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A CATALOGUE

OF

THE CHINESE TRANSLATION

OF

THE BUDDHIST TRIPITAKA

THE SACRED CANON

OF THE

BUDDHISTS IN CHINA AND JAPAN

COMPILED

BY ORDER OF THE SECRETARY OF STATE FOR INDIA

BY

BUNYIU NANJIO

PRIEST OF THE TEMPLE, EASTERN HONGWANZI, JAPAN,
MEMBER OF THE ROYAL ASIATIC SOCIETY, LONDON

Oxford

AT THE CLARENDON PRESS

M DCCC LXXXIII

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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 Tsā-tsān, 'Samyukta-pitaka (?)'. This Chinese term for miscellaneous Indian and Chinese works is used by a Chinese priest named K'-sū, in his valuable work entitled Yueh-tān-K'-tān, 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 Hongwan-ji last year.

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

THE OBJECT OF THIS CATALOGUE.

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

My principal object in making this compilation has been to show the original, though it may be not quite scientific, arrangement of this great Collection of our Sacred Canon, made in China under the Miên 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 fulfillment of the promise made by the Japanese ambassador.' Immediately after this, Mr. Beal prepared a Catalogue of the books 'for practical purposes,' which was completed in June 1876, within the time of six months.

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),

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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.
4 A Catalogue and Compendious Report, by Rev. S. Beal, 1876.
INTRODUCTION.

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 titles. 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-hhîn-kun-tâ-tâ-sîn-yin, or a dictionary of the Buddhist Canon, republished in the Shào-hhîn period, A.D. 1131-1162. 3 fasciculi.
4. No. 1621, Ta-miûn-sânn-tsâ-fâ-shu, or a concordance of numerical terms and phrases of the Law of the Tripâtaka, collected under the great Min dynasty, A.D. 1368-1444. 40 fasciculi.
5. No. 1636, Kião-shûn-fâ-shu. This is a later collection similar to No. 1621. Dates from A.D. 1431. 12 fasciculi.
6. No. 1640, Fân-i-mûn-i-tsî, 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:


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

There still remain two questions, namely: Who collected the Chinese Translation of the Buddhist Tripâtaka, 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.

\[*\]

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.
INTRODUCTION.

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 seq. The two oldest Lists are said to have dated from the Tsin 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-sán-tsàn-kí-tse, 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.

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*Notes:*
- 'Kumāra-mūka-sūtra'
- 'Sūtra spoken by Buddha at (the request of) an old woman'
- 'Kandraprabha-kumāra-sūtra'
- 'Vatsa-sūtra'
- 'Sūtra on the determined Dhāranī'
- 'Mahāmegha-sūtra'
- 'Sūtra on the Samādhi called vow, realised by the Tathāgata alone'
- 'Sūtra on the girl Nāgaddattā'
- 'Mahāyāmar-vidyārāgūjī'
- 'Mahāyāmar-rajājī-samuykta-dhārāni-sūtra'
- 'Sūtra on cutting untied (of passions) in the ten dwellings (i.e. the earlier steps of a Bodhisattva which lead on to the ten Bhūmis)'
- 'Bodhisattva-bodhivṛkṣha-sūtra'
- 'Sūtra on (the history of) Poh (or Pushya?)'
- 'Pūnaprabhāsa-samādhi-sūtra'
- 'Tathāgatagarbhā-sūtra'
- 'Ratnagīlī-pariprkhākā'
- 'Sūtra on (the characteristic marks on Buddha's) person as (the results of) fifty causes of the practice of a Bodhisattva'
- 'Katurdurlabha-sūtra'
- 'Suśatī (?)-devaputra-sūtra'
- 'Avalokiteśvara-bodhisattva-mahāsthānaprāpti-bodhisattva-vyākaranā-sūtra'
- 'Sūryaśūya-mahākarmavaprabhā-samādhi-sūtra'
- 'Sūraṅgama-samādhi'
- 'Buddhasaṅgiti-sūtra'
- 'Bhadrakalpika-sūtra'
- 'Atita-vyāhakalpa-sahasrabuddhanāma-sūtra'
- 'Pratuypanna-bhadrakalpa-sahasrabuddhanāma-sūtra'
INTRODUCTION.

SŪTRAS OF THE HĪNAYĀNA.

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INTRODUCTION.

VINAYA OF THE HINAYANA.

ABHIDHARMA OF THE MAHAYANA.

ABHIDHARMA OF THE HINAYANA.
INTRODUCTION.

INDIAN MISCELLANEOUS WORKS.

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1340 Travels of Fā-hhien or Fā-bhian 2 26 b

A CHINESE WORK.

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 Si-yu. He lived under the reign of the Emperor Wu, A.D. 502-549, the founder of the Lián dynasty, A.D. 502-557. As we read in the Annals of the Sui dynasty, A.D. 589-618, 'This Emperor paid great honour to Buddhism. He made a large collection of the Buddhist canonical books, amounting to 5400 volumes, in the Hwá-lin garden. The Sháman Páo-khán compiled the Catalogue in fifty-four fascicles.' According to the Khái-yuen-lu (fasc. 10, fol. 5 a), this Catalogue was compiled by Páo-khán 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 374 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 Hhiá-so-wu, of the Northern Wéi 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 Khái-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.

INTRODUCTION.

No. 1609, the second Catalogue, which is still in existence (see p. xxvii), compiled by Fă-kiĭ 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. Sūtra.  
   Mahāyāna . . . 784 in 1718 fasciculi.  
   Hinayāna . . . 845 " 1304 "

2. Vinaya.  
   Mahāyāna . . . 50 " 82 "
   Hinayāna . . . 63 " 381 "

3. Abhidharma.  
   Mahāyāna . . . 68 " 381 "
   Hinayāna . . . 116 " 482 "

4. Later works.  
   Extracts . . . 144 " 627 "
   Indian and Chinese.  
   Records . . . 68 " 185 "
   Treatises . . . 119 " 134 "

\[ \text{Total: } 2257 \text{ works in } 5294 \text{ fasciculi.} \]

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'hăn-făn, 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. Mahāyāna.  
   Sūtra, whose translators are known . . 234 in 885 fasciculi.  
   " " " unknown . . 235 " 402 "

2. Hinayāna.  
   Sūtra, whose translators are known . . 108 in 527 fasciculi.  
   " " " unknown . . 316 " 482 "

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 "

\[ \text{Total: } 2109 \text{ works in } 5058 \text{ fasciculi.} \]
As we read in the Sui Annals, 'In the period Tá-yeh (A.D. 605-616) the Emperor (Yân) ordered the Shâman Kî-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 Sástras.

'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:—

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<th>Class</th>
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<td>852</td>
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<tr>
<td>Mixed</td>
<td>380</td>
<td>716</td>
</tr>
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<td>Mixed and doubt</td>
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<td>336</td>
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<tr>
<td>2. Vinaya</td>
<td></td>
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<tr>
<td>Mahâyâna</td>
<td>52</td>
<td>91</td>
</tr>
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<td>Hinayâna</td>
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<td>3. Sástra</td>
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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. 664 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:—

   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 "

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</table>

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 Taiïn-mái. It contains all the titles of translations, whether in existence or missing, from Kasyapa Mâtaïga, A.D. 67, to Hûuen-kwild 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.

2 In this year the famous Hûuen-kwiïn or Hiouen-thsang died.
INTRODUCTION.

In A.D. 695 the seventh Catalogue which we still possess, No. 1610 (see p. xxvii), was compiled by Miun-kâfen 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. Mahâyanâ.
   - Sûtra of single translation: 283 in 525 fasciculi.
   - Sûtra of duplicate translations: 696 in 2514
   - Vinaya: 44 in 105
   - Abhidharma: 108 in 611

2. Hinayânâ.
   - Sûtra of single translation: 323 in 419
   - Sûtra of duplicate translations: 656 in 1227
   - Vinaya: 104 in 428
   - Abhidharma: 54 in 703

3. Works of the (Indian) sages: 36 in 91
4. Sûtras of unknown translators: 424 in 636
5. Sûtras missing: 888 in 1262

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

1. Mahâyanâ. Sûtra: 452 in 1840 fasciculi, 186 cases.
   - Vinaya: 23 in 47
   - Abhidharma: 83 in 516

2. Hinayânâ. Sûtra: 265 in 441
   - Vinaya: 35 in 260
   - Abhidharma: 36 in 744

3. Works of the (Indian) sages: 25 in 34

| Total | 852 | 3882 | 386 |

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

In A.D. 730 the eighth, ninth, and tenth Catalogues in existence, Nos. 1485, 1486, 1488 (see p. xxvii), were compiled by K‘u-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 Khai-yuen-lu. 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. Then the compiler concludes with the following words (fasc. 9, fol. 36 b seq.):—"Thus under 19 dynasties, from the Eastern Han (A.D. 25-220) to the Thân (618-907), there were produced translations of the Sûtras, Vinaya, and Abhidharma or Sûtra of the Mahâyânâ and Hinayânâ, 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 Prâyñâparamitâ 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

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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 Khái-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 Maháyána . . . . 686 in 2745 fasciculi.
   b. Tripitaka of the Sévakas or the Hináyána . . . . 330 „ 1762 „
   c. Works of the sages and wise men . . . . . . 108 „ 541 „

1124 „ 5048 „

2. Translations missing . . . . . . . . . . . . . . . . . . . . . 1148 in 1980 fasciculi.

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 „ 1065 „

1531 „ 3405 „

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. Maháyána.

\[
\begin{array}{llll}
\text{Sútra} & 515 \text{(or 563)} & \text{in 2173 fasciculi, 203 cases.} \\
\text{Vinaya} & 26 & " & 54 " & 5 " \\
\text{Abhidharma} & 97 & " & 518 " & 50 " \\
\end{array}
\]

2. Hináyána.

\[
\begin{array}{llll}
\text{Sútra} & 240 & " & 618 " & 48 " \\
\text{Vinaya} & 54 & " & 446 " & 45 " \\
\text{Abhidharma} & 36 & " & 698 " & 72 " \\
\end{array}
\]


\[
\begin{array}{llll}
\text{Indian} & 68 & \text{in} & 173 & \{} & 57 " \\
\text{Chinese} & 40 & " & 368 & \} & 57 " \\
\end{array}
\]

1076 (1124) „ 5048 „ 480 „

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 details.' This may be called the seventh Collection, made by order of the Emperor Hhtien-tnau, 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-t'ai-thun-ts'ai, No. 1637 (fasc. 14, fol. 2 a), Thâi-tsu, the first Emperor of the later Sun dynasty, who reigned A.D. 960–975, was the first who ordered the whole Buddhist Canon to be published. The blocks of wood on which the characters were cut for this edition are said to have been 130,000 in number. This event happened in A.D. 972. In the preceding year, he caused two copies of the same Canon to be made, one written in gold and the other in silver paint. This may be called the eighth Collection made by order of the Emperor of China, though no Catalogue or Index seems to have been compiled on this occasion.

The eleventh Catalogue in existence, No. 1612 (see p. xxvii), was compiled by Kiâ-kî-siââ, 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. 1264–1294.

There are given the following divisions and classifications:

    Hînâyâna . . . 291 " 710 "
2. Vinaya. Mahâyâna . . . 28 " 56 "
    Hînâyâna . . . 69 " 504 "
3. Abhidharma. Mahâyâna . . . 117 " 628 "
    Hînâyâna . . . 38 " 708 "

\[1440 = 5586\]

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

The compilers of the K'-yuen-lu, No. 1612, compared the Chinese translations with the Tibetan translations (Kangur and Tañgur), 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 version. 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 Wên Ku, under the Sun dynasty, A.D. 960–1280; and continued by Kwân-ku-pê, 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 Mûn 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 Khâ\-
tsu or Thāi-tsu, the third Emperor of the Mūn dynasty, who reigned A.D. 1403-1424, together with 41 additional works (Nos. 1622-1662), published by a Chinese priest named Mi-tsān, 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 Dō-kō 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 Mūn 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 Thāi-tsu, in Nanking. For in a composition by the Chinese Bhikshu Tāo-khái, dated A.D. 1586, we read: 'The Emperor Thāi-tsu Kāo (A.D. 1368-1398) caused the whole Pitaka to be engraved in Kāu-liāu (Nanking); and the Emperor Thāi-tsu-n Wan (A.D. 1403-1424) again caused a good edition to be published in Pe-piū (Peking).'

But there is another statement about these two Collections or Editions, namely: 'In the Yu-nō period, A.D. 1403-1424, of the Mūn 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 Kāu-hhīi-fu in Chekiang. This is called the Southern Pitaka or Collection."

This statement is found in an Imperial preface to the Buddhist Canon, which preface dates from the thirteenth year of the Yu-nō period, A.D. 1735. The author is the Emperor Shī-tsu, the third sovereign of the present Tshiin dynasty, who reigned A.D. 1723-1735. If this Imperial authority may be accepted in spite of a later date, then Thāi-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 Shī-tsu to a carefully-revised Edition of the Buddhist Canon, first collected and published under the Mūn dynasty, with the addition of 54 Chinese works. The Edition was completed in the second year of the Kien-lu period, A.D. 1737, under the reign of his successor, Kāo-tsun, who reigned A.D. 1736-1795. This may be called the twelfth and last Collection made by an Emperor of China.

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 Thāi-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).'

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1 密藏 For an account of his labours, see the 刻經緣叙 Kō-kāi-yuen-sū, or a list (or collection) of prefaces respecting the engraving of the blocks for Buddhist scriptures. They are by different authors in praise of the books and those at whose expense the great collection was published. 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-tēlu 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 Mūn dynasty (1368-1444).

2 太祖高皇帝即位承乾藏于金陵大宗文皇帝復鑄善梓于北平 Kō-kāi-yuen-sū, fol. 18 a.

3 明永樂間刊板京師是為梵本北藏又有民間私刊書本板 In 浙江嘉興府謂之南藏. See the 御製大藏序跋集 Gyō-sei-dai-zō-shō-batsu-shin 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 大清重刻閣藏彙記 Tā-tshān-kō-ku-lun-tshā-wēi-hi, or Catalogue of the Buddhist Canon re-published under the great Tshiin 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 Miāo-khū (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.
INTRODUCTION.

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-teun, who wrote an introduction to his useful Catalogue of the three Great Pitaksas or Collections 1 in the monastery Zo-zio-zi, also called San-yen-san, at Shiba in Tokio, the present Capital of Japan; where he was the librarian in A.D. 1748. 2 The second authority is found in the advertisement of a Japanese Society, called Kô-kiô-shô-in, added to its new Edition of the Great Pitaka, now in course of publication in Tokio. 3 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 Zo-zio-zi. 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 Ieyasu, the first Shigun 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' (Kihán). 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 Khi-tan or Tartar dynasty (cf. p. xxii note), and two others were called Former and Latter Collections made in Corea. The Sramana Suin-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. 1460-1486, by a priest called Yen-gu, and then deposited in his monastery, Yen-zio-zi, in the province of Ōmi. 4 This Corean Collection consists of 1521 distinct works in 6467 or 6589 fasciculi, of which 3 fasciculi are wanting in the copy preserved there.

The second Collection in the Library of the Zó-zio-zi, is one which was published in China, in A.D. 1239, under the Suin dynasty. The blocks for this edition belonged to the monastery, Pá-páo-sz, at Sz'-khi, in Hu-keu-lu. 5 The copy in Tokio was brought to Japan by a priest called Den-gi, who visited China in A.D. 1275, and then deposited in his monastery, Kwan-zan-zi, in the province of Ōmi. 6 This Collection consists of 1421 distinct works in 5714 or 5916 fasciculi.

The third Collection in the Zó-zio-zi 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, Tá-phunin-sz, at Nán-shán, in Hán-keu-lu. 7 When and by whom the copy in Tokio was brought to Japan is not known. It was formerly deposited in the monastery, Shu-sen-zi, in the province of Idzu. 8 These second and third Collections in the Zó-zio-zi Library might be two of the twenty different editions which were produced during the Suin and Yuen dynasties (A.D. 960-1368. See p. xxiii). Then followed the Miin 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 folded, 9 and unlike an ordinary Chinese bound book 10, so that the number of volumes became very considerable.

1 They are (1) 高麗本 Kô-raj-bon (lit. hon), or Corean Collection or Edition; (2) 宋本 Só-hon, or the Suin dynasty Collection or Edition; and (3) 元本 Genpon (lit. Gen-hon), or the Yuen dynasty Collection or Edition.
2 緑山 三大 藏目 録 Yen-zan-san-dai-zó-moku-roku, 3 vols. Compiled a.d. 1748. Preface dated a.d. 1753. Published a.d. 1819, when an addendum was written. For the contents of this Catalogue, see also the Chrysanthemum, June 1851, pp. 236-237.
3 大日本大蔵經緯起 Dai-nippon-dai-zó-kiô-yen-gi. Published as a supplement to the 明教新誌 Mei-kiô-shin-shi, a Japanese newspaper, August 26, 1880.
INTRODUCTION.

There was then a Bhikshuni called Fā-kan 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-tsan (see p. xxiii), who followed Fā-kan’s example and circulated his Edition most widely. Copies of his Edition were successively imported into Japan, where it is called Min-zō (Miin-tsan), or the Pitaka or Collection made and published under the Miin dynasty. It is said that the editor Mi-tsan 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 Miin 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 Miin 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 before. At that time the King of Kudara (one of three kingdoms in Corea), Sei-mai 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 Suï-ko, his aunt, on two Sūtras, viz. the Śrīmālā-devi-simhanāda, No. 59, translated by Gunabhadra in A.D. 435, and the Saddharmapundarikā, No. 134, translated by Kumārajīva in A.D. 406. In A.D. 725, when a priest called Gen-bō returned from China, he presented to the Imperial Government the Buddhist sacred books in more than 5000 fasciculi. When the Chinese priest Kan-shin arrived in Japan, A.D. 753, the ex-Emperor Shō-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 books. Some fragments of such copies are still carefully preserved in old temples in Japan.

In A.D. 687, when a famous priest called Chiō-nen returned from China to Japan, he first brought with him a copy of the Edition of the Buddhist Canon in more than 5000 fasciculi, produced under the Sun dynasty, A.D. 960–1280. 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 Tsen-dai sect, Ten-kai by name (who died in his 132nd year, A.D. 1643), first caused the Great Collection of the Buddhist Canon to be printed in movable wooden types. Copies of this edition are still found in the Libraries of some old temples.

A few years later there was a priest of the Wō-baku sect, Dō-kō (or Tsū-kō), better known by another name Tetsu-gen (‘Iron eye’). In A.D. 1669 he first published a letter (col. 357 (6)) expressing his wish to receive donations for his intended reproduction of Mi-tsan’s edition of the Great Canon (see p. xxiii). It is stated in the history of Japan, that from his youth Tetsu-gen wished to reproduce the Chinese Buddhist Canon in Japan; and hence he diligently collected a large number of donations, to enable him to carry out his plan. About this time, a famine prevailed in the country, and he at once gave his money to the poor, instead of keeping it for the expense of the edition. But he did not change his mind, and again collected other donations; then he was again obliged to give the money to the poor, owing to the same calamity as before. However he accomplished his desire at last. For the third time he got fresh donations, in the first year of the Tenna (lit. Ten-wa) period, A.D. 1681, and then published his long-delayed edition.

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-zō, or ‘revolving repository,’ because it contains a large eight-angled book-case, made to revolve round a vertical axis.

1 See the 國史紀事本末 Kokushiki-son.
2 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.
6 Ibid. fol. 1 b.
7 Koku-shi-ryaku, fasc. 5, fol. 24 b. Cf. col. 366 (1, 2).
8 輪藏 Lun-tsān.
9 For the plan of this building, see Tab. IV, in Siebold’s great work on Japan, vol. v, Pantheon von Nippon.
This plan is said to have been invented, in A.D. 544, by a celebrated Chinese layman, named Fu Hsi (Fu Kiu, in Japan), who was born in A.D. 497 and died in 569. He is commonly known as Fu Ti-shih (Fu Dai-si, in Japan), or the Mahatattva 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) and Phu-kha (Fu-zio, in Japan). 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 Kashaya or scarf across the shoulders. There is a story, that when Fu in this dress saw Wu-ti, the founder of the Liao 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 scarf.

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-tsan, which is not quite free from bunglers, as before stated.

There were formerly two Japanese priests, Nin-kio of the Zio-do sect, and Zun-ye 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 Zio-zio Library, was preserved in the Library of the monastery Ken-nin-zo, in Kioto. Nin-kio, 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. 1827 there was a calamitous conflagration in Kioto, by which the copy of the Corean Edition in the Ken-nin-zo 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, Koi-kio-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 Mi dynasty, 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’-siu, 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 For his life, see the Fo-tsu-thun-ki, No. 1661, and the Fo-tsu-li-thun-tsai, No. 1637, fasc. 10, fol. 21 a seq.

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

3 See the Fo-tsu-thun-ki, fasc. 37, fol. 8 b.

4 For the Chinese work, see Fo-tsu-shu-ki, fasc. 37, fol. 8 b.

5 In Japan, by Yuet-tsian–K’-tsin (Yetsu-zo-K’-shin, in Japan), by Ka-jou, fasc. 48. Compiled A.D. 1635-1674. Published in China, A.D. 1664 and 1709; and in Japan, A.D. 1782.
INTRODUCTION.

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 Tripiṭaka 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.

<table>
<thead>
<tr>
<th>Date</th>
<th>Title</th>
</tr>
</thead>
<tbody>
<tr>
<td>A. D. 520</td>
<td>Kha-sān-tsān-tī-ši, lit. Collection of the records of the Translation of the Tripitaka.</td>
</tr>
<tr>
<td>A. D. 597</td>
<td>Li-tāi-sān-pāo-tī, lit. Record concerning the three precious things (Trihatna) under successive dynasties.</td>
</tr>
<tr>
<td>A. D. 664</td>
<td>Ku-kūn-i-kiū-thu-ti, lit. Record of the picture (of the events) of ancient and modern translations of Buddhist sacred books.</td>
</tr>
<tr>
<td>A. D. 695</td>
<td>Wu-keu-khān-tī-kiū-kū-mu-šu, lit. Revised Catalogue of Buddhist sacred books (collected) under the Kū dynasty of the Wu family, A. D. 690–705.</td>
</tr>
<tr>
<td>A. D. 730</td>
<td>Suh-kiū-kiū-tī-šu-ti, or a continuation of No. 1487.</td>
</tr>
</tbody>
</table>

Chronological Table of the Different Collections of the Chinese Translation of the Buddhist Tripiṭaka, made by order of the Emperors of China.

<table>
<thead>
<tr>
<th>Date</th>
<th>Collector</th>
</tr>
</thead>
<tbody>
<tr>
<td>A. D. 518</td>
<td>By Wu-ti, the founder of the Liān dynasty, who reigned A. D. 502–549.</td>
</tr>
<tr>
<td>A. D. 533–534</td>
<td>By the Emperor Hihāo-wu, of the Northern Wei dynasty, who reigned A. D. 532–534.</td>
</tr>
<tr>
<td>A. D. 594</td>
<td>By Wan-ti, the founder of the Sui dynasty, who reigned A. D. 589 or 581–604.</td>
</tr>
<tr>
<td>A. D. 602</td>
<td>By Yan-ti, the second Emperor of the Sui dynasty, who reigned A. D. 605–616.</td>
</tr>
<tr>
<td>A. D. 605–616</td>
<td>By the Empress Wu Tse-thien, of the Thān dynasty, who reigned A. D. 684–705.</td>
</tr>
<tr>
<td>A. D. 695</td>
<td>By the Emperor Hu-huen-šu, of the Thān dynasty, who reigned A. D. 713–755.</td>
</tr>
<tr>
<td>A. D. 730</td>
<td>By Thāi-tu, the founder of the later Thān dynasty, who reigned A. D. 960–975.</td>
</tr>
<tr>
<td>A. D. 971</td>
<td>By Shi-tu, the founder of the Yuen dynasty, who reigned A. D. 1280–1294.</td>
</tr>
<tr>
<td>A. D. 1285–1287</td>
<td>By Shi-tu, the founder of the Mīn dynasty, who reigned A. D. 1368–1398.</td>
</tr>
<tr>
<td>A. D. 1368–1398</td>
<td>By Thāi-tu, the third Emperor of the Mīn dynasty, who reigned A. D. 1403–1424.</td>
</tr>
<tr>
<td>A. D. 1403–1424</td>
<td>By the Emperors Shi-tu and Kao-tu, of the Tši-th dynasty, who reigned A. D. 1723–1735 and 1736–1795 respectively.</td>
</tr>
<tr>
<td>A. D. 1735–1737</td>
<td>By the Emperors Shi-tu and Kao-tu, of the Tši-th dynasty, who reigned A. D. 1723–1735 and 1736–1795 respectively.</td>
</tr>
</tbody>
</table>
INTRODUCTION.

Chronological Table of the various printed editions of the Chinese Translation of the Buddhist Tripitaka, in China, Corea, and Japan.

1. A.D. 972 By Thâi-tsu, the founder of the later Suân dynasty, who reigned A.D. 960-975.
2. A.D. 1010 By the Korean King, whose personal name is K’ (金). (A copy still exists in Japan.)
3. A.D. 1239 By unknown editor, under the Southern Suân dynasty, A.D. 1127-1280. (Ditto.)
4. A.D. 1277-1290 By unknown editor, under the Yuen dynasty, A.D. 1260 (or 1260)-1368. (Ditto.)
5. A.D. 1368-1398 By Thâi-tsu, the founder of the Mii dynasty, who reigned A.D. 1368-1398.
6. A.D. 1403-1424 By Thâi-tsu, the third Emperor of the Mii dynasty, who reigned A.D. 1403-1424.
7. A.D. 1500 (?) By Fä-kian, a Chinese Bhikshu.
8. A.D. 1586-1606 or 1616 By Mi-tsan, a Chinese priest. (Copied from No. 6.)
10. A.D. 1678-1681 By Dô-kô or Tetsu-gen, a Japanese priest. (Copied from No. 8.)
11. A.D. 1735-1737 By the Chinese Emperors Shi-ansa and Kao-ansa, of the present Tshin dynasty, who reigned A.D. 1723-1735 and 1736-1795 respectively. (Copied from No. 8.)
12. A.D. 1869— By Yang Wen-hoei, a Chinese scholar, together with Miao-khu, a Chinese priest (who died 1880). (Copied from No. 11, and now in course of publication in Nanking.)
13. A.D. 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 Suân 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.
INTRODUCTION.

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.

<table>
<thead>
<tr>
<th>VOWELS</th>
<th>Sanskrit</th>
<th>Chinese</th>
<th>Wells Williams' System and Explanation</th>
</tr>
</thead>
<tbody>
<tr>
<td>a</td>
<td>ā</td>
<td>addChild</td>
<td>as in quota.</td>
</tr>
<tr>
<td>å</td>
<td>ḍa</td>
<td>addChild</td>
<td>a as in father.</td>
</tr>
<tr>
<td>i</td>
<td>特朗</td>
<td>addChild</td>
<td>i as in pin.</td>
</tr>
<tr>
<td>l</td>
<td>特朗</td>
<td>addChild</td>
<td>l as in machine.</td>
</tr>
<tr>
<td>u</td>
<td>特朗</td>
<td>addChild</td>
<td>u as in put.</td>
</tr>
<tr>
<td>û</td>
<td>ū</td>
<td>addChild</td>
<td>ú as oo in fool, or o in move.</td>
</tr>
<tr>
<td>rî</td>
<td>ῆ</td>
<td>addChild</td>
<td>ri as in fiery.</td>
</tr>
</tbody>
</table>
| rî | ῆ |  addChild | ri
| lî | 特朗 |  addChild | li as in friendly. |
| î | 特朗 |  addChild | li
| e | 特朗 |  addChild | e as in men. |
| è | 特朗 |  addChild | é as in grey. |
| âi | 特朗 |  addChild | ai as in aisle. |
| o | 特朗 |  addChild | o as in long. |
| ō | 特朗 |  addChild | o as in note. |
| âu | 特朗 |  addChild | au as ow in now. |
| û | 特朗 |  addChild | û as in June. |
| ò | 特朗 |  addChild | ò as in könig, a German sound. |
| âo | 特朗 |  addChild | ao like ow in howl, prolonged. |
| iâ | 特朗 |  addChild | ia as in piastre, or ya in yard. |
| iâi | 特朗 |  addChild | iai and iao, each letter sounded. |
| iâo | 特朗 |  addChild | iao
| iu | 特朗 |  addChild | iu as ew in pew. |
| iû | 特朗 |  addChild | iû like ew in chewing, prolonged. |
| ie | 特朗 |  addChild | ie as in siesta. |
| iê | 特朗 |  addChild | iê as ea in fealty. |
| io | 特朗 |  addChild | io as yaw in yawn. |
| ui | 特朗 |  addChild | ui as ewy in dewy. |
| ûî | 特朗 |  addChild | ûi as ooi in cooing. |
| ûê | 特朗 |  addChild | ûe as in duct; it runs into ûe when a final. |
| ei | 特朗 |  addChild | ei as in height, or i in sigh. |
| êi | 特朗 |  addChild | êi as eyi in greyish. |
| eu | 特朗 |  addChild | eu as ou in souse, shorter than au. |
| êu | 特朗 |  addChild | êu as au in Capernaum. |

ANOMALOUS SOUNDS.

sz' | 特朗 |  addChild | sz', tsz', a peculiar sibilant; the first can be made by changing di in dizzy to s, and speaking it quickly.
| tsz' | 特朗 |  addChild | 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.

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.
**INTRODUCTION.**

<table>
<thead>
<tr>
<th>CONSONANTS</th>
<th>SANSKRIT.</th>
<th>CHINESE.</th>
</tr>
</thead>
<tbody>
<tr>
<td>k</td>
<td>क</td>
<td>k</td>
</tr>
<tr>
<td>kh</td>
<td>ख</td>
<td>kh</td>
</tr>
<tr>
<td>g</td>
<td>ग</td>
<td>g</td>
</tr>
<tr>
<td>gh</td>
<td>घ</td>
<td>gh</td>
</tr>
<tr>
<td>ŋ (ng)</td>
<td>ऋ</td>
<td>ŋ ng as in sing.</td>
</tr>
<tr>
<td>k</td>
<td>क</td>
<td>ch as in church.</td>
</tr>
<tr>
<td>kh</td>
<td>ख</td>
<td>ch, the same sound aspirated.</td>
</tr>
<tr>
<td>g</td>
<td>ग</td>
<td>j as in jolly.</td>
</tr>
<tr>
<td>gh</td>
<td>घ</td>
<td>jh as in bridge-house.</td>
</tr>
<tr>
<td>ŋ</td>
<td>ऋ</td>
<td>ŋ as in new.</td>
</tr>
<tr>
<td>t</td>
<td>द</td>
<td>t as in town.</td>
</tr>
<tr>
<td>th</td>
<td>ठ</td>
<td>th as in outhouse.</td>
</tr>
<tr>
<td>d</td>
<td>ड</td>
<td>d as in done.</td>
</tr>
<tr>
<td>dh</td>
<td>ढ</td>
<td>dh as in roodhook.</td>
</tr>
<tr>
<td>n</td>
<td>ण</td>
<td>n as in no.</td>
</tr>
<tr>
<td>t</td>
<td>त</td>
<td>t as in top, lot.</td>
</tr>
<tr>
<td>th</td>
<td>ठ</td>
<td>t', the same sound aspirated.</td>
</tr>
<tr>
<td>d</td>
<td>ड</td>
<td>d as in din.</td>
</tr>
<tr>
<td>dh</td>
<td>ढ</td>
<td>dh as in landholder.</td>
</tr>
<tr>
<td>n</td>
<td>ण</td>
<td>n as in nun.</td>
</tr>
<tr>
<td>p</td>
<td>प</td>
<td>p as in pot, lop.</td>
</tr>
<tr>
<td>ph</td>
<td>प़</td>
<td>p', the same sound aspirated.</td>
</tr>
<tr>
<td>b</td>
<td>ब</td>
<td>b as in bed.</td>
</tr>
<tr>
<td>bh</td>
<td>भ</td>
<td>bh as in clubhouse.</td>
</tr>
<tr>
<td>m</td>
<td>म</td>
<td>m as in man, ham.</td>
</tr>
<tr>
<td>y</td>
<td>य</td>
<td>y as in yard.</td>
</tr>
<tr>
<td>r</td>
<td>र</td>
<td>r as in red.</td>
</tr>
<tr>
<td>l</td>
<td>ल</td>
<td>l as in lion.</td>
</tr>
<tr>
<td>v</td>
<td>व</td>
<td>v as in live.</td>
</tr>
<tr>
<td>s</td>
<td>झ</td>
<td>s as in sharp.</td>
</tr>
<tr>
<td>sh</td>
<td>श</td>
<td>sh as in shall.</td>
</tr>
<tr>
<td>s</td>
<td>झ</td>
<td>s as in sand.</td>
</tr>
<tr>
<td>h</td>
<td>ह</td>
<td>h as in hung; as a final it is nearly suppressed.</td>
</tr>
<tr>
<td>m</td>
<td>म</td>
<td>m Anusvāra (slight nasal).</td>
</tr>
<tr>
<td>k</td>
<td>क़</td>
<td>k Visarga (slight breathing).</td>
</tr>
<tr>
<td>ts</td>
<td>तस</td>
<td>ts as in wits.</td>
</tr>
<tr>
<td>tah</td>
<td>त़</td>
<td>ts', the same sound aspirated.</td>
</tr>
<tr>
<td>w</td>
<td>व</td>
<td>w as in wind.</td>
</tr>
<tr>
<td>f</td>
<td>फ</td>
<td>f as in farm.</td>
</tr>
<tr>
<td>z</td>
<td>झ</td>
<td>z as in zone.</td>
</tr>
<tr>
<td>zh</td>
<td>झ</td>
<td>zh as in azure.</td>
</tr>
</tbody>
</table>

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 ŋ, as rung for yung, ruch for yuen; but this is exceptional. W. Williams' Dictionary, Introduction, p.xxiv, col. 2.

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 king or hu, 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, xin, &c. W. Williams' Dictionary, Introduction, p.xxii, 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.

<table>
<thead>
<tr>
<th>Dynastic Title</th>
<th>B.C.</th>
<th>Dynastic Title</th>
<th>A.D.</th>
</tr>
</thead>
<tbody>
<tr>
<td>三皇五帝</td>
<td>2852-2204</td>
<td>梁</td>
<td>502-557</td>
</tr>
<tr>
<td>夏</td>
<td>2205-1766</td>
<td>陳</td>
<td>557-589</td>
</tr>
<tr>
<td>商</td>
<td>1766-1122</td>
<td>魏</td>
<td>386-534</td>
</tr>
<tr>
<td>周</td>
<td>1122-256</td>
<td>北</td>
<td>535-557</td>
</tr>
<tr>
<td>秦</td>
<td>25-220</td>
<td>魏</td>
<td>534-550</td>
</tr>
</tbody>
</table>

三國 Sán-kwo, or Three Kingdoms.

(1) 蜀漢 Shu-hán, or Hán established in Shu (Shuh)—western 221-263
(2) 魏 Wéi—northern 220-265
(3) 吳 Wu—southern 222-280

西晉 Si-tsín, or Western Tsin 265-316

前凉 Tsien-líán, or Former Lián 302-376

東晉 Tuân-tsín, or Eastern Tsin 317-420

前秦 Tsien-tsín, or Former Tsin 350-394

後秦 Heu-tsín, or Latter Tsin 384-417

西秦 Si-tsín, or Western Tsin 385-431

北凉 Pe-lián, or Northern Lián 397-439

南北朝 Nán-pe-kão, or Southern and Northern Dynasties.

(1) 南朝 Nán-kão, or Southern Dynasties.

宋 Sun—earlier 420-479

齊 Tái 479-502
INTRODUCTION.

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


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

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

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


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

Khái-yuen-lu.—No. 1485 開元釋教錄 Khâi-yuen-shih-kîaô-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-saⁿ-kwhán.—No. 1495 宋高僧傳 Sun-kao-saⁿ-kwhán, or Memoirs of Eminent Priests, compiled under the later or Northern Suⁿ dynasty, A.D. 960–1127, in 30 fasciculi. By 賢宇 Tsîn-yi, in A.D. 988.

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

Thuⁿ-ki.—No. 1661 佛祖統紀 Fo-tsu-thûn-kî, 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.


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

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

Tâ-miⁿ-saⁿ-tsâⁿ-shâⁿ-kîao-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 Tahien-tsê-wan, or Thousand-character composition; are omitted.


K’-tsîn.—開藏知津 Yüeh-tsâⁿ-k’-tsîn, or Guide for the Examination of the Canon, in 48 fasciculi. By 智旭 K’-siû, in A.D. 1654, under the present Tshin dynasty, which began in A.D. 1644. For this work, see also pp. x, xxvi.


Conc.—Concordance Sinico-Sanskrte d’un nombre considérable de Titres d’ouvrages Bouddhiques, recueillie
INTRODUCTION.


ABBREVIATIONS IN THE APPENDICES.

S. M.—Sūtras of the Mahāyāna.
S. H.—Sūtras of the Hinayāna.
V. M.—Vinaya of the Mahāyāna.
V. H.—Vinaya of the Hinayāna.
A. M.—Abhidharma of the Mahāyāna.
A. H.—Abhidharma of the Hinayāna.
I. M.—Indian Miscellaneous Works.
C. M.—Chinese Miscellaneous Works.

### ADDITIONS AND CORRECTIONS

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<td>5    for ‘Dharmanandi’ read ‘Dharmanandin’</td>
</tr>
<tr>
<td>308</td>
<td>1376</td>
<td>3    for ‘Mahāpranidhā’ read ‘Mahāpranidhā’</td>
</tr>
<tr>
<td>312</td>
<td>1403</td>
<td>5    for ‘Zih-kāi’ read ‘Zih-khan’</td>
</tr>
<tr>
<td>312</td>
<td>1403</td>
<td>5    for ‘dvikāya’ read ‘dvikāya’</td>
</tr>
<tr>
<td>318</td>
<td>1436</td>
<td>5    for ‘Tsz-hhiuen’ read ‘Tshz-hhiuen’</td>
</tr>
<tr>
<td>319</td>
<td>1440</td>
<td>8    for ‘A.D. 534’ read ‘A.D. 434’</td>
</tr>
<tr>
<td>328</td>
<td>1485</td>
<td>6    for ‘1142’ read ‘1124’</td>
</tr>
<tr>
<td></td>
<td></td>
<td>add ‘whether’ after ‘fasciculi’</td>
</tr>
<tr>
<td></td>
<td></td>
<td>add ‘or whether written originally in Chinese’ after ‘Chinese’</td>
</tr>
<tr>
<td>336</td>
<td>1519</td>
<td>8    for ‘Zan-yo’ read ‘Zan-yo’</td>
</tr>
<tr>
<td>338</td>
<td>1527</td>
<td>5    for ‘Wei-kāi’ read ‘Wei-kāi’</td>
</tr>
<tr>
<td></td>
<td></td>
<td>11   for ‘Kē-sun’ read ‘Kē-sun’</td>
</tr>
<tr>
<td>344</td>
<td>1557</td>
<td>5    for ‘Hhien-kwe’ read ‘Hhien-hwui’</td>
</tr>
<tr>
<td>345</td>
<td>1562</td>
<td>6    add ‘; and recorded by his disciple Kwân-tîn’ after ‘A.D. 589–618’</td>
</tr>
<tr>
<td>350</td>
<td>1588</td>
<td>5    for ‘Hhuen-hwui’ read ‘Hhuen-hwui’</td>
</tr>
<tr>
<td>352</td>
<td>1600</td>
<td>6    for ‘A.D. 936–945’ read ‘A.D. 936–947’</td>
</tr>
<tr>
<td>353</td>
<td>1607</td>
<td>5    for ‘Shan’ read ‘Shàn’</td>
</tr>
<tr>
<td>354</td>
<td>1610</td>
<td>8    add ‘(or 8521)’ before ‘fasciculi’</td>
</tr>
<tr>
<td></td>
<td></td>
<td>9–11 for ‘of which . . . . fasciculi’ read ‘with’ the addition of 859 works in 3910 (or 3882) fasciculi</td>
</tr>
</tbody>
</table>

Between No. 3 Nāgāryuna, 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 大城龍 Tâ-yü-luh, lit. ‘great-region-dragon,’ or 大城龍樹 Tâ-yü-luh-shu, lit. ‘great-region-dragon-tree’ (Mahādignāgāryuna).’ There are 3 works ascribed to him, namely:—

No. 1223 Nyāyadvāratāraka-sāstra. A.D. 711.


Col. | No. | Line |
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>359</td>
<td>1624</td>
<td>4    for ‘Tsz-kāan’ read ‘Tsz-kān’</td>
</tr>
<tr>
<td>363</td>
<td>1649</td>
<td>4    for ‘K’no’ read ‘K’no’</td>
</tr>
<tr>
<td>365</td>
<td>1658</td>
<td>7    for ‘Śrāman’ read ‘Śrāman’</td>
</tr>
</tbody>
</table>

370 Between No. 3 Nāgāryuna, 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 大城龍 Tâ-yü-luh, lit. ‘great-region-dragon,’ or 大城龍樹 Tâ-yü-luh-shu, lit. ‘great-region-dragon-tree’ (Mahādignāgāryuna).’ There are 3 works ascribed to him, namely:—

No. 1223 Nyāyadvāratāraka-sāstra. A.D. 711.


Col. | No. | Line |
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>379</td>
<td>1</td>
<td>9</td>
</tr>
<tr>
<td>380</td>
<td>2</td>
<td>5</td>
</tr>
<tr>
<td>381</td>
<td>3</td>
<td>5</td>
</tr>
<tr>
<td>383</td>
<td>5, 7, 8</td>
<td>1</td>
</tr>
<tr>
<td>384</td>
<td>9, 10</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>11</td>
<td>4</td>
</tr>
<tr>
<td>354</td>
<td>1610</td>
<td>7</td>
</tr>
</tbody>
</table>
A CATALOGUE OF THE CHINESE BUDDHIST TRIPI'TAKA.

大明三藏聖教目録

Ta-miūn-sânn-sháu-kâo-mu-lû.

'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 Kiū-tsâń, or Sūtra-pitaka.

PART I.

大乘經 Ta-shâu-kiū, or the Sūtras of the Mahāyāna.

CLASS I.

般若部 Pān-jo-po, or Prâjñāpāramitā class.

1 大般若波羅蜜多經
Ta-pān-jo-po-lo-mi-to-kiūn.
Mahâprajñāpâramitâ-sûtra.

See the K'-yuen-lû, fasc. r, fol. 11a; Conc. 638. Translated by Hhüen-kuán (Hsiouen-thsang), A.D. 659, of the Thâu dynasty, A.D. 618–907. (For the former date, see the Nêi-tien-lû, 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 Sūtras, short and long. To each of them a preface is added by a Chinese priest, named Hhüen-tsâo, a contemporary of the translator. The following is a summary of the contents:

<table>
<thead>
<tr>
<th>FASC.</th>
<th>FASC.</th>
<th>CHAP.</th>
<th>PLACE OF THE SCENE</th>
</tr>
</thead>
<tbody>
<tr>
<td>(a) 400 (1–100)</td>
<td>(b) 78 (401–478)</td>
<td>(c) 59 (479–537)</td>
<td>Gridhrakūta.</td>
</tr>
<tr>
<td>(d) 18 (538–555)</td>
<td>(e) 10 (556–565)</td>
<td>(f) 8 (566–573)</td>
<td>Srâvasti.</td>
</tr>
<tr>
<td>(g) 2 (574–575)</td>
<td>(h) 1 (576)</td>
<td>(i) 1 (577)</td>
<td>Abode of the Paranirmita-vasavartins.</td>
</tr>
<tr>
<td>(j) 1 (578)</td>
<td>(k) 5 (579–583)</td>
<td>(l) 5 (584–588)</td>
<td>Srâvasti.</td>
</tr>
<tr>
<td>(m) 1 (589)</td>
<td>(n) 1 (590)</td>
<td>(o) 2 (591–592)</td>
<td>Gridhrakûta.</td>
</tr>
<tr>
<td>(p) 8 (593–600)</td>
<td></td>
<td></td>
<td>Vesuvana.</td>
</tr>
</tbody>
</table>
In the K'-yuen-lu (No. 1612), a catalogue of the Chinese Tripitaka (compiled a.d. 1285-1287, fasc. 1, vol. 11 b-14 a), these sixteen Sutras (as all the rest) are compared with the Tibetan translations\(^1\) (Kangur and Tangur), and the following result is stated:

(a) Agrees with the Tibetan Pragnāpāramitā in 100,000 slokas in verse, or an equivalent number of syllables in prose (Satasahasrikā pragāpāramitā, 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 Pragnāpāramitā in 25,000 slokas (Pañlavimastī-sahasrikā pragāpāramitā, 76 chapters, 78 bam-po). For the Sanskrit text, see Catalogue of the Hodgson Manuscripts, III. 2; V. 5.

(c) Agrees with the Tibetan Pragnāpāramitā in 18,000 slokas (Ashfādasa-sahasrikā pragāpāramitā, 87 chapters, 50 bam-po).

(d) Agrees with the Tibetan Pragnāpāramitā in 8000 slokas (Ashfāsahasrikā pragāpāramitā. But it is really the Dassahasrikā pragāpāramitā, 33 chapters, 24 bam-po. Cf. No. 7 below).

(e) Agrees with the Tibetan Pragnāpāramitā in 8000 slokas (Ashfāsahasrikā pragāpāramitā, 32 chapters, 24 bam-po). For the Sanskrit text, see Catalogue of the Hodgson Manuscripts, I. 1; III. 11; IV. 4; V. 7; VII. 54. Complete in 32 chapters.

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

(g) Agrees with the Tibetan Pragnāpāramitā, in 700 slokas (Saptatattikā).

(h) Deest in Tibetan. The Chinese title is a transliteration of 'Nāgārī' Pañlavastikā.

(i) Agrees with the Tibetan Pragnāpāramitā, in 300 slokas. This is the Vagyākhaśedikā pragāpāramitā. The Sanskrit text has been published by Professor Max Müller in the Anecdata Oxoniensia, Aryan Series, vol. i, part 1, Oxford, 1881.

(j) Agrees with the Tibetan Pragnāpāramitā, in 150 slokas (Pragnāpāramitā ardhasatikā)

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

\(^1\) In the K'-yuen-lu, these Tibetan translations are called 蕨本 Fān-pan, or the Books of 蕨 Sī-fū, 'Western Fān,' i.e. 土菩 Thu-fān, more properly 禪 Thā-jā- fān, which was assumed for his newly-established kingdom by 倭書索 Lān-tūn-su, in the Khāl-khān period, a.d. 581-600, of the Sui dynasty, which dynasty however did not become the sole ruler of China till a.d. 589. See the 西藏國考 Si-tsā-kwo-khāu, in the 西藏 Tshia-lāi, fasc. 1, fol. 26 a seq. See also the Early History of Tibet, by Dr. Bashell, in the Journal of the Royal Asiatic Society, 1890, p. 435 seq.
6 小品般若波罗蜜经
Sūtra of limited great-bright-crossing (or Mahāprajñāpāramitā).

Translated by K’ Khién, 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.

9 勝天王般若波羅蜜經

Translated by Upasūnya, of the Khān dynasty, A.D. 557–589. (Nēi-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
Kīn-kān-pān-zo-po-lo-mi-kīn.

Translated by Kumārāgīva, of the Latter Tsin dynasty, A.D. 1864–5, Art. I.

11 The same as No. 10.

12 The same as No. 10.

13 金剛般若波羅蜜經

Translated by Beal in the Journal of the Royal Asiatic Society, 1864–5, Art. I.

14 The same as No. 13.

15 金剛能断般若波羅蜜經

Translated by Dharmagupta's, 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, namely, Sārdham artha-trayodasaḥ Bhikshu-satas is translated by Dharmagupta literally into 共百三十比丘百 Kuś-pān-sān-ši-pi-kāu-poh, together with half-three ten. Bhikshus, instead of rendering it as usual by 千二百五十八人俱, Tsin-‘rh-poh-wu-ti-sān-kāu, thousand-two-hundred-five ten-person together with, i.e. together with two 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. 1250. A comparison of Dharmagupta's
16 佛誨佛首菩薩無上清淨分衛經

Fo-shwO-zu-sheu-phu-sâ-wu-shâîn-tshîn-
tsin-fan-wêi-kiî.

'Sûtra on the Bodhisattva Maîgupta's highest pure act of seeking alms, spoken by Budhâ.'

Paîkastikâ prag'âpâramitâ (?).

Translated by Siâni-kuî, of the earlier Sun dynasty, A.D. 420-479, at the Nân-hâi ('South-sea') district, in China. 2 fasc. This is an earlier and longer translation of the eighth Sûtra (b) of No. 1. (K'-yuen-lu, fasc. 1, fol. 17 a.)

17 仁王護國般若波羅蜜經

Zan-wâî-hu-kwâ-pân-20-po-lo-mî-kiî.

'Pragâpâramitâ-sûtra on a benevolent king who protects his country.'

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

18 寶相般若波羅蜜經

Shih-siân-pân-20-po-lo-mî-kiî.

'Pragâpâramitâ-sûtra of the true form.'

Pragâpâramitâ arthasatikâ.

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

19 摩訶般若波羅蜜大明咒經


'Mahâpragâpâramitâ-mahâvidyâ-mana-sûtra.'

Pragâpâramitâ-hridaya-sûtra.


20 般若波羅蜜多心經

Pân-20-po-lo-mî-to-sin-kiî.

Pragâpâramitâ-hridaya-sûtra.

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

There are two prefaces to No. 20, namely: 1. That by the Emperor Thâi-tau, A.D. 1368-1398, of the Miû dynasty. 2. That by a priest named Hwui-kuî, of the Thân dynasty.

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

21 文殊師利所説摩訶般若波羅蜜經

Wan-shu-shî-li-su-showo-mô-hô-pân-
20-po-lo-mî-kiî.

'Mahâpragâpâramitâ-sûtra, spoken by Maîgupta.'

Saptasatikâ pragâpâramitâ.

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

22 文殊師利所説般若波羅蜜經

Wan-shu-shî-li-su-showo-pân-20-po-
lo-mî-kiî.

'Pragâpâramitâ-sûtra, spoken by Maîgupta.'

Saptasatikâ pragâpâramitâ.

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

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

Páo-tsi-pu, i.e. Ratnakūta Class.

23 大寶積經

Tā-pāo-tsi-kīṁ.
Mahārātaṇakūta-sūtra.

K'-yuen-lu, fasc. 1, fol. 20 a; Conc. 642. Cf. A. R., p. 406; A. M. G., p. 212; Wassiljew, 134. Translated by Bodhirūkī, A. D. 713, of the Thān dynasty, A. D. 618–907; and by his predecessors and contemporaries, A. D. 265–713. 120 fasc. This is a collection of forty-nine Sūtras, arranged by Bodhirūkī, who had himself translated twenty-five of them.

There are two prefaces to this collection, namely:
1. That by the Emperor Zu-i-tsun, A. D. 684, 710–712, who then retired from the throne, and who gives a short account concerning the life of Bodhirūkī. 2. That by an official, Sū No, a contemporary of Bodhirūkī.

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

(1) 三律儀會

Sān-līh-i-hwui.
‘That (spoken at) an assembly on the three moral precepts.’

Trisambhāra-nīrdesa.

K'-yuen-lu, fasc. 1, fol. 20 b; Conc. 507; A. R., p. 407; A. M. G., p. 213. Translated by Bodhirūkī, of the Thān dynasty, A. D. 618–907. 3 fasciculi (fasc. 1–3 of No. 23).

(2) 無邊莊嚴會

Wu-pien-kwać-yen-hwui.
‘That (spoken at) an assembly on (the request of the Bodhisattva) Anantavyūha.’

Anantaruka-viṇisodhana-nīrdesa.

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

(3) 密跡金剛力士會

Mi-tsi-kūn-kan-li-k'-hwui.
‘That (spoken at) an assembly on (the request of) the wrestler Guhyapada (or Guhyapati) Vajra.’

Tathāgatāntinya-guhya-nīrdesa.

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

(4) 淨居天子會

Tsīn-kū-thien-tsê-hwui.
‘That (spoken at) an assembly on (the request of) a Deraputra of the pure abode (Suddhavāsa).’

(Vin)iprodhana-nīrdesa.

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

Svapna-nīrdesa.

A. R., p. 408; A. M. G., p. 214; Conc. 763. Translated by Ku Fā-hu (Dharmaraksha), of the Thān dynasty, A. D. 265–316. 2 fasciculi (fasc. 15, 16).

(5) 无量寿如来会

Wu-liān-shue-sū-lāi-hwui.
‘That (spoken at) an assembly on the Tathāgata Amitāyus.’

Amitāyusha-vyūha.

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

Amitābha-vyūha.


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

This is the eleventh of twelve translations of the large Sukhāvatīvyūha. 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. 604, Khāi-yuen-lu and K'-yuen-lu, the following is a list of twelve translations of this Sūtra:


already lost in China in A.D. 730, when the Khái-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. 235) is the fourth translation. For the Sanskrit text, see J. R. A. S., 1889, 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 Bhagvat or Buddha, Ananda and Maitreyâ are introduced as the principal speakers, the subject being the description of Sukhâvati, together with the history of Amitâyus or Ami- 

tâbha, from his early stage of a Bhikshu with the name Dharmakâra, at the time of the Tathâgata Loke-
svararâga.


(XI) Wu-lâo-shen-kû-kuan-tai-hûw, ‘Amitâyus-tathâgata-parshad, i. e. the Sutra spoken by Buddha (Figure . . . . . . kài understood) on the Tathâgata Amitâyus, at an assembly. 2 fasc. By Bodhirukhi, A. D. 693-713, of the Tsan dynasty, A. D. 618-907. (K’-yuen-lu, fasc. 1, fol. 21 b.) In existence, fourth of the five, No. 235 (5).

(XII) Tâ-shán-wu-lâo-shen-kû-kuan-yen-kû, ‘Mahâyâna-amitâyuryâ- 
vô-ya-sutra.’ 3 fasc. By Pâ-hyên, A. D. 982-1001, of the later Sui dynasty, A. D. 960-1280. (K’-yuen-lu, fasc. 4, fol. 11 a.) In existence, fifth of the five. No. 865.

Thus none of these twelve Chinese titles has yet shown us the meaning of the title of Sukhâvatvyâra, or Ami- 
tâbhatvyâra; but on the contrary, almost all of them agree with the title Amityâ- 
yô-ya, or Amityâ-sutra. For the above seven missing transla-
tions, see the Khái-yuen-lu, fasc. 14, fol. 3 b seq.

(6) 不動如來會
Pu-tun-zu-lâi-hûw.
‘That (spoken at) an assembly on the Tathâgata Akshobhya.’

Akshobhyasa Tathâgatasya vyô-ya.

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

(7) 波甲莊嚴會
Pêi-khà-kwân-yen-hûw.
‘That (spoken at) an assembly on the adornment of wearing the armour.’

Varmavô-ya-nirdesa.

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

(8) 法界體性無分別會
Fâ-kiâ-thi-sin-wu-fan-pieh-hûw.
‘That (spoken at) an assembly on the indivisibility of the substance and nature of the Dharmadhåtu.’

Dharmadhåtu-prakrity-asambheda-nirdesa.

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

Dharmadhåtu-prakrity-asambheda-nirdesa. 1

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 Sutras agree with Tibetan. K’-yuen-lu, fasc. 1, fol. 22 a.

(9) 大乘十法會
Tâ-shân-shih-fâ-hûw.
‘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 Buddhâsânta, of the Northern Wèi dynasty, A. D. 386-534. 1 fasciculus (fasc. 28).

(10) 文殊師利普門會
‘That (spoken at) an assembly on (the request of) Mañjuśrî 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 Bodhirukhi, of the Thân dynasty, A. D. 618-907. 1 fasciculus (fasc. 29).

1 Cosma translates this title as follows: ‘The showing of the indivisibility of the root of the first moral Being.’
(11) 出現光明會
Khu-hhien-kwán-mín-hwui.
‘That (spoken at) an assembly on making the light manifest.’
Rasminirára-sángiráthí (or-sángiti)!
K'-yuen-lu, fasc. 1, fol. 22 b; Conc. 721.

Phábhá-sádhana.
Translated by Bodhirúkí, of the Tháni dynasty, A.D.
618–907. 5 fasciculi (fasc. 30–34).

(12) 菩薩藏會
Phu-sá-tsá-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 Hú-trín-kwán
(Hion-en-thsang), A.D. 645, of the Tháni dynasty, A.D.
618–907. 20 fasciculi (fasc. 35–54); 12 chapters. This
is the first translation made by Hú-trín-kwán (Hion-en-
thsang), after his return to China from India in A.D.
645. (Néi-tien-lu, fasc. 5 b, fol. 19 b.)
The above four Sútras agree with Tibetan. K'-yuen-
lu, fasc. 1, fol. 23 a.

(13) 佛為阿難設人處胎會
Fo-wei-ó-nán-shwo-zan-khu-tháèi-hwui.
‘That spoken by Buddha to Ánanda at an assembly on (the
state of) man’s dwelling in the womb.’
Garbha-sútra (?)
Wassiljew, 327. Translated by Bodhirúkí, of the
Tháni dynasty, A.D. 618–907. 1 fasciculus (fasc. 55).

(14) 佛說入胎藏會
Fo-shwo-zu-tháèi-tsá-hwui.
‘That spoken by Buddha at an assembly on entering the womb.’
Garbhá-sútra (?)
Translated by I-tsin, of the Tháni dynasty, A.D.
618–907. 2 fasciculi (fasc. 56, 57). ‘This Sútra originally
formed a part (fasc. 11 and 12) of the Sarvástiváda-
nikáya-vinaya-sámyukta-vastu (No. 1121, in 40 fasic-
culi), translated by I-tsin, who then published this
Sútra as a separate work. It was afterwards placed
here as No. 23 (14) by Bodhirúkí, according to the
order of the Sanskrit text of Maháratnakúta-sútra
(No. 23).’ K'-yuen-lu, fasc. 1, fol. 23 b.

(15) 文殊師利授記會
Wan-shu-sh’li-shen-ái-hwui.
‘That (spoken at) an assembly on giving the prophecy to Mañjúśrít.’
Mañjúśrít-buddhakshetragnayúha.
A.R., p. 409; A.M.G., p. 215; Conc. 800. Trans-
lated by Síkshánanda, of the Tháni dynasty, A.D.
618–907. 3 fasciculi (fasc. 58–60).
‘The above three Sútras 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-sá-ti-en-shi-hwui.
‘That (spoken at) an assembly on the Bodhisattva’s seeing the truth.’
Pitá-putra-samágama.
K'-yuen-lu, fasc. 1, fol. 23 b; Conc. 480; A.R.,
p. 409; A.M.G., p. 215. Translated by Narendra-
yusas, of the Northern Tháni dynasty, A.D. 559–577.
16 fasciculi (fasc. 61–76); 29 chapters.

(17) 福樓那會
Fu-leu-ná-hwui.
‘That (spoken at) an assembly on (the request of) Púrna.’
Púrña-paripriká.
K'-yuen-lu, fasc. 1, fol. 24 a; Conc. 179; A.R.,
p. 409; A.M.G., p. 215. Translated by Kumára-giva,
the Latter Tháni dynasty, A.D. 384–417. 3 fasciculi
(fasc. 77–79); 8 chapters.

(18) 護國菩薩會
Hu-kwo-phu-sá-hwui.
‘That (spoken at) an assembly on (the request of) the Bodhi-
sattva Ráśtrapála.’
Ráštrapála-paripriká.
K'-yuen-lu, fasc. 1, fol. 24 a; Conc. 214; A.R.,
p. 409; A.M.G., p. 216. Translated by Gána-gupta,
of the Súi dynasty, A.D. 589–618. 2 fasciculi (fasc.
80, 81). This Bodhisattva Ráśtrapála (as the Chinese
title tells us) is ‘a demon,’ in Tibetan. See the last
two authorities above mentioned.

(19) 郁伽長者會
Yú-kí-khán-ké-hwui.
‘That (spoken at) an assembly on (the request of) the Sreshthákín Ugra.’
Ugra-paripriká.
K'-yuen-lu, fasc. 1, fol. 24 b; Conc. 859; A.R.,
p. 409; A.M.G., p. 216. Translated by Khán Sa-ná-
khái (Saíghávarman), of the Wéi dynasty, A.D. 220–
265. 1 fasciculus (fasc. 82). Agrees with Tibetan.
K'-yuen-lu.

(20) 無盡伏藏會
Wu-tsin-fú-tsá-hwui.
‘That (spoken at) an assembly on the unexhausted hidden
repository,’ or ‘Aksharakusá-sútra (?)’
Translated by Bodhiruki, of the Than 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**

Shen-hwán-shí-poh-tho-lo-kí-hwui.

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

Bhradra-máyákára-pariprikkhā.

K’-yuen-lu, fasc. 1, fol. 24 b.

Bhradra-máyákára-vyákaraṇa.

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

(22) **大神變會**

Tá-shan-pien-hwui.

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

Mahápratiháryopadeśa.

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

(23) **摩訶迦葉會**

Mo-hó-chie-yeh-hwui.

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

Mahákásyapi (or -kásyapa?).

K’-yuen-lu, fasc. 1, fol. 25 a.

Mahákásyapi (pa)-saṅgiti. Conc. 363.

Maitreyey-mahasimhanádana.


(24) **優波離會**

Yiu-po-li-hwui.

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

Vinayaviniśaya-upáli-pariprikkhā.

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

(25) **發勝志樂會**

Fá-shań-kí-yó-yáo-hwui.

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

Ādyásaya-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 Than dynasty, A.D. 618–907. 2 fasciculi (fasc. 91, 92).

(26) **善臂菩薩會**

Shán-phi-phu-sá-hwui.

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

Subáhu-pariprikkhā.

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

(27) **善順菩薩會**

Shán-shun-phu-sá-hwui.

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

Surata-pariprikkhā.

K’-yuen-lu, fasc. 1, fol. 26 a; Conc. 54; A. R., p. 410; A. M. G., p. 216. Translated by Bodhiruki, of the Than 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**

Klí-hshu-khán-kó-hwui.

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

Viradatta-pariprikkhā.

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

(29) **優陀延王會**

Yiu-tho-yen-wán-hwui.

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

Udayánā-vatsarṣa-pariprikkhā.

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

(30) **妙慧童女會**

Miáo-hwui-thú-nú-hwui.

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

Sumati-dáriká-pariprikkhā.
(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 Upâsiêka who lived on (the bank of) the river Gâgâ.’
Gaângottarapâsîka-pariprikhkâ.
K’-yuen-lu, fasc. 1, fol. 27 a; Conc. 184; A. R., p. 410; A. M. G., p. 217. Translated by Bodhirûki, of the Thân dynasty, A. D. 618–907. 1 fasciculus (fasc. 98 b).

(32) 無形德菩薩會
Wu-wêi-töh-phu-sâ-hwui.
‘That (spoken at) an assembly on (giving the prophecy to) the Bodhisattva Asokâdattâ (a Princess of the King Agâtastrau).’
Asokadâtâ-va-yâkarana.
K’-yuen-lu, fasc. 1, fol. 27 a; Conc. 835; A. R., p. 410; A. M. G., p. 217. Translated by Buddhâsânta, of the Northern Wei dynasty, A. D. 386–534. 1 fasciculus (fasc. 99).

(33) 無垢施菩薩應辯會
Wu-keu-sh’-phu-sâ-yin-pien-hwui.
‘That (spoken at) an assembly on the fitting eloquence of the Bodhisattva Vimaladattâ (a Princess of the King Prasenâgi).’
Vimaladâtâ-pariprikhkâ.
K’-yuen-lu, fasc. 1, fol. 27 a; Conc. 819; A. R., p. 410; A. M. G., p. 217. Translated by Nieh Tsao-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
‘That (spoken at) an assembly on the request of the Bodhisattva Gunaratnasanskusumita.’
Gunaratnasanskusumita-pariprikhkâ.
K’-yuen-lu, fasc. 1, fol. 27 b; Conc. 300; A. R., p. 410; A. M. G., p. 217. Translated by Bodhirûki, of the Thân dynasty, A. D. 618–907. 6 leaves (fasc. 101 a).

(35) 善德天子會
Shân-töh-thien-tsâ-hwui.
‘That (spoken at) an assembly on (the request of) the Devaputra Sudharmas (“good-virtue”).’
Akintyabuddhavishaya-nirdvâa.
K’-yuen-lu, fasc. 1, fol. 27 b; Conc. 62; A. R., p. 411; A. M. G., p. 217. Translated by Bodhirûki, of the Thân dynasty, A. D. 618–907. 19 leaves (fasc. 101 b.)

The above fifteen Sûtras agree with Tibetan. K’-yuen-lu, s. v.

(36) 善住意天子會
Shân-ku-i-thien-tsâ-hwui.
‘That (spoken at) an assembly on (the request of) the Devaputra Sushâhitamati.’
Sushâhitamati-pariprikhkâ.
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-shô-shâ-wân-thai-tsâ-hwui.
‘That (spoken at) an assembly on (the request of) the Crown-Prince of the King Agâtastrau (Simha by name).’
Simha-pariprikhkâ.
K’-yuen-lu, fasc. 1, fol. 28 a; Conc. 4; A. R., p. 411; A. M. G., p. 217.

Subâhu-pariprikhkâ.
Conc. 4. Translated by Bodhirûki, of the Thân dynasty, A. D. 618–907. 7 leaves (fasc. 106 a).

(38) 大乘方便會
Tâ-shân-fân-pion-hwui.
‘That (spoken at) an assembly on the good means (Upâyaksâlya) of the Mahâyâna.’
Gânottara-bodhisattva-pariprikhkâ.

(39) 賢護長者會
Hhien-hu-khân-ki-hwui.
‘That (spoken at) an assembly on (the request of) the Sreshtêtin Bhadrâpâl.’
Bhadrapâla-sreshtêi-pariprikhkâ.
K’-yuen-lu, fasc. 1, fol. 28 b; Conc. 188; A. R., p. 411; A. M. G., p. 218. Translated by Gânâagaupta, of the Sui dynasty, A. D. 589–618. 2 fasciculi (fasc. 109, 110).

The above three Sûtras agree with Tibetan. K’-yuen-lu, s. v.

(40) 淨信童女會
Tsîn-sin-thun-nûi-hwui.
‘That (spoken at) an assembly on (the request of) a girl named Pure-faith,’ or ‘Suddhâsaddhâ-dârîkâ-pariprikhkâ (?)’
(41) 彌勒菩薩問八法會
Mi-lö-phu-sā-wan-pā-hwui.
That (spoken at) an assembly on the eight Dharmas asked by the Bodhisattva Maitreya.

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

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

(42) 彌勒菩薩所問會
Mi-lö-phu-sā-su-wan-hwui.
That (spoken at) an assembly on (the request of) the Bodhisattva Maitreya.

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

(43) 普明菩薩會
Phu-min-phu-sā-hwui.
That (spoken at) an assembly on (the request of) the Bodhisattva Samantaprabha.

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

(44) 寶梁聚會
Pao-lian-tau-hwui.
That (spoken at) an assembly on a heap of precious beams.

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

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

(45) 無盡慧菩薩會
Wu-tein-hwui-phu-sā-hwui.
That (spoken at) an assembly on (the request of) the Bodhisattva Akshayamati.

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

(46) 文殊説般若會
Wan-shu-shvwo-pān-zo-hwui.
Pragyaparamitā spoken by Mañjuśrī at an assembly.

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

Saptasatātikā pragrājaparamitā.
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
Paño-phu-sā-hwui.
That (spoken at) an assembly on (the request of) the Bodhisattva Ratnakāśa.

Ratnakula-pariprikhhā.
K'-yuen-lu, fasc. 1, fol. 30 a; Conc. 410; A.R., p. 412; A.M.G., p. 218. Translated by Ku Pâ-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-san-hwui.
That (spoken at) an assembly by the Princess Srimālā.

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

Srimālā-devi-simhanāda.

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

(49) 廣博仙人會
Kwān-poh-sien-san-hwui.
That (spoken at) an assembly on (the request of) the Rājñi Vīśa.

Vīśa-pariprikhhā.
A.R., p. 412; A.M.G., p. 218; Conc. 315. Translated by Bodhirūki, of the Thāni 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
Tā-fān-kwān-sān-kī-kīn.
'Mahāvajryapuṣṭa-sūtra on the three moral precepts.'

Trisambrefix (or, Trisambala-nīpa).
Conc. 603. Translated by Dharmaraksha, of the
Northern Lián dynasty, A.D. 397-439. 3 fasciculi.
This is an earlier translation of the first Sūtra of No. 23. K'-yuen-lu, fasc. i, fol. 31 a.

25 佛說無量清淨平等覺經
'Sūtra spoken by Buddha on Amitābha-vyūha, or Sukhāvatī-vyūha.'
Amitābha-vyūha.
Cf. No. 23 (g).

26 佛說阿彌陀經
Fo-shwo-ô-mi-tho-kīn.
'Sūtra spoken by Buddha on Amitābha-vyūha.'
Amitābha-vyūha.

27 佛說無量壽經
Fo-shwo-wu-liān-shēu-kīn.
'Sūtra spoken by Buddha on Amitābha-vyūha.'
Aparimitayus-sūtra.

28 佛說阿彌佛國經
Fo-shwo-ô-khu-ô-kwo-kīn.
'Sūtra spoken by Buddha on the Buddha-country of Akshobhya.'
Akshobhyasya tathāgatasāya vyūha.

29 佛說大乘十法經
Fo-shwo-tā-sha-h-shi-fā-kīn.
'Sūtra spoken by Buddha on the ten Dharmas of the Mahāyāna.'
Dasadharmaka.

30 佛說普門品經
Fo-shwo-phu-man-phūn-kīn.
'Sūtra spoken by Buddha being a chapter on the universal gate.'
Samantamukha-parivarta.

31 文殊師利佛土嚴淨經
Wan-shu-sh'-li-fo-thu-yen-tsīn-kīn.
'Sūtra on the pureness and adorning of the Buddha-country of Mañjuśrī.'
Mañjuśrī-buddhakshetragunavyūha.

32 佛說胞胎經
Fo-shwo-pāo-thāi-kīn.
'Sūtra spoken by Buddha on the womb.'
Garbhā-sūtra (7).

33 佛說法鏡經
Fo-shwo-fā-kīn-kīn.
'Sūtra spoken by Buddha on the mirror of the Dharma.'
Ugra-pariprikkhā.

34 郁迦羅越問菩薩行經
Yū-kā-lo-yueh-wan-phū-sā-hhi-kīn.
'Sūtra on the practice of the Bodhisattva asked by Ugra(de)va (7).'
Ugra-pariprikkhā.

The above two works are later translations of the sixteenth Sūtra of No. 23. K'-yuen-lu, fasc. i, fol. 32 a.
35  仏設 人賢 經
Hwán-k'–zan-hhien-kiín.
Sûtra spoken on the request of the magician Bhadra.
Bhadra–mâyâkâra-pariprikkhà.
K’–yuen-lu, fasc. 1, fol. 33 a.

36  仏設 決定 毗尼 經
Sûtra spoken by Buddha on the determination of the Vinaya.
Vinayaviniśkaya–upâli–pariprikkhà.
Conc. 216. Translated by Ku Fâ-hu (Dharmaraksha),
of the Western Tsin dynasty, a.d. 265–316. 1 fasciculi.
This is an earlier translation of the twenty-first Sûtra of No. 23. K’–yuen-lu, a.v.

37  發覺 淨心 經
Sûtra on raising and awakening the pure thought.
Âdyâsaya–saïkoda.
Conc. 295. Translated by Gûnângupta, of the Sui
dynasty, a.d. 589–618. 2 fasciculi. This is an earlier
translation of the twenty-fifth Sûtra of No. 23. K’–yuen-lu, fasc. 1, fol. 33 b.

38  仏設 優 填務 經
Sûtra spoken by Buddha on the request of the King Udayâna.
Udayâna–vatsarâya–pariprikkhà.
K’–yuen-lu, fasc. 1, fol. 33 b; Conc. 864. Translated
by Fâ-kû, of the Western Tsin dynasty, a.d. 265–316.
6 leaves. This is an earlier translation of the twenty-ninth
Sûtra of No. 23. K’–yuen-lu, fasc. 1, fol. 34 a.

39  仏設 须摩 提 經
Sûtra spoken by Buddha on the request of Sumati.
Sumati–dûrikâ–pariprikkhà.
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  仏設 須 摩 提 菩 萨 經
Sûtra spoken by Buddha on the request of the Bodhisattva
Sumati.
Sumati–dûrikâ–pariprikkhà.
Conc. 533. Translated by Kumâragiva, of the Latter
Tahin dynasty, a.d. 384–417. 11 leaves.
The above two works are earlier translations of the
thirtieth Sûtra of No. 23. K’–yuen-lu, fasc. 1, fol. 34 a.

41  仏設 離 坏 施 女 經
Sûtra spoken by Buddha on the request of the Princess
Vimaladatta.
Vimaladatta–pariprikkhà.
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
Sûtra of No. 23. K’–yuen-lu, fasc. 1, fol. 34 b.

42  仏設 阿闍 世 王 女 阿 術 達 菩 萨 經
tâ–phu–sâ–kiín.
Sûtra spoken by Buddha on the Bodhisattva Asokadatta, a
Princess of the King Agástasatra.
Asokadatta–vyâkarana.
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
Sûtra of No. 23. K’–yuen-lu, fasc. 1, fol. 34 b.

43  仏設 須 頓 經
Sûtra spoken by Buddha on the request of Sumati.
Surata–pariprikkhà.
Conc. 531. Translated by Po Yen, of the Wei
dynasty, a.d. 220–265. 1 fasciculus.

44  The same as No. 43.
Translated by K’ Shî–lun, of the Former Lîâ
dynasty, a.d. 302–376. 1 fasciculus.
The above two works are earlier translations of the
twenty-seventh Sûtra of No. 23. K’–teîn, fasc. 3, fol. 15 a.
45 得無垢女經
T’h-wu-keu-nü-kiin.
‘Sutra (spoken on the request) of the Princess Vimaladatta.’
Vimaladatta-pariprikkhā.

Conc.736. Translated by Gautama Pragārūki, of the Eastern Wei 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
‘Sutra spoken by Māgupta on the inconceivable place of Buddha.’
A. R., p. 444; A. M. G., p. 249. Translated by Ku Fä-hu (Dharmaraksha), of the Western Tsin dynasty, A.D. 265-316. 3 fasciculi.

47 佛說如幻三昧經
Fo-shwo-zu-hwān-sän-mèi-kiin.
‘Sutra spoken by Buddha on the Samādhi called Like illusion.’

A. R., p. 444; A. M. G., p. 249. Translated by Ku Fä-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-wān-kiin.
‘Sutra (spoken) on the request of the Devaputra Sushtīhitamati.’
Sushtīhitamati-pariprikkhā.

Translated by Phi-mu-k’ (Vimokshapragña) together with Pragārūki and others, of the Eastern Wei dynasty, A.D. 534-550. 3 fasciculi.

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

49 太子刷護經
Thái-tsz’-shwa-hu-kiin.
‘Sutra (spoken on the request) of the Crown-Prince Subāhu.’
Subāhu-pariprikkhā.

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

50 太子和休經
Thái-tsz’-hö-hhiu-kiin.
‘Sutra (spoken on the request) of the Crown-Prince Subāhu.’
Subāhu-pariprikkhā.

Conc. 672. It is stated in Sāi-jiu’s Catalogue, compiled under the Liân dynasty, A.D. 502-557, that this work has been put in the list of unknown translators’ works in An-kuû or Tào-an’s Catalogue, compiled under the Eastern Tsin dynasty, A.D. 317-420. Now this is added to the list of translations made under the Western Tsin dynasty, A.D. 265-316. 4 leaves.
The above two works are earlier translations of the thirty-seventh Sūtra of No. 23. K’-yuen-lu, fasc. 1, fol. 35 b.

51 入法界體性經
Zu-fā-kie-thi-sín-kiin.
‘Sutra on entering the substance and nature of the Dharma-dhātu; or ‘Dharmadātuh-prakrtvy-avatāra-sūtra (I).’
Ratnakūṭa-sūtra.

K’-yuen-lu, fasc. 3, fol. 9 a. Translated by Gānagupta, 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
‘Sutra on the great good means asked by the Bodhisattva Gānottara.’
Gānottara-bodhisattva-pariprikkhā.

Conc. 207. Translated by Ku Fã-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-shān-hhiin-shí-kiin.
‘Sutra of the Mahāyāna on the explanation of the intellectual knowledge.’
Bhadrapāla-sreshthi-pariprikkhā.

Conc. 570. Translated by Divākara and others, of the Tāi 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 Tāih dynasty.

54 佛說大乘方等要慧經
Fo-shwo-tâ-shān-tâh-yâo-hwui-kiin.
‘Sutra of the Mahāyāna-vaiyulya spoken by Buddha on the important understanding.’
Maitreyapariprikkhā-dharmāshta.

Conc. 569. Translated by Ān Shi-kâo, of the Eastern Han 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 弥勒菩萨所问本愿经
Mi-lö-phu-sä-su-wan-pan-yuen-kiñ.
'Sūtra on the former prayers asked by the Bodhisattva Maitreya.'
Maitreya-pariprikkha.

Conc. 349. Translated by Ku Fá-hu (Dharmaraksha), of the Western Ts'in 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. 26 a.

56 度一切諸佛境界智嚴經
Tu-yi-tahiê-ku-po-kiñ-kie-k'-yen-kiñ.
'Sūtra on arranging the wisdom and adornment of the place of all Buddhas.'
Sarvabuddhavishayavatāra.


57 佛遗日摩尼宝經
Fo-i-zhi-mo-mi-pao-kiñ.
'Sūtra on the sun and mani-jewel left by Buddha (?).'
Kāsyapa-parivarta.

Conc. 162. Translated by K' Leù-kiā-liān (Lokartraksha ?), of the Eastern Hán dynasty, a.d. 25–220. 1 fasciculus.

58 佛說摩訶衍寶嚴經
'Sūtra of the Mahāyāna spoken by Buddha on the adornment of jewels.'
Kāsyapa-parivarta.

Translated under the Western or Eastern Ts'in 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-män-sh'-tsz'-heu-yi-shaⁿ-tá-fän-pien-fân-k'wan-kiñ.
'Vaipulya-sūtra on the great good means, being the Śrīmālā-simhanāda.'
Śrīmālā-devi-simhanāda.

Conc. 105, 106. Translated by Gunabhadra, of the earlier Sui dynasty, a.d. 420–479. 1 fasciculus. This is an earlier translation of the forty-eighth Sūtra of No. 23. K'-yuen-lu, fasc. 1, fol. 36 b.

60 毗耶娑問經
Phi-yê-so-wan-kiñ.
'Sūtra (spoken) on the request of Vyāsa.'
Vyāsa-pariprikkha.

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

CLASS III.

大集部 Tā-tsi-pu, or Mahāsannipāta Class.

61 大方等大集経
Tā-fañ-tañ-ta'-tši-kiñ.
Mahāvaipulya-mahāsannipāta-sūtra.

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

62 大乘大方等日藏經
Tā-shaⁿ-tá-fañ-tañ-zhih-tsä-fañ-kiñ.
'Mahāyāna-mahāvaipulya-sūryagarbha-sūtra.'
Śrīyagarbha-sūtra.

K'-yuen-lu, fasc. 2, fol. 2 b; Conc. 609; Wassiljew, 168; A.R., p. 465; A.M.G., p. 269. Translated by Narendraśas, 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
Tā-fān-tān-tā-tsi-yueh-tsān-kiń.
'Mahāvaipulya-mahāsaṃśiṣṭa-kandragarbha-sūtra.'
Kandragarbha-vaiṣṭeva.
Conc. 659; Wassiljew, 169. Translated by Narendrayaṇa (the same person as before), under the Northern T'ai 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
Tā-shan-tā-tsi-ti-tsān-shi-lun-kiń.
'Mahāyaṇa-mahāsaṃśiṣṭa-ksitigarbha-dassakāra-sūtra.'
Dassakāra-kṣitigarbha.
K'-yuen-lu, fasc. 2, fol. 3 a; Conc. 593; Wassiljew, 170; A. R., p. 462; A. M. G., p. 266. Translated by Hhüen-kwān, A.D. 651, of the Thau dynasty, A.D. 618–907. 10 fasciculi; 8 chapters.

65 佛說大方廣十輪經
'Mahāvaipyula-sūtra spoken by Buddha on the ten wheels (of the Bodhisattva Kṣitigarbha).'</n
Dassakāra-kṣitigarbha.
Conc. 598. Translated under the Northern Liān 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
Tā-tsi-sū-mi-tsān-kiń.
'Mahāsaṃśiṣṭa-sumerugarbha-sūtra.'
Sumerugarbha.
Conc. 587. See also Wassiljew, 171. Translated by Narendrayaṇa together with Pā-k' (Dharmapragrāṇa), of the Northern T'ai dynasty, A.D. 550–577. 2 fasciculi; 4 chapters.

67 航空藏菩薩經
Hhū-khuń-yün-phu-sā-kiń.
'Ākāśagarbha-bodhisattva-sūtra.'
Ākāśagarbha-sūtra.
K'-yuen-lu, fasc. 2, fol. 3 b; Conc. 196; Wassiljew, 171; A. R., p. 466; A. M. G., p. 270. Translated by Gaṇagaṇa, of the Sui dynasty, A.D. 589–618. 2 fasciculi.

68 航空藏菩薩經
Hhū-khuń-tsān-phu-sā-kiń.
'Ākāśagarbha-bodhisattva-sūtra.'
K'-yuen-lu, fasc. 2, fol. 3 b; Conc. 194. Translated by Buddhayaṇa, of the Latter Thau dynasty, A.D. 384–417. 1 fasciculus.

69 航空藏菩薩神咒經
Hhū-khuń-tsān-phu-sā-shan-khe-kiń.
'Ākāśagarbha-bodhisattva-dhāranī-sūtra.'
Conc. 195. Translated by Dharmamitra, of the earlier Sui 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 航空藏菩薩經
Kwān-hhū-khuń-tsān-phu-sā-kiń.
'Ākāśagarbha-bodhisattva-dhāranī-sūtra (D).'
Translated by Dharmamitra, of the earlier Sui dynasty, A.D. 420–479. 3 leaves.

71 航說菩薩念佛三昧經
'Sūtra spoken by Buddha on the Samādhi called Bodhisattva-buddhānusmṛti.'</n
Bodhisattva-buddhānusmṛti-samādhi.
Wassiljew, 172; Conc. 481. Translated by Kūntōb-kiń together with Hhüen-khān, of the earlier Sui dynasty, A.D. 420–479. 6 fasciculi; 16 chapters.

72 航設大方等大集菩薩
念佛三昧經
'Mahāvaipyula-mahāsaṃśiṣṭa-sūtra spoken by Buddha on the Samādhi called Bodhisattva-buddhānusmṛti.'
Mahāvaipyula-mahāsaṃśiṣṭa-bodhisattva-
Buddhānusmṛti-samādhi.
K'-yuen-lu, fasc. 2, fol. 4 b; Conc. 610. Translated by Dharmagupta, of the Sui dynasty, A.D. 589–618. 10 fasciculi; 15 chapters. This is a later and incomplete translation of No. 71, which latter agrees with Tibetan. K'-yuen-lu, s.v.

73 航舟三昧經
Pān-keu-sān-mēi-kiń.
'Sūtra on the Samādhi called Pratyutpanna (etc.).'
Pratyutpanna-buddhānusmṛti-vasthita-
samādhi.
A.R., p. 444; A.M.G., p. 250. See also Conc. 404; Wassiljew, 172. Translated by K' Leu-kia-khan (Lokaraksha), of the Eastern Han dynasty, A.D. 25-220. 3 fasciculi; 16 chapters.

74 阿差末菩薩經
Ö-khá-mo-phu-sákí.b
'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 Fá-hu (Dharmaraksha), of the Western Ts'in dynasty, A.D. 265-316. 7 fasciculi.

75 大方等大集賢護經
Tá-fán-tá-tá-tsí-hhién-hu-kí.n.
Mahávaipulya-mahásannipáta-bhadrapála-sūtra.
Conc. 6c8. Translated by Gítanagupta, Dharmagupta, and others, of the Sui dynasty, A.D. 589-618. 5 fasciculi; 17 chapters.

76 拔陂菩薩經
Pá-pho-phu-sákí.n.
'Sūtra (spoken on the request of) the Bodhisattva Bhadrapála.'
Bhadrapála-sūtra.
Conc. 394. Translated by K' Leu-kia-khan (Lokaraksha), of the Eastern Han 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-sákí.n.
'Sūtra (spoken) by the Bodhisattva Aksharamati.'
Aksharamati-nirdesa-sūtra.
Conc. 851. See also Wassiljew, 171. Translated by K'-yen and Páo-un, of the earlier Sung 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
Tá-tái-phi-yí-wán-kí.n.
'Mahásannipátávadána-rága-sūtra (?).'
Translated by Gítanagupta, 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
Tá-ái-kí.n.
'Sūtra on the great compassion.'
Tathágata-mahákáruíika-nirdesa.
A.R., p. 447; A.M.G., p. 252. Translated by Ku Fá-hu (Dharmaraksha), of the Western Ts'in 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
Páo-nú-sú-wan-kí.n.
'Sūtra (spoken) on the request of a precious woman,' or 'Ratnastri-parípaká (?).'
Translated by Ku Fá-hu (Dharmaraksha), of the Western Ts'in 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
Wú-yen-thún-tsé-tí-kí.n.
'Sūtra on the dumb boy,' or 'Máka-kumára-sútra (?).'
Translated by Ku Fá-hu (Dharmaraksha), of the Western Ts'in dynasty, A.D. 265-316. 2 fasciculi.

82 自在王菩薩經
Tsé-tsái-wán-phu-sákí.n.
'Ísvarága-bodhisattva-sútra (?).'
Translated by Kumáragíva, of the Latter Ts'in dynasty, A.D. 384-417. 2 fasciculi.

83 奮迅王問經
Fán-hhún-wán-kí.n.
'Sūtra (spoken) on the request of the powerful king,' or 'Ísvarága-paríparíká (?).'
Translated by Gautama Prágapáruki, A.D. 542, of the Eastern Wei 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
Páo-sín-thó-lo-ní-kí.n.
'Ratnastí-dhárani-sūtra (?).'
Translated by Prabhámíitra, A.D. 628-630, of the Trần 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.  Sutra, fasc. 4, vol. 19 a. Cf. K'-yuen-lu, fasc. 2, fol. 6 b.

85 度諸佛境界智光嚴經

Tu-ku-fo-kiin-ki'k'-kwâi-yên-kiin.

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

SarvatathâgatavishayavatSxa.

Wassiljew, 161. Translated under the three Tshin dynasties, A.D. 350-431, but the translator's name is lost. I fasciculus. Deest in Tibetan. K'-yuen-lu, fasc. 2, fol. 9 b.

86 大乘金剛普賢菩薩修行分經


'Mahâyâna-vagradhâna-/-bodhisattva-kârya-varga-sûtra (1).'


CLASS IV

87 大方廣佛華嚴經

Tâ-fân-kwâi-fo-hwâ-yên-kiin.

'Mahâyâna-vajra-prabhu-va-vyâhâra-sûtra.'

Buddhâvatamsaka-mahâyânapulya-sûtra.

K'-yuen-lu, fasc. 2, fol. 8 a; Conc. 599; Wassiljew, 157; A. R., p. 401; A. M. G., p. 208. Translated by Buddhâbhadrâ 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 Tshin-kâ-hhû-pâ-hwui, or 'the seven places and eight assemblies.'

88 The same as No. 87.

Translated by Sikkhârâ, A.D. 695-699, of the Thân 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 Khântsâ, the third sovereign of the Mi dynasty, dated A.D. 1412. 2. That by the Empress Wu Tsâ-thien, A.D. 684-705, of the Thân dynasty, who sent a special envoy to Khôten for the Sanskrit text of this Sûtra, and took part in the translation.

89 大方廣佛華嚴經普賢菩薩行願品


'Chapter on the practice and prayer of the Bodhisattva Samantabhadrâ, in the Mahâyânapulya-buddhâvatamsaka-sûtra.'

Translated by Pragôa, A.D. 796-798, of the Thân 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'-tiin, fasc. 1, fol. 8 b. At the end there is a letter addressed to the Chinese Emperor from the King of Wu-hâa, 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 Samantabhadrâ-praṇidhâna, called Bhadrâkâri, and agrees with the Sanskrit text mentioned in Catalogue of the Hodgson Manuscripts, I, 33, and Catal. Bodl. Japam., No. 66.

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

90 信力入印法門經


'Sutra on the gate of the seal for entering the power of faith.'

Sraddhâbalahdhanâvatâramudrâ-sûtra.
91 佛華嚴入如來德智不思議境界經
Fo-hwa-yen-su-lai-toh-k'u-pu-sz'-i-kiin-kiin.
'Buddhavatamsaka-tathagata . . . avatamsastra.'
Tathagatagarbha-sutra-samjna-intyavishaya-avatamsastra-nirdesa.

Wasilijew, 161. Translated by Gānagupta, 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 its in K'u-yuen-lu, fasc. 2, fol. 9 b.

92 佛説如來興顯經
Fo-shwo-su-lai-hhin-hhien-kiin.
'Sutra spoken by Buddha on the appearance of the Tathagata.'

Translated by Ku Fa-hu (Dharmaraksha), of the Western Ta-pi 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'u-yuen-lu, fasc. 2, fol. 12 b.

93 大方廣佛華嚴經
Tā-fān-kwān-su-lai’-tōh-pu-sz'-i-kiin.
'Mahāvaipluya-tathagatagarbhasanākintyavishayava-tāra-nirdesa.

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

94 大方廣佛華嚴經修慈分
'Part on the practice of compassion, in the Mahāvaipluya-buddhavatamsaka-sūtra.'

Translated by Devapragāña, of the Thān dynasty, A. D. 618-907. 8 leaves. Deest in Tibetan. K'u-yuen-lu, fasc. 2, fol. 10 b.
101 大方廣佛華嚴經續入法界品
'A continuation of the chapter on entering the Dharmadhātu, in the Mahāvaiṣṣya-buddhāvatansaka-sūtra.'
Translated by Divākara, of the Thān 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-vizeshana (? the names or epithets of the Tathāgata).'
Translated by K’-Teu-kiā-hān (Lokaraksā), of the Eastern Hán 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
'Mahāvaiṣṣya-bodhisattva-dasabhūmi-sūtra.'
Translated by Ki-kiā-yā and Thān-yāo, of the Northern Wēi dynasty, A. D. 386–534. 8 leaves. This is a later translation of No. 99. K’-yuen-lu, fasc. 2, fol. 11 a.

104 度世品經
Tu-shí-phin-kiñ.
'Sūtra of the chapter on going across the world.'
Translated by Ku Fā-hu (Dharmaraksha), of the Western Tsin dynasty, A. D. 265–316. 6 fasciculi. This is an earlier translation of chap. 33 on the 'separation from the world' of No. 87, and chap. 38 of No. 88. K’-yuen-lu, fasc. 2, fol. 13 a.

105 十住經
Shi-ku-kiñ.
'Dasabhūmi-sūtra.'
Dasabhūmi-sūtra.
Cf. K’-yuen-lu, fasc. 2, fol. 14 a; Conc. 90. Cf. also Dasabhūmitāraka, in Catalogue of the Hodgson Manuscripts, I.3; III. 1; V.55; VI.5; VII.14. Translated by Kumārajīva, together with Buddhistas, of the Latter Tsin dynasty, A. D. 384–417. 6 fasciculi. This is a similar translation of chap. 22 on the 'Dasabhūmi' of No. 87, and chap. 26 of No. 88. K’-yuen-lu, fasc. 2, fol. 12 a.

106 佛說羅摩伽經
Fo-shwo-lo-mo-kié-kiñ.
'Sūtra spoken by Buddha on Rāmaka (? the name of a man).'
Translated by Shañ-čien, of the Western Tsin dynasty, A. D. 385–431. 4 fasciculi. This is an incomplete translation of chap. 34 of No. 87, and chap. 39 of No. 88. K’-yuen-lu, fasc. 2, fol. 13 a.

107 諸菩薩求佛本業經
Ku-phu-sā-kiān-fū-pan-yeh-kiñ.
'Sūtra on the original actions of the Bodhisattvas who are seeking the state of Buddha.'
Translated by Nich Tào-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-hhiū-tāo-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 Fā-hu (Dharmaraksha), of the Western Tsin dynasty, A. D. 265–316. 9 leaves.

109 佛說菩薩十住經
Fo-shwo-phu-sā-shi-ku-kiñ.
'Sūtra spoken by Buddha on the ten stations of the Bodhisattva.'
Translated by Gitāmitra, of the Eastern Tsin dynasty, A. D. 317–420. 5 leaves.
The above two works are similar translations of chap. 11 on the 'ten stations' (lower than the Dasabhūmi) of No. 87, and chap. 15 of No. 88. K’-yuen-lu, fasc. 2, fol. 11 b.

110 漸備一切智德經
Tsien-pi-yi-tshiē-k’-tōh-kiñ.
'Sūtra on making gradually complete all the wisdom and virtue.'
Dasabhūmi-sūtra.
Cf. No. 105. Translated by Ku Fā-hu (Dharmaraksha), of the Western Tsin dynasty, A. D. 265–316. 5 fasciculi. This is an earlier translation of No. 105. K’-yuen-lu, fasc. 2, fol. 11 b.
111 等目菩薩所問三昧經
Ta'nu-mu-phi-sa-su-wan-san-me-k'iu.
'Sutra on the Samadhi asked by the Bodhisattva Samakakshus
(1 = equal-eye').
Translated by Ku Fâ-hu (Dharmaraksha), of the
Western Ts'in dynasty, A.D. 265-316. 3 fasciculi. This
is an earlier translation of chapter 24 on the 'Dasa-
samadhi' of No. 87, and chapter 27 of No. 88. K'-yuen-
lu, fasc. 2, fol. 12 a.

112 文殊師利問菩薩場經
'Sutra on the office of the Bodhisattva asked by Ma-chu.'
Translated by K' Leu-kiâ-khan (Lokaraksha.), of the
Eastern Han dynasty, A.D. 25-220. 1 fasciculus.

CLASS V.

涅槃部 Niê-phân-pu, or Nirvâna Class.

113 大般涅槃經
Ta'nu-pân-niê-phân-k'iu.
Mahâparinirvâna-sûtra.
247, 290. Translated by Dharmaraksha, A.D. 423, of
the Northern Liâu dynasty, A.D. 397-439. 40 fasci-
iculi; 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
Nan-pan-tâ-pân-niê-phân-k'iu.
'Southern book of the Mahâparinirvâna-sûtra.'

This is a revision of No. 113, made in Kien-yeh, the
modern Nankiu, or the 'Southern Capital,' by two
Chinese Srâmanas, Hwui-yen and Hwui-kwân, and a
literary man, Sie Lüî-yun, A.D. 424-453, of the earlier
Suî dynasty, A.D. 420-479. 36 fasciculi; 25 chapters.
This revision depends on No. 120. K'-yuen-lu, fasc. 2,
ofol. 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
Ta'nu-pân-niê-phân-k'iu-heu-fan.
'Latter part of the Mahâparinirvâna-sûtra.'

Translated by Gânahâdral together with Hwui-
nin and others, of the Than dynasty, A.D. 618-907.
2 fasciculi; 4 chapters and a half, i.e. a continuatio
of the last chapter of Nos. 113, 114. It agrees with Tibe-
tan (!). 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,'
與藏本同 (for 同!).

116 佛說方等般泥洹經
Fo-shwo-fan-tâ-pân-ni-yuen-k'iu.
'Vaipulya-parinirvanâ-sûtra spoken by Buddha.'
Katoruâraka-samadhi-sûtra.
Conc. 150. Translated by Ku Fâ-hu (Dharmaraksha),
of the Western Ts'in dynasty, A.D. 265-316. 2 fasciculi;
in chapters. It agrees with Tibetan. K'-yuen-lu, fasc. 2,
ofol. 15 b.

117 大悲經
Ta'peii-k'iu.
'Mahâkârûnîka-sûtra.'
K'-yuen-lu, fasc. 6, fol. 20 a; Conc. 639. Translated
by Fa-hhiien (Fa-hian), of the Eastern Ts'in dynasty,
A.D. 317-420. 3 fasciculi.

118 大般泥洹經
Ta'nu-pân-niê-phân-k'iu.
Mahâparinirvâna-sûtra.
K'-yuen-lu, fasc. 2, fol. 16 a; Conc. 644; A.R., p. 433;
A.M.G., p. 239. Translated by Narendrayasas togeth-
er with Fâ-k' (Dharmapragña), of the Northern Tsî
dynasty, A.D. 550-577. 5 fasciculi; 13 chapters.
It agrees with Tibetan. K'-yuen-lu, s.v.

119 佛說方等泥洹經
Fo-shwo-fan-tân-ni-yuen-k'iu.
'Vaipulya-nirvâna-sûtra spoken by Buddha.'
Mahâparinirvâna-sûtra.

Translated under the Eastern Ts'in dynasty, A.D.
317-420; but the translator's name is lost. 2 fasci-
iculi.

The above two works are different translations of
the second Sutra on the 'walking for pleasure,' or the
Vihāra (†), in the Dirghāgama, No. 545, and also No. 552; and they agree with Tibetan. Kʻ-yuen-lu, fasc. 6, fol. 20 a, where Nos. 118, 119 are accordingly arranged properly under the heading of the Sutras 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-suttaṇa; for which latter, see the Sacred Books of the East, vol. xi.

120 大般泥洹經
Kʻ-yuen-lu, fasc. 2, fol. 15 a. Translated by Fa-hien (Fa-hian) together with Buddhahadra, of the Eastern Tsūn dynasty, a.d. 317–420. 6 fasciculi; 18 chapters. This is a similar and incomplete translation of Nos. 113, 114. Kʻ-yuen-lu, s.v.

