PAPA-PARIMOCANA.

Sanskrit text and Newārī Commentary
Edited
with a Translation, Introduction and Notes
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Introduction.

Pāpa-parimocana, Text and Translation.

Notes.

Newārī Index.
Introduction.
The manuscript on which the present edition of the Papaparimocana depends (Cambridge University Library, Add. 1276) was brought from Nepal with numerous other Buddhist and Brahmanical manuscripts by Dr. D. Wright. It was described by Bendall in his Catalogue of the Buddhist Sanskrit Manuscripts as "a treatise on ceremonial, uttered by Mañjuśrī" (1). Similarly, Jørgensen, who used some of its material for his Newārī Dictionary, characterised it as "a ritualistic text in Sanskrit, with a Newārī commentary. A modern and badly written MS, presenting great difficulties to the understanding." Apart from these notices the work has received no attention in the west, and so far as I am aware, no other manuscript of it is known to exist.

It should be noted, however, that these descriptions are somewhat misleading. If a brief description of the work is wanted, it might be called "a manual of ritual purity, and purification". It is in fact a summary of many of the topics treated in the Brahmanical Gṛhya and Dharma Sūtras and Smṛtis. The astonishing thing, however, is that it is not a Brahmanical but a Buddhist

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(1) p. 38. The main speaker, however, is Sākyamuni, Mañjuśrī merely asking the introductory questions.
work. The Buddhism which has been most studied in the West has been the early Buddhism of the Pali Tipiṭaka on the one hand, and the transcendental philosophical doctrines of the early Mahāyāna on the other. The Pāpa-parimocana belongs to a totally different sphere of religious thought from either of these. It is essentially a book representative of the every-day religion of the lay-man, and is as little concerned with theology as is the average European Christian. The work will therefore doubtless be displeasing to such western readers as are accustomed to consider some particular branch of Buddhist philosophy as the "essential" of Buddhism, and to regard deviations therefrom as, at the very least, regrettable lapses. But from the wider point of view of the student of religions, it possesses a very considerable interest, treating as it does of matters which chiefly concern lay-men, and giving us a very fair picture of the type of rules and regulations with which the life of the ordinary believer was governed.

The whole work is put into the mouth of the Buddha Śākyamuni, and the various sections are introduced by questions from the Bodhisattva Mañjuśrī. It begins with a somewhat sketchy description of the course of a man's life from the Garbhādhāna, Śīmantonnayana, etc., up to the initiation. In this part there are few purely Buddhist characteristics, almost the only trace being the addition of Bodhisattvas to the
standard Brāhmanical list of Fathers, Gods, and Rsis (10), and the mantra quoted in 13 14. The Jar-worship does not appear in the Grhya Sūtras, and it is no doubt a Buddhist innovation, appearing as it does prominently in the modern Nepalese ritual of the Pravrajyā-ordination. The ideas behind it are essentially Tantric, and it may be that the rite belongs to the common stock to which both Hindu and Buddhist Tantras must be traced back.

The first chapter carries the work as far as the end of the birth-ceremonies. The second deals with the early life of the child, the name-giving ceremony, feeding, ear-boring, etc. Then comes the most distinctively Buddhist part of the whole book, the description of the Pravrajyā-ordination, with the usual ṛṣea precepts of the daśa-siśā, which are found in every description of the rite from the Vinaya-piṭaka to modern China. In addition, however, to the older ritual, we find newer elements such as the Bhikṣu's staff (kṣīkaśīrika), and the Vajra and Bell. These latter are of course the regular symbol of their office carried at the present day by the Vajrācāryas of Nepal.(1).

The third chapter begins with a very interesting definition of a Vandya, that is, the "priest" who has appeared in European accounts as Bande, Banhra, and for Chinese Buddhism

(1) See Hodgson, "Essays", i.139ff. for a fuller account of the Pravrajyā.
Bonze. The Buddhist pandit whom Hodgson questioned on the subject, maintained that "whoever has adopted the tenets of Buddha, and has cut off the lock from the crown of his head, of whatever tribe or nation he be, becomes thereby a Bandya" (1). Our text here, however, restricts the application of the word to those who are "born in the family of Śākya". In other words, by the time of the composition of the Pāpa-parimocana, the Buddhist priesthood had already become a closed corporation dependant upon birth, thus forming a close analogy to the Brahmans as a caste. The Vajrācārya, who is the central figure of modern Nepalese Buddhism, is defined as one who has received the Pravrajyā-ordination, and has thus become a Bhikṣu, and has thereafter relinquished his ordination and taken up the career of a householder. We shall return to discuss these matters below.

From this point in the text, the Bhikṣu proper, in the old sense of the word, is forgotten, and the remainder of the book is taken up with matters which concern men who are living in the world. First of all, the daily life of a householder is described, his rising in the morning, his ablutions, etc., in true Brahmanical style. The fourth chapter continues with the subject of bathing, which is prescribed as a sovereign remedy for all sorts of impurity,

(1) Hodgson, "Essays", i.51; and cf. ibid. p.63.
to the extent that a man who bathes at the proper times is said to obtain Buddha-hood in this life. Next are given rules for the times of eating, the shape of the food, and the offering of bālis. Then comes the prescription for the performance of the Sandhyā prayers; but in contrast to the Brahmanical practice, they are performed in bed. Finally, the day is brought to an end by a statement of the directions in which a man is to lie if he wishes to obtain good dreams.

Chapter five gives the various purifications for transgressing in the matter of the so-called "regular" ceremonies (nitya-karmāṇi), which presumably include the rules just given. The well-known ten sins, which Buddhism has shared with the Brahmans from the earliest days (1), come next. Then follow rules as to impure touching, precisely in the Hindu manner; and the chapter is closed with rules for purifying various objects,

Chapter VI brings us to the death ceremonies, and the rules to be observed with regard to the funeral, and the death impurity, as well as rules for the various offerings (piṇḍa) to be made to the individual dead person, i.e., the piṇḍas which in the Brahmanical books are designated as ekoddīgṛta. Chapter VII gives an account of the various Śrāddha-ceremonies for the Fathers after the individual has been united with them, that is, after the sapindikarana-rite.

(1) See below, 66 ff., and notes.
Chapter VIII turns to consider various additional rules with reference to birth and death impurity. Next come penances for murder; and Chapters IX and X add an account, of which a portion seems to have been lost in the Sanskrit version, though it is preserved in the Newārī translation, of penances for killing and striking various animals.

Chapter XI deals with loss of caste caused by associating with and marrying persons of a caste inferior to one's own. This is prefixed with an interesting and rather unexpected Buddhist application of the caste principle. In this, the various "paths" of Śrāvaka, Pratyeka-buddha, Mahāyānist, and finally a perfect Buddha, are treated as exactly parallel to the Hindu varṇas. Thus, if a man belonging to, say, the Mahāyāna conduct himself according to the mode of life of a Pratyeka-buddha, he is said to become a Pratyeka-buddha, and never to be able to regain his former higher status. It is of course impossible to say to what extent this is a purely theoretical construction. For one thing, it is clear that there can never have been a sufficient number of Pratyeka-buddhas in the old sense to form a caste; and it is not easy to see to whom the word might be applied, if we are to assume a change in meaning. The obvious prima facie explanation would be to equate the four with the four who occur frequently elsewhere in the text, namely, the Vajrācārya, Bhikṣu, Cailaka,
and Śrāmaṇeraka. But this explanation is not without difficulty, and the evidence is really too scanty to come to any definite conclusion on the point.

Chapters XII and XIII give penances for serious offences with regard to eating and illicit intercourse. Chapter XIV, which is rather out of connection with its surroundings, gives a few additional rules, some of them repetitions of what has already been said, with reference to periods of purification in the case of death and so forth. Chapter XV gives a brief account of the activities to be undertaken during the vow of fasting, in order to obtain purification for sin, including a recommendation of the pañcagavya. Chapters XVI-XVIII describe the pañcagavya, giving rules with reference to who is fit to take it, according to caste; a mystical interpretation of the five constituents; the colour of the cows from which these constituents are to be taken; and finally, the relative quantities of each substance.

From this it will be seen that the work is far from being a well planned unity, but is rather a collection of verses loosely strung together without any attempt at completeness of treatment. The question arises as to the purpose of such a collection. The fact that it is written in Sanskrit would seem to indicate that it was not directly intended for use by the common people, but was rather a compilation for the use of priests who might have to officiate at funeral ceremonies and so
forth. At the same time it must be admitted that for most of the subjects dealt with it gives us a regrettably sketchy and incomplete account. In the final colophon it is described as an extract from the *Sarva-tathāgata-dvādaśasahasra-paraśika-vinaya-sūtra*, that is, the Sūtra dealing with discipline in the matter of paraśika-offences, in twelve thousand stanzas, as spoken by all the Buddhas. The use of the term paraśika calls for some discussion. Originally the word denoted those offences which merited expulsion from the order. Of these the Pali texts enumerate four: sexual intercourse, stealing, taking life, and falsely laying claim to spiritual and supernatural powers. In later Buddhism, however, the range of application of the term was extended. From the Chinese sources, Soothill and Hodous enumerate ten paraśikas, namely, killing; stealing; adultery; lying; selling wine; talking of a monk's misdeeds; self-praise for degrading others; meanness; anger at rebuke; vilifying the Triratna. It is added that the esoteric sect had a group in regard to giving up the mind of enlightenment (bodhicitta), renouncing the Triratna and going to heretical sects, etc. (1). It may be presumed therefore that the above-mentioned Pāraśikā-vinaya-sūtra dealt with some such extended list of offences; but clearly with much additional matter besides, if we may assume that the Pāpa-parimocana is in its entirety an excerpt from it. In fact, only a relatively small

part of the present text deals with pārājikas at all, the rest being mainly concerned with purification periods. In §141, Mañjuśrī asks for information about the pārājikas, and from the answer it is clear that to the author the word meant simply a serious offence; and since the work is not dealing with monastic institutions, if indeed such may be presumed to have existed at the time of composition - the question of expulsion naturally does not arise. Rather surprisingly, the word seems to have acquired the sense of "a sin which requires expiation," through the influence of the word pāra, and by this means to have been transferred to the penance itself whereby a man is enabled to "cross over", and regain a state of purity, or alternatively, to win salvation. Such an interpretation at all events seems to be the best method of explaining the colophon to chapter VIII, where pārājikā-vidhi would mean the method of purification. Further, it is significant that in 62 the word pārājikā is rendered by the Newari as pāra yāya, that is, to cross over. The only pārājikas actually mentioned, and there directly only by the colophons, are vadha-pārājikā, hiṃsā-pārājikā, and patita-pārājikā (Chapters IX, X, and XI). The last of these is of course quite foreign to the old application of the word to monastic discipline, denoting as it does grave offences the penalty for which is the loss of caste. Of the other pārājikas, adultery is dealt with incidentally,
though it is not called a pārājika in the text; and none of the others appear at all.

There is unfortunately at the present day no trace whatever of the existence of this Sarva-tathāgata-pārājikā-vinaya-sūtra. There are eighteen titles in the Tibetan Bka'-ḥgyur and five in the Bstan-ḥgyur which commence with the words Sarva-tathāgata-, most of them, to judge from the titles, works of a Tantric nature. But there is no Vinaya-sūtra among them. The fact of its non-inclusion in the Tibetan canon may be taken to indicate that it was not composed until after the completion of that canon in the thirteenth century. But it must be conceded that there is no necessity in this argument, since in spite of its comprehensiveness, the Tibetan canon need not be considered to have contained every Sanskrit work pertaining to Buddhism written before its close. The fact that the present work (at all events the Pāpa-parimocana extract) is chiefly applicable to laymen living in a Hinduistic social context would be a possible reason for its omission. If however the larger work should in fact belong to the same period as the group which have found their way into the Tibetan collections, it is necessary to take into account the possibility that the Pāpa-parimocana is not a homogeneous extract from it, and may be interpolated with later matter. The extraordinary diversity of the colophons may be taken to indicate a patchwork type of
composition, and the numbering of the various chapters, if not simply erroneous, may be understood to show that the sections have been brought together from widely separated parts of the original work. Thus, the second, fourth, and fifth chapters all call themselves in their colophons the third chapter; while the third in our numbering calls itself the fifth (in this last case, only in the Newārī colophon.) (1). None of the remaining chapters are numbered in the colophons at all.

In the absence of external evidence for the date of the work, we must look for some indication in the text itself. Unfortunately, it gives us no certain clue; but there are two points which might be taken to give a hint. First, the mention of the Ganges as the source par excellence of holy water may indicate a period of composition when Buddhism was more widely spread in northern India, and was not yet confined to Nepal. But unfortunately, the fame of the Ganges is everywhere so considerable that it need not be assumed that the writer expected his readers to have direct access to the river. More suggestive is the fact that in the same place (125) the author, while recommending the use of holy water from a tīrtha or sacred bathing place, adds the restriction gorkha-tīrthāni varjāyet (2),

(1) In the manuscript the sections within each chapter are numbered separately, and I have numbered them consecutively simply for convenience of reference. In two places, viz., after 23 and 96, the manuscript omits a number, which may point to lacunae in these places.
(2) The manuscript has goṣa-, but gorkha- seems a certain restoration.
that is, he should avoid the holy waters of the Gorkhas, those sacred to Hinduism as distinct from Buddhist holy waters. It is unfortunately not known for certain when the Gorkhas first appeared in Nepal, and it is clear that they may have been well-known for some considerable time before their conquest of the country in 1769. The Rajput king Dravya Śāh, the traditional founder of the Gorkha line of kings, conquered the town of Gorakṣa-nātha, from which the Gorkhas take their name, in 1559 (1). It is therefore quite possible that the name of Gorkha was associated with the idea of Hinduism at least as early as the sixteenth century, and their mention here would thus not be inconsistent with the view that our text is at least three hundred years old. The manuscript itself is modern, probably not being more than a hundred years old. It is clearly not an original, as may be seem from the several lacunae and scribal corruptions. Moreover, the commentary must have been written some considerable time after the Sanskrit text, since it misinterprets it in several places, and in one place even translates a meaningless corruption (avidyā for abhidhyā, §70). There is not yet sufficient known about the history of the Newārī language to enable us to use linguistic facts for the purpose of dating; but there are a few cases where certain forms are known to be older, and occur in the earlier manuscripts chiefly, while in their place more recent manuscripts tend to use their later descendants. In

(1) Lévi, "Népal", i.254 ff.
the present manuscript there are several cases where older forms are employed, though in many cases the more recent form appears as well. Thus, julaśanvam\(^{(29)}\) where the more recent form is julasām; hakaṁvam, 165, but hakaṇam 3,29,46; hmyāca, 131,165, but hmyāya 155; gvaća-palaka, 162, as against gvaẏ-pal quoted by Jörgensen from Hodgson's papers. On the other hand, boha, "heron", is a newer form, and Jörgensen in his dictionary notes only the forms bwohol and bwohal (that is, bo- in the orthography of the manuscripts).

It must of course be borne in mind that we are dealing with a literary language, which might be expected to retain a few fossilised forms; but on the whole it seems more probable that the older forms quoted above are genuine, and that the more modern appearance of the language elsewhere in the manuscript is the result of the modernising tendencies of successive scribes.

It should be remarked that in the writing of a Newārī text, the native scribes apparently felt themselves under no obligation to reproduce exactly the words of their examplar, but as often as not simply wrote down the meaning in widely divergent words. This is seen particularly well in a text such as the Aśvaghosa-nandimukhāvadana, where the various manuscripts agree more or less with regard to the Sanskrit text, but frequently diverge widely in their versions of the Newārī paraphrase. The two Cambridge manuscripts of the Aṣṭamī-vrata (1) likewise present very different texts, while at the same time the similarities between them are

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(1) Add. 1366 and 1487. The latter is called Uposhadha-vrata in Bendall’s catalogue, but the two are really the same work. Both mss. have the Newārī text only.
sufficient to assure that both versions are descended from a common original. On the analogy of such instances therefore, it seems rather more likely that modern forms such as boha, hmyāya, etc., are innovations due to the scribe, than that spellings like julasanyam are archaisms retained in the written language after they had vanished from the spoken tongue.

It seems therefore not unreasonable to assume that the state of Buddhism portrayed in the Pāpa-parimocana is at least three hundred years old; but there is no reason why it should not be considerably older. The close fusion of Buddhist and Brahmanical ideas and practices in modern Nepal has inevitably led European observers to speak of Buddhism in Nepal as being "contaminated" by the Brahmanism with which it is in daily contact. But it should be noted that, as far as the ordinary lay-believer is concerned, we have virtually no direct evidence as to the earlier condition of Buddhism in Nepal. The older Buddhist works which have hitherto been edited deal almost exclusively with what may be called the theology of the religion; and to deduce from these works, to say nothing of the Pali Nikāyas, that birth-ceremonies, for example, are un-Buddhistic, is not more convincing than to suggest that the modern ritual observances of the Church of England are un-Christian, because the theological writings of the early Church Fathers and the Gospels concern themselves with very different matters. To be sure, in both religions, the ritual of
the present day has its beginnings in the very remote past. The fact is that of all human institutions, rites and observances are the most tenacious of life. It is now a commonplace to remark, for example, that Christmas and Easter in the Christian calendar continue the tradition of the solstice and equinoctial festivals respectively. The important thing is to recognise that the significance attributed to these festivals by the worshippers is essentially different from that of the primitive rites, however close an analogy may be seen between Christmas and the rebirth of the sun, or between Easter and the spring rituals. The case of the Buddhism of the Pāpa-parimocana is very similar. Although a large number of practices are prescribed which are in form the same as those of the Brahmanical books, there is virtually nothing in the work of a distinctively Brahmanical interpretation of these. In fact, just as the Brahmans find no difficulty in reconciling their practices with the most varied philosophical backgrounds, Vedānta, Śākta, Vaiśnava, and so forth, so the Buddhists of the Pāpa-parimocana can regularly produce a Buddhistic interpretation for their rites and ceremonies. Thus, the five prānas, equally with the five Tathāgatas constituents of the pāñcagavya, symbolise the five Tathāgatas. There is indeed in the work only one slight trace of anti-Brahmanical feeling, which we have noted above: namely, where the sacred waters of Hindus, gorkha-tīrthāni, are
forbidden to the worshipper. But in the ordinary events of life and death, the Brahmanical social customs are simply accepted without question. Now it is of course easy to say that this is simply a sign of the laxness of more recent Nepalese Buddhism. But it is worth remembering as a cautionary example that Hodgson, when trying to establish the Indian origin of Buddhism — a matter which seems so obvious to us now — was as he records frequently met with the objection, "Oh! this is Nepalese corruption! These are merely popular grafts from Brahmanism". (Essays, i.67). A much older authority than the Pāpa-parimocana can in fact be adduced to show that a state of condominium between Brahmanism and Buddhism is no new thing. The Chinese pilgrim Fa-hien, who travelled to India at the beginning of the fifth century of the Christian era, several times mentions Brahmans and "resident scholars" (grhapati, by which term we are no doubt to understand Vāsīyas, as frequently in Pali, gahapati) as taking part in Buddhistic ceremonies, building viharas for the monks, and so forth. (1). At a car-festival in Magadha, images of Buddhas and Bodhisattvas are represented as well as those of Hindu devas (2). Even Brahmanical purifications are recognised, as in the case of the "professor of the Mahāyāna", who incidentally was a Brahman. This teacher,

(1) Fa-hien, trs.Legge, pp. 43, 46-47 [Chap.16]. (2) Ibid.p.79 [Chap.27].
when the king of the country to do him reverence clasped his hand, hastened to wash because of the impurity incurred from the touch of a Kṣatriya. At the same time, while the broadest tolerance is shown towards the continuance of such Brahmanical customs in a Buddhist community, no real compromise is possible in the matter of doctrine. Thus, in Fa-hien's account, while we have Brahmins talked of in terms of very high respect in the social sense, we find them at other times stigmatised as "heretics", when questions of doctrine are at stake. The Chinese expression literally means "those outside the path"; and it is interesting to note that the Newāri commentary similarly renders the Gorkhas, in the passage cited above, as "outsiders", "others".

The Pāpa-parimocana then may be taken as giving us a picture of Buddhist lay society as it was some centuries ago in Nepal, and in all probability, as it was in other parts of northern India before Buddhism died out there. Early Buddhism as seen in the Pali books is primarily a monastic system. But it must not be lost sight of that from the earliest times there existed a large number of lay believers (upāsaka), who must, in as much as they remained in the world, have continued in large part to observe the same social customs as they did before coming to believe on the Buddha. It has often been pointed out that it is part of the genius of Hinduism to accommodate itself to and absorb the most diverse types of religious views: the essential
thing has always been conformity in matters of social usage. Now, as is well-known, the Buddhist Bhiksus did not conform to these usages, their chief crimes in the eyes of the Brahmans being that they did not heed the privileges of Brahmans by birth, and that they frequently entered the Brotherhood as young men, without having passed through the stage of a householder. And as they were celibate, this second point was a serious consideration. In these two matters they were of course following out the teachings of their founder, who had insisted on celibacy, and had often preached that the true Brahman was not made by birth, but by knowledge and virtue. The tradition of this anti-Brahmanical feeling continued for a long time in monastic Buddhism, and is exemplified in the well-known Vajra-sūci which is ascribed to Aśvaghoṣa. It may be imagined however that many of the lay believers were little affected by the views of the monks as to the nature of Brahmanhood, and continued as before to reverence Brahmans as such, and to perform their birth-ceremonies and the other sacraments. Moreover, since they remained in the world and carried on family life, these laymen were free also from the reproach of being celibate, and therefore useless, members of society. Their existence was therefore a considerable help towards the mutual toleration of the two systems. Nor can all the credit for toleration be given to
Hinduism. Buddhism also in its history outside India has shown a marked capacity for assimilating indigenous beliefs and practices. In Tibet, for example, it has in many points come to terms with the native Bon religion of devil-worship. In China the indigenous ancestor-worship has remained alongside Buddhism, assisted here no doubt by the Indian ancestor-worship with which the missionaries were familiar. And in Japan, Buddhism has contrived to exist comfortably in company with the Shinto religion.

Perhaps the most significant, and from the point of view of early Buddhism certainly the most surprising development, was the evolution of Tantrism, which in Buddhism came to be called the Vajrayāna. It is uncertain when this type of religion came into existence, but it was certainly fully fledged by the seventh century AD. According to some scholars, it may go back to the third century. Thus, Benoytosh Bhattacharyya has asserted an early date for the composition of the Guhya-samāja, which is admittedly one of the earlier of Buddhist Tantra compositions. But little definite has really been established, and it would be wise to suspend judgment for the present. The question has been much discussed as to whether the Buddhist or the Hindu Tantras are prior in time. Benoytosh Bhattacharyya has given a number of persuasive arguments, as well as others less cogent, in support of the

(1) According to Glassner, ZDMG 1936, p. 556 ff., already in the time of Asanga, latter half of the 4th cent. AD.
view that the Hindus borrowed largely from the Buddhist Tantras. It is sufficient however for our present purpose to observe that both arose in the same social context, from the same causes, and under the same external influences, if any. Much work remains to be done before the facts of Tantrism will be available in a trustworthy form for use in a scientific discussion; but the following is at least clear. The essence of the Tantric, as opposed to the more orthodox religions, was that it promised to the initiate, irrespective of caste or sex, salvation in this life. The so-called jivan-mukta of the orthodox theologies is in many respects a figure fully in accord with tantric ideas. It has been stated that the popularity of the Tantras was largely due to the fact that they offered an easy way of salvation; but it must be remembered that, strictly, the initiate was required to undergo a long and strenuous training, including the performance of strenuous exercises and rituals. Nevertheless, although this was the theory, one may assume with confidence that the practice did not always live up to it. When a man had achieved the state of a siddha, the world and all worldly connections became henceforth completely indifferent to him. Therefore, logically enough, there appeared no reason why such a person should not live the life of a normal member of society, inasmuch as he is entirely unaffected by the actions he performs, and so acquires
no detrimental karma thereby. One may suggest that from this point of view a great deal of the popularity of tantric systems may be explained. Whatever may have been the theory of the more theologically-minded worshippers, there can be no doubt that for the ordinary man the Tantras supplied a simple and satisfactory solution of the problem of combining religious experience with everyday life.

In all Hindu systems, and in the Tantras above all, the guru, the individual religious preceptor, is an essential figure. It is repeatedly stated that it is impossible to acquire insight into the mysteries of tantric worship, or in fact any understanding of the system at all, without the aid of a competent teacher. In the Buddhist Vajrayāna, one who was qualified to act as such a teacher was designated a Vajrācārya. It is this personage who is the central figure of modern Nepalese Buddhism, and it is essential for the understanding of his position that we bear in mind his tantric background. There has been a tendency to regard him as a symbol of the debasement of modern Buddhism, and to consider the fact that he is normally a married man as a sign of the secularisation of the religion. It is of course obvious that the Tantric system, in so far as it deals largely in erotic mysticism, cannot be considered as a high form of religion, but is in many respects essentially primitive. It has however
been much overlaid by a more sophisticated theology, to the extent that many educated Indians have held the truly astonishing view that the Tantra represents the highest point of Indian culture. This is of course wholly absurd; but it is perhaps not an unnatural reaction against the attacks of earlier European and even Indian scholars. Of Nepal, it has been remarked that although the Tantric system exists there at the present day, the Nepalese are heartily ashamed of it, and are disposed to deny its existence (1). This is no doubt a plausible interpretation from the point of view of a 19th century European, but it seems to miss the point of the matter. It is very much more likely that the reticence shown had nothing to do with shame, but was simply the normal attitude of the initiate towards the outsider. The fact that the 'ajñācārya, as the Pāpa-parimocana also states, is a man who has received the ordination of a Bhikṣu, and has thereafter returned to live the life of a householder has been interpreted to mean that he is unable to live up to the high ideal of the monastic life. It is in fact the modern practice for the newly ordained Bhikṣu to return to his guru four days after the ordination ceremony, and to state that the duties of a Bhikṣu are too hard for him to carry out in these degenerate
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(1) E.g. Oldfield, "Sketches from Nepal" ii. p.81.
days, and that he therefore wishes to relinquish his ordination. He is then given permission to abandon the Śrāvaka-caryā and (1) to adopt the Mahāyāna-caryā. It seems however unlikely that the origin of the Vajrācārya was a slackening of this sort. It is reasonable to suppose that the Vajrācārya, like his counterpart in the Brahmanical systems, was considered as higher in status than the Bhikṣu. His return to worldly life was therefore not a regression, but on the contrary represented a spiritual advance, since, having acquired perfection, he had no further need of the regulation of monkhād, and could return to live the life of a householder free from attachment. The fact that, according to Hodgson, the Bhikṣu is considered as a representative of the old Śrāvaka-yāna, while the returned householder lives in the Mahāyāna, is clear proof that originally no falling off was envisaged, for it is unthinkable that in a Mahāyānist country the Śrāvakas, the followers of the Hinayāna, should be seriously considered as the higher ideal.

The Vajrācārya then is, in all events in theory, a man who has attained a certain degree of spiritual advancement himself, but who lives in the world, and in many ways acts as a priest for the benefit of the laity. It is this side of the picture that the Pāpa-parimocana delineates. It seems that we are to imagine the Vajrācāryas performing the office that in orthodox Hinduism was done by the Brahmans. The Pāpa-parimocana would then be a

(1) See Hodgson, Essays, i.p.145.
manual for enabling Vajrācāryas to know the periods of purification and so forth to prescribe during their ministrations among the lower classes of society. The type of religion that the work represents may therefore be considered as the exoteric reflection of the esoteric system of the Vajrācāryas themselves.

According to Hodgson, the old Bauddha scriptures enumerate four sorts of Bandyas, namely, Arhant, Bhikṣu, Śrāvaka, and Cailaka (Essaya, i. p.63), though unfortunately he does not quote references. To these his informant added the Vajrācārya as a fifth, an addition which Hodgson himself shrewdly questioned. But in fact this account, being confessedly a mixture of contemporary fact and older theory, gives a rather misleading picture. Later writers, among whom Lévi and Oldfield give the most detail, supplement Hodgson's information in many important particulars. (1). According to them, in modern Nepal there exist side by side well-defined castes of Hindu Newars, grouped in the four classical varṇas of Brahman, Kṣatriya, Vaiśya, and Śūdra, and equally well defined castes of Buddhists. Among these latter, the highest caste is that of the Banhras (Bandyas, Vandyas), which both authorities agree is made up of nine subdivisions. Eight of these groups are hereditary workers in

pure metals, wood, etc., while the ninth, the so-called Gubhar-jus, (1), supply the "clergy", that is, the Vajrācāryas. The most surprising thing is to find among these groups of metal-workers one which bears the name of Bhikṣu. These would seem to have little to remind us of the celibate monks of the older Buddhism, except for the fact that they officiate at certain ceremonies as a sort of priest subsidiary to the Vajrācārya. The nine groups apparently form a single caste, as far as eating and intermarriage are concerned. It is however clearly stated that only the highest sub-division, that of the Gubhar-jus, can supply recruits to the priesthood of the Vajrācāryas. One may perhaps assume that although intermarriage is permitted between the various groups, the membership of them is hereditary in the male line.

The second main division, corresponding to the Vaiśyas of Hindu society, is that of the Udas, while the counterpart of the Sudras are the so-called Jaffus (Newari, jyā-po, literally, "worker"). These last are said to combine the worship of Śiva and the other Hindu deities with that of the Buddha, and to employ a Brahman priest as well as a Vajrācārya for the

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(1) The name is quoted in several different forms, Gubhar-ju, Gubal, Gubāhāl, Guru-bhāju (Oldfield’s Gurn-bhaju is simply a misprint). Of these, Gubāhāl is the only one so far quoted from an original Newāri source, Batisaptrikākathā, ed. Jørgensen, p.69. The termination -ju is an honorific affix, and is frequently added to the names of older relatives. Originally it seems to have meant "lord."
performance of their various rites.

In the Pāpa-parimocana there is admittedly very little explicit information about the state of society; but it is extremely difficult to reconcile what little there is with the above picture of present-day Nepal. This in itself is an additional reason against supposing the work to be of very recent date. It seems in fact to represent a half-way house between the older stage, when the ordained members of the Buddhist community stood outside the caste-structure of society, and the modern period, when they have been fully incorporated. As we have seen above, there is no reason for supposing that from very early times the lay Buddhists were not in effect part of the Hindu caste-structure. The modern position can then be understood if we take it that these lower Buddhist castes are represented by the modern Udas and Jaffus; while with the emergence of the Bandyas as a caste, any Buddhist layman who happened to be a Brahman by birth would naturally be assimilated into them. Even at the present day such a transfer is not unknown, and Oldfield reports that Brahman boys are occasionally adopted by Gubhar-jus, and that these are recognised as full members of the caste, and are allowed to be duly initiated as Vajrācāryas.

The system envisaged by the Pāpa-parimocana corresponds much better with the theoretical account mentioned above which
Hodgson obtained from his Buddhist pandit. According to this, "the Bandyas are divided into two classes; those who follow the Váhya-charyá, and those who adopt the Abhyantara-charyá ... The first class is denominated Bhikšu; the second Vajra Achárya. The Bhikšu cannot marry; but the Vajra Achárya is a family man. The latter is sometimes called, in the vernacular tongue of the Newárs, Gúbhál." Then comes the enumeration of the five classes, Arhant, Bhikšu, Śrávaka, Cailaka, and Vajrācārya, ending with the confession, "Such is the account of the five classes found in the scriptures; but there are no traces of them in Nepal. No one follows the rules of that class to which he nominally belongs". The chief interest of this account is the remark that the Bandyas are divided into those who follow the Bāhya-caryā, that is, the exoteric path, (Bhikšus), and those who follow the Abhyantara-caryā, the esoteric (Vajrācāryas). This confirms the theory outlined above as to the nature of the origin of the Vajrācārya's office. It is difficult, however, to see the relation of the Bhikšus here described to the modern sub-caste of that name. It seems impossible that the pandit was not acquainted with the latter, and it may be that he simply considered them as an example of "not following the rules of the class to which one nominally belonged". The fact that the Bhikšu is stated to be celibate would of course make it impossible that we have here a
caste in the true sense. In the absence of better information, we can only suppose that the title of Bhikṣu in older times was not hereditary, but that the position allotted in the caste-structure denoted simply social precedence. This is all very unsatisfactory, and it seems unlikely that any really satisfactory explanation will be possible unless more evidence is forthcoming.

In the Pāpa-parimocana the Arhant is accorded only one mention (§142), where the penance is prescribed for slaying such a person. It is just possible that in this place he is named instead of the Vajrācārya himself. Elsewhere in the work four classes only are recognised, Vajrācārya, Bhikṣu, Śrāmaṇeraka, and Gailaka. It is at least clear that the Bhikṣu is not to be taken as a member of the modern sub-caste. In fact, throughout the work, the constant contrast is between the four Hindu varṇas on the one hand and these four Buddhist orders on the other. It would therefore seem that they were all in some sense ordained persons. As remarked above, §154 gives us a hint that these orders might have already been considered as analogous in some respects to the castes, and that the Śrāmaṇeraka, originally the Novice who was to seek ordination as a Bhikṣu, was being confused with the Śrāvaka, the Disciple who in Northern Buddhism is regularly stigmatised as a follower of the Hinayāna. About the Gailaka, the "ragged
ascetic", we have no information at all. It is possible that he is to be taken to represent the old conception of the Pratyeka-buddha, but unless more evidence comes to light, this must remain a guess. In the ordination ceremony (§25 ff.) it is stated that the ten-fold disciplinary vow, together with the thought of Enlightenment (bodhicitta) makes a Bhikṣu; that half of this (according to the commentary, the daśa-śikṣā without the bodhicitta) makes a Śrāmāneraka; while half of that again, presumably the pañca-śikṣā, makes a Cailaka. The commentary at this place interprets the three as representing the Three Paths, that is, the Mahā-yāna, Śrāvaka-yāna, and Pratyeka-yāna. The most important point which can be cited as an indication that all these three are in the spiritual ancestry of the modern Bandyas, and not of the Udas or the Jaffus, is the fact that they are all stated to shave the head completely (§31). At present this is the custom only of the Bandyas, whereas the other Nepalese Buddhists regularly retain a top-knot. The ordained classes also wear the top-knot up to the time of the Pravrajya ceremony (cf.§25). It would thus seem probable that the ancestors of the lower classes of the present day must be looked for among those included by the Pāpa-parimocana among the four varṇas.

During the early days of the flourishing of Buddhism in northern India, there was much vigorous theological and philosophical controversy, and consequently many rival schools
and sects; but with the decline of learning, interest in these problems has also waned, and most of the old schools have died out. According to Hodgson's account, there are at the present day four different sects in Nepal, the Svābhāvikas, Aiśvarikas, Kārmikas, and Yānikas. Of these however, the last two do not properly represent theological distinctions, differing as they do on the part played by free-will in human affairs (1). The first two disagree as to whether the ultimate reality is Nature, or God. In many respects the Aiśvarikas seem to be closest to the theology of the Tantras, and they apparently still retain the old Tantric doctrine of the creation of the supernatural Buddhas by emanation. It is difficult to say to which school a work like the Pāpa-parimocana is to be attributed, if in fact it is to be considered a sectarian work at all. Such few philosophical references as it contains would seem to indicate the influence of the Svābhāvika school, but if the Aiśvarikas really represent the old Tantric doctrines, then the Pāpa-parimocana would be as much indebted to them. It is however unnecessary to see a consistent philosophy in what is after all a very pedestrian work. As remarked above, it is the worldly counterpart of the secret Tantric system, and in effect

stands to the latter in a similar relationship to that of the household rites and sacraments of the Hindus to the study of the higher philosophy. Purely Tantric are such references as that to the Graha-sādhanas (§18). The worship and pacification of the planets is admittedly well-known in Hindu ritual also (cf. for example Yājñavalkya, i.295 ff., graha-śāntī); but the deity mentioned here in this connection, Graha-mātrkā, the regent of the planets, seems to be known only as a member of the Buddhist Tantric Pantheon. Another Tantric rite (sādhana) is indicated in §60, where the worshipper is recommended to consider himself as mounted on a lion, and to ponder on the name of his chosen deity. One of the regular modes of Tantric worship is to concentrate one's thoughts on a particular deity, or aspect of a deity, and by means of concentration, to come to believe that one is identified with that deity. To this end the worshipper assumes the posture which is considered proper to the deity in question. The numerous small images from Buddhist countries, of deities picturing various postures, and carrying various symbolical objects, while standing or sitting on various supporters (vāhana), have for their purpose to assist the worshipper in imagining the required identification. The reference here is not explicit; but there are several deities mentioned in the Sādhanamālā as mounted on a lion, namely, Mañju-ghoṣa, Vāgīśvara, Mañjuvara, and Simhanāda, while the Buddha

(1) See B. Debashish Charyya, "Buddhist Iconography", pp. 9, 12, 24, 25, 46, and the references there quoted.
Ratnasambhava has a pair of lions for vāhana (1). There can be no doubt therefore as to the nature of the rite here.

The doggerel in §13, tathāgato yat-svabhāvam tat-svabhāvam idam jagat, etc., is not peculiarly Tantric, since it could doubtless be interpreted from the pre-tantric Mahāyāna philosophy, from which source the Vajrayānists took most of such philosophy as they had. The couplet however is designated in §12 as "meditating upon śūnyatā"; and the Newārī commentary interprets śūnyatā as equivalent to karunā. This peculiar identification would seem to be peculiar to Tantric mysticism, and is a favourite theme in the Vajrayāna texts. Finally, mention should be made of the peculiar names or epithets given to the five supernatural Buddhas in §176. Most of these are quite new, but one, Dveṣa-vajra, is well-known as a distinctively Tantric name of Aksobhya. (See notes to §176).

So far we have considered chiefly the purely Buddhistic aspects of the Pāpa-parimocana. It seemed desirable to do so in detail, since the chief impression on reading the work is that it is mainly Brahmanical in its contents, and that such Buddhism as it contains is merely a veneer overlaying the Hinduistic substratum. It remains to say a few words about the Brahmanical

(1) See B. Bhattacharya, "Buddhist Iconography", pp.5, 19, 24, 25, 35, and the references there quoted.
rites mentioned in the book. Here it must be confessed that
the Pāpa-parimocana adds little to our knowledge. From the point
of view of the Brahanical rituals, in fact, the chief significance
of the work lies simply in the fact that these rituals are
seen in it to be fully alive in a Buddhistic society. The fact
that the rituals not only continued, but were taken over by the
Vajrācāryas out of the hands of the Brahmanas, is one of the
chief factors which enabled Buddhism to survive in Nepal after
it had disappeared from most of the rest of India. Dr. E.J.
Thomas writes (History of Buddhist Thought, p.247): "The great
difference of organisation between Hinduism and Buddhism lay in
the fact that the Brahmin priests were not an ascetic body apart
from the laity. They were a part of the social structure and an essential
part in carrying out the rites and sacraments for the laity. In
this function they were essential even for the Buddhist laity".
Thus, in so far as monastic Buddhism did not actively undertake
the performance of household rites for their lay brethren, it
was inevitable that the decline of monasticism should bring
about the gradual disappearance of the religion itself among
the laity. In Nepal, however, the fact that the Vajrācāryas
not only tolerated the ritual observances of the lay believers,
but actually encouraged their performance and themselves
supplanted the Brahmanas as ministrants, made it possible for
the Buddhist church to survive. In the Pāpa-parimocana we have
documentary evidence for the first time of the manner in which the priesthood of the Buddhist community came to terms with the popular religion of the laity. It is true that the work does not say directly in so many words that the ministrations are to be carried out by Brahmans or by Vajrācāryas; but their can really be no doubt but that the latter were intended. They are everywhere in the work accorded a position above the Brahmans, who are admittedly of high standing in society, but are nevertheless still laymen from the Buddhist point of view.

The account given of the ceremonies themselves is, it must be confessed, disappointingly sketchy, so much so that in many places it would be almost unintelligible were we not able to compare the classical Brahmanical works on the subject. The comparison shows, moreover, that it is not merely the subject matter of the rites which is Brahmanical, but that the author, directly or indirectly, has again and again been influenced in his choice of words by the Brahmanical works themselves. One observes, in fact, the same type of verbal echoes between the Pāpa-parimocana and the Smṛtis as the latter display between one another. Occasionally the likeness is so striking, for example in 128, that we must assume a quotation of the Brahmanical work (see notes). On other occasions the Brahmanical original is altered to fit the Buddhist needs, as in 41:

śaucam eṣa grhaṃthānāṃ cailakānāṃ viśeṣataḥ
śrāmaṇerakabhikṣūnāṃ dvigunaṁ trīgunaṁ bhavet.
With this compare Manu 5.137:

\[
\text{etac chañām gṛhausthānām dvigunām brahmačāriṇām}
\]

\[
\text{trigunām ayād vanasthānām yatīnām tu caturgunām.}
\]

In the same way, 124 shows clear reminiscences of Yājñavalkya, 1.248-9 (see notes). It is always possible, of course, that these did not come direct, but rather by way of oral transmission in the form of aphorisms. In the subject matter, of course, the correspondence with the Brahmanical books is still closer, and very striking. There are admittedly discrepancies, but on the whole there is agreement even in minutiae such as the number of days for impurities, lengths of penances, and so forth, is more often the rule than the exception. I have cited in the notes a sufficiently large number of parallels to show how completely Brahmanical the Pāpa-parimocana is in this respect.

The subject treated in most detail is that of the funeral rites and the Śrāddha offerings to the dead. In this part of the work two new technical terms occur which are not known from the Brahmanical books, namely, vikala-pinda, and ḫina-pinda. Unfortunately the language of the text is in this part more than usually obscure, and it is difficult to be completely confident as to the meaning of these terms. It seems however probable that the vikala-pinda was in origin the single cake offered to the recently deceased person during the first year.
after death, at the ceremony known to the Brahmans as the Ekoddiṣa-Srāddha (see note to 123). More obscure is the meaning of the term līna. In 106, a samliṇa-karana is mentioned, which from the context must mean the ceremony called by the Brahmans the Sapindikarana, at which the dead man is, after a year has passed, "united with" his more remote ancestors, in whose company he is henceforth honoured. This is perfectly in accord with the literal meaning of the word līna, "attached", and samliṇa-karana can without difficulty be interpreted as the rite at which the "attachment" took place. That the līna-pinda had some connection with this rite is seen by the fact that 108 describes the regular Srāddha-rites as starting līnottaram, which may be reasonably interpreted as "starting after the Sapindikarana rite". Strictly, of course, līna does not mean "uniting", but "united". But from the rather obscure references in the text, the expression seems at times to be used in the sense of the offering by which the dead man is united with the Fathers, that is, elliptically, the "uniting" pinda, while at other times it seems to be used more literally to denote an offering to the Fathers conjointly, after the uniting ceremony has taken place, that is, the "united" pinda. If this explanation is correct, then the offerings designated līna which are mentioned before the Sapindikarana must be understood to be offered to the three more remote ancestors, not including the person whose funeral rites are being celebrated.
The Language of the Pāpa-parimocana.

