.

'Ākâsagarbha-bodhisattva-dhyâna-sûtra (?)'

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-kiñ.

'Sûtra spoken by Buddha on the Samâdhi called Bodhisattva-buddhânumrîti.'

Bodhisattva-buddhânumrîti-samâdhi.

Wassiljew, 172; Conc. 481. Translated by Kuñ-tôh-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-kiñ.

'Mahâvaipulya-mahâsannipâta-sûtra spoken by Buddha on the Samâdhi called Bodhisattva-buddhânumrîti.'

Mahâvaipulya-mahâsannipâta-bodhisattva-buddhânumrîti-samâdhi.

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-kiñ.

'Sûtra on the Samâdhi called Pratyutpanna (etc.).'

Pratyutpanna-buddhasammukhâvasthita-samâdhi.

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-kiâ-mo-phu-sâ-kiñ.

'Sūtra (spoken) by the Bodhisattva Aksharamati.
Aksharamati-nirdesa-sūtra.

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-tan-tâ-tsi-hhien-hu-kiñ.

Mahāvaiṣṭya-mahāsannipāta-bhadrapāla-sūtra.

Conc. 608. Translated by *Gñānagupta*, 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-kiñ.

'Sūtra (spoken on the request) of the Bodhisattva Bhadrāpāla.
Bhadrāpāla-sūtra.

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-kiñ.

'Sūtra (spoken) by the Bodhisattva Aksharamati.
Aksharamati-nirdesa-sūtra.

Conc. 851. See also Wassiljew, 171. Translated by *K'-yen* and *Pâ-un*, of the earlier Sun 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-kiñ.

'Mahāsannipātavadānarāga-sūtra (?).

Translated by *Gñānagupta*, 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-ai-kiñ.

'Sūtra on the great compassion.'

Tathāgata-mahākārunika-nirdesa.

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

Pào-nü-su-wan-kiñ.

'Sūtra (spoken) on the request of a precious woman,' or
'Ratnastri-pariprīkkhā (?).'

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-thuñ-tsz'-kiñ.

'Sūtra on the dumb boy,' or
'Mūka-kumāra-sūtra (?).'

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-kiñ.

'Īsvararāga-bodhisattva-sūtra (?).'

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

83

奮迅王問經

Fân-hhün-wân-wan-kiñ.

'Sūtra (spoken) on the request of the powerful king,' or
'Īsvararāga-pariprīkkhā (?).'

Translated by *Gautama Pragñārūki*, A. D. 542, of the Eastern Wéi 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

Pào-siñ-tho-lo-ni-kiñ.

'Ratnatārā-dhāraṇī-sūtra (?).'

Translated by *Prabhāmītra*, 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'-tsin*, 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-kiē-k'-kwân-yen-kiñ.

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

Sarvatathāgata-vishayāvatāra.

Wassiljew, 161. Translated under the three Tshin 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

Tā-shaū-kin-kân-ki-ku-phu-sâ-siu-hhiñ-fan-kiñ.

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

Translated by Bodhiruki, 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 Buddhābhadrā 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-ku-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 *Khañ-tsu*, the third sovereign of the Miñ dynasty, dated A.D. 1412. 2. That by the Empress Wu Tsō-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-hhien-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'-tin*, fasc. 1, fol. 8 b. At the end there is a letter addressed to the Chinese Emperor from the King of *Wu-ku*, 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-pranidhāna, 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.'

Sraddhābaladhānāvataṃsaka-sūtra.

D.

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-tsān-k'-tsin*, or Guide for the Examination of the Canon. See the Advertisement of the *Kō-kiō-sho-in*, published as a supplement to the *Mei-kiō-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 Wēi 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.

'Buddhāvataṃsaka-tathāgata . . . āvatāra-sūtra.'

Tathāgatagunagñānākintya viśhayāvātāra-nirdeśa.

Wassiljew, 161. Translated by *Gñānagupta*, 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.

'Sūtra spoken by Buddha on the appearance of the Tathāgata.'

Translated by *Ku Fâ-hu* (Dharmarakṣa), 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.

'Mahāvaiṇyaya-tathāgatagunagñānākintya (vīṣṇaya)-āvatāra-sūtra.'

Tathāgatagunagñānākintya viśhayāvātāra-nirdeśa.

Translated by *Sikshānanda*, 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 Mahāvaiṇyaya-buddhāvataṃsaka-sūtra.'

Translated by *Devapragñā*, 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.

'Anantabuddhākṣhetraguṇa-nirdeśa-sūtra (?)'

Translated by *Hhüen-kwân* (Hiouen-thsang), 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 Akintya viśhaya, in the Mahāvaiṇyaya-buddhāvataṃsaka-sūtra.'

Translated by *Devapragñā*, 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.

'Mahāvaiṇyaya-tathāgatākintya viśhaya-sūtra.'

Translated by *Sikshānanda*, 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-hhien-su-shwo-kiñ.

'Mahāvaiṇyaya-sūtra spoken by Samantabhadra.'

Translated by *Sikshānanda*, 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.

'Bodhihrīdaya-vyūha-sūtra.'

Translated by *Kumārāgīva*, 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.

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

Translated by *K' K'hiên*, 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

Tâ-fân-kwân-fo-hwâ-yen-kiñ-suh-zu-
fâ-kiê-phin.

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

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

102 佛說兜沙經

Fo-shwo-teu-sha-kiñ.

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

Translated by K' Leu-kiâ-khân (Lokaraksha?), of the
Eastern Hân 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

Tâ-fân-kwân-phu-sâ-shi-ti-kiñ.

'Mahāvaiṣṭya-bodhisattva-dasabhūmi-sūtra.'

Translated by Ki-kiâ-yê and Thán-yâo, of the
Northern Wêi 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-kiñ.

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

Translated by Ku Fâ-hu (Dharmaraksha), of the
Western Tsin dynasty, A. D. 265-316. 6 fasciculi.
This is an earlier translation of chap. 33 on the 'sepa-
ration 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-kiñ.

'Dasabhūmi-sūtra.'

Dasabhūmika-sūtra.

Cf. K'-yuen-lu, fasc. 2, fol. 14 a; Conc. 90. Cf. also
Dasabhūmisvara, in Catalogue of the Hodgson Manu-
scripts, I, 3; III, 1; V, 55; VI, 5; VII, 14. Translated by
Kumāragīva together with Buddhayasas, of the Latter
Tshin 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-kiê-kiñ.

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

Translated by Shañ-kien, of the Western Tshin
dynasty, A. D. 385-431. 4 fasciculi. This is an in-
complete 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-sâ-khiu-fo-pan-yeh-kiñ.

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

Translated by Nieh Tâo-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-tâo-phin-kiñ.

'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 Fâ-hu (Dharmaraksha), of the
Western Tsin dynasty, A. D. 265-316. 9 leaves.

109 佛說菩薩十住經

Fo-shwo-phu-sâ-shi-ku-kiñ.

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

Translated by Gitamitra, 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 Dasa-
bhūmi) 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'-töh-kiñ.

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

Dasabhūmika-sūtra.

Cf. No. 105. Translated by Ku Fâ-hu (Dharma-
raksha), 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.

'Sūtra on a Samādhi asked by the Bodhisattva Samaśakshus (? "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-

samādhi' 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.

'Sūtra on the office of the Bodhisattva asked by Mañjuśrī.'

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-sūtra.

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-sūtra.'

This is a revision of No. 113, made in *Kien-yeh*, the modern Nankin, 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 Sun 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-sūtra.'

Translated by *Gñânabhadra* together with Hwui-nin 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-pân-ni-yuen-kiñ.

'Vaipulya-parinirvâna-sūtra spoken by Buddha.'

Katurdâraka-samâdhi-sūtra.

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-sūtra.'

Mahâkârunâpundarîka-sūtra.

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-sūtra.

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-sūtra spoken by Buddha.'

Mahâparinirvâna-sūtra.

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 Sūtra 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

Tā-pān-ni-yuen-kiñ.

Mahāparinirvāna-sūtra.

K'-yuen-lu, fasc. 2, fol. 15 a. Translated by Fā-hhien (Fa-hian) together with Buddhahadra, of the Eastern Tsin 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'-thuñ-tsz'-sān-mēi-kiñ.

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-pān-niê-phān-liāo-shwo-kiāo-kiê-kiñ.

'Sūtra of teaching spoken briefly by Buddha just before his entering Parinirvāna.'

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

123 佛臨涅槃記法住經

Fo-lin-niê-phān-ki-fā-ku-kiñ.

'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-kiñ.

'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

Pān-ni-yuen-heu-kwān-lā-kiñ.

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

Wu-tā-pu-wāi-kuñ-yi-kiñ, or Sūtras of the preceding five Classes.

126 金光明最勝王經

Kin-kwān-miñ-tsui-shān-wān-kiñ.

Suvarnaprabhāsottamarāga-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-tsin, 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-kiñ.

Suvarnaprabhāsa-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

Tān-tsi-kun-tōh-sān-mêi-kiñ.

Sarvapnyasamukāya-samādhi-sūtra.

Conc. 737; A. R., p. 444; A. M. G., p. 250. Translated by Ku Fâ-hu (Dharmaraksha), 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-tshieh-fu-tōh-sān-mêi-kiñ.

Sarvapnyasamukāya-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

Hō-pu-kin-kwān-miñ-kiñ.

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

Made by Pāo-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 Lián 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-mudrāvātāra.

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-mudrāvātāra.

Translated by *Gautama Pragñāruki*, A. D. 542, of the Eastern *Wéi* 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-lián-i-kiñ.

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

Translated by *Dharmagāyāsa*, 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. *Khāi-yuen-lu*, fasc. 14 a, fol. 13 a.

134 妙法蓮華經

Miào-fā-lien-hwá-kiñ.

Saddharmapundarīka-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 *Tāo-siēn*, a priest of the Thán dynasty, A. D. 618-907.

135 法華三昧經

Fā-hwá-sān-mêi-kiñ.

'(Sad)dharmasamādhi-sūtra.'

Translated by *K'*-yen, of the earlier Sui 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. *Khāi-yuen-lu*, fasc. 14 a, fol. 13 b.

136 薩曇芬陀利經

Sâ-thân-fan-tho-li-kiñ.

Saddharmapundarīka-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-fā-lien-hwá-kiñ-kwān-shi-yin-phu-sâ-phu-man-phin-kiñ.

'Sūtra of the chapter on the *Samantamukha* of the *Bodhisattva Avalokiteśvara*, in the *Saddharmapundarīka-sūtra*.'

Avalokiteśvara-bodhisattva-samantamukha-parivarta, of the *Saddharmapundarīka*.

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 *Khañ-tsu*, of the *Min* dynasty, dated A. D. 1411.

138 正法華經

Kaṅ-fā-hwā-kin.

Saddharmapundarīka-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.

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

Saddharmapundarīka-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 *Kumārāgīva*, 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 *Saddharmapundarīka*); one is written on the palm-leaves, and the other in the letters of *Kwei-tsz'*, or *Kharakhar*, *Kumārāgīva'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 *Pāñkabhikshusatavyākaraṇa-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 *Bhaishagyārāga-parivarta*, chap. 23. Nos. 138 and 134 both place the *Dhāraṇī-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 *Srāmana*, *Shān-hhiin*, 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 *Dhāraṇī-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 *Saddharmapundarīka*, 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) <i>Nidāna-parivarta</i> | 1 | 1 | 1 |
| (2) <i>Upāyakaṣāya</i> | 2 | 2 | 2 |
| (3) <i>Aupāmya</i> | 3 | 3 | 3 |
| (4) <i>Adhimukti</i> | 4 | 4 | 4 |
| (5) <i>Oshadhi</i> | 5 | 5 | 5 |
| (6) <i>Vyākaraṇa</i> | 6 | 6 | 6 |
| (7) <i>Pūrvayoga</i> | 7 | 7 | 7 |
| (8) <i>Pāñkabhikshusatavyākaraṇa</i> | 8 | 8 | 8 |
| (9) <i>Ānanda-rāhulābhyām anye- shām ka dvābhyām bhi- kshusahasrābhyām vyākara- ṇa</i> | 9 | 9 | 9 |
| (10) <i>Saddharmabhāṇaka</i> | 10 | 10 | 10 |
| (11) <i>Stūpasandarsana</i> | 11, 12 | 11, 12 | 11 |
| (12) <i>Utsāha</i> | 13 | 13 | 12 |
| (13) <i>Sukhavihāra</i> | 14 | 14 | 13 |
| (14) <i>Bodhivṛksha-prīthiviviva- ra-samudgama, or Bodhi- sattva-prīthivi</i> ¹ | 15 | 15 | 14 |
| (15) <i>Tathāgatāyushapramāna</i> | 16 | 16 | 15 |
| (16) <i>Pumyaparyāya</i> | 17 | 17 | 16 |
| (17) <i>Anumodanapunyanirdesa</i> | 18 | 18 | 17 |
| (18) <i>Dharmabhāṇakānusamsā- shadāyatanavisuddhi</i> | 19 | 19 | 18 |
| (19) <i>Sadāparibhūta</i> | 20 | 20 | 19 |
| (20) <i>Tathāgatarddhyabhisam- skāra</i> | 21 | 21 | 20 |
| (21) <i>Dhāraṇī</i> | 25 | 26 | 21 |
| (22) <i>Bhaishagyārāga</i> | 22 | 23 | 22 |
| (23) <i>Gaṅgādasvara (?)</i> (<i>Maṅgalasvara ?</i>) | 23 | 24 | 23 |
| (24) <i>Samantamukha - parivarta</i> <i>Avalokiteśvaravikurvāna - nirdesa</i> | 24 | 25 | 24 |
| (25) <i>Sūbhavyūthapūrvayoga</i> | 26 | 27 | 25 |
| (26) <i>Samantabhadrotsāha</i> | 27 | 28 | 26 |
| (27) <i>Dharmaparyāya</i> | 28 | 22 | 27 |

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

140 分別緣起初勝法門經

Fan-pieh-yuen-*khi-khu-shan-fa-man-kin*.

'Sūtra of explaining the first and excellent gate of the law of Nidāna.'

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

141 佛說緣生初勝分法本經

Fo-shwo-yuen-shan-*khu-shan-fan-fa-pan-kin*.

'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-*kin*.

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 Liān 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-*kin*.

'Shatpāramitā-sannipāta-sūtra.'

Translated by Khān San-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-shan-tiñ-wān-*kin*.

'Mahāyāna-mūrdharāga-sūtra.'

Vimalakīrtti-nirdeśa.

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

145 大方等頂王經

Tā-fān-tān-tiñ-wān-*kin*.

'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-*khi-su-shwo-kin*.

'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-*khi-kin*.

'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-kin*.

'Sūtra on the unlimited changes of the supernatural footsteps.'

Translated by *Ān Fā-kin*, 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-kin*.

Vimalakīrtti-nirdeśa.

Conc. 121. Translated by Hhüen-kwān (Hiouen-thsang), of the Thān 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-kin*.

Avaiṣṭya(?)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-*kin*.

'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 Dharmarūki

(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-pào-yun-kiñ.
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-shañ-tào-li-thien-wêi-mu-shwo-fà-kiñ.

'Sūtra of Buddha's ascension to the Trayastriṃsa heaven to preach the law for his mother's sake.'

Translated by Ku Fā-hu (Dharmaraksha), 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

Siān-suh-kiê-tho-ti-po-lo-mi-liāo-i-kiñ.

'Sandhinirmokānabhūmi-pāramitā-satyārtha-sūtra.'
Sandhinirmokāna-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

Siān-suh-kiê-tho-zu-lai-su-tso-sui-shun-
khu-liāo-i-kiñ.

'Sandhinirmokāna-tathāgatakrītyānuvishaya-satyārtha-sūtra.'
Sandhinirmokāna-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-kiñ.
Sandhinirmokāna-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-fà-lun-kiñ.

'Avivartita-dharmaśakra-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-tsiñ-pu-thui-kwân-fà-lun-kiñ.

'Vaipulya-vyūhāvivartita-dharmaśakra-sūtra.'

Avaiartya (?) -sūtra.

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

Aparivartya-sūtra.

Conc. 316. Translated by *K'-yēn* and Pào-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

Fān-kwân-tā-kwân-yen-kiñ.

'Vaipulya-mahāvūṭha-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-thuñ-yiu-hhi(-kiñ), 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 thuñ, 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 content of this translation are given in Beal's *Catalogue*, pp. 17-19. There is a preface by the Empress Wu Tsó-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 *Khái-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-sūtra (?)', 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'-yen* 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-sūtra.'

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-sūtra*.' Cf. Conc. 151.

161 侏真陀羅所問寶如來三昧經

Tun-kan-tho-lo-su-wan-pâo-zu-lâi-sân-mêi-kin.'*Drumâ-kinnara-pariprikkhâ-ratnatathâgata-samâdhi-sūtra*.'*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 *Kumâragiva*, of the Latter Tshin 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-pravṛitti-nirdeśa-sūtra*.

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-pravṛitti-nirdeśa-sūtra*.

Conc. 715. Translated by *Kumâragiva*, of the Latter Tshin 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-sūtra*.'

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-sūtra*.'

Translated by *Kumâragiva*, of the Latter Tshin dynasty, A. D. 384-417. 4 fasciculi. This is also called 法印經 *Fâ-yin-kin*, i. e. '*Dharmamudrâ-sūtra*,' 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.'*Buddhabhâshita-mahâbhishekarddhidhârâni-sūtra*.'

Translated by *Poh Srimitra*, of the Eastern Tsin dynasty, A. D. 317-420. 12 fasciculi. Each fasciculus contains a Sūtra with its own title, so that this is a collection of twelve Sūtras. All these Sūtras 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.'*Buddhabhâshita-maṅgusri-vibhâvita-ratnapitaka-sūtra*.'*Ratnakârândakavyûha-sūtra*.

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

by Ku Fâ-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 Satyavrata Samasrami, at Calcutta, 1873.

169 大方廣寶篋經
Tâ-fân-kwân-pào-khiè-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
Yào-sh'-zu-lâi-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
Yào-sh'-liu-li-kwân-ze-lâi-pan-yuen-
kuñ-tōh-kin.

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

Bheshagyaguru-vaiddūryaprabhāsa-pūrvapranidhāna.

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

172 藥師瑠璃光七佛本願
功德經

Yào-sh'-liu-li-kwân-tshi-fo-pan-yuen-
kuñ-tōh-kin.

'Bheshagyaguru-vaiddūryaprabhāsa(-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 Thán 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

Fân-tsz'-yào-sh'-liu-li-kwân-tshi-fo-
pan-yuen-kuñ-tōh-kin.

'Bheshagyaguru-vaiddūryaprabhāsa(-ādi)-saptabuddha-pūrvapranidhāna-guṇa-sūtra in the letters of Fân (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 Mìn dynasty, about A. D. 1600.- There is a note above this title in the original Catalogue, Tâ-mìn-sân-tsân-shan-kiào-mu-lu (fasc. 1, fol. 12 b), added most probably by the Japanese editor, namely: 'In the Chinese and Corean 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 Mìn 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-wân-kin.
'Buddhabhāshitāgātasatru-rāga-sūtra.'
Agātasatru-kaukritya-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-klân* (Lokaraksha?), of the Eastern Hân 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-kiè-ō-poh-to-lo-pào-kin.

'Lankāvatāra-ratna-sūtra.'

Lankāvatāra-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-kiè-kin.

Lankāvatāra-sūtra.

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

177 大乘入楞伽經

Tâ-shaṅ-zu-laṅ-kiê-kiñ.
Laṅkāvatāra-sūtra.

K'-yuen-lu, fasc. 2, fol. 25 a; Conc. 571. Translated by Śikshānanda, 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 Tsö-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-sâ-hhin-fân-pien-kiñ-kiê-shan-thuñ-pien-hwâ-kiñ.

'Bodhisattva-karitopāyaviśayārddhivikrīyā-sūtra.'

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

179 大薩遮尼乾子受記經

Tâ-sâ-kö-ni-khien-tsz'-sheu-ki-kiñ.

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

Translated by Bodhiruci, 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

Tâ-shaṅ-tâ-pêi-fan-tho-li-kiñ.

Mahākaraṇāpundarīka-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.'

Vimalakīrtti-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-khâo-sân-mêi-kiñ.

'Samantātkramana (?)-samādhi-sūtra.'

Agātasātru-kaukrītya-vinodana.

Conc. 496. Translated by Ku Fâ-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

Fân-poh-kiñ.

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

Agātasātru-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-tâ-tsiñ-fâ-man-phin-kiñ.

'Buddhabhāṣita-mahāsuddhadharmaparyāyādhyāya-sūtra.'

Mañgusrī-vikrīḍita-sūtra.

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

185 大莊嚴法門經

Tâ-kwân-yen-fâ-man-kiñ.

'Mahāvūṭhadharmaparyāya-sūtra.'

Mañgusrī-vikrīḍita-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-tâ-fân-tān-tâ-yun-tshiñ-yü-kiñ.

'Buddhabhāṣita-mahāvaiṇya-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.

'Sūtra on asking rain of the great cloud.'

Mahāmegha-sūtra.

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

188 大雲輪請雨經

Tâ-yun-lun-tshin-yü-kin.

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

Mahāmegha-sūtra.

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

Shañ-sz'-wèi-fān-thien-su-wan-kin.

Viseshakīnta-brahma-pariprikkhā(-sūtra).

K'-yuen-lu, fasc. 2, fol. 22 a; Conc. 110. Translated by Bōdhiruki, A. D. 517, of the Northern Wèi 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-fān-thien-su-wan-kin.

Viseshakīnta-brahma-pariprikkhā(-sūtra).

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

191 月燈三昧經

Yueh-tān-sān-mèi-kin.

'Kandra-dīpa-samādhi-sūtra.'

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-kuñ, of the earlier Sui dynasty, A. D. 420-479. 1 fasciculus. This is an earlier translation of the seventh and eighth fasciculi of the preceding Sūtra.

193 佛說象腋經

Fo-shwo-siān-ye-kin.

'Buddhabhāshita-hastikakshyā-sūtra.'

Hastikakshyā.

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-wān-kin.

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

Hastikakshyā.

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

195 佛說大乘同性經

Fo-shwo-tā-shañ-thuñ-sin-kin.

Mahāyānābhisamaya-sūtra.

K'-yuen-lu, fasc. 2, fol. 23 a; Conc. 595. Translated by Gñānayasas, together with Sañ-ān, A. D. 570, of the Northern Keu 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-kañ-k'i-tā-shañ-kin.

Mahāyānābhisamaya-sūtra.

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

197 持心梵天所問經

Kk'-sin-fān-thien-su-wan-kin.

Viseshakīnta-brahma-pariprikkhā(-sūtra).

Conc. 691. Translated by Ku Fā-hū (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-kwān-wu-liān-sheu-fo-kin.

'Buddhabhāshitāmitāyurbuddha-dhyāna (?) -sūtra.'

Translated by Kālayasas, A. D. 424, of the earlier Sun dynasty, A. D. 420-479. 1 fasciculus. There was another translation of this Sūtra, made by Dharmamitra, of the same dynasty; but it was lost already in A. D. 730. Khāi-yuen-lu, fasc. 14 a, fol. 17 b. This Sūtra may be called the Sukhāvativyūha, 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

Khan-tsân-tsin-tu-fo-shö-sheu-kin.

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

Sukhâvatîvyûha.

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 (Hsiouen-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.

'Buddhabhâshitâmitâyus-sûtra.'

Sukhâvatyamritavyûha-sûtra.

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

Sukhâvatîvyûha.

Translated by Kumâragîva, A. D. 402, of the Latter Tshin dynasty, A. D. 384-417. 5 leaves. This is an earlier (and shorter) translation of the preceding Sûtra. *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 *Sukhâvatîvyûha*, made by Gunabhadra, of the earlier Sun dynasty, A. D. 420-479. But it was lost already in A. D. 730. *Khâi-yuen-lu*, fasc. 14 a, fol. 17 b.

201 拔一切業障根本得生淨土神咒

Pa-yi-tshîe-yeh-kân-kan-pan-töh-shân-tsin-tu-shan-kheu.

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

Translated by Gunabhadra, A. D. 453, of the earlier Sun dynasty, A. D. 420-479. This Dhâranî 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 Sûtra consisting of verses on Amitâyus.'

Translated under the Eastern Hàn 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. *Khâi-yuen-lu*, fasc. 14 a, fol. 17 b.

203 大阿彌陀經

Tâ-ö-mi-tho-kin.

'A large Amitâyus-sûtra.'

Compiled by Wân Zih-hhiu, in A. D. 1160-1162, of the Southern Sun 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 Sûtra (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-shân-teu-shwâi-tho-thien-kin.

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

Translated by Tsü-k'hu Kin-shân, A. D. 455, of the earlier Sun 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-lâi-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. Khâi-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. Khâi-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.'

Paramārthadharmavigaya-sūtra.

K'-yuen-lu, fasc. 3, fol. 3 b; Conc. 741; A. R., p. 464; A. M. G., p. 268. Translated by Gautama Pragñâruki, A. D. 542, of the Eastern Wêi 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.'

Paramārthadharmavigaya-sūtra.

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-tshîê-fâ-kâo-wân-kiñ.

'Sarvadharmokkarāga-sūtra.'

Translated by Gautama Pragñâruki, A. D. 542, of the Eastern Wêi dynasty, A. D. 534-550. 1 fasciculus.

213 佛說諸法勇王經

Fo-shwo-ku-fâ-yuñ-wân-kiñ.

'Buddhabhāshita-sarvadharmā-nirbhayāga-sūtra.'

Translated by Dharmamitra, of the earlier Sui 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 佛說樂瓔珞莊嚴方便經

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 Gâtaka, concerning the Dâna-pâramitâ. 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 Gâtaka, concerning the Virya-pâramitâ. K'-yuen-lu, fasc. 3, fol. 5 a.

219 佛說太子沐魄經

Fo-shwo-thâi-tsz'-mu-phoh-kiñ.

'Buddhabhâshita-kumâra-mûka-sūtra.'

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

220 太子慕魄經

Thâi-tsz'-mu-phoh-kiñ.

'Kumâra-mûka-sūtra.'

Translated by Ân Shi-kâo, 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 Gâtaka of the dumb boy, concerning the Sila-pâramitâ. K'-yuen-lu, fasc. 3, fol. 5 a.

221 無字寶篋經

Wu-tsz'-pâo-kihiê-kiñ.

'Anakshara-ratnakârandaka-sūtra.'

Anakshara-granthaka-rokanagarbha-sūtra.

Conc. 849. Translated by Bodhiruki, of the Northern Wei dynasty, A. D. 386-534. 7 leaves.

222 大乘離文字普光明藏經

Tâ-shañ-li-wan-tsz'-phu-kwân-miñ-tsân-kiñ.

'Mahâyânânakshara-samantarokanagarbha-sūtra.'

Anakshara-granthaka-rokanagarbha-sūtra.

K'-yuen-lu, fasc. 3, fol. 5 b; Conc. 584. Translated by Divâkara, 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-shañ-pien-kâo-kwân-miñ-tsân-wu-tsz'-fâ-man-kiñ.

'Mahâyâna-vairokanagarbhânakshara-dharmaparyâya-sūtra.'

Anakshara-granthaka-rokanagarbha-sūtra.

Conc. 584. Translated by Divâkara, 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-lâo-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-lâo-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-lâo-mu-nü-liu-yiñ-kiñ.

'Sūtra spoken by Buddha at (the request of) an old mother called Six-flowers (Shatpushpâ?).'

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 (Sreshtin) K' (or Geta?).'

Translated by Ân Shi-kâo, 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 Fâ-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*.

'Buddhabhāshita-kāndraprabha-kumāra-sūtra.'

Kāndraprabha-kumāra-sūtra.

Conc. 870. Translated by Ku Fâ-hu (Dharmaraksha), of the Western Tsin dynasty, A. D. 265-316. 10 leaves.

231 佛說申日兒本經

Fo-shwo-shan-zih-'rh-pan-*kin*.

'Sūtra spoken by Buddha on the original (or Gātaka?) of the child of Śrīgupta (?).'

Kāndraprabha-kumāra-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-*khān-kō-kin*.

'Buddhabhāshita-śrīgupta-sreṣṭhī-sūtra.'

Śrīgupta-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 'Vināḷā.'

Śrīvivarta-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.'

Śrīvivarta-vyākaraṇa-sūtra.

Conc. 168. Translated by Dharmaraksha, of the Northern Lián 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).'

Śrīvivarta-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.'

Gayâśrīsha.

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 Kumāragīva, of the Latter Tshin dynasty, A. D. 384-417. 8 leaves.

239 伽耶山頂經

Kié-ye-shân-tiñ-*kin*.

'Sūtra (spoken) on the top of the Gayâ mountain.'

Gayâśrīsha.

A. R., p. 433; A. M. G., p. 238; Conc. 270. Translated by Bodhiruki, of the Northern Wèi 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 Gajāśrīsha).'

Gayâśrīsha.

A. R., p. 433; A. M. G., p. 238; Conc. 521. Translated by Vinitaruḷi, 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-kiñ.

'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 Bodhiruḷi, 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-*kk'*-kiñ.

'Sūtra spoken by Buddha on the determined Dhāraṇī.'

Translated by *Ku Fâ-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-pân-fo-kiñ.

'Sūtra spoken by Buddha on speaking evil of Buddha.'

Translated by Bodhiruḷi, 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-fân-tai-tâ-yun-kiñ.

'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-lâi-*kwân-yen-k'*-hwui-*kwân-miñ-zu-yi-tshîe-fo-kiñ-kiê-kiñ.*

'Tathāgatavyūṭha-gñānaprabhāsa-sarvabuddhaviśayāvatāra-sūtra.'

Sarvabuddhaviśayāvatāra.

Wassiljew, 161. Translated by Dharmaruḷi, 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-kiñ.

'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 Bodhiruḷi, of the Northern Wēi dynasty, A. D. 386–534. 5 fasciculi; 11 chapters.

247 解深密經

Kiê-shan-mi-kiñ.

'Sūtra on delivering deep secret.'

Sandhinirmokana-sūtra.

Conc. 275. Translated by Hhüen-*kwân* (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-wân-kiñ.

'Sūtra spoken by Buddha on remonstrating with the King.'

Râgāvavādaka.

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-lâi-sh'-*kiào-shan-kiün-wân-kiñ.*

'Sūtra of the Tathāgata's instruction to the King Prasenagit.'

Râgāvavādaka.

A. R., p. 459; A. M. G., p. 263. Translated by Hhüen-*kwân* (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-*kwân-thien-tsz'-shwo-wân-fâ-kiñ.*

'Sūtra of the law of the King spoken by Buddha for the sake of the Devaputra *Ġinaprabha* (?).'

Râgāvavādaka.

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-kiñ.

'Sūtra on the Ratnakūta-samādhi and Dharmakāya, asked by the Bodhisattva Mañgusri.'

Ratnakūta-sūtra.

K'-yuen-lu, fasc. 3, fol. 9 a; Conc. 417. Translated by Ân Shi-kào, 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-tañ-hhio-kiñ.

'Buddhabhāshita-sarvavaipulyavidyāsiddha-sūtra.'

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-shañ-fân-kwân-tsuñ-kiñ.

'Mahāyānavaipulyadhāraṇī-sūtra.'

Translated by Vinitaruḍi, 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-kiñ.

'Sūtra of the Crown-Prince Sudāna.'

Translated by Shañ-kien, of the Western Tshin 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 Dāna-pāramitā. K'-yuen-lu, fasc. 3, fol. 4 b. It is the Vessantara Gâtaka fully told. Fâ-pào-piào-mu, fasc. 3, fol. 24 a; Beal, Catalogue, p. 26.

255 佛說如來智印經

Fo-shwo-zu-lâi-k'-yin-kiñ.

'Buddhabhāshita-tathāgatagñānamudrā-sūtra.'

Tathāgatagñānamudrā.

K'-yuen-lu, fasc. 2, fol. 26 b.

Tathāgatagñānamudrā-samādhi-sūtra.

A. R., p. 444; A. M. G., p. 249; Conc. 252. Translated under the earlier Sun 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-kiñ.

'Buddhabhāshita-gñānamudrā-samādhi-sūtra.'

Tathāgatagñānamudrā.

K'-yuen-lu, fasc. 2, fol. 26 b.

Tathāgatagñānamudrā-samādhi-sūtra.

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-pào-sân-mêi-kiñ.

'Buddhabhāshita-anantarātna-samādhi-sūtra.'

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-kiñ.

'Ratnatathāgata-samādhi-sūtra.'

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-kiñ.

'Sūtra of the highest reliance.'

Translated by Paramārtha, 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-tshañ-yiu-kiñ.

'Sūtra spoken by Buddha on wonderfulness.'

Adbhuta-dharmaparyāya.

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-kiñ.

'Sūtra spoken by Buddha on the extreme rareness.'

Adbhuta-dharmaparyāya.

Translated by Hhüen-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-kiñ.

'Buddhabhāshita-tathāgatasiṃhanāda-sūtra.'

Siṃhanādikā-sūtra.

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 Wèi 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-kiñ.

'Buddhabhāshita-mahāvaiṣṭya-simhanāda-sūtra.'

Simhanādika-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-shaṅ-pâi-fu-siān-kiñ.

'Sūtra of the Mahāyāna spoken by Buddha on the hundred prosperous marks.'

Maṅgusrī-pariprikkhā.

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-shaṅ-pâi-fu-kwân-yen-siān-kiñ.

'Sūtra of the Mahāyāna spoken by Buddha on the hundred prosperous marks of adornment.'

Maṅgusrī-pariprikkhā.

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-shaṅ-sz'-fâ-kiñ.

'Buddhabhāshita-mahāyāna-katurdharma-sūtra.'

Katushka-nirhāra-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-kiñ.

'Buddhabhāshita-bodhisattva-karyā-katurdharma-sūtra.'

Katushka-nirhāra-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-kiāo-liān-kun-tōh-kiñ.

'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-kiñ.

'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-kiñ.

'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 Gātakas, 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-kiñ.

'Sūtra spoken by Buddha on the silver-coloured woman.'

Translated by Buddhasānta, A. D. 539, of the Eastern Wèi 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-shö-shi-wân-sheu-kiê-kiñ.

'Buddhabhāshita-agātasatru-rāga-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-kiñ.

'Sūtra of prophecy received (from Buddha) by one who offered a flower to Buddha, and did not follow the King (Agātasatru).'

Translated by Thán-wu-lân (Dharmarakṣa?), 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 Buddhāsānta, 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-pei-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.

'Buddhabhāshita-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.
'Sûtra spoken by Buddha on transmigration.'
Bhavasankrâmita (?).
A. R., p. 460; A. M. G., p. 264. Translated by
Buddhasânta, A. D. 539, of the Eastern Wêi dynasty,
A. D. 534-550. 2 leaves.

- 285 大方等修多羅王經
Tâ-fân-taî-siu-to-lo-wân-kiñ.
'Mahâvaipulya-sûtrârâga-sûtra.'
Bhavasankrâmita (?).
Translated by Bodhiruki, of the Northern Wêi
dynasty, A. D. 386-534. 3 eaves.
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-sün-hhiñ-kiñ.
'Sûtra spoken by Buddha on Mañguri's going round (to
examine the Bhikshus' rooms).'
Translated by Bodhiruki, of the Northern Wêi
dynasty, A. D. 386-534. 7 leaves.

- 287 佛說文殊尸利行經
Fo-shwo-wan-shu-sh'-li-hhiñ-kiñ.
'Sûtra spoken by Buddha on Mañguri's going (round to
examine the Bhikshus' rooms).'
Translated by Gñânagupta, 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
Tâ-shaî-ṭsâo-siân-kuñ-tôh-kiñ.
'Sûtra of the Mahâyâna on the good qualities or virtue of
making the images (of Buddha).'
Tathâgata-pratibimba-pratishtihânusamsâ.
A. R., p. 476; A. M. G., p. 279. Translated by
Devapragña, A. D. 691, of the Thâu dynasty, A. D. 618-
907. 2 fasciculi.

- 289 佛說作佛形像經
Fo-shwo-tso-fo-hhiñ-siân-kiñ.
'Sûtra spoken by Buddha on making Buddha's images.'
Tathâgata-pratibimba-pratishtihânusamsâ.
A. R., p. 476; A. M. G., p. 279. Translated under
the Eastern Hân dynasty, A. D. 25-220. 3 leaves.

- 290 佛說造立形像福報經
Fo-shwo-tso-li-hhiñ-siân-fu-pâo-kiñ.
'Sûtra spoken by Buddha on the happy reward of making or
setting up (Buddha's) images.'
Tathâgata-pratibimba-pratishtihânusamsâ.
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.
'Sûtra spoken by Buddha on sprinkling (water on the images
of) Buddha.'
Translated by Fâ-kü, of the Western Tsin dynasty,
A. D. 265-316. 2 leaves.

- 292 佛說灌洗佛經
Fo-shwo-kwân-si-fo-kiñ.
'Sûtra spoken by Buddha on sprinkling (water on) and washing
(the images of) Buddha.'
Translated by Shaî-kien, of the Western Tshin
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-siân-kuñ-tôh-kiñ.
'Sûtra spoken by Buddha on the good qualities of washing the
images (of Buddha).'
Translated by Ratnakînta, A. D. 705, of the Thâu
dynasty, A. D. 618-907. 4 leaves.

- 294 浴像功德經
Yü-siân-kuñ-tôh-kiñ.
'Sûtra on the good qualities of washing the images (of Buddha).'
Translated by I-tsiñ, A. D. 710, of the Thâu 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-kiâo-liân-shu-kuñ-tôh-kiñ.
'Sûtra spoken by Buddha on counting the good qualities of a
rosary.'
Translated by Ratnakînta, A. D. 705, of the Thâu
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-kheu-tsân-kun-kiào-liân-
shu-ku-kuñ-tôh-kiñ.

'Sūtra on counting the good qualities of a rosary in the
Mañgusri-dhāraṇī-pitaka.'

Translated by I-tsiñ, A. D. 703, of the Thān 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'-nū-kiñ.

'Sūtra spoken by Buddha on the girl Nāgadattā.'

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-khi-kiñ.

'Sūtra spoken by Buddha on the Gātaka of the Bodhisattva
Nāgadattā.'

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-kheu-kiñ.

'Sūtra spoken by Buddha on the eight lucky and spiritual
Mantras or Dhāraṇīs.'

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-kheu-kiñ.

'Sūtra spoken by Buddha on the eight pure and spiritual
Mantras or Dhāraṇīs.'

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-kiñ.

'Sūtra spoken by Buddha on the eight lucky (Mantras).'

Ashtabuddhaka.

Translated by Saṅghapāla, of the Liân dynasty, A. D.
502-557. 3 leaves.

302 佛說八佛名號經

Fo-shwo-pâ-fo-miñ-hâo-kiñ.

'Sūtra spoken by Buddha on the names of eight Buddhas (of
the eastern quarter).'

Ashtabuddhaka.

Translated by Gñānagupta, 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 Śāriputra.

303 佛說盂蘭盆經

Fo-shwo-yü-lân-phan-kiñ

'Sūtra 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
Sūtra was addressed to Maudgalyāyana, 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 Ullam-
bana, and translated by 倒懸 táo-hhüen, '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-miñ-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-fan-phan-kiñ.

'Sūtra 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.

'Sûtra spoken by Buddha about the meditation on the two
Bodhisattvas, Bhaishagyarâga and Bhaishagyasamudgata.'

Bhaishagyarâga-bhaishagyasamudgati
(or -gata)-sûtra.

K'-yuen-lu, fasc. 3, fol. 19 a; Conc. 312. Translated
by Kâlayasas, A. D. 424, of the earlier Sun 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.

'Buddhabhâshita-mahâmâyûri-mantrarâga-sûtra.'

Mahâmâyûri-vidyârâgñî.

K'-yuen-lu, fasc. 4, fol. 21 b; Conc. 631, where
'dhâranî' 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 Mahâmâyûri.

307 佛母大孔雀明王經

Fo-mu-tâ-khuñ-tshioh-miñ-wân-kiñ.

'Buddhamâtrika-mahâmâyûri-vidyârâgñî-sûtra.'

Mahâmâyûri-vidyârâgñî.

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.

'Buddhabhâshita-mahâmâyûri-râgñî-mantra-sûtra.'

Mahâmâyûri-vidyârâgñî.

Translated by Sanghapâla, 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.

'Buddhabhâshita-mahâmâyûri-râgñî-ridhimantra-sûtra.'

Mahâmâyûri-vidyârâgñî.

Translated by Poh Srimitra, 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.

'Buddhabhâshita-mahâmâyûri-râgñî-samyuktarddhâranî-sûtra.'

Translated by Poh Srimitra, 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.

'Mahâsuvârnavarna-mâyûri-râgñî-dhâranî-sûtra.'

Mahâmâyûri-vidyârâgñî.

Conc. 628. Translated by Kumâragîva, of the
Latter Tshin 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-siân-tui-khuñ-tshioh-kiñ, i. e. 'the pea-
cock (or rather peahen) sûtra 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.

'Buddhabhâshita-amoghapâsa-mantra-sûtra.'

Amoghapâsahridaya.

A. R., p. 535; A. M. G., p. 333.

Amoghapâsa-dhâranî.

Conc. 467. Translated by Gñânagupta 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.

'Amoghapâsa-hridaya-mantrarâga-sûtra.'

Translated by Ratnakînta, 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.

'Amoghapâsa-dhâranî-sûtra.'

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, Śrīmat 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 不空羅索咒心經

Pu-khuñ-küen-soh-kheu-sin-kiñ.
Amoghapāsa-hrīdaya-sūtra.

See No. 312. Translated by Bodhiruḍi, of the Thán dynasty, A. D. 618-907. 1 fasciculus.

316 不空羅索神咒心經

Pu-khuñ-küen-soh-shan-kheu-sin-kiñ.
'Amoghapāsarddhamantra-hrīdaya-sūtra.'
Amoghapāsa-hrīdaya. See Nos. 312, 315.
Amoghapāsa-dhāraṇī.

Conc. 468. Translated by Hhüen-kwân (Hiouen-tshang), 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 不空羅索神變眞言經

Pu-khuñ-küen-soh-shan-pien-kan-yen-kiñ.
'Amoghapāsarddhivikṛti-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 Bodhiruḍi, 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-kheu-kiñ.

'Sahasrāksha-sahasrabāhy-avalokiteśvara-bodhisattva-dhāraṇy-ṛiddhi-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.

'Sahasrabāhu-sahasrāksha-avalokiteśvara-bodhisattva-vṛiddhā-(or 'old woman') dhāraṇī-kāya-sūtra.'

Nilakantha.

Conc. 770. Translated by Bodhiruḍi, 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 Avalokiteśvara, 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.

'Sahasrabāhu-sahasrāksha-avalokiteśvara-bodhisattva-mahāpūrnā-pratīhata-mahākārunikahrīdaya-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-kheu*, or the 'Mahākārunika-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 Amoghavāgṛa, is not found in this collection. No. 320 has been a very popular work in China, since the later Sui 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-kheu-kiñ.

'Avalokiteśvara-bodhisattva-guhyagarbharddhamantra (or dhāraṇī)-sūtra.'

Padmakintāmani-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-kiñ.

'Avalokitesvara-bodhisattva-kintâmani-dhâranî-sûtra.'
Padma-kintâmani-dhâranî-sûtra.

Conc. 307. Translated by Ratnakînta, 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-kiñ.

'Avalokitesvara-bodhisattva-kintâhrîdaya (or -manas for mani?)-
dhâranî-sûtra.'

Padma-kintâmani-dhâranî-sûtra.

Conc. 310. Translated by I-tsiñ, 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-kiñ.

'Kintakakra-dhâranî-sûtra.'

Padma-kintâmani-dhâranî-sûtra.

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 觀自在菩薩怛嘽多唎
隨心陀羅尼經

Kwân-tsz'-tsâi-phu-sâ-ta-fo-to-li-
sui-sin-tho-lo-ni-kiñ.

'Avalokitesvara-bodhisattva-(saman)tabhadrânuhrîdaya (?)
dhâranî-sûtra.'

Translated by K'-thuiñ, 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-kiñ.

'Sûtra of the Dhâranî-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-kiñ.

'Buddhabhâshita-ekadasamukhâvalokitesvara-bodhisattvardhi-
mantra-sûtra.'

Avalokitesvaraikadasamukha-dhâranî.

A. R., p. 533; A. M. G., p. 330. Translated by Yasogupta, of the Northern K'eu dynasty, A. D. 557-581. 13 leaves.

328 十一面神咒心經

Shi-yi-mien-shan-kheu-sin-kiñ.

'Ekadasamukhardhimantra-hrîdaya-sûtra.'

Avalokitesvaraikadasamukha-dhâranî.

Translated by Hhüen-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 Sûtra 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-kiñ.

'Sahasrapravartana-dhâranî-avalokitesvara-bodhisattva-mantra-
sûtra.'

Translated by K'-thuiñ, A. D. 653, of the Thán dynasty, A. D. 618-907. 5 leaves. This is a similar translation of a Mantra or Dhâranî, 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-kiñ.

'Sûtra of five Mantras.'

Translated by Hhüen-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'-tsiñ, fasc. 14, fol. 30 b.

331 六字神咒經

Liu-tsz'-shan-kheu-kiñ.

'Shadakhsharaddhimantra-sûtra.'

Shadakhsharavidyâmantra.

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

K'heu-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 Mahāvaiṣṭya-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-k'heu-tsân-kuñ-yi-tsz'-k'heu-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-k'heu-kiào-liân-kuñ-tōh-k'hu-kañ-miêh-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 Sūi 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-k'heu-kiñ.

'Buddhabhāshita-prasamsita-tathāgata-gunarddhi-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-k'heu-kiñ.

'Pushpakūta-dhāraṇy-riddhimantra-sūtra.'

Pushpakūta.

A. R., p. 526; A. M. G., p. 325. Translated by *K'K'ien*, 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-pariprīkkhā-sūtra.'

Pushpakūta.

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-tsi-tho-lo-ni-kiñ.

'Buddhabhāshita-pushpakūta-dhāraṇī-sūtra.'

Pushpakūta.

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'-k'hetu-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-kiñ.
'Shadakshararddhantrārāga-sūtra.'
Shadakshara-vidyāmantra.

See No. 340. Translated under the Liān 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

Fān-nü-sheu-i-kiñ.
'Brāhmanī-srīmatī-sūtra.'

Srīmatī-brāhmanī-pariprikkhā.

A. R., p. 250; A. M. G., p. 255. Translated by Ku Fā-hu (Dharmaraksha), of the Western Tsin dynasty, A. D. 265-316. 7 leaves.

343 有德女所問大乘經

Yiu-tōh-nü-su-wan-tā-shañ-kiñ.
'Srīmatī-stri-pariprikkhā-mahāyāna-sūtra.'
Srīmatī-brāhmanī-pariprikkhā.

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'-tsiñ*, 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-tā-
kun-thi-tho-lo-ni-kiñ.

'Buddhabhāshita-saptakoṭibuddhamātrika-hrīdaya-mahākundi-
dhāraṇī-sūtra.'

Kundī-devī-dhāraṇī.

A. R., p. 518; A. M. G., p. 318. Translated by Divākara, 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-
tā-miñ-tho-lo-ni-kiñ.

'Buddhabhāshita-saptakoṭibuddhamātrika-kundī-mahāvidyā-
dhāraṇī-sūtra.'

Kundī-devī-dhāraṇī.

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-kiñ.

'Saptakoṭibuddhamātrika-bhāshita-kundī-dhāraṇī-sūtra.'
Kundī-devī-dhāraṇī.

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

Kuñ-kuñ-tsā-kheu-kiñ.
'Nānā-samyuktamantra-sūtra.'

Translated by Gñānagupta, of the Sui dynasty, A. D. 618-907. 11 leaves. It contains twenty-three Mantras or Dhāraṇīs, 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'-tsiñ*, fasc. 14, fol. 30 b seq.

348 佛頂尊勝陀羅尼經

Fo-tiñ-tsun-shañ-tho-lo-ni-kiñ.

'Sūtra of the honourable and excelling Dhāraṇī of Buddha's head.'

Sarvadurgatiparisodhana-ushnīsha-vigaya-
dhāraṇī.

K'-yuen-lu, fasc. 4, fol. 25 b; Conc. 173. Translated by Buddhapāla, A. D. 676, of the Thán dynasty, A. D. 618-907. 8 leaves. There are two prefaces, namely: 1. That by the Emperor *K'hān-tsu*, of the Miñ dynasty, dated A. D. 1411. 2. That by a priest named *K'-tsiñ*, 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-tiñ-tsun-shañ-tho-lo-ni-kiñ.

'Sūtra spoken by Buddha on the honourable and excelling Dhāraṇī of Buddha's head.'

Sarvadurgatiparisodhana-ushnīsha-vigaya-
dhāraṇī.

See No. 348. Translated by I-tsiñ, 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-shaṅ-fo-tiñ-tho-lo-ni-tsiñ-khu-
yeh-kāñ-kiñ.

'Sūtra of the most excelling Buddha's head's Dhāraṇī, which purifies the obstacle of Karma.'

Sarvadurgatiparisodhana-ushnīṣa-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-shaṅ-tho-lo-ni-kiñ.

'Sūtra of the most excelling Dhāraṇī of Buddha's head.'

Sarvadurgatiparisodhana-ushnīṣa-
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-kiñ.

'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-liāñ-man-pho-mo-tho-
lo-ni-kiñ.

'Buddhabhāshita-amitamukha-māragid (?)-dhāraṇī-sūtra.'

Anantamukha-sādhaka-dhāraṇī (?).

See No. 353. Translated by Kuñ-tōh-kih, together with Hhüen-khāñ, 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-liāñ-man-wēi-mi-kh'-kiñ.

'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-shaṅ-wu-liāñ-man-kh'-kiñ.

'Buddhabhāshita-gātāmitamukhadhara-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-nān-tho-mu-khü-ni-hö-li-tho-
lin-ni-kiñ.

'Anantamukhanirhāri (?)-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-nān-tho-mu-khü-ni-hö-li-tho-kiñ.

'Anantamukhanirhāri-dhā (?)-sūtra.'

Anantamukha-sādhaka-dhāraṇī (?).

See No. 353. Translated by Guṇabhadra, of the earlier Sui dynasty, A. D. 420-479. 12 leaves.

359 佛說一向出生菩薩經

Fo-shwo-yi-hhiāñ-khu-shaṅ-phu-sā-kiñ.

'Buddhabhāshita-ekamukhagāta-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-shaṅ-wu-pien-man-tho-lo-ni-kiñ.

'Gātānantamukha-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'-tsiñ*, fasc. 13, fol. 20 b.

361 勝幢臂印陀羅尼經

Shaṅ-kwāñ-phi-yin-tho-lo-ni-kiñ.

'Su-dhvaga-bāhu-mudrā-dhāraṇī-sūtra.'

Translated by Hhüen-kwāñ (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-kiñ.

'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-kiñ.

'Buddhabhâshita-dhâranî-saṅgraha-sûtra.'

Translated by Ô-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-kiñ.

'Buddhabhâshita-padadhararddhimantra-sûtra.'

Translated by *K'* K'ien, of the Wu dynasty, A. D. 222-280. 4 leaves.

365 佛說陀鄰尼鉢經

Fo-shwo-tho-lin-ni-poh-kiñ.

'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-tsuì-shañ-tañ-wân-zu-lâi-ku-
hu-*kh'*-shi-kien-shan-kheu-kiñ.

'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-*khiao*-kheu-kiñ.

'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-kiñ.'Âkâsagarbha-bodhisattva-pariprîkkhâ-saptabuddha-dhâranî-
mantra-sûtra.'

Saptabuddhaka-sûtra.

Conc. 198. Translated under the Lián 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-kiñ.

'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-kiñ.

'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-kiñ.

'Âyushpâla-dharmaparyâyarddhimantra-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-kiñ.

'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-kiñ.

'Vagrottaraśa-dhâranî-sûtra.'

Vagramantra (or -mandala)-dhâranî.

