

THE PRAJÑĀ-PĀRAMITĀ-RATNA-GUṆA-SAMĀCAYA-GĀTHĀ

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§ 1. The editors of the *Indo-Iranian Journal* have rendered an important service to Buddhist Hybrid Sanskrit studies by reprinting, as *Indo-Iranian Reprints*, V (1960), E. Obermiller's edition of this text, which originally appeared as Vol. 29 of *Bibliotheca Buddhica* (Leningrad, 1937). Copies of this work are so hard to find that the reprint had to be made from a microfilm. It is noted with regret that this made the reproduction "not come out as clearly as in the preceding volumes of this series". This seems rather an understatement. Many letters can hardly be interpreted at all, at least in the copy sent to this writer. Subscript and superscript signs, particularly the signs for *u* and *r* under consonants, are often missing altogether, and not a few consonant signs are practically illegible. The "Sanskrit-Tibetan-English" Index, by Edward Conze, is helpful. But unfortunately it is far from complete; and also it appears to be much less than accurate in quoting the actual forms found in the text. To cite a single instance, the Index quotes *sprśa(ya)ti* (Skt. *sprśati*), without indication that any hybrid form occurs. Yet twice at least, in 1.10d *spuśati*, and in 7.1d *spuśetu*, O.'s text seems to have *spuś-*, with MIndic *u* for *r* (as in Pali *phusati*). This is a very important form; it belongs in § 3.92 of my BHS Grammar. In various other occurrences of the same verb the reprint shows *spaś-* (e.g. 3.6b), but since Conze's Index recognizes only *sprś-*, and since it is certain that some *u* and *r*-vowel signs were lost in the reproduction, we cannot know whether the true reading for what appears as *spa-* was *spr-*, *spu-*, or *spa-* (the latter being also a conceivable MIndic reflex of *spr-*). This is not the only case in which the Index fails to reproduce the text accurately; see e.g. on *nidiṣṭa* and *dudharṣu* (below, § 10).

§ 2. Conze also quotes many readings from an old Calcutta ms., called C. Some of these, considered "clear and unmistakable corrections of O.'s text", are cited on pp. 127-8 of the reprint. Many others are listed in an article in *I.I.J.*, IV (1960), pp. 37-58. It would have been

more convenient for users of the text if the C readings recorded at least in the two separate lists on pp. 39–41 and 41–56 of this article had been incorporated in a single list with that on pp. 127–8 of the text-reprint, which (as Conze clearly indicates) by no means exhausts the superior readings found in C; and conversely, some variants of C on pp. 127–8 are not the “clear and unmistakable corrections of O.’s text” which he considers them, but on the contrary corruptions. Conze forces a serious student of the text to look in at least three different lists in two different publications in order to approach a sound critical edition of the text.

§ 3. Having taken this trouble, I must say I found it rewarding. The Rgs. (Conze’s abbreviation) is a very interesting and important contribution to BHS, which I wish I had been able to use in my Grammar and Dictionary. Its chief value, to be sure, lies in confirmations of my results. It contains not many words, and very few grammatical forms, which I failed to find in the works I used. Still, there are some of both categories; I shall list below, §§ 14 ff., the most interesting and important. And some of the forms for which my documentation was scanty find welcome reinforcement here.

§ 4. Perhaps the text’s most important general contribution is its very striking confirmation of my analysis of BHS meter and its relation to phonology and orthography (“Meter, Phonology, and Orthography in Buddhist Hybrid Sanskrit”, *J.A.O.S.*, 66 (1946), pp. 197–206; abbreviated “Meter”). Some persons, intelligent but inexperienced in this field, have, I know, found it hard to believe my statements about the seemingly arbitrary way in which BHS versifiers substitute short syllables for long and vice versa, to fit the meter. If they read this text, it should convince them.

§ 5. All of the 301 stanzas of Rgs. are in what Obermiller called “irregular” *vasantatilakā* meter. They would be very irregular if they were written in standard Skt., but one who understands BHS meter (which of course could not be expected of Obermiller in 1937) will not find them irregular. Only a few – relatively very few (see § 30) – emendations are needed in the text as printed to make the meter perfect, *as BHS meter*. The ms. C, by the way, often provides the needed “emendations”; others are immediately suggested by the habits of this text, as printed, and/or of other BHS metrical texts, in situations precisely parallel to those which call for emendation.

§ 6. Obermiller himself notes the “constant substitution of long vowels for short ones and the reverse *metri causa*”. Indeed, there is surely not a single stanza, hardly even a *pāda* or quarter-stanza, which does not illustrate this fact.

§ 7. But that is by no means all. Single consonants may be doubled, and double ones simplified, for the same reason. Of the first, *daśad-diśi* 12.1c “in the ten directions”, is an example found very often elsewhere (“Meter”, §§ 25, 62). In the next verse, 12.2a, O.’s text has *daśadiśi*, but ms. C *daśaddiśi*, as required by meter, and this is rightly adopted in Conze’s Index.

§ 8. As to the simplification of double consonants, O. barely called attention to it, on p. 10 note 2, where he noted that in 1.9d *anupāda-* is “*metri causa* for *anutpāda-*”. He did not think of *-tp-* as a “double consonant”, because in his day it was not yet known that the language of BHS verses cannot be understood except as based on a MIndic dialect, only partially and imperfectly Sanskritized (and much more Sanskritic in writing than in actual pronunciation). Most strikingly, at the beginning of any word, only a single consonant could be pronounced, and hence a short vowel at the end of a word preceding a Skt. initial consonant cluster constitutes a short syllable; if a long is required, the syllable must be lengthened m.c. (“Meter”, §§ 15, 39–47). This is not infrequently recognized in the orthography, as in *ti-* = *tri-* Rgs. 6.5c; *khipitva* (*kṣi-*) 7.6d; *dīpa* (so ms. C, text *dvīpa*) 15.4c; *tamba* (ms. C; O *stamba*) 19.3a; *gaṇṭhi* (*gra°*) 22.5d. Much more commonly, the orthography is sanskritized as regards the consonantal initial, but the treatment of a preceding vowel proves the metrical values. In a posterior member of a compound, this simplification is optional or variant; but noun compounds most commonly follow the practice of independent words.