The Pāpa-parimocana, like the majority of Buddhist Sanskrit texts, is written in language which, from the point of view of the Brahmanical works, is barbarously ungrammatical. When the Buddhist works were first introduced to Europe, the natural tendency was for scholars, trained in the grammar of Pāṇini, to "correct" the language as far as possible, so as to conform to the classical model. It has of course long since been recognised that the Buddhists did in fact have a Sanskrit grammar of their own, and that they did not attempt to conform to the Pāṇinean standard. No-one would now dispute that it is the duty of an editor to constitute his text in accordance with the principle of giving, to the best of one's ability, the words which the author actually wrote, whether or not these words were such as to offend a grammatical purist. Here, however, the difficulty begins, since it is grammatical usage more frequently than any other single factor which enables an editor to diagnose corruption in the text. Unfortunately, up to the present, no comprehensive treatment of the grammar of Buddhist Sanskrit has appeared, and frequently there is not enough evidence available in the texts which have been already published to enable one to decide whether a particular reading is true or false. But much has already been accomplished, and
it is now possible to see the outlines of the development of the language of the Buddhist writers. Edgerton, who has promised a grammar and dictionary of the language, has argued convincingly that the peculiarities of the early Buddhist Sanskrit texts are in the main to be accounted for by assuming that they were originally written in a Prakrit dialect, and afterwards translated into Sanskrit. Whether or not this is actually the case with all or any of the older works, it is certain that there was a Prakritic background to the literary language, and that forms once established, or else retained in a Sanskrit translation because of the exigencies of metre, would naturally tend to be accepted by later writers as authentic and legitimate for use in original Sanskrit composition. Hence in writers of all periods we tend to find traces of this distinctively Buddhist inheritance.

It is true that the Sanskrit of artistic and polished writers such as Aśvaghosa and Arja Śūra diverges hardly at all from that of the classical Brahmanical writers. The influence of such authors must have been considerable, and probably contributed much towards the grammatical improvement of Buddhist Sanskrit. We can in fact catch a glimpse of this process of 'rectification' at work in the case of those texts of which fragments of a central Asian version have been discovered. In many places this so-called 'Kashgar' version has Prakritic forms where the Nepalese tradition shows 

(1) BSGS viii.501ff. See also Edgerton's further articles in HJAS i.65ff; JAOS lvii.16ff; Language xiii.107ff.
correct Sanskrit forms. Rather less frequently, the Prakritic forms have been preserved by the Nepalese version. There can be no doubt that in most cases the readings which offend against classical Sanskrit grammar are the older. (1).

There would seem to have been two opposing tendencies at work in the development of Buddhist Sanskrit in the later period. In the first place the Brahmanical influence tended more and more to oust non-Sanskrit forms. The popularity of a work like the Amara-kōṣa - there are ten manuscripts and parts of manuscripts in the Wright collection in the Cambridge University Library - is sufficient indication of the zeal with which Sanskrit was at one time studied by the Buddhists of northern India. At the same time it is undeniable that, especially in the later days when Buddhist Sanskrit was virtually confined to Nepal, the feeling for the language declined considerably, and consequently many of the peculiarities of the later texts must be attributed not so much to the Prakritic inheritance as to sheer incompetence to write correct Sanskrit. We therefore find that while many of the older Buddhist features tend to disappear under the influence of correct Sanskrit (for example, the instrumental in -ebhiḥ, or the gerund in -tvāna), new irregularities make their appearance. Most noticeable is the lack of ease with which some of the later writers composed in Sanskrit. The Pāpa-parimocana is itself a

good example of the cramped and difficult style common in the later period of Sanskrit writing. It is clear that the author had very little feeling for the Sanskrit language, and thought in it only with difficulty. At the slightest metrical obstruction, he has no hesitation in altering the whole structure of the sentence, and in fact the frequent anacolutha are the most striking feature of the syntax of the work. On the whole, however, the Pāpa-parimocana is a tolerably respectable production, when compared with the worst that the later Nepalese literature produced. The Aśvaghosa-nandimukhāvadāna, for example, while showing most of the same features of grammar as the Pāpa-parimocana, far outdoes it in awkwardness and stilted writing, as well as in grammatical monstrosities — though it is true that it has probably suffered considerably more from textual corruption at the hands of copyists. Not infrequently works of this kind remind one of a schoolboy's prose composition in a classical language.

In so far as we are dependent on a single manuscript for the text of the Pāpa-parimocana, it is often impossible to decide whether a particular idiosyncrasy of language or spelling is to be attributed to the author or to the scribe. Certain features of spelling are common Nepalese, and occur so frequently in all manuscripts from this country that they need
not be considered original. Thus, for example, a and á are frequently confused, a and ha are written indiscriminately, as also are r and l. In most of these cases I have given the correct Sanskrit spelling, since the manuscript is not consistent, but I have noted its spellings in the footnotes. No distinction is made between the Sanskrit h and v, both presumably being pronounced b, but for ease of reading I have written v where Sanskrit orthography requires it.

Common Nepalese also is satvā for sattvā, etc., which is invariable in the present manuscript (1). Most Nepalese manuscripts regularly write a double consonant after r, but the present manuscript is completely inconsistent in this respect, and I have with some hesitation written the single consonant throughout. The word śrāvaneraka frequently appears as śrāvaneraka, doubtless because of confusion with śrāvaka - in fact, in 166 śrāvaneraka in the Sanskrit is rendered by śrāvaka in the Newāri. For ṣuddhāvati, we usually find ṣuddhāvati (2), as the result of the influence of the past participle. Of other irregular spellings mention should be made of nisphala, constantly so spelt with dental s; and mryate, 90,106 (but mriyate, 93). The influence of Newāri may be seen in such spellings as asti, 91, for asthi, and

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(1) In the typescript I have throughout written sattva, etc., but on second thoughts, I feel that it would be better to retain the spelling of the manuscript in this case; and it will accordingly be altered before the text goes to the printer.

(2) So frequently also in Indian editions of classical works.
sajyāyam for sayyāyam, 57. On the other hand, the Brahmanical form is kept in apasavāya, although the Newārī has avasavāya, (§122), which latter is also the form regularly used in the Sādhana-mālā. The form makuta in place of the classical mukuta in (§43) is shared with Divyāvadāna 411, and appears also in the medieval Pali lexicon Abhidānappadīpikā, 283. The shortening of iambic disyllables which is so characteristic of earlier works such as the Lalita-vistara, Suvarṇa-prabhāsa, Samādhi-rāja, etc., may be represented in the present text by the solitary example vina for vinā, 25; but as no metrical purpose is here served by the shortening, it may be simply a scribal error. Kośā for krośā, 36, if not a direct Prakritic inheritance, may be explained as the Newārī form of the borrowed word. The use of kāsāya in place of the classical and Pali kāsāya, kāsāya (§26) is interesting, since, according to the dictionaries at least, the Pali and older Sanskrit texts seem to have kept the two words strictly apart, kāsāya monastic (reddish-yellow) robe, kāsāya sin, moral stain. In 122, kunda is written for kunda, jasmine. An unusual case of epenthesis is seen in parapitāmaha, 107, for pra-, which can be paralleled by rāja-putārī in the Newārī–Newārī commentary to 158. A rather surprising simplification of a consonant group is pravakṣāmi, which might be put down as a mere blunder, but for the fact that it occurs twice (34, 171). Closely
A similar simplification is seen in the case of śāla, sāra, l31, l68, which is written for the classical śyāla. Cases such as antavāsaka (classical anātarvāsas), 48, are to be explained by the fact that the r was not sounded at the beginning of a consonant group, as is seen from such common Nepalese spellings as ryathā, nimirtti, etc.

In vocabulary, the Pāpa-parimocana is close to normal Sanskrit. A few words have unusual meanings, among which may be quoted pūskara in the sense of pond (pūskarinī), a sense otherwise known from the Lexicographers. Quite unusual is anga in the sense of 'day', 19,173. It is found also in the compound aṣṭangopavāsanam, 172, which is taken by the commentary to mean, not the 'eight-fold' fast, but the eighth-day fast, the well-known aṣṭamāvrata. Most interesting is the sharp differentiation which has developed between anya and antara, the former meaning 'another instead of the first', and the latter 'another in addition to the first'. Thus, anya-sthāna 46, anya-varnaka 55, where classical Sanskrit would have sthānāntara, varṇāntara; but on the other hand, mantrāntara, 56, an additional mantra, and śrāddhāntara, 120, an additional Śraddha (while the first is still in progress).

The only entirely new word is keikesīrika, a Bhikṣu's staff. The word is given by Hodgson ("Essays", i.141) as khiparshī, and
it may be that this is the correct spelling, since ks is sometimes written in manuscripts for khy. (Cf. Mahāvyutpatti, §273, khakkhara).

Sandhi.

For the most part, regular Sanskrit sandhi is kept. There are a few cases where the hard consonant is kept before a soft initial, yāvat gandhān 41, syāt mūtra 78, kadācit yadi 132; but such things are not altogether unknown in manuscripts and Indian editions of classical Sanskrit works. There are a few cases which might be interpreted as hyper-sandhi, vratabandhaiva kartavyā 30, na kartavyodakaṁ dānām 89, prathamāṁrtānanatosam 52, āryasanghottarāśyam ca sthāpaye 122. The first of these cases might be interpreted as a change of gender, vratabandhā, fem.; but the form kartavyā in the present work shows a tendency to be generalised for all genders (see below). It is possible that this form is to be recognised in na kartavyodakaṁ; but it is most probable that all these cases arise simply from the use of forms in -a, which optionally interchange with those in -am.

Interesting is mohg gachanti 165, which is paralleled in the Aśvaghōsa-nandimakkhāvadāna, Cambridge Univ.Lib. Ms. Add.1357, 9a.1, tāvag gachāna, where however Add. 1486 has tāva gachama in the same passage.

A "Hiatus-bridger" may be seen in gupta-r-ity 21, and sa yeva 151, which seems a certain emendation for sa ye ca. The latter of course is better termed a glide-consonant, and is the normal phonetic development in Pali (Geiger, §66) and Prakrit (Pischel, §336).
An intrusive visarga occurs in punah-s-trīṇi 67, and punah-s-tu 100.

Declension.

The fact that the use of visarga and anusvāra seems to have been considered by the Nepalese scribes as optional has done much to confuse the Sanskritic appearance of the text. The ending -a, therefore, can be nom. or acc. m. or n., ś -a can be nom. or acc. sg. fem. or nom. pl. m. and fem. The disappearance of these finals is of course recognised as the normal phonetic development of the Prakrits, and appears metri causa in the older Buddhist Sanskrit texts. Later the forms were generalised, and by the time of the Pāpa-parimocana they appear alongside the normal Sanskrit forms as genuine alternatives in any position. It is quite impossible to decide how much blame is to be attributed to the scribes. In a text like the Aśvaghoṣa-nandimukhāvadāna, the various manuscripts vary considerably between themselves in this matter, although on the whole the visarga seems to be more stable than the anusvāra. The reason may of course be partly orthographical, since it would be easier to omit the dot of the anusvāra than the visarga, frequently written in the form of a figure 8. The fact that the double dot is regularly used in Newārī texts as a punctuation mark (the present manuscript however uses the
single dot) may have assisted in the process. It is possible that the peculiar gerund ārabhyah, which occurs three times, 96,98,121, originated in this confusion. It seems that in this respect there is no means of telling what the author wrote; but since the forms without the final certainly occur in the older texts, it is probable that if we keep the forms as they occur in the manuscript, our text as a whole will be more nearly correct than if we emend them all to the classical forms. Forms of this sort occur so frequently that it is not worth the trouble to quote them all. By way of example, for stems other than those in -a, we may cite manjusri 1, nom., for manjusrih; kundika 27, fem. acc. sg.

In two cases, which as they stand are grammatically impossible, it seems likely that the scribe has restored the wrong final - putram ca mryate yadi 108, and putravadhaḥ prāpto 150. We should probably read putra (for putraḥ, putraś), and -vadha (for -vadham).

The same loss of visarga in the gen.sg. may be seen in vaca-klesa (for vācah-klesa); though it is possible here that the word has been transferred to the -a declension, and that we have therefore a normal compound. So too bhikṣo 175, for bhikṣoh.

The stem-form in -a also appears occasionally as nom.-acc. pl. neut. Thus, cīvara trīṇī 27, mallikā-mālati-puspa drstā 116 (for -puspāmi drstvā); also argha-dravya prakīrtita 11, where the
adjective shows the form in -ä, which may be considered as
an inheritance from Vedic times. It seems that this form in -ä
was felt as equivalent to a neut. sg., so that we find also
catvåro vâcika-pâpa ... cittåja-ca trîni, 67, which is no
doubt the plural form vâcika pâpa, citta, plus the "optional"
Χιςσυγανσυσερνάνσυσερνάνσυσερνάνσυσερνάνσυσερνάνσυσερνάνσυσερνά
(Note also the masc. catvåro). In the same
section the form in -ä has wrongly acquired the visarga,
ete mûlåni patakåh.

Possibly on the analogy of the above neut. pl. in -am,
the acc. pl. masc., sometimes appears as -am. This may be
regarded as the singular form generalised; but it seems more
likely that it is the true phonetic development of -än, as in
Prakrit (cf. also the participles in -am in the present text,
noted below). Thus we have bodhisatvåm 10, which is taken as
plural by the commentary; 6astî dipåm prajvålayet 17; daåa
pîndåm pradåpayet 167 (though this last may be taken as a
singular dvigu-compound). Similar is devatå nyåsayet sarvåm 47,
with masc. for fem. adjective.

Very puzzling and uncertain are bhråstå 64,65, and gandhå
41. According to the manuscript, the former is an ablative in 64,
bhråståj japa-, and the latter an acc. plu., yavat gandhån na
vartate. The only method of making sense out of the passages
is to understand them as nominatives, and assume that for some
reason the following consonant shows a tendency to be doubled by
the scribe. It is possible that they are really nom. pl. in -ā(h),
since as we shall see, the use of plural subjects with singular
verbs is not uncommon in this text. With these is to be taken also
anurāga syāt 6, which may however be understood as fem. sg. (The
word anurāga is noted as neut. by Turner, from the Dvaviśatya-
avadānakathā, JRAS 1913, p. 291.) In fact, the most tantalising
thing about the grammatical analysis of a text such as this is
that so many of the irregularities are capable of more than one
explanation.

In the ablative singular of -a stems, beside the usual form
in -āt, there occurs frequently the common Prakritic ē-ā. Thus,
grāmā 85, vastra-tyālīya 139, govadha 148, svavānī 137. So also
tasām 45, paśca 47, 124.

In 73, the stem form appears as a locative, sparsā. This may
be simply a scribal error, but in view of the fact that there are
a number of other cases, which may be considered as quasi-compounds
(see below, p. 57) it may be genuine. Another case is caitya 122,
which may mean "in a temple"; although it is possible that it should
be taken as an accusative, "[construct] a caitya-mound". A possible
case of an -i stem locative is sansārabdhī mahāghore 2, but it
seems probable that it was felt as a compound.

The accusative plural gāvah is not classical, though it appears
occasionally in the Vedic literature.

There are a few cases of change of gender: thus, bhasmān 95,
Similarly, the masc. form has displaced the distinctive fem. noun of agency in *dātāras* 6 (used of women); and it appears for the neuter in *catvāro* 67.

The usual Prakritic tendency to transfer nouns to the -a declension appears in *jāta-karmā* 9, *cūdā-karmā* 23; *śīre* 26 (loc.); and *śīram* 61 (acc.); *rajase* 76; *vajrateja* 176. Similarly, in 117 *vrthah* appears as an adjective (nom. pl., fem.), while the classical language has only the indeclinable *vrthā*. Here may be mentioned also *daśah*, a set of ten (§27), the plural of which is already familiar from the titles of the Jaina canons (Upāsaka-daśāḥ, etc.).

The forms *pitaś ca* 140, and *pīṇandāś ca* 168, from nouns in -i, are to be considered rather as sandhi-forms developed on the analogy of the -a declension, rather than as true transfers.

In the pronouns, the most interesting feature is the use of seemingly masculine forms for neuter. This is a feature which occurs in the earlier Buddhist texts, and is shared with Apabhramṣa, Ardha-māgadhī and Māgadhī (Pischel, §423; Edgerton BSOS 8, p. 512). Thus, *yukṣyate prathamaṁ bālah, sa eva karma jīvati* 22 (acc.); *esa kāryam 97, śnucam esa 41,104 (nom.); *sa eva śraddham* (acc.). 117. As an extension of this last, we find the form *sa* used even as acc. sg. masc., *sa eva guru*.
sthāpayet, 113, sa eva guru varjañjat, 114. The masc. pl. form is used with a neuter in ete mūlāni pātakāh 67. In 62, ke 'pi, which appears with a singular verb, may be considered to be a relic of the old Prakrit nom. sg. in -e, as seen in Māgadhi and Ardha-māgadhi (cf. also ke cit, nom. sg., quoted by Edgerton, loc.cit. p.514, though this case is admittedly dubious.) The evidence is clearly far too scanty to admit of certainty, and it is probably safer to explain the present instance as a plural subject with a singular verb (cf. below, p. 56).

In tam eva vrataṃ acareṣ 144, the masc. form of the pronoun is apparently used for the neuter. It is however possible that the word vrata is to be taken as masculine here. According to the Amara-koṣa 2.7.37, the word may be masculine. It should be noted, however, that the sole example quoted by Böhtlingk and Roth, from Manu 2.5, is an error, resulting simply from wrong word division - vrata niyamatamarś ca should read vratāni yamadharmaś ca. (The editions vary between the two).

Among the words which in classical Sanskrit are declined as pronominals, sarva appears in the present text thrice in the nominal declension, sarve, loc., 9, 74, 108. Interesting is uttarāsyaṃ 122 (uttarāsyaḥ 61), which, although formed as a compound of uttara and āsya, "face" (uttara-mukha, uttarābhimukha), may be the result of popular etymology from the old form uttarāsyaṃ. This last, which appears in Vedic (Taitt. Br.1.6.5.1;
not however in the Rgveda) seems to have died out in classical Sanskrit. Pali however has kept both forms, uttarayya and uttaraśam (Geiger, §113); and it is of interest that one of the Central Asian fragments of the Saddharma-puṇḍarīka shows the form anuttarasyām where the Nepalese manuscripts have anuttarāyām. In this case it is possible that, contrary to the view expressed by Lüders (Hoernle, op.cit. p. 161), the pronominal form is the older reading, and that the Nepalese reading is a correction of it, since the classical language used the pronominal declension only in the masculine and neuter singular, and the nominative plural masculine (1).

Conjugation.

In the verbal system, the most frequent departure from the classical forms is the constant use of the Prakritic optative without the final -t in the 3rd person singular. This also is common in the older Buddhistic Sanskrit. Thus we have sprāśe 22, paṭhe 48, sthāpaye 122, pūjaye 122, bhave 154. From verbs of the second class we have gṛhniyā 38, kuryā 56, syā 131. On the analogy of these, and doubtless originally a blending of the forms bhūnjīyāt and bhūnjīyāt, we have

(1) Cf., Monier Williams, Sansk. Gram. §238.
bhûjī 50, 175. There is a tendency to transfer verbs to the thematic system; and forms such as dade 153, grhet 118, are to be considered as optatives formed on thematic presents *dadati,*grhati. in pidet, which in a sense is parallel to these, we may compare the indicative moce (for mocaye, mocayāmi) quoted by Edgerton from Lalita-vistara 219.4.

In one case we may perhaps have a relic of the old optative form in -eya, common in Pali and Prakrit as -eyya,-ejja - anna prāseyā sasthāste māse pumsāṁ prakīrtitam 22, "One should feed (the child) food in the sixth or eighth month; (this is) lauded as the time for males". But it possible that we should emend, and read annaprāṣāya, etc., ie. "For the Annaprāśāna ceremony". In either case, the syntax of the sentence is far from happy. One should note also pibayet 161, for the classical pāyayet.

The future forms pravakṣāmi 34, sampravakṣāmi 171, already noted above, may be taken to reflect a careless pronunciation simply.

In a didactic work such as the Pāpa-parimocana, it is only natural that the majority of the verbs should be optatives, and we have therefore almost no information about other parts of the finite verb.
In the present participle, there are several examples of -am for -an: sthāpayam 26, sārayam 50, arham (Comm. to 103); similarly, karam 45, for kurvan.

For gerunds, besides the classical forms, there occurs thrice the strange ārabhyāḥ already noted above (96,98,121). This, as also āvartya for āvṛtya 74, is presumably a fairly recent mistake. Most important, however, is the occurrence of two instances of gerunds in -tā, namely, kṛtā 92 (where kṛtvā is metrically impossible), and drstā 116, for drstvā. Edgerton had already ("Language" 1937, p.122) interpreted pūjāṃ kṛtā in Lalita-vistara 356.6 as standing for pūjāṃ kṛtvā. Such a form he explained as going back to a Prakrit kītā, with reduction of the double to a single consonant for the sake of the metre, aided also by such forms as Ardha-māgadhī gantā. This, however, was the only example forthcoming from the texts at his disposal, and it is gratifying to be able to add two more from the present text.

The work is as rich in gerundives as in optatives. Frequently these behave in the normal Sanskrit manner, namely, as adjectives agreeing with their noun. Thus, caityārcananāṃ kārya (for kāryam) 48; so too probably sparśanāṃ kāryas, where the original reading was probably kārya, the -s being a sandhi intrusion because of the initial t- of the following word (analogous to pitaś ca, nanandāś ca quoted above); trisaśarānam
deyam 25, etc. Side by side with these, however, there are signs of a totally new linguistic development. Very frequently the form in -ā appears where the agreeing noun cannot be construed with it. Cases such as kartavyā in 24, 25, 169, etc., may show the origin of the usage. In these instances the gerundive can be understood as a neuter plural in -ā, standing without an expressed noun, "(these things) are to be done". A case like kartavyā ca kriyāvidhiḥ 7 (whence also kartavyā ca yathāvidhiḥ 30, read -vidhi ?) may be explained by assuming a change of gender of the noun from masculine to feminine. But this form is not always susceptible of such an explanation, and it occurs too frequently to be considered a textual corruption. The most plausible explanation that I can offer is that it came in time to be thought of as an alternative form of the optative, and to be felt syntactically as such. Thus, kartavyā was thought of as standing for kartavyat, on the analogy of kuryā, kuryat. This explanation, monstrous as it is from the point of view of classical Sanskrit grammar, is linguistically perfectly possible, and it seems to be the only method of extracting a meaning from some of these cases. It is to be observed that almost all of the cases I have noted are forms of the verb kr; but in view of the didactic nature of the text, this may be accidental. Exceptions in the text are anena vidhīnā jñeyā 107, and sthāpanīyā pitāpurva(m) 123. Other examples are: na kartavyā
... purīsotsargakarmakam 37, pretājaliṃ kāryā 47, tasyaivāgni-
mukham (emend to -āśrumakham) kāryā 88, kāryā āsirvādabhīṣecanam
123, na kāryā sūtakam 129. Similarly to be explained is 121,
dharmapiṇḍa prakartavyāḥ, the final -ḥ being a sandhi intrusion
on account of the following word eṣāḥ. The intrusive "optional"
visarga appears in kāryāh pindaḥ kāryāḥ 86, as also in
a true optative, kūryāḥ 61, for kūrya, is. kūryat.

Syntax.

As remarked above, the Pāpa-parimocana is characterised by a
stiff, clumsy syntax, full of elliptical and mixed constructions,
and harsh anacolutha. Throughout, the author betrays the fact
that Sanskrit composition was for him a matter of difficulty,
all the more so as he was writing in verse, which, although the
rules of the classical śloka are treated with scant respect, did
nevertheless impose some restraints. Frequently the structure of
the sentence is simply changed over in the middle, as in
triyānikāṃ pībe gavyaṃ brāhmaṇena tathaiva ca 175, "members of the
three Buddhist Paths should drink the pañcagavya; and it should
be drunk (scil. pātavyam) by a brāhman also". Often however it is
not so easy to see what has happened to the sentence, and it is
not always obvious how the sense is to be supplied from the context.

Cases such as desayasya tathāgataḥ 62, and prasīdasva
sumātāraḥ 177, may have mutually influenced each other, so that
the former has acquired its superfluous visarga, and the
latter its anomalous singular imperative. But Edgerton (HJAS
i.p.70) quotes examples of the use of the nominative singular
instead of the vocative; and the use of singular verbs with
plural subjects (less frequently plural verbs with singular
subjects) is a prominent feature of the Pāpa-parimocana. This
extension of the use of the 3rd singular form of the verb
occurs in the older Buddhist Sanskrit works, where it is
occasionally used even with a 1st person subject, as aham
avocat (Cf. Edgerton, BSOS viii. p. 514; also in Ardha-māgadhī,
Pischel.516-518). Edgerton also quotes from the Saddharma-
puṇḍarīka a 2nd singular form, abhū́ (176,12) with a 3rd plural
subject; and we have seen above that in the present text kuryāḥ,
61, is used as a 3rd singular - although this may be simply
corruption, as indicated. Examples of the singular verb with
plural subject are: ye mūdhaḥ ... prakṣālayet 46, trpyate
pitṛdevatā 56, langhayet ke 'pi 62, svabhāvaśuddhā sarvadharme
svabhāvenaiva śuddhyate 78, jalajāḥ sthalajāḥ satvā khagādyā
sarvajām bhavet 84, ye ... śrāddhayet 112, nisphalam sarva-
karmāṇi bhaved 112, dātāro narakāṇaṃ vajraṃ 115, ye ... hanti 151.
In 77 we have a singular subject with a singular verb, but the
subject is in sense dual, and a participle qualifying it duly
appears in the dual form - aśuci syād dampatir nityām śayyāyām
cā samārītau. Occasionally also we have a switch from the plural.
to the singular, as in garbhā prasūyante, sarve ca sanskrto bhavet, 9; piṣayanti yad ajñānāt tasya anānam ca nisphalam, 46. In gurunā laghu sūdhyante, 133, the metre may be held responsible; but no such justification can be put forward for jīvante ca pita yasya, 106.

Agreement between noun and adjective is not always observed, as in prathamam sanskrtaṃ garbhas, 8 (but see note); navānśa rgham 11; akṣayam pitaro-gatih 113; gangādyah sarvā- tirthāni 123; vikalena vīṇā pindam 123; niśaṃ eva samutpanne, 129; dinam ekena, 152,161 (which may however be understood as a compound, cf. below); asamāpte tarpanam, 45. There is in fact a regular tendency for such locatives absolute to show the locative case only in one member, thus, sapta ghatikā gate 49; saptāhāni tu samprāpte 101; śrāddhantara samutpanne 120; jalam pīte 156. Similarly in lists, all of which must be understood as locative, several members are liable to appear in the nom. or the stem form, eg. pravrajyārata cūḍā ca vivāhotsava yajñake 130; pretālaye tirtha tadāga sarasi puṣkare 125. The intervention of the word ca is an indication that such cases were not felt as compounds. Conversely, a loc. occasionally appears where the nom. is required, śayanād utthite (for utthita) yā stri 77; duhsparśē duhisthite dravyaṃ bhūtapaścena sūdhyate 78; yena tatra krte (for krtam-) pindam 121; ajaṭadaśane (for -daśana) bālakah 134; ye ca jatā mrte bāḷāḥ 135; deśāntarē mrte ye ca 137.
Sometimes the locative absolute is combined with a verbal construction, यदा भ्रम्गन्यदा लोभना पातिते 152, which must be a blend of भ्रम्ग पातिते and यदा भ्रम्गन पतयाति; भेदन, etc., vinipाते 153, that is, a mixture of भेदनम vinipाते and भेदन yadi vinipातयाति.

Very frequent is the genitive in loose syntactical connection with the rest of the sentence, the sense of which can usually be rendered by "in the case of ...". A good example is अन्येषां तु ना लाभ्यते 175, "in the case of others, - (the पाँचगव्य) is not taken. So also vrतिनाम eka दिनाम ... प्रादापयेत, "in the case of those under the vow (dying), one should offer a single pinda" 167; तादार्धा भृत्रपुत्रानाम कायम सुचि प्राप्याते 140, "(in) half of that (time) - in the case of a brother or son - the body becomes pure," etc. It is possible that in 161 we should emend to bhिक्षुनाम ... पिबयेत, "In the case of Bhikṣus - one should not drink". It is possible त्वम however that bhिक्षुनाम is the original reading, and represents an anacoluthon, the shape of sentence intended having started by being, e.g. bhिक्षुनाम ... na पतायम.

An interesting example of attraction may be seen in अभावे सर्वावर्णसु, 177, for -वर्णनाम.

Quite isolated is शाला तत-सूते, literally "a brother-in-law - his son", for शालसया सूते, 131.

There are several examples of compounds where the first
member is a case form. In some of these, it is possible that we have simply a hiatus-bridging consonant, for example, dinam-ekena (if this is in fact a true compound) 152,161; samghati-civarem-adi, 31; and in navangam-bijavinyasair 12, the anusvara may be simply a scribal error. In other cases however no such explanation is possible. Thus, ete-samgrahanad 28; trayo-masena 157 (but traya-yana 28, traya-varani 46); trini-ratrike 131; pitaro-gatiḥ, "the way of the Fathers"113; candra-suryau-grase, 129.

In the verb, the causative form is not infrequently used in the sense of the simplex, grahayet ll8; pibayet 161; dāpayet 122,123, etc.

Among the mannerisms of style, one particularly deserves mention, namely, the frequent use of a string of verbal nouns in cataloguing a sequence of actions. Thus, ādau praksālayet pādau, pāśad ācāmanam proksanam 122, "first he should wash his feet; and afterwards comes the rinsing of the mouth and sprinkling"; mantrāntaraṁ ca pathanam śrāvanam dharmasangraham 56; trisarapa-gamanam … pāpanam parideśanam 47; bodhicittotpādanam 48; occasionally also with an accusative object governed by the verbal noun, grahanam … mrittika(m) dantakaṣṭhakam 36; pāśāt praksāalanam mukham 56; pāṅcagavyam tu prāśanam 173.

In the use of the active and middle voices, the usage of the Pāpa-parimovana diverges in some cases from classical Sanskrit,
although in most cases parallels can be cited from the Epics. Thus, *carata* 148, *sama-carate* 34; *jīvante* 106; both verbs being active in classical Sanskrit, but sometimes middle in the Epics; *hante* (3rd sing., formed on the analogy of the active) 152, where the classical language has the middle only with the preposition ā-, āhate (the middle however is Vedic, and is also noted from the commentators); *deśayasva* 2, 62, 141. Conversely, we have *manyān* 60, where the classical language, except for the Epics, has only the middle. In one instance a passive is used in the sense of an active, *prāpyate*, 48.

Here may be noted also *dāraṇ, 39, present participle, for classical paśyan.*

In one case we have a reminiscence of the Greek gnomic aorist, *arakṣaj jāta-mānavam* 12, which may however be intended in the sense of "after he has protected ... (he should then cut, etc.)"

**Metre.**

Judged by the standard of the classical Sanskrit sloka, the metre of the *Pāpa-parimocana* is full of irregularities. It is clear that the author had little feeling for the structure of the metre, and there is hardly a couplet which does not offend in some way or other against the classical rules. The most frequent liberty taken is to allow five syllables (occasionally
even more) instead of four to a foot. Edgerton has noted this, though as a rare occurrence, in the Saddharma-pundarika (Kuppasvami Sastri Commemoration Volume, p. 44). To give only a few examples, grha-thanama parityajya 25; kasayapa'nca prada'tavyam; 26; upanayanadi kartavya 30; srama'nerakacailakadinam 31 (with the additional irregularity of the penultimate long vowel shortening). Occasionally popular pronunciation is no doubt to be blamed, eg. vrataniyamopavasena 7, where the word niyama was probably pronounced nema, the form which it has in Newari. Next to these cases, the most frequent lapse is with regard to the rule which requires a long third syllable in the third foot of the line. This irregularity also occurs in the older Buddhist texts, cf. Edgerton, loc.cit. Thus, strinam tu parikirtitam 22; sa eva karma jivati 22; sucir bhavati nityasah 42; etc.

Most interesting is the fact that in a number of cases where y occurs as the last of a consonant group, it is given syllabic value, as in Vedic. Thus, yat prasyed ajyam ca 14; antye'stikriya samvak 79; janmany a samasa'm ca bharyaya tadadham 140; vaiyaghatakah kas cit 146; gobhyah prasyet punah 178.
In editing a work of this nature from a single manuscript, it is of course impossible to hope for a really satisfactory text. The present work was embarked upon in the first place with a view to investigating the language of the Newarī commentary, but it soon became clear that the Sanskrit text itself possessed a very considerable interest, and it seemed of sufficient importance to merit an edition. There is very little hope that more manuscript material will be discovered in the future, and unless the task of editing the text from the solitary manuscript had been undertaken, the text would in all probability remained inaccessible. The labour of editing is naturally much increased by the fact that the Sanskrit grammar of the work is far removed from the classical model, and it seemed advisable in cases of doubt to leave the text as it stands in the manuscript, since in the absence of other manuscripts it is often impossible to decide whether a particular solecism belongs to the author or
to a later scribe. On the other hand, the Neřari commentary (really it is very little more than a free paraphrase) is often of great value in assisting in understanding the somewhat cryptic Sanskrit, and in justifying the text of the latter. Less frequently it points the way to an emendation of the text. In view of the fact that the Neřari language has been so little studied in the west, I have, at the risk of trying the patience of the reader, given a complete translation of the commentary as well as the text. I hope that it will be possible sometime in the future to give a detailed grammatical study of this language; but for the present the material available is scarcely adequate, and I have therefore confined myself to giving a full index of the Neřari words (apart from grammatical particles). As remarked above, Jörgensen, who is the only western scholar who has made an extensive study of the language, used the present manuscript for the compilation of his dictionary. I must here record my indebtedness to this dictionary, since without it the present work could scarcely have been accomplished in twice or thrice the time. Nevertheless, Jörgensen himself admitted that the Pēpa-parimocana presented great difficulties to the understanding, and he has left a number of its words unexplained, and in a few
cases has misread or misunderstood the text. I have noted these cases in the index, and have marked with an asterisk words or meanings which are not in Jörgensen's dictionary. Pure Sanskrit borrowings are not noted, except where the form or meaning is different from the usual Sanskrit.

In cases where the manuscript is altogether inconsistent, for example, in the doubling of consonants after r, and in the writing of anusvara or the class nasal before stops, I have normalised the spelling (in the Newārī only in the former case); any other departures from the orthography of the manuscript are noted in the footnotes.

In transcription I have followed the usual system for alphabets derived from the Nāgarī. The Nepalese script however makes no distinction between ba and va, both being written भ. For convenience I have given whichever is required by normal Sanskrit orthography, both in the Sanskrit text and in the Newārī for words borrowed directly from Sanskrit or the later Indo-aryan languages; but in pure Newārī words everywhere ba. For the Newārī I have not followed the system adopted by Jörgensen in his dictionary, which seems to me to attempt to interpret the phonetic facts of the language
further than our knowledge at present permits. In particular, although it seems certain that in many cases no vowel was sounded with the last consonant of a word, even although no virāma is written (as for example in Hindī), there are some cases where it is certain that it was sounded, e.g. sala, "horse", not sal; and it is by no means improbable that many more words are in like case. Moreover, it seems highly unlikely that the pronunciation was, say, kāl, but with the locative particle, kālas, as Jörgensen writes. It is just as likely, on the face of it, to have been kāl-sa. I have therefore adopted a purely exact and mechanical transliteration, and have written kāla-sa. For the sound which is spelt in the manuscripts variously as o and va, Jörgensen writes wō, and for that spelt e or va, he writes ë. Here again I have followed the manuscript exactly. It is to be noted that for the former of these, when not combined with another consonant, manuscripts regularly write the differentiated form ṏ (later usually ṇ) which I have transliterated wā. The interesting aksara ṉ, which Jörgensen writes wā I have rendered literally as oṅ.
My best thanks are due to the Librarian and Syndics of the University Library, Cambridge, for the use of photographs of the manuscript; to St. John's College, Cambridge; and to my wife for assistance in typing the work.
Papa-narimocana.

Text and Translation.
Pāpaparimocana.

I.

Homage to the threefold jewel.

1. Having made obeisance to the Buddha, the Law, and the Congregation, and the sublime Sākyasimha, Mañjuśrī the merciful straightway spoke:

Having first paid homage to the Buddha, the Law, and the Congregation, which are called the three-fold Jewel, and further paying homage at that time to the supreme Sākyasimha Buddha, Mañjuśrī of great mercy spoke.

2. All the creatures are sunk in the very terrible sea of Samsāra: show me, O Lord, O great Sage, how I shall carry them to safety.

Mañjuśrī said to Sākyasimha Buddha, the Blessed One, "O Blessed One, how shall I enable the creatures, sunk in the ocean of Samsāra, which is very terrible, to cross over and obtain salvation? - be pleased to give me this instruction."

3. And further, from the time of birth in a family until the end in the Seat of Enlightenment, how are the ceremonies (to be performed, to atone) for great sins, and how are purity and peace (obtained)?

Mañjuśrī further said to Śākyamuni the Tathāgata, "What are the ceremonies from birth until the stage of a Tathāgata is reached, and how ought the ceremonies to be performed, and how should one pursue purification and peace?"
Pāpaparimocana.

I.

namo ratnatrayāya.

1. buddhaṁ dharmaṁ ca sanghaṁ ca sākyasiṁham anuttaram
praṇamya sahasāvocat maṇjuśrī karuṇātmakaḥ.
māpāṁ triratna-dhaya-pani budha dharma sangha thva-te-
yāta namaskāra, hanvaṁ uttama juyāo bijyāka śrī sākyasīṁha buddha-yātaṁ tat-kāra-ṇa namaskāra yānāo mahā-
karuṇāvantā juyāo bijyāka maṇjuśrī-ṇaṁ [samastāṁ]
yināpa yātaṁ.

2. samsārabdhi mahāghore nimagnā sarvajantavaḥ
tārayisyē kathāṁ nātha desayasva mahāmune.
śrī sākyasiṁha buddha bhagavāna-sama maṇjuśrī-ṇa ināpa
yānā: he bhagavān, thva samsāra-samudra atibhayānaka
juyāo cona guli-sa dunāo cona práṇi-pani-ta ji-na
gathya tāraya yākāo muktipada lākya thva-guli upadeśā
biyāo bijyāya māla.

3. ā jānmaṁtaṁ kule tavat paryantaṁ bodhimaṇḍape
pāra-jikādiniyama suci sāntiḥ kathāṁ punah.
janma kāsyāṁ nīsyāṁ tatnāgata-yā pada ma lā tole-yā
gulīto nema jula nema-yā pañala suci yāya-yā pañala
sānti-yā pañala gathya gathya māla dhakaṁ śrī sākyamuni
The Blessed One said:

4. O Mañjuśrī, full of pity for the good of the creatures, hear now the due order of the ceremonies for Brahmans, Kṣatriyas, Vaiśyas, and Śūdras,

Śākyamuni, the Blessed One, the Tathāgata, graciously replied: O Mañjuśrī, who for the sake of doing good to all beings art full of pity on behalf of living creatures, I shall tell you the manner in which the ceremonies for Brahmans, Kṣatriyas, and Vaiśyas, and those for Śūdras, should be ordered.

5. and the sacraments of the three classes:— Śūdras are excluded by birth from the sacraments.

In (any particular) month, the mother, who has been menstruating, is sharpened in her desire on the fourth day —

O Mañjuśrī, hear: the three classes, Brahmans, Kṣatriyas, and Vaiśyas should perform the sacraments, i.e., investiture with the sacred thread, etc., but Śūdras must not perform them.

When, in any month, the mother is menstruating, she is purified in three nights and four days.

6. — and husband and wife should be fired with passion. This brings about the proper sprouting of the seed. When women are on the point of ceasing to menstruate, the fruit (of intercourse) should be realisation.

Thereafter the passion of husband and wife should bring about the sprouting of the seed. When there is no longer any menstrual blood, conception should take place.

7. By vows, observances and fasting, a good woman should become pure in one month from the time of conception; and the due order of ceremonies should be followed.

A woman who has conceived, by performing vows, ceremonies,
tathāgata-sake mañjuśrī-ṇa ināpa hakanām yānā.

śrī bhagavān āha:

4. sāmprataṁ śrīnu mañjuśrī sattvārthe karanatmakā
   brahmakṣatriyavaśyānaṁ śūdraṁ ca vidhikraman
śrī sākyamuni bhagavāna tathāgata-ṇaṁ ājñā dayakalāṁ:
   ne sattva prāṇi-pañi upara-ṣa karaṇāvanta juyāo coña-hma

(2b)
   mañjuśrī samasta sattva-yā hita yāya kāraṇa-ṣa brahmaṇa
   kṣatriya vaisya-yā vidhi kriyā paripāta śūdra-yāṁ pari-
   pāta gathya gathya māla thva te samastaṁ ji-na Kane.

5. saṃskāraṁ ca trayañāṁ ca; śūdra saṃskāraḥśinaṇāḥ.

   mātā puṣpavatī māsi caturthe 'hāni saṃsītā
   he mañjuśrī nāo cha-na: brahmaṇa kṣatriya vaisya thva te
   sva-hma-yā saṃskāra kriyā yāya māla bolāna taya ādinaṁ
   taya māla, śūdra-yā juko mu mvāla. gva velā-sa mātā
   puṣpavatī jula māsa māsa-sa thva velā-sa sva ca pya
   hnu-na byanake.

6. dampatyoś cānurāga syāt bijasyāṅkurakāraṇam
   yadā ṛtu na dātāras tathāt he phalam bhavet.
   thvanam ū strī purula-yā anurāga-na bija-yā aṁkura
(3a)
   dayūo, gva velā-sa ṛtu ma julam thva velā-sa utpatti
   juyuo.

7. vrataṇiyamopavāsaṇena māsaikena śucir bhavet
   garbhādhanād yadā sādhvī kartavyā ca kriyavīdhiṁ.
   gva-hma-yā garbha-sa data vrata yānāo nema yānāo
and by fasting, in one month achieves purification, and she should perform the requisite ritual acts according to prescription.

8. In the fourth, sixth and eighth month the Hair-parting ceremony and the rest (1) are performed. (With these) the embryo is first sanctified, in the case of women of the three (higher classes).

A woman of Brahman, Kṣatriya or Vaiśya caste, having conceived, should perform the ceremonies of the fourth, sixth, and eighth month, i.e., the Hair-parting, etc., and the lighting of sixty candles (2) after the manner of her own caste customs.

9. When the embryo comes to birth, the child should be sanctified in every respect. When, after nine months have passed, the child is born, one should perform the Birth ceremony, the Feeding with Honey, etc.; and the manner of the ceremonies is as stated (in other works?).

When, after nine months have passed, the child is born, one performs the sacraments, the Birth Ceremony, the Feeding with Honey, the Naming Ceremony, in due order.

10. One should also perform (the ceremony) to delight the Fathers and the Gods, and the Worship of the Maīs, honouring chiefly the Bodhisattvas, and developing the three Concentrations.