Vagramanda-dhâranî.

Conc. 283. Translated by Buddhasānta, A. D. 524, of the Northern Wéi 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-tsuñ-*kh'*-fâ-man-kiñ.

'Buddhabhāshita-ananta-dhāraṇī-dharmaparyāya-sūtra.'

Translated by Shañ-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

Tsuñ-shañ-phu-sâ-su-wan-yi-tshîê-ku-fâ-zu-wu-liân-fâ-man-tho-lo-ni-kiñ.

'Ārya-giṇa (?)-bodhisattva-pariprikkhā-sarvadharmāvatārāmīta-dharmaparyāya-dhāraṇī-sūtra.'

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-kiñ, or Sūtras 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-kiñ.

'Sūtra on the cutting of the tie (of passions) in the ten dwellings (i. e. steps of a Bodhisattva lower than the ten Bhūmis).'

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-kiñ.

'Bodhisattva-bodhivriksha-sūtra.'

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-shañ-ti-kiñ.

'Bodhisattva-gātabhūmi-sūtra.'

Kshāmākāra-bodhisattva-sūtra.

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-kiñ.

'Sūtra 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 *Anāthapindada's* Ārāma or garden is given; then follows a life of *Poh* (or *Pushya*?), the third son of a *Brahmakārin* of the *Gautama* family, one of *Buddha's* former births. This *Gāṭaka* was spoken by *Buddha* to the King *Pra-senagit*, on the eighth day after *Buddha* had met with the ill-fame concerning the woman *Sundarī*, as the consequence of his former deed. *K'-tsiñ*, fasc. 31, fol. 22 a, where this work is taken as a *Hinayāna-sūtra*.

380 無垢淨光大陀羅尼經

Wu-keu-tsiñ-kwân-tâ-tho-lo-ni-kiñ.

'Vimalasuddhaprabhāsa-mahādharāṇī-sūtra.'

Translated by *Mi-tho-shan* (*Mitrasānta*?), A. D. 705, of the *Thân* dynasty, A. D. 618-907. 1 fasciculus.

381 成具光明定意經

Khân-kü-kwân-miñ-tiñ-i-kiñ.

'Pūrnaprabhāsa-samādhimati-sūtra.'

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-kiñ.

Mahāmāyā-sūtra.

Conc. 364. Translated by *Thân-kiñ*, of the Northern *Tshi* dynasty, A. D. 550-577. 2 fasciculi. This work is also called the 'Sūtra 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 Nirvāna-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-kiñ.

'Sarvaguna-punyakshetra-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-tai-zu-lāi-tsān-kiñ.

'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 Buddhābhādra, 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-kiñ.

'Buddhabhāshita-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-kiñ.

'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.

Lokānusamānavatāra-sūtra.

A. R., p. 455; A. M. G., p. 259; Conc. 382. Translated by *K' Leu-kiā-khān* (Lokaraksha?), of the Eastern Hān dynasty, A. D. 25-220. 8 leaves. It agrees with Tibetan. *K'-yuen-lu*, s. v.

387 佛說温室洗浴衆僧經

Fo-shwo-wan-shih-sien-yü-kun-sān-kiñ.

'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-kiñ.

'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-kiñ.

'Buddhabhāshita-bodhisattvakāryā-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-kiñ.

'Buddhabhāshita-kanakavarnarāga-sūtra.'

Kanakavarna-pūrvayoga.

A. R., p. 483; A. M. G., p. 286. Translated by Gautama Pragñārūki, A. D. 542, of the Eastern Wēi dynasty, A. D. 534-550. 11 leaves, consisting of 3,514 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-kiñ.

'Buddhavaṅkana-dharmaparyāya-sūtra.'

Translated by Bodhirūki, 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-kiñ.

'Buddhabhāshita-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.

'Sukñinti (?)-devaputra-sūtra.'

Translated by Ku Fâ-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-kwân-phu-hhien-phu-sâ-hhiñ-fâ-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

Kwân-shi-yin-phu-sâ-tôh-tâ-shi-phu-sâ-sheu-ki-kiñ.

'Avalokitesvara-bodhisattva-mahâsthâmaprâpta-bodhisattva-vyâkarana-sūtra.'

Translated by Tân-wu-kiê (Dharmakâra ?), 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-kwân-phu-sâ-su-shwo-kiñ.

Akintyaprabhâsa-(bodhisattva)-nirdesa-sūtra.

K'-yuen-lu, fasc. 3, fol. 19 a; Conc. 495; A. R., p. 430; A. M. G., p. 235. Translated by Kumâragîva, of the Latter Tshin 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 Samâdhi called Surpassing the brightness of the sun (or, Sūryagîhmikarâna-prabhâ?).'

Translated by Neih K'han-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-tsai-hwân-kiñ.

'Sūtra on removing fear, misfortune, and anxiety.'

Srikantha-sūtra.

K'-yuen-lu, fasc. 3, fol. 18 a; Conc. 724. Translated by Shan-kien, of the Western Tshin 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-lân-yen-sân-mêi-kiñ.

'Buddhabhâshita-sûrângama-samâdhi-sūtra.'

Sûrângama-samâdhi.

K'-yuen-lu, fasc. 3, fol. 18 b; Conc. 65; A. R., p. 444; A. M. G., p. 249; Wassiljew, p. 175. Translated by Kumâragîva, of the Latter Tshin dynasty, A. D. 384-417. 3 fasciculi. It agrees with Tibetan. K'-yuen-lu, s. v. In his version of the Mahâpragñâpâramitâ-sâstra (No. 1169), Kumâragîva translates the term Sheu-lân-yen into 健相 kien-siân, lit. strong-form, i. e. Sûra (hero)-aṅga (limb). The term Sûrângama has therefore no connection whatever with Sûra, the sun, as Mr. Beal thinks in his Catena of Buddhist Scriptures from Chinese, p. 284, note 2. See Fân-i-miñ-i-tsi, fasc. 9, fol. 16 b.

400 未曾有因緣經

Wêi-tshan-yiu-yin-yuen-kiñ.

'Adbhuta-hetu-pratyaya-sūtra.'

Adbhutatadharma-paryâya (?).

A. R., p. 476; A. M. G., p. 279. Translated by Tân-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-yâo-tsi-kiñ.

'Sūtra of the important collection of Buddhas.'

Buddhasaṅgîti-sūtra.

K'-yuen-lu, fasc. 3, fol. 19 b; Conc. 720; A. R., p. 460; A. M. G., p. 264. Translated by Ku Fâ-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

K'han-yân-ku-fo-kuñ-tôh-kiñ.

'Sūtra on the praise of the good qualities of Buddhas.'

Kusumasañcaya-sūtra.

K'-yuen-lu, fasc. 3, fol. 17 b; Conc. 703; A. R., p. 468; A. M. G., p. 271. Translated by Ki-kiâ-yê, together with Tân-yâo, 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-miñ-kin.

'Buddhabhāshita-buddhanāma-sūtra.'

Translated by Bodhiruḍi, 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'*-tsiñ, 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-miñ-kin.

'Atīta-vyūhakalpa-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-ki*, or 'Trikalpa-trisahasra-buddhanidāna;' which was translated by Kālayasas, of the earlier Sun dynasty, A. D. 420-479.

406 現在賢劫千佛名經

Hhien-tsâi-hhien-kiê-tshien-fo-miñ-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

Wèi-lâi-siñ-siu-kiê-tshien-fo-miñ-kin.

'Anāgata-nakshatratārākālpasahasrabuddhanāma-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-miñ-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-miñ-shan-kheu-ku-kañ-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-sahasrapañkāsatacatuṣṭripañkāḍasa* (or *-tripañkāḍasat* ?), 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'*-tsiñ, fasc. 5, fol. 13 b seq.; Wassiljew, p. 174.

409 力莊嚴三昧經

Li-kwân-yen-sân-mêi-kin.

'Balavyūha-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-miñ-kin.

'Buddhabhāshita-ashtavargabuddhanāma-sūtra.'

Ashtabuddhaka-sūtra.

K'-yuen-lu, fasc. 4, fol. 5 a; Conc. 395; A. R., p. 469; A. M. G., p. 272. Translated by *Gautama Pragñâruki*, 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-miñ-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-tôh-ku-fo-su-hu-nien-kin.

'Buddhabhāshita-ākintyaguṇa-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'-tsiñ*, fasc. 5, fol. 18 b.

413 金剛三昧本性清淨不
壞不滅經

*Kin-kān-sān-mēi-pan-siñ-tsiñ-pu-
hwāi-pu-mieh-kiñ.*

'Sūtra on the *Vagrasamāhi*, the original nature (of which being) 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-shān-kiñ.

'*Buddhabhāshita-simhaśāndra-buddha-gāṭaka-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-kiñ.

'Sūtra on explaining the actions of priests and laymen.'

Translated by *Shān-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-*khān-kō-fā-k'-tshi-kiñ.*

'*Buddhabhāshita-sreshṭhi-dharmaśāri-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-kiñ.

'*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'-tsiñ*, fasc. 9, fol. 21 b.

418 佛說十吉祥經
Fo-shwo-shi-ki-shān-kiñ.

'*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'-tsiñ*, fasc. 5, fol. 16 b.

419 佛說長者女菴提遮師
子吼了義經

*Fo-shwo-*khān-kō-nū-nān-thi-kō-sh'-
tsz'-heu-liāo-i-kiñ.**

'Sūtra spoken by Buddha on the clear meaning of the lion-roaring (preaching, or discussion) of *Nān-thi-kō* (?), the daughter of a *Sreshṭhin*.'

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-tshieh-k'-kwān-miñ-sien-zan-tshz'-
sin-yin-yuen-pu-shi-zeu-kiñ.*

'Sūtra spoken by Buddha on the abstaining from meat, being the *Nidāna* of the compassionate thought of the *Rishi Sarvagñāprabha*.'

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-kiñ.

'*Mahāvaiṣṭya-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-kuñ*, 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-*kuñ-tho-lo-ni-kiñ.*

'*Mahādharmaṃkā-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

Tā-wēi-tōh-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

Kwān-tsā-ku-fā-hhiñ-kin.

'Sarvadharmakaryā-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-hwā-sheu-kin.

'Buddhabhāshita-pushpa-hasta-sūtra.'

Kusalamūla-samparigraha-sūtra.

K'-yuen-lu, fasc. 3, fol. 21 a; Conc. 201.

Kusalamūla-paridhara-sūtra.

A. R., p. 429; A. M. G., p. 234. Translated by *Kumāragīva*, of the Latter Tshin dynasty, A. D. 384-417. 10 fasciculi. It agrees with Tibetan. *K'-yuen-lu*, s. v.

426 法集經

Fā-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 *Bodhirūzi*, A. D. 515, of the Northern Wēi 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

Tā-fān-kwān-yuen-kiāo-sheu-to-lo-liāo-i-kin.

'Mahāvaiṣṭya-pūrnabuddha-sūtra-prasannārtha-sūtra.'

Translated by *Buddhatrāta*, A. D. 7th century, of the Tshin 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'-tān-kuñ-tōh-kin.

'Buddhabhāshita-pradīpadānaguna-sūtra.'

Pradīpadānīya-sūtra.

K'-yuen-lu, fasc. 3, fol. 23 a; Conc. 89; A. R., p. 456; A. M. G., p. 260. Translated by *Narendrayasas*, A. D. 558, of the Northern Tshin 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

Kim-kān-sān-mēi-kin.

'Vajrasamādhi-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

Kwān-fo-sān-mēi-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

Tā-fān-pien-fo-pāo-an-kin.

'Sūtra of the great good means (mahopāya) by which Buddha recompenses the favour (of his parents).'

Translated under the Eastern Hān 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

Fu-sā-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

Fu-sā-ku-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

Yān-khū-mo-lo-kiñ.
Aṅgulimāliya-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 Guṇabhadra, 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-kiñ.

'Sūtra on the Bodhisattva's inner practice (?) of the six Pāramitās.'

Translated by Yen Fo-thiào, of the Eastern Hân dynasty, A. D. 25-220. 3 leaves. Deest in Tibetan. *K'-yuen-lu*, fasc. 4, fol. 5 b seq.

436 菩薩投身餉餓虎起塔
因緣經

Phu-sâ-theu-shan-sz'-nô-hu-khi-thâ-
yin-yuen-kiñ.

'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-tâo-kwân-hhien-tiñ-i-kiñ.

'Sūtra on the Samādhi, widely explaining the thought of meditation and promulgating the way.'

Anavatapta-nâgarâga-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-miñ-tu-wu-shi-kiào-ki-kiñ.

'Sūtra spoken by Buddha on fifty countings of clear measure (?)'

Translated by Ân Shi-kâo, 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-kiñ.

'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-kiñ.

'Sūtra of the great law-drum.'

Mahābherī-hāraka-parivarta.

A. R., p. 458; *A. M. G.*, p. 262; *Wassiljew*, p. 162. Translated by Guṇabhadra, 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-kiñ.

'Sūtra on the girl Kandrotarā.'

Kandrotarā-dārikā-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-kiñ.

'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-kiñ.

'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-kiñ.

'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 Thán 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-tin-zu-lâi-mi-yin-sheu-kañ-liào-
i-ku-phu-sâ-wân-hhiñ-sheu-lân-yen-kin.

'Mahābuddhoshriṣa-tathāgata-guhyahetu-sākshātkṛta-prasannārtha-sarvabodhisattvakaryā-sūtrāṅgama-sūtra.'

Translated by Pāramiti and Mikasākya, of the Thán 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.

'Saptabuddhabhāshitaraddhimantra-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 Bodhiruki, A. D. 710, of the Thán dynasty, A. D. 618-907. 1 fasciculus. Deest in Tibetan. *K'-yuen-lu*, fasc. 5, fol. 5 b.

449 僧伽吒經
Sañ-kiê-kha-kin.

'Saṅghāṭa (or -ṭī?)-sūtra.'

Saṅghāṭī-sūtra-dharmaparyāya.

A. R., p. 429; A. M. G., p. 235; Conc. 517. Translated by Upasūnya, A. D. 538, of the Northern Wéi 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
Khu-shañ-phu-thi-sin-kin.

'Utpādita-bodhicitta-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.

'Buddhabhāshita-dvādasadhūta-sūtra.'

Translated by Gunabhadra, 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:—

| MAHĀVYUṬPATTI, § 45. | | DHARMASĀNGRAHA. No. 452. |
|---|----|--------------------------|
| (1) Pāmsukūlika | 11 | 7 |
| (2) Traikīvarika | 2 | 8 |
| (3) Nāmatika | 12 | 2 (?) |
| (4) Painḍapātika | 1 | 3 (?) |
| (5) Ekāsanika | 7 | 4 |
| (6) Khalupaskādbhaktika (or } -paskānnabhaktika ?) | 3 | 6 |
| (7) Āraṇyaka | 9 | 1 |
| (8) Vṛikshamūlika | 6 | 10 |
| (9) Abhyavakāṣika | 8 | 11 |
| (10) Smāsānika | 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 Sreshtkin) Gyoṭishka (?).'

Translated by Gunabhadra, 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-*l*/*h*ân-sheu-wân-kiñ.

'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-luñ-wân-kiñ.

'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 佛爲海龍王說法印經

Fo-wêi-hâi-luñ-wân-shwo-fâ-yin-kiñ.

'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-tsiñ, 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-kuñ-tôh-kiñ.

'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-kiñ.

'Buddhabhâshita-suvarna-râga-nidâna-sūtra.'

Translated by I-tsiñ, 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-kiñ.

'Sūtra on the lion-king Sudarsana's cutting his flesh (to feed others).'

Translated by *K'*-yen, 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. Piâo-mu, fasc. 5, fol. 18 a.

461 佛說差摩婆帝受記經

Fo-shwo-*l*ha-mo-po-ti-sheu-ki-kiñ.

'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 Bodhiruki, 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'*-tsiñ, 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-tsiñ-wan-kiñ.

'Buddhabhâshita-simhavyûtharâga-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

Kuñ-yin-kiñ.

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-kiñ.

'Sūtra on the consideration by divination about the results of good and bad (actions).'

Translated by Bodhidîpa (?), of the Sui dynasty, A. D. 589-618. 2 fasciculi.

465 佛說蓮華面經

Fo-shwo-lien-hwâ-mien-kiñ.

'Sūtra spoken by Buddha on (one called) Lotus-face (Pâdmamukha 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'*-tsiñ, fasc. 25, fol. 21 b.

- 466 佛說三品弟子經
Fo-shwo-sân-phin-ti-tsz'-kiñ.
'Sūtra spoken by Buddha on the three classes of (lay) disciples (highest, middle, and lowest).'
Translated by K' K'zier, 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.
'Sūtra 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.
'Sūtra 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.
'Sūtra of the Pañdapâtika 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.
'Sūtra spoken by Buddha on the destruction of the law.'
Translated under the earlier Sun 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.
'Sūtra spoken by Buddha on the very deep and great act of making (the stocks of merits) to ripen (Avaropita-kusalamūla).'
Translated under the earlier Sun 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.
'Sūtra 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.
'Sūtra of the spiritual Mantra of great lucky meaning.'
Translated by Thân-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.
'Sūtra 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.
'Buddhabhāshita-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-pào-tho-lo-ni-kiñ.
'Buddhabhāshita-mahāsaparātna-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.
'Shadakhara-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-tsö-shan-kheu-kiñ.
'Sūtra 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 幻師賊陀神咒經
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-tsö-hâi-kheu-kiñ.

'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-kiñ.

'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'-kiñ.

'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-kiñ.

'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-kiñ.

'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-shaü-wân-tho-lo-ni-kiñ.

'*Amitadundubhisvararâgâ-dhâranî-sûtra.*'

Translated under the *Lia* 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. 20 a.

486 佛說摩尼羅直經

Fo-shwo-mo-ni-lo-tân-kiñ.

'*Buddhabhâshita-mâzirata (?) -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-kiñ.

'*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-kiñ.

'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-kiñ.

'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-kiñ.

'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-kiñ.

'*Ashânâma-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-kiñ.

'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-kiñ.

'Sūtra spoken by Buddha on the Dhāraṇī of six gates.'
Shanmukhī-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-kiñ.

'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'-thui*, 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-kiñ.

'Sūtra of the Dhāraṇī of the assembly of Buddhas.'

Sarvabuddhāṅgayatīdhāraṇī.

K'-yuen-lu, fasc. 5, fol. 8 a; Conc. 719; A. R., p. 511; A. M. G., p. 311. Translated by Devapragñā 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-kiñ.

'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 Devapragñā 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-kiñ.

'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-kiñ.

'Buddhabhāshita-sarva . . . rāga-sūtra.'

Sarvadharmagūnavyūharāga.

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-kiñ.

'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-kiñ.

'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-kü-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.

'Buddhabhāshita-buddhabhūmi-sūtra.'

Buddhabhūmi.

A. R., p. 469; A. M. G., p. 273. Translated by Hhüen-kwán (Hiouen-thsang), A. D. 645, of the Thán dynasty, A. D. 618-907. 12 leaves.

503 百千印陀羅尼經

Pài-tshien-yin-tho-lo-ni-kiñ.

'Satasahasramudrá-dhāraṇī-sūtra.'

Translated by Sikshānanda, 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

Kwán-yen-wán-tho-lo-ni-kiñ.

'Vyūharāga-dhāraṇī-sūtra.'

Sarvatathāgatādhiśtāhāna-sattvāvalokana-buddhakshetrasandarsana-vyūharāga-sūtra.

K'-yuen-lu, fasc. 5, fol. 8 b.

°kshetravyūha-nirdesana.

A. R., p. 425; A. M. G., p. 231.

°kshetra-nirdesana-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-wán-phu-sâ-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-fâ-man-kiñ.

'Upāsikā-brahmakāryā-dharmaparyāya-sūtra.'

Translated under the Northern Lián dynasty, A. D. 397-439; but the translator's name is lost. 2 fasciculi; 3 chapters. Deest in Tibetan. *K'-yuen-lu*, fasc. 4, fol. 7 a seq.

507 諸法最上王經

Ku-fâ-tsui-shāñ-wán-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-pân-niê-phân-kiñ.

'Mañgusri-parinirvāna-sūtra.'

Translated by Nieh Tào-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-sâ-pan-kiñ-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 Tào-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) Bhadrāsri (a queen of Bimbisāra).'

Translated by Shañ-kien, of the Western Tship 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 Kumāragīva, 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

Pâ-tâ-zan-kiào-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-sâ-kiñ.

'Buddhabhāshita-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-
kvāñ-thāi-tsz'-kiñ.

'Buddhabhāshita-rāshtravara (? bhikshu) pariprikkhā-gunaprabha-kumāra-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
Shān-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* (Hiouentsang), 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-kun-tōh-kiñ.

'Sūtra spoken by Buddha on the merit of erecting a Kāitya.'

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 *Trayastrimsa* 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 teshām Tathāgatah, hy avadat teshām ka yo nirodha evam vādi Mahāsramanaḥ.* (*K'-tsin*, 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 *Srāmana*.' 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-kin.

'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-kin.

'Sūtra spoken by Buddha on (the prophecy given to) the *Upāsika* 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-shaṅ-liu-kwān-ku-yiu-kin.

'Sūtra of the *Mahāyāna* spoken by Buddha on the transmigration through several states of existence.'

Bhavasāṅkramita (or *-krānti*)-sūtra.

K'-yuen-lu, fasc. 4, fol. 4 b. Conc. 576 gives the title of '*Bhavasāṅgirathi*,' but see A. R., p. 460; A. M. G., p. 264. Translated by I-tsin, A. D. 701, of the *Thân* 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-kin.

'*Buddhabhāshita-mahāmāti-sūtra*.'

Translated by Gunabhadra, of the earlier *Sun* dynasty, A. D. 420-479. 7 leaves. Deest in Tibetan. *K'-yuen-lu*, fasc. 4, fol. 2 b. This is a *Gāṭaka* of Buddha, who then emptied the sea to seek for a pearl. *K'-tsin*, fasc. 9, fol. 15 b.

528 受持七佛名號所生功德經

Sheu-kh'-tshi-fo-miñ-hào-su-shaṅ-kuñ-tōh-kin.

'Sūtra on the merits produced from keeping the names of seven Buddhas.'

Translated by Hhüen-kwān (Hiouen-thsang), A. D. 651, of the *Thân* 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'-tsin*, fasc. 5, fol. 17 b seq.

529 金剛光燄止風雨陀羅尼經

Kin-kān-kwān-yen-k'-fan-yü-tho-lo-ni-kin.

'Sūtra of the *Dhāraṇī* of the diamond-light which stops the wind and rain.'

Translated by Bodhiruki, A. D. 710, of the *Thân* 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-k'ō-nā-khāṅ-fo-shan-pien-kiā-kh'-kin.

'Sūtra on *Mahāvairocana's* becoming Buddha and the supernatural formula called *Yugandhara* (? lit. adding-holding).'

Mahāvairokanābhisambodhi.

A. R., p. 506; A. M. G., p. 307. Translated by *Subhakarasiṃha*, together with the Chinese priest *Yi-hhiñ* A. D. 724, of the *Thân* 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-kin*, or the *Great Sun Sūtra*, i. e. *Mahāvairocana-sūtra*.

531 蘇婆呼童子經

Su-pho-hu-thuñ-tsz'-kin.

'*Subāhu-kumāra-sūtra*.'

Cf. Conc. 541. Translated by *Subhakarasiṃha*, together with the Chinese priest *Yi-hhiñ*, A. D. 724, of the *Thân* 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-kiñ.

Ekākshara-buddhoshñisharāga-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-kiñ.

Susiddhikāra-sūtra.

Susiddhikāra-mahātantra-saddhanopāsikā-patra.

K'-yuen-lu, fasc. 5, fol. 5 a; Conc. 542.

tantra-sāddhanopamāyika-vitāla.

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-kān-tiñ-yü-kiê-kuñ-liào-khu-nien-sun-kiñ.

'Sūtra for reciting, being an abridged translation of the Vagra-sekhara-yoga (-tantra).'

Translated by Vagrabodhi, A. D. 723, of the Thán dynasty, A. D. 618-907. 3 fasciculi.

535 廣大寶樓閣善住秘密陀羅尼經

Kwān-tā-pāo-leu-kō-shan-kü-pêi-mi-tho-lo-ni-kiñ.

'Vipula-mahāmani-vimāna-supratishṭhita-guhyā-dhāraṇī-sūtra.'

Mahāmani-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'-tsiñ, fasc. 12, fol. 2 b seq., where No. 535 is said to be a similar translation of Nos. 536 and 1028.

536 牟黎曼陀羅咒經

Meu-li-mān-tho-lo-kheu-kiñ.

'Mūla (?) -mandala-mantra-sūtra.'

For the Sanskrit title, see No. 535.

Translated under the Liān 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-kān-tiñ-kiñ-mān-shu-shih-li-phu-sā-wu-tsz'-sin-tho-lo-ni-phin.

'Vagra-sekhara-sūtra-māṅguri-bodhisattva-pañkākshara-brīdaya-dhāraṇī-varga.'

Translated by Vagrabodhi, 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

Kwān-tsz'-tsai-zu-i-lun-phu-sā-yü-kiê-fā-yào.

'The importance of the law of Yoga of the Bodhisattva Avalokitesvara-kintākalra (or -mani?).'

Translated by Vagrabodhi, 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 Vagra-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-zān-nō-kwêi-tho-lo-ni-shān-kheu-kiñ.

'Buddhabhāshita-gvālmukha-preta-paritrāga-dhāraṇī-riddhimantra-sūtra.'

Translated by Sikshānanda, 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-kān-lu-kiñ-tho-lo-ni.

'Buddhabhāshitāmṛta-sūtra-dhāraṇī.'

Translated by Sikshānanda, of the Thān 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-tā-tho-lo-ni-mo-fā-kuñ-
yi-tsz'-sin-kheu-kiñ.

'Ekākshara-hṛdaya-mantra-sūtra, spoken by Buddha in the
last dharma of the great Dhāraṇī.'

Translated by Ratnañinta, of North India, A. D. 705,
of the Thān dynasty, A. D. 618-907. 1 fasciculus.
Deest in Tibetan. *K'-yuen-lu*, fasc. 5, fol. 4 b. Accord-
ing to the *K'-tsiñ* (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 *Khāi-yuen-lu*, fasc. 9,
fol. 15 b.

PART II.

小乘經 Siāo-shan-kin, or the Sūtras of the Hinayāna.

CLASS I.

阿舍部 Ö-hân-pu, or Āgama Class.

542

中阿舍經

Kuñ-ö-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. *Khâi-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 I; 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) " (Rāgagrīha) city comparison | | 6 b-11 b |
| (4) " water comparison | | 11 - 15 a |
| (5) " tree-heap comparison | | 15 a-11 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) " Āsrava-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) Kīlān (Karāla?) | | 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 Sila | | 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) Kūti-ni-sh' (?) | 6 | 1 a-5 b |
| (27) " (instruction to the) Brahmakārin } Tho-zān (?) | | 5 b-13 b |
| (28) " instruction to the diseased (Anāthapindada) | | 13 b-23 b |
| (29) " (answer to Śāriputra by) Mahākauśhīla | 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 Sila)? | 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 <i>Sīla</i> , part 1 | 10 | 6 a-6 b |
| (48) „ <i>Sīla</i> , 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) „ (<i>Āsrava</i>)- <i>kshaya</i> wisdom (?) | | 17 b-19 b |
| (55) „ <i>Nirvāna</i> | | 19 b-21 b |
| (56) „ (instruction to) <i>Mi-hhi</i> (an attendant of Buddha) | | 21 b-25 a |
| (57) „ instruction to the <i>Bhikshus</i> (on the same subject as the preceding) | | 25 a-26 b |

Varga 6, on the fitness of the King.

| | | |
|--|----|-----------|
| (58) On the seven precious things (of the <i>Kakravarti-rāga</i> , compared with the seven <i>Bodhyaṅgas</i>) | 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 <i>Bimbisāra</i> 's coming to meet or inviting Buddha | | 16 a-21 b |
| (63) „ (village) <i>Pi-pho-li-liñ-khi</i> (?) | 12 | 1 a-15 a |
| (64) „ (five) heavenly messengers (of the King <i>Yama</i>) | | 15 b-26 a |

ADHYĀYA 2; 52 Sūtras.

| | | |
|--|----|-----------|
| (65) On the crow and another bird (?) comparison | 13 | 1 a-9 a |
| (66) „ account of the former cause (spoken by <i>Aniruddha</i> , and that of the future Buddha <i>Maitreya</i> , told by Buddha) | | 9 a-19 b |
| (67) „ forest of the great heavenly (<i>Kakravarti-rāga</i>) <i>Nārā(yana)</i> ? | 14 | 1 a-13 a |
| (68) „ King <i>Mahāsudarsana</i> . Cf. the <i>Mahāsudassana-suttam</i> , 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) „ <i>Kakravarti-rāga</i> (<i>Saṅkha</i>) | | 7 a-23 a |
| (71) „ King <i>Pi-sz'</i> (?) | 16 | 1 a-27 a |

Varga 7, on the King of Long Age.

| | | |
|--|----|-----------|
| (72) On the <i>Ityukta</i> of the King of Long Age | 17 | 1 a-24 b |
| (73) „ heaven, or state of <i>Deva</i> | 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 <i>Bhikshu</i>) <i>Yü-khî-k'lo</i> (?) | | 15 a-18 a |
| (77) „ (instruction to the) three sons of the <i>Sākya</i> family (?) | | 18 a-26 b |
| (78) „ <i>Deva</i> <i>Brahman</i> 's asking Buddha | 19 | 1 a-8 b |
| (79) „ excellent heavens | | 9 a-18 a |
| (80) „ <i>Kathina</i> or robe (presented to <i>Anuruddha</i> by Buddha and eight hundred <i>Bhikshus</i>) | | 18 a-27 a |
| (81) „ intense thought on the body | 20 | 1 a-11 b |
| (82) „ (instruction by <i>Kaushtihila</i> to the unrespectable <i>Bhikshu</i>) <i>K'-li-mi-li</i> (?) | | 11 b-17 b |

| TITLE. | FASC. | FOL. |
|--|-------|-----------|
| (83) On the sleepiness of the <i>Sthavira</i> (<i>Maudgalyāyana</i>) | 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) „ <i>Bhikshu</i> 's asking (other worthies) | 23 | 1 a-5 a |
| (90) „ knowledge of the law | | 5 a-7 a |
| (91) „ question and perception of <i>Kunda</i> | | 7 a-11 a |
| (92) „ blue and white lotus comparison | | 11 a-13 a |
| (93) „ <i>Brahmakārin</i> who thinks water pure | | 13 a-16 a |
| (94) „ <i>Bhikshu</i> Black (<i>Kāla</i> ?) | | 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) „ <i>Smṛtyupasthāna</i> | | 15 a-22 b |
| (99) „ <i>Duḥkha-skandha</i> (?), part 1 | 25 | 1 a-6 b |
| (100) „ <i>Duḥkha-skandha</i> (?), 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) „ <i>Udumbara</i> (flower) | | 5 a-19 b |
| (105) „ prayer or wish (of a <i>Bhikshu</i>) | | 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 <i>Brahmakārya</i> | | 9 b-13 b |
| (112) „ (village) <i>Anupāta</i> ? where Buddha foretold <i>Devadatta</i> 's falling into hell | | 14 a-20 b |
| (113) „ origin of <i>Sarva-dharma</i> | 28 | 1 a-2 a |
| (114) „ (ignorance of) <i>Udāra</i> (ka?) | | 2 a-3 b |
| (115) „ honey-pill comparison | | 3 b-9 a |
| (116) „ (account of) <i>Gautami</i> (Buddha's aunt) | | 9 a-17 b |

ADHYĀYA 3; 35 Sūtras.

Mahā-varga 11.

| | | |
|---|----|-----------|
| (117) On softness | 29 | 1 a-3 a |
| (118) On the <i>Nāga</i> (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) „ <i>Anitya</i> or impermanency (of the five <i>Skandhas</i>) | | 7 b-8 b |
| (121) „ repeated asking (lit. asking-asking) | | 8 b-11 b |
| (122) „ (<i>Bhikshu</i>) <i>Kampa</i> | | 11 b-15 a |
| (123) „ <i>Srāmanas</i> , twenty <i>Koṭis</i> in number | | 15 a-19 b |
| (124) „ eight difficulties (on the learning of the way) | | 19 b-22 b |
| (125) „ poor (comparison) | | 22 b-25 b |
| (126) „ practice of desire | 30 | 1 a-4 a |
| (127) „ <i>Punya-kshetra</i> , or happy field | | 4 a-5 a |
| (128) „ <i>Upāsaka</i> | | 5 a-9 a |
| (129) „ enemy (viz. anger) | | 9 a-12 b |
| (130) „ instruction to (the <i>Bhikshu</i>) <i>Dhar-mamitra</i> | | 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) " (Gr̥hapati) Rāshtrapāla (†, whose son became the disciple of Buddha) | 31 | 1 a-18 a |
| (133) " (Gr̥hapati) Upāli | 32 | 1 a-17 a |
| (134) " question asked by Sakra | 33 | 1 a-20 b |
| (135) " (instruction to the Gr̥hapati) Sugaṭa (or Sr̥gāla?) 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 b |
| (136) " merchant's seeking treasure | 34 | 1 a-11 b |
| (137) " world (where whatever the Tāthāgata 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 Brahma-kārin. | | |
| (142) On the (minister) Rain-power (Varshabala †, who was sent to Buddha by the King Agātasatru to ask about the country of Pōh-ki) | 35 | 1 a-8 b |
| (143) " (Mānava) Saṅkara | | 8 b-14 b |
| (144) " (instruction to) Saṅkhyā-maudgalyāyana | | 14 b-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 b |
| (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 Brahma-kārin) Yü-sheu-ko-lo (†, about the equality of the four castes) | | 2 a-11 a |
| (151) " (instruction to the Brahma-kārin) Āva (?) | | 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 Gr̥hapati) Sudatta | | 14 a-18 a |
| (156) " (instruction to the) Brahma-kārin Parāya(na?) | | 18 a-21 a |
| (157) " (instruction given in the) yellow reed garden (Pitavenuvana †, where an old Brahma-kārin 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 Brahma-kārin) Ālāna (one of Buddha's former births) | 40 | 11 b-19 b |
| (161) " (conversion of the Brahma-kārin) 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 Sākya (muni?) | | 8 a-12 a |
| (167) " preaching of Ānanda | | 12 a-14 b |
| (168) " practice of thought | | 14 b-17 b |
| (169) " Arāna (? 'not quarrelling or disputing,' spoken to) Krośa (?) | | 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) " Gosrīṅga-sāla forest, part 1 | | 8 b-18 a |
| (185) " Gosrīṅga-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) Bhikṣhu) Meu-li-po-kiūn-na (?) | | 12 b-20 b |
| (194) " (instruction to) Bhikṣhu) Bhadrāpāla | 51 | 1 a-11 b |
| (195) " (instruction to) Bhikṣhu) Ō-shi-kiū (Aśvaghosha?) | | 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-)dama-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>Kṛā-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 <i>Gṛihapati</i>) <i>Vṛiddha</i> (?) | | 11 a-20 a |
| (204) " (instruction to the Bhikshus at the house of the <i>Brahmakārin</i>) <i>Rāma</i> | 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 <i>Tirthaka</i>) Arrow-hair, part 1 | 57 | 1 a-8 a |
| (208) " (instruction to the <i>Tirthaka</i>) Arrow-hair, part 2 | | 8 a-17 b |
| (209) " (instruction to the <i>Tirthaka</i>) <i>Vimanas</i> (?) | | 17 b-23 a |
| (210) " (dialogues between the Bhikshu) <i>Dharmarati</i> (?) and <i>Vaisākhyā</i> (?) | 58 | 1 a-8 b |
| (211) " (dialogues between <i>Sāriputra</i> and <i>Mahā-kaushīkīla</i>) | | 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) " <i>Vihati</i> (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 <i>Ānanda</i> to the <i>Gṛihapati</i> possessed of) eight cities (?) | | 5 a-8 a |
| (218) " (preaching to the Bhikshus by) <i>Anaruddha</i> , part 1 | | 8 a-9 a |
| (219) " (preaching to the Bhikshus by) <i>Anaruddha</i> , part 2 | | 9 a-11 a |
| (220) " seeing or view (of the <i>Tathāgata</i> , which <i>Ānanda</i> spoke to the <i>Tirthakas</i>) | | 11 a-12 b |
| (221) " arrow comparison | | 12 b-17 b |
| (222) " examples (spoken by Buddha) | | 17 b-30 a |

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增壹阿舍經

Tsañ-yi-ö-hân-kin.

Ekottarāgama-sūtra.

K'-yuen-lu, fasc. 6, fol. 19 a; Conc. 762. *Wassiljew*, p. 115, reads *Ekottarikāgama*. Translated by *Dharmānandi*, 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 grutam ekasmin samāye' 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 *Dharmānandi*, 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-ân*, a contemporary of *Dharmānandi*, 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 *Ānguttara-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 thoughts | |
| (3) " wide explanation | 2 |
| (4) " disciples or Bhikshus | 3 |
| (5) " Bhikshuzis | |
| (6) " <i>Upāsakas</i> | |
| (7) " <i>Upāsikās</i> | |
| (8) " <i>Asuras</i> | |
| (9) " only son (and daughter comparison) | 4 |
| (10) " protection of thought | |
| (11) " <i>Anāgāmin</i> | 5 |
| (12) On once entering the path | |
| (13) On the profitable support | 6 |
| (14) " five <i>Śīlas</i> (<i>Sikshāpadas</i>) | 7 |
| (15) " (faults of the belief in) existence and non-existence | |
| (16) " extinguishing of the fire | |
| (17) " <i>Ān-pān</i> or <i>Ānāpāna-smṛiti-karmasthāna</i> , or meditation on breath inhaled and exhaled. (See <i>Spence Hardy</i> , <i>Eastern Monachism</i> , pp. 267-269. Cf. <i>Min-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 <i>Brahman</i> to Buddha) to turn the wheel of the law | 10 |
| (20) " good teacher | 11 |
| (21) " <i>Triratna</i> | 12 |
| (22) " three objects worshipped (viz. the <i>Tathāgata</i> , <i>Arhat</i> , and <i>Kakravārti-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>Srāmanera</i>) <i>Suda</i> (?) | 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 Śrāmāna and Brahma-kārin, 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 (Ashāksama) | 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) „ Parinirvāna of Mahāpragāpatī | 49-50 |

N. B. The above titles show the contents of the first Sūtra of each chapter.

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雜阿含經

Tsā-ō-hān-kin.

Samyuktāgama-sūtra.

K'-yuen-lu, fasc. 6, fol. 19 a; Conc. 755; Wassiljew, p. 115. Translated by Guṇabhadra, of the earlier Sun dynasty, A. D. 420-479. 50 fasciculi. It agrees with Tibetan. K'-yuen-lu, s.v. About half of this Sūtra 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'-tsiin, fasc. 29, fol. 9 b. No. 544 is to be compared with the Pāli text of the Samyutta-nikāya, collection of joined Suttas. See Sacred Books of the East, vol. x, p. xxviii.

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佛說長阿含經

Fo-shwo-kañ-ō-hān-kin.

'Buddhabhāshita-dīrghāgama-sūtra.'

Dīrghāgama-sūtra.

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 Sūtras collected. It agrees with Tibetan. K'-yuen-lu, s.v. No. 545 is to be compared with the Pāli text of the Dīgha-nikāya, 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 Sūtras in No. 545 and the Pāli text; for which latter, see Sept Suttas Pālis, by Grimblot:—

| NO. 545: TITLE. | FASC. | FOL. | PĀLI. |
|--|-------|-----------|--|
| Varga 1; 4 Sūtras. | | | |
| (1) Sūtra on the first-great-original-nidāna | 1 | 1 a-38 b | (14) Mahāpadhāna-sutta. S.S.P., pp. 343-4 |
| (2) On going for pleasure, or Vihāra (?), or Mahāparinirvāna-sūtra. Cf. Nos. 118, 119, 545 | 2 | 1 a-19 b | (16) Mahāparinibbāna-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) Mahāgovinda-sutta. S.S.P., p. 345 |
| (4) On (the demon) Gaṇesa | | 15 a-22 b | (18) Gaṇavasabha-suttanta. S.S.P., p. 345 |
| Varga 2; 15 Sūtras. | | | |
| (5) On the four castes | 6 | 1 a-10 a | |
| (6) On the practice of the holy Kakravarti-rāga | | 10 a-22 a | (26) Kakravattī-sihānāda-sutta. S.S.P., p. 347-8 |
| (7) On (the Brāhmaṇa) Pi-su (i. e. Pāyasika ?) | 7 | 1 a-16 b | (23) Pāyāsi-sutta. S.S.P., p. 346 |
| (8) On (the Grīhapati) Sandhāna | 8 | 1 a-9 b | (25) Udumbarika-sihānāda-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 Trirāsi (-dharma) | | 7 b-10 b | |
| (13) On the Mahānidāna-upāya | | 10 b-18 b | (15) Mahānidāna-sutta. S.S.P., pp. 245-262 (text), 263-279 (a Fr. translation) |
| (14) On the question of Sakra Devānām Indra | | 18 b-29 b | (21) Sakkā-pamhā-sutta. S.S.P., pp. 345-6 |
| (15) On (the city) Ō-tho-i (?) | 11 | 1 a-15 a | |
| (16) On (the Grīhapati-putra) Sugāta (?) 'well born'. Cf. No. 542 (135) | | 15 a-23 b | (31) Sigālo-vāda-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) Sampadāniya-sutta. S.S.P., p. 348 |
| (19) On the Mahāsā-maya (great assembly) | | 24 a-31 b | (20) Mahāsāmaya-sutta, pp. 280-288 (text), 289-295 (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. S. P., pp. 339-340 |
| (21) On the Brahma- } gāla (lit. Brahma- moving) | 14 | 1 a-21 a | (1) Brahmagāla-sutta. S. S. P., pp. 1-58 (text), 59-112 (an English trans.) |
| (22) On (the Brāhmana } named) Planting } virtue (?) | 15 | 1 a-10 a | (4) Sonadanda-sutta. S. S. P., p. 340 |
| (23) On (the Brāhma- } na) Kuladanta } | 10 a-26 a | | (5) Kutadanta-sutta. S. S. P., pp. 340-341 |
| (24) On (the Gr̥hapati- } putra named) Firm- } ness (Sthira?) | 16 | 1 a-6 a | (11) Kevaddha (?) - sut- tanta. S. S. P., p. 342 |
| (25) On the Akela-brah- } makārin (whose } patronymic was } Kāsyapa) | 6 a-12 b | | (8) Kassapa-sihanāda- sutta. S. S. P., p. 342 |
| (26) On the Traividya | 12 b-21 a | | (13) Teviggā-suttanta. S. S. P., p. 343; S. B. E., vol. xi |
| (27) On the Sr̥mānya- } phala } | 17 | 1 a-10 b | (2) Samañña - phala- sutta. S. S. P., pp. 113-154 (text), 166-186 (an Eng. trans.), 187-244 (a French trans.) |
| (28) On (the Brahma- } kārin) Pu-khā-pho- } leu (i. e. Puṭapāla, } or Puṭapāda?) | 10 b-20 b | | (9) Pottapāda - sut- tanta. S. S. P., p. 342 |
| (29) On (the Brāhma- } na) Lu-kō (?) | 21 a-26 a | | (12) Lohikha-suttanta. pp. 342-3 |

Varga 4; 1 Sūtra.

o) 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 Āsuras | 20 | 1 a-4 b |
| „ 7, on the Kāturdivya (or Mahārāgas) | | 4 b-7 a |
| „ 8, on the Trayastriṃsas | | 7 a-29 a |
| „ 9, on the three misfortunes | 21 | 1 a-14 b |
| „ 10, on the fighting (of the Dēvas and Āsuras) | | 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 Suttas seem to be left out in No. 545:—(6) Mahāli-suttanta, S. S. P., p. 341; (7) Gāliya-suttanta, pp. 341-2; (10) Subha-suttā, pp. 154-165; (17) Mahā-sudassana-sutta, pp. 344-5, this is, however, found in No. 542 (68); (22) Mahāsatipattihāna-sutta, p. 346; (24) Pātika-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 Suttas may still be found.

546 別譯雜阿舍經

Pieh-i-tsā-ö-hān-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 雜阿舍經

Tsā-ö-hān-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 長阿舍十報法經

Khān-ö-hān-shi-pāo-fā-kin.

'Sūtra on the law of ten rewards in the Dirghāgama.'

Translated by Ān Shi-kāo, of the Eastern Hān dynasty, A. D. 25-220. 2 fasciculi. This is an earlier translation of No. 545 (10), i. e. the Dasottara-sūtra. It contains 550 dharmas. 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-thān-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 Dīrghāgama. *K'-yuen-lu*, fasc. 6, fol. 22 a; *K'-tsin*, fasc. 29, fol. 8 b.

552 佛般泥洹經

Fo-pān-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*, *Trishnā*, 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 *Dīrghāgama*. *K'-yuen-lu*, fasc. 6, fol. 20 b.

554 佛說梵網六十二見經

Fo-shwo-fān-wān-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-fān-li-kiñ.

'Sūtra spoken by Buddha on the worship of six quarters (i. e. four cardinal points and zenith and nadir), being the *Sigālo* (or *Sṛigālo*?)-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 *Thān-kwo* (*Dharmaphala*), together with *Khān 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 *Dīrghāgama*, 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-tshiê-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-wān-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 Sui dynasty, A. D. 420-479. - 4 leaves.

561 佛說鐵城泥犁經

Fo-shwo-thie-khān-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'-kiñ.

'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-kiñ.

'Sūtra spoken by Buddha on the eight intense thoughts of Anuruddha.'

Translated by *K' Yâo*, 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-kiñ.

'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-kiñ.

'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-kiñ.

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-kiñ.

'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 Brahma-karyâ-sūtra, in the Madhyamāgama. *K'-yuen-lu*, fasc. 6, fol. 25 b.

568 佛說阿耨跋經

Fo-shwo-ô-neu-fu-kiñ.

'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-kiñ.

'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-kiñ.

'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-tsiñ-kiñ.

'Sūtra spoken by Buddha on the Brahma-kârin 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-kiñ.

'Sūtra spoken by Buddha on overcoming lust.'

Translated by Fâ-kü, 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-zâo-lwân-kiñ.

'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-kiñ.

'Sūtra spoken by Buddha on Maudgalyāyana's temptation by the wicked Māra.'

Translated by K' K'ien, 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-kiñ.

'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-shö-kiâ-kiñ.

'Sūtra spoken by Buddha to the Upāsikā To-shö-kiâ (?).'

Translated under the earlier Sui dynasty, A. D. 420-479; but the translator's name is lost. 4 leaves.

577 佛說齋經
Fo-shwo-k'ai-kiñ.

'Sūtra spoken by Buddha on fasting (Uposatho in Pāli).'

Translated by K' K'ien, 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-kiñ.

'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'-kiñ.

'Sūtra spoken by Buddha on the cause of the Duḥkha-skandha.'

Translated by Fâ-kü, of the Western Tsin dynasty, A. D. 265-316. 6 leaves.

580 佛說釋摩男本經
Fo-shwo-shih-mo-nân-pan-kiñ.

'Sūtra on the cause spoken by Buddha to Śākya Mahānāman.'

Translated by K' K'ien, 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-kiñ.

'Sūtra spoken by Buddha to Vīmanas (?).'

Translated by Guṇabhadra, of the earlier Sun 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-kiñ.

'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-káo, 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'-pâ-khân-zan-kiñ.

'Sūtra spoken by Buddha to the Grāhapati, being a man possessed of eight cities and ten families (?).'

Translated by Ân Shi-kâo, of the Eastern Hân dynasty, A. D. 25-220. 4 leaves. This is an earlier translation of No. 542 (217), i. e. the Sūtra spoken by Ânanda to the Gr̥hapati possessed of eight cities (?), in the Madhyamāgama. *K'-yuen-lu*, fasc. 7, fol. 2 b.

584 佛說邪見經
Fo-shwo-siê-kien-kin.

'Sūtra 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 Sūtra on the view of the Tathāgata, in the Madhyamāgama. *K'-yuen-lu*, fasc. 7, fol. 3 a.

585 佛說箭喻經
Fo-shwo-tsien-yü-kin.

'Sūtra 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 Sūtra of the same title as that of No. 585, in the Madhyamāgama. *K'-yuen-lu*, fasc. 7, fol. 3 a.

586 佛說普法義經
Fo-shwo-phu-fâ-i-kin.

'Sūtra spoken by Buddha on the universal meaning of the law.'

Translated by Ân Shi-kâo, 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.

'Sūtra spoken by Buddha on the gate of the law of wide meaning.'

Translated by Paramārtha, of the *Khan* dynasty, A. D. 557-589. 10 leaves.

The above two works are similar translations of a chapter in the Madhyamāgama, 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.

'Sūtra spoken by Buddha on the fragrance of the virtue of Sīla.'

Translated by Thán-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 Ekottarāgama. *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-kien-kin.

'Sūtra spoken by Buddha on four men's appearance in the world.'

Translated by Gunabhadra, of the earlier Sun 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 Ekottarāgama. *K'-yuen-lu*, fasc. 6, fol. 3 b.

590 佛說諸法本經
Fo-shwo-ku-fâ-pan-kin.

'Sūtra 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 Sūtra of the same title as that of No. 590, in the Madhyamāgama. *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.

'Sūtra spoken by Buddha on the prophecy of Gautamī.'

Translated by Hwui-kien, A. D. 457, of the earlier Sun dynasty, A. D. 420-479. 8 leaves. This is a later translation of No. 542 (116), i. e. the Sūtra on Gautamī, in the Madhyamāgama. *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.

'Sūtra spoken by Buddha on the Brahmachârin Ambashthā (?).'

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 Sūtra on (the Mânava) Ambashthā (?), in the Dirghāgama. *K'-yuen-lu*, fasc. 6, fol. 21 a.

593 佛說寂志果經

Fo-shwo-tsi-k'-kwo-kin.

'Sūtra spoken by Buddha on the fruit of the calm-minded (i. e. *Srāmanya-phala*).'

Translated by Thán-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 *Srāmanya-phala-sūtra*, in the Dirghāgama. *K'-yuen-lu*, fasc. 6, fol. 21 a.

594 佛說賴吒和羅經

Fo-shwo-lâi-khâ-hô-lo-kin.

'Sūtra spoken by Buddha on (the Gr̥hapati) 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-shān-shān-ts'z'-kiñ.

'Sūtra spoken by Buddha to the son of Sugāta.'

Translated by *Ku Fā-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 Sañkhya (-maudgalyāna).'

Translated by *Fā-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 Sañkhya-maudgalyāna, 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-fān-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 *Thān-wu-lān* (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 *Ān Shi-kāo*, of the Eastern Hān 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-hān-shui-kiñ.

Sūtra spoken by Buddha on the river Gaṅgā (comparison).'

Translated by *Fā-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 *Fā-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-siān-i-k'-kiñ.

'Sūtra spoken by Buddha on the fundamental relationship (or causation).'

Translated by *Ān Shi-kāo*, of the Eastern Hān dynasty, A. D. 25-220. 3 leaves.

602 佛說緣本至致經

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-shān-wān-ku-sh'-kiñ.

'Sūtra spoken by Buddha on the former account of the King Mārdhaga.'

Translated by *Fā-kü*, of the Western Tsin dynasty, A. D. 265-316. 7 leaves.

604 佛說文陀竭王經

Fo-shwo-wan-tho-kiē-wān-kiñ.

'Sūtra spoken by Buddha on the King Māndhātri.'

Translated by Dharmaraksha, of the Northern Liān 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 Gunavridhi, 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-hhiào-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 Madhyamâ-
gama. 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' K'ien, 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 Sâkya (muni ?), 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-thiào-kiñ.

'Sûtra spoken by Buddha on or to Teu-thiào (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 Srâvasti.
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-thiào (?) 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 trans-
literation, the original of which may be Paindapâtika,
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-paî-
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 Sunati (?).'