121 四童子三味經
Kʻ-yuen-lu, fasc. 2, fol. 15 b; Conc. 555. Cf. A.R., p. 444; A.M.G., p. 250. Translated by Guṇanagupta, of the Sūn dynasty, a.d. 589–618. 3 fasciculi; 6 chapters. This is a later and incomplete translation of No. 116. Kʻ-yuen-lu, s.v.

122 佛垂般泥洹略説教誨經
Fo-khuʻi-pān-ni-phet-lāo-shwo-liāo-kiël-kiñ. 'Sūtra of teaching spoken briefly by Buddha just before his entering Parinirvāna.'

Transcribed by Kumāragīva, of the Latter Tsūn dynasty, a.d. 384–417. 7 leaves.

123 佛臨泥洹記法住經
Fo-lín-niʻ-fān-tī-fā-ku-kiñ. 'Sūtra on the duration of the law foretold by Buddha just before his entering Nirvāṇa.'


124 佛滅度後棺欽葬送經
Fo-miʻ-tu-heu-kwǎn-liān-tshǎn-suñ-kiñ. 'Sūtra on (the rules for) putting the body into the coffin and sending it in the funeral after Buddha's entering Nirvāṇa.'

Translated under the Western Tsūn dynasty, a.d. 265–316; but the translator’s name is lost. 3 leaves. Deest in Tibetan. Kʻ-yuen-lu, fasc. 7, fol. 23 b, where this work is mentioned under the heading of the Sutras of the Hinayāna.

125 殷泥洹後灌贍經
Pān-ni-yuen-heu-kwǎn-lā-kiñ. Sūtra on the rules for two annual festivals to be held after Buddha’s entering Parinirvāṇa.

Translated by Kʻu Fa-hu (Dharmaraksha), of the Western Tsūn 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
Wù-tʻā-pu-wāi-kwāi-yi-kiñ, or Sūtras of duplicate translations, excluded from the preceding five Classes.

126 金光明最勝王經
Kʻ-yuen-lu, fasc. 2, fol. 19 a; Conc. 291; A.R., p. 514; A.M.G., p. 315; Wlassiljew, 315. Translated by I-tsin, of the Thān dynasty, a.d. 618–907. 10 fasciculi; 31 chapters. It agrees with Tibetan. Kʻ-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-min-kiñ. Suvarnaprabhāsā-sūtra.

Translated by Dharmaraksha, of the Northern Lián dynasty, a.d. 397–439. 4 fasciculi; 18 chapters. This is an earlier and incomplete translation of No. 126. Cf. Kʻ-yuen-lu, fasc. 2, fol. 19 b. In China this is the most popular translation, having two famous commentaries, viz. Nos. 1554, 1555. Kʻ-tśin, fasc. 6, fol. 16 b.
128 等集衆德三昧經
Tañ-ktuñ-töh-sän-mëi-kiñ.
Sarvapunyasamukkaya-samâdhi-sûtra.


129 集一切福德三昧經
Tsi-yi-tshìe-fu-töh-sän-mëi-kiñ.
Sarvapunyasamukkaya-samâdhi-sûtra.

*K'-yuen-lu, fasc. 2, fol. 21 b; Conc. 767. Translated by Kumâragîva, of the Latter Tsîn dynasty, A.D. 384–417. 7 fasciculi. This is a later translation of No. 128. *K'-yuen-lu, s.v.*

130 合部金光明經
Hô-pu-kiñ-kâhâ-mïn-kiñ.

*Compilation of (three incomplete translations of) the Suvarnaprabhâsasûtra.*

Made by Pâo-kwei together with Gûñâgupta, of the Sui dynasty, A.D. 592–618. 8 fasciculi; 24 chapters. The three incomplete translations are: 1. No. 127. 2. That by Paramârtha, of the Liân dynasty, A.D. 502–557. 7 fasciculi; 22 chapters. 3. That by Yasogupta, of the Northern K'eu dynasty, A.D. 557–581. 20 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
Zuí-tïn-pu-tïn-yin-kiñ.

*Sûtra on the seal of entering fixedness and unfixedness.*

Niyâtaniyâtityagati-mudrâvatârâ.


132 不必定入定印經
Pu-pi-tïn-zu-tïn-zu-yin-kiñ.

*Sûtra on the seal of entering unfixedness and of entering fixedness.*

Niyâtaniyâtityagati-mudrâvatârâ.

Translated by Gautama Pragñârakâ, 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 無量義経
Wû-lian-kiñ.

*Sûtra on the immeasurable meanings,* or *Amitârtha-sûtra.*

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

134 妙法蓮華經
Miäo-fâ-liên-hâ-kiñ.
Saddharmapundarîka-sûtra.

*K'-yuen-lu, fasc. 2, fol. 17 a; Conc. 354; A. R., p. 436; A. M. G., p. 242; Wassüljew, 151. Translated by Kumâragîva, of the Latter Tsîn dynasty, A.D. 384–417. 7 fasciculi; 28 chapters. It agrees with Tibetan. *K'-yuen-lu, s.v.* For the Sûkhrît 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 Khân-î-su, of the Miû dynasty, dated A.D. 1420; 2. That by Tao-sîien, a priest of the Thân dynasty, A.D. 618–907. *

135 法華三昧經
Fâ-hâ-sän-mëi-kiñ.

*(Sad)harma-samâdhi-sûtra.*

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

136 萊曼芬陀利經
Sâ-thân-fan-tho-li-kiñ.
Saddharmapundarîka-sûtra.

Conc. 504. Translated under the Western Tsîn 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

*Sûtra of the chapter on the Samantamukha of the Bodhisattva Avalokitëvara, in the Saddharmapundarîka-sûtra.*

Avalokitëvarasvarasamantamukha-parivarta, of the Saddharmapundarîka.

The portion of prose was translated by Kumâragîva, of the Latter Tsîn dynasty, A.D. 384–417; and that of the Gâthâs, by Gûñâgupta, of the Northern K'eu 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 Gáthás 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 Khaï-tsu, of the Miin dynasty, dated A.D. 1411.

### 138 正法華經  
Kañññ-fà-hwà-kîn.  
Saddharmapundarîka-sūtra.

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

### 139 添品妙法蓮華經  
Thien-phìn-miâo-fâ-lien-hwà-kîn.  
‘Saddharmapundarîka-sūtra with additional chapters (or sections and passages).’  
Saddharmapundarîka-sūtra.

Conc. 744. Translated by Gâñânga Gupta 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 Fâ-hu, No. 138, and Kumârajiva, No. 134, are most probably made from two different texts. In the repository of the Canon, I (the author of the preface) have seen two texts (or copies of the text, of the Saddharmapundarika); one is written on the palm-leaves, and the other in the letters of Kwei-tsz', or Kharakar, Kumârajiva's maternal country. The former text exactly agrees with No. 138, and the latter with No. 134. No. 138 omits only the Gáthás of the Samantamukha-parivarta, chap. 24. But No. 134 omits half of the Oshadhi-parivarta, chap. 5, the beginning of the Paññabhikshusatavyâkaraṇa-parivarta, chap. 8, and that of the Saddharmabhânâaka-parivarta, chap. 10, and the Gáthás of the ‘Devadatta-parivarta,’ chap. 12, and those of the Samantamukha-parivarta, chap. 25. Moreover, No. 134 puts the Dharmaparyâya-parivarta (the last chapter of the Sûtra) before the Bhaishagyarâja-parivarta, chap. 23. Nos. 138 and 134 both place the Dhâraniparivarta 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 Gáthás 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-shue period, A.D. 601, I, together with Gâñânga Gupta and Dharmagupta, have examined the palm-leaf text, at the request of a Sràmana, Shân-hhiu, 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 Dhâraniparivarta and Dharmaparyâya-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'-yen-lu, fasc. 2, fol. 17 b. The following is a comparative table of the order of chapters of these three translations of the Saddharmapundarîka, 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 :

<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>No. 138</th>
<th>No. 134</th>
<th>No. 139</th>
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<tr>
<td>(1) Nîdiśa-parivarta</td>
<td>1</td>
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<td>1</td>
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<td>(2) Upâyakausalya</td>
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<td>2</td>
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<td>(3) Aspasya</td>
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<td>(4) Adhimukti</td>
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<td>(5) Oshadhi</td>
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<td>(6) Vyâkaraṇa</td>
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<td>(7) Pûrvayoga</td>
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<td>(8) Paññabhikshusatavyâkaraṇa</td>
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<td>8</td>
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<td>(9) Ānanda-râñâlîbhyyâm anyaśās ka dvâyâhyâm bhikshurasârâbhyyâm vyâkaraṇa</td>
<td>9</td>
<td>9</td>
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<td>(10) Saddharmabhânaśaka</td>
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<td>10</td>
<td>10</td>
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<td>(11) Stîpasandarâna</td>
<td>11, 12</td>
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<td>(12) Utâkha</td>
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<td>(13) Sukhavîhàra</td>
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<td>13</td>
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<tr>
<td>(14) Bodhivrîkṣa-prîthiviviraśa-samudgama, or Bodhisattva-prîthivî²¹</td>
<td>15</td>
<td>15</td>
<td>14</td>
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<tr>
<td>(15) Tathâgatâyushâparâramaṇa</td>
<td>16</td>
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<td>(16) Punyaparyâya</td>
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<td>(17) Anumodanapunyanirdeśa</td>
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<td>(18) Dharmabhâsakâmasusṣamâbhadyanalinivuddhi</td>
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<td>(19) Sadâparibhûta</td>
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<td>(20) Tathâgatadhyâbhîsam-skâra</td>
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<td>(21) Dhâranî</td>
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<td>(22) Bhaishagyarâja</td>
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<tr>
<td>(23) Gaṅgâsavya(?)</td>
<td>(Maṅgâsavya)</td>
<td>23</td>
<td>24</td>
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<tr>
<td>(24) Samantamukha - parivarta Avalokitesvaravikurvanas nirdeśa</td>
<td>24</td>
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<tr>
<td>(25) Subhasyâhpûrvayoga</td>
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<td>(26) Samantabhodrotâsâha</td>
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<td>28</td>
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<tr>
<td>(27) Dharmaparyâya</td>
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<td>22</td>
<td>27</td>
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</table>

¹ No. 138 confirms the latter reading, but No. 134, 139 mention neither the Bodhivrîkṣa nor the Bodhisattva.
140 分別緣起初勝法門經
Fan-pieh-yuen-khi-khu-shan-fa-man-kin.
'Sutra of explaining the first and excellent gate of the law of
Nidāna.'
Translated by Hūéen-kiwán (Hionen-thsang), of the
Thái dynasty, a.d. 618–907. 2 fasciculi.

141 佛教緣生初勝分法本經
Fo-shwo-yuen-shan-khu-shan-fa-pan-kin.
'Sutra spoken by Buddha on the origin of the law being the
first and excellent part of Nidāna.'
Translated by Dharmagutta, 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.
Karunāpundarika-sūtra.
K'-yuen-lu, fasc. 2, fol. 18 b; Conc. 431; A.R.,
p. 436; A.M.G., p. 242; Wassiljew, 154. Translated
by Dharmaraksha, of the Northern Lián dynasty, a.d.
397–439. 10 fasciculi; 6 chapters. It agrees with
Tibetan. K'-yuen-lu, a.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-tsu-kin.
'Shetpamitā-samipata-sūtra.'
Translated by Khán Saú-hwui, of the Wu dynasty,
a.d. 222–280. 8 fasciculi. There are three prefaces,
by three Chinese, named Khán Wan-kú, Ýu Shun-hhi,
and Hhiá Zib-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 Çatíasas.

144 大乘頂王經
Tá-shan-tiün-wán-kin.
'Mahāyāna-mūrdhakya-sūtra.'
Vimalakirttī-nirdeśa.
Conc. 594. Translated by Upáṣtuyā, of the Lián
dynasty, a.d. 502–557. 1 fasciculus.

145 大方等頂王經
Tá-fán-tiün-wán-kin.
'Mahāvajjyapula-mūrdhakya-sūtra.'
Vimalakirttī-nirdeśa.
Conc. 616. Translated by Ku Fá-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 維摩詰所詮經
Wéi-mo-khi-su-shwo-kíñ.
'Vimalakirttī-nirdesa.'
Vimalakirttī-nirdeśa.
A.R., p. 451; A.M.G., p. 256; Conc. 788; Wassiljew, 152. Translated by Kumáragíva, 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
Wéi-mo-khi-kin.
'Vimalakirttī-sūtra.'
Vimalakirttī-nirdeśa.
Conc. 789. Translated by K' Khíen, 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
Táo-shan-tsu-wu-ki-pien-hwan-kin.
'Sutra on the unlimited changes of the supernatural
footsteps.'
Translated by An Fá-kin, of the Western Tsin
K'-yuen-lu, fasc. 2, fol. 20 a.

149 説無垢稱經
Shwo-wu-keu-khán-kin.
Vimalakirttī-nirdeśa.
Conc. 121. Translated by Hūéen-kiwán (Hionen-
thsang), of the Thái dynasty, a.d. 618–907. 6 fasci-
culi; 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-weih-yueh-k'kó-kin.
Avaivarttya (?)-sūtra.
K'-yuen-lu, fasc. 2, fol. 20 a.
Aparivarttya-sūtra.
Conc. 40. Translated by Ku Fá-hu (Dharmaraksha),
of the Western Tsin dynasty, a.d. 265–316. 4 fasciculi;
18 chapters. It agrees with Tibetan. K'-yuen-lu, a.v.

151 佛說寶雨經
Fo-shwo-pao-yü-kin.
'Ratnavarshā-sūtra spoken by Buddha.'
Ratnamegha-sūtra.
K'-yuen-lu, fasc. 2, fol. 20 a; Conc. 421; A.R.,
p. 460; A.M.G., p. 264. Translated by Dharmaruki
152 佛説寶雲經
Fo-shwo-pao-yun-kiin.
Ratnamegha-sūtra.

Conc. 423. Translated by Mandra and Saṅghapāla, a.d. 503, of the Liān 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 佛昇忉利天為母說法經
'Śūtra of Buddha’s ascension to the Trayastrimśa heaven to preach the law for his mother’s sake.'

Translated by Kū 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-khi-tho-pi-lo-mi-liāo-i-kiin.
'Sandhinirmokana-abhāmi-pāramittā-satya-rthā-sūtra.'
Sandhinirmokana-sūtra.

Conc. 519, 520. Translated by Gunabhadra, of the earlier Suī 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
'Sandhinirmokana-tathāgatavakrityā-nuvivahya-satya-rthā-sūtra.'
Sandhinirmokana-sūtra.

Translated by Gunabhadra, of the earlier Suī 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-khi-tsié-kiin.
Sandhinirmokana-sūtra.

Conc. 279. Translated by Paramārtha, of the K’ān 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-kwān-fā-lun-kiin.
'Avivarta-dharmakāra-sūtra.'

Avayārtha (?)-sūtra.

K’-yuen-lu, fasc. 2, fol. 20 b.

Aparivartya-sūtra.

Conc. 501. Translated under the Northern Liān 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
'Vaipulya-vyahāvivarta-dharmakāra-sūtra.'

Avaivarta (?)-sūtra.

K’-yuen-lu, fasc. 2, fol. 20 b.

Aparivartya-sūtra.


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-kwān-tā-kwān-yen-kiin.
'Vaipulya-mahāvyāha-sūtra.'
Lalitavistara.

A.R., p. 416; A.M.G., p. 223; Conc. 147; Wassiljew, 176. Translated by Divākara, a.d. 683, of the Thāi 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. '神通遊戯 (經) Shan-thun-yin-hsi(i)-kiin,' i.e. 'Riddhikvikridita(-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 thui, 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-vikrīdita(-sūtra).’ The contents of this translation are given in Beal’s Catalogue, pp. 17–19. There is a preface by the Empress Wu Tse-thien, a.d. 684–705, of the Thāi 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 Khāi-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-yao-kiu, i.e. 'Samantaprabhāsā-sūtra,' in eight fasciculi each. The first was translated under the Latter Han 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 Pao–yun, of the earlier Sui dynasty, A.D. 420–479. Khâ–yuen-ku, fasc. 14 a, fol. 13 a. The Sanskrit text has been edited by Rājendraśāla 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 Rājendraśāla Mitra in the Bibliotheca Indica. A French translation of the Tibetan version of the Lalitavistara by Foucaux.

160 普曜經
Phu-yao-kiu.
'Samantaprabhāsā-sūtra.'
Lalitavistara.

Translated by Ku Fâ–hu (Dharmanaksha), A.D. 308, of the Western Tsin dynasty, A.D. 265–316. 8 fasciculi; 30 chapters. According to the K'–yuen-ku (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 Fān-tâi-pan-kiâ-kiu, i.e. 'Vaiśravana-nidāna-sūtra.' Cf. Conc. 157.

161 佛陀陀羅所問寶如來三昧經
'Druma-kinnara-pariprikkhâ-ratnasthāgata–samâdhi–sūtra.'
Mahâdruma-kinnarâgâya–pariprikkhâ.


162 大樹緊那羅王所問經
Mahâdruma-kinnarâgâya–pariprikkhâ.

K'–yuen-ku, fasc. 2, fol. 19 b; Conc. 597. Translated by Kumârajâva, of the Latter Tsin dynasty, A.D. 384–417. This is a later translation of No. 161. K'–yuen-ku, s.v.

163 諸法本無經

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

164 諸法無行經

Conc. 715. Translated by Kumârajâva, of the Latter Tshin dynasty, A.D. 384–417. 2 fasciculi. This is an earlier translation of No. 163. K'–yuen–ku, fasc. 2, fol. 26 a.

165 持人菩薩所問經
'Vasudhara–bodhisattva–paripriśkâ–sūtra.'

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

166 持世經
Kâ–shi–kiu.
'Vasudharmâ-sūtra.'

Translated by Kumârajâva, of the Latter Tshin dynasty, A.D. 384–417. 4 fasciculi. This is also called 法印經 Fâ–yin–kiu, i.e. 'Dharmanudrâ-sūtra,' and it is a later translation of No. 165. Deest in Tibetan. K'–yuen-ku, fasc. 2, fol. 22 b.

167 佛說大灌頂神咒經
'Buddhabhaśita mahâbhisesakalikādhâranā–sūtra.'

Translated by Pōh 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-ku, fasc. 2, fol. 27 a seq.

168 佛說文殊師利現寶藏經
'Buddhabhaśita–maṅgusti–vibhāvī–ratnapiśaka–sūtra.'

Translated by Wassiljew, 154. Translated
by Ku Fā-hu (Dharmaruksha), 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. 12; VII. 31. The Sanskrit text has been edited by Satyavrata Samasrani, at Calcutta, 1873.

169 大方廣寶匠經
Tā-fān-kwān-pāo-khiē-kiēn.
'Mahāvaipulaparākṣa-ratnakārāsā-sūtra.'
Ratnakārāsa-ratnākārāsā-sūtra.

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

170 藥師如來本願經
Yāo-sh'-'zu-lāi-pan-yuen-kiēn.
'Bheshagyarūṇa-tathāgata-pūrva-prasiddhāna-sūtra.'
Bheshagyarūṇa-pūrva-prasiddhāna-sūtra.

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
'Bheshagyarūṇa-vaibhavaprabhāsā-tathāgata-pūrva-prasiddhāna-sūtra.'
Bheshagyarūṇa-vaibhuva-prabhasa-pūrva-prasiddhāna-sūtra.

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

172 藥師瑠璃光七佛本願功德經
'Bheshagyarūṇa-vaibhavaprabhāsā-(ādi)-saptabuddha-pūrva-prasiddhāna-guna-sūtra.'
Saptatathāgata-pūrva-prasiddhāna-viśesha-vistara.


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
'Bheshagyagra-vāibhavaprabhāsā-(ādi)-saptabuddha-pūrva-prasiddhāna-guna-sūtra in the letters of Pāṇa (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 Miṇ dynasty, about A.D. 1600. There is a note above this title in the original Catalogue, Tā-miṇ-sān-tsān-shān-kiāo-mu-lu (fasc. 1, fol. 12 b), added most probably by the Japanese editor, namely: 'In the Chinese and Korean 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 Miṇ 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 佛說阿閣世王經
Fo-sh'ō-ō-shō-shi-wān-kiēn.
'Buddhaṃ krtāyāgatārāja-sūtra.'
Aṣṭasātaka-pravīṇodana.


175 楞伽阿跋多羅寶經
Laṅ-kiē-ō-poh-to-lo-pāo-kiēn.
'Laṅkāvatārasūtra.'
Laṅkāvatārasūtra.

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

176 入楞伽經
Zu-lān-kiē-kiēn.
Laṅkāvatārā-sūtra.

Conc. 327. Translated by Bodhiruci, A.D. 513, of the Northern Wei dynasty, A.D. 386–534. 10 fasciculi; 18 chapters.
177 大乘入楞伽經
Tâ-šañ-zu-lâh-kie-kîn.
Lankâvatâra-sûtra.

K’-yuen-lu, fasc. 2, fol. 25 a; Conc. 571. Translated by Siksâhâna, A.D. 700–704, of the Thân dynasty, A.D. 618–907. 7 fasciculi; 10 chapters. There is a preface added by the Empress Wu Tsû-thien, A.D. 684–705, of the Thân 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; II. 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
‘Bodhisattvajaritopâyavishayardhâvîkriya-sûtra.’
Translated by Guanabhadra, of the earlier Suî dynasty, A.D. 420–479. 3 fasciculi.

179 大隂遮尼乾子受記經
Tâ-sâ-kö-ni-khiên-tsz’-shen-kâ-kîn.
‘Mahâsâtya (?)-nirgrantha-putra-vyâkarana-sûtra.’
Translated by Bodhiruci, A.D. 519, of the Northern Wei 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
Mahâkarunâpundarîka-sûtra.

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
Shân-sz’-thun-tsz’-kîn.
‘Sûajînta (?)-kumâra-sûtra.’
Vimalakîrtti-nîrdeśa.

Conc. 66. Translated by Gâñâgupta, 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-mèi-kîn.
‘Samantâtkramana (?)-samâdhî-sûtra.’
Agâtasatru-kaukriktya-vinodana.

Conc. 496. Translated by Ku Pâ-hu (Dharmaraksha), A.D. 286, of the Western Tshn 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-kîn.
‘Sûtra on letting the bowl go,’ or ‘Pâtra-ganayat-sûtra (?).’
Agâtasatru-kaukriktya-vinodana.

Cf. Conc. 149, where a different reading is given for the last word of the Sanskrit title. Translated under the Western Tshn 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 佛說大涅槃法門品經
Fo-shwo-tâ-šsin-fâm-man-phîn-kîn.
‘Buddhabhâsita-mahâsuddhadharmaparyâdhyâya-sûtra.’
Mâŋusri-vîkriyâ-sûtra.


185 大莊嚴法門經
Tâ-kwân-yen-fâm-man-kîn.
‘Mahâvyûhadharmaparyâdhyâya-sûtra.’
Mâŋusri-vîkriyâ-sûtra.

K’-yuen-lu, fasc. 3, fol. 1 b; Conc. 664. 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
‘Buddhabhâsita-mahâvajipulya-sûtra on asking rain of the great cloud,’
Mahâmegha-sûtra.

187 大雲請雨經
Tâ-yun-tshîin-yû-kiû.
'Sūtra on asking rain of the great cloud.'
Mahâmogha-sûtra.

Conc. 668. Translated by Gñânapâga (the same person as before), under the Northern Kue dynasty, A.D. 557–581. 1 fasciculus.

188 大雲輪請雨經
Tâ-yun-lun-tshîin-yû-kiû.
'Sūtra on asking rain of the great-cloud-wheel.'
Mahâmogha-sûtra.

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

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

189 勝思惟梵天所問經
Shânh-swee-fân-thien-sun-wan-kiû.
Viseshakînta-brahma-pariprikkha(-sûtra).
K'-yuen-lu, fasc. 2, fol. 22 a; Conc. 110. Translated by Bodhirukî, A.D. 517, of the Northern Wei dynasty, A.D. 386–534. 6 fasciculi. It agrees with Tibetan. K'-yuen-lu, s.v.

190 聖益梵天所問經
Shânh-swee-fân-thien-sun-wan-kiû.
Viseshakînta-brahma-pariprikkha(-sûtra).

Conc. 551. Translated by Kumâraçâya, A.D. 402, of the Latter Tshin dynasty, A.D. 354–417. 4 fasciculi; 24 chapters. This is an earlier translation of the preceding Sûtra. K'-yuen-lu, fasc. 2, fol. 22 a.

191 月燈三昧經
Yueh-tän-sân-mêi-kiû.
'Kandra-dîpa-saṃâbhi-sûtra.'


192 The same as No. 191.

Translated by Shihi Sien-kû, 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 Sûtra.

193 佛説象腋經
Fo-shwo-siân-yê-kiû.
'Buddhâbhâshita-hastikâkshyâ-sûtra.'

Hastikâkshyâ.


194 佛說無所希望經
Fo-shwo-wu-su-hhî-wân-kiû.
'Sūtra spoken by Buddha on the absence of hope.'

Hastikâkshyâ.

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

195 佛説大乘同性經
Fo-shwo-tâ-shan-sin-kiû.
Mahâyâna-bhisamaya-sûtra.

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

196 佛説證契大乘經
Fo-shwo-tân-khi-tâ-shan-kiû.
Mahâyâna-bhisamaya-sûtra.

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

197 持心梵天所問經
Kh'-sin-fân-thien-sun-kiû.
Viseshakînta-brahma-pariprikkha(-sûtra).

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

198 佛説觀無量壽佛經
Fo-shwo-kwân-wu-liân-shêu-fo-kiû.
'Buddhâbhâshita-dhyâna(-sûtra).'

Translated by Kâlayasas, A.D. 424, of the earlier Sui dynasty, A.D. 420–479. 1 fasciculus. There was another translation of this Sûtra, made by Dharmanittra, of the same dynasty; but it was lost already in A.D. 730. Khâi-yuen-lu, fasc. 14 a, fol. 17 b. This Sûtra may be called the Sukhâvatityûha, 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 'Hymn of Buddha Amitāyus, being the Imperial composition.' This composition entirely depends on No. 198; but the Emperor's name is not mentioned.

199 称讚淨土佛攝受經


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

Sukhāvatīvyūha.

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 Hūien-chün (Houen-thang), A. D. 650, of the Thanh dynasty, A. D. 618-907. 11 leaves. It agrees with Tibetan. K'-yuen-lu, s. v.

200 佛説阿彌陀經

Fo-shwo-ō-mi-tho-kiin.

'Buddhābāsmitāyus-sūtra.'

Sukhāvatīvyūha-sūtra.

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

Sukhāvatīvyūha.

Translated by Kumārajīva, A. D. 402, of the Latter Tshin dynasty, A. D. 384-417. 5 leaves. This is an earlier (and shorter) translation of the preceding Sūtra. K'-yuen-lu, s. v. But this shorter translation corresponds, with a few omissions, to the Sanskrit text, which, together with an English translation and notes, has been published by Professor Max Müller, in J. R. A. S., vol. xii, part ii, 1880, pp. 168-186, and afterwards in his Selected Essays, vol. ii, pp. 348-363, without the text. An incomplete English translation of No. 200, by Rev. S. Beal, is given in his Catena of Buddhist Scriptures from the Chinese, pp. 378-383. A French translation, by MM. Ymaizouni 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 Sukhāvatīvyūha, made by Guṇabhadra, of the earlier Suī dynasty, A. D. 420-479. But it was lost already in A. D. 730. Khái-yuen-lu, fasc. 14 a, fol. 17 b.

201 拔一切業障根本得生


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

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

202 後出阿彌陀佛經

Heu-khū-ü-mi-tho-thiin-kiin.

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

Translated under the Eastern Hán 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. Khái-yuen-lu, fasc. 14 a, fol. 17 b.

203 大阿彌陀經

Tā-ō-mi-tho-kiin.

'A large Amitāyus-sūtra.'

Compiled by Wán Zih-hsü, in A. D. 1160-1162, of the Southern Suī 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 Avalokiteśvara, for which he had always prayed in the course of his compilation. See his preface. It is curious that he does not mention Bodhiratū's translation of the same Sūtra (No. 23.5), which was made more than four centuries before, and is much better at least than No. 863, both in contents and composition. At any rate, No. 203 has no such value as Nos. 130 and 139, which were made by men who had the Sanskrit texts before them, and who also made some additions and corrections.

204 佛説觀彌勒菩薩上生


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

Translated by Tsū-ku Shun-shān, A. D. 455, of the earlier Suī 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 佛教彌勒下生經
Fo-shwo-mi-lö-hhia-shan-kiin.
'Sutra spoken by Buddha on Maitreya's coming down to be born (in this world).'
Maitreya-vyākaranā.

206 佛教彌勒來時經
Fo-shwo-mi-lö-lai-sh’-kiin.
'Sutra spoken by Buddha on the time of Maitreya's coming (down to be born in this world).'
Maitreya-vyākaranā.
See No. 205. Translated under the Eastern Tshin dynasty, A. D. 317-420; but the translator's name is lost. 3 leaves.

207 佛教彌勒下生成佛經
'Sutra spoken by Buddha on Maitreya's coming down to be born (in this world) and to become Buddha.'
Maitreya-vyākaranā.
See No. 205. Translated by I-tsin, A. D. 701, of the Thān dynasty, A. D. 618-907. 4 leaves.
The above three works are the fourth, third, and sixth respectively of six translations of the same or a similar text; while the first, second, and fifth were lost already in A. D. 730. Khái-yuen-lu, fasc. 14 a, fol. 18 a; K'-yuen-lu, fasc. 3, fol. 3 a, where it is stated that this Sutra is wanting in Tibetan. See, however, the authorities mentioned under No. 205.

208 佛教觀彌勒菩薩下生經
'Sutra spoken by Buddha about the meditation on the Bodhisattva Maitreya's coming down to be born (in this world).'
Translated by Ku Fa-hu (Dharmaraksha), of the Western Tshin 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 佛教彌勒成佛經
Fo-shwo-mi-lö-khan-fo-kiin.
'Sutra spoken by Buddha on Maitreya's becoming Buddha.'
Translated by Kumāragīva, A. D. 402, of the Latter Tshin dynasty, A. D. 384-417. 1 fasciculus. There was an earlier translation, but it was lost already in A. D. 730. Khái-yuen-lu, fasc. 14 a, fol. 18 a.

210 佛教第一義法勝經
Fo-shwo-ti-yi-i-fâ-shan-kiin.
'Sutra spoken by Buddha on the excelling of the law of the first (or highest) meaning.'
Paramārthadharmavigaya-sūtra.

211 佛教大威光燈懺人間疑經
Fo-shwo-tâ-wêi-tân-kwán-sion-zan-wan-i-kiin.
'Sutra spoken by Buddha on the question of doubt asked by the Rishi Great-powerful-lamp-light.'
Paramārthadharmavigaya-sūtra.
Conc. 661. Translated by Gānagupta, A. D. 586, of the Sui dynasty, A. D. 589 (or 581)-618. 1 fasciculus. The above two works are similar translations, and they agree with Tibetan. K'-yuen-lu, fasc. 3, fol. 4 a.

212 一切法高王經
Yi-tshiê-fâ-kô-wân-kiin.
'Sārabhadharmokarâga-sūtra.'
Translated by Gautama Prāgnāruki, A. D. 542, of the Eastern Wei dynasty, A. D. 534-550. 1 fasciculus.

213 佛教諸法勇王經
Fo-shwo-ku-fâ-yun-wân-kiin.
'Buddhabhāṣārita-sārabhadharmā-nirbhaya-rāga-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-kiin.
'Utpayakausalya-sūtra.'
Strivivarta-vyākaranā-sūtra.
K'-yuen-lu, fasc. 3, fol. 4 a; Conc. 124; A. R., p. 454; A. M. G., p. 258. Translated by Ku Fa-hu (Dharmaraksha), of the Western Tshin dynasty, A. D. 265-316. 2 fasciculi; 4 chapters.

215 佛教樂瓊珞莊嚴方便經
'Sutra spoken by Buddha on the means of adornment of a necklace of happiness (?).'
Strivivarta-vyākaranā-sūtra.
Conc. 329. Translated by Dharmayasa, 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 菩薩聰子經
Phu-sā-shān-tsz'-kiん.
‘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 佛說聰子經
Fo-shwo-shān-tsz'-'kiん.
‘Sūtra spoken by Buddha on the son who took a look at (his blind
father).’
Translated by Shāi-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 Gātaka, concerning the Dāna-pāramitā. K’-yuen-lu, fasc. 3, fol. 5 a.

218 佛說九色鹿經
Fo-shwo-kiu-seh-lu-'kiん.
‘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 Gātaka, concerning the Virya-pāramitā. K’-yuen-lu, fasc. 3, fol. 5 a.

219 佛說太子沐醜經
Fo-shwo-thāi-tsz'-'mu-phō-'kiん.
‘Buddhabhadra-kumāra-māka-'sūtra.’
Translated by Ku Fà-lu (Dharmaraksaka), of the Western Tsin dynasty, A.D. 265–316. 4 leaves.

220 太子慕醜經
Thāi-tsz'-mu-phō-'kiん.
‘Kumāra-māka-sūtra.’
Translated by Ân Shi-k’ao, of the Eastern Hán 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 Gātaka of the dumb boy, concerning the Sīla-pāramitā. K’-yuen-lu, fasc. 3, fol. 5 a.

221 無字寶經
Wu-tsz'-pāo-chiè-'kiın.
‘Anakshara-resnakāranāksā-'sūtra.’
Anakshara-granthaka-rokanagarbha-sūtra.
Conc. 849. Translated by Bodhiruki, of the Northern Wéi dynasty, A.D. 385–534. 7 leaves.

222 大乘離文字普光明藏經
Tā-shān-li-wan-tsz'-phu-kwān-mīn-tsān-kiın.
‘Mahāyānakārakha-samantaro-kānagarbha-sūtra.’
Anakshara-granthaka-rokanagarbha-sūtra.
K’-yuen-lu, fasc. 3, fol. 5 b; Conc. 584. Translated by Divākara, A.D. 683, of the Thān dynasty, A.D. 618–907. 5 leaves.

223 大乘徧照光明藏無字法門經
Tā-shān-pien-kāo-kwān-mīn-tsān-wu-tsz'-fā-'kiın.
‘Mahāyāna-vairocanagarbha-anakshara-dharmaparyāya-sūtra.’
Anakshara-granthaka-rokanagarbha-sūtra.
Conc. 584. Translated by Divākara, of the Thān 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-lāo-nü-ran-kiın.
‘Sūtra spoken by Buddha (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-lāo-mu-kiın.
‘Sūtra spoken by Buddha (the request of) an old mother.’
Translated by the earlier Suń 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-lāo-mu-nü-liu-yin-kiın.
‘Sūtra spoken by Buddha (the request of) an old mother called Six-flowers (Shatpushpā).’
Translated by Gunabhadrā, of the earlier Suń 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-khān-kī-tsz'-'k'-kiın.
‘Sūtra spoken by Buddha on the son of an elder (Sreahiśān) K’ (or Gēta l).’
Translated by Ân Shi-k’ao, of the Eastern Hán dynasty, A.D. 25–220. 5 leaves.

228 佛說普薩遁經
Fo-shwo-phu-sā-shī-kiın.
‘Sūtra spoken by Buddha on the Bodhisattva Shi (or Gēta l).’
Translated by Po Fà-tsu, of the Western Tsin dynasty, A.D. 265–316. 4 leaves.
229 佛說逝童子經  
Fo-shwo-shi-thun-tsz'-kiin.  
'Śātra spoken by Buddha on the boy Shi (or Geta?).'  
Translated by K’ Fā-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-kwān-thun-tsz'-kiin.  
'Śātra spoken by Buddha on the child of Śīra (or Geta?).'  
Kandraprabha-kumāra-sūtra.  
Conc. 870. Translated by Ku Fā-hu (Dharmaraksha), of the Western Tsin dynasty, A.D. 265-316. 10 leaves.

231 佛說申日見本經  
Fo-shwo-shan-zib-rh-pan-kiin.  
'Śātra spoken by Buddha on the original (or Gata?) of the child of Śīra.'  
Kandraprabha-kumāra-sūtra.  
Conc. 92. Translated by Gunabhadra, of the earlier Sun dynasty, A.D. 420-479. 3 leaves.

232 佛說德護長者經  
Fo-shwo-tōb-hu-kliān-kō-kiin.  
'Śātra spoken by Buddha on the original (or Gata?) of the elder.'  
Śrīgupta-sūtra.  
K’-yuen-lu, fasc. 3, fol. 6 b; Conc. 733; A.R., p. 458; A.M.G., p. 262. Translated by Narendravasias, 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 佛說摩子經  
Fo-shwo-tu-tsz'-kiin.  
'Sātra spoken by Buddha on the calf.'  
Vatsa-sūtra.  

234 佛說乳光佛經  
Fo-shwo-zu-kwān-fo-kiin.  
'Sātra spoken by Buddha on Buddha of milky light.'  
Vatsa-sūtra.  
K’-yuen-lu, fasc. 3, fol. 7 b; Conc. 232. Translated by Ku Fā-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-nū-kiin.  
'Sātra spoken by Buddha on the wise girl Vimala.'  
Strividvarta-vyākarana-sūtra...  
K’-yuen-lu, fasc. 3, fol. 7 b; Conc. 821; A.R., p. 454; A.M.G., p. 258. Translated by Ku Fā-hu (Dharmaraksha), of the Western Tsin dynasty, A.D. 265-316. 4 leaves.

236 佛說腹中女聽經  
Fo-shwo-fu-kiin-nū-thiin-kiin.  
'Sātra spoken by Buddha on the daughter (of Sadatta) listening (to the law), while in the womb.'  
Strividvarta-vyākarana-sūtra.  
Conc. 168. Translated by Dharmaraksha, of the Northern Liàu dynasty, A.D. 397-439. 3 leaves.

237 佛說轉女身經  
Fo-shwo-kwān-nū-shan-kiin.  
'Sātra spoken by Buddha on turning the body of a woman (into man).'  
Strividvarta-vyākarana-sūtra.  
Conc. 732. Translated by Dharmamitra, of the earlier Sui 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  
'Sātra of Mañjuśrī's question on the Bodhi.'  
Gayāśrīrāsha.  
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 Kumāragṛiva, of the Latter Tsin dynasty, A.D. 384-417. 8 leaves.

239 伽耶山頂經  
Kiè-ye-shăn-tiin-kiin.  
'Sātra (spoken) on the top of the Gayā mountain.'  
Gayāśrīrāsha.  
A.R. p. 433; A.M.G., p. 238; Conc. 270. Translated by Bodhiruci, of the Northern Wei dynasty, A.D. 386-534. 12 leaves.

240 佛說象頭精舍經  
Fo-shwo-siān-then-tsz-shō-kiin.  
'Sātra spoken by Buddha in the pure house (or Viheśa) of the head of an elephant (or Gañataśrīrāsha).'  
Gayāśrīrāsha.

F
241 大乘伽耶山頂經
Tā-šan-kīè-yē-shān-tīn-kīn.
'Sūtra of the Mahāyāna (spoken) on the top of the Gayā mountain.'
Gayaśrīṣa.
A. R., p. 433; A. M. G., p. 238; Conc. 573. Translated by Bodhiruci, A. D. 693, of the Thân 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 佛說決定縁持經
Fo-shwo-kiè-tīn-tsun-kīn.
'Sūtra spoken by Buddha on the determined Dhāranī.'
Translated by Ku Fā-hu (Dharmaraksha), of the Western Tsin dynasty, A. D. 265-316. 11 leaves. In this work the Dhāranī is translated into Chinese, instead of being transcribed as usual.

243 佛說誦佛經
Fo-shwo-pān-fō-kīn.
'Sūtra spoken by Buddha on speaking evil of Buddha.'
Translated by Bodhiruci, of the Northern Wei 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
Tā-fān-tān-tā-yun-kīn.
'Mahāvairocana-mahāmegha-sūtra.'
Mahāmegha-sūtra.
Conc. 611. Translated by Dharmaraksha, of the Northern Liao 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
'Tathāgatayōga-grānaprabhāsasarvavedhavishāvatāra-sūtra.'
Sarvavedhavishāvatāra.
Wassiljew, 161. Translated by Dharmarakṣa, of the Northern Wei 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-kīè-tho-kīn.
'Sūtra on the deliverance of deep secret.'
Sandhinirmokāna-sūtra.
K'-yuen-lu, fasc. 2, fol. 23 b; Conc. 90; A. R., p. 431; A. M. G., p. 236; Wassiljew, 152. Translated by Bodhiruci, of the Northern Wei dynasty, A. D. 386-534. 5 fasciculi; 11 chapters.

247 解深密經
Kīè-shan-mi-kīn.
'Sūtra on delivering deep secret.'
Sandhinirmokāna-sūtra.
Conc. 275. Translated by Hūihen-kwān (Hioenthsang), A. D. 645, of the Thân 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'-tāin, fasc. 6, fol. 12 b.

248 佛說諫王經
Fo-shwo-kien-wǎn-kīn.
'Sūtra spoken by Buddha on remonstrating with the King.'
Rājavāvadāka.

249 如來示教勝軍王經
Zu-lāi-shì-khāo-shān-kīūn-wǎn-kīn.
'Sūtra of the Tathāgata's instruction to the King Prasenagīt.'
Rājavāvadāka.

250 佛說勝光天子說王法經
Fo-wēi-shān-kwān-thien-tsz'-shwo-wǎn-fā-kīn.
'Sūtra of the law of the King spoken by Buddha for the sake of the Devaputra Gīnaprabha (?).'
Rājavāvadāka.
The above three works are similar translations, and they are wanting in Tibetan. K'-yuen-lu, fasc. 3, fol. 12 a.
251 寇積三味文殊師利菩薩問法身經
'Sutra on the Ratnakūta-samādhi and Dharmanāya, asked by the Bodhisattva Mañjuśrī.'
Ratnakūta-sūtra.
K'-yuen-lu, fasc. 3, fol. 9 a; Conc. 417. Translated by Án Shi-káo, of the Eastern Han 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-kâ-fán-tâu-hhio-kín.
'Buddhābhāṣita-svaravipulyāvyāśiddhā-sūtra.'
Translated by Ku Fá-hu (Dharmanāya), of the Western Tsin dynasty, A. D. 265-316. i fasciculus.

253 大乘方廣總持經
Tá-shaň-fán-kwán-tsün-kh'-kín.
'Mahāyānavipulyādharaṇ-sūtra.'
Translated by Vinitarūkī, A. D. 582, of the Sui dynasty, A. D. 589 (or 581)-618. i 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
Thái-ts' su-tâ-nâ-kín.
'Sūtra of the Crown-Prince Sudāna.'
Translated by Shan-á-tien, of the Western Tsin dynasty, A. D. 385-431. i fasciculus. This is a later translation of a part of fasc. 2 of No. 143, being a Gañaka concerning the Dāna-pāramitā. K'-yuen-lu, fasc. 3, fol. 4 b. It is the Vessantara Gañaka fully told. Fá-páo-píão-mu, fasc. 3, fol. 24 a; Beal, Catalogue, p. 26.

255 佛說如來智印經
Fo-shwo-šu-lái-K'-yin-kín.
'Buddhābhāṣita-tathāgatavijñānamudrā-sūtra.'
Tathāgatavijñānamudrā.
K'-yuen-lu, fasc. 2, fol. 26 b.
Tathāgatavijñānamudrā-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. i fasciculus.

256 佛說慧印三味經
Fo-shwo-hwui-yin-sân-mèi-kín.
'Buddhābhāṣita-gñānamudrā-samādhi-sūtra.'
Tathāgatavijñānamudrā.
K'-yuen-lu, fasc. 2, fol. 26 b.
Tathāgatavijñānamudrā-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. i fasciculus.

257 佛說無極寶三味經
'Buddhābhāṣita-anta-rānta-saṁādhi-sūtra.'
Translated by Ku Fá-hu (Dharmanāya), A. D. 307, of the Western Tsin dynasty, A. D. 265-316. 2 fasciculi.
The above two works are similar translations, and they agree with Tibetan. K'-yuen-lu, s. v.

258 寶來三味經
Páo-šu-lái-sân-mèi-kín.
'Ratnatātāgata-saṁādhi-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-shán-i-kín.
'Sūtra of the highest reliance.'
Translated by Paramārtha, A. D. 557, of the Lián dynasty, A. D. 502-557. 2 fasciculi; 7 chapters.

260 佛說未曾有經
Fo-shwo-wéi-táha'-yiu-kín.
'Sūtra spoken by Buddha on wonderfulness.'
Adbhuta-dharmanāya.
A. R., p. 476; A. M. G., p. 279. Translated under the Eastern Han 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-kín.
'Sūtra spoken by Buddha on the extreme rareness.'
Adbhuta-dharmanāya.
Translated by Hhüen-kwn (Hiouen-thsang), A. D. 649, of the Thai 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'-tsíin, fasc. 10, fol. 7 b.

262 佛說如來師子吼經
Fo-shwo-šu-lái-sh'-tsz'-heu-kín.
'Buddhābhāṣita-tathāgatavimśahānakā-sūtra.'
Simhanādika-sūtra.
263 佛說大方廣師子吼經
Fo-showo-tâ-fân-kwân-shî-tsâ-heu-kiân.
'Sutra spoken by Buddha on the qualities of rare
comparison or measure.'
Translated by Gâñânga, A.D. 586, of the Sui
dynasty, A.D. 589 (or 581)—618. 7 leaves.

264 佛說大乘百福相經
Fo-showo-tâ-shân-pâi-fu-siân-kiân.
'Sutra of the Mahâyâna spoken by Buddha on the hundred
prosperous marks.'
Maṇugṣri-pariprîkkhâ.
K'-yuen-lu, fasc. 3, fol. 9 b; Conc. 581. Translated
by Divâkara, A.D. 683, of the Thân 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.

265 佛說大乘百福莊嚴相經
'Sutra of the Mahâyâna spoken by Buddha on the hundred
prosperous marks of adornment.'
Maṇugṣri-pariprîkkhâ.
Conc. 582. Translated by Divâkara, of the Thân
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-showo-tâ-shân-sz'-fâ-kiân.
'Buddha'shâhita-mahâyâna-katudharma-sûtra.'
Katushka-nirhâra-sûtra.
K'-yuen-lu, fasc. 3, fol. 10 a; Conc. 588; A.R.,
p. 465; A.M.G., p. 268. Translated by Divâkara,
A.D. 680, of the Thân 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. 10 a.

267 佛說茲婆修行四法經
Fo-showo-phu-sâ-siu-hhiên-sz'-fâ-kiân.
'Buddha'shâhita-bodhisattva-karya-katudharma-sûtra.'
Katushka-nirhâra-sûtra.
Translated by Divâkara, A.D. 681, of the Thân
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
'Sutra spoken by Buddha on the good qualities of rare
comparison or measure.'
Translated by Dharma, A.D. 524, of the Northern Wei
dynasty, A.D. 386—534. 6 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-showo-kañ-kūn-kiñ-kiñ.
’Sūtra spoken by Buddha on the right respectfulness.’
Translated by Buddhasānta, A.D. 539, of the Eastern Wéi dynasty, A.D. 534–550. 6 leaves.

275 佛說善恭敬經
Fo-showo-shān-kūn-kiñ-kiñ.
’Sūtra spoken by Buddha on the good respectfulness.’
Translated by Gñanagupta, 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
Khân-tsán-tá-shañ-kūn-tōh-kiñ.
’Sūtra of the praise of the good qualities of the Mahāyāna.’
Translated by Hhiuen-kwâi (Hionen-thsang), A.D. 654, of the Thân dynasty, A.D. 618–907. 5 leaves.

277 妙法決定業障經
Miáo-fâ-kiên-tiên-yèh-kân-kiñ.
’Sūtra of the good law which determines the obstacle of Karma.’
Translated by K’-yen, A.D. 721, of the Thân 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
’Sūtra spoken by Buddha on the twelve causes (Nidānas) discovered under the Tala tree.’
Pratîtyasamutpâda-sûtra (?).

279 佛說緣起聖道經
Fo-showo-yuen-kiñ-shañ-tao-kiñ.
Buddhabhaśita-nidānaryamarga-sûtra.’
Pratîtyasamutpâda-sûtra (?).

Translated by Hhiuen-kwâi (Hionen-thsang), A.D. 649, of the Thân 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 Hán dynasty, A.D. 25–220; but they were lost already in A.D. 730. Khân-yuen-lu, fasc. 14 a, fol. 20 a, b. *K’*-yuen-lu, fasc. 3, fol. 12 b.

280 佛說稻稈經
Fo-showo-tao-kân-kiñ.
’Sūtra spoken by Buddha on the paddy straw.’
Sālisambhava-sûtra.
*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-showo-liào-pan-shañ-sz’-kiñ.
’Sūtra spoken by Buddha on understanding the origin of birth and death.’
Sālisambhava-sûtra.
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. Khân-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-showo-ts’-shi-sañ-méi-kiñ.
’Sūtra spoken by Buddha on the Samādhi called Tsz’-shi or vow.’ Cf. Făn-i-mi-ti-ti, fasc. 11, fol. 2 a.
Translated by Ân Shi-kâo, of the Eastern Hán dynasty, A.D. 25–220. 9 leaves.

283 如來獨證自誓三昧經
’Sūtra on the Samādhi called Tsz’-shi or vow, realised by the Tathāgata alone.’
Translated by Ku Fâ-hu (Dharma-raksha), 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. Khân-yuen-lu, fasc. 14 a, fol. 20 b; *K’*-yuen-lu, fasc. 3, fol. 13 a.
284 佛說轉有經
Fo-shwo-kwán-yiu-kiń.
'Sūtra spoken by Buddha on transmigration.'
Bhavasāṅkrāmīta (?).

285 大方等仏多羅王經
Tā-fān-tān-siū-to-lo-wān-kiń.
'Mahāvajīlaya-sūtra-sūtra.'
Bhavasāṅkrāmīta (?).
Translated by Bodhirūkī, of the Northern Wèi dynasty, A. D. 386-534. 3 leaves.
The above two works are similar translations, and they are wanting in Tibetan. Kʻ-yuen-ku, fasc. 3, fol. 12 a.

286 佛說文殊師利巡行經
'Sūtra spoken by Buddha on Mañjuśrī's going round (to examine the Bhikshus' rooms).'
Translated by Bodhirūkī, of the Northern Wèi dynasty, A. D. 386-534. 7 leaves.

287 佛說文殊師利行經
'Sūtra spoken by Buddha on Mañjuśrī's going round (to examine the Bhikshus' rooms).'
Translated by Gīnagupta, 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. Kʻ-yuen-ku, fasc. 3, fol. 12 b.

288 大乘造像功德経
Tā-shań-tāsó-siūn-kuń-tōh-kiń.
'Sūtra of the Mahāyāna on the good qualities or virtue of making the images (of Buddha).'
Tathāgata-pratibimba-pratishthāanusamsā.

289 佛說作佛形像經
Fo-shwo-tso-li-hhiń-siūn-kiń.
'Sūtra spoken by Buddha on making Buddha's images.'
Tathāgata-pratibimba-pratishthāanusamsā.

290 佛說造立形像福報経
'Sūtra spoken by Buddha on the happy reward of making or setting up (Buddha's) images.'
Tathāgata-pratibimba-pratishthāanusamsā.
Translated under the Eastern Thān dynasty, A. D. 317-420. 5 leaves.
The above two works are similar translations, and they agree with Tibetan. Kʻ-yuen-ku, fasc. 3, fol. 13 b.
They are perhaps earlier translations of a part of No. 288.

291 佛說灌佛経
Fo-shwo-kwán-fo-kiń.
'Sūtra spoken by Buddha on sprinkling (water on the images of Buddha).'
Translated by Fā-kʻi, of the Western Thān dynasty, A. D. 265-316. 2 leaves.

292 佛說灌洗佛経
Fo-shwo-kwán-si-fo-kiń.
'Sūtra spoken by Buddha on sprinkling (water on) and washing (the images of Buddha).'
Translated by Shan-kʻi, of the Western Thān dynasty, A. D. 385-431. 4 leaves.
The above two works are similar translations, and they are wanting in Tibetan. Kʻ-yuen-ku, fasc. 3, fol. 13 b.

293 佛說浴像功德経
Fo-shwo-yu-siūn-kuń-tōh-kiń.
'Sūtra spoken by Buddha on the good qualities of washing the images (of Buddha).'
Translated by Ratnaāśin, A. D. 705, of the Thān dynasty, A. D. 618-907. 4 leaves.

294 浴像功德経
Yū-siūn-kuń-tōh-kiń.
'Sūtra on the good qualities of washing the images (of Buddha).'
Translated by I-siin, A. D. 710, of the Thān dynasty, A. D. 618-907. 5 leaves.
The above two works are similar translations, and they are wanting in Tibetan. Kʻ-yuen-ku, fasc. 3, fol. 15 a.

295 佛說校量數珠功德経
Fo-shwo-hâu-liń-kuń-kuń-tōh-kiń.
'Sūtra spoken by Buddha on counting the good qualities of a rosary.'
Translated by Ratnaāśin, A. D. 705, of the Thān dynasty, A. D. 618-907. 2 leaves.
296 曼珠室利勅藏中校量数珠功德經
'Sūtra on counting the good qualities of a rosary in the
Mañgusrī-dhārani-pitaka.'
Translated by I-ts'ien, 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-luń-sh'¬-nü-kiń.
'Sūtra spoken by Buddha on the girl Nāgadattā.'
Translated by K' Khię, of the Wu dynasty, A.D.
222–280. 3 leaves.

298 佛說龍施菩薩本起經
'Sūtra spoken by Buddha on the Gātaka of the Bodhisattva
Nāgadattā.'
Translated by Ku Fā-hu (Dharmaraksha), of the
Western Tšin 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-pā-ki-siān-shan-ch'u-kiń.
'Sūtra spoken by Buddha on the eight lucky and spiritual
Mantras or Dhāranis.'
Ashtabuddhaka.
A. R., p. 469; A. M. G., p. 272. Translated by K' Khię,
of the Wu dynasty, A. D. 222–280. 4 leaves.

300 佛說八陽神咒經
Fo-shwo-pā-yān-shan-ke-hue-kiń.
'Sūtra spoken by Buddha on the eight pure and spiritual
Mantras or Dhāranis.'
Ashtabuddhaka.
Translated by Ku Fā-hu (Dharmaraksha), of the
Western Tšin dynasty, A.D. 265–316. 3 leaves.

301 佛說八吉祥經
Fo-shwo-pā-ki-siān-kiń.
'Sūtra spoken by Buddha on the eight lucky (Mantras).'
Ashtabuddhaka.
Translated by Saighapāla, of the Liān dynasty, A.D.
502–557. 3 leaves.

302 佛說八佛名號經
Fo-shwo-pā-fo-min-hūo-kiń.
'Sūtra spoken by Buddha on the names of eight Buddhas (of
the eastern quarter).'
Ashtabuddhaka.
Translated by Giāna-gupta, 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. Khā-yuen-lu,
fasc. 14 a, fol. 21 a; K'-yuen-lu, fasc. 3, fol. 14 b. No.
301 omits the question asked by Saigha.

303 佛說盂蘭盆經
Fo-shwo-yū-lân-phan-kiń
'Sūtra spoken by Buddha on offering the vessel (of eatables to
Buddha and Sangha) for the benefit of Pretas being
in suspense.'
Translated by Ku Fā-hu (Dharmaraksha), of the
Western Tšin 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 yū-lân in the Chinese title
is generally understood as a transliteration of Ullambana,
and translated by 有懸 tō-hūn, ‘to hang
upside down,’ or ‘to be in suspense.’ At the same
time the character 盏 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 Sangha for the benefit of those being
in the Ullambana. See, however, Fān-i-min-i-tsi,
fasc. 9, fol. 17 b, where a fuller and more correct
transliteration is quoted, viz. 虚髠婆恭敬 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-pāo-an-fān-phan-kiń.
'Sūtra spoken by Buddha on offering the vessel (of eatables to
Buddha and Sangha) for recompensing the favour (of the
parents).'
Translated under the Eastern Tšin 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
善薩經
Fo-shwo-kwán-yáo-wán-yáo-shán-‘rh-
phu-sâ-kiñ.
'Sûtra spoken by Buddha about the meditation on the two
Bodhisattvas, Bhaishagyarâga and Bhaishayyasamudgata.'
Bhaishagyarâga/bhaishagyassamudgati (or -gata)-sûtra.

K'-yuen-lu, fasc. 3, fol. 19 a; Conc. 312. Translated
by Kâlayas, A. D. 424, of the earlier Sui dynasty, A. D.
420-479. 1 fasciculus. It agrees with Tibetan.
There was an earlier translation, but it was lost already in A. D.
730. Khái-yuen-lu, fasc. 14 b, fol. 3 a; K'-yuen-lu,
facÍe. 3, fol. 19 a, b.

306 佛陀大孔雀咒王經
Fo-shwo-tâ-khuñ-tshioh-kheu-wân-kiñ.
'Buddhabhâshita-mahâmayûri-mantrâra-sûtra.'
Mahâmayûri-vidyâragû. 3
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-tei, a. d. 705, of the Thân
dynasty, A. d. 618-907. 3 fasciculi. For the Sanskrit
text, see Catalogue of the Hodgson Manuscripts, VII. 45,
where it is called Mahâmayûri.

307 佛陀母大孔雀明王經
Fo-mu-tâ-khuñ-tshioh-miñ-wân-kiñ.
'Buddhamâtika-mahâmayûri-vidyâragû-sûtra.'
Mahâmayûri-vidyâragû. 3
Translated by Amoghavâra, of the Thân dynasty,
A. D. 618-907. 3 fasciculi.

308 佛陀孔雀王咒經
Fo-shwo-khuñ-tshioh-wân-kheu-kiñ.
'Buddhabhâshita-mahâmayûri-râgû-mantrâ-a-sûtra.'
Mahâmayûri-vidyâragû. 2
Translated by Sanghapala, of the Liân dynasty, A. D.
502-557. 2 fasciculi.

309 佛陀大孔雀王神咒經
'Buddhabhâshita-mahâmayûri-râjây-vidhimantra-sûtra.'
Mahâmayûri-vidyâragû. 3
Translated by Poh Śrîmitra, of the Eastern Tsin
dynasty, A. D. 317-420. 7 leaves.

310 佛陀大孔雀王雜神咒經
'Buddhabhâshita-mahâmayûri-râgû-samyuktâdharma-sûtra.'
Translated by Poh Śrîmitra, of the Eastern Tsin
dynasty, A. D. 317-420. 13 leaves.

311 佛陀大孔雀王咒經
Tâ-kiñ-soh-khuñ-tshioh-wân-kiñ.
'Mahâsvaranavarana-mayûri-râgû-dhâranî-sûtra.'
Mahâmayûri-vidyâragû. 3
Conc. 628. Translated by Kumârâghava, of the
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. Khái-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
interesting work, namely, 唐梵相對孔雀
經 Thân-fân-siân-tui-khuñ-tshioh-kiñ, i.e. 'the
peacock (or rather peahen) sutra in Sanskrit and Chinese
facing each other, or in parallel columns. Translated
by Amoghavâra, of the Thân dynasty, A. D. 618-907.
3 fasciculi. This translation may have been the same as
No. 307.

312 佛陀不空羂索咒經
Fo-shwo-pu-khuñ-küen-soh-kheu-kiñ.
'Buddhabhâshita-amoghâpana-mantrâ-sûtra.'
Amoghâparândayâ. 3
Amoghâpana-dhâranî. 3
Conc. 467. Translated by Giñânapâta and others,
A. D. 587, of the Sui dynasty, A. D. 589 (or 581)-618.
1 fasciculus.

313 不空羂索心咒王經
Pu-khuñ-küen-soh-sin-kheu-wân-kiñ.
'Amoghâpâsa-brâhdaya-mantrâra-sûtra.'
Translated by Ratnâkintâ, A. D. 693, of the Thân
dynasty, A. D. 618-907. 3 fasciculi.

314 不空羂索陀羅尼咒經
Pu-khuñ-küen-soh-tho-lo-ni-kiñ.
'Amoghâpâsa-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-thao, A. D. 700, of the Thān 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 Hwu-i-sih, together with an Indian, Srimat by name.

The above two works are similar translations. K'-yen-lu, fasc. 4, fol. 19 b. These may be compared with the Tibetan version of the Amoghapāśa-pāramitā-shat-paripurāya(!)-dhāraṇī. A. R., p. 532; A. M. G., p. 339.

315 不空罥索咒心經
Pu-khuṃ-kuēn-sōh-kuēn-sin-kiū.
Amoghapāśa-hridaya-sūtra.

See No. 312. Translated by Bodhirūki, of the Thān dynasty, A. D. 618–907. 1 fasciculus.

316 不空罥索神咒心經
Pu-khuṃ-kuēn-sōh-shan-kuēn-sin-kiū.
‘Amoghapāśa-dhāraṇī-sūtra.’
Amoghapāśa-hridaya. See Nos. 312, 315.

Conc. 468. Translated by Hūen-kuān (Hioenthans), A. D. 659, of the Thān 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'-yen-lu, fasc. 4, fol. 19 a.

317 不空罥索神咒真言經
‘Amoghapāśa-dhāraṇī-vidhi’-mantra-sūtra.

Amoghapāśa-kalparāya.

K'-yen-lu, fasc. 4, fol. 18 b; A. R., p. 537; A. M. G., p. 335.

Amoghapāśa-dhāraṇī.

Conc. 466. Translated by Bodhirūki, A. D. 707–709, of the Thān dynasty, A. D. 618–907. 30 fasciculi; 78 chapters. It agrees with Tibetan. K'-yen-lu, s. v.

318 千手千眼觀世音菩薩
陀羅尼神咒經

‘Sahasrākṣa-sahasrākṣa-avālokiteśvara-bodhisattva-dhāraṇī-rddhi-sūtra.’

Nilakantha.

K'-yen-lu, fasc. 4, fol. 19 b; Conc. 773. Translated by K'-thūn, A. D. 627–649, of the Thān dynasty, A. D. 618–907. 2 fasciculi.

319 千手千眼觀世音菩薩
姥陀羅尼身經

‘Sahasrākṣa-sahasrākṣa-avālokiteśvara-bodhisattva-rddhi-sūtra.’

Nilakantha.

Conc. 770. Translated by Bodhirūki, A. D. 709, of the Thān dynasty, A. D. 618–907. 1 fasciculus. The above two works are similar translations, and they agree with Tibetan. K'-yen-lu, fasc. 4, fol. 19 b. These or No. 320 may be compared with a Tibetan work, having no Sanskrit title, explained as follows: ‘The minute rituals and ceremonies of Avalokitesvara, who has a thousand hands, and as many eyes.’ A. R., p. 532; A. M. G., p. 330.

320 千手千眼觀世音菩薩
廣大圓滿無礙大悲心
陀羅尼經

‘Sahasrākṣa-sahasrākṣa-avālokiteśvara-bodhisattva-mahāpūrṇa-pratihata-mahākāruṇika-dhāraṇī-sūtra.’

Translated by Ki-fān-tā-mo (Bhagavaddharma i), of the Thān dynasty, A. D. 618–907. 1 fasciculus. At the end, there is added a transliteration of the 大悲咒 Tā-pēi-kuēn, or the ‘Mahākāruṇika-mantra (or -dhāraṇī),’ 4 leaves. A preface is added by the Emperor Kaśāna, of the Miū dynasty, dated A. D. 1411. According to the K'-yen-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 Amoghapāśa, is not found in this collection. No. 320 has been a very popular work in China, since the later Sun dynasty, A. D. 960–1129. K'-tsiū, 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

‘Avalokiteśvara-bodhisattva-guhya-sagarbhadhārāṇī-mantra (or -dhāraṇī)-sūtra.’

Padmadīkatāmanī-dhāraṇī-sūtra.

Conc. 306. Translated by Sikṣhānanda, of the Thān dynasty, A. D. 618–907. 10 leaves; 6 chapters.
322 視世音菩薩如意摩尼
陀羅尼經
'Avakokitesvara-bodhisattva-kintšāmani-dhūranī-sūtra.'
Padmakintāmani-dhūranī-sūtra.

Conc. 327. Translated by Ratnakīnta, of the Thān dynasty, a.D. 618—907. 9 leaves.

323 視自視菩薩如意心陀
羅尼經
'Avakokitesvara-bodhisattva-kintābhrīdaya (or -manas for mani) dhūranī-sūtra.'
Padmakintāmani-dhūranī-sūtra.


324 如意輪陀羅尼經
Zu-i-lun-tho-lo-ní-kiñ.
'Kintakaatra-dhūranī-sūtra.'
Padmakintāmani-dhūranī-sūtra.


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

325 視自在菩薩恒踊多喇
隨心陀羅尼經
'Avakokitesvara-bodhisattva-sāman tabhadraunbhrīdaya (?) dhūranī-sūtra.'

Translated by K'-thun, a.D. 653, of the Thān dynasty, a.D. 618—907. 5 leaves. This is a similar translation of a Mantra or Dhāranī, 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.

326 視觀世音菩薩消伏毒
害陀羅尼咒經
'Sūtra of the Dhāranī-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. 735. Khāyuen-lu, fasc. 14 a, fol. 22 b; K'-yuen-lu, fasc. 5, fol. 3 b.

327 佛說十面觀世音神
咒經
'Buddhabha3hita-ekadasamukha-avalokite8vara-mantra-dhūranī.'

Avalokitesvara-kadāsa-mukha-dhūranī.


328 十一面神咒心經
Shi-yi-mien-shan-kheu-sín-kiñ.
'Eka-dasa-mukha-avalokiteśvara-dhūranī-sūtra.'

Avalokitesvara-kadāsa-mukha-dhūranī.


The above two works are similar translations of a Sūtra in fasciculus 4 of No. 353; 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
'Sahasra-pravartana-dharani-avalokitesvara-bodhisattva-mantra-sūtra.'

Translated by K'-thun, a.D. 653, of the Thān dynasty, a.D. 618—907. 5 leaves. This is a similar translation of a Mantra or Dhāranī 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-shēu-kiñ.
'Sūtra of five Mantras.'

Translated by Hiouen-thsang, a.D. 664, of the Thān 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'-tsiù, fasc. 14, fol. 30 b.

331 六字神咒經
Liu-tsz-shan-kheu-kiñ.
'Shadaksharadrīhimantra-sūtra.'

Shadaksharavidyāmantra.

A=R., p. 526; A=M.G., p. 325. Translated by Bodhirukī, a.D. 693, of the Thān dynasty, a.D. 618—907. 4 leaves. This is a similar translation of a Mantra or
Dhārani, in No. 347, and in fasciculus 6 of No. 363. It agrees with Tibetan. *K’*-yuen-lu, fasc. 4, fol. 23 b seq.

332 墒三首經
*Kheu-sán-sheu-kiin.*
'Sūtra of three Mantras.'

Translated by Divākara, of the Thân 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’*-tsiin, 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
'Māgur-mūlaikākshara-dhārani-dharma, in the Mahāvaipulya-bodhisattva-pitaka-sūtra.'

Translated by Ratnakīnta, A.D. 702, of the Thân dynasty, A.D. 618–907. 5 leaves.

334 曼殊室利菩薩咒藏中一字咒王經
'Ekākshara-mantrasūtra, in the Mahāgur-bodhisattva-mantra-pitaka.'

Translated by I-tsīin, A.D. 703, of the Thân 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
'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 Gānagupta, A.D. 587, of the Sui dynasty, A.D. 589 (or 581)–618. 7 leaves.

336 佛設稱讚如來功德神咒經
'Buddhabhāshita-prasamit-su-tathāgata-guṇardhī-mantra-sūtra.'

Dvādasabuddhaka-sūtra. See No. 335. Dvādasabuddhaka-dhārani.

Conc. 701. Translated by I-tsīin, A.D. 711, of the Thân 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
'Pushpakûta-dhâraya-riddhimani-tra-sūtra.'

Pushpakûta.


338 師子奮迅菩薩所聞經
Shi‘tsz‘-fan-hhûn-phu-sâ-su-wan-kiin.
'Simhârshabha (b)-bodhisattva-pariprâkhyā-sūtra.'

Pushpakûta.

See No. 337. Translated under the Eastern Tsin dynasty, A.D. 317–420; but the translator's name is lost. 4 leaves.

339 佛説華聚陀羅尼經
Fo-shwo-hwâ-tho-lô-ni-shan-kiin.
'Buddhabhāshita-pushpakûta-dhâraya-sūtra.'

Pushpakûta.

See No. 337. Translated under the Eastern Tsin dynasty, A.D. 317–420; but the translator's name is lost. 3 leaves.

The above three works are similar translations, and they are wanting in Tibetan. *K’*-yuen-lu, fasc. 5, fol. 2 a. See, however, the authorities mentioned under the title of No. 337.

340 六字咒王經
Liu-tsz‘-kheu-wân-kiin.
'Shadakshara-mantrasūtra.'

Shadakshara-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 六字神咒王经
Liu-tsz‘-shân-kheu-wân-kiin.
'Shadaksaharadhammantra-sûtra.'
Shadaksahara-vidyâmantra.

See No. 340. Translated under the Liân dynasty, A.D. 502–557; but the translator's name is lost. 9 leaves.

The above two works are similar translations of No. 331, and they agree with Tibetan. K‘-yuen-lu, fasc. 4, fol. 24 a.

342 楞女首意经
Fân-nû-sheu-i-kiin.
'Brahmani-paripniMAS, mahâ-kundî-dhâranî.'

Srîmati-brâhmani-pariprikkhâ.


343 有德女所聞大乘經
'Srîmati-strî-pariprikkhâ-mahââyâna-sûtra.'

Srîmati-brâhmani-pariprikkhâ.

See No. 342. Translated by Bodhirakâ, A.D. 693, of the Thân 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‘-tsiin, fasc. 8, fol. 17 a seq.

344 佛說七俱胝佛母心大準提陀羅尼經
'Buddhabhâshita-saptakosibuddhamātrika-brâdya-mahâ-kundî-dhâranî-sûtra.'

Kundi-devi-dhâranî.


345 佛說七俱胝佛母準提大明陀羅尼經
'Buddhabhâshita-saptakosibuddhamātrika-kundî-mahâvidyâ-dhâranî-sûtra.'

Kundi-devi-dhâranî.

See No. 344. Translated by Vagrikodhi, A.D. 723, of the Thân dynasty, A.D. 618–907. 1 fasciculus.

346 七俱胝佛母所說凜提
陀羅尼經
'Saptakosibuddhamātrika-bhâshita-kundî-dhâranî-sûtra.'

Kundi-devi-dhâranî.

See No. 344. Translated by Amoghavarsa, of the Thân 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
Ku-nûn-tnâ-stân-kheu-kiin.
'Nânâ-samyuktamâtrîa-sûtra.'

Translated by Gânâgupta, of the Sui dynasty, A.D. 618–907. 11 leaves. It contains twenty-three Mantras or Dhârans, 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‘-tsiin, fasc. 14, fol. 30 b seq.

348 佛頂尊勝陀羅尼經
Fo-tin-tsun-shân-tho-lo-ni-kiin.
'Sutra of the honourable and exailing Dhâranî of Buddha's head.'

Sarvadurgatiparîsodhana-ushnîsha-vigaya-dhâranî.

K‘-yuen-lu, fasc. 4, fol. 25 b; Conc. 173. Translated by Buddhapâla, A.D. 676, of the Thân dynasty, A.D. 618–907. 8 leaves. There are two prefaccs, namely: 1. That by the Emperor Kâh-n-tn, of the Miân dynasty, dated A.D. 1411. 2. That by a priest named K‘-tsiin, of the Thân dynasty.

349 The same as No. 348.

Translated by Tu Hhiî-i, A.D. 679, of the Thân dynasty, A.D. 618–907. 9 leaves.

350 佛說佛頂尊勝陀羅尼經
'Sutra spoken by Buddha on the honourable and exailing Dhâranî of Buddha's head.'

Sarvadurgatiparîsodhana-ushnîsha-vigaya-dhâranî.

See No. 348. Translated by I-tsîin, A.D. 710, of the Thân dynasty, A.D. 618–907. 9 leaves.
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-kiṅ.
'Sūtra of the one most exsulting Dhāraṇi.
Antamukha-sādhaaka-dhāraṇī (Ⅳ).

354 佛説無量門破魔陀羅尼經
Fo-shwo-wu-liān-man-pho-mo-tho-
lo-ni-kiṅ.
'Buddhabhāṣita-amitamukha-māraṇī (Ⅳ)-dharani-sūtra.'
Antamukha-sādhaaka-dhāraṇī (Ⅳ).
See No. 353. Translated by Kuññīth-kīñ, together with Hūlīen-khāñ, A. D. 462, of the earlier Suī dynasty, A. D. 420–479. 13 leaves.

355 佛説無量門微密持經
'Buddhabhāṣita-amitamukha-guhyadharana-sūtra.'
Antamukha-sādhaaka-dhāraṇī (Ⅳ).
See No. 353. Translated by K' Khien, of the Wu dynasty, A. D. 222–280. 7 leaves.

356 佛説出生無量門持經
'Buddhabhāṣita-gātamamukhadhāra-sūtra.'
Antamukha-sādhaaka-dhāraṇī (Ⅳ).
See No. 353. Translated by Buddhahadra, of the Eastern Tsin dynasty, A. D. 317–420. 11 leaves.

357 阿難陀目伎尼詞離陀羅尼經
Ö-nān-tho-mu-khū-ni-hō-li-tho-
in-ni-kiṅ.
'Antamukhanirnāra (Ⅳ)-dharani-sūtra.'
Antamukha-sādhaaka-dhāraṇī (Ⅳ).
See No. 353. Translated by Buddhāsānta, of the Northern Wei dynasty, A. D. 386–534. 14 leaves.

358 阿難陀目伎尼詞離陀羅尼經
Ö-nān-tho-mu-khū-ni-hō-li-tho-
in-ni-kiṅ.
'Antamukhanirnāra (Ⅳ)-dharani-sūtra.'
Antamukha-sādhaaka-dhāraṇī (Ⅳ).
See No. 353. Translated by Guṇabhadra, of the earlier Suī dynasty, A. D. 589 (or 581)–618. 1 fasciculus.

359 佛説一向出生菩薩經
'Buddhabhāṣita-ekamukhabhaṇḍa-bodhisattva-sūtra.'
Antamukha-sādhaaka-dhāraṇī (Ⅳ).
See No. 353. Translated by Gñāṇagupta, A. D. 585, of the Suī dynasty, A. D. 589 (or 581)–618. 1 fasciculus.

360 出生無邊門陀羅尼經
'Gñāṇamukha-dhāraṇī-sūtra.'
Antamukha-sādhaaka-dhāraṇī (Ⅳ).
See No. 353. Translated by K' yen, A. D. 721, of the Thān dynasty, A. D. 618–907. 1 fasciculus.
The above eight works are similar translations, long and short. K'-tsiu, fasc. 13, fol. 20 b.

361 勝幢臂印陀羅尼經
'Sūtra of the one most exsulting Dhāraṇi.
Antamukha-sādhaaka-dhāraṇi (Ⅳ).
Translated by Hūlīen-kwāñ (Hiouen-thsang), A. D. 654, of the Thān dynasty, A. D. 618–907. 4 leaves.
362 妙臂印幢陀羅尼經
'Sabha-nmuṅḍra-dhāraṇī-dhāraṇī-sūtra.'
Translated by Sikṣhānanda, of the Thān dynasty,
A.D. 681–907. 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
Fó-shuo-tuó-ló-ní-shí-kíng.
'Buddha-bhūsita-dhāraṇī-saṅgha-sūtra.'
Translated by Hu-t'i-khu-to (Atigupta), A.D. 653–654,
of the Thān dynasty, A.D. 618–907. 14 leaves. Deest
in Tibetan. K'-yuen-lu, fasc. 4, fol. 22 b. Some of the
Dhāranis 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
Fó-shuo-kī-shì-three-khūn-kíng.
'Buddha-bhūsita-dhāraṇī-pātra-sūtra.'
Translated by K' Khién, of the Wu dynasty, A.D.
222–280. 4 leaves.

365 佛說陀鄰尼鉢經
Fó-shuo-tuó-lín-ní-poh-kíng.
'Buddha-bhūsita-dhāraṇī-pātra-sūtra.'
Translated by Buddhāsūtra, of the Northern Wei
dynasty, A.D. 386–534. 4 leaves.

366 東方最勝燈王如來助護持世間神咒經
Tōn-fān-ts'ai-shān-tān-wān-zu-lái-kū-
hū-kḥ'-shī-láe-shān-khūn-kíng.
'Sūtra of the spiritual Mantra (or Dhāraṇī) of the Tathāgata
Anuttaradīpa, who helps, protects, and holds the world.'
Translated by Gānagupta, 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
'Tathāgata-saṁprayāsa-saṁprayāsa-dhāraṇī-sūtra.'
Translated by Gānagupta, A.D. 587,
of the Sui dynasty, A.D. 589 (or 581)–618. 12 leaves.

368 虚空藏菩薩問七諸陀羅尼咒經
Hū-khōn-tsān-phu-sā-wan-tshī-fu-tho-
ló-ní-khēu-kíng.
'Ākāśagarbha-bodhisattva-paripṛkṣā-saptabuddha-dhāraṇī-
mantra-sūtra.'
Saptabuddhakā-sūtra.
Conc. 158. 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 善方便陀羅尼咒經
'Sādābhūmī-saṁprayāsa-dhāraṇī-sūtra.'
Translated by Gānagupta, of the Sui dynasty, A.D.
589–618. 6 leaves.

370 金剛秘密善門陀羅尼經
'Vajraguhya-saṁprayāsa-dhāraṇī-sūtra.'
Translated by Gānagupta, of the Sui dynasty, A.D.
589–618. 7 leaves.

371 護命法門神咒經
'Āyushpāla-dharmaparyāya-dhāraṇī-sūtra.'
Translated by Bodhirukī, A.D. 693, of the Thān
The above three works are similar translations, and
they are wanting in Tibetan. K'-yuen-lu, fasc. 5, fol. 3 a.

372 金剛壇陀羅尼經
'Vajramandā-dhāraṇī-sūtra.'
Vajra-mandā (or -mandala)-dhāraṇī.
K'-yuen-lu, fasc. 5, fol. 1 b.

373 金剛上味陀羅尼經
'Vajra-vācāra-dhāraṇī-sūtra.'
Vajramandā (or -mandala)-dhāraṇī.
Vajramandā (or -mandala)-dhāraṇī.
374 佛說無涯際總持法門經
Fo-shwo-wu-yâi-tsi-tauñ-kâ'-fâ-man-kiñ.
'Buddhabhasita-ananta-dharanit-dharmaparyâya-sûtra.'
Translated by Shañ-kien, of the Western Tehin 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
Tañ-shañ-phu-sâ-su-wan-yi-tshié-ku-fâ-
su-wu-liân-fâ-man-tho-lo-kiñ.
'Ârya-gina (I)-bodhisattvaparipükkâ-sarvadharmâvatârmita-
dharmaparyâya-dharanî-sûtra.'
Translated by Wân Thien-i, A. D. 562–563, of the Northern Tshin 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.

376 十住斷結經
Shi-ku-twân-kié-kiñ.
'Sûtra on the cutting of the tie (of passions) in the ten
dwellings (i.e. steps of a Bodhisattva lower than the
ten Bhûmis).'
Translated by Fo-nien, of the Latter Tehin 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-tào-shu-kiñ.
'Bodhisattva-bodhirvâka-sûtra.'
Translated by K' Kayien, 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-gâtabhûmi-sûtra.'
Kshâmâkâra-bodhisattva-sûtra.
Conc. 484. Translated by K' Kayien, 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.
'Sûtra spoken by Buddha on (the history of) Poh (or Pusâya ?).'
Translated by K' Kayien, 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 Anâthapiñidda's Arâma
or garden is given; then follows a life of Poh (or
Pusâya ?), the third son of a Brahmâkarin of the
Gautama family, one of Buddha's former births.
This Gâtaka was spoken by Buddha to the King Pra-
senagît, on the eighth day after Buddha had met with
the ill-fame concerning the woman Sundari, as the
consequence of his former deed. K'-tsiñ, fasc. 31, fol.
22 a, where this work is taken as a Hinayâna-sûtra.

380 無垢淨光大陀羅尼經
Wu-keu-tsin-kwâñ-tâ-tho-lo-ni-kiñ.
'Vimala-bodhabharhâ-mahâdharanî-sûtra.'
Translated by Mi-tho-shan (Mitraânta ?), A. D. 705,
of the Thân dynasty, A. D. 618–907. 1 fasciculus.

381 成具光明定意經
Khân-ki-kwân-miñ-tiñ-i-kiñ.
'Pârînâbharhâ-samâdhiamati-sûtra.'
Translated by K' Yao, A. D. 185, of the Eastern Hân
dynasty, A. D. 25–220. 1 fasciculus.

382 摩詔摩耶經
Mo-hö-mo-ye-kiñ.
Mahâmâyâ-sûtra.
Conc. 364. Translated by Thân-kiñ, of the Northern
Tshi dynasty, A. D. 550–577. 2 fasciculi. This work
is also called the 'Sûtra of Buddha's ascent to the
Trayastrimśa heaven to preach the law to his mother.' It is stated in the note at the end (dated A.D. 1283), that 'there was a chapter on dividing Buddha's relics among eight places, which formed the latter part of this work. But it ought to have belonged to the Nirvāṇa-sūtra, and it was not given in the Indian text; so that the chapter is now omitted in this book.' It agrees with Tibetan. K'-yuen-lu, fasc. 3, fol. 18 a.

383 諸德福田經
Ku-tōh-fu-thien-kiin.
"Sarvaguna-punya-kshetra-sūtra."
Translated by Fā-li and Fā-kiu, of the Western Tsìn 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-tan-ru-lāi-tsān-kiin.
"Mahāvaiśāyika-tathāgatagarbha-sūtra."
Tathāgatagarbha-sūtra.

385 佛說寶網經
Fo-shwo-pāo-wān-kiin.
"Buddhābhadra-ramagali-sūtra."
Ramagali-pariprikkhā.

386 佛說內藏百寶經
Fo-shwo-nēi-tsān-pāi-pāo-kiin.
"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.
Lokānuvartana-sūtra.

387 佛說室洗浴衆僧僧經
"Sūtra spoken by Buddha on (Gīva's inviting) many priests to wash themselves in a bath-house."
Translated by An 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
"Sūtra spoken by Buddha on (the characteristic marks of) his person as (the results of) fifty causes of the practice of Bodhisattva."
Translated by Ku Fā-hu (Dharmaraksha), of the Western Tsìn dynasty, A.D. 265–316. 8 leaves. Deest in Tibetan. K'-yuen-lu, fasc. 3, fol. 16 b.

389 佛說金色王經
Fo-shwo-kiin-seh-wān-kiin.
"Buddhābhadra-kamakavaranāra-sūtra."
Kanakavaranā-pūrvayoga.

390 佛語法門經
Fo-yu-fa-man-kiin.
"Buddhāvāsana-dharmaparyaya-sūtra."
Translated by Bodhirukī, of the Northern Wēi dynasty, A.D. 386–534. 6 leaves.

392 佛説四不可得經
Fo-shwo-si'-pu-kho-tōh-kiin.
"Buddhābhadra-katudurlabhā-sūtra."
393 須真天子經
Sū-lan-thien-tsâ'-kiû.
'Sutra on the Tathāgata, the True King.'

Translated by Mr. Fâ-hu (Dharmaraksha), A. D. 266, of the Western Ts'in dynasty, A. D. 265-316. 2 fasciculi; 10 chapters. It agrees with Tibetan. K'-yuen-lu, fasc. 3, fol. 17 b.

394 佛說觀音賢菩薩行法經
'Sutra spoken by Buddha on the law of practice of meditation on the Bodhisattva Samantabhadra.'

Translated by Dharma-mitra, of the earlier Su dynasty, A. D. 420-479. 1 fasciculus. Deest in Tibetan. K'-yuen-lu, fasc. 3, fol. 18 b seq.

395 見世音菩薩得大勢菩薩受記經
'Avalokiteśvara-bodhisattva-mahâsthâmaprâpta-bodhisattva-vyâkaraṇa-sûtra.'

Translated by Thân-wu-kiû (Dharmâkara), of the earlier Su 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'-kwân-phu-sà-su-shwo-kiû.
'Aññatāprabhāsa-(bodhisattva-nirdeśa-sûtra.'

Translated by Neih K'â-sa-yuen, of the Western Ts'in dynasty, A. D. 265-316. 1 fasciculus. Deest in Tibetan. K'-yuen-lu, fasc. 3, fol. 19 a.

397 趙日明三昧經
Kâo-sûm-sûn-mê-i-kiû.
'Sutra on the Samâdhī called Surpassing the brightness of the sun (or, Sûrya/hnikâraka-prabhā?),'

Translated by Neih K'â-sa-yuen, of the Western Ts'in dynasty, A. D. 265-316. 1 fasciculus. Deest in Tibetan. K'-yuen-lu, fasc. 3, fol. 20 a.

398 除恐災思經
Khu-khùn-tsâ-hwán-kiû.
'Sutra on removing fear, misfortune, and anxiety.'

Srikantha-sûtra.

K'-yuen-lu, fasc. 3, fol. 18 a; Conc. 724. Translated by Shaû-kîen, of the Western Ts'in dynasty, A. D. 385-
403 賢劫經
Hhien-kiê-kiin.
Bhadarakalpika-sûtra.
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.

404 佛說佛名經
Fo-shwo-fo-miin-kiin.
'Buddhâbhâsita-buddhanâma-sûtra.'
Translated by Bodhiraksha, of the Northern Wei dynasty, A.D. 386-534. 12 fasciculi. In this work Buddha enumerates Buddhas, Bodhisattvas, and Pratyekabuddhas, 11,093 in number. K'-tsin, fasc. 5, fol. 13 b. Deest in Tibetan. K'-yuen-lu, fasc. 3, fol. 20 b seq. Cf. Wassiljew, p. 174; where 11,073 seems to be a misprint.

405 過去莊嚴劫千佛名經
'Atita-vyâhrajâla-sahasrabuddhanâma-sûtra.'
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-kiin, or 'Trikalpa-trisahasra-buddhanidâna,' which was translated by Kâlayasas, of the earlier Sun dynasty, A.D. 420-479.

406 現在賢劫千佛名經
'Pratyutpanna-bhadarakalpa-sahasrabuddhanâma-sûtra.'
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
'Anâgata-nakshatrârâkâla-sahasrabuddhanâma-sûtra.'
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-miin-kiin, or 'Trikalpa-trisahasra-(sarva) buddhanâma-sûtra;' 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
'Sûtra spoken by Buddha on the names of 5,500 Buddhas and spiritual Mantras which remove obstacles and destroy sin.'
Translated by Gâñâgupta, together with Dharma-gupta 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 Buddhâhanâma-sahasrabuddhanâma-sûtra. The names of 5,453 Buddhas, as mentioned in A.R., p. 466; A.M.G., p. 270. The names of Buddhas in No. 408, however, are counted 4,704 only. K'-tsin, fasc. 5, fol. 13 b seq.; Wassiljew, p. 174.

409 力莊嚴三昧經
Li-kwân-yen-sân-mei-kiin.
'Balavâda-samâdhi-sûtra.'
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-miin-kiin.
'Buddhâbhâsita-ashtavargabuddhanâma-sûtra.'
Ashâbuddhâka-sûtra.
K'-yuen-lu, fasc. 4, fol. 5 a; Conc. 395; A.R., p. 469; A.M.G., p. 272. Translated by Gautama Prâgrâuki, A.D. 542, of the Eastern Wei dynasty, A.D. 534-550. 3 leaves. It agrees with Tibetan. K'-yuen-lu, s.v. In this Sûtra Buddha tells the Sreshthâin or elder (rich merchant) Shan-foo (Sukara?) the names and good qualities of eight Buddhas of the eastern quarter.

411 百佛名經
Pâi-fo-miin-kiin.
'Sataabuddhanâma-sûtra.'
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-kun-thôk-kî-fu-su-hu-nien-kiin.
'Buddhâbhâsita-âkyâyaguna-sarvabuddha-parigrahasûtra.'
413 金色三昧本性清净不坏不灭经
Kin-kân-sân-mêi-pan-siû-tshân-tsiû-pu-
kwâi-pu-mieh-kîn.
'Sûtra on the Vajrasamâdhi, the original nature (of which)
belong pure and free from destruction.'

Translated under the three Tsin dynasties, A.D.
350–431; but the translator’s name is lost. 8 leaves.
Deest in Tibetan. K’-yuen-lu, fasc. 4, fol. 6 a seq.

414 佛説師子月佛本生經
Fo-shwo-sh’-tss’-yuêh-fo-pan-shân-kîn.
‘Buddhabhâsita-simha-kanda-buddha-pattaka-stûtra.’

Translated under the three Tsin 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-tâo-su-yeh-kîn.
’Sûtra on explaining the actions of priests and laymen.

Translated by Shan-kien, of the Western Tsin
K’-yuen-lu, fasc. 3, fol. 17 a seq.

416 佛説長者法志妻經
Fo-shwo-khân-kî-fâ-k’-tshî-kîn.
‘Buddhabhâsita-simhati-dharma-karti-bharyâ-stûtra.’

Translated under the Northern Liân dynasty, A.D.
302–343. 4 leaves. Deest in Tibetan. K’-yuen-lu,
fasc. 4, fol. 6 a seq.

417 佛説薩羅國經
Fo-shwo-sâ-lo-kwo-kîn.
‘Buddhabhâsita-(ko)sala (!)-desa-stûtra.’

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
Gâvana, and taught the king and his subjects; so
that they knew pain and raised their thoughts towards
the Bodhi. K’-tshî, fasc. 9, fol. 21 b.

418 佛説十吉祥經
Fo-shwo-shi-k’i-shân-kîn.
‘Buddhabhâsita-dasa-sutra.’

Translated under one of the three Tsin 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 Sûtra Buddha tells the noble-minded Vimalakîra-
vara (l) the names and good qualities of ten Buddhas
of the eastern quarter. K’-tshî, fasc. 5, fol. 16 b.

419 佛説長者女苑提遮師子吼了義經
Fo-shwo-khân-kî-uû-nân-thi-k’i-sh’-
tsz’-heu-liâo-i-kîn.
‘Sûtra spoken by Buddha on the clear meaning of the lion-
roaring (preaching, or discussion) of Nân-thi-kî (l),
the daughter of a Sreehitkîn.’

Translated under the Liân 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 Kumârârtha
(of the Latter Tsin dynasty, A.D. 384–417).’ Deest
in Tibetan. K’-yuen-lu, fasc. 4, fol. 6 b seq.

420 佛説一切智光明恊人慈心因緣不食肉經
Fo-shwo-yi-tshi-k’-kwaûn-min-sien-zan-tshz’-
sin-yin-yuen-pu-shî-zeu-kîn.
‘Sûtra spoken by Buddha on the abstaining from meat, being
the Nâdana of the compassionate thought of the Rishi
Sarvârâpa-bhâsâ.’

Translated under one of the three Tsin 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
Tâ-fän-tho-lo-ni-kîn.
‘Mahâvaiûpalya-dhâranî-sûtra.’

Pratuyotpanna-buddha-sammukhâvasthitâ-
samâdhi-sûtra.
K’-yuen-lu, fasc. 5, fol. 3 b; Conc. 614; A.R.,
p. 444; A.M.G., p. 250. Translated by Fâ-kûn, of
the Northern Liân dynasty, A.D. 397–439. 4 fasciculi.
It agrees with Tibetan. K’-yuen-lu, b.v.

422 大法炬陀羅尼經
Tâ-fän-tho-lo-ni-kîn.
‘Mahâdharma-kâ-dhâranî-sûtra.’
H 2
Translated by Gāṇagupta, A.D. 592, of the Sui
K"-yuen-lu, fasc. 5, fol. 4 a.

423 大威德陀羅尼經
Tā-wěi-tōh-tho-lo-ni-kīn.
'Mahābaladharmas-dhāranī-sūtra.'
Translated by Gāṇagupta, A.D. 595, of the Sui
K"-yuen-lu, fasc. 5, fol. 4 a. This work is mentioned
by Wassiljew, in his Buddhismus, p. 177.

424 観察諸法行經
Kwān-taā-ku-fā-hhīn-kīn.
'Sarvadharma-sūtra.'
Translated by Gāṇagupta, A.D. 595, of the Sui
dynasty, A.D. 589–618. 4 fasciculi. It agrees with

425 佛說華手經
Fo-shwo-hwā-sheu-kīn.
'Buddhabhadra-pushpa-hasta-sūtra.'
Kusalamūla-samparighara-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 Ku-
marāgīva, of the Latter Tsin dynasty, A.D. 384–417.
10 fasciculi. It agrees with Tibetan. K"-yuen-lu, s.v.

426 法集經
Fā-tei-kīn.
Dharmasāṅgīti-sūtra.
K"-yuen-lu, fasc. 3, fol. 22 a; Conc. 140; A. R.,
p. 462; A. M. G., p. 266. Translated by Bodhirūkī,
A.D. 515, of the Northern Wei 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-fāh-kwān-yuen-fāo-sheu-to-lo-
līaō-i-kīn.
'Mahāvipaulya-prānaudhā-sūtra-prasannārtha-sūtra.'
Translated by Buddhadrātā, A.D. 7th century, of the
Thān dynasty, A.D. 618–907. 2 fasciculi. There are
two prefaces, which, however, belong to a Chinese comment-
ary on this Sūtra, No. 1629.

428 佛說施燈功德經
Fo-shwo-k"-tān-kuān-tōh-kīn.
'Buddhabhāsita-pradipanāgama-sūtra.'
Pradipadānīya-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 Tsi 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
Kūn-kǎn-sān-mēi-kīn.
'Vajrasamādhi-sūtra.'
Translated under the Northern Liān dynasty, A.D.
397–439; but the translator's name is lost. 2 fasci-
culi; 8 chapters. Deest in Tibetan. K"-yuen-lu, fasc. 4, fol. 6 b.

430 観佛三昧海經
Kwān-fō-sān-mēi-hāi-kīn.
'Buddhabhadra-samādhisāgara-sūtra.'
Translated by Buddhahadra, of the Eastern Tsin

431 大方便佛報恩經
Tā-fāh-pien-fō-pāo-an-kīn.
'Sūtra of the great good means (mahóparāja) by which Buddha
recompenses the favor (of his parents).'
Translated under the Eastern Hān dynasty, A.D. 25–
220; but the translator's name is lost. 7 fasciculi;

432 菩薩本行經
Phū-sā-pān-hhīn-kīn.
'Bodhisattva-pūrvavājra-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
Phū-sā-k"-hu-thāi-kīn.
'Bodhisattva-garbhasātra-sūtra.'
Garbha-sūtra (1).
Wassiljew, p. 327. Translated by Fo-nien, of the
Latter Tsin 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
Yañ-jhū-mo-lo-kiñ.
Añgulimālya-sūtra.


435 菩薩內習六波羅蜜經
Phu-sā-nēi-sī-liu-po-lo-mi-kiñ.
'Sūtra on the Bodhisattva's inner practice (!) of the six Pāramitās.'

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

436 菩薩投身餓虎起塔因緣經
Phu-sā-then-shan-sz'-nō-hu-khā-thā-yin-kiñ.
'Sūtra on the Nidāna of the Kāitya erected in the place where the Bodhisattva threw his body to feed a hungry tiger.'

Translated by Pā-shān, of the Northern Liān dynasty, A.D. 397-439. 12 leaves. This is a Gātaka, 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 Kāitya was erected. K'-taín, 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
'Sūtra on the Samādhi, widely explaining the thought of meditation and promulgating the way.'

Anavatapta-nāgarā-paraiprikkhā-sūtra.

K'-yuen-lu, fasc. 3, fol. 22 b; A.R., p. 448; A.M.G., p. 253. Translated by Ku Pā-hu (Dharmaraksha), A.D. 308, of the Western Tsin dynasty, A.D. 265-316. 4 fasciculi; 12 chapters.

438 佛説明度五十校計經
'Sūtra spoken by Buddha on fifty countings of clear measure (?)'.

Translated by Ân Shi-káo, A.D. 151, of the Eastern Hán dynasty, A.D. 25-220. 2 fasciculi. Deest in Tibetan. K'-yuen-lu, fasc. 3, fol. 23 b seq.

439 無所有菩提經
Wu-su-yiu-phu-sā-kiñ.
'Sūtra on the Bodhisattva Akiññana (?)'.

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
Tā-fā-ku-kiñ.
'Sūtra of the great law-drum.'

Mahābheri-hāraka-parivartā.


441 月上女經
Yueh-shān-nü-kiñ.
'Sūtra on the girl Kandrottā.'

Kandrottā-dārikā-vaγarana-sūtra.


442 文殊師利問經
Wan-shu-sh’-li-wān-kiñ.
'Maśgur-paraiprikkhā-sūtra.'


443 大方廣如來秘密藏經
Tā-fān-kwān-zu-lai-pi-mi-tsān-kiñ.
'Mahāvajraya-tathāgata-guhya-garbha-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
Tā-shān-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 Thàn dynasty, A.D. 618–907. 3 fasciculi. It agrees with Tibetan. *K’*-yuen-lu, s.v.

445 菩薩璎珞經
Phu-sà-yin-lo-kiñ.
'Sūtra of the garland of the Bodhisattva.'


446 大佛頂如來密因修證了義諸菩薩萬行首楞嚴經
'Mahàbuddhâdhana-tathâgata-guhya-bhumi-sâkâhâkrite-prasannârthâ-sarva-buddhisattvâryâ-sūrângâma-sûtra.'

Translated by Pâramitâ and Mikašâkya, of the Thàn 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 Sūrângâma, see No. 399.

447 七佛所說神咒經
Tshi-fo-su-showo-shan-kheu-kiñ.
'Saptabuddhâbhisattvâdhamanâ-sûtra.'

Translated under the Eastern Tsên 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
'Mañgâvers-ratnasaraḥ-dhâram-sûtra.'