Placing in front the Bodhisattvas, she performs the spiritual exercise of the three Concentrations, she gratifies the Fathers, she performs everything in due order.

11. (Next comes) the worship of the Jar, and thereafter, in due order, she should worship the cows. Jujube-fruit, unhusked grain, wheat, barley, mustard seeds, white sesame, curds, fresh milk,

(1) Presumably the other rites intended are the Puṣsavāna and the Garona-rakaṇa: see p.
(2) Cf. § 17.
upāsa-na conāo la kṣi la kṣi-sa suci pavitra yāya
kriyā karma mālako vidhāna thyaṃ yāya māla.

8. catuḥ-saṭhastame māsi sīmantonnayanādikām
prathamaṃ saṃskṛtam garbhās trayāṇām api yosītām.
brāhmaṇa kṣatriya vaśyā thva te sva-hma jāti-yā mīṣā
tasa garbhā dawa tunuṃ pya lā-yā karma su lā-yā karma
cyā lā-yā karma śi-thāra pūja ādina mata cyāta 60
choyake māla thao thao-yā karma-yā vyavahāra thyaṃ
kriyā yāya māla.

9. tasyā garbhā prasūyante sarve ca saṃskṛto bhavet
navānām atyayaj jāte jātakarmaṃ ca kārayet
madhuprāśādikāṃ kāryaṃ yathoktaṃ ca kriyāvidhiḥ.
gva velo-sa gu lā dayāwa wasya li putra jāta jula thva
velo-sa saṃskāra yāya jātakarma yāya madhuprāśana yāya
nāmakarṇa yāya yathā-vidhāna thya karma yāya.

10. trṛtyartham pitṛdevānām ṛṣipūjāṃ tu kārayet
bodhisattvaṃ puraskṛtya samāḍhitrayabhāvanā.
bodhisattva-gaṇa hna-wane tayāwa tri-samādhi yoga yāya
pitṛ-loka trṛti yāya samastaṃ vidhi vidhāna thyaṃ
karma yāya.

11. kalaśārcanām tato gāvah pūjayed vidhipūrvakam
kolapālahākṣatāṃ dhānyaṃ yava sarṣapa śitaṃ tilam

8. saṣṭā-; -opanayādikāṃ; trayāṇām; Ct. pya hnu-yā.
clarified butter, together with water, are famed as the ingredients of the offering. This nine-fold prescription of purity is praised as the "Nine-fold Offering".

Then, after the Birth-Ceremony following immediately upon birth, the Feeding ceremony is performed, and further, the worship of the Jar and of the cows; next, taking parched corn, unhusked grain, jujube, wheat, barley, mustard, white sesame, curds, clarified butter, and water from a holy bathing place, one concocts the offering, in order to destroy all sin.

12. By sprinkling the nine-fold (offering) of seeds, one protects the newly-born child; and thereafter, one should cut the navel-cord, with mind intent upon the state of Śūnyatā:

In order to make the birth pure by means of the nine-fold seeds upon the (child's) body, and to give protection, the teacher to this end performs meditation; and thereafter cuts the navel-cord, having first realised the state of Śūnyatā, i.e., Karunā, -

13. "In whatever sense the Tathāgata is selfexistent, in that sense also is this world self-existent; in whatever sense the Tathāgata is without self-existence, in that sense the world is without self-existence."

- i.e., considering that all things in Samsāra are self-existent, and that that Self-existent is the world, i.e. Samsāra, and meditating on existence and non-existence, he cuts the navel-cord.

14. (The mother) is wise, steadfast, and has won the victory of mindfulness, in that she feeds melted butter (to the child), reciting auspicious words.

Thereafter clear-sighted, learned and wise mwn recite Dharmaśis, recite the Smṛti-vijaya, etc., feed melted butter (to the child), and recite auspicious words.
dadhi kṣīrājya toyena arghadravya prakṛtita

(4a) navāngapravacanam āuddhyā navāngo 'ṛghaṁ praśasyate.
thana jāta juwa thyaṁ jātakarma nissyam annaprāśana
vidhi yāna hake kalasa pūjā go-mātā pūjā, hanoṁ tāyala
akṣata bayala puwā tacho ekā bhoyu-hāmala sā-dhali
sā-ghela tīrtha-yā laṃkha thva te tā tayāwa argha yāya
samasta pāpa nāśa yāya artha-na.

12. navāngam bījavinyāsaśair arakṣaj jātamānavam
chedayec ca tato nābhi sūnyatābhuvaṁpurvakam:
śāriṛa-sa coṇa gu guḷīm bīja utpatti śuddhi yāya artha-
na rakṣā yāya artha-na acārya-na thathya bhāvanā yāya
thvanaṁ li nādi-chedana yāya sūnyata karuṇā bhāva
pūrvaka sīyāwa.

13. tathāgato yat svabhāvaṁ tat svabhāvaṁ idaṁ jagat
tathāgato niḥsvabhāvaṁ niḥsvabhāvaṁ idaṁ jagat.

(4b) gathya dhālasā: samasta saṁsāra-sa guḷī svabhāva jula wa-
guli svabhāvaṁ jagat saṁsāra bhālapāo bhāva abhāva
bhālapāo nādi-chedana yāya.

14. medhāvi dhāraṇī caiva smṛtivijayā tathaiva ca
yat prāśayet ājyaṁ ca svastivācakapūrvakam.
thvanaṁ li vicakṣaṇa pañḍita jñāni-pani-sena dhāraṇī
pātha yāya smṛti-vijayā ādina pātha yāya, ghela ivo
suyake svasti-vākya padapyā.

14. -pūrvakah ; Ct. jñāni-pasena.
15. Similarly one should perform the bathing, giving of gifts, and make an auspicious din, until the navel-cord has been cut; and then one should pay honour to the birth.

So too, one next bathes (the child), and gives gifts, and causes auspicious music to be played, at the time of cutting the navel-cord; the mother of the child, after the completion of the ceremony of cutting the navel-cord, should honour the birth.

16. At the end of the birth one should perform (these) things, and should perform worship and good works; thereafter sprinkling with water, with prayers for prosperity, etc.

Having completed the various ceremonies in all these ways, one gives the sprinkling from the Jar, prayers for prosperity, and protection.

II.

17. In all these ways a woman should offer worship, developing the three Concentrations; (one should scatter) six praatham\(\)s of rice-grains, and light sixty lamps.

Further, having done everything in this manner, one puts down six praatham\(\)s (praasthan) of grain, and at night lights sixty candles in front of the child.

18. In this way one should perform worship, remaining awake, without deviation (from the correct order), adoring Graham\(\)at\(\)rk\(\)a, as prescribed in the Graha-rituals.

In this manner, one performs the rites as before, performing the Graha-ritual, and reciting the "Graham\(\)at\(\)rk\(\)a" text.
15. tathaiva snāna dānam ca mangalotsāha vartayet nābhichedakṛte peṣe mānayet sūtakam tada. 

thatnaya thvanam li moda hluyake dāna-karma yāya

(5a) mangala-vādyā thācake nādi-chedana yāya vela-sa gva-

hama-yā mocā janma juyāwa thva te nādi-chedana yāya

karma dhuṣyam li sūtaka mānaya yāya māla.

16. sūtakānte prakurviṭa pūjasatkarma kārayet

abhiṣekam tato dattvā āśīrvadādikam punah.

iti nādi-chedanavidhiḥ.

thva te tā prakāraṇa karma kriyā dhunakāo kalaśābhī-

ṣeka biya āśīrvāda biya rakṣā biya.

iti jātakarma-nādi-chedanādi-vidhiḥ.

II.

17. tathaiva pūjayet sarvai samādhitrayabhāvanā

sāli dhānyam ca sāt prastham sāstī dīpam

prajvālayet.

thva thyām hanvām samasta yānāwa puwā su phā tayāwa

(5b) mata cyāta 60 mocā-yā hna-wanya rātrī-śa choyake.

18. tathaiva kārayet pūjām jāgareṇa vinīskramam

grahamātrkā samābhyaarcyā yathoktam grahasādhanaḥiḥ.

thva thyaṃ hnaṃ-yā thyaṃ karma kriyā yāya grahasādhana

yāya grahamātrkā pāṭha yāya.

15. nādi-chedakṛte (written with Nagari ध); mānayet, restored from Ct. for Ms. yasmāt.
19. On the tenth or the twelfth day or within twenty-two days, the Name-giving ceremony should be performed, according to distinction of the varnas.

According to the custom of one's own caste, the Name-giving ceremony is performed on tenth, twelfth, or twenty-second day, according to distinction of the varnas.

20. The name "Muni" belongs to a Brahman, because of his vow of silence; because of his protecting, the Ksatriya name is "Bhadra"; the name "Grahapati" (Householder) is given to Vaishyas; "Kraika" (Farmer) is said to be the name of Sudras (1).

If a man belongs to the Brahman caste, he is given the name "Muni", if to the Ksatriya caste, the word "Bhadra", if to the Vaishyas, he is called "Grahapati"; if to the Sudra caste, he is given the name "Kraika."

21. Or else:
A Brahman's name should be "Sarman", a Ksatriya's "Varman", a Vaishya's is said by the wise to be "Gupta", and women's names to follow in order, with the difference that female names have a long (final) vowel, and are endowed with an auspicious meaning.

Or else: The Brahman caste is called "Sarman", the Ksatriya caste is called "Varman", the Vaishya caste is called "Gupta"; women's (names) are like these, in order: taking their names from the men's names, they are named by giving them a long vowel. Sudra (women) similarly are given a long vowel.

22. In the third or the fourth month one should show the boy the sun; the sixth or eighth month is famed as the time for the Food-feeding rite in the case of males, but the fifth or seventh in

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(1) These of course are styles of address rather than personal names; and the stanza, which is really out of place in the Name-giving ceremony, has presumably been adopted by the compiler of the present text from the current body of gnomic sayings, without paying too much heed to its correct application.
v 19. daśame dvādasē cāṅgo dvāvimsēti dinesu vā
nāmakarāṇam prakartavyam varnānām ca viśēṣatah.
thawa thawa jāta-ya pramaṇa thyaṁ jī hnu śu-hnu jima
ni hnu ku-hnu niya ni hnu śu-hnu nāma-karṇa karma
yāya varna varna viśega-na.

20. maunatvān muni viprasya rakṣaṇat bhadra kṣatriyam
vaiśyānām grhapatiḥ proktam śūdrānām kṛṣikān
sūrtām.

(6a) brahma jāti-ya julasā muni pada taya kṣatriya jāta-ya
julasā bhadra pada taya vaiśya yāta julasā grhapati
dhakam dhāya śūdra yāta julasā kṛṣika dhakam nāma taye.

21. atha vā:
brāhmaṇasya bhavet śarmā varmā ca kṣatriyasya ca
vaiśyasya gupta-r-ity uktam strīnām cāṇukrāmād
budhāṇa
dīrghākṣarām tu nārīṇām mangalartham samanvītaṁ.
asā nikām: brāhmaṇa yāta śarma dhāya kṣatriya yāta varma
dhāya vaiśya yāta gupta dhāya misā-jana-yaṁ thva thyaṁ
krama-nām, mi-jana-yaṁ nāma-sa ko kāyāva dīrghākṣarā
lācakaṁ nāma chuya, śūdra-yaṁ tha thyaṁ dīrgha lācake.

(6b) 22. māse tṛṭiyē ca turthe vā bālako darśayet ravim
anna prāśeyā saṣṭhāste māse pumāṁ prakīrtitam

19. nāmakarṇṇam. 22. bālaśo (ie. -kho).
the case of females. One places before (the child) Dhāraṇīs, and the objects of various crafts, books, etc.; and whatever the child first touches, by that trade he is to live.

Thereafter, when three or four months have gone by, the child is shown the sun; and next the parent has him fed with solid food - in the case of a male, after six months have passed, but still within eight months, and in the case of a female, within five or seven months. He places in front of (the child) manuscripts of Dhāraṇīs, and spreads out before him books, ornaments, jewels, garments, tools(?), clay - such objects and things connected with various occupations; and whatever object the child touches first, that he should make his occupation.

23. One should perform the Tonsure-ceremony and the Ear-boring according to the reckoning, for Brahmans, Kṣatriyas, Vañyas and Śūdras, in the seventh year from conception, or until the twelfth year,

Thereafter he performs the Tonsure, and bores the ears, carrying out the ceremonies in due order, for Brahmans Kṣatriyas, Vañyas and Śūdras, in the manner prescribed for each respectively; counting from the time of being in the mother's womb, after the seventh year but before the twelfth, one cuts the hair, performs the Pravrajyā ordination, administers the layman's vow, or confers the sacred thread, in accordance with the custom of one's own (family), following the teaching of the Tathāgata.

24. - honouring especially the Noble Congregation, and one's spiritual master and teacher; and these things should be performed according to the due application of the ritual Sūtras, O wise one.
pañcama saptme maśe striṇāṁ tu parikīrtītam dhāraṇīṁ ca puraskṛtya śāstraśīlpakarmakam yaḥ sprṣe prathamaṁ bālah sa eva karma jīvati.


23. cūḍākarmaṁ kaṇṇavedhaṁ yathāsamkhyena kārayet brahmaṅkṣatriyavaiśyaṁ nāṁ śūrdranāṁ ca tathaṁ ca, garbhāt saptamaṁ varaṁ va yāva dvādaśavatsare.


(7b) 24. puraskṛtyāryasamghaṁ ca gurūpādhyāyaṁ eva ca karmasūtropacāreṇa kartavyaṁ ca mahāmate.
O exceedingly wise Manjuśrī, act in this way - Sākyamuni the Tathāgata gives this instruction, viz. - placing first one's spiritual master and teacher, the Noble Congregation and so forth, one performs the ceremonies according to the ritual.

25. First, one should give the three-fold protection, then the five-fold disciplinary rule, and the layman's vow, without cutting off the hair; then abandoning one's name as a householder, one should first proclaim one's (monastic) name; and, according to one's class, the three Paths are to be followed.

First of all one takes refuge with the Buddha, the Law, and the Congregation, i.e., "Homage to the Buddha, homage to the Law, homage to the Congregation"; next one gives the five-fold disciplinary rule; next the layman's vow; next the hair is cut: - if one wishes to be a householder-bhikṣu, the side-locks are cut; but if, rather than a householder-bhikṣu, one wishes to be a Vanaprastha, a forest-dweller, all the hair is cut; and thereupon one gives the requisite instruction.

26. By refraining from the five (sins), viz., killing, stealing, lust, falsehood, and drinking spirits, (one is called) a Lay-devotee; next, cutting off the hair and placing the top-knot on the head, one gives instruction in) the five moral stains (1), and further, the ten-fold disciplinary rule:

O Manjuśrī, listen: the man who wishes to be a Bhikṣu must not kill living creatures, must not take another's goods or another's wife to his own use (2) - these five are called the five-fold disciplinary rule".

27. - abstention from dancing, and singing, and playing musical instruments; from garlands, scents, unguents

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(1) The spelling kāsāya is not uncommon in Nepalese mss. in this sense, while according to the dictionaries the Pāli books and the older Sanskrit texts seem to have restricted kāsāya to this meaning, using kāsāya in the sense of the reddish-yellow garment of the Bhikṣus. The five here are āyuk-, drstī-, kleśa-, sattva-, and kalpa-kāsāya; while the Pāli books apply the word to the triad rāga, dosa and mōna. (2) Sic lacuna in ms.
he maṅjuśrī tawa-dhana buddhivanta cha-na thatne yāwa dhakāṁ ērī sākyamuni tatnāgata-sena ādesā bilām gathe dhakāṁ dhālasā guru upādhyāya thakālīnoko prabhṛtim hnyapa cyāṅāwa kriya kathanāṁ karma yāya.

25. ādau triśāraṇāṁ deyaṁ tataḥ śikṣādipāṇcakam upāsakavrataś caiva vina keśāvatāraṇām grhasthaṇāma parityajya nāmoccāraṇapūrvakam nikāyānusvarūpeṇa kartavyā ca triyānike.

ṁāpāṁ buddha dharma sangha ske śaraṇa yāya nāmo buddhāya (8a) nāmo dharmāya nāmaḥ sanghāya dhāyake thvanaṁ li paṁca-śikṣā biya thvanaṁ li janika biya thvanaṁ li sa khāya grhastha-bhikṣu juya yalasaā āgama sa tāya grhastha-bhikṣu juya ma khu vanaprastha vanavāśī juya yalasa sakaleṁ sa byācakam khāya thana mālako upadesa biya.

26. prāṇātīpaṭam parasvam ca kāmamithyānṛtam vacaṁ surāpanādikam paṁca viramanād upāsakam tataḥ kēsaṁ avatārya sthāpayam ca śikhā āre kāśāya-paṁca pradātavyam daśaśīkṣāpadam punaḥ.

he maṅjuśrī āno: gva-hma bhikṣu juya vānchā juo-hma purukha-na prāṇa-vaddha yāya ma tewa para-dravya para-

(8b) strī ma sevalape ... thva nā-tā paṁca-śikṣā dhāya.

27. nṛtyagītaṁ ca vādyam ca mālāgandhavilepanam

25. nikāryya-. 26. viramanād; kākhāya.
and paints; from the use of a large bed or a high bed; from frequent eating; and from accepting gold and silver; these (in addition to the five already mentioned) make up the set of ten. Thereafter one should bestow the three robes, the begging-bowl, and the water-pot - the three robes, the bowl and the staff, and the undertaking of the six Perfections, and the restraint arising from the Noble Truths, etc.

Having given an account of the five-fold disciplinary vow, I shall further give an account of the ten-fold disciplinary vow. Listen: one must not dance, sing, play various sorts of music, bind garlands of flowers, make use of scents or unguents, clothe oneself in gaudy-coloured garments, rest on a bed, etc., which is high, or on a (high) seat, eat at the wrong time, or deck oneself with ornaments of gold, etc.; those who are Bhikṣus must renounce these ten things. Thereafter, one hands over to Bhikṣus the robes, begging-bowl and water-pot; and gives instruction in the six Perfections, and the acceptance of the restraint of the Noble Truths, etc.

28. Thereafter, one should bestow the supreme disciplinary rule, and the thought of Enlightenment. By taking these to himself, a man becomes a Bhikṣu; a Novice has half of them; and half of that again makes a Cailaka (ragged mendicant), as the result of the development of the three Paths. Among them all the Bhikṣu is first, neglecting as he does the obligation of oblations, because of his having become the recipient of Nirvāṇa, and because his characteristic nature is disinterestedness.

Thereafter he gives the supreme disciplinary rule, and after that the knowledge of the Thought of Enlightenment. If a man has all this knowledge, he is called a Bhikṣu; if he should have half of this, i.e., the knowledge of the disciplinary rules (only), he is called a Novice;
varṇakaṁ ca mahāśayyā uccāsavyā tathaiva ca
akrāntāsana svarṇam ca rūpyagrāhyād bhave dasāḥ
tataḥ ca cīvara trīṇi bhikṣabhājanakundikā
cīvara trīṇi pātraṃ ca kaikṣirikāṁ ca pradāpayet
saṭ pāramitāśamadānam āryasatyādisamvaram.

pañca-sīkṣā-yā kha kanya dhuno, hannam dasā-sīkṣā-yā
kha kane, nāo: pyāṣum huyam ma teo me hālyam ma teo
nānā-vādyā thāyam ma tyeo tvāka-svānam chuyam ma teo
na-svāka na-lena yāyam ma teo rangī caṅgī vastra-naṁ
punyam ma teo liba khātā ādīna co-jāo coṅa āsana-sam
cōṅ ma teo avela-sa nayaṁ ma teo suvarṇādi alamkāra
tisū-na tiya ma teo thva jīta tola-te māla bhikṣu juo-
pani-sena, thvanam li cīvra-vastra pīṇḍa-pātra kum-
dhāra bhikṣu-pani-ta lao hlāya saṭ-pāramitā-yā upadesa
biya āryasatyādi-samvaram grahaka biya.

28. tato 'grakotisīkṣāṁ ca bodhicitta pradāpayet
ete-samgrahanād bhikṣuḥ śrāmaṇeraka tad-ardhakaḥ
cailakaṁ ca tad-ardhana trayayānibhāvanāt
sarvesāṁ agra bhikṣuḥ ca homakāryavivarjitāṁ
nirvāṇāśrayabhūtatvāt niraṅkeṣā svabhāvataḥ.

(9b) thvanam li koti-sīkṣā biya, onam li bodhicitta-jñāna
biya thva te tā jñāna lā taṇāo bhikṣu dhāya thva-te-yā
ba-chi sīkṣā-jñāna lā taṇā-sa śrāmaṇeraka dhāya

27. Ct.1.4 caṅgī inserted above line. 28. śrāmaṇeraka ;
Ct. śrāvaṇeraka.(so frequently, but not invariably).
and the man who possesses half of the knowledge of a Novice is called a Cailaka: in the case of these three, the development of the three Paths is in this fashion. Of all these the Bhikṣu is called the highest. Being a Bhikṣu, he has achieved the stage of Nirvāṇa, and in order to give no regard to any other thing, he has given up oblations and other such rites conducive to rebirth in the world.

29. The Vajra- and Bell-oblation, etc., which bring about the fulfilment of all rites, are to be given to the two only, as well as the status of a Vajrācārya; and likewise one should give instruction in the Sūtras, etc., and the recitation of mantras, and in magic-circles.

Furthermore, since one who is a Bhikṣu is (already) in all respects in possession of the results of all rites such as the performance of the Vajra- and Bell-oblation, etc., these are given to the two who have reached (only) the status of a Vajrācārya, that is, to the Novice and the Cailaka; and instruction is given in the recital of Mahāyāna-sūtras, etc., and in magic-circles.

30. In the twelfth year comes the bhājana, and the major and minor moral observances. In the case of the three (higher) varnas, the initiation is to be performed in the fifth, eleventh, and sixteenth year respectively, as stated in the Daśatantra; but in the case of Śūdras, the vow only is to be administered, in due order.

When twelve years have gone by, he is instructed in all the bhājana, and is made to perform all the observances. In the case of the three castes, Brahmans, Kṣatriyas and Vaiśyas the (initiation) ceremony is performed in the fifth, eleventh, and sixteenth year respectively; thus it is stated in the Daśatantra. In the case of a Brahman, the sacred thread is given; in the case of a Kṣatriya or a Vaiśya, the hair is cut; in the case of a Śūdra the initiation-vow is administered.
srāmaṇeraka-yā ba-chi jñāna thuo-hma callaka dhāya
thva sva-hma-yā sva-guli yāna-yā bhāvana thathyā,
thva sakala-yām uttama bhikṣu dhāya bhikṣu julaṁ
nirvāṇa-pada lāka meba-yāke upeksā ma yāka-yā
nimitta-na homa-karma ādiṁ sāṃsārika-karma tola-
tāo cona julo.

29. vajraghāṇṭhādikāṁ homaṁ sarvakarmānusādhanam
dvābhyaṁ eva pradātavyā vajrācāryapadaṁ punaḥ
sūtrādīmantrapāṭham ca mandalam darsayet tathā.
hakanāṁ bhikṣu julaṁ vajra-ghāṇṭha ādipam homa karma yāya
samasta karma-yā sarvādhiśāra julasanvāṁ vajrācārya-
pada julaṁ srāmaṇeraka callaka thva-pani ni-hma-sta
biya mahāyāna-sūtra ādina pāthā maṇḍala-darsāna yācake.

30. bhājanam dvādaśe varṣe yamaniyamam eva ca
trayāṇāṁ api varṇāṇāṁ pañcamaikādāsaśoḍaśe
upanayanādi kartavyā yathoktāṁ daśatantrake
vratabandhaśa sūdralaya kartavyā ca yathāvidhiḥ.
jima ni da daśañā samasta bhājana kenya samasta nema
yācake thva sva-hma jāti brāhmaṇa ksatriya vaiśya-yā
(lov)
ḥā da jima cha da jima śu da-sa krama-nāṁ
karma kriyā yāya thathyā dhakāṁ daśatantra-sa hlāśyāṁ
tala brāhmaṇa-yā julasā jvanā biya ksatriya-yā vaiśya-
yā julasā bu-sa khāya sūdra-yā julasā kaiṭā biya.

29. ghanṭhā, so spelt throughout.
31. In the case of Bhikṣus, novices and Cailakas, the top-knot is cut off, and also in the case of those who have received the mantra of the ascetic practice of renunciation, who moreover carry the three-fold signs (of their calling). The upper and lower garments, (the staff which symbolises) the Cosmic Law, the begging bowl and the water-pot, which the man who shares in the purification of the five-fold knowledge (possesses) as his symbol; further, taking the Vajra and Bell which represent Perfection of Wisdom, and with (the knowledge of) contingent and transcendental truth, he is composed of the knowledge of Tathātā.

In this manner after five or eleven years but before sixteen years, in the case of a homeless ascetic the mantra is given, and practising yoga he carries the three-fold sign. In the case of Bhikṣus, after cutting the top-knot, the monk's robe is put on him (and he receives) the monk's staff, representing the Cosmic Law, the water-pot and the begging bowl, and he receives the purification of the five knowledges. He receives the essential facts of the Vajra and Bell, seeing (in them) the essence of the Perfection of wisdom. Both in this world and the next he comes to know contingent and transcendental truth.

32. The Buddha is in the forefront of the varṇas, with brightness equal to twelve suns. I pay worship to the worshipful Buddha who pervades the three worlds; (so) may it always be.

In this world, the Buddha is the highest of all the castes, Brahmā, Kṣatriya, Vaiśya and Śūdra. He possesses the brilliance of twelve suns and as such he pervades heaven, earth and the under-world. To Buddha who is worshipful in as much as he is worshipped by all, it is proper to make obeisance.
31. śikhāchedaṁ ca bhikṣūṇāṁ śrāmaṇerakacailakādīnāṁ samānyāsaya gamanaṁ tripaṭākadhāraṇāṁ punaḥ saṃghātī cīvaram ādi dharmadātum ca bhājanam kuṇḍikāṁ caiva yac cīroma pañcajñāṇanuṣuddhi bhāk vajropāya tathā ghantha prajñāpāramitātmaka samvṛttiparamārthena tathājñānanirmitaṁ

32. varṇānām agrato buddho dvādaśārkasamaprabhā
trailokya-vyāpinaṁ buddhāṁ vandyam vande saṁā bhave.

iti pravrajyāgraṇāvadhis tṛṭṭiyapāṭalaṁ.
thva saṁsāra-sa brāhmaṇa ksatriya vaiśya śūdra thva te tā jāti-yāṁ uttama buddha gathiṇa dhālasā jima ni-hma sūrya-yā teja thula thathim-ṇa-hma svarga mārtya pāṭāla-
(llb) saṁ vyāparapu buddha sakala-sena vandanā yānaṁ tayā thathim-ṇā vandyā yāta namaskāra yāya jogya.

thu ti pravrajyā-vidhi bhākhā sva-gullī pāṭalā jula.

31. C.I.6 tatva.
33. A descendant of the Sākya family is a Vandya (Bannra), and is produced by birth merely; by taking the Pravrajyā ordination a man becomes a Bhikṣu; and by returning again, a Vajra-bearer.

Those who are born in the city of the Sākya, or in the family of the Sākya-prince, are called Vandyas as the immediate result of their birth; by taking the Pravrajyā vow one is called a Bhikṣu; thereafter, giving up the Pravrajyā vow and returning (to the life of a household), one is called a Vajrācārya, because of carrying the Vajra and Bell.

34. I shall describe the manner of conduct in the world, for the good of living creatures, by which men (should) always act - conduct which gives the fruit of enjoyment and final release.

Now I shall give an account of conduct in the world: if you ask why - because of doing good to the living creatures. He who conducts himself as in conformity with the Sāstras attains the stage of enjoyment and final release.

35. Rising early, with pure heart, and standing with his face towards the east, he should perform prayers and praises with his mind concentrated on his own personal deity.

Rising early and making his heart pure, and looking towards the east, he performs yoga, prayers, and praises, to his own chosen deity.

36. Next, ceremonially touching the ten parts of the body, he should go out a kroṣa's distance from the town, or half of that distance, away from standing water. In the early morning facing the east he should void faeces, and take earth, and a stick for cleaning the teeth, according to the distinction of the castes - white, red, yellow, or black, in a pure place,
III.

33. sākyavāṃsaprājā vandyo janmanā ca prajāyate
pravrajyāgraḥanād bhikṣuḥ punar āvṛtya vajradhrk.
sāke-ta nagara-sa sākya-kumāra-yā kula-sa janma kāla-
pani janma kāla tūnum vandya dhāya pravrajyā vrata
kāya-na bhikṣu dhāya, onaṁ li pravrajyā vrata tola tāo
li hāyāo vajra ghanṭha dharalapā-na vajrācārya dhāya.

34. lokācāraṁ pravaksāmi sattvānām ca hitāya ca
yena saṃcarate nityām bhuktimuktiphalapradam.

(12a) āwa lokācāra-yā kha kane: chāna dhālasā, sattva prāni-
pani-ta hita yāya kāraṇa-sa, gva-hma-na śāstra-sa cona
thyam caralapalam nityam, o-hma-na bhukti mukti pada
lāyuo.

35. prātar utthāya ṣuddhātmā sthitvā pūrvaḥbhi-
mukhaḥ sthitaḥ
svādhidevātamayogena japastrāṃ samācāret.
prātaḥ kāla-sa opa dañño thao ātmā ṣuddha yānao pūrva-
diga svayāo thao Ṣṭa-devatā-yā joga jāpa stotra yāya.

36. tato dasāṅgavinyāsāṃ krśvā bahis tato vrajet
kośam ekaṃ tad-ardhaṃ vā nagarād bahijalāśrayam
prātaḥ pūrvaḥbhīmukho bhūtvā malotsargam upācāret

(12b) grahaṇaṃ varṇahēdena mṛttika dantakāṭhakam
śukla raktaṃ tathā pitaṃ kṛṣṇaṃ ca ṣuddhabhūmiṣu.
Thereafter he ceremonially touches his limbs and hands, and then going outside the town he voids faeces and urine; (he goes) a krośa's distance if he can, if he cannot, half a krośa, to some place which is outside (the town). He takes earth, according to the distinctions of his own caste: the Brahman caste takes white earth, a member of the Kṣatriya caste red earth, one of the Vaiśya caste yellow earth, one of the Śūdra caste black earth; and by scouring with earth he cleanses himself.

37. - in the case of Brahmans, Kṣatriyas, Vaiśyas and Śūdras respectively (1). He should not take the earth from river (banks), temples, shrines, cemeteries, and impure places, particularly (?) in the matter of excretion; and he should assiduously refrain from voiding faeces in cow-stalls, on heaps of ashes, on highways, or in a hermitage or pavilion.

Brahmans, Kṣatriyas, Vaiśyas and Śūdras must not take the earth of such places as river-banks, temples, shrines, cemeteries, or impure places; and further, they must not void faeces in such places as cow-stalls, cemeteries, heaps of ashes, roads, hermitages, river-banks, temples, shrines, or such like places.

38. He should take for a tooth-cleaner (a twig) from sacrificial trees which are also "milk" trees, khadira (Acacia catechu), amba (Amblica officinalis?), vaṭa (Ficus indica), arka (Calotropis gigantea), apāmarga (Achyranthes aspera), or kadamba (Nauclea cadamba). It is not to be done with grass, earth, nor yet with the forefingers: in the absence of (proper) tooth-cleaners, purity is achieved by rinsing the mouth.

Further, he cleans his teeth (with twigs of) trees such as those used in the sacrifice, if they are of

(1) This line clearly belongs to the previous paragraph, and the commentator must be blamed for the wrong division.
thvanam li anga-nyasa yaya kara-nyasa yaya onam li
desa bāhīrī oṅao mala mutra tyāga yaya, phatasā kośa
chi, ma phatasā bā-kośa, gva-guli thāsa-sa pithyā
cone, thao thao jāti-yā viṣeṣa-na cā kāya brahma
jāti-na toyū cā kāya ksatriya jāti-yā hyānu cā kāya
valīya jāti-yā hāmas cā kāya śūdra jāti-yā hāku cā
kāya, cā-na buyāo śuci yāya.

37. brāhmaṇa-ksatriya-valīya-sūdrāṇām ca tathaiva ca
nadīdevālayaḥ-caityaśmaśānaduṣṭabhūmiṣu
(13a)
na grāhayaṃ mṛttikā tatra viṣeṣotsargakarmasu
goṣṭheṣu bhāmapuṇjēṣu pāthīṣv āśramamāndapē
na kartavyā pravatnena purīotsargakarmakam.
brāhmaṇa ksatriya valīya śūdra thū ti loka-sena cā
kāya thathim thathim thā-sa ma teo śusi-yā devālaya-
yā caitya-yā śmaśāna-yā duṣṭa-bhūmi-yā thva ti thāsa-
yā cā kāya ma teo, hanvaṃ thathim thathim thāya-saṃ
ma teo gvāthā-sa śmaśāna-sa nali-dva-sa mārga-sa
maṇḍapa-sa khu-yā si-sa devālaya-sa caitya-yā thāya-
sa thathim-gu bhūmi-sa disā cone ma teo.

38. yajñāṅga kṣātra-vṛkṣaṃ ca khadirāmbavatārkakam
apāmārgakadambaṃ ca gṛhya-yā dantadhāvanam
(13b)
na kartavyā trṇai mṛtsnais tarjanyāṅgulībhīṣa tathā
abhāve dantakāśṭhāṇām yatra gandūṣakaiḥ śucīṃ.
hanvaṃ yajña-sa jāko si dudu hāo jāti julasām khayala

38. gandūkhaṇaḥ.
the class called "milk" trees, *Acacia catechu*, *myrobalan*, banyan, *Calotropis gigantea*, *Achyranthes aspera*,
*Nauclea cadamba*. He should not do it with grass, nor
with the forefinger: if there is no tooth-cleaner,
purity is achieved by merely rinsing the mouth.

39. He should prepare the ground with grass, and
lift his robe on his head, and with his face
to the north-east he should void faeces and
urine.

Making a seat of grass, he sits down, and covering the
hair of his head with his robe and looking eastwards,
he voids faeces and urine without speaking.

40. Or else,

They prescribe that at sunrise (one should look)
towards the east, at midday towards the north,
at both twilights and at night-time towards
the south.

Or else, at the time of sunrise one looks eastward, at
midday . . . and at midnight looking southward; in this
manner one purifies oneself.

41. First comes cleansing with water, second cleansing
with earth; then again he should continue to
wash until no odour remains; then again he should
cleanse both anus and penis with ashes, regularly
rinsing out his mouth three, five, or seven times.
This is the mode of cleansing in the particular
case of householders and *Cailakas*; in the case
of *Novices* and *Bikṣus* it should be two-fold and
three-fold respectively.

First he washes with water, and then cleanses himself
by scouring with earth; next he cleanses himself
thoroughly by washing with water for as long as any
odour remains, (cleansing) thoroughly the anus and penis.
He washes his hands thoroughly three, five, or seven
si ambala si ula si arka si apamarga si kadamba si
thathim-guli si-na ca buya, ghaca-na ma teo cola-na
ma teo, dam-kaatha ma datasa gandukha yana matra-na
suci.

39. sthnae samaskarayet bhumi civaram sirasa vahet
aishanabhimukho darshan malamutra visarjayet.
ghaca asana yanao disa conya modha sa ga-na puyao
Isana svayao no-na ma vasa mala mutra tyaga yaya.

40. atha va:

(14a)
suryodaye purvaya madhyame vapy udamukha
sandhyadvaye nisakale daksinabhimukhah viduh.
asana: suryodaya vela-sa purva svay, bha-hni baca-
sa daksina svayao thu-li prakara-sa sudi pavitra yaya.

41. prathamam jalaasacam ca dvitiyam mrittikasucih
punah prakshalayen nityam yavat gandha na vartate
yathapanam tathah medhre bhasma prakshalayet punah
tripancasaptagandhusa utarjyacamya nityasaah
saacam esa grhaasthana samilakanam visesatah
sramañerakabhiksunam dvigunam trigunam bhavet.
nnapam lamkha-na siya onam li ca-na puyao sudi yaya,
(14b)
hanam lamkha-na sudi yaya gva-la-to na data o-la-to
paryantam lamkha-na sina-na sudi yaya marga dvara
paryanta; la-hata silye sva dhala na dhala hnasas

39. vivarjjayet. 41. gandhan na.
times, in the particular case of a householder or a Cailaka. In the case of a novice and a Bhikṣu (respectively) the hands are washed thoroughly twice and three times as often.

42. Having washed his hands and feet, his mouth and lips and rinsing his mouth with his own holy water he regularly becomes pure. If he cleans his mouth with the tips of his nails, it is like impure drinking.

He washes well his hands and his feet. If he cleans his mouth with the tips of his nails, it is like unclean, impure, despicable drink.

43. (He performs his ablutions) with his hair (bound up like) a diadem, by means of his turban (?), his garment loosened, and (bound up) with a fillet. If he rinses his mouth without (washing with) water his hands and feet, he will be impure.

Doubling his turban on his head, or fixing up (?) his hair, (he performs his ablutions). It is impure to rinse one's mouth without (first) washing feet and hands: therefore, scouring his feet and hands without touching his mouth, he (afterwards) thoroughly (?) rinses his mouth, and in this way is pure.
dhāla paryantam siya, grhastra puruṣa-ya višeṣa-na caillaka-ya, śāmaṇeraka bhikṣu-ya dugaḥ-chi sva-de paryanta lā-hāti siya.

42. hastapādaḥ ca prakṣāya mukhatuṇḍādikam tathā ācmya cātmatīrthena sūcīr bhavati nityasaḥ nakhāgreṇa yad ācmya amedhyapānātulyatā. bhinakaḥ lā-hāta siya tuti siya lā-hāta-yā lusi-yā cokā-na oyakaḥ no sitasā apavitra aśuci adhama pāna o uti.

43. śiroveṣṭamakutakeśī muktāsātī sahoṣṇīṣam hastapādā vinārdreṇa tad ācmyaśūcīr bhavet. iti śucivinirdeśaḥ.

ārāsa bētāli dupulim puyāo athavaḥ sa āgama-sa dhapalyaṁ tayāo l-lā-hā ma siṣya ācamana yānā gu aśuci jyu thyva te-na l-lā-hāta cāyāo hmutu ma thiyakaṁ alagana no siya thathyapānā śuci jyu.

thu ti śucika ūa kha.

42. amyedhya:
Now he tells of the manner of bathing:

44. Bathing by meditation belongs to Bhikṣus, bathing by mantras belongs to Novices; bathing by water belongs particularly to Cailakas, Brahmans and their rest.

Thereafter he tells the manner of bathing, that is, the manner of washing. In the case of Bhikṣus, the meditation of Bhikṣus is sufficient; in the case of Novices washing by mantras; in the case of Cailakas, and particularly Brahmana, etc., washing is with water.

45. The body, which has nine apertures, smeared with filth, and impure with evil-smelling dirt, is purified by bathing; therefore bathing should always be performed. First comes bathing with water, second bathing by mantras, third bathing by meditation, thereafter making the water-offering.

Since in a man's own body there are nine openings, and since in these openings it is smeared with evil-smelling impure filth, because of this he should bathe; since bathing brings great merit, he should bathe in all the different ways: first he bathes with water, then with mantras, and then with meditation; and he makes the water-offering.

46. For as long as the Tarpana-offering is not completed, he should not wash his lohn-cloth: if in his ignorance he washes it, his bathing is fruitless. If a man is fool enough to wash his teeth all the time at the bath and offering, he should bathe at another place from the one first decided upon, and should perform the
IV.

atha śnānavidhīm āha:

44. dhyaṇasnānaṁ ca bhikṣuṇāṁ mantrasnānaṁ śrāmaṇerake
cailakānaṁ jalasnānaṁ brähmaṇādīnām viśeṣataḥ.
thvanaṁ li śnāna-vidhi kane: moḍa hluya-ya vidhi: bhikṣu-
yā julasā bhikṣu-ya dhāya mātra śrāmaṇeraka-ya mantra-
śnāna cairaka-ya julasā śnāna viśeṣa-na brähmaṇādi-ya
moḍa hluya laṃkha-na.

45. navachidram malair liptam durgandhamalinaśucīṁ

(15b) snānena śuddhyate deham tasmā śnānaṁ tu sarvasaḥ
prathamām jalasnānaṁ ca mantrasnānaṁ dvitiyaṁ
śhyyasnānaṁ tṛtiyaṁ ca jaladānam tadā karaṁ.
thāo śarīra-sa guṃ-guli dvāra dao thva te dvāra-sa durg-
gandha apavitra calati-na liptalāpo cona thva te yā nimitta-
na śnāna yāya māla śnāna yāya tao puṣya samasta prakāra-ṇa
śnāna yāya māla ṣnāpāṁ laṃkha-na śnāna yāya onāṁ li mantra-
śnāna yāya onāṁ li dhṛyāṇa-śnāna yāya jala-dāna yāya.

46. asamāpte tarpaṇaṁ yāvat na pīḍec cāntavāsakam
piḍayanti yad ajñānāt tasya śnānam ca nisphalam
ye mūḍhāḥ śnānādāne ce daśanaṁ prakṣālayet sadā
pūrvasamkalpitasthānād anyasthānaṁ tu śnāpayet

snānavividhīm. 44. śravānerake; Ct. śrāmaṇeraka.
45. prathamām malasnānaṁ na; tada karaṁ. 46. -sthānād
danyasthānaṁ.
Tarpana-offering, the bathing and the offering, and prayers and meditation, and rinsing his mouth thrice he should touch his eyes.

After bathing, if he has not performed the Tarpana-offering to the gods, he should not wash his loin-cloth; if in ignorance he washes his loin-cloth, his bathing is fruitless. Further, those fools who at the time of bathing and at the time of giving the water-offering in addition wash their teeth, should not bathe at the place where they cleaned their teeth, but withdrawing from the first place should in another place bathe, offer the Tarpana, perform prayers and meditation, and arrange the hair in plaits. If a man offers the Tarpana to the gods with his hair in disorder instead of arranged in plaits, the whole rite is said to be fruitless. If he ceremonially touches his body without having rinsed his mouth three times, (it is) fruitless.

47. He should worship all the gods, and also perform suppressions of the breath, and so forth. First comes the Tarpana to the gods, afterwards the Tarpana to the Fathers; next he should offer the libation to the dead, and next he should wash his clothes, etc.; and he should also recite the formula of the three-fold refuge, confess his sins, rejoice in his merits, and undertake restraint, etc.

Thereafter he performs the Tarpana, etc., to all the gods, he makes a confession of the tale of all his sins, rejoices in all his (good) works, and undertakes restraint.