Translated by *Ku Lü-hyen*, 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-kâo*, 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 佛說長者子六週出家經

Fo-shwo-khân-kö-tsz'-liu-kwo-khu-kiâ-kiñ.

'Sūtra spoken by Buddha on the son of a Sreshtin (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 Suñ 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 佛說鳶崛摩經

Fo-shwo-yân-kiüë-mo-kiñ.

'Sūtra spoken by Buddha on Āṅgulimālya.'

Translated by *Ku Fâ-hu* (Dharmaraksha), of the Western Tsin dynasty, A. D. 265-316. 7 leaves.

622 佛說鳶崛髻經

Fo-shwo-yân-kiüë-ki-kiñ.

'Sūtra spoken by Buddha on Āṅgulimālya.'

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-tshañ-yiu-fâ-kiñ.

'Sūtra spoken by Buddha on the four Adbhutadharms.'

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 Sūtras in No. 543 (42), i. e. the chapter on the eight difficulties, in the Ekottarāgama. *K'-yuen-lu*, fasc. 7, fol. 5 a.

625 佛說舍利弗目犍連遊 四衢經

Fo-shwo-shō-li-fu-mu-kiēn-lien-yiu-sz'-khiū-kiñ.

'Sūtra spoken by Buddha on Śāriputra and Maudgalyāyana's going through four roads.'

Translated by *Khân Mañ-siān*, of the Eastern Hân dynasty, A. D. 25-220. 4 leaves. This is an earlier translation of a Sūtra in No. 543 (45), i. e. the chapter on the horse-king, in the Ekottarāgama. *K'-yuen-lu*, fasc. 7, fol. 5 a.

626 七佛父母姓字經

Tshi-fo-fu-mu-siñ-tsz'-kiñ.

'Sūtra on the names and surnames of the parents of the seven Buddhas.'

Translated under the Wēi dynasty, A. D. 220-265; but the translator's name is lost. 4 leaves. This is an earlier translation of a Sūtra in No. 543 (48), i. e. the chapter on the ten bad (actions), in the Ekottarāgama. *K'-yuen-lu*, fasc. 7, fol. 5 b.

627 佛說放牛經

Fo-shwo-fān-niu-kiñ.

'Sūtra spoken by Buddha on letting cows go.'

Translated by *Kumāragīva*, of the Latter Tshin dynasty, A. D. 384-417. 5 leaves.

628 緣起經

Yuen-khi-kiñ.

'Nidāna-sūtra.'

Translated by *Hhüen-kwān* (Hiouen-thsang), A. D. 661, of the Thān dynasty, A. D. 618-907. 3 leaves.

The above two works are similar translations of a Sūtra in No. 543 (49), i. e. the chapter on pasturing cows, in the Ekottarāgama. *K'-yuen-lu*, fasc. 7, fol. 5 b.

629 佛說十一想思念如來經

Fo-shwo-shi-yi-siān-sz'-nien-zu-lāi-kiñ.

'Sūtra spoken by Buddha on eleven (methods of) thinking of the Tathāgata.'

Translated by *Guzabhadra*, of the earlier Suni dynasty, A. D. 420-479. 2 leaves.

630 佛說四泥犁經

Fo-shwo-sz'-ni-li-kiñ.

'Sūtra spoken by Buddha on four Narakas.'

Translated by *Thān-wu-lān* (Dharmaraksha?), of the Eastern Tsin dynasty, A. D. 317-420. 2 leaves.

The above two works are similar translations of a Sūtra in No. 543 (50), i. e. the chapter on the worship of the Triratna, in the Ekottarāgama. *K'-yuen-lu*, fasc. 7, fol. 6 a.

631 舍衛國王夢見十事經

Shō-wēi-kwo-wān-mañ-kiēn-shi-sz'-kiñ.

'Sūtra on ten different dreams of the King of the country Śrāvastī (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-wān-pu-li-sien-ni-shi-mañ-kiñ.

'Sūtra spoken by Buddha on the ten dreams of Prasenagit, the King of the country (Śrāvastī).'

Translated by *Thān-wu-lān* (Dharmaraksha?), of the Eastern Tsin dynasty, A. D. 317-420. 5 leaves.

The above two works are similar translations of a Sūtra in No. 543 (52), i. e. the chapter on the Parinirvāna of Mahāpragāpatī. *K'-yuen-lu*, fasc. 7, fol. 6 b.

633 阿難同學經

Ö-nān-thuñ-hhiāo-kiñ.

'Sūtra on Ānanda's fellow-student (named Gupta).'

Translated by *Ān Shi-kāo*, of the Eastern Hân dynasty, A. D. 25-220. 4 leaves. This is an earlier translation of a part of the Ekottarāgama, No. 543. *K'-yuen-lu*, fasc. 7, fol. 7 a.

634 五蘊皆空經

Wu-yun-kiē-khuñ-kiñ.

'Sūtra on the emptiness of all the five Skandhas.'

Translated by *I-tsiñ*, A. D. 710, of the Thān dynasty, A. D. 618-907. 1 leaf. This is a later translation of a part of fasc. 2 of the *Samyuktāgama*, No. 544. *K'-yuen-lu*, fasc. 7, fol. 7 a.

635 阿難問事佛吉凶經

Ö-nān-wan-sh'-fo-ki-hhiūñ-kiñ.

'Sūtra asked by Ānanda on the difference of lucky and unlucky conditions of those who serve Buddha.'

Translated by *Ān Shi-kāo*, 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'hien*, of the Wu dynasty, A. D. 222-280. 2 leaves.

639

沙彌羅經

Shâ-mi-lo-kiñ.

'Sūtra on a *Srâmanera* (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 *Anâthapindada*).'

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 *Astha* (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 *Mâtanga* (outcast) girl.'*Mâtangî-sūtra*.

Cf. *Böhtlingk und Roth, Sanskrit Dictionary*, s. v. *Mâtanga*°. Translated by *Ān Shi-káo*, of the Eastern Hân 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-kiê-hhiñ-kuñ-liu-sh'-kiñ.

'Sūtra (spoken to) a *Mâtanga* girl on six different objects in explaining (the impurity of body, viz. eye, nose, mouth, ear, voice, and walking).'

Mâtangî-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'-tsin*, fasc. 30, fol. 11 a.

645

摩登伽經

Mo-tañ-kiê-kiñ.

Mâtangî-sūtra.

Translated by *Kü Lüh-yen*, together with *K' K'hien*, of the Wu dynasty, A. D. 222-280. 2 fasciculi; 21 and 18 leaves; 7 chapters.

646

舍頭諫經

Shö-theu-kien-kiñ.

'Sūtra on *Sârdûlakarna* ("tiger's ear," i. e. the former name of *Ānanda*).'

Mâtangî-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 *Mâtangî* or outcast girl named *Prakriti*, 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 *Divyâvadâna*. 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 Tsü-khü K'in-shân, 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 *Samyuktâgama*, 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 *Mahâyâna*. *K'-tsiñ*, fasc. 30, fol. 8 b seq.

648 佛說七處三觀經

Fo-shwo-tshi-khu-sân-kwân-kiñ.

'Sûtra spoken by Buddha on seven places (*Âyatanas*) and three subjects for contemplation.'

Translated by Ân Shi-kâo, 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 *Samyuktâgama*, No. 544. *K'-yuen-lu*, fasc. 7, fol. 7 a; *K'-tsiñ*, fasc. 29, fol. 9 b.

649 阿那那邸化七子經

Ö-nâ-pin-ti-hwâ-tshi-tsz'-kiñ.

'Sûtra on the conversion of his seven children caused by *Anâthapindada* (by means of giving them money).'

Translated by Ân Shi-kâo, of the Eastern Hân dynasty, A. D. 25-220. 5 leaves. This is an earlier translation of a Sûtra in No. 543 (51), i. e. the chapter on the *Anitya*, in the *Ekottarâgama*. *K'-yuen-lu*, fasc. 7, fol. 6 a.

650 大愛道般洎槃經

Tâ-âi-tâo-pân-nié-phân-kiñ.

'*Mahâpragâpati-parinirvâna-sûtra*.'

Translated by Po Fâ-tsu, of the Western Tsin dynasty, A. D. 265-316. 8 leaves.

651 佛母般泥洹經

Fo-mu-pân-ni-yuen-kiñ.

'*Buddhamâtrî (Mahâpragâpati)-parinirvâna-sûtra*.'

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 Sûtra in No. 543 (52), i. e. the chapter on the same subject, in the *Ekottarâgama*. *K'-yuen-lu*, fasc. 7, fol. 6 b.

There is an appendix to No. 651, entitled 'a record of changes after Buddha's *Parinirvâna*,' which describes a character of each of ten centuries. Cf. No. 123.

652 佛說聖法印經

Fo-shwo-shân-fâ-yin-kiñ.

'Sûtra spoken by Buddha on the holy seal of the law.'

Translated by Ku Fâ-hu (*Dharmaraksha*), of the Western Tsin dynasty, A. D. 265-316. 2 leaves.

This is an earlier translation of a Sûtra in fasc. 3 of No. 544, i. e. the *Samyuktâgama*. *K'-yuen-lu*, fasc. 7, fol. 7 b.

653 五陰譬喻經

Wu-yin-phi-yü-kiñ.

'Sûtra on the comparison of the five *Skandhas* (with foam, a bubble, flame, a plantain, and vision).'

Translated by Ân Shi-kâo, of the Eastern Hân dynasty, A. D. 25-220. 3 leaves.

654 佛說水沫所漂經

Fo-shwo-shui-mo-su-phiào-kiñ.

'Sûtra spoken by Buddha on the floating bubble or foam on water (i. e. the first of five comparisons).'

Translated by Thán-wu-lân (*Dharmaraksha*?), of the Eastern Tsin dynasty, A. D. 317-420. 3 leaves.

The above two works are similar translations of a Sûtra in fasc. 10 of No. 544, i. e. the *Samyuktâgama*. *K'-tsiñ*, fasc. 29, fol. 10 b.

655 佛說不自守意經

Fo-shwo-pu-tsz'-sheu-i-kiñ.

'Sûtra spoken by Buddha on not guarding one's own thought.'

Translated by *K' Khien*, 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 *Samyuktâgama*. *K'-yuen-lu*, fasc. 7, fol. 8 a.

656 佛說滿願子經

Fo-shwo-mân-yuen-tsz'-kiñ.

'Sûtra spoken by Buddha on *Pârnamaitrâyanîputra*.'

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 Sûtra in fasc. 13 of No. 544, i. e. the *Samyuktâgama*. *K'-yuen-lu*, fasc. 7, fol. 8 a. Cf. Burnouf, 'Introduction,' p. 209 seq., where a longer history of *Pârna* is given.

657 轉法輪經

Kwân-fâ-lun-kiñ.

Dharmakakra-pravartana (-sûtra).

A. R., p. 485; A. M. G., p. 288. Translated by Ân Shi-kâo, of the Eastern Hân dynasty, A. D. 25-220. 2 leaves.

658 佛說三轉法輪經

Fo-shwo-sân-twân-fâ-lun-kiñ.

'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-ppavartana-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-tào-kiñ.

'Buddhabhâshita-ashâtânga-samyân-mârge-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-kiñ.

'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-kiñ.

'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-kiñ.

'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-yiñ-siân-kho-kiñ.

'Sûtra spoken by Buddha on suitability.'

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-kiñ-kiñ.

'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-yiñ-pan-kiñ-kiñ.

'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-kiñ-hhien-tsâi-yin-kwo-kiñ.

'Sûtra on the cause and effect of the past and present.'

Translated by *Gurabhadra*, of the earlier Sun 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-lwui (Sumati?), at the time of the Tathâgata Samantaprabha.

667 佛說奈女耆域因緣經

Fo-shwo-nâi-nü-kiñ-yü-yin-yuen-kiñ.

'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 (Âmrápâli, and her son) Gīva.'

Translated by Ân Shi-kâo, 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. Âmrápâli?), 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 Vaisâli. She was afterwards a favourite of the King Bimbisâra, 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-shan-kin.

'Sūtra spoken by Buddha on former Births (i. e. Gâtaka) Gâtaka-nidâna.

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.

'Bimbisâra-râga-pañka-pranidhâna-sūtra.'

Translated by *K'* K'ien, 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.

'Vaidûrya-râga-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-hâi-pâ-tôh-kin.

'Sūtra spoken by Buddha on the eight good qualities of the sea.'

Translated by Kumârâgīva, of the Latter Tshin dynasty, A. D. 384-417. 3 leaves.

673 佛說法海經

Fo-shwo-fâ-hâi-kin.

'Sūtra spoken by Buddha on the sea of the law.'

Translated by Fâ-ki, 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'* K'ien, 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 Maudgalyâna.'

Translated by Ân Shi-kâo, of the Eastern Hân dynasty, A. D. 25-220. 4 leaves.

676 雜藏經

Tsâ-tsân-kin.

'Samyukta-pitaka-sūtra.'

Translated by Fâ-hien (Fa-hian), of the Eastern Tsin dynasty, A. D. 317-420. 11 leaves.

677 餓鬼報應經

Nô-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 Kâsyapa Mâtanga, 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, Mâtanga 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; ... 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

Kāñ-fā-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 Pragñârûki, A. D. 539, of the Eastern Wêi 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 *Duṣkarita*).
- (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-pūrvakaryā-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. 527, 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-kwān-yen (great adornment, i. e. Mahāvyaṭha or Lalita-vistara (?), cf. the title of No. 159) by the Sarvāstivādas.
- (3) Fo-wāñ-yin-yuen (Buddha's former Nidāna or Avadāna) by the Kāsyapīyas.

- (4) Shih-kiā-meu-ni-pan-hhiñ (Sākyamuni's former practice, i. e. Buddhakaritra) by the Dharmaguptas.

- (5) Phi-ni-tsāñ-kan-pan (Vinayapīṭaka-mūla) by the Mahāsakas.

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 *Ân 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 Ân-pân or Ânâpāna.' 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-siân-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-dharmagraṭha(?).

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-kiâ-yuen-kiñ.

'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'*-tsiñ, fasc. 31, fol. 21 a.

687 佛說阿含正行經

Fo-shwo-ö-hân-kân-hhiñ-kiñ.

'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-kiñ.

'Sūtra spoken by Buddha on eighteen Narakas or hells.' 6 leaves.

689 佛說法受塵經

Fo-shwo-fâ-sheu-khan-kiñ.

'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'*-tsiñ, fasc. 31, fol. 14 a.

690 佛說進學經

Fo-shwo-tsin-hhiñ-kiñ.

'Sūtra spoken by Buddha on advancement in learning.'

Translated by Tsü-khü Kiñ-shañ, A. D. 455, of the earlier Suñ dynasty, A. D. 420-479. 1 leaf.

691 佛說得道梯陞錫杖經

Fo-shwo-töh-tâo-thi-tañ-si-kân-kiñ.

'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, ãs 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-phin-khiñ-lâo-kuñ-kiñ.

'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-kiñ.

'Sūtra (spoken to) the Sreshtñin Sumati.'

Translated by *K'* Khien, of the Wu dynasty, A. D. 222-280. 11 leaves.

The following two works were translated by Ân Shi-kão, of the Eastern Hân dynasty, A. D. 25-220:—

694 長者(子)懊惱三處經

Khân-kö(-tsz')-âo-nâo-sân-khu-kiñ.

'Sūtra on (the son of) a Sreshtñin (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'*-tsiñ, fasc. 31, fol. 8 b.

695 犍陀國王經

Kien-tho-kwo-wân-kiñ.

'Gāndhāra-desa-rāga-sūtra.' 2 leaves.

696 阿難四事經

Ö-nân-sz'-sh'-kiñ.

'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'*-tsiñ, fasc. 31, fol. 20 b.

697 分別經

Fan-pieh-kiñ.

'Sūtra on the division or distinction (of results).'

Translated by Ku Fâ-hu (Dharmarakṣha), 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'*-tsiñ, 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

Wèi-shan-yuen-kiñ.

'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'*-tsiñ, fasc. 30, fol. 18 b.

699

四願經

Sz'-yuen-kiñ.

'Sūtra on four wishes (of mankind).' 5 leaves.

It seems that some passages are left out, as the composition is not consecutive. *K'*-tsiñ, fasc. 31, fol. 15 a.

700

獠狗經

K'-keu-kiñ.

'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'*-tsiñ, 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-kiñ.

'Sūtra on the eight kinds of fasting.'

Translated by Tsü-khū Kīn-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'*-tsiñ, fasc. 28, fol. 20 a. It agrees with Tibetan. *K'*-yuen-lu, fasc. 7, fol. 18 b.

702

孝子經

Hhiāo-tsz'-kiñ.

'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

Hèi-sh'-fān-k'-kiñ.

'Sūtra on the Brahmakārin Black-family (Krishna or Kāla?).'

Translated by *K'* K'kien, of the Wu dynasty, A. D. 222-280. 4 leaves.

704

阿鳩留經

Ö-kiu-liu-kiñ.

'Sūtra on (the merchant) Akuru.'

Translated under the Eastern Hân 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-wèi-ö-k'-lo-kiā-yeh (-shwo)-tsz'-hwā (read thā)-tso-khū-kiñ.

'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'*-tsiñ (fasc. 31, fol. 6 a) this work is said to have been translated by Ân Shi-kāo, of the Eastern Hân 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'*-tsiñ, s. v.

706 佛說罪業報應教化地獄經

Fo-shwo-tsui-yeh-pāo-yiñ-kiāo-hwā-ti-yü-kiñ.

'Sūtra spoken by Buddha on teaching of hells as the results of sinful actions (?)'

Translated by Ân Shi-kāo, of the Eastern Hân dynasty, A. D. 25-220. 6 leaves.

The following four works were translated by *K'* K'kien, of the Wu dynasty, A. D. 222-280:—

707 佛說龍王兄弟經

Fo-shwo-luñ-wān-hhiün-ti-kiñ.

'Sūtra spoken by Buddha on the elder and younger brothers of the Nāga-kings (subdued by Maudgalyāna).' 3 leaves.

708 佛說長者音悅經

Fo-shwo-khān-kö-yin-yueh-kiñ.

'Sūtra spoken by Buddha on the Sreshthīn named Mañughosha.' 5 leaves.

709 佛說七女經

Fo-shwo-tshi-nü-kiñ.

'Sūtra spoken by Buddha on seven women.' 7 leaves.

710 佛說八師經

Fo-shwo-pâ-sh'-kiñ.

'Sūtra spoken by Buddha on eight teachers.' 5 leaves.

Buddha answered the question of a Brahmakārin named Yagñā (?), 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-nân-kiñ.

'Sūtra spoken by Buddha on (the *Sreshthīn*) Vana.'

Translated by Nieh *Khân-yuen*, of the Western Tsin dynasty, A. D. 265-316. 2 leaves.

712 佛說所欲致患經

Fo-shwo-su-yü-k'-hwân-kiñ.

'Sūtra spoken by Buddha on desire being the cause of affliction.'

Translated by *Ku Fâ-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-wân-wan-wu-ni-kiñ.

'Sūtra on the five deadly sins, in answer to the King *Agātasātru*.'

Translated by *Fâ-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 *Pañcānantaryas* are—

SANSKRIT (MAHĀVYŪTPATTI, § 118).

- (1) *Mātrighāta*,
- (2) *Pitrighāta*,
- (3) *Arhadghāta*,
- (4) *Saṅghabheda*,
- (5) *Tathāgatasyāntike dushtakittarudhiropādāna*. The *Mahāvvyutpatti* 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. *Abhitānam* :—
- (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-kwân* (Hiouen-thsang), of the *Thân* 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 *Thân-wū-lân* (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-hridaya* ?). 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-tâ-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-nân-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 佛說呵鵠阿那舍經

Fo-shwo-hö-tiào-ö-nâ-hân-kiñ.

'Sūtra spoken by Buddha on (the praise of) the *Anāgāmi Hö-tiào* (?). 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 *Avadāna* of (the *Sreshthī-putra*) *Dipāṅguli* (? *Lamp-finger*).' 11 leaves.

Translated by *Kumārāgiva*, of the *Latter Tshin* 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 Tshin* 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 (Katurmahārāgas, 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 Pao-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-hö-kiñ-yeh-tu-phin-mu-kiñ.

'Sūtra spoken by Buddha on Mahākāsyapa's saving a poor mother.'

Translated by Guṇabhadra, 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-káo, of the Eastern Hân dynasty, A. D. 25-220. 3 leaves.

725 比丘遯女惡名欲自殺經

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-ki, 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-tsin, 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

Fö-shwo-wu-khân-kiñ.

'Sūtra spoken by Buddha on Impermanency (Anitya).' 3 leaves.

There is an appendix entitled Lin-kuñ-fân-kiñ, or Rules for treating a dying person. 4 leaves.

728 佛說八無暇有暇經

Fö-shwo-pâ-wu-hhiñ-yiu-hhiñ-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) Tiryagyonī, lower animal;
- (4) Dirghâyusha-deva, god of long life;
- (5) Pratyantāganapada, born in a bordering country;
- (6) Indriyavaikalya, deficient in the organs of senses;
- (7) Mithyādarsana, having false views or belief;
- (8) Tatbhāgatānutpāda, born at a time when there is no Buddha.

K'-tsin, fasc. 31, fol. 14 b. Cf. Mahāvvyutpatti, § 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 Gâtaka.'

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'-tsin, fasc. 30, fol. 9 b. Deest in Tibetan. K'-yuen-lu, fasc. 7, fol. 19 a.

730 佛說五苦章句經

Fö-shwo-wu-khu-kañ-kiñ-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

Fö-shwo-kiñ-i-kiñ.

'Sūtra spoken by Buddha on keeping thought firm.'

Translated by Ân Shi-káo, of the Eastern Hân dynasty, A. D. 25-220. 2 leaves.

732 佛說淨飯王般涅槃經

Fö-shwo-tsin-fân-wân-pân-niē-phân-kiñ.

'Sūtra spoken by Buddha on the Parinirvāna of the King Siddhodana.'

Translated by Tsü-khü Kiñ-shan, 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-khi-hhiñ-kiñ.

'Sūtra spoken by Buddha on the former practice (of Buddha).'

Translated by Khân Mañ-siān, of the Eastern Hân 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 Brāhmani'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 Thán 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

Khân-kào-fàn-k'-tshin-wan-kiñ.

'Dirghanakha-brahmakāri-pariprikhā-sūtra.'

Dirghanakha-parivragaka-pariprikhā.

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-thin-k'-kiñ.

'Sūtra addressed by Buddha to the Bhikshu Thin-k' (hearing-giving).'

Translated by Thán-wu-lán (Dharmaraksha), 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 Thán 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-liào-kiào-kiè-kiñ.

'Sūtra spoken by Buddha, being an abridged instruction.' 2 leaves.

738 佛說療痔病經

Fo-shwo-liào-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-pào-khâ-pieh-kiñ.

'Sūtra spoken by Buddha on the difference of the results of Karman.'

Translated by Thán Fā-k' (Gautama Dharmapragña), 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 Guza-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-shañ-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-kwân-wu-tào-tsui-fu-pào-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 Tsi-khū Kin-shañ, A. D. 455, of the earlier Suñ dynasty, A. D. 420-479:—

742 佛說五無返復經

Fo-shwo-wu-wu-fân-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-sañ-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 Rāgagrha. 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 (Dharmaraksha), 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 Fâ-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 Râhula on forbearance.' 4 leaves.

748 佛爲年少比丘說正事經

Fo-wêi-nien-siâo-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-shâ-hô-pi-khiu-kuñ-tôh-kiñ.

'Sūtra spoken by Buddha on the good qualities of the Bhikshu Shâ-hô (?).' 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'-âi-kiñ.

'Sūtra spoken by Buddha on self-love.'

Translated by Thân-wu-lân (Dharmaraksha ?), 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-kö-wu-fu-tôh-kiñ.

'Sūtra spoken by Buddha on five kinds of happiness and virtue of the wise men.'

Translated by Po Fâ-tsu, of the Western Tsin dynasty, A. D. 265-316. 2 leaves. The seventh character of the title (tôh, 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-tshiñ-wan-kiñ.

'Deva-pariprîkshâ-sūtra.'

Devatâ-sūtra (?).

A. R., p. 478; A. M. G., p. 281. Translated by Hhüen-kwân (Hiouen-thsang), A. D. 648, of the Thán 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 translators' names are lost:—

754 佛說護淨經

Fo-shwo-hu-tsiñ-kiñ.

'Sūtra spoken by Buddha on the protection of purity.' 3-leaves.

755 佛說木槵經

Fo-shwo-mu-hwân-kiñ.

'Sūtra spoken by Buddha on the tree Hwân (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-shân-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'-khân-kö-yin-yuen-kiñ.

'Sūtra on the Nidâna or Avadâna of the Sreshthîn 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 translators' names are lost:—

758 佛說普達王經

Fo-shwo-phu-tâ-wân-kiñ.

'Sūtra spoken by Buddha on the King Samantaprâpta (?).' 4 leaves.

Deest in Tibetan. *K'-yuen-lu*, fasc. 7, fol. 23 b.

759 佛說鬼子母經

Fo-shwo-kwêi-tsz'-mu-kiñ.

'Sūtra spoken by Buddha on the mother of (500) demon-children (i. e. Hârîti).' 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-kiñ.

'Sūtra spoken by Buddha on the King of the country
Brāhmana (?). 2 leaves.

761 佛說孫多耶致經

Fo-shwo-sun-to-ye-k'-kiñ.

'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-kiñ.

'Sūtra spoken by Buddha on the kindness of parents difficult
to be returned.'Translated by Ân Shi-káo, of the Eastern Hân dynasty,
A. D. 25-220. 1 leaf.

763 佛說新歲經

Fo-shwo-sin-sui-kiñ.

'Sūtra spoken by Buddha on the new year (i. e. the time when
the varshás or rainy season is over).'Translated by Thán-wu-lân (Dharmaraksha ?), of the
Eastern Tsin dynasty, A. D. 317-420. 6 leaves.

764 佛說羣牛譬經

Fo-shwo-khiün-niu-phi-kiñ.

'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-huñ-kiñ.

'Sūtra spoken by Buddha on nine (causes of) unexpected or
untimely (death).'Translated by Ân Shi-káo, of the Eastern Hân
dynasty, A. D. 25-220. 2 leaves.The following two works were translated by Tsü-khü
Kiñ-shañ, A. D. 455, of the earlier Suñ dynasty, A. D.
420-479:—

766 佛說五恐怖世經

Fo-shwo-wu-khuñ-pu-shi-kiñ.

'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-shañ-kiñ.

'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-kañ-kö-kiñ.

'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-kö-tsz'-su-wan-kiñ.

'Sūtra spoken by Buddha (answering) the question of the son
of the Sreshthin 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-kiñ.

'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 Kiñ-shañ, A. D. 455, of the earlier Suñ dynasty,
A. D. 420-479:—

771 佛說耶祇經

Fo-shwo-ye-k'-kiñ.

'Sūtra spoken by Buddha on (the Brāhmana) Ye-k' (?). 3 leaves.

772 佛說末羅王經

Fo-shwo-mo-lo-wân-kiñ.

'Sūtra spoken by Buddha on the King Mo-lo (?). 2 leaves.

773 佛說摩達國王經

Fo-shwo-mo-tâ-kwo-wân-kiñ.

'Sūtra spoken by Buddha on the King of a country 2, +3(?).
2 leaves.

774 佛說旃陀越國王經

Fo-shwo-kân-tho-yueh-kwo-wân-kiñ.

'Sūtra spoken by Buddha on the King of a country
'Kandanavat (?). 3 leaves.The above six works are wanting in Tibetan.
yuen-lu, fasc. 7, fol. 21 a seq.

775 佛說五王經

Fo-shwo-wu-wân-kiñ.

'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-kuñ-tōh-kiñ.

'Sūtra 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-kiñ.

'Sūtra 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 佛說類多和多耆經

Fo-shwo-nō-to-hō-to-kiñ.

'Sūtra spoken by Buddha entitled Nō-to-hō-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'-tsiñ, 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-yào-fâ-kiñ.

'Sūtra on the law of secret importance of meditation.'

Translated by Kumâragīva, of the Latter Tshin dynasty, A. D. 384-417. 3 fasciculi.

780 陰持入經

Yin-ki'-zu-kiñ.

'Skandha-dhâtvyâyatana-sūtra.'

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-sañ-hu-kiñ.

'Buddhabhâshita-nidâna-saṅghapâla-sūtra.'

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-shaṅ-kiñ*, or the Sūtras of the Mahāyāna and Hinayāna, 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 Hinayāna 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 Hinayāna, except five, viz. Nos. 808, 817, 823, 824, 923, which are under that of the Vinaya-piṭaka of the same school, in the *K'-yuen-lu* and *K'-tsiñ*.

The following two works were translated by Thien-si-tsai, 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-shaṅ-kwān-yen-pāo-wān-kiñ.
'Buddhabhāshita-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-ñoh-pāo-yiñ-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-kh'-pāo-kwān-miñ-kiñ.
'Mahāvaiṣṭya-dhāraṇi-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-shaṅ-shaṅ-wu-liān-sheu-kiē-tiñ-kwān-miñ-wān-zu-lāi-tho-lo-ni-kiñ.

'Buddhabhāshita-mahāyānāryāmitāyurnisatitaprabhāsarāgatahāgata-dhāraṇi-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-shaṅ-shaṅ-ki-siān-kh'-shi-tho-lo-ni-kiñ.

'Buddhabhāshita-mahāyānāryāṣṭi-vasudhara-dhāraṇi-sūtra.'
Vasudhara-dhāraṇi.

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-shañ-zih-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-suvnarasmi-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-tshiê-zu-lâi-sin-tho-lo-ni-kin.

Samantamukha - pravesa - rasmivimaloshnîsha - prabhâ-sarvatathâgatahridaya-samavirokana-dhâranî(-sûtra).

K'-yuen-lu, fasc. 5, fol. 20 a. Conc. 172 reads wrongly arhatâya for hridaya. Translated by Sh'-hu (Dânapâla?), 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-vimânasaddharmâmrîta-dundubhi-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-shañ-shân-kiên-pien-hwâ-wan-shu-sh'-li-wan-fâ-kin.

'Buddhabhâshita-mahâyâna-sudarsanavikriyâ-maṅgueri-dharma-pariprikkhâ-sûtra.'

Bodhivaksho-maṅgurî-nirdeśa-sûtra.

K'-yuen-lu, fasc. 4, fol. 12 a.

Bodhivakâ (?)-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

Shañ-hhü-khuñ-tsân-phu-sâ-tho-lo-ni-kin.

'Âryākâsagarbha-bodhisattva-dhâranî-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-mahâdhâranî-sûtra.'

7 leaves. Deest in Tibetan. *K'-yuen-lu*, fasc. 5, fol. 21 b.

795 佛說無能勝旃王如來
莊嚴陀羅尼經

Fo-shwo-wu-nañ-shañ-fân-wân-zu-lâi-kwân-yen-tho-lo-ni-kin.

'Buddhabhâshita-durgayadhvagarâga (?) -tathâgata-vyâha-dhâranî-sûtra.'

Dhvagâgrakeyûra-dhâranî.

K'-yuen-lu, fasc. 5, fol. 25 b; Conc. 841; A. R., p. 525; A. M. G., p. 324. Translated by Sh'-hu (Dânapâla?), 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-shañ-fo-tiñ-tho-lo-ni-kin.

'The most excellent (or Vigaya-) Buddhoshnîsha-dhâranî-sûtra.'

Sarvadurgati-parisodhanoshnîshavigaya-dhâranî. 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

Shañ-fo-mu-siâo-tsz'-pân-zo-po-lo-mi-to-kin.

'Ârya-buddhamâtrikâlpâkshara-pragñâpâramitâ-sûtra.'

Alpâkshara-pragñâpâramitâ.

A. R., p. 512; A. M. G., p. 312. Translated by Thien-si-tsâi, A. D. 980-1001, of the later Suñ 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 Suñ 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-tshieh-shān-tien-kān-nān-sui-khiu-zu-i-tho-lo-ni-kiñ.

'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-kiñ.

'Āryānuttaradīpa-tathāgata-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 Suñ 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-kiñ.

'Mahāśītavānārya-dānda-dhāraṇī-sūtra.'

Mahādānda-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)

'Buddhabhāshita-sarvasaṃkāra-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 Suñ dynasty, A. D. 960-1127:—

802 息除中天陀羅尼經

Si-khu-kuñ-yāo-tho-lo-ni-kiñ.

'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-tshieh-zu-lāi-kañ-fā-pi-mi-khiē-yin-sin-tho-lo-ni-kiñ.

'Sarvatathāgata-saddharma-guhyakaranda-mudrā-hridaya-dhāraṇī-sūtra.' 10 leaves.

804 妙法聖念處經

Miāo-fā-shān-nien-khu-kiñ. (h)

Saddharma-(ārya)-smṛityupasthāna-sūtra.

Cf. No. 679. Translated by Fā-thien (Dharmadeva ?), A. D. 973-981, of the later Suñ dynasty, A. D. 960-1127. 8 fasciculi. This is somewhat similar to No. 679, though it is much shorter. Cf. *K'-tsiñ*, 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'-tsiñ*, 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-kañ-fā-kiñ.

'Buddhabhāshita-mahākāśyapa-paripṛkṣhā-mahāratnakūṭa-saddharma-sūtra.' Cf. Conc. 623.

Kāśyapa-parivarta.

Translated by Sh'-hu (Dānapāla ?), A. D. 980-1000, of the later Suñ dynasty, A. D. 960-1127. 5 fasciculi. This is a later translation of Nos. 23 (43), 57, 58. *K'-tsiñ*, fasc. 3, fol. 18 b. Deest in Tibetan. *K'-yuen-lu*, fasc. 1, fol. 37 a. But see No. 23 (43).

806 嗟躡曩法天子受三歸依
獲免惡道經

Tsie-wā-nān-fā-thien-tsz'-sheu-sān-kwēi-ikwo-mien-nōh-tāo-kiñ. (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 Trisarana (from Indra).'

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. 8, fol. 2 a.

807 佛說較量壽命經

Fo-shwo-kiào-liân-sheu-miñ-kiñ. (h)

'Sûtra spoken by Buddha on counting (the length of) the life (of beings in the Saha world).'

Translated by Thien-si-tsâi, 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 (Dânapâla ?), 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-shâ-mi-shi-kiê-i-tsö-kiñ. (h)

'Sûtra spoken by Buddha on the ceremonial rules for the ten precepts (Sikhâpadas) of the Srâmanera.' 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 Hinayâna.

809 佛說聖持世陀羅尼經

Fo-shwo-shaň-kh'-shi-tho-lo-ni-kiñ.

'Buddhabhâshitârya-vasudhara-dhâranî-sûtra.'
Vasudhara-dhâranî.*K'-yuen-lu*, fasc. 5, fol. 22 a; Conc. 112. 8 leaves. Cf. Nos. 492, 787, 962.

The following two works were translated by Fâ-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'-kiñ. (h)

'Buddhabhâshita-dâna-sûtra.' 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-shaň-yâo-mu-tho-lo-ni-kiñ.

'Buddhabhâshitârya-grahamâtrikâ-dhâranî-sûtra.'
Grahamâtrikâ-dhâranî.*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

Fâ-tsi-miñ-shu-kiñ.

'Sûtra of the number of names, being the Dharmasañgraha.'

Translated by Sh'-hu (Dânapâla ?), 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 Dharmasañgraha, 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

Shaň-to-lo-phu-sâ-yi-pâi-pâ-miñ-tho-lo-ni-kiñ.

'Ârya-târâ-(bhadra)-bodhisattva-nâmâshṭasataka-dhâranî-sûtra.'
Cf. No. 515.Translated by Fâ-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-shaň-siân-sui-kiñ. (h)

'Sûtra on lucky omens produced from twelve causes.'

Translated by Sh'-hu (Dânapâla ?), 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-tsâi, 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

Tsân-yân-shaň-tôh-to-lo-phu-sâ-yi-pâi-pâ-miñ-kiñ.

'Sûtra on praising a hundred and eight names of the holy Bodhisattva-Târâbhadra.'

Târâbhadra-nâmâshṭasataka.

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

Shaň-kwân-tsz'-tsâi-phu-sâ-yi-pâi-pâ-miñ-kiñ.

'Ârya-avalokitesvara-bodhisattva-nâmâshṭasataka-sûtra.'

Avalokitesvara-nâmâshṭasataka.

A. R., p. 533; A. M. G., p. 331. 6 leaves.

The following three works were translated by Fâ-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-ki-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-tsāi, 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

Miào-phi-phu-sā-su-wan-kin.

'Subāhu-bodhisattva-pariprikkhā-sūtra.'

Subāhu-pariprikkhā.

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-paṅkadharmasūtra.' 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(?)-dasadharmasūtra.' 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-hrīdaya-mudrā-dhāranī-sūtra.'

Buddhahrīdaya-dhāranī.

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-ratnakāndra-kumāra-pariprikkhā-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-dhāranī-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-kwāñ-siāñ-fo-mu-pān-zo-po-
lo-mi-to-phu-sā-kin.'Sūtra spoken by Buddha on meditating on and thinking of the
Bodhisattva Buddhamātrika-pragñāpāramitā(?).'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. 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-kiñ.

'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-shaṅ-tā-tsun-*kh'*-wān-kiñ.

'Buddhabhāshitārya-mahādharāṇīrāga-sūtra.' 4 leaves.

831 佛說最上意陀羅尼經

Fo-shwo-tsui-shān-i-tho-lo-ni-kiñ.

'Buddhabhāshita-anuttaramati-dhāraṇī-sūtra.' 6 leaves.

832 佛說持明藏八大總持王經

Fo-shwo-*kh'*-miñ-tsān-pā-tā-tsun-*kh'*-wān-kiñ.

'Buddhabhāshita-prabhādhara-pitaka (or -garbha)-aṣṭamahā-dhāraṇīrāga-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

Shaṅ-wu-nañ-shaṅ-kin-kān-hwo-tho-lo-ni-kiñ.

'Ārya-durgaya-vagrāgnī-dhāraṇī-sūtra.'

Translated by Fā-thien (Dharmadeva ?), A. D. 973-981, of the later Sui 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 Sui dynasty, A. D. 960-1127:—

834 佛說尊勝大明王經

Fo-shwo-tsun-shaṅ-tā-miñ-wān-kiñ.

'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-kān-tho-lo-ni-kiñ.

'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-kiñ.

'Buddhabhāshita-kintā(mamī)-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-kiñ.

'Buddhabhāshita-maheśvara-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-shaṅ-tho-lo-ni-kiñ.

'Buddhabhāshita-ratnagāta-dhāraṇī-sūtra.' 2 leaves.

839. 佛說十號經

Fo-shwo-shi-hāo-kiñ.

'Sūtra spoken by Buddha on the ten names or epithets (of Buddha).'

Translated by Thien-si-tsāi, A. D. 980-1001, of the later Sui 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-shaṅ-fā-kiñ.

'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 Sui 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-kiñ.

'Buddhabhāshita-samantabhadra-bodhisattva-dhāraṇī-sūtra.'

Translated by Fā-thien (Dharmadeva ?), A. D. 973-981, of the later Sui 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 Sui dynasty, A. D. 960-1127:—

842 大金剛妙高山樓閣陀
羅尼經

Tà-kin-kân-miào-kào-shân-leu-kwo-tho-
lo-ni-kin.

Mahāvagrameru-sikhara-kūtâgâra-dhâ-
rani(-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-tshî-tsâi-tho-lo-ni-kin.

'Mahā-pundarikavyūha-maṇḍala-sarvapa-viṇāsa-
dhāraṇī-sūtra.'

11 leaves.

844 佛說大摩里支菩薩經

Fo-shwo-tâ-mo-li-ki'-phu-sâ-kin.

'Buddhabhāshita-mahāmarīki-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-
vagra, A. D. 746-771, of the Thán dynasty, A. D. 618-
907:—

845 佛說末利支提婆華鬘經

Fo-shwo-mo-li-ki'-thi-pho-hwâ-mân-kin.

'Buddhabhāshita-marīki-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-ki'-thien-kin.

'Buddhabhāshita-marīki-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-ki'-thien-tho-lo-ni-kheu-kin.

'Buddhabhāshita-marīki-devi-dhāraṇī-mantra-sūtra.'

Marīkiye (Marīki?)-dhāraṇī.

A. R., p. 518; A. M. G., p. 318. Translated under
the Lián 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'-tsiñ (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 Fâ-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-kō-ki'-pâo-kin. (h)

'Buddhabhāshita-sreshṭhi-dānaphala-sūtra.'

8 leaves. Deest in Tibetan. K'-yuen-lu, fasc. 7,
fol. 27 a. But, according to K'-tsiñ (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-vaisramana-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'-tsiñ (fasc. 29, fol. 5 a),
this is a later translation of the latter part of the
Mahānidāna-sūtra in the Dirghāgama, 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'-tsiñ (fasc. 29, fol. 7 b),
this is a later translation of the Mahāsamaya-sūtra in
the Dirghāgama, 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-mandala-sûtra.'

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-shan-kwân-yen-tho-lo-ni-kin.

'Buddhabhâshita-ârya-vyûha-dhâranî-sûtra.'

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-shan-liu-tsz'-tâ-miñ-wân-tho-lo-ni-kin.

'Buddhabhâshita-ârya-shadâkshara-mahâvidyâ-râga-dhâranî-sûtra.'

2 leaves.

856 千轉大明陀羅尼經

Tshien-kwân-tâ-miñ-tho-lo-ni-kin.

'Sahasrapravartana-mahâvidyâ-dhâranî-sûtra.'

4 leaves.

857 佛說華積樓閣陀羅尼經

Fo-shwo-hwâ-tsi-leu-kwo-tho-lo-ni-kin.

'Buddhabhâshita-pushpakûta-vimâna-dhâranî-sûtra.'

Pushpakûta-dhâranî.

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'-tsiñ, fasc. 13, fol. 1 a.

858 佛說勝幡嬰珞陀羅尼經

Fo-shwo-shan-fân-yiñ-lo-tho-lo-ni-kin.

'Buddhabhâshita-gayadhvagamâlâ-dhâranî-sûtra.'

3 leaves.

859 衆許摩訶帝經

Kuñ-hhü-mo-hö-ti-kin. (h)

'Samadatta-mahârâga-sûtra.'

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 Sâkyamuni, from the origin of the world, and a list of his ancestors, beginning with the first

'lord of the field' or ruler, Sân-mo-tâ-to-wân, i. e. Samadatta-râga (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 Vârânasi, Brahmâyus 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 Kan-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-râga, 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 Mahârâga, 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-râga, given in No. 1320. It is by no means certain, whether this Chinese title, 'Samadatta-mahârâga-sûtra,' is a literal rendering of the Sanskrit title, or not. But this Chinese title cannot be meant to represent 'the Mahâvastu according to the version of the Mahâsañghikas,' 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-sûtra.'

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'-tsiñ (fasc. 29, fol. 4 b), this is a later translation of the first part of the Mahânidâna-sûtra in the Dirghâgama, i. e. No. 545 (1).

861 佛說解憂經

Fo-shwo-kiê-yiu-kin. (h)

'Sûtra spoken by-Buddha on alleviating sorrow or grief.'

4 leaves. Deest in Tibetan. K'-yuen-lu, fasc. 8, fol. 5 a.

862 佛說徧照般若波羅蜜經

Fo-shwo-pien-kão-pân-zo-po-lo-mi-kiñ.

'Buddhabhāshita-samantaprakāsamāna-praṅṅāpāramitā-sūtra.'

Translated by Sh'-hu (Dānapāla?), A. D. 980-1000, of the later Sun 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 Praṅṅāpāramitā-vagrapāni, mentioned in A. R., p. 397; A. M. G., p. 203. No. 862 is addressed by Buddha to the Bodhisattva Vagrapāni. K'-tsiñ, fasc. 12, fol. 7 b.

The following two works were translated by Fā-hhien, A. D. 982-1001, of the later Sun dynasty, A. D. 960-1127:—

863 佛說大乘無量壽莊嚴經

Fo-shwo-tā-shañ-wu-liān-sheu-kwān-yen-kiñ.

'Buddhabhāshita-mahāyānāmītyur-vyūha-sūtra.'

Amitāyusha-vyūha, or Sukhāvati-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-pão-tōh-tsān-pān-zo-po-lo-mi-kiñ.

'Buddhamātrika-ratnagunagarbha-praṅṅāpāramitā-sūtra.'

Praṅṅāpāramitā-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 Sun 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.

'Buddhabhāshita-indra-sakra-praṅṅāpāramitā-hridaya-sūtra.'

Kausika-praṅṅāpāramitā.

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-shañ-shō-li-so-tān-mo-kiñ.

'Mahāyāna-sālisambhava-sūtra.'

Sālisambhava-sūtra.

Conc. 565 reads the sixth character 擔 tān as 槽 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.

'Buddhabhāshita-mahāvagrandha-dhāraṇī-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-shañ-kiñ-kān-tā-kiāo-pāo-wān-kiñ.

'Anuttara-mahāyāna-vagra-mahātantra-ratnarāga-sūtra.'

Vagrararbha-ratnarāga-tantra.

K'-yuen-lu, fasc. 5, fol. 16 b; Conc. 781. Translated by Fā-thien (Dharmadeva?), A. D. 973-981, of the later Sun 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)

'Buddhabhāshita-saptasūryanaya-sūtra.'

Translated by Fā-hhien, A. D. 982-1001, of the later Sun 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 Sun dynasty, A. D. 960-1127:—

871 佛說一切如來烏瑟膩沙最勝總持經

Fo-shwo-yi-tshié-zu-lāi-wu-seh-nī-shā-tsui-shañ-tsuñ-kh'-kiñ.

'Buddhabhāshita-sarvatathāgatoshnīsha-vigaya-dhāraṇī-sūtra.'

Sarvadurgati-parisodhanoshnīsha-vigaya-dhāraṇī.

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-ko-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'-tsiñ* (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.

'Gñānavṛiddhikara-dhāraṇi-sūtra.'

1 leaf.

876 聖六字增壽大明陀羅尼經

Shaṅ-liu-tsz'-tsaṅ-sheu-tā-min-tho-lo-ni-kin.

'Ārya-shadāksharāyurvṛiddhikara-mahāvidyā-dhāraṇi-sūtra.'

2 leaves.

877 佛說大乘戒經

Fo-shwo-tā-shaṅ-kiē-kin.

'Buddhabhāshita-mahāyāna-sīla-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-āryānuttaravijaya-dhāraṇi-sūtra.'

5 leaves. Deest in Tibetan. *K'-yuen-lu*, fasc. 6, fol. 1 a. This is perhaps a similar translation of No. 831. *K'-tsiñ*, fasc. 14, fol. 5 a.

879 佛說五十頌聖般若波羅蜜經

Fo-shwo-wu-shi-suṅ-shaṅ-pān-zo-po-lo-mi-kin.

'Buddhabhāshita-pañkāsādgāthārya-praṅṅāpāramitā-sūtra.'

Prāṅṅāpāramitā 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.

'Mahāyānāshṭamahāmandala-sūtra.'

Ashṭamandalaka-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-kuṅ-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'-tsiñ* (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 Akintyaprabhāsarāga.

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-ki-lo-tho-lo-ni-kin.

'Buddhabhāshita-ki-ki-lo (?)-dhāraṇi-sūtra.'

2 leaves.

885 佛說消除一切災障寶
誓陀羅尼經

Fo-shwo-siào-k'zu-yi-tshîé-tsâi-kân-pào-
ki-tho-lo-ni-kin.

'Sūtra spoken by Buddha on the Ratnakūḍā (mani?)-dhāraṇī
of destroying all obstacles and misfortunes.'

5 leaves.

886 佛說妙色陀羅尼經

Fo-shwo-miào-seh-tho-lo-ni-kin.

'Buddhabhāshita-suvārṇa-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-kandanagandhākāya-dhāraṇī-sūtra.'

2 leaves.

888 佛說鉢蘭那賒疇哩大
陀羅尼經

Fo-shwo-poh-lân-nâ-shō-foh-li-tâ-
tho-lo-ni-kin.

'Buddhabhāshita-praṇāsabala (?)-mahādharāṇī-sūtra.'

3 leaves.

889 佛說宿命智陀羅尼經

Fo-shwo-su-miñ-k'-tho-lo-ni-kin.

'Buddhabhāshita-pūrvanivāsānusrītiḡāna-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-prazidhāna-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-k'zu-wu-ni-tsâi-tâ-
tho-lo-ni-kin.

'Buddhabhāshita-pañkānantaryakarmavināsa-dhāraṇī-sūtra.'

1 leaf.

892 佛說無量功德陀羅尼經

Fo-shwo-wu-liân-kuñ-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-ashṭādasabāhu-dhāraṇī-sūtra.'

2 leaves.

894 佛說洛叉陀羅尼經

Fo-shwo-ló-khâ-tho-lo-ni-kin.

'Buddhabhāshita-lakṣha-dhāraṇī-sūtra.'

2 leaves.

895 佛說辟除諸惡陀羅尼經

Fo-shwo-phi-k'zu-ku-nōh-tho-lo-ni-kin.

'Buddhabhāshita-sarvāpavināsa-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-liñ-thâ-miñ-hào-kin. (h)

'Sūtra spoken by Buddha on the names of eight great and
auspicious Kāityas.'

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'-tsiñ, fasc. 31, fol. 22 b,
where the work is under the heading of the Sūtras of
the Hinayāna.

The following are the names of the eight places where the great and auspicious *Kaityas* are said to have been erected:—

(1) Lumbini 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 *Nairāṅgana*, in Magadha, where Buddha awoke to the perfect knowledge. (Cunningham, pp. 455-459.)

(3) *Vārānāsī* (Benares), in the country of the *Kāśīs*, 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) *Khū-nū*, 'hump-backed maiden,' i. e. *Kānyakubga* (*Kānog*), where Buddha descended from the *Trayastrimsa* heaven. (Cunningham, pp. 376-382. But the more exact place is *Saṅkisa* or *Kapitha*. See Cunningham, pp. 369-376.)

(6) *Rāgagrīha*, 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 *Nirvāna*. (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)

'*Buddhabhāshita-ganesa-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 *Ganesa-sūtra* in the *Dirghāgama*, i. e. No. 545 (4).

902 佛說舊城喻經

Fo-shwo-liu-kuān-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)

'*Buddhabhāshita-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-kū-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-kuān-kō-kin.

'Sūtra addressed by Buddha to the *Sreshṭhin Svāsaya* (1 "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.

'*Buddhabhāshita-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.

'*Buddhabhāshita-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-miñ-tho-lo-ni-kin.

'*Buddhabhāshita-guhyāṣṭanāma-dhāraṇī-sūtra*.'

2 leaves. It agrees with Tibetan. *K'-yuen-lu*, fasc. 6, fol. 1 b. According to *K'-tsiñ* (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-kiñ.

'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-kiñ. (h)

'Buddhabhâshita-sligandha-sûtra.'

2 leaves. Deest in Tibetan. *K'-yuen-lu*, fasc. 8, fol. 3 b. But according to *K'-tsiñ* (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-mañgusri-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-miñ-k'-tho-lo-ni.

'Buddhabhâshita-pûryanivâsagñâna-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-hhiñ-kiñ.

'Ratnadatta (?)-bodhisattva-bodhiçaryâ-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-kiñ.

'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'-tsiñ* (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-tshîé-zu-lâi-miñ-hâo-tho-lo-ni-kiñ.

'Sarvatathâgatanâma-dhâranî-sûtra.'

3 leaves.

920 佛說息除賊難陀羅尼經

Fo-shwo-si-khu-tsó-nân-tho-lo-ni-kiñ.

'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-kiñ.

'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-fó-kuñ-tôh-kiñ. (h)

'Buddhasaddhaguna-sûtra.'

10 leaves. It agrees with Tibetan. *K'-yuen-lu*, fasc. 7, fol. 26 b. According to *K'-tsiñ* (fasc. 29, fol. 7 b), this is a later translation of No. 545 (18).