§ 9. Now, Obermiller was right in recognizing *anupāda* as *metri causa*, for the word which in Skt. would be *an-utpāda*; but it is really the MIndic (cf. Pali *uppāda*) assimilated consonant that was simplified. It is the opposite, or converse, of *daśad-diśi*, above, for *daśa-diśi*. More than a dozen times the noun *upāda*, its cpds., and the verb *upādayati*, are so written as meter demands, in Rgs.; 1.9d; 10d; 24b; 25a; 26c (*anupād’-upādu*, “non-production and production”); 27b (printed *sarveṣu pādu*, understand *sarveṣ’upādu*); 2.12c; 5.2c; 6.3a (read *citt’upādo*); 19.8d; 20.1b; 22.8b; 30.1c. In all these, even the *writing* accords with the meter, showing *-p-* for *-tp-* (really, *-pp-*). When, therefore, we find in 11.7b a *writing* *utpādayiṣyanti*, but meter requires a short first syllable, who will doubt that the Index is right in bracketing the *t*? The true form, as Conze saw, began *upāda°*. In 28.7a, text *-samutpādu*, without v.1., not recorded in Index, meter requires *samup°* by emendation. Unfortunately Conze’s Index makes false (unmetrical) emendations of 1.23b *pratiupanna* to *pratiutpanna*, and of 6.3 *cittupāda* (text *cittap°*) to *cittutpāda*.

§ 13. It should also be added that any pāda may end in a vowel which is either long or short (as in Skt.; “Meter”, § 48), but that, nevertheless, the final vowel of a pāda, if naturally short, is rather often lengthened, tho by no means always. E.g. 3d person presents, 1.25a *upādayātī*; 10.5c *bhontī*; 15.5a *saṃnahantī*; 19.2 c *anuprāpuṇātī*, etc. But much more often such vowels are left short at the end of a pāda (e.g. *bhonti* 17.2c). I have noted the same phenomenon in the verses of some other BHS texts, and am doubtful about its significance. There seem to be too many cases of pāda-final lengthened vowels to be ignored or emended; but also far too many vowels left short in that position.

ADDITIONS TO EDGERTON'S BHS GRAMMAR AND DICTIONARY

§ 14. Coming to forms that should be added to my BHS Grammar and Dictionary (I shall abbreviate “Gr.” and “Dict.”), one was noted in Obermiller's Introduction: *raha* for MIndic (Pali) *araha(nt)*. It occurs in Pali in noun compounds after *i*, only for the adjective *araha*, q.v. in CPD. Similar forms are recorded in Gr., §§ 4.1–11. All such forms seem to have started as cases of loss of initial *a* (and other vowels) by MIndic *saṃdhi* after final vowels. But, as my Gr. shows (*l.c.*), the aphetic forms came to be used also after anusvāra, rarely after other consonants, and sometimes after pause (at the beginning of a line of verse). They most commonly concern “light words” (*pi* for *api*, etc.; many cases in Rgs.). In Rgs., *raha* occurs after a preceding final *a* 31.2a; 31.5b; after *i*, 30.12c; after *ī*, 23.2c; after *u*, 18.4b (ms. C); after anusvāra, 30.9c (ms. C); initial in line, 21.5b; 29.9b, 10c. Similar is *raṇya* for *araṇya*, recorded (after *i*) in Gr., § 4.11; also now in Rgs. 21.4b (initial in line) and 7c (after *i*).

§ 15. Obermiller, p. 4, refers to the dvandva *raha-pratyaya* in which *pratyaya* = *pratyekabuddha*. My Dict. records this (chiefly as epithet of *buddha* or *jina*), and the Dict. gives (from texts) an explanation of the (at first sight strange-seeming) form. However, the form (*raha*-)*pratyayāna*, “vehicle(s) of arhats and pratyekabuddhas”, Rgs. 21.5b; 29.9b, 10c, has not been met with before. It is evidently a haplological form, for *pratyaya-yāna*. In 31.2a *pratyayāna* alone is probably the same haplological form (rather than gen. pl. of *pratyaya*); it is followed by *raha-bodhi*; both words depend on *sprhā* (possibly in one long cpd.; or as

pariyāpunatī (as in Pali, for Skt. *pariyāp-*). A copyist may have first sanskritized *-riy-* to *-ry-*, and then made a future out of the rare aorist *grahiṣi*.

stem-forms used as oblique cases, here gen. or loc.; Gr., §§ 8.3 ff., 10.2).

§ 16. Endingsless stem-forms used as oblique cases, especially in *a*-stems (Gr., §§ 8.3–11), are frequent. A particularly clear case of a locative (Gr., § 8.11) is *vijñāna* 2.1c; the parallel nouns are all locs.; note *rūpasmi*, *vedanāyāṃ*, *cetanāyāṃ*, *dharmatāyāṃ*. Also of *i*-stems (Gr., §§ 10.2, 65–68): 2.2d *pratyekabhūmi*, loc. (parallel to *arahanta-bhūmau*, *buddhabhūmau*).

§ 17. In 1.2d *tasyānubhāvaśriyasā* (so Index) we apparently have an extension of *śrī-* in stem-final *-as-*, unrecorded previously. The stems *śrī* and *strī* show other curious extensions in BHS (Gr., §§ 10.4–6). The masc. stem *śriya-* reminds us that in BHS, as in Pali, *a*-stems show an instr. sg. in *-asā* (Gr., § 8.41) not rarely. The form *śriyasā* may be analogical to *tejasā* specifically; *tejas* is often closely associated with *śrī*.

§ 18. Twice, in 1.2c and 5.7a, occurs a stem printed, and recorded in the Index, as *Nopatapta*, and identified correctly with the lake *Anavatapta* (BHS, see Dict.), Pali *Anotatta* or *Anavat*^o. The word in Rgs. should be spelled *Anopatapta*; it occurs both times after a final *-a*; loss of one of the two *a*'s is normal BHS saṃdhi. This form is however new. It is evidently a modification of the regular BHS and Pali form, doubtless analogically influenced by Pali and BHS *anopa*, variant of Skt. (also BHS) and Pali *anūpa*, “marsh”.

§ 19. In 4.4c *pariḡhetu-kāmo* “wanting to acquire” (so Tib.) contains a previously unknown Prakritic infinitive, *-ḡhetuṃ*, to be connected with Māhārāṣṭri *ḡhe-ūṇa*, cf. AMg. *-ḡhettūna*; Pischel, 586. Add to “Miscellaneous forms” of root *grah-* (4), Gr., p. 211a.