48. He (should strive for) the production of the Thought of Enlightenment, and all the while recite a Dhārāṇī. Next he should worship shrines, pure in heart and vowed to silence, restraining his senses and intent on pure conduct;
(16a) tarpanām snānadānām ca japadhūyānām samācaret

trayavārāṇi acamya cakṣurāyatanām aprṣet.
mola hlusyaṃ li deva-yāta tarpana ma yāsya dhauti cāya
ma teo ajñāna-na dhaoti cālasā moḍa hluyā-yā nisphala
juyuo, hanvaṃ gu-hma mūrkhā-jana-pani-syaṃ jaka mola
hluyu baṣata-sa jala-dāna biya baṣata-sa, hakanam oā
coli wā buyā thāya-sa mola hluyā ma teo hnapā-yā
thāsa-na cilā meba thā-sa conā mola hluya tarpana yāya
japa-dhyāna yāya sa-pola pyāya māla sa-pola ma pyāsyē
sa phahana tayāo deva-yāta tarpana yātasā sakalem
karma-yā nisphala dhāya sva-pola no ma cāsya sarīra
nyāsa yātasā nisphala.

47. devatā nyāsayet sarvaṃ prāṇayāmādikāṃ punaḥ
devatātarpanāṃ pūrvaṃ pasćā tu pitṛtarpanāṃ

(16b) pretānjaliṃ tataḥ kāryā tato vastrādi pīḍayet
trisarāṇagamanāṃ caiva pāpānāṃ parideśanām
puṣṭyānumodanāḥ cāpi samvaragrahaṇādikām.
thvanaṃ li samasta deva-yāta tarpanādi yāya samasta
pāpa-yā kha deśaṇa yāya samasta karma-sa harṣa-māna
juyu samvaragrahaṇa yāya.

48. bodhicittotpādanaṃ ca dhāraṇīṃ ca paṭhe sadā
caityārcanaṃ tataḥ kāryā śuddhātmā maunasavrati
indriyaṇī ca sāmyama śucisīlāparāyaṇam

46. yapadhyānām. 47. Ct. sasta deva-yāta.
48. sayamya.
the manner of the rite is as stated in the Adikarmavatara. He should always perform all the rites which are called "regular worship". On seeing an eclipse, after shaving, a bad dream, sexual intercourse, or a death, at a sacred bathing place, on the occurrence of an omen, and at new- and full-moon, he should regularly bathe. The wise man who regularly acts in this fashion attains in this life the state of a Buddha and the pavilion of Enlightenment.

He brings about the rising of the Thought of Enlightenment, he recites a Dhāraṇī, worships shrines, makes his heart pure, does not speak that which he should not, controls his five senses, and refrain from those things which are forbidden, and is skilled in pure moral conduct. He acts in the prescribed manner, as previously stated, and always undertakes what are called "regular rites". Further, when he sees an eclipse, cuts his beard, cuts his hair, or has a bad dream, when he has intercourse with a woman, when a death occurs, when he comes to a sacred bathing-place, when an omen takes place, and on the occasions of new- and full-moon, he should bathe. O Mañjuśrī, possessor of very great wisdom, he should so act in all these contingencies. He who acts thus should attain the stage of a Buddha in this world.

49. A Bhikṣu should eat in the morning, if seven ghaṭikās (2 hrs. 43 mins.) have passed, and similarly in the afternoon; in the case of all others, (food may be taken) when the sun is in the sky. If while performing a vow a man should eat after the sun has set, without good reason, it would be equivalent to food offered to the dead, and his meal would be fruitless. He should never eat under trees whose wood is used in sacrifice; if from carelessness he does so in any meal, he should undertake a fast.

Now, as for the eating beneath a tree in the case of
adikarmāvatāre ca yathoktaṁ vidhikarmakam
nityārcanam ca yat karma tat sarvaṁ kārayet sādā
rāhusaṁdarśane kṣaure duḥśavpaṁ-maithune mrte
tīrthe naimittike parve nityasnāna samācaren
anena vidhinā nityam yah karoti mahāmatih

(ha-janmani buddhatvam prāpyate bodhimāndapam.
bodhicitta upatti yāya dhāraṇī parape caitya-pūjā yāya
ātma sūdha yāya ma mvaḷakaṁ no-na ma wāya pāṅca indriya
nigraha yāya ma teo dhākva padārtha nema yāya รสī śīlā
yāya-sa catura juya hṅāpā hḷāsyam taya thyaṁ vidhi
vidhāna thyaṁ calalapyā nitya-karma yāya thva hḷāsyam
tako sādām dharalapyā, hānaṁ graha svalya gvāca khāya
sam khāya ma bhi-gva hmale-sa strī-prasanga yāya-sa
sile tīrtha onya-sa naimittika julya parva-kāla-sa
thva te julya moḍa hluẏa māla. he maṇjuśrī tao-dhana
buddhi thuyāo cona-hma thva te tā parikāraṇa yāya
māla. thathyā gu-hma-sena yāta u-hma-na iha-loka
samābuddha-pada lāyu.

49. purvāhne bhojayed bhikṣuḥ sapta ghaṭikā gate yadi
aparāhne 'pi tathā bhikṣuḥ sarveśaṁ raviṣamsthithe
sūryāstamgate bhuṅjīta vrate naimittikaṁ vinā
pretabhajanatulyaṁ syād bhojanaṁ nisphalam bhavet
yajñāṅgataruvṛkṣesu na bhuṅjīta kadaćana.
pramādād bhojane yasmin poṣadham ca samācaren.
āo kha mā kha bhikṣu-pani-sena bhakṣā bhojana yāya julaṁ
Bhikṣus, this takes place after seven ghaṭikās have passed of the morning or the afternoon; but for all (other) people, it is permissible while the sun is shining. If a man should eat while the sun is not visible, the performance of all the rites incumbent upon his vow is stated to be fruitless. If without due cause he should eat while the sun is not visible, it is said to be equivalent to food for the dead. Moreover, if he should make his meal beneath an udumbara-tree, or beneath (any other) tree which forms an offering in the sacrifice, he must undertake a vow; if he does not, there is no deliverance.

50. He should shape his food according to distinctions of class and varṇa, making it respectively triangular, circular, or square, or merely sprinkling it with water. Improper food and drink is not to be taken, even though one is attached to it. If a man should eat clarified butter at the end of his meal, it would be equivalent to eating the flesh of a cow.

Further, the manner of preparing the food is as follows: in preparing the food one of the Brahman caste shapes it into a triangle, one of the Kṣatriya caste into a circle, one of the Vaiśya caste into a square, while one of the Śudra caste simply sprinkles it with water. By purifying it in these ways the food is prepared. If a man should eat clarified butter after reaching the end of his meal, it is considered equivalent to the flesh of a cow.

51. Then comes the cake-offering in the form of a bali, and again rinsing of the mouth. Five handfuls are to be offered; and then he proceeds to satisfy himself.

Thereafter he gives the bali-offering, and rinses his mouth. He makes the bali-offering in five handfuls, and thereafter satisfies himself.

52. In this fashion a Bhikṣu should eat, and likewise
sutha-ya hnasā ghaṭīnam li bā-hni-yāṁ hnasā ghalināṁ
li jula samasta loka-yā nibhāla-nāṁ toyakāwa talya
(18a) teo nibhāla ma dayakāwa nalasa samasta vrata-dharma
karma yāko nisphala dhāya kāraṇa ma dayakāṁ nibhāla
ma dayakāwa nalasa preta-bhojana o tulya dhāya.
hanvam dumbara si-yā ko-sa gulo yajña-sa homa julo
oli si-mā-yā ko-sa coññō bhakṣa bhojana yātāsa vrata
dharma yāya māla vrata-dharma ma yāsyam nistāra ma juo.

50. trikoṇam vartulaṁ caiva caturasraṁ siṅcanam tathā
nikāyavatīnabhedena kārayet bhakṣabhojanam
asamyuktanapānāṁ ca sārayaṁ cāpy abhojanam
bhojanānte ghrtām bhuñjī tulyagomāṁsabhakṣanāṁ.
hanvam bhojā taya-yā paripāta thathya jā bhojā tala-sa
trikoṇa coyāo jābhu taya brahma jāti-yā, vartula
coyāo taya kṣatriya jāti-yā pya-koṇa ceyāo taya
(18b) vaisya jāti-yā, śūdra jāti-yā laṁkha-na juko hāya
thu-guli pramāṇa-na bhojā sōdhana yānāo taya julo
bhojā cipa-na thisyāṁ li ghela nalasa go-māmsa o
tulya bhālape.

51. balivat pūpahāraṁ ca ācamanādikāṁ punaḥ
pañcapuṭikāṁ pradātavyaṁ ātmāpṛitānaṁ tathā.
thvanaṁ li bali biya no siya bali nā pacola taya
thvanaṁ li ātmā-sanmōsa yāya.

52. evaṁ tu bhojayed bhikṣuḥ sūrāmaṇeraka tathaiva ca
a Novice; and having rinsed his mouth with a mantra he should eat, with mind made pure. A Vajräcárya should take his regular food, to the amount of five mouthfuls. The first is to delight Amrtänana, the second the cow, the third he gives for guests, and with the fourth he performs the Bali-offering, etc.; but the rest the Vajrin should himself eat to delight the five Vital Airs. The ring-finger (corresponds to) the präna, the middle finger to the āpāna; the fore-finger he should know to be the samāna, the little-finger the udāna, and the thumb the vyāna, (the five together) being the five Tathāgatas.

Bhikṣus make their meal in just this manner; and so too in the case of Novices, performing the purification with a mantra, and purifying the mind. In this fashion a Vajräcárya purifies his meal and gives five Bali-offerings: first he delights Amrtänana, (and thereafter) cows, and guests; and (performs) the Bali-ceremony, etc.; in due order. He delights the nine body-apertures, and the five Vital Airs; with the ring-finger the präna-air; with the middle finger the āpāna-air; with the fore-finger the samāna-air; with the little finger the udāna-air; and with the thumb the vyāna-air; and in this way he knows he has entered the soul of the five Tathāgatas.

53. Gathering together his five fingers, he should satisfy the ten Vital Airs, with his head covered, resting firmly on his feet, and with his knees turned out - in just this fashion (he should sit). A pure man avoids squatting on his heels, and laughter at meal-times.

Gathering together his five fingers, he delights the ten Vital Airs, which are the fruit of eating. When he is eating according to these rules, he should not put his hand on his hair or his skull, nor should he
mantreṇācamanām kṛtvā bhojayeṣ caḥuddhamānasaṃ
vajrācāryeṇa nityānām grahanām kavalapaṃcakam
prathamāmṛtānanatosaṃ dvitiyam gomāttarpanām
atithibhyo tritiyam tu caturtham balikarmādikam
śesam tu bhojayed vajrī vāyupaṃcaphrapīnaṇe
anāmikā praṇavāyu madhyamāpanām eva ca
samāna tarjanī jñeyā kaniṣṭhodānaṃ vāyavaḥ
vyānavāyuṣ ca jyeṣṭhāṃ tu paṇcatātāhāgatātmakāṃ.

bhikṣu-paṇi-syena thum-guli bandha-na bhojana yāya
śrāmaṇeraka-yāṃ thathyā mantra-na śodhana yānāo
śuddha-gu mana yānāo bhojana yāya. thva te-na vajrā-
cārya-na mantra-na bhojā śodhana yānāo paṇca bali biya
hmāpam amṛtānanana saṃtosa yāya go-mātā saṃtosa yāya
atithi saṃtosa yāya balikarmādī kathanaṃ nava-nāḍī
paṇca-vāyu saṃtosa yāya praṇa-vāyu saṃtosa yāya
anāmikā-na apāna-vāyu madhyamāṇguli-na samāna-vāyu
co-lā-na udāna-vāyu kaniṣṭhikā-na vyāna-vāyu hmā-lā-na
saṃtosa yāya thathye-na paṇca-tathāgata-ga ātmā
du-bika siya.

53. samudāyānguliḥ paṇca dasa vāyūn pratoṣaye
śīroṇīṣam padākrāntam bahirjānuś tathākaraḥ
utkutaśana hāṣyaṃ ca varjayet bhojane śucīḥ.

52. mantreṇācamam; / 53. samudāṃguliḥ; Ct.1.2, read
nayā-yā veļa-sa?
eat with his feet merely brushing the ground, still less with them not touching the ground at all; nor should he eat with his hands placed outside his knees (in the squatting position). He should not eat with his legs hanging down, or while laughing out loud. If he should eat while refraining from these things, he is pure, but if he should do them, impure.

54. He should avoid eating with his face towards Yama's quarter, or with his features distorted; and further, he should avoid drinking water which has been left over, or eating food which has been ejected from the mouth.

He should not eat looking southwards, nor with his features distorted; he should not drink water which has been left over from drinking, nor eat the remnants of food spat out.

55. He who blamefully should (eat) with a class other than his own is purified by meditation and prayers, after he has fasted.

If a man at meal-times is blameful (?) in his acts towards his own or another caste, he must undertake a fast, and then simply by prayer and meditation he will become pure: (these prayers, etc., should be performed) for the extent of one day and one night.

56. The Fathers and gods are satisfied by the pinda-offering which is ejected by rinsing the mouth with water; therefore the fragments left in the mouth, and the remnants of the meal should be given, to delight the departed spirits; and after that, as long as there are any fragments left, he should continue to rinse out his mouth. Thereafter he should perform the touch of purity, and bring about the realisation of Sūnyatā, recite another mantra, and listen to a compendium of the Law.

At meal times he rinses his mouth: by rinsing the mouth all the departed, the Fathers and the gods, are satisfied, and for this reason he should rinse his mouth. He should
লা-হাতা দিকে মা তেো পাল-নম জুক্ত কুয়াও প্যা-নম বা মা থিযাকাম নয়াম মা তেো পাল-না পিয়ান্যা লা-হাতা তায়াম নয়া মা তেো তুতি ক্যা তানাও হাত-তাতা হন্নাও নয়া মা তেো থাথুয়া মা যাসা নলাসা সুচি, থাথুয়া যাতসা সুচি।

(20a) 54. যাময়ে সামমুক্তিবিহূয়া ভোজনম ভিক্ষুনানাম পিতাোোয়া পুন পানাম মুখেতুর্ষ্টা ম্বিয়বজ্যেত ধাকশীঞা স্বযালো নয়া মা তেো ক্যুবালা স্বেনকাও নয়া মা তেো তোনা ল্যাম্কা তায়া-গুলি লাম্বকাম তন্যা মা তেো চিপাম থিযাকাও হলযাগ-গুলি নয়া মা তেো।

55. সাভয়াম কা ভাইব্দ যাস তু স্বাভাবিন অন্যান্তর্ন্তক উপাযাসোপ্তো ভুত্বা ধ্যানাজ্ঞোপ্যা সুদ্ধায়ীতি ভোজনা যাঘানা তোলা-শো তো যাকে-না মেবা তাতি যাকে-না চেৎ ইথিিমিথি জুলা উপাসানা কোন মালা জাপা ধ্যানা যাঘান-না জাকা সুচি জুয়িও আহোত্রা চি প্রমানা।

(20b) 56. গাংদুসোতর্ষ্টাপিন্দেনা ত্রপ্যাতে পিত্রদেবতা তাস্মাদ উচিষ্টতা দাতায়াম বেশান্মা ভুত্বাপ্রিনান যাবদ উচিষ্টাোোয়া তু পাসোত প্রক্ষালানা মুখহাম তাতা কুর্ণা সুচিস্বার্থা সুন্যাতা পারিষাদহযেত মন্ত্রানতুরাম কা পাথুনা মর্ষানা ধর্মসামায়গ্রহম।

54. রেড যামবাসে? 56. মান্দুসো-; প্রক্ষালানা।
leave some of his meal - even if he can, he should not eat it all - and with this remnant all the spirits are satisfied; and on to what is left, he should rinse out his mouth, and then again rinse out his mouth thoroughly, and purify himself. He purifies his body, makes his mouth pure, recites from a Mahāyāna-sūtra, recites from the true Law, and listens to a sermon.

57. Lying correctly on his bed at the hours of twilight, he should recite prayers and praises, having first made obeisance to his teacher. Thereafter, lying on his bed at the time of twilight, he does reverence to the (gods and) his teacher, and performs hymns, prayers, praises and meditation.

58. At the time of twilight, he should look towards the north, at midnight west, in the morning he should look east, and at mid-day south.

59. Bhikṣus have four Śaṃdhyās, house-dwellers three. This time (of the Śaṃdhyā) is said by the Buddhas (to be proper for) prayer, meditation and control of the senses.

In the case of a Bhikṣu, in the morning, at mid-day, evening twilight and midnight; in the case of a Householder in the morning, at mid-day and at evening twilight; at these times he performs prayer, meditation and restraint - thus the Blessed Ones have said.

60. Considering himself as mounted on a lion, and joyfully reciting a Dhāraṇī, he should sit at that time ponder on the three-fold Jewel, etc., and his chosen deity.

At these times (he should) think, as if mounted on a lion, that there is no-one before himself, and joyfully
phatakam naya ma teo thva te lyena-guli-na samasta
bhūta-gana samtosa jyu lyanaka tayā-guli-sa no siya
hmuto colya onaṃ li bhinakaṃ no siya śuci pavitra
yāya śarīra-śodhana yāya mukha svādhi kāya mahāyāna-
sūtra parape saddharma-pātha yāya dharmakathā nyanye.

57. samdhyāyāṃ samaye samayak sāyāyāṃ samupāśritah
gurudeva prāṇanyādau japastotram samācaret.
thvanam li samdhyā-yā samaya-sa lāśa-sa conāo deva
guru-yāta namaskāra yānāo mantra japa stotra bhāva yāya.

58. samdhyāyāṃ uttaraṃ paśyed ardharātrau ca paścimam
prātah pūrvam ca sampāṣyet madhyaḥne daksināṃ disām.

59. catuḥsāmhyā ca bhikṣunāṃ tresāmhyāṃ grivaśinām
jāpadyānaṃ ca niyamam samayam gaditaṃ jinaḥ
bhikṣu-yā julaṃ sumṭha bā-hni samdhya-sa bā-cā-sa
gṛhastha-yā julaśa sumṭha bā-hni samdhya-sa thva te
vela-sa japa dhyāna niyama yāya dhakam bhagavāna-pani-
sena ājñā dayakusyaṃ tala.

60. simhādhirūdhavan manyan dhāraṇī prapathan muda
ratnatrayādikāṃ svetadvatāṃ smaret tatta.
thu-guli baṣata-sa simha gayāo cona thyaṃ thao hma-wane

57. sayyāyāṃ, for śayāyāṃ (a normal Newāri spelling of
the word as a borrowing from Sanskrit).
recite Dhāranīs and think on the three-fold Jewel, etc., and the name of his chosen deity.

61. The man who is intending to dream well should lie with his head to the north and facing eastwards; or with his head eastwards and facing to the north.

Thereafter, laying his head toward the north and looking to the east—either this method, or else placing his head toward the east and looking to the north, should give him good dreams:—with this thought he falls asleep.

V.

62. Mahājñāna said to the Blessed One:

I have heard the nectar proceeding from the holy mouth of the lord of Sages: now, if some men through carelessness should transgress thy regular rules, show me, O Tathāgata, how they are to be saved

Thereafter the supreme lord Mahājñāna said: O lord of Sages, O Śākyamuni, I am listening; be pleased to speak:
mēmā ma du bhālapaṁ saṁaṁ harsa-māna-nām dhāraṇī
dūpāṇa bōṣyaṁ tṛiṇaṁ ādi svēṣṭā-devatā-ya nāma
sumaraṇa.

61. athottara śiraṁ kṛtvā pūrvaśyaḥ śayanam tatha
prācyam śiraṁ cōttarasyaḥ kuryaḥ susvapnacintayan.
iti śri-munīndra-bhagavān-
śrīghana-bhāṣitaṁ nītyācāra-
vidhi paṭalas tṛtiyāḥ.
thvanaṁ lī uttara śira yaṇam pūrva svasyaṁ thu-guli
prakāra-ṇa kita pūrva śira yaṇam uttara svasyaṁ
susvapna-dārṣana biya māla dhakaṁ cintāna yaṇam deṇe.

thu-nī śrī munīndra bhagavāna
śrīghana-na ājñā dayakā
nītyācāra-vidhi sva-guli paṭalāṁ.

V.

62. atha maṁjuśrī bhagavantam etad avocat:
śrutiṁ mayā munīndrasya śrīmukhān niḥāṛtāṁrtam
pramādāl langhayet ke 'pi tvattāḥ niyamanityakam
pārājikā kathāṁ teśāṁ desāyasva tathāgataḥ.
thvanaṁ lī paraneśvara maṁjuśrī-ṇa ājñā dayakālaṁ: he
munīndra he śākyamuni ji-ṇa ūnena ājñā dayakāṁ bijyāya
thy voice is such as to proceed from thy mouth like much nectar. I ask how a man is to obtain rescue, who by means of ignorance, lack of knowledge, or anger does not act within the vow of the Law.

63. The Blessed One said:

If through carelessness a man should infringe (the law) in the matter of rites, vow or restraint, in one month he is released from the sin, by giving gifts and fasting.

The fool who ignorantly, while performing the obligations of vow and restraint, allows anger to arise and engages in a quarrel, must undertake fasting for a month, and for a month constantly or regularly give gifts; by acting in just this way, he is released (from sin).

64. Should he lapse from regular ceremonies and worship or from prayer and meditation, he should become pure in three months, by bathing, giving gifts, and fasting.

Further, if a man does not pay due attention to the regular rites, meditation, praises, or Sandhyās, in such a case he must regularly bathe for three nights and four days, fast, and give gifts, and perform prayers and praises, and by this means he becomes pure.

65. When, because of a lapse caused by lust or anger, he is burnt in the Raurava (-hell), he is released after a year, by means of bathing, etc., and giving gifts.

Further, if he does not give due attention to rites through being angry, and is for this sin in the hell called Raurava, he must (in order to) destroy this sin, undertake a vow of fasting for a year, and must regularly
māla gathim-hma cha-lapola-yā vacana dhālasā, cha-lapola-
yā vacana] hnutu mahā amṛta-vacana utpatti juyāo cona-
guli chi-na gva-hma-nam ajñāna-na ma sisyē tama-nām
vrata dharma-sa ma knu ma knu thya yāyio thathya jula-
nāo thu-guli-yā pāra yāya gathya māla dhakāṁ ṇenām.

63. śrī bhagavān uvāca:

pramādāt ghatayet karma vrataṇiyamām eva ca
(23a)
māsena mucyate pāpaṁ dānadharmopavāsakaiḥ.
gva-hma ajñāna mūrkha-hma-na vrata niyama dharma yānā
vela-sa krodha utpatti yānāo kacimgala-na sanasa la
chi ta upāsa-na coṇām la chi ta yanakaṁ ṇhitha-nām
dāna yāya māla thathya yānāṁ tini pāpa mocana juyu.

64. nityakarmārcaṇād bhraṣṭā jadānām tathaiva ca
anānādānopavāsena trirāṭreṇa śucir bhavet.
hanvām gva-hma-na nitya karma yāya-gu lu ma mana dhyāna
stotra samānyā yāya-gu lu ma mana thva thathya jyulanā-
sa ava cā pya hnu ṇhitham mola hluva māla opāsa-na
(23b) coṇā māla dāna dharma jāpa stotra yāya māla thva te-na
śuci juyu.

65. kāmakrodhād yada bhraṣṭā raurave paripacyate
snānādādānopāyena varṣaikena vimucyate.
hanvām kāma krodha yānā karma lu ma mana thva te-yā
pāpa-na raurava dhāya nāraka-sa dharalapāo thva te
pāpa nāśā yāya da kṣī-to vratopavāsa yāya māla

64. bhraṣṭāj jadānām.
bathe and give gifts; and by this means he becomes pure.

66. The sin that is done by word is called pātaka; the act done by bodily action a great parajīka-sin; the sin which has its origin in the mind is called upapātaka.

That sin which is done by word is called a "great sin"; that done by the body is called a great parajīka; and every sin done by the mind is called upapātaka.

67. There are four sins of speech, and three sorts which arise from the body; and again, there are three which arise from the mind: these are the root sins.

There are four sins done by words, three done by the body, and three by the mind: these ten are the root of all sins.

68. Destroying life, stealing, and unchastity are the bodily sins: the sins that are committed by the body are expiated by bodily suffering.

The sin of destroying life, the sin of taking another's goods by force, and the sin of consorting with another man's wife: these sins, committed by the body, he must expiate by undergoing bodily suffering.

69. Falsehood, slander, harshness of speech, and frivolous and senseless talk, sins done by words, are expiated by suffering of the voice (i.e. by a vow of silence).

The sin of false speech, slanderous speech, harsh speech, and pointless, self-contradictory speech: these sins, done by the voice, must be expiated by undergoing suffering of the voice.
nitya snāna yāya māla dāna dharma yāya māla thva te-na suci juyu.


68. praṇātipatādattādāna kamamithyā ca kāyikam kāyena yat kṛtam pāpaṁ kāyakleśena mucyate. praṇi-vadha yānā pāpa meba-ya strī-yaṁe caralapā pāpa meba-ya vastuka bala-na kāyā pāpa thva te sarīra-na yānā pāpa thao sarīra-na duhkha siyāo mocake mala.

(24a) (24b)

69 mṛṣavādaṁ ca paśuṁyaṁ pārusyaṁ bhinnabhāṣaṇam vācikam ca kṛtam pāpaṁ vacakleśena mucyate. phasa kha hlānā-ya pāpa cho-ṣa bo-ṣa chidravacana-na thi-thi virodha kha thva te vacana-na yānā pāpa vacana-na duhkha siyāo mocake mala.
70. Covetousness, malice, and false speculative views are the mind-born (sins): the sin that is done by the mind is expiated by mental penance.

Making up one's mind without knowledge (1), looking uncharitably on another person, and thinking such things as "there is no other world": these mental sins he should expiate by performing in his own mind prayers, meditation and praises.

71. Every impure thing will become pure through being sprinkled, together with the recitation of a mantra, or else by the touch of sun, etc.; while water is pure by being placed on the ground.

A place that is impure becomes pure by purifying it with a mantra, and sprinkling it with water; or by warming it in the sun or fire. In the case of water, purity is obtained by placing it on the ground.

72. On seeing or touching an undesirable thing, or touching the remnants of food, or in the case of an impure touching when excreting faeces and urine, purity comes from bathing.

On seeing a forbidden object, or touching a forbidden object, or touching the remnants of food, or on being rendered impure by faeces or urine, purification comes from sprinkling with water, washing with water, and bathing.

73. He must sip water and rinse the mouth three, five, or seven times; he must not commit a fault in sipping water, nor cut off his hair.

In the case of touching an improper person or thing, he is purified by rinsing the mouth once, three times, five times or seven times; and in doing this there must be no fault; and he must not cut his hair.

74. At a sacrifice, a wedding, a festival, a sacred bathing-place, in temples, in time of misfortune

(1) The commentator of course read avidyā.
70. abhidhyā caiva vyāpādām mithyādrātim ca citta-jam
manasā yat kṛtaṁ pāpam manastāpārṇa vimucyate.
ma śu vidya maṇa-ṇaṁ kalpanā yāya meha-yā ma bhīṁ svaya
para-loka ma du dhakam bhālapya thva te maṇa-na yāhā pāpa
mama-na japa dhīyāṇa stotra yānāo thao maṇa-na mocake māla.

71. apavitram bhavet sarvaṁ maṇtraprokṣaṇataḥ śuciḥ
(suryā-disparśanād vāpi bhūmāu dhṛtvā jalam śuciḥ.
apavitra thāya julaśamaṇtra-na śuddha yānāo laṁkha-na
hāyāo śuci juyūo nibhāla-sa pāhā-na mi-sa pāhā-na śuci
juyuo laṁkha-na julasā bhūmi-sa dītanāo śuci juyu.

72. anistadarśane sparṣe bhakṣanocchista sparśa
malamūtra visarge ca duḥsparṣe ananataṁ śuciḥ.
ma teoga-uli svayā-nāṁ ma teog-uli thiyā-ṇāṁ naya-guli
cipa thiyā-ṇāṁ co khi-na ki kāya laṁkha-na hāyā-na
laṁkha-na cāyā-na mola hluyā-na śuci pavitra julaṁ.

73. ācasya sparṣānāṁ kāryas tripaṁcasaptam eva ca
na doṣa kārayet sparṣa na ca keśavatāraṇam.
ma teo-hma ma teo vastuka thiyā-yā cha dhāla sva dhāla
(25b) nā dhāla mnaśa dhāla no sīhā-na śuci juyuo thathya
yātānāo doṣa-na ma du sām khāya mu mvāla.

74. yajña vivāhe yātārayaṁ tirthe devālayesa ca

70. avidyā. 72. anistha-; dusparsē; Ct.1.3 lakha-na.
73. sparsanaṁ kāyas.
for the country, in a battle, at a great feast, in a cowshed, after sexual intercourse, on touching a corpse, a woman who has just borne a child, a menstruating woman, or a Cândāla, a cock, a hog, a man guilty of a great sin, a dog, a seller of flesh, a seller of spirits, or one who follows a funeral procession, he is purified by bathing in his clothes and taking the pañcagavya. In all these cases, if the touching is unintentional, he is purified simply by bathing.

At the time of performing an oblation, at a wedding, at a festival, on coming to a sacred bathing-place, in a great temple, in times of difficulty for his country, i.e., war, etc., at a great feast, in a cow-shed, on having sexual intercourse, on touching a dead person, or a woman who has just borne a child, or a menstruating woman, or a member of the Cândāla caste, or a cock, a pig, an evil man, a dog, a butcher, a publican, or those who follow in the train of a funeral: in all these cases, he is purified by bathing and taking the pañcagavya. In these cases he ought not to touch; but if he does so without direct intent, and does not purposely go to touch them, he bathes; and he should perform the ceremony with a mantra only; and in this way he will become pure.

75. On recovering from illness, on the occasion of a sacrifice, at a sacred bathing-place, a festival, an anointing, an eclipse, and on mounting the chariot of the Law, he should bathe in his clothes.

When he is ill, on the occasion of an oblation, at a bathing-place, or a festival, at the consecration rite, at an eclipse, or on engaging in a law-suit, he should bathe in his clothes.

76. After the monthly Šrāddha for a period of three nights, after the birth of a child for ten days, after (touching) menstrual blood for twelve days, he should bathe in his clothes leaving off his former clothing, and putting on pure clothing. In the case of a bad dream, an impure touching, vomiting, shaving, sexual intercourse, indigestion, or on cutting the body, bathing simply is prescribed.

In the case of the monthly Šrāddha, one is purified in three nights and four days; in the case of child-birth,
desāvīplavasaṃgrāme mahābhōjye ca goṣṭhake kāme ca śavasamsparāśo sūtikā ca rajasvalā ca cāndalakurkuṭadaśātri mahāpatakinam śunam māṃsavikri surāvikri ātrastayānuca ca punah sacailasnaṇam āvarttya pāncagavyena sūdhyati prāmādat sparsaṇam sarve sānamātreṇa = sūdhyati.


75. gaḍamukte ca yajñe ca tīrthayātṛābhisececa
grāse dharmarathārohe sacailasnaṇam ācarete.
rogb jule homa karma-sa tīrthā-yaṭra-sa dikṣā-karma-sa grāsa jule dharma karma-sa thathya julya sacailasnaṇa yāya māla.

76. māsike ca trirātreṇa sūtikāyām dasāhāṇi
rajase dvādasāhena sacailasnaṇam ācarete

74. -kurkuṭamdāṣṭrī ; pramādat parśaṇaṃ ; sānamātraṇaṃ na.
in ten days; in the case of menstruation, in twelve days. In these cases, he is purified by bathing in his clothes, and then putting off his former garments and clothing himself in pure garments. Similarly, if he has a bad dream, or touches an improper (person or thing), or vomits, or cuts his hair, or trims his finger-nails, or has sexual intercourse, or has indigestion ... - in all these cases he simply bathes, and by bathing is purified.

77. Husband and wife lying together on their bed will always be impure; but when the woman rises from the bed, the man is thereupon pure.

The husband and wife while still lying sleeping together on their bed are both impure; while the wife after rising has not yet gone away, the man is impure; but if the woman on rising from the bed goes away, the man becomes pure.

78. By burning, cutting, or (rubbing with) a touchstone, gold is purified; gold, jewels, pearls, coral, silver, etc., are purified by water (sprinkled) from a shell; and bronze and bell-metal by ashes. Similarly, rice, vegetables, fruits and roots are purified (by sprinkling with water). Wood, clay and such like are purified by scouring and heating (respectively). But when objects made of clay or wood (are rendered impure) by the touch of a Cāṇḍāla, etc., they should be
पुर्ववस्त्रप्रतियागम सुचिवस्त्रेन प्रावर्तम
dुह्सवप्ने दुःशास्यस्मपार्श्वे उद्वन्ते क्षारुरामाधुने
अजिंचे व्रज्ञहकये का स्नानम् एवा विद्यियate.
मसिका जुलसित् स्वा का प्या ह्यु-ना सुचि माचा बो या
ज्ञ-मा ह्यु-ना सुचि बाधाहो गोष-या ज्ञ-मा नि ह्यु-ना
सुचि थ्वा ते याय-सा सा-संला-साना यन्नाच ह्याप-या
वास्त्र तोल-तानि सुचि वास्त्र-ना पुन-ना सुचि.
थ्वा थ्यां मा भिंमा ह्यमन-या मा तेदो थ्यिया-या थाना ओ-ो
वेल-सा सा गाय लुसी धेनके प्रसांग्या याय-सा अजिंचा
जुले ज्याठा-या थाठिम्-मा-पानि सामकता ला-तानाढो मोल
ह्युया ज्युक्या ह्युया-नम् सुचि.

77. ‘सुचि याद दामपतिर नित्यम् सैयसयम् का सामस्रितातु
सयनाद उत्थिते या स्त्री पुमाण सूचिस ताद्मा क्षालु.
ग्वा-ह्या स्त्री पुरुष लास-सा देनावा को तोल्या नि-ह्यमः
(27a)
सुचि ह्मो-को-ह्या दानाठो मा ओ तोल्या मी-जाना सूचि
मी-सा-जाना लास-ना दानाठो ओ-लाना-सा पुरुष-या सूचि
ज्युयो.

78. दानान्त चेदानां वंपी पाशानां चुड्खा काँचनमां
काँचनां मानि मुक्ता का प्रावलाराजातादिकम
सान्कातोयेना सुध्यात्ते काम्सताम्रम् का भस्माना
सुध्यात्ते व्र्थिलाकादि पहलमुलादिकं तथाः
काँस्थादि म्रणयादिनं यास्रनात तापानां सुचिह
चाण्दलायदस्प्राव्हस्पर्शे म्रणया दारुनां यादा�

76. गृ.1.2 बोथ टाइम्स, ज्ञ-मा नि ह्यु-सा, करर. फ्रॉम संस्कृत। 77. सैयसयाम्.
purified by the pañcagavya. But a vessel (made impure by) urine he should avoid (altogether). An object (rendered impure by) an impure touching, or which is in an impure condition, is purified by the five elements. All the objects of sense are by their own nature pure, and by their own nature they are purified.

By burning in the fire, by shredding as it were with a knife, or by rubbing with a touchstone, a golden object is made pure. Moreover, gold, silver, (various) kinds of jewels, pearls, and coral are purified by sprinkling with water (from) a shell. Vessels of bronze or bell-metal are purified by scouring with ashes. Moreover, rice, fruit, and vegetables are pure by sprinkling with water. Vessels made of wood or of clay are pure by sprinkling them with water, by washing them, or by heating them in the sun. A vessel made of clay or wood, if touched by a Cāndāla is purified by sprinkling with the pañcagavya. A vessel (rendered impure by) faeces or urine he must simply abandon. An object which is in an improper place, or is in an improper condition, he purifies with the five elements. If this cannot be done, they are purified by their own innate purity.
pañcagavyena siddhi syat mūtrabhāndam tu
varjayet
duhsparse duḥsthite dravyam bhūtapañccena
suddhyate
svabhava-suddha sarvadharma svabhāvenaiva
suddhyate.

iti sī sākyamunis tathāgata-bhāṣita-mahāparajīkāyam
suci-niyama-paṭalas tṛṭīyo 'dhyāyaḥ samāptah.

(27b) mi-sa chuyā-na chalana-na tvāka dhyanā thyam kasi-
loha-sa culā-naṁ suvarṇa-vastuka sūci. hanam lu
oho ratna-jāti mo-ti bhim-pu thva te-yā śāmkha-
laṃkha-na hāyā-na sūci kaṃsā sijala bhāndā nali-na
buyā-na sūci. hanvaṃ vṛhi-phaḷa kaya-gulā laṃkha-
aṇa hāyā-na sūci si-na ṣyaṇā thala cā-na ṣyaṇā thala
laṃkha-na hāyā-na sūci siḷā-na nibhāla-sa pāṇā-ṇa
sūci cā-na ṣyaṇā si-na ṣyaṇā bhāndā caṇḍalā-ṇa
thilaśā pañcagavya-na hāyā-na sūci mala mūtra khi

(28a) com thala jukva tola-te māla ma teo thā-sa thiya
ma teo gull cona gu vastuka paṇca bhūta-na sūdha
yāya ma jio gu julaśā svabhāva sūdha-na sūci yāya.

thu-ti sī sākyamunis tathā-
gata-na kaṇā mahāparajīkā
suci-niyama paṭala tṛṭīyo
'dhyāya samāptah.

78. Ct. last line, jusā.
79. The funeral-ceremony must be properly performed, as prescribed, for the sake of winning Nirvāṇa for the creatures who are sunk in the sea of Samsāra.

Now, for those who have gone to the other world, (one performs the ceremonies) as is written, so that they will attain release, and so that, being sunk in the sea called Samsāra, they will not fall into the experience of hell.

80. One should perform for all beings, especially for him who has not the right to ceremonies, (the funeral rite, which,) as is said in the Amṛta-sūtra, purifies all obstructions.

In order to destroy the sins of all creatures, and especially to protect those who have not the right to ceremonies, I shall tell you an account of the matter as it is told in the Amṛta-sūtra - so spoke the sage Śakyamuni.

81. For, what need of a boat have those who can cross by their own power? A boat is more important for those who lack the power to cross.

Viz., those who can by themselves cross the ocean of Samsāra need not board a ship; but those who cannot cross by themselves must be carried over in a ship.

82. Seeing, further, that in the matter of developing distinctions of colour by means of the original form of Desire, the outward appearance of dead creatures is varied, viz., black, red,
VI.

79. antyaṣṭikriyā samyak kartavya vidhinoditam samsārāṁ navamagnānāṁ nirvṛtyartham ca dehiṇāṁ. 

(2b) aś paraloka one yāta mukti choya yāta kriyā vidhi cosyam tayā samsāra hāṅa-na samudra-sa dunāo conā-yā naraka bhoga-sa paralapyā mu mvalake yāta vidhi thathyā.

80. yathoktoṁ amrte sūtre sarvavaraṇavīśodhakam kāryā sarveśam sattvānāṁ kriyāṁhine viśeṣataḥ. 

81. yathā: 
svayaṁ eva tīrṇa saktīnāṁ naukāya kim prayojanam 
tīrṇe ca saktīṁnānāṁ naukā teṣāṁ gariyāśi. 
gathya dhālasā: thama thya thama-na samsāra-samudra (2ya) pāra yāya śamartha juo-hma-yā nāma-sa daṅāo onya ma mvala, thama thya thama-na pāra yāṅāo onya ma phao- 
ṁma-yā nāma pāra yāya mala.

82. icchāprakṛtirūpene varṇāvijñānabhāvane 
apāyan mṛtakajantūnāṁ lakṣaṇāṁ vividham punah 

79. anteṣṭhiṣṭhikriyā; nivṛtyartham. Ct. parapyā.
white, yellow, and blue - he should prepare the five Knowledges by purification of the five elements. (A dead man's) path is in accord with his outward sign, and a wise man should set him on his way. Bhiksus who have attained Nirvana (however), display the union of the elements.

Knowing the development of the colour of the body, which (arises from) the form and nature of (the dead man's) desire, and knowing in due order the signs of the various kinds of dead creatures. The element water (corresponds to) <the tathāgata Amitābha, the colour red; the element earth,> the tathāgata Amoghasiddhi, the colour black; the element fire, the tathāgata Ratnasambhava, the colour yellow; the element ether, <the tathāgata Vairocana, the colour white; the element air,> the tathāgata Aksobhya, the colour blue. Knowing that (the dead man) has entered into these five elements, he develops the five elements, i.e., the five Knowledges, according to the several distinctions of colour. And according to each person's signs (appearance) he sets him on the appropriate path. Bhiksus who have attained Nirvana show (?) the union of the elements.

83. By pure application of the rite of the Destroyer, he should bring about purification. In the case of those who have not received the consecration and who therefore do not have the use of mantras, he purifies their ill-goings, and sets them (on the path to) the Blessed Land.

Thereafter he performs the rite of the Destroying Fire, being pure and pure of heart. When those who have not received the consecration, and are without the use of mantra-ritual, die in this condition, he purifies their ill-goings, and draws magic-circles, and sets them in the Blessed Kingdom.

84. All beings are either water-born, land-born, or air-going: he should purify the evil paths of all these and always establish them in Enlightenment. He should purify the dead man's sins by the use of the three Concentrations.
śyāmam raktam tathā suklaṁ pītaṁ nīlāṁ ca pañcakāṁ
apācaḥbhūtaviśuddhena pañcājñāna prakalpayet
-ciṁna svarūpeṇa gatis tasyaiva yojayet budhāḥ
bhikṣu-nairvānikādīnāṁ tattvasāṃgatidarśanam.

deha-yā ichā svabhāva rūpa varṇa jāti bhāva siya gva-
hma sīka-hma jantu-yā vidhi-pūrvaka lakṣaṇa siyāo
āpa dhātu...amoghasiddhi tathāgata pīta varṇa tejo
dhātu ratnasambhava tathāgata pīta varṇa ākāśa dhātu...
akṣobhya tathāgata nīla varṇa maṃḍa thva nā-guli dhātu-sa
du bika siya varṇa varṇa bheda-na pañca bhūta pañca
jñāna bhāvanā yāya gva-hma gva-hma-yā ciṁna rūpa jula
o-guli o-guli gati-sa jojalapya nirvāṇika bhikṣu-pani
tattva tīna sangati svaya.

83. samārakarmayogena śuci śuddhena yojayet
aprāptābhiṣekeśa caiva mantrayogavivarjitāḥ
(3va)
tesāṁ durgati samśodhya sukhāvatyāṃ niyojayet.
thvanāṁ li samhārānāhoma karma yāya śuci suddhātmā
juyāo gva-hma abhiṣeka ma lāka mantra karma yoga-na
tola-tu ārāṁ thathiṁ-na sitānāo durgati parisodhana
manḍala darśana yācake sukhāvati ksatra-sa choya.

84. jalajāḥ sthalajāḥ sattvā khagādyā sarvajāṃ bhavet
sodhayet durgatis tesāṁ samśodhau sthāpayet sada
trisamādhisuyogena mṛta-pāpa viśodhayet

82. Ct. last line, satva. 83. -abhiṣekeśaḥ ca.
and describing a magic-circle on the body, he should fix in him the five Knowledges.

All the living beings who are born in water, and the creatures who are born on dry land or who move in the air - all these living beings he should cause to leave their evil paths, and make them enter into the knowledge of Enlightenment. How so? by the application of the three Concentrations in order to purify body, speech, and mind, he enters into the five Knowledges.