Translated by Bodhiruci, A.D. 710, of the Thàn dynasty, A.D. 618–907. 1 fasciculus. Deest in Tibetan. *K’*-yuen-lu, fasc. 5, fol. 5 b.

449 伽佉詔經
Sañ-kië-kha-kiñ.
'Saṅghâr (or ‘ investigates’ a-sûtra.'

Saṅghâr-sûtra-dharmaparyâya.


450 出生菩提心經
Khu-shân-phu-thi-sin-kiñ.
'Utpâdita-bodhîhûtà-sûtra.'

Translated by Gñâna-gupta, A.D. 595, of the Sui dynasty, A.D. 589–618. 1 fasciculus.

451 佛印三昧經
Fo-yin-sân-mëi-kiñ.
'Buddhamûrdra-samâdhi-sûtra.'


452 佛說十二頭陀經
Fo-shwo-sh’-rh-theu-tho-kiñ.
'Buddhabhâsita-dvâdasadhûtasûtra.'

Translated by Guṇabhadra, of the earlier Sin 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 Dhûtas in three different works:—

mahâvyutpatti, § 45. dharmasângraha. No. 452.

<table>
<thead>
<tr>
<th>Number</th>
<th>Mahâvyutpatti</th>
<th>Dharmaśaṅgha.</th>
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<tbody>
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<td>1</td>
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<td>12</td>
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<tr>
<td>12</td>
<td>5</td>
<td>5 (7)</td>
</tr>
</tbody>
</table>

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, Pâli Dictionary, p. 123 a, under Dūtângam, where thirteen names are mentioned.

453 佛說樹提伽經
Fo-shwo-shu-thi-kiñ-kiñ.
'Sûtra spoken by Buddha on (the Sreshṭhīn) Gyotishka (!).'

Translated by Guṇabhadra, of the earlier Sin 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-kiñ.
'Sûtra spoken by Buddha on the constancy of the law.'

Translated under the Western Taïn 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-k'au-shen-wân-kiün.  
'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 Gātaka of Buddha.

456 佛說海龍王經  
Fo-shwo-hái-lun-wân-kiün.  
'Buddhābhāṣita-sāgara-nāgarāga-sūtra.'  
Sāgara-nāgarāga.  
K'-yuen-lu, fasc. 3, fol. 18 b.  
Sāgara-nāgarāga-pariprikkāha.  
A.R., p. 448; A.M.G., p. 253; Conc. 182. Translated by Ku Fā-hu (Dharmaraksha), of the Western Tsin dynasty, A.D. 265-316. 4 fasciculi; 20 chapters. It agrees with Tibetan. K'-yuen-lu, s.v.

457 佛為海龍王說法印經  
'Sūtra on the seal of the law spoken by Buddha for the sake of Sāgara-nāgarāga.'  
Sāgara-nāgarāga-pariprikkāha.  
K'-yuen-lu, fasc. 4, fol. 4 b; Conc. 177. Translated by I-tsin, A.D. 711, of the Thān 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  
'Sūtra spoken by Buddha on the merits of turning round the Kaitya of Buddha to the right.'  
Kaitya-pradakshina-gāthā.  

459 佛說妙色王因緣經  
Fo-shwo-miaö-seh-wân-yin-kiün.  
'Buddhābhaṣita-suvrana-rāga-nilānā-sūtra.'  
Translated by I-tsin, A.D. 701, of the Thān dynasty, A.D. 618-907. 4 leaves. It agrees with Tibetan. K'-yuen-lu, fasc. 4, fol. 4 b seq.

460 師子素駄娑王斷肉經  
Sh’-t’sez-su-tho-so-wân-zeu-kiün.  
'Sūtra on the lion-king Sudarśana's cutting his flesh (to feed others).'  
Translated by K'-yen, A.D. 721, of the Thān dynasty, A.D. 618-907. 5 leaves. It agrees with Tibetan. K'-yuen-lu, fasc. 4, fol. 5 a. This is a Gātaka of Buddha. Piō-mu, fasc. 5, fol. 18 a.

461 佛說妙摩婆帝受記經  
Fo-shwo-k’au-mo-po-ti-shen-kiün.  
'Buddhābhaṣita-khamaśāvatī-vyākaraṇa-sūtra.'  
Kshamāvati-vyākaraṇa-sūtra.  
K'-yuen-lu, fasc. 4, fol. 3 b; Conc. 679; A.R., p. 454; A.M.G., p. 258. Translated by Bodhiruci, A.D. 519-524, of the Northern Wēi dynasty, A.D. 386-534. 6 leaves. It agrees with Tibetan. K'-yuen-lu, s.v. It is stated that when Buddha, together with Maitreyā, went to Rāgārīha to beg alms, and arrived at the palace of Bimbisāra, the queen Kshamāvati 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’tsiün, fasc. 9, fol. 22 a.

462 佛說師子莊嚴王菩薩請問經  
'Buddhābhaṣita-simhāvyāhāga-bodhisattva-pariprikkāha-sūtra.'  
Translated by Nādi, A.D. 663, of the Thān dynasty, A.D. 618-907. 4 leaves. Deest in Tibetan. K'-yuen-lu, fasc. 4, fol. 3 a.

463 中陰經  
Ku’n-yin-kiün.  
Antara-bhava-sūtra.  
K'-yuen-lu, fasc. 3, fol. 23 b; Conc. 710. Translated by Fo-nien, of the Latter Thān 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  
'Sūtra on the consideration by divination about the results of good and bad (actions).'</s

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

465 佛說蓮華面經  
Fo-shwo-lien-hwā-mień-kiün.  
'Sūtra spoken by Buddha on (one called) Lotus-face (Padmanubha or Pundarkamukha?).'  
Translated by Narendra, A.D. 584, of the Sui dynasty, A.D. 589 (or 581)-618. 2 fasciculi. Buddha spoke this Sūtra just before he entered Nirvāṇa, in which he foretold that Lotus-face would in a future time break the bowl of Buddha. K’-tsiün, fasc. 25, fol. 21 b.
466 佛說三品弟子經
Fo-shwo-sān-phin-tī-tsz'-kiān.
'Sūtra spoken by Buddha on the three classes of (lay) disciples (highest, middle, and lowest).
Translated by K' K'ái-yī, of the Wu dynasty, A.D. 220–280. 3 leaves. Deest in Tibetan. K'-yuen-lu, fasc. 4, fol. 7 a seq.

467 佛說四恆經
Fo-shwo-sz'-pēi-kiān.
'Sūtra spoken by Buddha on the four classes (of his disciples, viz. Bhikshu, Bhikshun, Upāsaka, and Upāsikā).
Translated by Kù Fā-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.

468 佛說當來變經
Fo-shwo-tān-lāi-pien-kiān.
'Sūtra spoken by Buddha on the changes of the future.
Translated by Kù Fā-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
Kwá-kūi-tāo-fan-wēi-kiān.
'Sūtra of the Paisadapātika of a Buddha of the past.
Translated by Kù Fā-hu (Dharmaraksha), of the Western Tsin dynasty, A.D. 265–316. 2 leaves. Deest in Tibetan. K'-yuen-lu, fasc. 4, fol. 6 b seq.

470 佛說法滅盡經
Fo-shwo-fā-mieh-tein-kiān.
'Sūtra spoken by Buddha on the destruction of the law.
Translated under the earlier Suī 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-tā-hwui-hhīn-kiān.
'Sūtra spoken by Buddha on the very deep and great act of making (the stocks of merits) to ripen (Anaparadā-kuanalamāta).
Translated under the earlier Suī 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-wǎn-thái-tsz'-phi-lo-kiān.
'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
Tā-kie-i-shan-khēu-kiān.
'Sūtra of the spiritual Mantra of great lucky meaning.
Translated by Thān-yāo, of the Northern Wēi dynasty, A.D. 386–554. 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-khā-pho-kū-kwōi-shan-tā-tsiiān-shān-
fo-tho-lo-ni-kiān.
'Sūtra of the Dhārans presented to Buddha by the general Asuras Ö-khā-pho-kū (Āvāsika).
Translated under the Liān 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-tā-pho-hhien-tho-lo-ni-kiān.
'Buddhabhūshita-mahā-samantabhur-jañ-citra.'
Translated under the Liān 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-tā-tshī-pāo-tho-lo-ni-kiān.
'Buddhabhūshita-mahā-saptaratna-dhāranī-citra.'
Translated under the Liān 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-tsā-tāo-lo-ni-khēu-kiān.
'Sadhakshara-mahādhrānī-mantra-sūtra.'
Translated under the Liān 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-ān-tsō-shan-khēu-kiān.
'Sūtra spoken by Buddha on the spiritual Mantra for keeping the house safe.
Translated under the Eastern Hān 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 幻師曠陀神咒經
Hwān-shu-fu-tho-shan-khēu-kiān.
'Māyākāra-bhadrā-riddhimana-sūtra.'
480 佛設辟除賊害咒經
Fo-shwo-phi-khu-tsö-hai-kheu-kiinn.
'Sutra spoken by Buddha on avoiding and removing the injury (caused) by a thief.'
Translated under the Eastern Tsin dynasty, A.D. 317-420. 1 leaf.

481 佛設咒時氣病經
Fo-shwo-khu-sh'i-khi-piñ-kiinn.
'Sutra 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 佛設咒齒經
Fo-shwo-kheu-kiinn.
'Sutra 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 佛設咒目經
Fo-shwo-kheu-mu-kiinn.
'Sutra spoken by Buddha on relieving eye (disease) by a spell.'
Kakshur-visodhana-vidyā.

484 佛設咒小兒經
Fo-shwo-kheu-siāo-rhin-kiinn.
'Sutra 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
'Amitâbdubhissavaraçga-dhâranī-sūtra.'
Translated under the Liű dynasty, A.D. 502-557; but the translator's name is lost. 5 leaves. In this Sūtra, 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 (Sukhâvati). K'-teûn, fasc. 3, fol. 20 a.

486 佛設摩尼羅亶經
Fo-shwo-mo-ni-lo-tân-kiinn.
'Buddhabhâshita-mântara (?)-sūtra.'
Translated by Thân-wu-lân (Dharmaraksha ?), of the Eastern Tsin dynasty, A.D. 317-420. 3 leaves. Deest in Tibetan. K'-yuen-ku, fasc. 5, fol. 6 b. This Sūtra explains rules for curing several diseases caused by evil spirits. Piâo-mu, fasc. 5, fol. 11 b.

487 佛設檀持羅麻油述經
Fo-shwo-thân-kih'-lo-mo-yiu-shu-kiinn.
'Buddhabhâshita-danda-lo-mo-yiu-shu (?)-sūtra.'
Translated by Thân-wu-lân (Dharmaraksha ?), of the Eastern Tsin dynasty, A.D. 317-420. 3 leaves. This Sūtra seems to be similar to No. 806, i.e. the Mahâdanda-dhârâṇ; 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'-teûn, fasc. 14, fol. 28 b.

488 佛設護諸童子陀羅尼經
Fo-shwo-hu-ku-thun-tsö-tho-lo-ni-kiinn.
'Sutra spoken by Buddha on the Dhâranî-mantra for protecting boys or children.'
Translated by Bodhirâkula, of the Northern Wei dynasty, A.D. 386-534. 4 leaves. Deest in Tibetan. K'-yuen-ku, fasc. 4, fol. 6 b.

489 諸佛心陀羅尼經
Ku-fosin-tho-lo-ni-kiinn.
'Sutra of the Dhâranî of the heart of Buddhas.'
Buddha-hridaya-dhârâṇ.
K'-yuen-ku, fasc. 5, fol. 6 b; Conc. 717; A.R., p. 516; A.M.G., p. 311. Translated by Hiouen-êwâ (Hiouen-thsang), A.D. 650, of the Thân dynasty, A.D. 618-907. 3 leaves. It agrees with Tibetan. K'-yuen-ku, s.v.

490 拔濟苦難陀羅尼經
Fu-tsi-ku-nân-tho-lo-ni-kiinn.
'Sutra of the Dhâranî of uprooting and saving pain and difficulty (of beings).'
Translated by Hiouen-êwâ (Hiouen-thsang), A.D. 654, of the Thân dynasty, A.D. 618-907. 2 leaves. It agrees with Tibetan. K'-yuen-ku, fasc. 5, fol. 7 a.

491 八名普密陀羅尼經
Pâ-min-phu-tho-lo-ni-kiinn.
'Ashtanâma-samantaguhya-dhâranî-sûtra.'

492 佛説持世陀羅尼經
Fo-showo-kh'-shi-tho-lo-ni-kiñ.
'Sutra spoken by Buddha on the Dhāranī of holding the world.'

Vasudhāra-dhāranī.


493 佛説六門陀羅尼經
Fo-showo-liu-man-tho-lo-ni-kiñ.
'Sutra spoken by Buddha on the Dhāranī of six gates,'

Shaamukhi-dhāranī.


494 付清觀世音菩薩普賢
陀羅尼經
'The pure Avalokiteśvara-Bohisattva-samantabhadra-dhāraṇī-sūtra.'

Samantabhadra-dhāranī.


495 諸佛集會陀羅尼經
Ku-fou-tsi-hwui-tho-lo-ni-kiñ.
'Sutra of the Dhāranī of the assembly of Buddhas.'

Sarvabuddhāṅgavatīdhāranī.

*K'*-yuen-lu, fasc. 5, fol. 8 a; Conc. 719; A.R., p. 511; A.M.G., p. 311. Translated by Devapragña and others, A.D. 691, of the Thān dynasty, A.D. 618–907. 4 leaves. It agrees with Tibetan. *K'*-yuen-lu, s.v.

496 佛説智炬陀羅尼經
Fo-showo-k'-ku-tho-lo-ni-kiñ.
'Sutra spoken by Buddha on the Dhāranī of the torch of wisdom.'

Gñañolka-dhāranī-sarvadurgati-parisodhanī.


497 佛説隨求即得大自在
陀羅尼神咒經
Fo-showo-sui-kh'-tsai-tö-h-tö-ts'ai-tho-lo-ni-shan-kh'-kiñ.
'Sutra spoken by Buddha on the Dhāranī-viśdhamantra of great freedom to be obtained as soon as one wishes for it.'


498 佛説一切法功德莊嚴
王經
'Buddhabhāsa-sarva . . . rāja-sūtra.'

Sarvadharmagunavyāharaga.


499 佛説拔除罪障㾮王經
Fo-showo-fu-kh'-tsai-kān-kh'-wān-kiñ.
'Sutra spoken by Buddha on the Mantra-rama of uprooting and removing sin and obstacles.'

Translated by I-tee, A.D. 710, of the Thān dynasty, A.D. 618–907. 4 leaves.

500 佛説善夜經
Fo-showo-shan-yê-kiñ.
'Sutra spoken by Buddha on the good night.'

Bhadra-kā-rātri.

A.R., p. 476; A.M.G., p. 279. Translated by I-tee, A.D. 701, of the Thān dynasty, A.D. 618–907. 4 leaves. In this Sutra the Devaputra Khanda awakened Bhikshus and caused them to ask Buddha a question, then Buddha spoke the Sutra together with three Mantras or spells. *K'*-tee, fasc. 13, fol. 16 a.

501 佛説虚空藏菩薩能滿諸願
最勝心陀羅尼求聞持法
Fo-showo-hūn-kh'-tsai-sa-ña-ña-ña-ña-sa-ña-sa-tho-lo-ni-kh'-wan-kh'-fā.
'Law or rules spoken by Buddha for seeking to bear and hold the Dhāranī of the most excellent heart, and of fulfilling all prayers belonging to the Bodhisattva Akṣāgarbha.'
502 佛說佛地經
Fo-shwo-fou-ti-kiün.
'Buddhabhāshīta-buddhabhāmi-sūtra.'
Buddhabhūmi.

503 千百印陀羅尼經
Pāi-tshien-yin-tho-lo-ni-kiün.
'Satatasahasramārī-dhāranī-sūtra.'
Translated by Śkhasamada, of the Than dynasty, A. D. 618–907. 3 leaves. Deest in Tibetan. K'-yuen-lu, fasc. 5, fol. 8 a seq.

504 莊嚴王陀羅尼經
Kwān-yen-wān-tho-lo-ni-kiün.
'Vyūharāga-dhāranī-sūtra.'
Sarvatathāgatadāhiṣṭhāna-sattvāvālokaṇa-buddhakshetrasandarṣaṇa-vyūharāga-sūtra.
K'-yuen-lu, fasc. 5, fol. 8 b.

'kṣetrayuḥa-nirdesana
'kṣetra-nirdesana-vyūha.'
Conc. 703. Translated by I-tṣiū, A. D. 701, of the Than 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
Hhiān-wān-phu-sā-tho-lo-ni-kiün.
'Gandharāga-bodhiṣatva-dhāranī-sūtra.'
Translated by I-tṣiū, A. D. 705, of the Than dynasty, A. D. 618–907. 4 leaves.

506 優婆夷淨行法門經
'Upāsikā-brahmakārya-dharma-paryāśa-sūtra.'
Translated under the Northern Liān 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-fā-tṣiū-shān-wān-kiün.
'Sarvadharmānuttarāga-sūtra.'
Translated by Gānagnaga, 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 文殊師利般涅槃経
'Maṅgoyert-parinirvāṇa-sūtra.'
Translated by Nieh Tāo-kān, of the Western Tsin dynasty, A. D. 265–316. 5 leaves. Deest in Tibetan. K'-yuen-lu, fasc. 4, fol. 1 a seq.

509 異出菩薩本起経
I-kiu-phu-sā-pan-khi-kiün.
'A different translation of the Sūtra on the origin or former history of the Bodhisattva.'
Abhinīshkramana-sūtra (?).
A. R., p. 474; A. M. G., p. 277. Translated by Nieh Tāo-kān, 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'-tsiū, fasc. 29, fol. 18 b.

510 佛說賢首経
Fo-shwo-hhien-sheu-kiün.
'Sūtra spoken by Buddha on (the request of) Bhadsrē (a queen of Bimbiśāra).'
Translated by Shañ-kān, of the Western Tshir dynasty, A. D. 385–431. 3 leaves. Deest in Tibetan. K'-yuen-lu, fasc. 4, fol. 1 b.

511 千佛因縁経
Tshien-fo-yin-yuen-kiün.
'Sahasrabuddha-nidāna-sūtra.'
Translated by Kumārāgīva, of the Latter Tshin dynasty, A. D. 384–417. 22 leaves. This work is mentioned by Wassilīew, in his Buddhismus, p. 175, Deest in Tibetan. K'-yuen-lu, fasc. 4, fol. 1 a seq.

512 八大人覺経
Pā-tā-ran-kāo-kiün.
'Sūtra on the eight understandings of the great men (such as Buddhas and Bodhisattvas).'
Translated by Ān Shi-kāo, of the Eastern Hān dynasty, A. D. 25–220. 2 leaves. Deest in Tibetan. K'-yuen-lu, fasc. 4, fol. 7 a seq.

513 佛說月明菩薩経
Fo-shwo-yueh-min-phu-sā-kiün.
'Buddhabhāshīta-kandraprabha-bodhisattva-sūtra.'
514 佛説心明經
 Fo-shwo-sin-miû-kiû.
 'Sûtra spoken by Buddha on Heart-brightness (or Kîttaprabhâ, the wife of a Brahman, who received from Buddha the prophecy.).
 Translated by Ku Fâ-hu (Dharmaraksha), of the Western Tsao dynasty, A.D. 265–316. 4 leaves. Deest in Tibetan. K'-yuen-lu, fasc. 4, fol. 1 b.

515 佛説滅十方冥經
 Fo-shwo-mieh-shi-fân-miû-kiû.
 'Sûtra spoken by Buddha on destroying the darkness of the ten quarters.
 Dasaûginâkhâra-vidhâvamsana-sûtra.
 K'-yuen-lu, fasc. 4, fol. 1 b; Conc. 360; A.R., p. 468; A.M.G., p. 272. Translated by Ku Fâ-hu (Dharmaraksha), A.D. 306, of the Western Tsao dynasty, A.D. 265–316. 8 leaves. It agrees with Tibetan. K'-yuen-lu, s.v.

516 佛説鹿母經
 Fo-shwo-lu-mu-kiû.
 'Sûtra spoken by Buddha on the mother of deer.'
 Translated by Ku Fâ-hu (Dharmaraksha), of the Western Tsao dynasty, A.D. 265–316. 9 leaves. Deest in Tibetan. K'-yuen-lu, fasc. 4, fol. 2 a. This is a Gâtaka of Buddha.

517 佛説摩逆經
 Fo-shwo-mo-kiû.
 'Sûtra spoken by Buddha on the opposition of the Mara.'
 Translated by Ku Fâ-hu (Dharmaraksha), A.D. 289, of the Western Tsao dynasty, A.D. 265–316. 1 fasciculus. It agrees with Tibetan. K'-yuen-lu, fasc. 4, fol. 2 a.

518 佛説願吒和羅所聞德光太子經
 Fo-shwo-lai-khâ-hô-lo-su-wan-tôh-kwãn-thái-tsz'-kiû.
 'Buddhabhâshita-râchtravara (or bhikshu)-paripûkkhâ-gunasprabha-kumára-sûtra.'

519 商主天子經
 Shân-kh-thien-tsz'-kiû.
 'Banikpati (?)-devaputra-sûtra.'
 Translated by Gânapûpta 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
 Tâ-shân-sz'-fâ-kiû.
 'Mahâyâna-katurdharmâ-sûtra.'
 Katushka-nirhâra-sûtra.
 K'-yuen-lu, fasc. 4, fol. 4 b, Conc. 368; A.R., p. 465; A.M.G., p. 268. Translated by Sikshânânda, of the Thân 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-sâ-su-wan-li-fo-fâ-kiû.
 'Sûtra on the law of the worship of Buddha, asked by the Bodhisattva Vimalâgha.'
 Translated by Nâdi, A.D. 663, of the Thân 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-kâo-shan-pien-sân-mo-ti-kiû.
 Prasântavinîskaya-pratihârya-samâdhisûtra.
 K'-yuen-lu, fasc. 4, fol. 3 b; Conc. 368; A.R., p. 443; A.M.G., p. 249. Translated by Hûen-kwân (Hiouen-thasang), A.D. 663, of the Thân dynasty, A.D. 618–907. 1 fasciculus. It agrees with Tibetan. K'-yuen-lu, s.v.

523 佛説造塔功德經
 Fo-shwo-tsâo-thâ-kuû-tôh-kiû.
 'Sûtra spoken by Buddha on the merit of erecting a Kâitya.'
 Translated by Divâkara, A.D. 685, of the Thân dynasty, A.D. 618–907. 3 leaves. Buddha spoke this Sûtra to the Bodhisattva Avalokitesvara, while he was
in the Trayastriwsa 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 hetuprabhava hetum teshām Tathāgataḥ, hīravat teshām ə yo nirodha evam vaddi Mahāśravasāḥ. (K’-tsiin, fasc. 10, fol. 5 b seq.) An English translation of this Gāthā by Csoma is quoted in Bur FP, Lotus de Bonnie Lōi, 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 Śrāmanā.' No. 523 agrees with Tibetan. K’-yuen-lu, fasc. 4, fol. 4 a.

524 佛說不增不減經
Fo-shwo-pu-tsa-nu-pu-ku-nū-kīn.
'Sātra spoken by Buddha on neither increasing nor decreasing.'
Translated by Bodhiruki, A. D. 519-524, of the Northern Wei 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-nū-kīn.
'Sātra spoken by Buddha on (the prophecy given to) the Upāsīkā Firm-minded (or śhraddhitā).'
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
'Sātra of the Mahāyāna spoken by Buddha on the transmigration through several states of existence.'
Bhavasaṅkramita (or -krānti)-sūtra.

527 佛說大意經
Fo-shwo-ta-i-kīn.
'Buddhābhāshīta-mahāmati-sūtra.'
Translated by Guanabhadra, of the earlier Sui dynasty, A. D. 420–479. 7 leaves. Deest in Tibetan. K’-yuen-lu, fasc. 4, fol. 2 b. This is a Gātaka of Buddha, who then emptied the sea to seek for a pearl. K’-tsiin, fasc. 9, fol. 15 b.

528 受持七佛名號所生功德經
Sheu-ka-tshi-fo-mi-nō-su-shan-ku-nō-kiin.
'Sātra on the merits produced from keeping the names of seven Buddhas.'
Translated by Hsien-kwān (Hiouen-thsang), A. D. 651, of the Šāṇ dynasty, A. D. 618–907. 6 leaves. Deest in Tibetan. K’-yuen-lu, fasc. 4, fol. 3 a. In this Sātra, Buddha told Śāriputra the names of seven Buddhas, five in the eastern, and two in the southern quarter. K’-tsiin, fasc. 5, fol. 17 b seq.

529 金剛光幢止風雨陀羅尼經
Kin-kān-kaω-yan-k’-faω-yū-tho-lo-ni-kīn.
'Sātra of the Dhāraṇī of the diamond-light which stops the wind and rain.'
Translated by Bodhiruki, A. D. 710, of the Šāṇ 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
Tà-phi-lu-kō-nà-kaωn-fo-shan-pien-kiā-kh’-kiin.
'Sātra on Mahāvairokanā's becoming Buddha and the supernatural formula called Yugandhara (lit. adding-holding).'
Mahāvairokanābhisambodhi.
A. R., p. 506; A. M. G., p. 307. Translated by Subhakarasimha, together with the Chinese priest Yi-hin, A. D. 724, of the Šāṇ 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 大日経 Tā-sīh-kīn, or the Great Sun Sātra, i.e. Mahāvairokanā-sūtra.

531 蘇婆呼童子經
Su-pho-lu-thun-ts’-kiin.
'Sudhā-kumāra-sūtra.'
The above two works are very important Sūtras of the Mantra school.

532 一字佛頂輪王經
Yi-tsz’-fo-tin-lun-wān-kīn.
Ekākṣhara-buddhoshisharāga-sūtra.
Translated by Bodhiruci, A.D. 709, of the Thān 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-kie-lo-kīn.
’Susiddhikāra-sūtra.’
Susiddhikāra-mahātantra-saddhanopāsikā-patra.
K’-yuen-lu, fasc. 5, fol. 5 a; Conc. 542.
’tantra-sādhanopamāyika-vitala.
A. R., p. 544; A. M. G., p. 341. Translated by Subhakarasimha, A.D. 724, of the Thān 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
’Sūtra for reciting, being an abridged translation of the Vajra-sekara-yoga (-tantra).’
Translated by Vargrabodhi, A.D. 723, of the Thān dynasty, A.D. 618–907. 4 fasciculi.

535 廣大寶樓閣善住秘密
‘Vipula-mahāmāni-vimāna-supratishtā-guhyā-dhārana-sūtra.’
Mahamani-vipulavimāna-visva-supratishtāgūhyaparama-rahasya-kalparāja-dhārana.
Cf. K’-yuen-lu, fasc. 5, fol. 11 a; A. R., p. 509; A. M. G., p. 310. Translated by Bodhiruci, A.D. 706, of the Thān 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’-tsiū, fasc. 12, fol. 2 b seq., where No. 535 is said to be a similar translation of Nos. 536 and 1028.

536 午犁曼陀羅呪經
Meu-li-mān-tho-lo-kheu-kīn.
‘Māla (?)-mandala-mantra-sūtra.’
For the Sanskrit title, see No. 535.
Translated under the Lián dynasty, A.D. 502–557; but the translator’s name is lost. 2 fasciculi. Deest in Tibetan. K’-yuen-lu, fasc. 5, fol. 5 a seq. See, however, A. R., p. 509; A. M. G., p. 310. No. 536 has not the introductory chapter, while the later two similar translations (Nos. 535 and 1028) have it. K’-yuen-lu, fasc. 12, fol. 3 a seq.

537 金剛頂經曼殊室利菩薩五字心陀羅尼品

538 観自在如意輪菩薩瑜伽
Kwān-tsz’-tsái-su-i-lun-phu-sā-yū-kie-fa-yō.
‘The importance of the law of Yoga of the Bodhisattva Avalokiteśvara (or –manj).’
Translated by Vargrabodhi, A.D. 730, of the Thān dynasty, A.D. 618–907. 16 leaves. Deest in Tibetan. This is said to be an extract from the Vajra-sekara-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 佛説救而然餓鬼陀羅尼神咒經
‘Buddhahābhaśita-yaśodhāmacchagra-pata-ratrāja-dhārani-driddhimantra-sūtra.’
Translated by Sikshānanda, of the Thān dynasty, A.D. 618–907. 3 leaves. It agrees with Tibetan. K’-yuen-lu, fasc. 5, fol. 8 b.

540 佛説甘露經陀羅尼
Fo-shwo-kān-lu-kīn-tho-lo-ni.
‘Buddhabhāṣītāmaṇtra-sūtra-dhārani.’
541 佛說大陀羅尼末法中一字心咒經
Fo-shwo-tá-tho-lo-ni-mo-fá-kuñ-yi-tsz'-sin-kheu-kiñ.
'Ekākshara-bṛdaya-mantra-sūtra, spoken by Buddha in the last dharma of the great Dhāraṇī.'

Translated by Ratnākīnta, 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. According to the K'-tšiṅ (fasc. 14, fol. 3 a), this Mantra is given in the Maṅgšrī-mūla-garbha-tantra, No. 1056.

For this Tantra, see the K'-yuen-lu, fasc. 5, fol. 14 b; A.R., p. 512; A.M.G., p. 313. For the date of the translation of No. 541, see the Khái-yuen-lu, fasc. 9, fol. 15 b.
PART II.

小乘經 Sião-shaⁿ-kiǹ, or the Sūtras of the Hinayāna

CLASS I.

阿含部 Ō-hān-pu, or Āgama Class.

542 中阿含經

Kū-n-ō-hān-kiǹ.

Madhyamāgama-sūtra.

K'-yuen-lu, fasc. 6, fol. 18 a; Conc. 709; Wassiljew, pp. 115-117. Translated by Gautama Saighadeva, 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, a.v. There was an earlier translation made by Dharmasundari, A.D. 384-391, of the Former Tsin dynasty, A.D. 350-394; but it was lost already in A.D. 730. Khái-yuen-lu, fasc. 15 a, fol. 1 a. No. 542 is to be compared with the Pāli text of the Maggāma-nikāya, collection of middle Suttas, 152 in number. See Sacred Books of the East, vol. i, p. xxviii. The following is a summary of the contents, with a literal translation of the Chinese titles of the 222 Sūtras:

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<th>TITLE</th>
<th>FASC.</th>
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</thead>
<tbody>
<tr>
<td>17</td>
<td>On the (instruction to the Devaputra) Gāmin (?)</td>
<td>3</td>
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<tr>
<td>18</td>
<td>(instruction to the minister) Simha</td>
<td>4</td>
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<tr>
<td>19</td>
<td>(refutation of Nirgranthā)</td>
<td>7</td>
</tr>
<tr>
<td>20</td>
<td>(instruction to the Po-lo-láo (?))</td>
<td>16 a-28 a</td>
</tr>
</tbody>
</table>

Varga 3, on the fitness of Śāriputra (who is the chief speaker in the Sūtras of this Varga).

<table>
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<tr>
<th>TITLE</th>
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<tbody>
<tr>
<td>21</td>
<td>On the (address of the Deva) Samaññika (?)</td>
<td>5</td>
</tr>
<tr>
<td>22</td>
<td>perfection of the Sila</td>
<td>4 a-8 b</td>
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<tr>
<td>23</td>
<td>On wisdom</td>
<td>8 b-14 a</td>
</tr>
<tr>
<td>24</td>
<td>On the lion-roaring (or preaching)</td>
<td>14 a-19 a</td>
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<td>25</td>
<td>water comparison</td>
<td>19 a-22 a</td>
</tr>
<tr>
<td>26</td>
<td>(Bhikṣu) Kū-n-ō-sh' (?)</td>
<td>6</td>
</tr>
<tr>
<td>27</td>
<td>(instruction to the Brahmatārin) Tho-čhā (?)</td>
<td>5 b-13 b</td>
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<tr>
<td>28</td>
<td>instruction to the diseased (Anātha-pindāda)</td>
<td>13 b-23 b</td>
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<tr>
<td>29</td>
<td>(answer to Śāriputra by Mahā-kauśākila)</td>
<td>7</td>
</tr>
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<td>30</td>
<td>elephant-footprint comparison</td>
<td>11 a-21 a</td>
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<tr>
<td>31</td>
<td>explanation of the (four) holy Satyas or truths</td>
<td>21 a-29 b</td>
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Varga 4, on the Adbhuta-dharma.

<table>
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<tbody>
<tr>
<td>32</td>
<td>On the Adbhuta or that which has never existed before</td>
<td>8</td>
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<td>33</td>
<td>attendant (Anānda)</td>
<td>8 b-19 b</td>
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<tr>
<td>34</td>
<td>(answer to a Tirthaka's question by) Vakkhula</td>
<td>19 b-22 a</td>
</tr>
<tr>
<td>35</td>
<td>(preaching by Buddha to an) Asura</td>
<td>22 a-28 a</td>
</tr>
<tr>
<td>36</td>
<td>earthquake</td>
<td>9</td>
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<tr>
<td>37</td>
<td>(country of) Kämpṭa (?)</td>
<td>4 a-8 b</td>
</tr>
<tr>
<td>38</td>
<td>Śreṣṭhīn Ugra, part 1</td>
<td>8 b-14 b</td>
</tr>
<tr>
<td>39</td>
<td>Śreṣṭhīn Ugra, part 2</td>
<td>14 b-19 a</td>
</tr>
<tr>
<td>40</td>
<td>Śreṣṭhīn Hand (Hasta 1), part 1</td>
<td>19 a-25 b</td>
</tr>
<tr>
<td>41</td>
<td>Śreṣṭhīn Hand (Hasta 1), part 2</td>
<td>26 a-27 a</td>
</tr>
</tbody>
</table>

Varga 5, on the fitness of practice.

<table>
<thead>
<tr>
<th>TITLE</th>
<th>FASC.</th>
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<tbody>
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<td>42</td>
<td>On the (answer by Buddha to Anānda's question, saying) what is the meaning (of keeping the Sila)?</td>
<td>10</td>
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<td>43</td>
<td>uselessness of anxiety</td>
<td>2 b-3 b</td>
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<td>44</td>
<td>intense thought</td>
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<td>45</td>
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<td>46</td>
<td>shamefulness, part 2</td>
<td>4 b-6 a</td>
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<td>TITLE</td>
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<tr>
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<tr>
<td>(47) On the Śīla, part 1</td>
<td>10</td>
<td>6 a–6 b</td>
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<tr>
<td>(47) &quot;</td>
<td></td>
<td>6 b–7 a</td>
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<tr>
<td>(49) On respectfulness, part 1</td>
<td></td>
<td>7 a–7 b</td>
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<td>(50) On respectfulness, part 2</td>
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<td>8 a–8 b</td>
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<tr>
<td>(51) On the fundamental limit, or causation</td>
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<td>8 b–10 b</td>
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<tr>
<td>(53) &quot; food (comparison), part 1</td>
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<td>10 b–15 a</td>
</tr>
<tr>
<td>(53) &quot; food (comparison), part 2</td>
<td></td>
<td>15 a–17 b</td>
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<tr>
<td>(54) &quot; (Āśrava)-kahaya wisdom (?)</td>
<td></td>
<td>17 b–19 b</td>
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<tr>
<td>(55) Nirvāṇa</td>
<td></td>
<td>19 b–21 b</td>
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<td>(56) &quot; (instruction to) Mi-hhi (an attendant of Buddha)</td>
<td></td>
<td>21 b–25 a</td>
</tr>
<tr>
<td>(57) &quot; instruction to the Bhikshus (on the same subject as the preceding)</td>
<td></td>
<td>25 a–26 b</td>
</tr>
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</table>

Varga 6, on the fitness of the King.

(58) On the seven precious things (of the Kākravarti-rāga, compared with the seven Bodhīyaṅgas) | 11 | 1 a–1 b |
| (59) " thirty-two characteristic marks | | 1 b–5 b |
| (60) " four continents | | 5 b–11 b |
| (61) " cow-dung comparison | | 11 b–16 a |
| (62) " King Bimbisāra's coming to meet or inviting Buddha | | 16 a–21 b |
| (63) " (village) Pī-pho-li-li-kā (?) | | 12 | 1 a–15 a |
| (64) " (five) heavenly messengers (of the King Yama) | | 15 b–26 a |

**Adhyātā 7:** 52 Sūtras.

(65) On the crow and another bird (?) comparison | 13 | 1 a–9 a |
| (66) " account of the former cause (spoken by Aniruddha, and that of the future Buddha Maitreya, told by Buddha) | | 9 a–19 b |
| (67) " forest of the great heavenly (Kākravarti-rāga) Nārāyaṇa (?) | | 14 | 1 a–13 a |
| (68) " King Mahāsundaraṇa. Cf. the Mahāsundaraṇa-sutta, the Great King of Glory, S. B. E., vol. xi, pp. 747–299 | | 13 a–24 b |
| (69) " thirty comparisons | | 15 | 1 a–7 a |
| (70) " Kākravarti-rāga (Śaṅkha) | | 7 a–23 a |
| (71) " King Pi-śz’ (?) | | 16 | 1 a–27 a |

Varga 7, on the King of Long Age.

(72) On the Ityukta of the King of Long Age | 17 | 1 a–24 b |
| (73) " heaven, or state of Deva | | 1 a–5 b |
| (74) " eight intense thoughts (of a great man) | | 5 b–10 b |
| (75) " pure and unshakable way | | 10 b–15 a |
| (76) " (instruction to the Bhikshu) Yū-āśō E’-lo (?) | | 15 a–18 a |
| (77) " (instruction to the) three sons of the Śākyas family (?) | | 18 a–26 b |
| (78) " Deva Brahmān's asking Buddha | | 19 | 1 a–8 b |
| (79) " excellent heavens | | 9 a–18 a |
| (80) " Kāshīma or robe (presented to Aniruddha by Buddha and eight hundred Bhikshus) | | 18 a–27 a |
| (81) " intense thought on the body | | 20 | 1 a–11 b |
| (82) " (instruction by Kaubhikha to the unreliable Bhikshu) K’-li-mi-nil (?) | | 11 b–17 b |

Varga 8, on the uncleanness (of the human passion).

(83) On the sleepiness of the Śthavirā (Maudgalyāyana) | 20 | 17 b–20 b |
| (84) " freedom from thorns | | 1 a–3 a |
| (85) " true man | | 3 a–6 a |
| (86) " subject of instruction | | 6 b–19 b |

Varga 9, on the cause.

(87) On the uncleanness (of the human passion) | 22 | 1 a–14 a |
| (88) " seeking of the law | | 14 a–20 a |
| (89) " Bhikshu's asking (other worthies) | | 1 a–5 a |
| (90) " knowledge of the law | | 5 a–7 a |
| (91) " question and perception of Kūndā | | 7 a–11 a |
| (92) " blue and white lotus comparison | | 11 a–13 a |
| (93) " Brahmākarin who thinks water pure | | 13 a–16 a |
| (94) " Bhikshu Black (Kāli) | | 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 10, on the forest.

(97) On the great cause. Cf. No. 545 (13) | 24 | 1 a–14 b |
| (98) " Sṛṇityupasthāna | | 15 a–22 b |
| (99) " Dukkha-ekhāndha (!), part 1 | | 25 | 1 a–6 b |
| (100) " Dukkha-ekhāndha (!), 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) " Uddāmarā (flower) | | 5 a–19 b |
| (105) " prayer or wish (of a Bhikshu) | | 20 a–22 a |
| (106) " On consciousness | | 22 a–23 b |

**Adhyātā 5:** 35 Sūtras.

Mahā-varga 11.

(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 Brahmākarin | | 9 b–13 b |
| (112) " (village) Anupāka'ī where Buddha foretold Devadatta's falling into hell | | 14 a–20 b |
| (113) " origin of Sarva-dharma | | 28 | 1 a–2 a |
| (114) " (ignorance of) Uddāmarā (flower) | | 2 a–3 b |
| (115) " honey-poll comparison | | 3 b–9 a |
| (116) " (account of) Guntal (Buddha's suit) | | 9 a–17 b |

**Mahā-sūtra, 11**.
(131) On the subjugation of the Māra (who had entered the belly of Maudgalyāyana) 30 19 a-27 b

(132) "(Grīhapati) Rāṣṭrapāla (i., whose son became the disciple of Buddha) 31 1 a-18 a

(133) "(Grīhapati) Upāli 32 1 a-17 a

(134) "question asked by Sakra 33 1 a-20 b

(135) "(instruction to the Grīhapati) Su-gātā (or Sṛgātā) Cf. No. 545 (16), and the Sīkālo-vāda-sutta, in the Sept. Suttas Pāli 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 Tathāgata has spoken is all true) 11 b-12 a

(138) On happiness 12 a-16 a

(139) On the way of stopping (human passion) 16 a-17 b

(140) "extreme one-sidedness 17 b-18 b

(141) On comparison 18 b-20 b

Varga 12, on the Brahmacārin.

(142) On the (minister) Rain-power (Varṣhabala, who was sent to Buddha by the King Agātāsattra to ask about the country of Pob-kī) 35 1 a-8 b

(143) "(Mānava) Sākara 8 b-14 b

(144) "(instruction to) Saṃkhya-maudgalyāyana 14 b-20 a

(145) "(question of) Gomān-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 Brahmacārin) Yū-sheu-ko-lo (i., about the equality of the four castes) 2 a-11 a

(151) "(instruction to) the Brahmacārin 11 a-22 a

(152) "(instruction to the) Arvā (?)

ADHYĀYA 4 35 Sūtras.

(157) On the (instruction to the Mānava) Sūka 38 1 a-12 b

(158) "(instruction to the) Tūna (?) 5 a-9 b

(159) "(instruction to) Akalkana (?) 9 b-11 b

(160) On the (story of the) Brahmacārin 39 11 b-19 b

(161) "(conversion of the Brahmacārin) Brahman (?) 41 1 a-18 b

Māṇḍā-ardeesa-varga 13.

(162) "description of six Dhātus 42 1 a-9 a

(163) "description of six Vihayas 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 Viśāra of Sākyā (muni?) 8 a-12 a

(167) "preaching of Ānanda 12 a-14 b

(168) "practice of thought 14 b-17 b

(169) "Arana (i., 'not quarrelling or disputing,' spoken to) Kosa (?) 17 b-25 b

(170) "(instruction to the Mānava) Sūka (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 4a-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 (Mahāprajñāpati) 12 b-16 b

(181) "many (or eighteen) Dhātus 16 b-23 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) "Garrīṅga-sāla forest, part 1 8 b-18 a

(185) "Garrīṅga-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) "(Tīrthakha) Agīna (?) 8 a-13 a

(189) "boly 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) Kālodayin 50 1 a-13 a

(193) "(instruction to Bhikshu) Mṛṇ-ji-power (?) 11 b-20 b

(194) "(instruction to Bhikshu) Bhadrapiśa 1 a-11 b

(195) "(instruction to Bhikshu) O-shi-iii (Avaghosha?) 11 b-20 b

(196) "(instruction to) Kūta 11 a-11 b

(197) "(dialogues between Buddha and) Upāli 11 b-15 b

(198) "(Puruṣa-)dāmā-sāntthi-bhami 15 b-23 a

(199) "state of wisdom and foolishness 53 1 a-15 a
been made by Gautama Prāṇārūki, A.D. 397, of the Eastern Tsin dynasty, A.D. 317-420. Cf. Kha-yuenlu, fasc. 3, fol. 9 a. But now there is a preface to No. 543 by the Chinese priest Tao-ān, a contemporary of Dharmamani, 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 Ariyuttara-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:

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**增壹阿含经**

Tsān-yi-ō-hān-kiin.

Ekottarāgama-sūtra.

K'-yuen-lu, fasc. 6, fol. 19 a; Conc. 762. Wassiljew, p. 115, reads Ekottarikāgama. Translated by Dharmamani, A.D. 384-385, of the Former Tsin 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 "Evaṃ maya ārutam ekasmin samaye" 555 times, i.e. as many short Sūtras collected. It agrees with Tibetan. K'-yuen-lu, s.v. According to the Khai-yuen-lu (fasc. 15 a, fol. 1 a) and K'-yuen-lu, there was an earlier translation made by Dharmamani, A.D. 384; but it was lost already in A.D. 730; while a later translation in existence is said to have
544  
Sūtra-Pitaka.

(38) On the (six) powers (as crying of a child, anger of a woman, patience of a Śrāmāna and Brāhma- mañjīra, pride of a king, intelligence of an Arhat, and the great compassion of Buddha) 31-32

(39) " equal law 33
(40) " seven sins (to appear at the end of a Kalpa) 34-35
(41) On (the instruction) not to be feared 36-37
(42) On the eight difficulties (Aśīkākabana) 38-39
(43) " (instruction to the) Devaputra Horse-blood 40
(44) " dwellings of nine (sorts of) beings 41
(45) " horse-king 42
(46) " establishment of prohibition 43
(47) " (ten) good and bad (actions) 44
(48) " ten bad (actions) 45
(49) " pasturing to cows 46
(50) " worship of the Triratna 47
(51) " Anitya or non-eternity 48
(52) " Parinirvāṇa of Mahāprajāpati 49-50

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

545  
Fo-shwo-khan-kiin.
Samyuktāgama-sūtra.

K'-yuen-lu, fasc. 6, fol. 19 a; Conc. 755; Wassiljew, p. 115. Translated by Guṇabhadrā, 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'-taiš, 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.

545  
Fo-shwo-khan-kiin.
Dirghāgama-sūtra.

K'-yuen-lu, fasc. 6, fol. 17 b; Conc. 680; Wassiljew, p. 115. Translated by Buddhāyasas, together with Ku Fo-nien, A.D. 412-413, of the Latter Thān 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 Digha-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 Pāli, by Grimblot:—

(20) On the Mānava
Ambaśṭha (I) 13 a-23 a (3) Ambaka-sutta. S.S.P., pp. 339-340

(21) On the Brahma-gāla (lit. Brahma-moving)
S.S.P., pp. 1-58 (text), 59-112 (an English trans.)

(22) On the Brāhmaṇa named Planting virtue
S.S.P., pp. 341-342

(23) On the Brāhmaṇa Kuladanta
S.S.P., pp. 340-341

(24) On the Gṛṇapati-putra named Firmness (Sthira ?)
S.S.P., pp. 342

(25) On the Gṛṇa-śāhita-putra (whose patronymic was Kāyapa)
S.S.P., pp. 342

(26) On the Trailidyā
S.S.P., pp. 343: 342

(27) On the Śrāmanya-phala
S.S.P., pp. 342

(28) On the Brāhmaṇa Pu-āhā-pholeu (i.e. Puṇāpāla, or Pustapāla?)
S.S.P., pp. 342-3

(29) On the Brāhmaṇa Lu-kī (?)
S.S.P., pp. 342-3

Varga 4; 1 Sūtra.

(30) On the record of the world:


Chap. 1, on Gāmadvīpa 18 a-13 a (4) Kottapa-sutta. S.S.P., pp. 341-342

1. on Uttarakuru 13 a-19 b

2. on the royal Kākravarti-rāja 19 b-26 b

3. on the Nāgas 19 b-20 b

4. on the Nāga and birds 20 b-27 a

5. on the Asuras 20 a-4 b

6. on the Katurivāsa (or Mahā-rājas) 4 b-7 a

7. on the Trayāstrimśa 7 a-29 a

8. on the three misfortunes 21 a-14 b

9. on the fighting of the Devas and Asuras 21 b-24 a

10. on the middle Kalpas 22 a-3 b

11. on the cause of the world 4 a-21 a

Thus six Sūtras in No. 545 (viz. 5, 11, 12, 15, 17, 30) seem not to be given in the Pāli text, or at least with different titles. At the same time, the following ten Sūtras seem to be left out in No. 545:—(6) Mahāli-sutta, S.S.P., pp. 341; (7) Gālīya-sutta, pp. 341-2; (10) Subha-sutta, pp. 154-165; (17) Mahā-sudassana-sutta, pp. 344-346; this is, however, found in No. 542 (68); (22) Mahāsati-pāṭhāna-sutta, p. 346; (24) Pātsa-sutta, pp. 346-7; (27) Aggaṇa-sutta, p. 348; (29) Pāsādika-sutta, p. 348; (30) Lakkhana-sutta, p. 348; (31) Āṭṭā Nayya-sutta, pp. 321-327. It is, however, possible that if No. 545 is compared with the Pāli text minutely, some of these Sūtras may still be found.

546 别譯雜阿含經
Pīṭha-ṭā-ō-hān-kiän.
'A different translation of Samyuktāgama-sūtā.'
Saktavargāgama-sūtā (I).
K'-yuen-lu, fasc. 6, fol. 19 b; Conc. 451. Translated under the three Tshin dynasties, A.D. 350-431; but the translator’s name is lost. 20 fasciculi. It agrees with Tibetan. K'-yuen-lu, s. v.

547 雜阿含經
Tsā-ō-hān-kiän.
Samyuktāgama-sūtā.
Translated under the Wei 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'-tsiän, fasc. 29, fol. 9 b.

548 長阿含十報法經
Khān-ō-hān-shāi-pāo-fā-kiän.
'Sūtā on the law of ten rewards in the Dirghāgama.'
Translated by Ân Shi-kâo, of the Eastern Hān dynasty, A.D. 25-220. 2 fasciculi. This is an earlier translation of No. 545 (10), i.e. the Dāsonṭara-sūtā. It contains 550 dharmas. Pāo-mu, fasc. 6, fol. 19 b; K'-tsiän, fasc. 29, fol. 7 a.

549 起世因本經
Khi-shi-yin-pan-kiän.
'Sūtā 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-kiän.
'Sūtā on raising the world (!).'
Translated by Gānagupta, of the Sui dynasty, A.D. 589-618. 10 fasciculi; 12 chapters.

551 佛說樓炭經
Fo-shwo-leu-thān-kiän.
'Sūtā on the Lokadhātu (!) spoken by Buddha.'
Translated by Fǎ-lí, together with Fǎ-kō, of the
Western Tsin dynasty, A.D. 265–316. 6 fasciculi; 13 chapters.

The above three works are earlier translations of No. 545 (30), i.e. the Sūtra on the record of the world, in the Dirghāgama. *K’*-yuen-lu, fasc. 6, fol. 22 a; *K’*-tsiṅ, fasc. 29, fol. 8 b.

552 佛般泥恒經
Fo-pán-ni-yuen-kiṅ.
'Buddha-parinirvāna-sūtra.'
Mahāparinirvāna-sūtra.

*K’*-yuen-lu, fasc. 6, fol. 20 a; Conc. 166. Translated by Fo 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-zaan-pan-yū-shān-kiṅ.
'Sūtra spoken by Buddha on the Avidyā, Trīśnaḥ, and Gāti (i.e. three of the twelve Nīdānas) of man.'

Translated by Án Shi-kāo, A.D. 146, of the Eastern Hán dynasty, A.D. 25–220. 1 fasciculus. This is an earlier translation of No. 545 (13), i.e. the Mahānīdāna-upāya-sūtra, in the Dirghāgama. *K’*-yuen-lu, fasc. 6, fol. 20 b.

554 佛說梵網六十二見經
Fo-shwo-fān-wān-liu-shī'-rḥ-kieng-kiṅ.
'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’* Khiṅ, 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 佛說尸迦羅越六十方禮經
'Sūtra spoken by Buddha on the worship of six quarters (i.e. four cardinal points and zenith and nadir), being the Sigāla (or Srigāla) ṭā-vaḍa (da).'

Translated by Án Shi-kāo, of the Eastern Hán 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
Kuṅ-pan-khi-kiṅ.
'Madhyanā-ityukta-sūtra.'

Translated by Thān-kwo (Dharmaphala), together with Khān Maṅ-siān, A.D. 207, of the Eastern Hán dynasty, A.D. 25–220. 2 fasciculi; 15 chapters. This is said to be an extract from a full text of the Dirghāgama, No. 545. *K’*-yuen-lu, fasc. 6, fol. 22 a. This is a life of Śākyamuni. 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’-kiṅ.
'Sūtra spoken by Buddha on the seven kinds of knowledge.'

Translated by *K’* Khiṅ, 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-shū-yü-kiṅ.
'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-tshié-liū-shō-shēu-yin-kiṅ.
'Sūtra spoken by Buddha on the cause of all the Āsravasa or sins.'

Translated by Án Shi-kāo, of the Eastern Hán dynasty, A.D. 25–220. 5 leaves. This is an earlier translation of No. 542 (10), i.e. the Āsrava-kṣaya-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’-k’-kiṅ.
'Sūtra spoken by Buddha on the five heavenly messengers of the King Yama.'

Translated by Hwu-k’iṅ, of the earlier Sun dynasty, A.D. 420–479. 4 leaves.

561 佛說鐵城泥犁經
'Sūtra spoken by Buddha on the iron-castle Nāraka.'
Translated by Thán-wu-lân (Dharmaraksha), of the Eastern Tain 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 Madhyāmāgama. K'-yuen-lu, fasc. 6, fol. 23 b.

562 佛說來古世時經
Fo-shwó-kú-lái-shí-h'á-k'ín.
'Sūtra spoken by Buddha on the world and time of the past and future.'

Translated under the Western Tain 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 Madhyāmāgama. K'-yuen-lu, fasc. 6, fol. 24 a.

563 佛說阿那律八念經
Fo-shwó-ā-ná-liú-pá-nien-k'ín.
'Sūtra spoken by Buddha on the eight intense thoughts of Anuruddha.'

Translated by K' Yào, A.D. 185, of the Eastern Hán 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 Madhyāmāgama. K'-yuen-lu, fasc. 6, fol. 24 a.

564 佛說離睡經
Fo-shwó-li-shuí-k'ín.
'Sūtra spoken by Buddha on the freedom from sleep.'

Translated by Ku Fá-hú (Dharmaraksha), of the Western Tain 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 Madhyāmāgama. K'-yuen-lu, fasc. 6, fol. 24 a.

565 佛說是法非法經
Fo-shwó-sh'á-fá-fá-fá-k'ín.
'Sūtra spoken by Buddha on the law, true and not true.'

Translated by Án Shi-k'áo, of the Eastern Hán 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 Madhyāmāgama. K'-yuen-lu, fasc. 6, fol. 24 a.

566 佛說樂想經
Fo-shwó-ló-sián-k'ín.
'Sūtra spoken by Buddha on the idea of happiness.'

Translated by Ku Fá-hú (Dharmaraksha), of the Western Tain dynasty, A.D. 265-316. 2 leaves. This is an earlier translation of No. 542 (106), i.e. the Sūtra on consciousness, in the Madhyāmāgama. K'-yuen-lu, fasc. 6, fol. 25 b.

567 佛說漏分布經
Fo-shwó-leu-fan-pu-k'ín.
'Sūtra spoken by Buddha on the explanation of Āśrava.'

Translated by Án Shi-k'áo, of the Eastern Hán dynasty, A.D. 25-220. 7 leaves. This is an earlier translation of No. 542 (111), i.e. the Brahma-kārī-sūtra, in the Madhyāmāgama. K'-yuen-lu, fasc. 6, fol. 25 b.

568 佛說阿耨懺經
Fo-shwó-ā-nu-fu-k'ín.
'Sūtra spoken by Buddha on the (village) Anupā (ta?).'

Translated by Thán-wu-lân (Dharmaraksha), of the Eastern Tain dynasty, A.D. 317-420. 7 leaves. This is an earlier translation of No. 542 (112), i.e. the Sūtra on Anupā (ta?), in the Madhyāmāgama. K'-yuen-lu, fasc. 6, fol. 25 b.

569 佛說求欲經
Fo-shwó-khù-yù-k'ín.
'Sūtra spoken by Buddha on desire.'

Translated by Fá-k'í, of the Western Tain 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 Madhyāmāgama. K'-yuen-lu, fasc. 6, fol. 24 b.

570 佛說受歲經
Fo-shwó-shèu-sui-k'ín.
'Sūtra spoken by Buddha on receiving the year (?)'.

Translated by Ku Fá-hú (Dharmaraksha), of the Western Tain dynasty, A.D. 265-316. 5 leaves. This is an earlier translation of No. 542 (89), i.e. the Sūtra on the Bhikṣu's asking (other worthies), in the Madhyāmāgama. K'-yuen-lu, fasc. 6, fol. 24 b.

571 佛說梵志計水淨經
Fo-shwó-fán-K'-kì-shú-tián-k'ín.
'Sūtra spoken by Buddha on the Brahman who thinks water pure.'

Translated under the Western Tain 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 Madhyāmāgama. K'-yuen-lu, fasc. 6, fol. 25 a.

572 佛說伏姪經
Fo-shwó-fú-yín-k'ín.
'Sūtra spoken by Buddha on overcoming lust.'
Translated by Pā-ki, 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 佛說摩煥亂經
Fo-shwo-mo-čao-lwán-kiin.
'Sūtra spoken by Buddha on the (Mañjushrī's) temptation by the Mara.'
Translated under the Eastern Hán dynasty, A.D. 25–220; but the translator's name is lost. 10 leaves.

574 佛說異魔試目連經
Fo-shwo-pi-mo-sh'-mu-lien-kiin.
'Sūtra spoken by Buddha on Maudgalyāyana's temptation by the wicked Mara.'
Translated by K' Khien, of the Wu dynasty, A.D. 222–280. 7 leaves.
The above two works are earlier translations of No. 542 (131), i.e. the Sūtra on the subjugation of the Mara, in the Madhyamāgama. K'-yuen-lu, fasc. 6, fol. 26 b.

575 佛說泥拏經
Fo-shwo-ni-li-kiin.
'Sūtra spoken by Buddha on the Naraka.'
Translated by Thán-wu-lăn (Dharmarākṣa?), 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-yi-to-shō-kiin-kiin.
'Sūtra spoken by Buddha to the Upāsika To-shō-kiin (?)'
Translated under the earlier Sun dynasty, A.D. 420–479; but the translator's name is lost. 4 leaves.

577 佛說齋經
Fo-shwo-kâi-kiin.
'Sūtra spoken by Buddha on fasting (Upasātho in Pañii).' Translated by K' Khien, of the Wu dynasty, A.D. 222–280. 4 leaves.
The above two works are similar translations of No. 542 (202), i.e. the Sūtra on keeping a fast, in the Madhyamāgama. K'-yuen-lu, fasc. 7, fol. 2 a.

578 佛說苦陰経
Fo-shwo-khu-yin-kiin.
'Sūtra spoken by Buddha on the Duṣkha-skandha (?)'
Translated under the Eastern Hán 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 Duṣkha-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'-kiin.
'Sūtra spoken by Buddha on the cause of the Duṣkha-skandha.'
Translated by Pā-ki, of the Western Tsin dynasty, A.D. 265–316. 6 leaves.

580 佛說釋摩男本経
Fo-shwo-shih-mo-nán-pan-kiin.
'Sūtra on the cause spoken by Buddha to Sūrya Mahānāmapravīhara.'
Translated by K' Khien, of the Wu dynasty, A.D. 222–280. 5 leaves.
The above two works are earlier translations of No. 542 (100), i.e. part 2 of the Sūtra on the Duṣkha-skandha, in the Madhyamāgama. K'-yuen-lu, fasc. 6, fol. 25 a.

581 佛說鈍摩肅經
Fo-shwo-pi-mo-suh-kiin.
'Sūtra spoken by Buddha to Vimanas (?)'
Translated by Gunabhārada, 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 Vimanas (?), in the Madhyamāgama. K'-yuen-lu, fasc. 7, fol. 2 b.

582 佛說�艏羅門子命終愛念不離経
'Sūtra spoken by Buddha to a Brāhmaṇa who could not become free from tender thoughts at the death of his son.'
Translated by An Shi-kāo, of the Eastern Hán 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-sh'-ki-sh'-pâ-khán-zan-kiin.
'Sūtra spoken by Buddha to the Gṛhapati, being a man possessed of eight cities and ten families (?)'
584 佛説邪見經

Fo-shwo-siè-kien-kiün.

'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 similar translation of No. 542 (220), i.e. the Sūtra on the view of the Tathāgata, in the Madhyama-gama. K'-yuen-lu, fasc. 7, fol. 3 a.

585 佛説箭喻經

Fo-shwo-tsien-yü-kiün.

'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 Madhyama-gama. K'-yuen-lu, fasc. 7, fol. 3 a.

586 佛説普義經

Fo-shwo-phu-fä-i-kiün.

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

Translated by Ân Shi-kâo, A.D. 152, of the Eastern Hán dynasty, A.D. 25-220. 10 leaves.

587 佛説廣義法門經

Fo-shwo-kwän-i-fä-man-kiün.

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

Translated by Paramârtha, of the K'âan dynasty, A.D. 557-589. 10 leaves.

The above two works are similar translations of a chapter in the Madhyama-gama, No. 542; but the title of the chapter is not mentioned in K'-yuen-lu, fasc. 6, fol. 3 a; Piao-mu, fasc. 6, fol. 28 b; K'-tsiîn, fasc. 31, fol. 3 a.

588 佛説戒德香經

Fo-shwo-kie-tôh-hhiân-kiün.

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

Translated by Thân-wu-lân (Dharmaraksha 2), of the Eastern Tsin dynasty, A.D. 317-420. 2 leaves. This is a similar translation of No. 543 (23), i.e. the chapter on the Lord of the earth, in the Ekottarâgama. K'-yuen-lu, fasc. 7, fol. 3 b.

589 佛説四人出現世間経

Fo-shwo-sz'-zan-khu-hhien-shi-kien-kiün.

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

Translated by Gunabhadrâ, of the earlier Suî dynasty, A.D. 420-479. 4 leaves. This is a later translation of No. 543 (26), i.e. the chapter on the four kinds of the cutting of thought, in the Ekottarâgama. K'-yuen-lu, fasc. 6, fol. 3 b.

590 佛説諸法本經

Fo-shwo-khu-fâ-pan-kiün.

'Sūtra spoken by Buddha on the origin of Sarva-dharma.'

Translated by K' Khiên, 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 Madhyama-gama. K'-yuen-lu, fasc. 6, fol. 26 a.

591 佛説瞿曇彌記果經

Fo-shwo-khi'-than-mi-ki-kwô-kiün.

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

Translated by Hwui-khiên, A.D. 457, of the earlier Suî dynasty, A.D. 420-479. 8 leaves. This is a later translation of No. 542 (116), i.e. the Sūtra on Gautami, in the Madhyama-gama. 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 佛説梵志阿毘經

Fo-shwo-fân-k'-ö-fu-kiün.

'Sūtra spoken by Buddha on the Brahmâkârîn Ambashtâ (f).'

Translated by K' Khiên, 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) Ambashtâ (f), in the Dirghâgama. K'-yuen-lu, fasc. 6, fol. 21 a.

593 佛説寂志果經

Fo-shwo-tsi-k'-kwo-kiün.

'Sūtra spoken by Buddha on the fruit of the calm-minded (i.e. Sâmanâ-pha-la).'

Translated by Thân-wu-lân (Dharmaraksha 2), of the Eastern Tsin dynasty, A.D. 317-420. 1 fasciculus. This is a similar translation of No. 545 (27), i.e. the Sâmanâ-pha-la-sûtra, in the Dirghâgama. K'-yuen-lu, fasc. 6, fol. 21 a.

594 佛説賴吒和羅經

Fo-shwo-lai-khâ-hî-lo-kiün.

'Sūtra spoken by Buddha on (the Grîhapati) Râshtrapâla (f).'
595 佛說善生子經  
Fo-shwo-shăn-shañ-ts'ĩ-kuĩ.  
"Sūtra spoken by Buddha to the son of Sugātā."  
Translated by K’ K’iên, 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 Madhyāmāgama.  

596 佛說數經  
Fo-shwo-shu-kuĩ.  
"Sūtra spoken by Buddha to the son of Sugātā."  
Translated by Ku Fã-lu (Dharmaraksha), of the Western Tsên dynasty, A.D. 265–316. 9 leaves. This is a similar translation of No. 542 (135), i.e. the Sūtra spoken to Sugātā in the Madhyāmāgama, and also Nos. 545 (16), 555, being the Sīgālô (or Śrīgālô?)-vāda. Cf. K’-yuen-lu, fasc. 6, fol. 27 a.  

597 佛說梵志類波羅延問種尊經  
"Sūtra spoken by Buddha on the superiority of the caste (of Brāhmaṇas) in answer to the Brahmaṇa Nū-po-lo-yen (!)."  
Translated by Thâin-wu-lán (Dharmaraksha), of the Eastern Tsên dynasty, A.D. 317–420. 6 leaves. This is an earlier translation of No. 542 (144), i.e. the Sūtra spoken to Śākhyāmaudgalyāyana, in the Madhyāmāgama.  

598 佛說四諦經  
Fo-shwo-sū-ti-kuĩ.  
"Sūtra spoken by Buddha on the four truths."  
Katus-satya-sûtra.  
A.R., p. 476; A. M. G., p. 279. Translated by Án Shi-kâo, of the Eastern Hân dynasty, A.D. 25–220. 10 leaves. This is an earlier translation of No. 542 (31), i.e. the Sūtra on the explanation of the holy truths, in the Madhyāmāgama.  

599 佛說恒水經  
Fo-shwo-han-shui-kuĩ.  
Sūtra spoken by Buddha on the river Gaṅgâ (comparison)."  

Translated by K’ K’iên, 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 Madhyāmāgama.  

600 佛說瞻婆比丘經  
Fo-shwo-kan-pho-pi-khu-kuĩ.  
"Sūtra spoken by Buddha on the Bhikșu Kampa."  
Translated by Fâ-kû, of the Western Tsên dynasty, A.D. 265–316. 4 leaves. This is an earlier translation of No. 542 (37), i.e. the Sūtra on the country of Kampa (?), in the Madhyāmāgama.  

601 佛說本相倚致經  
Fo-shwo-pan-siän-l’-k’-kuĩ.  
"Sūtra spoken by Buddha on the fundamental relationship (or causation)."  
Translated by Án Shi-kâo, of the Eastern Hân dynasty, A.D. 25–220. 3 leaves.  

602 佛說緣本至經  
Fo-shwo-yuen-pan-k’-kuĩ.  
"Sūtra spoken by Buddha on the fundamental causation."  
Translated under the Eastern Tsên 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 Madhyāmāgama.  

603 佛說頂生王故事經  
Fo-shwo-tiän-shañ-wan-ku-sh’-kuĩ.  
"Sūtra spoken by Buddha on the former account of the King Mândhâra."  
Translated by K’ K’iên, of the Western Tsên dynasty, A.D. 265–316. 7 leaves.  

604 佛說文陀竭王經  
Fo-shwo-wan-tho-kuĩ-wan-kuĩ.  
"Sūtra spoken by Buddha on the King Mândhâra."  
Translated by Dharma-raksâha, of the Northern Liân dynasty, A.D. 397–439. 4 leaves. The above two works are similar translations of No. 542 (60), i.e. the Sūtra on the four continents, in the Madhyāmāgama.  

Cf. Burnouf, "Introduction," p. 65 seq., translated from the Divyāvadâna. For the Sanskrit text, see the Catalogue of the Hodgson Manuscripts, III. 25, 26; V. 51; VI. 46.
610 佛說鸚鵡經
Fo-shwo-yin-wu-kiin.
‘Sūtra spoken by Buddha to (the Brahmana) named Sūkha (parrot).’
Translated by Gunabhadra, of the earlier Sūn dynasty, A.D. 420–479. 10 leaves.

611 佛說兜調經
Fo-shwo-teu-thiao-kiin.
‘Sūtra spoken by Buddha on or to Teu-thiao (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 Sūtra spoken to Sūkha, in the Madhyamagama. K’-yuen-lu, fasc. 7, fol. 1 a. These Sūtras relate, that there was a white dog in the house of a Grihapati or Brāhmaṇa named Sūkha, in Srāvasti. This dog barked at Buddha, when the latter approached the house for alms. Then the dog was told by Buddha, that he was a Brāhmaṇārīn named Teu-thiao (!) 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 Sūkha, the son of the former Brāhmaṇārīn, 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 犬術 Fan-wēi 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-wēi is generally understood as a trans-literation, the original of which may be Paisadapāṭika, one of the twelve Dḥūtas. Cf. col. 108.

612 佛說意經
Fo-shwo-i-kiin.
‘Sūtra spoken by Buddha on thought.’
Translated by Ku Fa-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 Sūtra on thought, in the Madhyamagama. K’-yuen-lu, fasc. 7, fol. 1 b.

613 佛說應法經
Fo-shwo-yin-fa-kiin.
‘Sūtra spoken by Buddha on the law of the fitness (of cause and effect).’
Translated by Ku Fa-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金身經
'Sūtra spoken by Buddha to the King Prasenagīt, who put dust on his body at the death of his mother (and came to see Buddha).'
Translated by Fā-ku, 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 cutting of thought, in the Ekottaragama. K'-yuen-lu, fasc. 7, fol. 4 a.

615 須摩提女經
Sū-mo-thi-nū-kīn.
'Sūtra on Sumati, the daughter (of Anāthapiṇḍada).'
Translated by K' K'aien, of the Wu dynasty, a.d. 222-280. 20 leaves.

616 佛說三摩竭經
Fo-shwo-sän-mo-kiē-kīn.
'Sūtra spoken by Buddha on Sumati(?)
Translated by Ku Lū-yen, of the Wu dynasty, a.d. 222-280. 9 leaves.

The above two works are earlier translations of a Sūtra in No. 543 (30), i.e. the chapter on Suda, in the Ekottaragama. K'-tsiēn, fasc. 26, fol. 22 b.

617 佛說婆羅門避死經
Fo-shwo-pho-lo-man-pi-sz'-kīn.
'Sūtra spoken by Buddha on some Brahmanas (who mean) to avoid death.'
Translated by Ān Shi-kāo, of the Eastern Hán 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 Ekottaragama. K'-yuen-lu, fasc. 7, fol. 4 a.

618 施食獲五福報經
Sh'-shi-kwo-wu-fu-pāo-kīn.
'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 Ekottaragama. K'-yuen-lu, fasc. 7, fol. 4 a.

619 頻毗娑羅王詣佛供養經
Phin-phi-shā-lo-wăn-i-fo-kuń-yān-kīn.
'Sūtra on the King Bimbistara's coming to worship Buddha.'
Translated by Fā-ku, 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 Ekottaragama. K'-yuen-lu, fasc. 7, fol. 4 b.

620 佛說長者子六過出家經
Fo-shwo-kān-tū-tsz'-liu-kwo-khù-kiā-kīn.
'Sūtra spoken by Buddha on the son of a Sheshthāṅ (elder or rich merchant) who forsook home six times (liu-kwo; and who, for the seventh time, became a disciple of Buddha).'
Translated by Huwei-kien, a.d. 457, of the earlier Sung 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 Ekottaragama. K'-yuen-lu, fasc. 7, fol. 4 b.

621 佛說鳩摩樓經
Fo-shwo-yān-kūé-mo-kīn.
'Sūtra spoken by Buddha on Anāthapiṇḍada.'
Translated by Ku Fā-hu (Dharmaraksha), of the Western Tsin dynasty, a.d. 265-316. 7 leaves.

622 佛說鳩摩樓舍經
Fo-shwo-yān-kūé-ki-kīn.
'Sūtra spoken by Buddha on Anāthapiṇḍada.'
Translated by Ku Fā-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 Ekottaragama. K'-yuen-lu, fasc. 7, fol. 4 b seq.; where No. 622 is said to have been translated by Fā-ku, 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-shān-kīn.
'Sūtra spoken by Buddha on the (500) Mallas or wrestlers who were trying to move a mountain.'
Translated by Ku Fā-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'-wēi-tshān-yiu-fā-kīn.
'Sūtra spoken by Buddha on the four Adbhutadharmas.'
625 佛說舍利弗目犍連遊四御經
Fo-shwo-shô-li-fu-mu-kien-lien-yiui
'sutra spoken by Buddha on Sûtra and Maugdalyâyana's going through four roads.'
Translated by Khâi Maî-siân, of the Eastern Hán dynasty, A.D. 25220. 4 leaves. This is an earlier translation of a Sûtra in No. 543 (45), i.e. the chapter on the horse-king, in the Ekottâragama. K'-yuen-lu, fasc. 7, fol. 5 a.

626 七佛父母姓字經
Tshî-fu-fu-mu-sin-tsz'-kiin. 'Sûtra on the names and surnames of the parents of the seven Buddhas.'
Translated under the Wê dynasty, A.D. 220265; but the translator's name is lost. 4 leaves. This is an earlier translation of a Sûtra in No. 543 (48), i.e. the chapter on the ten bad (actions), in the Ekottâragama. K'-yuen-lu, fasc. 7, fol. 5 b.

627 佛說放牛經
Fo-shwo-fu-niu-kiin. 'Sûtra spoken by Buddha on letting cows go.'
Translated by Kumâragâva, of the Latter Tshin dynasty, A.D. 384417. 5 leaves.

628 緣起經
Yuen-khi-kiin. 'Nidâna-sûtra.'
Translated by Hhûen-kwân (Hiouen-thsaung), A.D. 661, of the Thân dynasty, A.D. 618907. 3 leaves.
The above two works are similar translations of a Sûtra in No. 543 (49), i.e. the chapter on pasturing cows, in the Ekottâragama. K'-yuen-lu, fasc. 7, fol. 5 b.

629 佛說十想思念如來經
Fo-shwo-shi-yi-siian-sz'-nien-zu-lai-kiin. 'Sûtra spoken by Buddha on eleven (methods of) thinking of the Tathâgata.'
Translated by Guanabhadra, of the earlier Sûi dynasty, A.D. 420479. 2 leaves.

630 佛說四泥犁經
Fo-shwo-sz'-ni-li-kiin. 'Sûtra spoken by Buddha on four Narakas.'
Translated by Thân-wu-lân (Dharmarâkha?), of the Eastern Tshin dynasty, A.D. 317420. 2 leaves.
The above two works are similar translations of a Sûtra in No. 543 (50), i.e. the chapter on the worship of the Trîratna, in the Ekottâragama. K'-yuen-lu, fasc. 7, fol. 6 a.

631 佛說四國王夢見十事經
Shûi-wêi-kwo-wân-maî-kiin-shi-sz'-kiin. 'Sûtra on ten different dreams of the King of the country (Srâvasti.)'
Translated under the Western Tshin dynasty, A.D. 265316; but the translator's name is lost. 5 leaves.

632 佛説國王不諱先足十夢經
Fo-shwo-kwo-wân-pu-li-sien-ni-shi-maî-kiin. 'Sûtra spoken by Buddha on the ten dreams of Prasenâgîti, the King of the country (Srâvasti.)'
Translated by Thân-wu-lân (Dharmarâkha?), of the Eastern Tshin dynasty, A.D. 317420. 5 leaves.
The above two works are similar translations of a Sûtra in No. 543 (52), i.e. the chapter on the Parinirvâna of Mahâprâgâpata. K'-yuen-lu, fasc. 7, fol. 6 b.

633 阿難同學經
Ö-nán-thun-ghiâo-kiin. 'Sûtra on Anandà's fellow-student (named Guptâ).'
Translated by Án Shi-kâo, of the Eastern Hán dynasty, A.D. 25220. 4 leaves. This is an earlier translation of a part of the Ekottâragama, No. 543. K'-yuen-lu, fasc. 7, fol. 7 a.

634 五蘊皆空經
Wu-yun-kiê-khun-kiin. 'Sûtra on the emptiness of all the five Skandhas.'
Translated by I-tei, A.D. 710, of the Thân dynasty, A.D. 618907. 1 leaf. This is a later translation of a part of fasc. 2 of the Samyuktâgama, No. 544. K'-yuen-lu, fasc. 7, fol. 7 a.

635 阿難問事佛吉凶經
Ö-nán-wan-sh'-fo-ki-hiûn-kiin. 'Sûtra asked by Ananda on the difference of lucky and unlucky conditions of those who serve Buddha.'
Translated by Án Shi-kâo, of the Eastern Hán dynasty, A.D. 25220. 7 leaves.
636 慢法經
Mān-fā-kiṅ.
'Sūtra on disregarding the law.'
Translated by Fā-kūi, of the Western Tsin dynasty, A.D. 265–316. 2 leaves.

637 阿難分別經
Ö-nān-fan-pieh-kiṅ.
'Sūtra on Ānanda's thinking.'
Translated by Shān-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' yüen-lu, fasc. 7, fol. 10 b.

638 五母子經
Wu-mu-tsz'-kiṅ.
'Sūtra on the son of five mothers.'
Translated by K' Khi'en, of the Wu dynasty, A.D. 222–280. 2 leaves.

639 沙彌羅經
Shā-mi-lo-kiṅ.
'Sūtra on a Śrāvakāra (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' yüen-lu, fasc. 7, fol. 11 a.

640 玉耶經
Yū-ye-kiṅ.
'Sūtra on Yū-ye (lit. 'is (she) a gem?'-the name of the wife of a son of Anāthapiṇḍada).'
Translated by Thān-wu-lān (Dharmaraksha ?), of the Eastern Tsin dynasty, A.D. 317–420. 5 leaves.

641 玉耶女經
Yū-ye-nū-kiṅ.
'Sūtra on the woman Yū-ye.'
Translated under the Western Tsin dynasty, A.D. 265–316; but the translator's name is lost. 4 leaves.

642 阿遰達經
Ö-su-tā-kiṅ.
'Sūtra on Astha(lā)—the name of a woman.'
Translated by Guṇabhādra, of the earlier Śui dynasty, A.D. 420–479. 2 leaves.
The above three works are similar translations, and they agree with Tibetan. K' yüen-lu, fasc. 7, fol. 11 a.

643 摩樓女經
Mo-tän-nū-kiṅ.
'Sūtra (spoken to) a Mātanga (outcast) girl.'
Māṭāṅga-sūtra.
Cf. Böhtlingk und Roth, Sanskrit Dictionary, s.v. Māṭāṅga. Translated by An Shi-kào, of the Eastern Hán 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 摩樓女解形中六事經
Mo-tän-nū-kīē-hhiē-kūē-liū-she'-kiṅ.
'Sūtra (spoken to) a Māṭāṅga girl on six different objects in explaining the impurity of body, viz. eye, nose, mouth, ear, voice, and walking.)
Māṭāṅga-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' tsiṅ, fasc. 30, fol. 11 a.

645 摩登伽經
Mo-tän-kīē-kiṅ.
Māṭāṅga-sūtra.
Translated by Ku Lū-hyen, together with K' Khi'en, of the Wu dynasty, A.D. 222–280. 2 fasciculi; 21 and 18 leaves; 7 chapters.

646 含頭諦經
Shō-thou-kiṅ-kiṅ.
'Sūtra on Sāndukārṣa ("tiger's ear," i.e. the former name of Ānanda).'
Māṭāṅga-sūtra.
Translated by Ku Fā-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' yüen-lu, fasc. 7, fol. 9 b. They all give a history of the Māṭāṅga or outcast girl named Pṛkapṛti, who was asked by Ānanda to give him water to drink, etc. Cf. Burnouf, 'Introduction' (ed. 1876), p. 183 seq., mentioned in Beal, Catalogue, p. 46. Nos. 643–646 are to be compared with the Divyāvadāna. For the Sanskrit text, see Catalogue of the Hodgson Manuscripts, III. 25, 26; V. 51; VI. 46.

647 治禪病秘要經
K' shān-piè-yāo-kiṅ.
'Sūtra on the secret importance of curing the (heart) disease of those who engage in contemplation.'
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SUTRA-PITAKA.

Translated by Tsu-k-hu Kiu-shan, A. D. 455, of the earlier Sun 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'-tsiû, fasc. 30, fol. 8 b seq.

648 佛說七處三觀經
Fo-shwo-tshi-khu-sân-kwân-kiû.
'Sutra spoken by Buddha on seven places (Âyatana) 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'-tsiû, fasc. 29, fol. 9 b.

649 阿那邪邱化七子經
Ö-nâ-pin-ti-hwâ-ta-hi-tsz'-kiû.
'Sutra on the conversion of his seven children caused by Anathapindoda (by means of giving them money).'</p>

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 大愛道般涅槃經
Tâ-âi-tâo-pân-niè-phân-kiû.
'Mahâprajàpati-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-kiû.
'Buddhamateri(Mahâprajâpati)-parinirvâna-sûtra.'

Translated by Hwui-kâen, A. D. 457, of the earlier Sun 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 Parinîrûvāna,' which describes a character of each of ten centuries. Cf. No. 123.

652 佛說聖法印經
Fo-shwo-shân-fâ-yin-kiû.
'Sutra 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 五陰譬喩經
Wu-yin-phi-yü-kiû.
'Sûtra on the comparison of the five Skandhas (with foam, a bubble, flame, a plantain, and vision).'</p>

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

654 佛說水沲所漂經
Fo-shwo-shui-mo-su-phiao-kiû.
'Sûtra spoken by Buddha on the floating bubble or foam on water (i.e. the first of five comparisons).'</p>

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

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

655 佛說不自守意經
Fo-shwo-pu-tsz'-shue-i-kiû.
'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'-kiû.
'Sûtra spoken by Buddha on Pûramayâvaniputra.'

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 Pûra is given.

657 轉法輪經
Kwân-fâ-lun-kiû.

Dharmarakâ-pravarta(-sûtra).

658 佛說三轉法輪經
Fo-shwo-sán-kwán-fâ-lun-kiün.
'Buddhabhāshita-tripravartana-dharmaśakra-sūtra.'

Translated by T-tsin, a.D. 710, of the Han dynasty, a.D. 618-907. 2 leaves.
The above two works are similar translations of a Sūtra in fasc. 15 of No. 544, i.e. the Samyuktāgama. K'-yuen-lu, fasc. 7, fol. 8 b; K'-tsiün, fasc. 29, fol. 11 a. Nos. 657 and 658 are to be compared with the Pāli text of the Dhammaśakka-pravatana-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-fán-tâo-kiün.
'Buddhabhāshita-aatâta-samyan-mârga-sūtra.'

Translated by An Shi-kâo, of the Eastern Han dynasty, a.D. 25-220. 2 leaves. This is an earlier translation of a Sūtra in fasc. 28 of No. 544, i.e. the Samyuktāgama. K'-yuen-lu, fasc. 7, fol. 8 b.

660 難提釋經
Nân-thi-shih-kiün.
'Sūtra (addressed to) Nandi (or Nanda) of the Sâkya family.'

Nanda-pravṛgyā-sūtra (?).


This is an earlier translation of a Sūtra in fasc. 30 of No. 544, i.e. the Samyuktāgama. K'-yuen-lu, fasc. 7, fol. 8 b.

661 佛說馬有三相經
Fo-shwo-mâ-yiu-sân-siân-kiün.
'Sūtra spoken by Buddha on three characteristic marks of a (good) horse.'

Translated by K' Yâo, a.D. 185, of the Eastern Han 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-kiün.
'Sūtra spoken by Buddha on eight characters of a (bad) horse compared with those of a (bad) man (or Bhukshu).' 

Translated by K' Yâo, a.D. 185, of the Eastern Han dynasty, a.D. 22-220. 2 leaves.

The above two works are earlier translations of a Sūtra or Sūtras in fasc. 33 of No. 544, i.e. the Samyuktāgama. K'-yuen-lu, fasc. 7, fol. 9 a.

663 佛說相應相可經
Fo-shwo-siân-yiu-siân-kho-kiün.
'Sūtra spoken by Buddha on suitableness.'

Translated by Fâ-kiân, of the Western Tsin dynasty, a.D. 265-316. 2 leaves. This is a later translation of a Sūtra in No. 547, i.e. the Samyuktāgama 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'-tsiün, fasc. 29, fol. 12 b.

664 修行本起經
Siu-hhiün-pan-kiün-kiün.
'Sūtra on the origin of practice (of the Bodhisattva).'

Translated by Ku Tâ-li (Mahâbala ?), together with Khâi Maï-siân, a.D. 197, of the Eastern Han dynasty, a.D. 25-220. 2 fasciculi; 7 chapters. This is a life of Śâkyamuni. 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-yün-pan-kiün-kiün.
'Sūtra on the origin of the lucky fulfillment of the Crown-Prince.'

Translated by K' Khien, 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 Kasyapa.

666 過去現在因果經
Kwo-khû-hhien-tsâi-yün-kwo-kiün.
'Sūtra on the cause and effect of the past and present.'

Translated by Gunabhadrâ, of the earlier Sui 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 Râshî named Shân-hwui (Sumati?), at the time of the Tathâgata Samantabhadra.

667 佛說奈女耆域因緣經
'Sūtra spoken by Buddha on the Arahâna of the woman of the Nâi tree (a kind of plum, i.e. Āmurpâli (?), and her son) Gîva.'

Translated by An Shi-kâo, of the Eastern Han dynasty, a.D. 25-220. 1 fasciculus.
668 佛說奈女著婆經
Fo-shwo-nai-nü-kiï-pho-kiï.
'Sūtra spoken by Buddha on the woman of the Nai tree
(Ânnapaûśi, and her son) Giva.'

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. 1"-tsiï, fasc. 30, fol. 11 b.
The subject is the story of the woman of the Nai tree
(a kind of plum, i.e. Ânnapaûśi), and her son Giva.
She was called so, because she was miraculously born
in a flower of this tree, in the garden of the King of
Vaisâlî. She was afterwards a favourite of the King
Bimbisâra, and gave birth to Giva, who became a
famous physician. 1"-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-shaï-kiï.
'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 Sûtras collected. Deest in Tibetan. 1"-yuen-lu, fasc. 7, fol. 14 b.
See, however, the authorities mentioned under the title.

670 菩沙王五願經
Phinshâ-äñâ-wu-yuen-kiï.
'Bimbisâra-râma-jaïka-prasiddhâna-sûtra.'

Translated by K' Kâien, of the Wu dynasty, A.D. 222-280. 8 leaves. It agrees with Tibetan. 1"-yuen-lu, fasc. 7, fol. 14 b.

671 瑱璃王經
Liu-li-wâñ-kiï.
'Vaidûrya-râga-sûtra.'

Translated by Ku Fâ-hu (Dharmaraksha), of the Western Tsin dynasty, A.D. 265-316. 8 leaves. It agrees with Tibetan. 1"-yuen-lu, fasc. 7, fol. 14 b.

672 佛說海八德經
Fo-shwo-hai-pâ-töï-kiï.
'Sūtra spoken by Buddha on the eight good qualities of the sea.'

Transalted by Kumâra-gâva, of the Latter Tshin
dynasty, A.D. 384-417. 3 leaves.

673 佛說法海經
Fo-shwo-fâ-hai-kiï.
'Sūtra spoken by Buddha on the sea of the law.'

Translated by Fâ-kü, of the Western Tsin dynasty, A.D. 265-316. 4 leaves.
The above two works are similar translations, and they are wanting in Tibetan. 1"-yuen-lu, fasc. 7, fol. 12 a.

674 佛說義足經
Fo-shwo-i-tsu-kiï.
'Sūtra spoken by Buddha on the fulness of meaning.'

Translated by K' Kâien, of the Wu dynasty, A.D. 222-280. 2 fasciculi; 16 Sûtras collected. Deest in Tibetan. 1"-yuen-lu, fasc. 7, fol. 15 a.

675 鬼問目連經
Kwï-wan-mu-lien-kiï.
'Sūtra on the questions addressed by Pretas (departed spirits)
to Maugalyâana.'

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

676 雜藏經
Tâs-tsân-kiï.
'Samyuktaka-pâka-sûtra.'

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

677 餓鬼報應經
Nö-kyê-pâo-yin-kiï.
'Preta (lit. hungry-demon)-phala-sûtra.'

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. 1"-yuen-lu, fasc. 7, fol. 10 a.

678 佛說四十二章經
Fo-shwo-sz'-shî-řh-kâñ-kiï.
'Sûtra of Forty-two Sections spoken by Buddha.'

Translated by Kâsyapa Mâtaûga, together with Ku Fâ-hân (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 Sûtra made in
China. It is stated in an old record, that this Sûtra 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, Mâtaûga concealed his good understanding and did not translate many works; but he simply
selected this 'Sûtra 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

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translation of No. 678, made by K’ K’aien, of the Wu dynasty, A.D. 222–280; but it was lost already in A.D. 730. It is said to have differed little from the earlier translation, i.e. No. 678.' Khái-yuen-lu, fasc. 15 a, fol. 14 b. Cf. Thu-kí, 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 Sutra en Quarante-deux Articles, Textes Chinois, Tibetain 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 Tán-yí-čin, or Sútras of single translation, excluded from the preceding Class.

679 正法念處經 Kän-fá-nien-kuh-čin.
Saddharmasūtrīyapasthāna-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 Pragyārūki, A.D. 539, of the Eastern Wei 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 Dukkharita).
(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 Kāyasūtrīyapasthāna.

680 佛本行集經 Fo-pán-hhín-teih-čin.
'Buddha-purvakārya-sāṅghraha-sūtra.'
Buddhakarittra.
K'-yuen-lu, fasc. 7, fol. 15 b; Conc. 167.
Abhinshākramana-sūtra.
A.R., p. 474; A.M.G., p. 277; Wassiljew, p. 114. Translated by Gūnamānī, A.D. 587, of the Sui dynasty, A.D. 589 (or 581)–618. 60 fasciculi; 60 chapters. It agrees with Tibetan. K'-yuen-lu, s.v. The following titles of the Life of Buddha, such as No. 680, are mentioned at the end of this work, as adopted by five different schools:—

(1) Tá-ší (great matter, i.e. Mahāvastu) by the Mahāsūtrikas.
(2) Tá-kwá-yen (great adornment, i.e. Mahāvyūha or Lalita-vistara (?), cf. the title of No. 159) by the Sārvāstivādins.
(3) Fo-wā-yin-yen (Buddha's former Nidāna or Avadāna) by the Kāsya-vāpyas.

681 佛說大安般守意經 Fo-shwo-tá-än-pán-sheu-i-čin.
'Sutra spoken by Buddha on keeping thought, in the (manner of) great An-pán or Ānāpāna.' Cf. No. 543 (17). 2 fasciculi.

682 佛説毘遮意經 Fo-shwo-má-i-čin.
'Sutra spoken by Buddha on the thought of abuse.' 1 fasciculus.

683 禪行法想經 Shân-hhín-fá-siān-čin.
'Sutra on perception in the law of practice of meditation.' 1 leaf.

684 佛説處處經 Fo-shwo-kuh-kuh-čin.
'Sutra spoken by Buddha on several places or objects.' 1 fasciculus.

685 佛説分別善惡所起經 Fo-shwo-fān-pí-čhán-ňosh-su-khi-čin.
'Sutra spoken by Buddha on the division of the results of good and bad (conducts or deeds).'
Karmavibhāga-dharmagrantha (?).
A.R., p. 479; A.M.G., p. 282. 1 fasciculus. There is an enumeration of thirty-six faults, as the result of drinking intoxicating liquor. K'-tsí, fasc. 30, fol. 14 a.
686 佛說出家緣經
Fo-shwo-khu-kīa-yuen-kiū.
'Sūtra spoken by Buddha on the Nidāna of leaving the house (in order to become an anchorite, i.e. Abhininkramana).'} 2 leaves.

There is an enumeration of thirty-five faults, as the result of drink. K'-teiū, fasc. 31, fol. 21 a.

687 佛說阿含正行經
Fo-shwo-ō-hān-kān-hhio-kiū.
'Sūtra spoken by Buddha on the right practice (taught) in the Ágama (!).' 4 leaves.

688 佛說十八泥犁經
'Sūtra spoken by Buddha on eighteen Narakas or hells.' 6 leaves.

689 佛說法受塵經
Fo-shwo-fā-shue-khān-kiū.
'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'-teiū, fasc. 31, fol. 14 a.

690 佛說進學經
Fo-shwo-tsii-hhio-kiū.
'Sūtra spoken by Buddha on advancement in learning.'

Translated by Tsū-khū Kiū-shū, A. D. 455, of the earlier Suu dynasty, A. D. 420-479. 1 leaf.

691 佛說得道梯隆錫杖經
Fo-shwo-tō-hā-θī-taś-si-kān-kiū.
'Sūtra spoken by Buddha on the use of the tin-staff (Kakkhara, or a Bhikshu's staff, the top being armed with metal rings) as a ladder or path for obtaining Bodhi.'

Translated under the Eastern Tsin dynasty, A. D. 317-420; but the translator's name is lost. 3 leaves. There is an appendix on the law or rules for holding this staff. This work is to be compared with a Tibetan version or work, mentioned in A. R., p. 479, and A. M. G., p. 281, as No. 32, with the following note: 'No Sanskrit title. On the use of a staff (with some tinkling ornaments on it) by the priests.'

692 佛說貧窮老公經
Fo-shwo-phīn-khīūn-lāo-kūn-kiū.
'Sūtra spoken by Buddha to a poor old man.'

Translated by Huw-i-kien, of the earlier Suu dynasty, A. D. 420-479. 3 leaves. The sixth character of the title is written 貪 wañ, an old man, in K'-yuen-lu, fasc. 7, fol. 14 a.

693 須摩提長者經
Sū-mo-thi-kān-kū-kiū.
'Sūtra (spoken to) the Sūreshān Sumati.'

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

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

694 長者(子)懐懣三處經
Kān-kū (-tsē)-āo-nāo-sān-kū-kiū.
'Sūtra on the son of a Sūreshān (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'-tsii, fasc. 31, fol. 8 b.

695 特陀國王經
Kien-tho-kwō-wān-kiū.
'Gāndhāra-deśa-rāga-sūtra.’ 2 leaves.

696 阿難四事經
Ω-nān-sz'-sh'-kiū.
'Sūtra (spoken to) Ânanda 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 Śrāmanes. If one practises these, it is the same as worshiping Buddha. K'-tsii, fasc. 31, fol. 20 b.

697 分別經
Fan-pieh-kiū.
'Sūtra on the division or distinction (of results).'

Translated by Ku Fā-hu (Dharmaraksha), of the Western Tsin dynasty, A. D. 265-316. 6 leaves. There are those who keep the moral precepts and obtain happiness; and those who keep the same precepts, but fall into misfortune. There are three classes of those who serve Buddha. Then the Sūtra states that many lawless Chinamen are among the subjects of the Māra! K'-tsii, fasc. 31, fol. 20 a.

The following three works were translated by K' Khien, of the Wu dynasty, A. D. 222-280:—
698 未生怨経
Wēi-shān-yuen-kiṅ.
’Sūtra on (the King) Agātasūtra.’ 4 leaves.
It states the murder of the King Bimbisāra. The account is similar to that which is given in the Vinaya-
pitaka. K’-tsiṅ, fasc. 30, fol. 18 b.

699 四願経
Sz'-yuen-kiṅ.
’Sūtra on four wishes (of mankind).’ 5 leaves.
It seems that some passages are left out, as the composition is not consecutive. K’-tsiṅ, fasc. 31, fol. 15 a.

700 獅狗経
K’-keu-kiṅ.
’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’-tsiṅ, 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 八關齋経
Pā-kwān-kāi-kiṅ.
’Sūtra on the eight kinds of fasting.’
Translated by Tsū-kiṅ Kiṅ-shān, A.D. 455, of the earlier Suṅ dynasty, A.D. 420-479. 2 leaves. This is somewhat similar to Nos. 542 (202), 576, 577. K’-tsiṅ, fasc. 28, fol. 20 a. It agrees with Tibetan. K’-yuen-lu, fasc. 7, fol. 18 b.

702 孝子経
Hhiāo-tzā'-kiṅ.
’Sūtra on the filial child.’
Translated under the Western Ts’in dynasty, A.D. 265-316; but the translator’s name is lost. 2 leaves.

703 黑氏梵志經
Hēi-shi'-fān-k’-kiṅ.
’Sūtra on the Brahmlakārin Black-family (Krīṣhṇa or Kāla?).’
Translated by K’ Kāiien, of the Wu dynasty, A.D. 222-280. 4 leaves.

704 阿鳯留経
Ö-kiu-liu-kiṅ.
’Sūtra on (the merchant) Akura.’
Translated under the Eastern Hān 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 佛為阿支羅迦葉(説)自化(读他)作苦経
Fo-wēi-ö-k’-lo-kiā-yeh (-shwo) -tsz'-'hwa (read thā)-tsô-kiṅ-kiṅ.
’Sūtra spoken by Buddha to Āḷāra (?)-kāyapa on pain caused by oneself or by another.’
Translator’s name is lost. 3 leaves. But in K’-tsiṅ (fasc. 31, fol. 6 a) this work is said to have been translated by Ān Shi-kāo, of the Eastern Hān 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 hwa). 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 Āḷāra (?)-kāyapa to perceive the truth and obtain the way. K’-tsiṅ, s.v.

706 佛説罪業報應教化地獄経
’Sūtra spoken by Buddha on teaching of hells as the results of sinful actions (?).’
Translated by Ān Shi-kāo, of the Eastern Hān dynasty, A.D. 25-220. 6 leaves.
The following four works were translated by K’ Kāiien, of the Wu dynasty, A.D. 222-280:—

707 佛説龍王兄弟經
Fo-shwo-luñ-wān-hhiūn-ti-kiṅ.
’Sūtra spoken by Buddha on the elder and younger brothers of the Nāga-kings (subdued by Maudgalyāyana).’ 3 leaves.

708 佛説長者音悦経
Fo-shwo-kiān-kō-yin-yueh-kiṅ.
’Sūtra spoken by Buddha on the Sreshṭāin named Maṅghosha.’ 5 leaves.

709 佛説七女経
Fo-shwo-tshi-tű-kiṅ.
’Sūtra spoken by Buddha on seven women.’ 7 leaves.
710 佛詣八師經
Fo-showo-pá-sh'-kín.
'Sūtra spoken by Buddha on eight teachers.' 5 leaves.

Buddha answered the question of a Brahmaghrén named Yágña (?), 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'-tsín, fasc. 31, fol. 7 a.

711 佛詣越難經
Fo-showo-yueh-nán-kín.
'Sūtra spoken by Buddha on the (Sreshthí) Vana.'
Translated by Nieh K'hun-yuen, of the Western Tsin dynasty, A.D. 265-316. 2 leaves.