923 佛說解夏經

Fo-shwo-kié-hhiâ-kiñ. (h)

'Sûtra spoken by Buddha on *Kié-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'-tsiñ* (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-kiñ.
'Buddhabhāshita-indra-sakra-pariprīkkhā-sūtra.'

15 leaves. Deest in Tibetan. *K'*-yuen-lu, fasc. 8, fol. 2 a. But according to *K'*-tsiñ (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-wēi-tshān-yiu-kañ-fā-kiñ.
'Buddhabhāshita-adbhuta-saddharma-sūtra.'

6 fasciculi. It agrees with Tibetan. *K'*-yuen-lu, fasc. 4, fol. 10 b. According to *K'*-tsiñ (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-tā-fān-kwān-shan-kiñ-
fān-pien-kiñ.

'Buddhabhāshita-mahāvaiṣṭyopāyakaśālyasūtra.'
Gñānottara-bodhisattva-pariprīkkhā.

4 fasciculi. This is a later translation of Nos. 23 (38), 52. *K'*-tsiñ, 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-shān-sān-fā-tsān-pān-
po-lo-mi-to-kiñ.

'Buddhamātrigāta-tridharmapitaka-praṇāpāramitā-sūtra.'

Dasasāhasrikā praṇāpāramitā.

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'*-tsiñ, fasc. 23, fol. 19 a.

The following two works were translated by Fā-hhien, A. D. 982-1001, of the later Suñ dynasty, A. D. 960-1127:—

928 佛說決定義經

Fo-shwo-kiē-tiñ-i-kiñ. (h)

'Sūtra spoken by Buddha on the determination of the meaning (of the law).'

12 leaves. Deest in Tibetan. *K'*-yuen-lu, fasc. 7, 6 b.

929 佛說護國經

Fo-shwo-hu-kwo-kiñ. (h)
'Buddhabhāshita-rāshtrapāla-sūtra.'

10 leaves. Deest in Tibetan. *K'*-yuen-lu, fasc. 8, fol. 4 a. But according to *K'*-tsiñ (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'-kiñ. (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'*-tsiñ (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-shān-kiñ. (h)

'Sūtra spoken by Buddha on the division or explanation of the (twelve) Nidānas.'

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. 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-fā-yin-kiñ. (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-tā-shān-i-kiñ. (h)

'Buddhabhāshita-mahāgatārtha-sūtra.'

9 leaves. Deest in Tibetan. *K'*-yuen-lu, fasc. 7, fol. 26 a. But according to *K'*-tsiñ (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-fā-phu-thi-sin-po-ku-mo-kiñ.

'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'*-tsiñ (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-shañ-fo-mu-pân-zo-po-lo-
mi-to-kiñ.

'Buddhabhāshita-ārya-buddhamātri-praṅṅāpāramitā-sūtra.'

Prāṅṅāpāramitā-hridaya-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-shañ-pu-sz'-i-shan-thuñ-
kiñ-kiê-kiñ.

'Buddhabhāshita-mahāyānāḥintyārddhi-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 Sreshtthīn 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-mahāsaṅgīti-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-kuñ-yi-fan.

'A part of the teaching of the Vāgramaṇḍalavyūha-praṅṅāpāramitā 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-prathamavargavākya-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-shañ-kiñ.

'Buddhabhāshita-vīradatta-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-kiñ. (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-kiñ. (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-kwān-tiñ-wān-yü-kiñ. (h)

'Buddhabhāshita-mūrdhābhishikta-rāgopamāna-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-fān-k'-kiñ. (h)

'Buddhabhāshita-nyagrodha-brahmakāri-sūtra.'

2 fasciculi; 16 leaves. Deest in Tibetan. *K'*-yuen-lu, fasc. 8, fol. 2 b. But according to *K'*-tsiñ (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-twān-rh-pho-lo-man-yuen-kiñ. (h)

'Buddhabhāshita-suklavāstra-suvarnadhvaga-dvibrāhmanānidāna-sūtra.'

3 fasciculi; 21 leaves. Deest in Tibetan. *K'*-yuen-lu, fasc. 8, fol. 5 a. But according to *K'*-tsiñ (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-thāi-tsz'-yin-yuen-kiñ. (h)

'Buddhabhāshita-punyabala-kumārāvadāna-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-kiñ. (h)

'Buddhabhāshita-samharshitaromakūpagāta-sūtra.'

Translated by Wēi-tsiñ, 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-kwān-kiñ.

'Mahāyāna-mūlagāta-hridayabhūmi-dhyāna-sūtra.'

Translated by Pragñā 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-tsuñ, 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 Amoghavāgra, 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-ku-shan-wu-pien-man-tho-lo-ni-kiñ.

'Buddhabhāshita-gātānantamukha-dhāranī-sūtra.'

13 leaves. This is a later translation of Nos. 353-360. *K'*-tsiñ, 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-tshieh-su-lāi-sin-pi-mi-kiñ-shan-shō-li-pāo-kiñ-yin-tho-lo-ni-kiñ.

Sarvatathāgatādhishtāna-hridaya-guhyadhātu-karandamudrā-dhāranī(-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-miñ-hāo-kiñ.

'Buddhabhāshita-mahāsrī-devī-dvādasanāma-sūtra.'

Mahāsrī-sūtra.

K'-yuen-lu, fasc. 5, fol. 14 a; Conc. 625.

Mahāraya-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-ki-yi-pāi-pā-miñ-wu-keu-tā-shan-kiñ.

'Buddhabhāshita-mahāsrī-devī-dvādasā-bandhanāshatasatanāma-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-tshié-zu-lâi-kin-kân-sheu-miñ-
tho-lo-ni-kiñ.

'Buddhabhâshita-sarvatathâgata-vagrâyur-dhâranî-sûtra.'

Translated by Vagrabodhi, together with *K'-tsân* (*Gñânakosa*, i. e. another name of *Amoghavagra*), A. D. 723-730, of the *Thân* 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 *Thân* dynasty, A. D. 618-907:—

961 佛說穰麋黎童女經

Fo-shwo-zân-yü-li-thuñ-nü-kiñ.

'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 佛說兩寶陀羅尼經

Fo-shwo-yü-pâo-tho-lo-ni-kiñ.

'Buddhabhâshita-varsharatna-dhâranî-sûtra.'

Ratnamegha-dhâranî.

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-shañ-yuen-shañ-
tâo-kân-yü-kiñ.

*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-*kh*u-kâi-kañ-*phu-sâ-su-wan-kiñ.*

'Sûtra spoken by Buddha on the question of the *Bodhisattva Kh*u-kâi-kañ ("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 *Sui* 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-kiñ.

'*Pragñâpâramitâ-sûtra* on a benevolent king who protects his country.'

Translated by *Amoghavagra*, A. D. 746-771, of the *Thân* 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-tsuñ*, A. D. 763-779, of the *Thân* 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-thuñ-tâ-mân-tho-
lo-ni-fâ-shu-liñ-yâo-man-kiñ.

'Sûtra spoken by *Malapâda* (? "dirty-footprint")-*vagra* on the auspicious and important gate of the doctrine of supernatural and great perfect *Dhâranî.*'

Translated by *Wu-nañ-shañ*, of the *Thân* 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-pâi-pien-fâ-man-kiñ.

'*Malapâda* (?)-*vagra-dharmanishedha* (law-prohibition)-*satavikriyâ-dharmaparyâya-sûtra.*'

Translated by *Ö-kih-tâ-sien*, of the *Thân* dynasty, A. D. 618-907. 8 leaves.

The following two works were translated by *Fâ-hu* (*Dharmaraksha*?), A. D. 1004-1058, of the later *Sui* dynasty, A. D. 618-907:—

968 佛說大乘大方廣佛冠經

Fo-shwo-tâ-shañ-tâ-fân-kwân-fo-kwân-kiñ.

'*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-*kh*ân-yân-kuñ-tôh-kiñ. (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 *Thân* dynasty, A. D. 618-907:—

970 大雲輪請雨經

Tâ-yun-lun-tsiñ-yü-kiñ.

'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-shañ-mi-yen-kiñ.

'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-tsuñ, A. D. 763-779, of the Thán dynasty.

972 佛說大集會正法經

Fo-shwo-tâ-tsi-hwui-kañ-fâ-kiñ.

'Buddhabhāshita-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'-tsiñ* (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'-tsâi-phu-sâ-kiñ.

'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-kiñ.

'Vaiśramaṇa-divyārāga-sūtra.'

6 leaves. It agrees with Tibetan. *K'-yuen-lu*, fasc. 5, fol. 20 a. According to *K'-tsiñ* (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-kiñ-tsz'-mu-phin.

'Mañjuśrī-pariprīkkhā-sūtra-akshara-mātrikādhyāya.'

3 leaves.

976 海意菩薩所問淨印法門經

Hâi-i-phu-sâ-su-wan-tsiñ-yin-fâ-man-kiñ.

'Sāgaramati-bodhisattva-pariprīkkhā-suddhamudrā-dharma-paryāya-sūtra.'

Sāgaramati-pariprīkkhā.

K'-yuen-lu, fasc. 4, fol. 15 b; Conc. 155, 181; A. R., p. 448; A. M. G., p. 253. Translated by Wei-tsiñ, 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-kiñ.

'Buddhabhāshita-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'-tsiñ* (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-kiñ.

'Deśantapālāpati-dhāraṇī-sūtra.'

Translated by Praṇā, 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'-tsiñ* (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-miñ-li-kiñ-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'-tsiñ*, fasc. 3, fol. 14 b.

980 觀自在菩薩說普賢陀羅尼經

Kwân-tsz'-tsâi-phu-sâ-shwo-phu-hhien-tho-lo-ni-kiñ.

'Avalokiteśvara-bodhisattva-bhāshita-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-kiñ.
'Buddhabhâshita-ashṭamahâbodhisattva-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-tshîe-yen-tsi-piñ-
tho-lo-ni-kiñ.

'Sūtra spoken by Buddha on the Dhâraṇî of purifying all the diseases of the eye.'

Kakshuvisodhana-vidyâ-dhâraṇî.

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-tshîe-tsi-piñ-tho-lo-ni-kiñ.
'Buddhabhâshita-sarva . . . sūtra.'

Sarvarogaprasamani-dhâraṇî.

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-kiñ.

'Buddhabhâshita-gvalavaktrapreta-paritrâna-dhâraṇî-sūtra.'
Gvalaprasamani-dhâraṇî(?).

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-kiê-tsi-yâo-kiu-ö-nân-tho-lo-ni-
yen-kheu-i-kwêi-kiñ.

'Yoga-mahârthasaṅgraha-ânanda-paritrâna-dhâraṇî-gvalavaktra-
(preta)-kalpa-sūtra.'

1 fasciculus. It contains many Mudrâs or certain positions or intertwinings of the fingers.

The following eight works were translated by Sh'-hu (Dânapâla?), A. D. 980-1000, of the later Suñ dynasty, A. D. 960-1127:—

986 佛說蟻喻經

Fo-shwo-i-yü-kiñ. (h)

'Buddhabhâshita-piṭṭikopamaṇa-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-kiñ.

'Ārya-avalokitesvara-bodhisattvāmogharâga-guhya-hridaya-
dhâraṇî-sūtra.'

Amoghapâsa-dhâraṇî.

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-kiñ.

'Buddhabhâshita-prasenagit-râga-pariprîkkhâ-sūtra.'
Râgâvavâdaka-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 Hinayâna, though the Sanskrit title is fully transliterated, as Ārya-râgâvavâdakanâma-mahâyâna-sūtra.

989 佛說輪王七寶經

Fo-shwo-lun-wân-tshîe-pâo-kiñ. (h)

'Buddhabhâshita-kakra(varti)-râga-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-shañ-shu-kiñ. (h)

'Buddhabhâshita-âramagâtadruma-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-liào-i-pân-zo-po-lo-mi-to-kiñ.

'Buddhabhâshita-prasannârtha(? "clear-meaning")-pragñâpâra-
mitâ-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-tâ-fân-kwân-wêi-tshân-yiu-kiñ-shan-kiâo-fân-pien-phin.

'Buddhabhāshita-mahāvaiṣṭyādhbhuta-sūtra-upāyakausalādhya.''

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-tâ-kien-ku-pho-lo-man-yuen-kiñ-kin. (h)

'Buddhabhāshita-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-khân-kö-su-wan-tâ-shiñ-kin.

'Buddhabhāshita-mahābala-sreshtī-pariprikkhā-mahāyāna-sūtra.'

Translated by *K'-ki-siān* (*Gñānasrī*?), 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 *Fâ-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-sâ-su-wan-tâ-shan-fâ-lo-kin.

'Buddhabhāshita-maṅgusri-bodhisattva-pariprikkhā-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-fâ-man-kin. (h)

'Buddhabhāshita-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-pâ-tâ-phu-sâ-kin.

'Buddhabhāshita-ashtamahābodhisattva-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-tshieh-wu-wêi-tho-lo-ni-kin.

'Buddhabhāshita-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-pâ-tshien-suñ-pân-zo-po-lo-mi-to-yi-pâi-pâ-miñ-kan-shih-yuen-i-tho-lo-ni-kin.

'Ārya-ashtasahasra-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.

'Buddhabhāshita-ekātūḍārya-dhāraṇī-sūtra.'

Translated by *Amoghavagra*, A. D. 746-771, of the *Thân* 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-kân-tshui-sui-tho-lo-ni.

'Vajra-bhaṅgana-dhāraṇī.'

Translated by *Tshz'-hhien*, 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 *Tâ-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-kiēn-soh-phi-lu-kō-nâ-fo-tâ-kwân-tiñ-kwân-kan-yen-kin.

'Amoghapāsa-vairokana-buddha-mahābhishikta-prabhāsa-mantra-sūtra.'

Translated by *Amoghavagra*, A. D. 746-771, of the *Thân* dynasty, A. D. 618-907. 2 leaves.

1003 地藏菩薩本願經

Ti-tsân-phu-sâ-pan-yuen-kiñ.

'Kshitigarbha-bodhisattva-pūrvapranidhāna-sūtra.'

Translated by Sikshānanda, A. D. 695-700, of the Thān dynasty, A. D. 618-907. 2 fasciculi; 13 chapters.

1004 大乘理趣六波羅蜜多經

Tâ-shań-li-tshü-liu-po-lo-mi-to-kiñ.

'Mahāyāna-buddhi (? "reason")-shatpāramitā-sūtra.'

Translated by Pragñā, A. D. 788, of the Thān dynasty, A. D. 618-907. 10 fasciculi; 10 chapters. There is a preface added by the Emperor T'ai-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-shań-phu-sâ-tsân-kań-fâ-kiñ.

'Buddhabhāshita-mahāyāna-bodhisattva-pitaka-saddharma-sūtra.'
Bodhisattva-pitaka.

Translated by Fâ-hu (Dharmaraksha?), 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-wéi-yiu-thien-wân-shwo-wân-fâ-kań-lun-kiñ.

'Sūtra addressed by Buddha to King Udayana on the law of kings and counsel for administration.'

Translated by Amoghavāgra, A. D. 746-771, of the Thān 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'-kiñ. (h)

'Buddhabhāshita-pañcakamahāpradāna-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-wéi-tho-lo-ni-kiñ.

'Buddhabhāshita-abhaya-dhāraṇi-sūtra.'

Translated by Fâ-hhien, 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-wéi-tōh-kin-lun-fo-tiń-kh'-shań-kwân-zu-lâi-siâo-khu-yi-tshîe-tsâi-nân-tho-lo-ni-kiñ.

'Buddhabhāshita-mahābalagunasuvarṇakrabuddhośmishategaprabha-tathāgata-sarvāpadvināsa-dhāraṇi-sūtra.'

Translated under the Thān 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'-shań-kwân-tâ-wéi-tōh-siâo-tsâi-ki-siâń-tho-lo-ni-kiñ.

'Buddhabhāshita-tegaprabhāmahābalagunāpadvināsa-sri-dhāraṇi-sūtra.'

Translated by Amoghavāgra, A. D. 746-771, of the Thān dynasty, A. D. 618-907. 2 leaves. This is a similar and shorter translation of No. 1009. K'-tsiń, fasc. 13, fol. 15 a.

1011 佛說頂生王因緣經

Fo-shwo-tiń-shań-wân-yin-yuen-kiñ.

'Buddhabhāshita-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-shań-sui-kwân-süen-shwo-ku-fâ-kiñ.

'Buddhabhāshita-mahāyāna-sarva . . . sūtra.'

Sarvadharmā-pravṛitti-nirdeśa-sūtra.

Translated by Shāo-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'-tsiń (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-shań-zu-khu-fo-kiń-kié-k'-kwân-miń-kwân-yen-kiñ.

'Buddhabhāshita-mahāyāna-sarva . . . sūtra.'

Sarvabuddhavishayāvatāra-gñānalokāṅkāra-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 (Dharmaraksha ?), A. D. 1004-1058, and others, of the later Sui dynasty, A. D. 960-1127. 5 fasciculi. It agrees with Tibetan. *K'-yuen-lu*, s. v. According to *K'-tsin* (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-shaṅ-k'-yin-kin.

'Buddhabhāshita-mahāyāna-gñāna-mudrā-sūtra.'

Tathāgata-gñāna-mudrā-sūtra.

K'-yuen-lu, fasc. 4, fol. 16 b; Conc. 589. Translated by *K'-ki-siān* (Gñānari ?), A. D. 1053, of the later Sui 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-fâ-shaṅ-i-kié-tiñ-kin. (h)

'Buddhabhāshita-dharma-(mahā)yānārtha-*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 Sui 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.

'Buddhabhāshita-mahāsītātapatra-dhāraṇi-sūtra.'

Sītātapatra-dhāraṇi.

Cf. *K'-yuen-lu*, fasc. 6, fol. 4 b, where an earlier translation made by Amoghavāgra, A. D. 746-771, is mentioned; Conc. 427. Translated by Tsi-nâh-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-tshieh-zu-lâi-kan-shih-shō-tâ-shaṅ-hhien-kañ-sân-mêi-tâ-kiāo-wân-kin.

'Buddhabhāshita-sarvatathāgata-satya-saṅgraha-mahāyāna-pratyutpannābhisambuddha-samādhi-mahātantrārāga-sūtra.'

Translated by Sh'-hu (Dānapāla ?), A. D. 980-1000, of the later Sui 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-tshieh-zu-lâi-tâ-pi-mi-wân-wêi-tshân-yiu-tsui-shân-wêi-miāo-tâ-man-nâ-lo-kin.

'Sarvatathāgata-mahāguhyarāgādbhutā-nuttaraprasasta-mahāmandala-sūtra.'

Translated by Thien-si-tsai, A. D. 980-1001, of the later Sui 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-shaṅ-yi-tshieh-zu-lâi-fâ-yen-pien-kāo-tâ-li-miñ-wân-kin.

'Gāta-sarvatathāgata-dharmakakshu-samantaparakāsamāna-mahābala-vidyārāga-sūtra.'

Translated by Fâ-hu (Dharmaraksha ?), A. D. 1004-1058; of the later Sui dynasty, A. D. 960-1127. 2 fasciculi; 21 leaves.

The following two works were translated by Amoghavāgra, 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-tshieh-zu-lâi-kan-shih-shō-tâ-shaṅ-hhien-kañ-tâ-kiāo-wân-kin.

'Vagrasekhara-sarvatathāgata-satya-saṅgraha-mahāyāna-pratyutpannābhisambuddha-mahātantrārāga-sūtra.'

3 fasciculi. According to *K'-tsin* (fasc. 11, fol. 4 b), this is an earlier translation of the first division of No. 1017.

1021 阿喇多羅陀羅尼阿嚕力經

Ö-li-to-lo-tho-lo-ni-ö-lu-li-kin.

'Ārya-tārā (?)-dhāraṇi-ö-lu-li (?) -sūtra.'

1 fasciculus.

1022 佛說瑜伽大教王經

Fo-shwo-yü-kié-tâ-kiāo-wân-kin.

'Buddhabhāshita-yoga-mahātantrārāga-sūtra.'

Mâyāgāla-mahātantra-mahāyāna-gambhīra-nāya-guhya-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 Amoghavagra, A. D. 746-771, of the Thán dynasty, A. D. 618-907:—

1023 一字奇特佛頂經

Yi-tsz'-khi-thö-fo-tiñ-kiñ.
'*Ekákshara-prasasta-buddhoshñtsha-sūtra.*'
Ushñisha-kakravarti-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-wân-nien-sun-i-kwéi*, or '*Ekáksharoshñisha-kakrarâgâdhya-ya-kalpa.*' 10 leaves.

1024 菩提場所說一字頂輪王經

Phu-thi-khân-su-shwo-yi-tsz'-tiñ-lun-wân-kiñ.
'*Ekáksharoshñishakakrarâga-sūtra*, spoken at the *Bödhimanda.*'
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-kiñ.
Bödhimanda-vyütha-dhâranî-sūtra.

1 fasciculus.

The following two works were translated by Sh'-hu (*Dânápála* ?), A. D. 980-1000, of the Sui dynasty, A. D. 960-1127:—

1026 佛說秘密相經

Fo-shwo-pi-mi-siân-kiñ.
'*Sūtra* spoken by Buddha on the secret form.'
Guhyagarbharâga.

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-tshié-zu-lâi-kin-kân-sân-yeh-tsui-shân-pi-mi-tâ-kiào-wân-kiñ.

Buddhabhâshita-sarvatathâgata-vagra-trikarmânuttara-guhya-mahâtantrarâga-sūtra.

Srî-guhya-samaga-tantrarâga.

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

Tâ-pâo-kwân-po-leu-kwo-shan-lu-pi-mi-tho-lo-ni-kiñ.

'*Mahâmani . . . guhya-dhâranî-sūtra.*'

Mahâmani-vipula-vimâna-visva-supratishñhita-guhya-parama-rahasya-kalparâga-dhâranî.

K'-yuen-lu, fasc. 5, fol. 11 a; Conc. 641; A. R., p. 509; A. M. G., p. 310. Translated by Amoghavagra, A. D. 746-771, of the Thán 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 houn."' Beal, Catalogue, p. 64.

The following two works were translated by Sh'-hu (*Dânápála* ?), 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-sân-mêi-tâ-kiào-wân-kiñ.
'*Buddhabhâshita-guhya-samaya-mahâtantrarâga-sūtra.*'
Guhyasamayagarbharâga.

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-tañ-tsui-shân-yü-kiê-tâ-kiào-wân-kiñ.

'*Buddhabhâshita-asamasamânuttara-yoga-mahâtantrarâga-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-kân-sheu-phu-sâ-kiân-fu-yi-tshié-pu-to-tâ-kiào-wân-kiñ.

'*Buddhabhâshita-vagrapâni-bodhisatva-sarvabhûta-dâmara-mahâtantrarâga-sūtra.*'

Srî-sarvabhûta-dâmara-tantra.

K'-yuen-lu, fasc. 5, fol. 17 b; Conc. 284.

Bhûta-dâmara-mahâtantrarâga.

A. R., p. 536; A. M. G., p. 334; Conc. 284. Translated by Fâ-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

Shan-miào-ki-siân-kan-shih-min-kin.

'*Ārya-maṅgusri-satyanāma-sūtra.*'

Maṅgusri-nāma-nāh-ki-tiñ (?), or *Sūtra* on reciting the true name of the *Ārya Maṅgusri*.

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 *Shan-kö-wan-shu-sh'-li-fā-phu-thi-sin-wan*, or '*Ārya-maṅgusri-bodhi-kittotpāda-lekha.*' A preface is added by the Emperor *Khān-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 arhasatikā.

Translated by *Vagrabōdhi*, A. D. 723-730, of the *Thān* 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麼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.

'*Mahāsaukhya-vagrāmoghasatyaśamaya-pragñāpāramitā-buddhi (?) -sūtra.*'

Pragñāpāramitā arhasatikā.

Translated by *Amoghavagra*, A. D. 746-771, of the *Thān* dynasty, A. D. 618-907. 9 leaves. Deest in Tibetan. *K'*-yuen-lu, fasc. 6, fol. 9 a.

According to *K'*-tsin (fasc. 11, fol. 12 a seq.), the above two works are later translations of No. 18. They are similar translations of a part of No. 1037.

1035 佛說佛母般若波羅密多
大明觀想儀軌經

Fo-shwo-fo-mu-pān-zo-po-lo-mi-to-tā-min-kwān-siān-i-kwēi-kin.

'*Buddhabhāshita-buddhamātrika-pragñāpāramitā-mahāvīdyā-dhyānasāṅghāna-kalpa-sūtra.*'

Translated by *Sh'-hu* (*Dānapāla* ?), A. D. 980-1000, of the later *Sui* 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 *Amoghavagra*, A. D. 746-771, of the *Thān* 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 *Sui* 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-pan-tā-lō-kin-kān-pu-khuñ-sān-mēi-tā-kiāo-wān-kin.

'*Buddhabhāshita-anuttaramūla-mahāsaukhya-vagrāmoghasamaya-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-tsui*, A. D. 998-1022, of the later *Sui* 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-nada-deva-sūtra.*'

Śravanasya (?) -putra-nada-gupilāya (?) -kalparāga.

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-tshie-yü-kiê-yü-k'-kin.

'*Vagrasekhara-vimāna-sarva-yoga-yogi-sūtra.*'

Translated by *Vagrabōdhi*, A. D. 723-730, of the *Thān* 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-pan-tā-kiāo-kin.

'*Buddhabhāshita-maṅgusri-anuttara-mūla-mahātantra-sūtra.*'

Maṅgusri-sadvṛitta-guhya-tantrārāgasya vimsatika-krodhavigayāṅgaṇa.

K'-yuen-lu, fasc. 5, fol. 17 b; Conc. 357. Translated by Fâ-hhien, A. D. 982-1001, of the later Sui 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-siān-piñ-tañ-pi-mi-tsui-shān-kwān-man-tâ-kiāo-wān-kiñ.

'*Mañjueri-samaguhyañuttara-dhyānamukha-mahātantrârāga-sūtra.*'

Translated by Tshz'-hhien, of the later Sui 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 普徧光明燄曼清淨熾
盛如意寶印心無能勝大
明王大隨求陀羅尼經

Phu-pien-kwān-miñ-yen-mān-tshih-tsiñ-kiñ-shān-zu-i-pāo-yin-sin-wu-nañ-shān-tā-miñ-wān-tā-sui-kiu-tho-lo-ni-kiñ.

Buddhabhāshita-samantagvalamālā-visuddha-sphuṭīkrīta-kintāmanimudrā-hridayāparagita-dhāranī-pratisara-mahāvidyârāga.

Ku-kan-yen-yāo-tsi, fasc. 3, fol. 12 a.

Mahāpratisara-dhāranī.

K'-yuen-lu, fasc. 5, fol. 13 a; Conc. 473.

Mahāpratisara-vidyârāgāñ.

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-lāi-pu-sz'-i-pi-mi-tā-shān-kiñ.

Buddhabhāshita-tathāgatākintya-guhya-mahāyāna-sūtra.
Tathāgatākintya-guhya-nirdeśa.

Translated by Fâ-hu (Dharmaraksha?), A. D. 1004-1058, of the later Sui 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

Tā-shān-yü-kiē-kin-kān-siñ-hāi-mān-shu-shih-li-tshien-phi-tshien-poh-tā-kiāo-wān-kiñ.

'*Mahāyāna-yoga-vagra-prakṛitisāgara-mañjueri-sahasrabāhusahasrapātra-mahātantrârāga-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 Sui dynasty, A. D. 960-1127:—

1045 佛說聖寶藏神儀軌經

Fo-shwo-shān-pāo-tsān-shan-i-kwēi-kiñ.

'*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-pāo-tsān-shan-tā-miñ-mān-nā-lo-i-kwēi-kiñ.

'*Buddhabhāshita-ratnagarbharddhi-mahāvīryā-mandala-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-kān-khūn-pu-tsi-hwui-fān-kwān-kwēi-kiñ-kwān-tsz'-tsāi-phu-sā-sān-shi-tsui-shān-sin-miñ-wān-kiñ.

'*Vagrabhaya-sannipāta-vaipulya-kalpa-avalokitesvara-bodhisattva-tribhāvanuttarahrīdaya-vidyârāga-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-kiñ.

'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-nòh-tshü-kiñ.

'Buddhabhâshita-mahâyâna-dhyâna-saigñâna-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-kiñ-kwân-tsz'-tsâi-to-lo-phu-sâ-i-kwêi-kiñ.

'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-tshié-fo-shô-siân-yiñ-tâ-kiào-wân-kiñ-kwân-tsz'-tsâi-phu-sâ-nien-suñ-i-kwêi-kiñ.

'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-kiñ-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-tshié-zu-lâi-ân-siân-sân-mêi-i-kwêi-kiñ.

'Buddhabhâshita-sarvatathagata-pratirûpapratishthâ-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-kiñ-niào-wân-kiñ.

'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-miyen-nien-suñ-i-kwêi-kiñ.

'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-kiñ.

'Mahâvaipulya-bodhisattvapitaka-mañgusri-mûla-kalpa-sûtra.' Bodhisattvapitakâvatamsaka-mañgusri-mûla-garbha-tantra.

K'-yuen-lu, fasc. 5, fol. 14 b; Conc. 602.

Mañgusri-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'-miñ-tsan-yü-kiè-tâ-kiào-tsun-nâ-phu-sâ-tâ-miñ-khân-tsiu-i-kwêi-kiñ.

'*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-miñ-khân-tsiu-i-kwêi-kiñ.

'*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-phin-nâ-ye-kiâ-thien-khân-tsiu-i-kwêi-kiñ.

'*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-khuñ-k'-kin-kân-tâ-kiào-wân-i-kwêi-kiñ.

'*Buddhabhâshita-mahâkârumikâmogha-gûâna-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-kiè-kiào-shi-fan-nu-miñ-wân-tâ-miñ-kwân-siân-i-kwêi-kiñ.

'*Buddhabhâshita-mâyâgâla-mahâyoga-tantra-dasakrodha-vidyârâga-mahâvidyâ-dhyânasâgûâna-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-miào-ki-siân-yü-kiè-tâ-kiào-kin-kân-phêi-lo-foh-lun-kwân-siân-khân-tsiu-i-kwêi-kiñ.

'*Buddhabhâshita-mañgusri-yogatantra-vagra-bhairava-kakra-dhyânasâgûâna-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-sun-fâ.

'*Trisamaya-akarârya-krodharâga-dâtâdhyâya-dharma (or -kalpa).*'

1 fasciculus. It agrees with Tibetan. *K'-yuen-lu*, fasc. 6, fol. 8 b.

1064 聖迦梔念怒金剛童子菩
薩成就儀軌經

Shân-kiâ-ni-fan-nu-kin-kân-thuñ-tsz'-phu-sâ-khân-tsiu-i-kwêi-kiñ.

'*Ârya-(dâ)kint (?)-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-nâmâshatasaka-stotra-sûtra.'

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

Shañ-kiu-tu-fo-mu-'rh-shi-yi-kuñ-li-tsân-kin.

'Ârya-trâta-buddhamâtrika-vimsati-pûga-stotra-sûtra.'

Translated by Ân Tsân, of the Yuen dynasty, A. D. 1280-1368. 4 leaves. There are two Mantras, written in the Devanâgarî character, and transliterated into Chinese.

The following two works were translated by Sh'-hu (Dânapâla?), 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-tshîe-zu-lâi-tiñ-lun-wân-yi-pâi-pâ-miñ-tsân-kin.

'Buddhabhâshita-sarvatâhâgatoshvishakakra-nâmâshatasaka-stotra-sûtra.'

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 'Trâta-buddhamâtrika (?)', and 2. Those of Buddha Sâkyamuni.

1070 讚法界頌

Tsân-fâ-kiê-suñ.

'Dharmadhâtu-stotra.'

Composed by the Bodhisattva Nâgârguna. 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 'Ashta-mahâ-sri-kaitya-samskrîta-stotra.'

Composed by King Silâditya. 2 leaves.

1072 三身梵讚

Sân-shan-fân-tsân.

'Laudatory verse in Sanskrit on the three bodies (of Buddha), or 'Tri-kâya-samskrîta-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.

'Buddhabhâshita-mañgusri-nâmâshatasaka-samskrîta-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 Mañgusri. The author is the Emperor Thâi-tsuñ, i. e. Khâu-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.

'Mañgusri-bodhisattva-sri-gâthâ.'

2 leaves.

1075 聖金剛手菩薩一百八
名梵讚

Shañ-kin-kân-sheu-phu-sâ-yi-pâi-pâ-
miñ-fân-tsân.

'Ārya-vagrapāmi-bodhisattva-nāmaśhītasafaka-samskrīta-stotra.'

5 leaves. Deest in Tibetan. *K'-yuen-lu*, fasc. 6, fol. 17 a.

1076 聖觀自在菩薩功德讚

Shañ-kwân-tsz'-tsâi-phu-sâ-kuñ-tōh-tsân.

'Ārya-avalokitesvara-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. *Khân-tsu*, A. D. 1403-1424, of the Miñ dynasty. They are both laudatory verses in honour of the Bodhisattva Avalokitesvara.

1077 讚觀世音菩薩頌

Tsân-kwân-shi-yin-phu-sâ-suñ.

'Avalokitesvara-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-shañ-kwân-tsz'-tsâi-phu-sâ-fân-tsân.

'Buddhabhāshita-ārya-avalokitesvara-bodhisattva-samskrīta-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

Shañ-to-lo-phu-sâ-fân-tsân.

'Ārya-tārā-bodhisattva-samskrīta-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 檀椎梵讚

Kien-khui-fân-tsân.

'Ghanti(kā ?)-samskrīta-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-kiñ.

'Sûtra spoken by Buddha on the internal Sila of the Bodhisattva.'

1 fascicu.

1083 菩薩優婆塞五戒威儀經

Phu-sâ-yiu-pho-sö-wu-kiê-wêi-i-kiñ.

'Sûtra on the manners concerning the five Silas 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-tsiñ-lüh-kiñ.

'Buddhabhāṣita-maṅguri-suddhavinaya-sûtra.'

Paramârthasamvartī(-vartā?)-satyanirdeśanāma-mahâyâna-sûtra.

K'-yuen-lu, fasc. 8, fol. 9 a; Conc. 809. Translated by Ku Fâ-hu (Dharmaraksha), 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-kiñ.

'Bodhisattva-bhadrāsīla-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'-tsiñ*, fasc. 32, fol. 3 a.

1086 菩薩地持經

Phu-sâ-ti-kiñ.

'Bodhisattva-bhūmidhara-sûtra.'

Bodhisattva-karyâ-nirdeśa.

Conc. 488. Spoken by the Bodhisattva Maitreya. Translated by Dharmaraksha, 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'-tsiñ* (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-kiñ.

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 San-kāo, the disciple of the translator, that this work is the tenth chapter on the Bodhisattva-hṛdayabhūmi, in a Sanskrit text, consisting of 120 fasciculi, 61 chapters.

1088 優婆塞戒經

Yiu-pho-sô-kié-kiñ.
'Upāsaka-sīla-sūtra.'

Translated by Dharmaraksha, A. D. 428, of the Northern Lián 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-thiáo-yin-su-wan-kiñ.

'Munivinyasvara (? devaputra)-pariprīkṣā-sūtra.'

Paramārthasamvartī(-varta?)-satyanirdeśanāma-mahāyāna-sūtra.

Cf. No. 1084. Translated by Fā-hái, of the earlier Sun 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-shañ-sân-tsi-khan-hwui-kiñ.

'Mahāyāna-tṛāṣi-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-kiñ.

'Buddhabhāṣita-mañguṛi-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-sâ-yiñ-lo-pan-yeh-kiñ.

'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-shān-kié-kiñ.

'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-tsiñ-yeh-kañ-kiñ.

'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-tsān-kiñ.

'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-sâ-kié-pan-kiñ.

'Bodhisattva-pratimoksha-sūtra.'

Spoken by the Bodhisattva Maitreya. Translated by Dharmaraksha, A. D. 414-421, of the Northern Lián 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'-tsiñ*, fasc. 32, fol. 13 a.

The following two works were translated by Hhüen-kwān (Hsiouen-thsang), A. D. 649, of the Thán dynasty, A. D. 618-907:—

1097 菩薩戒羯磨文

Phu-sâ-kié-kié-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'-tsiñ*, fasc. 32, fol. 12 b.

1098 菩薩戒本

Phu-sâ-kié-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.

1099 佛說法律三昧經

Fo-shwo-fâ-lüh-sân-mêi-kiñ.

'Buddhabhāshita-vinayasamādhi-sūtra.'

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-tào-kiñ.

'Buddhabhāshita-dasabhadrakarmamārga-sūtra.'

Translated by Sikshānanda, A. D. 695-700, of the Thán dynasty, A. D. 618-907. 7 leaves.

1101 清淨毗尼方廣經

Tshin-tsin-phi-ni-fân-kwân-kiñ.

'Suddhavinaya-vaipulya-sūtra.'

Paramārthasamvartī(-vartā?)-satyanirdeśanāma-mahāyāna-sūtra.

Cf. Nos. 1084, 1089, of which this is a similar translation. Translated by Kumāragīva, 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-kiñ.

'Bodhisattva-pañcādharmā-kshamā (? confession)-sūtra.'

Translated under the Lián dynasty, A. D. 502-557; but the translator's name is lost. 2 leaves.

1103 菩薩藏經

Phu-sâ-tsân-kiñ.

'Bodhisattva-pitaka-sūtra.'

Translated by Saṅghapāla, A. D. 506-520, of the Lián dynasty, A. D. 502-557. 11 leaves.

The following two works were translated by Nieh Tào-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-kiñ.

'Samantabhadra-bodhisattva-sūtra.'

8 leaves; 6 chapters.

1105 菩薩受齋經

Phu-sâ-sheu-kai-kiñ.

'Sūtra on the Bodhisattva's receiving or observing the Upavasatha or Uposhadha fast.'

3 leaves. For the word Uposhadha, see Childers' Pāli Dictionary, p. 535 a, s. v. Uposatha.

1106 舍利弗悔過經

Shō-li-fu-hwui-kwo-kiñ.

'Śāriputra-kshamā (? confession)-sūtra.'

Triskandhaka.

K'-yuen-lu, fasc. 8, fol. 10 a; Conc. 48; A. R., p. 470; A. M. G., p. 274. Translated by Ân Shi-káo, 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'-tsiin, fasc. 32, fol. 11 b.

PART II.

小乘律 *Siào-shan-lüh, or the Vinaya of the Hinayāna.*

1107 佛阿毗曇經

Fo-ö-phi-thân-kin.

'Buddhabhidharma-sûtra.'

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-sûtra,' of the Kāsyapiya-nikāya.

Pratimoksha-vinaya (or -sûtra?).

Conc. 277. Translated by Gautama Pragñāruki, 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-pariprīkkhā-sûtra.'

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-tshié-yiu-pu-kiê-kin.

Mūlasarvāstivāda(-nikāya)-vinaya (or pratimoksha)-sûtra. Conc. 255.

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. 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.

'Sûtra spoken by Buddha on the forbidding precepts of the Kāsyapiya (-nikāya?).'

Translated by Tsü-khü Kin-shai, 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-tsâi-khin-kuñ-kin.

'Sûtra spoken by Buddha on the lightness and heaviness of the sin of transgressing the Śīla.'

Translated by Ân Shi-kão, 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-siâo-tsâi-kin.

'Sûtra 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-siân-kin.

'Buddhabhāshita-upāsaka-pañcasīla-rūpa-sûtra.'

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 Punyatara, together with Kumāragīva, 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.

'Bhikshunî-karman,' of the Dharmagupta-nikâya.

Compiled by Kwâi-su, disciple of Hiouen-thsang, 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-tshîé-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-saň-khi-lüh.
Mahâsaňgha (or -saňghika)-vinaya.

K'-yuen-lu, fasc. 8, fol. 10 b; Conc. 368. Translated by Buddhahhadra, 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-töh-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-tshîé-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.
'Mahîsâsaka-nikâya-pañkavarga-vinaya.'
Mahîsâsaka-vinaya.

K'-yuen-lu, fasc. 8, fol. 12 b; Conc. 342. Translated by Buddhagîva, together with Ku Tâo-shaň, 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-tshîé-yiu-pu-phi-nâi-ye-
po-saň-sh'.

'Mûlasarvâstivâda-nikâya-vinaya-saňghabhedakavastu.'

Saňghabhedakavastu.

K'-yuen-lu, fasc. 8, fol. 19 a; Conc. 261, where 'bheda' is wrongly read 'pîaka.' 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-tshîé-yiu-pu-pi-khu-ni-
phi-nâi-ye.

Mûlasarvâstivâda-nikâya-bhikshunî-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-vibhâshâ-vinaya.'
Vibhâshâ-vinaya.

Conc. 55, 55 a. Translated by Saňghabhadra, A. D. 489, of the Tshi 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-khiu-sân-tshien-wêi-i.

'Mahâbhikshu-trisahasra-karma (?).'

Translated by Ân Shi-kâo, 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.

'Mûlasarvâstivâda-nikâya-vinaya-saṅgraha.'

Sarvâstivâda-vinaya-saṅgraha.

K'-yuen-lu, fasc. 8, fol. 17 b; Conc. 269. Compiled by the venerable Ginamitra. Translated by I-tsiñ, A. D. 700, of the Thán dynasty, A. D. 618-907. 14 fasciculi. It agrees with Tibetan. *K'-yuen-lu*, s. v.

1128 四分僧羯磨

Sz'-fan-saṅ-kiê-mo.

'Katurvarga(-vinaya)-saṅgha-karman.'

Dharmagupta-bhikshu-karman.

Conc. 548. Compiled by Kwâi-su, disciple of Hiouen-tshang, of the Thán 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-khiu-ni-kiê-mo-fâ.

'Katurvarga(-vinaya)-bhikshuni-karmavâkâ.'

Dharmagupta-bhikshuñi-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.

Vinayanidâna-sûtra.

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. 359-394. 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-tshîe-yiu-pu-pâi-yi-kiê-mo.

Mûlasarvâstivâdaikasâtakarman.

Conc. 257. Translated by I-tsiñ, A. D. 703, of the Thán 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-töh-lö-kiê.

Sarvâstivâda-nikâya-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 Thán dynasty, A. D. 618-907:—

1133 根本說一切有部尼陀那

Kan-pan-shwo-yi-tshîe-yiu-pu-ni-tho-nâ.

Mûlasarvâstivâda-nikâya-nidâna.

Cf. Conc. 260. 5 fasciculi.

1134 根本說一切有部目得迦

Kan-pan-shwo-yi-tshîe-yiu-pu-mu-töh-kiâ.

Mûlasarvâstivâda-nikâya-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.

Sarvâstivâda-vinaya-vibhâshâ.

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 Sarvâstivâda-vinaya-vibhâshâ.'

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-tshîe-yiu-pu-khu-kiâ-sheu-

kin-yuen-kiê-mo-i-fân.

'Mûlasarvâstivâda-nikâya-pravragyâ-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-liâo-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-suñ.

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-suñ.

'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.'

Bhadrakarî-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 Mahâyana-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-suñ.
Mûlasarvâstivâda-nikâya-vinaya-gâthâ.

Cf. Conc. 262. Composed by the venerable Vaisâkha. 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-suñ-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-dasaśla (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 Wêi 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-bhikshuni-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 Thâu 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-hhien (Fâ-hian), to-
gether 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.

'Sramanêrikâ-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 Tibétan. *K'-yuen-lu*, fasc. 8, fol. 14 b.

1152 舍利弗問經

Shö-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 彌沙塞鞞磨本

Mi-shâ-sô-kiê-mo-pan.

Mahâsâsaka-karman.

Conc. 343. Compiled by Ai-thun, about A. D. 700,
of the Thâu 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 Thâu 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 Tshin 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 Thâu dynasty, A. D. 618-907. 2 fasciculi. This
is an extract from No. 1117.

1157 五分戒本

Wu-fan-kiê-pan.

'Pañcavarga(-vinaya)-pratimoksha,' or Pratimoksha of the
Mahâsâsaka-nikâya.

Translated by Buddhagîva, A. D. 423-424, of the
earlier Suî dynasty, A. D. 420-479. 1 fasciculus.

1158 五分比丘尼戒本

Wu-fan-pi-khiu-ni-kiê-pan.

'Pañcavarga(-vinaya)-bhikshunî-pratimoksha,' or Bhikshunî-
pratimoksha of the Mahâsâsaka-nikâya.

Compiled by Min-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-kié-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 Tshin dynasty, A. D. 384-417. 1 fasciculus.

1161 十誦律比丘尼戒本

Shi-suñ-lüh-pi-khiu-ni-kié-pan.

'Dasādhyāya-vinaya-bhikshuni-pratimoksha,' or Pratimoksha of the Sarvāstivāda-nikāya.

Bhikshuni-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-kié-mo-fā.

'Mahāsrāmanīkasatakarmavākā.'

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-kié-mo.

'Dharmagupta-vinaya-nikāya-samyukta-karman.'

Cf. No. 1146. Translated by Khān Sañ-khāi (Sañghavarman), A. D. 252, of the Wéi dynasty, A. D. 220-265. 2 fasciculi.

1164

沙彌威儀

Shā-mi-wéi-i.

'Sramanera-karmavākā (?).'

Cf. No. 1145. Translated by Guñavarman, 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)-kié-wan.

'Sramaneri-kā-sla-bheda (for samyukta)-vākā (?).'

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-kié-mo-pi-khiu-yāo-yuñ.

'An important use for the Bhikshu concerning the Karman of the Dasādhyāya(-vinaya).'

Compiled by Sañ-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-shaň-lun, or the Abhidharma of the Mahâyana.

1167 金剛般若波羅蜜經論

Kin-kân-pân-20-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 Asaňga. 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 Wei dynasty, A. D. 386-534. 3 fasciculi. 'This work explains the Sûtra and Asaňga'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 Saň-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 Asaňga). 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, s. v. This is the principal work of the Yogâkârya school founded by Asaňga.

1171 攝大乘論釋

Shö-tâ-shaň-lun-shih.

'Mahâyana-amparigraha-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 Asaňga's Mahâyanasamparigraha-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-siň ('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 by 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.

'Âlambanapratyayadhyâna-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.

'Âlambanapratyayadhyâna-sâstra-vyâkhyâ,' i. e. a commentary on No. 1173.

Compiled by the Bodhisattva Dharmapâla. Translated by I-tsin, 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-shaü-kwân-wu-yun-lun.

'Mahâyânavaipulya-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-shaü-wu-yun-lun.

'Mahâyâna-pañkaskandha-sâstra.'

Pañkaskandhaka-sâstra.

K'-yuen-lu, fasc. 9, fol. 3 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-shaü-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-shaü-ö-phi-tâ-mo-tsâ-tsi-lun.

'Mahâyânâbhidharma-samyuktasāṅgī-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-tîkâ.

K'-yuen-lu, fasc. 8, fol. 27 b; Conc. 711. Composed by the Bodhisattvas Nâgârjuna and Nilakakshus (? 'blue-eye,' or Piṅgalanetra), the latter explaining 500 verses of the former. Translated by Kumârâgîva, 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 Nâgârjuna.

1180 十住毗婆沙論

Shi-ku-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 Nâgârjuna. Translated by Kumârâgîva, about A. D. 405, of the Latter Tshin dynasty, A. D. 384-417. 15 fasciculi; 35 chapters. In the ninth chapter, Nâgârjuna explains the doctrine of Amitâyus or Amitâbha as taught by Buddha in Nos. 23 (5), 25, 26, 27, 863. Nâgârjuna 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 Nâgârguna, and explained by the Bhikshu Īvara. 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-kiñ-lun.

'Mahâlañkāra-sūtra-sâstra.'

Sūtrâlañkāra-sâstra.

K'-yuen-lu, fasc. 9, fol. 2 a; Conc. 656. Composed by the Bodhisattva Asvaghosha. Translated by Kumâragiva, 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-shañ-lun.

Mahâyânasamparigraha-sâstrâ.

Eitel, Handbook, p. 68 b. Composed by the Bodhisattva Asaṅga. Translated by Paramârtha, A. D. 563, of the Khan dynasty, A. D. 557-589. 3 fasciculi.

1184 The same title as No. 1183.

Translated by Buddhasânta, A. D. 531, of the Northern Wei 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-tañ-lun.

'Pragñâdîpa-sâstra.'

Pragñâpradîpa-sâstra-kârikâ (or -vyākhyâ?).

Conc. 402. Composed by the Bodhisattvas Nâgârguna and Nirdeśaprabha (? 'distinct-brightness,' or Piṅgalanetra), the latter explaining 500 verses of the former. Translated by Prabhākaramitra, A. D. 630-632, of the Thâu 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 Nâgârguna'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.

Dvâdaśanikâya (or -mukha)-sâstra.

Conc. 69. Composed by the Bodhisattva Nâgârguna. Translated by Kumâragiva, A. D. 408, of the Latter Tshin dynasty, A. D. 384-417. 1 fasciculus.

1187 十八空論

Shi-pâ-khuñ-lun.

Ashtâdasâkâsa (or °dasa-sūnyatâ)-sâstra.

Conc. 79. Composed by the Bodhisattva Nâgârguna. Translated by Paramârtha, A. D. 557-569, of the Khan 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 Kumâragiva, 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 Thâu 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-shañ-kwân-yen-kiñ-lun.

'Mahâyânalâñkāra-sūtra-sâstra.'

Sūtrâlañkāra-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 Thâu 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-kiñ-lun.

'Mañjuśrî-bodhisattva-pariprîkṣâ-bodhi-sūtra-sâstra.'

Gayâśrîsha-sūtra-tîkā.

This is a commentary on Nos. 238-241, compiled by the Bodhisattva Vasubandhu. Translated by Bodhiruṅgi, A. D. 535, of the Northern Wei 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(*lkhedikâ*)-pragñâpâramitâ-sûtra-sâstra, on the refutation of grasping and attachment to the undestroyed and artificial name.'

Composed by the Bodhisattva Gunada (?). Translated by Divâkara, 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 Sûtra, see Nos. 10-15.

1193 勝思惟梵天所問經論

Shañ-sz'-wêi-fân-thien-su-wan-kiñ-lun.

Viśeṣa-kīnta-brāhmaṇa (or -brahma)-pari-
prikhâ-sûtra-tīkā (or -sâstra).

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.

Dasabhûmika(-sûtra)-sâstra.

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.

Buddhabhûmi-sûtra-sâstra.

K'-yuen-lu, fasc. 8, fol. 22 b; Conc. 170. This is a commentary on No. 502, compiled by the Bodhisattva Bandhuprabha (? or Prabhâmitra, 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-ki-tsu-kiñ-yiu-po-thi-shö.

'Tripârna-sûtropadesa.'

Composed by the Bodhisattva Vasubandhu. Translated by the *Rishi* Vimokshapragña (?) 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(-sâstra).

Eitel, Handbook, p. 166 a. Compiled by the Bodhisattva Dharmapâla 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 *Khan* 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-sâstra-vyâkhyâ.'

Composed by the Bodhisattvas Deva and Dharmapâla, 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-saṅgîti-sâstra.

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.

'Râgadharma-nyâya-sâstra.'

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 Bhûmi. *K'-tsiñ*, fasc. 37, fol. 15 a.

1201 瑜伽師地論釋

Yü-kié-sh'-ti-lun-shih.

Yogākāryabhūmi-sāstra-kārikā (or -vyākhyā).

Conc. 877. This is a brief commentary on No. 1170, compiled by the Bodhisattva Ginaputra 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.

'Prakarānāryavākā (?) -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-lö-phu-sâ-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 Wéi 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-shö.

'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 Wéi 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, Nāgāryuna being the first.

1205 轉法輪經優波提舍

Kwân-fā-lun-kiñ-yiu-po-thi-shö.

'Dharmakārapravartana-sūtrapadesa.'

Composed by the Bodhisattva Vasubandhu. Translated by the Rishi Vimokshapragña (?) and others, A. D. 541, of the Eastern Wéi dynasty, A. D. 534-550. 12 leaves.

1206 大般涅槃經論

Tâ-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 Wéi dynasty, A. D. 386-550. 12 leaves.