85. Worshipping the Destroying Fire with bitter woods, such as Nimba, etc., he should delight it by tending it with dark-coloured (objects). Then he should take (the fire) out of the village (and set it up again) at a sacred bathing-place or a cemetery; and all the time he should purify the evil path by streams of water from a water-pot.

Thereafter he makes the Destroying Fire; he kindles the oblation with the wood of the Nimba and other such bitter trees; all the objects of worship (are) black. On completing these rites in the first place (i.e., the dead man's home), he raises up and carries the dead man outside the village, according to the usage (of his family), either to a sacred bathing-place, or to a cemetery; and sprinkling streams of water he purifies the evil path.

86. Without anger (?) a disciple, a son, or a pupil, after bowing and making obeisance, should perform the ceremony of offering the pinda and the water.

Without anger, and while fasting ('), sons and pupils, making obeisance and bowing down, offer the pinda and the water.

87. He should perform first the sacrament of the water, second the offering of the pinda, third the sacrament of the fire; and fourth the oblation, for as long as the Dhanam̄jaya-air has not gone out from the crown of his head.

First he performs the sacrament of the water-offering, next he offers the pinda and performs the sacrament of the fire. Thereafter, for as long as the Dhanam̄jaya-air
vinyasya mandalam kaye pañcajñāna niyojayet.
gva-hma lamkha-sa jayalapu prāṇi sakale guli thala-sa
jayalapu guli ākāśa-sa caralapāo juo sattva prāṇi
sakaleṃ durgati ma bhīna gati tola tayake-sa sambodhi
jñāna-sa du bicake gathya du bicake dhālasā trisamāḍhi
yoga yānāo kāya vāk citta viśuddhi yāya nimitti-na
pañca jñāna-na du biya.

85. samhārāgni samābhvarcyā nimbādibhīḥ kudārubhīḥ
Nilavarnopacāreṇa samhārāgni pratoṣayet
tataḥ samnihared graṃṭa tīrthe vā pitrvāmē 'pi vā
kamandalūdadakadhārubhīḥ sodhaye durgatīṃ sāda.

thvanam li samhārāgni homā yāya nipa si ēdi khāyu vastu
si-na homa choyake samastam hākupacāram thva te karma
prathama bhūmi dhuna nyāsa sika marjāta thyāṃ tha nam
yaṅāwa graṃṭa-na pinya tīrtha-sa julasāṃ musāna-sa
julasāṃ lamkha dhārā thayāo durgati pariśodhana yāya.

(3la)

86. na ca krodhopāsako vā putro vā śīṣyako 'pi vā
pranipatyaṇātataḥ kāryāḥ pīṇḍānodakam kriyā.
krodha ma tasya upāsa-na conāo putra śīṣya-pani-sena
namaskāra yānā ko chunā jala-dāna pīṇḍa-dāna yāya.

87. prathamaṃ jalaśaṃskāraṃ pīṇḍādanam dvitiyakam
tritiyam agnisāṃskāraṃ caturtham homam ācāreṇ.
yāvad dhanamjayo vāyur uṣnīṣān na vinirgato.
ṃnapaṃ jala-dāna saṃskāra yāya thvanam li pīṇḍa-dāna
yāya agnisāṃskāra yāya thvanam li gva-la-to dhanamjaya
which is made of the heat of the Brahma-egg, has not yet gone, he performs the oblation.

88. The (offering to the dead as) tear-faced is to be performed for him, since its nature is the negation of self-existence: in the case of a member of his own family (?), his own gotra, his own varna, or a teacher or pupil, a friend, a maternal uncle, or a father-in-law, he should make the water-offering to the ghost.

Now, to these, according to the rule of his own caste, he makes the ghost-offering: to his equal, a member of his gotra, a member of his caste, a teacher, a pupil, a friend, an uncle, a father-in-law.

89. (In the case of the death of) a child, from the time when its teeth appear until its fourth year, the offering of water is not to be made, and (a relative) should be pure after three nights.

If a child is born, and if, after the time that its teeth appear, four years have gone past, and if that child should die, (one is) pure in three nights and four days; and the water-offering must not be given.

90. If a child dies at birth, (purity is regained) in three nights in the case of the father and mother, while bathing suffices for (other) members of the gotra; and the remains are scattered after a year (?).

If a child is born and then dies, the father and mother observe mourning for three nights and four days; members of the gotra are purified the same day. As for the remains, one waits for a year and then, specifically, scatters them.

91. If a man dies after having received the Pravrajyā ordination or initiation, one should offer the pīndas and the water, etc., and collect the bones.

If a man dies who has been ordained, or who, if a Brahman, Kṣatriya or Vaiśya, has received the sacred thread, or if a Śūdra, has been given the initiatory vow, one must offer the pīndas and the water, and
vāyu brahmānda tapa jyāna ma om talyam homa karma yaya.

88. tasyaivāśrumukham kāryā niḥsvabhāvasvarūpatah

samāne ca sagotre ca savarne guruśisyayoh
mitre mātule svasūre pretaṭoyam pradāpayet.

āo thva-pani- sta thao jāti-ya pramāna-nam
pretaujali biya thao samāma sagotra savarṇa guru
śiṣya mitre pā-ju svasura thva te-yāta.

89. ā dantajanmano bālo yāvad varṣacatuṭṭayam

na kartavyodakam dānam trirāṭreṇa śucir bhavet.

bālaśa janma juyāo ca busyām li pi da datanāo thma
bālaśa sitanāo sva cā pya hnu-na śuci, jala-dāna
biya mu mvāla.

90. prasave mṛyate bālaḥ pitrātītra trirāṭrikam

anāṇamātram sagotrāṇām sēṣāṃ varṣavibhāgatah.

mocā buyāo siyāo māma babu-ya sva cā pya hnu-to duhkham
coṇa gotra-ya u khu-hnum tu bena. para sēṣa-ya varṣa
svayāo viṣeṣa-na vibhaṅga yāya.

91. pravrajitopanayana-kriyānte ca mṛte sati

piṇḍadānokadādiṇām kārayed asthisāmcyam.

bandya chuya dhuna-hma brāhmaṇa kṣatriya vaisya-ya mañcab
mañcab bodāna taya dhuna-hma sūdra-ya kayātā biya dhuna-
hma sitasa piṇḍa-dāna yāya jala-dāna yāya māla asti kāya māla.

88. -āgnimukham; samesagotre ca. Cē. svasūre. 90. prasave;

ca gotrāṇam. 91. asthisāmcayan.
collect the bones.

92. In the case of those who die after reaching initiation or the Pravrajya ordination (but have not completed the rite?), the offering of water is to be made, but one should avoid the offering of the pinda.

If a man dies who is being initiated or ordained, only the water-offering (is to be made), without the pinda-offering.

93. In the case of males who die after completing their twelfth year, one should unhesitatingly perform everything, the pinda-offering and the water.

For males who die after passing their twelfth year one must offer the pinda and the water-offering.

94. Those who have attained Nirvāṇa are pure immediately, and so also is a Vajrācārya. (In these) special (cases) one pinda is to be offered for seven days.

If a Bhikṣu who has attained Nirvāṇa dies, or one who by receiving the great consecration has attained the status of Vajrācārya, then as soon as they have died, the pinda is offered - one only: the three-fold (pinda) should not be offered, but instead the "incomplete" offering. In particular, it should be performed before the seventh day.

95. When the third day is reached, the bones must be collected, and when the ceremony of pacifying the ashes has been performed, he should deposit the rest of the ashes (in a river).

When a man has died, the bones are collected on the third day, the bones and the ashes are worshipped, and the remains of the ashes deposited in the Ganges.

96. Beginning at the third day, or the fifth or seventh respectively, in order to purify the evil path, he should duly describe a magic circle, and should deposit the bones in a river, or alternatively in a funeral mound. And again
92. sampräptä ye upanayanaṃ pravrajyāṃ vā kṛtā mrte
jala-dānaṃ ca kartavyaṃ pinda-dānaṃ vivarjayet.
bodāna tayāo tao-hma bandya chunāo tao-hma sitasā
jala-dāna mātra, pinda-dāna yāya ma du.

93. dvādaśavārṣasampūrṇaṃ mriyate ye ca mānavaṃ
pinda-dāncodakaṃ sarvaṃ kārayed avicāraṇāt.
guli-chim puruṣa jī-ma ni da dayāo siyīo thva-yāta
julasā pinda thaya māla jala-dānaṃ yāya māla.

94. nairvānīkāṃ sadya saucyaṃ vajrācāryas tathaiva ca
ekapinda pradātavyaṃ saptāhāni viśeṣataḥ.
nirvāṇika bhikṣuka-hma mahā achiśeka kayaṃ vajrācārya
(33a) pada lāka-hma thathim-hma sitaṇāo thani sitasa thani
pinda thaya cha gvala mātra juko ava puli syāta mu
mvāla vikala māla viśeṣa-na hnasā hnu ku-hnu-na hī
māla.

95. trītye ḍhāni samprāpte kartavyaṃ asthisamcayoṃ
bhasmasāntiṃ punāḥ kṛtva śeṣābhassānā nivāhaye.
gva-hma puruṣa sitasa sva hnu ku-hnu asti kāya asti
pūjā yāya nali pūjā yāya leko bhasma gangā-sa coyake.

96. trītyadinaṃ ārabhyaiṃ pānca sapta yathākramam
durgatiṃ śodhanārtham ca maṇḍalāṃ vartayet kramāt
(33b) nadyaṃ pratiṣṭhāpayed asthi caityagarbhe
viśeṣataḥ
and again he should recite the Amitodhavasūtra. But when the seventh day is reached, he should perform the purificatory rites, bathing, shaving, (changing) his clothes, and feeding the assembly. After this, he should offer a single piṇḍa for the sake of Enlightenment, and in the correct manner for its requisite establishment, he should bring about the union with Tathatā.

On the third day or the fifth or the seventh he performs the purification of the evil path, and the worship of the magic circle, the worship of the bones, and the striking of the bones, etc. He recites the Aparimitā Dhāranī. On the seventh day he is purified from mourning; and he cuts his nails, bathes, puts on two (fresh) garments, and gives a meal to the congregation. Thereafter, in order to achieve the knowledge of perfect enlightenment, he offers one piṇḍa, and by bringing about the condition of Tathatā, that is, Self-existence, he offers the united piṇḍa ....... with the mantra of the Lord of Sages.

97. This ritual is prescribed in the case of Novices and Bhikṣus; in the case of Cailakas and Lay-disciples, the acts and rites are different.

The ritual in the case of Novices and Bhikṣus is after this fashion; but in the case of Cailaka-Bhikṣus and Lay-disciples the acts are severally different, and so too are the rites.

98. The offering of the piṇḍa, etc., (is to be made) for purity, especially in the case of the four (varṇas), starting from the first day, (and continuing) until the seventh day.
amitodhavasūtram ca pāṭhayec ca punaḥ punaḥ
saptāhāni tu samprāpte saucyakarmāṇi kārayet
snānākṣauram tatha vastraṃ bhojyasamgha pravartayet
tataḥ pascāt pradātavyam bodhyartham piṇḍam ekekam
sthāpanīyānuṇāpeṇa tathātālīna bhūvayet.
sva hnu ku-hnu nā hnu ku-hnu durgati pariśodhana
mandala pūjā yāya asti pūjā asti tāḍanādi aparimita
 dhāraṇī pāṭha hnasā hnu ku-hnu duḥkha byanake
lusi dhyānake moda hluya nī gu vastra-na punya sāmgha
bhojyādi bhojana yāke thvānaṃ li saṃyak-saṃbodhi
jñāna lāya artha-na cha gvaḍa piṇḍa thaya tathāta
svabhāva yāke-na līna piṇḍa yāya. munīvāra-yā gu mantra-na.

(34a)
97. ārāmaṇerakabhikṣūnāṃ esa kāryaṃ vidhiyate
cailakopāsakānāṃ ca prthak karma prthak kriyā.
ārāmaṇera-kahikṣu-pāṇi thva to thvām naṃ tu kriyā
karma jula hanvām cairaka bhikṣu-ko upāsaka thva te-
pāṇi byāgvara byāgvara karma byāgvara byāgvara kriyā jula.

(34b) 98. piṇḍadānādikām saucye catunāṃ api višeṣataḥ
prathamadīvasam ārabhyāḥ yāvat saptadīnēṣu ca.

96. pāṭhayen na. 97. cairaka-. 98. This stanza is
copied twice in the ms., the second time with a variant,
-yāvāc chaucya- dinēṣu ca. The fact that the same
number is given to it in both cases confirms that it is
simply dittography.
He offers the pinda, and performs the purification. In the case of all those who have not attained the stage of consecration, etc., that is, other than Bhikṣus who have attained Nirvāṇa and those who through receiving the great consecration have reached the stage of a Vajrācārya - because of the dictum "Those who have attained Nirvāṇa are pure immediately, and so also is a Vajrācārya" (1) - and in the case of the four-castes, he offers the pinda in this fashion from the day (of death) until purification from mourning.

99. The pinda-offering is to be made thus, with pure heart and senses under control. On the first, second, and third day he should offer one pinda; and on the fourth and fifth he should deposit three, in order to purify the seven types of existence, and to cut all the evil paths; and on the fifth day he concentrates on the seven elements of the factors of Enlightenment; on the sixth day, one pinda, and on the seventh, two pindas.

On the first, second and third day he offers one pinda, and similarly on the fourth and fifth day three pindas each. In order to bring about the purity of the seven seers, the Tathāgatas, and in order to prevent his going the evil path, he meditates on the seven elements, air, fire, water, earth, ether, and action. On the sixth day he offers one pinda, and on the seventh day, two.

100. He should cause the body of merit to enter into phenomenal nature, which is composed of the three factors, sattva, etc. In the evening, or by day (he should offer) one (pīṇḍa, which is) the resplendent ambrosia of the seed of Enlightenment, and he should cast down in the presence of the Conqueror the pīṇḍa which (represents) its development.

He causes the body of merit to enter into the three guṇas, viz. sattva, rajas, and tamas; and for the sake of the merit which is the ambrosia of the seed of Enlightenment, he performs this rite, and offers

(1) § 94 above.
piṇḍa-dāna yāya suci pavitra yāya nairvāṇikāḥ sadya
śaucyam vajrācāryas tathaiva ceti vacanāt nairvāṇika
bhikṣu-wa mahā abhiṣeka kayāwa vajrācārya pada laya
dhūna-pani ōnika abhiṣeka pada ma lāka-pani ādim
pya-guli jāta-yām u-tnyam-na julo u su-hnūṁ nisyām
dūkha ma oyani tolyam piṇḍa karma yāya.

99. piṇḍadānam tathā kāryam āudhātma vijitendriyaḥ
prathamadvitīyatṛṭīyesu ekaikam ca pradāpayet
sthāna hi caturthe ca pañcame trīṇa pātayet
bhavasaptaviṣodhyartham sarvadurgatichedananam
bodhyangasaptadhātum ca yo jyate pañcame 'hani
sastha ekam tathā piṇḍam saptame dvayapiṇḍakamaṁ.

hnāpā ku-nu ni hnu ku-hnu sva hnu ku-hnu cha gvaḍa
thaya thva thyaṁ pya hnu ku-hnu nā hnu ku-hnu sva
gvarā sva gvara thaya sapta muni tathāgata viśuddhi
yāya nimitta-na durgati one mu mvālake-yā artha-na
vāyu teja āpa pṛthivī ākāśa sattva karma thva te sapta
dnātu-saṁ tu bhālapya su hnu ku-hnu cha gvala piṇḍa
yāya mnasa hnu ku-hnu ne gvala thaya.

100. sattvāditrīguṇe dharme puṇyakāya pravesayet
saśyāṁ vāhnau punah-s-tva ekam bodhibijāṁrtam subham
pariṇāmanam ca yat piṇḍa pātayet jinasannidhau.
sattva raja tama thva te sva-guli guṇa-sa puṇya sarīra
pravesa yāya bodhibijāṁrtam puṇya nimitta-na thva piṇḍa

yatāḥ kāryam;
99. /varjyaditendriyah. 1.3 is given twice in the ms.
the pīṇḍa in the presence of the Tathāgata.

101. He should offer a pīṇḍa-offering specifically for the seven Tathāgatas, for the sake of stopping the circle of re-birth; and he should worship (by performing) the cow-feeding ceremony. Being united with the seven Tathāgatas, he performs the cow-feeding worship, in order to prevent re-birth.

102. Or else, with the Seed of a mantra, he should think on purity, with ceremonial touching of the body. Except in the case of the monthly Śrāddha (?) there are fourteen pīṇḍas. To the Fathers in order five pīṇḍas (are offered), together with the "incomplete" pīṇḍa; and the united, harmonising (pīṇḍa is offered) to (the ancestors of) the mother just as to (those of) the father.

According to the Seed of a mantra, he performs the purificatory rite. If he does not know thus, or does not act thus (?), he offers fourteen pīṇḍas. To the Fathers on the father's side he offers the "incomplete" pīṇḍa; and he must offer the united pīṇḍa, with fifteen pīṇḍas, whether it be (to the ancestors on) the mother's or the father's side.

103. In the case of the father, grand-father, etc., (the rite is the same) as in the case of the mother and grandmother; and reciting (the words) "Our father and mother", with the verse "As the Tathāgata", he should establish the united pīṇḍa.

To the father, grand-father, mother and grandmother he offers the united pīṇḍa, reciting the sentence "As the Tathāgata, the teacher and Arhant".

104. (Offerings up to) the tenth pīṇḍa are prescribed where the dead man is of the Brahman varṇa. In the case of a Ksatriya, one is pure by means of (pīṇḍas offered during) eleven days; in the case of Vaiśyas, twelve days; in the case of Śūdras, twenty-one. In the case of death and birth impurity this (period of) purification is prescribed.
karma yānāo tathāgata-yā agrabhāga-sa pīṇḍa coyake.

101. saptatathāgata līna pīṇḍadāna pradāpayet
   punarjanmanivṛtttyartham gogrāsām ca prapujayet.
   sapta tathāgata-sake līna juyāo punarjanma mu mvaḷake
   nimitti-na gogrāsā puja yāya.

102. atha va mantrabijena sūddhip nyāsena cintayet
   (36a).
   abhāve | masiketvam | ca punah piṇḍaṁ caturdaśam
   pitaḍpurvam punah pāṇca vikalena sahaiva ca
   pralīna saṃjñāna saṃyak yathā pitarī mātari.
   mantra-yā bija-yā katham sūddhi yāya karma yāya thathe
   ma selasa thathya ma talasa caturdaśa pīṇḍa thaya
   pīṭr-loka-pakṣa-yāta vikala taya ji-ma nā gvala
   māṭr-pakṣa pīṭr-pakṣa julasā līna yāya mala katha-nām.

103. pīṭā-pitāmahādīnām mātā-matamahi yathā
   asmat pitaram mātaram ca yathā gateti gathaya
   pāthān līnaṁ ca yojayet.
   babu ajā-ju mām aji thva te-yāta yathā te tathāgata-
   cārya cārham thva te vake-ṇa parapāo līna yāya.

104. daśamapīṇḍam ity uktāṁ prete ca brahmavarnaṁake
   ekādhikadaśahena ksattriyasya sucir bhavet
   vāśyānāṁ dvadaśahena suḍrāṇāṁ ekaviṃsatih
   mṛtakā sūtakā vāpi saucam ēsa vidhiyate.

101. nivatyarthaṁ. 102. sammyak. 103. Ct. yathā te
tathāga cāryya tā cārnam.
Ten pindas having been prescribed for the four varnas, (this is now qualified by stating that) in the case of pindas for a member of the Brahman caste, (they are to be offered for) ten days; but in the case of a Ksatriya for eleven days; in the case of a Vaisya for twelve days, in the case of a Sudra, for twenty one days. In this manner, one is purified in the case of death or birth impurity.

105. When a person dies in a foreign country, one is pure (by offering) the pinda for the space of three nights. At a sacrifice, a wedding, a law-suit, or where a person has renounced the world, one is pure that very instant.

In the case of a death in a foreign country, one is pure in three nights and four days. Moreover, at the time of performing a sacrifice, or of giving religious gifts, at a wedding ceremony, or on undertaking the distinction of renunciation, - in these cases, if a person dies, one is immediately pure.

106. Mañjuśrī said to the Blessed One: If the father is alive, and the son dies, how is the uniting ceremony performed for him to whom (the pinda) at the Srāddha is directed.

The supreme lord Mañjuśrī said to Śākyamuni: O supreme lord, if a man's father is still alive, and he, the son, dies, how are the Srāddha and the united (pinda) performed for him?

107. The Blessed One said: Father, grandfather, and great-grandfather are (represented by) the Buddha, the Law, and the Congregation; this is his refuge and his path. In this way one should know (the proper course of action) in the worldly affairs of all men.
caturvarṇa jāti-yā dasa pinda dhakam hlaśyam tala
preta pinda-sa brahma jāti-yā jhī hnu ksatriya jāti-
ya jīma cha hnu vaisya jāti-yā jīma ni hnu śūdra
jāti-yā niya cha hnu thathya-nam sitasām bulasām
suci juyuo.

105. desāntaramrte pinda trirātreṇa suciṁ bhavet
yajñe vivāhe dharme ca samyāse tatksanat chucih.

(37a)

desāntara-sa sīka-yā sva ca pya hnu-na suci, hanvaṁ
yajña karma yāṁa vela-sa dharma dāna yāṁa vela-sa
vivāha karma-sa samyāsa bheda kāle thathe jule-na
sitasa tat-karana suci.

106. mañjuśrī bhagavantam etad avocat:

jīvante ca pitā yasya putram ca mṛyate yadi
samlīnakaṇān tasya yasya śrāddhe layam kutah.
paramēśvara mañjuśrī-ṇa sākyamūni-ske ināpa yātam:
he paramēśvara gva-hma-yā babu mvānaṁ colya kāya
siyuo thva-yāta śrāddha yāya līna yāya gathya dhakam
ināpa yātam.

107. bhagavān āha:

pitā pitamahas caiva parapitamahasya ca
buddhām dharmām ca samghām ca sāraṇām tasyaiva
sā gatiḥ

anena vidhiṁ āneīṁ sarvesāṁ lokakarmasu.

104. Ct.1.3 jīma ni hnu, both times. 105. tatksanat suciṁ.
106. putram; read putra? cf. p. 46.
Thereafter Sākyamuni the Tathāgata graciously spoke: the man whose (father and) father's father, called the grandfather, and grandfather's father, called the great-grandfather, are in order the Buddha, the Law, and the Congregation - refuge is with them. By knowing this relationship, he sets him on all the paths, and thus unites him (with the Fathers).

VII

108. Starting after the uniting (with the Fathers), the pinda offered at Srāddhas, whether at regular or occasional ceremonies, in the house, at a sacred bathing place, or in a temple - in all these cases is highly praised.

After the account of the pinda uniting (the dead man with the Fathers), he now gives an account of the pinda offered at Srāddhas. The "regular" Srāddha is that which is repeatedly offered; the "occasional" Srāddha is that offered for a specific purpose. Further, he offers a Srāddha as the various stages of the lunar month are reached, viz., at the new-moon, the day of the passage of the moon from one asterism to another, the full-moon, the twelfth day and the eighth day (of the half-month). Further, reckoning by lunar days, on the (anniversary) of the day of death, he offers a Srāddha at a sacred bathing-place, or in a temple, and by so doing he should obtain the fruit (due as the result of performing the rite) on a notable day.

109. Avoiding every blamable thing in the matter of food, etc., he should with mind composed concoct (an offering which is) complete, faultless and pure.

A man engaged in offering a Srāddha portions out the food-stuffs properly, and leaves aside improper things; and being in his heart faultless, and with pure soul, he performs (the Srāddha) in a pure place.
thana sākyamuni tathāgata-syena ājña dayakālam: gva-hma babu-yām babu ājā dhāya parapita dhāya ājā-yām babu thva te kathanaḥ buddha dharma samgha dhakam thā-pani-ske sāraṇa dhakam thu-gulī bandha-na siyāo sakala gati biya līna yāya.


VII.

atha sāmpratam śrāddhapindāḥ:


109. bhakṣabhokṣādikam sarvaṁ dravyam kutsita varjitam sampūrṇam nirmalam sūdhām samsthāpayet samāhitām. gva-hma puruṣa-ṇa śrāddha yāya-sa bhakṣabhokṣādi bhīnakam bo tayāo ma bhīṇa parārtha tola tāo hṛdaya-sa nirmala sūdhamatā juyāo sūdha-bhūmi-sa jojalapyo.
110. He should summon his teacher on the previous day after (the latter) has eaten, and should himself wash his feet, and afterwards rinse his mouth, and sip water.

On the previous day, after his purushita has finished eating, he summons (him) - if he should summon him without allowing him to complete his eating, he must not eat afterwards; and he himself washes his feet, his mouth and his hands, and purifies his moral conduct.

111. Placing the teacher in a pure place, with loving worship and affection, and giving him (the water) for the feet and for rinsing the mouth, he should perform the Srāddha on the ground.

He performs the Srāddha ceremony in a pure place: in such a place he offers adoration, and paying respect to the best of his ability, he honours (the teacher) and gives (the water) for the feet and for rinsing the mouth (for the sake of) the Fathers.

112. All the acts of those who offer the Srāddha, reciting a mantra, at the place of washing the feet and rinsing the mouth, will be fruitless, as if the Srāddha were offered to the demons.

If a fool should perform the Srāddha rite at the place of washing the feet or the hands, and perform mantra ceremonies, that rite will be fruitless, and the demons will take (the fruit of) the performance of the vow.

113. With mind composed he should appoint as his teacher at a Srāddha a man who is restrained, pure, of pure heart, who has conquered his senses, is silent, keeps his vows, does not (over-)eat, is pleased with little, a performer of rites, and of penetrating insight. And in so far as the Srāddha is pure, the path of the Fathers is imperishable.
110. pūrvedyur bhojanānte ca ācāryādī nimantrayet
prakśālayet svayam pādau pāscādd ācamya

sparśayet.

yajamāṇa hne-tu ku-hnu purohita-yā naya dhunakāo li
nimantraṇā yāya naya ma lācakāṃ nimantraṇā yāta
onasa, li-thya-sa naya ma teo thya thamāṃ tuti
siya no siya la-hā siya suci śīlā yāya.

111. sthāpayitvā guruṃ bhaktyā sucisthāne ca vistare
tasmin pādyācamanāṃ dattvā śrāddha bhūmau
niyojayet.

suci pavitra bhūmi-sa śrāddha karma yāya thathim-gu
thāya-sa bhakti yāya śrāddha yāya ādara-pūrvakam
pha-chi phayā thya jhyātuka jojalapyā pitṛ-loka-yāta
pādyācamanādī biya.

112. ye pādyācamanāsthāne mantram uccārya śrāddhayet

nispahalam sarvakarmāṇi bhaved rākṣasasrāddhake.
gva-hma mūrka-na tuti sinā la-hata sinā thāya-sa
śrāddha karma yātasa mantra kriyā-gūli yāta u-li
karma nispala jyu yāko vrata rākṣasa-na kāyuo.

113. samyamī śuddha śuddhātmā jitendrī mauna suvratī

nirāśī tv alpasāntuṣṭa kriyāvān suvicaksāṇī
sa eva guru śrāddhe ca sthāpayec ca samāhitāh
bhavec chuddham ca yao chṛāddham aṃṣayam
pitaro gatiṃ.

111. Cū. thathim-gu .... śrāddha yāya, repeated in ms.
113. suvicaksāṇī.
A man who is very restrained, pure, pure of mind, not saying what he should not, able to control his senses, who keeps his vows, and is free from greed for the goods of others, who is pleased with little, a performer of rites, of very penetrating insight, and patient - such a man he makes his guru at the Srâddha rite. By the appointment of such a man as guru at the Srâddha, all the Fathers are delighted, and dwell in heaven.

114. A man of impure heart, fickle, cruel, a glutton, addicted to quarrelling, insatiable and impure, and fallen (from caste) he should avoid choosing as his guru.

A man of impure heart, who is fickle, selfish, and given to unrestrained eating, inclined to quarrelling, insatiable, impure - such a guru he must avoid.

115. (If such a man is chosen as guru) the Fathers go unfed, and the giver will go to hell; and he should avoid (vessels of) iron, clay, or wood, and a Srâddha early in the day.

In performing a Srâddha, he must not use a vessel of iron, clay, or wood, nor must he (perform the rite) early in the day: if he does so, the Fathers will be unfed, and the giver goes to hell.

116. If he should make the offering where matters are conducted carelessly, it would be a sin. Honouring first the Cosmic Law, and performing also the feeding of the cow, and lighting a lamp, a wise man should offer worship step by step. As in the Așṭamî-vow, he should avoid colours and scents. The gods are pleased when they see the flowers of the two kinds of jasmine; and similarly the Fathers do not obtain pleasure if (the offerings are) defective (in this respect).

If he performs the ceremony with improper objects, and without due attention, he is covered with every
mahā nemī śuddha śuddhātmā ma mvākaṁ no-na ma oṛaka
indriya jayalape phu suvraṭī meba-yā vastu-sa lobha ma du
bhaṭi-nāṁ saṃtuṣṭa kriyāvanṭa mahā vicakṣaṇa kṣamāvanta
(390) śuci thathi-ṇa-hma śrāddha karma-sa guru yāya. thathim-
ṇa-hma śrāddha-sa guru sthāpanā yānā-na sakalyaṁ pīṭ-
loka saṃtuṣṭa juyāo svarga-loka-sa vāsa yāyu.

114. duṣṭātmā cañcalan krūraṁ bahvāsi kalahupriyāṁ
asaṃtuṣto śuci bhraṣṭāṁ sa eva guru varjāyey.
duṣṭātmā olālam juyā yao ahankārī apāla apāla naya phao
kaciṁgala thaya yao saṃtoṣī ma juo śuci ma juo thathim-
ṇa-hma guru tola te māla.

115. nirāsa pītaṁ yānti dātāro narakāṁ vrajey
āyasaṁ mṛṇmayam dāru śrāddha-prātaṁ ca varjāyey.
śrāddha yāya-sa na-yā cā-yā si-yā dayakā thala-sa yāya
(40a) ma teo suthāṁ ma teo, thathyā yātasā pīṭ-loka-pani
nirāsa juyu dātā narakā-sa oni.

116. pramādaḍī iyate yatra dadyāc cet kilbiṣaṁ bhavet
dharmadhatum puraskṛtya gogṛasaṁ ca samanvitaṁ
prajvālya dīpapātraṁ ca pūjayec ca kramair budhāṁ
yathāśtaṁivrataṣyaiva varṇa gandhaṁ ca varjāyey
mallikā-mālac-puspa drṣṭā tūṣyantī devataṁ
na yānti pītaṁ tuṣṭaṁ vikalāś ca tathaiva ca.
ma teo dhāko padārtha kutala ma yāyaṁ karma kriyā
sin. Placing in the forefront the Cosmic Law, (performing) the cow-feeding, lighting a candle, and duly performing the purificatory rites, a wise man offers worship. As in the case of performing the Asṭami-vow, he performs the ceremony with white offerings, and must not use flowers of various colours.

117. Scented flowers are not to be used. Afterwards he should offer everything, sesamum, water, and kuṣa-grass, together with a mantra, thus giving great wealth. This is said to be a proper Brāddha, (in which) the Fathers always take delight. In the absence of everything (else), kuṣa-grass is the best (offering), but in the absence of kuṣa-grass, ceremonies are void. In all rites, kuṣa-grass is best, particularly at a sacrifice or a Brāddha.

For this reason he must not (use) scented flowers. When everything has been done, he immediately afterwards gives all the proper things to his guru, sesamum, kuṣa-grass, flowers, water from a shell, together with the recitation of a mantra, and if he acts in this way, the Fathers are delighted. In all ritual acts, kuṣa-grass is the best; if he performs (the ceremony) without kuṣa-grass, the whole rite is futile. (Kuṣa-grass) is highly famed especially at a sacrifice or a Brāddha.

118. He should not take (grass which is very) long or short, or without seed-parts. He should take twelve fingers' breadth, in a pure place. The Eternal One in the top of the kuṣa, in the middle, Amitābha, and Akṣobhya as the kuṣa-root - these he should take, with mind restrained.

For this reason he takes kuṣa-grass. As far as possible he should not take long (grass), or that which is deficient in height, or which is without seed-parts. He takes twelve fingers' breadth, looking in a pure place. He should think on Vajrasattva in the top of the kuṣa, on Amitābha in the middle of the kuṣa,
yātasa samasta pāpa-na punāo oni. dharma-dhātu ñāpa
(cyasyam gogṛasa mata cyāña bhinaka śobha yañām
pūjā yāya jñāṇi jana-na astamī-vṛata yañā thyaṁ
toyu upacāra-na karma yāya nānā-varna svāna ma teo.

117. na kārya gandhapuspāṇi pascāt sarvāṇi dāpayet
tila vāri kuṣam uaiwa mantrayukto mahārthadāh
sa eva śrāddham ity uktaṁ tasyanti pitaraḥ sadaṁ
sarvābhāve kuṣāṣrestham kuṣābhāve vrthāṁ kriyāṁ
sarvakārye kuṣāṁ sreṣṭham yajñe śrāddhe visēṣatah.
thva te nimitti-na na-svāka svāna ma teo samastam
dhunakāo li thya jukva samastam teo hāmala kuṣa svāna
śamkha lamkha mantra jukta yānao guru-yāta sakalyam
biya, thathyā yātasa pitr-loka samtosa jyu samasta
karma kriyā-śa kuṣā sreṣṭha kuṣā ma dayakam jātasa
samasta karma vyarthā visēṣa-na yajñe-śa śrāddha-śa
prasiddha.

118. na dirgha nāpi hīnām ca garbhahīnam na kārayet
dvādasāṅgulapramāṇam ca grāhaye gaḥuddhābhūmiṣu
sāsvatam ca kuṣāgre ca kuṣāmadhye 'mitābhakam
kuṣāmulam tathākṣobhyam samvaramanunā grhet.
thva te nimitti-na kuṣa kāya phā-chi-na tā-hakam ma
teo co-ci ma duṁ ma teo garbha-hīnām ma teo ji-ma ni
anguli pramāṇa-na kāya bhim-gva thāya/smayao kuṣa-ya
co-sa vajrasattva bhālape. kuṣa-sāya madhya-sa amitābha

118. kuṣāmadhye 'mito 'mitābhakam.
and on the Tathāgata Akṣobhya in the root of the kusa; and he gathers the kusa-grass with the mantra of the deity of restraint.

119. When a man is abroad, or when a son is born, or if there should be a misfortune while in a foreign country, or if there is no food, the pinda (is offered in the same way as) when the wife is menstruating.

Further, when a man is in a foreign country, or if a son should be born in his house, or if there should be misfortune while in a foreign country, or if there should be no food for offering the pinda, meditation alone suffices. And further, when the wife is menstruating, a man is pure by bathing merely.

120. If a man through ignorance of the (correct) day (for the offering) should perform the śrāddha incorrectly, the Fathers go unfed, and the result is the destruction of the household. And if another additional śrāddha is in the course of performance, and in the case of death, menstruation, or birth, the Fathers go unfed ....

If a man does not know on what day to perform the pinda rite and the śrāddha is therefore incorrect, - in such a case the Fathers curse him, saying, "Let there be no continuation (of his family)". Further, if at the time of offering the pindas, (the wife) is menstruating, or if a child is born, (the Fathers) are unfed, and return (to their own world).

121. Beginning at the bright fortnight of the month Kārttīka, at the full-moon, on the day of Rākṣa, the regulation pinda is to be offered, for the attainment of the four fruits: in the months Kārttīka, Mādhava, Māgha, Śrāvāṇa, after (the sun) has reached the meridian. - in Kārttīka, at the full moon; on the third day of the bright fortnight of Mādhava; likewise at the full-moon in Māgha; and in Śrāvāṇa on the thirteenth day of the dark
bhālapo, kusa-ya hā-sa aksobhya tathāgata bhālapāo
samvara devata-ya mantram kusa kāya.

(41b)

119. pravāse putrajāte ca videsaviplave yadi
annabhāve ca pindam ca yāda bhāryā rajasvalā.
hanvam para-desa-sa cona vela-sa che-sa putra jāta
juyio videsa-sa upadrava juyi bāsata-sa pinda yāya-ta
āma ma datasa bhāva mātra-na āka hanvam gva vela-sam
kalāta-ya rajasvarā juyuo thva vela-sa anāna mātra-naṁ
suci.

120. vijñāte ca dine yena śrāddhabhangam kṛtam yadi
nirāsa pitaro yānti kulachedam tu jāyate
śrāddhaṁtara samutpanne mṛtake ca rajasi sūtake
tasyānte ca nirāsa pitaro yānti.
gva-hma purusa-na pinda karma yaya dina ma siraṇāo
śrāddha karma bhanga julo thathe julanāo pitr-loka-na
(42a)

121. kārttike suklam ārābhyaṁ pūrne rākādinam prati
dharmapiṇḍa prakartavyāṁ caturvargaphalāptaye
kārttike mādhave māghe śrāvane yuganirgame
kārttike pūrṇamāsyāṁ tu tṛṭiya mādhave śite
pūrṇamāsyāṁ tathā māghe śrāvane kṛṣṇatrayodāsi

119. videsaviprave; rajasvarā.
fortnight:— for the man who offers the pinda at these times, there will be immeasurable fruit.

The man who offers the pinda in these four months will attain immeasurable fruit: on the full-moon day of Kārttika, on the third day of Vaiśākha (Mādhava), on the full-moon day of Māgha, and the thirteenth day of the dark fortnight of Śrāvana:— the man who offers the pinda at these times will attain the four-fold fruits. The four-fold fruits are righteousness, wealth, love, and salvation. These fruits he will attain.

122. First he should wash his feet; and afterwards comes the rinsing of the mouth, and sprinkling with water; thereafter the six-fold ceremonial touching of the various parts of the body; and the performer of the vow should meditate on the principle of non-soul. With dūrva-grass, jasmine, kuśa-grass, water, fried rice and unhusked grain, he should offer an argha to the sun, facing towards the east. And in like fashion (he should offer an argha) with his face to the south, and looking at his guru; and he should place the noble Congregation to the north, in a pure place. Then comes the giving of the argha of water for the feet and for rinsing the mouth, and the preparation of food for the guru and the noble Congregation; and he should worship with mind filled with devotion. He should prepare a Calīya and a pinda for the dead, for the purification of misfortune. The pinda is given with the (sacrificial cord over the) right (shoulder), and he should not worship (by offering the pinda) from his lap. Always rinsing his mouth (with water from) his joined hands, in all...

Then the sacrificer first washes his own feet, washes his mouth, performs the six-fold ceremonial touching of the parts of the body, and makes his soul pure; thereafter, taking together jasmine flowers, kuśa-grass, water, parched grain and unhusked grain, he offers an argha to the sun, looking towards the east.
yena tatra krte pīṇḍa aprameyaphalam bhavet.
gva-hma puruṣa-na thva caturmāsa-śa gva-hma gva-hma-
sena pīṇḍa thayio julo thva-hma-yā aprameya-phala
lāyu, gathye dhālasā, kārttika-yā pu-hni-si cha
dina vaiśāṣa-yā tṛtiyā su-hnu māgha-yā pu-hni ku-hnu
guna-lā kraṇa-yā trayodaśi thva te ghāta-sa pīṇḍa
dāna gva-hma syena yātām o-hma-yā catur-varga phala
lāyu, catur-varga phala dhāya dharma artha kāma mokṣa
thva te phala lāyu.

122. ādau prakaśālayet pādau pācād ācamanaṁ prokṣaṇaṁ
tato saḍānganyaśaṁ ca nairātmāṁ bhāvayed vratī
durvaṃkunḍaṁ kūṣaṁ toyaṁ lājākṣatasamanvitam
pūrvābhīmukhaśaṁbhūtvā arghaṁ sūryāya dāpayet
daksīṇābhīmukho bhūtvā pramukhaṁ ca gurum tathā
āryasaṁghottarāśyaṁ ca sthāpaye sūddhabhūmiśu
pāḍyaścāmanarhadaṇaṁ ca bhojyaśaṅkalpanādikam
gurave āryasaṁghēbhhyāṁ pūjaye bhaktimānasah
apāyaśodhanam caitya pretapīṇḍaṁ niyojaya
tindadāno 'pasavyena utsaṅgaṁ na ca pūjaye
uttānena saḍācamaṁya sarvasu ——
thana yajamānaṁ-na hmāpāṁ thao tuti siya no siya
saḍānga-nyāsa yāya ātmā sūddha yāya thanam-li dā-pho
svāna kuśa laṁkha tāyala akṣata thva te saṃjukta
yāṇāo sūrya-yāta argha biya pūrva svayāo guru-yāta

122. 1.7, pāḍyārcamanā--; 1.11, lacuna marked in ms.
To his guru, while looking towards the south he gives the water-offering for the feet - only the guru looks to the east. Looking to the north, after giving the water-offering to all the Congregation, the priests, etc., he gives worship, and sacrificial fees, and food. Thereafter, he offers the pinda, and makes a solemn declaration to his purohita, and performs worship; and in order to destroy the paths to hell, he performs the shrine-worship, offers the pinda for the dead man, and offers the pinda for the united Fathers. He performs the worship with faith, and makes the pinda-offering, (with the sacrificial cord over) the right shoulder. He washes his mouth and purifies his hands.

123. He should rinse his mouth with pure water holy water, such as water from the sacred bathing places of the Ganges, etc.; and those that dwell in the midst of the hand: and he should avoid the waters of Gorkhas. Preparing the seat of kuśa-grass, the dish for the argha-offering and also the pinda-seat, he should arrange the Fathers in order (of seniority) and afterwards offer the pindas. Without the "incomplete" pinda ten million pindas would be in vain. Therefore among them all he should offer from himself the "incomplete" pinda. Having given the sacrificial fee to his guru he should then cast down the pinda; and with his guru he should again perform the recitation of prayers and the consecration.

Then the sacrificer, thinking on all sacred bathing-places, the Ganges, etc., and disposing (the water) in his own two hands, washes his mouth three times; he should not think on other waters. Then he makes the kuśa-seat, and arranging the pinda in the argha-dish, he offers it, and gives water. Next he makes the pinda-offering to the Fathers in order of seniority. If he should offer (the pindas) without the "incomplete" pinda, even if he should offer tens of millions of pindas, it would be fruitless. For this reason, wherever he goes, he must not make the offering without the "incomplete" pinda. Thereafter he worships his guru.
daksīna svayāo pādārgha yāya guru jukva pūrva svaya uttara svayāo thārapā prabhṛti sakala samgha-pani-ta pādārgha yāya dhunakāo pūja daksīṇā gana bhojana yācake thanam li pinda thaya purohita-yāta samkalpa yāya pūjā yāya naraka gati nāśa yāya kārana-sa caitya pūjā yāya preta pinda thaya līna yāya āraddhā- pūrvaka pūjā yāya pinda-dāna yāya avasavya-na jao pā thaluya no siya hasta śodhana yāya.