712 佛詣所欲致患經
Fo-showo-su-yú-k'-húan-kín.
'Sūtra spoken by Buddha on desire being the cause of affliction.'
Translated by Ku Fá-hú (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 阿閦世王問五逆經
'Sūtra on the five deadly sins, in answer to the King Agátsastra.'
Translated by Fá-kú, 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 Paññántaryas are—

SAHASKRIT (MAHÁYUTPATTI, § 118).
(1) Mátirgháta,
(2) Pitigháta,
(3) Arhat-gáta,
(4) Saúghahheda,
(5) Tathágastasyántike dushtákittarudhirotápádána. The Maháyuttpatti places the third sin before the second. The following six crimes or deadly sins are enumerated in Childers' Páli Dictionary, p. 7 b, s.v. Abhílākám:—
(1) Mátatháta, matricide;
(2) Pitugháta, parricide;
(3) Arhatagáta, killing an Arhat;
(4) Lohutuppadá, shedding the blood of a Buddha;
(5) Saúghahheda, causing divisions among the priesthood;
(6) Aññásatthuuddesó, following other teachers.

714 本事經
Pan-sh'-kín.
'Móla-vastu-sútra (?).'
Translated by Huíen-kián (Hiouen-thsang), of the Thání 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 Thánwu-lán (Dharmarakshá), of the Eastern Tsin dynasty, A.D. 317-420:—

715 佛詣中心經
Fo-showo-kúñ-sin-kín.
'Sūtra spoken by Buddha on the middle heart (Madhyahrídaya ?). 6 leaves.

716 佛詣見正經
Fo-showo-kién-kañ-kín.
'Sūtra addressed by Buddha to (the Bhikshu named) Seeing-right (?). 9 leaves.

717 佛詣大魚事經
Fo-showo-tá-yú-sh'-kín.
'Sūtra spoken by Buddha on the matter (or comparison) of a great fish.' 2 leaves.

718 佛詣阿難七夢經
Fo-showo-ǔ-nán-tshi-mañ-kín.
'Sūtra addressed by Buddha to Ananda on seven dreams.' 2 leaves.
The above four works agree with Tibetan. K'-yuen-lu, fasc. 7, fol. 19 b seq.

719 佛詣呼鳴阿那舍經
Fo-showo-hó-tiáó-ńá-hán-kín.
'Sūtra spoken by Buddha on (the praise of) the Anágámin Hó-tíso (?). 2 leaves.

Deest in Tibetan. K'-yuen-lu, fasc. 7, fol. 20 a.

720 佛詣燈指因緣經
Fo-showo-tañ-k'-yín-yuán-kín.
'Sūtra spoken by Buddha on the Avadáha of (the Sreshthí-putra) Dipáaghul (?) (Lamp-finger).'
Translated by Kumáragíva, of the Latter Tshin dynasty, A.D. 384-417. 11 leaves.

721 佛詣婦人遇辜經
Fo-showo-fu-čán-yú-kü-kín.
'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).' 2 leaves.
Translated by Shán-kián, of the Western Tshin dynasty, A.D. 385-431. 2 leaves.
722 菩提四天王經
Fo-shwo-sz'-'thien-wân-kiên.
'Sûtra spoken by Buddha on the four heavenly kings (Katur-mahâryâpas, who go round the world on six fasting days every month, and who, observing the good or bad actions of mankind, raise their joy or grief).
Translated by K'-yen, together with Pào-yún, of the earlier Sunû dynasty, a.D. 420-479. 3 leaves.

723 菩腿摩訶迦葉度母經
'Sûtra spoken by Buddha on Mahâkâyaça's saving a poor mother.'
Translated by Guanahadra, of the earlier Sunû dynasty, a.D. 420-479. 5 leaves.
The above four works agree with Tibetan. K'-yuen-lu, fasc. 7, fol. 20 b seq.

724 菩誨禪行三十七品經
'Sûtra spoken by Buddha on the thirty-seven articles of the practice of meditation.'
Translated by Ân Shi-kâo, of the Eastern Hân dynasty, a.D. 25-220. 3 leaves.

725 比丘遮女惡名欲自殺經
Pi-khiâ-pî-nû-hôâ-miî-yî-tsz'-'shâ-kiên.
'Sûtra on a Bhikshu who intended to commit suicide for the purpose of avoiding ill-fame concerning a woman.'
Translated by Fâ-kiên, of the Western Tsin dynasty, a.D. 265-316. 2 leaves.

726 菩誨身觀經
Fo-shwo-shân-kwân-kiên.
'Sûtra 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-tszê, a.D. 701, of the Thân dynasty, a.D. 618-907. They agree with Tibetan. K'-yuen-lu, fasc. 7, fol. 25 a:—

727 菩誨無常經
Fo-shwo-wu-khân-kiên.
'Sûtra spoken by Buddha on Impermanency (Aniîta).’ 3 leaves.
There is an appendix entitled Lin-kûn-fân-kiên, or Rules for treating a dying person. 4 leaves.

728 菩誨八無暇有暇經
'Sûtra spoken by Buddha on eight (classes of beings) born in time or out of time (Âsthâkshara-kâhana).’ 5 leaves.
The Âsthâksharas 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) Tîryagmûri, lower animal;
(4) Drghâyusha-deva, god of long life;
(5) Pratyayanamapada, born in a bordering country;
(6) Indriyasaîkalya, deficient in the organs of senses;
(7) Mithyâpârama, having false views or belief;
(8) Tathâgatântupâda, born at a time when there is no Buddha.

729 五百子弟自説本起經
Wu-pâi-ti-tsz'-'tsz'-'shô-wô-pan-khi-kiên.
'Sûtra on five hundred disciples' telling their own Nidâna, or Gâtaka.'
Translated by Ku Fâ-hu (Dharmaraksha), 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'-tsiên, fasc. 30, fol. 9 b. Deest in Tibetan. K'-yuen-lu, fasc. 7, fol. 19 a.

730 佛誨五苦章句經
Fo-shwo-wu-khu-ka-n-kiÊ-kiên.
'Sûtra spoken by Buddha (beginning with) the section on the pain of five (states of existence).
Translated by Thân-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 佛誨隻意經
Fo-shwo-kien-kiÊ-kiên.
'Sûtra spoken by Buddha on keeping thought firm.'
Translated by Ân Shi-kâo, of the Eastern Hân dynasty, a.D. 25-220. 2 leaves.

732 佛誨淨飯王般涅槃經
'Sûtra spoken by Buddha on the Parinirvâna of the King Siddhodana.'
Translated by Tsê-khâi Kín-shâh, a.D. 455, of the earlier Sunû dynasty, a.D. 420-479. 9 leaves.
The above two works are wanting in Tibetan. K'-yuen-lu, fasc. 7, fol. 14 a.
733 佛説興起行經  
Fo-shwo-hūhi-khi-hūhi-kīn.  
'Sūtra spoken by Buddha on the former practice (of Buddha).'
Translated by Khán Muś-siān, of the Eastern Hán dynasty, A.D. 25–220. 10 fasciculi; 10 short Sūtras collected. Each Sūtra relates a Nīdāna 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 Brāhmaṇa’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-tsin, A.D. 700 and 710, of the Thān dynasty, A.D. 618–907. They agree with Tibetan. K'-yuen-lu, fasc. 7, fol. 25 b:—

734 長爪梵志請問經  
K'ān-tāo-fān'-tēhīn-wan-kīn.  
'Dirghanakha-brahmakāri-paripūrkkhā-sūtra.'
Dirghanakha-paripūrkkhā.  
A. R., p. 480; A. M. G., p. 280. 3 leaves.

735 佛説譬喻經  
Fo-shwo-phi-yū-kīn.  
'Sūtra spoken by Buddha on (eight) comparisons.' 2 leaves.

736 佛説比丘聴施經  
Fo-shwo-phi-khū-thīn'-kīn.  
'Sūtra addressed by Buddha to the Bhikshu Thī-k' (hearing-giving).'

The following two works were translated by I-tsin, A.D. 711 and 710 respectively, of the Thān dynasty, A.D. 618–907. They agree with Tibetan. K'-yuen-lu, fasc. 7, fol. 25 b:—

737 佛説略教誡經  
Fo-shwo-liāo-kiāo-kī-kīn.  
'Sūtra spoken by Buddha, being an abridged instruction.' 2 leaves.

738 佛説療濕病經  
Fo-shwo-liāo-k'ī-piāi-kīn.  
'Sūtra spoken by Buddha on curing the disease of piles.' 2 leaves.

739 佛説業報差別經  
Fo-shwo-yeh-pāo-khā-pieh-kīn.  
'Sūtra spoken by Buddha on the difference of the results of Karma.'
Translated by Thān Fā-k' (Gautama Dharmapragñā), A.D. 582, of the Sui dynasty, A.D. 589 (or 581)–618. 15 leaves. Deest in Tibet. K'-yuen-lu, fasc. 7, fol. 16 a.

The following two works were translated by Gunabhadrā, of the earlier Sui dynasty, A.D. 420–479. They agree with Tibetan. K'-yuen-lu, fasc. 7, fol. 20 b seq.:—

740 佛説十二品生死經  
Fo-shwo-shi'-rh-phīn-shaṅ-sz'-kīn.  
'Sūtra spoken by Buddha on twelve differences of birth and death (between the holy and common men or beings).' 1 leaf.

741 佛説輪轉五道罪福報應經  
'Sūtra spoken by Buddha on transmigration through the five states of existence, being the result of both virtuous and sinful actions.' 5 leaves.

The following three works were translated by Tsī-k'hū Kiū-shaṅ, A.D. 455, of the earlier Suṅ dynasty, A.D. 420–479:—

742 佛説五無返復經  
Fo-shwo-wu-fān-fu-kīn.  
'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 佛説佛大僧大經  
Fo-shwo-fo-tā-saṅ-tā-kīn.  
'Sūtra spoken by Buddha on (two brothers named) Buddha-great (Buddhamahāt) and Saṅgha-great (Saṅghamahāt).'
Translated by the sons of a rich man in Rāgapraha. 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'-tśi, fasc. 31, fol. 9 a.

The following two works were translated by Ku Fā-hū (Dharmaraksha), of the Western Ts'in dynasty, A.D. 265–316:—

745 佛説大迦葉本經  
Fo-shwo-tā-kiā-yeh-pan-kīn.  
'Sūtra addressed by Buddha to Mahākāśyapa on the origin (or the law of controlling the mind).' 6 leaves.
746 佛說四自害經
Fo-shwo-sz'{-tsz'{-tahin-kiň.
'Sūtra spoken by Buddha on four (articles of) self-injuring.'
5 leaves.

The four articles are—1. Negligence in learning; 2. Continuation of lust in old age; 3. Want of generosity; and 4. Not receiving the words of Buddha.

The following three works were translated by Fā-kü, of the Western Tsin dynasty, A. D. 265-316:

747 佛說羅云忍辱経
Fo-shwo-lo-yun-zaan-zi-niň.
'Sūtra addressed by Buddha to Rāhula on forbearance.' 4 leaves.

748 佛說年少比丘説正事經
Fo-wēi-nien-si-o-pi-khiu-shwo-kan-sh'{-kiň.
'Sūtra addressed by Buddha to young Bhikshus on the right matter.' 2 leaves.

749 佛說沙恆比丘功德経
Fo-shwo-shā-hō-pi-khiu-ku-ni-tōh-kiň.
'Sūtra spoken by Buddha on the qualities of the Bhikshu Shā-hō (?).’ 3 leaves.

The above eight works are wanting in Tibetan. K'{-yuen-lu, fasc. 7, fol. 19 a seq.

750 佛說時非時經
Fo-shwo-sh'{-fē-sh’{-kiň.
'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'{-tsiń, fasc. 31, fol. 17 a.) 4 leaves.

751 佛說自愛經
Fo-shwo-ts'{-āi-kiň.
'Sūtra spoken by Buddha on self-love.'

Translated by Thān-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-kō-wu-fu-tēh-kiň.
'Sūtra spoken by Buddha on five kinds of happiness and virtue of the wise men.'

Translated by Po Fā-tsu, of the Western Tsin dynasty, A. D. 265-316. 2 leaves. The seventh character of the title (tōh, virtue) is left out in K'{-yuen-lu, fasc. 7, fol. 22 b; K'{-tsiń, fasc. 31, fol. 11 b.

753 天請問經
Thien-tehín-wan-kiň.
'Deva-pariprikkā-sūtra.'
Devatā-sūtra (?).

A. R., p. 478; A. M. G., p. 281. Translated by Hhiun-kiwū (Hiouen-thsang), A. D. 648, of the Thān dynasty, A. D. 618-907. 4 leaves. There are nine questions and answers in this Sūtra.

The following four works were translated under the Eastern Tsin dynasty, A. D. 317-420; but the translators' names are lost:—

754 佛說護淨經
Fo-shwo-hu-tsin-kiň.
'Sūtra spoken by Buddha on the protection of purity.' 3 leaves.

755 佛說木槇經
Fo-shwo-mu-hwān-kiň.
'Sūtra spoken by the tree Hwān (the seeds of which, 108 in number, are used for rosaries).’ 2 leaves.

This Sūtra gives an account concerning the use of a rosary made of these seeds.

756 佛說無上處經
Fo-shwo-wu-shān-khu-kiň.
'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 盧至長者因緣経
Lu-k'{-khiān-kō-yin-yuen-kiň.
'Sūtra on the Niǒnā or Avadāna of the Śrēṣṭhin 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-pu-tā-wān-kiň.
'Sūtra spoken by Buddha on the King Samantaprāpta (?).’

4 leaves.

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

759 佛說鬼子母經
Fo-shwo-kwēi-ts'{-mu-kiň.
'Sūtra spoken by Buddha on the mother of (500) demon-children (i.e. Hārîti).’ 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-fàn-mo-nán-kwo-wân-kiün.
'Śūtra spoken by Buddha on the King of the country Brahmana (?)'. 2 leaves.

761 佛說孫多耶致經
Fo-shwo-sun-to-ye-k'î-kiün.
'Śūtra addressed by Buddha to (the Brahmana) Sun-to-ye-k'î(?)'.
Translated by K' K'ien, of the Wu dynasty, A.D. 222-280. 3 leaves.

762 佛說父母恩難報經
'Śūtra spoken by Buddha on the kindness of parents difficult to be returned.'
Translated by Ân Shi-kâo, of the Eastern Han dynasty, A.D. 25-220. 1 leaf.

763 佛說新歲經
Fo-shwo-sin-sui-kiün.
'Śūtra spoken by Buddha on the new year (i.e. the time when the varshâs or rainy season is over).'
Translated by Thân-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-kiün.
'Śūtra spoken by Buddha on the cow-herd comparison.'
Translated by Fâ-kiü, of the Western Tsin dynasty, A.D. 265-316. 2 leaves.

765 佛說九橫經
Fo-shwo-kiù-hun-kiün.
'Śūtra spoken by Buddha on nine (causes of) unexpected or untimely (death).'
Translated by Ân Shi-kâo, of the Eastern Han dynasty, A.D. 25-220. 2 leaves.

The following two works were translated by Tsû-khû Khi-shâi, A.D. 455, of the earlier Sung dynasty, A.D. 420-479:

766 佛說五恐怖世經
'Śūtra 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-shâi-kiün.
'Śūtra 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-hhî-tâi-kan'-ko-kiün.
'Śūtra spoken by Buddha on a slow and idle farmer.'
Translated by Hwui-kien, of the earlier Sung 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-khâi-tsâ-sun-wan-kiün.
'Śūtra spoken by Buddha (answering) the question of the son of Sreehshîkin Pien-i (?)'.
Translated by Fâ-khân, of the Northern Wei dynasty, A.D. 386-534. 11 leaves.

770 無垢優婆夷問經
Wu-keu-yiu-pho-i-wan-kiün.
'Śūtra (answering) the question of the Upâsikâ Vimalâ.'
Translated by Gautama Prâgârûki, A.D. 542, of the Eastern Wei dynasty, A.D. 534-550. 3 leaves.

The following four works were translated by Tsû-khû Khi-shâi, A.D. 455, of the earlier Sung dynasty, A.D. 420-479:

771 佛說耶祇經
Fo-shwo-ye-k'î-kiün.
'Śūtra spoken by Buddha on (the Brahmana) Ye-k'î(?)'. 3 leaves.

772 佛說末羅王經
Fo-shwo-mo-lo-wân-kiün.
'Śūtra spoken by Buddha on the King Mo-lo (?)'. 2 leaves.

773 佛說摩達國王經
Fo-shwo-mo-tâ-kwo-wân-kiün.
'Śūtra spoken by Buddha on the King of a country Mo-tâ (?)'. 2 leaves.

774 佛說旃陀越國王經
Fo-shwo-kâi-tho-yueh-kwo-wân-kiün.
'Śūtra spoken by Buddha on the King of a country Kandanavat (?)'. 3 leaves.

The above six works are wanting in Tibetan. K'-yuen-lu, fasc. 7, fol. 21 a seq.

775 佛說五王經
Fo-shwo-wu-wân-kiün.
'Śūtra 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-kiā-kuăn-tōh-kiān.
 'Sūtra spoken by Buddha on the merit of leaving the house (in order to become an anchorite).'
 Translated under the three Tsin 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-kān-thān-shu-kiān.
 'Sūtra spoken by Buddha on the Kandana tree.'
 Translated under the Eastern Hān dynasty, A.D. 25-220; but the translator's name is lost. 3 leaves.

778 佛說頌多和多耆經
 Fo-shwo-ńō-to-bō-to-kiā-kiān.
 'Sūtra spoken by Buddha entitled Nō-to-bō-to-kiā (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'-tsiān, 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
 Shān-pi-yāo-fā-kiān.
 'Sūtra on the law of secret importance of meditation.'
 Translated by Kumārajīva, of the Latter Tsin dynasty, A.D. 384-417. 3 fasciculi.

780 陰持入經
 Yin-kiī'-zu-kiān.
 'Skandha-dhātvyāyatana-sūtra.'

781 佛說因緣僧護經
 Fo-shwo-yin-yuen-saṅ-hu-kiān.
 'Buddhabhāshita-nidāna-saṅghapāla-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-tâ-siâo-shaû-kiû, or the Sūtras of the Mahāyāna and Hinayāna, admitted into the Canon during the later (or Northern) and Southern Sun (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-pitaka of the same school, in the K’-yuen-lu and K’-taïn.

The following two works were translated by Thien-sī-tâ, A.D. 980–1001, of the later Sun dynasty, A.D. 960–1127:

"Buddhābashita-mahāyāna-vyûha-ratnasûtra."
Ghanavyûha-sûtra.


783 分別善惡報應經 Fan-pieh-shan-nôh-pâo-yin-kiû. (h)
"Sûtra 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 Tibetæ. K’-yuen-lu, fasc. 7, fol. 27 b.

784 佛説守護大千國土經 Fo-shwo-shen-hû-tâ-tshien-kwo-tû-kiû.
"Sûtra spoken by Buddha on the protection of the great-thousand world."
Mahâsahasramandana (?)-sûtra.
Mahâsaahasramandala-sûtra.

Conc. 64. Translated by Sh’-lu (Dânapâla ?), A.D. 980–1000, of the later Sun dynasty, A.D. 960–1127. 3 fasciculi. It agrees with Tibetan. K’-yuen-lu, s.v.

The following four works were translated by Fâ-thien (Dharmadeva ?), A.D. 973–981, of the later Sun dynasty, A.D. 960–1127:

785 大方廣總持寶光明經 Tâ-fûn-kwân-tsun-kh’-pâo-kwân-mîn-kiû.
"Mahâvaipulya-dhârañi-ratnaprabhâsa-sûtra." 5 fasciculi.
This is a later translation of the fifteenth chapter on the ten dwellings (not the Daabhûmîs, but the lower steps of a Bodhisattva) in fasc. 16 of No. 88. K’-yuen-lu, fasc. 5, fol. 15 a.

It agrees with Tibetan. K’-yuen-lu, fasc. 5, fol. 19 b.

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 佛說大乘日字王所聞經
Fo-shwo-tā-shaṅ-zhīn-tsz'-wān-su-wan-kiṅ.
'Buddhabhāṣita-mahāyāna-sūtra (or, Udayana)-ārya-pariprikṣā-sūtra.'

Udayāna (or Udayana)-vatsarāja-pariprikṣā.

See No. 38. 14 leaves. This is a later translation of Nos. 23 (29), 38. Deest in Tibetan. K'-yuen-lu, fasc. 5, fol. 14 b. But see No. 23 (29).

798 佛說金耀童子經
Fo-shwo-kīn-yāo-thun-tsz'-kiṅ.
'Buddhabhāṣita-sūvarnarama-kumāra-sūtra.'


790 佛頂放無垢光明入普門觀
Samantamukha - pravesa - rasmivaśantamaśa-prabhā-sarvatathāgatahrdaya-samavirokanā-dhāraṇī(-sūtra).

K'-yuen-lu, fasc. 5, fol. 20 a. Conc. 172 reads wrongly arhataya for hrdaya. Translated by Sh-hu (Dānapāla?), A.D. 980–1000, of the later Suī dynasty, A.D. 960–1127. 2 fasciculi. It agrees with Tibetan. K'-yuen-lu, s.v.

The following two works were translated by Thien-sī-tāśi, A.D. 980–1001, of the later Suī dynasty, A.D. 960–1127:—

791 佛說樓閣正法甘露鼓經
'Buddhabhāṣita-vimalasuddhādharmaśrī-dūndubhi-sūtra.' 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
'Buddhabhāṣita-mahāyāna-sudrasanavikrīya-maṅgustī-dharma-pariprikṣā-sūtra.'

Bodhivakṣha-maṅgustī-nīrdesa-sūtra.

K'-yuen-lu, fasc. 4, fol. 12 a.
Bodhivakṣī (?)-nīrdesa.

The following two works were translated by Fā-thien (Dharmadeva), A.D. 973–981, of the later Suī dynasty, A.D. 960–1127:—

793 聖盧空藏菩薩陀羅尼經
Shaṅ-hūn-khuṅ-tsān-phu-sā-lo-lo-ni-kiṅ.
'Āryākāravāsā-bodhisattva-dhāraṇi-sūtra.'
Saptabuddhaka-sūtra.

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.

794 佛說大護明大陀羅尼經
Fo-shwo-tā-hu-mīn-tā-lo-lo-ni-kiṅ.
'Buddhabhāṣita-mahāprabāpāla-mahādhāranī-sūtra.' 7 leaves.
Deest in Tibetan. K'-yuen-lu, fasc. 5, fol. 21 b.

795 佛說無能勝鬘王如來莊嚴陀羅尼經
'Buddhabhāṣita-durgāyadjayāraṇa (?)-tathāgata-rytha-dhāraṇī-sūtra.'
Dhvāgāryaṃkṣa-dhāraṇī.

K'-yuen-lu, fasc. 5, fol. 25 b; Conc. 841; A.R., p. 525; A.M.G., p. 324. Translated by Sh-hu (Dānapāla?), A.D. 980–1000, of the later Suī dynasty, A.D. 960–1127. 4 leaves. It agrees with Tibetan. K'-yuen-lu, a.v.

796 最勝佛頂陀羅尼經
Tsui-shaṅ-fō-tiūn-tho-lo-ni-kiṅ.
'The most excellent (or Vīgaya)-Buddhoṣṭhāpa-dhāraṇī-sūtra.'
Sarvadurgatiparisondhanaśvīdaya-dhāraṇī.

See No. 348. 3 leaves. Translated by Fā-thien (Dharmadeva), A.D. 973–981, of the later Suī 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
Shaṅ-fō-mu-sīāo-tez'-pān-zo-po-lo-mi-to-kiṅ.
'Ārya-buddhamātrikālpākṣhara-praṇāpāramitā-sūtra.'
Alpākṣhara-praṇāpāramita.
798 消除一切閃電障難隨求如意陀羅尼經
Sān-khu-yi-tshiè-shān-tien-kān-nān-sui-
khīu-cu-i-tho-lo-ni-ku"
'Sūtra of the Dhāraṇī destroying all the obstacles of a flash of
lightning according to wish (fasc. 2 a.)' 5 leaves.
It agrees with Tibetan. K'-yuen-lu, fasc. 5, fol. 25 a.

The following two works were translated by Ta-thien
(Dharmadeva?), A.D. 973–981, of the later Sun dynasty,
A.D. 960–1127:—

799 聖最上燈明如來陀羅尼經
Shān-tsui-shān-tān-miṇ-zu-lāi-tho-lo-
ni-ku"
'Aryānuttaradipatathāgatā-dhāraṇī-sūtra.' 8 leaves.
It agrees with Tibetan. K'-yuen-lu, fasc. 6, fol. 2 a.

The following two works were translated by Ta-thien
(Dharmadeva?), A.D. 973–981, of the later Sun dynasty,
A.D. 960–1127:—

800 大寒林聖難擎陀羅尼經
Tā-hān-lin-shān-nān-nā-tho-lo-ni-ku"
'Mahāśīvavanārya-dāndaka-dhāraṇī-sūtra.'
Mahādanda-dhāraṇī.
K'-yuen-lu, fasc. 5, fol. 21 a; Conc. 618; A.R.,
p. 525; A.M.G., p. 324. 6 leaves. It agrees with
Tibetan. K'-yuen-lu, s.v.

801 佛說諸行有為經
Fo-shwo-kū-hhiün-yüii-wéi-ku"
'Buddhābhāsīta-saṃvākāra-saṃskṛita-sūtra.' 2 leaves.
Deest in Tibetan. K'-yuen-lu, fasc. 8, fol. 4 b.

The following two works were translated by Sh-hu
(Dānapāla?), A.D. 980–1000, of the later Sun dynasty,
A.D. 960–1127:—

802 息除中夭陀羅尼經
Si-khu-kūn-yāo-tho-lo-ni-ku"
'Sūtra of the Dhāraṇī stopping premature death.'
Kintamaniṇāma-savagāhāmaṇītyu-vāranita
(or -vāranā)-dhāraṇī.

K'-yuen-lu, fasc. 6, fol. 3 a; Conc. 518, where how-
ever 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 一切如來正法秘密印印心陀羅尼經
Yi-tshiè-zu-lāi-kān-fā-pi-mi-khiè-yin-
sin-tho-lo-ni-ku"
'Sarvatathāgata-saṃvākāra-mudrā-hṛidyā-dhāraṇi-
sūtra.' 10 leaves.

804 妙法聖念處經
Miáo-fā-shān-nien-kū-ku"
Saddharma-(ārya)-sāmrityupasthāna-sūtra.
Cf. No. 679. Translated by Ta-thien (Dharmade-
va?), A.D. 973–981, of the later Sun dynasty,
A.D. 960–1127. 8 fasciculi. This is somewhat similar to
No. 679, though it is much shorter. Cf. K'-tsiñ, fasc. 30,
fol. 2 a. According to K'-yuen-lu (fasc. 4, fol. 11 b), 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-ku-yeh-wan-tā-pāo-tsi-
ka-n-fā-ku"
'Buddhābhāsīta-mahākāyapa-paśīdi-kā-mahāratnakūta-
saddharma-sūtra.' Cf. Conc. 613.
Kāyapa-parivarta.
Translated by Sh-hu (Dānapāla?), A.D. 980–1000,
of the later Sun dynasty, A.D. 960–1127. 5 fasciculi. This
is a later translation of Nos. 23 (43), 57, 58. K'-tsiñ,
fasc. 3, fol. 18 b. Deest in Tibetan. K'-yuen-lu, fasc. 1,
fol. 37 a. But see No. 23 (43).

806 妙鷲覇法天子受三歸依
獲免惡道經
Tsie-wā-nān-fā-thien-tsz'-sheu-sān-kweï-i-
kwo-mien-nō-tō-ku"
'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 Trisara
(from Indra).'
Translated by Ta-thien (Dharmadeva?), A.D. 937–
981, of the later Sun dynasty, A.D. 960–1127. 3 leaves.
Deest in Tibetan. K'-yuen-lu, fasc. 8, fol. 2 a.
807 佛說較量壽命經  
Fo-shwo-kiao-lian-shen-min-kiin. (h)  
'Sutra spoken by Buddha on counting (the length of) the life  
(of beings in the Saka world).'
Translated by Thien-si-tsa, A.D. 980–1001, of the  
later Sun dynasty, A.D. 960–1127. 11 leaves. Deest  
in Tibetan. K'yuen-lu, fasc. 8, fol. 4a.

The following two works were translated by Sh'-hu  
(Danapala?), A.D. 980–1000, of the later Sun dynasty,  
A.D. 960–1127:—

808 佛說沙彌十戒儀則經  
Fo-shwo-sha-mi-shi-chie-i-tso-kiin. (h)  
'Sutra spoken by Buddha on the ceremonial rules for the ten  
precepts (Shashapada) of the Sramaera.' 6 leaves.  
Deest in Tibetan. K'yuen-lu, fasc. 8, fol. 20b,  
where this work is mentioned under the heading of  
the Vinaya of the Hinayana.

809 佛說聖持世陀羅尼足經  
Fo-shwo-sha^n-khi-shi-tho-fo-ni-kiin.  
'Buddhabhahatityasa-vasubhara-dharsn-sutra.'  
Vasubhara-dharani.
K'yuen-lu, fasc. 5, fol. 22a; Conc. 112. 8 leaves.  
Cf. Nos. 492, 787, 962.

The following two works were translated by Fa-thien  
(Dharmadeva?), A.D. 973–981, of the later Sun dynasty,  
A.D. 960–1127:—

810 佛說布施經  
Fo-shwo-pu-kiin. (h)  
'Buddhabhahita-dharsn-sutra.' 3 leaves.  
It agrees with Tibetan. K'yuen-lu, fasc. 4, fol. 14a.

811 佛說聖曜母陀羅尼足經  
Fo-shwo-sha^n-yao-mu-tho-lo-ni-kiin.  
'Buddhabhahatityasa-grahamatrika-dharsn-sutra.'  
Grahamatrika-dharani.
K'yuen-lu, fasc. 6, fol. 2b; 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  
Fa-tsi-min-shu-kiin.  
'Sutra of the number of names, being the Dharmasastra.'
Translated by Sh'-hu (Danapala?), A.D. 980–1000,  
of the later Sun 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. 4b. It is to be compared with the  
Sanskrit text of the Dharmasastra, 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  
'Arya-tara(hadra)-bodhisattva-namahsastra-dharsn-sutra.'  
Cf. No. 515.
Translated by Fa-thien (Dharmadeva?), A.D. 973–981,  
of the later Sun dynasty, A.D. 960–1127. 8 leaves.  
It agrees with Tibetan. K'yuen-lu, fasc. 5, fol. 19b.

814 十二緣生祥瑞經  
Shi'-rh-yuen-shan-si^n-sui-kiin. (h)  
'Sutra on lucky omens produced from twelve causes.'
Translated by Sh'-hu (Danapala?), A.D. 980–1000,  
of the later Sun dynasty, A.D. 960–1127. 2 fasciculi. It  
is doubtful or wanting in Tibetan. K'yuen-lu, fasc. 8,  
fol. 4a.

The following two works were translated by Thien-  
si-tsa, A.D. 980–1001, of the later Sun dynasty, A.D.  
960–1127. They agree with Tibetan. K'yuen-lu, fasc. 5,  
fol. 19b seq.:—

815 讚揚聖德多羅菩薩一百八名經  
'Sutra on praising a hundred and eight names of the holy  
Bodhisattva Tahrabhadra.'
Tahrabhadra-namahsastra.
K'yuen-lu, fasc. 5, fol. 19b; 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  
Shau-kwa^n-tsz'-tsah-phu-sa-yi-pai-pa-min-kiin.  
'Arya-svalokitesvara-bodhisattva-namahsastra-sutra.'  
Avalokitesvara-namahsastra.

The following three works were translated by Fa-  
thien (Dharmadeva?), A.D. 973–981, of the later Sun  
dynasty, A.D. 960–1127:—
817 佛陀目连所问经
Fo-shwo-mu-lien-su-wan-kiin. (h)
'Sutra 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 外道问圣大乘法无我义经
Wai-tao-wan-shan-ta-shan-fa-wu-wo-i-kiin.
'Arya-mahāyāna-sūtra on the meaning of the Anātma in (Sarva) dharma, asked by a Thiratha.'
Sālīsambhava-sūtra.
Conc. 787. 4 leaves. This is a later translation of Nos. 280, 281. K'-yuen-lu, fasc. 4, fol. 12 b.

819 普皆目菩萨一百八名经
Phi-ki' Chu-phi-su-sai-pai-fa-min-kiin.
'Vikātu (ka?)-bodhisattva-nāmādhvatsata-sūtra.' 5 leaves.
It agrees with Tibetan. K'-yuen-lu, fasc. 5, fol. 20 a.

820 勒军化世百喻伽陀经
Sha-ni-kiin-hwā-shi-pa-fa-kié-tho-kiin.
'Sūtra of the Gāthās of a hundred comparisons (or Avadāna-sataka, composed by?) Gāyasaṇa for converting the world (to the law of Buddha)'
Translated by Thien-si-ts'ai, A. D. 980–1001, of the later Sun dynasty, A. D. 960–1127: 10 leaves.
The following five works were translated by Fā-thien (Dharmadeva?), A. D. 973–981, of the later Sun dynasty, A. D. 960–1127:—

821 六道伽陀经
Liu-tao-kié-tho-kiin.
'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 妙臂菩萨所问经
Miǎo-phi-phu-sa-su-wan-kiin.
'Subhū-bodhisattva-pariprikha-sūtra.'
Subhū-bodhisattva-pariprikha.
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 佛陀弥勒五法经
Fo-shwo-pi-ku-woo-fa-kiin. (h)
'Buddhabhavita-bhikshu-pācchādharma-sūtra.' 3 leaves.

824 佛陀弥勒迦尸迦十法经
Fo-shwo-pi-ku-ja-shi-fa-kiin. (h)
'Buddhabhavita-bhikshu-siksha-sūtra.' 3 leaves.
The above two works are mentioned under the heading of the Vinaya of the Hinayāna, in K'-yuen-lu, fasc. 8, fol. 20 a.

825 谛佛心印陀罗尼经
Ku-fo-sin-yin-tho-lo-ni-kiin.
'Sarvabuddha-hridaya-mudrā-dharanī-sūtra.'
Buddhahridaya-dharanī.
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 Sun dynasty, A. D. 960–1127:—

826 大乘宝月童子问法经
Tā-śań-pao-yueh-thuǐ-tsz'-wan-fa-kiin.
'Mahāyāna-ratnakandra-kumāra-paripūpa-sūtra.' 5 leaves.
Deest in Tibetan. K'-yuen-lu, fasc. 4, fol. 13 a.

827 佛陀莲华眼陀罗尼经
'Buddhabhavita-pundarikakshab-hārām-sūtra.' 1 leaf.
Deest in Tibetan. K'-yuen-lu, fasc. 5, fol. 24 b.

828 佛陀观想佛母般若波罗蜜多菩薩经
'Sūtra spoken by Buddha on meditating on and thinking of the Bodhisattva Buddhaśārika-praghāparitāta (?).'
The following four works were translated by Sh'-hu (Dānapāla ?), A. D. 980–1001, of the later Sun 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-kiin.
'Buddhabhāshita-pū.
Padmaṅtāmani-dhāranī-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-kiin.
'Buddhabhāshita-rāta(dani)-dharānī-sūtra.' 4 leaves.
Deest in Tibetan. K'-yuen-lu, fasc. 4, fol. 2b b seq.

831 佛說最上意陀羅尼經
Fo-shwo-tsu-i-shaṅ-i-tho-lo-ni-kiin.
'Buddhabhāshita-anuttaramati-dharanī-sūtra.' 6 leaves.

832 佛說持明藏八大總持王經
Fo-shwo-kh'-'miṅ-tsān-pā-tā-tsun-kh'-'wān-kiin.
'Buddhabhāshita-prabhākara-piṅkha (or -garbha)-saṁmahā-dhāranī-sūtra.' 7 leaves.
The above three works are wanting in Tibetan. K'-yuen-lu, fasc. 5, fol. 2b b seq.

833 聖無能勝金剛火陀羅尼經
'Ārya-durgāya-vafragñā-dhāranī-sūtra,'
Translated by Fā-thien (Dharmadeva?), a.d. 973-981, of the later Sūn 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 Sūn dynasty, a.d. 960-1127:—

834 佛說尊勝大明王經
'Buddhabhāshita-āryottama-mahāvidyārāga-sūtra.' 4 leaves.
Deest in Tibetan. K'-yuen-lu, fasc. 6, fol. 4 a.

835 佛說智慧光滅一切業障陀羅尼經
'Buddhabhāshita-ghānokā-śravagati-parisodhane-dhārani-sūtra.'
Ghānokā-dhāranī-śravagati-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-kiin.
'Buddhabhāshita-kīns(mani)-rāna-dhāranī-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-ta-tsa'i-thien-tsa'i-yan-ti-kiin.
'Buddhabhāshita-mahavesvara-dhavapura-khetubhumi-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-kiin.
'Buddhabhāshita-ratnavātaka-dhāranī-sūtra.' 2 leaves.

839 佛說十號經
Fo-shwo-shi-hao-kiin.
'Sūtra spoken by Buddha on the ten names or epithets (of Buddha).
Translated by Thien-si-tsi, a.d. 980-1001, of the later Sūn dynasty, a.d. 960-1127. 3 leaves. It agrees with Tibetan. K'-yuen-lu, fasc. 4, fol. 12 a.

840 佛為娑伽羅龍王所説大乘法經
'Sūtra addressed by Buddha to the Nāgarāja Sāgara on the law of the Mahāyāna.'
Sāgara-nāgarāja-pariprikkha-sūtra.
K'-yuen-lu, fasc. 4, fol. 13 b; Conc. 178. Translated by Sh'hu (Dānapāla?), a.d. 980-1000, of the later Sūn 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'-tsiin, fasc. 32, fol. 5 a.

841 佛說普賢菩薩陀羅尼經
'Buddhabhāshita-samanantabhāda-bodhisattva-dhāranī-sūtra.'
Translated by Fā-thien (Dharmadeva?), a.d. 973-981, of the later Sūn 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 Sūn dynasty, a.d. 960-1127:—
According to K'-tsin (fasc. 14, fol. 23 b), the above three works are earlier translations of a part of No. 844.

The following five works were translated by Pâ-thien (Dharmadeva), A.D. 973–981, of the later Sunû dynasty, A.D. 960–1127:—

848 佛說長者施報經
Fo-shwo-khân-kô'-k'ô-pâo-kîn. (h)
'Buddhabhâshita-areshhî-dânaphala-sûtra.'

8 leaves. Deest in Tibetan. K'-yuen-lu, fasc. 7, fol. 27 a. But, according to K'-tsin (fasc. 28, fol. 18 a), this is a later translation of the Sudatta-sûtra in the Madhyamâgâma, i.e. No. 542 (155).

849 佛說毗沙門天王經
Fo-shwo-phi-shâ-man-thien-wân-kîn.
'Buddhabhâshita-vairamana-divyarakâ-sûtra.'

9 leaves. It agrees with Tibetan. K'-yuen-lu, fasc. 5, fol. 20 a.

850 毘婆尸佛經
Phi-pho-sh'-fo-kîn. (h)
'Vipasyi-buddha-sûtra.'

2 fasciculi. It agrees with Tibetan. K'-yuen-lu, fasc. 8, fol. 1 b. According to K'-tsin (fasc. 29, fol. 5 a), this is a later translation of the latter part of the Mahânidâna-sûtra in the Dirghâgâma, i.e. No. 545 (1).

851 佛說大三摩惹經
Fo-shwo-tâ-sân-mo-20-kîn. (h)
'Buddhabhâshita-mahâsamaya-sûtra.'

6 leaves. Deest in Tibetan. K'-yuen-lu, fasc. 7, fol. 26 b. But, according to K'-tsin (fasc. 29, fol. 7 b), this is a later translation of the Mahâsamaya-sûtra in the Dirghâgâma, i.e. No. 545 (15).

852 佛說月光菩薩經
Fo-shwo-yuch-kwân-phu-sâ-kîn. (h)
'Buddhabhâshita-kândraprâba-bodhisattva-sûtra.'

Kândraprâba-bodhisattvâvadâna-sûtra.

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 (Danapâla i), A.D. 980–1000, of the later Sunû dynasty, A.D. 960–1127:—
853 佛説普賢曼拝羅經
Fo-shwo-phu-hhien-mañ-nā-lo-kiin.
'Buddhabhāsita-samantabhada-mandala-sūtra.'
10 leaves. Deest in Tibetan. K'-yuen-lu, fasc. 5, fol. 18 b.

854 佛説聖莊嚴陀羅尼足經
'Buddhabhāsita-ārya-vyūha-dhāraṇī-sūtra.'
2 fasciculi. Deest in Tibetan. K'-yuen-lu, fasc. 5, fol. 20 b.

855 佛説聖六字大明王陀羅尼足經
'Buddhabhāsita-ārya-shadaksikāra-mahāvidyā-rāga-dhāraṇī-sūtra.'
2 leaves.

856 千轉大明陀羅尼足經
Tshien-kwān-tā-miṅ-tho-lo-kiin.
'Sahasrara-pravartana-mahāvidyā-dhāraṇī-sūtra.'
4 leaves.

857 佛説華積樓閣陀羅尼足經
'Buddhabhāsita-pushpakā-piṃśana-dhāraṇī-sūtra.'
Pushpakū'a-dhāraṇī.
K'-yuen-lu, fasc. 5, fol. 23 a; Conc. 203; A. R., p. 526; A. M. G., p. 325. 4 leaves. This is a later translation of Nos. 337-389. K'-yuen-lu, s.v.; K'-tsiuin, fasc. 13, fol. 1 a.

858 佛説勝ển璠珞陀羅尼足經
'Buddhabhāsita-yayadhvagāmāśā-dhāraṇī-sūtra.'
3 leaves.

859 衆許摩訶帝經
Kūṅ-hhū-mo-hō-ti-kiin. (h)
'Samadatta-mahārāga-sūtra.'
Translated by Fā-hhien, a. d. 982-1001, of the later Sūn dynasty, a. d. 960-1127. 13 fasciculi. Deest in Tibetan. K'-yuen-lu, fasc. 7, fol. 26 a. It contains a history of Sākyamuni, from the origin of the world, and a list of his ancestors, beginning with the first

860 佛説七佛經
Fo-shwo-tshie-fo-kiin. (h)
'Buddhabhāsita-saptabuddha-sūtra.'
Sapta-buddhaka.
A. R., p. 511; A. M. G., p. 311. 15 leaves. It agrees with Tibetan. K'-yuen-lu, fasc. 8, fol. 1 a. According to K'-tsiuin (fasc. 29, fol. 4 b), this is a later translation of the first part of the Mahānīdāna-sūtra in the Dirghagāma, i. e. No. 546 (t).

861 佛説解憂經
Fo-shwo-khié-yiu-kiin. (h)
'Sūtra spoken by Buddha on alleviating sorrow or grief.'
4 leaves. Deest in Tibetan. K'-yuen-lu, fasc. 8, fol. 5 a.
862 佛說偏照般若波羅蜜經
'Buddhabhaśhita-saunatapāraśaṃśāna-prajñāpāramitā-sūtra.'

Translated by Sh'lu (Dānapāla), A.D. 980–1000, of the later Suṇ 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 Prajñāpāramitā-vagrapāni, mentioned in A.R., p. 397; A.M.G., p. 203. No. 862 is addressed by Buddha to the Bodhisattva Vagrapāni. K'-tsai, fasc. 12, fol. 7 b.

The following two works were translated by Fā-hhien, A.D. 982–1001, of the later Suṇ dynasty, A.D. 960–1127:—

863 佛說大乘無量壽莊嚴經
'Buddhabhaśhita-mahāyāna-mitāyur-vyūha-sūtra.'

Amitāyusha-vyūha, or Sukhāvatī-vyūha.

Cf. No. 23 (5). 3 fasciculi. This is the last translation of this Sūtra, similar to No. 23 (5), 25, 26, 27. K'-yuen-lu, fasc. 4, fol. 11 a; K'-tsai, fasc. 3, fol. 12 b.

864 佛母寶德藏般若波羅蜜經
'Buddhamātrika-ratnagarbha-prajñāpāramitā-sūtra.'

Pragyāpāramitā-saṅkalpalyāgathā.

A.R., p. 395; A.M.G., p. 201. 3 fasciculi.

The following four works were translated by Sh'lu (Dānapāla), A.D. 980–1000, of the later Suṇ dynasty, A.D. 960–1127:—

865 佛說帝釋般若波羅蜜 多心經
'Buddhabhaśhita-indra-sakra-prajñāpāramitā-brādaya-sūtra.'

Kausika-prajñāpāramitā.

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-kiin. (b)
'Sūtra spoken by Buddha on Buddhas.'

4 leaves. It agrees with Tibetan. K'-yuen-lu, fasc. 4, fol. 11 b. According to K'-tsai (fasc. 29, fol. 17 b), this is a later translation of the first chapter of No. 680.

867 大乘舍黎娑摩波羅尼經
Tā-šaṅ-shū-li-so-ťān-mo-kiin.
'Mahāyāna-sālisambhava-sūtra.'

Śālīsamabhava-sūtra.

Conc. 565 reads the sixth character 據 tān as 據 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-ta-kiin-kān-hhiān-tho-lo-mi-kiin.
'Buddhabhaśhita-mahāvajra-vyūha-dhārani-sūtra.'


869 最上大乘金剛大教寶王經
'Āuṣṭara-mahāvajra-mahātāntra-ratnarañja-sūtra.'

Vajragarbha-ratnarañja-tantra.

K'-yuen-lu, fasc. 5, fol. 16 b; Conc. 781. Translated by Fā-thien (Dharmadeva), A.D. 973–981, of the later Suṇ dynasty, A.D. 960–1127. 2 fasciculi. It agrees with Tibetan. K'-yuen-lu, s.v.

870 佛說薩埵多酥哩喻幢野經
Fo-shwo-sā-po-su-li-yā-nā-mye-kiin. (h)
'Buddhabhāṣita-saptasūryanayana-sūtra.'

Translated by Fā-hhien, A.D. 982–1001, of the later Suṇ dynasty, A.D. 960–1127. 4 leaves. It agrees with Tibetan. K'-yuen-lu, fasc. 8, fol. 4 b. According to K'-tsai (fasc. 28, fol. 10 b), this is a later translation of the Saptasūrya-sūtra in the Madhyamaga, i.e. No. 542 (8).

The following two works were translated by Fā-thien (Dharmadeva), A.D. 973–981, of the later Suṇ dynasty, A.D. 960–1127:—

871 佛說一切如來覺藥沙最勝稽待經
'Buddhabhaśhita-saṃvatthataratnabha-vigaya-dhāranī-sūtra.'

Sarvadurgatī-parisodhanashnīsha-vigaya-dhāranī.

9 leaves. This is a similar translation of Nos. 348–352, 796. K'-yuen-lu, fasc. 5, fol. 24 b.
872 本报记者
Phu-thi-sin-kwăn ahnh.
'Buddhâbhâsîta-dhyâya-ryâkhyâ.'
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 (Dânâpâl), A.D. 980–1000, of the later Sun dynasty, A.D. 960–1127:

873 佛說護國尊者所問大乘經
'Buddhâbhâsîta-aryâ-râshaârapâla-pariprâkktâ-mahâyâna-stûtra.'
Râshaârapâla-pariprâkktâ.
4 fasciculi. It agrees with Tibetan. K'-yuen-lu, fasc. 4, fol. 11 a. According to K'-tsiên (fasc. 3, fol. 14 a), this is a later translation of No. 23 (18).

874 佛說四無所畏經
Fo-shwo-so'-wu-su-wêi-kiên. (h)
'Sûtra spoken by Buddha on four kinds of fearlessness (Vâsîrádya).'

875 增經陀羅尼経
Tsa-nhwui-tho-lo-ni-kiên.
'Gâñâvârûdhikara-dhârântâ-stûtra.'
1 leaf.

876 聖六字增壽大明陀羅尼経
Sha-n-lui-tsz'-tsaenh-shew-ta-mùn-tho-lo-ni-kiên.
'Ârya-shadâksharâyurvârûdhikara-mahâvidyâ-dhârântâ-stûtra.'
2 leaves.

877 佛說大乘戒經
Fo-shwo-ta-shaenh-kiê-kiên.
'Buddhâbhâsîta-mahâyâna-sîla-stûtra.'
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 Mahâyâna.

878 佛說聖最勝陀羅尼経
Fo-shwo-shaenh-tsui-shaenh-tho-lo-ni-kiên.
'Buddhâbhâsîta-âryâ-nâtarâvârya-dhârântâ-stûtra.'
5 leaves. Deest in Tibetan. K'-yuen-lu, fasc. 6, fol. 1 a. This is perhaps a similar translation of No. 831. K'-tsiên, fasc. 14, fol. 5 a.

879 佛說五十頌聖般若波羅蜜経
'Buddhâbhâsîta-parâkrama-gâñâvârûdhikara-prâjanâramita-stûtra.
Pra$hârâmamita arthasatikâ.

The following forty-six works, Nos. 880–925, were translated by Fa-hhien, A.D. 982–1001, of the later Sun dynasty, A.D. 960–1127.

880 大乘八大曼拏羅経
Tâ-shaenh-pâh-tâ-mân-nâ-lo-kiên.
'Mahâyânâsâbasamandala-stûtra.'
Ashâmamandala-stûtra.
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 佛說數量一切佛剎功德経
'Sûtra spoken by Buddha 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'-tsiên (fasc. 1, fol. 10 a), this work is a similar translation of No. 95. But the principal speaker of No. 95 is the Tathâgata, and that of No. 881 is the Bodhisattva Añkintyaprabhâsarâya.

882 羅呾婆說妙藥小兒疾病経
'Sûtra spoken by Râvana on the curing of the disease of a child.'

883 娑葉婆人說醫女人経
Kiâ-yeh-siênh-zan-shwo-i-ni-zan-kiên. (h)
'Sûtra spoken by the Râhi Kasya (p. 1) on the curing (of the disease of) a woman.'
4 leaves. Deest in Tibetan. K'-yuen-lu, fasc. 8, fol. 4 b.

884 佛說俱枳羅陀羅尼経
'Buddhâbhâsîta-kiê-lo (?)-dhârântâ-stûtra.'
2 leaves.
885 佛說消除一切災障寶首陀羅尼經
'Buddhabhâshita-pranâsâbalâ (t)-mahâdharânt-sûtra.'
5 leaves.

886 佛說妙色陀羅尼經
Fo-shwo-miâo-sê-h-tho-lo-nî-kiâ.
'Buddhabhâshita-suvarna-dhâranî-sûtra.'
1 leaf.

887 佛說旃檀香身陀羅尼經
'Buddhabhâshita-kandânagandhâkâya-dhâranî-sûtra.'
2 leaves.

888 佛說劫難藏那賜脫哩大陀羅尼經
'Buddhabhâshita-prânapâbala (t)-mahâdharânt-sûtra.'
3 leaves.

889 佛說宿命智陀羅尼經
Fo-shwo-su-mîn-kâ-tho-lo-nî-kiâ.
'Buddhabhâshita-pârvanîvâna-smriti-pâna-dhâranî-sûtra.'
1 leaf.

890 佛說慈氏菩薩誓願陀羅尼經
Fo-shwo-tshâ-s'h-phu-sâ-shi-yuen-tho-lo-nî-kiâ.
'Buddhabhâshita-maitreya-bodhisattvâ-pranâdhamadharânt-sûtra.'
Maitri-pratîyâ-dhâranî.
K'-yuen-lu, fasc. 5, fol. 23 b seq. But, for No. 890, see the last two authorities mentioned under the title.

891 佛說滅除五逆罪大陀羅尼經
'Buddhabhâshita-pâsâkânantaryakarmavîna-s-dhâranî-sûtra.'
1 leaf.

892 佛說無量功德陀羅尼經
'Buddhabhâshita-mâmitârânta-dhâranî-sûtra.'
1 leaf.

893 佛說十八臂陀羅尼經
Fo-shwo-shi-pâ-phi-tho-lo-nî-kiâ.
'Buddhabhâshita-ashfådâsa-hâhu-dhâranî-sûtra.'
2 leaves.

894 佛說洛又陀羅尼經
Fo-shwo-lô-kâ-tho-lo-nî-kiâ.
'Buddhabhâshita-laksha-dhâranî-sûtra.'
2 leaves.

895 佛說除諸惡陀羅尼經
'Buddhabhâshita-sarvâpâvâînas-dhâranî-sûtra.'
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-âi-tho-lo-nî-kiâ.
'Buddhabhâshita-mahâprîyâ-dhâranî-sûtra.'
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-ô-lo-hân-kü-tôh-kiâ. (h)
'Buddha-bhashita-prânapâbala (t)-mahâdharânt-sûtra.'
10 leaves. This is a later translation of chapters 4th-7th of the Ekottarâgama, 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-lîn-thâ-mîn-hâo-kiâ. (h)
'Sutra spoken by Buddha on the names of eight great and auspicious Kâityas.'
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-bhashita are of course left out. They are however retained in K'-tsin, fasc. 31, fol. 22 b, where the work is under the heading of the Sûtras of the Hinayâna.
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-gaya), on the bank of (or near) the river Nairâjâna, in Magadha, where Buddha awoke to the perfect knowledge. (Cunningham, pp. 455-459.)

3. Vârânâsî (Benares), in the country of the Kàsâs, 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 Srâvasti, where Buddha showed his great supernatural power. (Cunningham, pp. 407-414.)

5. Kâññâ, 'hump-backed maiden,' i.e. Kâññakubja (Kanoy), where Buddha descended from the Trayastrimâsa heaven. (Cunningham, pp. 375-382. But the more exact place is Saûkîsa or Kapittha. See Cunningham, pp. 359-376.)

6. Râgagrâha, where Buddha taught his disciples, whose division (also took place there (?). Cunningham, pp. 467-468.)

7. Kâivadrîn, 'wide-array,' i.e. Vaiśali, where Buddha thought of the length of his life. (Cunningham, pp. 443-446. For Buddha's speaking to Ânanda concerning the length of his life, see Hiuen-ksâ's (Hiouen-thsang's) Si-yû-kî, fasc. 7, fol. 13 a seq.)

8. Sâla-grove—within which is the place between large couples of trees—in Kusinagara, where Buddha entered Nirvâna. (Cunningham, pp. 430-433.)

899 佛說尊那經
Fo-shwo-tsun-nâ-kiân. (h)
'Sutra addressed by Buddha to (the venerable) Kunda.'

900 佛說頻婆娑羅王經
Fo-shwo-phin-phô-sâ-lo-wân-kiân. (h)
'Sutra addressed by Buddha to King Bimbisâra.'
7 leaves. It agrees with Tibetan. K'-yuen-lu, fasc. 8, fol. 1 a. According to K'-tsîn (fasc. 28, fol. 12 a), this is a later translation of the Sûtra on King Bimbisâra's coming to meet Buddha, in the Madhyamâgama, i.e. No. 542 (62).

901 佛說人仙經
Fo-shwo-zan-sien-kiân. (h)
'Buddhâbhâsita-ganâsa-sûtra.'
9 leaves. Deest in Tibetan. K'-yuen-lu, fasc. 8, fol. 4 a. But according to K'-tsîn (fasc. 29, fol. 5 a), this is a later translation of the Ganesa-sûtra in the Dirghâgama, i.e. No. 545 (4).

902 佛說舊城喩經
Fo-shwo-liu-kaâñ-yü-kiân.
'Sûtra spoken by Buddha on the old city comparison.'
6 leaves. This work is mentioned under the heading of the Sûtras of the Hîmâyâna, in K'-yuen-lu, fasc. 8, fol. 3 b, where it is said to agree with Tibetan. But according to K'-tsîn (fasc. 10, fol. 1 b), this is a later translation of Nos. 278, 279, which are Sûtras of the Mahâyâna.

903 佛說信解智力經
Fo-shwo-sin-kiê-kî-i-kiân. (h)
'Buddhâbhâsita-adhimukta-prâna-bala-sûtra.'
7 leaves. It agrees with Tibetan. K'-yuen-lu, fasc. 7, fol. 27 a.

904 大正句王經
Tâ-kaâ-kiû-wân-kiân. (h)
'Mahâyânapâda (!)-râga-sûtra.'
2 fasciculi. Deest in Tibetan. K'-yuen-lu, fasc. 8, fol. 2 b. But according to K'-tsîn (fasc. 28, fol. 12 b), this is a later translation of the Pi-shî (râga)-sûtra in the Madhyamâgama, i.e. No. 542 (71).

905 佛說善樂長者經
Fo-shwo-shan-yâ-khân-kî-kiân.
'Sûtra addressed by Buddha to the Sreshthân Svânya († 'good-inclination').'
4 leaves. Deest in Tibetan. K'-yuen-lu, fasc. 5, fol. 22 b. But according to K'-tsîn (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-sâ-kiân.
'Buddhâbhâsita-arya-târâ-bodhisattva-sûtra.'
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-tâ-ki-siân-tho-lo-ki-ni-kiân.
'Buddhâbhâsita-mahâ-râjâ-dhâranî-sûtra.'
2 leaves.

908 寶賢陀羅尼經
Pâo-hhien-tho-lo-ki-ni-kiân.
'Ratnâbhadra-dhâranî-sûtra.'
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-mî-pâ-min-tho-lo-ki-ni-kiân.
'Buddhâbhâsita-guhyâbhâsita-mahâ-râjâ-dhâranî-sûtra.'
2 leaves. It agrees with Tibetan. K'-yuen-lu, fasc. 6, fol. 1 b. According to K'-tsiû (fasc. 13, fol. 18 b), this is a later translation of No. 491.

910 一切如来名起名波罗尼经

Kwān-ts'z-ts'ai-phu-sā-mu-tho-lo-ni-kiñ.‘Avalokiteśvara-bodhisattva-mātṛi-dhāranī-sūtra.’
Avalokiteśvara-mātṛi (or mātṛi?)-dhāranī.
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 佛説戒香经

Fo-shwo-kiè-hhiān-kiñ. (h)
‘Buddhabhāṣita-sliṣṭa-sūtra.’
2 leaves. Deest in Tibetan. K'-yuen-lu, fasc. 8, fol. 3 b. But according to K'-tsiû (fasc. 22, fol. 12 b), this is a later translation of No. 588.

912 佛説妙吉祥菩萨陀罗尼经

Fo-shwo-māo-ki-siān-phu-sā-tho-lo-ni.
‘Buddhabhāṣita-maiguñi-bodhisattva-dhāranī.’
3 leaves.

913 佛説無量壽大智陀罗尼经

Fo-shwo-wu-liān-shou-tā-k'-tho-lo-ni.
‘Buddhabhāṣita-āmitāyur-mahāyāna-dhāranī.’
7 columns.

914 佛説宿命智陀罗尼经

Fo-shwo-su-mīn-k'-tho-lo-ni.
‘Buddhabhāṣita-pūrvanvāsaghāna-dhāranī.’
4 columns.

915 佛説慈氏菩萨陀羅尼经

Fo-shwo-tshz'-sh'-phu-sā-tho-lo-ni.
‘Buddhabhāṣita-maitreyā-bodhisattva-dhāranī.’
4 columns.

916 佛説盧空藏菩萨陀羅尼经

‘Buddhabhāṣita-ākāśagarbha-bodhisattva-dhāranī.’
6 columns.
The above five works are wanting in Tibetan. K'-yuen-lu, fasc. 5, fol. 26 a seq.

917 寳授菩薩菩提行经

Fāo-sheu-phu-sā-phu-thi-hhiān-kiñ.
‘Ratnadatta (?)-bodhisattva-bodhisatvā-sūtra.’


918 佛説延壽妙門陀羅尼經

‘Sūtra spoken by Buddha on the Dhāranī 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'-tsiû (fasc. 13, fol. 9 b), this is a later translation of Nos. 369-371.

919 一切如来名号陀罗尼经

Yi-tshiĕ-ru-lāi-min-hāo-tho-lo-ni-kiñ.
‘Sarvatathāgatana-sātranâ-dhāranī-sūtra.’
3 leaves.

920 佛説息除賊難陀羅尼經

Fo-shwo-sî-k'ai-su-nān-tho-lo-ni-kiñ.
‘Sūtra spoken by Buddha on the Dhāranī 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 佛説法身經

Fo-shwo-fā-shān-kiñ.
‘Buddhabhāṣita-dharmasarīra-sūtra.’
Dharmasarīra-sūtra.
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-fō-kuń-tōh-kiñ. (h)
‘Buddhabhāṣita-dharmadarśana-sūtra.’
10 leaves. It agrees with Tibetan. K'-yuen-lu, fasc. 7, fol. 26 b. According to K'-tsiû (fasc. 29, fol. 7 b), this is a later translation of No. 545 (18).

923 佛説解夏經

Fo-shwo-kiè-hhiān-kiñ. (h)
‘Sūtra spoken by Buddha on Kiè-hhiā (lit. “explaining-summer”).’
4 leaves. This work is mentioned under the heading of the Vinayapitaka of the Hinayāna, in K'-yuen-lu, fasc. 8, fol. 29 b, where it is said to be wanting in Tibetan. But K'-tsiû (fasc. 31, fol. 11 b) mentions this work as a Sūtra of the Hinayāna.
924 佛說帝釋所聞經
Fo-shwo-tsi-shih-su-wan-kiin.  
'Buddhabhāṣṭita-inner-sakra-paripritkā-grahā-sūtra.'  
15 leaves. Deest in Tibetan. K’-yuen-lu, fasc. 8, fol. 2 a. But according to K’-tsiin (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-wel-tehâin-yiu-kañ-fâ-kiin.  
'Buddhabhāṣṭita-adbhuta-saddharma-sūtra.'  
6 fasciculi. It agrees with Tibetan. K’-yuen-lu, fasc. 4, fol. 10 b. According to K’-tsiin (fasc. 8, fol. 5 b), this is a later translation of Nos. 174, 182.

The following two works were translated by Sh’hui (Dânapâla?), A.D. 980-1000, of the later Sun dynasty, A.D. 960-1127:—

926 佛說大方廣善巧方便經
'Buddhabhāṣṭita-mahâvâipulyopâkascaryā-sūtra.'  
Gñânoottara-bodhisattva-paripritkâ.  
4 fasciculi. This is a later translation of Nos. 23 (38), 52. K’-tsiin, 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
'Buddhamâtrigâta-tridharmapitaka-prajñâpâramitâ-sūtra.'  
Dasasâhasrikâ-prajñâpâramitâ.  
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’-tsiin, fasc. 23, fol. 19 a.

The following two works were translated by Fâ-thien, A.D. 982-1001, of the later Sun dynasty, A.D. 960-1127:—

928 佛說決定義經
Fo-shwo-kiâ-teh-i-kiin. (h)  
'Sūtra spoken by Buddha on the determination of the meaning (of the law).’


929 佛說護國經
Fo-shwo-hu-kwo-kiin. (h)  
'Buddhabhāṣṭita-râhânapâla-sūtra.'  
10 leaves. Deest in Tibetan. K’-yuen-lu, fasc. 8, fol. 4 a. But according to K’-tsiin (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’-kiin. (h)  
'Sūtra spoken by Buddha on the division or explanation of gifts (Dâna).’

Translated by Sh’hui (Dânapâla?), A.D. 980-1000, of the later Sun dynasty, A.D. 960-1127. 4 leaves. Deest in Tibetan. K’-yuen-lu, fasc. 4, fol. 13 a. But according to K’-tsiin (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-yuan-shu-shiin-kiin. (h)  
'Sūtra spoken by Buddha on the division or explanation of the (twelve) Nidânas.’

Translated by Fâ-thien (Dharmadeva?), A.D. 973-981, of the later Sun 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’hui (Dânapâla?), A.D. 980-1000, of the later Sun dynasty, A.D. 960-1127:—

932 佛說法印經
Fo-shwo-fâ-yin-kiin. (h)  
'Buddhabhāṣṭita-dharma-âdhisthâ-sūtra.’

2 leaves. Deest in Tibetan. K’-yuen-lu, fasc. 4, fol. 13 a. But according to K’-yuen-lu (fasc. 29, fol. 20 b), this is a later translation of a part of fasc. 3 of No. 544.

933 佛說大生義經
Fo-shwo-tâ-shan-i-kiin. (h)  
'Buddhabhāṣṭita-mahâgâta-thûrâ-sūtra.’

9 leaves. Deest in Tibetan. K’-yuen-lu, fasc. 7, fol. 26 a. But according to K’-tsiin (fasc. 28, fol. 14 a), this is a later translation of No. 542 (97).

934 佛說發菩提心破諸魔經
Fo-shwo-fâ-phu-thi-sin-po-ku-mo-kiin.  
'Sūtra spoken by Buddha on raising the thought towards the Bodhi and destroying all the Mâra.’

2 fasciculi. It agrees with Tibetan. K’-yuen-lu, fasc. 5, fol. 16 b. According to K’-tsiin (fasc. 9, fol. 2 a), this is a later translation of No. 450.
\( \text{Buddhabhāṣita-ārya-buddhamatrit-parpāramitā-sūtra.} \)

Pratīyāramitā-hṛidaya-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 Fo-shwo-tā-shan-pu-sz'-i-shan-thuñ-kiñ-kiñ.
\( \text{Buddhabhāṣita-mahāyānā-kītyāra-bhāvya-sūtra.} \)

3 fasciculi. Deest in Tibetan. \( K'\)-yuen-lu, fasc. 5, fol. 17 a.

\( \text{Sūtra spoken by Buddha on the Nīdaṇa of the conversion of the daughter of the Śreshṭha Anātha-pāṇḍita.} \)

3 fasciculi. This is a later translation of chapter 30 of No. 543. \( K'\)-yuen-lu, fasc. 7, fol. 27 a.

938 Fo-shwo-tsi-fa-man-kiñ.
\( \text{Buddhabhāṣita-mahāśānti-dharmaparāya-sūtra.} \)

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 Fo-shwo-kwāñ-mūn-thuñ-ts'yan-kiñ-kiñ.
\( \text{Sūtra spoken by Buddha on the Nīdaṇa of the boy Prabhāsa.} \)

4 fasciculi. Deest in Tibetan. \( K'\)-yuen-lu, fasc. 8, fol. 2 a.

940 Fo-shwo-pō-tā-tho-lo-kiñ-kiñ.
\( \text{Buddhabhāṣita-ratnamekhālā-dhāranī-sūtra.} \)
Mekhalā-dhāranī.

\( K'\)-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 Fo-shwo-kiñ-shan-tho-lo-kiñ-kiñ.
\( \text{Buddhabhāṣita-suvarna-kāya-dhāranī-sūtra.} \)

3 leaves. Deest in Tibetan. \( K'\)-yuen-lu, fasc. 5, fol. 21 b.

942 Fo-shwo-su-wu-fan-pieh-fā-man-kiñ.
\( \text{Buddhabhāṣita-suddhamātta-upāsaka-paripūrakah-sūtra.} \)

6 leaves. Deest in Tibetan. \( K'\)-yuen-lu, fasc. 4, fol. 14 a.

943 Fo-shwo-tsiñ-i-yiu-pho-sū-su-wan-kiñ.
\( \text{Buddhabhāṣita-suddhamātta-upāsaka-paripūrakah-sūtra.} \)

11 leaves. It agrees with Tibetan. \( K'\)-yuen-lu, fasc. 1, fol. 19 b.

\( \text{A part of the teaching of the Vagaramandala-vyāha-pragāpāramitā spoken by Buddha.} \)

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 Fo-shwo-khā-fan-shwo-kiñ.
\( \text{Buddhabhāṣita-prathama-vagavagavatama-sūtra.} \)

2 fasciculi. Deest in Tibetan. \( K'\)-yuen-lu, fasc. 8, fol. 1 b.

\( \text{Buddhabhāṣita-viradatta-paripūrakah-mahāyāna-sūtra.} \)

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  
Tā-shan-pan-shan-sīn-ti-kwān-kiṁ.  
'Mahāyāna-mūla-madhyāmasūtra.'

Translated by Prajñā 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-tnu, 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 Amogha-vagura, A.D. 746-771, of the Thān dynasty, A.D. 618-907;—

951 佛說灌頂王喻經  
Tsam-hrj-ba-ba-yin-thu-kiṁ.  
'Buddhabhāṣita-giṣantamamukha-dhāraṇī-sūtra.'

13 leaves. This is a later translation of Nos. 353-360. K'-tsin, fasc. 13, fol. 20 b.

957 一切如來心秘密全身舍利寶函印度羅尼經  
'Sarvatathāgatsāmanah-sarvatathā-guhya-dhātu-karandamudrā-dhāraṇī-sūtra.'

K'-yuen-lu, fasc. 5, fol. 10 b; Conc. 224. 7 leaves. It agrees with Tibetan. K'-yuen-lu, s.v.

959 佛說身毛喜豊經  
Tā-shan-ma-o-hbi-shu-kiṁ.  
'Buddhabhāṣita-saṃbarhumaratāra-maṭi-paṇā-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
'Buddhabhadbhitâ-suvavatâtha-svavgrá-detvaj-dharani-sutra.'
Translated by Vagradhö, together with K'-tsûn (Ghânakosa, i.e. another name of Amoghavajra), 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'-tsiûn (fasc. 12, fol. 21 a), this is a later and shorter translation of No. 495.

The following three works were translated by Amoghavajra, A.D. 746-771, of the Thân dynasty, A.D. 618-907.:

961 佛說摩軾檗童女經
'Buddhabhâśita-jangull-baikak-sutra.'
Gângulî-vidyâ.
K'-yuen-lu, fasc. 4, fol. 8 b; Conc. 230; A.R., p. 518; A. M. G., p. 318. 4 leaves. It agrees with Tibetan. K'-yuen-lu, s.v.

962 佛說雨寶陀羅尼經
Fo-shwo-ya-pao-tho-lo-ni-ki-n.
'Buddhabhâśita-vanabarata-dhurani-sutra.'
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'-tsiûn, fasc. 13, fol. 13 b.

963 慈氏菩薩所說大乘緣生稻芻喻經
'Maitreya-bodhissatva-bhâshita-mahâyâna-nidâna-sâlisambhava-upamana-sutra.'
Sâlisambhava-sutra.
K'-yuen-lu, fasc. 4, fol. 8 b; Conc. 761. 9 leaves. This is a similar translation of Nos. 250, 281, 818, 867. K'-yuen-lu, s.v.; K'-tsiûn, fasc. 10, fol. 2 b.

964 佛說增伽薩陀羅尼問經
Fo-shwo-kâu-ka-n-ku-n-pha-su-wan-ki-n.
'Sûtra spoken by Buddha on the question of the Bodhisattva Kâu-ka-n-ki-n ("he who destroys the obstacle of covering").'
Ratnamegha-sutra.
Conc. 161, 723. Translated by Shi'-hu (Dânapâla), Fâ-hu (Dharmaraksha), Wei-nda, and others, about
A.D. 1000-1110, of the later Suî 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-wan-hu-kuwo-pân-po-lo-lo-mi-ko-ki-n.
'Pratâyâramita-sûtra on a benevolent king who protects his country.'
Translated by Amoghavajra, 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 Tai-tsun, A.D. 763-779, of the Thân dynasty.

966 稀跡金剛說神通大滿陀羅尼法術靈要門經
'Sûtra spoken by Malapâda ("dirty-footprint")-vraga on the auspicious and important gate of the doctrine of supernatural and great perfect Dhârañi.'
Translated by Wu-nân-shâu, of the Thân dynasty, A.D. 618-907. 4 leaves.

967 稀跡金剛法禁百變法門經
Wei-tsi-kin-fâ-ki-n-pâi-pien-fâ-man-ki-n.
'Malapâda ("dirty-footprint")-vraga-dharmasankshîba (law-prohibition)-satavikriya-dharmaparyô-sûtra.'
Translated by Ò-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 Suî dynasty, A.D. 618-907.:

968 佛說大乘大方廣佛冠經
Fo-shwo-ta-sha-n-ku-n-fwân-fō-ku-wân-ki-n.
'Buddhabhadhâsita-mahâyâna-mahâvaipûya-buddhamukuta-sûtra.'

969 佛說八種長養功德經
Fo-shwo-pâ-ku-n-ku-n-ku-n-tôh-ki-n. (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'-tsiûn, fasc. 28, fol. 20 b.

The following two works were translated by Amoghavajra, A.D. 746-771, of the Thân dynasty, A.D. 618-907:
970 大雲輪請雨經
Tà-yun-lun-tsíi-yú-kíin.
'Śūtras 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
Tà-shaán-mí-yén-kíin.
'Mahāyāna-ghanavyāha-sūtra.'
Ghanavyāha-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-ts'un, a.d. 763–779, of the Thàn dynasty.

972 佛說大集闚正法經
Fo-shwo-tà-tái-hwui-ka'n-fā-kíin.
'Buddhabhāsita-mahāsāṅgiti-saddharma-sūtra.'

Translated by Sh"'-lu (Dànapàla ?), a.d. 980–1000, of the later Sûn 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"'-tsiin (fasc. 5, fol. 10 b), this is a later translation of No. 449.

The following three works were translated by Amoghavágra, a.d. 746–771, of the Thàn dynasty, a.d. 618–907.:

973 葉衣觀自在菩薩經
Yeh-i-kwán-tsz"-tsái-phu-sà-kíin.
'Leaf-dressed Avalokitesvara-bodhisattva-sūtra.'
Parnasavâri-dhâranî.


974 睄沙門天王經
Phi-shá-man-thien-wán-kíin.
'Valeramana-divyarâga-sūtra.'

6 leaves. It agrees with Tibetan. K"'-yuen-lu, fasc. 5, fol. 20 a. According to K"'-tsiin (fasc. 6, fol. 17 b), this is a later translation of a part of chapter 12 of No. 126.

975 文殊間經字母品
Wan-shù-wan-kíin-tsz"-mu-phin.
'Maśgruti-pariprākhyā-sūtra-akshara-mātrikā-hyāya.'

3 leaves.

981 佛說八大菩薩曼茶羅經  
\textit{Buddhabhâshita-ashtamâbodhisattva-mandala-sûtra.}  
Ashtramandalaka-sûtra.

4 leaves. This is an earlier translation of No. 880. \textit{K'-yuen-lu}, fasc. 5, fol. 12 a.

982 佛說能淨一切眼疾病陀羅尼經  
\textit{Sûtra spoken by Buddha on the Dhâranî of purifying all the diseases of the eye.}  
\textit{Kâksâhvisodhana-vidyâ-dhâranî.}  

983 佛說除一切疾病陀羅尼經  
\textit{Buddhabhâshita-sarva . . . . sûtra.}  
\textit{Sarvarâgprapâsāmi-dhâranî.}  
\textit{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. \textit{K'-yuen-lu}, s.v.

984 佛說救拔識口餓鬼陀羅尼經  
\textit{Buddhabhâshita-gvalavakrapreta-parîtrâsa-dhâranî-sûtra.}  
\textit{Gvalaprasâmani-dhâranî(?).}  
A.R., p. 520; A.M.G., p. 320. 4 leaves. This is a later translation of No. 539. \textit{K'-yuen-lu}, fasc. 5, fol. 8 b.

985 瑜伽集要抄阿難陀羅尼識口儀軌經  
\textit{Yoga-mahârâhasadgåha-ânanda-parîtrâsa-dhâranî-gvalavaktra (preta)-kalpa-sûtra.}  
1 fasciculus. It contains many Mudrâs or certain positions or intertwinings of the fingers.

The following eight works were translated by Sh’-hu (Dânâpâla), A.D. 980–1000, of the later Sun dynasty, A.D. 960–1127:—

986 佛說贅啞經  
Fo-shwo-i-yû-kiñ.  
\textit{Buddhabhâshita-piśplikapamâna-sûtra.}  
3 leaves. It agrees with Tibetan. \textit{K'-yuen-lu}, fasc. 8, fol. 3 a.

987 聖観自在菩薩不空王秘密心陀羅尼經  
\textit{Arâya-avalokiteśvara-bodhisattvâguhyâ-brâdasyâ-dhâraño-sûtra.}  
\textit{Amoghâpâsa-dhâraño.}  
12 leaves. This is a later translation of Nos. 312, 315, 316, and chapter 1 of No. 317. \textit{K'-yuen-lu}, fasc. 5, fol. 16 b; \textit{K'-tsiín}, fasc. 14, fol. 8 b.

988 佛說月勝軍王所問經  
Fo-shwo-shan-wân-su-wan-kiñ.  
\textit{Buddhabhâshita-prasenagit-râga-pariprâkâh-sûtra.}  
\textit{Râgâvâdakâ-sûtra.}  
\textit{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. \textit{K'-yuen-lu}, s.v. In this authority, No. 988 is mentioned under the heading of the Sûtras of the Hînayâna, though the Sanskrit title is fully transliterated, as \textit{Arâya-râgâvâdakânakâma-mahâyâna-sûtra.}

989 佛說輪王七寶經  
Fo-shwo-lun-wân-tshê-pâo-kiñ.  
\textit{Buddhabhâshita-kakra (varî)-râga-sapta-ratna-sûtra.}  
5 leaves. Deest in Tibetan. \textit{K'-yuen-lu}, fasc. 8, fol. 3 a. But according to \textit{K'-tsiín} (fasc. 28, fol. 3 a), this is a later translation of No. 542 (58).

990 佛說園生樹經  
Fo-shwo-yuen-shân-shu-kiñ.  
\textit{Buddhabhâshita-arâmagâtadruma-sûtra.}  
2 leaves. Deest in Tibetan. \textit{K'-yuen-lu}, fasc. 8, fol. 3 a. But according to \textit{K'-tsiín} (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-liâo-i-pân-ro-po-lo-mi-to-kiñ.  
\textit{Buddhabhâshita-prasannârtha ("clear-meaning")-prâgâpâramitâ-sûtra.}
3 leaves. This is an extract from a larger text of the Pragñāpāramitā. K'-yuen-lu, fasc. 4, fol. 13 b.

992 佛說大方廣未曾有經


'Tabdhahāshita-mahāvīpaïyādhiṣṭa-śūtra-upyakausālādhyāya.'

5 leaves. Deest in Tibetan. K'-yuen-lu, fasc. 4, fol. 13 b.

993 佛說大堅固羅漢緣起經

Fo-shwo-ta-kien-ku-pho-lo-man-yuen-tā-khi-kiin. (h)

'Buddhahāshita-mahāsthātra-nidānakāla-śūtra.'

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緣起經


'Buddhahāsita-mahāsthā-tra-ratian-Śūtra.'

Translated by K'-khi-sa (Gānasiri), A.D. 1053, of the later Sun dynasty, A.D. 960-1127. 3 fasciculi; 27 leaves. Deest in Tibetan. K'-yuen-lu, fasc. 4, fol. 17 b.

The following three works were translated by Fā-hhien, A.D. 982-1001, of the later Sun dynasty, A.D. 960-1127:—

995 佛說妙吉祥菩薩所問大乘法螺經


'Buddhahāṣṭita-mahāvijnānābhāsa-bhāvadvīpa-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'-phim-fā-man-kiin. (h)

'Buddhahāsita-katuvarga-dharmaparyāya-śūtra.'

6 leaves. It agrees with Tibetan. K'-yuen-lu, fasc. 7, fol. 27 a.

997 佛說八大菩薩經

Fo-shwo-pā-tā-phu-sā-kiin.

'Buddhahāṣṭita-ashtamahābodhisattva-śūtra.'


The following two works were translated by Sh'-hu (Dānapāla?), a.d. 980-1000, of the later Sun dynasty, A.D. 960-1127:—

998 佛說施一切無畏陀羅尼經


'Buddhahāṣṭita-sāvat... śūtra.'

Sarvabhaya-pradāna-dhāraṇī.

K'-yuen-lu, fasc. 6, fol. 2 a; Conc. 74; A.R., p. 524; A.M.C., 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

百八名實圓義陀羅尼經


‘Ārya-aghāsasahasraghāthā (or -slokā)-prajñāpāramitā-nāmāstasa-satyanāmārtha-dhāraṇī-śūtra.’


1000 佛說一髻尊陀羅尼經

Fo-shwo-yi-ki-tsun-tho-lo-ni-kiin.

'Buddhahāṣṭita-ekādasiyā-śūtra.'


1001 金剛摧碎陀羅尼

K'in-kān-tshui-sui-tho-lo-ni.

‘Vātra-bhāṣaṇa-dhāraṇī.’

Translated by Tshz'-bhiin, of the later Sun dynasty, A.D. 960-1127. 3 leaves. Deest in Tibetan. K'-yuen-lu, fasc. 6, fol. 6 a, where the title is read Tā-tshui-sui-tho-lo-ni-kiin, or ‘Mahā-bhāṣaṇa-dhāraṇī-sūtra.’

1002 不空羅空妙盧遮那佛

大灌頂光真言經


‘Amogha-pā-la-vajra-bharada-buddha-mahābhāṣipta-prabhāsamantara-śūtra.’

Translated by Amoghavagra, A.D. 746-771, of the Thān dynasty, A.D. 618-907. 2 leaves.
1003 地藏菩薩本願經
Ti-tsän-phu-sä-pan-yuen-kiin.
'Kahitgarbha-bodhisattva-pravaranidhanâ-sûtra.'
Translated by Sikhsánanda, A.D. 695-700, of the Thân dynasty, A.D. 618-907. 2 fasciculi; 13 chapters.

1004 大乘理趣六波羅蜜多經
'Mahāyāna-buddhi-fasciculi; 3 leaves.
Translated by Sikhsánanda, A.D. 788, of the Thân dynasty, A.D. 618-907. 10 fasciculi; 10 chapters. There is a preface added by the Emperor Tai-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
'Buddhabhâshita-mahâyâna-bodhisattva-piñaka-saddharma-sûtra.'
Bodhisattva-piñaka.
Translated by Fa-hu (Dharmarâkshâ), 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 佛為優填王說王法政論經
'Sûtra addressed by Buddha to King Udayana on the law of kings and counsel for administration.'
Translated by Amoghavâgra, A.D. 746-771, of the Thân dynasty, A.D. 618-907. 9 leaves. It agrees with Tibetan. K'-yuen-lu, fasc. 4, fol. 9 a.

1007 佛說五大施經
Fo-shwo-wu-tâ-sh'-kiin. (b)
'Buddhabhâshita-paññâmaahâpradâna-sûtra.'
Translated by Sh'-hu (Dânâpâla?), 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-wèi-tho-lo-ni-kiin.
'Buddhabhâshita-abhaya-dhâranî-sûtra.'
Translated by Fa-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
'Buddhabhâshita-mahâbalaugunâsuvamakrajrabuddhoshâhita-prabha-tathâgata-sarvâpavînâsas-dhâranî-sûtra.'
Translated under the Thân dynasty, A.D. 618-907; but the translator's name is lost. 3 leaves.

1010 佛說熾盛光大威德消災吉祥陀羅尼經
'Buddhabhâshita-teguprabhâmahâbalaugunâsuvamâdhatu-prabhâ-sârîrdhâranî-sûtra.'
Translated by Amoghavâgra, A.D. 746-771, of the Thân dynasty, A.D. 618-907. 2 leaves. This is a similar and shorter translation of No. 1009. K'-tsiin, fasc. 13, fol. 15 a.

1011 佛說頂生王因緣經
Fo-shwo-tîn-shâṅ-wân-yin-yuen-kiin.
'Buddhabhâshita-mûrdhagâta-râgâvardha-sûtra.'
Translated by Sh'-hu (Dânâpâla?), 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
'Buddhabhâshita-mahâyâna-sarva . . . sûtra.'
Sarvadharma-prâvrittirdesa-sûtra.
Translated by Shâo-tiâ 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'-tsiin (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
'Buddhabhâshita-mahâyâna-sarva . . . sûtra.'
Sarvabuddhavishayâvatâra-gânâlokâlankâra-sûtra.
1014 佛說大乘智印經

Fo-shwo-tä-shañ-k'–yin-kiin.
'Buddhabbāshīta-maha-yāna-yiin-mudrā-sūtra.'

Tathāgata-gāna-mudrā-sūtra.

K’-yuen-lu, fasc. 4, fol. 16 a; Conc. 158, 572; A. R., p. 428; A. M. G., p. 233. Translated by Fā-hu (Dharmaraksha), A. D. 1004–1058, and others, of the later Suī dynasty, A. D. 960–1127. 5 fasciculi. It agrees with Tibetan. K’-yuen-lu, s. v. According to K’-tsiin (fasc. 7, fol. 11 a seq.), this is a later translation of Nos. 56, 245.

1015 佛說法界乘義決定經

Fo-shwo-fä-shañ-i-k’–tiin-kiin. (b)
'Buddhabbāshīta-dharma-mahāyāna-pratikṣyā-sūtra.'

Arthavinīśā-dharma-pratikṣyā-sūtra.

K’-yuen-lu, fasc. 4, fol. 18 a; Conc. 139; A. R., p. 476; A. M. G., p. 279. Translated by Kin-tsun-kk’ (Suvarṇa-dhāranī?), about A. D. 1113, of the later Suī 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-tä-po-sän-ká-tsün-kk’–tho-lo-ni-kiin.
'Buddhabbāshīta-mahāśatātapatra-dhāranī-sūtra.'

Sitātapatra-dhāranī.

Cf. K’-yuen-lu, fasc. 6, fol. 4 b, where an earlier translation made by Amoghavarga, A. D. 746–771, is mentioned; Conc. 427. Translated by Tsä-nil-mü-töö-li-lien-toh-lo-mö-min, 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

'Buddhabbāshīta-sarvatathāgata-satyā-sāgraha-mahāyāna-pratikṣyā-sūtra.'

Translated by Sh’-hu (Ḍānapāla?), A. D. 980–1000, of the later Suī dynasty, A. D. 960–1127. 30 fasciculi; 26 divisions. It is stated at the end that the Sanskrit text consists of 4000 stotras in verse, or an equivalent number of syllables in prose. It agrees with Tibetan.

1018 一切如來大秘密王未曾有

Yi-tshie-zu-lái-tä-pi-mi-wān-wei-tshān-yuut-


'Sarvatathāgata-mahāyāna-parisuddhā-buddha-pravajñā-sūtra.'

Translated by Thien-si-taï, A. D. 980–1001, of the later Suī dynasty, A. D. 930–1127. 5 fasciculi; 7 chapters.

1019 出生一切如來法眼偏

K’-yuen-lu, fasc. 6, fol. 3 b. The contents of No. 1017 are briefly mentioned by Wassiljew, in his Buddhismus, pp. 187, 188.

1020 金剛頂一切如來真實攝

K’-yuen-lu, fasc. 5, fol. 16 a; Conc. 878. Cf. A. R., p. 500; A. M. G., p. 301. Translated by Fā-hhien,
大寶廣博樓閣善住秘密陀羅尼經

'Mahāmanī...guhya-dhāranī-sūtra.'
Mahāmanī-vipulamā-visā-supratishṭhitaguhya-parama-rahasya-kalpāra-dhārani.

K‘-yuen-lu, fasc. 5, fol. 11 a; Conc. 641; A. B., p. 509; A. M. G., p. 310. Translated by Amogha-vagragra, A. d. 746–771, of the Thān dynasty, A. D. 618–907. 3 fasciculi; 8 chapters. It agrees with Tibetan. K‘-yuen-lu, s. v. According to K‘-tsai (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 Tibetan Formula “Om mani padme hum.”' Beal, Catalogue, p. 64.

The following two works were translated by Sh‘-hu (Dānapāla), A. D. 980–1000, of the later Sun dynasty, A. D. 960–1127:

1028 大寶廣博樓閣善住秘密陀羅尼經

1029 佛說秘密三昧大教王經

1030 佛說無二平等最上瑜伽大教王經

1031 佛說金剛手菩薩降伏一切部多大教王經

A. R., p. 536; A. M. G., p. 334; Conc. 284. Translated by Fā-thien (Dharmadeva?), A. D. 973–981, of the later Sun dynasty, A. D. 960–1127. 3 fasciculi.
1032 聖妙吉祥真實名經

Shāṅ-miāo-ki-siān-kan-shīn-miūn-kiūn.

‘Arya-maṅguṣrī-satyanāma-sūtra.’

Māṅguṣrī-nāma-nāh-ki-tiūn (?), or Sūtra on reciting the true name of the Ārya Maṅguṣrī.

Thus the Sanskrit title, both in transliteration and translation, is given at the beginning. Translated by K’-hwui (Pragña !), 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 Shāṅ-ki-kan-wan-shu-shī-li-fā-phi-thi-sin-wan, or ‘Arya-maṅguṣrī-bodhi-kiitottapā-leka.’ A preface is added by the Emperor Klān-tsū, of the Miūn dynasty, dated A.D. 1411.

1033 金剛頂瑜伽理趣般若經


‘Vajrāsekhar-yoga-buddhi (I)-prajñā(pāramitā)-sūtra.’

Prajñāpāramitā ardhhasatika.

Translated by Vagrabodhi, 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 大樂金剛不空三密三昧多耶般若波羅蜜多理趣經


‘Mahāsākhyā-vāgrāmoghaśastriyasamaya-prajñāpāramitā-buddhi (II)-sūtra.’

Prajñāpāramitā ardhhasatika.

Translated by Amoghaśvara, A.D. 746–771, of the Thān dynasty, A.D. 618–907, from the Sanskrit text, A.D. 723–730. 9 leaves. Deest in Tibetan. K’-yuen-lu, fasc. 5, fol. 16 a. There is a preface added by the Emperor Kan-tsūn, A.D. 998–1022, of the later Suū dynasty. The contents of No. 1034 are briefly mentioned by Wassiljew, in his Buddhismus, p. 188.

1035 佛說佛母般若波羅蜜多大明觀想儀軌經


‘Buddhābhāṣita-buddhanāstrikā-prajñāpāramitā-mahāvīyā-dhyānasuṣṭā-na-kalpa-sūtra.’

Translated by Shi ’lu (Dānapāla ?), A.D. 980–1000, of the later Suū dynasty, A.D. 960–1127. 5 leaves. It agrees with Tibetan. K’-yuen-lu, fasc. 1, fol. 19 b.

1036 金剛頂瑜伽念佛珠經

Kīn-kān-tiūn-yū-kiūn-niū-shiu-kiūn.

‘Sūtra on (the merit in the use of) a rosary, being (an extract from) the Vajrāsekhar-yoga.’


The following two works were translated by Fā-hhien, A.D. 982–1001, of the later Suū dynasty, A.D. 960–1127:—

1037 佛說最上根本大楽金剛不空三昧大教王經


‘Buddhābhāṣita-anuttarasaṃsāra-mahāstāntara-sūtra.’

7 fasciculi; 25 divisions. Deest in Tibetan. K’-yuen-lu, fasc. 5, fol. 16 a. 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.

1038 佛說最上秘密那摩天經

Fo-shwo-tsūi-shān-pi-mi-nā-nā-thien-kiūn.

‘Buddhābhāṣita-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 金剛頂樓閣一切瑜伽瑜祇經


‘Vajrāsekhar-vimāna-sarva-yoga-yogī-sūtra.’

Translated by Vagrabodhi, 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 佛說妙吉祥最上根本大教經


‘Buddhābhāṣita-maṅguṣrī-anuttara-mūla-mahāstāntara-sūtra.’

1041 妙吉祥平等秘密最上観門大教王経
*Mañjûśrî-samâgyànuttara-dhyànamukha-mahâtattvavedya-
śûtra.*

Translated by Talhz-hhiën, of the later Suî 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 Buddhâsuss, p. 188.

1042 普徳光明燄曼清浄熾盛如意宝印心無能勝大明王大随求陀羅尼経
Mahâpratisara-dhâranî.
K'-yuen-lu, fasc. 5, fol. 13 a; Conc. 473.
Mahâpratisara-vidyârâgâ.

1043 佛説如来不思議秘密大乘経
Fo-shwo-zu-lâi-pu-sz'î-pi-mi-tâ-shâm-kîn.
Buddhabhâsita-tathâgâtâkârtya-guhya-mahâbhâsa-śûtra.'
Tathâgâtâkârtya-guhya-nîrdeśa.
Translated by Fà-hü (Dharmarakshâ 1), A. D. 1004-1058, of the later Suî 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錠大教王経

Translated by Amoghavâgra, A. D. 740, of the Thân 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 Buddhâsuss, p. 183.

The following two works were translated by Fà-thien (Dharmadeva 1), A. D. 973-981, of the later Suî dynasty, A. D. 960-1127:—

1045 佛説聖寶藏神神儀軌経
Fo-shwo-shan-pâo-tsân-shan-i-kwêi-kîn.
*Buddhabhâsita-dhyâna-ratnasagarârî-kalpa-śûtra.*
Gambhala-galenârâya-hâlalabhâ-kalpa.
K'-yuen-lu, fasc. 6, fol. 13 a; Conc. 109; A. R., p. 541; A. M. G., p. 338. In the first authority 'labhâ' is wanting, while in the last two it is read 'lasatâ' or 'bhavatâ.' 2 fasciculi.

1046 佛説聖寶藏神大明曼拏羅儀軌経
*Buddhabhâsita-ratnasagarârî-kalpa-mândalâ-kalpa-śûtra.*
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経

1048 金剛恐怖集會方廣軌儀
觀自在菩薩三世最勝心
明王大威力鳥樞瑟摩
明王經
[The first twenty-two characters are exactly the same as those of No. 1047]-tâ-wéi-li-wu-shu-seh-mo-miń-wân-kîn.
‘Vâgrabhaya . . . . . vidyârâga-mahâbala-wu-shu-seh-mo (i.e. usman!)-vidyârâga-sûtra.’
Mahâbalavâgrakrodha-sûtra (?).

1049 佛説大乘觀想曼拏羅淨諸惡趣經
‘Buddhabhâsîita-mahâvâra-dhyâna-saṅgâna-mandala-sarvadur-bhâva-prasâdaka-sûtra.’
Translated by Fâ-hhien, A. D. 982-1000, of the later Sun dynasty, A. D. 960-1127. 2 fasciculi; 28 leaves.

1050 佛説大方廣曼拏羅室利經
觀自在菩薩白蓮華軌經
‘Buddhabhâsîita-mahâvaipulya-mañosûtra-avalkitervatara-bodhisattvâ-kalpa-sûtra.’
Translated by Amoghavâra, A. D. 746-771, of the Thâu dynasty, A. D. 618-907. 15 leaves; 3 chapters.

1051 佛説一切佛攝相應大教王經觀自在菩薩念誦儀軌經
Translated by Fâ-hhien, A. D. 982-1000, of the later Sun 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
‘Yoga-vâgrasekharâ-sûtra-aksəramâtârika-ryâkhyâ-varga.’
Translated by Amoghavâra, A. D. 746-771, of the Thâu 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 佛説一切如來安像三昧儀軌經
Fo-showo-yi-tahíe-ru-lâ-i-san-sân-mêi-i-kwêi-kîn.
‘Buddhabhâsîita-sarvâbadhâsa-putratrata-bhâsa-samaya-kalpa-sûtra.’
Translated by Sh' -hu (Dânapâla ?), A. D. 980-1000, of the later Sun 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 Amoghavâra, A. D. 746-771, of the Thâu dynasty, A. D. 618-907:—

1054 文殊師利菩薩根本大教金翅鳥王經
‘Mañosûtra-bodhisattvâ-mûla-tantarâga-garuda-drîgârâga-sûtâ.’
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.

1055 十一面觀自在菩薩心密言念誦儀軌經
‘Ekâdasa-mukha-avalkiterva-bodhisattvâ-hrîdaya-mantra (?)-adhîyâya-kalpa-sûtâ.’
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
‘Mañosûtra-bodhisattvapitakâ-mañosûtra-mûla-kalpa-sûtâ.’
1057 佛說持明薫瑜伽大教尊那菩薩大明成就儀軌經
'Buddhābhāṣita-tegophara-pitaka (?)-yoga-mahātantra-kunda (?)-
bodhisattva-mahāvyā-śīdhī-kalpa-sūtra.'
Translated by Fā-hhien, A.D. 982–1001, of the later Suī dynasty, A.D. 960–1127. 4 fasciculi; 6 divisions.
It agrees with Tibetan. K’yuen-lu, fasc. 6, fol. 14 b.

1058 佛說金剛香菩薩大明成就儀軌經
Fo-shwo-kīn-kān-hhīān-phu-sā-tā-min-khān-
tsiu-i-kwēi-kīn.
'Buddhābhāṣita-vagranātha-bodhisattva-mahāvyā-śīdhī-kalpa-sūtra.'
Translated by Sh’hu (Dānapāla ?), A.D. 980–1000, of the later Suī dynasty, A.D. 960–1127. 3 fasciculi.

1059 金剛薩埵說頻那夜迦天成就儀軌經
Kīn-kān-sā-to-shwo-phīn-nā-ye-kiā-thien-
khān-tsiu-i-kwēi-kīn.
'Vagrasattva-bhāṣita-pīnnyaka (?)-deva-śīdhī-kalpa-sūtra.'
Translated by Fā-hhien, A.D. 982–1001, of the later Suī 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
'Buddhābhāṣita-mahākār̥nakāmogha-gāṇā-vagran-mahātan-
trāra-śīdhī-kalpa-sūtra.'
He Vagrab-tantra.
K’yuen-lu, fasc. 6, fol. 16 b; Conc. 646; A.R., p. 489; A.M.G., p. 293. Translated by Fā-hu (Dharmaraksha ?), A.D. 1004–1058, of the later Suī dynasty, A.D. 960–1289. 5 fasciculi; 20 chapters. It agrees with Tibetan, but one chapter of the latter is wanting in Nd. 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 Fā-hhien, A.D. 982–1001, of the later Suī 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-hwān-hwa-wān-tā-yū-kiē-kīa-o-shī-fan-
uu-mīn-wān-tā-mīn-kwān-sīān-i-kwēi-kīn.
'Buddhābhāṣita-māyā-gāṇa-mahāyoga-tantra-dasakrodha-vidyā-
rāja-mahāvyā-śīdhī-pīnnyaka-śīdhī-kalpa-sūtra.'
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轉輪觀想成就儀軌經
'Buddhābhāṣita-mahāgūrū-yogatantra-vagran-bhairava-kakṣa-
dhīnasākāra-śīdhī-kalpa-sūtra.'
Vagran-bhairava-tantra-krodha-tattvarāja.
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 Amoghavāgra, A.D. 746–771, of the Thān dynasty, A.D. 618–907:

1063 底哩三昧耶不動剛威怒王使者念誦法
'Trisaṃaya-khāraśa-krodharāya-dūtādhīyā-dharma (or -kalpa).
1 fasciculus. It agrees with Tibetan. K’yuen-lu, fasc. 6, fol. 8 b.