1207 涅槃經本有今無偈論

Niê-phân-kiñ-pan-yiu-kin-wu-kié-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 Liân 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.

'Vagracchedikā-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 *Khan* 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-wéi-shi-pào-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.

'Dvādasā-nidāna-sāstra.'

Pratītyasamutpāda-sāstra.

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 Wéi 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-kiā-lun.

'Ekaśokā-sāstra.'

Composed by the Bodhisattva Nāgārguna. Translated by Gautama Praṅṅārūki, A. D. 538-543, of the Eastern Wéi 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

Tā-shaṅ-pāi-fā-miñ-man-lun.

'Mahāyāna-satadharmavidyādvāra-sāstra.'

Composed by the Bodhisattva Vasubandhu. Translated by Hhüen-*kwān* (Hiouen-*thsang*), A. D. 648, of the Thān 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

Kwān-shi-lun.

'Vidyāpravartana-sāstra.'

Author's name unknown. Translated by Paramārtha, 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

Wèi-shi-sān-shi-lun.

Vidyāmātrasiddhi-tridasa-sāstra (or *-trimsak-khāstra*)-kārikā.

Eitel, Handbook, p. 166 a. Composed by the Bodhisattva Vasubandhu. Translated by Hhüen-*kwān* (Hiouen-*thsang*), A. D. 648, of the Thān 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-zi-kañ-li-lun.

Hetuvidyā-nyāyapravesa-sāstra.

Nyāyapravesatāraka-sāstra.

K'-yuen-lu, fasc. 9, fol. 5 b; Conc. 225. Composed by the Bodhisattva Saṅkarasvāmin (cf. the commentary on No. 1216, fasc. 1, fol. 6 a, by Kwhêi-*ki*, a disciple of Hiouen-*thsang*). Translated by Hhüen-*kwān* (Hiouen-*thsang*), A. D. 647, of the Thān dynasty, A. D. 618-907. 6 leaves. It agrees with Tibetan. *K'-yuen-lu*, s. v.

1217 顯識論

Hhien-shi-lun.

'Vidyānirdeśa-sāstra.'

Author's name unknown. Translated by Paramārtha, 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

Fā-phu-thi-sin-lun.

'Bodhīcittotpādāna-sāstra.'

Composed by the Bodhisattva Vasubandhu. Translated by Kumāragīva, 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

Sān-wu-siñ-lun.

'Try-*alakshana* (?) -sāstra.'

Author's name unknown. 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. 9 a. The third character of the title is sometimes written 相 siān.

1220 佛性論

Fo-siñ-lun.

'Buddha-gotra-sāstra,' or 'Sāstra on Buddha's nature.'

Composed by the Bodhisattva Vasubandhu. Translated by Paramārtha, 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

Tā-shaṅ-*khañ*-yeh-lun.

'Mahāyāna-karmasiddha-sāstra.'

Karmasiddhaprakarāna-sāstra.

K'-yuen-lu, fasc. 9, fol. 5 a; Conc. 590. Composed by the Bodhisattva Vasubandhu. Translated by Hhüen-*kwān* (Hiouen-*thsang*), A. D. 651, of the Thān dynasty, A. D. 618-907. 1 fasciculus.

1222 業成就論

Yeh-*khañ*-tsui-lun.

Karmasiddhaprakarāna-sāstra.

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 Nāgārjuna. 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 Nāgārjuna. 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 -vidarsana)-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 Śākyayāsa. 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 pratityasamutpāda-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.

'Sarvalakṣanadhyaṇa-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-20-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*, 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-fâ-lien-hwâ-kiñ-yiu-po-thi-shö.

'Saddharmapundarika-sûtra-padesa.'

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 Thän-lin and others, A. D. 508-535, of the Northern Wèi dynasty, A. D. 386-534. 2 fasciculi.

1233 妙法蓮華經論優波提舍

Miào-fâ-lien-hwâ-kiñ-lun-yiu-po-thi-shö.

'Saddharmapundarika-sûtra-sâstropadesa.'

Saddharmapundarika-sûtra-sâstra.

Conc. 355. This is the same commentary as No. 1232. Translated by Ratnamati, together with San-lân, A. D. 508, of the Northern Wèi 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-pâo-tsi-kiñ-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 Wèi dynasty, A. D. 386-534. 4 fasciculi. It agrees with Tibetan. *K'-yuen-lu*, s. v.; *K'-tsiñ*, fasc. 34, fol. 4 b.

1235 決定藏論

Kiê-tiñ-tsân-lun.

'Vinirrita (?)-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'-tsiñ*, 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-kiñ-yi-shân-pâo-siñ-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 Wèi dynasty, A. D. 386-534. 5 fas-

ciculi; 11 chapters. The first fasc. is the text, and the rest a commentary. *K'-tsiñ*, fasc. 38, fol. 10 a.

1237 大乘掌珍論

Tâ-shân-kân-kan-lun.

'Mahâyânâtâlaratna-sûtra.'

Composed by the Bodhisattva Bhavaviveka. Translated by Hhüen-kwân (Hiouen-thsang), A. D. 643, of the Thän 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-shân-lân-kiê-kiñ-wèi-shi-lun.

'Mahâyânalañka (-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 Wèi dynasty, A. D. 386-534. 1 fasciculus; 24 leaves. For the Sûtra, see Nos. 175, 176, 177.

1239 大乘唯識論

Tâ-shân-wèi-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

Wèi-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 Thän 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

Pâo-ki-kiñ-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 Wèi 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-shan-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* (Hsiouen-*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* (Hsiouen-*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-shan-lun-pan.

'Mahâyânasamparigraha-sâstramüla.'

Composed by the Bodhisattva Asaṅga. Translated by Hhüen-*kwân* (Hsiouen-*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 *Khan* 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-shan-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

Pào-hhiñ-wân-kañ-lun.

'Ratnakaryāgadharmā (?)-sāstra.'

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.

'Satākshara-sāstra.'

Composed by the Bodhisattva Deva. Translated by Bodhiruki, A. D. 508-535, of the Northern *Wèi* dynasty, A. D. 386-534. 10 leaves.

1255 解拳論

Kiè-khüen-lun.

'Mushī-prakarana (?)-sāstra.'

Composed by the Bodhisattva Gina. Translated by Paramārtha, A. D. 557-569, of the *Khan* dynasty, A. D. 557-589. 1 fasciculus; 3 chapters.

1256 掌中論

Kañ-kun-lun.

'Tālāntaraka (?)-sāstra.'

Composed by the Bodhisattva Gina. Translated by I-tsin, 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

Fān-pien-sin-lun.

'Upāyakausalāyādaya-sāstra.'

Composed by the Bodhisattva Nāgārguna. Translated by Ki-kiā-ye, together with *Thân-yáo*, A. D. 472, of the Northern *Wèi* 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

Tā-shaṅ-fā-kiè-wu-khā-pieh-lun.

'Mahāyāna-dharmadhātva-avishatā (?)-sāstra.'

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-sā-po-lañ-kiè-kin-kun-wai-tāo-siāo-shaṅ-sz'-tsun-lun.

'Sāstra by the Bodhisattva Deva on the refutation of four heretical Hinayāna schools mentioned in the *Laṅka* (-avatāra)-sūtra.'

Translated by Bodhiruki, A. D. 508-535, of the Northern *Wèi* dynasty, A. D. 386-534. 6 leaves. The following are the four schools: 1. The Sāṅkhyas, who believe in oneness. 2. The Vaiseshikas, in difference. 3. The Nirgrantha-putras, in both. 4. The *Gñāti*-putras, in neither. See *K'-tsin*, fasc. 38, fol. 14 b. For the Sūtra, 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-sā-shih-lañ-kiè-kin-kun-wai-tāo-siāo-shaṅ-niè-phān-lun.

'Sāstra by the Bodhisattva Deva on the explanation of the *Nirvāna* by (twenty) heretical Hinayāna (teachers) mentioned in the *Laṅka* (-avatāra)-sūtra.'

Translated by Bodhiruki, A. D. 508-535, of the Northern *Wèi* dynasty, A. D. 386-534. 6 leaves. The following is a list of the twenty teachers:

- (1) The teacher of the Sāstra of the Hinayāna heresy.
- (2) That of the direction or point of the compass.
- (3) " the wind *Rāshi*.
- (4) " the Vedas.
- (5) " the *Gñāti*-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 Sāṅkhyas.
- (15) " Mahesvara.
- (16) " the absence of cause.
- (17) " time.
- (18) " drinking water.
- (19) " the power of the mouth.
- (20) " the *Andagātaka*, 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 Hinayāna

1261

四諦論

Sz'-ti-lun.

Katarsatya-sāstra.

Conc. 554. Composed by the venerable Vasuvarman. Translated by amārtha, 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-tâ-mo-tâ-phi-pho-shâ-lun.

Abhidharma-mahāvibhāshâ-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-kwân (Hiouen-thsang), A. D. 656-659, of the Thán 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-thân-phi-pho-shâ-lun.

Abhidharma-vibhāshâ-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 Tào-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-tâ-mo-shun-kañ-li-lun.

'Abhidharma-nyāyanusāra-sāstra.'

Nyāyanusāra-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-kwân (Hiouen-thsang), A. D. 653-654, of the Thán 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-tâ-mo-tsân-hhien-tsuñ-lun.

Abhidharma(-pitaka)-prakaranasāsana-sāstra.

K'-yuen-lu, fasc. 9, fol. 20 b; Conc. 192. Composed by the venerable Saṅghabhadra. Translated by Hhüen-kwân (Hiouen-thsang), A. D. 651-652, of the Thán 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-tâ-mo-kü-shö-lun.

Abhidharma-kosa-sāstra.

K'-yuen-lu, fasc. 9, fol. 19 b; Conc. 19, 298. Composed by the venerable Vasubandhu. Translated by Hhüen-kwân (Hiouen-thsang), A. D. 651-654, of the Thán dynasty, A. D. 618-907. 30 fasciculi; 9 chapters. In this work Vasubandhu refutes the views of the Vaibhāshikas. 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 *Sphuṭārthā*. 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 *Mahāvibhāshā* (Nos. 1263, 1264), *Prakarapāda* (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 *Mahākāsyapa* 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-suñ.
Abhidharma-kosa-kārikā.

K'-yuen-lu, fasc. 9, fol. 19 b; Conc. 299. Composed by the venerable *Vasubandhu*. Translated by *Hhüen-tzwan* (Hiouen-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-fā-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.
'Sammittya-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 阿毗曇八捷度論

Ö-phi-thân-pā-kien-tu-lun.
'Abhidharmāṣṭakhandā-sāstra.'

Abhidharma-gñānaprasthāna-sāstra.

K'-yuen-lu, fasc. 9, fol. 17 a; Conc. 31. Composed by the venerable *Kātyāyaniputra*, 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 slokas in verse, or a corresponding number in prose. This is the principal work of the *Abhidharma-pitaka* 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 *Kumāragīva*, 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-fā-k'-lun.
Abhidharma-gñānaprasthāna-sāstra.

Conc. 15. Composed by the venerable Kātyāyāni-putra. Translated by Hhüen-kwân (Hiouen-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 Śāriputra. 20 fasciculi; 12 chapters. According to Yasomitra's *Abhidharmakosavyākhyā*, the author of No. 1276 is Mahākaushīla. 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-prakaraṇapāda(-sāstra).

K'-yuen-lu, fasc. 9, fol. 18 b; Conc. 20. Composed by the venerable Vasumitra. Translated by Hhüen-kwân (Hiouen-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 啤婆沙論
Pi-pho-shâ-lun.
Vibhāshâ-sāstra.

Conc. 445. Composed by the venerable Kātyāyāni-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.

'Lakṣhanānusāra-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-viḡñānakāyapāda(-sāstra).

K'-yuen-lu, fasc. 9, fol. 18 a; Conc. 22. Composed by the Arhat Devasarman, 100 years after Buddha's entering Nirvāna. Translated by Hhüen-kwân (Hiouen-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 Nirvāna. Translated by Hhüen-kwân (Hiouen-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 Pūrva.

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-vibhāshâ-sāstra.'

Compiled by the venerable Dharmatrāta. Translated by Hhüen-kwân (Hiouen-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.

'Aṣṭādasanikāya-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-kwân (Hiouen-thsang), A. D. 662, of the Thán 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

Tsá-ö-phi-thán-sin-lun.

Samyuktābhidharma-hridaya-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-thán-sin-lun.

Abhidharma-hridaya (-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 Tshin dynasty, A. D. 350-394. 15 fasciculi; 14 khandas or chapters.

1290 分別功德論

Fan-pieh-kuñ-tōh-lun.

'Guanirdesa (?) -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.

'Abhidharmāvātāra-sāstra.'

Composed by the Arhat Sugandhara (?). Translated by Hhüen-kwân (Hiouen-thsang), A. D. 658, of the Thán 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-asamskritas; the former are Rūpa, Vedana, Saññā, Samskāra, and Vigñāna; and the latter, Ākāsa, 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

Kuñ-sh'-fan-ö-phi-thán-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

Kiê-to-tāo-lun.

'Vimokshamārga-sāstra.'

Composed by the Arhat Upatishya or Śāriputra. Translated by Saṅghapāla, A. D. 505, of the Lián dynasty, A. D. 502-557. 12 fasciculi; 12 chapters.

1294 法勝阿毗曇心論

Fā-shāñ-ö-phi-thán-sin-lun.

(Dharmagīna?)-abhidharma-hridaya (-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

Shañ-tsuñ-shi-kü-i-lun.

'Vaiseshikanikāya-dacapadārtha-sāstra.'

Composed by the Vaiseshika Gñānakandra. Translated by Hhüen-kwân (Hiouen-thsang), A. D. 648, of the Thán dynasty, A. D. 618-907. 1 fasciculus; 13 leaves. This is an enlarged work of the 'Shāpādārthā' of the 'Vaiseshika-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 Mahâmaudgalyâyana. Translated by Hhüen-kwân (Hiouen-thsang), A. D. 659, of the Thâu 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 Śāriputra.

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 Hīnayâna, 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-shaü-tsi-phu-sâ-hhiâo-lun.

'Mahâyâna-saṅgītibodhisattvavidyā-sāstra.'

Composed by the Bodhisattva Dharmayasas. Translated by Fâ-hu (Dharmarakṣa ?) and Zih-kan (Sārya-yasas), 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-hhüen-wan-pan-lun.

'Mahâyânabhūmiguhyaśāstra (?) -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.

(Suvarna-) Saptati (-sāstra).

Sāṅkhyakārikā-bhāṣhya.

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 Pāñśasikha (Kāpileya), whose teacher Āsuri was the disciple of the Rishi Kapila, and that afterwards a Brāhmana, Īvara Kṛishna, selected 70 verses out of the 60,000.' This work is to be compared with the Sanskrit text of the Sāṅkhyā-kārikā, or memorial verses on the Sāṅkhyā philosophy, by Īvara Kṛishna, translated by Colebrooke; and also the

Bhāṣhya, 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'-tsiñ, 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

Kwāñ-shih-phu-thi-sin-lun.

'Bodhihridayavaipulyaprakaraṇa-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-shān-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-kān-kan-lun.

Vagrasūki (-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.

'Lakṣhanavimukta (?)-bodhihṛdaya-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-shaṅ-po-yiu-lun.

'Mahāyāna-bhavabhedā-sāstra.'

Composed by the Bodhisattva Nāgārguna. 2 leaves.

1306 集大乘相論

Tsi-tā-shaṅ-siān-lun.

'Mahāyāna-lakṣhanasaṅgīti-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.

'Gāthāshashti-yathārtha-sāstra.'

Composed by the Bodhisattva Nāgārguna. 5 leaves.

1308 大乘二十頌論

Tā-shaṅ-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-yào-i-lun.

'Buddhamātrika-praṅṅāpāramitā-mahārtha-saṅgīti-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-yào-i-shih-lun.

A commentary on the preceding Sāstra.

Composed by the Bodhisattva Triratnārya (?). 4 fasciculi.

1311 大乘寶要義論

Tā-shaṅ-pāo-yào-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-shaṅ-mān-lun.

(Bodhisattva-)Gātakamālā (-sāstra).

Composed or collected by the Bodhisattva Āryasūtra, and commented by Tsi-pien-shaṅ-thien or the Muni Ġinadeva (?). 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 Sākyamuni, being Āryasūtra'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):—

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|--|------------------|
| (1) Vyāghri-gātika. | (18) Kumbha. |
| (2) Sivi. | (19) Putra. |
| (3) Kulmāshapindī. | (20) Visa. |
| (4) Sreshthī. | (21) Sreshthī. |
| (5) Sahya (? or Avishagya- sreshthī.) | (22) Buddhābodhi |
| (6) Sasa. | (23) Haṃsa. |
| (7) Agastya. | (24) Mahābodhi. |
| (8) Maitribala. | (25) Mahākapi. |
| (9) Vievāntara. | (26) Sarabha. |
| (10) Yagñā. | (27) Ruru. |
| (11) Sakra. | (28) Mahākapi. |
| (12) Brāhmana. | (29) Kāhāntī. |
| (13) Unmādayantī. | (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

Shaṅ-fo-mu-pān-zo-po-lo-mi-to-kiu-suñ-tsiñ-i-lun.

'Āryabuddhamātrika-praṅṅāpāramitā-navagāthā-mahārtha-sāstra.'

Composed by the Bodhisattva Sṛigunarakṭāmbara (?). Translated by Fā-hu (Dharmarakṣha ?), 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 Ullāṅgha. Translated by Amoghavāgṛa, A. D. 746-771, of the Thān 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-madhyadhyaṅga-vyākhyā-sāstra.'

Composed by the Bodhisattva Sthitamati. 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 *Pramānyamūla-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; Cono. 66. Composed by the venerable Mahāmaudgalyāyana. Translated by Fā-hu (Dharmarakṣha ?) 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 Thān 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.

'Vagrasekharayoga-anuttarasamyaksambodhi-kittopāda-sāstra.'

Author's name unknown. Translated by Amoghavāgṛa, A. D. 746-771, of the Thān 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
Kañ-su-k'-lun.

'Sāstra on explaining known objects.'

Composed by Pā-sz'-pā or Bāshpa (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 Bāshpa, 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 Bāshpa 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-yào-kiñ.
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-yào 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) Sañghabhûti by name, who came to Khân-ân, the capital of the Former Tshin dynasty, A. D. 350-394 (bringing with him the MS. of this work (?). Cf. Kào-saü-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, Sañghabhûti 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 Brahmakârin, 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-kiñ.

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-ziào and others, A. D. 445, of the Northern Wèi 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 Hinayâna-sûtra in K'-tsiñ, fasc. 31, fol. 23 b.

1323 佛本行經
Fo-pan-hhiñ-kiñ.

'Buddhapârvakaryâ-sûtra.'

Translated by Pào-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-hhiñ-tsân-kwhân or Life (of Buddha) in laudatory verses on his former practice.

1324 撰集百緣經

Kwân-tsi-pai-yuen-kin.

'Selected and collected Satâvadâna-sûtra.'
Pûrnâ mukha-avadâna-sataka.

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. Avadâna-sataka, 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-hhiñ-tào-ti-kin.

'Karyâ-mârgabhûmi-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

Tào-ti-kin.

'Mârgabhûmi-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

Wèi-zih-tsâ-nân-kin.

'Sûtra on several difficulties (or difficult questions) of Wèi-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-pào-tsân-kin.

'Samyuktaratnapitaka-sûtra.'

Translated by Ki-kiâ-ye, together with Tân-yâc, A. D. 472, of the Northern Wèi 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 Tân-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
斫訖羅真言安怛陀那儀則

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-tso-
yi-tsz'-tiñ-lun-wân-yu-kiê-kin.

'Yogaikâksharoshnîshaktakramantrântâdnakalpaikâksharoshnî-shaktarâgâyoga-sûtra.'

Translated by Amoghavagra, A. D. 746-771, of the Tân 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 Hinayāna-sūtra in *K'-tsiñ*, 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-kiñ.

'Sūtra on Buddha's causing the Bhikshu 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-kiñ.

'Sūtra spoken by Buddha on Buddha's keeping the body in regular order.'

2 leaves. This and the following work are mentioned as Hinayāna-sūtras in *K'-tsiñ*, fasc. 31, fol. 13 a, b.

1335 治意經

K'-i-kiñ.

'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-kiñ.

'Mañjuśrī-praṇidhānotpāda-sūtra.'

Samantabhadrapraṇidhāna, Bhadrakarī.

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'-tsiñ*, fasc. 1, fol. 11 a.

1337 六菩薩名亦當誦持經

Liu-phu-sā-miñ-yi-tān-suñ-kh'-kiñ.

'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'-tsiñ*, fasc. 5, fol. 27 b.

1338 小道地經

Siāo-tāo-ti-kiñ.

'Kshullamārgabhūmi-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'-tsiñ*, fasc. 38, fol. 18 a.

1339 阿舍口解十二因緣經

Ö-hān-kheu-kiē-shi-'rh-yin-yuen-kiñ.

'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 Hinayāna-sāstra in *K'-tsiñ*, 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-kiñ (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 Mahākāsyapa to the Bhikshu 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, Mahākāsyapa. | 64 b | 63 |
| (2) | 阿難 Ö-nān, Ānanda. | 9 a | 64 |
| (3) | 商那和修 Shān-nā-hö-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, Dhritaka. | 33 b | 70 |
| (6) | 彌遮迦 Mi-kö-kiā, Mikkhaka. | 76 b | 71 |
| | | (7) Vasu- mitra, | 72 |
| | | 164 a | |
| (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) " " | " " |

| No. 1340. | | ET-TEL. | ED-KINS. |
|-----------|--|---------|--|
| (9) | 脅比丘 Hhiê-pi-khiu, Pârsva Bhikshu. | (10) | 91 b 74 |
| (10) | 富那奢 Fu-nâ-shô, Punayayasas. | (11) | 98 b " |
| (11) | 馬鳴菩薩 Mâ-miñ-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, Nâgârguna 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-sañ-kiê-nân-thi, Ârya Sañghanandi. | (17) | $\left\{ \begin{array}{l} 117 b \\ 121 b \end{array} \right\}$ 79 |
| (17) | 僧伽耶舍 Sañ-kiê-ye-shô, Sañghayasas. | (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 $\left\{ \begin{array}{l} \text{In} \\ \text{Index} \\ \text{only.} \end{array} \right.$ |
| (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) | $\left\{ \begin{array}{l} \text{Basia-} \\ \text{sita (?),} \\ 85 \end{array} \right.$ |
| | | (26) | $\left\{ \begin{array}{l} \text{Putno-} \\ \text{mita (?),} \\ 85 \end{array} \right.$ |
| | | (27) | Pragñâ- tara, } 85 |
| | | (28) | Bodhi- dharma, } 86 |
| | | | 24 b } |

1341 達磨多羅禪經

Tâ-mo-to-lo-shân-kiñ.

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-kiñ.

'Sûtra on the important explanation of the law of meditation.'

Translated by Kumârâgiva, about A. D. 405, of the Latter Tshin dynasty, A. D. 384-417. 2 fasciculi. This work is mentioned as a Mahâyâna-sâstra in *K'-tsiñ*, fasc. 38, fol. 16 b.

1343 阿育王經

Ö-yü-wân-kiñ.

'Asoka-râga-sûtra.'

Translated by Sañghapâla, A. D. 512, of the Liân dynasty, A. D. 502-557. 10 fasciculi; 8 chapters. This may be a translation of the Asokâvadana. 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-kiñ.

'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-kiñ.

'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-hhiñ-kiñ.

'Abhidharma-pañkadharmakaryâ-sûtra.'

Translated by Ân Shi-káo, 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'-tsiñ*, 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-kiñ.

'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'-tsiñ*, fasc. 31, fol. 26 b.

1348 請賓頭盧經

Tshiñ-pin-theu-lu-kiñ.

'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-lüéh-kiñ.

'Sûtra on the fruits of Karma briefly explained by the Bodhi-
sattva Âryasûtra.'

Translated by Sañghavarman, 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-kiñ.

'Dhyânaniśhita (?) samâdhi-dharmaparyâya-sûtra.'

Composed by Sañgharaksha. 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-kiñ.

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) Strî-vighâtana.
- (5) Abhinishkramana.
- (6) Khandaka-nivartana.
- (7) Tapovana-pravesa.
- (8) Antâpura-vilâpa.
- (9) Kumârânveshana.
- (10) Srenya (or Srenika, i. e. Bimbisâra)-abhisamana.
- (11) Kâma-vigarhana.
- (12) Arâda-darsana.
- (13) Mâra-vigaya.
- (14) Abhisambodhana-samstava.
- (15) Dharmakrapravartanâdhyeshana.
- (16) Dharmakrapravartana.
- (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

Sañ-kiê-lo-khâ-su-tsi-fo-hhiñ-kiñ.

'Sûtra on the practice of Buddha (or Buddha-karita-sûtra),
compiled by Sañgharaksha.'

Translated by Sañghabhûti, 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-kiñ.

'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. 1-11.

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 Sun 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 Amoghavāgra, A. D. 746-771, of the T'ang 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-su-lai kan-shih-shō-tā-shan-hhien-kan-tā-kiā-wān-kiñ.

'Vajrasekhara-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-noh-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

Sañ-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-kiū-kiñ.

'Nāgasena-bhikshu-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 Bhikshu Nāgasena and the Rāga Mi-lān, i. e. Milinda (?); so that it seems to be a translation of a text similar to the *Milinda-pamho*, 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 Sañ-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

Néi-shan-kwān-kān-kiñ-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 (Dharmaraksha), 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 Ânanda. Deest in Tibetan. *K'-yuen-lu*, fasc. 10, fol. 1 a.

1364

百喻經

Pâi-yü-kiñ.

'Sûtra of a hundred comparisons.'

Composed by Sañghasena. Translated by Gunavridhi, 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 Sañghasena made this garland for the fool (!).'

1365

法句經

Fâ-kü-kiñ.

'Dharmapada-sûtra,' or Dhammapada.

Composed or collected by Dharmatrâta. Translated by 維祇難 *Wei-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-kiñ*, or *Dharma-sañgraha-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-kiñ*, 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. 1-11. 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-kiñ*, 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-kiñ-kwân-tsâ-phi-yü-kiñ.'*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-kiñ.'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-kiñ.'*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-min-lo-khâ-kiñ.'*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 文殊所說最名義經

Wan-shu-su-shwo-tsui-shan-min-i-kiñ.'*Mañgusri-bhâshitottamanâmartha-sûtra*.'*Mañgusri-nâmasaṅgîti.**K'-yuen-lu*, fasc. 5, fol. 15 b; Conc. 799.

Mañgusri-gñâna-sattvasya para nârthânâm saṅgîti.

A. R., p. 488; A. M. G., p. 291; Conc. 799. Translated by *Kin-tsun-kh'* (*Suvarnadhāraṇī*), 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 Bhikshu *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* (*Lokaraksha* ?), 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 Tshin 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.

'*Dvādasa (-varsha)-vihāraṇa-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-shān-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-nañ-shān-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-nañ-shān-tā-miñ-sin-tho-lo-ni-kiñ.

'*Ageyamahāvidyāhrīdaya-dhāraṇī-sūtra.*'

2 leaves.

1379 十不善業道經

Shi-pu-shān-yeh-tāo-kiñ.

'*Dasadushtakarmamārga-sūtra.*'

Composed by the *Bodhisattva Asvaghosha*. 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-shān-siu-hhiñ-phu-sā-hhiñ-man-ku-kiñ-yāo-tsi.

'*Mahāyāna-karāṇa-bodhisattva-karyādvāra-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'-tsiin*, 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-shān-kiū-yāo-yuñ-fā.

'*Pañkadvāra-dhyānasūtra-mahārthadharmā.*'

Composed by the 'Mahādhyānaguru' Buddhāmītra. Translated by Dharmamītra, A. D. 424-441, of the earlier Sun dynasty, A. D. 420-479. 1 fasciculus. This work is mentioned as a *Mahāyāna-sāstra* in *K'-tsiin*, 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-kān-tiñ-yü-kiē-tshien-sheu-tshien-yen-
kwān-tsz'-tsāi-phu-sā-siu-hhiñ-i-kwēi-kiñ.

'*Vagrasekharayoga-sahasrabāhu-sahasrāksha-avalokitesvara-
bodhisattva-karyā-kalpa-sūtra.*'

Translated by Amoghavāgra, A. D. 746-771, of the Thān dynasty, A. D. 618-907. 1 fasciculus. This work is mentioned as a *Mahāyāna-sūtra* in *K'-tsiin*, fasc. 15, fol. 9 a.

1384 密跡力士大權神王經偈頌

Mi-tsi-li-sh'-tā-khūen-shan-wān-kiñ-kiē-sun.

'*Guhya-padamalla-mahārddhirāga-sūtra-gāthā.*'

Collected by Ku-pā, 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-tshieh-pi-mi-tsui-shān-miñ-i-tā-kiāo
wān-i-kwēi.

'*Sarvaguhyanuttaranāmārtha-mahātāntra-rāga-kalpa.*'

Translated by Sh'-hu (Dānapāla?), A. D. 980-1000, of the later Sun dynasty, A. D. 960-1127. 2 fasciculi; 21 leaves.

1386 大樂金剛薩埵修行成 就儀軌

Tā-lō-kin-kān-sā-to-siu-hhiñ-khān-
tsiu-i-kwēi.

'*Mahāsukha-vagrasattva-karyāsiddhi-kalpa.*'

Translated by Amoghavāgra, 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

Mān-shu-shih-li-phu-sā-ki-siān-kiē-tho.

'*Mañgusri-bodhisattva-śrīgāthā.*'

Transliterated by Fā-hhien, A. D. 982-1001, of the later Sun dynasty, A. D. 960-1127. 2 leaves. This is another transliteration of No. 1074. *K'-tsiin*, fasc. 15, fol. 15 b.

The following three works were translated by Amoghavāgra, 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

Khān-tsiu-miāo-fā-lien-hwā-kiñ-wān-yü-kiē-
kwān-k'-i-kwēi.

'*Saddharmapundarika-sūtrārāga-siddhi-yoga-dhyānagñāna-kalpa.*'
1 fasciculus.

1389 金剛頂瑜伽降三世成就 極深密門

Kin-kān-tiñ-yü-kiē-kiān-sān-shi-khān-tsiu-
ki-shan-mi-man.

'*Vagrasekhara-yoga-tribhavavigaya-siddhi-mahāguhyadvāra.*'
5 leaves. This translation was made by Amoghavāgra, together with Pien-k' (Sarvagña?).

1390 金剛頂瑜伽他化自在天理 趣會普賢修行念誦儀

Kin-kān-tiñ-yü-kiē-thā-hwā-tsz'-tsāi-thien-li-
tshü-hwui-phu-hhien-siu-hhiñ-nien-sun-i.

'*Vagrasekhara-yoga-parinirmitavasavartisatyatā-parshat-samanta-
bhadrakaryādhyāya-kalpa.*'
16 leaves.

1391 金剛壽命陀羅尼念誦法

Kin-kān-sheu-miñ-tho-lo-ni-nien-sun-fā.

'*Vagrayur-dhāraṇy-adhyāya-kalpa.*'

Translated by Vagrabodhi, together with Amoghavāgra, 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

Tā-yo-khā-nü-kwān-hhi-mu-piñ-ai-tsz'-
khān-tsiu-fā.

'*Mahāyakshamātrānandā (?)-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.
'Buddhabhâshita-indrasakra-silâ-guhya-siddhi-kalpa.'

Translated by Sh' hu (Dânapâla?), A. D. 980-1000. of the later Suñ dynasty, A. D. 960-1127. 5 leaves. In this work, Buddha telis Vagrapâni 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-kintâkakra (or -mani-dhârani?)-adhyâya-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 Mahāvairokanâbhisambuddhy-riddhiyugandhara-sûtra (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.

'Stghraphalodaya-mahesvara-deva-bhâshitâvisha-kalpa.'

5 leaves.

1397 大聖曼殊室利童子五字
瑜伽法

Tâ-shañ-mân-shu-shih-li-thuñ-tsz'-wu-tsz'-
yü-kiê-fâ.

'Mahârya-manîgusri-kumâra (bhûta)-pañkâkshara-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.

'Mahâbalakrodha-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-siân-thân-
khañ-i-kwêi.

'Mahâmayûri-vidyârâgâni-kitrpratibimba-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.

'Ekâkshara-suvarnakakrarâga-buddhoshnîsha-mahârtha-saṅkshepâdhyâya-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-kintâkakra (or -mani)-yogâdhyâya-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-shañ-tâ-kwân-hhi-shwân-shan-phi-nâ-
ye-kiâ-fâ.

'Mahârya-mahâbhirati-dvâkâya-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-sûtra-saṅkshepasāngrahâdhyâya-karyâ-kalpa.'

4 leaves. For the Sûtra, 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-praṅṅā (pāramitā)-dhāraṇī-vyākhyā.'

8 leaves. For the Praṅṅāpāramitā, 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-praṅṅāpāramitā-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-shān-miāo-ki-siān-kan-pan-k'-tsui-shān-pi-mi-yi-tshie-miñ-i-sān-mo-ti-fan.

'Buddhabhāshita-anuttara-māṅṅusri-mūlāṅṅānānuttaraguhya-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 Amoghavāgra, 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-shān-khu-yü-kiē-phu-hhien-phu-sā-nien-suñ-fā-kiñ.

'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.

'Vagrasekhara-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-khān-tsiu-i-kwēi.

'Amṛitakuṇḍali-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.

'Avalokitesvaratāra-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

Shān-kwān-tsz'-tsāi-phu-sā-sin-kan-yen-yü-kiē-kwān-hhiñ-i-kwēi.

'Āryā-avalokitesvara-bodhisattva-hṛīdaya-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 Kumāragiṇa, 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 Guṇabhadra, A. D. 435-443, of the earlier Suñ dynasty, A. D. 420-479. 3 leaves. This work is mentioned as a Hīnayāna-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 Amoghavāgṛa, 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.

'Kāruṇikarāga-praṅṅā (pāramitā)-adhyāya-kalpa.'

7 leaves. For the Praṅṅāpāramitā, see Nos. 17, 965.

1420 阿閼如來念誦供養法

Ö-shö-zu-lāi-nien-suñ-kuñ-yān-fā.

'Akshobhya-tathāgatādhyāya-pūgā-kalpa.'

17 leaves.

1421 佛頂尊勝陀羅尼念誦儀軌

Fo-tiñ-tsun-shañ-tho-lo-ni-nien-suñ-i-kwēi.

'Buddhośmīshavigaya-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

Shañ-yen-mān-tōh-kiā-wēi-nu-wān-li-khañ-
tā-shan-yen-nien-suñ-fā.

'Ārya-gaṇmāntaraka (?) - balakrodharāga-sīghrodayamaharddhi-
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-shañ-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-maṅgusī-bodhisattvāvataṃsaka-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-man-tōh-kiā-
fan-nu-wān-kan-yen-ō-phi-kō-lu-kiā-
i-kwēi-phin.

'Mahāvaipulya-maṅgusī-kumārabhūta-bodhisattvāvataṃsaka-
mūlatantra-gaṇmāntaraka (?) - krodharāga-prasaṃsā-mantra-
avikalaka (?) - kalpavarga.'

12 leaves.

1425 蘇悉地羯羅供養法

Su-shih-ti-kiē-lo-kuñ-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 Vagrabodhi, 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 Amoghavāgṛa, 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-kiñ-wan-shu-sh'-li-
phu-sā-i-kwēi-kuñ-yān-fā.

'Vagrasekhara-yoga-sūtra-maṅgusī-bodhisattva-kalpa-pūgā-
dharma.'

14 leaves.

1429 瑜伽蓮華部念誦法

Yü-kiê-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-kiê-kwân-tsz'-tsâi-wân-zu-lâi-siu-hhiñ-fâ.

'Vagrasekhara-sûtra-yogâvalokiteśvararâga-tathâgata-karyâ-kalpa.'

Translated by Vagrabodhi, A. D. 723-730, of the Thâu dynasty, A. D. 618-907. 1 fasciculus.

The following six works were translated by Amoghavagra, A. D. 746-771, of the Thâu 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-avalokiteśvararâga-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-min-kwân-tiñ-kin-tsui-shañ-li-yin-shañ-wu-thuñ-tsun-tâ-wêi-nu-wân-nien-sun-i-kwêi.

'Vagrâpaniprabhâbhisheka-sûtrânuttarapratishthitamudrârâyâ-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-kiê-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.

'Ekâkshara-buddhoshriśhakarakarâgâdhyâya-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-kañ-nien-sun-i-kwêi.

'Kârunikarâga-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-pundarikavaghrîdayâdhyâya-kalpa.'

1 fasciculus.

The following two works were translated by Tsz'-hhiñ, 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.

'Buddhabhâshita-kinîśakakra (or -mani)-pundarika-hrîdaya-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-kiê-pi-mi-kwân-shan-kañ-fo-i-kwêi.

'Mañgusri-samântayoga-guhya-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.

'Dharmasañgraha-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 Sui dynasty, A. D. 420-479. 10 leaves.

1441 龍樹菩薩勸誡王頌

Luñ-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-tsiñ, A. D. 700-712, of the Thán dynasty, A. D. 618-907. 9 leaves. This is a later translation of No. 1440. K'-tsiñ, 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-tiñ-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

Miào-ki-siân-piñ-tân-kwân-man-tâ-kiào-wân-kin-lüeh-ku-hu-mo-i.

'Homa-kalpa, being an abridged translation of the Mañgusri-samantadhyânadvâra-mî hâtantrârga-sûtra (No. 1041).'

Translated by Tshz'-hhien, of the later Sui 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-tiñ-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-tiñ-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-tiñ-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'-tsiñ, 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-dhâtavatârâdhyâya-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實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-tshié-shan-tâ-man-thu-lo-i-shu.

'Pragñâpâramitâ-buddhi-sûtra (No. 1033?)-mahâsukhâmoghasamayasyatyavagra-bodhisattvâdi-saptadasârya-mahâmandalavyâkhyâ.'

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-mañguri-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 Mâtṛîketa. Translated by I-tsiñ, of the Thán 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-kin-ti-tsân-phu-sâ-tshin-wan-fâ-shan-tsân.

'Satasahasragâthâ-mahâsannipâta-sûtra (No. 61)-kshîtigarbha-bodhisattva-pariprâkṣhâ-dharmakâya-stotra.'

Translated by Amoghavagra, A. D. 746-771, of the Thán 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-kin' 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-srîguna-stotra.'

Composed by Munimitra (?). Translated by Sh'-hu (Dânapâla ?), A. D. 980-1000, of the later Suñ 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-kin, 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 Khan 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.

'Gâthas or verses on the importance of the law, spoken (or composed) by the Bodhisattva Nâgârguna to (or for) King Shân-tho-kiâ (*Gñâtaka*, of the Sadvâhana family?).'

Ârya-nâgârguna-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'-tsiñ*, fasc. 41, fol. 8 b. In the *Nân-hâi-ki-kwêi-kwhân* (fasc. 4, fol. 5 b), I-tsiñ (A. D. 671-712) says that this Suhrillekha was sent by the Bodhisattva Nâgârguna to his old Dânapati, a great King of the South (India), who was called 娑多婆漢那 *So-to-pho-hân-nâ*, i. e. Sadvâhana, and whose proper name was 市演得迦 *Sh'-yen-tôh-kiâ*, i. e. *Gñâtaka* (? cf. *Shân-tho-kiâ*, in the title of No. 1464). I-tsiñ 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-ô-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 Parinirvâna, there lived an Arhat named Nandimitra, in the capital of King Prasenagit, of the country of Simhala or Simhalaçvipa.' 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-mouth (Preta), in the collection of important (articles) of Yoga.'

Translated by Amoghavagra, A. D. 746-771, of the Thán dynasty, A. D. 618-907. 1 fasciculus; 42 leaves. The *Buddhoshñishavigaya-dhâranî* (Nos. 348-351, 796) is given in the Devanâgarî 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, *Trisarana-stotra*, or Laudatory verses on taking refuge with the Triratna, viz. Buddha, Dharma, and Sañgha. No. 1467 is mentioned under the heading of the Mahâyâna-sûtras of the Vaipulya class in *K'-tsiñ*, 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 San-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 Tào-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-fân-k'.

'A record of the country of Sakya (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-tào-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-tào-lun-haṅ.

'A continued collection of the controversies between Buddhists and Taoists in ancient and modern times.'

Compiled by K'-shan, 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. Fân-i-miñ-i-tsi, fasc. 3, fol. 2 b.

1473

經律異相

Kin-lüh-i-siāṅ.

'(A collection of extracts) on different subjects from Sūtras and Vinaya works.'

Compiled by San-min, Pào-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-kārinis, 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 Tào-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'ü-sân-tsân-ki-tsi.

'A collection of the records of translations of the Tripitaka.'

Compiled by Sañ-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-yào-tsi.

'A collection of important (accounts concerning) the thought of becoming Buddha, perfect in both hidden and apparent (doctrines?).'

Compiled by Tào-khan, of the later Sun 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 Vagraketu (?), of the later (or Northern) or Southern Sun 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 Sun. 1 fasciculus; 26 leaves.

1479 弘明集

Huñ-miñ-tsi.

'A collection of (miscellaneous writings on) propagation and illustration (of the teaching of Buddha).'

Collected by Sañ-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-huñ-miñ-tsi.

'An enlarged collection of (miscellaneous writings on) propagation and illustration (of the teaching of Buddha).'

Collected by Tào-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 Tào-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 Tào-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-pào-kân-thun-lu.

'A collection of accounts concerning the influential power of the three precious things or Triratna (Buddha, Dharma, and Sañgha) 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-kiào-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-kiào-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 Tsin-mai, about A. D. 664, of the Thán dynasty, A. D. 618-907. 4 fasciculi. It contains all the titles of translations from the venerable Kāsyapa Mātanga, A. D. 67, to Hhüen-kwán (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 (Dhyāna) school.'

Compiled by Yen-sheu, of the later (or Northern) or Southern Sun dynasty, A. D. 960-1127, or 1127-1280. 100 fasciculi; 3 parts. This is a metaphysical work of the Shán or Dhyāna school, founded by Bodhidharma, the twenty-eighth Indian patriarch, who arrived in China in A. D. 520.

1490 高僧傳

Káo-sañ-kwhân.

'Memoirs of eminent priests.'

Compiled by Hwui-kiáo, A. D. 519, of the Lián 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-káo-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-hái-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-pifaka of the Mūlasarvāstivāda-nikāya, 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 Mahāsāṅgha (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-káo-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-kwán (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), Houi-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-kào-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-niñ, 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) Bhikshunīs.'

Compiled by Pào-khân, about A. D. 526, of the Liân dynasty, A. D. 502-557. 4 fasciculi. 65 Chinese Bhikshunīs 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-ki, A. D. 681, of the Thán 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-kañ-lun.

'A treatise or dialogue between Kan-kañ, or one who "distinguishes what is right" from false (and Tâi-su, or one who "is attached to the common or popular views").'

Composed by Hhüen-i, of the Thán dynasty, A. D. 618-907. 3 fasciculi. This work confutes several

false Sûtras and names, such as Lin-páo-kin, or 'Sûtra of a marvellous gem,' and Thien-tsun, or 'heavenly-honour,' which latter had been probably used for an epitnet of Buddha.

The following two works were composed by Fâ-lin, A. D. 624-640, of the Thán 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 Thán Kào-tsu (the first sovereign of the Thán 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-kañ-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 Khan Tsz'-liân, of the Thán dynasty, A. D. 618-907.

1502 護法論
Hu-fâ-lun.

'A treatise on the preservation or protection of the Law.'

Composed by Kàu Shán-yiñ, 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 Thán dynasty, A. D. 618-907.'

Compiled by Hhüen-kwân (Hiouen-thsang), together with his assistant Pien-ki, A. D. 646, of the Thán 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-t'ai-sân-pào-ki.

'Record concerning the three precious things (Triratna, viz. Buddha, Dharma, and Saṅgha) under successive dynasties.'

Compiled by Fè K'han-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-tsiñ, 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-min-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'-pei-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 Yuñ-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'-tò-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 *Suvarñaprabhâsa-sûtra*, No. 127.'

1 fasciculus; 6 chapters.

1513 往生淨土懺願儀

Wân-shañ-tsiñ-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-shañ-tsiñ-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

Tshiñ-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 *Dhârañi* 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-shañ-khân-i.

'Ceremonial rules for confession (and recital of) the *Suvarñaprabhâsottama-(râga)-sûtra*, No. 126 (or No. 127, cf. No. 1512).'

8 leaves.

1517 千手眼大悲心咒行法

Tshien-sheu-yeñ-tâ-pêi-sin-kheu-hhiñ-fâ.

'Rules for the practice or recital of the *Dhârañi* 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-kiñ-i-shih.

'Ceremonial rules for worshipping the *Saddharmapundarika-sûtra*, No. 134.'

2 leaves.

1519 熾盛光道場念誦儀

Kh'-shañ-kwân-tâo-khân-nien-suñ-i.

'Ceremonial rules for the recital of (a *Dhârañi* entitled) *Kh'-shañ-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-dhârañi*, 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 *Thân* dynasty, A. D. 618-907. 3 fasciculi. The author is said to have met with the *Ârya Kanaka*, and they both purified their enmity 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 *Khañ-tsu*, of the *Min* dynasty, dated A. D. 1416.

1524 景德傳燈錄

Kiñ-tōh-kwhân-tân-lu.

'Records of the transmission of the lamp (of the Law) up to the *Kiñ-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 *Thuñ-ki*, fasc. 44, fol. 4 a.

1525 六祖大師法寶壇經

Liu-tsu-tâ-sh'-fâ-pào-thân-kiñ.

'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-pào, of the Shân or Dhyâna school, of the Thán 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-yào-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

Min-kiào-shân-sh'-yü-lu.

'Records of the sayings of the Dhyâna teacher Min-kiào ("clear understanding").'

Compiled by his disciples Wêi-kâi, Yun-khâñ, Yuen-yiñ, Wan-khâñ, Kan, and others, of the Shân or Dhyâna school, of the later Suñ dynasty, A. D. 960-1127. 6 fasciculi. Min-kiào in the title is the posthumous name of Phu-kào, given by the Emperor Kan-tsuñ, in A. D. 1012. See *Thuñ-ki*, fasc. 44, fol. 11 a.

The following three are the works of *K'hi-suñ*, of the Shân or Dhyâna school, of the later Suñ dynasty, A. D. 960-1127:—

1528 傳法正宗論

K'whân-fâ-khâñ-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 Thán dynasty, A. D. 618-907, as well as an Indian work, *Fu-fâ-tsân-yin-yuen-kiñ*, or History of the Indian Patriarchs, No. 1340, in which work Bodhidharma is not mentioned.

1529 傳法正宗記

K'whân-fâ-khâñ-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 *K'hi-suñ* was very famous by his literary talents, and it is stated in *Thuñ-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 *K'hi-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 *K'hi-suñ* into the Canon, and gave the author the honourable title *Min-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-fāñ-hō-shāñ-kwāñ-lu.

'Large records of (the sayings of) the Upādhyāya or teacher Kuñ-fāñ ("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 妙法蓮華經玄義

Miào-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 法華玄義釋籤

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

Miào-fā-lien-hwā-kiñ-wan-ki.

'(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 Tān-khū ('red hill') in his sixty-ninth year.

1537 法華文句記

Fā-hwā-wan-ki-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. Miñ-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 *shai*, 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 Miñ-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 Thuñ-man-ki-kwân, or a book on meditation and knowledge for the use of an untaught youth; and also Siào-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 Khan 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 Saddharmapundarîka-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 Saddharmapundarîka-sûtra, No. 134.' For the order of the chapter, see column 46 above.

Compiled by Hwui-sz', of the Khan dynasty, A. D. 557-589. 1 fasciculus.

1548 金光明經立義

Kin-kwân-miñ-kiñ-hhüen-i.

'A hidden meaning of (or introduction to) the Suvarñaprabhâsa-sûtra, No. 127.'

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 Kwân-tiñ. 2 fasciculi.

1549 金光明經立義拾遺記

Kin-kwân-miñ-kiñ-hhüen-i-shi-i-ki.

A commentary on the preceding work.

Compiled by *K'-li*, of the Thien-thâi 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-kiñ-shu.

'A commentary on the Vagrabhedikâ-pragñâpâramitâ-sûtra, No. 10.'

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 Kwân-tiñ. 1 fasciculus.

1551 天台四教儀

Thien-thâi-sz'-kiào-i.

'(A treatise on) four divisions of (Buddha's) teaching according to the Thien-thâi school.'

Composed by Ti-kwân, a learned Korean priest of the Thien-thâi 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, thun, 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-kiñ-wan-kü.

'(An explanation of) the words and sentences of the Suvarñaprabhâsa-sûtra, No. 127.'

Spoken by *K'-kô-tâ-sh'* (*K'-i*), of the Thien-thâi hill or school, of the Sui dynasty, A. D. 589-618. 6 fasciculi.

1553 金光明經文句記

Kin-kwân-miñ-kiñ-wan-kü-ki.

A commentary on the preceding work.

Compiled by *K'-li*, of the Thien-thâi school, of the later Suñ dynasty, A. D. 960-1127. 12 fasciculi.

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 recorded by his disciple Kwân-tiñ:—

1554 菩薩戒義疏

Phu-sâ-kiê-i-shu.

'A commentary on the Bodhisattva-pratimoksha(-sûtra, No. 1096). 2 fasciculi.

1555 觀音立義

Kwân-yin-hhüen-i.

'A hidden meaning of (or introduction to) the Avalokitesvara (-sûtra, 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 觀音立義記

Kwân-yin-hhüen-i-ki.

A commentary on the preceding work.

Compiled by *K'-li*, of the Thien-thâi 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(-sûtra).' Cf. No. 1555.

Spoken by *K'-kô-tâ-sh'* (*K'-i*), of the Thien-thâi 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-thâi 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-kiñ-shu.

'A commentary on the Amitâyur-buddha-dhyâna (?) -sûtra, No. 198.'

Spoken by *K'-kô-tâ-sh'* (*K'-i*), of the Thien-thâi 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-kiñ-shu-miào-tsuñ-khâo.

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-küê.*

'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-tiin, 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-tiin, 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-tiin, 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-tiin, 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-tan-sân-mêi-hhiñ-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 intently 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 Thân 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-kwhân.

'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 Thân dynasty, A. D. 618-907. 1 fasciculus.

The following two works were composed by Tsân-zân, of the Thien-thâi school, of the Thân 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 Sui 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-khào.

'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 金剛錐
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-kiào, 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-tsö, 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-mudrá), 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) *Piào-sh'-yâo-i*, or 'a mark for pointing out the important meaning,' by Hhiào-yueh, about A. D. 1073. (3) *Tsi-kié*, 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-khào.

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-kiào-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-miñ-fâ-phin-nêi-li-sân-pâo-kân.

'A treatise on the Triratna established or explained in the Miñ-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 Thâu 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 Thâu 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 Thâu 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 Sui 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-hhuen-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 Khan-kwân, the fourth patriarch of the Hwâ-yen school, of the Thâu 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 Pragñâpâramitâ-hridaya-sûtra, No. 20.'

Compiled by Fâ-tsân, the third patriarch of the Hwâ-yen school, in A. D. 702, under the Thâu 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 Thâu 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 Sui 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 Thâu 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 Buddhahashita-amitayus-sutra, i.e. the short Sukhavavyuha, No. 200.'

Compiled by Yuen-hhiào, a Corean priest, of the Thán dynasty, A. D. 618-907. 9 leaves.

1604 紹興重雕大藏音

Shào-hhiñ-kun-tiào-tá-tsán-yin.

'Sounds of (the words of) the great repository, or a dictionary of the Buddhist Canon, republished in the Shào-hhiñ period, A. D. 1131-1162 (under the Southern Suñ dynasty, A. D. 1127-1368).'

Compiled (originally?) by K'hu-kwán, 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 Buddhavatamsaka-sutra, No. 88.'