123. gangādyāḥ sarvatīrthānī karamadhye vasanti ca suddhatīrthācamananam kārya gorkha-tīrthānī varjayet kusāsanām arghapātraṃ ca pīṇḍasana tathaiva ca thāpanīyā pītā-pūrva paścāt pīṇḍāṇi dāpayet vikalena vinā pīṇḍāṃ kotipīṇḍāṃ vrthā bhavet tasmād ātmanāḥ sarvaśu vikalapīṇḍāṃ pradāpayet gurave daksīṇāṃ dattvā tataḥ pīṇḍāṃ visarjayet gurunāpi punaḥ kāryā āśīrvādābhīṣeṣanam.

(44a) thana jajamāṇa gangā ādiṃ samastam tīrtha bhālapāo thao du lānaṃ byācakaṃ no siya 3 mebu-tā mebu-tā tīrtha bhālapo mu mvāla thana kusāsana yāya arghapātra-sa tayāo pīṇḍā yāya lamkha biya onam li katha-nāṃ babu-nāṃ hnaṃ hnapā-yā pani-stā pīṇḍa-dāna yāya vikalā pīṇḍā ma dayakaṃ pīṇḍa thalasaṃ koti koti pīṇḍa thalasaṃ nisphala juyīo thva te-yā nimitti-na gana onasāṃ vikalā pīṇḍa ma dayakaṃ ma teo thvanaṃ li guru pūjā yāya.

123. karamathye; goṣatīrthānī.
124. Having placed the dish on the ground outside the sacrificial enclosure and circumambulating it, sprinkling water, and making obeisance with his face towards the west, he should afterwards dismiss the Fathers with this stanza.

Reciting this stanza, i.e., mantra, and placing the pinda-dish outside the enclosure, the sacrificer sprinkles it with water and circumambulates it and clasping his hands he recites the offering-stanza.

125. He should regularly cast the pinda into a cemetery, a sacred bathing-place, a tank, a lake, or a pond; and at a Srāddha for the dead he should regularly with his relatives feed (the guests).

Then he casts the pinda into a cemetery (?), a sacred bathing-place, a large tank, or a river, (thus bringing about) the rewards of a Srāddha for the dead. So too he gives as a feast to all (the guests) the remains of the pinda and betel, etc., in company with all his relatives.

126. At midday or ....... at the end of the day when three watches have passed:- that is the time for the pinda; but he should avoid the night-time.

The time for offering the pinda is either after midday or when the sun has set. He performs the Srāddha when three watches (have passed). Only at night should he not perform it.
124. vedikāyaṁ bhaṁabhūmau sthāpayītvāpi bhājanam
pradaśāṇāṁ jalaḥārabhir praṇāmya pāsčīmāmukham
pitṛṁ visarjayet pāscā gāthayānaya saha.

(44b) thva-guli gāthā mantra parapāo piṇḍa-bhājana phala-
na pīne tayāo lamkha dhārā thaya cha cākalam thana
jajamāna-naṁ hāta jojalapakaṁ tayāo visarjana gāthā parpe.

125. pretālaye tīrtha tadāga sarasi puṣkare piṇḍaṁ
pravāhøyen nityam
pretāśrāddhe ca nityam sa bāndhavai saha bhojayet.

thana piṇḍa coyake datasā preta sīlā-sa tīrtha-sa
tac-dhaṇa puṣālī-sa śusi-sa preta śrāddha-yā nistāra
thathya thana piṇḍa-yā sēṣa guṇa-gvāla ādipam samasta
bandhu-jana-pani sahita sakala-yātaṁ bhojana yācoake.

126. madhyāhne vātha — — dinānte praharatraye
sa eva kāla piṇḍasya nisākālam tu varjayet.
piṇḍa thaya-yā velā thathya āsā-nikam bāḥmi-nam li
julasā nibhāla ko lāse-na li sva pahala śrāddha karma
yāya, rātri-sa jukva ma tēo.

iti piṇḍa-dāna-vidhiḥ.
127. Where deaths are due to slaughter by weapons through carelessness, or to self-slaughter, one should offer the pinda for such men on the fourteenth day of the dark fortnight of the month.

Further, in the case of such men as of their own will kill themselves or who die after striking themselves with weapons - in these cases he should offer the pinda on the fourteenth day of the dark fortnight. He should (offer the pinda) only in that place where (the death) took place whether at a sacred bathing-place or in the house.

128. A Brahman is pure within ten days (after a death), a Kṣatriya in twelve days, a Vaiṣya in fifteen days and a Śūdra is purified within a month.

A Brahman is pure in ten days, a Kṣatriya in twelve days, a Vaiṣya in fifteen days, a Śūdra in one month.

129. (If a death, etc., occurs) during the course of a night, he is pure as long as the sun has not yet risen, and the following day should be taken (as the day of starting the period of impurity) for a death, menstruation or childbirth. If women should have a miscarriage or an abortion, as many months as the embryo has stayed in the womb, so long (reckoning in days is the period until) the birth-impurity comes to an end. Birth impurity is not to be observed at an eclipse of the sun or moon, at a wedding, at a sacrificial ground, at a meeting of the Congregation or at a sacred river bathing-place.

If a pure man dies before the dawn, while the sun has not yet risen, then, counting from the lunar day which begins on the following day,
VIII.

127. pramādāt śastraṅghātā ca ātmāghātā ca mṛtyavaḥ
crṣṇapakṣa-caturdaśāyām teṣāṁ piṇḍa pradāpayet.
hano guli chi purusa-nom thama thya thamaṁ thao ātmā-
ghātaka juyāo siyu thama thya thamaṁ śastra prahāra
juyāo siyu thathiṁ-hma yāta juya tumuṁ krṣṇa pakṣa-yā
caturdaśi ku-hnu piṇḍa thaya thā-sa juko gana julasāṁ
teo tīrtha-saṁ teo che-sa julasāṁ teo.

128. śucir brahma daśāhena dvādaśāhena ksatriyāḥ

(45b) vaiśyānāṁ pañcadaśāhena śūdra māsena sūddhyati.

brāhmaṇa-yā ji hnu-na śuci ksatriya-yā jima ni hnu-na
śuci vaiśya-yā jima nā hnu-na śuci śūdra-yā la chi-na
śuci.

129. niśāṁ eva samutpanne sūryo nodayaśe śuciḥ
dina grahyam samūpaḥ ca mṛte rajasi sūtaka
bhava garbhavipattis cet māṃsalodbhāvayet striyaḥ
māṣe garbose stilthe yāvat tāvad antaṁ ca sūtakam
candrasya-yau-grāse ca vivāhe yajñamandaṃape
sanghāśrame nāditīrthe na kāryā sūtakaṃ tada.
gva-hma-yā śuci no-cā-ṁna-sa sitasā sūrya udaya ma juo
lam nā sitasā hmathu ku-hnu-yā guliṁ tithi- na lyākha svayāo

129. catmāṃsaraagrāvayot.
he is cleansed from the impurity in ten days from the
day of the birth, (death, etc.). Further, at an eclipse
of the moon or of the sun, at a wedding, or in a
sacrificial ground or at the time of consorting with
one's friends or at a sacred bathing-place or a river
- at these times, if a child is born or a death
occurs, one should not observe mourning (or birth
impurity).

130. In the case of death through falling (from
a precipice) or in fire, or in water, or through
falling from a tree, or being struck by a
thunderbolt, or where the dead person is a
homeless ascetic or a young child, one should
prescribe immediate purity. At the ordination
vow, the tonsure ceremony, a wedding-festival, a
sacrifice or when a joyful Srāddha-feast has
been begun one should be pure from death or
birth impurity.

If a man dies by falling from a cliff or through being
overcome by fire, or if he should be carried away by
water and drowned, or fall from a tree, or be struck
by a thunderbolt, or if one who has taken the vow of
a homeless ascetic or a young child should die - in
just these cases one is purified that same day. At
the ordination ceremony, while performing a vow, on
cutting the hair, at a wedding, at an offering, or
while witnessing a sacrifice - on these occasions
if a birth or a death takes place one should
similarly not observe (impurity).

131. On hearing of a death in a foreign country,
the relatives are immediately pure, and so too
are the members of the gotra; the father and
mother (are pure) in ten days. On the death
of a sister's son, or the son of a brother-in-
law, or a daughter's son, a relative on the
father's or mother's side should be pure in
three nights.

On getting news of a death in a foreign country, the
relatives are pure immediately. In the case of the
father or mother and members of the same gotra, or
else in the case of the father and mother (only, if a
man) dies, the impurity is for ten days. Further, if
a younger sister's son comes to one and dies, or if
the son of an (elder) sister, or the son of a daughter
dies, one is pure within three nights and four days.
gva khu-hnu buyāo juo dina su-nnum jni hnu-to pramā-
(46a) nam benake hanom candra-yā grāsa-sa sūrya-yā grāsa-sa
vivāha-sa yajne-sālā-sa conā vela-sa pāsā samsarga-o
nāpa conā vela-sa tīrthha-sa cole kho-sa cona vel-a-sa
thva vela-sa mocā bulasām sitasām duhkha-na mu mvāla.

130. prapātānimrte toye tārupāsānighātate
samnyāse bālaka cāpi sadyaṁ saucyaṁ vinirdiśet
pravrajāvṛata cupid ca vivāhotsava yajñaκe
śrāddhavrddhotsavārāmbe sūci syān mṛta-sūtakae.

parvata-na ku tiṇāo siyu mi-na punāo siyu lamkha-na coyāo
lamkha-na du kāyāo si-mā-na ku tiṇāo vajra malaka-na kāyuo
samnyāsa-vrata kāle bālaka siyu thatne jula tunum u khu-
(46b) num tu benake bande chuṇā karma-sa vrata karma-sa du-sa
khāle vivāha-sa homa karma-sa yacini svane-sa thva vel-
sa sitasām bulasām u-the cone mu mvāla.

131. mṛtaṁ desāntaram śrutvā sadyaṁ saucam tu bāndhavaḥ
tathaiva ca sagotraṇaṁ mātapitro daśāhakaḥ
preta bhaginśute sāra tatsute duhitāsute
pitrayo mātariś caiva sūci syā trīṇi-rātriκe.

desāntara-sa sīka oṭa tāyāo cole bāndhava-jana-yā tat-
kāra-nam sūci māma babu-yā sagotra-yā athavā māma babu
sile jhi hnu-to asuci hanom ke-hye-yā mocā thao-ke oyāo
(47a)siyio dhina-macā hmyāca-yā mocā jula thva te sitaṅṅo
sva ca pya hnu-na sūci.

130. -asaniṅghātate; -vrddhotsatārāmbe; syāt sūta-sūtakae.
131. petāpitro; sāra.
132. If a death should ever follow after a death or a birth after another birth, one is pure immediately (as regards the second).

Further, if a child is born and afterwards another child is born or if a death occurs and afterwards another death, one should be pure immediately.

133. A birth is purified by a death, but a death is not purified by a birth: by a serious thing a light thing is purified, but release from a serious thing is not won lightly.

Further, if a child is born on the occasion of a death, the father is not purified from the death impurity but the birth impurity is purified after the death impurity.

134. When children have issued from the womb but their teeth are not yet grown, one should not perform for them the water or fire sacrament for purification.

If a child is born and dies when its teeth are not yet formed one must not perform purification. One should not (perform) the water offering or the fire sacrament.

135. In the case of still-births immediate purity is prescribed. In the case of those (who die) after birth the father and mother are pure in three nights.

If a child is born and dies one is pure immediately, and the father and mother are pure in three nights.

136. If father, mother or guru die, a man remains in (the state of) birth-impurity for as long as he does not cut his hair.

If a man's mother, father or guru die, for as long as he does not cut his hair or beard, for so long he is impure. For this reason he should cut his hair.
132. mṛtake mṛmakaś caiva prasūtaś ca prasūtakte
kadācit yadi bhūyac ca śuci tasyaiva tatksanāt.
nanom macā bule nanam macā buyu sile-na nanam siyu
tat-kāra-naṁ śuci yāya māla.

133. mṛtena ca śucir jātāṅ śaṅ śaṁyā na śuddhyati
gurunā laghu śuddhyante na laghu guru mucyate.
nanom sika thāya mocā buyuo sika yāke na babu-hma-yā
śuci ma juo sika-yā li buyo-yā benake.

134. garbhād viniṁśrētā yena ajātadaśane bālakāṁ
nodakāgniśaṁskāram tesāṁ śaucam na kārayet.
gva-hma-yā bālaka jāta juyuo thva-hma bālaṅka-yā o ma
(470) buyam sitasā śuci yāya mu mvāla. jala-dānaṁ mu mvāla
agni-śaṁskāram mu mvāla.

135. ye ca jātā mṛte bāḷā sadya śaucam vidhiyate
ye ca jāte pitāmātros trirātrenā śucir bhavet.
gva-hma bālakha mucā buyāo siyuo thathe julaṅño tat-
kāra-naṁ śuci māma babu-yā trirātra-na śuci juyu.

136. pitā mātā guruś caiva paṁcatvam upagachati
kṣaurāṁ yāvat na kuruṅta tāvat sūtakam āvaset.
gva-hma-yā māma babu guru sitasā gva-lo-to sa ma khāta
gvāca ma khāta o-lo-ta śuci ma juo thva te nimitta-na
sa khāya māla.

132. prasūte ca prasūtake. 133 sarva sutyā na sudhyati;
sadhyānte; raghu. 134. viniṁśrētāṁ; ajātadarśane; -saskāram.
136. āviṣat.
137. If men die in a foreign country and the day is not known and afterwards it is found out, that day is to be taken, and he should perform the rites of purification.

If any men die in a foreign country and one does not know the day or lunar-day of the death, and if one (afterwards) finds out for oneself, one offers the purificatory pinda.

138. In the case of connection with the pinda for the dead, a man should bathe in his clothes. In the case of initiates, one is purified by bathing simply and reciting a mantra.

In the case only of those who have received the mantra there is no purity without bathing. For this reason he should bathe in his clothes and bathe with a mantra.

139. Or when the tenth day is reached he should perform the bathing and the shaving at a sacred bathing-place or a place outside the village. He is purified by leaving off his clothes.

Thereafter on the tenth day he shaves and bathes in his clothes. He performs the purification either at a sacred bathing-place or outside the town.

140. If a great guru or father should die, one should not perform the bathing, offering of gifts, worship, etc., for one year; in the case of a mother, for six months; in the case of a wife, half of that time; in the case of a brother or a son, the body becomes pure in half of that time again.

If a guru dies or a father dies one should not do anything such as bathing, or giving gifts for the space of one year. If the mother dies, one should not
137. desántare mṛte ye ca na jñāte dinavāsare
tada jñāte dinam grāhyam saucakhaṇḍa samācaret.
guli chīṃ puruṣa desāntara-sa siyu sika dina lu ma
manio vara ru ma manio thathe julañāo thama thya
thamaṃ lu manakāo śuci pīṇḍa thaya.

138. pretapindaniyuktasya sacailasnānam acares
tānaṁatreṇa mantriṇām mantrajāpena śuddhyati.
mantra karma lāka-hma jukva yā saṇāna ma yāsym śuci
ma juo. thva te-na sa-caila snāna yānāo mantra snāna
yāya māla.

139. daśame vāhni samprāpte snānaṁ kṣauram tu kārayet
tīrthe grāmād bharī bhūmau vastratyājyā ca
śuddhyati.
thvanaṁ li ji hnu ku-hnu kṣūra karma saṇāna vastra
sahita-naṁ tīrtha-sa julasāṁ desa bāhirī julasāṁ
śuci yāya thva-guli thā-sa.

140. mahāguru pitāś caiva vipatti syāt kadācana
varsam ekam na kurvita snānadāno 'rcanādikam
janmanyā saṁśāsām ca bhāryāyā tadardhakam
tadardha bhrātrputrāṇāṁ kāyām śuci prajāyate.
guru sitasā babu sitasā da kṣī-to chum yāya ma teo
mola hlula one dūna dharma yāyam ma teo, māma sitasāṁ

137. jāte, both times. 140. saṁśāsām. Ct. mola hnula.
do anything for six months. If the wife dies, one should not do anything for three months. If an elder or younger brother or children die, one should not do anything for a month and a half; and the body will become pure simply by performing the purification.

141. Mañjuśrī said to the Blessed One:
   O great Sage, show me what the pārajīka-sins are, and the great pārajīka-sins also, and (the method) of release from them.

The supreme lord Mañjuśrī said to the Blessed One: "O Blessed One, what are the pārajīka-sins and what are the great pārajīka-sins? Be graciously pleased to tell me the whole tale of the pārajīkas, so that I may (know how to bring beings) to liberation" - so Mañjuśrī spoke.

142. The Blessed One said:
   The slayer of an Arhat must perform (penance) for twenty-four years, and the slayer of a homeless ascetic or a Brahman for twelve years, undertaking regular fasting and the Kṛchra-penance and again and again worshipping shrines and Stūpas; and he must regularly perform bathing and giving gifts, prayer and meditation, with senses subdued.

Then the Blessed One said: Taking no account of the case where one does not do the killing oneself, but causes another to kill, in the case of a man doing the killing himself, if he desires to obtain release from the sin of harming an Arhat, that is, one who deserves to be paid worship and honour, he should undergo penance for twenty-four years. Further, to obtain release from the sin of killing such people as a homeless ascetic or a Brahman student, he must undergo (penance) for twelve years. Constantly fasting
khu lā-to cha-tām yāya ma teo kalāta sitasa sva lā-
to cha-tām yāya ma teo dā-ju ki-jā mocā to sitasa la tyā-ta chu yāya ma teo śarīra pavitra yānā-na
tini śuci juyuo.

141. mañjuśrī bhagavantam etad avocat:
pārājikā katham nāma mahāpārājikā punah
pārājikāvimokṣam ca deśayasva mahāmune.
paramēśvara mañjuśrī-na bhagavanta-yāke ināpa yātām:
he bhagavan pārājika dhaka nāma gathya mahāpārājikā
dhaka nāma gathya jula, thva pārājika-ya kha samasta
vimokṣana yāya artha-na ājñā dayakasya prasanna juya
māla dhakam bhagavanta-yāke mañjuśrī-na ināpa yātām.

142. bhagavan āha:
arthatātakaś caiva caturvimsātivārṣikam
samānyāsibrahmaghātas ca dvādaśabdah samācaret
nityam pośadha kroham ca caityabimbah punah punah
snānadānam japaḥyānam caret nitya jitendriyah.
thana śrī bhagavanta/ājñā dayakala: thamam syānāṁ ma
khu mebam syākam ma khanā athe thamam the thamam syānāṁ
cōṇā ya arhata pūjāmāna yaya māla-hma yāta phukā-ya
pāpa mocana yāya thathe julaṇāṁ niya pi da prāyaścitta
cōṇā māla, hanom samānyāsi brahmacāri thathi pani
syānā-ya pāpa mocake jima ni da-to caralapya māla.

142. sanyāsī.
do anything for six months. If the wife dies, one should not do anything for three months. If an elder or younger brother or children die, one should not do anything for a month and a half; and the body will become pure simply by performing the purification.

141. Mañjuśrī said to the Blessed One:
O great Sage, show me what the pārajīka-sins are, and the great pārajīka-sins also, and (the method) of release from them.

The supreme lord Mañjuśrī said to the Blessed One: "O Blessed One, what are the pārajīka-sins and what are the great pārajīka-sins? Be graciously pleased to tell me the whole tale of the pārajīkas, so that I may (know how to bring beings) to liberation" - so Mañjuśrī spoke.

142. The Blessed One said:
The slayer of an Arhat must perform (penance) for twenty-four years, and the slayer of a homeless ascetic or a Brahman for twelve years, undertaking regular fasting and the Kṛchṛa-penance and again and again worshipping shrines and Stūpas; and he must regularly perform bathing and giving gifts, prayer and meditation, with senses subdued.

Then the Blessed One said: Taking no account of the case where one does not do the killing oneself, but causes another to kill, in the case of a man doing the killing himself, if he desires to obtain release from the sin of harming an Arhat, that is, one who deserves to be paid worship and honour, he should undergo penance for twenty-four years. Further, to obtain release from the sin of killing such people as a homeless ascetic or a Brahman student, he must undergo (penance) for twelve years. Constantly fasting
do anything for six months. If the wife dies, one should not do anything for three months. If an elder or younger brother or children die, one should not do anything for a month and a half; and the body will become pure simply by performing the purification.

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The supreme lord Mañjuśrī said to the Blessed One: "O Blessed One, what are the pārajīka-sins and what are the great pārajīka-sins? Be graciously pleased to tell me the whole tale of the pārajīkas, so that I may (know now to bring beings) to liberation" - so Mañjuśrī spoke.

142. The Blessed One said:

The slayer of an Arhat must perform (penance) for twenty-four years, and the slayer of a homeless ascetic or a Brahman for twelve years, undertaking regular fasting and the Kṛchra-penance and again and again worshipping shrines and Stūpas; and he must regularly perform bathing and giving gifts, prayer and meditation, with senses subdued.

Then the Blessed One said: Taking no account of the case where one does not do the killing oneself, but causes another to kill, in the case of a man doing the killing himself, if he desires to obtain release from the sin of harming an Arhat, that is, one who deserves to be paid worship and honour, he should undergo penance for twenty-four years. Further, to obtain release from the sin of killing such people as a homeless ascetic or a Brahman student, he must undergo (penance) for twelve years. Constantly fasting
khu la-to cha-tām yāya ma teo kalāta sitasā sva la-to cha-tām yāya ma teo dā-ju ki-jā mocā to sitasā la tā-ta chu yāya ma teo śārīra pavitra yāṇā-na tini śuci juyuo.

141. mañjuśrī bhagavantam etad avocat:
   parājika kathām nāma mahāparājikā punah
   parājikāvimokṣam ca desayasva mahāmune.

paramesvāra mañjuśrī-ṇa bhagavanta-yāke ināpa yātām:
he bhagavan parājika dhaka nāma gāthya mahāparājikā
dhaka nāma gāthya jula, thva parājikā-ya kha samasta

142. bhagavan āha:
   arhatagātakaś caiva caturvimśatīvārṣikam
   samnyāsībrahmāghātās ca dvādasābdaḥ samācāret
   nityām poṣadha krohram ca caityabimbā punah punah
   snānādānaṃ japaḥyānam caret nitya jītendriyah.

thana īrī bhagavanta/ājñā dayakala: thamam syānām ma
khu mēbam syākam ma khanā athe thamam the thamam syānāo
conā yā arhata pūjamāna yāya māla-hma yāta phukā-ya
pāpa mocana yāya thathe julaṅāo niya pi da prāyaścitta
conā māla, hanom samnyāśi brahmacāri thathi pani
syānā-yā pāpa mocake jima ni da-to caralapyā māla.

142. samnyāśīv.
in order to obtain release from the sin, he should regularly bathe, worship shrines, perform prayers and meditation, and subdue his senses. In this manner he must regularly act.

143. By giving gifts of wealth and gold from his substance, and feeding the Congregation and giving a gift of a hundred cows, he is released from the sin by the Krchra-penance.

Then to the best of his ability he gives gifts of gold, and regularly offers meals, gives a gift of a hundred cows, performs the Krchra-vow; and after doing all this he will be released from the sin.

144. The slayer of a female ascetic or a Brahman woman should perform the same vow for sixteen years and half of that respectively.

For the sin of slaying female disciples such as are eminently worthy of worship, or (female) Cailakas, he must undertake penance for sixteen years. The method of procedure is as before.

145. The slayer of a Kṣatriya should for ten years perform the seventh-day vow and the Krchra-penance, together with bathing and giving gifts, with a gift of a hundred bulls, with senses subdued and pure mind. The slayer of a Kṣatriya woman should perform the like (penance) for the same (number of) years.

For the sin of slaying a Kṣatriya by caste, the penance is for ten years. The method is to perform the seventh-day vow, bathe, give gifts, give a hundred cattle and restrain his senses. Similarly, if a Kṣatriya woman is slain.
hnitham upāsa-na conām pāpa mocake-yā karaṇa-sa nitya
snāna yāya caitya pūjā yāya māla nitya japa dhyāna
indriya jayalapye māla thva them hnitham yāya māla.

143. vibhavān rūpato dānam kāṇcanam samghabhojanam
dattvā gośatam dānam ca krohrot pāpa vimucyate.
thana phaya thya suvārṇa-dāna yāya nitya bhojana
yācake gośata-dāna yāya krohra vrata yāya thathyā
yānā-na li tini pāpa mocana juyuo.

144. tapasvinīghātakas cāpi brāhmaṇīghātakas tathā
sodaśābdan tadardham ca tam eva vratam ācāret.
pūjā yāya jogya 2 pani śrāvakī cairaka jāti thathim-gu
jāti syānā-yā pāpa jhima khu da-to prāyaścitta taya
māla upacāra vidhi hmāpā-yā the.

145. ksātryaṅghātakam prāptto dasa varṣa samācaret
saptamivrata kāthiṇyam snanam dānam ca pūrvakam
vrṣabhesu gatam dānam jitendriya suddhamānasah
ksatriṇīghātakas cāpi tathaiva vārsikam caret.
ksatriya jāti syānā-yā pāpa ji da-to prāyaścitta thva-
yā upāya saptanvi vrata yāya mola hluya dāna yāya go-
śata dāna yāya indriya jayalape, ksatriya jāti-yā mi-
sā to mocakalasām uthyam.
146. Any slayer of a Vaiśya should for eight years perform the same vow as for slaying a Brahman, bathing and giving gifts as previously mentioned. If a Vaiśya woman is slain, one must perform penance for six years, with senses subdued, giving gifts, etc., as before, and observing celibacy.

For the sin of slaying a Vaiśya by caste, the penance is for eight years. As in the case of a Brahman, he subdues his senses, gives gifts and bathes as already said; and he must observe celibacy.

147. The slayer of a Śūdra should for six months years perform the vow and the fast strenuously, as before. The slayer of a Śūdra woman should for five years perform bathing, giving gifts, prayer and meditation, and performing the Krchra-penance and fast.

For the sin of slaying a Śūdra by caste the penance is for six years. For the sin of slaying a Śūdra woman, the penance is for five years. He bathes, gives gifts, restrains his senses, observes celibacy and performs the ceremonies in due order.
146. vaisyaghātakaḥ kasciṣṭa varṣa samacareṇ
dharmaghaṭakavrataḥ caiva snana dānaṃ ca pūrvavat
vaīṣyastraṭvadhaṇprāpte sat varṣa jītendriyaḥ
dānādiṃ kṣaṭam yathāpūrvaṃ brahmaçaryaḥ samacareṇ.
vaīṣya jāti syānā-ya papa cya da-to praścitaṃ conā
bāṃhuṇā-yaṃ thaṅhyāṃ indriya jayalape dāna snāna
hnaṃ hlanā them brahmaçarya dharalapya māla.

(50b) 147. sudraḥ ca ghātakaḥ cāpi sat varṣa samacareṇ
vratopavasanaḥ caiva yathāpūrva prayatnataḥ
sudrastraṭghātakaḥ caiva pañcavarsam samacareṇ
snanadānanajapatīyanām kroṣha posadhāna eva ca.
sudra jāti syānā-ya papa śu da-to praścita sudranī
syānā-ya papa nā da-to praścita mola hluya dāna
karma yāya indriya jayalape brahmaçarya dharalapya
vidhi vyavahāra thyaṃ kriyā yāya uthyaṃ.

iti caturvarṇajātivadha-
pāraḥ jātiṣṭhaṃ.

147. sudraḥ ca; sudrastraṭḥ ;kroṣha ; the ms. uses the
spellings ghātaka and ghātaka indiscriminately.
143. For slaying a cow he lives for twelve years in a cowstall with senses restrained giving gifts of cows and land and fasting particularly, offering loving worship to cows and feeding a hundred cows and worshipping the circle of Stūpas etc.; (eating) mainly cow-dung he should constantly perform the Kṛchra-vow.

The man who slays a cow must perform penance for it for twelve years. The manner of procedure is as already stated: he restrains his senses, gives gifts of cows and of land, performs loving service to cows, mutters prayers, and feeds a hundred cows. He performs worship of Stūpas, breaks his fast only with cow-dung, and by doing this the sin is destroyed. For striking a pregnant cow with a stick or dealing it a blow with a weapon, and likewise for striking a horse a blow (he performs penance) like this for ten years. For striking an elephant a blow the penance is like this for six years. Similarly for dealing a blow to other creatures, such as a goat or a sheep the penance is for six years, especially if they are pregnant. Further, whether with or without knowledge, if one strikes (an animal) a blow with a stick or a weapon or casts it down from a wall or from a rock or casts it into water, or envelops it with fire, and it dies as a result, the
148. govadha dvadasabdham ca rate gosthe jitendriyah godana bhumi danam ca posadham ca viseshatah gobhakti gosatam bhojam stupabimbarcanadikam goviṣṭa prayasam nityam vratam krohram samācaret.


148. krohram.
penance is for half of six years. If (the victim dies) before five days have gone by, the sin does not leave him and he will afterwards be duly released from the sin (by the penances). Thereafter he becomes pure and offers gifts of herds. If (the victim) does not die of its own accord (within this period), he should incur no further guilt.

149. (If a man kills) from anger or lust, and with full knowledge and self-will, the impurity is like mortar, both in this world and the next.

If he commits the offence through anger, in full knowledge and from desire, and of his own free will, whether against an animal or a human being, it is as if he were given mortar: it cannot fall off or be scraped off. Whatever the length of time, he will be pure impure.

150. If a man becomes the slayer of his own son, it is like slaying a Brahman; and he must seek (purification) by living a despised manner of life.

The sin of slaying one's own son, (which would be the act) of a man who would desire to commit violence against the lives of all human beings, would be like the sin of Brahman-killing.
149. krodhena kāmato jñātva svechayālamkṛtam punah
inhaloke paratre ca vajralepam ivāsuciḥ.

150. yadi putravadham prāpto brahmagnātasamam bhavet
paribhavicārenā yukta prārthayet punah.
gva-hma puruṣa-pani-syam samastā prāṇi-ya jīva-sa
himsa yāya vañchā yāyu thva-hma puruṣa-ya thao putra
mocakā-ya pāpa thyam brahmahathyā thyam pāpa lāyu.

iti vadhapārājikā.

putravadhah; 149. svachayā-; vajraropam. 150. paribhavicārena ;
read samyukta?
151. He who kills the birds of the air or the fishes and other water-dwellers, without provocation and from greed, is indeed the slayer of a Śūdra. (Killing) a serpent is equal to slaying a Brahman, a deer equal to slaying a Vaiśya, a lion equal to slaying a Kṣatriya; and it is considered to be a sin of violence.

If a man, without provocation, and from greed, should slay the birds that fly in the sky, or any (of the creatures) which dwell in the water, he will acquire as much sin as for slaying a Śūdra; if he kills a snake, it is like killing a Brahman; if he kills a deer, it is like killing a member of the Vaiśya caste; if he kills a lion, he acquires as much sin as for killing a Kṣatriya; and further he acquires the sin of murder.

152. The slaying of such birds of the air as a parrot, an Indian crane, a curlew, a peacock, etc., must be known to be parājika offences, and (the slayer) will be pure after three nights. If a man from greed causes the death of sparrows, kokilas, or bees, he is purified in one day by bathing, giving gifts, and fasting.

In the case of killing birds which fly in the air, such as a parrot, an Indian crane, a curlew, etc., or a peacock, purity is achieved in three nights and four days. Further, the sin of slaying a sparrow, a kokila, or a bee, is purified by bathing, giving gifts, and fasting, and by performing these rites for one day.
X.

(520) 151. khecarī ye khagān hanti matsyādīn jalāśrayān
nirāparādhāl lobhena sa yeva śudraghātakaḥ
sarpa brahmavadhāṃ tulyam mṛga vaśyavadhaṃ samam
simha kṣatriyadhaṃ tulyam himśā-pūtaka manyate.
gulī-to ākāśa-sa caralapāno julo pāmki-gaṇa jala-sa
caralapāco juto sakaleṃ aparādha ma dayakaṃ lobha yāke-na
mocakalaśa gvalī-to śudra sāṇa-yā pāpa julo oli-ta
pāpa lāyu bi sātasa brahma sāṇa o uti calā sātasā
vaśya jāti sāṇa o uti simha mocakalasa kṣatriya
mocāk o uti pāpa lātam uprānta sāṇa pāpa lāka.

(53a) 152. śukasārasakruṇcādi mayūrdyān khecarīn khagān
hante pārājika jñeyās trirātrenā śucir bhavet
catākān kokilān bhṛṅgān yadā lobhena pātite
śnānādānopavāsenā dinam ekena śuddhyati.
nanvām bhatu sārāsa krauṇcādi hmaśa-khā ākāśa-sa
caralapa coko pāṃchi-gaṇa thathi-nā-panī mocaku-yā
sva ca pya hmu-na śuci nanvām cała-ṣuni kokila
bhramama thva-panī sakaleṃ mocakā-yā pāpa mola hluyā
dāna karma yāya upāsa-na coha ini ohim-na lāko karma/

jalāśrayān,

†151. sa ye ca śudraghātakaḥ. 152. śukasārakruṇcādi.
153. Herons, partridges, swans, cakravākas, cranes, deer, lions, elephants, horses, monkeys, mice, cats, pigs, serpents, sheep, fish - if from delusion any of these are killed, a man is purified in three nights. He should give gifts to the Brahmans, and feed the noble Congregation, mentally recite a mantra, and recite aloud a stotra.

Further, herons, partridges, flamingoes, forest-swans, swans, snakes, fishes, frogs - if from greed and delusion these are slain - and further, deer, elephants, horses, monkeys, mice, cats, pigs, snakes, sheep - if these are slain, (a man is) pure in three nights. He gives gifts to Brahmans, and feeds the noble Congregation; and by the recitation aloud of a stotra, and mental meditation, all the sin will be destroyed.

 XI.

154. If a man who has attained Buddha-hood, and is established in the Great Path, should lapse to the state of a Pratyeka-buddha, he will not again attain Buddha-hood. If a man who has attained the state of a Pratyeka-buddha should conduct himself (in the manner, appropriate to) Śrāvakas, he will always be a Śrāvaka, and will not again (reach) the state of a Pratyeka-buddha.
yānāna sūci.

153. bakāmā ca tittiri hamśan cakravako jalāśrayan
mṛgaırghendraḥastyaśevavāmarāmusikānnapir̥marjarasukarāsarpābhedaṁmīnātathaivaça
mohena vinipateca trirātreṇaviśuddhayatibrahmanebhyo dade dānāmāryasanghebhyan
bhoyat

manasā jalpayen mantram vacasā stotra jalpayet.
nanam boha tittiri rājahaṁsa vanahaṁsa haṁsa bi nā
byām thva te lobha-na mohāna mocakalaśa, hanaṁcalā
kisi sāla mākala chu bhati phā sarpa phayī thu-ti
mocakalāsa trirātra-na sūci brāhmaṇa-yata dāna biya
āryasamgha bhojana yāke jāpa yānām vacana-na totra
yāna mana-na bhāvana yānām samasta pāpanānāsājuyuo.

iti himśaparājikādhikaraḥ.

XI.

154. buddhatvapadasamprāpto mahāyāne pratiṣṭhitah
pratyekatva bhaved yasmāt buddhatvam nāpnuyāt
puṇaḥ

pratyekapadasamprāptah śrāvakeṣu samācaret

śrāvako bhave 'sau nityaṁ pratyekatva na hi puṇaḥ.

153. bakulān tittiri; mūkhikānna; bhekaṁ; matram.
The man who, having attained the course of a Tathāgata, and having entered upon the course of the Great Path, enters upon the course of a Pratyeka-buddha, will in such a case not again enter upon the course of a Tathāgata; a man who is conducting himself in the course of a Pratyeka-buddha, and enters upon the course of a Śrāvaka, will in such a case not again enter upon the course of a Pratyeka-buddha; such a man will always and for ever be called a Śrāvaka.

155. In the case where a Brahman consorts with Kṣatriyas, if he should have sons and daughters (by them) and at the same time eat (with them), and similarly in the case of Kṣatriyas, Vaiśyas, and Śūdras, (if a man) should consort (with members of a class lower than his own), and if he should have sons and daughters (by them), he will fall from his own class.

Now further, if a member of the Brahman caste should consort with a Kṣatriya wife, and eat his meals with her, and have children by her, he is no longer of the Brahman caste, but of the Kṣatriya caste. Similarly, if a member of the Kṣatriya caste unites with and enjoys a wife of the Vaiśya, he is no longer of the Kṣatriya caste, but is of the Vaiśya caste, particularly if there should be sons and daughters. Similarly, if a member of the Vaiśya caste unites with and enjoys a Śūdra woman, he is no longer of the Vaiśya caste, but is of the Śūdra caste. Similarly, if a member of the Śūdra caste unites with and enjoys (a wife) of another (still lower) caste, and if there are children and grand-children, he is a member of that other caste.

No atonement is possible for this sin, and whatever oblations a man should offer, he is (in spite of all efforts still) degraded in caste.

(54b) 155. atha ca brāhmaṇo yassmin ksatriyesu samācaret putraputrī yadda bhūyāt tadā samprati bhojayet tathaiva ksatriya vaiśya śūdrāṇām ca samācaret putraputrī yadda bhūyāt svavarnāt patito bhavet. āo hakanvan brahmaṇa jāti-ma ksatriya kalāta yāke caralapito c-yāke bhakṣa bhojana yāyu mocā to dayu thathe julanāsa brahmaṇa jāti ma khu to ksatriya jāti julo, thva thyaṃ ksatriya jāti-na vaiśya-yā kalāta yāke joga bhoga yāyu ksatriya jāta ma kha to viśesa- na kāya hmyāya datasa vaiśya jāta julo thva thyan vaiśya jā na śūdrī yāta joga bhoga yāyu vaiśya jāta ma khato śūdra jāta julo thva thyan śūdra jāti-na mebata jāti-o joga bhoga yātanāo kāya ohaya datanāo mebata jāta julo thu guli pāpa mocake chu karma-na ma jilo yathye homa yātasaṃ jāti hīna julo.

iti patitaparājikādhikārah.

154.Ct.1.4 śrāka. 155. ksatriyesu ; 1.2-putri, corr. from pautra ; 1.4, putri only.
156. In the case of Bhikṣus eating at the wrong time, and transgressing (the rule of) seven ghaṭikās, (the offender) is pure by undertaking the vow of fasting for one day. If a man should eat or drink in a manner other than that sanctioned by the rules of the Saints, or if he should eat forbidden food, he will be pure in six years.

Bhikṣus should let seven ghaṭikās go past; if one eats without letting seven ghaṭikās pass, he must perform the vow (of fasting) for one day. Similarly if a man should eat forbidden food or drink, which is not allowed by the Śrīyas, that is, the best men, he must undergo penance for six years.

157. So too, in the case of Brahmans, etc., if a man should eat with the members of a varṇa other than his own, or with one who has fallen from his own varṇa, he will be pure in a year. In the case of touching another man’s wife, or if he should step over the shadow of a shrine, or approach a woman of low family, he is purified in three months. For the sin of (illicit) love-intercourse, or an act of violence with sticks, or if he eats with the member of a low varṇa, a man is purified in one month. For following the customs of a family outside his own varṇa, for eating forbidden food, or drinking water with a member of a low varṇa, a man will be pure in half a month.

Similarly, if a member of the Brahman caste should take food from another caste, he is no longer a Brahman, but becomes a member of that other caste. In such a case he must undergo penance for one year,
156. akālāsane ca bhikṣunā saptaghātikā ca langhane | vratopavāsam ekena dinena ca śucir bhavet | āryaniyamād anyatra bhaksanē pānām acaret | abhaksābhaksanē vāpi sat-varṣēnā śucir bhavet. | bhikṣu-pani-syaṃ māsa ghari phiyā māla māsa ghali ma | phisyāṃ bhakṣā bhojana yātasaḥ mī cī-yā vrata yāya | māla thathyem ārya śreṣṭha jana-pani-syenam ma teo | bhakṣa abhakṣa khana pāna yātasaḥ su-da-to prayāscita | cone māla. | (55b) |

157. tathaiva brāhmaṇadīnām svavarnād anyabhaksanē | svavarnā patite vāpi varṣaikena śucir bhavet | parastrīsparsanē vāpi caityachāyādi langhayeḥ | duḥkukābhigamanam ca trayomāsena śuddhyati | snehasameargadosenā dāndānā pi hathenā va | hīnavarṇau yādā bhunkte māsaikena viśuddhyati | svavarṇād anyakulaśāra abhaksābhaksābhoojanam | hīnavarṇē jalam pīte māśārdhena śucir bhavet. | thva thyaṃ brāhmaṇa jāti-na meba jāti yāke bhakṣa | bhojana yātanāo brahma jāti ma khato meba jāti julo | thva te yāke na da kṣi-to prayāscita māla, meba-yā | (56a) | — doṣena;
He must not touch another man's wife, nor step over the shadow of a Caitya; and he must not have intercourse with (a woman) of a low caste. (If he does any of these things) he must (perform) penance for three months. Further, for a love-affair with women of low caste, or for mutual intercourse with a friend, or for violence with sticks, or for eating from the hands of a person of low caste, the penance is for one month. Further, as for taking forbidden food from his own or another caste - it must not be given by a man of low caste, nor yet by one of no caste at all; and he must not take water from a man of low caste. (If he does any of these things) he is pure in half a month.

158. For taking a Kṣatriya woman, a Brahman will be pure in seven days. Similarly a Kṣatriya, a Vaiśya, or a Sūdra, for taking a woman who is of a lower varṇa than those of his own caste, and also for taking one from his own family.

If a Brahman by caste should have intercourse with a Rājaputri, or a Kṣatriya with a Vaiśya woman, or a Vaiśya with a Sūdra woman, or a Sūdra with a low-caste woman - in such cases, if a man should have intercourse, he must perform penance for seven nights and eight days.

159. If a man eats (improper food) in ignorance, he is purified by the vow of fasting; but if he eats in full knowledge of what he is doing, there is no purification possible. If he should be overcome by a man of low caste (?), and be threshered in an angry fight, or if passionate abuse is made (against him), he will be pure in three nights. Men are purified in seven nights in the case of a fight in which the hair is pulled. When cutting the hair and beard (for purification) (the place where) the love(-affair or other sin has taken place) should not be allowed to vitiate the rite.

If he eats (improper food) in ignorance, that is, without (prior) knowledge, he can be purified by

158. ksatriṇ-grahaṇe vipra saptarātrenā suddhyati tathaiva ksatriya vaisya śūdro strī-grahaṇe 'pi ca varṇahīnā svajātīnāṁ grahaṇat svakulād api. brāhmaṇa jāti-na rājaputarī prasanga yāyu ksatriya-na vaisya strī vaisya-na śūdra strī śūdra-na hīna-jāti thva ti thathya prasanga yatasa hnasā ca cyā hnu-to prayaścitta māla.