1064 聖迦㤅尼忿怒金剛童子菩薩成就儀軌經
'Ārya-(dā)kīn (?)-krodha-vagran-kumāra-bodhisattva-śīdhī-
kalpa-sūtra.'
Vagran-kumāra-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 賛呗 伽陀
Tahi-fo-tsän-pái-kíe-tho.

'Gāthā on the praise of the seven Buddhas (and Maitreya),'
or 'Saptabuddha-stotṛ-gāthā.'

Translated by Fā-thien (Dharmadeva 1), A.D. 973-981, or the later Sun dynasty, A.D. 960-1127. 3 leaves. It contains ten verses, nine of them being merely transliterated into Chinese.

1066 佛三身 賛
Fo-sán-shan-tsān.

‘Laudatory verse on the three bodies of Buddha,’ or ‘Buddha-trikāya-stotra.’


1067 佛一百八名 賛
Fo-yi-pái-pāi-miūn-tsān-kíin.

‘Buddha-āṃśakāya-stotra-stotra.’

Translated by Fā-thien (Dharmadeva 1), A.D. 973-981, or the later Sun 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 賛

‘Ārya-trāta-buddhamātrikā-vīṃstā-pūga-stotra-stotra.’

Translated by An Tsāi, of the Yuen dynasty, A.D. 1280-1368. 4 leaves. There are two Mantras, written in the Devānāgarī character, and transliterated into Chinese.

The following two works were translated by Sh‘-hu (Dānapāla 1), A.D. 980-1000, of the later Sun dynasty, A.D. 960-1127:——

1069 佛說 一切如來頂輪王 一百八名 賛

‘Buddhabhrāita-sravatā-thāgāmahābhakrā-nāṃśhāta-sotra-stotra.’

2 leaves. Deest in Tibetan. K’-yuen-lu, fasc. 6, fol. 17 a. There are two appendices, both being Imperial compositions, though the Emperors’ names are not given, namely: 1. Laudatory verses in honour of ‘Trāta-buddhamātrikā (1),’ and 2. Those of Buddha Śākyamuni.

1070 諸法界頌
Tsān-fā-kíe-sūn.

‘Dharmadātū-stotra.’

Composed by the Bodhisattva Nāgārjuna. It consists of 87 verses.

The following two works were transliterated by Fā-hhien, A.D. 982-1001, of the later Sun dynasty, A.D. 960-1127:——

1071 八大靈塔 梵 諱
Pā-tā-liūn-thā-fān-tsān.

‘Laudatory verse in Sanskrit on the eight great auspicious Kaityas,’ or ‘Ashta-mahā-sār-kaitya-samskrīta-stotra.’

Composed by King Silāditya. 2 leaves.

1072 三身 梵 諱
Sān-shan-fān-tsān.

‘Laudatory verse in Sanskrit on the three bodies (of Buddha),’ or ‘Trikāya-samskrīta-stotra.’

5 leaves.

1073 佛說文殊師利 一百八 名 梵 諱

‘Buddhabhrāita-maśgurī-nāṃśhāta-sotra-samskrīta-stotra.’

Translated by Fā-hhien, A.D. 982-1001, of the later Sun 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 Maśgurī. The author is the Emperor Thāi-tsān, i.e. Khān-tau, A.D. 1403-1424, of the Mīn 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 Fā-hhien, A.D. 982-1001, of the later Sun dynasty, A.D. 960-1127:——

1074 曼殊室利菩薩吉祥 伽陀

‘Maśgurī-bodhisattva-ārt-gāthā.’

2 leaves.
1075 聖金剛手菩薩一百八名梵讚
‘Ārya-vajrapāni-bodhisattva-nāṃśāfasaṃsaktisamākṛita-stotra.’
5 leaves. Deest in Tibetan. K‘yuen-lu, fasc. 6, fol. 17 a.

1076 聖觀自在菩薩功德讚
‘Ārya-avakīśṭhāna-bodhisattva-gunasamākṛita-stotra.’
Collected by a Western or Indian sage; and translated by Sh‘hu (Dānapāla?), A. D. 980–1000, of the later Sūn dynasty, A. D. 960–1127. 5 leaves; 184 lines. Two Imperial compositions are prefixed, both written by the Emperor Thāi-tsun, i.e. Khān-tsu, A. D. 1403–1424, of the Mīn dynasty. They are both laudatory verses in honour of the Bodhisattva Avalokīśṭhāna.

1077 讚觀世音菩薩頌
Tsān-kwān-shī-yīn-phu-sā-sūn.
‘Avalokīśṭhāna-bodhisattva-stotra.’
Translated by Hwu‘k‘, A. D. 692, of the Thān dynasty, A. D. 618–907. 5 leaves.

1078 佛說聖觀自在菩薩梵讚
Fo-shwō-shān-kwān-tsāi-phu-sā-fān-tsān.
‘Buddhabhāṣṭita-ārya-avakīśṭhāna-bodhisattva-samākṛita-stotra.’
Translated by Fā-thien (Dharmadeva?), A. D. 973–981, of the later Sūn 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
Shān-tō-lo-phu-sā-fān-tsān.
‘Ārya-tārā-bodhisattva-samākṛita-stotra.’
Transliterated by Sh‘hu (Dānapāla?), A. D. 980–1000, of the later Sūn dynasty, A. D. 960–1127. 8 leaves.

1080 事師法五十頌
Sh‘sh‘-fā-wu-shi-sūn.
‘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 Sūn dynasty, A. D. 960–1127. 4 leaves.

1081 伐維梵讚
K‘ien-khui-fān-tsān.
‘Gandhī-ṣūtra (?)’
Translated by Fā-thien (Dharmadeva?), A. D. 973–981, of the later Sūn 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 Lūh-tsān, or Vinaya-pitaka.

PART I.

大乘律 Tā-shaṅ-lūh, or the Vinaya of the Mahāyāna.

The following two works were translated by Gunavarman, A. D. 431, of the earlier Sūn dynasty, A. D. 420–479:

1082 佛說菩薩內戒經
Fo-shwo-phu-sā-néi-kie-kiū.
'Sūtra spoken by Buddha on the internal Sīla of the Bodhisattva.'
1 fasciculus.

1083 菩薩優婆塞五戒威儀經
'Sūtra on the manners concerning the five Sīlas 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'i-lî-tsiū-lū-hiū.
'Buddhabhadraśita-mañjusī-sūtra.'
Paramārthasāmāvartī (varta ?)-satyanirdesana-mahāyāna-sūtra.
K'-yuen-lu, fasc. 8, fol. 9 a; Conc. 809. Translated by Ku Fā-hu (Dharmaraksha), A. D. 289, of the Western Tsān 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-sā-shān-kie-kiū.
'Bodhisattva-bhadrasūtra.'
Bodhisattva-karyā-nirdesa.
A. R., p. 452; A. M. G., p. 257; Conc. 476, 487. Translated by Gunavarman, A. D. 431, of the earlier Sūn dynasty, A. D. 420–479. 10 fasciculi; 30 chapters. The first chapter is similar to No. 36. The rest is similar to the sixteenth part on the Bodhisattva-bhūmi in the first division of No. 1170. No. 1085 is the Sūtra on which the Bodhisattva Maitreya spoke No. 1170. K'-tsūn, fasc. 32, fol. 3 a.

1086 菩薩地持經
Phu-sā-ti-kiū.
'Bodhisattva-bhūmidhāra-sūtra.'
Bodhisattva-karyā-nirdesa.
Conc. 488. Spoken by the Bodhisattva Maitreya. Translated by Dharmaraksha, A. D. 414–421, of the Northern Liān dynasty, A. D. 397–439. 8 fasciculi; 27 chapters. This work is similar to No. 1085. But, according to K'-tsūn (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 sātra. Khái-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
Fān-wān-kiū.
Brahmaṇā-sūtra.
Cf. A. R., p. 483; A. M. G., p. 286; Conc. 142. Translated by Kumārajīva, A. D. 406, of the Latter Taśān dynasty, A. D. 384–417. 2 fasciculi. It is stated in the preface by Saṅ-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.
1098 僧噬塞戒經
Yiu-pho-sū-kie-kiin.
'Upāsaka-sū-trā.'
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.

1099 寂調音所問經
Tsi-thiâo-yin-su-wan-kiin.
'Munivinayavara (1 devaputra)-pariprikkhā-sūtra.'
Paramārthasamvartti(-varta?) satyanirdesana-mahāyāna-sūtra.

Cf. No. 1084. Translated by Fā-hāi, 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
Tâ-shān-sān-tsi-khan-bwûi-kiin.
'Mahāyāna-trirājñā-khamā (1 confession)-sūtra.'
Karmavaratrasamājasa (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 Gānagupta 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-kiin.
'Buddhabhāshita-maṅguret-khamā (1 confession)-sūtra.'

Translated by Ku Fā-hu (Dharmaraksha), A.D. 266-313, of the Western Tsin dynasty, A.D. 265-316. 1 fasciculus.

1092 菩薩戒本業經
Phu-sā-jiin-lo-pan-yeh-kiin.
'Sūtra on the original action of the germ of the Bodhisattva.'

Translated by Ku Fo-nien, of the Latter Tsin 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-shen-shēn-kiie-kiin.
'Sūtra spoken by Buddha on receiving the ten good Sūtras or the Sikṣhāpada.'

Translated under the Eastern Hán 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-ten-yeh-kaan-kiin.
'Buddhabhāshita-karmavara-yuddhi-sūtra.'
Karmavara-yuddhi-mahāyāna-sūtra.
K'-yuen-lu, fasc. 8, fol. 7 a; A.R., p. 458; A.M.G., p. 262. Translated under the (three) Tsin 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-tsâi-kiin.
'Buddhapitaka-sūtra.'

Buddhapitaka-nigrahanāma-mahāyāna-sūtra.

1096 菩薩戒本經
Phu-sā-kiie-pan-kiin.
'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'-tsâi, fasc. 32, fol. 13 a.

The following two works were translated by Hhuen-kwâ (Hiouen-thang), A.D. 649, of the Thân dynasty, A.D. 618-907.

1097 菩薩戒羯磨文
Phu-sā-kiie-mo-pan.
'A composition or treatise on the Bodhisattva's Śla-karma.'

Spoken by the Bodhisattva Maitreya. 7 leaves; 3 parts. This is an extract from No. 1170. K'-tsâi, fasc. 32, fol. 12 b.

1098 菩薩戒本
Phu-sā-kiie-pan.
'Bodhisattva-pratimoksha.'

Spoken by the Bodhisattva Maitreya. 1 fasciculus. This translation was made in A.D. 649, and it is similar to Nos. 1083, 1096, and a portion of the fifth part on the Bodhisattva-bhūmi in the first division of No. 1170.
1099 佛說法律三味經
   Fo-shwo-fa-luh-san-mei-kiin.
   'Buddhabhāṣita-vinayasamādhī-sūtra.'
   Translated by K' K'lien, 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-shan-yeh-tao-kiin.
   'Buddhabhāṣita-dasabhadrakarmamārga-sūtra.'
   Translated by Sikshānanda, A.D. 695-700, of the T'au dynasty, A.D. 618-907. 7 leaves.

1101 清淨毗尼方廣經
   Tshiu-tsiu-phi-ni-fau-kwau-kiin.
   'Saddhavinaya-vaipulya-sūtra.'
   Paramārthaśamavartī (-varta?) - satyanirdeśanāma-mahāyāna-sūtra.
   Cf. Nos. 1084, 1089, of which this is a similar translation. Translated by Kumāragīva, A.D. 401-409, of the Latter T'sin dynasty, A.D. 384-417. 1 fasciculus.

1102 菩薩五法懺悔經
   Phu-sa-wu-fu-khan-hwui-kiin.
   'Bodhisattva-paśadharma-ksamā (confession)-sūtra.'
   Translated under the Liān dynasty, A.D. 502-557; but the translator's name is lost. 2 leaves.

1103 菩薩藏經
   Phu-sa-tsān-kiin.
   'Bodhisattva-pitaka-sūtra.'
   Translated by Saṅghapāla, A.D. 506-520, of the Liān dynasty, A.D. 502-557. 11 leaves.
   The following two works were translated by Nich T'ao-kan, A.D. 280-315, of the Western T'sin dynasty, A.D. 265-316:—

1104 三曼陀網陀羅菩薩經
   'Samantabhadra-bodhisattva-sūtra.'
   8 leaves; 6 chapters.

1105 菩薩受齋經
   Phu-sa-shen-kai-kiin.
   '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-kiin.
   'Śrīputra-ksamā (confession)-sūtra.'
   Triskandhaka.
   K'-yuen-lu, fasc. 8, fol. 10 a; Conc. 48; A. R., p. 470; A. M. G., p. 274. Translated by Ān Śhi-k'ao, A.D. 148-170, of the Eastern Hán dynasty, A.D. 25-220. 6 leaves. This is an earlier and shorter translation of Nos. 1090 and 1103. K'-tsii, fasc. 32, fol. 11 b.
小乘律 Sião-shaⁿ-lü̍, or the Vinaya of the Hinayâna.

1107 佛阿毘昙經
Fo-ô-phí-thân-kiû.
'Buddhâbhîdharma-sûtra.'
Translated by Paramârtha, A.D. 557–569, of the Khan 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
Kiè-thò-kiè-pan-kiû.
'Pratimoksha-sûtra,' of the Kâsyapiya-nikâya.
Pratimoksha-vinaya (or sûtra?).

1109 偶波離問經
Yiu-po-li-wan-kiû.
'Upâli-pariprâkîh-sûtra.'
Translated by Gunavarman, A.D. 431, of the earlier Sui 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 Han dynasty, A.D. 25–220.

1110 根本設一切有部戒經
Kan-pan-shwo-yì-tshiè-yiu-pu-kiè-kiû.
Mûlasarvâstivâda(-nikâya)-vinaya (or pratimoksha-sûtra). Conc. 255.
Pratimoksha-sûtra (?)

1111 佛說迦葉禁戒經
Fo-shwo-kiè-yeh-kiû-kiè-kiû.
'Sûtra spoken by Buddha on the forbidden precepts of the Kâsyapiya (-nikâya ?).'
Translated by Tsû-kiû Kîn-shaû, A.D. 455, of the earlier Sin dynasty, A.D. 420–479. 4 leaves.

1112 佛說犯戒罪輕重經
Fo-shwo-kîè-tsâi-kiû-kuû-kiû.
'Sûtra spoken by Buddha on the lightness and heaviness of the sin of transgressing the Sîla.'
Translated by Ân Shi-kâo, A.D. 148–170, of the earlier Han dynasty, A.D. 25–220. 2 leaves. This is an earlier translation of No. 817. K'-tsîu, fasc. 33, fol. 8 a.

1113 佛說戒消災經
Fo-shwo-kiè-siâo-kiû.
'Buddhabhashita-upasaka-pratimoksha-sûtra.'
Translated by K' Khieu, A.D. 223–253, of the Wu dynasty, A.D. 222–280. 4 leaves.

1114 佛說優婆塞五戒相經
'Buddhabhâsita-upâsaka-paññâvâla-râpa-sûtra.'
Translated by Gunavarman, A.D. 431, of the earlier Sui 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-sun-lü̍.
'Dasidhyâya-vinaya,' or 'Vinaya of ten recitations.'
Sarvâstivâda-vinaya.
K'-yuen-lu, fasc. 8, fol. 11 a; Conc. 82. Translated by Punyatara, together with Kumârâgîva, A.D. 404, of the Latter Tsin dynasty, A.D. 384–417. 65 fasciculi; 10 adhyâyas 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 Mahâsarvâstivâdinas is stated by Wisslljew (Buddhismus, p. 96)' See Professor Oldenberg's Introduction to the Vinayapitakam, vol. i, p. xlvi, note 1. But,
according to I-tsin (Nān-hái-ki-kwéi-kwhán, fasc. 1, fol. 8 a), No. 1115 is not the Vinaya of the Mulasarvāstivāda-nikāya; for which latter, see No. 1118.

1116 尼羯磨
Ni-kie-mo.
*Bhikṣuṇī-karman,* of the Dharmagupta-nikāya.

Compiled by Kwái-su, disciple of Hsiouen-thsang, of the Tāo 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-tsān.
‘Kuruttāra-vinayapitaka.’

Dharmagupta-vinaya.

*K’-yuen-lu,* fasc. 8, fol. 12 b; Conc. 345. Translated by Buddhayaesa, 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 根本說一切有部毘奈耶
Mulasarvāstivāda-nikāya-vinaya.


1119 摩訶僧祇律
Mo-hō-saṅkhi-lūh.
Mahāsaṅgha (or saṅghika)-vinaya.

*K’-yuen-lu,* fasc. 8, fol. 10 b; Conc. 368. Translated by Buddhhabhadra, together with Fâ-hień (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 僧無德部四分律删補

‘A revised Karman according to the disposition of the disciples in the Kuruttāra-vinaya of the Dharmagupta-nikāya.’

Compiled by Tao-sien, about a.d. 660, of the Tāo 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 根本說一切有部毘奈耶雜事
Mulasarvāstivāda-nikāya-vinaya-samuktvastu.


1122 毘沙塞部五分律
Mi-shâ-sô-pu-wu-fan-lūh.
Mahāsaṅga-nikāya-paśčavarga-vinaya.

Mahāsaṅga-vinaya.

*K’-yuen-lu,* fasc. 8, fol. 12 b; Conc. 342. Translated by Buddhajiva, together with Ku Tâo-shâi, a.d. 423–424, of the earlier Suû 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 Vinaya-śākam, vol. i, pp. xliv–xlv.

The following two works were translated by I-tsin, a.d. 710, of the Tāo dynasty, a.d. 618–907:

1123 根本說一切有部毘奈耶破僧事
Mulasarvāstivāda-nikāya-vinaya-saṅghabhadakavastu.

Saṅghabhadakavastu.

*K’-yuen-lu,* fasc. 8, fol. 19 a; Conc. 261, where ‘bheda’ is wrongly read ‘piṭaka.’ 20 fasciculi. It agrees with Tibetan. *K’-yuen-lu,* s. v.

1124 根本說一切有部苾芻芻尼毘奈耶
Mulasarvāstivāda-nikāya-bhikshunī-vinaya.


1125 善見毗婆沙律
Shân-kiên-phi-pho-shâ-lūh.
‘Sudarśana-vibhāṣā-vinaya.’
Vibhāṣā-vinaya.

Conc. 55, 55 a. Translated by Saṅghabhadra, a.d. 489, of the Tāo 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
Tā-pi-khiu-sán-tshien-wéi-i.
'Mahābhikshū-trianahara-karma (?)'.

1127 根本薩婆多部律攝
Kan-pan-sā-pho-to-pu-liü-shö.
'Mūlasarvāstivāda-niṅkāya-vinaya-saṅgraha'.
Sarvāstivāda-vinaya-saṅgraha.
K’-yuen-lu, fasc. 8, fol. 17 b; Conc. 269. Compiled by the venerable Günamitra. Translated by I-tsin, A.D. 700, of the Thān dynasty, A.D. 618–907. 14 fasciculi. It agrees with Tibetan. K’-yuen-lu, s.v.

1128 四分僧羯磨
Sz’-fan-san-kié-mo.
'Katurvarga-(vinaya)-saṅgha-karman.'
Dharmagupta-bhikshu-karman.

Conc. 548. Compiled by Kwaï-su, disciple of Hiouen-thsang, of the Thān dynasty, A.D. 618–907. 5 fasciculi; 17 chapters. This is an extract from No. 1117. It agrees with Tibetan. K’-yuen-lu, fasc. 8, fol. 16 a.

1129 四分比丘尼羯磨法
Sz’-fan-pi-khiu-ni-kié-mo-fā.
'Katurvarga-(vinaya)-bhikshu-karman.'
Dharmagupta-bhikshu-karman.

Conc. 549. Translated by Ganavarman, A.D. 431, of the earlier Suñ dynasty, A.D. 420–479. 1 fasciculi. This is an extract from No. 1117. Deest in Tibet. K’-yuen-lu, fasc. 8, fol. 15 b.

1130 戒因緣經


1131 根本說一切有部百一羯磨
Mūlasarvāstivādaikasatakaran.


1132 薩婆多部毗尼摩得勒伽
Sā-pho-to-pu-pi-ni-mo-töb-lö-kie.
Sarvāstivāda-niṅkāya-vinaya-mātrikā.


The following two works were translated by I-tsin, A.D. 703, of the Thān dynasty, A.D. 618–907:

1133 根本說一切有部尼陀那
Mūlasarvāstivāda-niṅkāya-nidāna.

Cf. Conc. 260. 5 fasciculi.

1134 根本說一切有部目得迦
Kan-pan-shwo-yi-tshié-yiu-pu-mu-töb-kiā.
Mūlasarvāstivāda-niṅkāya-mātrikā.

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 薩婆多部毗尼毗婆沙
Sā-pho-to-pi-ni-pho-shā.
Sarvāstivāda-vinaya-vibhāshā.

Conc. 502. 8 fasciculi.

1136 繼薩婆多部毗尼毗婆沙
Suh-sā-pho-to-pi-ni-pho-shā.
' A continuation of the Sarvāstivāda-vinaya-vibhāshā.'
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-tshié-yiu-pu-khu-kiā-sheu-
kin-yuen-kié-mo-i-fān.
'Mūlasarvāstivāda-niṅkāya-pravrajya-upasampadā-karmanā (?)'.
Compiled by Pāṇḍeya (Bāṣhpā), 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. I fasciculus, with an appendix on brief rules for the learning and practice of a Bhikṣu.

1138 毘尼母論
Phi-ni-mu-lun.
"Vinaya-mātrikā-sūtra."
Translated under the (three) Tsin dynasties, A.D. 350-431; but the translator's name is lost. 8 fasciculi.

1139 律二十二明了論
Lūh-'rh-shī-'rh-min-liāo-lun.
"Vinaya-dvāvida-prasannārtha (7)-sūtra."
Composed by Buddhārātra, of the Saṃmatiya-nikāya. Translated by Paramārtha, 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 Vinaya-piṭaka.
The above two works are wanting in Tibetan. K'-yuen-lu, fasc. 8, fol. 18 b.

The following-two works were translated by I-ťsin, A.D. 710, of the Thān dynasty, A.D. 618-907:

1140 根本說一切有部毗奈耶尼陀那目得迦覆頌
Mūlasarvâstivâda-nikâya-vinaya-nidanâ-mâtrikâ-gâthâ.
Cf. Conc. 263. 15 leaves.

1141 根本說一切有部毗奈耶雜事覆頌
"Mūlasarvâstivâda-nikâya-vinaya-saṃyuktavastu-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-hhii-yuen-tsan.
"Samantabhadra-bodhisattva-kâryâ-pranidhâna-stotra."
Bhadrâcarî-pranidhâna.
Translated by Amoghavasya, A.D. 746-771, of the Thān dynasty, A.D. 618-907. 7 leaves. It consists
of 62 verses and a Mantra. Deest in Tibetan. K'-yuen-lu, fasc. 6, fol. 16 b, where this work is properly mentioned under the heading of the Mahâyâna-sūtras. 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
Mūlasarvâstivâda-nikâya-vinaya-gâthâ.

1144 十誦律毗尼序
Shi-sun-lūh-phi-ni-sū.
"Dhâdhyâya-vinaya-nidanâ (7); or 'the preface to the Dhâdhyâya-vinaya.'"
Translated by Vimalâkâsa, A.D. 405-418, of the Eastern Tsin dynasty, A.D. 317-420. 3 fasciculi. This is a continuation of No. 1115.

1145 沙繰十戒法并威儀
Shâ-mi-shî-kiê-fâ-pin-wèi-i.
"Sâmanera-dassālī (or elkhâpada)-dharma-karmavâkâ (7)."
Translated under the Eastern Tsin dynasty, A.D. 317-420; but the translator's name is lost. 1 fasciculus.

1146 锡磨
Kîmo.
Compiled or translated through Thân-ti (Dharmasatya?), A.D. 254, of the Wei dynasty, A.D. 220-265. 2 fasciculi; 9 sections. This is an earlier translation of an extract from No. 1117.

1147 佛說大愛道比丘尼經
Fo-shwo-tâ-i-tâo-pi-khiu-ni-kiin.
"Buddhabhâṣita-mahâprajñâpati-bihkahant-sūtra."
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
"Sūtra spoken by Buddha at the request of Maudgalyâyana on 500 light and heavy matters concerning the Vinaya."
1154 四分 戒 本
Sz'-fan-kiè-pan.

'Katurvarga(-vinaya)-pratimoksha,' or Pratimoksha of the Dhammagupta-nikāya.

Compiled by Kwái-su, disciple of Hionen-thang, of the Thān dynasty, A.D. 618–907. 1 fasciculi. This is an extract from No. 1117. 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-kièu-ni-kiè-pan.

'Katurvarga(-vinaya)-bhikshuni-pratimoksha,' or Bhikshuni-pratimoksha of the Dhammagupta-nikāya.

Compiled by Kwái-su, disciple of Hionen-thang, of the Thān dynasty, A.D. 618–907. 2 fasciculi. This is an extract from No. 1117.

1157 五分 戒 本
Wu-fan-kiè-pan.

'Paññavarga(-vinaya)-pratimoksha,' or Pratimoksha of the Mahāsāṃghika-nikāya.

Translated by Buddhagāva, A.D. 423–424, of the earlier Sui dynasty, A.D. 420–479. 1 fasciculus.

1158 五分 比丘尼 戒 本
Wu-fan-pi-kièu-ni-kiè-pan.

'Paññavarga(-vinaya)-bhikshuni-pratimoksha,' or Bhikshuni-pratimoksha of the Mahāsāṃghika-nikāya.

Compiled by Miû-hwûi, A.D. 522, of the Lián 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-san-kiè-kiè-pan.

'Pratimoksha-saṅghika-vinayamula.'

Translated by Buddhabhadra, about A.D. 416, of the Eastern Tsin dynasty, A.D. 317–420. 1 fasciculus. This is an extract from No. 1119.
1160 十詣律比丘戒本
Shi-suñ-luh-pi-hiu-kie-pan.
'Dasādhyāya-vinaya-bhikshu-pratimoksha,' or Pratimoksha of the Sarvāstivāda-nikāya.
Pratimoksha-sūtra (?).
1 fasciculus.

1161 十詣律比丘尼戒本
Shi-suñ-luh-pi-huin-ni-kie-pan.
'Dasādhyāya-vinaya-bhikshuni-pratimoksha,' or Pratimoksha of the Sarvāstivāda-nikāya.
Bhikshuni-pratimoksha-sūtra (?).
1 fasciculus.

1162 大沙門百一羯磨法
Tā-shā-man-pāi-yi-kie-mo-fā.
'Mahāsrāmaṇasaṅkalpa-karmavāḍa.'
Translated under the earlier Suī dynasty, A.D. 420–479; but the translator’s name is lost.
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 善無德律部雜羯磨
Thān-wu-tōh-luh-pu-tsā-kie-mo.
'Dharmagupta-vinaya-nikāya-samuykta-karmān.'

1164 沙彌威儀
Shā-mi-wei-i.
'Sramanera-karmavāḍa (?)'.
11 leaves.

1165 沙彌足離 (for 雜) 戒文
Shā-mi-ni-li (for tsā)-kie-wan.
'Sramanerikā-stila-bheda (for samuykta)-vāḍa (?)'.
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 十詣羯磨比丘要用
Shi-suñ-kie-mo-pi-hiu-yao-yun.
'An important use for the Bhikshu concerning the Karman of the Dasādhyāya-(vinaya),'
Compiled by Sañ-kū, of the earlier Suī 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-teâo, or Abhidharma-pitaka.

PART I.

大乘論 Tâ-shaṅ-lun, or the Abhidharma of the Mahāyāna.

1167 金剛般若波羅蜜經論


'Vâgra(kkhyedikâ)-prâañâpramitâ-sûtra-sâstra.'

Vâgrâkkhyedikâ-sûtra-sâstra.

K'-yuen-lu, fasc. 8, fol. 23 a; Conc. 286. This is a commentary on Nos. 10–15, compiled by the Bodhisattva Asaṅga. Translated by Dharmagupta, A.D. 590–616, of the Sui dynasty, A.D. 589–618. 3 fasciculi.

1168 The same title as No. 1167.

Conc. 285. This is a commentary on No. 1167, compiled by the Bodhisattva Vasubandhu. Translated by Bodhiruki, A.D. 590, of the Northern Wei dynasty, A.D. 385–534. 3 fasciculi. 'This work explains the Sûtra and Asaṅga's verses on it, and makes twenty-seven doubtful questions clear.' K'-tsiin, 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.

'Mahâprajñâprâmaritâ(-sûtra)-sâstra.'

This is a commentary on Nos. 1 (b), 2–4, compiled by the Bodhisattva Nâgârjuna. Translated by Kumâragâva, A.D. 402–405, of the Latter Tahir dynasty, A.D. 384–417. 100 fasciculi. It is stated in the preface by Sâñ-sui, 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-kiâ-sh'-ti-lun.

Yogâkâryabhûmi-sâstra. Conc. 876.

Saptadasabhûmi-sâstra-yogâkâryabhûmi.

K'-yuen-lu, fasc. 8, fol. 26 a. Addressed by the Bodhisattva Maitreya (to Asaṅga). Translated by Hûn-kuââ (Hiouen-thsang), A.D. 646–647, of the Thân 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, 9 v. This is the principal work of the Yogâkârya school founded by Asaṅga.

1171 摄大乘論釋

Shô-tâ-shaṅ-lun-shih.

'Mahâyâna-amaparigraha-sûstra-vaâkhyâ.'

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 Vaâkhyás or commentaries on Asaṅga's Mahâyânasamparigraha-sâtra (Nos. 1183, 1184, 1247). The following is a list of the four translations:

(1) Translation by Hûn-kuââ (Hiouen-thsang), A.D. 647–649, of the commentary by the Bodhisattva Wu-siî ('without-nature,' or 'Agotra'). 10 fasciculi (fasc. 1–10).

(2) Translation by Paramârtha, A.D. 563, of the commentary by the Bodhisattva Vasubandhu. 18 fasciculi (fasc. 11–20, 41–48).

(3) Translation by Dharmagupta, A.D. 590–616, of the same commentary as before. 10 fasciculi (fasc. 21–30).
(4) Translation 'y Hhu-en-kwān (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 Paramārtha's version (2) has an additional part in 8 fasciculi (fasc. 41-48).

1172 無相思塵論
Wu-siân-szu-khan-lun.

'Anākāra-hinta-rayas (ś)-śāstra,' or 'śāstra on the dust of shapeless thought.'

Composed by the Bodhisattva Cina. Translated by Paramartha, A.D. 557-569, of the Khan dynasty, A.D. 618-907. 4 leaves.

The above two works are similar translations, and they agree with Tibetan. K'-yuen-lu, fasc. 9, fol. 9 b.

1173 見所緣緣論
Kwān-su-yüen-yüen-lun.

'Ālambana-pratyayadhyāna-śāstra.'

Composed by the Bodhisattva Cina. Translated by Hhu-en-kwān (Hiouen-thsang), A.D. 657, of the Thān 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 見所緣緣論釋
Kwān-su-yüen-yüen-lun-shih.

'Ālambana-pratyayadhyāna-śāstra-vyākhyā,' i.e. a commentary on No. 1173.

Compiled by the Bodhisattva Dharmapāla. Translated by I-tsiu, A.D. 710, of the Thān 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
Tā-shaṅ-kwān-wu-yün-lun.

'Mahāyāna-paśkaskandha-śāstra.'

Paśkaskandhavaiypula-śāstra.

Conc. 574. This is a commentary on No. 1176, compiled by the Bodhisattva Sthitamātā. Translated by Diśākara, A.D. 685, of the Thān dynasty, A.D. 618-907. 17 leaves. Deest in Tibetan. K'-yuen-lu, fasc. 9, fol. 8 a.

1176 大乘五蘊論
Tā-shaṅ-wu-yün-lun.

'Mahāyāna-paśkaskandha-śāstra.'

Paśkaskandhakāśāstra.

K'-yuen-lu, fasc. 9, fol. 8 a; Conc. 578. Composed by the Bodhisattva Vasubandhu. Translated by Hhu-en-kwān (Hiouen-thsang), A.D. 647, of the Thān 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
Hiouen-yân-shaṅ-kiaowan-lun.

'Prakāramaśāstra,' or 'śāstrā on expounding the holy teaching.'

Composed by the Bodhisattva Asāṅga. Translated by Hhu-en-kwān (Hiouen-thsang), A.D. 645-646, of the Thān dynasty, A.D. 618-907. 20 fasciculi; 11 chapters. This śāstra contains the principles of No. 1170.

1178 大乗阿毗達磨雜集論
Tâ-shaṅ-ûi-pi-tâ-mo-tâi-lun.

'Mahāyānaabhidharma-samyuktasāstra.'

Thân-ûi-yuen-lun, I-tsin, A.D. 618-907.

This is a commentary on No. 1199, compiled by the Bodhisattva Sthitamātā. Translated by Hhu-en-kwān (Hiouen-thsang), A.D. 646, of the Thān 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
Kûn-lun.

'Madhyaṃkā-sāstra.'

Prāṇyamāla-sāstra-ñkā.

K'-yuen-lu, fasc. 8, fol. 27 b; Conc. 711. Composed by the Bodhisattvas Nāgārjuna and Nīlakanṭhaśrus ('blue-eye,' or Pingalanetra), the latter explaining 500 verses of the former. Translated by Kumārārjiva, A.D. 409, of the Latter Thān 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 Nāgārjuna.

1180 十住毗婆沙論
Shi-lu-phi-pho-shâ-lun.

'Dasabhūmi-vihārāsūtra.'

This is a commentary on the first two of the ten Bhūmis in Nos. 87 (chap. 22), 88 (chap. 26), 105, 110, compiled by the Bodhisattva Nāgārjuna. Translated by Kumārārjiva, about A.D. 405, of the Latter Thān dynasty, A.D. 384-417. 15 fasciculi; 35 chapters. In the ninth chapter, Nāgārjuna explains the doctrine of Amitāyus or Amitābha as taught by Buddha in Nos. 23 (5), 25, 26, 27, 863. Nāgārjuna 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 苦提資糧論
Phu-thi-ta'z'lian-lun.
'Sūtra on the provision for (obtaining) the Bodhi.'
Composed by the Bodhisattva Nāgārjuna, and explained by the Bhikshu Ṣvara. Translated by Dharmagupta, A.D. 590-616, of the Sui dynasty, A.D. 589-618. 6 fasciculi.

1182 大壯厳經論
Tà-kwâân-yen-kiân-lun.
'Mahâlakâra-sutra-sûtra.'
Sûtrâlaṅkâra-sûtra.
K'-yuen-lu, fasc. 9, fol. 2 a; Conc. 656. Composed by the Bodhisattva Asvaghosha. Translated by Kumāra-śīva, about A.D. 405, of the Latter Tsin 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
Shô-tâ-shân-lun.
Mahâyânasamparigraha-sûtra.

1184 The same title as No. 1183.
Translated by Buddhâsânta, 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 般若品論
Pân-zo-ta'un-lun.
'Pragñâprâdîpa-sûtra-sûtra.'
Pragñâprâdîpa-sûtra-kârikā (or -vyâkhya?).
Conc. 402. Composed by the Bodhisattvas Nāgārjuna and Nirdeśaprabha ('distinct-brightness,' or Pîngalanetra), the latter explaining 500 verses of the former. Translated by Prabhâkaramitra, A.D. 630-633, of the Thân 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 Nāgārjuna'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.
Dvâdaśani-kâya (or -mukha)-sûtra.

1187 十八空論
Shi-pâ-khûn-lun.
Ashtâdaksâka (or 'dasa-sûnyâtâ)-sûtra.
Conc. 79. Composed by the Bodhisattva Nāgārjuna. Translated by Paramârtha, A.D. 557-569, of the K'han dynasty, A.D. 557-589. 1 fasciculus.

1188 百論
Pâi-lun.
Sûtra-sûtra.

1189 廣百論本
Kwân-pâi-lun-pan.
Sûtra-sûtra-vaipulya.
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-shân-kwâân-yen-kiân-lun.
'Mahâyâna-lakâra-sûtra-sûtra.'
Sûtrâlaṅkâra-tikâ.
K'-yuen-lu, fasc. 9, fol. 1 b; Conc. 591. Composed by the Bodhisattva Asaṅga. Translated by Prabhâkaramitra, A.D. 630-633, of the Thân dynasty, A.D. 618-907. 13 fasciculi; 24 chapters. It agrees with Tibetan. K'-yuen-lu, u.v.

1191 文殊師利菩薩問菩薩經論
Wan-shu-sh'i-phu-sâ-wan-phu-thi-kiân-lun.
'Maîgurîd-bodhisattva-pariprâkâsha-bodhi-sûtra-sûtra.'
Gayâśrīsha-sûtra-tikâ.
This is a commentary on Nos. 238-241, compiled by the Bodhisattva Vasubandhu. Translated by Bodhiruci, A.D. 535, of the Northern Wei dynasty, A.D. 386-534. 2 fasciculi.

S 2
Composed by the Bodhisattva Gunada (i). Translated by Divákara, A.D. 683, of the Thân 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.

Composed by Bodhiru/â, A.D. 531, of the Northern Wei dynasty, A.D. 386–534. 3 fasciculi.

This is a commentary on Nos. 189, 190, compiled by the Bodhisattva Vasubandhu. Translated by Bodhiru/â, A.D. 531, of the Northern Wei dynasty, A.D. 386–534. 12 fasciculi.

This is a commentary on Nos. 187 (chap. 22), 88 (chap. 26), 105, 110, compiled by the Bodhisattva Vasubandhu. Translated by Bodhiru/â, A.D. 508–511, of the Northern Wei dynasty, A.D. 386–534. 7 fasciculi.

The above three works agree with Tibetan. K’-yuen-lu, a.v.

Composed by Bodhisattva Bandhuprabha (i or Prabhâmîtra, see Conc. 170) and others. Translated by Hüên-kwán (Hiouen-thsang), A.D. 652, of the Thân dynasty, A.D. 618–907. 7 fasciculi; 2 divisions; 8 chapters. Deest in Tibetan. K’-yuen-lu, fasc. 9, fol. 1 a.

Composed by the Bodhisattva Deva and Dharmapâla, the latter explaining the text of the former, i.e. No. 1189. Translated by Hüên-kwán (Hiouen-thsang), A.D. 652, of the Thân dynasty, A.D. 618–907. 10 fasciculi; 8 chapters. Deest in Tibetan. K’-yuen-lu, fasc. 9, fol. 7 a.

Composed by the Bodhisattva Asaṅga. Translated by Hüên-kwán (Hiouen-thsang), A.D. 652, of the Thân dynasty, A.D. 618–907. 7 fasciculi; 2 divisions; 8 chapters.

Composed (or spoken I) by the Bodhisattva Maitreya. Translated by Hüên-kwán (Hiouen-thsang), A.D. 649, of the Thân dynasty, A.D. 618–907. 1 fasciculus. This translation is similar to No. 1170, second division, second Bhûmi. K’-tsiû, fasc. 37, fol. 15 a.
1201 瑜伽師地論釋
Yu-kie-sh'i-lun-shih
Yogakṣāryabhūmi-sūtra-kārikā (or -vyākhyā).
Conc. 877. This is a brief commentary on No. 1170, compiled by the Bodhisattva Gisaputra and others. Translated by Hsiien-kwän (Hsiouen-thsang), A.D. 654, of the Thang dynasty, A.D. 618–907. 1 fasciculus.

1202 顯揚聖教論頌
Hsiien-yâu-shan-kiao-lun-sûn
"Prakāranāvyavākā (1)-sūtra-kārikā."
Composed by the Bodhisattva Asanga. Translated by Hsiien-kwän (Hsiouen-thsang), A.D. 645, of the Thang dynasty, A.D. 618–907. 1 fasciculus. This is the collection of the verses of No. 1177.

1203 顯揚菩薩所問經論
Mi-lo-phu-sun-wan-kîn-lun
"Maitreyabodhisattva-paripṛkṣā-sūtra-sūtra."
This is a commentary on Nos. 23 (41), 54, but the compiler’s name is unknown. Translated by Bodhiruci, A.D. 508–535, of the Northern Wei 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-shen-kîn-yû-po-thi-shô
"Āmitāyus-sūtrapadesa."
Aparimitāyus-sūtra-sūtra.
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 Bodhiruci, A.D. 529, of the Northern Wei 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 Āmitāyus or Amitābha, Nāgārjuna being the first.

1205 轉法輪經優波提舍
Kwâan-fâ-lun-kîn-yû-po-thi-shô
"Dharmasakdr prvartana-sūtrapadesa."
Composed by the Bodhisattva Vasubandhu. Translated by the Rishi Vimokṣhapatra (?) and others, A.D. 541, of the Eastern Wei dynasty, A.D. 534–550. 12 leaves.

1206 大般涅槃經論
Tâ-pân-nièphan-kîn-lun
"Mahāparinirvāna-sūtra-sūtra."
Nirvāna-sūtra.
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 Wei dynasty, A.D. 386–550. 12 leaves.

1207 涅槃經本有今無偈論
Niè-phān-kîn-yû-kîn-wu-kîn-lun
"Nirvāṇa-sūtra-paribhūtānāṃśānāṃśā-sūtra-gāthā-sūtra, or 'Sūtra on the state of being formerly existing and now extinct (etc.) in the Nirvāṇa-sūtra (No. 113, fasc. 17).'
Composed by the Bodhisattva Vasubandhu. Translated by Paramârtha, 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
Na-twân-kîn-pân-po-lo-mi-to-kîn-lun-sûn
"Vajrâkâśikâ-prajñâpâramitā-sūtra-sūtra-gâthā (or -kārikā).
Composed by the Bodhisattva Asanga. Translated by I-tsîn, A.D. 711, of the Thang dynasty, A.D. 618–907. 6 leaves. This is the collection of 77 verses, explained in No. 1231.

1209 遺教經論
I-kiao-kîn-lun
"Sūtra on the Sūtra of (Buddha’s) last teaching (No. 122).'

1210 成唯識寶生論
Kâhâi-wêi-shî-pâo-shân-lun
"Vidyâmānâsûtrasiddhi-ratnagāti-sūtra."
This is a commentary on Nos. 1238, 1239, 1240, compiled by the Bodhisattva Dharmapâla. Translated by I-tsîn, A.D. 710, of the Thang dynasty, A.D. 618–907. 5 fasciculi. Deest in Tibetan. K’-yuen-lu, fasc. 9, fol. 7 a.
1211 十二因縁論
Shi'-rh-yin-yuen-lun.
'  Dr since nidadana-sstra.'
Pratityasamutpāda-sstra.
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 Wei 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.
'Ekasloka-sstra.'

1213 大乗百法明門論
Tā-shañ-pāi-fā-min-man-lun.
'Mahāyāna-satadharmavidyādāra-sstra.'
Composed by the Bodhisattva Vasubandhu. Translated by Hiuen-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-sstra.'
Author's name unknown. Translated by Paramārtha, A.D. 557-569, of the K'han dynasty, A.D. 557-589. 8 leaves. Deest in Tibetan. K'-yuen-lu, fasc. 9, fol. 6 a.

1215 唯識三十論
Wēi-shī-sān-shī-lun.
Vidyāmātrasisiddhi-tridasa-sstra (or -trimsak-kārīka).

1216 因明入正理論
Yin-miu-ci-kan-li-lun.
Hetuvidyā-nyāyapravesa-sstra.
Nyāyapravesatāraka-sstra.
K'-yuen-lu, fasc. 9, fol. 5 b; Conc. 225. Composed by the Bodhisattva Śāṅkarasvāmin (cf. the commentary on No. 1216, fasc. 1, fol. 6 a, by Khwēśi-śi, a disciple of Hiouen-thsang). Translated by Hiuen-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
Hiuen-shi-lun.
'Vidyānirdesa-sstra.'
Author's name unknown. Translated by Paramārtha, A.D. 557-569, of the K'han 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.
'Bodhihītotttpādāna-sstra.'
Composed by the Bodhisattva Vasubandhu. Translated by Kumāragtva, about A.D. 405, of the Latter Tain 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-sin-lun.
'Try-alakṣaṇa (7)-śāstra.'
Author's name unknown. Translated by Paramārtha, A.D. 557-569, of the K'han 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-sī-lun.
'Buddha-gotra-śāstra,' or 'Śāstra on Buddha's nature.'
Composed by the Bodhisattva Vasubandhu. Translated by Paramārtha, A.D. 557-569, of the K'han 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-shañ-k'han-yeh-lun.
'Mahāyāna-karmasiddha-sstra.'
Karmasiddhaprajāraṇa-sstra.
K'-yuen-lu, fasc. 9, fol. 5 a; Conc. 590. Composed by the Bodhisattva Vasubandhu. Translated by Hiuen-kwān (Hiouen-thsang), A.D. 651, of the Thān dynasty, A.D. 618-907. 1 fasciculus.

1222 業成就論
Yeh-k'han-tsū-lun.
Karmasiddhaprajāraṇa-sstra.
1228 取因假設論
Tshū-yin-kiā-shō-lun.
'Spraṅgāpti-hetu-saṅgraha (?)-sāstra.'
Composed by the Bodhisattva Gına. Translated by I-tsiṅ, A.D. 703, of the Thān dynasty, A.D. 618–907. 1 leaf.

1229 觀總相論頌
Kwān-tsuṅ-siā-lun-sūn.
'Sarvalakshanaśāstra-vāstra-kārikā.'
Composed by the Bodhisattva Gına. Translated by I-tsiṅ, A.D. 711, of the Thān dynasty, A.D. 618–907. 1 leaf.

1230 六門教授習定論
Liu-man-kiāo-shuo-sī-tiū-lun.
'Saṅghādāparamita-sūtra-sāstra- (vyākhyā).'
Composed by the Bodhisattvas Asaṅga and Vasubandhu, the latter explaining the text of the former. Translated by I-tsiṅ, 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
Vajrakīrti-praṇaḥpāramitā-sūtra-sāstra-(vyākhyā).
Composed by the Bodhisattvas Asaṅga and Vasubandhu, the latter explaining the text of the former (No. 1208). Translated by I-tsiṅ, 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'-tṣin, fasc. 34, fol. 9 b.
There is an appendix, added by I-tsiṅ, which is entitled 'A laudatory explanation of the last verse (in the Sūtra) which briefly illustrates the Praṇaḥ,' in 5 leaves. This appendix is mentioned in the original Catalogue (Tā-miṅ-sān-tsāu-shān-kiāo-mu-1, 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'-tṣin, fasc. 34, fol. 9 b.
1232 妙法蓮華經優波提舍
'Saddharmapundarika-sūtra-sāstrā.'
Saddharmapundarika-sūtra-sāstrā.
K'-yuen-lu, fasc. 8, fol. 24 a; Conc. 130. This is a commentary on Nos. 134, 135, 139, compiled by the Bodhisattva Vasubandhu. Translated by Bodhiruki, together with Than-lin and others, A.D. 508-535, of the Northern Wei 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.

1233 妙法蓮華經論優波提舍
'Saddharmapundarika-sūtra-sāstrā.'
Saddharmapundarika-sūtra-sāstrā.
Conc. 355. This is the same commentary as No. 1232. Translated by Ratnamati, together with Sañ-làn, A.D. 508, of the Northern Wei dynasty, A.D. 386-534. 2 fasciculi. They agree with Tibetan. K'-yuen-lu, fasc. 8, fol. 24 a, b.

1234 大寶積經論
Tà-páo-tsi-śīn-lun.
'Mahâ ratnakûta-sūtra-sāstrā.'
Ratnakûta-sāstrā.
K'-yuen-lu, fasc. 8, fol. 22 a; Conc. 580. This is a commentary on the forty-third Sūtra of No. 23 (fasc. 112), but the author's name is unknown. Translated by Bodhiruki, A.D. 508-535, of the Northern Wei dynasty, A.D. 386-534. 4 fasciculi. It agrees with Tibetan. K'-yuen-lu, s.v.; K'-tsiin, fasc. 34, fol. 4 b.

1235 決定藏論
K'ie-tiên-tsâh-lun.
'Vinirnāta (1)-pizaka-sāstrā.'
Spoken by the Bodhisattva Maitreya. Translated by Paramârtha, A.D. 557-569, of the Khân dynasty, A.D. 557-589. 3 fasciculi. This is an earlier translation of No. 1170, second division, first Bhūmi. K'-tsiin, 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
'Uttarakâyânakarani-mâtra (1)-sāstrā.'
Mahâyânatattvaratnâtra-sāstrā.
K'-yuen-lu, fasc. 9, fol. 4 b; Conc. 281. Author's name unknown. Translated by Ratnamati, A.D. 508, of the Northern Wei dynasty, A.D. 386-534. 5 fasciculi; 11 chapters. The first fasc. is the text, and the rest a commentary. K'-tsiin, fasc. 38, fol. 10 a.

1237 大乗掌珍論
Tâ-shaⁿ-lâⁿ-kâ-han-lun.
'Mahâyânañatârâkâ-sūtra.'
Composed by the Bodhisattva Bhavaviveka. Translated by Hûn-en-kwâi (Hiouen-thang), A.D. 643, of the Thân dynasty, A.D. 618-907. 2 fasciculi. Deest in Tibetan. K'-yuen-lu, fasc. 9, fol. 8 a.

1238 大乘楞伽經唯識論
'Mahâyâna-vidyâmâstra-sâstrâ.'
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 Wei dynasty, A.D. 386-534. 2 fasciculi; 24 leaves. For the Sūtra, see Nos. 175, 176, 177.

1239 大乘唯識論
Tâ-shaⁿ-wêi-shì-lun.
'Mahâyâna-vidyâmâstra-sâstrâ.'
Vidyâmâtrasiddhi.
Composed by the Bodhisattva Vasubandhu. Translated by Paramârtha, A.D. 557-569, of the Khân dynasty, A.D. 557-589. 14 leaves.

1240 唯識二十論
Wêi-shì-rh-shì-lun.
'Vidyâmâtra-avâcchâ-sâstrâ.'
Vidyâmâtrasiddhi.
Composed by the Bodhisattva Vasubandhu. Translated by Hûn-en-kwâi (Hiouen-thang), A.D. 661, of the Thân dynasty, A.D. 618-907. 11 leaves. The above three works are similar translations. They agree with Tibetan. K'-yuen-lu, fasc. 9, fol. 6 b.

1241 寶髻經四法優波提舍
'Ratnakûta-sūtra-katurdharmopadesa.'
This is a treatise on No. 23 (47), composed by the Bodhisattva Vasubandhu. Translated by the Rîshi Yûshûkagura, A.D. 539 or 541, of the Eastern Wei 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
Tā-kan-fu-lun.
Mahāpurūsha-sāstra.

K'-yuen-lu, fasc. 9, fol. 7 b; Conc. 652. Composed by the Bodhisattva Deva (or Deva!?). Translated by Tāo-thāi, of the Northern Lián dynasty, A.D. 397–439; 2 fasciculi; 29 chapters. It agrees with Tibetan. K'-yuen-lu, s.v.

1243 入大乘論
Zu-tā-shaṅ-lun.
'Mahāyāna-vatāraka-sāstra.'

Composed by the Bodhisattva Śāhramati. Translated by Tāo-thāi, of the Northern Lián 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-kūn-pien-lun.
Madhyāntavibhāga-sāstra.


1245 辨中邊論頌
Pien-kūn-pien-lun-sūn.
Madhyāntavibhāga(-sāstra)-grantha.

K'-yuen-lu, fasc. 9, fol. 4 a; Conc. 454. Composed (or spoken) by the Bodhisattva Maitreya. Translated by Hūṇ-e-kwān (Hsiouen-thsang), A.D. 661, of the Thān 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-kūn-lun.
'Madhyāntavatāraka-sāstra.'

Composed by the Bodhisattvas Nāgārjuna and Asaṅga, the latter explaining the text of the former. Translated by Gautama Prāgañjāruki, A.D. 543, of the Eastern Wēi 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 Mahāprajñāpāramitā-sūtra (No. 1). K'-tsai, fasc. 38, fol. 7 a.

1247 攝大乘論本
Shō-tā-shaṅ-lun-pan.
'Mahāyāna-amsaparigraha-sāstramūla.'

Composed by the Bodhisattva Asaṅga. Translated by Hūṇ-e-kwān (Hsiouen-thsang), A.D. 648–649, of the Thān dynasty, A.D. 618–907. 3 fasciculi; 11 divisions. This is a later translation of No. 1183 and 1184. K'-yuen-lu, fasc. 9, fol. 2 b.

1248 中邊分別論
Kuñ-pien-fan-pieh-lun.
Madhyāntavibhāga-sāstra.

Composed by the Bodhisattva Vasa-bandhu. Translated by Paramārtha, A.D. 557–569, of the K'han dynasty, A.D. 557–589. 2 fasciculi; 7 chapters. This is an earlier translation of No. 1244. K'-yuen-lu, fasc. 9, fol. 4 b.

1249 大乘起信論
Tā-shaṅ-khi-sīn-lun.
'Mahāyāna-svadhisthotpadasāstra.'

Composed by the Bodhisattva Aśvaghoṣa. Translated by Śiṣhānanda, A.D. 695–706, of the Thān dynasty, A.D. 618–907. 1 fasciculus; 28 leaves.

1250 The same title as No. 1249.

Translated by Paramārtha, A.D. 553, of the Lián 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 Sūtra, Aśvaghoṣa quotes a Sūtra (probably the Amitāyus-sūtra or Sukhāvatī-vyūha) on Buddha Amitāyus or Amitābha and his Buddhakshetra Sukhāvatī.

1251 回詣論
Hwui-kān-lun.
'Vivādasamsana (-f) sāstra.'


1252 如實論
Zu-shih-lun.
'Tarka-sāstra.'

K'-yuen-lu, fasc. 9, fol. 9 b; Conc. 245. Composed by the Bodhisattva Vasa-bandhu. Translated by Para...
mārtha, A.D. 559, of the Khān dynasty, A.D. 557-589. 1 fasciculus; 3 chapters. It agrees with Tibetan. K' yuen-lu, s.v.

1253 寶行王正論
Pāo-hhin-wāî-kān-lun.
'Romārakṛtyārthadharma (?)-sūtra.'

Author's name 'unknown. Translated by Paramārtha, A.D. 557-569, of the Khān dynasty, A.D. 557-589. 1 fasciculus; 5 chapters. Deest in Tibetan. K' yuen-lu, fasc. 9, fol. 8 b.

1254 百字論
Pāi-taz'-lun.
'Śāsikahara-sūtra.'

Composed by the Bodhisattva Deva. Translated by Bodhiruñi, A.D. 508-535, of the Northern Wei dynasty, A.D. 386-534. 10 leaves.

1255 解挿論
Kīś-kihien-lun.
'Mahāprakārama (?)-sūtra.'

Composed by the Bodhisattva Gīna. Translated by Paramārtha, A.D. 557-569, of the Khān dynasty, A.D. 557-589. 1 fasciculus; 3 chapters.

1256 掌中論
Kān-kūn-lun.
'Tālantara (1)-sūtra.'

Composed by the Bodhisattva Gīna. Translated by I-tsi'i, A.D. 703, of the Thān 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-sīn-lun.
'Upāyakausalya-sātram.'

Composed by the Bodhisattva Nāgārjuna. Translated by Ki-kīā-ye, together with Thān-yāo, A.D. 472, of the Northern Wei dynasty, A.D. 386-534. 1 fasciculus; 4 chapters. Deest in Tibetan. K' yuen-lu, fasc. 9, fol. 9 a.

1258 大乘法界無差別論
'Mahāyāna-dharmadhāttu-avīśehatā (?)-sūtra.'

Composed by the Bodhisattva Sthiramati. Translated by Devapragñā and others, A.D. 691, of the Thān 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
'Sūtra by the Bodhisattva Deva on the refutation of four heretical Hinayāna schools mentioned in the Lāoka (avatāra)-sūtra.'

Translated by Bodhiruñi, A.D. 508-535, of the Northern Wei dynasty, A.D. 386-534. 6 leaves. The following are the four schools: 1. The Sākkhyas, who believe in oneness. 2. The Vaiśekharikas, in difference. 3. The Nirgantar-putras, in both. 4. The Gāti-putras, in neither. See K' yuⁿ, fasc. 38, fol. 14 b. For the Sūtra, see Nos. 175, 176, 177.

1260 提婆菩薩破楞伽經中外道小乘辯槃論
'Sūtra by the Bodhisattva Deva on the explanation of the Nirvāṇa by (twenty) heretical Hinayāna (teachers) mentioned in the Lāoka (avatāra)-sūtra.'

Translated by Bodhiruñi, A.D. 508-535, of the Northern Wei dynasty, A.D. 386-534. 6 leaves. The following is a list of the twenty teachers:

(1) The teacher of the Sāstras of the Hinayāna heresy.
(2) That of the direction or point of the compass.
(3) the wind Rikh.
(4) the Vedas.
(5) the Gāti-putras.
(6) the naked heretics.
(7) the Vaiśekhikas.
(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 Nirgantar-putras.
(14) the Sākkhyas.
(15) Mahāvīra.
(16) the absence of cause.
(17) time.
(18) drinking water.
(19) the power of the mouth.
(20) the Auḍḍhāntaka, 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 Sião-shaⁿ-lun, or the Abhidharma of the Hinayâna.

1261 四諦論 Sz'-ti-lun.
   Konatsatya-sâstra.
   Conc. 554. Composed by the venerable Vasubandhu. Translated by Paramârtha, a.d. 557–569, of the K'han dynasty, a.d. 557–589. 4 fasciculi; 6 chapters.

1262 辟支佛因緣論 Phi'-fo-yin-yuen-lun.
   Pratyekabuddha-nidâna-sâstra.
   Conc. 447. Author's name unknown. Translated under the (three) Chinese dynasties, a.d. 356–431; but the translator's name is lost. This work gives eight Nidânas or Arádanas.

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-tsân-hhiên-tsâm-lun.
   Abhidharma-mahâvibhâshâ-sâstra.
   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 Nirvâna. Translated by Hhißen-kwâin (Hiouen-thsang), a.d. 656–659, of the Thân dynasty, a.d. 618–907. 200 fasciculi; 8 khandas or divisions; 43 vâgas or chapters. It consists of 438,449 Chinese characters. This work is a commentary on Kâtyâyaniputra's Gânaprasthânasâstra (No. 1275), of the Sarvâstivâda-nikâya.

1264 阿毗曇毗婆沙論 Ö-phi-thân-phi-pho-shâ-lun.
   Abhidharma-vibhâshâ-sâstra.
   This work is attributed to Kâtyâyaniputra, who is however the author of the text (No. 1275). Cf. No. 1263. Translated by Buddhavarman, together with Tâo-thâi, a.d. 437–439, of the Northern Liân dynasty, a.d. 397–439. 82 fasciculi; 3 khandas or divisions; 18 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-tân-li-lun.
   Abhidharma-nâyâanusâra-sâstra.
   K'-yuen-lu, fasc. 9, fol. 20 a; Conc. 125. Composed by the venerable Sañghabhadrâ, of the Sarvâstivâda-nikâya, a contemporary of Vasubandhu. Translated by Hhißen-kwâin (Hiouen-thsang), a.d. 653–654, of the Thân dynasty, a.d. 618–907. 80 fasciculi; 8 chapters. In this work Sañghabhadrâ refutes Vasubandhu's Abhidharma-kosa-sâstra (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-hhiên-tsâm-lun.
   Abhidharma-(pitaka)-prakarañasârama-sâstra.
   K'-yuen-lu, fasc. 9, fol. 20 b; Conc. 192. Composed by the venerable Sañghabhadrâ. Translated by Hhißen-kwâin (Hiouen-thsang), a.d. 651–652, of the Thân dynasty, a.d. 618–907. 40 fasciculi; 9 chapters. This is an abstract of the preceding work, but an introductory chapter is added. It agrees with Tibetan. K'-yuen-lu, s.v.

1267 阿毗達磨俱舍論 Ö-phi-tâ-mo-khô-shô-lun.
   Abhidharma-kosa-sâstra.
   K'-yuen-lu, fasc. 9, fol. 19 b; Conc. 19, 298. Composed by the venerable Vasubandhu. Translated by Hhißen-kwâin (Hiouen-thsang), a.d. 651–654, of the Thân dynasty, a.d. 618–907. 30 fasciculi; 9 chapters. In this work Vasubandhu refutes the views of the Vaibhâshikas. It agrees with Tibetan. K'-yuen-lu, s.v.
There exists a commentary on Sanskrit on this Sūtra, called Abhidharma-kosa-vyākhya with the title of Sphutārthā. The compiler is Vasumitra, who mentions two earlier commentators, Gunamati and his disciple Vāsumitra. This Vāsumitra seems not to be the same person as the author of the Mahāvibhāṣā (Nos. 1263, 1264), Prakaraṇapāda (Nos. 1277, 1292), and Dhatukāryapāda (No. 1283); because these works are quoted in Vasubandhu’s text (Nos. 1267, 1269). Moreover, in the list of twenty-eight Indian patriarchs (beginning with Mahākāryapa and ending with Bodhidharma, who arrived in China in A.D. 520), Vāsumitra, the author of many Sūtras 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 Vāsumitra’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 舍利弗阿毗毘説論
Sāriputrābhidharma-sūtra.


1269 阿毗毘度舍释論
Ö-phi-tā-mo-ki-shō-shih-lun.
Abhidharma-kosa (‘vyākhya’)-sūtra.

Cf. No. 1267. Compiled by the venerable Vasubandhu. Translated by Paramārtha, A.D. 564–567, of the K’ān dynasty, A.D. 557–559. 22 fasciculi; 9 chapters. This is an earlier translation of No. 1267. K’-yuen-lu, fasc. 9, fol. 19 b. According to the Sāndai-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 ‘vyākhya.’

1270 阿毗達磨俱舍論本頌
Ö-phi-tā-mo-ki-shō-lun-pan-sūn.
Abhidharma-kosa-kārikā.

K’-yuen-lu, fasc. 9, fol. 19 b; Conc. 299. Compiled by the venerable Vasubandhu. Translated by Hūten-kwān (Hiouen-thsang), A.D. 651, of the Thān 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
Sān-fā-tu-lun.
‘Tridharmakā-sūtra.’

Composed by the venerable Giriḥbhadrā (?) or Vasubandhu (cf. No. 1381) and Saṅghāsena, the latter explaining the text of the former. Translated by Gautama Saṅghadeva, together with Hwui-yuen, A.D. 391, of the Eastern Tahir dynasty, A.D. 317–420. 3 fasciculi; 3 chapters. Deest in Tibetan. K’-yuen-lu, fasc. 9, fol. 22 a.

1272 三毘底底部論
Sān-mi-ti-pu-lun.
‘Sammitīya-nikāya-sūtra.’

Author’s name unknown. Translated under the (three) Tahir 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 阿毗毘八犍度論
Ö-phi-thān-pā-kien-tu-lun.
‘Abhidharma-kabhakha-sūtra.’
Abhidharma-gnānaprabhā-sūtra.

K’-yuen-lu, fasc. 9, fol. 17 a; Conc. 31. Composed by the venerable Kātyāyanaputra, 300 years after Buddha’s entering Nirvāṇa. Translated by Gautama Saṅghadeva, together with Ku Fo-nien, A.D. 383, of the Former Tahir 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 alokas in verse, or a corresponding number in prose. This is the principal work of the Abhidharma-piṭaka of the Sarvāstivāda-nikāya. It agrees with Tibetan. K’-yuen-lu, s.v.

1274 成實論
Khañ-shih-lun.
‘Satyasiddhi-sūtra.’

Composed by Harivarman. Translated by Kumāragītva, A.D. 417–418 (or 407–408?), of the Latter Tahir 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-ki-k’-lun.
Abhidharma-gnānaprabhā-sūtra.
Conc. 15. Composed by the venerable Kātyāyantaputra. Translated by Hūën-kwáï (Hionen-thsang), A.D. 657–660, of the Thâni dynasty, A.D. 618–907. 20 fasciculi; 8 khaṇḍas or divisions; 44 vāgas or chapters. This is a later translation of No. 1273. K’-yuen-lu, fasc. 9, fol. 17 a.

1276 阿毘達磨集異門足論
Ö-phi-tá-mo-tei-i-man-tsö-lun.
Abhidharma-saṅgītāparyāyapāda(-sāstra).
K’-yuen-lu, fasc. 9, fol. 17 b; Conc. 23. Composed by the venerable Saríputra. 20 fasciculi; 12 chapters. According to Yasomitra’s Abhidharmakośavyākhyā, the author of No. 1276 is Mahākauśākīla. This is the first of the Six Pāda works of the Sarvāstivāda-nikāya.

1277 阿毘達磨品類足論
Ö-phi-tá-mo-phin-léi-tsö-lun.
Abhidharma-prakarana-pāda(-sāstra).
K’-yuen-lu, fasc. 9, fol. 18 b; Conc. 20. Composed by the venerable Vasumitra. Translated by Hūën-kwáï (Hionen-thsang), A.D. 659, of the Thâni dynasty, A.D. 618–907. 18 fasciculi; 8 chapters. This is the second of the Six Pāda works of the Sarvāstivāda-nikāya.

1278 阿毘達磨甘露味論
Ö-phi-tá-mo-kán-lu-wéi-lun.
Abhidharmámrita(-rasa)-sāstra.
K’-yuen-lu, fasc. 9, fol. 21 b. Composed by the venerable Ghosha. Translated under the Wēi dynasty, A.D. 220–265. 2 fasciculi; 16 chapters.
The above three works agree with Tibetan. K’-yuen-lu, s.v.

1279 體性沙論
Pi-phi-shá-lun.
Vibhāṣā-sāstra.

1280 随相論
Sui-siā-lun.
‘Lakshanāsāstra-sāstra.’
Composed by the venerable Gunaṃati. 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 阿毘達磨識身足論
Ö-phi-tá-mo-shí-shan-tsö-lun.
Abhidharma-vigñānakāryapāda(-sāstra).
K’-yuen-lu, fasc. 9, fol. 18 a; Conc. 22. Composed by the Arhat Devasamman, 100 years after Buddha’s entering Nirvāṇa. Translated by Hūën-kwáï (Hionen-thsang), A.D. 649, of the Thâni dynasty, A.D. 618–907. 16 fasciculi; 6 chapters. This is the third of the Six Pāda works of the Sarvāstivāda-nikāya.

1282 阿毘達磨界身足論
Ö-phi-tá-mo-kié-shan-tsö-lun.
(Abhidharma-ḥdātukāryapāda(-sāstra).
K’-yuen-lu, fasc. 9, fol. 18 a; Conc. 17. Composed by the venerable Vasumitra, 300 years after Buddha’s entering Nirvāṇa. Translated by Hūën-kwáï (Hionen-thsang), A.D. 663, of the Thâni 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 Abhidharmakośavyākhyā, the author of No. 1282 is Pūrṇa.
The above two works agree with Tibetan. K’-yuen-lu, s.v.

1283 五事毘婆沙論
Wu-sh’-phi-fo-shá-lun.
‘Paśāvastu-vibhāṣā-sāstra.’
Compiled by the venerable Dharmatrāta. Translated by Hūën-kwáï (Hionen-thsang), A.D. 663, of the Thâni dynasty, A.D. 618–907. 2 fasciculi; 3 chapters. This is a commentary on Vasumitra’s ‘Paśāvastu-sāstra.’ Deest in Tibetan. K’-yuen-lu, fasc. 9, fol. 23 a.

1284 十八部論
Shi-pá-pu-lun.
‘Aṣṭādaśa-sāṅkhyā-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-khí-lun.
‘Sāstra on the difference of the views of (18 or 30 Hinayāna) schools.’
This translation is similar to No. 1284.
1286 異部宗輪論
I-pu-tsun-lun-lun.
'Sstra on the wheel of the principles (or Dharmaakra) of different schools.'

Composed by the Bodhisattva Vasumitra. Translated by Hsüen-kuàn (Hiouen-thsaang), a.d. 662, of the Thân 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
Tsâ-ö-phi-thân-sin-lun.
Samyuktâbhiddharma-hridaya-sâstra.

Conc. 757. Compiled by the venerable Dharmacratå. Translated by Saîghavaranma, and others, a.d. 434, of the earlier Sun 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-thân-sin-lun.
Abhiddharma-hridaya(-sâstra).

K'-yuen-lu, fasc. 9, fol. 20 b; Conc. 33. Composed by the venerable Dharmacgina (I). Translated by Gautama Saîghadeva, 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
Tsün-pho-su-mi-phu-sâ-su-tsi-lun.
'Ârya-vasumitra-bodhisatva-saîgãti-sâstra.'

Translated by Saîghabhûti and others, a.d. 384, of the Former Tsin dynasty, a.d. 350–394. 15 fasciculi; 14 khandas or chapters.

1290 分別功德論
Fan-pieh-kun-töh-lun.
'Gunanirdesa (I)-sâstra.'

Compiler’s name unknown. Translated under the Eastern Han 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 Ekottaràgama, No. 543.

1291 入阿毗達磨論
Zü-ö-phi-tä-mo-lun.
'Abhiddharma-vatâra-sâstra.'

Composed by the Arhat Sugandhara (?). Translated by Hsüen-kuàn (Hiouen-thsaang), a.d. 658, of the Thân dynasty, a.d. 618–907. 2 fasciculi; 16 leaves each. This work contains a brief explanation of the names of the Païika-sândha and Tryasamâkratas; the former are Rûpa, Vedana, Saîgã, Sanskâra, and Vigñâna; and the latter, Åkasa, Pratissànkhyâ-nirodha, and Apratissànikhyâ-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
Kuân-sâ-ö-phi-thân-lun.
Abhiddharma-prakaranapâda(-sâstra).

Conc. 713. Compiled by the venerable Vasumitra. Translated by Gunabhadra, together with Bodhyasas, a.d. 435–443, of the earlier Sun 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
Kie-to-tao-lun.
'Vimokshamarga-sâstra.'

Composed by the Arhat Upatîshyâ or Sârîputra. Translated by Saîghapâla, a.d. 505, of the Liân dynasty, a.d. 502–557. 12 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.

1294 法勝阿毗曇心論
Fâ-shan-ö-phi-thân-sin-lun.
(Dharmacgina(?)-abhiddharma-hridaya(-sâstra).

Conc. 127. Compiled by the venerable Upasînta. Translated by Narendrayasas, a.d. 563, of the Northern Tbei dynasty, a.d. 550–577. 6 fasciculi; 10 chapters. This is a commentary on No. 1288.

1295 恆宗十句義論
Shân-tsun-shi-kü-lun-lun.
'Vaiseshikanikâya-dampâdârtha-sâstra.'

Composed by the Vaiseshika Gîlãnâkandra. Translated by Hsüen-kuàn (Hiouen-thsaang), a.d. 648, of the Thân dynasty, a.d. 618–907. 1 fasciculi; 13 leaves. This is an enlarged work of the ‘Shapâdartha’ of the Vaiseshika-sâstra. ‘This is not the law of Buddha’ (K'-yuen-lu, fasc. 10, fol. 4 a), but
According to Yosomitra's Abhidharmakosavyákhya, the author of No. 1296 is Sāriputra.

1297 立世阿毗昙論
Li-shí-ö-phi-thán-lun.
'Ločasthiti (f)-abhidharma-sūtra.'

Author's name unknown. Translated by Paramártha, A.D. 558, of the K'lan dynasty, A.D. 557–589. 10 fasciculi; 25 chapters. This Sāstra is doubtful (or wanting) in Tibetan. K'-yuen-lu, s.v. This is the fifth of the Six Pāda works of the Sarvāstivāda-nikāya.

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.

Sui-yuen-suh-ju-tsawn-ku-lun, or Works of the Abhidharma of the Mahāyāna and Hinayāna, successively admitted into the Canon during the later (or Northern) and Southern Sui (A.D. 960–1127 and 1127–1280) and Yuen (A.D. 1280–1368) dynasties.

1298 大乘集菩薩學論
Tâ-sheulu-pho-sâ-bhia-lo-lun.
'Mahāyānasautigītābhāṣyāsthātra.'
Composed by the Bodhisattva Dharmayaśas. Translated by Fâ-hu (Dharmanākha) and Zih-kâan (Sûryayâs), A.D. 1004–1058, of the later Sui dynasty, A.D. 960–1127. 25 fasciculi; 18 chapters.

1299 大宗地立文本論
Tâ-tzu-lî-hüe-ssân-pan-lun.
'Mahâyâna-bhâjâbhâjâvâjâkâra-sûtras.'
Composed by the Bodhisattva Asvaghosha. Translated by Paramârtha, A.D. 557–569, of the Kând 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-teh-shi-lun.
(Suvarna-?) Saptati (-sûtra).
Sâukhya-kârikâ-bhâshya.
Translated by Paramârtha, A.D. 557–569, of the Kând dynasty, A.D. 557–589. 3 fasciculi. It is stated in a note at the beginning, that ‘this work was composed by the heretical Kâshi 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 Paññâsaikha (Kâpiyâ), whose teacher Âsuri was the disciple of the Kâshi Kapila, and that afterwards a Brâhmana, Ísvara Krîshna, selected 70 verses out of the 60,000.’ This work is to be compared with the Sanskrit text of the Sâukhya-kârikâ, or memorial verses on the Sâukhya philosophy, by Ísvara Krîshna, translated by Colebrooke; and also the Bhâshya, or commentary of Gaurapâda, 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 Sûtra of the heretics’ or the Sâukhyas (K’-tauû, fasc. 41, fol. 13 a). It ought therefore to be arranged somewhere else, as already alluded to under No. 1295.

1301 廣释菩提心論
Kwâ-sih-pho-thi-sin-lun.
‘Bodhibhātadaysapūlayaprakarasâsthātra.’
Composed by the Bodhisattva Padmasâla (?). Translated by Sh’-lu (Dânapâla), A.D. 980–1000, of the later Sui 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-fâ-pâo-ssu-han-i-lun.
‘Sarvakâryâsasthātrasatvam.’
Composed by the Bodhisattva Sumuni (?). Translated by Sh’-lu (Dânapâla), A.D. 980–1000, of the later Sui dynasty, A.D. 960–1127. 2 fasciculi.

1303 金剛針論
Kin-kâân-kan-lun.
Vâghrâsûkâ (-sûtra).
Composed by the Bodhisattva Dharmayaśas. Translated by Fâ-thiên (Dharmavâda), A.D. 973–981, of the later Sui 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 (Dânapâla?), A. D. 980–1000, of the later Suî dynasty, A. D. 960–1127:—

1304 苦 提 心 離 相 論
Phu-thi-sin-li-siân-lun.
' Lakshanasimikâ (?)-bodhirādya-sastra.'
Composed by the Bodhisattva Nâgârjuna. 9 leaves.
It agrees with Tibetan. K'-yuen-lu, fasc. 9, fol. 14 a.

1305 大 乘 破 有 論
Tâ-shaⁿ-po-yuⁿ-lun.
'Mahâyâna-bharabheda-sastra.'
Composed by the Bodhisattva Nâgârjuna. 2 leaves.

1306 集 大 乘 相 論
Tâ-tâ-shaⁿ-siân-lun.
'Mahâyâna-lakshanasangitî-sastra.'
Composed by the Bodhisattva Buddhārīgâna (?).
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-sun-su-li-lun.
'Gâthâsahasrâ-yathârtha-sastra.'
Composed by the Bodhisattva Nâgârjuna. 5 leaves.

1308 大 乘 二十 頌 論
Tâ-shâⁿ-rh-shi-su-n-lun.
'Mahâyâna-gâthâvirasati-sastra.'
Composed by the Bodhisattva Nâgârjuna. 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-pân-20-po-lo-mi-to-yuen-tsî-yâo-i-lun.
' Buddhâmâtrika-prajñâpâramitâ-mahâratha-saṅgiti-sastra.'

1310 佛 母 般 若 波 羅 蜜 多 圓 集 要 義 釋 論
A commentary on the preceding Sêstra.
Composed by the Bodhisattva Triratnâya (?).
4 fasciculi.

1311 大 乘 寶 要 義 論
Tâ-shaⁿ-pâo-yâo-i-lun.
'Mahâyâna-ratnamahârtha-sastra.'
Author's name lost. Translated by Fâ-hu (Dharmaraksha?) and others, A. D. 1004–1058, of the later Suî dynasty, A. D. 960–1127. 10 fasciculi.

1312 菩 薩 本 生 感 論
Phu-sâ-pan-shaⁿ-mân-lun.
(Bodhisattva-)Gâtakamâlâ(-sastra).
Composed or collected by the Bodhisattva Âryâsûra, and commented by Tsî-pien-shaⁿ-thien or the Muni Gînadeva (?). Translated by Shâo-tôô, Hwui-sîn, and others, of the later Suî dynasty, A. D. 960–1127. 16 fasciculi. The first 4 fasciculi contain fourteen Gâtakas of Sâkyamuni, being Âryâsûra's text; while the latter 12 fasciculi form a commentary, being divided into 34 sections. But this translation is not good. See the K'-tsîn, 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 Gâtakas (C. H. M., III. 23):—

(1) Vyâghrâ-gâtaka.
(2) Sûryâ.
(3) Kûlakhâpinâlî.
(4) Sreshtâhi.
(5) Sahyâ (or Avârâhâya) — Sreshtâhi.
(6) Dasa.
(7) Agastya.
(8) Maitrâgâna.
(9) Visvântara.
(10) Yagûa.
(11) Svâkta.
(12) Brhumena.
(13) Umapâdayanti.
(14) Supârâga (? or Supârâga).
(15) Matsya.
(16) Vartakâpetaka.
(17) Karâkâpa.

For the above list, see also Five Gâtakas, edited by Fausbôll, p. 59; Buddhist Birth Stories, translated by Rhys Davids, vol. i, p. xcviii.
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 要 論
Shaⁿ-mu-pân-20-po-lo-mi-to-kiu-suî-tsiûn-i-lun.
'Âryabuddhâmâtrika-prajñâpâramitâ-nâgârtha-mahâratha-sastra.'

U
Composed by the Bodhisattva Śrīgumārakāntāmbara (†). Translated by Fā-hu (Dharmaraksha †), A.D. 1004–1058, of the later Śūnyan dynasty, A.D. 960–1127. 2 fasciculi; 10 leaves.

1314 大乘緣生論
Tā-shān-yuen-shān-lun.
' Mahāyāna-nidāna-sāstra.'

Composed by the venerable Ullaṅgha. Translated by Amogha-vakra, 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'-tsiū (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-kiao-kie-tiin-miin-i-lun.
'Sarvaskleśā-svātā-nāmāra-sāstra.'

Composed or spoken by the Bodhisattva Maitreya. Translated by Shī-hu (Dānapāla †), A.D. 980–1000, of the later Śūnyan 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-shān-lun-kwān-shih-lun.
' Mahāyāna-madhyaśāsta-śākhyā-sāstra.'

Composed by the Bodhisattva Śtihmati. Translated by Wēi-tsiū and others, A.D. 1009–1050, of the later Śūnyan dynasty, A.D. 960–1127. 9 fasciculi. This is a commentary on the first 13 chapters of Nāgarjuna's Pramāṇavāda-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.
' Pratāptisāstra.'
Pratāptipāda-sāstra.

K'-yuen-lu, fasc. 9, fol. 24 b; Conc. 66. Composed by the venerable Mahāmārga-gaṇaka. Translated by Fā-hu (Dharmaraksha †) and others, A.D. 1004–1058, of the later Śūnyan 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-shān-fā-kiw-khā-pieh-lun.
'Mahāyāna-dharmadhatu-avisesahat-sāstra.'

Composed by the Bodhisattva Śtihramati. Translated by Devapragña, A.D. 691, of the Thān dynasty, A.D. 618–907. 8 leaves. This is another translation of No. 1258. K'-tsiū, 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
'Vajrasekharagoga-anuttarakaraniya-sambodhiottotpāda-sāstra.'

Author's name unknown. Translated by Amogha-vakra, 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'-tsiū (fasc. 34, fol. 8 a), No. 1319 seems to be the translator's own work.

1320 彰所知論
Kaṅ-su-k'-lun.
'Sāstra on explaining known objects.'

Composed by Pā-su-pa or Bashpa (died A.D. 1280), the teacher of the Emperor Shi-tsu or Kuibai Khan of the Yuen dynasty, reigned A.D. 1260–1294, and actually seated on the throne of China from 1280. Translated by Shā-lo-pa (died A.D. 1314), disciple of Bashpa, of the Yuen dynasty, A.D. 1280–1368. 2 fasciculi; 5 chapters, on the Bhāgāna-loka or vessel-world, Sāṃkṣa-loka or being-world, Nārāya-nah or way-law, Phala-dharma or fruit-law, and Asamakrīta-dharma or unmade-law respectively. This is a useful and interesting manual of the Buddhist terminology, consisting of extracts from several Sāstras and Sūtras, such as Nos. 62, 549, 550, 679, 1267, 1269. It was compiled by Bashpa for the sake of Kaṅ-kīn, 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 Kaṅ-kīn 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'-tsiū (fasc. 40, fol. 16 a), No. 1320 is mentioned as a Sāstra of the Hinayāna.
FOURTH DIVISION.

 tự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
K'u-yâo-kîn.
Avadâna (sûtra).

Composed by the Bodhisattva Dharmatrâta. Translated by Ku Fo-nien, A.D. 398-399, of the Latter Tahir dynasty, A.D. 384-417. 20 fasciculi; 33 chapters. It is stated in the preface by Sâ-i-nî, dated A.D. 399, that 'Dharmatrâta, the maternal uncle of Vasumitra, collected 1000 verses in 33 chapters, and called this collection 法句 Fâ-kîn 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 K'u-yâo or coming-out light (i.e. Avadâna). This term was previously rendered into 譯喻 Phi-yâ or comparison, being the sixth (or seventh) of twelve classes of the Sûtras or scriptures. In A.D. 383, there was a Srâmana of Xi-pin (Cabul) Saîighabhûti by name, who came to Khân-ân, the capital of the Former Tahir dynasty, A.D. 350-394 (bringing with him the MS. of this work (!). Cf. K'o-sâî-khwân, fasc. 1, fol. 21 a). Afterwards in A.D. 398, under the Latter Tahir dynasty, A.D. 384-417, he was asked to translate this work, which translation was finished in the following spring. In translating it, Saîighabhûti 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 慈志 Fân-k' or Brahmasáîrin, or Brâhma(n) (?), 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 Fausboll, in Copenhagen, 1855, with Latin translation. Translated into German by Professor Weber, 'Zeitschrift der deutschen morgenländischen Gesellschaft,' vol. xiv, 1860; reprinted in 'Indische Streifz,' 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-yuen-kîn.
Damamûka (-nîdâna-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 Hwuî-kâo and others, A.D. 445, of the Northern Wêi dynasty, A.D. 386-534. 13 fasciculi; 69 chapters. It agrees with Tibetan. K'-yuen-lu, fasc. 9, fol. 26 a. Csoma says (A. R., l. c.): 'At the end it is stated that this work (viz. the Tibetan version), it seems, has been translated from Chinese.' See 'Der Weise und der Thor,' aus dem Tibetischen übersetzt und mit dem Original texte herausgegeben von I. J. Schmidt, St. Petersburg, 1843. No. 1322 is mentioned as a Hînâyâna-sûtra in K'-tsân, fasc. 31, fol. 23 b.

1323 佛本行經
Fo-pan-hhiin-kîn.
'Buddhapparvâkhyâ-sûtra.'

Translated by Pâo-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-hhiin-tsâ-n-khwân or Life (of Buddha) in laudatory verses on his former practice.

U 2
1324 撰集百縵經

Kwán-tsi-páí-yuen-kiün.
‘Selected and collected Satávádána-sútra.’

Púnamukha-avádána-sútaka.


1325 修行道地經

Siú-hhin-táo-ti-kiün.
‘Káryámárgabhiúmi–sútra.’

Composed by the Indian Srmása Saigbaraksha, 700 years after Buddha’s entering Nirvána. Translated by Ku Pá-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 Sadharmapunádarika. K’-tsiün, fasc. 38, fol. 19 a. This and the following work are mentioned as Maháyána-sústras in K’-tsiün, fasc. 38, fol. 18 a seq.

1326 道地經

Táo-ti-kiün.
‘Márgabhiúmi–sútra.’

Composed by Saigbaraksha. Translated by An Shi-káo, A.D. 148–170, of the Eastern Hán 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-kiün.
‘Sútra spoken by Buddha on the Buddha-physician.’

Translated by Lúh-yen, together with K’ Yueh, A.D. 230, of the Wu dynasty, A.D. 222–280. 5 leaves. This work is mentioned as a Hínáyána-sútra in K’-tsiün, fasc. 31, fol. 13 b.

1328 惟日難經

Wéi-siú-tsá-nán-kiün.
‘Sútra on several difficulties (or difficult questions) of Wéi-siú (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 Bhágavat, Bodhisattvas, Pratyekabuddhas, and Srávakas. This translation is not very readable. This work is mentioned as a Maháyána-sútra in K’-tsiün, fasc. 38, fol. 16 a.

1329 杂寶藏經

Tsá-pao-tsá-n-kiün.
‘Sanyuktaratnapitaka-sútra.’

Translated by K’-kiá-ye, together with Thán-yá, A.D. 472, of the Northern Wéi dynasty, A.D. 386–534. 8 fasciculi; 121 Avádánas or tales. The last tale is translated by Mr. Beal, in his Catalogue, pp. 85, 86. This work is mentioned as a Hínáyána-sútra in K’-tsiün, fasc. 31, fol. 26 a.

1330 迦葉赴佛般浄槃經

‘Sútra on Káryapa’s coming up to the place where Buddha had just entered Nirvána.’

Translated by Thán-wu-lán (Dharmaraksha?), A.D. 381–395, of the Eastern Tsin dynasty, A.D. 317–420. 3 leaves. This work is mentioned as a Hínáyána-sútra in K’-tsiün, fasc. 29, fol. 21 b. The above six works are wanting in Tibetan. K’-yuen-lu, fasc. 9, fol. 26 a seq.

1331 瑜伽翳迦誹沙羅鳥瑟尼沙

‘Yogakásharohashana-vakumarántantratánakalpásiáksharohash–shaka-skrárgayasa-sútra.’

Translated by Amoghavágra, A.D. 746–771, of the Thú dynasty, A.D. 618–907. 7 leaves. This work is mentioned as a Maháyána-sútra of the Vaipulya class in K’-tsiün, fasc. 15, fol. 4 a.

1332 佛入涅槃密跡金剛力士

‘Sútra on the grief and ardent love of the Malla or wrestler Guhyapadadvágra, when Buddha entered Nirvána.’

Translated under the (three) Thún dynasties, A.D. 350–431; but the translator’s name is lost. 7 leaves.
This work is mentioned as a Hinayana-sutra in K′-tsin, fasc. 29, fol. 22 a.

The following three works were translated under the Western Ts'in dynasty, A.D. 265-316; but the translators' names are lost:—

1333 仏使比丘迦旃延說法沒盡偈經
'Sutra on Buddha's causing the Bhikshu Kātyāyana to preach the Gāthā on the destruction of the law.'
9 leaves.

1334 仏説佛治身經
Fo-shwo-fō-k′-shan-kīn.
'Sutra spoken by Buddha on Buddha's keeping the body in regular order.'
2 leaves. This and the following work are mentioned as Hinayana-sutras in K′-tsin, fasc. 31, fol. 13 a, b.

1335 治意經
K′-i-kīn.
'Sutra 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-kīn.
'Mārīgūrt-pranidhānapāda-sūtra.'
Samantabhadraprānīdhāna, Bhadrākari.
Translated by Buddhahadra, A.D. 420, of the Eastern Ts'in dynasty, A.D. 317-420. 4 leaves; 43 verses. This is an earlier and incomplete translation of the 62 verses of Nos. 89 and 1142. This work is mentioned as a Mahāyāna-sūtra of the Avatamsaka class in K′-tsin, fasc. 1, fol. 11 a.

1337 六菩薩名亦當誦持經
'Sutra on six Bodhisattvas' names also to be recited and kept in mind.'
Translated under the Eastern Hán dynasty, A.D. 25-220; but the translator's name is lost. 2 leaves. This work is mentioned as a Mahāyāna-sūtra of the Vaipulya class in K′-tsin, fasc. 5, fol. 27 b.

1338 小道地経
Siāo-tāo-ti-kīn.
'Kahullamārgabhūmi-sūtra.'

Translated by K′ Yāo, A.D. 185, of the Eastern Hán dynasty, A.D. 25-220. 4 leaves. This work is mentioned as a Mahāyāna-sūtra in K′-tsin, fasc. 38, fol. 18 a.

1339 阿含口解十二因縁經
Ö-hān-kheu-kī-k′-rh-yin-yuen-kīn.
'Sutra on the twelve causes (Nidānas) as an oral explanation according to the Āgama.'
Translated by An Hhuên, A.D. 181, of the Eastern Hán dynasty, A.D. 25-220. 9 leaves. This work is mentioned as a Hinayana-sūtra in K′-tsin, fasc. 40, fol. 17 a.
The above four works are wanting in Tibetan. K′-yuen-lu, fasc. 10, fol. 1 b seq.

1340 付法藏因縁經 (or 傳)
Fu-fā-tsān-yin-yuen-kīn (or kwhān).
'Sutra (or record) on the Nidāna or cause of transmitting the Dharmapitaka.'
Translated by Ki-khā-ye, together with Thān-yāo, A.D. 472, of the Northern Wei dynasty, A.D. 386-534. 6 fasciculi. This is a very well-known history of the succession of twenty-three patriarchs from Mahākāyapa 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-khā-ye, Mahākāyapa. | 64 b | 63
(2) 阿難 Ö-nān, Ānanda. | 9 a | 64
(3) 商那和修 Shān-nā-bō-siu, Sanavāsa (?). | 121 a | 66
(4) 优波毘多 Yiu-po-kī-to, Upagupta. | 156 a | 67
(5) 提多迦 Ti-to-kī, Dhrītaka. | 33 b | 70
(6) 彌遮迦 Mi-kō-kī, Mikhāka. | 76 b | 71
(7) 菩薩提耶 Fu-tho-nān-thi, Budhanandi. | 164 a | 72
(8) 菩薩 Tipo-tho, Budhamitra. | 28 b | 71
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<td>15 b</td>
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Indian Miscellaneous Works.

Translated by Án Shi-kâo, A.D. 148-170, of the Eastern Hân dynasty, A.D. 25-220. 12 leaves. This work is mentioned as a Hînayâna-sûtra in K’-tsiû, fasc. 40, fol. 13 a.

The above two works are wanting in Tibetan. K’-yuen-lu, fasc. 10, fol. 1 b.

1347 尋頭盧突羅闍書印度哲法緣於
Pin-theu-lu-tu-lo-shô-wê-i-yûn-tho-
Yen-wâh-shwo-fâ-yuen-kiû.

'Sûtra on the cause (Nîdhâna) of the preaching of the law by
Pin-dola (?) Bharadvâga to the King Udyâna.'

Translated by Guṇabhadra, A.D. 435-443, of the earlier Suû dynasty, A.D. 420-479. 9 leaves. This work is mentioned as a Hînayâna-sûtra in K’-tsiû, fasc. 31, fol. 26 b.

1348 請尋頭盧經
Tshin-pin-theu-lu-kiû.

'Sûtra on inviting Pin-dola?.'

Translated by Hwui-kîen, A.D. 457, of the earlier Suû dynasty, A.D. 420-479. 2 leaves.

1349 大勇菩薩分別業報略經

'Sûtra on the fruits of Karma briefly explained by the Bodhisatva Aryâstra.'

Translated by Saûghavarman, A.D. 434, of the earlier Suû dynasty, A.D. 420-479. 12 leaves.

1350 坐禪三味法門經
Tso-shên-sâm-mî-fân-man-kiû.

'Dhyâânânîshhita (?)-samâdhi-dharmaparyôya-sûtra.'

Composed by Saûgharaka. Translated by Kumâ-
ragâva (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-hîn-âsâm-kiû.

Buddhâkarita-kâvya (-sûtra).

Composed by the Bodhisattva Âsvâghośha. 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 (Sârîtra). 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-prasâti.
(2) Antâ-pura-vîhâra.
(3) Samvegotpatti.
(4) Strî-vighatana.
(5) Abhinishkramana.
(6) Kândaka-nivartana.
(7) Tapovana-prveca.
(8) Antâ-pura-vîpâpa.
(9) Kumârâvanâhasha.
(10) Srenya (or Srenika, i.e. Bimbisâra)-abhigamana.
(11) Kâma-vîgâna.
(12) Arâda-darasa.
(13) Mára-vîgâya.
(14) Abbasambodhâna-samstava.
(15) Dharmaâkrapravartanâdhyeyasana.
(16) Dharmaâkrapravartanâ.
(17) Lumbîntyâdikâ (or 'yârikâ').

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 僧伽羅剌所集佛行經

'Sûtra on the practice of Buddha (or Buddha-karita-sûtra), compiled by Saûgharaka.'

Translated by Saûghabhûti, 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-kî-phi-yû-kiû.

'Dharmaâkrapravartanâ-sûtra.'

Compiled by the venerable Dharmatrâta. Of Nos. 1321, 1365, 1439. Translated by Fâ-kî, together with Fâ-i, A.D. 290-306, of the Western Tshin 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
1354 苦提行經
Phu-thi-hhiin-kiin.

Composed by the Bodhisattva Nāgārjuna, in verse. Translated by Thien-si-tsāi, A.D. 980–1001, of the later Sun dynasty, A.D. 960–1217. 4 fasciculi; 8 chapters. This work is mentioned as a Mahāyāna-sāstra in K‘-tsiin, fasc. 38, fol. 19 b.

The following two works were translated by Amogha-vagra, A.D. 746–771, of the Thian dynasty, A.D. 618–907:

1355 金剛頂一切如來真实攝大乘現證大教王經

'Vagrekhara-sarvatarāhāsa-satyasaṅggraha-mahāyāna-pratyutpannābhisasambuddha-mahāyānasktā-sūtra.'

2 fasciculi. This is an earlier translation of the first division of No. 1017. K‘-tsiin, 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

'Sūtra on the goodness and badness concerning the Nakshatras or constellations, and lucky and unlucky days and times, spoken by the Bodhisattva Maṅguril and many other Rishi.'

2 fasciculi. This translation was made in A.D. 759. It is a work on astrology.

1357 僧伽斯那所撰菩薩本緣經
Saṅ-kiè-s‘-nā-su-ku-wān-phu-sā-pan-yuenn-kiin.

'Sūtra on the former causes (Pārva-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-khō-kiin.

'Nāgāsena-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 Nāgāsena 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 Pali text, published by Dr. Trenchner in his Pāli Miscellany, part 1, with English translation.

1359 舊雜譬喻經
Kiu-tsā-phi-yü-kiin.

'An old (version of the) Samyuktaavāda-sūtra.'

Collected by the sages and the wise. Translated by Khān Sān-hwui, A.D. 251, of the Wu dynasty, A.D. 222–280. 2 fasciculi. This work is mentioned as a Mahāyāna-sūtra in K‘-tsiin, fasc. 38, fol. 19 a.

The following two works were translated under the Eastern Hán dynasty, A.D. 25–220; but the translators’ names are lost:

1360 禪要詁欲經
Shān-yāo-hō-yü-kiin.

'Sūtra on blaming human desire or lust, and on the importance of the meditation.'

4 leaves. This work is mentioned as a Mahāyāna-sūtra in K‘-tsiin, fasc. 38, fol. 17 b.

1361 內身觀章句經
Nēi-shan-kwān-kān-kū-kiin.

'Sūtra consisting of sections and verses on meditation on the inner body.'

4 leaves.

1362 法觀經
Fā-kwān-kiin.

'Sūtra of meditation on the law.'

Translated by Ku Fā-bu (Dharmaraksha), A.D. 266–313, of the Western Tsin dynasty, A.D. 265–316. 6 leaves. This translation is not readable. K‘-tsiin, fasc. 41, fol. 6 b. The above six works are wanting in Tibetan. K‘-yuenn-ku, fasc. 9, fol. 27 a seq.

1363 迦葉結經
Kâ-ye-khī-kiin.

'Sūtra on Kâsapa’s collection of the Tripitaka.'

1364 百喻經
P’ai-yü-k’iin.
‘Śūtra of a hundred comparisons.’
Composed by Saṅghasaṇa. Translated by Gunavriddhi, A.D. 492, of the Tahi dynasty, A.D. 479–502. 2 fasciculi; 98 comparisons, not Avadānas. For the Satāvadāna or Avadānasataka, see No. 1324. No. 1364 ends with the following words: ‘Ārya Saṅghasaṇa made this garland for the fool (I).’

1365 法句經
Fā-kū-k’iin.
‘Dharmapada-sūtra,’ or Dharmapada.
Composed or collected by Dharmatrāta. Translated by 維祇難 Wāṭ-k’é-măn, i.e. Vīghna, and others, A.D. 224, of the Wu dynasty, A.D. 222–280. 2 fasciculi; 39 chapters; 752 verses. This version is also called Fā-tsi-k’iin, or Dharmasāṅgraha-sūtra. 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 曇鉢伽 Than-po-k’iin, or Dharmapa-gāthā. For this preface as well as the version, see Mr. Beal’s ‘Dharmapada from the Buddhist Canon,’ pp. 3–30. No. 1365 is the first of four Chinese versions of the Dharmapada. See also the Sacred Books of the East, vol. x, Introduction to Dharmapada, pp. 1–lii. As to the character of the translator of No. 1365, the following account is given in the Kào-san-k’hwaăn, or Memoirs of Eminent Priests (compiled in A.D. 519), fasc. 1, fol. 14 a, b: ‘Vīghna was an Indian Śrāmaṇa, who was at first a fire-worshipper, and afterwards converted to Buddhism. In A.D. 224, he together with Ku Lū-yen brought to China a Sanskrit text of the 曇鉢伽 Than-po-k’iin, or Dharmapa-sūtra; then they were asked by the Chinese to translate it. At this time, both Vīghna and Lū-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), Fā-li, together with Fā-k’iin, made a better translation of the same work in 5 fasciculi (No. 1353), and the latter also translated a shorter Sūtra, consisting of about 100 verses. This shorter translation was lost, during the civil war towards the end of the Yuán-k’iā 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
Kuăn-k’iin-k’wán-ts’ai-phi-yü-k’iin.
‘Saṃyuktāvadāna-sūtra, selected from various Sūtras.’
Compiled by the Bhikshu Tao-lüeh (or -phi). Translated by Kumāraṇiva, A.D. 405, of the Latter Tsin dynasty, A.D. 384–417. 2 fasciculi. This work is mentioned as a Mahāyāna-sūtra in K’-tsiin, fasc. 38, fol. 19 a.