Compiled by Hwui-wán, 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 confutation of the falseness (of Taoism).'

Compiled by Siân-mái, of the Shan or Dhyána 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-kun-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-kun-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 Min-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 Mahâyâna and Hinayâna is 1470 works, in 2406 fasciculi.

The Keu dynasty of the Wu family fills the latter part of the reign of the Empress Wu Tsö-thien, who set aside the rightful sovereign Zui-tsun, 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-piào-mu.

'A catalogue of the Dharmaratna, being the holy teaching of the great repository, or Buddhist sacred books.'

Compiled originally by Wán Ku, of the later (or Northern) or Southern Suñ dynasty, A. D. 960-1280; and continued by Kwân-ku-pá, 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-kien-thuñ-tsun-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-lö and *Zu-ki*, in A. D. 1378, under the Miñ dynasty, A. D. 1368-1644:—

1613 楞伽阿跋多羅寶經註解

Lañ-kiê-ö-poh-to-lo-pào-kiñ-ku-kiê.

'A commentary on the *Lañkavatāra-sūtra*, No. 175.'

8 fasciculi.

1614 般若波羅蜜多心經註解

Pân-zo-po-lo-mi-to-sin-kiñ-ku-kiê.

'A commentary on the *Pragñāpāramitā-hridaya-sūtra*, No. 20.'

4 leaves.

1615 金剛般若波羅蜜經註解

Kin-kân-pân-zo-po-lo-mi-kiñ-ku-kiê.

'A commentary on the *Vaṅgīkṣhedikā-pragñāpāramitā-sūtra*, No. 10.'

28 leaves.

The above three commentaries were compiled under an Imperial order of the first Emperor of the Miñ 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 Sūtras; and at the same time he called together the priests of the Shân or Dhyāna school to compile these works. This is one of the reasons why these Sūtras 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-miñ-thâi-tsuñ-wan-hwân-ti-yü-shi-sü-tsân-wan.

'The Imperial prefaces and laudatory verses of the Emperor Thâi-tsuñ Wan (*Khañ-tsu*), of the great Miñ 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-sañ-miñ-kiñ.

'Sūtra of the names of Buddhas Bhagavat Tathāgatas, Bodhisattvas, Āryas, and Biddhi-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-miñ-khân-ko-kiñ.

'Verses on the names of the Buddhas Bhagavat Tathāgatas, Bodhisattvas, and Āryas.'

51 fasciculi. The preface dates from A. D. 1415.

1619 感應歌曲

Kân-yiñ-ko-kiñ.

'Verses on the influential power or favour (of Buddha).'

1 fasciculus. The Imperial preface dates from A. D. 1420.

1620 神僧傳

Shan-sañ-kwhân.

'Memoirs of spiritual priests.'

Compiled by the Emperor *Khañ-tsu*, the third sovereign of the Miñ 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 Kāsyapa Mātāṅga of the Eastern Hân dynasty, A. D. 25-220, to Phu-ân of the Southern Suñ 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-miñ-sân-tsân-fâ-shu.

'(A concordance of) numerical (terms and phrases) of the Law of the Tripitaka (collected) under the great Miñ 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-miñ-suh-zu-tsañ-ku-tsi*, or Several Chinese Works successively admitted into the Canon during the great Miñ dynasty, A. D. 1368-1644 (in or before A. D. 1584).

1622 **華嚴懸談會立記**
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-kiñ-yâo-kiê.

'An important explanation of (or a commentary on) the *Saddharmapundarika-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-kiñ-hwui-kiê.

'A compilation of explanations of (or nine earlier commentaries on) the *Mahābuddhoshāśha-sarvākāryā-sūtraṅgama-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-ki-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 Thän dynasty, A. D. 618-907. 5 fasciculi.

1626 **大乘起信論筆削記**
Tâ-shañ-ki-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**
Kâo-lun-sin-shu.

'A new commentary on the treatise by Sañ-kâo (a famous disciple of Kumārajīva).'

3 fasciculi.

1628 **肇論新疏游刃**
Kâo-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-kiào-kiñ-liäp-shu-k'-khâo.

'An extract from an abridged or brief commentary on the *Pürna-buddha-sūtra*, No. 427.'

Made by Tsui-mi, the fifth patriarch of the Hwâ-yen school, of the Thän 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-kiñ-lun-shu-tswân-yâo.

'An extract from a commentary on the *Vajrakṛhedikā-sūtra-sāstra*, Nos. 1167, 1168, 1231.'

Made by Tsui-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-kiñ-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-kiê-su-shwo-kiñ-ku.

'A commentary on the *Vimalakīrti-nirdeśa-sūtra*, No. 146.'

Compiled by Sañ-kâo, 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-kiào, 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'-khân, 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-thái-sz'-kiào-i-tsi-ku.

'A commentary on (the treatise on) the four divisions of (Buddha's) teaching according to the Thien-thái school, No. 1551.'

Compiled by Mañ-zun, of the Nân-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
Kiào-shan-fâ-shu.

'(A concordance of) numerical (terms and phrases) of the Law in the vehicle of the teaching, or the Tripitaka.'

Collected by Yuen-tsiñ, 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-t'ai-thun-tsai.

'A complete statement concerning Buddha and Patriarchs in all ages.'

A history of Buddhism.

Compiled by Nien-khân, 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
Shân-lin-pào-hhün.

'Precious instruction of the Shân or Dhyána school.'

Collected by Miào-hhi and Ku-ân, of the later (or Northern) or Southern Sun dynasty, A. D. 960-1280; and re-collected or added by Tsiñ-shan, of the Min dynasty, A. D. 1368-1644. 4 fasciculi; about 300 compositions.

1639 大方廣佛華嚴經疏鈔
Tâ-fân-kwân-fo-hwâ-yen-kin-shu-khào.

'An extract from two commentaries on the Buddhāvataṃsaka-vaipulya-sūtra, Nos. 1589, 1590.'

Made by K'han-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 Sun 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
Shân-tsun-kân-mo.

'A right line of succession of the Shân 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-kwèi.

'Pure rules (established) by Pâi-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 Pâi-kân.' K'-tsiñ, fasc. 43, fol. 12 b.

1643 三教平心論
Sân-kiào-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), K'hen Hào (1032-1085), K'hen 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 緇門警訓

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 Min dynasty, A. D. 1368-1644. 10 fasciculi.

1645 鐔津文集

Sün-tsiñ-wan-tsi.

'A collection of the compositions of (a priest of) Sün-tsiñ (name of a place in China).'

Composed (and collected) by Kiê-sun, who died in A. D. 1072, under the later Sun dynasty, A. D. 960-1127.

| SANSKRIT. | PÄLI. | 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>Gīhvā</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 |
| (8) <i>Ālaya</i> | | 染汙意識 <i>Zan-wu-i-shi</i> { 阿賴耶識 <i>Ö-lai-ye-shi</i> 藏識 <i>Tsân-shi</i> } | Receptical (like) |

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-vidyādvāra-sāstra*,' 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'-tsiñ*, 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-ki.

'(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 Min dynasty, A. D. 1368-1644. 1 fasciculus; 33 leaves. For the name of the compiler, see *K'-tsiñ*, 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-yào-kih-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-tsi-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 Hwá-yen school, of the Thán dynasty, A. D. 618-907. 4 fasciculi.

1648 修心訣

Siu-sin-kiê.

'(A treatise on) the secret of cultivating the heart.'

Composed by Phu-kão, a Korean priest of the Shán 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-saⁿ-kâo-fâ-sh'-pâo-tsân-lun.

'A treatise on the precious repository (or *Ratna-pitaka-sâstra*, written) by Saⁿ-kâo, 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 *Khân-ân*, the capital of the Latter Tshin dynasty, A. D. 384-417.

1651 廬山蓮宗寶鑑

Lu-shân-lien-tsuⁿ-pâo-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-min-*k'*-kiâo-shân-sh'-wêi-sin-kiê.

'(A treatise on) the secret of "only mind or heart," (written) by *K'-kiâo*, a teacher of the Dhyâna school, of the Yun-min monastery.'

1 fasciculus. *K'-kiâo* is the posthumous or honourable title of Yen-sheu, who died in A. D. 975, under the later Sun dynasty, A. D. 960-1127.

1653 禪宗決疑集

Shân-tsuⁿ-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 Thân 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-naⁿ, and lived on the Hwân-poh hill, in the Kâo-ân district of Huⁿ-*keu*. His school has consequently been called Hwân-poh-tsuⁿ (*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 Tetsu-gen ('iron eye'), belonged to this school.

1655

萬善同歸集

Wân-shân-thuⁿ-kwêi-tsi.

'A compilation or work on the principle that several different kinds of godness have but the same final object, i. e. truth.'

Compiled or composed by Yen-sheu, of the Shân or Dhyâna school, of the later Sun dynasty, A. D. 960-1127. 3 fasciculi.

1656 華嚴法界觀通玄記頌註

Hwâ-yen-fâ-kiê-kwân-thun-hhüen-*ki*-suⁿ-*ku*.

'A commentary on the verses in the Thuⁿ-hhüen-*ki* ("record of passing through the hidden meaning") of the work on the meditation on the Dharmadhâtu, according to the *Avatamsaka-sûtra*, cf. Nos. 1596, 1598.

The verses were composed by Pan-suⁿ, about A. D. 1088, of the later Sun dynasty, A. D. 960-1127; and annotated by Tsuⁿ-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-min-zan-hhiâo-hwân-heu-man-kan-fo-shwo-
ti-yi-hhi-yiu-tâ-kuⁿ-tôh-*kin*.

'*Buddhabhâshita-paramârtha-sudurlabha-mahâgûza-sûtra*, obtained in a dream by the Empress Zan-hhiâo, of the great Miⁿ dynasty, A. D. 1368-1644.'

2 fasciculi. The Empress was the consort of *Khân-tsu*, the third Emperor of the Miⁿ 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 Huⁿ-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'-tsiⁿ* (fasc. 41, fol. 13 a) 'a doubtful or false *Sûtra*.'

(c) 北藏缺南藏函號附 Pe-tsân-khüè-nân-tsân-hân-hào-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-taû-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 Kû-tiû, a *Śrāmaṇa* of the Lin-ku monastery, under the Yuen dynasty, A. D. 1280-1368 (?). See *K'-tsiû*, 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 Tsö-tsân-ku, of the Southern Suñ dynasty, A. D. 1127-1280 (?). 48 fasciculi.

1660 禪宗頌古聯珠通集

Shân-tsuñ-suñ-ku-lien-shu-thuñ-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-yü, about A. D. 1174-1189, under the Southern Suñ dynasty, A. D. 1127-1280; and continued by Phu-hwui, A. P. 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-thuñ-ki.

'Records of the lineage of Buddha and Patriarchs.'
A history of Chinese Buddhism.

Compiled by *K'-phân*, of the Thien-thái school, about A. D. 1269-1271, of the Southern Suñ dynasty, A. D. 1127-1280. 54 fasciculi.

1662 大明三藏聖教目錄

Tâ-miñ-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 Miñ 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 Miñ dynasty; in 3 fasciculi. See *K'-tsiû*, 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 Shiðgun 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 Thâi-tsuñ (*K'han-tsu*), the third Emperor of the Miñ dynasty, who reigned A. D. 1403-1424. It dates from the eighth year of the Yuñ-lô period, A. D. 1410. 2 leaves.

(4) The second Imperial preface to the Tripitaka, by Kuñ-tsuñ, 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-tsiñ, and a sketch of his life is therefore given in it.

(5) The third Imperial preface to the Tripitaka, by Thâi-tsuñ, the second Emperor of the later or

Northern Sui dynasty, who reigned A. D. 581-605. 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 Yuñ-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-tsui, 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-lö, 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 | 'Bodhisattvopâsaka-pañcakâlakarma-sûtra (V. M).' | A. D. | 431. |
| " 1086 | Bodhisattvakaryânirdeśa. | " | 414-421. |
| " 1096 | 'Bodhisattvapratimoksha.' | " | " " |
| " 1097 | 'Bodhisattvasâlakarmalekha.' | " | 649. |
| " 1098 | 'Bodhisattvapratimoksha.' | " | " " |
| " 1170 | Saptadasabhûmi-sâstra-yogâkârya (A. M.). | " | 646-647. |
| " 1200 | 'Râgadharmanyâya-sâstra.' | " | 649. |
| " 1235 | 'Vinirmâtapitaka-sâstra.' | " | 557-569. |
| " 1245 | Madhyântavibhâga-grantha. | " | 661. |
| " 1315 | 'Sarvasikshâsthitânâmârtha-sâstra.' | " | 980-1000. |

2 Asvaghosha, whose name is translated 馬鳴 Mâ-miñ, lit. a horse neighing. The twelfth patriarch. See No. 1460, i. e. a life of this Bodhisattva, translated by Kumâragîva, 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 | 'Sûtrânlankâra-sâstra (A. M).' | " | 405. |
| " 1249 | 'Mahâyânaeraddhotpâda-sâstra.' | " | 695-700. |
| " 1250 | " " " " " " | " | 553. |
| " 1299 | 'Mahâyânanabhûmiguhavyâkâmûla (?) -sâstra.' | " | 557-569. |
| " 1351 | Buddhakaritakâvyâ (I. M.). | " | 414-421. |
| " 1379 | 'Dâsadushtakarmamârگا-sûtra.' | " | 1004-1058. |

3 Nâgârguna, whose name is translated 龍樹 Luñ-shu, lit. dragon-tree, 龍勝 Luñ-shañ, lit. dragon-conqueror, or 龍猛 Luñ-mañ, lit. dragon the brave. The fourteenth patriarch. See No. 1461, i. e. a life of this Bodhisattva, translated by Kumâragîva, 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 | 'Dharmadhâtustotra (S. M).' | A. D. | 980-1000. |
| " 1169 | 'Mahâpragñâpâramitâ (sûtra)-sâstra (A. M).' | " | 402-405. |
| " 1179 | Prânyamûla-sâstra (text). | " | 409. |
| " 1180 | 'Dasabhûmivibhâshâ-sâstra.' | " | 401-409. |
| " 1181 | 'Sâstra on the provisions for obtaining the Bodhi (text).' | " | 590-616. |
| " 1185 | Pragñâpradîpa-sâstra-kârikâ (text). | " | 630-632. |
| " 1186 | Dvâdasanikâya-sâstra. | " | 408. |
| " 1187 | Ashţâdasâkâsa-sâstra. | " | 557-569. |
| " 1212 | 'Ekasloka-sâstra.' | " | 538-543. |
| " 1223 | Nyâyadvârataraka-sâstra. | " | 711. |
| " 1224 | " " " " " " | " | 648. |
| " 1246 | 'Madhyântânugama-sâstra (text).' | " | 543. |
| " 1251 | 'Vivâdasamana-sâstra.' | " | 541. |
| " 1257 | 'Upâyakausalyahridaya-sâstra.' | " | 472. |
| " 1304 | 'Lakshanzvimukta-bodhihridaya-sâstra.' | " | 980-1000. |
| " 1305 | 'Mahâyâna-bhavabheda-sâstra.' | " | " " |
| " 1307 | 'Gâthâshashţî-yathârtha-sâstra.' | " | " " |
| " 1308 | 'Mahâyâna-gâthâvimśati-sâstra.' | " | " " |
| " 1309 | 'Buddhamâtrika-pragñâpâramitâ-mahârthasangîti-sâstra.' | " | " " |
| " 1354 | 'Bodhikaryâ-sûtra (I. M).' | " | 980-1001. |
| " 1376 | 'Mahâpranidhânopâda-gâthâ.' | " | 980-1000. |
| " 1440 | Ârya-nâgârguna-bodhisattva-suhril-lekha. | " | 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. Âryadeva or Ârya Deva. A native of South India (not Ceylon, as in Eitel), and the disciple of Nâgârguna. The fifteenth patriarch. See No. 1462, i. e. a life of this Bodhisattva, translated by Kumâragîva, A. D. 401-409; Wassiljew, p. 234; Eitel, p. 30 b; Edkins, p. 77. 'Ârya Deva, also called Nilanetra, on account of his having two spots, as large as the eyes, on his cheeks. His real name was Kandrakîrti,' J. A. S. B., 1882, p. 96. The name Nilanetra is translated 青目 Tshin-mu, lit. blue-eye, or 分別明 Fan-pieh-miñ, lit. distinct brightness. There are 9 works ascribed to him, namely:—

| | | | |
|----------|---|-------|----------|
| No. 1179 | Prânyamûla-sâstra-îikâ (A. M.). | A. D. | 409. |
| " 1185 | Pragñâpradîpa-sâstra-kârikâ (commentary). | " | 630-632. |
| " 1188 | Sata-sâstra (text). | " | 404. |

| | | | |
|----------|--|-------|----------|
| No. 1189 | Sata-sāstra-vaipulya. | A. D. | 650. |
| " 1198 | " " " | " | " |
| " 1242 | Mahāpurusha-sāstra. | " | 397-439. |
| " 1254 | 'Sataśkhara-sāstra.' | " | 508-535. |
| " 1259 | 'Sāstra on the refutation of the principles of four heretical Hinayāna schools mentioned in the Laṅkāvatāra-sūtra.' | " | " " |
| " 1260 | 'Sāstra on the explanation of the Nirvāna of twenty heretical Hinayāna (teachers) mentioned in the Laṅkāvatāra-sūtra.' | " | " " |

5 Asaṅga, whose name is translated 無著 Wu-kāo. See Eitel, p. 14 b; Edkins, p. 169. There are 12 works ascribed to him, namely:—

| | | | |
|----------|--|-------|----------|
| No. 1167 | Vaṅgābheda-sūtra-sāstra (A. M.). | A. D. | 590-616. |
| " 1177 | 'Prakaranāryavākā (?) -sāstra.' | " | 645-646. |
| " 1183 | 'Mahāyānasamparigraha-sāstra.' | " | 563. |
| " 1184 | " " " | " | 531. |
| " 1190 | Sūtrālaṅkāra-śīkā. | " | 630-633. |
| " 1199 | Mahāyānābhīdharmasāṅgīti-sāstra. | " | 652. |
| " 1202 | 'Prakaranāryavākā (?) -sāstra-kārikā.' | " | 645. |
| " 1208 | 'Vaṅgābheda-sūtra-sāstra-kārikā.' | " | 711. |
| " 1230 | 'Shaddvāropadiśadhyanavyavahāra (?) -sāstra (text).' | " | 703. |
| " 1231 | Vaṅgābheda-sūtra-sāstra (text). | " | 711. |
| " 1246 | 'Madhyāntānūgama-sāstra (commentary).' | " | 543. |
| " 1247 | Mahāyānasamparigraha-sāstra. | " | 648-649. |

6 Vasubandhu, whose name is transliterated 婆薐豆 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 | Vaṅgābheda-sūtra-sāstra (A. M.). | A. D. | 509. |
| " 1171 (2) | 'Mahāyānasamparigraha-sāstra-vvākhyā.' | " | 563. |
| " " (3) | " " " | " | 590-616. |
| " " (4) | " " " | " | 648-649. |
| " 1176 | Pañcaskandhaka-sāstra. | " | 647. |
| " 1188 | Sata-sāstra (commentary)¹. | " | 404. |
| " 1191 | Gayāśrīśa-sūtra-śīkā. | " | 535. |
| " 1193 | Vaishakīnta-brāhmana-pariprīkṣhā-sūtra-śīkā. | " | 531. |
| " 1194 | Dasabhūmika-sāstra. | " | 508-511. |
| " 1196 | 'Tripūrṇa-sūtrapadesa.' | " | 541. |
| " 1204 | Aparimitāyus-sūtra-sāstra. | " | 529. |

¹ In No. 1188 the commentator's name is Vasu. It may therefore be another person.

| | | | |
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| No. 1205 | 'Dharmaśāstrapravartana-sūtrapadesa.' | A. D. | 541. |
| " 1206 | (Mahāpari)nirvāna-(sūtra)-sāstra. | " | 386-550. |
| " 1207 | 'Nirvāna-sūtra-pūrvabhūtotpannābhūtagāthā-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-vipaśyanā-dvāra-sāstra-kārikā.' | " | 711. |
| " 1230 | 'Shaddvāropadiśadhyanavyavahāra (?) -sāstra (commentary).' | " | 703. |
| " 1231 | Vaṅgābheda-sūtra-sāstra (commentary). | " | 711. |
| " 1232 | 'Saddharmapundarīka-sūtra-sāstra.' | " | 508-535. |
| " 1233 | " " " | " | 508. |
| " 1238 | Vidyāmātrasiddhi. | " | 508-535. |
| " 1239 | " " " | " | 557-569. |
| " 1240 | " " " | " | 661. |
| " 1241 | 'Ratnakūṭa-sūtra-katurdharmopadesa.' | " | 539 or 541. |
| " 1244 | Madhyāntavibhāga-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.

| | | | |
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| No. 1243 | 'Mahāyānāvātāraka-sāstra (A. M.).' | A. D. | 397-439. |
| " 1258 | 'Mahāyāna-dharmadhātvaśīśhatā-sāstra.' | " | 691. |
| " 1318 | " " " | " | " |

8 Āryasūtra, whose name is translated 聖勇 Shan-yun, lit. holy bravery, or 大勇 Tā-yun, lit. great bravery.

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| 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.

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| No. 1211 | Pratītyasamutpāda-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.

| | | | |
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| No. 1172 | 'Anākāra-kintāragas (?) -sāstra (A. M.).' | A. D. | 557-569. |
| " 1173 | 'Ālambanapratyayadhyanā-sāstra.' | " | 657. |
| " 1228 | 'Pragñāptihetusaṅgraha (?) -sāstra.' | " | 703. |
| " 1229 | 'Sarvalakṣanadhyanā-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
 Ân-hwui, lit. quiet wisdom. The teacher of Gaya-
 scena (?). See Eitel, p. 133 a.

- No. 1175 Pañkaskandhavaipulya-sāstra (A. M.). A. D. 685.
 „ 1178 'Mahāyānābhīdharmaśāstrasāngiti-
 sāstra.' „ 646.
 „ 1316 'Prānyamūla-sāstra-śikā.' „ 1009-1050.

12 Agotra (?), whose name is translated 無性
 Wu-siñ, lit. without nature.

- No. 1171 (1) 'Mahāyānasamparigraha-sāstra-
 vyākhyā (A. M.).' A. D. 647-649.

13 Sañkarasvāmin, 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 Buddhabhūmi-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-shān-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 Guṇada (?), whose name is translated 功德
 施 Kuñ-tōh-sh', lit. giver of the good qualities.

- No. 1192 'Vagrakīhedikā-sūtra-sāstra on the destruc-
 tion of belief in an unbroken artificial
 name (? A. M.).' A. D. 683.

19 Dharmayasas (?), whose name is translated
 法欄 Fā-lān, lit. law-fame.

- No. 1298 'Mahāyāna-bodhisattvavidyāsaṅgiti-
 sāstra (A. M.).' A. D. 1004-1058.
 „ 1303 Vagrasūki (-sāstra). „ 973-981.

20 Padmasīla (?), whose name is translated 蓮華
 戒 Lien-hwâ-kié, 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 'Sarvadharmaratnottarārthasaṅgiti-
 sāstra (A. M.).' A. D. 980-1000.

22 Buddhaśrīgñāna (?), whose name is translated
 覺吉祥 Kiāo-ki-siān, lit. lucky omen of under-
 standing.

- No. 1306 'Mahāyāna-lakṣaṇasaṅgiti-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-
 thasaṅgiti-sāstra-vyākhyā (A. M.).' A. D. 980-1000.

24 Śrīgūzaraktāmbara (?), whose name is translated
 勝德赤衣 Shān-tōh-kih-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 Abhidharmasaṅgiti-paryāyapāda. „ 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.

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| No. 1264 | Abhidharma(mahā)vibhāshā-sāstra (A. H. text, i. e. No. 1273). | A. D. 437-439. |
| „ 1273 | Abhidharmagñānaprasthāna-sāstra. | „ 383. |
| „ 1275 | „ „ | „ 657-660. |
| „ 1279 | Vibhāshā-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 | Abhidharmavigñānakāyapāda (A. H.). | A. D. 649. |
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30 Ghosha, whose name is transliterated **瞿沙** Kū-shā. See Eitel, p. 42 a.

| | | |
|----------|--------------------------------|----------------|
| No. 1278 | Abhidharmāmṛta-sāstra (A. H.). | A. D. 220-265. |
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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.

| | | |
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| No. 1283 | Pañjavastu-vibhāshā-sāstra (A. H.). | A. D. 663. |
| „ 1287 | 'Samyuktābhidharmahridaya-sāstra.' | „ 434. |
| „ 1321 | Avadāna-sūtra (I. M.), or Dharmapada 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 Pañca mahārha^hchatāni (?), **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. Abhidharmavibhāshā-sāstra.

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| No. 1263 | Abhidharmamahāvibhāshā-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.

| | | |
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| No. 1277 | Abhidharmaprakaranapāda (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 | Abhidharmaprakaranapāda. | „ 435-443. |

34 Tào-luēh **道略**, lit. abridgment of the way, whose name appears in this translation only.

| | | |
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| 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.

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| No. 1325 | 'Karyāmārgabhūmi-sūtra (I. M).' | A. D. 284. |
| „ 1326 | 'Mārgabhūmi-sūtra.' | „ 148-170. |
| „ 1350 | 'Dhyānanishthitasamādhi-dharma-par-yāya-sūtra.' | „ 402-407. |
| „ 1352 | 'Saṅgharaksha-saṅkaya-buddhakarita-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.

| | | |
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| 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.

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| No. 1271 | 'Tridharmaka-sāstra (A. H).' | A. D. 391. |
| „ 1357 | 'Saṅghasena-saṅkaya-bodhisattva-pūrvanidāna-sūtra (I. M).' | „ 223-253. |
| „ 1364 | 'Satāvadāna-sūtra.' | „ 492. |

38 Nāgasena, whose name is transliterated **那先** Nā-sien.

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|----------|---|----------------|
| No. 1358 | 'Nāgasena-bhikshu-sūtra (I. M.), or Milinda-prasna. | A. D. 317-420. |
|----------|---|----------------|

39 Upasānta, whose name is transliterated **優波扇多** Yiu-po-shān-to, and translated **法勝** Fā-shān, lit. excellence of the law. But this translation may be that of another name.

| | | |
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| No. 1288 | Abhidharmahridaya (-sāstra, A. H.). | A. D. 391. |
| „ 1294 | „ „ | „ 563. |

40 Harivarman, whose name is transliterated **訶梨跋摩** Hō-li-poh-mo.

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| No. 1274 | 'Satyasiddhi (?) -sāstra (A. H).' | A. D. 407-408. |
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41 Kiā-tiin **迦丁** (?) a transliteration.

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| No. 1371 | 'Sūtra on the changes of the future, spoken by the Bhikshu Kiā-tiin (I. M).' | A. D. 420-479. |
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42 Buddhmitra, whose name is transliterated
佛陀密多 Fo-tho-mi-to. Cf. Eitel, p. 28 b.

No. 1382 'Pañkadvāradhyāna-sūtra-mahārthadharma (?) 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 (?)-śāstra (V. H.)' A. D. 568.

44 Vasuvarman, whose name is transliterated
婆藪跋摩 Pho-su-poh-mo.

No. 1261 Katussatya-śāstra (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 'Lakṣhaṇūsāra-śāstra (A. H.)' A. D. 557-569.

46 Īsvara, whose name is translated **自在** Tshz'-
 tsāi, lit. self-existence.

No. 1181 'Śāstra 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-kiē.

No. 1227 'Nidāna-śāstra (A. M.)' A. D. 607.
 „ 1314 'Mahāyāna-nidāna-śāstra.' „ 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-śāstra (A. H.) A. D. 653-654.
 „ 1266 Abhidharmaprakaraṇasāsa-śāstra. „ 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 'Abhidharmāvātāra-śāstra (A. H.)' A. D. 658.

51 Ginamitra, whose name is translated **勝友**
 Shan-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 Sarvāstivādinaya-saṅgraha (V. H.) A. D. 700.

52 Vaisākhyā, whose name is transliterated **毗舍佉** Phi-shō-khū.

No. 1143 Mūlasarvāstivādanikāyavinaya-gāthā (V. H.) A. D. 710.

53 Mātriketa, whose name is transliterated **摩唎制吒** Mo-k'-li-k'-khā.

No. 1456 'Buddhastotrārđhasataka (I. M.)' A. D. 708.

54 Sākyayasas, whose name is partly transliterated and partly translated **釋迦稱** Shih-kiā-khan.

No. 1226 'Hastadanda-śāstra (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 'Buddhasriguna-stotra (I. M.)' A. D. 980-1000.

A RĀGA OR KING,

57 Śilāditya, whose name is translated **戒日** Kiē-zih, lit. the sun of morality. See Eitel, p. 127 b.

No. 1071 'Laudatory verses in Sanskrit (transliteration) on the eight great auspicious 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 (Suvarna-)Saptati (-śāstra, 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 Vaiseshika philosophy.

No. 1295 'Vaiseshikanikāya-dasapadārtha-śāstra (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-thañ, i. e. Kâsyapa (or Kâsya) Mâtanga, also written **竺攝** (or **葉摩騰** Ku Shō (or Yeh)-mo-thañ, 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-khào-lüéh, 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-kiñ, or the *Buddhacarita-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-kiñ, or the *Dasabhûmi-klesakchedikâ* (?)—sûtra, 4 fasc. A. D. 70.

(3) **法海藏經** Fâ-hâi-tsân-kiñ, or the *Dharmasamudrakosha-sûtra* (?), 3 fasc.

(4) **佛本生經** Fo-pan-shañ-kiñ, or the *Gâtaka*, 2 fasc.

(5) **二百六十戒合異** 'rh-pâi-li-shi-kiê-hö-i, lit. 'a gathering of differences of 260 (articles of) Sila 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 Srâmana 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 Dasasâhasrikâ pragñâpâramitâ (S. M.).
 „ 25 Amitâyusha (or -âbha)-vyûha, or Sukhâvati-vyûha (long).
 „ 28 Akshobhyasya tathâgatasya vyûha.
 „ 57 Kâsyapa-parivarta.
 „ 73 Pratyutpanna-buddhasammukhâvasthita-samâdhi.
 „ 76 Bhadrâpâla-sûtra,
 „ 102 'Tathâgata-viseshana (?) -sûtra.'
 „ 112 'Sûtra on the office of the Bodhisattva asked by Mañgusi.'
 „ 161 Mahâdruma-kinnararâga-pariprikkhâ.
 „ 174 Agâtasatru-kaukritya-vinodana.
 „ 386 Lokânuvartana, or Lokânusamânâvatâra.
 „ 1372 'Samyuktâvadâna-sûtra (I. M.).'

4 安世高 Ân Shi-kâo,—the last two characters are said to be a literary appellation (字) by which he is most usually designated, and 安 Ân is the first character of 安息 Ân-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. Ân Hhien, No. 6 below. The cognomen of Ân Shi-kâo is 清 Tsiñ or 靜 Tsiñ, so that he is mentioned in the Sui-shu (fasc. 35, fol. 21 b) as 安靜 Ân Tsiñ. He was a prince royal of the country of Ân-si. When his father died he gave up the kingdom to his uncle and became a Srâmana. 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-pariprikkhâ-dharmâshta (S. M.).
 „ 220 'Kumâra-mûka-sûtra.'
 „ 227 'Sreshthi-putra-geta (?) -sûtra.'
 „ 251 Ratnakûta-sûtra.
 „ 282 'Sûtra on the Samâdhi called Vow.'
 „ 387 'Sûtra on (Gîvas inviting) many priests to wash themselves in a bath-house.'
 „ 438 'Sûtra on fifty countings of clear measure (?).'
 „ 451 'Buddhamudrâ-samâdhi-sûtra.'
 „ 512 'Sûtra on the eight understandings of great men.'
 „ 548 'Sûtra on the law of ten rewards in the Dirghâgama (S. H.).'
 „ 553 'Sûtra on the Avidyâ, Trîshnâ, and Gâti of man.'
 „ 555 Srigâla-vâda.
 „ 559 'Sûtra on the cause of all sins.'
 „ 565 'Sûtra on the law true and not true.'
 „ 567 'Sûtra on the explanation of Âsrava (?).'
 „ 582 'Sûtra addressed by Buddha to a Brâhmana who could not become free from loving thoughts at the death of his son.'
 „ 583 'Sûtra spoken by Buddha to the Grîhapati, being a man possessed of eight cities and ten families (?).'
 „ 586 'Samantadharmârtha-sûtra.'
 „ 598 'Katussatya-sûtra.'
 „ 601 'Sûtra on the fundamental relationship.'
 „ 617 'Sûtra on a Brâhmana who wished to avoid death.'
 „ 633 'Sûtra on Ânanda's fellow-student.'
 „ 635 'Sûtra on a question asked by Ânanda about the difference of the lucky and unlucky condition of those who serve Buddha.'
 „ 643 'Mâtangî-sûtra.'
 „ 648 'Saptâyatana-tridhyâna-sûtra.'
 „ 649 'Sûtra on the conversion of Anâthapindada's seven sons.'
 „ 653 'Pañkaskandhâvadâna-sûtra.'
 „ 657 Dharmakakra-pravartana-sûtra.
 „ 659 'Ashtângasamyannîmarga-sûtra.'
 „ 667 'Âmrâpâl-gîva-nidâna-sûtra.'
 „ 668 " " "
 „ 675 'Sûtra of the question addressed by Pretas to Maudgalyâyana.'
 „ 681 'Mahânâpâna-dhyâna-sûtra.'
 „ 682 'Sûtra on the mind of reproaching.'
 „ 683 'Dhyânakaryâ-dharmasâgghâna-sûtra.'
 „ 684 'Sûtra on several places or objects.'
 „ 685 'Sûtra on thinking of the origin of goodness and evil.'
 „ 686 'Abhinishkramana-nidâna-sûtra.'
 „ 687 'Âgamasamyakkaryâ-sûtra.'
 „ 688 'Ashtâdasanaraka-sûtra.'
 „ 689 'Dharmasâgghânaragas-sûtra.'
 „ 694 'Sûtra on a Sreshthiputra's causing three places to be harassed.'
 „ 695 'Gândhâradesa-râga-sûtra.'
 „ 705 'Sûtra addressed by Buddha to Akira(?) -kâsyapa on pain either caused by oneself or by another.'
 „ 706 'Sûtra on teaching of hells as the recompense of sinful actions.'
 „ 724 'Dhyânakaryâ-saptatrimasadvarga-sûtra.'
 „ 731 'Sthiramati-sûtra.'
 „ 762 'Sûtra on the kindness of parents which is difficult to be returned.'

- No. 765 'Sūtra on the nine causes of untimely death.'
 „ 780 'Skandha-dhātva-yatana-sūtra.'
 „ 1112 'Sūtra on the lightness and heaviness of the sin of transgressing the Śīla or precepts (V. H.).'
 „ 1126 'Mahābhikṣu-triśaṣṭakārman.'
 „ 1326 'Mārgabhūmi-sūtra (I. M.).'
 „ 1346 'Abhidharmapaññādharmakārya-sūtra.'
 „ 1363 'Sūtra on Kāśyapa's collection of the Tripitaka.'

5 竺佛朔 Ku Fo-soh, an Indian Śrāmana, who translated two Sūtras (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; *Nèi-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 Hhüen, an Upāsaka of Ân-si, who was also called 安侯 Ân-heu, or the Marquis or prince Ân, and 騎都尉 K'hi-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; *Nèi-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 *Ugrapariprikhā* (S. M.).
 „ 1339 'Dvādasanidāna-sūtra as an oral explanation according to the Āgama (? I. M.).'

7 支曜 K' Yào, a Śrāmana 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; *Nèi-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 *Nèi-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 'Pūrnabhāsa-samādhimati-sūtra (S. M.).'
 „ 563 'Sūtra on the eight intense thoughts of Anuruddha (S. H.).'
 „ 661 'Sūtra on the three marks of a good horse.'
 „ 662 'Sūtra on the eight points of resemblance between man and horse.'
 „ 1338 'Small Mārgabhūmi-sūtra (I. M.).'

8 康巨 Khân Kū, a Śrāmana of the western region, probably of Tibetan descent, as 康 Khân is the first character of 康居 Khân-kū, i. e. Kambu or Uterior Tibet (see Wells Williams' Chinese Dictionary, p. 744),—or Kamboga (see Childers' Pāli 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 Sūtra 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; *Nèi-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 Śrāmana (or an Upāsaka, according to the *Nèi-tien-lu* and *Thu-ki*) of 臨淮 Lin-hwài, in China, who was an assistant of Ân Hhüen, 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; *Nèi-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 *Nèi-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 'Sūtra on the Bodhisattva's inner practice (?) of the six pāramitā (S. M.).'

10 康孟詳 Khân Mañ-siân, a Śrāmana 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 *Brahmagāla-sūtra*, *Katussatya-sūtra*, and 'Kumāra-nidāna-sriphala-sūtra,' i. e. a life of Buddha. See *Saṅ-kwhân*, fasc. 1, fol. 8 b; *Nèi-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 'Sūtra on Śāriputra and Maudgalyāyana's going through the four roads (for begging, S. H.).'

- „ 733 'Nidānakārya-sūtra.'

11 竺大力 Ku Tā-li,—the last two characters mean literally 'great power,' so that they may possibly be a translation of the name Mahābala. He was a Śrāmana of the western region, who together with Khân Mañ-siân, No. 10 above, translated one Sūtra at Lo-yân in A. D. 197. See *Saṅ-kwhân*, fasc. 1, fol. 8 a; *Nèi-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 'Kāryā-nidāna-sūtra,' 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-kiā, i. e. Śākya, 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 Śrāmana 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 Sañ-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-pratishtânanusamsâ.
- „ 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 Maudgalyâna's temptation by the Mâra (S. H).'
- „ 578 'Sûtra on Duḥkha-skandha (?).'
- „ 704 'Akuru (?)-sûtra.'
- „ 777 'Kandanadruma-sûtra.'
- „ 1093 'Sûtra on receiving the Dasabhadrasila,' i. e. Sikkhâpada (V. M).'
- „ 1151 'Srâmanerikâ-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 'Samyuktâvadâna-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** Thán-kô (or mo)-kiá-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 Sañ-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; Miñ-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 Sañ-khâi,—the last two characters are most probably employed for Saṅghavarman, because **僧** Sañ is the first character of **僧伽** Sañ-kiê, the very well-known transliteration of the word Saṅgha, and **鎧** khâi means 'armour,' i. e. varman (cf. the name Sañ-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 Sañ-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); Miñ-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** Thán-ti, or **曇無諦** Thán-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 Sañ-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 Suratapariprikkhâ (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 Abhidharmâmûta-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' K'ien, who had the literary appellation 恭明 Kuñ-miñ, 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 Khüen, 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); Miñ-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 prajñâpâramitâ (S. M.).

- „ 26 Amitâyûsha (or -âbha)-vyûha, or Sukhâvati-vyûha (long).
- „ 100 'Sûtra on the original action of the Bodhisattva.'
- „ 147 Vimalakrtti-nirdesa.
- „ 218 'Navavarnamrîga-sûtra.'
- „ 224 'Vriddhastri-sûtra.'
- „ 233 Vatsa-sûtra.
- „ 256 Tathâgatagñânamudrâsamâdhi.
- „ 278 Prâtîyasamutpâda-sûtra (?).
- „ 281 Sâlisambhava-sûtra.
- „ 297 'Nâgadattâ-dârakâ-sûtra.'
- „ 299 Ashtabuddhaka.
- „ 337 Pushpakûta.
- „ 355 Anantamukha-sâdhaka-dhâranî (?).
- „ 364 'Padadhararddhi-mantra-sûtra.'
- „ 377 'Bodhisattva-bodhivriksha-sûtra.'
- „ 378 Kshâmâkâra-bodhisattva-sûtra.
- „ 379 'Sûtra on the history of Poh or Pushya (?).'
- „ 466 'Trivargasishya-sûtra.'
- „ 513 'Kandraprabha-bodhisattva-sûtra.'
- „ 554 Brahmagâla-sûtra (S. H.).
- „ 557 'Saptagñâna-sûtra.'
- „ 574 'Sûtra on Maudgalyâyana's temptation by the wicked Mâra.'
- „ 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 Grīhapati 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-pāṅkapramidhāna-sûtra.'
- „ 674 'Sûtra on the sufficiency of truth.'
- „ 693 'Sumati-sreshthi-sûtra.'
- „ 696 'Sûtra (addressed to ?) Ānanda on four matters.'
- „ 698 'Agātasatru-sûtra.'
- „ 699 'Kātushpramidhāna-sûtra.'
- „ 700 'Sûtra on a fierce dog.'
- „ 703 'Kāla-brahmakāri-sûtra.'
- „ 707 'Nāgarāga-bhrātri-sûtra.'
- „ 708 'Sreshthi-maṅgughosha-sûtra.'
- „ 709 'Saptastri-sûtra.'
- „ 710 'Aśtaguru-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-khī-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 Thán-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 'Buddhavaiḍya-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 Uterior 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 Khüen, 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' Khian-liàn-tsiê (or leu),—the last three characters are evidently used for a transliteration of a Sanskrit name, such as Kālasivi (?), whose name is however translated 正無畏 Kān-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. | Néi-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 Thán-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 燉煌 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-ke, so that his original surname was 支 K', the second character of 月支 Yueh-ke. 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 Sa' kwân, fasc. 1, fol. 14 b (where it ascribes to him 165 works); Sui-shu, fasc. 35, fol. 21 b; Néi-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); Min-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-guhyâ-nirdeśa.
 " 23 (4) (Vini)sodhana-nirdeśa, or Svapna-nirdeśa.
 " 23 (47) Ratnakûda-pariprîkhhâ.
 " 30 Samantamukha-parivarta.
 " 31 Mañgusri-buddhakshestragunavyûha.
 " 32 Garbha-sûtra (?).
 " 34 Ugra-pariprîkhhâ.
 " 35 Bhadra-mâyâkâra-pariprîkhhâ, or -vyâkaraṇa.
 " 39 Sumati-dârikâ-pariprîkhhâ.
 " 41 Vimaladattâ-pariprîkhhâ.
 " 42 Asokadattâ-vyâkaraṇa.
 " 47 Sushhitamati-pariprîkhhâ, or Mâyopama-samâdhi.
 " 49 Subâhu-pariprîkhhâ.
 " 52 Gñânottara-bodhisattva-pariprîkhhâ.
 " 55 Maitreya-pariprîkhhâ.
 " 74 Aksharamati-nirdeśa-sûtra.
 " 79 Tathâgata-mahâkârûnika-nirdeśa.
 " 80 'Ratnastrî-pariprîkhhâ (?).'
 " 81 'Mûka-kumâra-sûtra.'
 " 92 'Sûtra on the appearance of the Tathâgata.'
 " 104 'Sûtra of the chapter on going across the world.'
 " 108 'Bodhisattvasasthânakaryâdhyâya.'
 " 110 Dasabhûmika-sûtra.
 " 111 'Samakakshus-pariprîkhhâ.'
 " 116 Katurdâraka-samâdhi-sûtra.
 " 125 'Sûtra on the rules for two annual festivals to be held after Buddha's entering Parinirvâna.'
 " 128 Sarvapunyasaṃkaya-samâdhi-sûtra.
 " 138 Saddharmapundarîka-sûtra.
 " 145 Vimalakîrti-nirdeśa.
 " 150 Avaiartya (?) or Aparivartya-sûtra.
 " 153 'Sûtra of Buddha's ascension to the Trayastriṃsa heaven to preach the law for his mother's sake.'
 " 160 Lalitavistara.
 " 165 'Vasudhara-bodhisattva-pariprîkhhâ-sûtra.'
 " 168 Ratnakâranda-kavyûha-sûtra.
 " 182 Agâtasâtra-kaukrîtya-vinodana.
 " 184 Mañgusri-vikrîdita-sûtra.
 " 194 Hastikakshyâ.
 " 197 Viśeshakînta-brahma-pariprîkhhâ.
 " 208 'Sûtra about the meditation on the Bodhisattva Maitreya's coming down to be born (in this world).'
 " 214 Strîvîvarta-vyâkaraṇa-sûtra.
 " 219 'Kumâra-mûka-sûtra.'
 " 230 Kandrâprabha-kumâra-sûtra.
 " 234 Vatsa-sûtra.
 " 235 Strîvîvartavyâkaraṇa-sûtra.
 " 242 'Determined-dhâraṇi.'
 " 252 'Sarvavaipulyavidyâsiddha-sûtra.'
 " 257 'Anantarâtnasamâdhi-sûtra.'
 " 283 'Sûtra on the Samâdhi called vow realised by the Tathâgata alone.'
 " 298 'Nâgadattâ-bodhisattva-nidâna-sûtra.'
 " 300 Aṣṭabuddhaka.
 " 303 'Ullambanapâtra-sûtra.'
 " 342 Srimati-brâhmanî-pariprîkhhâ.
 " 385 Ratnagâlî-pariprîkhhâ.
 " 388 'Sûtra on the characteristic marks on Buddha's person as the results of fifty causes of the practice of Bodhisattva.'
 " 392 'Katurdurlabha-sûtra.'
 " 393 'Sukînti (?) -devaputra-sûtra.'

- No. 401 *Buddhasaṅgī-sūtra.*
 „ 403 *Bhadrakalpika-sūtra.*
 „ 437 *Anavatapta-nāgarāga-pariprīkṣhā-sūtra.*
 „ 456 *Sāgara-nāgarāga-pariprīkṣhā.*
 „ 467 *Katurvarga (śiṣya)-sūtra.*
 „ 468 *'Anāgatavikriyā-sūtra.'*
 „ 469 *'Atita-buddha-paindapātika-sūtra.'*
 „ 514 *'Kittaprabhā (?) -sūtra.'*
 „ 515 *'Dasadigandhakāra-vidhvamsana-sūtra.'*
 „ 516 *'Mrīgamātri-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 Pāgyottara (? a Deva).'*
 „ 612 *'Sūtra on Manas.'*
 „ 613 *'Sūtra on the proper law (?).'*
 „ 621 *'Aṅgīmālya-sūtra.'*
 „ 622 „ „
 „ 623 *'Sūtra on some wrestlers' intention on moving a mountain.'*
 „ 624 *'Katuradbhutadharma-sūtra.'*
 „ 646 *'Sārdūlakarna-sūtra or Mātāngī-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. *Kālaurūki*, 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-kēu* (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-khīn*, 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 *Asokāvādāna (I. M.).'*

26 無羅叉 *Wu-lo-khā*, or 無叉羅 *Wu-khā-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-lān*, 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 *Pañcaviṃśati-sāhasrikā prajñāpāramitā (S. M.).'*

27 竺叔蘭 *Ku Shu-lān*, 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-lān* 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 *Wān*. 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 *Saṅ-kwhān*, 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 *'Mahāprajñāpāri-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-kū*, 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-kū*, a *Sramana*, whose native place is unknown. After the death of *Fā-li*, No. 29 above, *Fā-kū* 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 Duḥkaskandha.'
 „ 596 'Sûtra on Shu ("number," a Brâhmana).'
 „ 599 'Gaṅgânadi-sûtra.'
 „ 600 'Kampa-bhikshu-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 Bhikshus, and what ought not, in their relationship as associates.'
 „ 673 'Dharmasagara-sûtra.'
 „ 713 'Agâtasatru-pariprikkhâ-pañcânantarya-karma-sûtra.'
 „ 725 'Sûtra on a Bhikshu who intended for commit suicide for the purpose of avoiding ill-fame concerning a woman.'
 „ 747 'Râhula-kshânti-sûtra.'
 „ 748 'Sûtra on the right matters spoken by Buddha for the sake of young Bhikshus.'
 „ 749 'Shâ-hô (nâma)-bhikshu-guna-sûtra.'
 „ 764 'Sûtra on the cow-herd comparison.'

31 聶承遠 Nieh K'hai-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-gihmîkaraṇa-prabhâ-samâdhi-sûtra (S. M.).'
 „ 711 'Vana (? nâma-sreshthi)-sûtra (S. H.).'

32 聶道眞 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 'Maṅgusri-parinirvâna-sûtra.'
 „ 509 Abkinishkramana-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 Srîgâla-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 Saddharmapundarîka (incomplete).
 „ 216 'Sûtra on the Bodhisattva who was the son who took a look at his blind father.'
 „ 454 'Dharmanityasthâna-sûtra.'
 „ 455 'Dirghâyâ-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. | Néi-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-h', 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-pariprikhâ (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-yiu, 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 Yuñ-kiâ 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 Sañ-kwhân, fasc. 1, fol. 18 b; Néi-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 'Mahâbhishekarddhidhârami-sûtra (S. M.).'

" 309 Mahâmayûri-vidyârâgûl.

" 310 " "

37 **支道根** (or **林**) K' Tào-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 Néi-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 Tân-wu-lân, i.e. Dharmaraksha (? cf. Ku Fâ-lân, No. 2 above), whose name is translated **法正** Fâ-kan, lit. 'law-correct.' He was a Sramana of the western region, who translated several works in A. D. 381-395. See Néi-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 'Silagunagandha-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-kan (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 Hô-tiāo (?).'
 „ 730 'Sûtra beginning with the section on the pair 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 Parinirvāna (I. M.).'

39 瞿曇僧伽提婆 *Khū-thân Sañ-kié-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 Koppen 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 Tship 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 Lū 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 *Abhidharmahṛdaya-sāstra*.

40 迦留陀伽 *Kiā-liu-tho-kié*, i. e. Kālo-daka, 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-hö*, 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. Buddhahadra, whose name is translated 覺賢 *Kiāo-hhien*, lit. 'intelligence-wise.' He was an Indian Sramana, and a descendant of Amritodana, an uncle

of Sākyamuni. 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 Lū 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-mahāvaiṣya-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-khā*, i. e. Vimalākṣas, 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 *Kwéi-tsz'*, i. e. Kharakhar or *Ku'ke* (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, Vimalākṣa 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 Fâ-hhien (Fa-hian, or Fâ-hien), a Chinese Sramana, whose original surname was 龔 Kuñ, and who was a native of 武陽 Wu-yân, at the 平陽 Piñ-yân district. He started from Kân-ân towards India in A. D. 399, and came back to China in A. D. 414. Then he, together with Buddhadhara, 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-khân, fasc. 3, fol. 1 b; Sui-shu, fasc. 35, fol. 22 b; Nêi-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 Mahâparinirvâna-sûtra (S. H.).
 „ 120 „ „ (S. M.).
 „ 676 'Samyuktapiṭaka-sûtra (S. H.).'
 „ 1150 Mahâsaṅgha-bhikṣuni-vinaya (H. V.).

46 祇多蜜 Ki-to-mi, or 祇蜜多 Ki-mi-to, i. e. Gîtamitra, whose name is translated 調友 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 Nêi-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-dasasthâna-sûtra (S. M.).'
 „ 258 'Ratnatathâgata-samâdhi-sûtra.'

47 竺難提 Ku Nân-ti, i. e. Nandi, whose name is translated 喜 Hhi, lit. 'joy.' He was a Grîhapati (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 Nêi-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) Gîânottara-bodhisattva-pariprôkṣâ (S. M.).
 „ 326 'Dhârañi-mantra for asking the Bodhisattva Avalokite-svara to counteract the injury of a poison.'

48 竺法力 Ku Fâ-li (Dharmabala?), a Sramana of the western region, who in A. D. 419 translated the 'Amitâyur-arhat-samyaksambuddha-sûtra,' i. e. the larger Sukhâvati-vyûha, 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 Nêi-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 Tâ-li read Fâ-li.