159. ajñānād yadi vā bhunkte vratopavāsena suddhyati jñānapūrvaṁ yadā bhunkte punaḥ saucyam na vidyate hīnavarnād abhibhavet tādite krodhavigrahe tataḥ krte rāgaksepe trirātrena śucir bhavet saptarātre viśuddhyante keśākarṣe ca vigrahe keśāvatāraṇa-kṣaure na sneha karma doṣayet. ajñāna-na ma sisya nalasa vṛata dharma yāñā-na sūci

158. saptarātrenā suddhyati, emended from Ct.; ms. trirātrena śucir bhavet; śūdro; Ct. rajaputarī, - the syllable ri added above the line. 159. yadi ya; both times, bhukte; vratopōṣena; saucyam; keśāvatāraṇāna.
performing the vow; but if he eats forbidden food of his own accord, with full knowledge or from want of care, he cannot again purify himself by performing religious acts. Further, if a man of a low caste in anger or in a quarrel strikes or pushes him, he is pure in three nights and four days. Further, if a man of low caste in a quarrel seizes him by the hair, he is pure in seven nights and eight days. He must perform penance cut his beard and hair; and he must not perform the purification in a place where love-making has taken place (?).

160. If from carelessness those who are superior to Bhiksus (i.e. Vajrācāryas) (are infected by) birth or death impurity they are purified by the severe vow and fasting, by bathing and giving gifts. A Bhikṣu, a Cālaka, or a Novice living in a house, in the case of death or birth impurity is purified in five nights. Similarly in the case of Brahmins, etc., one is purified in three nights.

If a child is born and then from carelessness dies, one is pure by fasting, and taking the pancagāvya. Moreover, if Bhiksus or Novices come to the place of a death or birth, they purify themselves in five nights and six days; and similarly a Brahman by caste will be pure in three nights.
yāya jio thamam thye thamam śi śi kha kham kutala ma
dayakam bhakṣa abhakṣa yātasa punarvāra dharma karma
yāna socaya yāya ma jio, hānam/jāta-hma-na tama-na
lvola-na dayu ghvāyu thathye julanāsa sva cā pya hnu-
na sūci, hānam hīna jāti-hma-na lvāle-na ca-sa kālasā
hnasa cā cya hnu-na sūci prayaścitta mala gvača khāya
sa khāya sneha bhāva-na yāna thāya-sa sūci yāya mu
mvāla.

160. sūtake mṛtake vāpi pramādād ati-bhikṣavah
tīvravratopavāsaṇa snānadānena suddhyati
bhikṣuś cailaka gṛhe yukte śrāmaṇerakas tathā
punah
mṛtake sūtake vāpi pañcarāitreṇa suddhyati
evaṁ brahmanādīnāṁ trirātreṇa suciṟ bhavet.
mocā bule ao herā-na mocā siyu thathe julaṅāo upāsa-
na conām paṅcagavya-na sūci yāya, hānam bhikṣu-pani-
sena śrāmaṇeraka-pani-sena sika thāya-sa buo thāya-sa
onasā nā cā ṣu hnu-na suddha yāya thva thyam brahma
jāti-ya sva cā-na sūci juyuo.

(57b) iti bhakṣābhakṣaśucinirdeśah.

160. śrāvanerakas.
161. A Bhikṣu should not drink milk which is in a vessel which has held spirits. If through carelessness he does drink it, he will be pure in three nights. He who drinks left-over water in ignorance of what he is doing is purified in one day by bathing, fasting, and taking the pañcagavya.

If Bhikṣus drink milk which has been placed in a vessel which has been filled with spirits ....... Further, he must not drink left-over water. If he does so, he must perform purification for one day by bathing, fasting and taking the pañcagavya.

162. If (a Bhikṣu) from carelessness eats the ten plants called palānda, he is purified in seven nights by fasting; (and similarly), if a disciple eats the flesh of water-, land-, or air-born creatures.

Bhikṣus must not eat the plants called the ten palāndas, viz., maduke, mountain-garlic, khāyu, pathuli, garlic, onion, lalīka, cona, bhogi, and bearded-beet; further, one who is living the life of a disciple must not eat fish, flesh or fowl, and if he does he must purify himself by bathing and taking the pañcagavya for seven nights and eight days.

163. For drinking spirits there is no purification, particularly in the case of Bhikṣus: he should avoid drinking spirits from carelessness, greed or delusion.
XIII.

161. bhikṣunā ca surābhānde sthitam kṣīram na pibayet

pramādāt pibate yas tu trirātreṇā sucir bhavet
pītāvasesam ca yas toyam pītā�ānavivarjite
snānopavāsagavyena dinam ekena svaddhyati.

bhikṣu-pani-sena thva thanā thala-sa du-du tayāo
tonio hänvam lamkha tonā gu lyena gu lamkha tonya ma
tewa thva te yatasa snānopavāsa yaṇam paṇcagavya
kayāo hni chīm lāko sūci karma yāya māla.

162. palāṇḍadaśakam kāṣcit pramādād yadi bhakṣati

upavāsosito bhūtvā saptarātreṇa svaddhyati
jalajām sthalajām khejām māmsa bhakṣati śrāvakāh.

bhikṣu-gaṇa-pani-sena palāṇḍa-dāśakam kana naya ma teo,
gatīe dhālāsā: maduke gum-labhā khāyu pathuli labhā
cēpa lalīka cona bhogi gvača palaka uprānta nā lā
kheja naya ma teo śrāvaka caryā dharaḷapāo cona-pani-
sena nalaśā snāna yāya paṇcagavya hmasa cā cya hnu-to
sūci yāya māla.

163. surāpāne sucir nāsti bhikṣunām ca viśesatah

pramādāl lobha moho 'pi surāpānaṁ tu varjayaḥ.
Bhiksus must certainly not make use of spirits. There is no purification for drinking spirits.

164. He must not do harm to one who is possessed by demons, or to a child or a sick person: (if he does, he must) fast for a month, and if (the victim) lives, he is then pure. Whatever serious offence (pātaka) he commits with full knowledge, there is no purification possible, especially in the case of men who know what they are doing.

Further, there is no fault (to be committed) against those who are possessed by demons, or who are children, or sick persons. If (the victim) lives, purification is by performing the vow and the fast. Further, if in full knowledge and through carelessness he commits these sins, there is no means of purification by which to obtain release from them.

165. Teacher's wife, mother, mother-in-law, mother's sister, friend, father's sister, father's brother's wife, pupil's wife, sister, female ascetic, daughter, female relative, a woman who has come to him for protection, a nurse, an ordained nun, a woman who is a Kṣatriya, by caste, a merchant's wife, or a woman who has undertaken a vow: - if a man approaches sexually any of these, it is equal to violating his teacher's wife. Release is obtained by the Kṛṣṇa vow, fasting, and giving up his life. So too if in delusion such women approach a man who is forbidden to them, release is obtained by the use of fasting and sacred bathing places.

Teacher's wife, one's own mother, mother-in-law, the wife of his own friend, paternal uncle's wife, maternal uncle's wife, pupil's wife, younger sister, elder sister, female ascetic, daughter, the wife of one of his own intimate (relatives), a woman who
bhikṣu-pani-sena juko-ya avasya-nam surā-pana sevarape ma teo surā-panā-ya suci yāya ma du.

164. bhūtabhīgраste bāle ca ruje tatra na dosayet vratamāsopavāsena yadā jīvet tadā suciḥ yat krtam jñānapūrvena yad vā tad vā ca pātakam tesaṁ nāsti suciḥ pāpo viśesat jñāninām punah.

165. acāryāṇī tathā mātā śavāru mātravasā sakha pitravasā mātulānī sisyāstrī bhagini tathā tapasvinī duhitā caiva bandhavā saraṇāgata dhātri pravrajita ksatriṇī varṇā ca śreṣṭhā prativrata

tatraivāgamya gached yah sa eva gurutulpakah vratam krochropavāsena prāṇatyāgena mucyate tathaiva ca striyo mohāg gachanti cāgamāgame vratopavāsa tīrtham ca sevanāt parimucyate.

hanvam acāryāṇī thva thyam thao māma śvasura māma thao pāsā-ya stri māma-ju malya-ju sisyā-patnī kehe

165. acāryyānām (with dental, as also Ct.) ; both times, -śvasā ; mātulānī ; tapasvinī ;/gurutulpakaḥ ; krochropavāsena.  
ksatriṇī\text{ }/\text{ }

has come to him for protection, a nurse, a woman who has taken the ordination-vow, a Kṣatriya woman, a woman performing a vow—by approaching these who ought not to be approached, great and very serious guilt is incurred. For these sins release is obtained by performing a very great vow, fasting, and afterwards abandoning one's life. So too if women approach those who should not be approached, through delusion, release from the sin is by performing the vow, fasting, and using a sacred bathing-place.

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XIV

166. A member of the noble Congregation who has attained Nirvāṇa is purified simply by meditation, and a man who is in the path of the Mahāyāna is purified from passion and greed by restraining the breath. A Bhikṣu is purified in one day, a Novice in three nights, a Cālaka in six nights, in the case of death and birth impurity.

A great man who has achieved the supreme good, who is in the path of the Mahāyāna, and who is free from rebirth—such a man should not observe death or birth.
tātā tapasvinī hmyaca thao thithi-ya śṛī thao
śārana-sa coṇa śṛī-jana tutumā pravrjayā vrata-sa
cona-hma misā-jana ksatriyanī prativrata misā thathi-
na-panī-ke gamana yāṇā-na agamyāgamana ati-jhyātu
tao-coka-gu pāpa julo thva te pāpa julam ati-tao-
coka-na vrata upavāsa yāṇām prāṇatyāga yāya dhusyam
li moca juyu thva thyaṁ strī-jana-naṁ mohā-na
agamyāgamana yātasā vrata upavāsa tīrtha sevā yāṇāo
pāpa mocana juyu.

thva ti mahā-pāpa lāka guru-
talpaka dhāya.

(59b)

iti gurutalpakaniṁdesaḥ.

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XIV.

166. nirvṛte āryasanghasya dhyānenaiva tu suddhyati
uṣmalobhā ca mahāoaryāḥ prāṇāyāmena suddhyati
ekāhaḥ chuddhyate bhikṣu śramaṇeraka trirātrake
cailakas tu śadrātreṇa suciḥ syān mṛtakasūtate.
tao-dhanya puruṣa mahā sreṣṭha juyāo coṇa mahāyāna
caryā-sa coṇa punarvāra-janma kāya mu mvāla-hma thathi-

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166. śrāvaṇeraka.
impurity. He is pure by meditation only. Furthermore, one who is living in the path of a Bhikṣu is pure at once; one who is living in the path of a Disciple in three nights; a Cailaka in six nights, in the case of death or birth.

167. In the case of those who are under the vow, one should give one pīṇḍa, and similarly in the case of Bhikṣus; in the case of Cailakas, lay disciples, etc., one should give ten pīṇḍas. For all others, there are ten pīṇḍas, but their (period of) purification is different in each case: viz., ten days, twelve days, a fortnight and one month respectively in the case of Brahmans, Kṣatriyas, Vaiṣṇyas and Śūdras. For members of the same gotra and relatives on the father's side, the rite of tonsure is prescribed, and they will be pure by taking the pañcagavya, (changing) their clothes, and bathing at a sacred bathing-place. Relatives on the mother's side are duly purified in three nights.

If those who have taken the vow die, only one pīṇḍa is offered; so too in the case of Bhikṣus. In the case of Cailakas and lay disciples, there are ten pīṇḍas - more than that, in the case of all (except Bhikṣus, etc.), purification is by ten pīṇḍas, and only the rites are different in the several cases. In the case of members of the same gotra and paternal relatives, purification is by cutting the hair: one must cut the hair, sprinkle oneself with the pañcagavya and sprinkle all one's clothes with water from a sacred bathing-place. So too in the case of members of the mother's household.

168. A sister's daughter, husband's sister, a granddaughter, a daughter's husband, a father-in-law, the son of a wife's brother, the female relative (?) of a friend or a female relative - in the case of the death of any of these, one is purified in three
97.


(60a)

167. vratīnām ekapiṇḍam ca bhikṣunām ca tathaiva ca cailakopāsikādīnām dasapīṇḍam pradāpayet sarvesām dasapīṇḍam ca sūcis teṣām prthak prthak dasādvādasapakṣaṃ ca māsaikaṃ ca yathākramam brāhmaṇaṃ kṣatriyavaiśyānām Śūdrānām ca sūcīr bhavet sagoṛā pitṛbandhunām kṣaurakarma vidhiyate pañcagavyaṃ tathā vastraṃ tīrthaśnānāc chucir bhavet sūci syān mātrbandhunāṃ tīrthaśreṇa yathākramam.


(60b)

168. bhāagineyī nanandaś caiva dauhitrī duhītā-patau svasūraḥ sālasute cāpi mitrāvidyā sabāndhavā

167. -vaśya-Śūdrānām. 168. svasūraḥ.
days by bathing merely.

The child of an elder or younger brother, a father's sister's child, a daughter's (daughter), a daughter's husband, a father-in-law, a son-in-law, friend or relative - if these die, one is pure in three nights and four days. One must bathe merely for purification.

169. The pinda is offered by the son, by the wife, or by the brother. In the absence of son (or wife or brother), it is to be done by the sagotra relatives.

The pinda is offered to the father by his son, or his wife, or by an elder or younger brother. If there is no son, the sagotra relatives ought to do it.

170. (An initiate) should never desist from concentration and the recitation of mantras; but in the case of menstrual or death impurity, one should avoid worldly pursuits, bathe, give gifts, and fast, and undertake an auspicious vow of privately reciting (mantras). He should not do so when a birth takes place, or when birth impurity follows upon (?) deaths. Or he should bathe and give gifts on the occasion of birth and death impurity, and private recitation, while performing the vow of fasting. But he should not perform a wedding.

The man who for a long time has been in possession of the essential knowledge of yoga-meditation and mantras does not relinquish regular rites in the case of birth or death impurity. In the case of a woman's menstruation, bathing merely is sufficient. Further, if a child is born and then dies, or if on the occasion of a death a birth occurs, it is sufficient to undertake the vow of fasting, and only a wedding ceremony must not be performed.


teṣāṃ pate trirātreṇa snānamātreṇa sūddhyati.
da-dā ki-jā ni-ni-yā kāya hmyaca-yām hmyaca-yā bhalato
svasura jīla-jana kāya tvaca bandhu-jana thva te
sitaṁcā sva ca pya hnu-na śuci mola juke hluya māla
śuci.

169. pindapradānam putreṇa bhāryā va bhṛatrkena va
putrābhāveṣu kartavyā sagotrāṁbāndhavādibhiḥ.
babu-yāta pinda thaya kāya-moca-nām kalāta-nām puruṣa-
yāta nāma-nām da-dā ki-jā-nām kāya-mōu ma datasa
sa-gvatra-pani-senaṃ theo.

170. saṁādhi mantralopaṃ ca na kuryāc ca kadācana
rajasā mṛtaka vāpi lokācaravivarjitaṃ
snānadānapavāsaṃ ca svādhyāyavrataṃmangalaṃ
na kurvīta yadā jāte mṛtānam yadi sūtaka
sūtaka mṛtaka vāpi snānadānam tu kārayet
vratopavāsa svādhyāyam vivāham tu na kārayet.
sucirām joga dhyāna tattva lāka-hma mantra jñāna lāka-
hma-yā mṛtaka julasāṃ sūtaka julasāṃ nitya karma tola
te ma du mīśa-jana-yā rajasvalā juyu sāna mātra-nām
gaka, hānaṃ moca buyu moca siyu hānaṃ sika thāya-sa
buyu vrata upāsa-na conā-nām gāka vivāhā karma jukva
ma theo.

iti sucinirdesāvidhiḥ.

169. pratreṇa.
171. Now I shall tell you the vow (for purifying) the parājika-sins, and the release from all sins and the destruction of all moral stains. Now I shall give an account of how to overcome all sins; and I shall give an account of the course of penances for the purpose of destroying all sins.

172. Beginning on the first day there is the eight-day fast; on the second day, listening to the whole Law, etc.; on the third day, prayers and the recital of stotras; on the fourth day the entering on the meditation of one's guru.

On the first day he acts as in the case of the eighth-day vow; on the second day he listens to a sermon; on the third day he performs prayers and stotras; on the fourth day he develops the meditation (prescribed by) his guru, that is, the meditation of power (?).

173. On the first day there is the fast, on the second day (food) which is not asked for, on the third day (feeding is regulated by) the constellations; on the fourth day there is the fasting (meditation), and he performs the bathing, giving gifts, etc., and eats the pāñcagavya.

On the first day of the penance, he may regularly at meal-times eat two cupfuls (?). On this day he thinks on the Buddha, the Law, and the Congregation, circumambulates shrines, and so passes one day. On the second day, he may eat things brought by others. On this day (he recites) mantras, prayers, etc.: if he cannot, the guru may do it. On the third day, he does not eat until
171. athātāḥ sampavakṣāmi vrata pārajikāsyā ca
c mocanām sarvapāpānām sarvakilbīṣanāsānam. 
thanam lī ji-na hlāya samasta pāpa-yā pāra yāya kha 
samasta pāpa nāsa yāya nimitti-นา prāyaścittra cone 
yā paripūta thathe thva kha hlāya.

172. prathamadīvānam ārābya aṣṭāṅgopavāsānam 
dvitiyādīvāsam āśritya sarvadharmasraṇanādikam 
tritiyādīvāsam āśritya japaṃ stotrapāṭhakam 
caturthadīvāsam āśritya gurudhyānāṃ pravēṣānam. 
hāpa kū-hnu aṣṭāmi vrata thyaṃ caralape ni hnu kū-hnu 
dharmakatnā nāne svā hnu kū-hnu japa stotra yāya pya 
hnu kū-hnu guru dhyāna bhāva dhyāna bhāvanā yāhāṃ coṇā.

173. prathame 'hani paugadhāṃ dvitiyāṅgo ayācitam 
tritiyāṅgo ca naktātram caturthāṃ copavāsakā 
snānadāṅdikāṃ sarvāṃ paṇcagavyaṃ tu prāṣānam. 
hnāpāṃ prāyaścitta coṇā kū-hnu bhīthakam naya velasa 
ni śāla-na cha-pola naya tela thva kū-hnu buddha dharmā 
samgha sumarapaṇo caitya pradaṅkaṇā yāsyām anorātra chi 
hane. ni hnu kū-hnu mēbha-na ponakāo vastuka naya teo 
thva kū-hnu mantra jāpa ādi ma salaśa guru-na yāya julo.

172. totra-; gurūpādhyānam. 173. ajācitam; dvitiyāṅgo; 
tritiyāṅgo; prāṣānam.
he can see the Constellations. On this day he recites a text of the True Law: if he cannot, he gets his guru to recite it; and he confesses his sins. On the fourth day, there is a fast of one day and night. On this day he meditates on the instruction of his guru, and so passes one day and night. Having finished this, on the fifth day he cuts his hair and beard, performs the bathing, etc., prepares the pañcagavya, and drinks the pañcagavya.

174. He should perform on the fifth day the feasting of the noble Congregation; and afterwards he should break his fast; and when he has done so, that he is pure. He should regularly perform this vow, with mind pure, and senses controlled.

On the fifth day he places in front the noble Congregation, that is, the elders, the priests, and above all the teachers who are the five elders; he performs the rite, and carries out the vow. Being pure of mind, he controls his senses. Thereafter he breaks his fast, and after he has done so, he is pure.

XVI

175. Cow's urine, cow's dung, milk, curds, and melted butter make up the oblation: these mixed with water from a sacred bathing-place are called the pañcagavya. (Buddhists) of the three paths should drink the pañcagavya, and likewise Brahmans; a Kṣatriya should bear it on his head; and for Vaishyas it is sprinkled (on the body). It is not applicable to women or Śūdras,
sva hnu ku-hnu nakṣatram makhaṇ ma tole naya ma du thva
ku-hnu saddhārma patha padapya ma salasā guru-nam
padapya ke papa desanā yaya, pe hnu ku-hnu aho-rātra
chi upavāsa julo thva ku-hnu guru upadesana dhāyabalapāo
aho-rātra chi hane. thva te dhusyaṁ li nā hnu ku-hnu
sa khāya glyca khāya snāna ādina yaya pāncagavya
sādhana yaya pāncagavya tone.

174. karayet pāṅcame cāhne āryasanghādibhojanam
paścāt pāraṇaṁ kuryāt pāraṇante sucir bhavet
vratam samacaren nityam suddhātmā ca jītendriyāh.
ña hnu ku-hnu āryasangha sthavira thāla-paju pramukha-
na pāṇca sthavira dayakāo ācārya-pani hnapa cyānāo
karma kriyā yaya vrata dharma dānske suddhātmā juyāo
coṇa indriya jayalape thvanam li pāraṇa yaya pāraṇa
dhusyaṁ li suci juyu.

(63a) iti vrataniṃdesaḥ.

XVI.

175. gomūtram gomayam kārīram dadhi sarpi navir bhavet
tīrthodakasamāyuktam pāncagavyam iti smṛtam
triyānikam pibed gavyam brāhmaṇena tathaiva ca
kṣatriyāṁ māstake dhāryam vaisyabhyaḥ kṣaram eva ca

174. pāraṇaṁ (but pāraṇante); kuryyaṁ.
nor is it taken by other (lower castes). If Brahmins, Kṣatriyas, Vaśyvas, or Sudras eat it in confusion as to the usage of his own class, it brings an (evil) result: it would bring about a fall into hell, just like the drinking of spirits in the case of a Bhikṣu.

The substances called "pañcagavya" (are) cow's urine, cow's dung, cow's curds, cow's milk, cow's butter (together with) water from a sacred bathing-place. These are placed together and mixed. Śrāvakas, Pratyeka-Buddhas, (followers of) the Mahāyāna, and Brahmas use the pañcagavya (by drinking it). Members of the Kṣatriya caste sprinkle it on their head; members of the Vaśya caste sprinkle (their bodies) with the pañcagavya. It is not suitable for women and members of the Śūdra caste. How so? a Śūdra who uses the pañcagavya goes to hell, just as do Bhikṣus who use spiritous liquor.

176. Cow's urine is Dveṣavajra, Vairocana is the melted butter, cow's dung is Vajratejas, milk is Indu-Śāsavatākṣara, curds is the Purifying Deity, and thus the rite is a thunderbolt (against) the Demons. The Ganges' stream is the Lord of the Sun, and the whole is the supreme (?) Pavirājasa......(corrupt). And he should set it in a pure place.

The Tathāgata Akṣobhya is the form of urine, the form of Vairocana is the melted butter, the form of Amitābha is the cowdung, the form of Vajrasattva is the cow's milk, the form of Amoghaśālādhī is the curds, the form of the sun is the holy water. And in the lotus mouth
strīśūdrābhyāṃ ayogyam ca ny anyesāṃ tu na labhyate
brahmakṣatrāyavitāśūdrānāṃ varṇānāṃ tu vīśeṣataḥ
svakulācāramūḍhena bhun‘jī tad vipākabharam
yathā bhikṣo surāpāṇaṃ narakeṣu patanaṃ bhavet.

pañcagavya dhāya padārtha sā-yā co sā-yā khi sā-yā dhari
sā-yā du-du sā-yā ghela tīrtha-yā laṃkha thva te-na sam-

(j3b) jukta yānāo mīśraya yāya śrāvakā pratyeka mahāyāna
brahma jāti thva te-sena pañcagavya sevarape kṣatriya
jāti-yā kapāla-sa hāya vaiśya jāti-yā pañcagavya-na hāya
misā-jana-yāta sūdra-yāta ajogya gathye dhālasā bhikṣu-
pani-sena surā-pāṇa sevarapya ma teo thyaṃ sūdra jāti-
na pañcagavya sevaraparasā naraka onio.

176. gomūtraṃ dveśavajram ca vairocanaṃ havirbhujam
gomayaṃ vajratejam ca keśrendusāsvatākṣaram
dadhiḥ pavanadevas ca tathā karma rākṣasavajrakam
gāṅgaughaś cārkanāthāṃ ca sakala mukhapavirājasah

(sa) śuddha vāruṇo ‘gneya śūlli maruta surapatau
sthāpayec chuddhabhūmau. t

akṣobhya tathāgata mūtra-yā rūpa vairocana-yā rūpa
ghela amitābha-yā rūpa sā-yā khi vajrasattva-yā rūpa
sā-du-du amoghasiddhi-yā rūpa sā-dhali sūrya-yā rūpa

175. -śūdrābhyāṃ; -vitsūdrānāṃ; vipākabhalam.
176.gāṅgaughaś, 'conj., ms. gāvojyāś cārkanāthāṃ (no ca).
of them all together is Vajrasattva. (These represent) the essential form of the five elements, the five knowledges, the five skandhas; and the teacher should set them down in a pure place.

XVII

177. Blue, black, red, tawny, and white - from these among cows he should take the cow's urine, dung, milk, curds, and melted butter respectively, for the correct preparation of the pañcagavya. In the absence of all these colours he should take (the constituents) from others; (saying), "O joyful one, good one, victorious one, mild one, and compassionate tawny one, good mothers be auspicious for the destruction of all sin. O joyful one, e good one, victorious one, mild one, and tawny one, homage to you. Be auspicious, you who produce great good fortune, long life and freedom from disease."

From a blue-coloured cow he takes the urine, from a black cow he takes the dung, from a red cow he takes the milk, from a tawny cow he takes the butter, from a white cow he takes the curds. These are called the pañcagavya. This pañcagavya (he takes from) five cows, and offers worship according to their nature; the joyful one, the good one, the victorious one, the mild one, the tawny one, to these five, being placated he offers obeisance, for the destruction of all sin "May they be placated": thinking on the obtaining of this long life, health and good fortune, he worships them.
tir̥tha-lamkha sakala-yā mukha kamala-sa coṇa vajrasattva pañca-bhūta pañca-jñāna pañca-skandha svarūpa khasaṃ acarya-na sūdha bhumi-sa thāpanā yaya.

iti pañcagavyavisuddhir iti.

XVII.

177. nīlavārṇa ca kṛṣṇa ca raktā ca kapilā sita
gomūtram gomayam kārīram dadhi sarpi yathākramam
etāsu gavāṃ grhmīyāt pañcagavyaprasādhane
abhāve sarvavārṇāsu grāhayec ca visēṣataḥ
nandā bhadrā jayā saumya kapilā ca kṛpāvatī
sarvapāpavinaśārtham prasīdasva suṃātaraḥ
nandā bhadrā jayā saumya kapilāya namo 'stu te
prasīdasva mahālakṣmīn āyum ārogyasampadaḥ.

nīla varṇa sā-yāke du-du kāya siyu sā-yāke ghela kāya
toyu varṇa sā-yāke dhali kāya thva te pañcagavya dhāya
thva pañcagavya nā-hma sā-yāke svarūpa-na pūja yaya
nandā bhadrā jayā saumya kapilā thvo nā-hma go-mātā-
syam prasanna juyā guli samasta pāpa nāsa yaya artha-na
namaskāra yānāo prāśido bhavaṃtu tho āyur ārogya
sampatti prāpti bhālapam sevalapye.

177. grhmīyāt; vināsartham; /Ct.16, prāśido bhavaṃtu,
so corrected in margin, from prāśiđeṇvāntu.
173. With this verse he again should feed the cows. 
(He takes from them) one pala of urine, and 
half of that of cow dung; seven palas of milk 
are to be taken and five of curds; and one 
pala of melted butter is to be taken and the 
same of holy water. The pañcagavya prepared in 
this way is like the thunderbolt of Indra; the 
pañcagavya is a mantra made of brilliance, 
destroying all sins. On its mere entry into the 
stomach, sin is destroyed. One should give the 
pañcagavya according to distinction of caste.

With this verse, i.e., mantra, he takes from the cows 
one pala of urine, half as much cow dung as urine, seven 
palas of milk, five palas of curds, one pala of melted 
butter and one pala of holy water: in this fashion 
he prepares it so as to be like the thunderbolt of 
Indra. Nothing can break it. With the brilliance of a 
mantra this pañcagavya brings about release from all sin 
and for this reason whoever drinks this pañcagavya, his 

sin will be destroyed. According to caste, i.e., 
according to one's caste position in the four varṇas 
in order, he administers it, reciting a mantra.
iti pāṇcagavyaśādhanavidhiḥ.

XVIII.

178. anayā gāthayā yuktam gobhyāh prāsāyet punah
palam ekam ca gomūtram tadardham gomayam tatha
kaśra saptapalam grāhyam dadhi pāṇcapalani ca
ghrtam ekapalam grāhyam tīrthodakas tathaiva ca
anena sādhitā gavyam indrasya bhiduropamam
mantram tejomayam gavyam sarvapapavīnasanam
garbhapraśamatrena pāpam gachati nāsanam
varnanurūpabhedena pāṇcagavya pradāpayet.

thu-gulī gāthā mantra-na jukta yānam sā-yāke prala
chi mātra kāyā gomūtra gomūtra-yām ba-chi gomaya
kāya du-du hnasā pala kāya dhari nā pala kāya ghera
pala chi kāya tīrtha-lamkha prala chi kāya thva te
prakāra-na sādhana yāya gathya dhālasā indra-yā vajra
thym chū-na-nam bheda yāya ma jīo mantra-yā teja-na
thva pāṇcagavya samasta pāpam moca-kya karana-sa
gva-hma-yātām thva pāṇcagavya tone o-hma-yā pāpam nāsa
juyuo jāti pramaṇa the catuvarna jāti-yā pramaṇa the
krama-na kalpanā yāya mantra parapāo.

178.1.1 prāsāyet.
iti sarva-tathāgata-dvādasasahasra-parājikā-vinaya-
sūtroddhṛta-srīmat-munindra-mukha-kamala-vinirgata-
pañparimocane nama nirdesah samāptah.

śubham astu

____________________

tat-grantha-likhita-pustakāni yāni santi
tāni sarvāṇi evam eva, tad-adhikam śuddha-
likhitam na prāptam.

____________________
Abbreviations.

Āp.  Āpastamba Gṛhya Sūtra.
Āp.Dh.S. Āpastamba Dharma Sūtra.
Āśv.  Āśvalāyana Gṛhya Sūtra.
Baudh.Dh.S. Baudhāyana Dharma Sūtra.
Divyāvadāna).
Gaut.  Gautama Dharma Sūtra.
Gobh.  Gobhila Gṛhya Sūtra.
Hir.  Hiranyakṣi Gṛhya Sūtra.
Hodgson. "Essays on the Languages, Literature, and religion of Nepal and Tibet".
J.  Jörgensen, "A Dictionary of the Classical Newārī".
JASB.  Journal of the Asiatic Society of Bengal.
JRAS.  Journal of the Royal Asiatic Society.
Khād.  Khādira Gṛhya Sūtra.
Manu.  Mānava Dharma Śāstra.
Pārāśara. (Śmrēī).
Pārask.  Pāraskara Gṛhya Sūtra.
Śānk.  Śāṅkhāyana Gṛhya Sūtra.
Vās.  Vāsiṣṭha Dharma Śāstra.
Visna (Śmrēī).
Yājñ.  Yājñavalkya Śmrēī.
Notes.

1. The name नीर्मल in later Sanskrit in this type of Sanskrit, and there is no necessity to read नीर्मल, as Besant suggests (Catal. of Buddhist Sanskrit P. X., p. 15.) Besantian is not true, and seems to be an error.

2. नीर्मल-सुन्दर means may be taken as an example of a liaison; but it is not impossible that it was felt as consonated with the following word, नीर्मल-कारक. Compounds in Buddhist Sanskrit are by no means so strict in their formation as in the classical language, and there seems to have been a tendency to invert the endings.

GR. sādikṣeśas, BHL. I. 11, 110, and pala-śri, D. 181, 183, p. 316.

3. नीर्मल-कारक, I give the above because the meaning "(made of) beginning", comparing the Pali word, "mātārāja". It is difficult however to see how this fits the context, and the word seems to some more generally "maker of possessions". The Sanskrit, borrowing pāla, "pāle", is also frequently split pāle, but although this could be understandable with āle, it is not easy to see what meaning pāle would bear.
NOTES.

1. The nom. Mañjusrī is quite regular in this type of Sanskrit, and there is no necessity to read Mañjusrīḥ, as Bendall suggests (Catal. of Buddhist Sanskrit Mss., p. 38.)  Samastam is not true, and seems to be an error.

2. sāmsāratbdhi may be taken as an example of a locative; but it is not improbable that it was felt as compounded with the following word, sāmsāratbdhi-mahāghore. Compounds in Buddhist Sanskrit are by no means so strict in their formation as in the classical language, and there seems to have been a tendency to invert the members. Cf. nadi-gaṅgām, Divy. 55, and pāda-khaṇḍa, Dvāvimśatayavadānakathā, Turner, JRAS 1913, p. 294.

3. pahala. J. gives for this passage the meaning "(mode of) beginning", comparing the Hindi pahal, first. It is difficult however to see how this fits the context, and the word seems to mean more generally "manner of performance". The Sanskrit borrowing phala, "fruit", is also frequently spelt pahala, but although this would be understandable with nema, it is not easy to see what sānti-ya phala would mean.
4. Note that while the respectful word ināpa yāya is used of Mañjuśrī’s speaking, the honorific ājñā dayake is always given to Sākyamuni. The former is probably a loan word from the Sanskrit vijñāpayati. Cf. the usage in the Sanskrit dramas, where ājñāpayati is used of the king addressing an inferior, but when the latter addresses the king, vijñāpayati "begs to inform," is used.

5. samskāram: possibly meant as acc. pl., cf. bodhisatva, 10, and Introd. p. 47.

samsātā: "whetted, sharpened in desire", is rendered by the commentary as benake, "is purified" from the impurity of menstruation. The fourth day is the regular period in Hindu practice.

bodāna (bolāna) taya is said by J. to mean "to perform a purificatory rite (a sāṃskāra)". But a sāṃskāra is not a purificatory rite; and in any case, a comparison of §§91,92, makes it clear that the Brahmanical initiation is meant. It is cited here simply as typical of the sāṃskāras from which Sūdras are excluded. The etymology of the Newārī phrase is uncertain. It may perhaps be bolā-na taya, "to equip with (re-)birth", cf. dvija, and the Newārī verb buya, to be born.

6. ṛtu, both in the Sanskrit and the Newārī, seems to have been transferred to the meaning of "menstrual blood". datāras (used for fem.) "on the point of not giving, just before ceasing to give".
7. Impurity following sexual intercourse is of course a common conception, but the extension of this period to a month in the case of the woman is new here.

8. Gobh.2.7.2 and Jaim.1.7 agree in placing the Simantonnayana in the 4th, 6th, or 8th month; but the authorities are far from agreeing. Yājñ.1.11 gives the 6th or 8th, as does also Khādā Pārask.1.15.3, while Khād.2.2.24 has the 4th or 6th. Āp.6.14.1 and Āśv.1.14.1 and Hir.2.1.1 give the 4th only, and Śāṅkha.1.22 gives the 7th. It is therefore possible that the word -ādikām should be taken to mean that three rites are intended, and the commentary supports this view. The other two would then be the Pumsavāna, regularly in the 3rd month in the Brahmanical books (or when pregnancy becomes visible, Āp.6.14.9; or before the quickening of the child, Pārask.1.14.2) and the Garbha-rākṣāna. The latter is doubtless referred to in the lighting of the candles mentioned by the commentary. The view that three separate rites are meant is strengthened by the word prathamaṃ in the following line, since the first ceremony is not the Simantonnayana, but the Pumsavāna. It is possible however that the word refers to the fact that, according to the Gṛhya-sūtras, the Simantonnayana is performed only for a first pregnancy. In this case we should understand prathamah sanskrteh garbhah.
9. At the Jâta-karma, the child is fed with melted butter, honey, curds, etc., from a golden spoon or cup. Cf. Manu 2.29; Śankh. 1.24.3; Gobh. 2.7.16-21; Khâd. 2.2.34, etc. It is interesting that the period of pregnancy is here given as nine months, whereas the Hindus, reckoning in lunar months, regularly count it as ten months.

11. For the use of the kalâśa or jar in a ritual, cf. Hodgson, Essays, i.p.139 ff. (at the Pravrajya ordination; cf. below, 25 ff.)

Here follows an account of the protection of the child against demons, cf. Hir. 2.3.7, Pârask. 1.16.23. The Grhya-sūtras however differ considerably from the Pp. According to them, grains mixed with mustard seeds are thrown on the fire of the confinement-shed, and the child is fumigated with its smoke. Here, the various seeds, which still contain the mustard, seem to be sprinkled on the child’s body. The auspicious noises (15) and the lighting of candles (17) form part of the same ritual complex and they are mentioned in the medical writers. (See Barnett, Antiquities of India, p.138.)

12. The equation of śunya and karuṇa is a favourite one of the Vajrayana writers. According to B. Bhattacharyya, "Buddhist Esotericism", p. 101, the two "together constitute what is called Bodhicitta, or the Bodhi-mind. This idea, probably for the first time, makes its
appearance in the Guhyasamāja. The mixing up of the two elements, Śūnyatā and Karuṇā, is what is known as Advaya.

This explanation certainly lacks clearness, and it is more than doubtful if it correctly represents the meaning; but in the case of a piece of mystical philosophy of this sort, it is perhaps futile to look for an explanation which will satisfy a rational examination. The general idea which seems to have led to the formulation of the concept is that the man who has attained to the "Thought of Enlightenment", which may be considered to be the realisation of the fact of the non-fundamental nature of phenomena (Śūnyatā), is in the moral sphere has, while relinquishing ordinary worldly love and attachment (kāma, trpa), attained that altruistic love of his fellow creatures which is Karuṇā. The experience of the two therefore is simultaneous in the career of a Bodhisattva, and from there it is an easy step for those who are mystically inclined to state that they are the same thing; though it is not easy to see what satisfaction they obtained by so doing. The idea of non-duality (advaya, advaita) is dragged in from Hindu philosophy further to confuse matters.

The above account is confirmed by remarks such as Sādhana-mālā, p.82, sarīram evādvaitarasaṇa viddham rāgadvesādikam tyajati, thus of course leaving room for the development of Karuṇā. The locus classicus is Guhyasamāja, p.153,14, anādinidhanam sāntam.
bhāvabhāvakṣayāṁ vibhum / sūnyatākarunābhinnam bodhicittam
tīt samrtam. This is very frequently quoted in the later works, e.g. Jñāna-siddhi, xv.5 (Gaekwad’s Oriental Series, vol.xliv), Sadhana-mālā, p.111; cf. also Advayavajrasamgraha, p.26.18 (Gaek. Or. Ser. xl.), sūnyatākarunābhinnam yatra cittam prabhāvyate / so hi buddhasya dhammasya sanghasyāpi hi desāna; Sadhana-mālā, p.505, ekaḥ svābhāvikah kāyāḥ sūnyatākarunādvayaḥ.

14. Here we revert to the feeding of the child with ghee before the navel-cord is cut (cf. note to 9). The word medhāvī, which grammatically seems to apply to the person who does the feeding, is nevertheless a reminiscence of the fact that this ceremony is known in the Brahmanical books as the medhājanana: of. Hir.2.1.3.9; Aśv.6.15.4; Aśv.1.15.1, etc.

The words dhāranī and smṛtivijaya in the Sanskrit text seem to refer to the mother, "steadfast, and conquering by Mindfulness", but the commentator, familiar with the word dhāranī in the sense of "magic formula, spell", has taken both as texts to be recited. Following this interpretation, one might understand dhāranī(m pathet), etc., but this is somewhat forced.

15. nabhi-cheda: the ms. as frequently reads nādi-cheda. The word nādi seems to be the regular Newāri for navel-cord, but it can hardly be taken directly from the Sanskrit nābhi, as
Jørgensen, s.v., seems to imply. It is simply the ordinary medical Sanskrit usage of \textit{nādi} in the sense of "vein" (quoted also by J. in the general sense from the Newārī Vaidyāṅga); although it is possible that the similarity of the two words, and the ease with which they could be miswritten for one another has led to a genuine confusion in Newārī.

The word \textit{peṣe} is problematical. The only explanation that I can offer is that it is a Sanskritisation of the Urdu (Persian) \textit{peš}, "before", but it is far from satisfactory. \textit{manayet}, doubtfully corrected from the Newārī; but it seems highly probable that the whole passage is corrupt.

18. The goddess Grahamāṭrkā is not mentioned in the Sādhana-mālā, but B.Bhattacharyya, "Buddhist Iconography" quotes from a sādhana for her worship from the Dharmakośasamgraha. For representations of her in art, see ibid. Plate 42, and W.E.Clark, "Two Lamaistic Pantheons", vol.II.p.292. The expression \textit{graha-sādhana} is to be taken elliptically, "as is said in the sādhanae describing the worship of Grahamāṭrkā", rather than "as is said in the ritual of the planets". Grahamāṭrkā is however clearly a planetary deity in origin, and her worship naturally replaces here the worship of the Nakṣatras in the Brahmanical ritual (cf. Śāṅkh.1.25,26). For the propitiation of planets, cf. also Yājñ.1.295 ff.
19. For ango "day" (apparently a locative), cf. below, 172, 173.

dasame dvādaśe: so too Manu, 2.30 (without however mentioning the twenty-first day); Pārask. 1.17.1, tenth day; Gobh. 2.8.8, Khād. 2.3.6, the tenth, or hundredth day, or after a year; Jaim. 1.9, in the first half of the month, or on the twelfth day.

20. These of course are styles of address rather than names, and their intrusion here is clumsy. It is however just possible that they were intended to be formally bestowed on the child at the Name-giving ceremony, just as Hir. 2.1.4.15 prescribes that the child should be given the title Soma-yajin, performer of Soma-sacrifices, as a third name. The words mani, etc., are to be taken as nominative, and understood as if in quotation marks. For rakṣa as part of a Kṣatriya's name, see the following note.


22. bālako darāyat ravim: unless there is a scribal error, we have here an unusual construction, where the logical subject of the causative verb is put in the nominative - "he should bring it about that the child sees". The ceremony referred to is the formal taking
of the child out of door for the first time (niskramana). Yajñ.1.12,
Cf. Manu 2.34, Parask.1.17.5, where the 4th month is prescribed.

Anna prāṣeya: the Anna-prāṣana is regularly in the 6th month,
Manu 2.34, Yajñ.1.12, Śāṅkh.1.27, Parask.1.19.1, Hir.2.1.5.1,
Āp.6.16.1, Āsv.1.16.1. The Gṛhya-sūtras however do not make
a separate ruling for girls. The ritual of placing various
objects in front of the child, in order to prognosticate the
trade by which he shall live, is likewise foreign to the Gṛhya-
sūtras, but it is still practised in parts of India to the
present day.

23. The Tonsure ceremony regularly comes in the third year;
but Manu 2.35, and Parask.2.1.1,2 mention also the first year
as an alternative. Śāṅkh.1.28.5,4 adds the 5th year for a
Kṛṣatriya and the 7th for a Vaiśya. With yathāsankhyena, cf.
Yajñ. 1.12 cūḍā kārya yathākulaṁ, and Āsv.1.17. The Ear-boring
(karna-vedha) does not appear in the Brahmanical accounts
Böhtlingk and Roth cite the word only from the Jyotiśatattva as
quoted in the Śabdakalpadruma, as meaning a ceremony to protect a
woman during her third pregnancy. In Burma at the present day,
however, it is performed as a special puberty rite for girls;
and it is probably here meant as the feminine counterpart of
the Cūḍākarman. The figures, 7th to 12th years do not refer to
these rites, but to the Brahmanical initiation (according to all
the authorities, this takes place in the eighth year, or more usually the eighth year after conception, in the case of a Brahman, the eleventh in the case of a Kṣatriya, and the twelfth in the case of a Vaiśya.)