§ 20. In 12.6c *niśrya* is an extraordinary gerund form, to *ni-śri-*, heretofore unrecorded, and for which I know no exact parallel. It can scarcely have existed in the original MIndic language, in precisely this form (“Meter”, § 14). Yet the meter requires just two syllables (– ∪). The ms. C reads here *niśritya*, an obvious secondary sanskritization which spoils the meter. But in the next verse, 7a, where O.’s text reads *niśrita*, ms. C has the same *niśrya*; other changes in the line make both readings metrically correct, but it can hardly be doubted that *niśrya*, – ∪, is to be read in both vss 6 and 7, whatever the original pronunciation may have been. The closest parallel I know is the gerund *paśya*, Gr., § 35.16, and I would add *niśrya* to that section. What I called the “telescoping” (haplogy) in *paśya* (ger. to *paśya-ti*) may be said to occur here too, if we start with the present *niśraya-ti*; but *niśreti* is also BHS, and may perhaps better be taken as the base for *niśrya*. The (perhaps seemingly obvious) emendation *niśriya* is metrically impossible; *niśritya* is even worse.

§ 21. *Vibhāvanā* 1.7b “abolition, or deprivation”, and *vibhāva(ya)ti* 7.3b “abolishes, does away” (°*va-māna*, “depriving oneself”); Dict. has only ppp. *vibhāvita*. Both noun and verb occur also in *Suvikrāntavikrāmi-paripṛcchā* (ed. R. Hikata, 1958), 73.1 and 88.13 ff. respectively.

§ 22. *gacchati saṃkhyā loke* 7.3c, “becomes talked about, is spoken of”; so Pali *saṃkham gacchati*; add *saṃkhyā* in this use, Dict., 547a.

§ 23. *cūḍi(-baddhā)* 4.1c = *cūḍikā-ba*° Dict.; no *cūḍi* recorded. Similarly, *vāli* 27.2a, “sand” = BHS and Pali *vālikā* (Skt. *vālukā*); no *vāli* recorded. Meter correct in text both times. Must we assume these two forms as primary words, underlying the two familiar suffixal *kā*-formations? The only apparent alternative would be that the syllable *kā* was dropped (m.c.? cf. Gr., § 3.118), which seems to me less likely.

§ 24. *vyuṣṭhito* (Index *vyuṣṭhito*) 1.11c; the regular Skt. *vyutthito* would be as good metrically. False hyper-sanskritism?

§ 25. In 8.3c the first word looks like *jāniva*, which I cannot interpret (not even by reading *ca* or *tra* for *va*). Read *jāti* (loc., Gr., § 10.68?) (*i*)*va*? – In 3d *akāśa*, misprint for *ā*°.

§ 26. *kṣipīṣyati* 7.6c; no v.1.; unrecorded. Perhaps a mere error or misprint for *kṣipīṣ*°; otherwise, analogous to some future in *-īṣya-* (Gr., §§ 31.3 ff.).

§ 27. *chinatī* 32.1b; interesting as the first present form of this stem discovered; add to Gr., § 28.12, and delete * from *china-ti*; Gr., p. 212b, s.v. *chid-* (2).

§ 28. *anukarṣin* 21.4c, “exalting”, in *ātmānukarṣi para-paṃsayi*. No derivative of *anu-kṛṣ* has been noted anywhere in this meaning; add in Dict. (also add *paṃsayin*).

§ 29. A few other forms, including some not strictly new in principle but not individually recorded in Gr. or Dict., may be grouped together. The list might be extended: *sanaddha*, m.c. for *saṃna*° (Gr., § 2.89), 1.18c and 15.5b. – *bhaviyāṃ*, 1 sg. opt., 2.4b, add to Gr., § 29.34. – *prāpuṇetuṃ* 2.4c (and *spuṣetu*, § 1 above), add to Gr., § 36.8. – *otāru* (Pali *otāra*) 3.1d, add to *avatāra* in Dict. – Add to Gr., § 8.25: Nom. sg. *i*, m.c. for *e*, in *sarvi* Rgs. 4.2c (with *naro*), and read or understand in 4.3c *sprhānti*, i.e. *sprhā* plus *ante* for *antaḥ* “there is an end of desire” (*karaṇḍakasmīṃ*, “for the box”). – *paricārikā* “service” 7.5b (read °*kāya*, dat.) and 7.6a °*kāyāṃ*, add in Dict. – *anubudh(iṣy)ati*, 7.5d, add to Gr., § 28.30. – *kari-yāti* 13.1b, 3 sg. opt.; Gr., § 29.34 and (*siyāti*) §§ 29.40, 41. – *sānudriya*, “sea-going”, fem. °*yā*, and *praluptaka*, fem. °*ikā*, “wrecked”, 14.2a; both seem unrecorded previously; add in Dict. – *niryāyanāya* 16.6a, inf. to *niryāyati* = *niryāti*; add Gr., p. 226b s.v. *yā* (2). – *duvi-* 22.2d, for *dvi-*;

add Gr., § 19.3. (See below § 40.) – *vyodāna*, and *anopalabdhiḥ* (m.c.), 22.7b, add in Dict. s. vv. *vyavadāna* and *anupa*°. – *gr̥hamāṇu*, 22.13c, add Gr., p. 211a s.v. *grah* (4), present. – *ásru* “cloud”, in 23.1a *sūryu viga-tāśrumarīcimālā*; not recorded in this meaning (I hesitate to attribute to the author the bold and original poetic conceit that clouds are “tears” of the sun!). – 24.6c, read *saṃvarāti* with C, m.c. for *saṃvarati* (Pali id.; add in Dict.), “restrains himself” (*āyati*, “in the future”, § 40 below). – *tāntaka*, 27.2c; spellings *yantaka*, *yāntaka*, occur sporadically for *yattaka*, *yāttaka* in my Dict. Perhaps, however, *tt* should be read for *nt* in all such cases. – *manyati* “is conceited” (so Pali *maññati*) 31.6b; add in Dict. – *anapekṣaka* 31.9b, not in Pali or Skt.; add in Dict. – *hiraṇa* “gold” 31.10c; Skt. Lex.; here may be m.c. for *hiraṇya* (Pali *hirañña*); add in Dict. – *matsariya* (so ms. C) 31.10d = Skt. *mātsarya*, Pali *macchariya*; add in Dict. – *dadayanti* 31.15b, to *dadati*; add to Gr., § 38.21. – In 31.13b *yāv(ad) asti sattva tribhave samanvāharitvā*, read (or pronounce) m.c. *samanāharitvā* (for Pali *samannā*°); Gr., § 2.89. But in 12.1d, *ima prajñapāramita mātra* (read *mātu* with ms. C and Conze) *samanvāharanti*, there must be a deeper corruption concealed in the last word; to read *samana*° would still be metrically overlong by one short syllable. One can only conjecture, boldly and at present without confidence. It may be that the original had *samarcaṇanti* “they honor”, which would fit meter and sense. A later copyist might have substituted the very common BHS (and Pali) *samanvāhar*°, “fix the mind on”, for *samarc*°, which is not recorded in Pali, though known in Sanskrit.