49 釋嵩公 Shih Suñ-kun, or 高公 Kâo-kun, 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 Nêi-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-kun, 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 Fâ-yun, 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-upâli-pariprôkṣâ (S. M.).
 „ 58 Kâsyapa-parivarta.
 „ 119 Mahâparinirvâna-sûtra (S. H.).
 „ 206 Maitreya-vyâkaraṇa (S. M.).
 „ 280 Sâlisambhava-sûtra.
 „ 290 Tathâgata-pratibimba-pratishthânusamsâ.
 „ 304 'Sûtra on offering the vessel of eatables to Buddha and the Saṅgha, for recompensing the favour of the parents.'
 „ 338 Pushpakûta.
 „ 339 „
 „ 340 Shadakhara-vidyâmantra.
 „ 417 '(Ko)sala (?)-desa-sûtra.'
 „ 432 'Bodhisattva-pûrvakaryâ-sûtra.'
 „ 447 'Saptabuddhabhâshitarddhimantra.'
 „ 480 'Sûtra on the Vidyâ, or spell for avoiding and removing the injury caused by a thief.'
 „ 585 'Sûtra on the arrow comparison (S. H.).'
 „ 602 'Nidâna-sûtra (?)'.
 „ 605 'Sûtra on the good qualities of Trisarana, Pañkasila, benevolent mind, and separation from (the world).'
 „ 618 'Sûtra on obtaining five happy rewards by giving food (to others).'
 „ 644 'Sûtra on six different things (or objects) in explaining (the impurity of) the body to a Mâtangî, or Mâtangî-sûtra.'
 „ 656 'Pûrnamaitrâyanîputra-sûtra.'

- 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 'Rūhi(nāma)-sreshthi-nidāna-sūtra.'
 „ 775 'Pañka-rāga-sūtra.'
 „ 781 'Nidāna-saṅghapāla-sūtra.'
 „ 1145 'Rules and ceremony concerning Srāmaṇeradasaṣṭa or Sikshāpada (V. H.).'
 „ 1148 'Sūtra of Maudgalyāyana's questions on 500 light and heavy matters concerning Vinaya.'
 „ 1152 Śāriputra-pariprikhā-sūtra.
 „ 1165 'Srāmaṇerikā-samyuktasāllavākā.'
 „ 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 | 232 | 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. Kumârabuddhi, whose name is translated **童覺** Thuñ-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-kiè-poh-khan (or *khan*), i. e. Saṅghabhūti, whose name is translated **衆現** Kun-hhien, lit. 'company-appearing.' He was a Sramana of Kubhâ (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-saṅgīti-sāstra.'

„ 1352 'Saṅgharaksha-saṅkaya-buddha-karita-sūtra (I. M.).'

55 **曇摩婢** Thán-mo-pi, i. e. Dharmapriya, whose name is translated **法愛** Fâ-ai, 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 pragñāpāramitā (S. M.).

56 **瞿曇僧伽提婆** Kū-thân Sañ-kiè-thi-pho, i. e. Gautama Saṅghadeva, a Sramana of Kubhâ (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; Min-i-tsi, fasc. 3, fol. 6 a.

No. 1273 Abhidharmagñānaprasthāna-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 *Saï-kwhân*, 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 **涼州** *Liân-zeu*, 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 *Saï-kwhân*, 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-ki-pho*, i. e. *Kumâragîva*, whose name is translated **童壽** *Thuï-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 *Kharâkar*, where he was married to *Givâ*, a younger sister of the king of that country. The name of *Kumâragîva* is said to consist of the names of his parents.

He was born in *Kharâkar*, and became a monk in his seventh year. Two years after, his mother, who had already become a nun, brought her son to *Kubhâ* (*Cabul*), where the young monk became the disciple of a famous priest, named *Vandhudatta*, a cousin of the king of *Kubhâ*. In his twelfth year, the mother of *Kumâragîva* brought her son back to *Kharâkar*. On the way back, they met an Arhat, who told the mother, that 'she should carefully guard this *Srâmanera* (*Kumâragîva*) 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 (*Sîla*), he would not be more than a clever and skilful priest.'

Afterwards *Kumâragîva* studied the *Sarvâstivâdavinaya*, 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, *Kharâkar* was destroyed by *Lü Kwân*, the commander-in-chief under the Former Tshin dynasty, who killed the king of the country, and captured *Kumâragîva*. On the way to China, *Kumâragîva* was compelled by *Lü Kwân* to sleep together with a daughter of the unfortunate king, when *Kumâragîva* was still young, say, before his thirty-fifth year. He stayed with *Lü Kwân* in *Liân-zeu*, 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 Hhiï*, 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; Nêi-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 Vagrabhikkhedikâ pragñâpâramitâ.
 „ 17 'Pragñâpâramitâ-sûtra on a benevolent king who protects his country.'
 „ 19 Pragñâpâramitâ-hridaya-sûtra.
 „ 23 (17) Pûrna-pariprîkkhâ.
 „ 23 (26) Subâhu-pariprîkkhâ.
 „ 40 Sumati-dârikâ-pariprîkkhâ.
 „ 82 'Îsavarâga-bodhisattva-sûtra.'
 „ 99 'Bodhihridaya-vyûha-sûtra.'
 „ 105 Dasabhûmika-sûtra.
 „ 122 'Sûtra of Buddha's last instruction.'
 „ 129 Sarvapunyâsamukhaya-samâdhi-sûtra.
 „ 134 Saddharmapundarikâ-sûtra.
 „ 137 Avalokitevara-bodhisattva-samantamukha-parivarta (the twenty-fifth chapter of the preceding).
 „ 146 Vimalakîrtti-nirdeśa.
 „ 162 Mahâdruma-kinnarârâga-pariprîkkhâ.
 „ 164 Sarvadharmâ-parivṛtti-nirdeśa-sûtra.
 „ 166 'Vasudhara-sûtra.'
 „ 190 Viśeṣakîntâ-brahma-pariprîkkhâ.
 „ 200 Sukhâvaty-amṛitavyûha-sûtra, or Sukhâvativyûha (short).
 „ 205 Maitreya-vyâkarana.
 „ 209 'Sûtra on Maitreya's becoming Buddha.'
 „ 238 Gayâśtrsha.
 „ 311 Mahâmayûri-vidyârâgñî.
 „ 396 Âcintyaprabhâsa-nirdeśa-sûtra.
 „ 399 Sûtrâṅgama-samâdhi.
 „ 425 Kusalamûla-samprigraha (or -paridhara)-sûtra.
 „ 511 'Sahasrabuddhanidâna-sûtra.'
 „ 627 'Sûtra on a pastor (S. H.).'
 „ 672 'Sûtra on the eight good qualities of the sea.'
 „ 720 'Dipaṅkarâvadâna-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-îkâ.
 „ 1180 'Dasabhûmi-vibhâshâ-sâstra.'
 „ 1182 Sûtrâlaṅkâra-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. Puñyâtara, whose name is translated 功德華 Kuñ-tôh-hwâ, 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; Nêi-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. Buddhayasas, whose name is translated 覺明 Kiào-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; Nêi-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-khâñ, 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; Nêi-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-vyâkarana-sûtra (S. M.).
 „ 1268 Sâriputrâbhidharma-sâstra (A. H.).

SUMMARY OF THE PRECEDING LIST OF TRANSLATIONS MADE
UNDER THE LATTER TSHIN DYNASTY, A. D. 384-417.

| Translators. | Nêi-tien-lu. | Thu-ki. | Khâi-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 Khâi-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 Fâ-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 Nêi-tien-lu, fasc. 3 b, fol. 20 a; Thu-ki, fasc. 3, fol. 9 b; Khâi-yuen-lu, fasc. 4 b, fol. 3 a; Beal, B. L. C., p. 19.

- No. 106 'Râmaka-sûtra (S. M.).'
 " 217 'Sâmaputra (?) -sûtra.'
 " 254 'Kumâra-sudâna-sûtra.'
 " 292 'Buddhâbhishikta-sûtra.'
 " 374 'Anantadhâranî-dharmaparyâya-sûtra.'
 " 398 'Srikantâ-sûtra.'
 " 415 'Sûtra on an explanation of the actions of priests and laymen.'
 " 510 'Bhadrasî-sûtra.'
 " 637 'Sûtra on Ānanda's thinking (or question on serving Buddha. S. H.).'
 " 721 'Sûtra on a woman's meeting with a misfortune.'

WORKS OF UNKNOWN TRANSLATORS.

The Khâi-yuen-lu (fasc. 4 b, fol. 4 b seq.) mentions 41 works in 86 fasciculi (of which 22 works in 67 fasciculi 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 distinction of Former, Latter, or Western:—

- No. 85 Sarvatathâgatavishayâvatâra (S. M.).
 " 180 Mahâkarunâpundarîka-sûtra.
 " 413 'Vagrasamâdhi-sûtra.'
 " 414 'Simhâkandra-buddha-gâtaka-sûtra.'

- No. 418 'Dasarî-sûtra.'
 " 443 Tathâgata-garba-sûtra.
 " 472 'Divyarâgakumâra-Phi-lo (?) -sûtra.'
 " 546 Saktavargâgama-sûtra (? S. H.).
 " 639 'Sramanera-sûtra.'
 " 776 'Abhinishkramana-guna-sûtra.'
 " 1135 Sarvâstivâda-vinaya-vibhâshâ (V. H.).
 " 1136 A continuation of the preceding work.
 " 1138 'Vinayamâtrîka-sâstra.'
 " 1262 Pratyekabuddha-nidâna-sâstra (A. H.).
 " 1272 'Sammittiyâ-nikâya-sâstra.'
 " 1284 'Ashîâdâna-nikâya-sâstra.'
 " 1332 'Sûtra on the grief and ardent love of the Malla or wrestler Guhyapadavagra on account of Buddha's entering Nirvâna (I. M.).'
 " 1369 'Avidyâ-raksha-sûtra.'

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. | Nêi-tien-lu. | Thu-ki. | Khâi-yuen-lu. | In existence. |
|--------------|--------------|---------|---------------|---------------|
| 63 | 15 | 14 | 15 | 10 |
| | 8 | 0 | 41 | 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 Khâi-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 Tâo-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 Nêi-tien-lu, fasc. 3 b, fol. 23 a; Thu-ki, fasc. 3, fol. 11 a; Khâi-yuen-lu, fasc. 4 b, fol. 9 a; Beal, B. L. C., p. 20.

No. 23 (44) Ratnarâsi or -parâsi (S. M.).

65 釋法衆 Shih Fâ-kuñ, a Chinese priest of the 高昌 Kâo-khân district, who translated one work in 4 fasciculi, in A. D. 402-412. See the four authorities above mentioned.

No. 421 Pratyutpanna-buddha-sammukhâvasthita-samâdhi-sûtra (S. M.).

66 僧伽陀 Sañ-kiê-tho, i. e. Saṅghāta (?), whose name is translated 饒善 Zào-shân, 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. Dharmaraksha, whose name is translated 法豐 Fâ-fai, 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), Dharmaraksha was invited by Thái-wu-ti, the third sovereign of the Northern Wèi 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 Wèi. This happened in the third month of the third year of the I-hö 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 Mahāvaiṣṭyamaḥāsannipāta-sūtra.
 „ 113 Mahāparinirvāna-sūtra.
 „ 127 Suvarṇaprabhāsa-sūtra.
 „ 142 Karuṇāpundarīka-sūtra.
 „ 236 Śrīvivarta-vyākaraṇa-sūtra.
 „ 244 Mahāmegha-sūtra.
 „ 604 Mūrdhaka (or Māndhātṛī)-rāga-sūtra (S. H.).
 „ 1086 Bodhisattva-kāryā-nirdeśa (V. M.).
 „ 1088 'Upāsakasīla-sūtra.'
 „ 1096 Bodhisattva-pratimokṣa-sūtra.
 „ 1351 Buddhaḥarita-kāvya, by Aśvaghoṣa (I. M.).

68 沮渠京聲 Tsü-khü K'ün-shan, — 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 Buddhasena, 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 Sun 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-mahāvibhāṣā-sāstra (A. H.).

70 釋智猛 Shih K'-mañ, a Chinese Sramana of 新豐 Sin-fai, of 京兆 K'ün-kào, who started from Khân-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 Nirvāna-sūtra, Mahāsaṅghika-vinaya, and some other texts, from the very same house of a Brāhmana, from which Fa-hhien (Fahian) had obtained the Nirvāna-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 Thân-tsân. In A. D. 433-439 he translated the Nirvāna-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 Himâlaya mountain, and obtained the text of the Vibhâshâ, and some Sâtras and Sâstras. Having returned eastward to China, he met Buddhavarman, No. 69 above, and together with him translated the Vibhâshâ. 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 Mahâpurusha-sâstra (A. M.).
 „ 1243 'Mahâyânâvatâraka-sâstra.'

72 釋法盛 Shih Fâ-shan, a Chinese Sramana of the 高昌 Kâo-khan 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 San-kwhân, fasc. 2, fol. 26 a; Khâi-yuen-lu, fasc. 4 b, fol. 19 a.

No. 436 'Sûtra on the Nidâna 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 Dasakakra-kshitagarba (S. M.).
 „ 157 Avaivartya (?), or Aparivartya-sûtra.
 „ 416 'Sûtra on the wife of the Sreshthin Fâ-k', or Dharma-kârin.'
 „ 429 'Vagrasamâdhi-sûtra.'
 „ 506 'Upâsikâ-brahmakaryâ-dharmaparyâya-sûtra.'
 „ 1147 'Mahâpragâpati-bhikshuni-sûtra (V. H.).'
 „ 1345 'Trigâna-sûtra (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 Kubhâ (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 San-kwhân, 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 Mahîsâsaka-vinaya (V. H.).
 „ 1157 Pratimoksha of the Mahîsâsakas.

74 曷良耶舍 K'hiân-liân-ye-shô, i. e. Kâlayasas, 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 San-kwhân, 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; Min-i-tsi, fasc. 3, fol. 9 b; Beal, B. L. C., p. 21.

No. 198 'Amitâyur-dhyâna-sûtra (S. M.).'
 „ 305 Bhaishagyarâga-bhaishagyasamudgati (or -gata)-sûtra.

75 曇摩蜜多 Thân-mo-mi-to, i. e. Dharmamitra, whose name is translated 法秀 Fâ-siu, lit. 'law-flourishing.' He was a Sramana of Kubhâ (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 San-kwhân, 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); Min-i-tsi, fasc. 3, fol. 9 a; Beal, B. L. C., p. 21. There are 6 works in the Collection, namely:—

- No. 69 Âkâsagarbha-bodhisattva-dhâranî-sûtra (S. M.).
 „ 70 'Âkâsagarbha-bodhisattva-dhyâna-sûtra (?).'
 „ 193 Hastikakshyâ.
 „ 213 'Sarvadharmâ-nirbhaya-râga-sûtra.'
 „ 237 Strivivarta-vyâkarana-sûtra.
 „ 394 'Samantabhadra-bodhisattva-dhyâna-karyâdharma-sûtra.'

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 Pâo-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-samâdhi-sūtra.'
 „ 158 Avaiartya (?) or Aparivartya-sūtra.
 „ 722 'Katurdivyârâga-sūtra (S. H.).'

77 釋寶雲 Shih Pâo-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, Pâo-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-pûrvakâr्या-sūtra (I. M.).'

78 伊葉波羅 I-yeh-po-lo, i. e. Īsvara, whose name is translated 自在 Tsz'-tsâi, lit. 'self-existence.' He was a Sramana of the western region, who translated the Samyuktâ-abhidharma-hrīdaya-sâstra, 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 Kun-tôh-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 'Upâli-pariprikhâ-sūtra (V. H.).'
 „ 1114 'Upâsakapañkâsarūpa-sūtra.'
 „ 1129 Dharmagupta-bhikṣuvā-karman.
 „ 1164 'Sramanera-karmavâkâ (?).'
 „ 1464 Nâgârūgana-bodhisattva-suhrillekha (I. M.).

80 僧伽跋摩 Sañ-kiê-poh-mo, i. e. Sañghavarman, whose name is translated 衆鎧 Kun-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 Sarvâstivâda-nikâya-vinaya-mâtrikâ (V. H.).
 „ 1287 Samyuktâbhidharma-hrīdaya-sâstra (A. H.).
 „ 1349 'Mahâsūtra-bodhisattva-nirdeśa-karmaphala-saṅkshipta-sūtra (I. M.).'
 „ 1440 Nâgârūgana-bodhisattva-suhrillekha.

81 求那跋陀羅 Kiu-nâ-poh-tho-lo, i. e. Gunabhadra, whose name is translated 功德賢 Kun-tôh-hhien, lit. 'action-virtue (i. e. good-quality)-wise.' He was a Sramana of Central India, who was a Brâhmana by caste, and nicknamed the Mahâyâna, on account of being well acquainted with the doctrine of Mahâyâna. 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 Srimâlâ-devi-simhanâda (S. M.).
 „ 154 Sandhinirmokana-sūtra.
 „ 155 „ „
 „ 169 Ratnakârandakavyûha-sūtra.
 „ 175 Iaṅkâvatâra-sūtra.
 „ 178 'Bodhisattva-karitopâya-vishayarddhivikrîyâ-sūtra.'
 „ 201 'A spiritual Dhâraṇî for uprooting all the obstacles of Karma, and for causing one to be born in the Pure Land (Sukhâvatî).'
 „ 226 'Vriddhamâtri-shatpushpâ (?) -sūtra.
 „ 231 Kandraprabha-kumâra-sūtra.
 „ 434 Ângulimâlîya-sūtra.

88 釋道嚴 Shih Táo-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 Yui-kui, 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 Fà-hái, 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-kui, a (Chinese?) Sramana, who translated one work in 1 fasciculus.
No. 192 'Kandratpa-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 Mahîsâsaka-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 'Vṛiddhamâtri-sûtra (S. M.).'
 „ 255 Tathâgatagânamudrâ-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 'Durdriṣṭi-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 | 0 | 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 Tân-mo-kiê-tho-ye-shô, i. e. Dharmagâtayasas, 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. Dharmamati, 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 Miñ-i-tsi, fasc. 3, fol. 12 a.

97 求那毗地 K'hiu-nâ-phi-ti, i. e. Guṇavṛiddhi (?), whose name is translated 德進 Tòh-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; Miñ-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 Adbhutadharmaparyâya (?).

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; Miñ-i-tsi, fasc. 3, fol. 12 b; Beal, B. L. C., p. 26. There are 4 works in the Collection, namely:—

No. 21 Saptasatikâ pragnâpâramitâ (S. M.).

„ 23 (8) Dharmadhâtu-prakṛity-asambheda-nirdeśa.

„ 23 (46) Saptasatikâ pragnâpâramitâ.

„ 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 Guṇabhadra, 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 pragnâpâramitâ (S. M.).

„ 29 Dasadharmaka.

„ 56 Sarvabuddhaviśayâvatâra.

„ 301 Ashtabuddhaka.

„ 308 Mahâmâyûri-vidyârâgñi.

„ 353 Anantamukha-sâdhaka-dhâraṇi (?).

„ 442 'Mañgusri-paripṛikkhâ-sûtra.'

„ 1103 'Bodhisattva-pitaka-sûtra (V. M.).'

„ 1293 'Vimokshamarga-sâstra (A. H.).'

103 月婆首那 (read 耶 ye) Yueh-pho-sheu-nâ, i. e. Upasûnya, whose name is translated 高空 Kâo-khuñ, lit. 'high-emptiness.' He was a son of the King of 優禪尼 Yiu-shân-ni, i. e. Udyâna, of Central India, who first translated 3 works

in A. D. 538-540 or 541, in the capital of the Eastern Wéi 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 Khan dynasty, for which, see No. 106 below. See Suh-sai-kwhán, 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 Vimalakirttiriveda (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 Dharmaraksha, 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. Kulanātha), which name is translated 親依 Tshin-i, lit. 'intimate-relying.' He was a Sramana of 優禪尼 Yiu-shân-ni, i. e. Uggayini, 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 Khan dynasty, for which, see No. 105 below. See Suh-sai-kwhán, 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; Miñ-i-tsi, fasc. 3, fol. 13 a; Beal, B. L. C., p. 26.

No. 259 'Sūtra on the highest reliance (S. M.).'
" 1207 'Nirvānasūtra-sāstra on the gātha on the state of being originally in existence and now extinct (A. M.).'
" 1250 'Mahāyāna-sradhotpāda-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 Shadakhara-vidyāmaatra (S. M.).
" 368 Saptabuddhaka-sūtra.
" 405 'Atita-vyūhakaipa-sahasrabuddhanāma-sūtra.'
" 406 'Pratyutpanna-bhadrakalpa-sahasra°.'
" 407 'Anāgata-nakshatrātārākalpa-sahasra°.'
" 419 'Sreṣṭhi-duhitri-nān-thi-kō(?)-simhanāda-sūtra.'
" 474 'Ô-khâ-pho-kū-asurasena-dhāraṇi.'
" 475 Samantabhadra-dhāraṇi.
" 476 'Mahāsaptaratna-dhāraṇi.'
" 477 'Shadakharamahā-dhāraṇi.'
" 485 'Amitadundubhisvara-rāga-dhāraṇi.'
" 536 Mahāmañi-vipulavimāna-viava-supratishṭhita-guhyā-parama-rahasya-kalparāga-dhāraṇi.
" 847 'Marīci-devi-dhāraṇi.'

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 Khan dynasty, of the 陳 Khan 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-sai-kwhán, 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; Miñ-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 Vagrakṣhedikā pragāpāramitā (S. M.).
" 156 Sandhinirmokāna-sūtra.
" 587 'Mahārthadharmaparyāya-sūtra (S. H.).'
" 1107 'Buddhābhīdharmasūtra (V. H.).'
" 1139 'Vinaya-dvāvimśatīvidyā-sāstra.'
" 1171 (2) 'Mahāyānasamparigraha-sāstra-vyākhyā (A. M.).'
" 1172 'Anākāra-kintāragas (?) -sāstra.'
" 1183 Mahāyāna-samparigraha-sāstra.
" 1187 Aṣṭādaśasūnyatā-sāstra.
" 1209 'Sāstra on the Sūtra of Buddha's last teaching.'
" 1214 'Vidyāpravartana-sāstra.'
" 1217 'Vidyādharsana (?) -sāstra.'
" 1219 'Tryakāra (or -alakṣhaṇa) -sāstra.'
" 1220 'Buddhagotra-sāstra.'
" 1235 'Vinirṇitapitaka-sāstra.'
" 1239 Vidyāmātrasiddhi-sāstra.
" 1248 Madhyānta-vibhāga-sāstra.
" 1252 Tarka-sāstra.
" 1253 'Ratnakaryāragadharmā (?) -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 'Mahāyānabhūmiguhya-vākāmūla-sāstra,' by Asvaghosha (A. M.).

No. 1300 'Suvarna-Saptati-'śāstra,' i. e. the Sākhya-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; Nèi-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-pariprikkhā (S. M.).

107 須菩提 Su-phu-thi, i. e. Subhūti, whose name is translated 善現 Shān-hhien, lit. 'good-appearance,' or 善吉 Shān-ki, lit. 'good-lucky,' or 善業 Shān-yeh, lit. 'good-action.' He was a Sramana of Fu-nān 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; Nèi-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. | Nèi-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-wèi, or the Northern Wèi dynasty, of the 元 Yuen family, with its capital at 恆安 Hān-ān, or 中山 Kuñ-shān, till A. D. 493, and then 洛陽 Lo-yān, A. D. 386-534.

108 釋惠覺 Shih Hwui-kiāo, or 曇覺 Thān-kiāo, a Chinese Sramana of 涼州 Liān-keu, who translated one work in 13 fasciculi, in A. D. 445.

See Nèi-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 I. M.).

109 釋曇曜 Shih Thān-yāo, 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; Nèi-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. 'Mahāsyartharddhimantra-sūtra (S. M.).'

110 吉迦夜 Ki-kiā-yê, i. e. Kinkara (?), 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 Thān-yāo, No. 109 above. See Nèi-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 'Upāyahrīdaya-sāstra (A. M.).'

„ 1329 'Samyuktaratnapitaka-sūtra (I. M.).'

„ 1340 A history of the Indian patriarchs.

111 曇摩流支 Thān-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; Nèi-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 Sradhābaladhānāvātāramudrā-sūtra (S. M.).

„ 245 Sarvabuddha-vishayāvātāra.

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)-sreshthiputra-pariprikkhā (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 (或流) 支 Phu-thi-liu (or liu)-k', i. e. Bodhiruki, whose name is translated 道希 Táo-hhi, lit. 'way-wishing,' or 覺希 Kiáo-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 Vagrakhedikâ pragñâpâramitâ (S. M.).
 „ 23 (41) Maitreya-pariprikkhâ-dharmâshta (ka?).
 „ 176 Lañkâvatâra-sûtra.
 „ 179 'Mahâsatya (?)-nirgranthaputra-vyâkarana-sûtra.'
 „ 189 Viśeshakintâ-brahma-pariprikkhâ.
 „ 221 Anakshara-granthaka-rohanagarbha-sûtra.
 „ 239 Gayâśrsha.
 „ 243 'Buddhatiraskriyâ (?) -sûtra.'
 „ 246 Sandhinirmokana-sûtra.
 „ 285 Bhavasâṅkrâmita (?).
 „ 286 'Maṅgusri-parikarâna-sûtra.'
 „ 391 'Dharmaparyâya-sûtra.'
 „ 404 'Buddhanâma-sûtra.'
 „ 426 Dharmasangiti-sûtra.
 „ 461 Kshamâvatî-vyâkarâna-sûtra.
 „ 488 'Sarvabâlapâla-dhârâni.'
 „ 524 'Sûtra on neither increasing nor decreasing.'
 „ 1168 Vagrakhedikâ-sûtra-sâstra (A. M.).
 „ 1191 Gayâśrsha-sûtra-tikâ.
 „ 1193 Viśeshakintâ-brâhmana-pariprikkhâ-sûtra-tikâ.
 „ 1194 Dasabhûmika-sâstra.
 „ 1203 'Maitreyapariṅkâ-sûtra-sâstra.'
 „ 1204 Aparimitâyas-sûtra-sâstra.
 „ 1211 Pratiṅyasaṃputâda-sâstra.
 „ 1232 Saddharmapundarikâ-sûtra-sâstra.
 „ 1234 'Ratnakûta(-sûtra)-sâstra.'
 „ 1238 Vidyâmâtrâsiddhi(-sâstra).
 „ 1254 'Satâkshara-sâstra.'
 „ 1259 'Sâstra by the Bodhisattva Deva on the refutation of four heretical Hinayâna schools, mentioned in the Lañkâvatâra-sûtra.'
 „ 1260 'Sâstra by the Bodhisattva Deva on the Nirvâna of the heretical Hinayâna schools, mentioned in the Lañkâvatâra-sûtra.'

115 佛陀扇多 Fo-tho-shân-to, i. e. Buddhaśânta, whose name is translated 覺定 Kiáo-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 Wêi dynasty, A. D. 534-550. See Suh-saṅ-khân, fasc. 1, fol. 15 b; Nêi-tien-lu, fasc. 4 b, fol. 20 a; Thu-ki, fasc. 3, fol. 5 a; Khâi-yuen-lu, fasc. 6, fol. 27 b; Beal, B. L. C., p. 26.

- No. 23 (9) Dasadharmaka (S. M.).
 „ 23 (32) Asokadattâ-vyâkarâna.
 „ 262 Simhanâdika-sûtra.
 „ 271 'Rûpyavarnâstrî-sûtra.'

- No. 274 'Suptgâ-sûtra.'
 „ 284 Bhavasâṅkrâmita (?).
 „ 357 Anantamukha-sâdhaka-dhârâni (?).
 „ 373 Vagramantra (or -mandala or -mandâ)-dhârâni.
 „ 1184 Mahâyânasamparigraha-sâstra (A. M.).

SUMMARY OF THE PRECEDING LIST OF TRANSLATIONS MADE UNDER THE NORTHERN WÊI DYNASTY, A. D. 386-534.

| Translators. | Nêi-tien-lu. | Thu-ki. | Khâi-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 Khâi-yuen-lu, fasc. 6, fol. 16 a seq.

東魏 Tuñ-wêi, or the Eastern Wêi dynasty, of the 元 Yuen family, with its capital at 鄴 Yeh, A. D. 534-550.

116 瞿曇般若流支 K'hu-thân Pân-zo-liu-k', i. e. Gautama Pragñârûki, whose second or proper name is translated 智希 K'-hhi, lit. 'wisdom-wishing.' He was a Brâhmana of Vârânasi 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-khân, fasc. 1, fol. 16 a; Nêi-tien-lu, fasc. 4 b, fol. 23 b; Thu-ki, fasc. 4, fol. 9 a; Khâi-yuen-lu, fasc. 6, fol. 28 b; Beal, B. L. C., p. 26. There are 13 works in the Collection, namely:—

- No. 45 Vimaladattâ-pariprikkhâ (S. M.).
 „ 60 Vyâsa-pariprikkhâ.
 „ 83 'Isvarâgâpariprikkhâ.'
 „ 132 Niyatâniyatagati-mudrâvatâra.
 „ 210 Paramârthadharmavigaya-sûtra.
 „ 212 'Sarvadharmokkarâga-sûtra.'
 „ 390 Kanakavarna-pûrvayôga.
 „ 410 Ashtabuddhaka-sûtra.
 „ 679 Saddharmasmrityupasthâna-sûtra (S. H.).
 „ 770 'Vimala(nâma)-upâsikâ pariprikkhâ.'
 „ 1108 Pratimoksha-vinaya (V. H.).
 „ 1212 'Ekasloka-sâstra (A. M.).'
 „ 1246 'Madhyântânugama-sâstra.'

117 月婆首那 Yueh-pho-sheu-nâ, i. e. Upasûnya, 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-saü-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. Vimokshapragña Rishi, or Vimokshasena (?), a Sramana of 烏長 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 Pragñâruki, 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 Pragñâruki, in the Khâi-yuen-lu), namely:—

No. 48 Sushhitamatipariprikhâ (S. M.).
 „ 1196 'Triptrnasūtropadesa (A. M.).'
 „ 1205 'Dharmakakrapravartana-sūtropadesa.'
 „ 1222 Karmasiddha-prakarana-sāstra.
 „ 1241 'Ratnakūḍa-sūtra-katurdharmopadesa.'
 „ 1251 'Vivādasamana-sāstra (?).'

119 達磨菩提 Tâ-mo-phu-thi, i. e. Dharmabodhi, 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-yeshō (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-saü-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) Pitâ-putra-samāgama (S. M.).
 „ 63 Kandragarbha-vaipulya.
 „ 66 Sumerugarbha.
 „ 117 Mahākaruṇāpundarika-sūtra.
 „ 191 'Kandradipa-samādhi-sūtra.'
 „ 428 Pradipādāniya-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 Gr̥hapati 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 (?)-bodhisattvapari-prikhâ (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'-hhien, 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 sâstra on the Pañkavidyâ, or the five sciences, in 1 fasciculus; but it was lost already in

A. D. 730. See *Suh-saṅ-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. *Gñā-nayasas*, whose name is translated 藏稱 *Tsân-khān*, lit. 'concealed-fame,' or 勝名 *Shān-mīn*, 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 *Mahāyānābhisamaya-sūtra*.

124 耶舍崛多 *Ye-shō-kūè-to*, i. e. *Yasogupta*, whose name is translated 稱藏 *Khān-tsān*, 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-kūè-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 *Min-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-pundarika* (S. M.).

.. 347 'Nānā-samyuktamantra-sūtra.'

SUMMARY OF THE PRECEDING LIST OF TRANSLATIONS MADE UNDER THE NORTHERN KEU 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 *Yān* family, with its capital at *Khân-ân* or 大興 *Tā-hhin*, A. D. 589 (or 581)-618.

126 瞿曇達磨闍那 *Khū-thān Tā-mo-shō-nā*, or 達摩般若 *Tā-mo-pān-zo*, or 達摩波若 *Tā-mo-po-zo*, i. e. *Gautama Dharmagñāna*, or -*pragñā*, whose name is translated 法智 *Fā-k'*, lit. 'law-wisdom.' He was an *Upāsaka* of *Vārānasi* of Central India, and was the eldest son of the *Brāhmana Pragñārūki*, No. 116 above. After the destruction of the Northern Tshi dynasty (which took place in A. D. 577) he was appointed by the Northern Keu dynasty as the governor of the 洋川 *Yān-sen* district; so that he is more commonly called 曇法智 *Thān Fā-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 Keu dynasty, but did not become the sole ruler of China till A. D. 589, when the *Khān* dynasty was destroyed by him), called back *Dharmapragñā* or *Thān Fā-k'* to the capital, where he translated one work. See *Suh-saṅ-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 *Miēh-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 *Gayāstrsha-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-saṅ-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 *Mañjusri-vikrīḍita-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; *Néi-tien-lu*, fasc. 5 a, fol. 20 a; *Thu-ki*, fasc. 4, fol. 13 a; *Khâi-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) *Rāshtrapāla-pariprīkkhā* (S. M.).
 „ 23 (39) *Bhadrapāla-śreṣṭhī-pariprīkkhā*.
 „ 37 *Ādyāsaya-sāhokā*.
 „ 51 *Ratnakūta-sūtra*.
 „ 67 *Ākāśagarbha-sūtra*.
 „ 75 *Mahāvaiṣṭya-mahāsannipāta-bhadrapāla-sūtra*.
 „ 78 'Mahāsannipātavādānārāga-sūtra.'
 „ 91 *Tathāgatagunagñānakintyaviśayavātāra-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 'Maṅgusri-parīkarana-sūtra.'
 „ 302 *Ashtabuddhaka*.
 „ 312 *Amoghapāsa-dhāraṇī*.
 „ 335 *Dvādasabuddhaka-sūtra*.
 „ 359 *Anantamukha-sādhaka-dhāraṇī* (?).
 „ 366 'Lokapāla-dhāraṇī.'
 „ 367 *Saptabuddhaka-sūtra*.
 „ 372 *Vaṅṅamantra* (or -*mandala*, or -*mandā*)-*dhāraṇī*.
 „ 408 'Pañcakasāstra-pañcakasāta-buddhanāma-mantra-sūtra.'
 „ 412 'Akintyaguna-sarvabuddha-parigraha-sūtra.'
 „ 422 'Mahādharmaṃkā-dhāraṇī-sūtra.'
 „ 423 'Mahābaladharmīka-dhāraṇī-sūtra.'
 „ 424 'Sarvadharmakāryā-dhyāna (?) -sūtra.'
 „ 439 'Akiṅkana (?) -bodhisattva-sūtra.'
 „ 441 *Kandrottārā-dārikā-vyākaraṇa-sūtra*.
 „ 450 'Utpādita-bodhikīta-sūtra.'
 „ 507 'Sarvadharmānuttarāga-sūtra.'
 „ 519 'Banikpati (?) -devaputra-sūtra.'
 „ 680 *Buddhakaritra* (S. H.).

130 菩提登 Phu-shī-tān, i. e. *Bodhitān* (?), a foreign *Sramana*, who translated one work, but the exact date is not known. See *Néi-tien-lu*, fasc. 5 b, fol. 7 a; *Khâi-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); *Néi-tien-lu*, fasc. 5 a, fol. 10 (7 works in 23 fasciculi); *Thu-ki*, fasc. 4, fol. 15 a (18 works in 81 fasciculi); *Khâi-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 *Vaṅṅakhedikā pragñāpāramitā* (S. M.).
 „ 23 (36) *Suśhītamati-pariprīkkhā*.
 „ 72 *Mahāvaiṣṭya-mahāsannipāta-bodhisattva-nusmṛti-samādhi*.
 „ 141 'Nidāna-sūtra.'
 „ 170 *Bheshagayaguru-pūrvapramīdhāna*.
 „ 549 'Sūtra on the original cause of raising the world (? S. H.).'
 „ 1167 *Vaṅṅakhedikā-sūtra-sāstra* (A. M.).
 „ 1171 (3) 'Mahāyānasamparigraha-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. | Néi-tien-lu. | Thu-ki. | Khâi-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 *Khâi-yuen-lu*, fasc. 7, fol. 10 b seq.

唐 The Tshān 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 *Prabhāmītra*, whose name is translated 作明知識 Tso-min-ki-shi, lit. 'making-bright-knowing-knowledge,' or shortly 明友 Min-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-saï-kwhân, fasc. 3, fol. 1 a; Néi-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-dhârani-sûtra (S. M.).'
 ,, 1185 Pragñâpradipa-sâstra-ñikâ (A. M.).
 ,, 1190 Sâtrâlañkâra-ñikâ.

133 釋玄奘 Shih Htuen-kwân (Hiouen-thsang), whose original surname and cognomen were 陳禱 K'han 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-töh period, A. D. 664, he died in his sixty-fifth year. See Suh-saï-kwhân, fasc. 4, fol. 1 a—fasc. 5, fol. 20 b (where 73 works in 1330 fasciculi are ascribed to him); Néi-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'-ansz'-sân-tsân-fâ-sh'-kwhân, No. 1494, i. e. a life of Hiouen-thsang, by Hwui-li and Yen-tsuñ. There are 75 works still in existence in the Collection, namely:—

- No. 1 Mahâpragñâpâramitâ-sûtra (S. M.).
 ,, 13 Vagratk'chedikâ pragñâpâramitâ.
 ,, 20 Pragñâpâramitâ-hrîdaya-sûtra
 ,, 23 (12) Bodhisattva-pitaka.
 ,, 64 Dasakakra-kshigitarba.
 ,, 95 'Anantabuddhakshetraguna-nirdesa-sûtra.
 ,, 123 Mahâparinirvâna.
 ,, 140 'Nidâna-sûtra.'
 ,, 149 Vimalakirtti-nirdesa.
 ,, 171 Bhesaggyaguru-vaiddryaprabhâsa-pûryapramidhâna.
 ,, 199 Sukhâvatîvyûha (short).
 ,, 247 Sandhinirmokana-sûtra.
 ,, 249 Râgâvavâdaka.

- No. 261 Adbhuta-dharmaparyâya.
 ,, 269 'Sûtra on the greatest incomparableness.'
 ,, 276 'Mahâyânagunastuti-sûtra.'
 ,, 279 Prâttyasamutpâda-sûtra (?).
 ,, 316 Amoghapâsa-hrîdaya.
 ,, 328 Avalokitesvaraikâdasamukha-dhârani.
 ,, 330 'Pañkamantra-sûtra.'
 ,, 361 'Subâhumudrâdhvagadhârani-sûtra.'
 ,, 489 Buddha-hrîdaya-dhârani.
 ,, 490 'Duhkxonmûlana-dhârani.'
 ,, 491 'Ashtanâmasamantaguhya-dhârani.'
 ,, 492 Vasudhara-dhârani.
 ,, 493 Shamukhi-dhârani.
 ,, 502 Buddhabhûmi.
 ,, 522 Prasântaviniskaya-pratihârya-samâdhi-sûtra.
 ,, 528 'Sûtra on the merits produced from keeping the names of seven Buddhas.'
 ,, 628 'Nidâna-sûtra (S. H.).'
 ,, 714 'Itivritta-sûtra.'
 ,, 753 'Deva-pariprikhâ.'
 ,, 1097 'Bodhisattva-karman (V. M.).'
 ,, 1098 'Bodhisattva-pratimoksha.'
 ,, 1170 Saptadasabhûmi-sâstra-yogâkârya-bhûmi (A. M.).
 ,, 1171 (1) 'Mahâyânasamparigraha-sâstra-vyâkhyâ,' by Wu-siñ.
 ,, 1171 (4) 'Mahâyânasamparigraha-sâstra-vyâkhyâ,' by Vasubandhu.
 ,, 1173 'Âlambanapratyaya-dhyâna-sâstra.'
 ,, 1176 Pañkaskandhaka-sâstra.
 ,, 1177 'Âryavâkâprakarana (?) -sâstra.'
 ,, 1178 'Mahâyânâbhidharmasamyukta-saṅgiti-sâstra.'
 ,, 1189 Satasâstra-vaipulya.
 ,, 1195 Buddhabhûmi-sûtra-sâstra.
 ,, 1197 Vidyâmâtrasiddhi(-sâstra).
 ,, 1198 'Sata-sâstra-vaipulya-vyâkhyâ.'
 ,, 1199 Mahâyânâbhidharmasaṅgiti-sâstra.
 ,, 1200 'Râgadharmanyâya-sâstra.'
 ,, 1201 Yogâkâryabhûmi-sâstra-kârikâ (or vyâkhyâ).
 ,, 1202 'Âryavâkâprakarana (?) -sâstra-kârikâ.'
 ,, 1213 'Mahâyânasatadharmavidyâmukha-sâstra.'
 ,, 1215 Vidyâmâtrasiddhi-tridasa-sâstra-kârikâ (thirty verses).
 ,, 1216 Nyâyapavesatâraka-sâstra.
 ,, 1221 Karmasiddhaprakarana-sâstra.
 ,, 1224 Nyâyadvâratâraka-sâstra.
 ,, 1237 'Mahâyânâtâlaratna-sâstra.'
 ,, 1240 Vidyâmâtrasiddhi-sâstra (with twenty verses).
 ,, 1244 Madhyântavibhâga-sâstra.
 ,, 1245 Madhyântavibhâga-grantha.
 ,, 1247 'Mahâyânasamparigraha-sâstramûla.'
 ,, 1263 Abhidharma-mahāvibhâshâ-sâstra (A. H.).
 ,, 1265 Nyâyânusâra-sâstra.
 ,, 1266 Abhidharma-prakarana-sâsana-sâstra.
 ,, 1267 Abhidharma-kosa-sâstra.
 ,, 1270 Abhidharma-kosa-kârikâ.
 ,, 1275 Abhidharma-gñânaprasthâna-sâstra.
 ,, 1276 Abhidharma-saṅgiti-paryâya-pâda.
 ,, 1277 Abhidharma-prakarana-pâda.
 ,, 1281 Abhidharma-vigñânakâya-pâda.
 ,, 1282 Abhidharma-dhâtukâya-pâda.
 ,, 1283 'Pañkavastu-vibhâshâ-sâstra.'
 ,, 1286 'Sâstra on the Dharma-kakra of different schools.'
 ,, 1291 'Abhidharmâvatâra-sâstra.'
 ,, 1295 'Vaiseshikânikâya-dasapârtha-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-kwân period, A. D. 627-649, and the rest in A. D. 653. See Suh-thu-ki, fol. 1 a; Khâi-yuen-lu, fasc. 8 b, fol. 19 a; Sun-saï-kwhân, fasc. 3, fol. 1 a.

No. 318 Nilakantha (S. M.).

„ 325 'Avalokitesvara - bodhisattva - (saman)tabhadrânubhīdaya (?)-dhāraṇī.'

„ 329 'Sahasrapravartana-dhāraṇī.'

„ 494 'Samantabhadra-dhāraṇī.'

135 伽梵達摩 Kié-fân-tâ-mo, i. e. Bhagavaddharma (?), whose name is translated 尊法 Tsun-fâ, 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; Khâi-yuen-lu, fasc. 8 b, fol. 20 a; Min-i-tsi, fasc. 3, fol. 14 a.

No. 320 'Sahasrabâhu - sahasrâksha-avalokitesvara - bodhisattva - mahâpûrnâpratihata - mahâkârûnikahridaya - dhāraṇī (S. M.).'

136 阿地瞿多 Ö-ti-khü-to, i. e. Atigupta (?), whose name is translated 無極高 Wu-ki-kào, 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 Sun-saï-kwhân, fasc. 2, fol. 15 b.

No. 363 'Dhāraṇī-saṅgraha-sûtra (S. M.).'

137 那提 Nâ-thi, i. e. Nadi, or 布如烏伐耶 Pu-zo-u-poh-ye, i. e. Punyopāya (?), which latter name is translated 福生 Fu-shaï, 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-saï-kwhân, fasc. 5, fol. 20 b; Suh-thu-ki, fol. 2 a; Khâi-yuen-lu, fasc. 9, fol. 1 a; Min-i-tsi, fasc. 3, fol. 14 b.

No. 462 'Simhavyūharāga-bodhisattva-pariprīkkhā (S. M.).'

„ 521 'Vimalagñāna-bodhisattva-pariprīkkhā.'

138 若那跋陀羅 Zo-nâ-poh-tho-lo, i. e. Gñānabhadrā, whose name is translated 智賢 K'-hien, lit. 'wisdom-wise.' He was a Sramana of the country of 波陵 Po-liân, or 訶陵 Hō-liân, of the South Sea. In the 麟德 Lin-tōh period, A. D. 664-665, the Chinese Sramana 會寧 Hwui-niï passed that country on his journey to India, and together with Gñānabhadrā translated one work. See Suh-thu-ki, fol. 3 b; Khâi-yuen-lu, fasc. 9, fol. 2 b; Sun-saï-kwhân, fasc. 2, fol. 11 b.

No. 115 'A latter part of the Mahâparinirvāna-sûtra (S. M.).'

139 地婆訶羅 Ti-pho-hō-lo, i. e. Divākara, whose name is translated 日照 Zih-kào, 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; Khâi-yuen-lu, fasc. 9, fol. 3 a; Sun-saï-kwhân, fasc. 2, fol. 18 a; Min-i-tsi, fasc. 3, fol. 14 b. But there are now 19 works ascribed to him in the Collection, namely:—

No. 53 Bhadrāpāla-sreshtī-pariprīkkhā (S. M.).

„ 101 'A continuation of the Dharmadhātva-tārādhyāya of the Buddhāvataṃsakavaipulya-sûtra.'

„ 159 Lalita-vistara.

„ 196 Mahāyānābhisamaya-sûtra.

„ 222 Anakshara-granthaka-rokanagarbha-sûtra.

„ 223 „ „ „

„ 263 Simhanādikā-sûtra.

„ 264 Mañjusri-pariprīkkhā.

„ 265 „ „ „

„ 266 Katushka-nirhāra-sûtra.

„ 267 „ „ „

„ 332 'Trīmantra-sûtra.'

„ 344 Kundi-devī-dhāraṇī.

„ 351 Sarvadurgatiparisodhana-ushnīsha-vigaya-dhāraṇī.

„ 352 „ „ „

„ 444 Ghanavyūha-sûtra.

„ 523 'Kaityakaraṇagama-sûtra.'

„ 1175 Pañjikāskandhavaipulya-sāstra (A. M.).

„ 1192 'Vagradhikā-sūtra-sāstra, etc.'

140 杜行顛 Tu Hhiï-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; Khâi-yuen-lu, fasc. 9, fol. 5 a.

No. 349 Sarvadurgatiparisodhana-ushnīsha-vigaya-dhāraṇī (S. M.).

141 佛陀多羅 Fo-tho-to-lo, i. e. Buddha-trāta, whose name is translated 覺救 Kiào-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-saï-kwhân, fasc. 2, fol. 13 a; Miñ-i-tsi, fasc. 3, fol. 14 b.

No. 427 'Mahâvaipulya-pûrnabuddha-sûtra-prasannârtha-sûtra (S.M.).'

142 佛陀波利 Fo-tho-po-li, i. e. Buddha-pâla, whose name is translated 覺護 Kiào-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-dhâranî (S.M.).

143 提雲般若 Thi-yun-pân-zo, or 提曇陀若那 Thi-thân-tho-zo-nâ, i. e. Devapragñâ, 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 Akintya-vishaya,' in the same Sûtra as before.
 „ 288 Tathâgata-pratibimba-pratishthânusamsâ.
 „ 495 Sarvabuddhângavati-dhâranî.
 „ 496 Gñânolkâ-dhâranî-sarvadurgati-parisodhanî.
 „ 1258 'Mahâyânadharmadhâtvanantara-sâstra (A.M.).'
 „ 1318 „ „

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. Sikshânanda, whose name is translated 學喜 Hhio-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-saï-kwhân, 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-buddhakshetragunavyûha (S.M.).
 „ 88 Buddhâvatamsaka-mahâvaipulya-sûtra.
 „ 93 Tathâgatagunagñânâkintyavishayâvatâra-nirdeśa.
 „ 97 'Mahâvaipulya-tathâgatâkintyavishaya-sûtra.'
 „ 98 'Mahâvaipulya-samantabhadra-nirdeśa.'
 „ 177 Lanâkâvatâra-sûtra.
 „ 321 Padmakintâmani-dhâranî-sûtra.
 „ 362 'Subâhumudrâdhvaga-dhâranî.'
 „ 458 Kaitya-pradakshina-gâthâ.
 „ 503 'Satasâhasramudrâ-dhâranî.'
 „ 520 Katushka-nirhâra-sûtra.
 „ 539 'Gvâlâmukha-preta-paritrâna-dhâranî.'
 „ 540 'Amrita-sûtra-dhâranî.'
 „ 1003 'Kshitigarbha-bodhisattva-pûrvapranidhâna-sûtra.'
 „ 1100 'Dasabhadrakarmamârga-sûtra (V.M.).'
 „ 1249 'Mahâyânaeraddhotpâda-sâstra (A.M.).'

146 李無諂 Li Wu-thâu, 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-dhâranî (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 觀貨邏 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-saï-kwhân, fasc. 2, fol. 20 a.

No. 380 'Vimalasuddhaprabhâsa-mahâdhâranî (S.M.).'

148 阿爾真那 Ô-ni-kan-nâ, i. e. Ratnakînta, 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 'Pratibimbâbhishiktaguna-sûtra (S.M.).'
 „ 295 'Sûtra on counting the good qualities of a rosary.'
 „ 313 'Amoghapâsa-hrîdaya-mantrarâga-sûtra.'
 „ 322 Padmakintâmani-dhâranî-sûtra.
 „ 333 'Ekâkshara-dhâranî.'
 „ 497 'Sûtra on the Dhâranî-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-miñ. He was a Chinese Sramana of 范陽 Fân-yân, of 齊州 Tshi-keu. 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; Sun-sai-kwhân, fasc. 1, fol. 6 a; Mi-i-tsi, fasc. 3, fol. 15 b; Beal, B. L. C., p. 28.

- No. 14 Vagrakṣhedikā pragñāpāramitā (S. M.).
 „ 23 (14)-Garbha-sūtra (?).
 „ 126 Suvarṇaprabhāsottamarāga-sūtra.
 „ 131 Niyatāniyatagati-mudrāvātāra.
 „ 172 Saptatathāgata-pūrvapranidhāna-viśeshavistara.
 „ 207 Maitreya-vyākaraṇa.
 „ 250 Rāgāvādaka.
 „ 294 'Pratibimbābhishiktagama-sūtra.'
 „ 296 'Sūtra on counting the good qualities of a rosary.'
 „ 306 Mahāmayūri-vidyārāgi.
 „ 323 Padma-kṛtāmani-dhāraṇi-sūtra.
 „ 334 'Ekākshara-mantarāga-sūtra.'
 „ 336 Dvādasabuddhaka-dhāraṇi.
 „ 350 Sarvadurgatiparisodhana-ushuṣha-vigaya-dhāraṇi.
 „ 457 Sāgara-nāgarāga-pariprīkṣhā.
 „ 459 'Suvarṇa (varṇa) rāga-nidāna-sūtra.'
 „ 498 Sarvadharmagunavyūtharāga.
 „ 499 'Sūtra on the Mantra-rāga of uprooting and removing sin and obstacles.'
 „ 500 Bhadrakā-rātri.
 „ 504 Sarvatathāgatādhishtānasattvāvalokana - buddhakshe-trasandarsana-vyūtharāga-sūtra.
 „ 505 'Gandharāga-bodhisattva-dhāraṇi.'
 „ 526 Bhavasankrāmīta (or -krānti)-sūtra.
 „ 634 'Sarvepāṅkaskandhasūnyatā-sūtra (S. H.).'
 „ 658 'Dharma-kakrapravartana-sūtra.'
 „ 727 'Anitya-sūtra.'
 „ 728 'Aṣṭākshana-kshana-sūtra.'
 „ 734 Dirghanakha-parivṛgaka-pariprīkṣhā.
 „ 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-bhikṣhuni-vinaya.
 „ 1127 Mūlasarvāstivāda-vinaya-saṅgraha.
 „ 1131 Mūlasarvāstivāda-ekasatakarman.
 „ 1133 Mūlasarvāstivāda-nidāna.
 „ 1134 Mūlasarvāstivāda-mātrikā.
 „ 1140 Mūlasarvāstivāda-vinayanidānamātrikā-gāthā.
 „ 1141 Mūlasarvāstivāda-vinayasamyuktavastu-gāthā.
 „ 1143 Mūlasarvāstivāda-vinaya-gāthā.
 „ 1149 Mūlasarvāstivāda-bhikṣhuni-vinaya-sūtra.
 „ 1174 'Ālambanapratyayadhyanā-sāstra-vyākhyā (A. M.).'
 „ 1208 'Vagrakṣhedikā-sūtra-sāstra-gāthā.'
 „ 1210 'Vidyāmātrasiddhiratnagātri-sāstra.'
 „ 1223 Nyāyadvāratāraka-sāstra.
 „ 1225 'Samatha-vipasyanā-dvāra-sāstra-gāthā.'