1367 阿育王子法益費寳因緣經
‘Śūtra on the Nidāna or cause of the eye-destruction of Fā-yī (Dharmavardhana) the prince of Aoka.’
Translated by Dharmamändhi, A.D. 384, of the Former Tsin 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
Tsā-phi-yü-k’iin.
‘Saṃyuktāvadāna-sūtra.’
Cf. No. 1366. Translated under the Eastern Han dynasty, A.D. 25–220; but the translator’s name is lost. 2 fasciculi. This work is mentioned as a Mahāyāna-sūtra in K’-tsiin, 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-miū-lo-k’ā-k’iin.
‘Āvidyāraśasā-sūtra.’
Translated under the (three) Tsin dynasties, A.D. 350–431; but the translator’s name is lost. 1 fasciculus; 28 leaves. Deest in Tibetan. K’-yuen-lu, fasc. 10, fol. 2 a.

1370 文殊所說最勝名義經
Wan-shu-su-shwo-tausi-shan-miū-i-k’iin.
‘Maṇḍusiri-bhāsātmanānambhāra-sūtra.’
Maṇḍusiri-nāmassagiti.
K’-yuen-lu, fasc. 5, fol. 15 b; Conc. 799.
Maṇḍusiri-guṇā-sattvasaṣa paramārthānām sangiti.

1371 迦丁比丘説當來變經
'Sūtra on the changes of the future, spoken by the Bhiksü Kiå-tiün (?)�.

Translated under the earlier Suṅ dynasty, A.D. 420–479; but the translator's name is lost. 10 leaves.

1372 雜譬喻經
Tsá-phí-yü-kiün.
'Samyuktavadana-sūtra.'


1373 思惟要略法
Sz’-wéi-yao-lüeh-fa.
'An abridged law on the importance of thinking or meditation.'

Translated by Kumāraґīvha, A.D. 405, of the Latter Tsin dynasty, A.D. 384–417. 12 leaves.

The above two works are mentioned as Mahāyāna-sūtras in K’-teiû, fasc. 38, fol. 19 b and 17 a respectively.

1374 十二遊經
Shi’-rh-yiu-kiün.
'Dvādaśa (varsha)-vihāramā-sūtra.'

Translated by Kálo-dakä, 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. Piáo-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-shañ-tsiü-kiào-kiy-piâi-siün.
'A hundred Gāthās collected by the sages and the wise.'

Translated by Thiên-si-tsiû, A.D. 980–1001, of the later Suṅ dynasty, A.D. 960–1280. 8 leaves. The Gāthās explain the happy rewards of the action of giving gifts to Budhä and Saṅgha.

1376 廣發大願頌
Kwän-fa-tâ-yuen-siün.
'Mahāpranidhānapāda-gāthā.'

Composed by the Bodhisattva Nagārjuna. Translated by Sh’-hu (Dānapāla), A.D. 980–1000, of the later Suṅ 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 Suṅ dynasty, A.D. 960–1127:

1377 無能勝大明陀羅尼經
Wu-nañ-shañ-tâ-min-tho-lo-ni-kiün.
'Ageyamahāvīdaya-dhāranī-sūtra.'

10 leaves. This and the following work are mentioned as Mahāyāna-sūtras of the Vaipulya class in K’-tsiün, fasc. 15, fol. 12 b.

1378 無能勝大明心陀羅尼經
Wu-nañ-shañ-tâ-min-sin-tho-lo-ni-kiün.
'Ageyamahāvīdāyādhāruṇa-dhāranī-sūtra.'

2 leaves.

1379 十不善業道經
Shi-pu-shañ-yeh-tâo-kiün.
'Dasadushtakarmanamā-sūtra.'

Composed by the Bodhisattva Aśvaghoṣa. Translated by Zih-khän (Sūrya-yasa!), A.D. 1004–1058, of the later Suṅ dynasty, A.D. 960–1127. 2 leaves.

1380 大乘修行菩薩行門諸經要集
'Mahāyāna-karuna-bodhisattva-kavyākhyānā-sattāra–mahārtha-saṅgraha.'

Translated by K’-yen, A.D. 721, of the Thāi dynasty, A.D. 618–907. 3 fasciuli. It consists of sixty-six articles on the practice of a Bodhisattva, collecting passages from forty-two different Sūtras.

1381 四阿含要論抄解
Sz’-ü-hán-nun-kiào-kiè.
'Explanation of an extract from the four Agamas.'
1382 五門禪經要用法
Wu-man-shān-kīn-yāo-yuē-fā.
‘Paśkādārā-dhyānasūtra-mahārāhadvāma.’

Composed by the ‘Mahādhyānaguru’ Buddhāmitra. Translated by Dharmāmitra, A.D. 424-441, of the earlier Sūn dynasty, A.D. 420-479. 1 fasciculus. This work is mentioned as a Mahāyāna-sūtra in K′-tsiān, 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
金自在菩薩修行儀軌

‘Vajrasekharayoga-sahasrakalavali-avalokitesvara-bodhisattva-sāryā-kalpa-sūtra.’

Translated by Amoghavāra, A.D. 746-771, of the Thān dynasty, A.D. 618-907. 1 fasciculus. This work is mentioned as a Mahāyāna-sūtra in K′-tsiān, fasc. 15, fol. 9 a.

1384 密跡力士大權神王經偈頌
Mi-tsi-lī-s̄-tā-kūn-i-shan-wān-kīn-kī-suñ.
‘Guhyapadamallasa-pahābhadīrā-gātra-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
Yī-tshiē-pi-mi-tsu-i-shān-mi-ni-tā-kīao-wān-i-kwēi.
‘Sarvaguhyanuttaranānāmātṛa-mahātentrā-gātra-kalpa.’

Translated by Sh′-hu (Dānapāla ?), A.D. 980-1000, of the later Sūn dynasty, A.D. 960-1127. 2 fasciculi; 21 leaves.

1386 大樂金剛薩埵修行成就儀軌
‘Mahāsaṅkha-vagrasattva-kāryāsiddhi-kalpa.’

Translated by Amoghavāra, 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
‘Mātyuri-bodhisattva-srigathā.’

Translated by Fa-hhien, A.D. 982-1001, of the later Sūn dynasty, A.D. 960-1127. 2 leaves. This is another transliteration of No. 1074. K′-tsiān, fasc. 15, fol. 15 b.

The following three works were translated by Amoghavāra, 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
Khaⁿ-tsui-miāo-fā-lien-hvāi-kīn-wān-yū-kīe-
kwān-k′-i-kweī.
‘Saddharmapundarīka-sūtra-yoga-dhyānasūtra-kalpa.’
1 fasciculus.

1389 金剛頂瑜伽降三世成就
極深密門
Kin-kān-tīn-yū-kī-ś-ṭhshen-sān-shi-khaⁿ-tsiu-
ki-shan-mi-man.
‘Vajrasekhara-yoga-trīhavyavaygī-sādhi-mahāgahyadvāra.’
5 leaves. This translation was made by Amoghavāra, together with Pien-κ’ (Sarvagūṇa urtles).

1390 金剛頂瑜伽他化自在天理
蓮會普賢修行念誦
‘Vajrasekharayoga-parisnimitasavarṇantaśyapāḥ-parej-bhadrakāryādhyāya-kalpa.’
16 leaves.

1391 金剛壽命陀羅尼念誦法
‘Vajrayur-dhāraṇy-adhyāya-kalpa.’
Translated by Vajrabodhi, together with Amoghavāra, A.D. 723-730, of the Thān dynasty, A.D. 618-907. 3 leaves.

1392 大藥又女歡喜母並愛子
成就法
‘Mahāyaksamārā-sananda (?)-pyāpyutarā-sādhi-kalpa.’
X 2
Translated by Amoghavagra, A.D. 746–771, of the Thán dynasty, A.D. 618–907. 12 leaves.

1393 佛設帝釋巖密成就儀軌
   Fo-shwo-ti-shih-yen-pi-mi-khaʻn-tsu-i-kwēi.
   ‘Buddhabhāṣāṇita-indrasakra-sīḷā-guhyā-siddhi-kalpa.’

Translated by Sh‘ hu (Dānapālā), A.D. 980–1000 of the later Sun dynasty, A.D. 960–1127. 5 leaves.

In this work, Buddha tells Vacirrapani how man can see the Bodhisattva Maitreya in the Indra cave (?).

The following fourteen works were translated by Amoghavagra, A.D. 746–771, of the Thán dynasty, A.D. 618–907:

1394 視自在菩薩如意輪念誦儀軌
   Kwân-tsz‘-tsáí-phu-sá-zu-i-lun-nien-suń-i-kwēi.
   ‘Avalokiteśvara-bodhisattva-kintākakra (or -mani-dhāranī?)-adhyāya-kalpa.’

10 leaves.

1395 大毗盧遮那成佛神變加持經略示七支念誦隨行法
   An abridgment, showing the law (kalpa) of seven sorts of recitation and practice, of (the 7th fasciculus of) the Mahāvairocanābhisambuddha-rddhiyandhara-sūtra (No. 530),

5 leaves.

1396 速疾立驗摩醯首羅天說阿尾奢法
   ‘Sūhraphalodaya-mahēvara-deva-bhāśhitārīsha-kalpa.’

5 leaves.

1397 大聖曼殊室利童子五字瑜伽法
   ‘Mahārya-maśyuryt-kumāra(bhūta)-pañākṣhara-yoga-kalpa.’

5 leaves. Thirty-five mantras are given in Nepalese letters.

1400 金剛頂瑜伽金剛薩埵儀軌
   K‘-kān-tiē-yü-kiē-kān-sâ-to-i-kwēi.
   ‘Vajraekhara-yoga-vajrasattva-kalpa.’

13 leaves.

1398 大威怒鳥芻灌溝儀軌
   Tâ-wēi-nu-wu-khu-sheh-mo-i-kwēi.
   ‘Mahābalakrodha-wu-khū-sheh-mo (!)-kalpa.’

17 leaves.

1399 大孔雀明王畫像壇場儀軌
   Tâ-khuń-tehioh-miń-wân-siân-thān-khań-i-kwēi.
   ‘Mahāmayūrī-vidyārāgā-kitraptibimbamanda-kalpa.’

6 leaves.

1401 一字金輪王佛頂要略念誦法
   Yi-tsz‘-kǹ-lun-wâń-to-tiē-yâo-liüeh-nien-suń-fâ.
   ‘Ekākshara-evunākakrāga-buddho-khun-hhā-mahārtha-sūkṣhepādhyāya-kalpa.’

5 leaves.

1402 視自在菩薩如意輪瑜伽念誦法
   ‘Avalokiteśvara-bodhisattva-kintākakra (or -mani)-yogādhyāya-kalpa.’

14 leaves. This is a later translation of No. 538.

1403 大聖大歡喜雙身毗那耶迦法
   ‘Mahārya-mahābhārati-dvākāya-vinayaka-kalpa.’

4 leaves. This is a later translation of a part of the 11th fasciculus of No 363. K‘-tsüi, fasc. 14, fol. 28 a.

1404 大日經略攝念誦隨行法
   ‘Mahāvairocana-sūtra-sāṅkhārapañcādhyāya-karyā-kalpa.’

4 leaves. For the Sūtra, see No. 530.
1405 五字陀羅尼頌
Wu-tsz'-tho-lo-ni-suñ.
‘Paśākshara-dhāraṇi-gāthā.’
11 leaves.
The above twenty-one works are mentioned as Mahāyāna-sūtras in K’-tsiū, fasc. 12–15.

1406 仁王般若陀羅尼釋
Zan-wān-pān-zo-tho-lo-ni-shih.
‘Kārunikarāga-pragāñā (prāmāsī)-dharānt-ṛṣyākhyā.’
8 leaves. For the Pragñāpāramitā, see Nos. 17, 965.

1407 賽樂金剛不空真實三昧
耶経般若波羅蜜多理趣釋
‘Mahāsūkha-vāramoghasatyasamaya-sūtra-pragñāpāramitā-buddhi-ṛṣyākhyā.’
2 fasciculi. For the Sūtra, see No. 1034.
The above two works are mentioned as Mahāyāna-sūtras in K’-yuen, fasc. 34, fol. 7 a, b.

1408 佛說最勝妙吉祥根本智
最上秘密一切義三摩地分
‘Buddhabhāṣita-anuttara-saṁyutta-samādhi-samādhi-varga-sūtra.’
Translated by Sh’-lu (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 Amoghavajra, 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-ni-nun-i-kwēi.
‘Vajrarāja-bodhisattva-gubhyādhyāya-kalpa.’
15 leaves.

1410 金剛頂勝初瑜伽普賢菩薩念誦法經
Kīn-kān-tīn-shañ-khu-yü-kiē-phu-hhiën-phu-
sā-ni-nun-fā-kiē.
‘Vajrasekharānuttara-yoga-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
Kīn-kān-tīn-yü-kiē-kin-kān-sā-to-wu-
pi-mi-siū-hhiën-ni-nun-i-kwēi.
‘Vajrasekhara-yoga-vagrasattva-pānāghuya-karyādhyāya-kalpa.’
14 leaves. This is another translation of No. 1400. K’-tsiū, fasc. 15, fol. 1 b.

1412 無量壽如來修觀行供
養儀軌
Wu-liān-shiu-su-lāi-siū-kwān-hhiën-kwān-
yān-i-kwēi.
‘Amitāyus-tathāgata-dhyāna-karyā-pogā-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-ni-
sun-khān-tsī-i-kwēi.
‘Amṛtatunda-bodhisattva-pogādhyāya-siddhi-kalpa.’
1 fasciculus.

1414 観自在多羅瑜伽念誦法
Kwān-tsz’-tsāi-to-lo-yü-kiē-ni-nun-fā.
‘Avalokiteśvararatā-yogādhyāya-kalpa.’
14 leaves. This is a metrical work.

1415 聖觀自在菩薩心真言瑜
伽觀行儀軌
Shañ-kwān-tsz’tsāi-phu-sā-sīn-tan-yen-yü-
kiē-kwān-hhiën-i-kwēi.
‘Ārya-avatāra-bodhisattva-hridāya-mantra-yogā-dhyāna-
karyā-kalpa.’
6 leaves. This is an extract from No. 530. The above eight works are mentioned as Mahāyāna-
sūtras in K’-tsiū, fasc. 12 and 15.

1416 菩薩詞色欲法
Phu-sā-hō-sēh-yü-fā.
‘Law of the Bodhisattva’s blaming the lustful desire.’
Translated by Kumāragīva, about A.D. 405, of the Latter Tshin dynasty, A.D. 384–497. 1 leaf. This work is mentioned as a Mahāyāna-sūtra in K’-tsiū, fasc. 38, fol. 17 b.

1417 四品學法
Sz’-phīn-hhio-fā.
‘Katurvarga-sīkasā-dharma.’
Indian Miscellaneous Works.

316

315

Translated by Gunabhadra, A.D. 435-443, of the earlier Sun dynasty, A.D. 420-479. 3 leaves. This work is mentioned as a Hinayana-sastra in K’-tsiin, 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 Amoghavajra, A.D. 746-771, of the Than dynasty, A.D. 618-907:

1418 大虚空藏菩萨念诵法
Ta-hhiu-khung-tsaan-phu-sa-nien-suun-fa.
‘Mahákasagarbha-bodhisattva (dhárarna?)-adhyáya-kalpa.’
6 leaves. For the Dháraní, see Nos. 67-70.

1419 仁王般若念诵法
Zan-wáh-pán-jo-nien-suun-fa.
‘Kárunikarája-prajñá (páramitá)-adhyáya-kalpa.’
7 leaves. For the Prajñápáramitá, see Nos. 17, 965.

1420 阿弥如来念诵供養法
‘Akhoháya-tathágatadhyáya-púyá-kalpa.’
17 leaves.

1421 佛頂尊勝陀羅尼念诵仪轨
Fo-tiu-tsau-shan-tho-lo-ni-nien-suun-i-kwéi.
‘Buddhahšafrágya-dháraya-adhyáya-kalpa.’
11 leaves. For the Dháraní, see Nos. 348-352, 796.

1422 聖間曼德迦威怒王立成大神驗念诵法
‘Árya-gánmántara (t) balakroduhareya-đhođhrayamañandhi-pbála-adhyáya-kalpa.’
9 leaves.

1423 大乘方广曼殊室利菩萨
Tá-shań-fan-kwān-mán-shu-shi$h-li-phu-sá-hwá-yen-pan-kíáo-tsän-yen-mán-töö-kíá-fan-
‘Maháyána-váipulya-ma$gurust-bodhisattvávatamsaka-múlátantra-gánmántará (t) krodharága-mantra-mahábalagna-kalpavarga.’
4 leaves.

1424 大方广曼殊室利童真菩萨
Tá-fan-kwān-mán-shu-shi$h-li-thun-tan-phu-sá-hwá-yen-pan-kíáo-tsän-yen-mán-töö-kíá-fan-
uu-wáh-fan-yen-o-phi-kí-lu-kíá-i-kwéi-phín.
‘Maháváipulya-ma$gurust-kumárarahúta-bodhisattvávatamsaka-
múlátantra-gánmántara (t) krodharága-prasamsé-mantra-
avjalaka (t) kalpavarga.’
12 leaves.

1425 悉悉地羯罗供養法
Su-shih-ti-kíé-lo-kuń-yáu-fa.
‘Súshadehárá (sastra)-púyá-kalpa.’
Translated by Subbhakarinsimha, A.D. 717-724, of the Thán 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 Vakrabodhi, A.D. 723-730, of the Thán dynasty, A.D. 618-907:

1426 不動使者陀羅尼秘密法
‘Aka$h-dúta-dháraya-gúháya-kalpa.’
15 leaves.

1427 金剛頂瑜伽修習毗盧遮那摩地法
‘Vágrasekhara-yoga-stítra-mágúsé-bodhisattvá kálpavarga.’
17 leaves.

The following two works were translated by Amoghavajra, A.D. 746-771, of the Thán dynasty, A.D. 618-907:

1428 金剛頂瑜伽經文殊師利菩萨儀軌供養法
Kin-kán-thi-yü-kíé-ki$n-wan-shu-shí-li-
phu-sá-i-kwéi-kuń-yáu-fa.
‘Vágrasekhara-yoga-sástra-ma$gurust-bodhisattvá-kálpa-púyá-
dharma.’
14 leaves.
1429 瑜伽蓮華部念誦法
Yü-ki-lien-hwâ-pu-nien-sun-fâ.
'Yoga-pundarka-vargâdhyâya-kalpa.'
8 leaves.

1430 金剛頂經瑜伽觀自在王如來修行法
'Vagraskehara-sûtra-yogâdhipti-vargâ-kathâgata-kâryâ-kalpa.'
Translated by Vagrabodhi, A.D. 723-730, of the Thanh dynasty, A.D. 618-907. 1 fasciculus.
The following six works were translated by Amoghavâgra, A.D. 746-771, of the Thanh dynasty, A.D. 618-907:

1431 金剛頂經觀自在王如來修行法
'Vagraskehara-sûtra-yogâdhipti-vargâ-kathâgata-kâryâ-kalpa.'
8 leaves. This is a later translation of No. 1430. K'-tsiû, 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
'Vagrasâpicrâbbhâbhîshka-sâtârûnattavarapâsîtthitâmsdrâyâ-kala-mahââkalagrodharâdhyâya-kalpa.'
1 fasciculus. This translation was made by Amoghavâgra, together with Pien-k' (Sarvâgyna 1). The above fifteen works are mentioned as Mahâyâna-sûtras in K'-tsiû, fasc. 12-15.

1433 略述金剛頂瑜伽分別聖位修證法門
'Saûka-hepa-vagraskehara-yogâdhipadâ nirdeos-kâryâbhisambuddha-dharma-prâpaya.'
14 leaves. This is mentioned as a Mahâyâna-sûtra in K'-tsiû, fasc. 34, fol. 6 b.

1434 一字佛頂輪王念誦儀軌
Yi-tsz'-fo-tin-lun-wân-nien-sun-i-kwêi.
'Ekâkshara-buddhoshthakarâdhyâya-kalpa.'
12 leaves.

1435 仁王護國般若波羅蜜多經道場念誦儀軌
'Kârmanikârâyâ-rashtrapûla-prajñâpâramitâ-sûtra-bodhimandâ-dhyâya-kalpa.'
1 fasciculus; 5 divisions. For the Sûtra, see Nos. 17, 965.

1436 金剛頂蓮華部心念誦儀軌
'Vagraskehara-pundarkavargâbrîdayâdhyâya-kalpa.'
1 fasciculus. The following two works were translated by Tsz-hhien, 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-shwô-ju-lun-lien-hwâ-sui-lâi-siû-hhûn-kwân-man-i.
'Buddhabhäshtita-kintâkakra (or -mani)-pundarika-brîdayâdhyâya-kalpa.'
14 leaves.

1438 妙吉祥平等瑜伽秘密觀身成佛儀軌
'Mâguar-samantayoga-guhya-dhyâya-kâryâ-sambuddhalâbhasa-kalpa.'
15 leaves. The above five works are mentioned as Mahâyânasûtras of the Vaipulya class in K'-tsiû, fasc. 15.

1439 法集要頌經
Fâ-ts'ai-yâo-sun-jiû.
'Dharmasâgraha-mahârthagâthâ-sûtra,' or Dhammapada. Collected by the venerable Dharmatré. Translated by Thien-si-tsâi, A.D. 980-1004, 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'-tsiû, fasc. 41, fol. 3 a. For No. 1439, see the Sacred Books of the East, vol. x, p. lli.
1440 勸發諸王要偈
Kwân-fà-kh-wăn-yâo-kîê.
'Important Gâthas or verses on persuading and encouraging kings (or King Sadâvana),'
Árya-nâgâryuna-bodhisattvâ-suhârîllekhâ.

Note at the end of No. 1441. Composed by the Bodhisattva Nâgâryuna. Translated by Sanghavarman, A. D. 534, of the earlier Sun dynasty, A. D. 420-479. 10 leaves.

1441 龍樹菩薩勸誡王頌
'Verses on persuading and cautioning King (Sadâvana), (composed) by the Bodhisattva Nâgâryuna.'
Árya-nâgâryuna-bodhisattvâ-suhârîllekhâ.

Translated by I-tsîn, A. D. 700-712, of the Thân dynasty, A. D. 618-907. 9 leaves. This is a later translation of No. 1440. K'-tsîn, fasc. 41, fol. 9 a.

The following three works were translated by Amoghavâgra, A. D. 746-771, of the Thân dynasty, A. D. 618-907—

1442 普賢金剛薩埵瑜伽念誦儀
Phu-hhien-kîâ-sà-to-yû-kîê-nien-sun-i.
'Samsântabhadra-vajrasattvâ-yogâdhâya-kalpa.'
14 leaves.

1443 金剛頂瑜伽護摩儀軌
Kin-kân-tîn-yû-kîê-hu-mo-i-kwêi.
'Vajrasekharâ-yoga-homa-kalpa.'
14 leaves; 5 different kalpas or ceremonial rules.

1444 大悲心陀羅尼修行念誦略儀
'Mahâkârûnakakhridaya-dhâranî-karyâdhâya-saûkhepakalpa.'
10 leaves. For the Dhârânt, see No. 320.

1445 妙吉祥平等觀門大教王經略出護摩儀
'Homa-kalpa, being an abridged translation of the Mahâgurû- samsântadhâhâyâna-dhvâra-mu hâtantrarakâ-sûtra (No. 1043).'
Translated by Tâh-sîn, of the later Sun dynasty, A. D. 960-1127. 10 leaves.

The following ten works were translated by Amoghavâgra, A. D. 746-771, of the Thân dynasty, A. D. 618-907—

1446 金剛頂超勝三界經設文殊五字真言勝相
'An excellent mark of Mahâgurû's Mantra of five letters, spoken (by Buddha) in the Vajrasekharâ-trilokâ sûtra.'
3 leaves.

1447 金剛頂經瑜伽文殊師利菩薩法一品
'Vajrasekharâ-sûtra-yoga-mahâgurû-bodhisattvâ-dharma-kâravargâ.'
3 leaves.

1448 金剛頂瑜伽經十八會指歸
'An outline of eighteen assemblies in the Vajrasekharâ-yoga-sûtra.'
10 leaves.

1449 諷利帝母真言法
'Harîiti-mantra-kalpa.'
4 leaves.

The above eight works are mentioned as Mahâyâna-sûtras of the Vaipulya class in K'-tsîn, fasc. 14, 15.

1450 大方廣佛華嚴經入法界品四十二字觀
'Mahâvaipulya-buddhâvatamsa-sûtra (Nos. 87, 88)-dharmâ- dhâtavâratâdhâya-dvâkatârânimad-akshara-dhâhâya.'

1451 般若波羅蜜多理趣經大安樂不空三昧真言金剛菩薩等一十七聖大曼茶羅義述
'Prajñâpâramitâ-buddhi-sûtra (No. 1037)?-mahâsukhamogha- samayâsâtyavaggra-bodhisattvâdïaptadastârâya-mahâmandala- vyâkyâya.'
3 leaves.
The above two works are mentioned as Mahāyāna-sūtras in K'-tsiǔ, fasc. 34.

1452 陀羅尼門諸部要目
Tho-lo-ni-man-ku-pu-yāo-mu.
'Important names or articles of many classes of the Dhāranidvāra.'
5 leaves.

1453 金剛頂瑜伽三十七尊禮
'Vajrasattva-yoga-saptatrimśāstra-pūjā.'
5 leaves.

1454 受菩提心戒儀
Sheu-phu-thi-sin-kiē-i.
'Bodhibhrdayaśāstrā-sūtra, or Māhāyānacālā-sūtra.'
Compiled by the Yogākārya Samantabhadra. Translated by Amaresvara, as mentioned in col. 319. 5 leaves.

The above three works are mentioned as Mahāyāna-sūtras of the Vaipulya class in K'-tsiǔ, fasc. 14, 15.

1455 大聖文殊師利菩薩讃佛
'Mahārya-maṅgurī-bodhisātva-buddha-dharmakāya-prasamsā-pūjā.'
4 leaves. This translation was made in A.D. 765.

1456 一百五十讃佛頌
'Sādeerata-buddha-prasamsā-gāthā (?), or '150 verses on the praise of Buddha.'
Translated by the venerable Mātriketa. Translated by I-tsīn, of the Thān dynasty, A.D. 618-907, while staying in the Nālandā Vihāra, Central India. 11 leaves. I-tsīn left China for India in A.D. 671, and returned to China in 695. According to K'ai-yuen-lu (fasc. 9, fol. 21 a), I-tsīn revised his translation in A.D. 705. Deest in Tibet. K'-yüen-lu, fasc. 10, fol. 2 a.

1457 百千頌大集經地藏菩薩
'Satamahāsargāthā-mahāsamīnditā-stotra (No. 61)-khisigarbha-bodhisattva-paripřikhyā-dharmakāya-stotra.'
Translated by Amaresvara, A.D. 746-771, of the Thān dynasty, A.D. 618-907. 9 leaves. Deest in Tibetan. K'-yüen-lu, fasc. 6, fol. 17 a. In the K'-yüen-lu, fasc. 2, fol. 7 b, a similar title, ending with 'tsān-kiō' or 'stotra-sūtra,' is mentioned, and it is said to agree with Tibetan.

1458 佛吉祥德讃
Fo-ki-sīn-tō-h-tsān.
'Buddha-sīkṣāgāthā.'
Composed by Munimitra (?). Translated by Shih-lu (Dānśāpala), A.D. 980-1000, of the later Suṅ dynasty, A.D. 960-1127. 3 fasciculi.
The above four works are mentioned under the heading of the Mahāyāna-sūtras in K'-tsiǔ, fasc. 38.

1459 阿育王傳
Ō-yū-wān-kwān.
'Life of King Asoka.'
Translated by An Fa-kiōn, A.D. 281-306, of the Western Ts'in dynasty, A.D. 265-318. 3 fasciculi; 11 Avadānas. This is an earlier translation of No. 1343. K'-yüen-lu, fasc. 9, fol. 30 b.
The following three works were translated by Kumārajīva, about A.D. 405, of the Latter Ts'in dynasty, A.D. 384-417:

1460 马鳴菩薩傳
Mā-min-phu-sā-kwān.
'Life of the Bodhisattva Aranyagone.'
4 leaves. Cf. Wassiljew, Buddhismus, p. 211, and elsewhere.

1461 龍樹菩薩傳
Lūn-shu-phu-sā-kwān.
'Life of the Bodhisattva Nāgārjuna.'

1462 提婆菩薩傳
Thī-pho-phu-sā-kwān.
'Life of the Bodhisattva Deva (or Arjadeva).' 5 leaves. Cf. Wassiljew, Buddhismus, p. 214, and elsewhere.

1463 娑瓔槃豆傳
'Life of Vasubandhu.'
1464 龍樹菩薩為禪陀迦王說法要術

'Gāthās or verses on the importance of the law, spoken (or composed) by the Bodhisattva Nāgārjuna to (or for) King Shān-tho-kiā (Gāṭaka, of the Sadvāhana family).'

Ārya-nāgārjuna-bodhisattva-suhrillekha.

Cf. Nos. 1440, 1441. Translated by Gunavarman, A.D. 431, of the earlier Sūn dynasty, A.D. 420-479. 12 leaves. This is an earlier translation of Nos. 1440, 1441. K'-yuen-lu, fasc. 1o, fol. 2 b; K'-tsu, fasc. 41, fol. 8 b. In the Nān-hāi-ki-kwēi-khān (fasc. 4, fol. 5 b), I-tsin (A.D. 671-712) says that this Suhrillekha was sent by the Bodhisattva Nāgārjuna to his old Dānapati, a great King of the South (India), who was called 娑多婆婆那 So-to-pho-hānnā, i.e. Sadvāhana, and whose proper name was 市演得迦 Sh'-yen-tō-h-kiā, i.e. Gāṭaka (1 cf. Shān-tho-kiā, in the title of No. 1464). I-tsin also says that the Buddhists in the five parts of India first commit these verses to memory when they begin to study their religion.

1465 撲集三藏及雜藏傳

'Record of the collection of the Tripitaka and Samyuktapitaka.'

Cf. No. 1265.

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往記

'Record on the duration of the law, spoken by the great Arhat Nandimitra.'

Translated by Hsiu-en-thsang (Hiouen-thsang), A.D. 654, of the Thān dynasty, A.D. 618-907. 8 leaves. It begins: 'As handed down by tradition, in the time when eight hundred years had elapsed since the Bhagavat entered Parinirvāna, there lived an Arhat named Nandimitra, in the capital of King Prasena--git, of the country of Simhala or Simhaladvipa.' The names of sixteen great Arhats and their dwelling-places are mentioned in this work.

1467 瑜伽集要芻口施食儀
Yū-kiē-tsi-yāō-yen-kheu-sh'-shi-i.

'Ceremonial rules for giving food to the Flaming-mouth (Pretas), in the collection of important (articles) of Yoga.'

Translated by Amoghavakra, A.D. 746-771, of the Thān dynasty, A.D. 618-907. 1 fasciculus; 42 leaves. The Buddhoshivistavig'aya-dharawt (Nos. 348-351, 796) is given in the Devanāgarī character with a Chinese transliteration in parallel columns. There are two appendices. The one is, 'Writing on ten sorts of departed spirits or Pretas;' and the other, Trisaramostota, or Laudatory verses on taking refuge with the Triratna, viz. Buddha, Dharma, and Saṅgha. No. 1467 is mentioned under the heading of the Mahāyāna-sūtras of the Vaipulya class in K'-tsu, 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 達迦譜

Shih-kiâ-fu.
'A record or history of the Sâkyâ (family).'

Compiled by Sân-yiu, about a.d. 500, under the Tshí dynasty, a.d. 479–502, from various Sûtras and Vinaya works of the Mahâyâna and Hîhuâyâna. 10 fasciculi; 34 chapters. It consists of 112,734 Chinese characters. It begins with a genealogy of the Sâkyâ family, and ends with a record of the state of the destruction of the law of Sâkyamuni. There are given separately the lives of Sâkyamuni and his parents, relations and disciples, and the records of the Vîhâras and Kaityas.

The following three works were compiled by Tâo-sùen, a.d. 650–667, of the Thâu dynasty, a.d. 618–907:

1469 達迦氏譜

Shih-kiâ-shu-fu.
'A record or history of the Sâkyâ family.'

2 fasciculi; 5 chapters. This work is similar to No. 1468. Dated a.d. 665.

1470 達迦方誌

Shih-kiâ-fan-k.'
'A record of the country of Sâkyâ(muni),' i.e. India.

3 fasciculi; 8 chapters. Dated a.d. 650.

1471 集古今佛道論衡實錄

Tsî-ku-kin-fo-tâo-lun-han-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-tâo-lun-hân.
'A continued collection of the controversies between Buddhists and Taoists in ancient and modern times.'

Compiled by K'-shân, a.d. 730, of the Thâu 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-imin-i-t'ai, fasc. 3, fol. 2 b.

1473 經律異相

Kîn-liâ-i-siân.
'(A collection of extracts) on different subjects from Sûtras and Vinaya works.'

Compiled by Sân-min, Pâo-khân, and others, a.d. 516, of the Liân 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, Srâvakas, Kâkravartirâga, kings, queens, princes, Sreshthâs or rich merchants, Upâsakas, Upâsikâs, Tirthikas and Rishis, Brahmanâs, Brâhmanas, Grihapatris, merchants, common men and women, gods and demons, beasts, birds, insects, and hells.

1474 諸經要集

Ku-kin-yâo-tai.
'A collection of (extracts on) important (doctrinal questions) from various Sûtras.'

Compiled by Tâo-shi, a.d. 656–660, of the Thâu dynasty, a.d. 618–907. 30 fasciculi; 30 chapters; 1000 articles.

1475 陀羅尼雜集

Tho-lo-ni-tsâ-t'ai.
'A mixed collection of Dhârântas.'

This work is mentioned in a catalogue compiled under the Liân dynasty, a.d. 502–557; but the collector's name is unknown. 10 fasciculi; 185 Dhârântas.
1476 出三藏記集
Khù-san-tsàn-kí-tsi.
'A collection of the records of translations of the Tripitaka.'
Compiled by Saún-yin, about A.D. 580, of the Lián 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. 580. There are several interesting records added to the catalogue.

1477 顯密圓通成佛心要集
Hhien-mi-yuen-thun-khaù-fo-sin-yào-tsi.
'A collection of important (accounts concerning) the thought of becoming Buddha, perfect in both hidden and apparent (doctrines).'
Compiled by Tao-khan, of the later Suî dynasty, A.D. 960-1127. 2 fasciculi.

1478 密咒圓因往生集
Mi-kheu-yuen-yìn-wân-shaù-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'-kwàû and Hwui-kán, and translated by Vagراكetu (?), of the later (or Northern) or Southern Suî dynasty, A.D. 960-1127, or 1127-1280. There is a preface dated A.D. 1200, under the great Hhià, i.e. a contemporaneous dynasty with the Suî. 1 fasciculus; 26 leaves.

1479 弘明集
Hûn-miûn-tsi.
'A collection of (miscellaneous writings on) propagation and illustration (of the teaching of Buddha).'

1480 集沙門不應拜俗等事
Tsi-shà-man-pù-yìn-pái-su-tám-sh.'
'A collection of (miscellaneous writings for asserting) that Sàmanas ought not to bow before laymen.'
Compiled by Yen-tshun, A.D. 662, of the Thanh dynasty, A.D. 618-907. 6 fasciculi; 6 chapters.

1481 廣弘明集
Kwàn-hûn-miûn-tsi.
'An enlarged collection of (miscellaneous writings on) propagation and illustration (of the teaching of Buddha).'
Collected by Tao-süen, A.D. 650-667, of the Thanh dynasty, A.D. 618-907. 40 fasciculi. This work is similar to No. 1479.

1482 法苑珠林
Fá-wàn-shu-iín.
'Pearl-grove of the garden of the law.'
Compiled by Tao-shi, A.D. 668, of the Thanh dynasty, A.D. 618-907. 100 fasciculi; 100 chapters, subdivided into many parts. This is a large Encyclopaedia, containing extracts from the Tripitaka.

The following two works were compiled by Tao-süen, A.D. 664, of the Thanh dynasty, A.D. 618-907:—

1483 大唐內典錄
Tá-thân-nê-i-tien-lu.
'A catalogue of the Buddhist books, (compiled) under the great Thanh 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 Nê-i-tien-lu.

1484 集神州塔寺三寶感通錄
Tsi-shán-keu-thâ-sz'-sán-pâm-kán-thun-lu.
'A collection of accounts concerning the influential power of the three precious things or Triarpana (Buddha, Dharma, and Sangha) in the pagodas and monasteries in the "spiritual" country,' i.e. China.
4 fasciculi.

The following two works were compiled by K'-shành, A.D. 730, of the Thanh dynasty, A.D. 618-907:—

1485 開元釋教錄
Khái-yuen-shih-kâû-lu.
'A catalogue of (the books on) the teaching of Sàkyamuni, (compiled) in the Khái-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 Khái-yuen-lu. This work is similar to but fuller than No. 1483.

1486 開元釋教錄略出
'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 Shihien-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 Tsuín-mái, about A.D. 664, of the Thâu dynasty, A.D. 618–907. 4 fasciculi. It contains all the titles of translations from the venerable Kāsyapa Mātāṅga, A.D. 67, to Hiouen-čván (Hsiouen-thsang), A.D. 645–664, together with short biographical notes. This work is said to have been written on the figures of those translators, drawn on the wall of the ‘translation hall’ in the Tâ-ts’hs’-an-sz’ monastery, in which Hiouen-thsang lived. See Khái-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’-sháin, A.D. 730, of the Thâu dynasty, A.D. 618–907. 1 fasciculus; 22 leaves.

1489 宗鏡録

Tsuñ-čin-lu.

'Records as the mirror of the (Dhārá) school.'

Compiled by Yen-shen, of the later (or Northern) or Southern Sui dynasty, A.D. 960–1127, or 1127–1280. 100 fasciculi; 3 parts. This is a metaphysical work of the Shàn or Dhārā school, founded by Bodhidharma, the twenty-eighth Indian patriarch, who arrived in China in A.D. 520.

1490 高僧傳

Kào-sān-k’hwán.

'Memoirs of eminent priests.'

Compiled by Hwui-č’ao, 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-táin, while staying in the South Sea country of Shi-li-fo-shi (?), and sent to China in A.D. 692, under the Thâu dynasty, A.D. 618–907:

1491 大唐西域求法高僧傳

Tâ-thân-si-yú-k’iu-fá-kao-sān-k’hwán.

'Memoirs of eminent priests under the great Thâu 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-táin 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

Nânn-hâi-ki-kwái-nâ-fá-khwán.

'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-táin depends on the Vinaya-piṭaka of the Mūlasarvāstivādā-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 Stavira school, and those of the Mahásaṅgha (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-sān-k’hwán.

'A continuation of the memoirs of eminent priests,' or a continuation of No. 1490.

Compiled by Táo-süen, about A.D. 645–667, of the Thâu 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


'Life of the teacher of the law of Tripitaka, (who lived) in the Tâ-ts’hs’an (great-compassionate-favour) monastery,' i.e. Hiouen-čván (Hsiouen-thsang).

Compiled by Hwui-li, and annotated by Yen-tehú, A.D. 665, of the Thâu dynasty, A.D. 618–907. 10 fasciculi. According to Khái-yuen-lu (fasc. 9, fol. 7 a), Hwui-li left his work unfinished at his death, and Yen-tehú 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
false Sūtras and names, such as Liū-pāo-khiū, or 'Sūtra of a marvellous gem,' and Thien-tsou, or 'heavenly-honour,' which latter had been probably used for an epithet of Buddha.

The following two works were composed by På-łin, A. D. 624-640, of the Thān dynasty, A. D. 618-907:—

1500 破邪論 Po-si-lun.
'A treatise on the confusion of heresies.'
2 fasciculi. This work confutes the sceptical opinions of Fū Yi, a contemporary of the author. Fu Yi was 'an imperial historiographer under Thān Kāo-tsu (the first sovereign of the Thān dynasty, reigned A. D. 618-646), and one of the most determined adversaries of the doctrines of Buddhism.' See Mayer's Chinese Reader's Manual, p. 44, No. 145.

1501 辯正論 Pien-šan-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 K'ān Tsz-liān, of the Thān dynasty, A. D. 618-907.

1502 護法論 Hu-fa-lun.
'A treatise on the preservation or protection of the Law.'

Composed by K'ān Shān-yin, about A. D. 1170, who was the prime minister under the Southern Thān dynasty, A. D. 1172-1280. 1 fasciculus, consisting of 12,345 Chinese characters. This work confutes the sceptical opinions of Eu-yān Siu, who died in A. D. 1072. For this latter celebrated statesman and scholar, see Mayer's Chinese Reader's Manual, p. 165, No. 529.

1503 大唐西域記 Tâ-tān-si-yü-ki.
'Records of the Western regions (made) under the great Thān dynasty, A. D. 618-907.'

Composed by Hhüen-ḵwān (Hionen-thsang), together with his assistant Pien-ši, A. D. 646, of the Thān 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-p’ao-ki.
‘Record concerning the three precious things (Triratna, yiz. Buddha, Dharma, and Saṅgha) under successive dynasties.’

Compiled by K’-khan-fâu, 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 集諸經禮義懺悔文
Tsi-k’u-kiin-li-khán-hwui-wan.
‘A collection of writings on worship and confession from several Sàstrás.’

Collected by K’-shâu, A.D. 730, of the Thân dynasty, A.D. 618–907. 4 fasciculi.

The following three works were compiled by I-tsûn, who died in A.D. 713, of the Thân dynasty, A.D. 618–907:

1506 說罪要行法
Shuo-suî-yâo-hhin-fâ.
‘Rules for the important practice of confessing crimes or faults.’
5 leaves.

1507 受用三水要行法
Sheu-yun-sân-shui-yâo-hhin-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-yûu-rh-pùn, or ‘two (different) vessels to be used for water.’

1508 護命放生軌儀法
Hu-min-fân-shân-kwèi-i-fâ.
‘Rules for letting living things go for their lives’ preservation sake.’
3 leaves.

1509 慈悲道場懺儀法
Tsz-p’éi-t’ao-khán-khán-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 Siào Tsz-liân, in the Yuín-piû period, A.D. 483–493, of the Tshi 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 Liân 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-méi-khán-i.
‘Ceremonial rules for confession and Samâdhi or meditation on (the merit of) the Saddhamapundarka-sûtra, No. 134.’

Compiled by K’-i, who died A.D. 597, under the Sui dynasty, A.D. 589–618. 1 fasciculi; 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-tâ-sh’i, or ‘the great teacher of the Thien-thái hill.’ His posthumous title is K’-k’-t’-t’-sh’, or ‘the great teacher who was wise.’ See No. 1522. His school is still called Thien-thái-tsûn (Ten-dai-shu, in Japan).

1511 法華三昧行事運想補助儀
Fâ-hwâ-sân-méi-hhin-sh’-yûn-siân-pù-ku-i.
‘Additional ceremonial rules for one who conveys his concept (towards the object worshipped) while in the practice of the Saddhamapundarka-samâdhi (as taught in No. 1510).’

Compiled by Tsên-sân, of the Thien-thái school, who died A.D. 782, of the Thân dynasty, A.D. 618–907. 4 leaves.

The following four works were compiled by Tsên-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-kwán-mín-hán-fá-pú-kui.
'Additional rules for confession (and recital of) the Suvannaprabha-sūtra, No. 127.'
1 fasciculus; 6 chapters.

1513 往生淨土懺願儀
Wán-shān-tsǐn-thu-khān-yuën-i.
'Ceremonial rules for confession and prayer for going to be born in the Pure Land or Sukhāvatī.'
16 leaves.

1514 往生淨土決疑行願二門
'(A treatise on) two subjects for going to be born in the Pure Land or Sukhāvatī, namely, determination of doubts and practice of prayer.'
12 leaves.

1515 請觀世音菩薩消伏毒害
'Ceremonial rules for the Samādhi or meditation on (the merit of) the Dhārāni asking the Bodhisattva Avalokiteśvara for making poisonous injuries perish, No. 326.'
19 leaves.

The following three works were compiled by K'-li, of the Thien-thái school, of the later Sūn dynasty, A.D. 960–1127:—

1516 金光明最勝懺儀
Kin-kwán-mín-tsui-shān-khān-i.
'Ceremonial rules for confession (and recital of) the Suvannaprabhāsottama-(rāga)-sūtra, No. 126 (or No. 127, cf. No. 1575).'
8 leaves.

1517 千手眼大悲心咒行法
'Rules for the practice or recital of the Dhārāni of the great compassionate one who is possessed of a thousand arms and eyes, i.e. Avalokiteśvara, No. 320.'
20 leaves.

1518 禮法華經儀式
Li-fá-hwá-kín-i-shih.
'Ceremonial rules for worshipping the Saddharma-pundarika-sūtra, No. 134.'
2 leaves.

1519 熠盛光道場念誦儀
Kh′-shān-kwán-táo-khān-nien-sūn-i.
'Ceremonial rules for the recital of (a Dhārāni entitled) Kh′-shān-kwán, etc., No. 1010, in the religious place or temple.'
Compiled by Tsun-shih, of the Thien-thái school, about A.D. 1000, of the later Sūn dynasty, A.D. 960–1127. 17 leaves.

The following two are the works of Ān-yo, of the Thien-thái school, of the later Sūn dynasty, A.D. 960–1127:—

1520 釋迦如來涅槃禮讃文
'Laudatory composition for the worship on (the anniversary of) the Tathāgata Śākyamuni's entrance into Nirvāṇa.'
8 leaves.

1521 觀自在菩薩如意輪咒課法
'Rules for the recital of the Avalokiteśvara-bodhisattva-(padma)-kintāmanī-dhārani, No. 324.'
8 leaves.

1522 天台智者大師齋忌禮讃文
'Laudatory composition (for the worship) on the anniversary of the death of K′-kō-tá-sh‘, or "the great teacher who was wise" (K′-i), of the Thien-thái (hill or school).' Cf. No. 1510.
Composed by Tsun-shih, of the Thien-thái school, about A.D. 1000, of the later Sūn dynasty, A.D. 960–1127. 8 leaves.

1523 慈悲水懺法
Thō-shé-shuí-khān-fā.
'Rules for the confession of water of mercy and compassion.'
Compiled by K′-hūien, who died in A.D. 881, of the Thái dynasty, A.D. 618–907. 3 fasciculi. The author is said to have met with the Ārya Kanaka, and they both purified their conity with the so-called water of Samādhi or meditation. Then K′-hūien composed a confessional writing, and explained the meaning of the Law. This singular account is given in the preface by the Emperor Kha-nts, of the Miū dynasty, dated A.D. 1416.

1524 景德傳燈錄
Kin-tōn-kwān-tó-lu.
'Records of the transmission of the lamp (of the Law) up to the Kin-tōn period, A.D. 1004–1007, under the later Sūn dynasty.'
Compiled by Tâo-yuen, of the Shân or Dhyâna school, of the later Sun 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’-tsi, 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-ts’u, by the author, in A.D. 1006. See Thun-ki, fasc. 44, fol. 4 a.

1525 六祖大師法寶壇經
Liu-tsu-tâ-sh’-fâ-pào-thân-kiû.
'Sattra (spoken) on the high seat of the gem of the Law (or Dharma-ratna) by Liu-tsu-tâ-sh’; or 'the great teacher who was the sixth patriarch (from Bodhidharma, viz. Hwui-naî).’

Compiled by his disciple Tsuî-p’ô, of the Shân or Dhyâna school, of the Thâu 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-naî was born in A.D. 638, and succeeded his teacher Hûn-čzin, the fifth patriarch, 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-naî 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
Tsûn-man-thun-yâo-suh-tsi.
‘A continuation of the collection of important (accounts concerning) the lineage of the doctrinal school.’

Collected originally by Tsuî-yûn, about A.D. 1133, of the Southern Sun dynasty, A.D. 1127-1280; and continued or added by Tshûn-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
Mii-k’iào-shâ-h’-yû-lu.
‘Records of the sayings of the Dhyâna teacher Mii-k’iào (“clear understanding”).’

Compiled by his disciples Wei-k’âi, Yun-khâi, Yuen-yûi, Wan-k’aî, Kan, and others, of the Shân or Dhyâna school, of the later Sun dynasty, A.D. 960-1127. 6 fasciculi. Mii-k’iào in the title is the posthumous name of Phu-kâo, given by the Emperor Kan-ts’u, in A.D. 1012. See Thun-ki, fasc. 44, fol. 11 a.

The following three are the works of Khi-sun, of the Shân or Dhyâna school, of the later Sun dynasty, A.D. 960-1127:—

1528 傳法正宗論
Kwhân-fâ-kan-tsûn-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-k’âi, a Srâmanera of the Thâu dynasty, A.D. 618-907, as well as an Indian work, Fu-tâ-sàn-yin-yuèn-kiû, or History of the Indian Patriarchs, No. 1340, in which work Bodhidharma is not mentioned.

1529 傳法正宗記
Kwhân-fâ-kan-tsûn-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 辅教編
Fu-k’âo-p’ien.
‘A collection (of miscellaneous compositions) on the preservation of the teaching of Buddha.’

3 fasciculi. The author Khi-sun was very famous by his literary talents, and it is stated in Thun-ki (fasc. 45, fol. 18 a) that some celebrated literati of his time, such as Eu-yâi Siu and others, admired him very much when they saw the above three works. The Emperor Zan-tsûn (A.D. 1023-1063) was the first admirer of Khi-sun, when the former read the following sentence in a composition of the latter: 爲法不 為身 wèi-fâ-pu-wèi-shan, or ‘(I do my best) for the sake of the Law, but not for my own sake.’ The Emperor at once ordered to admit the works of Khi-sun into the Canon, and gave the author the honourable title Min-k’iào-tâ-sh’, or ‘the great teacher who illustrates the teaching (of Buddha).’ This event took place in A.D. 1062.
1531 圆悟佛果禅师语录
'Records of the sayings of the Dhyanā teacher Yuen-yü-fó-kō
("he who fully understood the fruit of Buddha").'
Compiled by his disciples Shào-lún and others, about A.D. 1133, of the Southern Sui dynasty, A.D. 1127–1280. 17 fasciculi.

1532 大慧普觉禅师语録
Tá-hwui-phu-jiāo-shān-shù-yú-lù.
'Records of the sayings of the Dhyanā teacher Tá-hwui-phu-jiāo
("great-wisdom-full-understanding").'
Compiled by his disciple Yun-wan, in the Kien-tao 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 (Tá-miñ-sán-tsán-shān-jiāo-mu-lù, 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) 

大慧普觉禅师普説
Tá-hwui-phu-jiāo-shān-shù-phú-shào.
'General speech of the Dhyanā teacher Tá-hwui-(phu)-jiāo.'
Recorded by his disciples Hwúi-zán and Yun-wan, in A.D. 1190. 5 fasciculi.

(b) 

大慧法語
Tá-hwui-fá-yú.
'Religious conversation of Tá-hwui.'
Recorded by his disciple Táo-sièn. 3 fasciculi.

(c) 

大慧書問
Tá-hwui-shū-wan.
'Inquiring letters of Tá-hwui.'
Collected by his disciple Hwúi-zán. 1 fasciculus. The latter two works were afterwards re-collected by Hwán Wan-khán.

1533 天目中峰和尚广録
Thien-mu-kun-fān-hō-shān-kwán-lù.
'Large records of (the sayings of) the Upadhyāya or teacher Kōn-fān ("middle peak"), of the Thien-mu hill (in modern Chekiang).'
Compiled by his disciple Kâ-hí, of the Shàn or Dhyanā 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
Miáo-fā-lièn-hwá-kūn-hūn-i.
'A hidden meaning of (or introduction to) the Saddharmapundarikā-sūtra, No. 134.'
Spoken by K'–kō-t'ā-sh' (K'–i), of the Thien-thái hill or school, of the Sui dynasty, A.D. 589–618; and recorded by his disciple Kwán-tiān, who died in A.D. 632, under the Thân dynasty, A.D. 618–907. 20 fasciculi.

1535 法華玄義注释
Fā-hwá-hūn-i-shū-thièn.
A commentary on the preceding work.
Compiled by Tsán-sán, of the Thien-thái school, who died in A.D. 732, of the Thân dynasty, A.D. 618–907. 20 fasciculi.

1536 妙法蓮華經文句
'(An explanation of) the words and sentences of the Saddharmapundarikā-sūtra, No. 134.'
Spoken by K'–kō-t'ā-sh' (K'–i), of the Thien-thái hill or school, of the Sui dynasty, A.D. 589–618; and recorded by his disciple Kwán-tiān. 20 fasciculi. The recorder says in his introduction that he heard this explanation or lecture at Sin-liáu (Nanking) in his twenty-seventh year of age, and afterwards revised his record at Tân-khūi ('red hill') in his sixty-ninth year.

1537 法華文句記
Fā-hwá-wan-kù-kì.
A commentary on the preceding work.
Compiled by Tsán-sán, of the Thien-thái school, of the Thân dynasty, A.D. 618–907. 30 fasciculi.

1538 摩訶止観
Mo-hō-ki-kwán.
'Mahâ-samatha-vipasyanā (I), or 'Great cessation and seeing clearly, or meditation and knowledge.'
Spoken by K'–kō-t'ā-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 Kwán-tiān. 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-kwán in the title are generally understood to be a translation of two technical words, namely, Samatha and Vipasyanā, or Samatha and Vipassana. See Childers' Pali 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 Mahāyāna. For this reason Mahā (m-hō) in the title may stand for the Mahāyāna (cf. No. 1542), or at least in the sense of not only ‘great’ but also ‘excellent’ or superior to those of the Hinayāna. For it is a very popular interpretation among the Chinese Buddhist literature, that the Sanskrit word Mahā equals in meaning three Chinese words, namely, 大, tā, great, 多, many or much, and 精, sha, excellent. This interpretation is given in Kumārajīva’s translation of the Mahāprajñāpāramitā-sūtra-śāstra, i.e. the Tā-k’tu-lun, No. 1169. It is quoted under the term Mahāyāna, in Mūn-i-tṣi, fasc. 12, fol. 12 b. But it may equally be said that Mahā 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-thái school, that they are generally called Thien-thái-sán-tā-put, or the ‘three great works of the Thien-thái.’

1539 止觀輔行傳弘誥
Kī-k’wán-fu-hūi-hīn-k’wān-hūn-kiē.
A commentary on the preceding work.
Compiled by Tsān-sān, of the Thien-thái school, of the Thān dynasty, A.D. 618–907. 40 fasciculi.

1540 修習止觀坐禪法要
Siū-si-kī-k’wān-tṣo-shān-fā-yāo.
‘An importance of the law of sitting in Dhyāna or the practice of meditation and knowledge.’
Compiled by K’-i, of the Thien-thái hill or school, of the Sui dynasty, A.D. 589–618. 2 fasciculi; 10 chapters. This work is otherwise called Thūmai-kī-k’wān, or a book on meditation and knowledge for the use of an untaught youth; and also Siā-kī-k’wān, or a little 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
Kī-k’wān-i-lī.
A short commentary on the Mo-hō-kī-k’wān, No. 1538.
Compiled by Tsān-sān, of the Thien-thái school, of the Thān dynasty, A.D. 618–907. 2 fasciculi.

The following two works were composed by Hwui-sz’, who died in A.D. 577, of the K’han dynasty, A.D. 557–589:

1542 大乘止觀法門
Tā-shān-ki-k’wān-fā-man.
‘Mahāyāna-samatha-vipasyāna-dharmaparāyaṇa,’ or ‘the doctrine of meditation and knowledge of the Mahāyāna.’ 4 fasciculi.

1543 諸法無靜三味法門
‘Sarvadāharmāṇāsattā-dharmaparāyaṇa,’ 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-thái school. Hwui-wan first taught the doctrine of this school, depending on the Saddharma-pundarika-sūtra, No. 134.

The following two works were compiled by Kwāntiān, of the Thien-thái school, of the Thān dynasty, A.D. 618–907:

1544 大般涅槃經玄義
Tā-pān-nie-phān-kīn-hūi-ien-i.
‘A hidden meaning of (or introduction to) the Mahāparinirvāṇa-sūtra, Nos. 113, 114.’ 2 fasciculi.

1545 大般涅槃經疏
Tā-pān-nie-phān-kīn-shū.
‘A commentary on the Mahāparinirvāṇa-sūtra, Nos. 113, 114.’
Revised by Tsān-sān, of the Thien-thái school, of the Thān dynasty, A.D. 618–907. 33 fasciculi.

1546 涅槃經玄義發源機要
Nie-phān-kīn-hūi-ien-i-fā-yūn-ki-yāo.
A commentary on the Nie-phān-kīn-hūi-ien-i, No. 1544.
Compiled by K’-yuen, A.D. 1014, of the later Sun 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
Fā-huā-kīn-ān-lō-hūi-i.
‘An explanation of the meaning of the fourteenth (or thirteenth) chapter on the Sūkhavīhāra or “happy-walking” of the Saddharma-pundarika-sūtra, No. 134.’ For the order of the chapter, see column 46 above.
Compiled by Hwui-sz’, of the K’han dynasty, A.D. 557–589. 1 fasciculus.
1548 金光明經立義
K'in-kwán-miû-kiû-hhüen-i.
'A hidden meaning of (or introduction to) the Suvarnaprabhāsā-
sūtra, 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 K wan-tiû. 2 fasciculi.

1549 金光明經立義拾遺記
K'in-kwán-miû-kiû-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
K'in-kân-pân-ro-kiû-shu.
'A commentary on the Vajrapañcikā-prakāsāramitā-sūtra,
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 K wan-tiû. 1 fasciculus.

1551 天台四教儀
Thien-thâi-sz'-kiâo-i.
'(A treatise on) four divisions of (Buddha's) teaching according to the Thien-thâi school.'
Compiled by Ti-kwán, a learned Corean 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, thùi, piêh, yuên. Edkins translates these into 'collection, progress, distinction, and completion.'
See his Chinese Buddhism, p. 182.

1552 金光明經文句
K'in-kwán-miû-kiû-wân-kiû.
'(An explanation of) the words and sentences of the Suvarnaprabhāsā-sūtra, 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
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 K wan-tiû.:

1554 苦薩戒義疏
Phû-sâ-kiê-i-shu.
'A commentary on the Bodhisattva-pratimoksha(-sūtra, No. 1096).'
2 fasciculi.

1555 観音義疏
Kwân-yin-hhüen-i.
'A hidden meaning of (or introduction to) the Avalokiteśvara
(-sūtra, No. 137, or the 25th chapter of No. 134).'
2 fasciculi. This work is a minute commentary on the title of the chapter, namely, Kwân-shi-yin-phû-sâ-phû-man-phin, i.e. Avalokiteśvara-bodhisattva-samanta-mukha-parivarta. See No. 137.

1556 観音義義記
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 観音義疏
Kwân-yin-i-shu.
'A commentary on the Avalokiteśvara(-sūtra).' 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 観音義疏記
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 観無量壽佛經疏
Kwân-wù-liân-sheu-fo-kiû-shu.
'A commentary on the Amitâyur-Buddha-dhyâna (?)-sūtra,
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 観無量壽佛經疏妙宗釈
A commentary on the preceding work.
Compiled by K'-li, of the Thien-thái school, in A. D. 1021, under the later Sun 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誨
‘An oral transmission of the doctrine of Dhyāna or meditation, by K'-kō-tā-sh’ (K'-i), of the Thien-thái (hill or school).
Recorder’s name not mentioned. 1 fasciculus.

1562 請觀音經疏
Thaiin-kwān-yin-kiin-shu.
‘A commentary on the Avalokiteśvara-yājana (śītra, No. 326).’
Spoken by K’-kō-tā-sh’ (K’-i), of the Thien-thái hill or school, of the Sui dynasty, A. D. 589–618. 1 fasciculus.

1563 請觀音經疏闡義鈔
Thaiin-kwān-yin-kiin-shu-shān-i-khāo.
A commentary on the preceding work.
Compiled by K’-yuen, of the Thien-thái school, of the later Sun 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’-kō-tā-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 Kwan-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
‘An explanation of the Samādhi or meditation called understanding-thought (explained in) the Mahāpaññāparamitā-śītra, No. 3.’
1 fasciculus.

1565 四念處
Sz’-niēn-khu.
‘A discourse or work on the Katur-smṛty-upasthāna, 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’ Pāli Dictionary, pp. 92 b, 466 b.

1566 仁王護國般若經疏
‘A commentary on the Kāññikarāja-cesapā (śītra, No. 17).’
5 fasciculi.

1567 佛說仁王護國般若波羅密經疏神寶記
A commentary on the preceding work.
Compiled by Shān-yueh, of the Thien-thái school, A. D. 1320, under the Southern Sun 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-pā-kiāo-tā-i.
‘An outline of eight divisions of (Buddha’s) teaching according to the Thien-thái school.

Drawn by Kwan-tiin, of the Thien-thái school, of the Thāi dynasty, A. D. 618–907. 1 fasciculus. The eight divisions are technically called 項, 漸, 秘密, 不定, 節, 通, 別, 圓, tun, tsien, pi-mi, pu-tiin, tsāin, thui, piēh, 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’-kiāo-i.
‘A work on the meaning of four divisions of (Buddha’s) teaching.’
Cf. Nos. 1551, 1568.

Compiled by K’-kō (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-tshū-pāl-lū.
‘A collection of a hundred (compositions of the teacher) of the Kwo-tshū (monastery, viz. K’-i, of the Thien-thái hill or school).’

Collected by his disciple Kwan-tiin, of the Thāi dynasty, A. D. 618–907. 4 fasciculi.
1571 释禅波罗蜜次第法门
Shih-shān-po-lo-mi-tshz'-ti-fā-man.
‘An explanation of the gradual doctrine of the Dhyanapāramitā.’

Spoken by K’-kō-tā-sh’ (K’-i), of the Thien-thāi hill or school, of the Sui dynasty, A.D. 589-618, and recorded by his disciple Fā-kan, and revised by Kwán-tiū. 10 fasciculi.

1572 法界次第初门
Fā-kiē-tshz’-ti-kū-man.
‘The first gate or step to the order or degree of the state of existence (Dharmadhātu).’

Compiled by K’-kō (K’-i), of the Thien-thāi 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’-kō-tā-sh’ (K’-i), of the Thien-thāi hill or school, of the Sui dynasty, A.D. 589-618, and No. 1573 was recorded by his disciple Kwán-tiū, but the recorder of No. 1574 is not mentioned:

1573 方等三昧行法
Fān-tān-sān-mēi-bhīn-fā.
‘Rules for the practice of the Vaipulya-samādhi or extended meditation.’
1 fasciculus.

1574 淨土十疑論
Tsīn-thū-shī-i-lun.
‘A treatise on ten doubts about the Pure Land (Sukhāvatī).’
1 fasciculus. This treatise explains ten doubts about being born in Sukhāvatī of Amitāyus or Amitābha, 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-shān or ‘without birth’ (Anutpanna i). (3) They seem to wish partially to be born in one land. (4) They seem to believe partially in one Buddha. (5) Even those who are not free from worldly thirst are allowed to be born there. (6) They are said to attain to the state of freedom from return (Avinivartaniya). (7) They do not wish to be born in the inner palace (of the Tushita heaven, where the future Buddha Maitreya lives now). (8) They are allowed to be born there only by meditating or thinking intensely on Amitāyus or Amitābha 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 十二 十二 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
Kwān-sīn-lun-shu.
‘A commentary on the treatise about meditation on the heart (composed by K’-i).’

Compiled by Kwán-tiū, of the Thien-thāi school, of the Thān dynasty, A.D. 618-907. 5 fasciculi.

1576 南嶽思大禪師立誓願文
‘Prayer by Hwui-sz’, the great Dhyanā teacher of the Nān-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-thāi-k’-kō-tā-sh’-pieh-khwān.
‘A separate or special life of K’-kō-tā-sh’ (K’-i), of the Thien-thāi (hill or school).’

Compiled by his disciple Kwán-tiū, of the Thān dynasty, A.D. 618-907. 1 fasciculus.

The following two works were composed by Tsān-sān, of the Thien-thāi school, of the Thān dynasty, A.D. 618-907:

1578 止觀大意
Kī-kwān-tā-i.
‘An outline of (Mo-hō)-kī-kwān, No. 1538.’
21 leaves.

1579 始終心要
Sh’-kūn-sīn-yāo.
‘(A treatise on) the beginning and end of the importance concerning the heart.’
2 leaves.

1580 修懺要言
Siu-khān-yāo-k’.
‘(A treatise on) the importance of the practice of confession.’

Compiled by K’-li, of the Thien-thāi school, of the later Suā dynasty, A.D. 960-1127. 17 leaves.

1581 十不二門
Shi-pu-rh-man.
‘(A treatise on) ten inseparable (‘not two’) subjects.’
1582 指要鈔
Sh'i-yao-khào.
'Record of pointing out importance.'
A commentary on the preceding work.

Compiled by K'i-li, of the Thien-thài school, of the later Suàn dynasty, A.D. 960–1127. 2 fasciculi.

1583 金剛鋤
Kîn-kân-tsi.
'A diamond probe.' A metaphysical work.

Compiled by Ts'un-sân, of the Thien-thài school, of the Thàn dynasty, A.D. 618–907. 1 fasciculus; 3 leaves.

1584 法智遺編觀心二百問
Fâ-k'i-ien-kwan-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'i (unfinished!) at his death.'

Compiled by K'i-kû, of the Thien-thài school, of the later Suàn dynasty, A.D. 960–1127. 1 fasciculus; 27 leaves.

1585 永嘉集
Yûn-kâ-tsi.
'A compilation (of general accounts of the Law, made by a priest) of Yûn-kâ (name of a place).'

Compiled by Hhüen-kâo, of the Thien-thài school, of the Thàn 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-tsûn or 'Dhyâna school.'

The following two works were composed by Hwâi-tsû, of the Thien-thài school, of the Yuen dynasty, A.D. 1280–1368:

1586 天台傳佛心印記
Thien-thài-khânh-fu-sin-yin-ki.
'A record of the transmission of the seal of Buddha's heart (Buddha-hridaya-mudrâ), of the Thien-thài school.'
10 leaves.

1587 淨土境觀要門
Tsin-thu-kîn-kwân-yâo-man.
'An important gate or doctrine of meditation on the state of the Pure Land (Sukhâvatî).'
18 leaves.

1588 首楞嚴經義海
Sheu-lân-yen-ki-nî-i-hâi.
'The sea of the meaning of (or a commentary on) the Sûtra-sâttra, No. 44.'

Compiled or collected by Hhien-kwei, about A.D. 1165, under the Southern Suàn 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 Tsê-süen, about A.D. 1030. (2) Pião-sh'-yao-i, or 'a mark for pointing out the important meaning,' by Hhiao-yüeh, about A.D. 1073. (3) Tsî-kiâ, or 'a collection of explanations,' by Zan-yo, about A.D. 1059.

The following two works were compiled by Khânkâwân, the fourth patriarch of the Hwâ-yen or Avatamsaka school, who died in A.D. 806, under the Thàn dynasty, A.D. 618–907:

1589 大方廣佛華嚴經疏
'A commentary on the Buddhâvatamsaka-vaiûpîya-sâttra, No. 88.' 60 fasciculi.

1590 大方廣佛華嚴經隨疏演義鈔
A commentary on the preceding work.
90 fasciculi.

The following three works were composed by Fâ-tsûn, the third patriarch of the Hwâ-yen school, now called Hhien-shu-tsûn, after the posthumous name of this patriarch, who died in A.D. 712, under the Thàn dynasty, A.D. 618–907:

1591 華嚴一乘教義分齊章
Hwâ-yen-yî-shânh-kiâo-i-fan-tshî-kan.
'A treatise on the distinction of the meaning of the doctrine of one vehicle (Ekayâna), of the Buddhâvatamsaka-sâttra, Nos. 87, 88.'
4 fasciculi; 10 chapters.
1592 華嚴經明法品內立三寶章
'A treatise on the Triratna established or explained in the Miên-fâ ("clear law") chapter of the Buddhâvatamsaka-sâstra, Nos. 87 (fasc. 10), 88 (fasc. 18).'
2 fasciculi.

1593 修華嚴奧旨忘盡還源觀
'(A treatise on) the deepest meaning of the Buddhâvatamsaka-sâstra, 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 Tsûn-mî, the fifth patriarch of the Hwâ-yen school, who died in A.D. 841, under the Thân dynasty, A.D. 618-907. 11 leaves; 4 chapters. The first chapter confines 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-kiên-k'ê-kwâi.
'An outline of the contents of the Buddhâvatamsaka-sâtra, Nos. 87, 88.'

Drawn by Fâ-tsâi, the third patriarch of the Hwâ-yen school, of the Thân dynasty, A.D. 618-907. 1 fasciculus; 27 leaves; 10 chapters.

1596 註華嚴法界觀門
'A commentary on (the treatise about) the meditation on the state of existence, according to the Buddhâvatamsaka-sâtra, Nos. 87, 88.'

Compiled by Tsûn-mî, the fifth patriarch of the Hwâ-yen school, of the Thân 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-kiên-lun-shu-shwo-yâo.
'An extract from a commentary on the Sâstra, No. 1209, of the Sâstra of Buddha's last teaching, No. 132.'

Made by Tsûn-yuen, a Corean priest of the Hwâ-yen school, of the later Thân dynasty, A.D. 960-1127; 1 fasciculus; 63 leaves. The original commentator is not mentioned. The Sâstra is wrongly ascribed to Asvaghosha, instead of Vatsyandhu. See K'-tsiên, fasc. 36, fol. 18 b.

1598 華嚴法界左鏡
Hwâ-yen-fâ-kiê-hhiûn-kiên.
'A hidden mirror of the state of existence (Dharmadhâtu) according to the Buddhâvatamsaka-sâtra, Nos. 87, 88.'
A commentary on No. 1596.

Compiled by Khan-kwâân, the fourth patriarch of the Hwâ-yen school, of the Thân dynasty, A.D. 618-907. 2 fasciculi.

1599 般若波羅蜜多心經略疏
'An abridged or brief commentary on the Pràçâparanîtsâ-bridâya-sâtra, No. 20.'

Compiled by Fâ-tsâi, the third patriarch of the Hwâ-yen school, in A.D. 702, under the Thân dynasty, A.D. 618-907. 1 fasciculus; 13 leaves.

1600 般若心經略疏連珠記
A commentary on the preceding work.

Compiled by Shi'-hwui, of the Hwâ-yen school, who died in A.D. 946, under the Latter Thân 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
Yû-lân-phan-kiên-shu.
'A commentary on the Ullambana-sâtra, No. 303.'

Compiled by Tsûn-mî, the fifth patriarch of the Hwâ-yen school, of the Thân dynasty, A.D. 618-907. 2 fasciculi.

1602 華嚴金師子章雲間類解
'A brief commentary on the treatise about the Buddhâvatamsaka-sâtra compared with a golden lion.'

Compiled by Tsûn-yuen, a Corean priest of the Hwâ-yen school, of the later Thân dynasty, A.D. 960-1127. 19 leaves. The text is the work of Fâ-tsâi, the third patriarch of the Hwâ-yen school, who wrote this treatise at the request of the Empress Wu Tsê-thien, A.D. 684-705, of the Thân 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 佛説阿彌陀經疏
Fo-shwo-ô-mi-tho-kín-shu.
'A commentary on the Buddhahôshaits'-anîtûsû-sûtra, i.e. the
short Sukhâvatîryâha, No. 200.'
Compiled by Yuen-hiin, a Corean priest, of the
Than dynasty, A.D. 618-907. 9 leaves.

1604 紹典重雕大藏音
Shâo-hiin-kûn-tâo-tâ-tsân-yin.
'Sounds of (the words of) the great repository, or a dictionary
of the Buddhist Canon, republished in the Shâo-hiin
period, A.D. 1131-1162 (under the Southern Su dynasty, A.D. 1127-1368).'
Compiled (originally?) by Kâu-kwan, in about A.D.
1094, under the later or Northern Su dynasty, A.D.
960-1127. 3 fasciculi.

1605 一切經音義
Yî-tshié-kûn-yin-i.
'A dictionary ("sound and meaning") of the whole Canon.'
Compiled by Hhûn-yûn, in about A.D. 649, under
the Than dynasty, A.D. 618-907. 26 fasciculi.

1606 華嚴經音義
Hwâ-yeân-kûn-yin-i.
'A dictionary ("sound and meaning") of the Buddhàvatamsakâ-
sûtra, No. 88.'
Compiled by Hwui-wân, in about A.D. 700, under
the Than dynasty, A.D. 618-907. 4 fasciculi.

1607 辨僞錄
Pien-wê-lu.
'Records of explanation or confusion of the falseness (of
Taoism).'
Compiled by Siân-mài, of the Shan or Dhiyà school,
of the Yuen dynasty, in A.D. 1291, under the Yuen
dynasty, A.D. 1280-1368. 5 fasciculi.

1608 隋衆經目録
Sui-kûn-kûn-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 Pâ-kîn 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 武周刊定衆經目録
Wû-keu-khân-tiín-kûn-kûn-mu-lu.
'A revised catalogue of Buddhist sacred books (collected)
under the Kêu dynasty, of the Wû family, A.D. 690-705 (or the
rightful but then nominal Thân dynasty, A.D. 618-907).'
Compiled by Miî-khîen 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 Mahàyàna and Hinayàna is 1470 works, in 2406
fasciculi.

The Kêu dynasty of the Wû family fills the latter
part of the reign of the Empress Wu Tsû-thien, who
set aside the rightful sovereign Zûi-tsun, the fifth
Emperor of the Thân dynasty, and usurped the throne
for twenty years. In A.D. 690, she adopted the
dynastic title of Kêu in lieu of Thân. See Meyers' Chinese Reader's Manual, p. 256, No. 862, and p. 381,
col. 1.

1611 大藏聖教法寶標目
Tâ-tsân-shân-kûo-fâ-pô-pâo-mu.
'A catalogue of the Dharmanâma, being the holy teaching of
the great repository, or Buddhist sacred books.'
Compiled originally by Wân Kû, of the later (or
Northern) or Southern Su dynasty, A.D. 960-1280;
and continued by Kwan-ku-pâ, in A.D. 1306, under the
Yuen dynasty, A.D. 1280-1368. 10 fasciculi. This
catalogue entirely depends on No. 1612, and adds a
short account of the contents of each book.

1612 至元法寶勘同總録
K'-yuan-fâ-pô-khên-thun-tnân-lu.
'A comparative catalogue of the Dharmarâma or Buddhist
sacred books (collected) in the K'-yuan period, A.D. 1164-
1194 (under the Yuen dynasty, which ruled over the whole
of China, from A.D. 1280 till 1368).'
Compiled by Kûn-kî-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 Tsuń-lö and Zu-kíi, in A. D. 1378, under the Min dynasty, A. D. 1368-1644:

1613 拼伽阿跋多羅蜜經註解
Lañ-kié-s-po-to-lo-pó-kiên-ku-khié.
‘A commentary on the Latikavàtan-ratana-sūtra, No. 175.’
8 fasciculi.

1614 殊若波羅蜜多心經註解
Pán-zo-po-lo-mi-to-sin-kiên-ku-khié.
‘A commentary on the Pratibhāparamitā-hridaya-sūtra, No. 20.’
4 leaves.

1615 金剛般若波羅蜜經註解
Kín-khâi-pán-zo-po-lo-mi-kiên-ku-khié.
‘A commentary on the Vajraśāstra-pratibhāparamitā-sūtra, No. 10.’
28 leaves.

The above three commentaries were compiled under an Imperial order of the first Emperor of the Min dynasty, reigned A. D. 1368-1398. In A. D. 1377 he, by a decree, caused all the Buddhist priests in China to study these three Sūtras; and at the same time he called together the priests of the Shân or Dhyâna school to compile these works. This is one of the reasons why these 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
‘The Imperial prefaces and laudatory verses of the Emperor Thâi-tswn Wan (Khâi-tau), of the great Min dynasty, reigned A. D. 1403-1424.’
1 fasciculus; 12 leaves; 10 compositions, both in prose and verse, dated some time between A. D. 1410-1415.

1617 諸佛世尊如來菩薩尊者神僧名絃
‘Sûtra of the names of Buddhas Bhagavat Tathâgatas, Bodhisattvas, Ariyas, and Boddhisattva 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
‘Verses on the names of the Buddhas Bhagavat Tathâgatas, Bodhisattvas, and Ariyas.’
51 fasciculi. The preface dates from A. D. 1415.

1619 感應歌曲
Kân-yü-ko-khi.
‘Verses on the influential power or favour (of Buddha).’
1 fasciculus. The Imperial preface dates from A. D. 1420.

1620 神僧傳
Shan-sân-khwân.
‘Memoirs of spiritual priests.’

Compiled by the Emperor Khân-tau, the third sovereign of the Min dynasty, reigned A. D. 1403-1424. 9 fasciculi. The preface by the compiler dates from A. D. 1417. 209 priests, both foreign and native, are mentioned, from Phuân Matângâ of the Eastern Han dynasty, A. D. 25-220, to Phuân of the Southern Sun dynasty, A. D. 1127-1280, who are in the narration preceded by some priests of the Yuen dynasty, A. D. 1280-1368. The Emperor selects these priests, whose actions seem very wonderful and almost supernatural, as they are described in older memoirs.

1621 大明三藏法數
Tâ-min-sân-tân-fâ-shu.
‘A concordance of numerical (terms and phrases) of the Law of the Tripitaka (collected) under the great Min dynasty, A. D. 1368-1644.’

Collected and annotated by Yi-su, 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-miûn-suh-zu-tsân-ku-tsi, or Several Chinese Works successively admitted into the Canon during the great Miû dynasty, A.D. 1368–1644 (in or before A.D. 1584).

1622 華嚴懸談會玄記 Hwâ-yen-hhtien-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 Buddhâvatamsaka-sûtra, No. 1589.'
Compiled by Phu-sui, of the Yuen dynasty, A.D. 1280–1368. 40 fasciculi.

1623 妙法蓮華經要解 Miao-tâ-lien-hwâ-kiû-yûo-kiê.
'An important explanation of (or a commentary on) the Sad-dharma-pundarîka-sûtra, No. 134.'
Compiled by Kî-e-hùan, of the later or Northern, or Southern Suû dynasty. A.D. 960–1280. 7 fasciculi.

'A compilation of explanations of (or nine earlier commentaries on) the Mahâbuddhâvatamsaka-sûtra, Sarvârâyâ-sûtra, No. 446.'
Compiled by Wei-tsûî, in A.D. 1342, under the Yuen dynasty, A.D. 1280–1368. 20 fasciculi.

1625 大乘起信論疏 Tâ-shaûn-kiû-sin-lun-shu.
'A commentary on the Mahâyâna-tradhottpâda-sûtra, No. 1249.'
Compiled by Fa-tsûû, the third patriarch of the Hwâ-yen school, of the Thân dynasty, A.D. 618–907. 5 fasciculi.

1626 大乘起信論筆削記 Tâ-shaûn-kiû-sin-lun-pî-sio-kiû.
'A revised record’ or commentary on the preceding work.
Compiled by Tsz-sûûn, of the later Suû dynasty, A.D. 960–1127. 15 fasciculi.

The following two works were compiled by Wan-tsêu, who died in A.D. 1302, under the Yuen dynasty, A.D. 1280–1368:

1627 載論新疏 Kao-lun-sin-shu.
'A new commentary on the treatise by Sun-kâo (a famous disciple of Kumarâtyâ).'
3 fasciculi.

1628 載論新疏演刃 Kao-lun-sin-shu-yûn-ssan.
'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 金剛經論疏之鈔 Yuen-kiao-kiùn-lun-shu-k'–khûo.
'An extract from an abridged or brief commentary on the Pûrâna-buddha-sûtra, No. 427.'
Made by Tsûûn-mi, the fifth patriarch of the Hwâ-yen school, of the Thân 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-kânn-kiùn-lun-shu-tswûn-yûo.
'An extract from a commentary on the Vajracchedikâ-sûtra-sûtra, Nos. 1167, 1168, 1231.'
Made by Tsûûn-mi (see No. 1629); and revised by Tsz-sûûn, of the later Suû dynasty, A.D. 960–1127. 2 fasciculi.

1631 釋金剛經判定記 Shih-kiùn-kânn-kiûn-tûn-kiû.
'A revised record’ or commentary on the preceding work.
Compiled by Tsz-sûûn (see No. 1630), in A.D. 1024. 7 fasciculi.

1632 維摩詰所説經註 Wêi-mo-khîe-su-shwo-kiû-ku.
'A commentary on the Vimalakîrti-nirdeśa-sûtra, No. 146.'
Compiled by Suûn-kâo, of the Latter Tsûûn 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 commentary.

1633 華嚴原人論解 Hwâ-yen-yûn-sân-lun-kiû.
'A commentary on the treatise on the origin of man according to the Hwâ-yen school, No. 1594.'
A a 2
Compiled by Yuen-kiào, in A.D. 1322, under the Yuen dynasty, A.D. 1280–1368. 3 fasciculi.

1634 折疑論
Kü-i-lun.
'A treatise on the eradication of doubt.'
Composed by Tsz-khán, a Chinese Bhikshu, and annotated by Sh-tsz (Simha), a Bhikshu of the Western region, both under the Miñ dynasty, A.D. 1368–1644. 5 fasciculi; 20 chapters. This 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’-kiño-i-tsi-k’u.
'A commentary on (the treatise on) the four divisions of (Buddha’s) teaching according to the Thien-thái school, No. 1551.'
Compiled by Mań-zun, of the Nán-thien-k’u (‘south India’) monastery (in China), in A.D. 1334, under the Yuen dynasty, A.D. 1280–1368. 10 fasciculi.

1636 敷教法數
Kiao-shañ-fa-shu.
'(A concordance of) numerical (terms and phrases) of the Law in the vehicle of the teaching, or the Tripitaka.'
Collected by Yuen-tsaı̍, in about A.D. 1431, under the Miñ dynasty, A.D. 1368–1644. 12 fasciculi. This is a later collection similar to No. 1621.

1637 佛祖歷代通載
Fo-tsau-li-t’ai-th’un-ts’ai.
'A complete statement concerning Buddha and Patriarchs in all ages.'
A history of Buddhism.
Compiled by Nien-khán, of the Yuen dynasty, A.D. 1280–1368. 36 fasciculi. The narration of this work begins with the so-called first ruler of China, Phan-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
Shan-lin-pao-húiun.
'Precious instruction of the Shán or Dhyāna school.'
Collected by Mião-hhi and Ku-an, of the later (or Northern) or Southern Sun dynasty, A.D. 960–1280; and re-collected or added by Tsz-shan, of the Miñ dynasty, A.D. 1368–1644. 4 fasciculi; about 300 compositions.

1639 大方廣佛華嚴經疏鈔
'An extract from two commentaries on the Buddhávatamsa-vaiulya-sūtra, Nos. 1589, 1590.'
Made by K’ǎn-kwán, the fourth patriarch of the Hwá-yen school, of the Thân dynasty, A.D. 618–907. 30 fasciculi.

1640 翻譯名義集
Fán-i-míh-i-tsi.
'A collection of the meanings of the (Sanskrit) names translated (into Chinese).'
Collected by Fá-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 Sáskrit and Chinese Buddhist literature, though much correction is required.

1641 禪宗正脈
Shàn-ts’un-khán-mo.
'A right line of succession of the Shán or Dhyāna school.' A collection of extracts from an older compilation (perhaps No. 1548) of the sayings of the eminent priests of this school.
Collected by Zu-pá, in about A.D. 1488–1505, under the Miñ dynasty, A.D. 1368–1644. 20 fasciculi.

1642 百丈清規
Pái-khán-te-hin-k’wéi.
'Pure rules (established) by Pái-khán (of the Thân dynasty, A.D. 618–907).'
Re-collected by Táh-hwui, and revised by Tá-zu, 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 Pái-khán.' K’-tei, fasc. 43, fol. 12 b.

1643 三教平心論
Sán-kháo-pin-sin-lun.
'An Impartial ("even-mind") treatise on the three teachings or doctrines,' viz. Confucianism, Taoism, and Buddhism.
Composed by Lù 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 Hán Yü (A.D. 768–824), Eu-yán Siu (1017–1072), K’hen Háo (1032–1085), K’hen I (1033–1107),
and Ku Hsi (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

**The Return of Badger’s Feet**

_Tsz’-man-kiín-hhúnn._

‘Cautious instructions to priests.’

A collection of about 200 compositions.


### 1645

**The Essence of the Matter of the Literature**

_Sün-tsün-wán-tsi._

‘A collection of the compositions of (a priest of) Sün-tsün (name of a place in China).’

Composed (and collected) by Kió-suú, who died in A.D. 1072, under the later Sun dynasty, A.D. 960–1127.

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<td>(1) Kakshur-vigñána</td>
<td>Kakhu-viññána</td>
<td>眼識 Yen-shí</td>
<td>Eye-consciousness</td>
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<td>(2) Srotas</td>
<td>Sota</td>
<td>耳 'rh</td>
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<td>(3) Ghrána</td>
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<td>(4) Gihvá</td>
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<td>(5) Káya</td>
<td>Káya</td>
<td>身 Shan</td>
<td>Body</td>
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<td>(6) Manas</td>
<td>Mano</td>
<td>意 I</td>
<td>Mind</td>
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<td>(7) Klisha-manas</td>
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<td>託利瑟吒耶末那識 <em>Ká-li-sá-há-ye-mo-no-shí</em></td>
<td>Spoiled mind</td>
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<td>(8) Álaya</td>
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<td>染汙意識 <em>Zán-wú-i-shí</em></td>
<td>Receptual (like)</td>
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<td>(9) Tzhong</td>
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<td>藏識 Tsán-shí</td>
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The last two _Vigñánas_ are not explained in the books of the Hínayána.

There seems to have been another work after No. 1646 originally in this collection, viz. a commentary on the _Bách pháp mí-huán-lun_, or ‘Sata-dharma-vidyádvéra-sástra,’ No. 1213, compiled by Kwéi-kí, a celebrated disciple of Hhüen-kwán (Hionen-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’-_tsíü, 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.

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### 1646

**A Commentary on the Rules for (treating) the Eight Kinds of Consciousness (_Vigñánas_)**

Compiled by Phu-tháih, also called Hán-shán-tá-shí, of the Miín dynasty, A.D. 1368–1644. 1 fasciculus; 33 leaves. For the name of the compiler, see _K’-_tsíü, fasc. 42, fol. 22 a, where the two characters Phu-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-kwán (Hionen-thsang), of the Tháih dynasty, A.D. 618–907. See a recent Chinese edition of 相宗八要直解 Sián-tsun-pá-yáo-áii-kié (fasc. 2, part 7), published in Nanking, 1870. The following is a list of the eight _Vigñánas_:

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### 1647

**General Introduction to the Collection of Explanations on the Origin of Dhvána or Meditation**

Sháii-yuú 1-ku-khú-en-tsu-tu-tsú.

‘A general introduction to a collection of explanations on the origin of Dhvána or meditation.’

Composed by Tsú-ní, the fifth patriarch of the Hwá-yen school, of the Tháih dynasty, A.D. 618–907. 4 fasciculi.

### 1648

**The Secret of Cultivating the Heart**

Siu-sín-kiúé.

‘A treatise on the secret of cultivating the heart.’

Composed by Phu-káo, a Corean priest of the Sháii or Dhvána school, under the Yuen dynasty, A.D. 1280–1368. 1 fasciculus.
1649 真心直說
Kan-sin-kh-shuo.

'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 晉僧職法師寶藏論
Tsûn-sân-khâo-fa-h’-pao-tsân-lun.

'A treatise on the precious repository (or Ratna-piêka-sûtra), written by Sa-h-kô, a teacher of the Law of a Buddhist priest of the (Eastern) Tsûn dynasty, A.D. 317-420.'

1 fasciculus; 3 chapters. The author lived in Khân-án, the capital of the Latter Tsûn dynasty, A.D. 384-417.

1651 盧山蓮宗寶鑑
Lu-shân-lien-tsûn-pao-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
Yuân-min-k’-kiâo-shân-sh’-wei-sin-kiê.

'(A treatise on) the secret of “only mind or heart,” (written) by K’-kiâo, a teacher of the Dhyâna school, of the Yuán-min monastery.'

1 fasciculus. K’-kiâo is the posthumous or honourable title of Yen-shen, who died in A.D. 975, under the later Suî dynasty, A.D. 960-1127.

1653 禪宗決疑集
Shân-tsûn-khî-ti.

'A compilation of (explanations for) determining doubts according to the Shân or Dhyâna school.'

Compiled by K’-kiâo, 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-kuân-sîn-fa-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 Hîi-yun, and took note of it each time; the result is the present work.

He added a preface in A.D. 857. The teacher Hîi-yun was a disciple of a disciple of the sixth patriarch of the Shân or Dhyâna school, Hwân-nâi, and lived on the Hwân-poh hill, in the Kao-ân district of Huî-ku. His school has consequently been called Hwân-poh-tenûi (Wê-hak-shu, in Japanese sound). This school was established in Japan in A.D. 1654 by a Chinese priest Yin-yun (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, Dèkô, better known by another name Tetsugen (‘iron eye’), belonged to this school.

1655 萬善同歸集
Wân-shân-thun-kwê-ti.

'A compilation or work on the principle that several different kinds of goodness have but the same final object, i.e. truth.'

Compiled or composed by Yen-shen, of the Shân or Dhyâna school, of the later Suî dynasty, A.D. 960-1127. 3 fasciculi.

1656 華嚴法界觀通立記顯註

'A commentary on the verses in the Thùn-chieh-kî (‘recording of passing through the hidden meaning’) of the work on the meditation on the Dharma-sûtra, according to the Avatamsaka-sûtra, cf. Nos. 1596, 1598.'

The verses were composed by Pan-suî, about A.D. 1088, of the later Suî dynasty, A.D. 960-1127; and annotated by Tsûn-tsân, of the Yuen dynasty, A.D. 1280-1368, 2 fasciculi.

1657 大明仁孝皇后夢感佛說

'Buddhabhâshita-paramârtha-suddurâbha-mahâguna-sûtra, obtained in a dream by the Empress Zan-hhiâo, of the great Miû dynasty, A.D. 1368-1644.'

2 fasciculi. The Empress was the consort of Khân-tzu, the third Emperor of the Miû 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 Hwù-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 strangely way she obtained this Sûtra. This is, however, called rightly in K’-tsûin (fasc. 41, fol. 13 s) ‘a doubtful or false Sûtra.'
(c) 北藏 馀 南藏函 號 附 Pe-tsân-khüe-nán-tsân-hân-hâo-fu, or Works wanting in the Northern Collection and now added from the Southern Collection with their 'case-marks.'

1658 繼 傳 聖 附
Suh-kwhăn-tăn-lu.
' A continuation of the records of the transmission of the lamp (of the Law), No. 1574.'

Compiler's name is not mentioned; but it is stated in a work entitled Wâi-mu-i-man, that this was compiled by Kû-tìn, a Śrâmanâ of the Liân-ku monastery, under the Yuen dynasty, A.D. 1280–1368 (?). See K' tìn, fasc. 42, fol. 11 a. 36 fasciculi. 3118 eminent priests of the Shân or Dhyâna school are enumerated.

1659 古 頌 聖 附
Ku-tsünst-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 Tsâ-tsân-ku, of the Southern Sun dynasty, A.D. 1127–1280 (?). 48 fasciculi.

1660 禪 宗 頌 聖 碼 目 通 集
Shân-tsünst-suhn-ku-lien-shu-thun-tse.
' 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-yûn, about A.D. 1174–1189, under the Southern Sun dynasty, A.D. 1127–1280; and continued by Phu-hwûi, A.D. 1295–1318, of the Yuen dynasty, A.D. 1280–1368. 40 fasciculi. The first collection consists of 325 articles, and 2100 verses by 122 teachers of the school; and the continuation, of 493 articles, and 3050 verses by 426 teachers.

1661 佛 祖 經 續
Fo-tsu-thun-ti.
' Records of the liasion of Buddha and Patriarchs.'

A history of Chinese Buddhism.

Compiled by K' phăn, of the Thien-thâi school, about A.D. 1269–1271, of the Southern Sun dynasty, A.D. 1127–1280. 54 fasciculi.

1662 大 明 三 藏 聖 教 目 錄
Tâ-miin-tsân-shan-kiao-mu-lu.
' A record of the titles or catalogue of the sacred teaching of the three repositories or Tripitaka, (collected) under the great Mûn 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 Mûn dynasty; in 3 fasciculi. See K' tìn, 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 Dâkô 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 Shîkôun 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-tsûn (Khan-tsûn), the third Emperor of the Mûn dynasty, who reigned A.D. 1403–1424. It dates from the eighth year of the Yûn-hû period, A.D. 1410. 2 leaves.

(4) The second Imperial preface to the Tripitaka, by Kû-tsûn, the fourth Emperor of the Thân dynasty, who reigned A.D. 684–710. No date. 4 leaves. This preface was written to recommend the translations made by I-tsin, and a sketch of his life is therefore given in it.

(5) The third Imperial preface to the Tripitaka, by Thâi-tsûn, the second Emperor of the later or
Northern Sun dynasty, who reigned A.D. 976–997. 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 Tripiṭaka. 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 Miñ 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 Miñ dynasty, probably in A.D. 1584, by Shan-tsû, the fifteenth Emperor of the dynasty. 1 leaf, with an extra column of the date of the twelfth year of the Wăn-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 Mi-lö, and translated 慈氏 Tsh'z'-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 'Bodhisattvopāsaka-puṣṭakamārgasūtra (V. M.).' A. D. 421.
No. 1086 Bodhisattvavāryānīrdeśa. 414-421.
No. 1096 'Bodhisattvapratimoksha.' 649.
No. 1098 'Bodhisattvapratimoksha.' 649.
No. 1170 'Saptadoshāhumi-sūtra-yogākārya (A. M.).' 646-647.
No. 1200 'Rāgadharmānyāsā-sūtra.' 649.
No. 1235 'Vinirnātapiṇḍaka-sūtra.' 557-559.
No. 1245 Madhyāntavibhūga-granthā. 661.
No. 1315 'Sarasvīkāhāsthāna-mārthā-sūtra.' 980-1000.

2 Asvaghosha, whose name is transliterated 馬鳴 Mā-mi, lit. a horse neighing. The twelfth patriarch. See No. 1460, i. e. a life of this Bodhisattva, translated by Kumārāgīva, A. D. 401-409; Wassinjew, 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. 1004-1038.
No. 1182 'Śūtrālāṃkāra-sūtra (A. M.).' 405.
No. 1249 'Mahāyānasamuddhātä-pāda-sūtra.' 695-700.
No. 1250 553.
No. 1299 'Mahāyānasāmkhyāvākāśā (I.)-sūtra.' 557-569.
No. 1379 'Dāsasādhatarkamārga-sūtra.' 1004-1038.

3 Nāgāraṇya, whose name is transliterated 龍樹 Luṅ-shu, lit. dragon-tree, 龍勝 Luṅ-shāśi, lit. dragon-conqueror, or 龍猛 Luṅ-man, lit. dragon the brave. The fourteenth patriarch. See No. 1461, i. e. a life of this Bodhisattva, translated by Kumārāgīva, A. D. 401-409; Wassinjew, p. 232; Eitel, p. 79 b; Edkins, p. 77; J. A. S. B., 1882, p. 115 et seq. There are 24 works ascribed to him, namely:—

No. 1070 'Dharmadhātustotra (S. M.).' A. D. 980-1000.
No. 1169 'Mahāprajñāpāramitā-sūtra (A. M.).' 402-405.
No. 1179 'Prāṇayāmālā-sūtra (text).' 409.
No. 1180 'Dasahūṃvibhūhā-sūtra.' 401-409.
No. 1181 'Sūtra on the provisions for obtaining the Bodhi (text).' 590-616.
No. 1185 Pragāṇḍhapratipāda-sūtra-kārikā (text). 630-632.
No. 1186 Dvādaśanikākā-sūtra. 408.
No. 1187 'Ashūḍhasākṣa-sūtra.' 557-569.
No. 1212 'Ekaśloka-sūtra.' 538-543.
No. 1223 Nyāyāvārataraka-sūtra. 711.
No. 1224 645.
No. 1246 'Madhyāntānugama-sūtra (text).' 543.
No. 1251 'Vivādasamana-sūtra.' 541.
No. 1257 'Upākayavasyahridaya-sūtra.' 472.
No. 1304 'Lakṣaṇavimuktakā-bodhihrdaya-sūtra.' 980-1000.
No. 1305 'Mahāyāna-bhavadhēśa-sūtra.' 472.
No. 1307 'Gaṇḍhāraviṣhakṛṣṭhā-sūtra.' 472.
No. 1308 'Mahāyāna-gaṇḍhāvimaṇḍati-sūtra.' 472.
No. 1309 'Buddhanāmārtha-prajñāpāramitā-mahāyānasaṅgīti-sūtra.' 472.
No. 1354 'Buddhakāryā-sūtra (I. M.).' 980-1001.
No. 1376 'Mahāpranidhānottāpā-gaṇḍhā.' 980-1000.
No. 1440 'Ārya-nāgāraṇya-bodhisattvā-svāhī-lekha.' 434.
No. 1441 700-712.
No. 1464 431.