EMENDATIONS REQUIRED BY METER

§ 30. Before listing individual instances of emendations required by meter, it will be convenient to mention together, in groups, several classes of such cases which occur frequently.

Rgs. contains 301 vasantatilakā stanzas, or 1204 lines of 14–15 syllables each (since each line may begin with one long or two shorts). Since the last syllable is aneeps, there are in each line 13–14 syllables subject to strict metrical determination, a total of 15,652 to 16,856 syllables. In almost every line there is at least one syllable which is altered in pronunciation *metri causa*; in many lines there are several such. By a moderate estimate, I believe there must be fully 2000 such individual cases of m.c. lengthening or shortening; probably more. The vast majority present the needed adjustment in the writing. I count here some cases

included in § 40 below, where either O. or ms. C has the proper metrical orthography, so that no emendation is needed. I also make one other reservation. The writing of a consonant cluster at the beginning of a word, as in Sanskrit, is not counted here as a case requiring emendation, simply because it is a standard, nearly universal convention, tho we have seen (§ 8 above) that simplification occurs fairly often in accord with the pronunciation that is obviously required; no syllable is ever long if it contains a short final vowel before a written consonant cluster, except by m.c. lengthening. Leaving such cases aside, only 60–70 cases require emendation m.c. Of these, some twenty concern future forms (§ 38), a rather special case where Sanskritizing orthographic convention has prevailed in a common morphological category. The rest are slight alterations of types familiar in mss. and texts of BHS verses, including those of Rgs. itself. I recall only two cases, in the whole work, where I feel so deep a corruption has occurred that any correction must, for the present, be speculative (see § 12, note 1, end, and § 29, end).

§ 31. We have already mentioned in § 9 the many cases in which the verb *utpādayati* and its noun derivatives have to be pronounced *upād°*, and we saw that in this case even the written text almost always has *upād°* when it fits the meter. The few exceptions where emendation is needed were listed there. Another simplification of (Skt.) *-ip-* to *-p-* occurs in *pacupanna* (for Pali *paccupanna*), metrically required in 16.2b, though the text sanskritizes the orthography to *pratyuṭpanna*.²

§ 32. We saw in § 6 that substitutions of long vowels for short and vice versa, m.c., are recorded constantly. I have noted the following few exceptions which require emendation. First, final vowels: 1.5a *prajñā-*, read *prajñā-*; and 1.9a *saṃjñā*, read *saṃjñā* (both of these are very common, the quantity of the *a* almost invariably according in writing with the meter); *saṃjñā* for (m.c.) °*a* also 1.25a; 6.4b *śaikṣa*, read °*ā*; 10.9d *nirvṛti*, read °*tī*; 16.4b *pañca*, read *pañcā* or *pañcaṃ* or *pañco*, see “Meter”, §§ 24–26, 53 ff.; note that *o* m.c. for final *a* (*co* for *ca* etc., “Meter”, §§ 54–57) is quite common in Rgs., tho I believe never recorded in Index; 20.6b *jagati*, read °*tī*; 20.13d *ca*, read *co* or *cā*.

§ 33. In the middle or beginning of words, the same changes are quite familiar, if less common (cf. Gr., Chapter 3, passim). In the following

² Among other cases involving Skt. *ud* are three forms from *ut-kṛṣ-*, in all of which there is support for the metrically correct simplification to *-k-* (from MIndic *-kk-*) in the text, so that no em. of the consonants is needed: 21.4c *ātmān' ukarṣi*; 28.5a *ukṛṣṭa*; 31.6b *ātmana karṣayeyā*, but C *atma utkarṣ°*, read *atma ukarṣ°* (the O. text surely intended *ātman' ukarṣ°*); on *atma* see Dict. s.v.

emendation is needed: 2.2a *nityam* (before *anitya-*), read *nityām* or *nityam* (“Meter”, §§ 19,50); 11.4d *sūtrānta*, read (or pronounce) *sutanta* (Pali *suttanta*, cf. § 39 below); 25.2d *nirupalambho*, read *nir-ūp°* (contrast *nir-ūpalepa*, properly for *nir-upa°*, 18.2b and 5b) or *nirop°* (cf. *an-opalab-dhiḥ* 22.7b for *an-upa°*), “free from false fancy”, see Dict. s.v. *upalambha* (Index wrongly); 29.6c *arūpya-*, read *ārūpya* (Index keeps *ar°*, referring wrongly to 19.6); *ārūpya* is common in BHS (Dict.) and occurs in Rgs. 29.2b, but may have *ā* as vṛddhi of secondary derivation; 31.11b *bhaviṣyati*, read *bhaviṣāti* (lengthening of thematic vowel m.c. is frequent here and elsewhere in BHS, Gr., § 27.1; on *ṣ* for *ṣy* see § 38 below).

§ 34. Final nasalized vowels (*anusvāra*; “Meter”, §§ 26, 63; see also above, § 32 under 16.4b, § 33 under 2.2a): 1.6b, *anumātra lamḥbonti* (!so printed; ignored in Index) *tasya*, read *anumātr’ ala* (m.c. for *alam*) *bhonti tasya* (*alam-bhavati* “is a match for”, with gen.); 6.8c *yaṃ prabhavo yadalakṣaṇaṃ ca*, read *ya* (short) *-prabhavāś ca ya* (short) *-lakṣaṇāś ca* (partly with C, p. 43 of Conze in III, IV); 13.2a *grāmaṃ*, read *grāma*; 19.5b, read *anupūrva* for C °*vaṃ* (O. °*ve*); 25.3b, *akuśalam api*, read °*lam api*; 32.5c *buddhavaṃśaṃ*, read with C and meter °*vaṃśu*; 5d *samghavaṃśaṃ*, read °*vaṃśu* or °*vaṃśa* m.c.

§ 35. *dukha* and *dukhita* for *duḥkha*, *duḥkhita* (Gr., § 2.85). In this case the Rgs., as printed, never recognizes the shortening to *dukh-*; but other BHS texts do so, like Pali, and Rgs. meter requires *dukha* 1.25a; 3.5b; 6.2d; and *dukhita* 12.5c; 14.9a; and 20.16d.