- No. 1226 'Hastadanda-sāstra.'
 „ 1228 'Pragñāpti-hetusaṅgraha (?) -sāstra.'
 „ 1229 'Sarvalakṣhanadhyanā-sāstra-gāthā.'
 „ 1230 'Shaddvāropadishṭhadhyānavyavahāra-sāstra.'
 „ 1231 Vagrakṣhedikā-pragñāpāramitā-sūtra-sāstra.
 „ 1256 'Tālāntaraka-sāstra.'
 „ 1441 Nāgārguna-bodhisattva-suhrillekha (I. M.).
 „ 14.6 'Satapaṅkāsad-buddhastotra.'

150 菩提流志 Phu-thi-liu-k', i. e. Bodhiru-ki, whose name is translated 覺愛 Kiào-ái, lit. 'intelligence-loving.' His original name was 達摩流支 Tā-mo-liu-k', i. e. Dharmaru-ki, which name is translated 法希 Fā-hhi, lit. 'law-wishing,' and which was changed into Bodhiru-ki by the order of the Empress Wu Tsö-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; Sun-sai-kwhân, fasc. 3, fol. 3 a; Mi-i-tsi, fasc. 3, fol. 15 b. There are now 41 works ascribed to him in the Collection, namely:—

- No. 18 Pragñāpāramitā arhasatikā (S. M.).
 „ 23 (1) Trisambara-nirdeśa-parivarta-sūtra.
 „ „ (2) Anantamukha-vinīsodhana-nirdeśa.
 „ „ (5) Amitāyusha (or -ābha) vyūha, or Sukhāvativyūha (long).
 „ „ (6) Akshobhyāsa tathāgatasya vyūha.
 „ „ (7) Varmavyūha-nirdeśa.
 „ „ (10) Samantamukha-parivarta.
 „ „ (11) Rāsinirhāra-saṅgirathi (or -saṅgiti ?).
 „ „ (13) Garbha-sūtra (?).
 „ „ (20) 'Aksharakośa-sūtra (?).'
 „ „ (21) Bhadrā-māyākāra-pariprīkṣhā.
 „ „ (22) Mahāpratihāryopadeśa.
 „ „ (24) Vinayavinīkṣaya-upāli-pariprīkṣhā.
 „ „ (25) Ādyāśaya-saṅkōdana.
 „ „ (27) Surata-pariprīkṣhā.
 „ „ (28) Viradatta-pariprīkṣhā.
 „ „ (29) Udayana-vatsarāga-pariprīkṣhā.
 „ „ (30) Sumati-dārikā-pariprīkṣhā.
 „ „ (31) Gaṅgotaropāsikā-pariprīkṣhā.
 „ „ (34) Guṇaratnasāṅkusumita-pariprīkṣhā.
 „ „ (35) Akintyabuddhaviśaya-nirdeśa.
 „ „ (37) Simha or Subāhu-pariprīkṣhā.
 „ „ (40) 'Suddhasaddhā-dārikā-pariprīkṣhā.'
 „ „ (42) Maitreya-pariprīkṣhā.
 „ „ (45) Akshayamati-pariprīkṣhā.
 „ „ (48) Srimālā-devi-pariprīkṣhā.
 „ „ (49) Vyāsa-pariprīkṣhā.
 „ 86 'Mahāyāna-vagrakṣhedikā-dārikā-parivartāryā-vaṅga-sūtra (?).'
 „ 151 Ratnamegha-sūtra.
 „ 241 Gayāśrīsha.
 „ 315 Amoghapāsa-hrīdaya-sūtra.

- No. 317 Amoghapāsa-kalparāga.
 „ 319 Nilakantha.
 „ 324 Padmakintāmani-dhāraṇī-sūtra.
 „ 331 Shadākshara-vidyāmantra.
 „ 343 Śrīmattī-brāhmaṇī-pariprīkṣhā.
 „ 371 'Āyushpāla-dharmaparyāyārdhimantra-sūtra.'
 „ 448 'Maṅgusī-ratnagarbha-dhāraṇī.'
 „ 529 'Vagraprabhāsa-dhāraṇī.'
 „ 532 'Ekākshara-buddhoshnīshara-sūtra.'
 „ 535 Mahāmāni-vipulavimāna-visva-supratishṭhita-guhyā-pa-
 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 彌迦鑠佉 Mi-kiā-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 釋懷迺 Shih Hwāi-ti (see the Khāi-yuen-lu, fasc. 9, fol. 34 a; Suñ-saṅ-kwhān, fasc. 3, fol. 4 b), translated one work in A. D. 705. See Suh-thu-ki, fol. 19 a; Suñ-saṅ-kwhān, fasc. 2, fol. 16 a; Miñ-i-tsi, fasc. 3, fol. 16 a.

- No. 446 'Mahābuddhoshnīsha-tathāgata-guhyahetu-sākshātkrītaprasannārtha-sarvabodhisattvakaryā-suraṅgama-sūtra (S. M.).'

152 釋智嚴 Shih K'-yen, whose original surname and cognomen were 鬱遲樂 Yü-kh' Lō. He was a son of the King of Kustana (Khoten), and was sent to China as a hostage (質子 Ki-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-saṅ-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-saṅ-kwhān, fasc. 1, fol. 9 b. There are 11 works ascribed to him in the Collection, namely:—

- No. 345 Kundi-devī-dhāraṇī (S. M.).
 „ 534 'Sūtra for reciting, being an abridged translation of the Vagra-sekhara-yoga (-tantra).'
 „ 537 'Pañcākshara-hrīdaya-dhāraṇī.'
 „ 538 'Avalokiteśvara-kintāmani-bodhisattva-yogadharmamahārtha.'
 „ 960 'Sarvatathāgata-vagrāyur-dhāraṇī.'
 „ 1033 Praṅṅāpāramitā ardhasaṭikā.
 „ 1039 'Vagrasekharavimānasarvayogayogī-sūtra.'
 „ 1391 'Vagrāyur-dhāraṇy-adhyāya-kalpa (I. M.).'
 „ 1426 'Akala-dūta-dhāraṇī-guhyakalpa.'
 „ 1427 'Vagrasekhara-yogakaryā-vairokana-samādhikālpā.'
 „ 1430 'Vagrasekhara-sūtra-yogāvalokiteśvararāga-tathāgata-karyā-kalpa.'

154 戍婆揭羅僧訶 Shu-pho-kiē-lo-saṅ-hō, i. e. Subhakarasiṃha, whose name is translated literally 淨師子 Tsiñ-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 輸波迦羅 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-saṅ-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 Āka-sagarbha (S. M.).'
 „ 530 Mahāvairokanābhīsamabodhi.
 „ 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. Amoghavāgā, whose name is translated 不空金剛 Pu-khūn-kin-kān, i. e. lit. 'not-hollow-diamond,' which is again shortened to 不空

Pu-khūi ('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 Brāhmana 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, Amoghavagra 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'-tsân*, lit. 'wisdom-repository,' which name is translated into *Pragñākōsha*. (See the 悉曇字記 *Si-thân-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 *Tâ-hhiñ-shân-sh'*, lit. the 'great-hhiñ-shân-monastery.' In A. D. 765 he received, besides an official title, an honourable title of 大廣智三藏 *Tâ-kwân-k'-sân-tsân*, or the *Tripitaka-bhadanta Tâ-kwân-k'*. On the birthday of the Emperor, *Tâi-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 *Sûtras* and *Sâstras*, 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 *Tâ-pien-kañ-kwân-k'-sân-tsân*, or the *Tripitaka-bhadanta Tâ-pien-kañ-kwân-k'* ('great-eloquence-correct-wide-wisdom'). (See *Suñ-sañ-kwhân*, fasc. 1, fol. 12 b seq.; *Thuñ-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 *Thân* 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 Amoghavagra in the Collection, namely:—

No. 307 *Mahāmāyūri-vidyārāgī* (S. M.).

„ 346 *Kundi-devi-dhāraṇī*.

- No. 845 ' *Mariḥi-devi-pushpamālā-sūtra*.'
- „ 846 *Mariḥi-dhāraṇī*.
- „ 956 ' *Gātānantamukha-dhāraṇī*.'
- „ 957 *Sarvatathāgatādhishtānahrīdayaguhyadhātukaranda-mudrā-dhāraṇī*.
- „ 958 *Mahāsri-sūtra*.
- „ 959 ' *Mahāsridevi - dvādasabandhanāshṭasatanāma - vimala-mahāyāna-sūtra*.'
- „ 961 *Gaṅguli-vidyā*.
- „ 962 *Ratnamegha-dhāraṇī*.
- „ 963 *Sālisambhava-sūtra*.
- „ 965 ' *Rāshtrapālā-pragñāpāramitā*.'
- „ 970 *Mahāmegha-sūtra*.
- „ 971 *Ghanavyūtha-sūtra*.
- „ 973 *Parnasavari-dhāraṇī*.
- „ 974 ' *Vaisramana-divyārāga-sūtra*.'
- „ 975 ' *Mañgusri-pariprīkṣā-sūtra-aksharamātrikādhyāya*.'
- „ 979 ' *Pañkatimsadbuddhanāma-pūgā-svikāra-lekha*.'
- „ 980 ' *Avalokitesvara-bodhisattva-nirdeśa-samantabhadra-dhāraṇī*.'
- „ 981 *Ashtamaṅḍalaka-sūtra*.
- „ 982 *Kakshurvisodhanavidyā-dhāraṇī*.
- „ 983 *Sarvarogaprasamana-dhāraṇī*.
- „ 984 *Gvalaprasamana-dhāraṇī*.
- „ 985 ' *Yogasaṅgrahamahārtha-ānandaparitrāna-dhāraṇī-gvalavakra (preta)-kalpa-sūtra*.'
- „ 1000 ' *Ekakūḍārya-dhāraṇī*.'
- „ 1002 ' *Amoghapāsa-vairokanabuddha-mahābhishiktaprabhāsa-mantra-sūtra*.'
- „ 1006 ' *Nītisāstra-sūtra*, spoken by Buddha for the sake of King *Udayana*.'
- „ 1010 ' *Tegasprabhā-mahābalāgunāpadvināśasri-dhāraṇī*.'
- „ 1020 ' *Vagrasekhara-sarvatathāgatatasatyasaṅgraha-mahāyāna-pratyutpannābhisambuddha-mahātantra-sūtra*.'
- „ 1021 ' *Ö-li-to-lo (1)-dhāraṇī*.'
- „ 1023 *Ushnīshakakravartī-tantra*.
- „ 1024 ' *Bodhimanda-nirdeśaikāksharoshnīshakakravartī-rāga-sūtra*.'
- „ 1025 ' *Bodhimanda-vyūtha-dhāraṇī*.'
- „ 1028 *Mahāmanī-vipulavimāna-visvasupratishṭhita-guhyā-parama-rahasya-kalparāga-dhāraṇī*.
- „ 1034 *Pragñāpāramitā ardhastikā*.
- „ 1036 ' *Vagrasekhara-yoga-sūtra (k'āry)-sūtra*.'
- „ 1042 *Mahāpratisara-dhāraṇī*.
- „ 1044 ' *Mahāyāna-yoga-vagraprakrītisāgara-maṅgusri-sahasrabāhu-sahasrapātra-mahātantrarāga-sūtra*.'
- „ 1047 ' *Vagrabhayasannipāta-vaipulyakalpa-avalokitesvara-bodhisattva-tribhāvānuttarahīdayavidyārāga-sūtra*.'
- „ 1050 ' *Mahāvaiṇavya-maṅgusri-sūtra-avalokitesvaratara-bodhisattva-kalpa-sūtra*.'
- „ 1052 ' *Yogavagrasekhara-sūtrāksharamātrika-vyākhyā-varga*.'
- „ 1054 *Garudagarbharāga-tantra*.
- „ 1055 ' *Ekādāsamukha-avalokitesvara-bodhisattva-hrīdayamantra (1)-adhyāya-kalpa-sūtra*.'
- „ 1063 ' *Trisamayāktārāya-krodharāgādātādhyāyadharmā*.'
- „ 1064 *Vagrakumāra-tantra*.
- „ 1142 *Samantabhadra-prazidhāna-stotra*.
- „ 1314 ' *Mahāyāna-nidāna-sāstra (A. M.)*.'
- „ 1319 ' *Vagrasekharayogānuttarasamyaksambodhikittopādāsāstra*.'
- „ 1331 ' *Yogaikāksharoshnīshakakramantrāntādānakalpaikāksharoshnīshakrarāgayoga-sūtra (I. M.)*.'

- No. 1355 'Vagrāsekharā-sarvātathāgata-satyasaṅgraha-mahāyāna-pratyutpannābhīsbuddha - mahātantrārāga - sūtra.'
- „ 1356 'Mañgusri - bodhisattva - sarvarshi - nirdeśa - punyāpunya - kāla - divasa - nakṣātra - tāra - sūtra,' i. e. a work on astrology.
- „ 1383 'Vagrāsekharayoga - sahasrabāhu - sahasrākṣha - avalokiteśvara - bodhisattva - kāryā - kalpa - sūtra.'
- „ 1386 'Mahāsukhavāgrasattva - kāryā - siddhi - kalpa.'
- „ 1388 'Saddharmapundarīka - sūtrārāga - siddhi - yoga - dhyāna - gñāna - kalpa.'
- „ 1389 'Vagrāsekharayoga - tribhāvavigayasiddhi - mahāguhya - dvāra.'
- „ 1390 'Vagrāsekharayoga - parinirmitavasavarti - satyatā - parshat - samantabhadra - kāryādhyāya - kalpa.'
- „ 1392 'Mahāyakṣhamātri - puriyaputra - siddhi - kalpa.'
- „ 1394 'Avalokiteśvara - kintāmani (- dhāraṇī ?) - adhyāya - kalpa.'
- „ 1395 'An abridgment showing the law of seven sorts of reciting and practice of the Mahāvairokāna - sūtra.'
- „ 1396 'Sighraphalodaya - mahēśvaradeva - bhāṣita - aṣṣha - kalpa.'
- „ 1397 'Mahārya - mañgusri - kumāra - pañkākṣhara - yoga - kalpa.'
- „ 1398 'Mahābalakrodha - uṣma (?) - kalpa.'
- „ 1399 'Mahāmāyūri - vidyārāgī - kītrāpratibimba - maṇḍala - kalpa.'
- „ 1400 'Vagrāsekharayoga - vāgrasattva - kalpa.'
- „ 1401 'Ekākṣhara - suvermakākṣarāga - buddhoṣṇiṣha - mahārtha - saṅkṣhepādhyāya - kalpa.'
- „ 1402 'Avalokiteśvara - kintāmaniyogādhyāya - kalpa.'
- „ 1403 'Mahārya - mahābhirati - dvikāya - vinayaka - kalpa.'
- „ 1404 'A law of reciting and practice of an abridgment of the Mahāvairokāna - sūtra.'
- „ 1405 'Pañkākṣhara - dhāraṇī - gāthā.'
- „ 1406 'Kārunikārāga - praḡṇāpāramitā - dhāraṇī - vyākhyā.'
- „ 1407 'Mahāsukhavāgrāsmoghasatyasamayāsūtra - praḡṇāpāramitā - buddhi - vyākhyā.'
- „ 1409 'Vāgrārāga - bodhisattva - guhyādhyāya - kalpa.'
- „ 1410 'Vagrāsekharānuttaraprathamayoga - samantabhadra - bodhisattvādhyāya - kalpa - sūtra.'
- „ 1411 'Vagrāsekharayoga - vāgrasattva - pañkaguhyakāryādhyāya - kalpa.'
- „ 1412 'Amitāyus - tathāgata - dhyāna - kāryā - pūgā - kalpa.'
- „ 1413 'Amṛtākundali - bodhisattva - pūgādhyāyasiddhi - kalpa.'
- „ 1414 'Avalokiteśvaratāra - yogādhyāya - kalpa.'
- „ 1415 'Āryāvalokiteśvara - bodhisattva - hrīdaya - mantra - yoga - dhyāna - kāryā - kalpa.'
- „ 1418 'Mahākāśagarbha - bodhisattva (- dhāraṇī ?) - adhyāya - kalpa.'
- „ 1419 'Kārunikārāga - praḡṇāpāramitādhyāya - kalpa.'
- „ 1420 'Akṣhobhya - tathāgatādhyāya - pūgā - kalpa.'
- „ 1421 'Sarvādurgatibuddhoṣṇiṣhavigayadhāraṇy - adhyāya - kalpa.'
- „ 1422 'Ārya - yen - mān - tōh - kiā - krodhārāga - mahārddhi - phalodaya - siddhyādhyāya - kalpa.'
- „ 1423 'Mahāyānavaipulya - mañgusri - bodhisattva - buddhāvātamsaka - mūlatantra - yen - mān - tōh - kiā - krodha - rāga - mantra - mahābalaguna - kalpādhyāya.'
- „ 1424 A work of a similar title as the preceding.
- „ 1428 'Vagrāsekharayoga - sūtra - mañgusri - bodhisattva - kalpa - pūgā - dharmā.'
- „ 1429 'Yogapundarīka - varḡādhyāya - kalpa.'
- „ 1431 'Vagrāsekharā - sūtrāvalokiteśvarārāga - tathāgatākāryā - kalpa.'

- No. 1432 'Vagrāpāni - prabhāsamūrdhābhīshikta - sūtrānuttaramu - drāryākāla - mahākrodhārāgādhyāya - kalpa.'
- „ 1433 'A brief explanation of the doctrine of practice and understanding of those in the Ārya ranks, explained in the Vagrāsekharā - yoga.'
- „ 1434 'Ekākṣhara - buddhoṣṇiṣhākṣarārāgādhyāya - kalpa.'
- „ 1435 'Kārunikārāgarāśhrāpāla - praḡṇāpāramitā - sūtra - bodhi - maṇḍādhyāya - kalpa.'
- „ 1436 'Vagrāsekharā - puṇḍarīkavāra - hrīdayādhyāya - kalpa.'
- „ 1442 'Samantabhadravāgrasattvayogādhyāya - kalpa.'
- „ 1443 'Vagrāsekharayoga - homa - kalpa.'
- „ 1444 'Mahākārunikāhrīdaya - dhāraṇī - kāryādhyāya - saṅkṣhe - pa - kalpa.'
- „ 1446 'An excellent form of the Mañgusri - pañkākṣhara - man - tra, explained in the Vagrāsekharā - sūtra, which excels the three worlds.'
- „ 1447 'Vagrāsekharā - sūtra - yoga - mañgusri - bodhisattva - dhar - maikavāra.'
- „ 1448 A work on the eighteen assemblies of the Vagrāse - khara - yoga - sūtra.
- „ 1449 'Hārīti - mātri - mantra - kalpa.'
- „ 1450 'Mahāvāipulya - buddhāvātamsaka - sūtra - dharmadhātva - vatārādhyāya - dvākatvārimsad - akṣharādhyāna.'
- „ 1451 'Praḡṇāpāramitā - buddhi - sūtra - mahāsukhāmogha - sama - yasatyāvāgrābodhisattvādi - saptadaśārya - mahāmaṇ - ḍala - vyākhyā.'
- „ 1452 'Important names of several parts of Dhāraṇīs.'
- „ 1453 'Vagrāsekharayoga - saptatṛimsadārya - pūgā (or stotra).'
- „ 1454 'Ceremonial rules for receiving the Śīla or moral pre - cepts of the Bodhihrīdaya.'
- „ 1455 'Mahārya - mañgusri - bodhisattva - buddhadharmakāya - prasamsā - pūgā.'
- „ 1457 'Satasahasrīka - mahāsannipāta - sūtra - kṣhitigarbha - bodhi - sattva - dharmakāya - pariprīkṣhā - stotra.'
- „ 1467 'Yogamahārthasaṅgraha - gvalavaktra (preta) - annada - kalpa.'

156 般若 Pān-20, i. e. Praḡṇā, a Sramana of Kubhā (Cabul), who translated 4 works in about A. D. 785-810. See Suī-saṅ-kwhān, fasc. 3, fol. 9 b; Thuñ-ki, fasc. 41, fol. 9 a.

- No. 89 Buddhāvātamsaka - vaipulya - sūtra, — 'Samantabhadra - pranidhānādhyāya (S. M.).'
- „ 955 'Mahāyāna - mālagātāhrīdayabhūmi - dhyāna - sūtra.'
- „ 978 'Desāntapālapati - dhāraṇī - sūtra.'
- „ 1004 'Mahāyānabuddhi - śhrāpāramitā - sūtra.'

157 無能勝 Wu-nañ-shañ, 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 Thāñ dynasty, A. D. 618-907.

No. 966 'Malapâdavagra-nirdesarddhimahâpûrna-dhâranî-dhar-
masrîmahârthamukha-sûtra (S. M.).'

158 阿質達霰 *Ö-kih-tâ-sien*, these cha-
racters 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 'Malapâdavagra-dharmasatavikriyâ-dharma-paryâya-
sûtra (S. M.).'

„ 1048 'Wu-shu-seh-mo'-krodha, or Mahâbalavagrakrodha-
sûtra.

WORK OF UNKNOWN TRANSLATOR.

No. 1009 'Mahâsriguna-suvarnakakrabuddhoshnîshategaḥprabha-
tathâgata-sarvâpadvinâsa-dhâranî-sûtra (S. M.).'

SUMMARY OF THE PRECEDING LIST OF TRANSLATIONS MADE UNDER THE THÂN DYNASTY, A. D. 618-907.

| Translators. | Nêi-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 | 4 |
| „ 135 | | 1 | 1 | 1 |
| „ 136 | | 1 | 1 | 1 |
| „ 137 | | 3 | 3 | 3 |
| „ 138 | | 1 | 1 | 1 |
| „ 139 | | 18 | 19 | 19 |
| „ 140 | | 1 | 1 | 1 |
| „ 141 | | 1 | 1 | 1 |
| „ 142 | | 1 | 1 | 1 |
| „ 143 | | 12 | 12 | 12 |
| „ 144 | | 1 | 1 | 1 |
| „ 145 | | 19 | 16 | 16 |
| „ 146 | | 1 | 1 | 1 |
| „ 147 | | 1 | 1 | 1 |
| „ 148 | | 7 | 7 | 7 |
| „ 149 | | 56 | 56 | 56 |
| „ 150 | | 53 | 40 | 40 |
| „ 151 | | 1 | 1 | 1 |
| „ 152 | | 4 | 4 | 4 |
| „ 153 | | 4 | 11 | 11 |
| „ 154 | | 4 | 5 | 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) Suî, or the later (or
Northern) Suî dynasty, of the 趙 Kào

family, with its capital at 汴梁 Pien-
liân, the modern 開封 Khâi-fun,
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 Nâlanda monastery
of Magadha in Central India, who translated numerous
works in A. D. 973-1001. In A. D. 982 he received
from the Emperor Thâi-tsun (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 postumous title is 玄覺
禪師 Hhuen-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 'Mahâvaipulya-dhâranî-ratnaprabhâsa-sûtra (S. M.).'

„ 786 'Mahâyânâryâmitâyurnîkitaprabhâsarâga-tathâgata-
dhâranî-sûtra.'

„ 787 Vasudharâ-dhâranî.

„ 788 Udayana-vatsarâga-pariprîkhhâ.

„ 793 Saptabuddhaka-dhâranî-sûtra.

„ 794 'Mahâprabhâpâlamahâdhâranî-sûtra.'

„ 796 Sarvadurgatiparisodhanoshnîshavigaya-dhâranî.

„ 800 Mahâdanda-dhâranî.

„ 801 'Sarvasamskârasamskrîta-sûtra.'

„ 804 Saddharmârya-smrity-upasthâna-sûtra.

„ 806 'Sûtra on a Dêvapura, named Tsie-wâ-nân-fâ(?), who
escaped from an evil state on account of receiving
the Trisarana.'

„ 810 'Dâna-sûtra.'

„ 811 Grahamâtrîkâ-dhâranî.

„ 813 'Âryatârâ-bodhisattva-nâmâshtasataka-sûtra.'

„ 817 'Maudgalyâna-pariprîkhhâ-sûtra (V. H.).'

„ 818 Sâlisambhava-sûtra (S. M.).

„ 819 'Vikoti (?) -bodhisattva-nâmâshtasataka-sûtra.'

„ 821 'Shadbhavadgâthâ-sûtra.'

„ 822 Subâhu-pariprîkhhâ-sûtra.

„ 823 'Bhikshu-pañkadharmâ-sûtra (V. H.).'

„ 824 'Bhikshuka-sikshâpâda (?) -dasadharmâ-sûtra.'

„ 825 'Buddhahridaya-dhâranî (S. M.).'

„ 833 'Ârya-durgaya-vagrâgni-dhâranî-sûtra.'

„ 841 'Samantabhadra-bodhisattva-dhâranî-sûtra.'

„ 848 'Sreshthî-dânaphala-sûtra (S. H.).'

„ 849 'Vaisramana-divyarâga-sûtra (S. M.).'

„ 850 'Vipasyi-buddha-sûtra.'

„ 851 'Mahâsamaya-sûtra (S. H.).'

- No. 852 *Kandraprabha-bodhisattvâvadâna* (S. M.).
 „ 860 *Saptabuddhaka* (S. H.).
 „ 861 'Sokavinâsa-sûtra.'
 „ 869 *Vagrarabharatnârâga-tantra* (S. M.).
 „ 871 *Sarvadurgatiparisodhanoshishavigaya-dhâranî*.
 „ 872 'Bodhihrîdayadhyanâ-vyâkhyâ (I. M.).'
 „ 931 'Nidâna-sûtra (S. H.).'
 „ 1031 *Srisarvabhûtadâmara-tantra* (S. M.).
 „ 1045 *Gambhalagalendrayathâlabdhakalpa-sûtra*.
 „ 1046 'Ratnagarbhardhimahâvidyâmandala-kalpa-sûtra.'
 „ 1065 'Saptabuddhastutigâthâ.'
 „ 1067 'Buddhanâmâshatasatakastotra-sûtra.'
 „ 1073 'Mañgusri-nâmâshatasataka-stotra.'
 „ 1078 'Âryâvalokitesvara-bodhisattva-stotra.'
 „ 1081 'Ghantî-stotra.'
 „ 1303 *Vagrasûki* (A. M.).
 „ 1377 'Ageya-mahâvidyâ-dhâranî-sûtra (I. M.).'
 „ 1378 'Ageya-mahâvidyâ-hrîdaya-dhâranî-sûtra.'

The following 72 works were translated in the second period under the name of 法賢 Fâ-hien, A. D. 982-1001:—

- No. 859 'Samadatta-mahârâga-sûtra (S. H.).'
 „ 863 'Mahâyânâmitâyurvyûha-sûtra,' or *Sukhâvativyûha* (long. S. M.).
 „ 864 *Pragñâpâramitâ-sañkayagâthâ*.
 „ 870 'Saptasûryanaya-sûtra (S. H.).'
 „ 880 *Ashṭamandalaka-sûtra* (S. M.).
 „ 881 'Sarvabuddhakshetrâgopamânâsanâkhyâna-sûtra.'
 „ 882 'Râvana-bhâshita-bâlavâdhîbhishagyâ-sûtra.'
 „ 883 'Kâsyaparshi-bhâshita-sṭribhishagyâ-sûtra (S. H.).'
 „ 884 'Kû-k'-lo (?)-dhâranî (S. M.).'
 „ 885 'Sarvâpâdvînâsaratnoshîsha-dhâranî.'
 „ 886 'Suvarna-dhâranî.'
 „ 887 'Kandanagandhakâya-dhâranî.'
 „ 888 'Pranâsabala (?)-mahâdhâranî.'
 „ 889 'Pûrvanivâsanusmṛtigâna-dhâranî.'
 „ 890 *Maitri* (or -eya)-*pratigñâ-dhâranî*.
 „ 891 'Pañcânantarya-karmavinâsa-dhâranî.'
 „ 892 'Amitâgûna-dhâranî.'
 „ 893 'Ashtâdasabâhu-dhâranî.'
 „ 894 'Laksha-dhâranî.'
 „ 895 'Sarvâpâvinâsa-dhâranî.'
 „ 896 'Mahâpriyâ-dhâranî.'
 „ 897 'Arhat-pûrnâgûna-sûtra (S. H.).'
 „ 898 'Ashtamahâsṛikaityanâma-sûtra (S. M.).'
 „ 899 'Kunda (?) -sûtra.'
 „ 900 'Bimbisârârâga-sûtra (S. H.).'
 „ 901 'Nararshi-sûtra.'
 „ 902 'Purânâgaropamâna-sûtra.'
 „ 903 'Adhimuktigñânabala-sûtra.'
 „ 904 'Mahâsatpada (?) -râga-sûtra.'
 „ 905 'Svâsaya (?) -sreshṭhi-sûtra (S. M.).'
 „ 906 'Âryatârâ-bodhisattva-sûtra.'
 „ 907 'Mahâsri-dhâranî.'
 „ 908 'Ratnâbhadrâ-dhâranî.'
 „ 909 'Guhyâshlanâma-dhâranî.'
 „ 910 *Avalokitesvara-mâtrîka-dhâranî*.
 „ 911 'Sîlagandha-sûtra (S. H.).'
 „ 912 'Mañgusri-bodhisattva-dhâranî (S. M.).'

- No. 913 'Amitâyur-mahâgñâna-dhâranî.'
 „ 914 'Pûrvanivâsagñâna-dhâranî.'
 „ 915 'Maitreya-bodhisattva-dhâranî.'
 „ 916 'Âkâsagarbha-bodhisattva-dhâranî.'
 „ 917 'Ratnadatta (?) -bodhisattva-bodhikaryâ-sûtra.'
 „ 918 'Âyurvardha-sadmukha-dhâranî.'
 „ 919 'Sarvatathâgatanâma-dhâranî.'
 „ 920 'Kaurâpakâra-vinâsa-dhâranî.'
 „ 921 *Dharmasârira-sûtra*.
 „ 922 'Buddhasaddhâgûna-sûtra (S. H.).'
 „ 923 'Grishma-nidarsana-sûtra (V. H.).'
 „ 924 'Indra-sakra-paripṛikṣhâ-sûtra (S. H.).'
 „ 925 'Adbhuta-saddharma-sûtra (S. M.).'
 „ 928 'Vinirntârtha-sûtra (S. H.).'
 „ 929 'Râshṭrapâla-sûtra.'
 „ 995 'Mañgusri-bodhisattva-paripṛikṣhâ-mahâyâna-dharma-sânkha-sûtra (S. M.).'
 „ 996 'Katurvarga-dharmaparyâya-sûtra (S. H.).'
 „ 997 'Ashtamahâbodhisattva-sûtra (S. M.).'
 „ 1008 'Abhaya-dhâranî.'
 „ 1022 *Mâyâgâla-mahâtantra-mahâyâna-gambhîra-nâya-guhyâ-parâsi-sûtra*.
 „ 1037 'Anuttaramûla-mahâsankhya-vagrâmoghasamaya-mahâtantra-sûtra.'
 „ 1038 *Sravaṇasya* (?) -putra-nâda-gupilâya (?) -kalparâga-sûtra.
 „ 1040 *Mañgusri-sadvṛittagubhyatantrarâgasya vimṣatika-krodhavigayâñgana-sûtra*.
 „ 1049 'Mahâyâna-dhyânasâñgñânamandala-sarvadurbhâva-prasâdaka-sûtra.'
 „ 1051 'Sarvabuddhasaṅgrahayukta-mahâtantra-sûtra-avalokitesvara-bodhisattvâdhyâya-kalpa-sûtra.'
 „ 1057 'Tegodhara-pifaka-yogamahâtantra-kunda (?) -bodhisattva-mahâvidyâsiddhikalpa-sûtra.'
 „ 1059 'Vagrasattva-bhâshita-vinâyaka-deva-siddhi-kalpa-sûtra.'
 „ 1061 'Mâyâgâla-mahâyogatantra-dasakrodha-mahâvidyârâga-dhyânasâñgñâna-kalpa-sûtra.'
 „ 1062 *Vagrâbhairava-tantra-krodhatattvarâga*.
 „ 1066 'Buddhatrikâya-stotra.'
 „ 1071 'Ashtasṛikaitya-stotra.'
 „ 1072 'Trikâya-stotra.'
 „ 1074 'Mañgusri-bodhisattva-sṛigâthâ.'
 „ 1075 'Vagrâpâni-bodhisattva-nâmâshatasataka-stotra.'
 „ 1387 'Mañgusri-bodhisattva-sṛigâthâ (I. M.).'

160 天息災 Thien-si-tsai (? lit. 'heaven or god (= deva)-stopping-misfortune'), a Sramana of 惹爛馱羅 Zô-lân-to-lo, i. e. Galandhara of Northern India, or of 迦濕彌羅 Kiâ-si-mi-lo, i. e. Kâsmîra (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-kiào-tâ-sh', and died in A. D. 1000. His posthumous title is 慧辯法師 Hwui-pien-fâ-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 'Sukarna-duhkarma-phalavisheshana-sūtra (S. H.).'
 „ 789 'Suvarnarasmi-kumāra-sūtra (S. M.).'
 „ 791 'Vimānasādharmāmṛtadundubhi-sūtra.'
 „ 792 Bodhivaksho-maṅguri-nīrdesa-sūtra.
 „ 797 Alpākshara-pragṇāpāramitā.
 „ 807 'Upamitāyus-sūtra.'
 „ 815 Tārābhādra-nāmāshṭasataka.
 „ 816 Avalokitesvara-nāmāshṭasataka.
 „ 820 'Gayasena-lokādhyāpanāvādānasataka-gāthā-sūtra.'
 „ 828 'Dhyānasaṅgūāna - buddhamātrika - pragṇāpāramitā-sūtra.'
 „ 839 'Dasanāma-sūtra.'
 „ 844 'Mahāmārikā-bodhisattva-sūtra.'
 „ 1018 'Sarvatathāgata-mahāguhyarāga-adbhutānuttaramahā-
 mandala-sūtra.'
 „ 1056 Bodhisattvapitākāvatamsaka - prasasta - maṅguri - mū-
 lagarba-tantra.
 „ 1354 'Bodhikaryā-sūtra (I. M.).'
 „ 1375 'Āryasāngī-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 Thuñ-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 Samantamukhapravasesarasamivimaloshnīshapābhā - sarva-
 tathāgatahrīdaya-samavirohana-dhāraṇī.
 „ 795 Dhvāgāgrakeyūra-dhāraṇī.
 „ 798 'Sarvavagrakīlavipatpravṛtīyatheshta-dhāraṇī-sūtra.'
 „ 799 'Āryānuttarāpī-tathāgata-dhāraṇī-sūtra.'
 „ 802 Kīntāmanināma-sarvagāhātarmṛtyu-vāraṇā (or -vāraṇa)-
 dhāraṇī.
 „ 803 'Sarvatathāgatasaddharmaguhya-karandamudrāhrīdaya-
 dhāraṇī-sūtra.'
 „ 805 Kāsyapa-parivarta.
 „ 808 'Sṛāmanera-sikshāpadānīyama-sūtra (V. H.).'
 „ 809 Yasudhara-dhāraṇī (S. M.).
 „ 812 'Dharmasaṅgraha-nāmasaṅkhyā-sūtra.'
 „ 814 'Dvādasanīdānagāthā-sūtra (S. H.).'
 „ 826 'Mahāyāna-ratnakāra-kumāra-pariprikkhā-sūtra
 (S. M.).'
 „ 827 'Pundarikākakshur-dhāraṇī-sūtra.'
 „ 829 Padmakīntāmani-dhāraṇī-sūtra.
 „ 830 'Āryamahādāraṇī-rāga-sūtra.'
 „ 831 'Anuttaramati-dhāraṇī-sūtra.'
 „ 832 'Prabhāsadhāragarbhashtamahādāraṇī-rāga-sūtra.'
 „ 834 'Āryottama-mahāvīdyārāga-sūtra.'
 „ 835 Gṇānolkā-dhāraṇī-sarvadurgati-parisodhani.
 „ 836 'Kīntāmani-dhāraṇī-sūtra.'
 „ 837 'Mahesvara-devaputra-hetubhūmi-sūtra.'
 „ 838 'Ratnagāta-dhāraṇī-sūtra.'
 „ 840 Sāgara-nāgarāga-pariprikkhā-sūtra.
 „ 842 Mahāvāgramerusekharakūṭāgāra-dhāraṇī.
 „ 843 'Mahā-pundarikāvīdyāhasarvāpavīnāsa-mandala-dhā-
 raṇī-sūtra.'

- No. 853 'Samantabhadra-mandala-sūtra.'
 „ 854 'Āryavyūha-dhāraṇī-sūtra.'
 „ 855 'Āryashādhaksharamahāvīdyārāga-dhāraṇī-sūtra.'
 „ 856 'Sahasrapravartana-mahāvīdyā-dhāraṇī-sūtra.'
 „ 857 Pushpakūta-dhāraṇī.
 „ 858 'Gayadhvāgamālā-dhāraṇī-sūtra.'
 „ 862 'Samantaparakāsamāna-pragṇāpāramitā-sūtra.'
 „ 865 Kausika-pragṇāpāramitā.
 „ 866 'Sarvabuddha-sūtra.'
 „ 867 Sālisambhava-sūtra.
 „ 868 'Mahāvāgragandha-dhāraṇī-sūtra.'
 „ 873 Rāshtrapālā-pariprikkhā.
 „ 874 'Katurvaisāradya-sūtra.'
 „ 875 'Gṇānavardhamāna-dhāraṇī-sūtra.'
 „ 876 'Āryashādhaksharāvīdyāvardhamāna-mahāvīdyā-dhāraṇī-
 sūtra.'
 „ 877 'Mahāyānasīla-sūtra (V. M.).'
 „ 878 Sarvadurgatiparisodhanoshnīshavigaya-dhāraṇī (S. M.).
 „ 879 Pragṇāpāramitā-ardhasatikā.
 „ 926 Gṇānottara-bodhisattva-pariprikkhā.
 „ 927 Dasasābasrikā pragṇāpāramitā.
 „ 930 'Dānāśintana-sūtra.'
 „ 932 'Dharmamudrā-sūtra.'
 „ 933 'Mahāgātārtha-sūtra (S. H.).'
 „ 934 'Bodhīhrīdayagāta-sarvamāravīnāsa-sūtra (S. M.).'
 „ 935 'Pragṇāpāramitā-hrīdaya-sūtra.'
 „ 936 'Mahāyānāhīntaryāddhivishaya-sūtra.'
 „ 937 'Anāthapīṇḍā-sreshṭhī-duhitṛī-paritrānaprāpta-ni-
 dāna-sūtra (S. H.).'
 „ 938 'Mahāsaṅgrahadharmaparyāya-sūtra.'
 „ 939 'Prabhāsa-kumāra-nīdāna-sūtra.'
 „ 940 Mekhalā-dhāraṇī (S. M.).
 „ 941 'Suvarnakāya-dhāraṇī-sūtra.'
 „ 942 'Āhīntadharmaparyāyavāṭāra-sūtra.'
 „ 943 'Suddhamaty-upāsaka-pariprikkhā-sūtra (S. H.).'
 „ 944 'A part of the teaching of Vāgramandalavyūha-pragṇā-
 pāramitā (S. M.).'
 „ 945 'Vivāḍavīnāsa-nīdāna-sūtra (S. H.).'
 „ 946 'Prathamāvāgrāyānāna-sūtra.'
 „ 947 'Vaisāradyadatta-pariprikkhā-sūtra (S. M.).'
 „ 948 'Kāndropamāna-sūtra (S. H.).'
 „ 949 'Bhishag-upamāna-sūtra.'
 „ 950 'Mūrdhābhishiktopamāna-sūtra.'
 „ 951 'Nyagrodha-brahmakāri-sūtra.'
 „ 952 'Suklavastāra - suvarnadhvāga - dvibrāhmaṇa - nīdāna-
 sūtra.'
 „ 953 Puṇyabalāvadāna (S. M.).
 „ 964 Ratnamegha-sūtra.
 „ 972 'Mahāsannipāta-saddharma-sūtra.'
 „ 977 'Māyopamasamādhyāmitamudrādharmaparyāya-sūtra.'
 „ 986 'Pīplīkopamāna-sūtra (S. H.).'
 „ 987 Amoghapāsa-dhāraṇī (S. M.).
 „ 988 Rāgāvavādaka-sūtra (S. H.).
 „ 989 'Kakravartī-rāga-saptarātina-sūtra.'
 „ 990 'Ārāmāgātadruma-sūtra.'
 „ 991 'Prasannārtha-pragṇāpāramitā-sūtra (S. M.).'
 „ 992 'Mahāvāipulyādbhūta-sūtra-upāyakausalādyāyāya.'
 „ 993 'Mahāsthīra-brāhmaṇa-nīdāna-sūtra (S. H.).'
 „ 998 Sarvābhayapradāna-dhāraṇī (S. M.).
 „ 999 'Aṣṭasāhasrikāpragṇāpāramitā-nāmāshṭasatasatyapū-
 nārtha-dhāraṇī.'
 „ 1007 'Pañkamahādāna-sūtra (S. H.).'
 „ 1011 'Mūrdhagāta-rāgāvadāna-sūtra (S. M.).'

- No. 1017 'Sarvatathāgata-satyasaṅgraha-mahāyāna-pratyutpan-nābhisambuddha-samādhi-mahātantra-sūtra.
- „ 1026 Guhyagarbharāga.
- „ 1027 Śrīguhyasamaga (or -ya?) tantrarāga.
- „ 1029 Guhyasamāyagarbharāga.
- „ 1030 'Asamasamānūttarayogamahātantrarāga.'
- „ 1035 'Buddhamātrika-pragñāpāramitā-mahāvīcā-dhyāna-saṅgāna-kalpa.'
- „ 1053 'Sarvatathāgata-pratibimbapratishṭhā-saṅgaya-kalpa.'
- „ 1058 'Vagrandhā-bodhisattva-mahāvīdyāsiddhi-kalpa.'
- „ 1069 'Sarvatathāgatoshishakarakarāga - nāmāshatasaka-stotra.'
- „ 1070 'Dharmadhātu-stotra.'
- „ 1076 'Āryāvalokiteśvara-bodhisattva-guṇa-stotra.'
- „ 1079 'Āryatārā-bodhisattva-stotra.'
- „ 1301 'Bodhihrīdayasāstra-vaipulyavyākhyā (A. M.).'
- „ 1302 'Sarvadharmaratnottārārthasāṅgīti-sāstra.'
- „ 1304 'Bodhihrīdaya-rūpavimukta-sāstra.'
- „ 1305 'Mahāyāna-bhāvabheda-sāstra.'
- „ 1306 'Mahāyāna-rūpasāṅgīti-sāstra.'
- „ 1307 'Shashṭhigāthā-yathārtha-sāstra.'
- „ 1308 'Mahāyāna-vimśatigāthā-sāstra.'
- „ 1309 'Buddhamātrikā - pragñāpāramitā - mahārtha - sāṅgīti-sāstra.'
- „ 1310 A commentary on the preceding Sāstra.
- „ 1315 'Sarvasikshana-sthitanāmārtha-sāstra.'
- „ 1376 'Mahāpranidhāna-gāthā (I. M.).'
- „ 1385 'Sarvaguhyanūttara-nāmārtha-mahātantra-kalpa.'
- „ 1393 'Indra-sakra-silā-guhya-siddhi-kalpa.'
- „ 1408 'Anuttara-maṅgusri-mūlagānānūttaraguhyasarvanā-mārthasamādhivarga.'
- „ 1458 'Buddhaśrīguṇa-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-tsuī (A. D. 1023-1063) the special title 普明慈覺傳梵大師 Phu-miū-tsz'-kiāo-kwhān-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-mahāvāpulya-buddhamukta-sūtra.'
- „ 969 'Aṣṭavarga-vardhamānagūṇa-sūtra.'
- „ 1005 Bodhisattvapitaka.
- „ 1013 Sarvabuddhaviśayāvātārāgānālōkālakāra-sūtra.
- „ 1019 'Gātasarvatathāgata-dharma-kakshuh-samantasobhana-mahābalavīdyārāga-sūtra.'
- „ 1043 Tathāgatāhīntya-guhyānirdeśa.
- „ 1060 He Vagra-tantra.
- „ 1298 'Mahāyāna-bodhisattva-vidyāsāṅgīti-sāstra (A. M.).'
- „ 1311 'Mahāyāna-ratnamāhārtha-sāstra.'
- „ 1313 'Āryabuddhamātrikā-pragñāpāramitā-navagāthā-mahārtha-sāstra.'
- „ 1317 Pragñāptipāda-sāstra (A. H.).

163 惟淨 Wēi-tsiū, 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 'Samharṣītaromakūpagāta-sūtra (S. H.).'
- „ 964 Ratnamegha-sūtra (S. M.).
- „ 976 Śāgaramati-pariprīkṣhā-sūtra.
- „ 1316 Prānyamūla-sāstra-śikā (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-pariprīkṣhā-sūtra (S. M.).'
- „ 1014 Tathāgatagñānamudrā-sūtra.

165 金總持 Kin-tsuī-kh' (Suvarnadhāraṇī?), a (foreign?) Sramana, who translated some works in about A. D. 1113. Cf. Thuñ-ki, fasc. 46, fol. 10 b.

- No. 1015 Arthavinīśakaya-dharmaparyāya (S. M.).
- „ 1370 Maṅgusri-nāmasāṅgīti (I. M.).

166 慈賢 Tshz'-hchien (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 Kiē-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 'Maṅgusri - samaguhyanūttarādhyānavāra - mahātantrarāga-sūtra.'
- „ 1437 'Kintāmanīkarakrapundarikahīdaya-tathāgatākaryādhyāna-dvāra-kalpa (I. M.).'
- „ 1438 'Maṅgusri-samantayogaguhyakāya-dhyānābhisambuddha-kalpa.'
- „ 1445 'Ceremonial rules for the Homa sacrifice, being an abridged translation of, or extracts from, the Maṅgusri-samanta-dhyānavāra-mahātantra-sūtra.'

167 日稱 Zih-khan (Sūryayasas?), an Indian Sramana, who had the title 宣梵大師 Süen-fān-tā-sh', and was a contemporary of Fā-hu, No. 162 above. There are 2 works ascribed to him, namely:—

- No. 1080 'Guru-sevā-dharma-pañcāśadgāthā' (S. M.), compiled by Asvaghosha.
 „ 1379 'Dasadushtakarmamārgasūtra,' compiled by the same as before (I. M.).

168 紹德 Shāo-tōh, 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-gātakamālā-sāstra (A. M.).

SUMMARY OF THE PRECEDING LIST OF TRANSLATIONS MADE UNDER THE LATER (OR NORTHERN) SUŪ 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
 渥温 Khi-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 Pā-hö-sz'-pā, or 巴思巴 Pā-sz'-pā, or 發思八 Fā-sz'-pā, or 拔思發 Pā-sz'-fā, or Bashpa. He was a Sramana of the country of 土波 Tu-po (Tibet), and was the 帝師 Ti-shī, 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 (Tā-pāo-fā-wān) or Prince of the Great and Precious Law [of Buddha].'

No. 1137 'Mūlasarvāstivāda-nikāya-pravragyopasampadā-karmavākā (V. H.).'

170 沙羅巴 Shā-lo-pā, a Sramana, who was a disciple of the preceding, and had the title 弘教佛智三藏法師 Huñ-kiāo-fo-k'-sān-tsān-fā-sh', or the Tripitaka-bhadanta Huñ-kiāo-fo-k'. He died in his fifty-sixth year, in A. D. 1314. See Tsun-tsai, fasc. 36, fol. 3 a-5 b; Min-san-kwhān, fasc. 1, fol. 1 a. He translated his teacher's work, namely:—
 No. 1320 'Sāstra explaining known objects (A. H.).'

171 啣捺銘得哩連得囉磨寧 Tsi-nāh-miñ-tōh-li-lien-tōh-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 Sitātapatra-dhāraṇī (S. M.).

172 釋智慧 Shih K'-hwui (Pragñā?), a Sramana of 土蕃 Tu-fān (Tibet), whose exact date is unknown.

No. 1032 Maṅguri-nāma-nāh-ki-tiñ (? S. M.).

173 安藏 Ān Tsān, a Chinese official, who had two appointments; but the date is not known.

No. 1068 'Āryapariśrāna-buddhamātrikaikāvimsatīvargapūṣā-stotra-sūtra (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-káo, 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-yîn, 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 Pâo-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-kiao, 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 Min-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-thâi 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-thâi school. See Thuñ-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 智顛 K'-i, the founder or fourth patriarch of the Thien-thâi 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-tiñ; 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 Pâo-kwêi, a priest, who in A. D. 597 made a compilation of three incomplete translations of the Suvarnaprabhâsa-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-tiñ, 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-tiñ died in his seventy-second year. See Suñ-sañ-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 Suñ-sañ-kwhân, fasc. 32, fol. 1 a; Khâi-yuen-lu, fasc. 8 a, fol. 6 b.

18 玄奘 Hhüen-kwân (Hiouen-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 (Hiouen-thsang), No. 18 above, when the latter compiled his famous work on the Western regions, viz. No. 1503.

20 玄應 Hhüen-yiñ, 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-sañ-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 Thân dynasty, because the second character of his cognomen Tâo-shi is the same as the first character of the name (Shi-min) of Thâi-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-sañ-kwhân, fasc. 4, fol. 5 a.

23 彥悰 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-sañ-kwhân, fasc. 4, fol. 13 a.

24 慧立 Hwui-li, a priest, who compiled a life of Hhüen-kwân (Hiouen-thsang), but left it unfinished at his death, viz. No. 1494. See Khâi-yuen-lu, fasc. 9, fol. 6 b; Suñ-sañ-kwhân, fasc. 17, fol. 3 a.

25 靖邁 Tsiñ-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 (Hiouen-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-sañ-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-sañ-kwhân, fasc. 17, fol. 2 a.

27 懷素 Hwâi-su, a disciple of Hhüen-kwân (Hiouen-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-sañ-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-sañ-kwhân, fasc. 17, fol. 4 a.

29 明佺 Miñ-khüen, 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-sañ-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-tsiñ*. 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-nañ*, 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'-shañ*, 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 *Khân-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 post-umous title is 清凉大師 *Tshin-liân-tâ-sh'*.

38 宗密 *Tsuñ-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 斐休 *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'-hhüen*, 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 Corean 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 Corean 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 *Corean 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 Corean priest, viz. No. 1551.

45 延壽 *Yen-shou*, 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-niñ*, 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 Tào-yuen, a priest of the Shân or Dhyâna school, who in A. D. 1006 compiled 1 work, viz. No. 1524.

50 明覺 Min-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 Wêi-kâi, 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-kun, 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 Tsin-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 Shào-lun, 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 道殿 Tào-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 Basha. 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 *K'in-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-kiào*, 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 Tien-thâi school, who in A. D. 1334 compiled 1 work, viz. No. 1635.

86 惟則 *Wêi-tsö*, a priest of the Tien-thâi school, who in A. D. 1342 compiled 1 work, viz. No. 1624.

87 懷則 *Hwâi-tsö*, a priest of the Tien-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 *Tö-hwui* and 大訖 *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 劉謚 *Liu Mi*, a scholar, who composed 1 work, viz. No. 1643.

91 普照 *Phu-káo*, 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-tin*, 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-ki*, 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-ki*'s life, see *Min-san-kwhân*, fasc. 3, fol. 7 a.

96 成祖 *Khan-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 圓滯 *Yuen-tsin*, 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 *Tsin-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.

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