4 Deva, whose name is transliterated 提婆 Thi-pho, and sometimes translated 聖天 Shānti-thien, i. e. Āryadeva or Ārya Deva. A native of South India (not Ceylon, as in Eitel), and the disciple of Nāgāraṇya. The fifteenth patriarch. See No. 1462, i. e. a life of this Bodhisattva, translated by Kumārāgīva, A. D. 401-409; Wassinjew, p. 234; Eitel, p. 30 b; Edkins, p. 77. 'Ārya Deva, also called Nilanetra, on account of his having two spots, as large as the eyes, on his cheeks. His real name was Kandrakrti,' J. A. S. B., 1882, p. 96. The name Nilanetra is transliterated 青目 Tshin-mu, lit. blue-eye, or 分別明 Fan-pieh-mi, lit. distinct brightness. There are 9 works ascribed to him, namely:—

No. 1179 'Prāṇayāmālā-sūtra-tīkā (A. M.).' A. D. 409.
No. 1183 Pragāṇḍhapratipāda-sūtra-kārikā (commentary). 630-632.
No. 1188 Sūtra-sūtra (text). 404.
APPENDIX I.

5 Asaṅga, whose name is translated 阿闍跋. See Eitel, p. 14 b; Edkins, p. 169. There are 12 works ascribed to him, namely:

No. 1167 Vagraghādikā-sūtra-sūtra (A.M.) A.D. 590-616.
No. 1177 'Prakarasāryavākā (I)-sūtra.' 645-646.
No. 1183 'Mahāyānasamaparigraha-sūtra.' 563.
No. 1184 ’ ’ 531.
No. 1190 Sūtrakārāntikā. 630-633.
No. 1199 Mahāyānabhidharmasamgiti-sūtra. 652.
No. 1202 'Prakarasāryavākā (I)-sūtra-kārikā.' 645.
No. 1207 'Vagraghādikā-prajñāpāramitā-sūtra-sūtra-kārikā.' 711.
No. 1230 'Shadādvāropadīsthānayanyavahāra (I)-sūtra (text).' 703.
No. 1231 Vagraghādikā-prajñāpāramitā-sūtra-sūtra (text). 703.
No. 1246 'Madhyantāntagama-sūtra (commentary).' 543.
No. 1247 Mahāyānasamaparigraha-sūtra. 648-649.

6 Vasubandhu, whose name is transliterated 毘舍婆. See Eitel, p. 14 b; Edkins, p. 278. It is stated in the Khāl-yuen-lū (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 Vagraghādikā-sūtra-sūtra (A.M.) A.D. 509.
No. 1171 (2) 'Mahāyānasamaparigraha-sūtra-vākyāh.' 563.
No. 1175 ' ' 563.
No. 1177 ' ' 590-596.
No. 1184 (2) 'Mahāyānasamaparigraha-sūtra-kārikā.' 648.
No. 1190 'Paśkaśandhaka-sūtra.' 647.
No. 1197 'Satā-sūtra (commentary).' 404.
No. 1199 'Gautarāna-sūtra-tikā.' 555.
No. 1193 Vīśakhānta-brāhmaṇa-paripṛkṣā-kārikā-sūtra-tikā. 537.
No. 1204 Daśabhūmika-sūtra. 508-511.
No. 1206 'Tripiṭaka-sūtrāparopadeva.' 541.
No. 1207 Aparimitāyu-sūtra-sūtra. 539.

1 In No. 1185 the commentator's name is Vasu. It may therefore be another person.

7 Śtiramati, whose name is translated 堅意 Kien-i, lit. solid thought, or 堅慧 Kien-hui, lit. solid wisdom. A learned priest of Nālandā (I). See Eitel, p. 133 a.

No. 1243 'Mahāyānasamaparigraha-sūtra (A.M.)' A.D. 597-606.
No. 1258 'Mahāyāna-dharmadātavivekāsātra-sūtra.' 691.
No. 1318 ' ' 691.

8 Āryasūtra, whose name is translated 聖勇 Shan-yü, lit. holy bravery, or 大勇 Tā-yü, lit. great bravery.

No. 1312 Gātakamālā (A.M.) A.D. 960-1127.
No. 1349 'Mahāvīra (or Āryasūtra)-dharmadātavivekāsūtra-karmaphala-sakshiptanirdeśa-sūtra (I.M.)' 434.

9 Sudhamatī (I), whose name is translated 淨意 Tsai-i, lit. pure thought.

No. 1211 Pratītyasamutpāda-sūtra (A.M.) A.D. 508-535.

10 Ānśikārāntāmātra (A.M.) A.D. 557-669.
No. 1172 ' ' 557-669.
No. 1228 'Pragāptibhrisāngraha (I)-sūtra.' 702.
No. 1229 'Saravalakhyasūtra-sūtra-kārikā.' 711.

1 No. 1218 is ascribed either to Maitreya or Vasubandhu. See the Khāl-yuen-lū, fasc. 12 b, fol. 24 b.
APPENDIX I.

20 Padmasila (l), whose name is translated 運華戒 Lien-hwâ-kîêt, lit. lotus flower (like) morality.
No. 1301 'Bodhihãdaya-vaipulya-râkhyâ-sûstra ' (A.M.).
A.D. 980-1000.

21 Sumuni (l), whose name is translated 善寂 Shan-tsi, lit. good calmness.
No. 1302 'Sarvadharmarâna-tarkâ-râksâ-sûstra ' (A.M.).
A.D. 980-1000.

22 Buddhângâna (l), whose name is translated 覺吉祥 Kiâo-ki-siân, lit. lucky omen of understanding.
No. 1306 'Mahâyâna-lakahanâ-sântâ-sûstra ' (A.M.).
A.D. 980-1000.

23 Triratnârya (l), whose name is translated 三寶尊 Sân-pâo-taun, lit. three gems worthy.
A.D. 980-1000.

24 Srigunaratâmbura (l), whose name is translated 勝德赤衣 Shâu-tôh-kâî-hî, lit. excellent virtue and red dress.
No. 1313 'Ârya-buddhamâtrikâ-prâgâ-pâmritâ-pavagâthâ-mahârâthâ-sûstra ' (A.M.).
A.D. 1004-1058.

ARHATS AND ÂRYAS.

25 Sâriputra, whose name is transliterated 舍利弗 Shô-li-fu, or partly transliterated and partly translated 舍利子 Shô-li-tez', lit. son of Sâri. See Eitel, p. 123 b.
No. 1269 Sâriputra-bhâdhrâ-sûstra (A.H.).
A.D. 414-415.
1176 Abhidharma-sântâ-suvâryâ-râpa-pûrâna.
660-663.

26 Upatishya, whose name is transliterated 優波底沙 Yiu-po-ti-sha. This may either be another name of Sâriputra, or a different man. Cf. Eitel, p. 157 a.
No. 1303 'Vimokshârâma-sûstra (A.H.).' A.D. 505.

27 Mahámaudgalyâyana, whose name is partly transliterated and partly translated 大目乾 (or 捂) 连 Tâ-mu-kîen (or âien)-lien, i.e. the great Maudgalyâyana. See Eitel, p. 65 a.
No. 1296 Abhidharmsântâ-suvâryâ-râpa-pûrâna (A.H.).
A.D. 659.
1317 Prâgâ-pâmritâ-sûstra.
1004-1058.

28 Kâtyâyaniputra, whose name is partly transliterated and partly translated 迦旃延子 Kiâ-kân-yen-tez', or 迦多衍尼子 Kiâ-to-yen-ni-tez', i.e. son of Kâtyâyani. Cf. Eitel, pp. 54 b, 64 b.

No. 1175 Paññâkandhâvaipulya-sûstra (A.M.). A.D. 685.
1178 'Mahâyâna-bhâdhrâ-sântâ-sûstra '.
645.
1316 'Pratâyâmina-sûstra-tîkâ.' 1000-1050.

12 Agotra (l), whose name is translated 華性 Wu-sii, lit. without nature.

13 Sañkarasvâmin, whose name is partly transliterated and partly translated 商羯羅主 Shâu-hî-lo-kî, the last character means 'a lord.'
No. 1216 Nyâyapraventâsûtra (A.M.). A.D. 647.

14 Bhavaviveka, whose name is translated 清辯 Tshin-pien, lit. clear discussion. See Eitel, p. 23 b.

15 Bandhuprabha (l), whose name is translated 親光 Sin-kwan, lit. kindred light.

16 Dharmapâla, whose name is translated 護法 Hu-fâ, lit. guardian of the law. See Eitel, p. 32 b.
No. 1174 ‘Âlamhânapratyâyahyâna-sûstra-vâkhyâ (A.M.).' A.D. 710.
1197 'Vidyâmûtrasiddhi-sûstra.'
659.
1198 'Sara-sûstra-vaipulya-vâkhyâ.'
660.
1210 'Vidyâmûtrasiddhi-sûstra.'
710.

17 Gânaputra, whose name is translated 最勝子 Tsoi-sha-hi-tsz', lit. son of the superior conqueror.
See Eitel, p. 37 b.

18 Gunada (l), whose name is translated 功德施 Kuâi-tôb-shi', lit. giver of the good qualities.
No. 1192 'Vâgâkâhakâhikâ-sûstra-sûtra on the destruction of belief in an unbroken artificial name (A.M.).' A.D. 683.

19 Dharmayasa (l), whose name is translated 法樓 Fâ-kîan, lit. law-fame.
No. 1198 'Mahâyâna-bodhisattvâvyâkhyasântâ-sûstra (A.M.).' A.D. 1004-1058.
1303 Vâgrâvâde-sûstra.'
973-981.
29 Devasarman, whose name is transliterated 妥莎摩 提訶-揪-mo. He is said to have lived 100 years after Buddha's entering Nirvana. See also Eitel, p. 31 a.

30 Ghosha, whose name is transliterated 瞿沙 Kū-shā. See Eitel, p. 42 a.

31 Dharmacita, whose name is transliterated 達磨多 羅 Tā-mo-to-lo, and translated 法 秦 Hei, lit. protected by the law. The maternal uncle of Vasumitra (see No. 33 below). See Eitel, P. 33 b.
1321 Avadāna-stra (I.M.), or Dharmapada with Avadāna. 398-399.
1341 Dharmacita-dhyāna-stra. 398-431.
1353 Dharmapadavādāna, or Dharmapada with Avadāna. 290-306.
1365 Dharmapada, or Dhammapada. 124.
1435 " 980-1001.

32 Paśca mahābhākkhātāni (!). 五百大羅漢 Wu-pātā-lo-hān, i.e. 500 great Arhats, who formed the synod convened by King Kanishka. See Eitel, p. 2 b, s.v. Abhidharmavibhasā-stra.
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 Wassilijev, p. 53, and some other places; Eitel, p. 164 a.
1282 (Abhidharmav)āhātukāyapa. 659.
1284 'Aśhūdhasaṅkhyā-stra." 557-569.
1285 'Sastra on the difference of the principles of (twenty Hinayāna) schools." 557-569.
1286 'Sastra of the Dharma-bhaktra (?) or the principles of different schools." 662.
1192 Abhidharmaprajnakapānāpāda. 435-443.

34 Tsao-lūē 道略, lit. abridgment of the way, whose name appears in this translation only.
1356 'Samyuktaavacana-sāstra, selected from various Sūtras.' 429.
1368 'Samyuktaavacana-sūtra.' 25-220.
1372 " " " 147-186.

35 Saigharaka, whose name is transliterated 伽羅 羅 Sa'i-ki-ko-ka. He is said to have lived 700 years after Buddha's entering Nirvana.
No. 1355 'Kāryānārāmabhimī-sūtra (I.M.).' A.D. 284.
1356 'Mārgabhūmi-sūtra.' 148-170.
1352 'Saigharaka-saṅkhyā-buddhābahita-sūtra.' 384.

36 Vasubhadra, whose name is transliterated 素跋陀 Pho-su-poh-tho, and translated 山 贊 Shan-hsien, lit. the wise of a mountain. But this translation may be that of another name.
No. 1271 'Tridharmaka-sūtra (A.H.).' A.D. 391.
1381 'Explanation of an extract from the four Ágamas (I.M.).' 382.

37 Saighasena, whose name is transliterated 伽耶斯那 Sa'i-ki-sz'-nâ, or 伽耶先 Sa'i-ki-sien.
No. 1271 'Tridharmaka-sūtra (A.H.).' A.D. 391.
1364 'Satyavacana-sūtra.' 492.

38 Nāgasena, whose name is transliterated 那先 Nā-sien.

39 Upasānta, whose name is transliterated 優婆扇多 Yiu-po-shān-to, and translated 法 芳 Fā-shan, lit. excellence of the law. But this translation may be that of another name.
1394 " " " 553.

40 Harivarman, whose name is transliterated 剣梨胞摩 Hū-li-poh-mo.
No. 1274 'Satyāsiddhi(-)sūtra (A.H.).' A.D. 407-408.

41 Kiā-tiān 加丁 (?) a transliteration.
No. 1371 'Sūtra on the changes of the future, spoken by the Bhikshu Kiā-tiān (I.M.).' A.D. 420-429.
42 Buddha-mitra, whose name is transliterated 佛陀密多  Pho-tho-mi-to. Cf. Eitel, p. 28 b.
No. 1382 'Paśkavāravānya-sūtra-mahārtha-
dharma (I. M.).' A. D. 474-441.

43 Buddhāradja, whose name is transliterated 佛陀多罗多  Pho-tho-to-lo-to. A teacher of the
Sammatiya school.
No. 1139 'Vinayadāvāma-prasannārtha (I)-śāstra
(V. H.).' A. D. 568.

44 Vasuvarman, whose name is transliterated 照覆跋摩 Pho-su-poh-mo.

45 Gunamati, whose name is translated 德慧 Tōh-hwui, lit. virtue and wisdom. See Eitel, p. 43 b.
No. 1280 'Lakshanānusāra-śāstra (A. H.).' A. D. 557-569.

46 Īvara, 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 昭迦 Yū-lañ-kiā. or 瞻楞伽 Yu-lañ-kiā.
No. 1227 'Nidāna-śāstra (A. M.).' A. D. 607.

48 Saṅghabhadra, whose name is translated 普賢 Kuñ-hhien, lit. the wise of the assembly. See Eitel,
p. 117 b.

49 Nandimitra, whose name is transliterated 难提蜜多罗 Nán-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 安建地罗 Sāi-kien-thi-lo.

51 Ginamitra, whose name is transliterated 勋友 Shān-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 Nālandā.'
No. 1127 Sārvaśādvinaya-saṅgraha (V. H.). A. D. 700.

52 Vaśākhyas, whose name is transliterated 昧舍法人 Pho-shō-khū.
No. 1143 Mūlasarvāśādvinayagāthā (V. H.). A. D. 710.

53 Mātriketa, whose name is transliterated 摩chestra Mo-k'-li-k'-kāhā.
No. 1456 'Buddhāradja-saṃkramaṇa (I. M.).' A. D. 708.

54 Sādayas, whose name is partly transliterated and partly translated 釋迦師 Shih-kīa-kūan.
No. 1266 'Hastasātra (A. M.).' A. D. 711.

55 Samantabhadra, whose name is translated 显賢 Phu-hhiēn, lit. the wide-spreading wise. A
Yogākārya or a teacher of the Yoga school.
No. 1454 'Bodhibhrīdayasūtra (I)-kalpa (I. M.).' A. D. 746-771.

56 Mūnimitra (!), whose name is translated 寂友 Tsē-yü, lit. friend of a solitary man.
No. 1458 'Buddhāradja-sūtra (I. M.).' A. D. 980-1000.

A RĀGA OR KING.

57 Silāditya, whose name is transliterated 戒日 Kiā-sīh, lit. the sun of morality. See Eitel, p. 127 b.
No. 1071 'Laudatory verses in Sanskrit (trans-
literation) on the eight great au-
spicious Kaityas (S. M.).' A. D. 982-1001.

TĪRTHAKAS OR HERETICS.

58 Kapila, whose name is transliterated 迦毗罗 Kiā-phi-lo. A Rādha, the author of the
Sāṅghya philosophy. See Eitel, p. 51 b.
No. 1300 (Suvarma-)Saptati (-śāstra, A. H.), i.e.
Sāṅghyakārikā with a commentary. A. D. 557-569.

59 Gānākandhra (!), whose name is transliterated 慧月 Hwui-yueh, lit. the moon of wisdom. A teacher of the Vaiseshika philosophy.
No. 1795 'Vaisakhāsākhyasūtra-dānapadārtha-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 漢 Liu family, also styled 東漢 Tun-hân, or the Eastern Hân, from its capital at 洛陽 Lo-yän. A.D. 25–220.

1 唐 藩騰 Ki-yê Mo-thaⁿ, i.e. Kâsapa (or Kâsya) Mâtânga, also written 翕攝 (or 葉) 摩騰 Ku Shô (or Yêh)-mo-thaⁿ, or without 翕 Ku, i.e. the last character of 翕 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-sîn-khâo-lê ê, fol. 37 a. Selected Essays, vol. ii, p. 320.) He was a Srâmana of Central India and a Brâhmaṇa by caste. He came to China in A.D. 67, having been invited by the Chinese envoy 蔡愔 Tsêi Yin (who was sent to India, in A.D. 65, by Mûi-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-yän, 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 Saû-khân, fasc. 1, fol. 1 b; Sui-shu, fasc. 35, fol. 21 a; Nêi-tien-ju, fasc. 1, fol. 6 a; Thu-ki, fasc. 1, fol. 2 b; Khâ-yuen-lu, fasc. 1, fol. 4 b; Mûn-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 翕 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, Tiboïtain 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 Kâsapa Mâtânga (No. 1 above), in A.D. 67. They both together translated the Sûtra of forty-two sections (No. 678). After Mâtânga died, Fâ-lân translated five works, in A.D. 68–70; and died in Lo-yän, when he was more than sixty years old. See the Saû-khân, fasc. 1, fol. 2 a; Sui-shu, fasc. 35, fol. 21 a; Nêi-tien-ju, fasc. 1, fol. 6 b; Thu-ki, fasc. 1, fol. 3 a; Khâ-yuen-lu, fasc. 1, fol. 6 a; Mûn-i-tsi, fasc. 3, fol. 4 b; Selected Essays, vol. ii, p. 320; Beal, B.L.C., p. 5. The Nêi-tien-ju and Thu-ki mention the following five works:

(1) 佛本行經 Fo-pan-hîn-kiian, or the Buddhabarita-sûtra (?) (taken by Julien for a translation of the Lalita-vistara), 5 fasc. A.D. 68.

(2) 十地斷結經 Shi-tî-twân-kié-kiian, or the Daabhûmi-kleeskâdikâ (?)-sûtra, 4 fasc. A.D. 70.

(3) 法海藏經 Fâ-hâi-tsên-kiian, or the Dharmasamudrakosha-sûtra (?), 3 fasc.

(4) 佛本生經 Fo-pan-shaân-kiian, or the Gâtaka, 2 fasc.


But the Saû-khân and Khây-yuen-ju 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 Khây-yuen-ju, fasc. 15 b, fol. 15 b.

3 支 晉 述 譯 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- деятельность, which character is prefixed to the names of other translators of the Yueh- деятельность, living in China, as their surname, e.g. 月瞿 Kāten, No. 18 below. But cf. Kūkakṣa, in J. A. S. B., 1882, p. 90. He was a Śrāmane of the country of Yueh- деятельность, who came to China in A. D. 147, or 164, and worked at translations till A. D. 186 in Lo-yên. See Sañ-क्षण, fasc. i, fol. 7 a; Sui-shu, fasc. 35, fol. 21 b; Néi-tien-лю, fasc. i, fol. 15 a; Ṭhū-क, fasc. i, fol. 3 b; Khāi-yuen-лю, fasc. i, fol. 7 a; Selected Essays, vol. ii, p. 322; Beal, B. L. C., p. 6. The Néi-tien-лю and Ṭhū-क ascribe to him 21 distinct translations in 63 fasciculi; but the Khāi-yuen-лю 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 Damāśhakrā prayāyapramitā (S. M.).
   25 Amāśākṣa (or ściśḥā)-vyroha, or Sukhāvati-vyroha (long).
   26 Akshobhyasya tathāgatasya vyroha.
   57 Kāśyapa-parivarta.
   73 Pratyutpanna-buddhasamabhavasthitasamādhi.
   76 Bhadrachala-sūtra.
   103 'Tathāgata-śreṣṭhā-śāstra (I)-sūtra.'
   112 'Sūtra on the office of the Bodhisattva asked by Madhyantī.'
   161 Mahādruma-kinnararāja-pariprakāsha.
   174 Agātāśatrū-kaukṛitya-vinodana.
   356 Lokāvanavarta, or Lokāvanasmānadvatāra.
   1372 'Samyuktāvandā-sūtra (I. M.).'

4 安世高 Ân Shi-kāo,—the last two characters are said to be a literary appellation (字) by which he is most usually designated, and 安 is the first character of 安息 Ân-si (Eastern Persia or Parthia or Arasak), which character is prefixed to the names of other translators of the same country, living in China, as their surname, e.g. Ân Hūjen, No. 6 below. The cognomen of Ân Shi-kāo is 清静 Ân Tsān, so that he is mentioned in the Sui-shu (fasc. 35, vol. 21 b) as 安静 Ân Tsān. 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 Śrāmana. He came to China in A. D. 148 and worked at translations till A. D. 170. See Sañ-क्षण, fasc. i, fol. 3 a; Sui-shu, fasc. 35, fol. 21 b; Néi-tien-лю, fasc. i, fol. 7 b; Ṭhū-क, fasc. i, fol. 4 b; Khāi-yuen-лю, fasc. i, fol. 10 a; Selected Essays, vol. ii, p. 321; Beal, B. L. C., p. 7. The Néi-tien-лю and Ṭhū-क ascribe to him 176 distinct translations in 197 fasciculi; but the Khāi-yuen-лю 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 Maitreyā-pariprakāsha-dharmakāśa (S. M.).
   220 'Kumāra-māthā-sūtra.'
   27 'Sreshtih-puṭra-geta (I)-sūtra.'
   251 Ratnakūṭa-sūtra.
   282 'Śūtra on the Śambhā named Vow.'
   387 'Sūtra on (Givas inviting) many priests to wash themselves in a bath-house.'
   438 'Sūtra on fifty countings of clear measure (I).'
   451 Buddhamudrā-sāmādhī-sūtra.
   512 'Sūtra on the eight understandings of great men.'
   548 'Sūtra on the law of ten rewards in the Dirghāgama (S. H.).'
   553 'Sūtra on the Avidyā, Trishnā, and Gāti of man.'
   555 Śrīgāla-vāda.
   559 'Sūtra on the cause of all sins.'
   595 'Sūtra on the law true and not true.'
   567 'Sūtra on the explanation of Āśrama (I).'
   583 'Sūtra addressed by Buddha to a Brāhmaṇa who could not become free from loving thoughts at the death of his son.'
   585 'Sūtra spoken by Buddha to the Grīhapati, being a man possessed of eight cities and ten families (I).'
   586 'Samantadharmārtha-sūtra.'
   598 'Kattussayā-sūtra.'
   601 'Sūtra on the fundamental relationship.'
   617 'Sūtra on a Brāhmaṇa who wished to avoid death.'
   633 'Sūtra on Ānanda's fellow-student.'
   635 'Sūtra on a question asked by Ānanda about the difference of the lucky and unlucky condition of those who serve Buddha.'
   643 'Mātāṅgi-sūtra.'
   648 'Saptāstana-tridhyāna-sūtra.'
   649 'Sūtra on the conversion of Anāthapindada's seven sons.'
   653 'Pāñcakṣaṇādhāvadāna-sūtra.'
   657 'Dharmaśakra-pravartana-sūtra.'
   659 'Aśāśāga-samādhi-marga-sūtra.'
   667 'Āmrāpāla-gīva-nidāna-sūtra.'
   668 ' ' ' ' '
   675 'Sūtra of the question addressed by Pretas to Maudgalyāyana.'
   681 'Mahānāpāna-dhāya-sūtra.'
   683 'Sūtra on the mind of reproaching.'
   683 'Dhyānyaśāya-dharmasamādhi-sūtra.'
   684 'Sūtra on several places or objects.'
   685 'Sūtra on thinking of the origin of goodness and evil.'
   686 'Akhīnśhramara-nidāna-sūtra.'
   687 'Āgamasaamyakārya-sūtra.'
   688 'Aṣṭādāsamaṇasūtra.'
   689 'Dharmaśāga-samānagoya-sūtra.'
   694 'Sūtra on Śreshtihputra's causing three places to be harassed.'
   695 'Gānḍhāra-deva-rğa-sūtra.'
   705 'Sūtra addressed by Buddha to Akśra(?)-kārya on pain either caused by oneself or by another.'
   706 'Sūtra on teaching of hells as the recompense of sinful actions.'
   724 'Dhyānyaśāya-saptapattimadavarga-sūtra.'
   731 'Śhīramatī-sūtra.'
   762 'Sūtra on the kindness of parents which is difficult to be returned.'
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No. 765 'Sūtra on the nine causes of untimely death.'

780 'Skandasūtra, Kañçhapura-sūtra.'

1112 'Sūtra on the lightness and heaviness of the sin of transgressing the Sūtra or precepts (V. H.).'

1126 'Mahābhiktuk-sūtra (I. M.).'

1326 'Margabhūmi-sūtra (I. M.).'

1346 'Abhidhamapaññadhamakārya-sūtra.'

1363 'Śūtra on Kṣārya's collection of the Tripitaka.'

5 竺 佛 侕 Kū Fo-soh, an Indian Śrāmanda, who translated two Sūtras (one and two fasciuli respectively) at Lo-yān in a. d. 172 and 183; but these translations had long been lost in a.d. 730. See Sañ-kwān, fasc. 1, fol. 7 b; Sui-shu, fasc. 35, fol. 21 b; Nēi-tien-lu, fasc. 1, fol. 18 a; Thu-kī, fasc. 1, fol. 10 b; Khāi-yuen-lu, fasc. 1, fol. 24 b; Beal, B. L. C., p. 9.

6 安 左 Ān Hūten, an Upāsaka of Ān-sī, who was also called 安侯 Ān-heu, or the Marquis or prince Ān, and 騎都尉 Khi-tu-wei, or the head officer of cavalry. This official title was given to him by the Emperor of China. He together with Yen Fo-thiāo, No. 9 below, translated two works at Lo-yān in a. d. 181. See Sañ-kwān, fasc. 1, fol. 7 b; Nēi-tien-lu, fasc. 1, fol. 17 b; Thu-kī, fasc. 1, fol. 11 a; Khāi-yuen-lu, fasc. 1, fol. 24 b; Beal, B. L. C., p. 9.

No. 33 Ugraparipākkhā (S. M.).

1339 'Dvādanānīdāna-sūtra as an oral explanation according to the Agama (I. M.).'

7 支 曜 K' Yāo, a Śrāmana of the western region, probably from the Yueh-k', who worked at translations at Lo-yān in a. d. 185. See Sañ-kwān, fasc. 1, fol. 8 a; Nēi-tien-lu, fasc. 1, fol. 18 b; Thu-kī, fasc. 1, fol. 11 b; Khāi-yuen-lu, fasc. 1, fol. 25 a; Beal, B. L. C., p. 9. The Nēi-tien-lu and Thu-kī ascribe to him 11 distinct translations in 12 or 13 fasciuli; but the Khāi-yuen-lu mentions 10 works in 11 fasciuli, and states that 5 works in 6 fasciuli were lost already in a. d. 730.

No. 381 'Pūrṇaprabhāsā-samādhini-sūtra (S. M.).'

563 'Śūtra on the eight intense thoughts of Anuruddha (S. H.).'

661 'Śūtra on the three marks of a good horse.'

662 'Śūtra on the eight points of resemblance between man and horse.'

1338 'Small Mārgahūmi-sūtra (I. M.).'

8 康 巨 Khān Kū, a Śrāmana of the western region, probably of Tibetan descent, as Khān is the first character of 康居 Khān-ku, i.e. Kambu or Utterior Tibet (see Wells Williams' Chinese Dictionary, p. 744).—or Kambu (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. Khān Mañ-siān, No. 10 below. He translated one Sūtra at Lo-yān in a. d. 187; but this translation had been lost in a. d. 730. See Sañ-kwān, fasc. 1, fol. 8 a; Nēi-tien-lu, fasc. 1, fol. 19 a; Thu-kī, fasc. 1, fol. 11 b; Khāi-yuen-lu, fasc. 1, fol. 26 a; Beal, B. L. C., p. 9.

9 嚴 堯 調 Yen Fo-thiāo, a Śrāmana (or an Upāsaka, according to the Nēi-tien-lu and Thu-kī) of 階 淮 Lín-hwái, in China, who was an assistant of Ān Hūten, No. 6 above, and well versed in Sanskrit. Afterwards he alone translated some works at Lo-yān in a. d. 188. See Sañ-kwān, fasc. 1, fol. 8 a; Nēi-tien-lu, fasc. 1, fol. 19 a; Thu-kī, fasc. 1, fol. 12 a; Khāi-yuen-lu, fasc. 1, fol. 26 b; Beal, B. L. C., p. 9. The Nēi-tien-lu and Thu-kī ascribe to him 7 distinct translations in 9 or 10 fasciuli; but the Khāi-yuen-lu mentions 5 works in 8 fasciuli, and states that 4 works in 7 fasciuli were lost already in a. d. 730.

No. 435 'Śūtra on the Bodhisattva's inner practice (!) of the six pāramittā (S. M.).'

10 康 孟 諾 Khān Mañ-siān, 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 fasciuli, of which 4 works in 6 fasciuli had been lost in a. d. 730. Among these missing translations there were the Brahmagāla-sūtra, Katussatya-sūtra, and 'Kumāra-nidāna-sīrīphā-sūtra, i.e. a life of Buddha. See Sañ-kwān, fasc. 1, fol. 8 b; Nēi-tien-lu, fasc. 1, fol. 19 b; Thu-kī, fasc. 1, fol. 12 b; Khāi-yuen-lu, fasc. 1, fol. 27 b; Beal, B. L. C., p. 10.

No. 625 'Śūtra on Skriputra and Manogalyāna'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 Mañjñāna. He was a Śrāmana of the western region, who together with Khān Mañ-siān, No. 10 above, translated one Sūtra at Lo-yān in a. d. 197. See Sañ-kwān, fasc. 1, fol. 8 a; Nēi-tien-lu, fasc. 1, fol. 20 a; Thu-kī, fasc. 1, fol. 12 b; Khāi-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 暾 果 Thān-kwo (Dharmaphala), also written 胍 果 Shih Thān-kwo.—Shih is the first character of 暾迦 Shih-Jiá, i.e. Sākya, 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-siâん, No. 10 above, translated it at Lo-yâns in A.D. 207. See Sañ-khavan, 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 Âdhipati-dharma-paryaâyâ.

289 Tathâgata-pratibimba-pratisthânasamâtâ.

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 Madgâlayâyana's temptation by the Mâra (S. H.).'

578 'Sûtra on Duâkha-skandha (!).'

704 'Akuru (!)-sûtra.'

777 'Rândarudrama-sûtra.'

1093 'Sûtra on receiving the Dasa-bhadra-dratâ,' i.e. Sâkhâpâda (V. M.).

1151 'Srâmanerîkâ-sûtra (V. H.).'

1290 'Gunânirdesa-sûtra (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 'Samyuktârâdâna-sûtra.'

SUMMARY OF THE PRECEDING LIST OF TRANSLATIONS MADE UNDER THE LATTER OR EASTERN HAN 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 | 3 | 2 | 2 | 0
6 | 2 | 1 | 2 | 1
7 | 11 | 11 | 10 | 5
8 | 1 | 1 | 1 | 1
9 | 7 | 7 | 5 | 6
10 | 6 | 6 | 6 | 1
11 | 1 | 1 | 1 | 1
12 | 126 | 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.

13 摩訶迦羅 Thân-kô (or mo)-kiâ-lo, i.e. Dharmakâla, whose name is translated 法時 Fâ-shì, 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 Pratimaghâka of the Mahâ-saṅghikas, in one fasciculus. This was the first book of the Vinaya-piêka, translated into Chinese; but it was lost in A.D. 730. See Sañ-khavan, 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; Mîn-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 康僧伽 Khân Sañ-kháï,—the last two characters are most probably employed for Sañgha-varman, because Sañ is the first character of the word Sañgha, and kháï means 'armour,' i.e. varman (cf. the name Sañ-khâï-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-yâns. See Sañ-khavan, 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); Mîn-i-tsi, fasc. 3, fol. 5 a (where only 1 Sûtra is mentioned, viz. the Sukhâvatî-vyâha); Selected Essays, vol. ii, pp. 322, 341, and 343; Beal, B.L.C., p. 11.

No. 23 (19) Ugrapariprâkâha (S. M.).

27 Arâmitâyus-sûtra, or Amitâbha-vyâha, or Sukhâvatî-vyâha (long).

1163 'Samyuktârakarma of the Dharmagupta-nikâya (V. H.).'

15 摩訶陀 Thân-tî, or 摩 無 諦 Thân-wu-ti, i.e. Dharma-satya (?), whose name is translated 法實 Fâ-shí, lit. 'law-truth.' He was a Sramana of the country of Ân-sî, who compiled or translated one work at Lo-yâns in A.D. 254. See Sañ-khavan, fasc. 1, fol. 9 a; Nêi-tien-lu, fasc. 2, fol. 3 b; Thu-ki,
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fasc. 1, fol. 17 b; Khái-yuen-lu, fasc. 1, fol. 43 a; Beal, B.L.C., p. 11.


16 白延 Po Yen, a Sramana of the western region, who translated some Sutras in the White Horse Monastery at Lo-yán in A.D. 257. See Saṅ- kwhán, 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 Sutras in 8 fasciculi); Khái-yuen-lu, fasc. 1, fol. 43 a (where 5 Sutras 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 Sukhāvati-vyūha made by him; but one of them is not given in the Khái-yuen-lu. Tuere exists 1 Sutra in the Collection, namely:—

No. 43 Suratapariprīkā (S.M.).

17安法賢 An Fa-hhien,—the last two characters mean literally ‘law-wise,’ i.e. Dharmabhaddra (?). He was a Sramana of the western region, who translated 2 Sutras 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; Khái-yuen-lu, fasc. 1, fol. 43 b; Beal, B.L.C., p. 11. One of his translations was the Mahāparinirvāṇa-sūtra.

WORKS OF UNKNOWN TRANSLATORS.

No. 626 ‘Sūtra of the patronymics and names of the parents of the seven Buddhas (S.H.).’

1278 Abhidhammānārita-sūtra (A.H.).


No. 13 | 2 | 1 | 2 | 0
No. 14 | 2 | 1 | 3 | 1
No. 15 | 1 | 1 | 1 | 0
No. 16 | 6 | 6 | 5 | 1
No. 17 | 2 | 3 | 0 | 0

* 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 Khái-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.

Wù The Wu dynasty, of the Sun family, the southern of the Three Kingdoms, with its capital at Kien-yeh, the modern 南京 Nanking. A.D. 222–280.

18支謙 K’ Khién, who had the literary appellation 明 K’-miin, and also another cognomen 越 Yueh. He was an Upásaka of the country of Yueh-ki, who came to China towards the end of the Eastern Hán 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 堂 Sun K’ai-en, the first sovereign of the Wu dynasty, and assisted or taught his heir-apparent. He translated numerous works in A.D. 223–253. See Saṅ-kwhán, fasc. 1, fol. 9 b (where it ascribes to him 49 Sutras); Nêi-tien-lu, fasc. 2, fol. 6 b; Thu-ki, fasc. 1, fol. 18 b (both mention 129 works in 152 fasciculi); Khái-yuen-lu, fasc. 2 a, fol. 2 b (where 38 works in 118 fasciculi are mentioned, and 51 works in 69 fasciculi are said to have been in existence in A.D. 730); Min-i-tsi, fasc. 3, fol. 5 a; Beal, B.L.C., p. 11. According to the Thu-ki (fasc. 1, fol. 20 a) and Khái-yuen-lu (fasc. 2 a, fol. 7 a), there was a second translation of the Sūtra of 42 sections, made by him; but it had been lost in A.D. 730. There is a note under the title of this Sūtra in the Khái-yuen-lu, namely:—‘It is stated in a “Separate Record”—probably an old catalogue—that this translation differs a little from that made by (K’âyâpa) Mâtaûga, 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 Saṅ-kwhán as above alluded to:—

No. 8 Dārśakārīkā prajñāpāramitā (S.M.).

100 Sūtra on the original action of the Bodhisattva.’

147 Vimalakīrti-nirdeśa.

218 ‘Navarasanārga-sūtra.’

224 ‘Vṛddhastra-sūtra.’

233 Vaisa-sūtra.

256 Tathāgatagānasaṃvāda-sūtra.

278 Puritāyamuttapā-sūtra (?).

281 Sāla-nambhava-sūtra.

297 ‘Nāgadatta-dāraka-sūtra.’

299 Ashvabhuddha.

337 Pushpakūṭa.

355 Anantamukha-sādha-bāhū-sūtra (1).

356 ‘Padadharmādhanstra-sūtra.’

377 ‘Bodhisattvabhūtvākṣa-sūtra.’

378 Kāshāmākārs-bodhisattvā-sūtra.

379 ‘Sūtra on the history of Poh or Puahya (?).’

466 ‘Trivargā-vyāyā-sūtra.’

513 ‘Kandraprabha-bodhisattvā-sūtra.’

564 Brahmacāla-sūtra (S.H.).

577 ‘Sapta-prāna-sūtra.’

574 ‘Sūtra on Maudgalyāyana’s temptation by the wicked Māra.’

577 ‘Sūtra on the Upasasana.’
No. 580. "Sūtra on the cause addressed by Buddha to Śākyamuni, Mahānāma,"

579. "Sīla on the cause addressed by Buddha to Śākyamuni, Mahānāma,"

580. "Sārvarāmaṇīśvarā-sūtra."

581. "Sūtra on the Brahmaśārīrī, Ō-fu."

582. "Sūtra on the Śrīmāhādāra, Ō-fu."

583. "Sūtra on the Grīhapati Rādhāvatara (Ś.)."

584. "Sūtra on the Brahma comparison."

585. "Sumati-bālīkā-sūtra."

586. "Sūtra on the son of five mothers."

587. "Mātānāgī-sūtra."

588. "Sūtra on one who is in want of guarding his thoughts."

589. "Kumārakusumaprabhādāna-sūtra, i.e., a life of Buddha."

590. "Bimbisāra-rāga-praśnādāna-sūtra."

591. "Sūtra on the sufficiency of truth."

592. "Sumati-sūtra."

593. "Śūtra addressed to Ananda on four matters."


595. "Kathā-prasāda-sūtra."

596. "Kāli-grahakādāra-sūtra."

597. "Nāgarāja-nārāyaṇi-sūtra."

598. "Śrīmukhā-sūtra."

599. "Śrīman-aṅgādbhūsā-sūtra."

600. "Saptastri-sūtra."

601. "Aṣṭaguru-sūtra."

602. "Sūtra addressed to a Brahmaśārīrī called Sun-to-ye-k’(Ś.)."

603. "Dharmapāyasamādhi-sūtra (V. M.)."

604. "Sūtra on Sīla or moral precepts which dispel misfortune (V. H.)."

No. 143. "Śrīṣṭirāma-dāna-sūtra (S. M.)."

19. "Wei-lien-nan, i.e. Vighna, whose name is translated 'Shānti.' He was an Indian Sramana, who was originally a fire-worshipper, and afterwards converted to Buddhism. He, together with Ku Lūn-ßen, No. 20 below, brought to China a Sanskrit text of the Dharmapada-sūtra, or the Dhammapada-sutta, in A.D. 224, and translated it. See No. 1365, and Sau-kwán, fasc. 1, fol. 14 a. Vighna also translated another Sūtra in 4 fasciculi, but it was lost in A.D. 730. See Sau-tien-lu, fasc. 2, fol. 6 a; Thu-k, fasc. 2, fol. 22 b; Ku-i-yu-lu, fasc. 2, fol. 1 b; Mīn-i-tsi, fasc. 3, fol. 5 b; Beal, B. L. C., p. 12.

No. 1365 Dharmapada or Dhammapada (I. M.).

20. "Ku Lūn-ßen, 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 Sau-tien-lu, fasc. 2, fol. 6 b; Thu-k, fasc. 2, fol. 22 b (both ascribe to him 3 works in 3 or 4 fasciculi); Ku-i-yu-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 (?)-sūtra (S. H.)."

"645. "Mātānāgī-sūtra."

1327. "Buddhavigadāya-sūtra (I. M.)."

21. "Khan Sūn-hwei, an Indian Sramana, who was the eldest son of the prime minister of the country of Kūn Kū, i.e., Kambu, or Ulterior Tibet or Kamboga, whose family was continuously resident in India. He came to the capital of the Kingdom of Wu in A.D. 241. In A.D. 247 he had the house called Kien-ku, or the Kien-ku monastery built, by order of Sun Kūn, the first sovereign of the Wu dynasty, who gave the name 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 Sau-kwán, fasc. 1, fol. 9 b; Sau-shu, fasc. 35, fol. 21 b; Nēi-tien-lu, fasc. 2, fol. 13 a; Thu-k, fasc. 1, fol. 23 a (both ascribe to him 14 works in 29 fasciculi); Ku-i-yu-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. 739); Mīn-i-tsi, fasc. 3, fol. 5 b; Selected Essays, vol. ii, p. 322; Beal, B. L. C., p. 12.

No. 143. "Śrīṣṭirāma-dāna-sūtra (S. M.)."

1359. "An old Samyuktavādāya-sūtra (I. M.)."

22. "Kūn-wu-wēi, lit. 'correct-without-fear.' He was a Sramana of the western region, who translated one work entitled 'Saddharmasāmādhi-sūtra,' in 6 fasciculi, in A.D. 255 or 256; but it was lost in A.D. 730. See Nēi-tien-lu, fasc. 2, fol. 4 a (where this translator is mentioned under the Wei dynasty); Thu-k, fasc. 1, fol. 24 a; Ku-i-yu-lu, fasc. 2 a, fol. 16 a; Beal, B. L. C., p. 12.

WORKS OF UNKNOWN TRANSLATORS.

The Thu-k (fasc. 1, fol. 24 b seq.) mentions 110 works in 209 fasciculi, which are said to have been translated under the Wu dynasty, A.D. 222-280. See Beal, B. L. C., p. 12. The Khāi-yu-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 Wei 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 Lalīta-vistara, in 8 fasciculi. This translation is said to have been made under the Latter Han dynasty, one of the Three Kingdoms. A.D. 221-265. Cf. col. 51, under No. 159.
APPENDIX II

Summary of the preceding List of Translations made under the Wu dynasty, A.D. 222-280.

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* In 475 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.

23 竺僧摩羅蜜 (or 剃) Ku Thân-mo-lo-khâ (or Khâ), i.e. Dharmarâksha, whose name is translated 法護 Fa-hu, lit. ‘law-protection.’ He was a Sramana, whose family was continuously resident in the 燈燭 Thun-kwâh district (the western extreme of the Great Wall in Kan-shu in Nan-si-ku, China. See Wells Williams’ Chin. Dict. p. 930, col. 1). He was a descendant of a man of the country of Yueh-k’, so that his original surname was 支 K’, the second character of 月支 Yueh-k’. But he adopted竺 Ku Faith, 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 Saî .dwân, fasc. 1, fol. 14 b (where it ascribes to him 165 works); Sui-shu, fasc. 35, fol. 21 b; Nêi-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); Miû-i-tei, 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:
26 無羅叉 Vu-lo-khā, or 無叉羅 Wu-khā-lo, i.e. Mokshala (see Eitel, p. 77 a). He was a Sramana of 于闐 Yu-then, i.e. Kusutana (Khoten, Eitel, p. 60 b), who together with Ku Shu-lân, No. 27 below, translated one Sûtra in A.D. 291. See Nêi-tien-lu, fasc. 2, fol. 31 b; Thu-ki, fasc. 2, fol. 7 b; Khái-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 Paśkavinsatī-sāhasrikā prajñāpāramitā (S.M.).

27 上叔蘭 Ku Shu-lân, an Upâsaka of Indian descent, who was born in China, and translated 2 works in 5 fasciculi, under the reign of Huwi-tî, A.D. 290–306. His translations were lost in A.D. 730. See Nêi-tien-lu, fasc. 2, fol. 33 a; Thu-ki, fasc. 2, fol. 8 a (both say wrongly that Shu-lân was a Sramana of the western region); Khái-yuen-lu, fasc. 2 b, fol. 9 b; Beal, B.L.C., p. 13.

28 自法祖 Po Fâ-tsu,—the last two characters are said to be a literary appellation (字) by which he is generally designated; his cognomen is 遠 Yuen, and his original surname was 萬 Wân. He was a Chinese Sramana of 西海 of the region. He translated several works under the reign of Huwi-tî, A.D. 290–306. See Saî-khwân, fasc. 1, fol. 16 b; Nêi-tien-lu, fasc. 2, fol. 35 b; Thu-ki, fasc. 2, fol. 8 b (both ascribe to him 23 works in 25 fasciculi); Khái-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).


29 諸法立 Shih Fâ-li, a Sramana, whose native place is unknown. He, together with Fâ-kü, No. 30 below, translated 4 works in 12 fasciculi, at Lo-yâ, under the reign of Huwi-tî, A.D. 290–306. One of their translations was lost already in A.D. 730. See Nêi-tien-lu, fasc. 2, fol. 36 b; Thu-ki, fasc. 2, fol. 12 a; Khái-yuen-lu, fasc. 2 b, fol. 13 b; Beal, B.L.C., p. 14.

No. 383 ‘Sârragunapuyyasikṣhetra-sûtra (S.M.).’ 551 ‘Lokahâtâ (？)-sûtra (S.H.).’ 1353 Dharmapada, or Dhammapada (I.M.).

30 諸法炬 Shih Fâ-kü, a Sramana, whose native place is unknown. After the death of Fâ-li, No. 29 above, Fâ-kü alone translated several works
under the same reign as before. See Nei-tien-lu, fasc. 2, fol. 37 b; Thu-ki, fasc. 2, fol. 12 a (both ascribe to him 132 works in 142 fasciculi); Khai-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 Udayana-vatsarāga-pariprakāsha (S. M.).

270 'Sūtra on three changes of Budāḍa’s former births.'

272 'Açātasastra-rāga-vyākaranasastra.'

291 'Sūtra on sprinkling water on the images of Budāḍa.'

299 'Sūtra on desire (S. II.).'

307 'Sūtra on overcoming lust.'

379 'Sūtra on the cause of Duhkkhasandha.'

396 'Sūtra on Shu (“numler,” a Brāhmaṇa).'

599, 599, 599. Gāgandāl-sūtra.

600 'Kampa-bhikṣu-sūtra.'

603 'Mādhavasāga-niddāna-sūtra.'

614 'Sūtra on King Prasenajit, who put dust on his body at the death of his mother, the queen.'

619 'Sūtra on King Bimbisthāna’s coming to worship Budāḍa.'

635 'Sūtra on disregarding the law.'

660 Nandi-pravṛgya-sūtra(!).

663 'Sūtra relating to what ought to be practised by the Bhikṣus, and what ought not, in their relationship as associates.'

673 'Dharmasagara-sūtra.'

713. 'Aṣṭaśatra-pariprakāsha-pañcākṣāntarṣa-karmasūtra.'

728 'Sūtra on a Bhikṣu who intended to commit suicide for the purpose of avoiding ill-fame concerning a woman.'

747 'Rāhula-kshānti-sūtra.'

748 'Sūtra on the right matters spoken by Budāḍa for the sake of young Bhikṣus.'

749 'Shākānu (nāma)-bhikṣu-guna-sūtra.'

754 'Sūtra on the cow-herd comparison.'

31 翟 　 永 雲 Nieh Khaṇ-yuen, a Chinese Upāsaka, who assisted Ku Fā-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 Nei-tien-lu, fasc. 2, fol. 33 a (where 3 works in 4 fasciculi are ascribed to him); Khai-yuen-lu, fasc. 2 b, fol. 19 b (where 2 works in 3 fasciculi are mentioned). No. 397 'Sūrya-gimbhkarasa-prabhā-samādhi-sūtra (S. M.).'

711 'Vana (nāma-arekihi)-śvātra (S. H.).'

32 埊 　 道 　 真 Nieh Tāo-kan, a Chinese Upāsaka, who was the son of the last, and also an assistant of Ku Fā-hu, No. 23 above, from A.D. 280 to 312. After the death of Fā-hu (which happened in A.D. 313, or a little later), Tāo-kan alone translated several works. See Nei-tien-lu, fasc. 2, fol. 35 b; Thu-ki, fasc. 2, fol. 9 b (both ascribe to him 54 works in 66 fasciculi); Khai-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) Vimaladattad—pariprakāsha (S. M.).

107 ‘Sūtra on the original actions of the Bodhisattvas who are seeking the state of Budāḍa.’

568 ‘Maṅguliparirñāṇa-sūtra.’

509 Abhinivakrama-sūtra(!).

33 支法度 K’ Fā-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 Nei-tien-lu, fasc. 2, fol. 41 b; Thu-ki, fasc. 2, fol. 9 b; Khai-yuen-lu, fasc. 2 b, fol. 23 a; Beal, B.L.C., p. 14. No. 239 ‘Sūtra on the boy Shi ar Geta (18. M.).’

595 Srīgala-vāda (S. H.).

34 若羅嚴 Zo-lo-yen, a foreign Sramana, who translated one Sūtra; but when he came to China is not known. See the Khai-yuen-lu, fasc. 26, fol. 23 b.

No. 750 ‘Sūtra on time and not-time (1. S. H.).’

WORKS OF UNKNOWN TRANSLATORS.

The Thu-ki (fasc. 2, fol. 16 b) mentions 8 works in 15 fasciculi, and the Khai-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 Subhā-sūtra-prakāsha (S. M.).

178 ‘Sūtra on the funeral ceremony of Budāḍa.’

136 Siddharmapunādāraka (incomplete).

216 ‘Sūtra on the Bodhisattva who was the son who took a look at his blind father.’

454 ‘Dharmānyavāsā-sūtra.’

455 ‘Dīrgāhāra-rāga-sūtra.’

558 ‘Sūtra on the salt-water comparison (S. H.).’

561 ‘Sūtra on the world and time of the past.’

571 ‘Sūtra on a Brahmākin who believes in the pureness of water.’

613 ‘Sūtra on a man named Teu-tiūsa.’

621 ‘Sūtra on the King of Śravasti’s dreaming ten different things.’

641 ‘Sūtra on a woman called Yu-ya.’

702 ‘Sūtra on the filial child.’

758 ‘Samantapāpta (nāma)-rāga-sūtra.’

770 ‘Hārītī (the mother of demon-children)-sūtra.’

760 ‘Sūtra on a king of a country, Brāhmaṇa by name (1).’

778 ‘Nī-to-bō-to-khi (?)-sūtra.’

1333 ‘Sūtra on Buddha’s causing Kātyāyan to speak the Gāthās on the destruction of the law (1.M.).’

1334 ‘Sūtra on Buddha’s keeping the body in regular order.’

1335 ‘Sūtra on keeping the mind or thoughts in regular order.’
APPENDIX II.

SUMMARY OF THE PRECEDING LIST OF TRANSLATIONS MADE UNDER THE WESTERN TSIN DYNASTY, A.D. 265-316.

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In 590 fasciculi. In A.D. 730 there existed 126 works in 341 fasciculi, and 177 works in 269 fasciculi had been lost. See the Khâi-yuen-lu, fasc. 2 a, fol. 21 b.

37 支道根 (or Lin) K' Tâo-kan (or Lin), a (Chinese) Sramana, who translated 2 works in 7 fasciculi, in A.D. 335, but both were lost already in A.D. 730. One of them was the Saddharma-pundarika, in 5 fasciculi. See Nêi-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 竺道無蘭 Ku Thâm-wu-lân, i.e. Dharmaraksha (?), a Sramana, 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 Nêi-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 ‘Śūtra of prophecy received from Buddha by one who offered a flower to Buddha, and did not follow King (Agastâsstra, S.M.).’

35 支施崑 K’ Sh’-lun, an Upâsaka of the country of Yüeh-k’, who translated 4 works in 6 fasciculi in A.D. 373, of which 3 works in 5 fasciculi were lost already in A.D. 730. See Khâi-yuen-lu, fasc. 4 b, fol. 7 a.

No. 44. Surata-paripûrṇâ (S.M.).

36 常尸梨蜜多罗 Poh Sh’-li-mi-to-lo, i.e. Sûrîmitra, whose name is translated 吉友 Ki-yin, 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 Yüan-kâi 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-khâhân, fasc. 1, fol. 18 b; Nêi-tien-lu, fasc. 3, fol. 4 a; Thu-ki, fasc. 2, fol. 17 a; Miû-i-tsi, fasc. 3, fol. 6 a; Beal, B.L.C., p. 15.

No. 167 ‘Mahâbhâshyapârâddhârânî-sûtra (S.M.).’

309 Mahâmayûrî-vidyârâjgî.

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APPENDIX II.

No. 717 'Sûtra on the matter (or comparison) of a great fish.'
   718 'Sûtra addressed to Ananda on seven dreams.'
   719 'Sûtra on an Anâgâmin named Hô-tâo (?).'
   720 'Sûtra beginning with the section on the pain of five 
   (states of existence),'
   726 'Sûtra on a Bhikshu named Thûn-kî (lit. "hearing-
   giving").'
   751 'Sûtra on self-loving.'
   753 'Sûtra on the new year.'
   1320 'Sûtra on Khayap's going to the place where Buddha 
   had just entered Parinirvâna (I. M.).'

39 瞑摩伽提婆 Kâ-thân Sai-kâ-tî-pho, i.e. Gautama Saṅghadeva, the second 
   and proper name being translated 行天 Kûn-thien, 
   lit. 'company-heaven or god.' He was a Sramana of 
   the country of 凱巂 Ki-pin, i.e. Kûbhâ (the Kophen 
   of the Greeks, the modern Cabul, --Eitel, p. 58 a), who 
   in A. D. 383 arrived at Khân-hàn, then the capital of 
   the Former Tehin 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 Tehin dynasty, 
   namely, (1) the Lû mountain, and (2) Aen-khân, the 
   capital. One of these five translations was lost in A. D. 
   730. See Sai-kwânhân, fasc. 1, fol. 22 b; Sai-shû, 
   fasc. 35, fol. 22 b; Nêi-tien-lu, fasc. 3, fol. 9 b; Thu-
   ûi, fasc. 2, fol. 21 a; Miû-i-tsî, 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 Madhyamâgama (S. H.).
   1271 'Tridharmâka (?)-sûtra (A. H.).'
   1288 Abhidharmâbhidaya-sûtra.

40 迦留陀伽 Kâ-liu-tho-kî, i.e. Kâlo- 
   daka, whose name is translated 時水 Shû-shui, 
   lit. 'time (kâla)-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-kî, 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 存道和 Khân Tâo-hô, a Sramana (of 
   Tibetan descent?), who translated one Sûtra, in 3 fas-
   ciciuli, in A. D. 396, but it was lost already in A. D. 730. 
   See Nêi-tien-lu, fasc. 2, fol. 9 a; Thu-kî, fasc. 2, 
   fol. 22 b; Khâi-yuen-lu, fasc. 3, fol. 10 b; Beal, B. L. C., 
   p. 16.

42 佛陀跋陀罗 Fo-tho-poh-tho-lo, i.e. 
   Buddhabhadrâ, whose name is translated 覺賢 
   Kâo-hhien, lit. 'intelligence-wise.' He was an Indian 
   Sramana, and a descendant of Amritodana, an uncle 
   of Sâkyamuni. 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 Lû mountain, and Kien-khân, the capital. 
   He met Kumâragîva in China, and whenever the latter 
   found any doubts, the former was always asked for an 
   explanation. He made some translations with Fâ-hâñen 
   (Fa-hian). He died in A. D. 429 at the age of seventy-
   one. See Saî-kwânhân, fasc. 2, fol. 16 b; Sai-shû, fasc. 35, 
   fol. 22 b; Nêi-tien-lu, fasc. 3, fol. 11 a; Thu-kî, fasc. 2, 
   fol. 22 b; Khâi-yuen-lu, fasc. 3, fol. 11 b; Miû-i-tsî, 
   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 Buddhâvatamsaka-mahâvajpayya-sûtra (S. M.).
   356 Anantamukha-sâdhaka-dhârañi(?)
   430 'Buddhadhyâna-samâdhisâgara-sûtra.'
   1119 Mahâsângika (or "saîhika)-vinaya (V. H.).
   1159 Pratinoksha of the Mahâsîaghikas.
   1336 'Maûguri-prasiddhanna-sûtra,' or Saumantabhadra-prasî- 
   dhana (I. M.).
   1341 'Dharmastrâ-âhyâna-sûtra.'

43 師摩卑 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-kî, fasc. 2, fol. 23 b; Khâi-yuen-lu, 
   fasc. 3, fol. 16 a; Beal, B. L. C., p. 17.

44 卐摩羅叉 Pi-mo-lo-khâ, i.e. Vima-
   lâksha, whose name is translated 無垢眼 
   Wu-keu-yen, lit. 'without-dirt-eye.' He was a Sramana of 
   Kûbhâ (Cabul), who was a great teacher of Vinaya in 
   龜兹 Kwâi-tze', i.e. Khaâkâr or Kûke (see Eitel, p. 56 a), where Kumâragîva was one of his disciples. 
   Afterwards, in A. D. 406, he arrived in China, and was 
   respected by his former disciple Kumâragîva, who was 
   then flourishing there. After the latter's death, which 
   happened between 409 and 415, Vimalâksha 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 Sai-kwânhân, fasc. 2, fol. 13 a; Nêi-tien-lu, 
   fasc. 3, fol. 9 b; Thu-kî, fasc. 2, fol. 24 a; Khâi-yuen-lu, 
   fasc. 3, fol. 16 b; Miû-i-tsî, fasc. 3, fol. 6 a; Beal, 
   B. L. C., p. 15.

No. 1144 'Sav史诗dvânavinayanidhâna (V. H.).'
49 釋嵩公 Shih Suñ-kuñ, or 高公 Kao-kuñ, a (Chinese?) Sramana, who towards the end of the Eastern Tsin dynasty (ended A.D. 420) translated 3 works in 3 fasciculi; but all of them were lost already in A.D. 730. See Nei-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 Thu-bi-kuñ, a Chinese Sramana, who in about A.D. 420 translated one work in 1 fasciculus; but it was lost already in A.D. 730. See the four authorities above mentioned.

51 釋法勇 Shih Fa-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 Tsin or Eastern before 晋 Tsin dynasty is omitted:—

No. 36 Vinayavinisâya-upâlî-pariprâkshâ (S. M.).

68 Kâshyapa-parivarta.

119 Mahâparinirvâna-sûtra (S. H.).

206 Maitreya-vyâkaranâ (S. M.).

280 Âdîsambhava-sûtra.

290 Thâtâgata-pratibimba-pratipaksa-sûtras. 304 'Sûtra on offering the vessel of eatables to Buddha and the Sañgha, for recompensing the favour of the parent.'

338 Pushpakâta. 339

340 Shadakshara-vidyâmanâtra. 417 'Ko(sala)-Jâ-ces-sûtra.'

432 'Bodhisattva-pûrânakarâya-sûtra.'

447 'Saptabuddhabhâsottârâhâramânasastra.'

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 (I).'

605 'Sûtra on the good qualities of Trisaraana, Pañåkañña, 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 Måtañgâ, or Måtañgâ-sûtra.'

656 'Pâramaitrayanupînta-sûtra.'

401 APPENDIX II. 402
APPENDIX II.

No. 677 'Sūtra on the retribution of Pretas.'
691 'Sūtra on a Khakkham (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).'</s
756 'Sūtra on the highest place (or Anuttaravishaya).'</s
757 'Rūti(nāma)-sreshthi-nidāṇa-sūtra.'
775 'Pāścātā-yāga-sūtra.'
781 'Nidāṇa-saṅghapāla-sūtra.'
1145 'Rules and ceremony concerning Śrāmaneradāsatra or Śikṣāpāda (V. H.).'
1148 'Sūtra of Maundgalyāyana's questions on 500 light and heavy matters concerning Vinaya.'
1152 Śāriputra-pariprikkhā-sūtra.'
1165 'Śrāmanerikā-samyuktastavāvākā.'
7344 Aśokavatā (I. M.).
1358 'Nāgasena-bhikshu-sūtra,' or Milindapāraṇa.
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.

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* 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 Khāy-yuen-lu, fasc. 3, fol. 1 a.

53 鳳摩羅佛提 Kūi-mo-lo-fo-thi, i.e. Kumārabuddhi, whose name is translated童覺 Thun-jiào, lit. ‘boy-intelligence.’ He was a Śrāmanā of the western region, who translated one work at Khān-ān, 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) Saṅ-kiē-poh-khān (or kañ), i.e. Saṅghabhūti, whose name is translated衆現 Kun-ji-hien, lit. ‘company-appearing.’ He was a Śrāmanā of Kubhā (Cabul), who translated 3 works in 27 or 37 fasciculi, in A.D. 381–385. See Saṅ-kwān, fasc. 1, fol. 20 b; Nē-tien-lu, fasc. 3 b, fol. 4 a; Thu-ki, fasc. 3, fol. 1 b; Khāy-yuen-lu, fasc. 3, fol. 31 a; Beal, B.L.C., p. 18.
No. 1279 Vihākā-sāstra (A. H.).
1280 'Ārya-Vasumitra-bodhisatťa-saṅgiti-sāstra.'
1352 'Saṅharaksha-saṅkaya-buddhakarita-sūtra (I. M.).'

55 晣摩難提 Thān-mo-pi, i.e. Dharmapariya, whose name is translated法愛 Fā-āi, lit. ‘law-love’ (cf. Eitel, p. 32 b, where a fuller translation of the same Sanskrit name with the same translation of a later Indian priest is given). He was an Indian Śrāmanā, who translated one Sūtra in 5 fasciculi, in A.D. 382. See Nē-tien-lu, fasc. 3 b, fol. 3 a; Thu-ki, fasc. 3, fol. 2 a; Khāy-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 Dasaśāhasrikā prayāpāramitā (S. M.).

56 首雲僧伽提婆 Khū-tān Saṅ-kiē-thi-pho, i.e. Gautama Saṅghadeva, a Śrāmanā of Kubhā (Cabul), who was the same person as No. 39 above. He first arrived at Khān-ān, in A.D. 383; where he translated 2 or 3 works (one of them only was inexistence 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 Saṅ-kwān, fasc. 1, fol. 22 b; Nē-tien-lu, fasc. 3 b, fol. 4 b; Thu-ki, fasc. 2, fol. 21 a; Khāy-yuen-lu, fasc. 3, fol. 32 b; Mīn-i-tsi, fasc. 3, fol. 6 a.
No. 1273 Abhidharmagāṇapradhāna-sāstra (A. H.).

57 晣摩難提 Thān-mo-nān-thi, i.e. Dharmamandin, whose name is translated法喜 Fā-hhi, lit. ‘law-joy.’ He was a Śrāmanā of the country of
APPENDIX II.

59 鳳摩羅什 Kiu-mo-lo-shi, or 鳳摩羅施婆 Kiu-mo-lo-khi-pho, i.e. Kumārāgīva, whose name is translated 童壽 Thuś-šen, lit. 'boy-age or longevity.' He was an Indian Sramana, whose forefathers were successively ministers of the country. His father Kiu-mo-lo-yen (Kumārayasa?) forsook this rank and went to Kharāṣṭra, where he was married to Ġīvā, a younger sister of the king of that country. The name of Kumārāgīva is said to consist of the names of his parents.

He was born in Kharāṣṭra, and became a monk in his seventh year. Two years after, his mother, who had already become a nun, brought her son to Kūbhā (Culub), where the young monk became the disciple of a famous priest, named Vandhuddatā, a cousin of the king of Kūbhā. In his twelfth year, the mother of Kumārāgīva brought her son back to Kharāṣṭra. On the way back, they met an Arhat, who told the mother, 'that she should carefully guard this Sraṇanera (Kumārāgīva) 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 (Sīla), he would not be more than a clever and skilful priest.'

Afterwards Kumārāgīva studied the Sarvāstivāda-vinaya, under the instruction of Vimalakīśa, No. 44 above. Then, following Sūryasoma, he first heard the doctrine of Mahāyāna, and exclaimed: 'My former study of the Hinayāna 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 Mahāyāna. Finally, by his discourse, his former teacher Vandhuddatā was converted to it.

In A.D. 383, Kharāṣṭra was destroyed by Lū Kwǎn, the commander-in-chief under the Former Tsin dynasty, who killed the king of the country, and captured Kumārāgīva. On the way to China, Kumāra- gīva was compelled by Lū Kwǎn to sleep together with a daughter of the unfortunate king, when Kumārāgīva was still young, say, before his thirty-fifth year. He stayed with Lū Kwǎn in Liān-kuén, China, till A.D. 401. On the twentieth day of the twelfth month of the same year, he arrived at Kǎnh-ân, being greatly welcomed by Yâo Hhūi, the second ruler of the Latter Tsin 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. Kumāraṇīva died in the Huś-sī period, A.D. 399–415, but the exact date is uncertain, though the Sañ-kvāhan (fasc. 2, fol. 11 b) gives a very minute date as the twentieth day of the eighth month of the eleventh year of the Huś-sī period, A.D. 409. There are, however, some of his translations of a much later date. See Khāi-yuen-lu, fasc. 4 a, fol. 15 b. For a general account concerning Kumāraṇīva, see Sañ-kvāhan, fasc. 2, fol. 1 a; Sui-shu, fasc. 35, fol. 22 a; Nēi-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); Khāi-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 be in existence in A.D. 739); Miū-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 Pañcavimsatī-sāhasrāṇī kṛṣṇagāpāramitā (S. M.).
  6 Daśasāhasrāṇī kṛṣṇagāpāramitā.
  10 Vāgrahākārakā śrīvīśāramāṇī.
  17 'Pragāpāramitā-sūtra on a benevolent king who protects his country.'
  23 (17) Pāram-paśupratikākha.
  23 (26) Suddhā-paśupratikākha.
  40 Samuti-dārākā-paśupratikākha.
  82 'Īvavārāga-bodhisattva-sūtra.'
  99 'Bodhihrīdaya-ṛṣyaḥ-sūtra.'
 105 Daśabhūmika-sūtra.
 122 'Sūtra of Buddha's last instruction.'
 129 Sarvaprajyotpattikāya-sūtra-samādhi-sūtra.
 134 Saddharmaparipākā-sūtra.
 137 Avalokitēśvara-bodhisattva-sūtra-samantamukha-parivarta (the twenty-fifth chapter of the preceding).
 146 Vimalakīrti-nirdeśa.
 162 Mahādruma-kinnarāṣṭra-paśupratikākha.
 164 Sarvadharmaparivṛtti-nirdeśa-sūtra.
 166 'Vasudhara-sūtra.'
 190 Visheṣākārakā-ḥṛṣna-paśupratikākha.
 200 Sukhāvatī-atmāityvyahā-sūtra, or Sukhāvatīvyahā (short).
 205 Maitreya-yākaranā.
 209 'Sūtra on Maitreya's becoming Buddha.'
 238 Gaṇābārsha.
 311 Mahāmāyūrī-vidyārāgālī.
 396 Akṣīntyaprabhāsā-nirdeśa-sūtra.
 399 Sīrāgama-samādhi.
 425 Kusālamāla-samparipākha (u -paripākha)-sūtra.
 511 'Sahasrabuddhanidānā-sūtra.'
 627 'Sūtra on a pastor (S. H.).'
 672 'Sūtra on the eight good qualities of the sea.'
 720 'Dipākāravādānā-sūtra (?)'
 779 'Sūtra on the hidden and important law of meditation.'
 1160 Sarvātivāda-pratimoksha (V. H.).

No. 1169 'Mahāprajyāpāramitā (sūtra)-sūtra (A. M.).'
 1179 Pañcavīśāramāṇī (sūtra)-nikāya.
 1180 Daśabhūmika-viśva-kāraṇā-sūtra.'
 1182 Sūtra-dākāśī-āsāstra.
 1186 Vīśaśākāśī-āsāstra.
 1188 Śāna-āsāstra.
 1218 'Sūtra on raising the thought towards the Bodhi.'
 1274 'Satyaśuddhi-sūtra (A. H.).'
 1312 'Sūtra on the important explanation of the law of meditation (I. M.).'
 1329 'Sūtra on the doctrine of sitting in meditation.'
 1366 'Samyukta-vādānā-sūtra.'
 1373 'Abridged law for importance of thinking or meditation.'
 1416 'Law of Bodhisattva's blaming lust.'
 1460 Life of the Bodhisattva Avaghoṣa.
 1461 Life of the Bodhisattva Nāgārjuna.
 1462 Life of the Bodhisattva Deva.

60 弗若多羅 Fu-zi-to-lo, i.e. Punyata, whose name is translated 功德華 Kun-tō-hwā, lit. 'action-virtue-flower.' He was a Śramana of Kūhāb (Cabul), who arrived in China in the Hūś-sh period, A.D. 399–415, and in A.D. 404 he, together with Kumāraṇīva, No. 59 above, translated one work in 58 fasciculi. See Sañ-kvāhan, fasc. 2, fol. 11 b; Nēi-tien-lu, fasc. 3 b, fol. 11 b; Thu-ki, fasc. 3, fol. 9 a; Khāi-yuen-lu, fasc. 4 a, fol. 17 b; Beal, B.L.C., p. 19.

No. 1115 Sarvātivāda-vinaya (V. H.).

61 佛陀耶舍 Fo-tho-yē-shē, i.e. Buddhayasa, whose name is translated 覺明 Kiāo-min, lit. 'intelligence-brightness.' He was a Śramana of Kūhāb (Cabul), who translated 4 works in A.D. 403-413. See Sañ-kvāhan, fasc. 2, fol. 14 a; Sui-shu, fasc. 35, fol. 22 b; Nēi-tien-lu, fasc. 3 b, fol. 17 a; Thu-ki, fasc. 3, fol. 8 b; Khāi-yuen-lu, fasc. 4 a, fol. 19 a; Selected Essays, vol. ii, p. 327; Beal, B.L.C., p. 19.

No. 68 Akṣōrago-bodhisattva-sūtra (S. M.).
  545 Dirghagama (S. H.).
  1117 Dharmagupta-vinaya (V. H.).
  1125 Dharmagupta-pratimoksha.

62 哲摩耶舍 Thān-mo-ye-shō, i.e. Dharmayasas, whose name is translated 法稱 Fā-kuān, lit. 'law-fame.' He was a Śramana of Kūhāb (Cabul), who translated 2 or 3 works in A.D. 407-415. See Sañ-kvāhan, fasc. 1, fol. 24 b; Sui-shu, fasc. 35, fol. 23 b; Nēi-tien-lu, fasc. 3 b, fol. 1 a; Thu-ki, fasc. 3, fol. 3 b; Khāi-yuen-lu, fasc. 4 b, fol. 1 a; Miū-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 Sūtravīra-vyākaranā-sūtra (S. M.).
  1268 Sūtrarūpābhidharma-sūtra (A. H.).
**Summary of the preceding List of Translations made under the Latter Tshin dynasty, A.D. 384-417.**

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<th>Translators</th>
<th>Nêi-tien-lu</th>
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* In 624 fasciculi. In A.D. 730 there were 66 works in 538 fasciculi in existence, while 28 works in 96 fasciculi were already lost. See the Khâi-yuen-lu, fasc. 4 b, fol. 1 a.

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**Summary of the preceding List of Translations made under the Western Tshin dynasty, A.D. 385-431.**

63 释聖堅 Shih Shaân-kien, or 法堅 Fâ-kien, or 堅公 Kien-kuên, a (Chinese) Sarman, 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, R. L. C., p. 19.

No. 106 'Râvaka-sûtra (S. M.).'
... 217 'Sûmaputra (S.)-sûtra.'
... 254 'Kumâra-sudåna-sûtra.'
... 292 'Buddhâbhishiktâ-sûtra.'
... 374 'Anantâdharâsri-dharmaparyâya-sûtra.'
... 398 Sûkîntsa-sûtra.
... 415 'Sûtra on an explanation of the actions of priests and laymen.'
... 510 'Bhadrasri-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 Sarvatâthâgataâhāryavatâra (S. M.).
... 180 Mahâkâranupânda-râkâ-sûtra.
... 413 'Vâgrasamâdhi-sûtra.'
... 414 'Simhâkârâ-buddha-gâtaka-sûtra.'

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**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.**

<table>
<thead>
<tr>
<th>Translators</th>
<th>Nêi-tien-lu</th>
<th>Thu-ki.</th>
<th>Khâi-yuen-lu</th>
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<td>23</td>
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* 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.

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**North Pe-liân, or the Northern Liân dynasty, of the 阻渠 Tsü-khû family, with its capital first at 張掖 Kûân-ye, and afterwards at 姑臧 Kûân-tsa. A.D. 397-439.**

64 释道遜 Shih Tâo-kuên, a (Chinese) Sarman, 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, R. L. C., p. 20.

No. 23 (44) Ratnâsri or पराśi (S. M.).

65 释法衆 Shih Fâ-kuên, a Chinese priest of the 高昌 Kao-khân district, who translated one work in 4 fasciculi, in A.D. 402-412. See the four authorities above mentioned.

No. 421 Pratyutpanna-buddha-sammukhâvasthitâ-samâdhi-sûtra (S. M.).
66 Sañ-kiè-tho, i.e. Saṅghāta (I.), whose name is translated 饒善 Zao-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 黔無識 Thân-wu-khān, or 晃摩識 Thân-mo-khān, or 黔謨識 Thân-mu-khān, or 晃摩羅識 Thân-mo-lo-khān, i.e. Dharmaraksha, whose name is translated 仏意 Fâ-fên, 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 Tsû-khû Maân-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 Thâi-wu-tî, the third sovereign of the Northern Wei dynasty, who reigned A.D. 424-452. But when he went off just 40 li from the capital of the Northern Liân, Maân-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 Wei. This happened in the third month of the third year of the I-hû period, A.D. 433, of Maân-sun’s reign, and in the following month, Maân-sun himself died, and was succeeded by his heir, who lost his kingdom in A.D. 439. See Sañ-khwhân, fasc. 2, fol. 21 a; Ŭi-sû-hu, fasc. 35, fol. 22 a; Nêi-tien-lu, fasc. 3 b, fol. 23 b (where 24 works in 151 fasciculi are ascribed to him); Thu-kî, fasc. 3, fol. 11 b (23 works in 148 fasciculi); Khâi-yuên-lu, fasc. 4 b, fol. 10 a (19 works in 131 fasciculi); Mîn-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 Trisambaranirdesa (S. M.);

67.1 Mahâvâipulyamahâsannipâta-sûtra.
67.2 113 Mahâpārīnîvāra-sûtra.
67.3 137 Suvannaprabhâsa-sûtra.
67.4 142 Karunâpundârika-sûtra.
67.5 236 Sûtravarta-vaśikarana-sûtra.
67.6 244 Mahâmegha-sûtra.
67.7 604 ‘Mûrdhaka (or Mûndhâtra)—râga-sûtra (S. H.).’
67.8 1086 Bodhisattva-kâyâ-nirdesa (V. M.).’
67.9 1088 ‘Upaśakasala-sûtra.’
67.10 1096 Bodhisattva-pratimoksha-sûtra.
67.11 1351 Buddha-bharitakâra, by Amoghosha (I. M.).

68 沮渠京聲 Tsû-khû Khi-shân,—安陽侯 Ân-yân-heu, or the prince of Ân-yân, who was a cousin of Tsû-khû Maân-sun, the second ruler of the Northern Liân dynasty. In his youth, he went to Kustana (Khoten), where he met the Indian priest Buddha-sena, 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 Suân dynasty, where he translated some more works, for which see No. 83 below. See Sañ-khwhân, fasc. 2, fol. 25 a; Nêi-tien-lu, fasc. 3 b, fol. 25 a; Thu-kî, fasc. 3, fol. 13 a; Khâi-yuên-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. Buddha-varman, whose name is translated 觉鍾 Khiô-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-khwhân, fasc. 3, fol. 7 a; Nêi-tien-lu, fasc. 3 b, fol. 25 b; Thu-kî, fasc. 3, fol. 1 b; Khâi-yuên-lu, fasc. 4 b, fol. 16 a; Mîn-i-tsi, fasc. 3, fol. 9 a; Beal, B. L. C., p. 21. No. 1264 Abhidharma-mahâvibhâsha-sûtra (A. H.).

70 釋智猛 Shih K’-maî, a Chinese Sramana of 新穎 Sin-fân, of 京兆 Khiû-kâo, who started from Khiû-kâo towards India in A.D. 404 with fourteen friends; nine of them returned from the Himâlaya mountain, and one died on the way. K’-maî with four remaining friends went as far as Pâtaliputra, where he obtained the Nirvâna-sûtra, Mahâ-sângika-vinaya, and some other texts, from the very same house of a Brâhma, from which Fa-hüien (Fa-hüien) had obtained the Nirvâna-sûtra in 6 fasciculi (in his Chinese translation). On the way back to China in A.D. 424, K’-maî again lost three more friends, and arrived at Liân-kan with the only surviving companion Thân-tzan. In A.D. 433-439 he translated the Nirvâna-sûtra in 20 fasciculi, and died in about A.D. 453. His translation was lost already in A.D. 730. See Ŭi-sû-hu, fasc. 35, fol. 22 a; Thu-kî, fasc. 3, fol. 14 b; Khâi-yuên-lu, fasc. 4 b, fol. 16 b; Mîn-i-tsi, fasc. 3, fol. 9 a; Selected Essays, vol. ii, p. 325; Beal, B. L. C., p. 21.
APPENDIX II

71 释道泰 Shih Tso-thai, a (Chinese) Stara, who went to the west of the Himalaya mountain, and obtained the text of the Vibhâshâ, and some Sûtras and Sûtras. 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; Khái-yuen-lu, fasc. 4 b, fol. 18 b.

No. 1242 Mahâpurusha-sûtra (A.M.).

1243 'Mahâyânaavatâraka-sûtra.'

72 释法盛 Shih Fâ-shên, a Chinese Stara of the Kao-khau 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 Sai-khâ, fasc. 2, fol. 26 a; Khái-yuen-lu, fasc. 4 b, fol. 19 a.

No. 426 'Sûtra on the Niêâ 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 Khái-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 Dassakara-kshitigarbha (S.M.).

157 Avaivartya (?), or Aprâivartya-sûtra.

146 'Sûtra on the wife of the Sreshthâ Fâ-L, or Dharma-kârin.'

429 'Vagrasamâdhi-sûtra.'

506 'Upâsâ-kâ-thamâyâ-sâkhaparyâ-sûtra.'

1147 'Mahâyânaprasadhatu-khushus-sûtra (V.H.).'

1345 'Trîpâyâ-sûtra (I.M.).'


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<th>Translators</th>
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* 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 Khái-yuen-lu, fasc. 4 b, fol. 8 a.

The earlier Sun dynasty, of the Liu family, with its capital at 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 Kiao-shen, lit. 'intelligence-age or longevity.' He was a Stara of Khâ (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 Sai-khâ, fasc. 3, fol. 6 b; Nêi-tien-lu, fasc. 4 a, fol. 4 a; Thu-ki, fasc. 3, fol. 15 b; Khái-yuen-lu, fasc. 5 a, fol. 2 b; Beal, B. L. C., p. 21.

No. 1122 Mahâsâsaka-vinaya (V.H.).

1157 Pratimoksha of the Mahâsâsaka.

74 伽葉耶舍 Khiân-lîâ-ye-shô, i.e. Kâlayyas, whose name is translated 時稱 Sh'-kâi, lit. 'time-fame.' He was a Stara 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 Sai-khâ, fasc. 3, fol. 22 b; Nêi-tien-lu, fasc. 4 a, fol. 12 b; Thu-ki, fasc. 3, fol. 16 b; Khái-yuen-lu, fasc. 5 a, fol. 3 a; Miû-i-tee, fasc. 3, fol. 9 b; Beal, B. L. C., p. 21.

No. 1198 'Amitâbhy-dhyâna-sûtra (S.M.).'

395 Bhaishajyaguru-bhaishajyasamadgati (or -gata)-sûtra.

75 摩蜜多 Than-mo-mi-to, i.e. Dharma-mitra, whose name is translated 法秀 Fâ-siu, lit. 'law-furnishing.' He was a Stara of Khâ (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 Sai-khâ, 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); Khái-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); Miû-i-tee, fasc. 3, fol. 9 a; Beal, B. L. C., p. 21. There are 6 works in the Collection, namely:

No. 69 Âkâsagarbha-bodhisattvâ-dharmasûtra (V.H.).

70 'Âkâsagarbha-bodhisattvâ-dhyâna-sûtra (V.H.).'

193 Haistyakshya.

213 'Sarvasadbhavairabhaya-râga-sûtra.'

237 Śrīvivarta-svâkara-sûtra.

394 'Samantaśradhradhisattvâ-dhâyâna-kâryâdharma-sûtra.'
76 釋智嚴 Shih K'-yen, a Chinese Sramana of the Western凉州 Liān-ku, who went to Kubbā (Cabul), and obtained some Sanskrit texts. He was a companion of Fa-hiien (Fa-hian) on his journey to India. In A.D. 427 he, together with Pao-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 Kubbā, where he died in his seventy-eighth year. See Saṅ-κwān, fasc. 3, fol. 7 b; Nei-tien-lu, fasc. 4 a, fol. 5 a; Thù-ki, fasc. 3, fol. 16 b; Khāi-yuen-lu, fasc. 5 a, fol. 6 b; Mīn-i-tsi, fasc. 3, fol. 9 b; Beal, B.L.C., p. 22.

No. 77 Asāharatnatirdeśa-śāstra (S. M.).

"135 Saddharmapundarīka-samādhi-śāstra."
"158 Avaivarta (i) or Aparivarta-śāstra."
"722 Kāsturidvīryaśāstra (S. H.)."

77 釋寶雲 Shih Pao-yun, a Chinese Sramana of凉州 Liān-ku, who went to the western region with Fa-hiien and K'-yen, Nos. 45 and 76 above, and together with the latter, he translated several Sūtras. After K'-yen's death, Pao-yun alone produced his own translation of 4 works in the Yuen-ki period, A.D. 474-453, of which 3 works in 10 fasciculi were lost already in A.D. 730. He died in A.D. 449. See Saṅ-κwān, fasc. 3, fol. 9 b; Nei-tien-lu, fasc. 4 a, fol. 5 b; Thù-ki, fasc. 3, fol. 18 b; Khāi-yuen-lu, fasc. 5 a, fol. 9 b; Mīn-i-tsi, fasc. 3, fol. 11 a; Beal, B.L.C., p. 22.

No. 1333 Buddha-pūrva-kārya-śāstra (i.e.):

80 伽伽跋摩 Saṅ-κiś-poh-mo, i.e. Saṅghavarman, whose name is translated 具鉾 Kui-khāi, 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 Saṅ-κwān, fasc. 3, fol. 18 a; Nei-tien-lu, fasc. 4 a, fol. 7 b; Thù-ki, fasc. 3, fol. 19 a; Khāi-yuen-lu, fasc. 5 a, fol. 17 a; Beal, B.L.C., p. 23. There are 4 works in the Collection, namely:—

No. 1132 Sarvāstivāda-nilākṣa-vinayā-mātrāka (V. H.).
"1387 Saṃyuktābhidharma-brādya-śāstra (A. H.)."
"1349 Mahāśāstra-bodhisattva-nirdeśa-karmaphala-saṃskṛta-śāstra (I. M.)."
"1440 Nāgārjuna-bodhisattva-nīrārākeśa (I. M.)."

81 求那跋陀羅 Kiu-nā-poh-tho-lo, i.e. Gunabhadra, whose name is translated 功德賢 Kui-tōh-hiien, lit. 'action-virtue (i.e. good-quality)-wise.' He was a Sramana of Central India, who was a Brāhmaṇa by caste, and nicknamed the Mahāyāna, on account of being well acquainted with the doctrine of Mahāyāna. In A.D. 435 he arrived in China and worked at translations till A.D. 443, and in A.D. 468 he died in his seventy-fifth year. See Saṅ-κwān, fasc. 3, fol. 23 b; Nei-tien-lu, fasc. 4 a, fol. 8 a; Thù-ki, fasc. 3, fol. 20 a (both ascribe to him 78 works in 161 or 261 fasciculi); Khāi-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); Mīn-i-tsi, fasc. 3, fol. 11 a; Beal, B.L.C., p. 23. There are 28 works in the Collection, namely:—

No. 59 Śrīmālā-deri-zimānādā (S. M.).
"154 Sandhinirmokasa-śāstra."
"155 ""
"169 Ratnakā拉萨dakārya-śāstra."
"175 Lākkhāvatāra-śāstra."
"178 Bodhisattva-karītapāsrayahāyaradhikārya-śāstra."
"201 'A spiritual Dhamma for uprooting all the obstacles of Karma, and for causing one to be born in the Pure Land (Sukhāvati).'
"225 'Vṛddhamātṛ-śaścittīpañcavaś (P)-śāstra."
"231 Kāndraprabha-kumāra-śāstra."
"434 Aṅgulimālīya-śāstra.
82 釋法勇 Shih Fa-yu, whose Sanskrit name is 無ackle ThAn-wu-kié, i.e. Dharmavikrama (S) or Dharmasara, which seems to be a translation of the name 法勇 Fa-yu, lit. 'law-bravery,' and whose original surname was 李 Li. He was a Chinese Srāmanera of the country or state of 黃龍 Hwú-lùn, in 幽州 Yü-kou. In A.D. 420 he, together with twenty-five friends, went to India, following the example of Fā-hien and Paó-yuán, and came back to China in about A.D. 453, and translated one work. See Saî-kwáhân, fasc. 3, fol. 5 a; Nêï-tien-lu, fasc. 4 a, fol. 13 a (where 2 works in 6 fasciculi are ascribed to him); Thu-ki, fasc. 3, fol. 23 a; Khái-yüen-lu, fasc. 5 b, fol. 1 a; Miñ-î-tsaí, fasc. 3, fol. 11 b; Beal, B. L. C., p. 23.

No. 395 'Avalokiteśvara-mahāsthānaprāpta-vyākaraṇa-sūtra (S. M.).'

83 汎渠京聲 Tsû-kâi Kiu-shaî, a Chinese Grīhapati (householder or layman), who was the same person as No. 68 above. In A.D. 455 he translated 28 or 35 works (of which 15 works in 15 fasciculi were in existence in A.D. 730), and died in about A.D. 464. See Saî-kwâhân, fasc. 2, fol. 25 a; Nêï-tien-lu, fasc. 4 a, fol. 13 a; Thu-ki, fasc. 3, fol. 13 a; Khái-yün-lu, fasc. 5 b, fol. 2 b; Beal, B. L. C., p. 20, line 33 seq. There are 16 works in the Collection, namely:—

No. 204 'Sūtra on the meditation on the Bodhisattva Maitreya's going up to be born in the Tushita heaven (S. M.).'

248 Râgâvikādaka.

647 'Sūtra on the secret importance for curing the disease concerning meditation (S. H.).'

690 'Sūtra on advancement in learning.'
APPENDIX II.

88 釋道 嚴 Shih Tāo-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 Yu-n-ku, 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 Fā-hai, 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-ku, a (Chinese ?) Sramana, who translated one work in 1 fasciculus.

No. 192  ‘Kandradpa-samādhi-stūra (S. M.).’

92 僧伽跋彌 Saṅ-kié-poh-mi, i.e. Saṅghavarman (?), a Sramana of 師子國 Shī-tsé-kwo, or 'the country of the lion,' i.e. Simhala (Ceylon), who translated an extract from the Mahāsāsaka-vinaya in 1 fasciculus; but it was lost already in A.D. 730. See Nēi-tien-lu, fasc. 4 a, fol. 17 a; Khāi-yuen-lu, fasc. 5 b, fol. 9 b.

WORKS OF UNKNOWN TRANSLATORS.

The Khāi-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 ‘Vṛddhāmanni-stūra (S. M.).’

255 Tathāgata-pāramadā-samādhi-stūra.

470 ‘Dharmavāna-sāstra.’

471 ‘Sāstra on the very deep and great act of making the stocks of merits ripen.’

576 ‘Upāsita-to-shō-kū (7)-stūra (S. H.).’

584 ‘Durdrishī-stūra.’

607 ‘Sāstra on learning addressed by Buddha to the old Brāhmaṇa of the yellow-bamboo-garden.’

1162 ‘Mahārāmāsaikusastakamavākā (V. H.).’

1371 ‘Sāstra on changes of the future, spoken by the Bhikṣu Kiā-tū (I. M.).’

1 In No. 684 is said to have been translated under the Eastern Tsin dynasty, A.D. 317–420, in a catalogue. But it is wrong. See the Khāi-yuen-lu, fasc. 5 b, fol. 10 a; K’tiān, fasc. 25, fol. 21 a.


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205 204 493 9

* 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 Khāi-yuen-lu, fasc. 5 a, fol. 1 a.

齊 The Tshi dynasty, of the 蕭 Siāo family, with its capital at Kien-yeh (Nanking), A.D. 479–502.

93 晏摩伽陀耶舍 Thān-mo-kié-tho-yesh, i.e. Dharmagātayasa, whose name is translated 法生稱 Fā-shān-khiān, lit. 'law-birth-fame.' He was a Sramana of Central India, who in A.D. 481 translated one work in 1 fasciculi. See Nēi-tien-lu, fasc. 4 a, fol. 19 b; Thu-kī, fasc. 4, fol. 1 a; Khāi-yuen-lu, fasc. 6, fol. 1 b.; Beal, B. L. C., p. 24.

No. 133  ‘Amitârtha-sūtra (S. M.).’

94 摩訶乘 Mo-hō-shān, i.e. Mahāyāna, a Sramana of the western region, who in A.D. 483–493 translated 2 works in 2 fasciculi, namely: (1) ‘Sāstra of 500 Gātakas,’ and (2) ‘Vinaya of the Sthitavara 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 Saṅ-kié-poh-tho-lo, i.e. Sanghabhadra, whose name is translated 衆賢 Kun-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 (Sudarśana)-vibhāshāvinaya (V. H.).
96 達摩摩提 Ta-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 Min-i-tsi, fasc. 3, fol. 12 a.

97 求那毗地 Khıu-ná-phi-ti, i.e. Gunavriddhi (?), whose name is translated 德進 Tō-hsin, 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-khwāh, fasc. 3, fol. 28 a; Nēi-tien-lu, fasc. 4 a, fol. 22 a; Thu-ki, fasc. 4, fol. 1 b; Kháï-yuen-lu, fasc. 6, fol. 4 b; Min-i-tsi, fasc. 3, fol. 12 a; Beal, B. L. C, p. 25.

No. 96 Sodatta-sūtra (S. H.).

1364 Sūtra of a hundred comparisons (I.M.).

98 释放度 Shih Fâ-tu, a (Chinese?) Sramana, who translated one Sūtra 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 Kháï-yuen-lu. See, however, the Nēi-tien-lu, fasc. 4 a, fol. 23 a; Thu-ki, fasc. 4, fol. 2 a; Beal, B. L. C, p. 25.

No. 97 Sādhana-sūtra (S. M.).

100 释法化 Shih Fâ-hwâ, or 法之 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.


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<th>Translators</th>
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* In 28 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 Kháï-yuen-lu, fasc. 6, fol. 1 a.
APPENDIX II.

in A.D. 538–540 or 541, in the capital of the Eastern Wei dynasty, for which, see No. 117 below. In A.D. 545 he came southward to the capital of the Liang dynasty (Nanking), where he translated one work. Afterwards he produced one more translation under the K’han dynasty, for which, see No. 106 below. See Sub-san-kwahn, fasc. 1, fol. 21 b; Néi-tien-lu, fasc. 4 b, fol. 9 b; Thu-ki, fasc. 6, fol. 9 b; Khái-yuen-lu, fasc. 6, fol. 11 b; Beal, B. L. C., p. 27.

No. 144 Vimalakirttinerarya (S.M.).

104 波 羅 末 陀 Po-lo-mo-tho, i.e. Para-
mátha, whose name is translated 真 諦 Kan-ti, lit. ‘true-truth,’ by which latter Chinese name he is always designated in the Collection, just as Ku Fá-lu, instead of Dharma-raksha, of the Western Tsin dynasty. He had another name 拘 那 羅 陀 Kù-nâ-lo-tho, i.e. Gunarata (or Kù-lo-nâ-tho (?), i.e. Kulanâtha), which name is translated 親 依 Tsin-i, lit. ‘intimate-relying.’ He was a 弟 禪 尼 Yiu-shan-ni, i.e. Uggayalîn, of Western India, who arrived in Kien-yeh (Nanking) in A.D. 548, and till A.D. 557 he translated about 10 works (of which 6 works in 15 fasciculi were in existence in A.D. 730). Afterwards, in A.D. 557–569, he translated numerous works under the K’han dynasty, for which, see No. 105 below. See Sub-san-kwahn, fasc. 1, fol. 17 b; Néi-
tien-lu, fasc. 4 b, fol. 9 b; Thu-ki, fasc. 4, fol. 7 a; Khái-
yuen-lu, fasc. 6, fol. 12 a; Miû-i-tsi, fasc. 3, fol. 13 a; Beal, B. L. C., p. 26.

No. 259 'Sûtra on the highest reliance (S.M.).'

" 1167 'Nirvânasûtra-sûtra on the gðâtha on the state of being originally in existence and now extinct (A.M.).'

" 1250 'Mahâyâna-arahadhotpâda-sûtra.'

WORKS OF UNKNOWN TRANSLATORS.

The Khái-yuen-lu (fasc. 6, fol. 15 a seq.) mentions 14 works in 25 fasciculi. There are 13 works in the Collection, namely:

No. 341 Shadakshara-vidyâmastra (S.M.).

" 368 Saptabuddha-sûtra.

" 403 'Attita-tyakhalpa-sahasrabuddhanâma-sûtra.'

" 406 'Pratyutpanna-bharraksha-sahasra.'

" 497 'Anâgata-mahâkratalaka-sahasra.'

" 499 'Sreshtâ-bhântã-nân-thi-bhi(?)-simhanâda-sûtra.'

" 474 'Ö-khô-p'ho-kü-asurasena-dhâranî.'

" 475 Samantabhadrâ-dhâranî.

" 476 'Mahâsaptaratnas-dhâranî.'

" 477 'Shadaksharamahâ-dhâranî.'

" 483 'Amitâbuddhabhârâ-dhâranî.'


" 547 'Markâ-devi-dhâranî.'

Summary of the preceding list of Translations made under the Liang dynasty, A.D. 502–557.

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<th>Translators</th>
<th>Néi-tien-lu</th>
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* 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 Khái-yuen-lu, fasc. 6, fol. 6 b seq.

105 波 羅 末 陀 Po-lo-mo-tho, i.e. Para-
mátha, 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 Sub-san-kwahn, fasc. 1, fol. 17 b; Néi-tien-
lu, fasc. 5 a, fol. 9 b; Thu-ki, fasc. 4, fol. 7 a; Khái-
yuen-lu, fasc. 7, fol. 4 a; Miû-i-tsi, fasc. 3, fol. 13 a; Beal, B. L. C., p. 26. There are 29 works in the Collection (one of which (No. 152) is mentioned in the Khái-yuen-lu, under the Liang dynasty), namely:—

No. 12 Vajraabhedikâ-prajñâparâmitû (S.M.).

" 156 Sandhinirmokâ-sûtra.

" 587 'Mahârathadharma-sûtra (S.H.).'

" 1127 'Buddhâbhidharma-sûtra (V. H.).'

" 1139 'Vinaya-dvârimasûtra-vidyâ-sûtra.'

" 1171 (4) 'Mahâyânasamaprajñâ-sûtra-vidyâ-veyâkhya (A.M.).'

" 1173 'Anâkâra-vidyâ-sûtra (S.H.).'

" 1183 Mahâyâna-samprajñâ-sûtra.

" 1186 Ashtadâsa-râjanâti-sûtra.

" 1200 'Sûtra on the Sûtra of Buddha’s last teaching.'

" 1214 'Vidyâpravartana-sûtra.'

" 1217 'Vidyâdarsana-sûtra.'

" 1219 'Tryakâra (or -alakshana)-sûtra.'

" 1220 'Buddhagotra-sûtra.'

" 1225 'Vinirmitapâka-sûtra.'

" 1239 Vidyâmâtrasiddhi-sûtra.

" 1248 Madhyânta-vibhûga-sûtra.

" 1252 Tarka-sûtra.

" 1253 'Ratnakalyângadharma (?)-sûtra.'

" 1255 'Sûtra of an explanation of the fist.'

" 1261 'Kutastasya-sûtra (A. H.).'

" 1269 Abhidharma-kosûsa-sûtra.

" 1280 'Lakshanâkasasra-sûtra.'

" 1284 'Ashtadâsa-prakrâya-sûtra.'

" 1285 'Sûtra on the difference of the principles of (Hin-
ma-yâna) schools.'

" 1297 'Lokasthitya (?)-abhidharma-sûtra.'

" 1299 'Mahâyânahâmiguyavâkâmûla-sûtra,' by Avasaghochha (A. M.).
106 月婆首那 Yueh-pho-sheu-nâ, i.e. Upasûnya, who was the same person as No. 103 above. In A.D. 565 he translated one Sutra 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-suñ-kwâhn, fasc. 1, fol. 21 b; Nêi-tien-lu, fasc. 5 a, fol. 12 a; Thu-ki, fasc. 4, fol. 11 a; Khâi-yuen-lu, fasc. 7, fol. 9 a; Beal, B. L. C., p. 27.

No. 9 Surikrànti-vrikrâni-pariprâkhy (S. M.).