§ 36. Compounds of *nir*, *nis* (Gr., § 2.86). The regular and correct *nidiṣṭa* (Skt. *nird°*) has been noted above, § 10. I have noted only one case requiring emendation m.c.: 1.21b *nirvāpayi*, read *nivāp°*.

§ 37. In Gr., § 2.7 and “Meter”, § 44, it was noted that compounds of root *grah* in BHS give reason to believe that not only in full-grade forms orthographic *gr* was assimilated to *gg*, but that this *gg* was analogically carried over to the weak-grade forms (Skt. *-grh-*), since in verses meter regularly demands a long syllable in such forms as *pari(g)grh-*, exactly as in Pali (*pariggahita*, ppp.), tho the BHS writing usually simplifies *gg* to a single *g*. In Rgs. the printed text always has single *g* in such forms (*-grh-*), but repeatedly uses them in positions where meter requires a long syllable before (*g*)*g*. They occur in 14.4a, 10c; 15.5c; and 29.4c.

§ 38. As in the preceding paragraph, orthography has been completely sanskritized in the case of futures in *-iṣa-* for *-iṣya-*; but meter very often demands a short syllable before written *-ṣy-*. See Gr., §§ 31.26-29, especially § 28 end. The forms occur: 1.25b *hariṣyāmi ... kariṣyāmi*, but meter requires short both times before *ṣy*; and so other futures in 3.6b,

6.6b, 11.1c, d, 11.2a, c, 11.4b, 11.5d, 11.6a, c, 11.7b, d, 11.8a, 12.2b, 24.3d, 4a, b, 31.11b (read *bhaviṣāti* for *bhaviṣyati*, § 33 above). Twenty cases in which the same morpheme, the future infix, violates the otherwise practically inviolable metrical scheme! Can this be considered an accident?

§ 39. Miscellaneous cases of necessary, but unrecognized, simplification m.c. of two consonants (cf. especially Gr., § 2.89): 1.4a *yaj jinu*, read *ya jinu* (orthography in Rgs. frequently shows such forms as *ya* with metrical correctness); 8.1b *sarvajña*, read *savajña* (MIndic *savva*-); 11.4d *sūtrānta*, read *sutanta* (§ 33 above); 11.9b *pratyarthika*, read *pacatthika* (Pali *pacca*°); 11.10b *durlābhū*, read *du-1*° (cf. *dudharṣu*, § 10 above; in 25.2b, however, Index properly keeps *duśilya*); 17.4d *catur-dhyāna*, read *catu-dh*° (cf. Gr., § 19.13); 17.5b, for *anadhyoṣita* (unmetr.) read *anajhoṣita*, m.c. for Pali (*an*)*ajhosita*; 20.20, in b read (*vā*)*puna* for *punaḥ* (*sa*); and in d, *vā puna* with C for *va punas* (*sa*); 29.1a *caturbhī*, read *catubhī* (add to Gr., § 19.18); 31.14b *śiraścheda*, read *śira-ch*° (*ch* does not “make position” in BHS; printed text Sanskritizes the MIndic stem *śira*).

EDITORIAL ERRORS

§ 40. Finally, I append a list of what seem to me editorial errors, whether made by Obermiller and left uncorrected, or made by Conze. Corrections of Obermiller already made by Conze, whether in his Index, or in his lists of variants, pp. 127–8 of the Reprint, and *I.I.J.*, IV, pp. 39–57, are of course not included here. Corrections already noted by me above will not, as a rule, be mentioned below.

1.1a *upasthapitvā*, clearly printed in O.; to *upasthapeti* (Dict., and Gr., p. 237a, s.v. *sthā* 9). Index to *upasthayati* (which is rare and doubtful, Gr., p. 236b, s.v. *sthā* 3).

1.7a, Index *Śreṇika*; the word is not a proper name here, but an epithet of certain non-Buddhist mendicants, Dict. s.v. (1) *śreṇika*. – *abhūtī*; Index “has had”, as if a verb. It is a noun, with *u* m.c. for *ū*; Skt. and Pali *a-bhūti* “calamity”. The Tib. renders not by *'byuñ ba* (Index) but by *dmigs med*, “no support”.

1.8a *vyuparīkṣate*, and c °*kṣamāṇu*; no note, but Index (ignoring °*kṣate*) *vyupaparīkṣamāṇu*. My Dict. s.v. *vyupaparīkṣ*° records the haplo-logical form *vyuparīkṣ*°, with three occurrences in verse and one in prose. The Index reading would be metrically impossible. The meaning is “investigates” (Index awkwardly).

1.10d *spuṣati*, Index *sprṣati*; see above, § 1.

1.21b *yatrā ruhitva*, and Index cites *ruhitva*; combine and understand *āruhitva*, as in 1.22a unambiguously.

1.23b, omit 'pi before *prati-* (metr.).

2.5a, *ya bhāṣyati (bhāṣyamāṇām)*; Conze p. 127 reads with Tib. and (doubtfully) ms. C *yo śṛṇoti*, which gives the true meaning but is metrically impossible. Read *ya śṛṇvati* (3 sg.), a good BHS form (Gr., § 28.6).

2.5c *nirvāṇato* (kept in Index) *adhigato*; read *nirvāṇ'* (nom. sg.) *ato* ("thence, therefore").

2.7b *nārhammi* (C *nārhatva*), surely a misprint or misreading for *nārhasmi* (loc., Gr., § 8.64). I have not found the Pkt. loc. ending *-ammi* in BHS.

2.11b, read with C *saṃjñā* for text °*jña* (unmetr.).

2.11d *pāramitehu*, read with C °*tehi* (instr. in sense of loc.; Gr., §§ 9.105; 7.30ff.).

2.13d *anāgatu adhvanasmin*, read probably *anāgati* (or °*ta*, loc., Gr., § 8.11).

3.2c *te hī prapūrṇasi ya kṣetrasahasrakotyo*. Index (as apparently Obermiller) took *prapūrṇasi* as a verb ("would fill"), but this is quite impossible. No em. is necessary; only correction of false division. Read *tehī* (instr., Gr., § 21.37) *prapūrṇa* (n. pl. of ppp.) *siya* (= *syāt*, Gr., § 29.41) *kṣe*°.

3.3b, text seems to print *kareya-r-ananta*° (possible, Gr., § 29.28; § 4.61), but since subscript *u* is often missing (above, § 1), perhaps *kareyur* was intended.

3.4b *yata utpatī daśabalāna vināyakānām*; *utpatī* is not a verb, "come forth" (Index), but m.c. for *utpatti* (cf. above, § 39): "whence is the origination of..."

3.6d, *prasūtā*, m.c. (Gr., § 3.46) for *prasūtā*, is kept in the Index, properly as regards this passage; but the other three passages there cited all read *prasūtā* (with correct meter), which Index ignores.

4.3b *yasmi*, read *yasmin* with C.

4.3c *sprhānti*, Index takes as a verb, "emit radiance!" See § 29 above for the true analysis and meaning.

4.5a *pūrvaṃgamā bhavatu* (C °*ti*, better) *dānu dadantu prajñā*; Index "control" for *pūrvaṃgamā*; it means "foremost" (Dict.), and this is what Tib. means (*shon du 'gro ba*). It agrees with *prajñā* as subject of *bhavati* (or °*tu*), as does also *dadantu* (Gr., §§ 18.1; 9.13).

4.6c *chāyanā*, a new word; not in Index. Did Conze mean to read *chāya-ta*? That would seem to me a good emendation: "shade-condition" (like *viśeṣa-tā*, same line, "differentiation").

4.6d, also 21.5c, 29.6a, *anyatra*, means “on the contrary” (Dict.). Index “all equally, but”.

5.9c *vinisṛta*, kept in Index, is metrically impossible; and, strangely, the metrically correct reading would be *vinihṛta*, the standard Skt. form! C has instead *pramuktita(h)* which would be acceptable.

5.9d, separate °*gaṇe siya* (= *syāt*).

7.3b *prajña vibhāvamānaḥ* (separate); Index “one who develops to the end”; for the true meaning see § 21 above.

7.5a, read *bodhisattva varapāramiteha*.

7.7c, read *vrajitvana* (ger.) for °*tva na*.

10.1d, read with C *na ca dharmi*, for *yo eva*.

10.3b, read with C *paśyayeyā* (cf. Gr., § 38.21 s.v. *paś-*).

10.4b, read with C *śruṇānāya* (“who gets to hear”), inf. based on pres. stem *śruṇati*; add to Gr., § 36.15.

10.5a, read *sāgarajalam vraji* (cf. C, p. 45) *paśyanāya* (Gr., § 36.15). – 5d, read *abhyās*’ (for °*se*) *ito*, “near from this place”.

12.5d, read *na ca* with C for *na pi* (*api* follows in same line).

12.7b, read *tāpet*’ *imā* (*dharaṇi*), and in c separate *-niṣṛita dharmarājo*.

12.8a–c, read: *rūpasy’adarśanu adarśanu vedanāye*

saṃjñāy’adarśanu adarśanu cetanāye

vijñāna-citta- (text *cita*) *-manu* (= *mano*) *-darśanu yatra nāsti...*

14.3a *śraddhasaṃgato* (unmetr.), read with C *śraddhaya* (m.c. for °*yā*) *gato*.

14.5a, read *ghaṭake apakvi*, “on an unbaked pot”, and in c *paripakvi*, “thoroughly baked”. Text *apakṣi*, *paripakṣi*. Index translates as I do, but keeps the text without note.

14.7b *vilayam upaiti* (unmetr.), kept in Index; read with C *vilayaṃ prayāti* (metr.). – Read *vāñijebhiḥ*.

15.1a, read with C *ye ... bodhisattvā*.

15.1c, read *tehi* and (with C) *-prayuktaiḥ*.

15.3c, separate *bodhi skandha*; for *parāmrśeyā* Index “misconstrue”; it means “adhere wickedly to” (the skandhas, as bodhi); Dict. s.v.

15.3d, *deśayitavyaṃ*, read with C °*vya*, m.c. – *ādikarmaka* = °*ika*, add in Dict.

15.6a, *samudāgata* is wrongly quoted in Index under *samanvāgata*, which in fact occurs (as stated in Index) in text at 31.9a, but is there metrically impossible, as it would be in 15.6a. The two words are virtually synonyms, “provided with” or “attained to” (Dict. s. vv.); note that Tib. on these two passages is virtually identical. This being so,

it seems clear that *samudāgata* should be read (instead of *samanvāgata*) in 31.9a in accord with meter, just as in 15.6a.

15.8b *sthito grahe*, unmetr.; read with X (the xylograph, Obermiller, p. 3) *sthita agrāhe* (= *āgrāhe*, Gr., §§ 3.32–36); or (sanskritized) *āgrāhe*.

16.3c *prajā*, misprint for *prajāñā*. (Interpret *yujyatu (u)pāya-*.)

16.4b *avalobhaya*, Conze with C *avalābhuyu*; neither reading fits Tib., which means “with little strength” (Index). Clearly the true reading is *abalō* (or *abalā*, but nom. sg.) *bhuya* (= *bhūyāt*, m.c.).

16.4c, read *trāya-* (for *trāyas-*) *triṃśa-*.

16.4d, *osariyi*, read °*iya* (opt., or possibly gerund); “would let itself (*ātmānam*) down”, Dict. s.v. *avaśirati* (4).

16.5c, text certainly intends *prañidhīn*; Index *prañidhi*.

16.6b *pitamātasamjñā*, read as one word; “regarding (all people in the world) as father or mother”.

17.1b *araṇāya* (*līṅga*), gen. of *araṇā* (Dict. s.v. *araṇa* 3), “freedom from depravity”. Index, strangely, “of those who are secluded in Peace”.

17.1d, read *tān* (or *tāṃ*, acc. pl.) *vyākurū* (m.c.); cf. Conze, p. 47 of *I.I.J.*

17.2c separate *-varjita vidū*.

17.4b, read with C and X *vr̥ṣabhī*; see Dict., s.v. *vr̥ṣabhin*; not in Index.

17.6a, read with C *puruṣestriya-*. Render: “and they do not report actions of desire (so Tib., ‘*dod pa’i las can*; Index ‘plausible lies!’) of men and women”.

17.6b, separate *pravivikta prajāñā-*.

18.5d, read *nāstī* for *nāsti*, m.c.; cf. X *nāstis* (*triloka*).

19.3b, read *vā* with C for *va* (m.c.).

19.5a, read *daka* with C for *udaka* (m.c.).

19.6d, read *arṇave* with C for *ārṇave* (kept in Index).