107 須菩提 Su-phu-thi, i.e. Subhûti, whose name is translated 善現 Shân-hhien, lit. ‘good-appearance,’ or 善吉 Shâu-ki, lit. ‘good-lucky,’ or 善業 Shân-yeh, lit. ‘good-action.’ He was a Sramana of Fu-nân or Bunun (Siam?), who translated the ‘Mahâyânaratnamegâ-sûtra,’ in 8 fasciculi, but it was lost already in A.D. 730. See Suh-suñ-kwâhn, fasc. 1, fol. 22 a; Nêi-tien-lu, fasc. 5 a, fol. 12 a; Thu-ki, fasc. 4, fol. 11 b; Khâi-yuen-lu, fasc. 7, fol. 10 a.

Summary of the preceding List of Translations made under the ìHAN dynasty, A.D. 557-589.

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<th>Translators</th>
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| * In 133 fasciculi: In A.D. 730 there were 26 works in 89 fasciculi in existence, while 14 works in 44 fasciculi were already lost. See the Khâi-yuen-lu, fasc. 7, fol. 3 b.

北魏 Pe-wêi, or the Northern Âei dynasty, of the 元 Yuen family, with its capital at 恒安 Hañ-ân, or 丘州 Kûi-shân, till A.D. 493, and then 洛陽 Lo-yân, A.D. 386-534.

APPENDIX II.

114 菩提留 (or 流) 支 Phu-thi-liu (or liu)-^, i.e. Bodhirukü, whose name is translated 道希 Tào-lí, lit. 'way-wishing,' or 見希 Xiāo-hü, lit. 'intelligence-wishing.' He was a 弧manu of Northern India, who arrived at Lo-yän 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 Vagrakhedikā pragābārāmitā (S.M.).
176 Lākṣāvatāra-sūtra.
179 'Mahāsātva (?)-mīrgantaputra-vyākaranā-sūtra.'
189 Viseshaṁśiānta-brāhma-pariprikkhā.
221 Anakshara-gi-anthaka-rojanagarbha-sūtra.
239 Gayāstha.
243 'Buddhatrāskritā (?)-sūtra.'
246 Sandhinimokāna-sūtra.
285 Bhavasankrama (?). No. 118 Mahāyānasamparigraha-sūtra (A.M.).
152 'Dharmasātagīti-sūtra.'
461 Kshamavatī-vyākaraṇa-sūtra.
115 'Dharmaparyaya-stūtra.'
426 Dharmaśāṅkī-raśtriya-stūtra.
461 Kshamavatī-vyākaraṇa-sūtra.
488 Mañjuśrī-paripacarana-stūtra.*
528 'Dharmayātura-stūtra.'
115 'Dharmayātura-stūtra.'
121 Pratiṣṭhāpita-sūtra.
123 Saddharmapundarika-sūtra-sūtra.
124 'Ratnakūṭa-sūtra.'
128 Vidyāmārāśidhi-sūtra.
125 'Satākṣarā-sūtra.'
126 'Śāstra by the Bodhisattva Deva on the refutation of four heretical Hīnayaṇa schools, mentioned in the Lākṣāvatāra-sūtra.'
1260 'Śāstra by the Bodhisattva Deva on the Nirvāṇa of the heretical Hīnayaṇa schools, mentioned in the Lākṣāvatāra-sūtra.'

115 佛陀扇多 Fo-tho-shan-to, i.e. Buddhaśānta, whose name is translated 觉定 Kāotiā, lit. ‘intelligence-fixedness.' He was a 弧manu 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 Wei dynasty, A.D. 534-550. See Sūh-san-khān, fasc. 1, fol. 15 b; Nēi-tien-lu, fasc. 4 b, fol. 20 a; Thu-ki, fasc. 4, fol. 5 a; Khái-yuen-lu, fasc. 6, fol. 27 b; Beal, B.L.C., p. 26.

No. 23 (g) Dasadharmaka (S.M.).
23 (32) Asokadattā-vyākaraṇa.
262 Simhanāḍika-sūtra.
271 'Rāpyavaranastīl-sūtra.'
No. 274 'Supāgā-sūtra.'
284 Bhavasākramita (?)-stūtra.
357 Anantamukha-sādakā-bhārāni (?)-stūtra.
373 Vagamantra (or -mañḍalā or -maṇḍa)-dhāraṇi.
1184 Mahāyānasamparigraha-sūtra (A.M.).

Summary of the preceding List of Translations made under the Northern Wei dynasty, A.D. 386-534.

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<th>No.</th>
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* 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 Khái-yuen-lu, fasc. 6, fol. 16 a seq.

東魏 Tunisia, or the Eastern Wei dynasty, of the 楊 family, with its capital at 横店 Yeh, A.D. 534-550.

116 嶽善般若支流 Khū-thān Pān-so-liu-^ , i.e. Gautama Pragñāruki, whose second or proper name is translated 智希 K'-'-hī, lit. 'wisdom-wishing.' He was a Brāhmaṇa of Vārānasi 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 Sūh-san-khān, fasc. 1, fol. 16 a; Nēi-tien-lu, fasc. 4 b, fol. 23 b; Thu-ki, fasc. 4, fol. 9 a; Khái-yuen-lu, fasc. 6, fol. 28 b; Beal, B.L.C., p. 26. There are 13 works in the Collection, namely:

No. 45 Vimaladattā-pariprikkhā (S.M.).
60 Vyāsa-pariprikkhā.
83 'Iśvarāgāpariprikkhā.'
132 Niyatānyatagatimudrāvātra-sūtra.
210 Paramārthadharmavigaya-sūtra.
212 'Sārddharmokharāya-sūtra.'
390 Kanakavarna-pūrvaprayoga.
410 Ashfadbuddhaka-sūtra.
679 Saddharmasmarṇyapattihāna-sūtra (S.H.).
770 'Vimala(nāma)-upāsikā pariprikkhā.'
1108 Pratimoksha-vinaya (V.H.).
1212 'Ekacāloka-sūtra (A.M.).'
1246 'Madhyāntānugama-sūtra.'

117 月娑首那 Yuch-pho-shen-nā, i.e. Upasūnya, who was the same person as Nos. 103 and 166 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-sain-kwânn, fasc. 1, fol. 21 b; Nêi-tien-lu, fasc. 4 b, fol. 24 b; Thu-ki, fasc. 4, fol. 11 a; Kháî-yuen-lu, fasc. 6, fol. 30 b; Beal, B. L. C., p. 27.

No. 23 (23) Mahâkâśyapa-saṅgiti (S. M.).

.. 449 Saṅghâti-sūtra-dharmapârya.

II. See Suh-sain-kwânn, fasc. 1, fol. 11 a; Kháî-yuen-lu, fasc. 6, fol. 30 b; Beal, B. L. C., p. 27.

No. 23 (16) Pitâ-putra-samâgama (S. M.).

.. 63 Kandragarbha-raiûpya.

.. 66 Sameragarbha.

.. 117 Mahâkâśyapa-upantam-sûtra.

.. 191 'Kandradipa-saṅadhî-sûtra.'

.. 438 Pradipâśânya-sûtra.

.. 1194 Abhidharma-brhâvâ-sûtra (A. H.).

118 吳目智仙 Phi-mu-k'ü-sien, i.e. Vimo-kâśyaprajña Rishi, or Vimokshasena (?), a Sramana of the 烏蘭 Ö-khân, i.e. Udyâna (?) of Northern India, who was a descendant of the Sâkyâ family of Kapilavastu. In A.D. 541 he, together with Prâgnârûkî, No. 116 above, translated 5 works in 5 fasciculi. See Nêi-tien-lu, fasc. 4 b, fol. 25 b; Kháî-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 Prâgnârûkî, in the Kháî-yuen-lu), namely:

No. 48 Šuvâtâmatapariprîkkhâ (S. M.).

.. 1196 'Tripâttrasatropadesa (A. M.).'

.. 1205 'Dharmakâsapravartana-satropadesa.'

.. 1222 Karmasiddha-prakarana-sûtra.

.. 1241 'Râtukâcâda-sûtra-kautûdharmopadesa.'

.. 1251 'Vivâdasaṅgha-sûtra (A. M.).'

119 賽磨菩提 Ta-mo-phu-thi, i.e. Dharmabodhi, whose name is translated 法覺 Fâ-kiao, 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; Kháî-yuen-lu, fasc. 6, fol. 32 b.

No. 1206 'Mahâparinirvâna-sûtra-sûtra (A. M.).'

Summary of the preceding List of Translations made under the Eastern Wei dynasty, A.D. 534-550.

<table>
<thead>
<tr>
<th>Translators</th>
<th>Nêi-tien-lu</th>
<th>Thu-ki</th>
<th>Kháî-yuen-lu</th>
<th>In existence</th>
</tr>
</thead>
<tbody>
<tr>
<td>No. 116</td>
<td>14</td>
<td>14</td>
<td>18</td>
<td>15</td>
</tr>
<tr>
<td>&quot; 117</td>
<td>3</td>
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<td>&quot; 118</td>
<td>5</td>
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<td>6</td>
</tr>
<tr>
<td>&quot; 119</td>
<td>1</td>
<td>22</td>
<td>22</td>
<td></td>
</tr>
</tbody>
</table>

* 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 Kháî-yuen-lu, fasc. 6, fol. 16 a seq.

120 那提黎耶舍 Nâ-lien-thî-li-ye-shê (or without the fourth character 'li'), i.e. Na-rendrayasas, whose name is translated 尊稱 Tsun-kaâî, lit. 'honourable-fame.' He was a Sramana of Udyâna 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-sain-kwânn, fasc. 2, fol. 1 b; Nêi-tien-lu, fasc. 4 b, fol. 25 b; Thu-ki, fasc. 4, fol. 10 a; Kháî-yuen-lu, fasc. 6, fol. 33 a; Beal, B. L. C., p. 26.

No. 23 (23) Pitâ-putra-samâgama (S. M.).

.. 63 Kandragarbha-raiûpya.

.. 66 Sameragarbha.

.. 117 Mahâkâśyapa-upantam-sûtra.

.. 191 'Kandradipa-saṅadhî-sûtra.'

.. 438 Pradipâśânya-sûtra.

.. 1194 Abhidharma-brhâvâ-sûtra (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 Wei dynasty, and it was afterwards shortened into 萬 Wân. He was a Chinese Grihapati or Upâsaka (laiyman), who translated one work in A.D. 562-564. See the first four authorities mentioned under No. 120 above.

No. 375 'Árya-gina(!)-bodhisattvapariprîkkhâ (S. M.).'

Summary of the preceding List of Translations made under the Northern Wei dynasty, A.D. 550-577.

<table>
<thead>
<tr>
<th>Translators</th>
<th>Nêi-tien-lu</th>
<th>Thu-ki</th>
<th>Kháî-yuen-lu</th>
<th>In existence</th>
</tr>
</thead>
<tbody>
<tr>
<td>No. 120</td>
<td>7</td>
<td>7</td>
<td>7</td>
<td>7</td>
</tr>
<tr>
<td>&quot; 121</td>
<td>8</td>
<td>8</td>
<td>8*</td>
<td>8</td>
</tr>
</tbody>
</table>

* In 52 fasciculi. Thus there have been 8 works in 52 fasciculi in existence since A.D. 730. See the Kháî-yuen-lu, fasc. 6, fol. 32 b.

比周 Pe-keu, or the Northern Keu dynasty, of the 宇文 Yü-wan family, with its capital at 長安 Khân-án, A.D. 557-581.

122 摳那跋陀羅 Zân-nâ-poh-tho-lo, i.e. Gñâñabhadra, whose name is translated 智賢 K’-hlien, lit. 'wisdom-wise.' He was a Sramana of the country of 頭陀 Po-theu-mo, i.e. Padma (?). In A.D. 558 he, together with Gñâñayasas, No. 123 below, translated one sûtra on the Paññâvâdîya, or the five sciences, in 1 fasciculus; but it was lost already in
APPENDIX II.

123 閔那耶合 Shō-nā-ye-shē, i.e. Gñānayasa, whose name is translated 隱稱 Tsân-khân, lit. 'concealed-name,' or 胜名 Shañ-min, 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 were in existence since A.D. 730. For this and the following two translators, see the five authorities mentioned under No. 122 above.

No.187 Mahâmegha-sûtra (S.M.).

195 Mahâyânâbhisamayâ-sûtra.

124 閔那閻跋多 Ye-shō-küê-to, i.e. Yasogupta, whose name is translated 稹稱 Khen-tsâ, lit. 'name-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 since A.D. 730. There is, however, only 1 work in the Collection, namely:—

No. 327 Avalokitesvaraikâdasamukha-dhâranî (S.M.).

125 閔那閻跋多 Shō-nā-küê-to, i.e. Gñâna-
gupta, whose name is translated 志德 K'-tôh, lit. 'purpose (or secret)-virtue.' He was a Sramana of Gandhâra 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 Miû-i-tsi, fasc. 3, fol. 13 a.

No. 137 Gâthâs of the Avalokitavesvara-samanta-mukha-parivarta (i.e. the 24th or 25th chapter) of the Saddharma-pundarika (S.M.).

347 'Nânâ-samyuktamantra-sûtra.'


<table>
<thead>
<tr>
<th>Translators</th>
<th>No. 122</th>
<th>No. 123</th>
<th>No. 124</th>
<th>No. 125</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nêi-tien-lu</td>
<td>1</td>
<td>6</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Thu-ki</td>
<td>6</td>
<td>6</td>
<td>6</td>
<td>1</td>
</tr>
<tr>
<td>Khâi-yuen-lu</td>
<td>1</td>
<td>1</td>
<td>3</td>
<td>1</td>
</tr>
<tr>
<td>In existence</td>
<td>14</td>
<td>15</td>
<td>14*</td>
<td>4</td>
</tr>
</tbody>
</table>

* 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.

126 閔那達磨閱那 Khû-thân Tâ-mo-
shō-nâ, or 達摩般若 Tâ-mo-pân-so, or 達摩波若 Tâ-mo-po-so, i.e. Gautama Dharmagñâna, or -prajña, whose name is translated 法智 Fâ-k, lit. 'law-wisdom.' He was an Upâsaka of Vâranaasî of Central India, and was the eldest son of the Brâhpûya Pragnârû, No. 116 above. After the destruction of the Northern Tsi dynasty (which took place in A.D. 577) he was appointed by the Northern KEO dynasty as the governor of the 洋川 Yân-sen district; so that he is more commonly called 智法 Thân Fâ-k, as his surname and cognomen, after the Chinese style. In A.D. 582, Wan-ti, the First Emperor of the Sui dynasty (who in A.D. 581 succeeded the Northern KEO dynasty, but did not become the sole ruler of China till A.D. 589, when the Kên dynasty was destroyed by him), called back Dharmaprajña or Thân Fâ-k to the capital, where he translated one work. See Suh-sañ-kwâhan, fasc. 2, fol. 10 a; Nêi-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 'Sûtra on difference of the results of actions (S.H.).'

127 瞻足多流支 Phi-ni-to-liu-k, i.e. Viniratukî, whose name is translated 滅喜 Miê-hhi, lit. 'destruction-joy.' He was a Sramana of Udyâna of Northern India, who in A.D. 582 translated 2 works. See the last four authorities mentioned under No. 126 above.

No. 130 Gayâstra-sûtra (S.M.).

253 'Mahâyânavaipulya-dhâranî-sûtra.'

128 閔那提黎耶合 Nâ-lien-thi-li-ye-
šō, i.e. Narendrayasa, 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-sañ-kwâhan, fasc. 2, fol. 1 b; Nêi-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 Sûtra-garbha-sûtra (S.M.).

185 Mahûguri-vikridita-sûtra.

188 Mahâmegha-sûtra.

232 Srîgupta-sûtra.
129 阿那果多 Shō-nā-kū-to, i.e. Gṛhānaga, who was the same person as No. 125 above. In A.D. 585−592 he translated 39 works in 193 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 Sub-sañ-Khān, fasc. 8, fol. 1 b (where 7 works in 32 fasciculi are ascribed to him); Nēi-tien-lu, fasc. 5 a, fol. 20 a; Thu-ki, fasc. 4, fol. 13 a; Khāi-yuen-lu, fasc. 7, fol. 14 b; Beal, B. L. C., p. 27. There are 36 works ascribed to him in the Collection, namely:—

<table>
<thead>
<tr>
<th>No. 23 (18)</th>
<th>Rāṣhtrapāla-paripṛkhkha (S. M.)</th>
</tr>
</thead>
<tbody>
<tr>
<td>23 (39)</td>
<td>Bhadrānapāla-sresṭhī-paripṛkhkha.</td>
</tr>
<tr>
<td>37</td>
<td>Ādīśaśa-saṅkoda.</td>
</tr>
<tr>
<td>51</td>
<td>Ratnakūta-sūtra.</td>
</tr>
<tr>
<td>67</td>
<td>Ākāsa-garbha-sūtra.</td>
</tr>
<tr>
<td>75</td>
<td>Mahāvaiṣṇupiya-mahāśanipīṭa-bhadrapāla-sūtra.</td>
</tr>
<tr>
<td>78</td>
<td>Mahāśanipīṭavādāna-rāga-sūtra.</td>
</tr>
<tr>
<td>91</td>
<td>Tathāgatagarbhā-nākhaṁśīya-vyākhyā-vātāra-nīrdeśa.</td>
</tr>
<tr>
<td>121</td>
<td>Kāturākṣa-saṁdhī-sūtra.</td>
</tr>
<tr>
<td>130</td>
<td>Two chapters of the Svārnaprabhāsā-sūtra.</td>
</tr>
<tr>
<td>139</td>
<td>Saddharmapundarīka (with additional chapters or sections).</td>
</tr>
<tr>
<td>163</td>
<td>Sarvadharmaprativṛtti-nīrdeśa-sūtra.</td>
</tr>
<tr>
<td>181</td>
<td>Vimalakirti-nirdesa.</td>
</tr>
<tr>
<td>186</td>
<td>Mahāmegha-sūtra.</td>
</tr>
<tr>
<td>211</td>
<td>Paramārthadharmavijaya-sūtra.</td>
</tr>
<tr>
<td>268</td>
<td>Sūtra on good qualities of rare comparison.</td>
</tr>
<tr>
<td>275</td>
<td>&quot;Sūpayā-sūtra.</td>
</tr>
<tr>
<td>287</td>
<td>&quot;Māgurel-parikārana-sūtra.</td>
</tr>
<tr>
<td>302</td>
<td>&quot;Āśta-buddhakā.</td>
</tr>
<tr>
<td>312</td>
<td>&quot;Āmoghabāsā-dhārani.</td>
</tr>
<tr>
<td>335</td>
<td>&quot;Dṛḍhāvāsuddhaka-sūtra.</td>
</tr>
<tr>
<td>359</td>
<td>&quot;Avaṁtumukha-sīdha-dhārani (!).</td>
</tr>
<tr>
<td>366</td>
<td>&quot;Lokapāla-dhārani.</td>
</tr>
<tr>
<td>367</td>
<td>&quot;Saptabhādhu-sūtra.</td>
</tr>
<tr>
<td>373</td>
<td>&quot;Vṛgamantra (or -manda, or -manda)-dharani.</td>
</tr>
<tr>
<td>413</td>
<td>&quot;Ākhyatātra-sarva-buddhikāra-parigraha-sūtra.</td>
</tr>
<tr>
<td>424</td>
<td>&quot;Mahaśa-mahālokā-dhārani-sūtra.</td>
</tr>
<tr>
<td>423</td>
<td>&quot;Mahaśaladharmikā-dhārani-sūtra.</td>
</tr>
<tr>
<td>424</td>
<td>&quot;Sarvadharmakārūya-dhyāna (!)-sūtra.</td>
</tr>
<tr>
<td>439</td>
<td>&quot;Ākiṅkara (!)-bodhisattva-sūtra.</td>
</tr>
<tr>
<td>441</td>
<td>&quot;Krodha-bhūta-rāga-sūtra.</td>
</tr>
<tr>
<td>450</td>
<td>&quot;Utpāda-buddhi-sūtra.</td>
</tr>
<tr>
<td>507</td>
<td>&quot;Sarvadharmacūttara-rāga-sūtra.</td>
</tr>
<tr>
<td>519</td>
<td>&quot;Bāniṇī (?)-devaputra-sūtra.</td>
</tr>
<tr>
<td>680</td>
<td>Buddha-karitra (S. H.).</td>
</tr>
</tbody>
</table>

130 拙登 Phu-šhi-tań, i.e. Bodhitań (!), a foreign Śramaṇa, who translated one work, but the exact date is not known. See Nēi-tien-lu, fasc. 5 b, fol. 7 a; Khāi-yuen-lu, fasc. 7, fol. 24 b.

| No. 464 | "Sūtra on the consideration by divination about the results of good and bad actions (S. M.)." |

131 達摩笈多 Tā-mo-kiu-to, i.e. Dharma-gupta, whose name is translated 法密 Fā-mi, lit. 'law-secret,' or 法藏 Fā-tsān, lit. 'law-repository.' He was a Śramaṇa of the Śramaṇa state of Southern India. He translated several works in A.D. 590−616, and died in A.D. 619. See Sub-sañ-Khān, fasc. 8, fol. 10 b (where 7 works in 32 fasciculi are ascribed to him); Nēi-tien-lu, fasc. 5 a, fol. 10 (7 works in 23 fasciculi); Thu-ki, fasc. 4, fol. 15 a (18 works in 81 fasciculi); Khāi-yuen-lu, fasc. 7, fol. 26 b (9 works in 46 fasciculi, all of them were in existence in A.D. 730); Miū-i-tași, fasc. 3, fol. 13 a; Beal, B. L. C., p. 27. There are 10 works in the Collection, namely:—

| No. 15 | Vajrakkāśakī prajñāpāramitā (S. M.) |
| 13 (36) | Sūdhamati-paṭi-paripṛkhkha. |
| 72 | Mahāvaiṣṇupiya-mahāśanipīṭa-bodhisattva-buddhānamahāprajñāpāramitā-sūtra. |
| 141 | "Nīdāna-sūtra. |
| 170 | Bheshajaguru-pārāpara-sādhana. |
| 549 | "Sūtra on the original cause of raising the world (1 S. H.)." |
| 1167 | Vajrakkāśakī-sūtra (A. M.). |
| 1171 (3) | "Mahāyānasamparipṛkhkā-sūtra-vyākhyā. |
| 1181 | "Sūtra on the provision for obtaining Bodhi. |
| 1227 | "Nīdāna-sūtra. |

Summary of the preceding list of Translations made under the Śi dynasty, A.D. 589−618.

<table>
<thead>
<tr>
<th></th>
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</tr>
</thead>
<tbody>
<tr>
<td>No. 126</td>
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</tr>
<tr>
<td>127</td>
<td>2</td>
<td>3</td>
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<td>128</td>
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<td>130</td>
<td>1</td>
<td>0</td>
<td>1</td>
</tr>
<tr>
<td>131</td>
<td>7</td>
<td>18</td>
<td>9</td>
</tr>
</tbody>
</table>

* In 265 fasciculi. In A.D. 730 there were 60 works in 252 fasciculi in existence, while 2 works in 14 fasciculi were already lost. Cf. the Khāi-yuen-lu, fasc. 7, fol. 10 b seq.

132 波羅頴迦羅蜜多羅 Po-lo-pho-ki-ło-mi-to-lo, or without the fourth and fifth characters 'ki-ło,' i.e. Prabhākaramitra, or Prabhāmitra, whose name is translated 作明知識 Tso-miù-‘k’-shi, lit. 'making-bright-knowing-knowledge;' or shortly 明友 Miù-yü, lit. 'bright-friend;' or 波頴 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 Kwán-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-hsien-khwan, fasc. 3, fol. 1 a; Nê-i-tien-lu, fasc. 5 b, fol. 15 a; Thu-kî, fasc. 4, fol. 16 b; Khái-yuen-lu, fasc. 8 a, fol. 3 a; Min-i-tsi, fasc. 3, fol. 13 b; Beal, B. L. C., p. 28.

No. 84 'Ratnārāja-dhāranī-sūtra (S. M.)'
   1185 Prajñāpāramitā-sūtra (A. M.)
   1190 Sātrāhākāra-sūtra.

133 髠上毘 Mii Hsien-khwan (Hiouen-thang), whose original surname and cognomen were 陳禪 Khan I. He was a Chinese Sramana of 洛陽 Lo-yâo of河南 Ho-nân, who received his ordination at 成都 Khan-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-khwan 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 second year of the 存德 Lin-tiû period, A.D. 664, he died in his sixty-fifth year. See Suh-saian-khwan, fasc. 4, fol. 1 a—fasc. 5, fol. 20 b (where 73 works in 1330 fasciculi are ascribed to him); Nê-i-tien-lu, fasc. 5 b, fol. 19 a (65 works in 1305 fasciculi); Thu-kî, fasc. 4, fol. 17 a; Khái-yuen-lu, fasc. 8 a, fol. 12 a—fasc. 8 b, fol. 17 a (both ascribed to him 75 works in 1235, or 1245, or 1335 fasciculi); Min-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-tshê-ansz-saian-fa-sh'-khwan, No. 1494, i.e. a life of Hiouen-thang, by Hwâi-li and Yen-tsun. There are 75 works still in existence in the Collection, namely:

No. 1 Mahāprajñāpāramitā-sūtra (S. M.)
   13 Vârajñâkhyâ-kārita praṇāma (Pāramitā).
   20 Prajñāpāramitā-bhûnā-sūtra
   23 (12) Bodhisattva-pûjaka.
   64 Dassakura-khêiti-garba.
   95 'Ananta-dhâtu-ksetragûra-nārî-deśa-sūtra.
   123 Mahâparinirvâna.
   140 'Nidâna-sūtra.'
   149 Vînalkitrû-nîrdeśa.
   171 Bheshagurâ-vaïdâryaprabhâsa-purânaprasidhâna.
   199 Sukhâvatavyâha (short).
   247 Sandhinirmokâna-sūtra.
   249 Râgâvatâdaka.

No. 261 Adbhuta-dharmaparânya.
   269 'Sûtra on the greatest incomparableness.'
   276 'Mahâbhâna-pratipada-sūtra.'
   279 Pratityasamutpâda-sūtra (?).
   316 Amoghapâsa-bhûditya.
   328 Avalokiteśvarâlakâdasumakha-dhâranî.
   330 'Pâksamantra-sūtra.'
   351 'Subhûhumudrâ-vyavâbhâsanâ-sūtra.'
   489 Buddha-bhûditya-dhâranî.
   490 'Dvâkkonâdâmâna-dhâranî.'
   491 'Ashtâdâmasamantâgûha-dhâranî.'
   492 Vasudhara-dhâranî.
   493 Sambhukhâ-dhâranî.
   502 Buddha-âbhmûni.
   522 Praśântaviniśayâ-prâtihârya-samâdhi-sûtra.
   528 'Sûtra on the merits produced from keeping the names of seven Buddhas.'
   628 'Nidâna-sûtra (S. H.)'
   714 'Hitvritta-sûtra.'
   753 'Deva-pariprâkhyâ.'
   1097 'Bodhisattva-karmas (V. M.)'
   1098 'Bodhisattva-pratimokha.'
   1170 Saptadâśabhûmi-sûtra-yogâdhyâya-bhûmi (A. M.)
   1171 (1) 'Mahâyânâsamaparâjuna-sûtra-vyâkhya,' by Wu-siên.
   1171 (4) 'Mahâyânâsamaparâjuna-sûtra-vyâkhya,' by Vasubandhu.
   1173 'Alambanaprasthâya-dhâraya-sûtra.'
   1176 Paścimankhâka-sûtra.
   1177 'Aryavâkâ-prakarana (?)-sûtra.'
   1178 'Mahâyânâbhihârdharmasyayukta-saṅgiti-sûtra.'
   1189 Sâtâsrama-râjapula.
   1195 Buddhâbhûmi-sûtra-sûtra.
   1197 Vidyâmâtrasiddhi-sûtra.
   1198 'Sâta-sûtra-vâipulya-vyâkhya.'
   1199 Mahâyânâbhihârdharmasyayukta-sûtra.
   1200 'Râgâdharma-râjâya-sûtra.'
   1201 Yogâdhyâyabhûmi-sûtra-kârikâ (or vyâkhya).
   1202 'Aryavâkâ-prakarana (?)-sûtra-kârikâ.'
   1213 'Mahâyânâsamadharma-râjâya-nukha-sûtra.'
   1215 'Vidyâmâtrasiddhi-tridasa-sûtra-kârikâ (thirty verses).
   1216 Nyâyaprajñâta-râkâra-sûtra.
   1219 Karmâsiddha-prakarana-sûtra.
   1224 Nyâyadvârârâkâra-sûtra.
   1227 'Mahâyânatârâ-lârâ-sûtra-sûtra.'
   1230 Vidyâmâtrasiddhi-sûtra (with twenty verses).
   1244 Madhyântavîbhâga-sûtra.
   1245 Madhyântavîbhâga-graṇtha.
   1247 'Mahâyânâsamaparâjuna-sûtra-printula.'
   1263 Abhiddharma-mahâvîbhâbha-sûtra (A. H.)
   1265 Nyâyânasura-sûtra.
   1266 Abhiddharma-prakarana-sûna-sûtra.
   1267 Abhiddharma-kosâ-sûtra.
   1270 Abhiddharma-kosâ-kârikâ.
   1275 Abhiddharma-gânamaparâjuna-sûtra.
   1276 Abhiddharma-saṅgiti-prâyâyâ-pâda.
   1277 Abhiddharma-prakarana-pâda.
   1281 Abhiddharma-rîjînânakâya-pâda.
   1282 Abhiddharma-dhâtukâya-pâda.
   1283 'Paścâkastu-vîbhâhâ-sûtra.'
   1286 'Sûtra on the Dharmakûra of different schools.'
   1291 'Abhiddharmâvâtâra-sûtra.'
   1295 'Vaiṣeshikasûkâya-daspadârtha-sûtra.'
134 释智通 Shih K'-thun, whose original surname was 超 Kāo. He was a Chinese Sramana, who translated 4 works in 5 fasciculi; one in 2 fasciculi in the Kan-kwān period, A.D. 627-649, and the rest in A.D. 653. See Suh-thu-kī, fol. 1 a; Khāi-yuen-lu, fasc. 8 b, fol. 19 a; Suñ-saṅ-kwān, fasc. 3, fol. 1 a.

No. 318 Niak-su-ta (S.M.).

“325 ‘Avalokiteśvara-bodhisattva-(samantabhadra) upholdīya (S.-M.).’

“329 ‘Sahāsra-pa-ra-vartana-dhāranī.’

“494 ‘Samantabhadra-dhāranī.’

135 伽梵達摩 Kië-făn-tá-mo, i.e. Bhagavaddhārma (?), whose name is translated 菩提羅 Tsun-fā, lit. ‘honourable law.’ He was a Sramana of Western India, who translated one work; but the exact date is not known. See Suh-thu-kī, fol. 1 b; Khāi-yuen-lu, fasc. 8 b, fol. 20 a; Miū-i-tai, fasc. 3, fol. 14 a.

No. 320 ‘Sahasra-kāhu - sahasrā-kāha-avalokiteśvara-bodhisattva- mahāpūrṇā-pattihata - mahākārṇi-khāriṣṭāya-dhāranī (S.M.).’

136 阿地瞿多 Ö-ti-khā-to, i.e. Atigupta (?), whose name is translated 無極高 Wu-kī-kāo, lit. ‘without-limit-height.’ He was a Sramana of Central India, who arrived in China in A.D. 652, and in the following two years he translated one work. See the three authorities mentioned under No. 135 above, and also Suñ-saṅ-kwān, fasc. 2, fol. 15 b.

No. 363 ‘Dhāranī-saṅgaha-sūtra (S.M.).’

137 那提 Nā-thī, i.e. Nadi, or 布如鳥伐耶 Fu-so-u-poh-yo, i.e. Puṇyopāya (?), which latter name is translated 福生 Fu-shan, lit. ‘happiness-producing.’ He was a Sramana of Central India, who arrived in China in A.D. 655, bringing with him a collection of more than 1500 different texts or copies of the Tripitaka of both the Mahāyāna and Hinayāna 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 崑崙 Kwun-lun, i.e. Puloc Condore Island in the China Sea (see Wells Williams’ Dict. p. 494, col. 1), to find some strange medicine. Having returned to China in A.D. 663, he translated 3 works in 3 fasciculi, one of them was lost already in A.D.

730. See Suh-saṅ-kwān, fasc. 5, fol. 20 b; Suh-thu-kī, fol. 2 a; Khāi-yuen-lu, fasc. 9, fol. 1 a; Miū-i-tai, fasc. 3, fol. 14 b.

No. 462 ‘Simhavītarśa-bodhisattvā-pariprīkṣā (S.M.).’

521 ‘Vimalayāna-bodhisattvā-pariprīkṣā.’

138 若那跋陀羅 Zo-nā-poh-tho-lo, i.e. Gānabhadra, whose name is translated 智賢 K'-hien, lit. ‘wisdom-wise.’ He was a Sramana of the country of the 波陵 Po-liān, or 計陵 Hō-liān, of the South Sea. In the 麟德 Lin-thō period, A.D. 664-665, the Chinese Sramana 會賢 Hwui-niū passed that country on his journey to India, and together with Gānabhadra translated one work. See Suh-thu-kī, fol. 3 b; Khāi-yuen-lu, fasc. 9, fol. 2 b; Suñ-saṅ-kwān, fasc. 2, fol. 11 b.

No. 115 ‘A latter part of the Mahāparinirvāṇa-sūtra (S.M.).’

139 地婆訶羅 Ti-pho-hō-lo, i.e. Divākara, whose name is translated 日照 Zih-kāo, lit. ‘sun-shining.’ He was a Sramana of Central India, who translated 18 works in 34 fasciculi, in A.D. 676-688. See Suh-thu-kī, fol. 3 b; Khāi-yuen-lu, fasc. 9, fol. 3 a; Suñ-saṅ-kwān, fasc. 2, fol. 18 a; Miū-i-tai, fasc. 3, fol. 14 b. But there are now 19 works ascribed to him in the Collection, namely:

No. 53 Bhadrāpāla-sresthī-pariprīkṣā (S.M.).

101 ‘A continuation of the Dharmadhāvatvātādhīya-sūtra of the BuddhaVatamakavaiyipula-sūtra.’

159 Lalita-vistara.

196 Mahāyāna-bhaṣa-sūtra.

223 Anakshara-grankhaka-roka-nagarbha-sūtra.

223 ‘’

263 Simhanādi-sūtra.

264 Maṅgure-pa-li-sūtra.

265 ‘’

266 Katusha-nirhāra-sūtra.

267 ‘’

332 ‘Trimantra-sūtra.’

344 Kundit-devi-dhāranī.

351 Sarvadurgatiparisojana-ushnaha-vigaya-dhāranī.

352 ‘’

444 Ghanavītha-sūtra.

523 ‘Kuṭiyakārayaguna-sūtra.’

1175 Pañcakṣanavaipulya-sūtra (A.M.).

1192 ‘Vagārakāhu-sūtra-sūtra, etc.’

140 杜行顙 Tu Hhī-i, a Chinese Upāsaka (layman), who was an official at the Foreign Office, and translated one work in A.D. 679. See Suh-thu-kī, fol. 5 a; Khāi-yuen-lu, fasc. 9, fol. 5 a.

No. 349 Sarvadurgatiparisojana-ushnaha-vigaya-dhāranī (S.M.).

141 佛陀多羅 Fo-tho-to-lo, i.e. Buddha-trāta, whose name is translated 觀教 Kiāo-kūi,
APPENDIX III.

142 佛陀波利 Fo-tho-po-li, i.e. Buddhapa-la, whose name is translated 覺護 Kião-hu, lit. ‘intelligence-protection.’ He was a Sramana of Kubbá (Cábul), who translated one work; but the exact date is not known. See Suh-thu-ki, fol. 5 b; Khá-yuen-lu, fasc. 9, fol. 8 a; Suñ-sañ-kwhán, fasc. 2, fol. 13 a; Miú-i-tsi, fasc. 3, fol. 14 b.

No. 447 ‘Mahávaipulya-pánumbuddha-sáttra-prasanárrthita-sáttra’ (S.M.)

143 提雲般若 Thi-yun-pân-zo, or 提昙陀若那 Thi-thân-cho-nâ, i.e. Devapragñas, whose name is translated 大智 Thiên-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 Buddhávatamsakavaiyulya-sáttra’ (S.M.)

96 ‘A part on the Akirttā-vishāya, in the same Sáttra as before.

588 Tathágata-pratibimbha-pratishthánamasmá.

495 Sarvabuddhávavatthú-dháraní.

496 Gánakältá-dháraní-sarvasuddha-pariśodhant.

1258 ‘Maháyánadharmadhátvamantara-sáttra’ (A.M.).

1318 ‘Icchā’

144 釋慧智 Shií Hwui-k’, a Sramana, whose father was an Indian, a Brähmana 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 ‘Avalokiteśvara-bodhisattva-stotra’ (S.M.)

145 實又難陀 Shih-khá-nán-tho, or 施乞又難陀 K’-khá-nán-tho, i.e. Sikshánanda, whose name is translated 學喜 Háo-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; Khá-yuen-lu, fasc. 9, fol. 11 a; Suñ-sañ-kwhán, fasc. 2, fol. 17 a; Miú-i-tsi, fasc. 3, fol. 15 a. There are now 16 works ascribed to him in the Collection, namely:—

No. 23 (15) Maháguari-buddhakshetragunavṛthyā (S.M.).

88 Buddhávatamsaka-mahávaipulya-sáttra.

93 Tathágata-sūtra-fánkśīntīnityavaiyulya-vatvātā-nirdeśa.

97 ‘Mahávaipulya-tathágata-kśīntīnityavaiyulyavatvātā-sáttra.’

98 ‘Mahávaipulya-samarthabhadda-nirdeśa.’

117 Laktuva-vatvātā-sáttra.

321 Padmapántāmanī-dhāraní-sáttra.

458 Káśāya-pradakshiná-gáthā.

563 ‘Gáñakértá-bodhisattva-púrva-pratirána-dhāraní.’

520 Kuttshka-níshrā-sáttra.

539 ‘Gáñamukha-pratá-pratirána-dhāraní.’

540 ‘Amrítā-dhāraní’

1063 ‘Káśāya-bodhisattva-púrva-pratirána-dhāranī-sáttra.’

1160 ‘Dhávanadháradharmamangá-sáttra’ (V.M.).

1249 ‘Maháyánadháradhotpáda-sáttra (A.M.).’

146 李無詡 Li Wu-tháo, a Brähmana of the country or state of Lán-po, of Northern India, who translated one work in A.D. 700. See Suh-thu-ki, fol. 9 b; Khá-yuen-lu, fasc. 9, fol. 13 b.

No. 314 ‘Amoghapáśa-dháraní (S.M.).’

147 彌陀山 Mi-tho-shán, i.e. Mitrasánta (t), whose name is translated 寂友 Tshí-yiu, lit. ‘calm-friend.’ He was a Sramana of the country or 貨 落這裡 Tu-kwa-lo, i.e. Tukhára, who translated one work in about A.D. 705. See the first two authorities mentioned under No. 146 above, and also Suñ-sañ-kwhán, fasc. 2, fol. 20 a.

No. 380 ‘Vimalasuddháparabhá-sahádháraní (S.M.).’

148 阿蘭若那 O-ni-kan-nâ, i.e. Ratnakínta, whose name is translated 寶思惟 Pao-sz’-wéi, lit. ‘jewel-thinking-considering.’ He was a Sramana of 迦流彌羅 Kiá-sí-mí-lo, i.e. Kasmíra (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 ‘Pratikimbhábhíttakaguna-sáttra’ (S.M.).

295 ‘Sáttra on counting the good qualities of a rosary.

313 ‘Amoghapáśa-bhádara-mangá-sáttra.’

322 Pádmapántámaní-dháraní-sáttra.

333 ‘Ekákshara-dháraní’

497 ‘Sáttra on the Dháraní-rudhinimántstra of great freedom to be obtained as soon as one wishes for it.’

541 ‘Ekáksharábhrádya-mántra.’

149 釋義淨 Shih I-tsíng, whose original surname was 張 K’ái, and who had the literary appellation of 文明 Wan-mín. He was a Chinese Sramana of 范陽 Yán-yáu, of 聶州 Tshí-kú. 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-kî, fol. 11 a; Khâi-yuen-lu, fasc. 9, fol. 16 b; Sûn-saî-kwâhâ, fasc. 1, fol. 6 a; Mûn-i-tsi, fasc. 3, fol. 15 b; Beal, B. L. C., p. 28.

No. 14 Vâgrâkhêdiêkâ prajñapâramitâ (S. M.).
   23 (14) Garbhâ-sûtra (I.).
   126 Sûvannapûnahosottamamûrâ-sûtra.
   131 Niyaśântiyeugatî-mudrâvânta-sûtra.
   172 Saptatathâgata-pûrvapramûdhâna-viseñhavistara.
   207 Maitreya-vyâkaranâ.
   250 Râjâvâdâbhâsa.
   294 'Pratibimbâbhâshtântagnâ-sûtra.'
   296 'Sûtra on counting the good qualities of a rosary.'
   306 Mahâmâyârvî-vîdîrâyârikâ.
   323 Padma-nârâyâna-dhârânt-sûtra.
   368 'Ekâkheara-mantrarâ-sûtra.'
   385 Drâvadâbuddhâka-dhârânt.
   389 Sûravagurdevaparipravarthâna-vishâva-dhârânt.
   434 Sûrâva-nâgârjûna-pariprâkrikâ.
   459 'Sûrâva (varna)-nâgâ-râ-sûtra.'
   498 Savadhatarmaguna-vîthâra-gryâga.
   499 'Sûtra on the Mantra-râga of uprooting and removing sin and obstacles.'
   500 Bhdâra-vârti.
   574 Sûravatâbhâdhisthâdhanadvâlakona-buddhakshetrâsandareuna-vîha-râgya-sûtra.
   505 'Gandharâva-bodhisattva-dhârânt.'
   526 Bhavasûkramita (or krânti)-sûtra.
   624 'Sûravagurdvârakshânâsântagnâ-sûtra (S. H.).'
   638 'Dharmasûkrâpravartana-sûtra.'
   727 'Anityâ-sûtra.'
   728 'Ashâkheha-kshâna-sûtra.'
   734 Dîrghânakhâ-parivârâjaka-pariprâkrikâ.
   735 'Avâdâna-sûtra.'
   737 'Sûtra on sin slurred instruction.'
   738 'Sûtra on curing diseases of the anus.'
   1110 Mûlâsarvastivâda-vinaya-sûtra (V. II.).
   1118 Mûlâsarvastivâda-vinaya.
   1121 Mûlâsarvastivâda-sânyuktâ-vastu.
   1123 Mûlâsarvastivâda-saîghabhâdaka-vastu.
   1124 Mûlâsarvastivâda-bhîkshu-vinaya.
   1127 Mûlâsarvastivâda-vinaya-sârâgraha.
   1128 Mûlâsarvastivâda-ekastakarman.
   1133 Mûlâsarvastivâda-nidrâna.
   1134 Mûlâsarvastivâda-mûtrâkâ.
   1140 Mûlâsarvastivâda-vinayanîdânamâtrâkâ-gîtâhâ.
   1141 Mûlâsarvastivâda-vinayasmuktvastu-vinaya-sûtra.
   1143 Mûlâsarvastivâda-vinaya-gîtâhâ.
   1149 Mûlâsarvastivâda-bhîkshu-vinaya-sûtra.
   1174 '-Âlambaranapratyayadhyâna-sûtra-vâykhyâ (A. M.).'
   1208 'Vâgrâkhêdikâ-sûtra-saîtra-gîtâhâ.'
   1210 'Vidyâmâtrâsîdhrârâgatâ-sûtra.'
   1223 Nyâyaâvârâlakâ-sûtra.
   1225 'Sanskâ-vîparyayânâ-drâma-sûtra-gîtâhâ.'

No. 1226 'Hastadandarâ-sûtra.'
   1228 'Prajñâpâramitâ-hetusaîgrâha (I.)-sûtra.'
   1229 'Vâgrâkhêdikâ-saîtra-saîtra-gîtâhâ.'
   1230 'Vâgrâkhêdiêkâ-prajñapâramitâ-sûtra-saîtra-gîtâhâ.'
   1236 'Talânârâka-sûtra.'
   14,6 'Sûtrapâkâsad-buddhastotra.'

150 菩提流支 Phu-thi-liu-kê, i.e. Bodhiruki, whose name is translated 覚愛 Kiâo-ai, lit. 'intelligence-loving.' His original name was 摩流支 Tâ-mo-liu-kê, i.e. Dharmaruâkî, which name is translated 法希 Fû-hî, lit. 'law-wishing,' and which was changed into Bodhiruki by the order of the Empress Wu Tsû-thien, A.D. 684-705. He was a Sarman of Southern India, and a Brâhma by caste, and of the Kâsyapa 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 150th year, in A.D. 727. See the Suh-thu-kî, fol. 15 b; Khîi-yuen-lu, fasc. 9, fol. 25 a; Sûn-saî-kwâhâ, fasc. 3, fol. 3 a; Mûn-i-tsi, fasc. 3, fol. 15 b. There are now 41 works ascribed to him in the Collection, namely:

No. 18 Prajñapâramitâ ardhasatikâ (S. M.).
   23 (2) Trisambha-nîrâsa-parivartta-sûtra.
   23 (2) Anantamukhâ-vîshodhâna-nîrâsa.
   23 (5) Amîtâayus (or ?bha)-vîyâha, or Sukhâvatîvîyâha (long).
   6 (6) Akshobhya-sàya tathâgatasya vîyâha.
   7 (7) Varmavyâha-nîrâsa.
   10 (10) Samantamukha-parivarta.
   11 (11) Rasmiârâja-saîgrâhî (or -saîgrîti ?).
   13 (13) Garbhâ-sûtra (?).
   19 (19) Aksharoesa-sûtra (?).
   21 (21) Bhadra-mâyâkara-pariprâkrikâ.
   22 (22) Mahâprat'hâryopadesa.
   24 (24) Vînayavâsikâ-vyâpi-pariprâkrikâ.
   25 (25) âyâsâya-sàkâdodana.
   27 (27) Sarata-pariprâkrikâ.
   28 (28) Vratadatta-pariprâkrikâ.
   29 (29) Udayana-rasasrâgu-pariprâkrikâ.
   30 (30) Sumati-dârikâ-pariprâkrikâ.
   31 (31) Gâgottarpasîkâ-pariprâkrikâ.
   34 (34) Guna-pratâsakusmita-pariprâkrikâ.
   35 (35) Akîntyadvâdhiavahyâ-nîrâsa.
   37 (37) Simha or Subâhu-pariprâkrikâ.
   40 (40) 'Suddharâddhâ-dârikâ-pariprâkrikâ.'
   41 (41) Maitreya-pariprâkrikâ.
   45 (45) Akshayamati-pariprâkrikâ.
   48 (48) Srimâlî-devi-pariprâkrikâ.
   49 (49) Vîyâsa-pariprâkrikâ.
   86 (86) 'Mahâyâna-vagrodâmano-bodhisattvâvarya-vargasûtra (?).'
   151 Ratnamegha-sûtra.
   341 Gayâsukha.
   315 Amoghaârya-brîjâ-sûtra.
151 般刺蜜帝 Pān-lá-mí-ti, i.e. Pramiti, whose name is translated into 極量 Xi-lián, lit. 'extreme-measure.' He was a Śramaṇa of Central India. He, together with 繁伽 釋迦 Mi-kē-sihší-kí, or 繁迦 鑒仏 Mi-lí-shí-shó-kí, i.e. Mahāsiṅgha (see the Mi-n-i-tsi, fasc. 3, fol. 16 b), a Śramaṇa of Udayāna of India, and a Chinese Śramaṇa named 釋懷 迸 Shī Hwái-tī (see the Khāi-yuen-lu, fasc. 9, fol. 34 a; Suī-sān-kwān, fasc. 3, fol. 4 b), translated one work in A.D. 705. See Suī-thú-kí, fol. 19 a; Suī-sān-kwān, fasc. 3, fol. 16 b; Mi-n-i-tsi, fasc. 3, fol. 16 b.

No. 446 'Mahābuddhodhshakī - tathāgata-guhāheta - sākāśhākṣi-tapresvānārtha - sarvabodhisattvārāyā - eurāgama-sūtra (S.M.).'

152 释智嚴 Shī K'-yen, whose original surname and cognomen were 鬱運樂 Yū-kí Ló. He was a son of the King of Kustana (Khoten), and was sent to China as a hostage (質子 Kí-tsz'), where he became a Śramaṇa in A.D. 707. In A.D. 721 he translated 4 works in 6 fasciculi. See Suī-thú-kí, fol. 19 b; Khāi-yuen-lu, fasc. 9, fol. 32 a; Suī-sān-kwān, fasc. 3, fol. 1 b.

No. 277 'Sūtra on the good law which determines the obstacle of Karman (S.M.).'

360 Anantamukha-tādha-kārañjya (I?).

460 'Sūtra on the lion-king Sudarāṇa's cutting his flesh to feel 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 Pōb-sīh-lo-phu-thi, i.e. Vagyabodhi, whose name is translated 金剛智 Kīn-kān-kí, lit. 'diamond-wisdom,' by which latter name he is generally designated. He was a Śramaṇa of the country or state of 摩訶耶 Mo-lái-yé, i.e. Malay, 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 Suī-thú-kí, fol. 21 b; Khāi-yuen-lu, fasc. 9, fol. 33 a; Suī-sān-kwān, fasc. 1, fol. 9 b. There are 11 works ascribed to him in the Collection, namely:

No. 345 Kundi-devī-dhārani (S.M.).

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

'Paśčākara-brīḍaya-dhārani.'

538 'Avaguktesvara-kakšāmanta - bodhisattva - yogadharma-mahārthā.'

966 'Sarvabuddha-mahāyāna guhyadharma-kalpa.'

1033 Pṛagādpramiti ardha-śrutikāla.

1391 'Mahāyāna-adhyāyā - kalpa.'

1430 'Vagrapyāhara-yogāvaiśroto-vimokṣha-sūtra.'

1430 'Vagrapyāhara-yogāvaiśroto-tathāgata-kārapa.'

154 華娑揭羅僧婆 Shu-pho-kī-losan-hó, i.e. Subhakarasimha, whose name is translated literally 淨師子 Taín-sh'-tsaz, lit. 'pure-lion,' and obliquely 無畏 Shān-wu-wéi, lit. 'good-without-fear,' by which third name he is generally designated. His Sanskrit name is commonly mentioned as 輪廼揭羅 Shu-po-kī-lo, i.e. Subhakara, which name is rendered 無畏 Wu-wéi, lit. 'without-fear,' or 無畏 Shān-wu-wéi, as before explained. He was a Śramaṇa of Central India, and a descendant of Amritodana, an uncle of Sākyamuni, and lived in the Nalanda monastery. In A.D. 716 he arrived in Khāi-kí, 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 niny-ninth year, in A.D. 735. See Suī-thú-kí, fol. 20 b; Khāi-yuen-lu, fasc. 9, fol. 35 a; Suī-sān-kwān, 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 Dhāraṇa, . . . belonging to the Bodhisattva Ākāśagarbha (S.M.).’

530 Mahāvaibhavāntādha-bhagabodhi.

531 ‘Subhā-kumāra-sūtra.’

533 Susiddhikāra-mahāhātantra.

1472 ‘The law of worshipping the Susiddhikāra-sūtra (I.M.).’

155 阿目疏跋折羅 Ö-mu-kī-poh-kó-lo, i.e. Amoghavagura, whose name is translated 不空金剛 Pu-khūn-kīn-kān, i.e. lit. 'not-hollow-diamond,' which is again shortened to 不空
APPENDIX II.

Pu-khūn ('not-hollow,' i.e. Amogha), by which latter Chinese name he is generally designated. He was a Sramana of Northern India (not a Sīhältalese, as taken by Eitel and Mayers), and a Brāhmaṇa by caste. In A.D. 719 he first arrived in China following his teacher Vagrabodhi, No. 153 above. When the latter was dying in A.D. 732, the former was instructed to go to India and Ceylon for the purpose of collecting some texts. In A.D. 741, therefore, Amoghavajra left China for his journey, and returned to the capital of China in A.D. 746. Then the Emperor Hhien-tsūn, A.D. 713–756, gave him the title 智藏 K'-tsān, lit. 'wisdom-repository,' which name is translated into Praprajñākoṣa. (See the 業毘字記 Si-thān-tsz'-ki.) Afterwards he was allowed to go back to his own country in A.D. 749; but when he arrived at the South-sea district, he was ordered to stay in China by the Imperial command. In A.D. 756 he was called back to the capital, and resided in the 大興善寺 Tā-hhiin-shān-sh', lit. the 'great-hhiin-shān-monastery.' In A.D. 765 he received, besides an official title, an honourable title of 大廣智三藏 Tā-kwān'-k'-sān-tsān, or the Tripitaka-bhadanta Tā-kwān'-k'. On the birthday of the Emperor, T'ai-tsūn (A.D. 763–779), in A.D. 771, he presented to the court his own translations with a memorial, in which latter the following passages occur:— From my boyhood I served my late teacher (Vagrabodhi) for fourteen years (A.D. 719–732), and received his instruction in the doctrine of Yoga. Then I went to the five parts of India, and collected several Sūtras and Sāstras, more than 500 different texts, which had hitherto not yet been brought to China. In A.D. 746 I came back to the capital. From the same year till the present time (A.D. 771) I translated 77 works in more than 120 fasciculi. In A.D. 774 he died in his seventieth year, when the Emperor gave him, besides the official title of a minister of state, the posthumous title 大賢正廣智三藏 Tā-pien-ka'-kwan'-k'-sān-tsān, or the Tripitaka-bhadanta Tā-pien-ka'-kwan'-k'.

In A.D. 746 he returned to China, and was assigned to the post of an official translator in the court of the Emperor. He continued to translate many important texts during the reign of several Emperors, and became the most distinguished translator of India in the eyes of the Chinese scholars. He was highly esteemed by the Chinese scholars, and was considered as one of the greatest translators of India. In A.D. 746 he was appointed as the official translator in the court of the Emperor. He continued to translate many important texts during the reign of several Emperors, and became the most distinguished translator of India in the eyes of the Chinese scholars. He was highly esteemed by the Chinese scholars, and was considered as one of the greatest translators of India. In A.D. 746 he was appointed as the official translator in the court of the Emperor. He continued to translate many important texts during the reign of several Emperors, and became the most distinguished translator of India in the eyes of the Chinese scholars. He was highly esteemed by the Chinese scholars, and was considered as one of the greatest translators of India. In A.D. 746 he was appointed as the official translator in the court of the Emperor. He continued to translate many important texts during the reign of several Emperors, and became the most distinguished translator of India in the eyes of the Chinese scholars. He was highly esteemed by the Chinese scholars, and was considered as one of the greatest translators of India. In A.D. 746 he was appointed as the official translator in the court of the Emperor. He continued to translate many important texts during the reign of several Emperors, and became the most distinguished translator of India in the eyes of the Chinese scholars. He was highly esteemed by the Chinese scholars, and was considered as one of the greatest translators of India. In A.D. 746 he was appointed as the official translator in the court of the Emperor. He continued to translate many important texts during the reign of several Emperors, and became the most distinguished translator of India in the eyes of the Chinese scholars. He was highly esteemed by the Chinese scholars, and was considered as one of the greatest translators of India.

No. 845 'Martāc-devi-pushpamahī-stūtra.'
846 Martāc-dhārani.
856 'Oktān-tamukha-dhārani.'
857 Svaratathāgatābhishākhaḥabhrdaya-guhyaḥdharanandrako-nāma-dhārani.
858 Mahā-sūtra.
859 'Mahā-kendevi-dvādaśabhandaḥtāsatanāma-vimahāyāṇa-stūtra.'
861 Gāgugli-vidyā.
862 Ratnemaṅgha-dhārani.
863 Śūlasambhava-stūtra.
865 'Rājaśtrapāla-pragptāparmitā.
870 Mahā-megha-stūtra.
871 Ghanavīrya-stūtra.
873 Parnasvari-dhārani.
874 'Vaiśravana-dīvyārūṣa-stūtra.'
875 Mañgucari-paripūrākā-sūtra-akṣarasmā-trīkādyāhya.'
879 'Pāśamtrinmasbdhānāma-pūjay-avikāra-lekha.'
980 'Avakoketeva-bodhisattva-nirdeśa-samantabhadrā-dhārani.'
981 Ashammadakā-stūtra.
983 Kākṣhurvedhanāvidyā-dhārani.
983 Sarvaragaprasamana-dhārani.
984 Oʿvāraprasamana-dhārani.
985 'Yogasaddhamaḥariḥ-ānandaaparitāna-dhān̄ya-vikrama (preta)-kalpa-stūtra.'
1000 'Ekadhārya-dhārani.'
1002 'Amoghapāsā-vairatasa-buddha-mahābhishiktraprabhā-se-maṇḍalastūtra.'
1006 'Nītīsūtra, spoken for Buddha for the sake of King Udaiyana.'
1010 'Vigaghrābhā-mahābhālagunapadvināsatārā-dhārani.'
1020 'Vajraekhara-svaratathāgatatattvasamgraha-mahāyāna-pratyutpānabhisambuddha-mahācandraprakaraṇa-stūtra.'
1021 'Olī-to-lo (?)-dhārani.'
1023 Ushnjā-hakarmavarta-tantra.
1024 'Boohimandar-nirdeśakā-vasusalamhakā-jakavartī-raja-stūtra.'
1025 'Boohimandar-yathā-dhārani.'
1028 Mahāmānt-vipalavimāna-vieṣṇuspratishthātī-guhya-pramaṇa-kalpa-rañjana-dhārani.'
1034 Prapṛṣṭāparmitā-arhasita-sūtra.
1035 'Vajraekhara-yoga-stūtra (a) kṛyā-stūtra.'
1036 Mahāpratīṣṭāna-dhārani.
1037 Mahā-pratīṣṭāna-dhārani.
1038 'Śrāvyāna-yoga-vagrarakhitāgara-maṅgucari-sahasra-hau-sahasrapraṇāha-mahābhradārtāstūtra.'
1047 'Vajrabhiyāsanampītā vaipulyakalpa-avakoketeva-bodhisattva-trīhātra-vuttarabhravyādī-ārya-stūtra.'
1050 'Mahāvaipula-maṅgucari-sūtra-avakoketevaratasa-bodhisattva-kalpa-stūtra.'
1053 'Yogavajraekhara-prākāramārtikā-vaṣaykhyā-vaṃgha.'
1056 Karuddekarājā-tantra.
1055 'Ekādasa-mukha-avakoketeva-bodhisattva-hrodasya-mantra (?)-adhyāya-kalpa-stūtra.'
1061 'Trisamayākāra-koḍhaiāra-adōtkhyāvyādārma.'
1064 Vagrabhramā-rājā-tantra.
1073 Samantabhadra-prasiddhāna-stūtra.
1074 'Mahāyāna-nipāta-sāstra (A. M.).'
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No. 1355 'Vagrasekha-sarvabuddha-satya-sahagraha-mahâyâna-pratypatnâma-buddha - mahâyâna-trirgâ - sutra.'

1383 'Vagrasekharayoga-saharasahâ-bhâraskha-âvâlôte-svara-buddhadisa-kâryâ-kalpa.'

1386 'Mahâyâna-haritavarga-hriyâ-siddhi-kalpa.'

1388 'Sãdabuddha-pundârōka-satragrâ - siddhi-yoga-dhyâna-gâthâ-kalpa.'

1389 'Vagrasekharayoga-tridhâravigrâysiddhi-mahâyâna-dvâra.'

1390 'Vagrasekharayoga-parinirmitiavasarâ-satyâ-parshâ-samantabhâdra-kâryâ-dhyâna-kalpa.'

1392 'Mahâyânamahâsrî-purîyâputra-siddhi-kalpa.'

1394 'Avâlôte-svara-âkâsatsiyo-dhyâna-kalpa.'

1395 'An abridgment showing the law of seven sort of receivings and practicing of the Mahâvairocana-sutra.'

1396 'Sîgarâphalodaya-mahavasavada-bhâsûtis-avishak-kalpa.'

1397 'Mahâbodhi-kumâra-paśâkâshka-sastra-yoga-kalpa.'

1398 'Mahâbodhi-krodhâ-ushma (?) kalpa.'

1399 'Mahâmâyârî - vidyârâjasat - citrasaltradamba-madhâla-kalpa.'

1400 'Vagrasekharayoga-vagrasutra-kalpa.'

1401 'Ekâksbhar-saûnasakâra-kârya-buddhadvaita-mahârâta-saikalpikâ-padhyâya-kalpa.'

1402 'Avâlôte-svara-âkâsatsiyo-dhyâna-kalpa.'

1403 'Mahâbodhi-mahâbhirati-dvikâya-vinayakakalpa.'

1404 'A law of receivings and of an abridgment of the Mahâvairocana-sutra.'

1405 'Paśâkâshkar-dhâranâ-gathâ.'

1406 'Kârunika-srî-pragjâpâramitâ-dhâranâ-vidyâ-kalpa.'

1407 'Mahâyânakavâjraghasthasaivasamayâsutra-pragjâpâramitâ-buddhi-vidyâ-kalpa.'

1409 'Vagrasekharayoga-buddhâsittva-guhâyâ-dhyâna-kalpa.'

1410 'Vagrasekharanuttarapatrhamayaoga-samantabhâdra-buddhâsittvâdhyâya-kalpa-sutra.'

1411 'Vagrasekharayoga-vagrasutra-satya-sahagraha-mahâyâna-dvâra-kalpa.'

1412 'Amityâs-tathâgata-dhyâna-kâryâ-pûgâ-kalpa.'

1413 'Amitâbhumakumâra-pragjâpâramitâ-dhâranâ-vidyâ-kalpa.'

1414 'Avâlôte-svara-âkâsatsiyo-dhyâna-kalpa.'

1415 'Avâlôte-svara-âkâsatsiyo-dhyâna-kalpa.'

1416 'Âryâvalôte-svara-buddhâsittvâ-hriyâ-dvâra-mantra-yoga-dhyâna-kâryâ-kalpa.'

1418 'Mahâkâsagarbha - buddhâsittva (-dharma ?) - adhyâya-kalpa.'

1419 'Kârunika-srî-pragjâpâramitâ-dhâranâ-vidyâ-kalpa.'

1420 'Aksobhya-tathâgata-dhyâna-pûgâ-kalpa.'

1421 'Sarvadurgatibuddhavirasvâgyadhârayâni - adhyâya-kalpa.'

1422 'Ârya-yen-mân-tûh-ki-krodo-hîm-mahâuddhi-philodaya-siddhyâya-kalpa.'

1423 'Mahâyâna-sarvâkâsâ - mahâyâna-pratypatnâma-buddha - mahâyâna-trirgâ - sutra.'

1424 'Vagrasekharayoga-sûtra-mahâyâna - buddhâsittvâ-kalpa-pûgâ-dharmâ.'

1425 'Yogapawadekâ-râja-yogasagekâ - mahâyâna-dvâra-kalpa.'

1426 'Vagrasekharayoga-sûtra-mahâyâna - buddhâsittvâ-kalpa-pûgâ-dharmâ.'

No. 1432 'Vagrapâni-prabhâsamûrtîchâbhisikta - sütrotattaramudrâkâsâ-mahâuddhi-philodaya-dhyâna-kalpa.'

1433 'A brief explanation of the doctrine and understanding of those in the Ârya ranks, explained in the Vagrasekha-yoga.'

1434 'Ekâksbha-buddhâsittvâ-hriyâ-dhyâna-kalpa.'

1435 'Kârunika-srî-pragjâpâramitâ-sûtra-buddhâsittvâ-mahâyâna-dhârayâ-kalpa.'

1436 'Vagrasekharayoga-pundârōka-vrâjâ-dhaivâ-dhyâna-kalpa.'

1438 'Sâmantabhâdra-vrâjâ-vakya-dhyâna-kalpa.'

1439 'Vagrasekharayoga-homa-kalpa.'

1444 'Mahâkârunika-hriyâ-dhârayâ-saikalpikâ-pâpa-kalpa.'

1446 'An excellent form of the Mahâyâna-paśâkâshka-mantra, explained in the Vagrasekha-sûtra, which excels the three worlds.'

1447 'Vagrasekharayoga-sûtra-pragjâpâramitâ-buddhâsittvâ-dharma-vakya.'

1448 'A work on the eighteen assemblies of the Vagrasekha-yoga-sûtra.'

1449 'Hâtirî-mâtrî-mantrâ-kalpa.'

1450 'Mahâyâna-praharikâ-satya-sutrasutra - dharmadhâra-vatârârâya-dhyâna-dvâra-dvâra - dhârayâ-samakâśrarâjâ-yogasagekâ.'

1451 'Pragjâpâramitâ-buddhâsittvâ-mahâyâna - mahâyakhamogha-samayâyâyanâvibodhîsattvâ-sûtra.'

1452 'Important names of several parts of Dhâranas.'

1453 'Vagrasekharayoga-saptrinâmâyodhyâya-pûgâ (or stotra).'

1454 'Ceremonial rules for receiving the Sûla or moral precepts of the Dhârabhâdaya.'

1455 'Mahâyâna - mahâyâna-buddhâsittvâ - buddhadharma-sâmakasâ-pûgâ.'

1456 'Satasahasrika-mahâsannâpâ-sûtra - kshitigarbha-buddhâsittvâ-dharma-sâmakâśrarâjâ-yogasagekâ-praviprâkâhâ-stotra.'

1457 'Yogamârthasahagraha - grâvâktrâ (preta) - annadâ-kalpa.'

156般若 Pân-vo, i.e. Prajñâ, a Sramana of Kubhâ (Cabul), who translated 4 works in about A.D. 785-810. See Sun-saân-kwânh, fasc. 3, fol. 9 b; Thûn'î, fasc. 41, fol. 9 a.

No. 89 Buddhâvatamsaka - vaipûlya - süttra, 'Samantabhâdra-praśravâmâyodhyâya (S. M.).'

955 'Mahâyâna-mûlâyâjâhrâdayâbhûtisâmyodhyâya-sûtra.'

978 'Desâvatapalapati-dhârayâ-sûtra.'

1004 'Mahâyâna-buddhâsittvâ-praśravâmâyodhyâya-sûtra.'

157無能勝 Wu-nân-shân, 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'-tsî (fac. 14, fol. 22 a), both are said to have lived under the Thân dynasty, A.D. 618-907.
APPENDIX II.

family, with its capital at 汴梁 Pien-liăn, the modern 开封 Khái-fùn, the capital of 河南 Ho-nàn, A.D. 960–1127.

158 法天 Fă-thien (Dharmadeva ?), afterwards 法賢 Fă-hhien, a Śrāmaṇa of the Nālanda monastery of Magadha in Central India, who translated numerous works in A.D. 973–1001. In A.D. 982 he received from the Emperor T'ai-teun (A.D. 975–997) the title 傳教大師 Kwhän-k'iao-tâ-sh'. In the same year he changed his name (Fă-thien) into Fă-hhien, so that the dates of his translations will be clearly divided into two periods, according to these two names, either of which is given in his translations. He died in A.D. 1001, and his posthumous title is 立覺 禅師 Hūên-k'iao-shān-sh'. See Thūn-hî, 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 Fă-thien, A.D. 973–981:—

159 法天 Fă-thien (Dharmadeva ?), afterwards 法賢 Fă-hhien, a Śrāmaṇa of the Nālanda monastery of Magadha in Central India, who translated numerous works in A.D. 973–1001. In A.D. 982 he received from the Emperor T'ai-teun (A.D. 975–997) the title 傳教大師 Kwhän-k'iao-tâ-sh'. In the same year he changed his name (Fă-thien) into Fă-hhien, so that the dates of his translations will be clearly divided into two periods, according to these two names, either of which is given in his translations. He died in A.D. 1001, and his posthumous title is 立覺 禅師 Hūên-k'iao-shān-sh'. See Thūn-hî, 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 Fă-thien, A.D. 973–981:—

| Translators | No. 132 | No. 133 | No. 134 | No. 135 | No. 136 | No. 137 | No. 138 | No. 139 | No. 140 | No. 141 | No. 142 | No. 143 | No. 144 | No. 145 | No. 146 | No. 147 | No. 148 | No. 149 | No. 150 | No. 151 | No. 152 | No. 153 | No. 154 | No. 155 | No. 156 | No. 157 | No. 158 |
|-------------|---------|---------|---------|---------|---------|---------|---------|---------|---------|---------|---------|---------|---------|---------|---------|---------|---------|---------|---------|---------|---------|---------|---------|---------|---------|---------|---------|---------|
| Nêi-tien-lu. | 3       | 65      | 3       | 3       | 68      | 72      | 72      | 72      | 72      | 72      | 72      | 72      | 72      | 72      | 72      | 72      | 72      | 72      | 72      | 72      | 72      | 72      | 72      | 72      | 72      | 72      |
| Thu-ái.     | 3       | 75      | 3       | 3       | 75      | 75      | 75      | 75      | 75      | 75      | 75      | 75      | 75      | 75      | 75      | 75      | 75      | 75      | 75      | 75      | 75      | 75      | 75      | 75      | 75      | 75      |
| Khái-yuen-lu. | 3       | 3       | 3       | 3       | 3       | 3       | 3       | 3       | 3       | 3       | 3       | 3       | 3       | 3       | 3       | 3       | 3       | 3       | 3       | 3       | 3       | 3       | 3       | 3       | 3       | 3       | 3       | 3       |

* 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 Khái-yuen-lu, fasc. 8 a, fol. 1 a seq.

(北) 宋 (Pe) Suü, or the later (or Northern) Suü dynasty, of the 趙 K'ao
<table>
<thead>
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<th>No.</th>
<th>Title</th>
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<td>Kandraprabha-bodhisattvavādāna (S. M.)</td>
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<td>860</td>
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<td>861</td>
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<tr>
<td>871</td>
<td>Sarvadurgatiparipradoshahāshīraya-dhāranī</td>
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<td>872</td>
<td>Bodhīśrīdayāhāya-vāyūkhyā (I. M.)</td>
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<td>911</td>
<td>Nidāna-sūtra (S. H.)</td>
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<td>1013</td>
<td>Śrīsvaravibhūtārādāra-tantra (S. M.)</td>
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<td>Gāmbhīrālaśrayāhālaḥālaḥaka-sūtra</td>
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<td>Ratnagarbhardbhimāśāhīdayamandala-kalpa-sūtra</td>
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<td>1053</td>
<td>Saṃputrastotra</td>
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<td>Gāmbhīralaśrayāhālaḥālaḥaka-sūtra</td>
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<td>1057</td>
<td>Buddhāṃśhālātastakotra-sūtra</td>
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<td>1073</td>
<td>Maṅgusti-nāmāḥśatanta-kotra-sūtra</td>
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<td>1078</td>
<td>Āryāvalokiteśvaro-bodhisattva-stotra-sūtra</td>
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<td>1161</td>
<td>Ghanti-stotra</td>
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<td>Vagratūkī (A. M.)</td>
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<td>Āgeya-mahāśrīyā-dhāranī-sūtra (I. M.)</td>
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<td>Āgeya-mahāśrīyā-hṛdaya-dhāranī-sūtra</td>
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The following 72 works were translated in the second period under the name of 法賢 Fā-hhien, A.D. 982-1001;—

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<td>Saṃsadatta-mahārāga-sūtra (S. H.)</td>
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<td>894</td>
<td>Mahāśrīyāśrītyuḥyā-sūtra, or Sukhāvattvyāha (long, S. M.)</td>
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<td>896</td>
<td>Prajñāparamitā-sādhyāyagāthā</td>
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<td>907</td>
<td>Saptatīrthā-sūtra (S. H.)</td>
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<tr>
<td>908</td>
<td>Saṃputrastotra</td>
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<td>911</td>
<td>Shāmasankalpa-sūtra (S. M.)</td>
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<td>912</td>
<td>Saṃputrastotra</td>
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<td>Amīṭāyur-mahāśrīyā-dhāranī-sūtra</td>
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<td>Āryāvyāhā-sadmakha-dhāranī-sūtra</td>
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<td>Grīhama-nidārana-sūtra (V. H.)</td>
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<td>988</td>
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</table>

160 天息災 Thien-si-ts'ai (lit. 'heaven or god (=deva)-stopping-misfortune'), a Śrāmanda of 慈熾 Zū-lān-to-lo, i.e. Galandhara of Northern India, or of 迦濕潑羅 Kāśi-mi-lo, i.e. Kāśi-ma (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 Minh-kiào-tä-sh', and died in A.D. 1000. His posthumous title is 慧辯師 Hsü I-wien-fä-sh'. See Thuan-t'i, fasc. 43, fol. 15 a, 16 a; fasc. 44, fol. 1 b. There are 18 works ascribed to him in the Collection, namely,—
161 施 護 Shih-hu (Dānapāla), a Sramana of Udyanā 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 Hiien-Aiao-ta-sh'. See Thun-Ki, fasc. 43, fol. 15 a, 16 a. There are 11 works ascribed to him in the Collection, namely:

No. 784 Mahāsabasra-pramāṇarāja-sūtra (S. M.).

No. 790 Samantabhadracarita-prajñāpāramitā-sūtra.

No. 795 Dharmapadā.

No. 798 Sarvavācālaya-sūtra.

No. 803 Āryavardhana-sūtra.

No. 805 Kāśyapa-pratītya-sūtra.

No. 807 Yiśrāvavatā-sūtra.

No. 808 śrāvaka-paramāṇacarita-sūtra.

No. 809 Vatsatārā-sūtra.

No. 810 Āryavardhana-sūtra.

No. 812 Dharmanāga-pāramāṇa-sūtra.

No. 814 Vaiśravaṇa-pratītya-sūtra.

No. 816 Pratītya-sūtra.

No. 817 Mahājñāna-sūtra.

No. 818 Mahāprajñāpāramitā-sūtra.

No. 819 Mahāvajra-sūtra.

No. 821 Mahāprajñāpāramitā-sūtra.

No. 822 Mahāprajñāpāramitā-sūtra.

No. 823 Mahāprajñāpāramitā-sūtra.

No. 824 Mahāprajñāpāramitā-sūtra.

No. 825 Mahāprajñāpāramitā-sūtra.

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No. 827 Mahāprajñāpāramitā-sūtra.

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No. 831 Mahāprajñāpāramitā-sūtra.

No. 832 Mahāprajñāpāramitā-sūtra.

No. 833 Mahāprajñāpāramitā-sūtra.

No. 834 Mahāprajñāpāramitā-sūtra.

No. 835 Mahāprajñāpāramitā-sūtra.

No. 836 Mahāprajñāpāramitā-sūtra.

No. 837 Mahāprajñāpāramitā-sūtra.

No. 838 Mahāprajñāpāramitā-sūtra.

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No. 841 Mahāprajñāpāramitā-sūtra.

No. 842 Mahāprajñāpāramitā-sūtra.

No. 843 Mahāprajñāpāramitā-sūtra.

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No. 845 Mahāprajñāpāramitā-sūtra.

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No. 847 Mahāprajñāpāramitā-sūtra.

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No. 849 Mahāprajñāpāramitā-sūtra.

No. 850 Mahāprajñāpāramitā-sūtra.

No. 851 Mahāprajñāpāramitā-sūtra.

No. 852 Mahāprajñāpāramitā-sūtra.

No. 853 Mahāprajñāpāramitā-sūtra.

No. 854 Mahāprajñāpāramitā-sūtra.

No. 855 Mahāprajñāpāramitā-sūtra.
162 惟淨 Wei-tsiün, 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. Thun-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 Kwán-fán-tá-shí. (See Thun-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 ‘Samhārabhitaramukṣapākasastra’ (S.H.).
964 Ratnameghasastra (S.M.).
976 Sāgaramatī-pariprākṛtasastra.
1316 Prāyamūla-sastra-ṭīkā (A.M.).

164 智吉祥 K’-ki-siǎn (Gañārasi1), an Indian Sramana, who arrived in China in A.D. 1053. See Thun-ki, fasc. 45, fol. 16 a. There are 2 works ascribed to him in the Collection, namely:—

No. 994 ‘Mahābala-sresthī-pariprākṛtasastra’ (S.M.).
1014 Tatthagatagnanmṛtasastra.

165 金緒持 Kin-tsüi-ḥi (Suvamatadbharaṇī), a (foreign?) Sramana, who translated some works in about A.D. 1113. Cf. Thun-ki, fasc. 46, fol. 10 b. No. 1015 Arthavinayaka-dharmaparīya (S.M.).

1370 Maṅgulī-nāmasaṅgiti (I.M.).

166 慈賢 Ts’h ’-bhien (Maitreyabhadra? ), a Sramana of Magadh of Central India, who is said to have been a 國師 Kwo-shí, lit. ‘a national teacher,’ i.e. the teacher of the Emperor, of 契丹 Kiè-tan,—the original name of the Liao 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 Vagrabhajyagana-bharaṇī (S.M.).
1041 Maṅguri-samavaghyanuttarasadhyānadvāra-mahatana-traccha-sastra.
1437 ‘Kuntāmanīcakrapundarikabhūtasastra’—tathāgataśabdiyādhyānadvāra-kalpa (I.M.).
1438 Maṅguri-samanatayaguhayakṣāya-dhyānadvāra-bhavamahatana-kalpa.
1445 ‘Ceremonial rules for the Homa sacrifice, being an abridged translation of, or extracts from, the Maṅguri-samanatayaguhayakṣāya-dhyānadvāra-mahatana-traccha-sastra.’

167 日稱 Zih-k’-kan (Sūryaśastra?), an Indian Sramana, who had the title 宣梵大師 Sāṇafan-tá-shí, and was a contemporary of Fā-hu, No. 162 above. There are 2 works ascribed to him, namely:—
APPENDIX II

No. 1080 'Guru-śrava-dharma-pañcakṣadgāthā' (S. M.), compiled by Aṣvaghosa.

No. 1379 'Dasaḍushtakarnāma-pratipatātra,' 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 慧问 Huwei-sūn, 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) Sūn dynasty, A.D. 960–1127.

<table>
<thead>
<tr>
<th>Translators</th>
<th>In existence</th>
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元 The Yuen dynasty, of the 奇渥温 Khī-uh-wān family, with its capital at 燕京 Yen-ki, now the 順天府 Shun-thien-fu, in Kihli, A.D. 1280 (or 1260)–1368.

169 拔合思巴 Pā-hō-sz'pā, or 巴思巴 Pā-sh'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-shù, 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-tāsi, 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-tsi: — Bashpa, a Tibetan lama of the hereditary sect or priesthood of Sakia, 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 (Kuo-shù) 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 (Ti-paō-fā-wān) or Prince of the Great and Precious Law [of Buddha].

No. 1137 'Mulasarvāstivāda-nikāya-pravayopapamāda-karma-vākā (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 Huin-hiāo-lo-fā-sān-tsān-fā-shī, or the Tripitaka-bhadanta Huin-hiāo-lo-fā-shī. He died in his fifty-sixth year, in A. D. 1314. See Tsun-tāsi, fasc. 36, fol. 3 a–5 b; Miā-sūn-śwāhān, fasc. 1, fol. 1 a. He translated his teacher’s work, namely:—

No. 1320 'Sāstra explaining known objects (A. H.).'

171 拔思得哩連得哩摩寧 Tsi-nāh-miin-tōh-li-lien-tōh-lo-mo-niā, an Indian Sramana, who, together with a (Chinese?) Sramana named 真智 Kan-k, translated one work; but the exact date is unknown.

No. 1016 Sitāstrapatra-dhāranī (S. M.).

172 釋智慧 Shih K’–hwui (Prāga kl), a Sramana of 土蕃 Tu-fān (Tibet), whose exact date is unknown.

No. 1032 Maṅgust-nāma-nāh-k-tiān (? S. M.).

173 安藏 Ōn Tsū, a Chinese official, who had two appointments; but the date is not known.

No. 1068 ‘Āryaparinirāna-buddhamātrikasākavimaccurapāgyā-stotra-sūtra (S. M.).'

Summary of the preceding list of translations made under the Yuen dynasty, A.D. 1280 (or 1260)–1368.

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APPENDIX III.

LIST OF THE CHINESE AUTHORS.

Under the Eastern Tsing dynasty, A.D. 317-420.

1 法顯 Fā-hsien (Fa-hsian). For his translations, see Appendix II, No. 45. In A.D. 414 he wrote his well-known travels, fasc. 1, No. 1496.


2 僧肇 Sān-kāo, a famous disciple of Kumāragīva; for the latter, see Appendix II, No. 59. There are 3 works ascribed to him, viz. Nos. 1427 (text), 1632, 1650.

Under the Earlier Sun dynasty, A.D. 420-479.

3 惠厳 Hwui-yen, 惠觀 Hwui-kwàn, 謝靈運 See Lá-yün, the first two were priests, and the last a literary man. In A.D. 424-453 they revised a version of the Mahāparinirvāṇa-sūtra, No. 113, and their revision is No. 114.

4 僧鑑 Sān-k'ì, a priest, who in A.D. 463 compiled 1 work, viz. No. 1166. See Khái-yuen-lu, fasc. 5 b, fol. 7 a.

5 法頤 Fā-yì, a priest, who in about A.D. 495-471 compiled 1 work, viz. No. 1161. See Khái-yuen-lu, fasc. 5 b, fol. 7 a.

Under the Lián dynasty, A.D. 502-557.

6 僧祐 Sān-yiu, a priest, who compiled 3 works; the first in about A.D. 500, under the T'ai dynasty, A.D. 479-502, and the last two in about A.D. 520, viz. Nos. 1468, 1476, 1479. See Khái-yuen-lu, fasc. 6, fol. 7 a.

7 寳唱 Páo-k'ān, a priest, who compiled 2 works in A.D. 516 and 526, viz. Nos. 1473, 1497. See Khái-yuen-lu, fasc. 6, fol. 10 b.

8 慧皎 Hwui-khiáo, a priest, who in A.D. 519 compiled 1 work, viz. No. 1490. See Khái-yuen-lu, fasc. 6, fol. 14 a.

9 明徹 Miǎ-hwuì, a priest, who in A.D. 522 compiled 1 work, viz. No. 1158. See Khái-yuen-lu, fasc. 6, fol. 11 a.

Under the Khán dynasty, A.D. 557-589.

10 慧思 Hwui-sz', the teacher of K'-i, the founder of the Thien-thái school; for the latter, see No. 12 below. Hwui-sz' died in A.D. 577. See Suh-sān-k'hwān, fasc. 21, fol. 7 a. There are 4 works ascribed to him, viz. Nos. 1542, 1543, 1547, 1576. He is the third patriarch, according to the Thien-thái school. See Thun-ki, fasc. 6, fol. 5 b. Cf. Edkins, Chinese Buddhism, p. 156.

Under the Sui dynasty, A.D. 589-618.

11 法經 Fā-ki, a priest, who was engaged in translations, and who also in A.D. 594 compiled 1 work, viz. No. 1609. See Khái-yuen-lu, fasc. 7, fol. 23 a.

12 智頤 K'-i, the founder or fourth patriarch of the Thien-thái school, whose posthumous title is 智者大師 K'-kō-tá-shí. 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 Kwan-ti, for the latter, see No. 15 below. See also Suh-sān-k'hwān, 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 寳貴 Páo-kwái, a priest, who in A.D. 597 made a compilation of three incomplete translations of the Suvannaprabhāsā-sūtra, and added new chapters, so as to make it complete, viz. No. 130. See Khái-yuen-lu, fasc. 7, fol. 24 a.

14 費長房 Fē Khái-făng, a scholar, who was engaged in the translation of the Tripitaka. In A.D. 597 he compiled 1 work, viz. No. 1504. See Khái-yuen-lu, fasc. 7, fol. 25 b.
APPENDIX III.

15 景頂 Kwán-tiān, the fifth patriarch and the principal disciple of X'ü, the founder of the Thién-thài school; for the latter, see No. 12 above. In A.D. 632 Kwán-tiān died in his seventy-second year. See Su-hsuan-khânn, fasc. 23, fol. 18 b. He was the recorder of many works of his teacher, viz. Nos. 1334, 1336, 1338, 1548, 1559, 1554, 1555, 1557, 1559, 1562, 1566, 1571, 1573. He also compiled or composed 6 works, viz. Nos. 1544, 1545, 1558, 1570, 1575 1577.

16 杜法順 Tu Fâ-shun, the founder or first patriarch of the Khô-yen or Avatamsaka school. In A.D. 640 he died in his eighty-fourth year. He wrote a work, which was afterwards annotated by Tsûn-mi, the fifth patriarch; for the latter, see No. 38 below. For the text, see its commentary, viz. No. 1596.

17 法琳 Fâ-lîn, 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 Su-hsuan-khânn, fasc. 32, fol. 1 a; Khái-yen-lu, fasc. 8 a, fol. 6 b.

18 北續 Hhiên-kwânn (Hionen-thsang). For his translations, see Appendix II, No. 133. There are 2 works ascribed to him, viz. Nos. 1503, 1646.

19 警機 Pien-ki, a priest, who in A.D. 646 assisted Hhiên-kwânn (Hionen-thsang), No. 18 above, when the latter compiled his famous work on the Western regions, viz. No. 1503.

20 右應 Hhiên-yü, a priest, who in about A.D. 649 compiled 1 work, viz. No. 1605. See Khái-yen-lu, fasc. 8 b, fol. 18 a.

21 道宣 Tâo-siên, the founder of the Lôh 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 Khái-yen-lu, fasc. 8 b, fol. 17 a; Su-hsuan-khânn, fasc. 14, fol. 1 a.

22 道世 Tâo-shì, whose literary appellation is 北順 Hhiên-yü, by which he was called under the Thân dynasty, because the second character of his cognomen Tâo-shì is the same as the first character of the name (Shî-min) of Thâi-tsuû, the second Emperor of that dynasty. In A.D. 656–660 and 668 he compiled 2 works, viz. Nos. 1474, 1482. See Khái-yen-lu, fasc. 8 b, fol. 21 a; Su-hsuan-khânn, fasc. 4, fol. 5 a.

23 彦悰 Yen-tshânn, 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 Khái-yen-lu, fasc. 8 b, fol. 21 b; Su-hsuan-khânn, fasc. 4, fol. 13 a.

24 慧立 Hwui-li, a priest, who compiled a life of Hhiên-kwânn (Hionen-thsang), but left it unfinished at his death, viz. No. 1494. See Khái-yen-lu, fasc. 9, fol. 6 b; Su-hsuan-khânn, fasc. 17, fol. 3 a.

25 靖遠 Tsûn-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 Kâyapa Mâtaûng down to Hhiên-kwânn (Hionen-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 Khái-yen-lu, fasc. 8 b, fol. 19 a; Su-hsuan-khânn, fasc. 4, fol. 9 b.

26 復禮 Fu-li, a priest, who in A.D. 681 composed 1 work, viz. No. 1498. See Khái-yen-lu, fasc. 9, fol. 6 a; Su-hsuan-khânn, fasc. 17, fol. 2 a.

27 懷素 Hôi-sî, a disciple of Hhiên-kwânn (Hionen-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 Khái-yen-lu, fasc. 9, fol. 7 a; Su-hsuan-khânn, fasc. 14, fol. 9 a.

28 五應 Hhiên-i, a priest, who in about A.D. 684–905 composed 1 work, viz. No. 1499. See Khái-yen-lu, fasc. 9, fol. 14 b; Su-hsuan-khânn, fasc. 17, fol. 4 a.

29 明佐 Miên-khûên, a priest, who in A.D. 695 compiled 1 work, viz. No. 1610. See Khái-yen-lu, fasc. 9, fol. 10 b.

30 法藏 Fâ-tsânn, the third patriarch of the Hôa-yen or Avatamsaka school. In A.D. 699 or 712 he died, and his posthumous title is 賢首大師 Hhiên-shu-tâ-suân. See Su-hsuan-khânn, fasc. 5, fol. 1 a; Thôn-ki, fasc. 40, fol. 7 a. There are 7 works ascribed to him, viz. Nos. 1591, 1592, 1593, 1595, 1599, 1602 (text), 1625.
APPENDIX III.

31 愛同 Ái-thuň, a priest, who in about A.D. 700 compiled 1 work, viz. No. 1153. See Khái-yuen-lu, fasc. 9, fol. 31 b; Su-n̄-sån-kwánh, fasc. 14, fol. 21 b.

32 慧苑 Hwui-wán, a priest, who in about A.D. 700 compiled 1 work, viz. No. 1606. See Khái-yuen-lu, fasc. 9, fol. 31 b; Su-n̄-sån-kwánh, fasc. 6, fol. 3 a.

33 靜 I-ts'ai. For his translations, see Appendix II, No. 149. He compiled 5 works, viz. Nos. 1491, 1492, 1506, 1507, 1508. See Khái-yuen-lu, fasc. 9, fol. 24 b.

34 慧能 Hwui-nån, the sixth patriarch of the Shàn or Dhyāna school. In A.D. 713 he died in his seventy-sixth year. See Su-n̄-sån-kwánh, fasc. 8, fol. 3 a; Mayers, p. 137, No. 428. There is 1 work ascribed to him, viz. No. 1525.

35 智昇 K'-shuang, a priest, who in A.D. 730 compiled 5 works, viz. Nos. 1472, 1485, 1486, 1488, 1505. See Khái-yuen-lu, fasc. 9, fol. 36 a; Su-n̄-sån-kwánh, fasc. 5, fol. 7 b.

36 澄然 Tsán-sân, the ninth patriarch of the Thien-thái school. In A.D. 782 he died in his seventy-second year. See Su-n̄-sån-kwánh, fasc. 6, fol. 4 b. There are 10 works ascribed to him, viz. Nos. 1511, 1535, 1537, 1539, 1541, 1545, 1578, 1579, 1581, 1583.

37 澄觀 K'han-kwán, the fourth patriarch of the Hwá-yen or Avatamsaka school. He died in the Yuen-hö period, A.D. 806-820, when he was more than seventy years old. See Su-n̄-sån-kwánh, fasc. 5, fol. 18 a. There are 4 works ascribed to him, viz. Nos. 1589, 1590, 1598, 1639. His honourable or posthumous title is 清凉大師 Tso̊n-láng-tâ-sh.".

38 宗密 Tsûn-mì, the fifth patriarch of the Hwá-yen or Avatamsaka school. In A.D. 840 or 841 he died in his sixty-second year. See Su-n̄-sån-kwánh, fasc. 6, fol. 13 a; Thun-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 大師 Kwéi-făn-tâ-sh"; or the great teacher who lived on a hill or mountain called Kwéi-făn.


40 知玄 K'-hün, a priest, who compiled 1 work, viz. No. 1523. In A.D. 881 he died in his seventy-third year. See Su-n̄-sån-kwánh, fasc. 6, fol. 18 b.

41 左覺 Hhüen-k'iao, a priest, who compiled 1 work, viz. No. 1585. He seems to have belonged to the Thien-thái school.

42 元曉 Yuen-khiao, a Corean priest, who compiled 1 work, viz. No. 1603. See Su-n̄-sån-kwánh, fasc. 4, fol. 17 a.

UNDER THE LATTER TS'IN DYNASTY, A.D. 936-947.

43 師會 Sh'-hui, a priest, who compiled 1 work, viz. No. 1600. In A.D. 946 he died in his sixtieth year. See Su-n̄-sån-kwánh, fasc. 28, fol. 5 b.

UNDER THE LATER (OR NORTHERN) SŮN DYNASTY, A.D. 960-1127.

44 諫觀 Ti-kwán, a learned Corean priest of the Thien-thái 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-kwán 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 Thun-ki, fasc. 43, fol. 4 a. There is 1 work ascribed to this Corean priest, viz. No. 1551.

45 延壽 Yen-sheu, a priest of the Shàn or Dhyāna school, who died in A.D. 975. See Su-n̄-sån-kwánh, fasc. 28, fol. 13 b. There are 3 works ascribed to him, viz. Nos. 1489, 1652, 1655.


48 智圓 K'-yuen, a priest of the Thien-thái school, who in A.D. 998-1022 compiled 2 works, viz. Nos. 1546, 1563.
49 道原 Tào-yuen, a priest of the Shàn or Dhyâna school, who in A.D. 1006 compiled 1 work, viz. No. 1524.

50 明覺 Míng-jiào, a priest of the Shàn or Dhyâna school, to whom this posthumous name was given by the Emperor K'an-ts'un, in A.D. 1012. See Thuân-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-thâi school, who in about A.D. 1020 compiled 10 works, viz. Nos. 1516, 1517, 1518, 1549, 1553, 1556, 1558, 1560, 1580, 1582.

52 繼思 K’-kuû, a priest of the Thien-thâi school, who in A.D. 998–1022 compiled 1 work, viz. No. 1584.


54 契嵩 Kiè-suû, a priest of the Shàn or Dhyâna school, who died in A.D. 1071. See Thuân-ki, fasc. 45, fol. 22 a. There are 4 works ascribed to him, viz. Nos. 1528, 1529, 1530, 1645.

55 本壽 Pan-suû, a priest of the Hwâ-yen or Avatamsaka school, who wrote some verses which were commented by 琢渃 Tsûn-tsûn, of the Yuen dynasty, A.D. 1282–1368, viz. No. 1656.

56 處觀 Kuû-kwân, a priest, who in A.D. 1094 compiled 1 work, viz. No. 1604.

57 仁岳 Zan-yo, a priest of the Thien-thâi school, who composed or compiled 2 works, viz. Nos. 1520, 1521.

58 淨源 Tsûn-yuen, a Corean 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-lûn, a priest of the Shàn 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-yûn, a priest, who in A.D. 1151 compiled 1 work, viz. No. 1640.

61 王日休 Wân Zih-hhîu, a minister of state, who in A.D. 1160–1162 compiled 1 work, viz. No. 203.

62 蘀聞 Yun-wan, a priest of the Shàn or Dhyâna school, who in A.D. 1165–1173 collected the sayings of his teacher in 1 work, viz. No. 1532.

63 咸輝 Htien-hwûi, a priest, who in A.D. 1165 compiled 1 work, viz. No. 1588.

64 張商英 Kââ Shân-yiûi, a minister of state, who in about A.D. 1170 composed a treatise, viz. No. 1502.

65 法應 Fâ-yûn, a priest, who in A.D. 1174–1189 compiled 1 work, viz. No. 1660.

66 智廣 K’-kwân and 慧真 Hwûi-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-thâi school, who in A.D. 1230 compiled 1 work, viz. No. 1567.

68 志磐 K’-phân, a priest of the Thien-thâi school, who in A.D. 1269–1271 compiled 1 work, viz. No. 1661.

69 道殷 Tào-khûn, 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 Kiè-hwûn, a priest of the Thien-thâi school, who compiled 1 work, viz. No. 1623.

72 妙喜 Mião-hhîu, and 竹庵 Kû-ân, two priests, who both together compiled 1 work, viz. No. 1638.

73 峯巍主 Tsô-tshûn-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-hû-sz’-pâ, i.e. Fâ-sz’-pâ, or Bashpa. For his translation, see Appendix II, No. 169.  

H h
He composed 1 work, most probably in Tibetan, which was translated into Chinese by his disciple Shā-lo-pā, viz. No. 1320.

75 慕吉祥 Kūn-ki-siān, a priest, who in A.D. 1285-1287 compiled 1 work, viz. No. 1612.

76 祥 蓋 Siān-māi, a priest of the Shān or Dhyāna 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 Kwān Ku-pā, a priest, who in about A.D. 1300 compiled 2 works, the one wholly and the other partly, viz. Nos. 1384, 1611.


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 Tshā-tsai, 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-šāo, a priest of the Hwā-yen or Avatamsaka school, who in A.D. 1322 compiled 1 work, viz. No. 1633.

84 念常 Nien-kān, a priest, who in A.D. 1333 compiled 1 work, viz. No. 1637.

85 靈潤 Maṅ-sun, a priest of the Thien-thāi school, who in A.D. 1334 compiled 1 work, viz. No. 1635.

86 惟則 Wēi-tsāi, a priest of the Thien-thāi school, who in A.D. 1342 compiled 1 work, viz. No. 1624.

87 懷則 Hwā-tsāi, a priest of the Thien-thāi school, who compiled 2 works, viz. Nos. 1586, 1587.

88 普瑞 Phu-sui, a priest of the Hwā-yen or Avatamsaka school, who compiled 1 work, viz. No. 1622.

89 德輝 Tōh-hwui and 大訚 Tā-su, two priests of the Shān or Dhyāna school, the former made a new collection of an old work, and the latter revised it, viz. No. 1642.

90 劉謨 Liu Mi, a scholar, who composed 1 work, viz. No. 1643.

91 普照 Phu-kāo, a Corean priest of the Shān or Dhyāna 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'-kū, a priest of the Shān or Dhyāna school, who compiled 1 work, viz. No. 1653.

94 居頂 Kū-tūi, a priest of the Shān or Dhyāna school, who compiled 1 work, viz. No. 1658.

Under the Miū dynasty, A.D. 1368-1644.

95 宗勤 Tsūn-li and 如 玄 Zu-kāi, two priests of the Shān or Dhyāna school, who both together in A.D. 1378 compiled 3 works, viz. Nos. 1613, 1614, 1615. For Zu-kāi’s life, see Miū-saū-śwhān, fasc. 3, fol. 7 a.

96 成祖 Khiu-teu, the third Emperor of the Miū 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 圓霙 Yuen-tsū, a priest, who in A.D. 1431 compiled 1 work, viz. No. 1636.

98 如守 Zu-pā, a priest, who in A.D. 1488-1505 compiled 2 works, viz. Nos. 1641, 1644.

99 一如 Yi-su, a priest, who compiled 1 work, viz. No. 1621.

100 子成 Tsz'-chaun, a priest, who compiled 1 work, which was commented on by another priest called 師子 Shih-tsè' , viz. No. 1634.

101 淨善 Tsūn-shan, a priest, who made an addition to an old compilation, viz. No. 1638.

102 普泰 Phu-thāi, a priest, who in about A.D. 1622 added a commentary to an old work or works, viz. No. 1646.
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