19.8b, *paśyatva*, read *paśyitva* (not in Index; misprint?).

19.8c, read *prajānamānā* with C (or °*na*).

20.1a *prajāṃ*, read *prajāñāṃ* (misprint).

20.4, read with C: *sattvadhātau* (loc.) in b, *bhūmī* (pl.) in c, and *sthitino* (gen. of *sthitī*, “permanent abiding”) for *sthitumo* in d. Other corrections in Conze, p. 48.

20.5b, read with C *tahi* (one word, “there”) and *ima* for *iha*.

20.6c, text *sattvāna jñānaprañidhāna-balāna sevam*, which is perfect meter and seems to make sense. Conze, p. 128, would read with C *adhiṣṭhānam eva* for *balāna sevam*. This reading would be possible, if we elide initial *a-* and read (or pronounce) *dhiṣṭhānam* m.c. (§ 39 above), for MIndic (Pali) *adhiṣṭhāna*.

- 20.7b, read with C *caratī imāṃ* for *caratīti (i)māṃ*.
- 20.13: in b read *grhya* with C, and probably *upasthiheyā* (“would approach”), nearly with C (conjectural reading of Index is poor as to form and sense); and in d *paripāti* “would cause to fall down” for *pariyāti*.
- 20.14d, read with C *na ca* for *nā*, and for *paśyati dharmacārī*, *paśyayati* (Gr., § 38.21) *ca dharmān*, with Tib. and nearly with C (Conze, p. 40).
- 20.15: in a, read *vrajitvana* (ger.), one word (also in 16a); in b, *puna* for (misprint) *yuna*; in d, *sva-* with C for *sa*.
- 20.17d *na ca*, read *saci* with C.
- 20.20a °*kāyā*, read with C °*kāyo*.
- 21.2c for *vāṃśo* (kept in Index, s.v. *anusaptaṃ!*), read *vaṃśo*.
- 21.5b: for *janayanti*, Conze, p. 40, recommends *na janti*; probably he intended *na jananti*, which is certainly the true reading.
- 21.7a *so ca*, read with C *so ce* (metr.).
- 21.8b, read with C *niyatāgrabodhau*.
- 21.8c, read with C *-artha-* for *-arthya-*.
- 22.2d, *duvi-kāraṇena*; *duvi* for *dvi* (above, § 29). According to Conze, p. 50, C has *durvik*°, and he actually adopts that in the Index(!), though he translates “for a double reason”! Here, the reading *dur-* is not only unmetrical but nonsensical. Tib. *gñis* “two”.
- 22.6b, for °*pi pātyate* (unmetr.), read with C (Conze, p. 40) *viṣu padyate* (metr.).
- 22.6c, (*u*)*pagato*; Index “swallowed”, which I cannot understand, and which is certainly not supported by Tib. *khas len pa*, which = Skt. (*abhy*)*upa-gam-*.
- 22.7a *udgraho*, Index “take notice”, which makes no sense; Tib. °*dzin pa*, “seizure”; “as a seizure, so impurity is declared (to be)”. Add in Dict. s.v.
- 22.7c, read m.c. *ya* for *yo* (C. *yaḥ*) *kiliśyati* (for *kli*°, cf. *saṃkileśo* in a).
- 22.7d, read with C *bodhisattvo*.
- 22.12d, *naśitva* (unmetr.), repeated in Index, glossed “when it had been lost”; read with C *nāśitva* (metr.) “having lost it”.
- 23.2c, for *abhibhonti* probably read °*bhoti* (subject is certainly sing.; but cf. Gr., § 25.30); note in 23.1c text *avibhonti* (!) but Conze with C *abhibhotti*.
- 23.3d, for *paṭu-dharo* (unmetr.) read *paṭṭa-dhāro* (metr.), “wearer of the (royal) headband”. See Dict. s.v. *paṭu* (often confused with *paṭṭa*).
- 23.4c, *ete hi*, C *etarhi*, read *etarahi* (§ 12 above, note 1).
- 24.2b, *prajñā*, read with C *prajña* (metr.).
- 24.2c, read *khagapakṣiṇa* (gen.) for °*pakṣi na*.

- 24.3a, read with C *vidu* for *gada*, and *bodhisattvā*.
- 24.3b, divide *viruddhaka-* (found in Pali) *-ruṣṭa*; Index *viruddha-karuṣṭa* (*karuṣṭa* separately listed and defined “angry”)!!
- 24.4c, read *kṣānti-vikalāna* (gen. pl.) for °*kalā na*.
- 24.5a, O. *ayu* (= *ayaṃ*) *vyākṛtu* (metr. correct); Conze, p. 128, for this with C *a-vyākṛtu* (metr. impossible).
- 24.5b, read *cittaṃ* with C (metr.) for *citta*.
- 24.5c, separate °*kṣaṇikā khilā*°.
- 24.5d, O. *saṃmahitatavya* (kept in Index!), metr. false and grammatically absurd; C omits one *ta*, which is an obvious dittography.
- 24.6c, Index “carry out” for *āyati*, apparently understanding a verb, which is impossible; it is an adverb, “in the future”, m.c. for *āyatim*; to be added s.v. in Dict. (Pali also has *āyati*.)
- 25.1c, read *ubhaye* with C.
- 25.2b, read with C *duśīlyo* for °*ye* (cf. § 39 above).
- 25.2c, read with C *ārādhit*° (for °*taḥ*, n. sg.) *eṣa* (or with O. *eṣu*, which could be n. sg., or also loc. pl., sc. *buddhadharmeṣu*). – Read with C °*dharmān*.
- 25.3c, read mostly as Conze with C, p. 128, but with *sūryaṃ yathā* for *sūryaṃ yavā* (*gagani gacchati*); and in d with C °*ndhakāro*. Render c–d: “as, when the ray-filled atmosphere moves toward the sun, darkness does not stand (remain) before it”.
- 25.5a, separate °*tendriya niruddhiya* (“stopping”, ger. of °*ruddhati*, Gr., § 28.19), and read with C *anye*.
- 25.5d, read with C *sarve ti* (= *te*) *pāramita ukta ta* (sc. *ataḥ*) *saṃ*°.
- 25.6b, read with C *sarveṣu bhoti* ... *bodhisattvo*. – 6c, with C *sthihatī*. – 6d, with C *sikṣati-m-etam*.
- 26.2c, *anta* after °*guṇān* unmetr.; read *ata(h)*; Tib. *de phyir*.
- 26.2d, Conze with C *jagatī* for *yagatī*, perhaps rightly, but cf. Gr. § 2.34.
- 26.4b, read with C *prāpto*.
- 26.4d, read with C *sadrśo*; note text correctly *abhyāvakāśa*, m.c. for *abhyava*° (which Index reads).
- 26.5a, for *bhontī* read with C *bhotī* (with gen., “it occurs to”).
- 26.5b, separate *ca karoti* (with C, for O. °*nti*). Index records *cakaroti* as one word, “perform”!!
- 26.5c, separate °*kārya nidarśayantaṃ*.
- 26.6a with C °*carito* and *bhotī*; b, with C *parimocayiṣye*; c, with C °*vividhāṃ* and °*saṃprayogāṃ*.
- 26.8b, O. *kāroti* (misprint?), C *kurvate*, both metr. impossible; read *karoti*.

- 27.1b, divide *kṛtaañjalīpuṭa* (so C) *praṇamya namasyayanti*.
- 27.2b, read with C *sattvās ti* (= *te*). – For *parikalpa* read *parikalpya*, gdve., “to be reckoned”; cf. 3.3d.
- 27.2c, read with C *romi*.
- 27.5b, divide *laghu antarīkṣe*.
- 27.5c, read with C *va anilam* for *va* (Conze p. 41 *ca*) *apulaṃ*, and *-ābhiprāyo*.
- 28.3d, read with C *parihāyati*.
- 28.4c and 6b, divide *sarve ti*.
- 28.4c, connect °*pāramitāprasūtā* (one word).
- 28.4d, read with C *na pi ca vardhati* (metr.).
- 28.7a, *anuddhavāye* is senseless; Tib. *skye med* proves the true text *an-udbhavāye* (Skt. *udbhava*). It is an abl.; the ending *-āye* is transferred from the *ā*-decl. (any oblique case) to the *a*-decl.; my Gr., § 8.45, happens to record it there only as dat. The parallel *akṣayata(h)* proves the case intended. Render a–b: “But the Bodhisattva who understands the Origination by Dependence (read °*samupādu*, § 9 above) as non-origination, and this Prajñā as non-extinction, He...” See Gr., § 7.47, on this function of the abl.
- 29.1a, read with C *viharāti mahānubhāvo*.
- 29.1c, C *punāśraya* for *panā*°; both are possible; cf. Dict. s.v. *pana*. – Divide *-dhyāna sāṅgā*.
- 29.1d, read with C *prāpūṇitvā*.
- 29.2d, read with C *na punāśravakṣay’ imi* (C *ime*) *śikṣati*.
- 29.3c, read *tatrā* m.c., or *tatrasthitāna* as a cpd. (see “Meter”, § 42).
- 29.3d, read with C *upapadya yathābhiprāyaṃ* (O. unmetr.).
- 29.5a, read with C *em eva te*, for *evam ete*, unmetr. The form *em* (see Dict.) is common in Rgs., though not noted in Index.
- 29.6d, for *yatra ha*, unmetr., read with C *mā syā ha* “lest there be”; Gr., § 42.7.
- 29.7d, read *praviśītvana* for °*tva na* (Tib. seems to have a negative, but by false division).
- 29.9a, read *samādhi* for (misprint) *samadhi*.
- 29.9c, O. *asamāhito* is correct and is kept in the Index; Conze p. 53 with C *samāhito*, which is wrong in both meter and sense.
- 29.9d, text *nāviko bhinnabhāvo*, which makes no sense, though no v. 1. is cited (Index ignores it). Read *bhinna-nāvo* “shipwrecked”, which occurs in Pali, Jāt. iii.159.5, in comm., glossing *bhinna-plavo* of iii.158.26. Here proved by Tib. *mñan pa* (= *nāviko*) *gru* (ship) *zig bzin* (destroyed).
- 29.10c, for *nandabodhisattvo* (unmetr.) read with C *na tu bodhicitte*.

29.12c, read with C *ākruṣṭu cāpy abhihatāpy atha tāḍitā vā*.

29.12d; the verb is certainly *vadhiṣyati*, with C; before it, probably *anu* (adverb, as in 13c where Index rightly “thereupon”; no cpd. *anu-vadh-* is recorded). C is cited as *puna anu-vadh°*, which Conze p. 54 accepts, but it is of course metrically impossible; *puna* was doubtless originally a gloss on the adverb *anu* which has got into the text.

29.14a, with C *sukhatāṃ* for *sugatāṃ*.

30.2b, the stem is *samudānaya* (Dict.), not *samudāna* (Index).

30.2d, read *pāramita* for *para°* (misprint?).

30.3d and 5c, read with C *ārabdhavīrya*.

30.6c, read with C *ātmasaṃjñō*.

30.6d, read with C *sarvajñatāya bhavi dūru nabho va bhūmeḥ*; so Tib., which Index quotes as rendering the very different version of O.!

30.8b, read with C *sukhamāṃ* (Dict.), for *susukhamāṃ* (lect. fac.).

30.9c, read with C *°vidunāṃ raha-* for *vidunārghata-* (lect. fac.).

30.10c, *niśāmayāti*; Skt. *°yati* and Pali *niśāmeti*, “observes, attends to, minds”; Index “preach” (?), adding “cf. C”, which, on p. 54, is quoted as *niśyamayāti*; this seems to me a senseless corruption.

30.11c, read *dvitiyo* (m.c., Dict.), then with C *ca agni sakalaṃ śiri prakṣipeyā*.

30.12b and 31.1d, with C *taṃ* for *tāṃ*.

31.1c, with C *kriyā* for (unmetr.) *kriya*.

31.3a *āgamu*, “authoritative doctrine”; Index “comes”! (poor rendering of woodenly literal Tib.).

31.5a *kuśalaḥpathebbhiś*, one word (Gr., § 8.12).

31.5b, with C *-rahāṇa* (gen. pl.) *sprhā*.

31.5d, *pārājiko*, C *°kāṃ*; read *°kā* (abl.).

31.6b, see above § 31, note 2; also delete *ca* (unmetr.) before *atma* in the C reading adopted by Conze.

31.7c, Conze, p. 128, adopts *prasṛto* of C for *pasṛto*; even if *pra-* was written, *pa-* was pronounced, and such MIndic spellings are not rare (above, § 8).

31.11b, with C *hi momuhānāṃ* for *sā muhānāṃ*.

31.12c, with C *dvīpa*.

31.15c, with C *vidunāṃ raha-* for *vidunārghata-*.