25. With the whole ceremony of the Pravrajya which follows, cf. Hodgson’s account of the modern rite, Essays, i.p. 139 ff. The main features of the rite are too well known to require detailed comment here.

There is some slight confusion in the commentary about the hair-cutting. The Sanskrit text however is quite clear. The hair is cut, leaving a top-knot, after the candidate has accepted the Layman’s vow (26), but after ordination as a Bhikṣu, the top-knot also is cut off (31). This agrees with the modern state of affairs, where the ordained classes (Bandīyas) shave the head completely, while the lower classes of society, the Udas and Jaffus, who are of course laymen, retain the top-knot. The commentary here, however, seems to envisage the possibility of the candidate’s choosing whether he will be an ascetic or a householder (strictly, the latter, if he is ordained at all, would be a Vajrācārya); and should he choose the latter, the commentary thinks he should wear the top-knot. Since, however, the Vajrācārya must necessarily first be ordained a Bhikṣu, and would therefore dispense with the top-knot, it is
probable that the commentator has tried to give a telescoped account of two different things, namely, the full ordination in the case of the higher classes, and the semi-ordination of the lower classes, who, though still strictly laymen, are here called by the very odd name of grhastra-bhiksu. We shall see below (§33) that by the time of the composition of the Pāṇa-parimocana the right of entering the ordained ranks was already restricted to a hereditary class.

āgama-sa: this appears to be the long hair of the head, as distinct from the top-knot left after tonsure. Cf. Hodgson, loc.cit. p.145, "The Guru then sends the aspirant to throw into the river the hair shaven from his head and on his return makes the Agam pūjā."

26,27. With the ten disciplinary rules, cf. Manu, 2.177-178.

ksiksirika: the Bhikṣu’s staff (Jorgensen wrongly s.v. kṣiksiri, the bowl of a Bhikṣu), a short wand surmounted by an ornamental model of a Caitya, cf. Hodgson, op.cit.pp.141,143; Oldfield, "Sketches from Nipal" ii.142, both of whom spell the word khikshari. Cf. Mahāvyutpatti, §273, khakkhara.

28. ste-saṅgrahanaṇaḍ: the nom. pl. of the pronoun used instead of the stem in compound. For the three ranks of Bhikṣu, Śrāmaṇeraka, and Cailaka, see Introd. p.24,²⁸ff.
29. The Vajra, a small ornamental model of the thunderbolt, and the Bell, are the symbols of office carried by the Vajraçārya. They are here said not to be given to a Bhikṣu (scilicet, one who intends to remain a Bhikṣu) since the latter is of course already in possession of all the good results which accrue from the sacramental ceremony (homa) at which they are formally bestowed upon the candidate.

30. The significance of the word bhājana here is not clear. If it is taken in its usual sense of "begging-bowl", the Newārī samasta bhājana kenyā, "shows all the bhājana", is unintelligible. On the other hand, if it be understood to mean "religious worship" (classical bhajana), which would fit the Newārī, it is difficult to see why such instruction should take place in the twelfth year, instead of after the initiation which is held at different times for the different varṇas.

The initiation, here placed in the 5th, 11th, and 16th years for the three higher varṇas respectively, is normally said in the Brahmanical books to take place in the 8th, 11th, and 12th years respectively (cf. above, §23). Manu 2.37, however, optionally allows a Brahman to be initiated in the 5th year, if brahmavarcas is desired for him, a Kṣatriya in the 6th, if power is desired, and a Vaiśya in the 8th, if wealth is desired.

Interesting is the fact that a special form of initiation is prescribed for Śūdras, the "binding with the vow" (Newārī,
kayita). Cf. 91 below.

33. See Introd. p. 3.

34. bhuktimuktiphala: perhaps better, in accordance with Tantric ideas, "the fruit of the liberation which comes by enjoyment".

36. kosam ekam: this is from very early times the statutory limit of a village. Thus, Āpastamba (Dh.3.2.10.26-27) rules that a king should protect the towns of his realm to the distance of one yojana (4 krosas) around, and the villages to the distance of one krośa.

The colour of the earth for cleansing is not usually specified in the Brahmanical accounts, but the allocation of the four colours to the four varṇas is of course well known. Cf. also the prescriptions of the Gṛhya/sūtras in the matter of choosing the soil on which to build a house: Gobh.4.7.5-7, Khād.4.2.6, white for Brahman, red for Kṣatriya, and black for Vaiśya; but Asv.2.8.6-8 gives yellow for a Vaiśya. In the matter of building a house, a Sudra is naturally not concerned.

37. For the places to be avoided, cf. Yājñ. 1.134, na tu mehen nadī-ĉaya-vartama-goñthāmbu-bhasmasu; and so regularly the other law-books, cf. Manu,4.45 ff., Gaut. 9.40, Vās.6.12, Vīṣṇu,60,3 ff., etc.

39. The ground is to be covered with grass, sticks, etc., and the head enveloped in the garment, cf. Manu, 4.49, Gaut. 9.37-38, Baudh. Dh. S. 1.5.10.10, Viṣṇu 60, 3,30.

40. The Brahmanical prescription is to face north during the day, and south at night. No mention is made of facing east, nor north-east. See Manu 4.50, Yājñ. 1.16, Ap. Da. S. 1.31.1, Baudh. Dh. S. 1.5.10.16, Viṣṇu 60, 2, Vās. 5, 18. 10. Manu and Gautama add that during the two twilights he should face north, as by day, not south as prescribed here.

41. Water and earth are regularly prescribed for cleaning, except by Pāraskara, who prescribes wood fallen by itself. यावत् गाढाः ना वर्तते: cf. Manu 5.134-136, Yājñ. 1.17, Gaut. 1.42. For the method of cleansing, see also the passages quoted above, §40.

With the last two lines, cf. Manu, 5.137:

etac chaucam grhasthenaḥ dvigunam brahmecaritam

trigunam syad vanasthānāṁ yatīnāṁ tu ca turgunam.

So also Viṣṇu 60,26, Vās. 6.19.
46. For the Tarpana, see Sāṅkh. 4.9, Kāv. 3.4, Baudh. Dharma-sūtra 2.5.9.

48. adikarmayātāre: doubtless a manual of the sort published by de la Vallée Poussin in "Bouddhisme, Études et Materiaux" 1897, entitled Adikarmapradīpa. This is a "beginner's manual", describing the duties of worship and so forth incumbent upon an Adikarmika, that is, one who has just embarked upon the career of a Bodhisattva.

51. For bālis, see Manu 2.81ff., Yājñ. 1.102 ff., Gaut. 5.9 ff., Gobh. 1.4., Ap. Bh. 2.2.5.12 ff.

52. Amṛtānana: the name Amṛtamukhā is known as an epithet of the goddess Prasanna-Tārā. (See B. Bhattacharyya, "Buddhist Iconography," p.138.). prapṛṇāne, anāmika: cf. Āryadeva, Cittasodhanaprakaraṇa (JASB 1898, p.178) 22, anāmāngusthavakṛtābhyan prānayaḥ ca tathāgatān. The exact nature of the rite is not clear. It is probable that small portions of the food were thrown down by each finger in turn, as offerings to the five prāṇas, here symbolising the five Tathāgatas.


anguliḥ: apparently acc.pl.; but since Nepalese scribes
frequently confuse i and ɪ, we should probably be justified in reading angulih.

54. yamāsa: Yama is regularly the regent of the South quarter. The form here has not been quoted from elsewhere, but we can understand the second member of the compound to be the Vedic āsa, seat, of, yama-sadana. Alternatively, we may assume that an akṣara has fallen out, and read yama-vāsa.

56. The commentary specifically states that the fragments of food from the mouth are to be ejected on to the remains of the meal. In this connection it is interesting to compare Āpast,Dh.Ś. 1.11.31-32, which states that a Brahman must not normally give the remains of his meal to someone who is not a Brahman; but that if he does, he must first place in it the fragments cleaned from his teeth. Here no doubt it might be interpreted simply as an insulting gesture to a man of lower caste, and there was no doubt something of that feeling present. But the present passage gives no occasion for such an interpretation. It must be remembered that there is a magical potency in the food of a Brahman, which renders it extremely dangerous to anyone else. The same feeling is well exemplified in the Jaina story of the Brahman who dies as the result of eating the food of a king (Jacobi, Ausgewählte Erzählungen, p.7).
It is in fact this fear of danger which seems to lie behind the caste restrictions in the matter of eating. The magic potency can however be destroyed by deliberately bringing it into contact with some defiling substance, such as the remnants of food in the mouth. The two forces as it were cancel each other, and the act comes to have the significance of a formal quittance of the meal.

57. samyak: that is, facing in the correct direction. The rule that the devotions are to be performed while lying on the bed is unusual. The Brahmanical prescription is that one should sit at the evening sandhya, and stand at the morning one.

58. The Grhya-sūtras, envisaging only two sandhyās, say that one should face the east in the morning, and the west in the evening - or rather, to be precise, the maximum west-north-west. The point of the matter is clearly that the worshipper should face the sun, and since the evening devotions are performed just after the sun has set, it is appropriate that one should face west-north-west rather than due west. In the present text, however, there has been a secondary confusion, and the proper directions for evening twilight and midnight have become interchanged. For the classical Brahmanical rite, see Baudh.Dh.S. 2.4.7, Āśv.5.7.3.ff., Śankh.2.9.
59. Cf. Guhya-samāja, p. 125, guhyapūjan prakurvita catuh-
sandhyam mahāvämati.

60. For this ritual, see Introd. p. 3/.


62. bhraṣṭā for ms. bhraṣṭāj, see Introd. p. 47.

66. The maha-parañjika sins are clearly so named on the analogy of the maha-pātakas of the Brahmans. Both sets include the sins of killing, stealing, and sexual intercourse. The fourth in the Brahmanical set, drinking spirits, is replaced in the Buddhist enumeration of the parañjikas in the Pali books by falsely laying claim to spiritual powers. The Brahmans however, typically limited the application of the adjective maha- to the cases where it was a Brahman who was killed, a Brahman’s gold which was stolen, or a teacher’s wife who was violated (Manu,9.235).

67 ff. The classification of the ten typical sins in this way is very old both in Buddhism and Brahmanism. Cf. Manu 12.8-8:

paradravyasyaḥ abhidhyānaṃ manasāniṣṭacintanam
vitathābhinivesaḥ ca trividhaṃ karma mānasam. 5= PP.70.
pārusyam anyāta caiva paścunyam ādī sarvaśāḥ
asāpbaddhapralāpaḥ ca vāhanyatā syāca caturvidham. 6 = Pp. 69.
adattānām upādānaḥ hiṃsā caiva vidhānataḥ
parādāropaseva ca bārtr ām trividham anyātaḥ. 7 = Pp. 68.
manasāṁ manasaivāyaḥ upabhunte ābhāṣābham
vācā vācā kṛtare karna kāyenaiva ca kāyikam. 8.

So also in almost the same words, Yājñ. 3.154-156. Cf. Suvarṇa-
prabhāsa-sūtra, 4.49:

trividham kāyikam karma vāsiṇa tu caturvidham
manasāṁ triprakāraṁ ca tat sarvaṁ desāyasy āham.

70. Note that the ms. reads avidya for abhidyā, and the
commentary's ma su vidyā clearly shows that the text was
already corrupt before the commentary was composed.

71. For the purifying effect of the ground on water, cf. Āpast.
Dh. S. 1.5.15.2, where water collected on the ground is prescribed
for the purpose of purification. Sprinkling with water,
preferably holy water, is of course a universal means of
purification.

74. Āp. Dh. S. 1.5.15.16 prescribes bathing in the clothes if touched
by a dog. The occasions of impurity here mentioned are too well
known to require illustration.
75. dharmarathārohe: by dharma is here meant the process of the civil law (vyavahāra), not the religious Dharma. It is possible that, in spite of the commentary's omission of it, that the word ratha is intended literally, thus, "on the occasion of a law-suit, or on mounting a chariot". This is made the more probable by the fact that the two contingencies are grouped together in Pārask.3.13-14, and Āp. 22,14 and 19, although admittedly they are not treated as occasions for bathing by the Gṛhya-sūtras.

76. māsika, the monthly Śrāddha-offering which takes place on the lunar anniversary of a man's death for the space of a year. Jörgensen, s.v., gives only the sense of menstruation for the word in Newārī, and quotes two passages from the Newārī Vaidyāṅga. But so far as I know the word is never used in this sense in Sanskrit, whereas in the sense of the monthly Śrāddha it is still in common use in most of the modern Indian languages. Moreover, menstruation is already provided for in the following line (rajasa).

dustasamsparśe: presumably to be interpreted as excluding the things mentioned in 74, for which, as being more serious, the pañcagavya is prescribed in addition to bathing.

vṛddhakāye: vṛddha in the sense of "cut"; though I cannot at present produce any parallels. The commentator took it in the sense of "old", and rendered it by jyātha, thus making nonsense
of the passage.

78. Cf. Manu 5.112 ff., Yājñ.1.182 ff., Gaut. 1.29, Āp.Dh.S. 1.5.17.11-12. The Brahmanical prescriptions agree for the most part, except that gold is usually included among the other metals, and is purified by scouring with ashes, cow-dung, and the like. Yājñ., however, allows the use of water alone for gold and silver, but the Mitakṣara restricts this to cases where the metals are not stained. Baudh. Dh.S. 1.5.8.33 prescribes acids for the purification of copper, silver, and gold.

muṭrabhāṇḍam: cf. Baudh.Dh.S.1.4.6.5, vessels defiled by urine are to be thrown away.

svabhāvaśuddha, etc.: cf. Samādhi-rāja-sūtra,8.2, prakṛti- viśuddhaḥ sarvadharmaḥ prajñātavyāḥ; Śādnā-māla, no.98, imām ca sarvadharma-prakṛtipariśuddhatām anena manteṇa adhitīṣṭhet: svabhāvaśuddhaḥ sarvadharmaḥ svabhāvaśuddho 'ham iti; and so frequently elsewhere in the same work, eg.pp. 19,68, 268. The phrase is of course highly metaphysical in its original application, expressing the view that impurity and purification have no real meaning in the highest sense. But it is picked up here and used with a quite practical application, to justify those cases where, for some reason or other, the proper ritual purification cannot be carried out.
80. For the ávaraṇas, see Levi, Mahāyānasūtrālankāra, vol. ii. p. 5, note.

85. Nimba is one of the woods specifically forbidden for ordinary rites, cf. the lists in Gobh.1.5.15, and Jaim.1.1. Appropriately enough, however, these bitter woods are used for the funeral pyre, as well as in the rituals of black-magic.

In the commentary, Jörgensen translates the phrase khāyu-vastu-si as "mountain-ebony" (Dict. s.v. khāyu). But it seems probable that the Sanskrit word vastu is used here as a substitute for the Newārī particle gu, which is used to form adjectives with lifeless objects. Thus, khāyu-vastu si = khāyu-gu si, that is, bitter trees (in general). According to Pārask.3.10.24, Nimba-leaves are chewed by the relatives on returning home from burning the body.

For the sprinkling with water, cf. Āsv.4.2.10.

87. The Dhanamjaya-air belongs originally to Vedāntic physiology, and it is rather surprising to find it brought in here.

88. The ma. has tasyaivāgnimukham kāryā, which I have with some hesitation emended to -āśrumukham. It is difficult to see what the ms. reading would mean -"his fire-faced rite is performed"
would be a very odd periphrasis to describe the burning of the funeral pyre. At Śrāddhas offered on auspicious occasions, the Fathers are addressed as nandī-mukha, "joyful of face" (Śāṅkh. 4.4.11-13), as opposed to the tearful face of the funeral Śrāddha. If the word āśru-mukha was in common usage in the address to the Fathers at the latter, then the transfer of the word to denote the rite itself would be an easy one. Thus, "one should perform his 'tear-faced' (rite)". Cf, also Barnett, "Antiquities of India", p. 150, Hillebrandt, "Ritualliteratur", p. 93.

89. Such a child is not burnt, and has no water offering, cf. Manu, 5.69, Yājñ. 3.23, Āsv. 4.4.24. See also note to §134.

90. Cf. Āsv. 4.4.25. The meaning of the phrase ēṣasam varṣa-vibhāgatah is not at all clear. According to the Brahmanical accounts, such a child is buried, not burnt, and there would be no remains to scatter. Another suggestion would be that the sagotra-relatives are pure by bathing simply, except when the child has reached the age of one year, in which case these relatives have a share (vibhāga) in the rest (ēṣa) of the impurity as well. In neither case can the grammar be explained satisfactorily.

91,92. These two couplets seem at first sight to prescribe different procedures for the same contingency. I have tried to
distinguish them by suggesting that the second refers to
the case where the dead person has reached the stage of being
initiated or ordained, but has not completed the rite. The
use of the verb *taya* in the Newārī of 92, as opposed to
dhune in 91 may be taken to support this view. Jörgensen sv.
taya maintains that the verb by preference denotes a completed
action; but for an action which is finished and done with,
the verb dhune is regularly used. It seems to me probable that
the essential meaning of *taya* is to denote that the result of
the action is still in existence, with reference to the time
of the main action of the sentence. Thus, frequently, hlāsyam
tala thya, "as has been said (in such-and-such a book)". Cf.
also the use of talya, tolya, etc., which is probably connected
with the same root, and approximates in meaning to "still" (with
the negative *ma*, "not yet"). This latter usage is not noted by
Jörgensen, but it occurs several times in the present text, as
well as in the Newārī songs printed as an appendix to Wright's
"History of Nepal". In the latter, the word-division is
usually wrong, thus, mala tale for *ma la* (vb.lāya, to obtain)
tale, "until (she) has obtained", literally, "not yet having obtained."

94. For the 'vikala'-piṇḍa, see note to 123.
95. According to Viṣṇu 19.10-11, the bones are collected on the fourth day, and cast into the Ganges. Āśv.4.5.1 prescribes the tenth day.

By bhasma-ānti no more may be meant than the extinguishing of the fire. Cf. Caland, "Die altindischen Totent- und Bestattungsgebrauche", p.113.

96. By the Amitödbhava-sūtra, called in the Newārī Aparimitādhāraṇī, is doubtless meant the text already well known as the Aparimitāyuh-sūtra (ed. Hoernle, "Manuscript Remains of Buddhist Literature found in Eastern Turkestan").

It is noteworthy that here, as elsewhere in the work, it is the ārya-sangha, the "Noble Congregation" of Buddhist priests who are fed, instead of Brahmans as in the Hindu rituals.

With the ceremony of "striking" the bones (scil. with water), cf. Sāradatilaka, quoted in Sarvadarśanasamgraha, Cowell, p.259, "mantravarṇān samālikhya tādayec candanāmbasā / pratyekām vāyubījena tādanam tad udāhrtam."

100. parināmanam : of. note to 103 (punya-parināmanam).

101. For the meaning of the term नीि, see Introd. p.356.

102. There seems to be some corruption of the text here. There
is disagreement between the Sanskrit and the Newari in the
number of the pindas offered; and the word māsiketvām is
unintelligible. But in view of the scanty information at our
disposal as to the minute details of the funeral offerings
envisaged by the Pā., it would be hazardous to attempt to
mend the text here.

103. The expression yathā gateti is odd, and it is tempting to
emend it to yathā te iti. For the formula in question, cf.
Adikarmapradīpa (de la Vallée Poussin, op.cit.p.201), puṇya-
parināmāṇaḥ ... yathā te tathāgatārhaṁ saṁyaksaṁbuddhā
buddhajñānena buddhaśakṣaṇā Jānanti, ... tathānuvode tat
kusālāṁ. So also Advayavajrasamgraha, p.9. Note the
ungrammatical change from the plural (te) to the singular
(arham) in the version quoted by the commentary.

105. Cf. Manu, 5.75-76.

106. The problem is of course that the regulation offering is
to father, grandfather, and great-grandfather; and if a man
dies before his father, he cannot be "united" with his ancestors
(at the Sapindikarana ceremony) without the continuity of descent
being broken. The answer (107) is that: the Buddha, the Law, and
the Congregation take the place of the ancestors, and since they
are equally valid for all men, the dead man is to be "united" with them. The Brahmanical books do not seem to have thought of the present contingency. The nearest they come to it is in such passages as Manu, 3.220, which prescribes that while a man's father is still living, that man should offer the pindaśas to the three ancestors preceding the father. (dhriyamāne tu pitari pūrāvēśam eva nirvapet.)

108. Now, after the account of the offerings to the individual dead person (corresponding to the Brahmanical Ekoddiṣṭa-śrāddhas) comes the account of the regular śrāddhas, offered to the three Fathers together.

110. The Brahmans to be invited to the śrāddha feast are regularly summoned on the preceding day, Yajñ.1.225, nimantrayeta pūrvedyur brāhmaṇān ātmavān chuciḥ; Manu, 3.137, Āp. Dh.3.2.17.11, etc.

111. The word vistara seems to mean here "affection", a sense otherwise quoted only from the Lexicographers.

112. raksasaśrāddhake: cf. Manu, 3.170, where it is remarked that if unfit persons are entertained at a śrāddha, tad vai
rāksāmsi bhuṅjate.

113. The good qualities of the Brahmins who are to be invited are discoursed on interminably. Cf. for example, Manu 3.213.

114. āyasam, etc.: Manu mentions however that silver vessels may be used (3.202). śrāddha-prātām "a Śrāddha in the morning". For this type of inverted compound, cf. note to §2. The classical form would be prātahī-śrāddham. There is here the additional irregularity of the adverb being given adjectival form. The Śrāddha to the Fathers is everywhere stated to be offered in the afternoon. The Mitākṣara on Yājñī. 1.252 quotes from Devala:

purvāhne daivika karma aparāhne tu païtrikam
ekoddistam tu madhyāhne prātar vrddhi-nâjimittikam.

116. varṇa gandham ca varjayet: as against this, the Brahmanical books specifically prescribe sweet-smelling offerings, eg. Yājñī. 1.231, dattvodakam gandhamālyam dhūpadānam sadīpikam; Manu, 3.209, gandhamālayaṁ surabhībhīr arcayet devapūrvakam.
mallikā, Jasminum zambac, and mālatī, Jasminum grandiflorum, are both white flowers.

Manu /
117. line 2,⁄3.210 , tegām udakam ānīya sapavitrāṁs tilān api, and so regularly.

line 2,3 might be an echo of Manu 3.207, viviktesu ca tuggyanti
118. The points, middle, and roots of the Kuśa-grass play a part in the Brahmanical ritual, see Gobh.1.8.27; but no corresponding interpretation is put upon them there.

Note āsvatā, The Eternal One, rendered by the commentary as Vajrasattva, the highest divinity of the Buddhist pantheon.

121. yuganirgamed "at the end of the yoke", that is, the arc of the sky, the meridiam. For this use, cf. yugānta, yugāntara (Śakuntalā).

122. uttaraṣyam (1.6) He should invite Brahmans whose faces should be turned to the north, Gobh.4.2.33, etc.,Āsv.4.7.2. apasavyena: Manu 3.214, apasavyena hastena nirvaped udakam bhuvi; Yajn.1.251, apasavyavat, where the Mitākṣara has praśī.param. Ceremonies for the Fathers are regularly performed "in the opposite sense", the most frequently mentioned feature being that the sacrificial cord is worn over the right shoulder and hanging down on the left. Gobh. 4.3.1.etc.

123. vasanti: "those dwelling in the midst of the hand." The well-known Tīrthas of the hand are meant, the parts sacred to the various divinities, Rāsis, etc. Cf. Vās.3.64 ff., Manu 2.55-9, Viṣṇu 62,1 ff., Āp.Dh.S.2.2.3.11. These have of course acquired
their name from their connection with the ritual of sipping water; but the slight change of meaning in the text, from the waters (tīrthas) of the Ganges to the tīrthas of the hand, is clumsy, and cannot be adequately represented in English.

gorkha-tīrthāṇi: this is an almost certain correction for the ms. gosa-. In Nepalese manuscripts the akṣaras kha and ga are always interchangeable; and the superscript r is notoriously unstable.

Kusa-grass should be spread on the seats prepared for the Brahmans:
Gobh.4.2.34; Manu 3.208.

vikalena: it is not quite certain what this "incomplete" offering is. It is at least clear that nothing derogatory is implied by the term. It seems probable that it originally denoted the single cake which was offered to the individual dead man, before the performance of the Sapindākaraṇa-rite. This is performed without an offering to the gods, and with one pinda only, cf. Manu 3.247, adaivam bhojayat chraddham pindam ekam ca nirvapet. After the "uniting with the Fathers", however, the full offering was made. Nevertheless, if this is really the origin of the term, it seems to have developed somewhat in its range of application, since the present discussion is dealing with the "regular" Sraddha, not with the Ekodīśṭa-Sraddha. The view that it represents an offering of a single pinda, however, is strengthened by the fact the single pinda which is offered for a deceased Bhikṣu or Vajrācārya (see 94,167), in place of
the normal three, is called **vikala** by the commentary to 94.

Cf. also Śāṅkh. 4.2, Yājñ 1.251.

124. Cf. Yājñ. 1.248-9:

\[
\text{pitṛpātraṁ tad uttānaṁ kṛtvā viprān visarjayet}
\]
\[
\text{pradakśiṇam anuvrajya bhuñjita pitṛsevitam.}
\]

Also Āpast. 5.21.9.

125. After the ceremony, any remains of the pindas are cast into water, cf. Gobh. 4.3.31.

126. The regular time for Śrāddhas for the Fathers is in the latter half of the day, cf. note to 115. The night-time is to be avoided, Āp.Dh.S. 2.7.17.23; although it is allowed if an eclipse of the moon takes place, ibid. 25.

127. Manu remarks simply that the fourteenth day is unfit for a Śrādha. Yājñ. 1.264, as here, varjayitvā caturdāśīm / sastreṇa tu hatā ye vai tebhyaḥ tatra pradiyate. By an obvious transfer from the idea of violent death, Āpast.Dh.S. 2.7.16.21 remarks that the reward for performing a Śrādha on the fourteenth day is success in battle.

128. These are the regular periods of death-impurity still widely observed in India. The variation according to social
status has significance. For example, the Vaidyas of Bengal, who have hitherto ranked as Südras, but are now claiming a higher social position, have started to observe only ten days mourning instead of the customary thirty, thus supporting their claim to be ultimately of Brahman origin. The couplet here is taken direct from a Brahmanical source, cf. Manu 5.83,

\[ \text{sūdhyed vipro dasāhena dvādasāhena bhūmipah} \]

\[ \text{vaiśyāḥ pañcasaḍāḥena sūdro māṣena sūdhyati.} \]

Similarly Yajñ.3.22, Pārśara,3.4. The stylistic touches of Manu’s verse are noticeably lacking in the Pp. The gen.pl. vaisyānām offends against both grammar and metre; but the use of the genitive in the sense of "in the case of ..", is not uncommon in the text, and it may be the author’s form here.

129. samūpam, on the analogy of anūpam, instead of the classical samīpam

For the meaningless ca tāmāraagraśavāyaḥ striyāḥ, I have written ca tāmāsalodbhāvayeḥ striyāḥ, allowing the usual grammatical irregularities of the acc. in -a and the plural subject with a singular verb. The "lump of flesh" motif is common in Indian legend (pesī), and certainly took its origin from the observation of premature births, so that the word māmsala is perfectly in keeping with the present context, even though not quoted from elsewhere in this sense.
māse garbhe sthite, etc.: the grammar is not altogether clear, but there can be no doubt as to the meaning. Cf. Pārāśara 3.15:

yādi garbho vipadyeta sravate vāpi yoṣitāḥ
yāvan māsaṁ sthītā garbho dinaṁ tāvat tu sūtakam.

So also Manu, 5.66:

rātribhir māsatulyābhhir garbhāsrāve viśudhyati.

130. Cf. Pārāśara, 3.10:

bhṛgvagnimaraṇe caiva deśāntaramṛte tathā
bāle prete ca saṁnyaste sadyaṁ śaucaṁ vidhiyate;

and ibid. 3.28:

vivāhotsavayāḥśesu tv antarā uṛtaśūtake.

By śrāddha-vṛddha is meant the "joyful" Śrāddha offered on auspicious occasions for prosperity, called in the Brahmanical sources vṛddhi-śrāddha, Manu, 3.254, etc.

131. deśāntaram: cf. previous note.

sadyaṁ śaucaṁ tu bāniḥavah: so. prāṇaṇvanti.

pitrayo: by epenthesis for pitryo. mātariś is a new formation, but it is readily understood in the sense of a maternal relative.

133. jātah seems to be used here in the sense of a birth. The meaning is that if a death occurs during the period of impurity
which is being observed for a birth, the remainder of the
birth-impurity is cancelled, and the death-impurity counts from the
day of the death. If on the other hand, a birth takes place
while a period of death-impurity is being observed, the latter
continues in force, and the birth-impurity, instead of being
substituted for it, is added on to the end of it. Against this,
however, if the child itself dies during the period of birth-
impurity, the mother, according to Pārask.3.10.6, is purified
on both counts on the completion of the normal period of
birth-impurity.

Pārāśara
134. Pārask. 5.14:

ajātadantā ye bālā ye ca garbhād viniḥartāḥ
na teṣāṁ agnisāṃskāro nāsaucam nodaksāryā. Cf. also Manu 5.58.

135. In the case of a child of less than two years, the father
and mother are impure for three nights (or alternatively one night),
while the other relatives remain pure. Cf. Pārask.3.10.2-4; Manu
5.68; Yājñ.3.1.

141. For pārājika, see Introd. p. 8 ff.

142. The slayer of an Arhat naturally does not come into the
Brahmanical reckoning; and the extremely severe penance
prescribed is a good example of the heretic Buddhists outbidding
the orthodox. The Brahmanical books agree in giving twelve years as the period of penance for slaying a Brahman, Manu 3.73, Yajñ.3.243, Gaut.22.4.

145, 146, 147. Here heavier penances are prescribed than in the orthodox Hindu sources. The latter give six years, three years, and one year respectively for killing a Kṣatriya, Vaiśya or Śūdra, should the killing be intentional; but three years, one year, and six months respectively if the killing is unintentional. Cf. Manu, 11.129, Yajñ.3.266-7, Gaut.22.14.

148. *carate*: over-running the caesura.

Similarly Manu, 11.109, ordains that the killer of a cow must dwell in a cow-shed (vased goathe) while undergoing the penance; but instead of twelve years, he allows release from the sin in three months (11.116). Cf. also Yajñ.3.263-4.

The Newārī commentary gives a great deal of additional information which is not contained in the Sanskrit, and it is probable that there is a lacuna in the Sanskrit text.

151. jalaśrayaṁ: a fish may be properly described as jalaja, or as jalāśraya, but hardly as jalajāśraya, which is the reading of the ms. The corruption is an easy one, and is moreover aided by the metre, which at first sight would seem to be a
syllable short. The word *matsyaśadāḥ* however should be scanned as four syllables, cf. Introd. p. 61.

For *yova*, emended from *ye ca*, see Introd. p. 44.

*mṛga vaiḍyavadham samam*: similarly, Gaut. 22.16 makes cow-killing equal to slaying a Vaiṣya.

154. Cf. Jñānasiddhi (Gaekwad’s Oriental Series, no. 44) p. 72, 13.16:

śravakāḥ saha saṃvāso yathā nesṭam tathāgataiḥ
tathāivaivaṃvidhaiḥ sārdhanaḥ na saṃvāso visiṣyate.

156. *सप्ताघ{}*; cf. 49 above.

*abhakaśabhaksana*, so spelt for *abhakaya-bhaksana*. The writing of *ksa* for *kṣya* has an analogy in pravakṣāmi, 34, 171; but the lengthening of the vowel remains unexplained. Possibly it has been influenced by the similar formation *agamāgama*, 165 (i.e. *aganyagamana*), where the ā is the preposition.

157. *hīnavarna* is presumably meant to be a locative, possibly on the analogy of the -i declension. Most probably, however, it is merely a copyist’s blunder.

*caityachāyadī*: cf. Āryadeva, Cittaśodhanaprakaraṇa (JASB. 1898, p. 184) § 126, guror aṭṭhāḥ ca mūdraḥ ca chaṭṭam api na langhayet.
161. *trirātrena*: so too Gaut. 23.2 prescribes that if a Brahman unintentionally drinks surā, he is purified in three days by performing the *tapta-krochra* penance (drinking hot milk, ghee, and water).

162. *palanda*: so spelt also in the Sadhana-mala, p.411 (as an offering in worship, *matsya-māmsa-palandakaṁ*); but ibid. p. 251, *palandu*, which is the classical spelling. The prohibition of onions is very common, cf. Manu 5.19, Yājñ.1.176, Gaut.17.32, etc. The prohibition was noted also by the Chinese travellers, Hiuen Tsang (trs.Beal) p.88, "Onions and garlic are little grown... If anyone uses them for food, they are expelled beyond the walls of the town". So also Fa Hien, ibid. p. xxviii.

163. *pramādāl lobha moho*: all three nouns should of course be ablative, and it is possible that we should read *lobha-mohā pi* (for *-mohād api*).

164. *sucih pāpo*: the meaning requires *sucih pāpa* (pāpād), cf. preceding note.

165. *agamagame*: cf. note on §156.

166. Just as a Brahman observes a shorter period of death-impurity than those lower in the social scale, (cf. 128), so among the Buddhists, the higher a man's spiritual status, the shorter his period of impurity.

167. See 128.

168. bhāgineyī, strictly a sister's daughter, is rendered in the commentary by da-dā kījā (sc. kāya), the child of an elder or younger brother. nanandā is the husband's sister. In the commentary, ni-ni is probably to be taken in its usual sense, according to Jørgensen, of father's sister. J., it is true, gives the word the sense of husband's sister for this passage alone; but this overlooks the fact that it is not ni-ni which corresponds to nanandā, but the whole phrase ni-ni-yā kāya. This would give us an equation of husband's sister, and father's sister's daughter. It seems probable that we have here a trace of a classificatory system of relationships, in which these two persons belonged to the same kinship group.

After hmyāca-yām we must understand kāya to be supplied from the previous phrase, unless indeed a word has simply dropped out, in which case we should read hmyāca-yām hmyāca, hmyāca-yā bhālato.

śāla-sute: the wife's brother's son. In the commentary he is
equated with jīlā-jana-kāya, which one would expect to mean the son of a son-in-law. It seems probable however that the word kāya is added merely to stress that the person in question is of the same age-group as those denoted by kāya, sons. If this is so, we again have a very good example of the working of the classificatory system, with cross-cousin marriage.

Under such a system, a man's daughter would regularly marry his wife's brother's son, who would thus become his son-in-law. According to the classificatory principle, the name would cover a wider range, namely, all those who legally might have become his son-in-law. The same holds good in the case above, of the husband's sister and father's sister's daughter. Here the persons would both belong to the group from which the woman's brother could take a wife; since if she was legally able to marry her husband, it follows that her brother is legally a possible husband for her husband's sister. Moreover, if the marriage was in the first place between true cross cousins, the same person will stand to the woman in the relationship of both husband's sister and father's sister's daughter.

\[ \text{tryaham prātas tryaham sāyaṁ tryaham adyād ayācitam.} \]

175. Cf. Manu, 11.213, Yājñ.3.314, Pārāśāra 10.27:

\[ \text{gomūtraṁ gomayaṁ kṣīraṁ dadhi sarpiḥ kuśodakam.} \]

Ct., last line, gathye dhalasa, etc.: "if you say, how? - just as a Bhikṣu ought not to drink spirits (the implication being that if he does he will go to hell), so a Śūdra who uses the pañcagavya, etc."

176. We have the following equations:

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It seems probable that in the third, Vajrasattva has come in by textual corruption for the missing Ratnasambhava. Of these alternative names for the divine Buddhas, only Dveṣavajra is known elsewhere, cf. Guhya-samāja, index s.v., and introd. p.xix. The names are clearly Tantric in their origin, and it is of interest to note that Vajrasattva, instead of standing beside the other five as a sixth and somewhat inferior divine Buddha,
is given the place of honour, cf. ibid. p. xxviii. 
gavojaś would mean, if anything, strength of the cow, and it does not fit the context here. The additional element of the pañcagavya is holy water (cf. 175), and I have therefore emended to gānagaḥas, which in the Nepalese script would very easily be corrupted to the manuscript reading.
In this index I have included all the Newari words in the present text, with the exception of
grammatical particles, and pure Sanskrit borrowings.
In the case of very common words, I have not felt
it necessary to repeat them.

**Index of Newari Words.**

The normal alphabetical order of Indian alphabets
has been followed; but the conjunctions का, दा, दि, दि,
follow अ, आ, इ, and ई respectively. Words in ि and य-
are given together in the alphabetical place of ि ि,
and those written with ग under ग.

Words not included in Jørgensen's "Dictionary of the
Classical Newari" (Enl. Indianes Videnskabelige Selskab,
Historisk-filosofiske Meddelser, xiii, 1. Copenhagen,
1938) are marked with an asterisk.
In this index I have included all the Newari words in the present text, with the exception of grammatical particles, and pure Sanskrit borrowings. In the case of very common words, I have not felt it necessary to register every occurrence.

The normal alphabetical order of Indian alphabets has been followed; but the conjuncts há, hn, hm, hy, follow ī, ū, m, and y respectively. Words in b- and y- are given together in the alphabetical place of B b-, and those written with q-, under kh-.

Words not included in Jörgensen's "Dictionary of the Classical Newari" (Kgl. Danske Videnskabernes Selskab, Historisk-filosofiske Meddelelser, xxiii, 1. Copenhagen, 1936) are marked with an asterisk.
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Newari Index.

u-the (u-thyam) thus, similarly. 98,130,145, 147,148. u-thyam u-thyam in each case, respectively.

upāsa (upāsa, opāsa) [Sk.upavāsa] fast. 7, 55, 63, 142, 160, 170.

uprānta. [Hi.uparānta] besides, further. 151, 162, 167.

ula. Ficus indica. 38.

ṛtu. [Sk.] menstrual blood. 6.

l. foot. l-lā-hā, feet and hands, 43. pā-l, see s.v.

ekā. white mustard. 11.

eya. see yaya.

ō (wā). tooth. 38, 46, 39, 134.

ōta. [Hi.bāt] report, news. 131.

ōaya. (vāya). cast, throw. In the Pp. only in the phrase no-na ma vāya, 48; no-na ma vāse, 39; no-na ma oāka, ll3. without speaking.

o. pr.dem. that. o-hma, o-gulī, wa-gulī, etc. o-yāke, from her, 155.

o-tulya, 49, 50; o-uti, 42, 151, like that.

o-nām li. thereafter.

o-la-to (corr. gva-la-to) for so long. 41.

o-li. (corr. gu-li) that. 49.

o-li-ta (corr. gu-li-to, gva-li-to) that amount. 151.

o-lo-ta (corr. gva-lo-to) for that length of time. 136.

one (onya) go. 48, 81, 74, 79, 99, 140; oni, 115, 116; onio, 175; onāo, 108; onāo, 36; onasā(m), 110, 123, 160; wasya, 9; ma o tolya 77; ma oṃ tole 143; ma oṃ talyam 87; not having gone yet; olaā 77 (or to oya?)

opa. up. opa dāne, rise, 35.

*opāsa. (see upāsa.) 64.

oya. come. oyaō, 131; wario, 120; o-o (see thana oya) 76.

oyake. (caus. of oya) procure, 42.

olalaṃ [transl. Sk, caṅcala; J.wrongly takes the word oya as part of a compound expression]. unsteady. 114.

wario. see oya.

wasya. see one.
oho. silver. 78.

kacīm-gala. quarrel. 63, 114.

katham thya₉. in due order. 23.

katha-na₉. id.

kaniṣṭhika. little-finger. 52.

kane (kanya) tell, say. 4, 27, 34, 44, 78. palānda dasakaṃ kana, called the ten pₐ, 162.

kaya(1) strike (of lightning). 130.

kaya(2) (kāya) take. kāya 161; kāyā 94; kāya 68, 72.

kalaṃ ? 124

kaya-gula. vegetable. 78.

kayatā (kayita) the investiture of a Sudra (vrata-bandha) 30, 91.

kalāta [Sk. kalatara] wife. 119, 140, 155, 169.

kasi-loha. [Sk. kāsa, New. loha, lōho, a stone] touch-stone. 78.

kāya(1) take. kāya 33; kāya 74; collect (bones) 91; janma kāya, be born, 166; j. kāla 33; j. kāyaṃ 3. suddhi kāya, make pure, 56; for ko kāya, du kāya, see ko, du.

kāya(2) son. 106, 155.

kāya-moca. son. 169.

kāya-mhīca. daughter. 168.

ki stain 72. ki kāya, "to take a stain", become defiled, 72. [J. takes kikāya as one word, and attributes it to the verb kike, cover.]

ki-jā younger brother, 140, 168, 169.

ki-ta conj. or. 61.

ki-pā shadow. 157.

ki-si elephant. 148, 153.

ku (ko) down. ku tiṇāo (tiṇāo), falling down, 150.

kutala (kutola) care, attention, intention. 115, 116, 164.


ku-hmu. day.

ke-he (ke-hye), younger sister. 131, 165.

kene (kenya) show, instruct. 30.

ko (kva) down. mā ko, below a tree; si-mā/ko-sa, id., 49.
Näma-sa ko kāya, take one's name from, 21;
ko chūya, bend down, 86.
ko tānāo, letting (the leg) hang down, 53; ko lāya (lāse), set (of the sun), 126; ko tīnake, tīnake, cast down, 148 (tīnakalasām, tīnakalasām).

Kośa.
[Sk. krośa] 36.

Kautaka.
[Sk.] care, attention, 74.

Kṣatriyanī. (so spelt) 165.

Kṣi. (so spelt for chi, one, in the expressions la-kṣi, one month, 7; and da-kṣi, one year, 65, 140, 157.

Kṣikṣirikā. a monk's staff, 31, 27.
(cf. Hodgson, Essays, p. 141ff, where it is spelt khikshari. J. wrongly interprets it as 'the bowl of a bhikṣu').

Kṣē. (so spelt for che) house, 167: thao kṣē-yā-pani, "those of one's own house," (trs. bandhu.)

Kha(1) account, tale, story. 27, 34, 47, 69, 80, 108, 141, 171.

Kha(2) (emphasising ptole.) 49.

Khā(1) cyā khāne, pierce (?) 23.

Ma kham tole 173;
See, be visible. 120.

Khā(2) regard (fig.) 142.

Be, be proper. Khāṣem, 176; ma khataśām 157;
Ma khato 155, 157; ma khana 142 (or is this khana?); redupl. kha-kham 159;
Ma kham tole 173. Cf. khu.

Khayala. [Sk. khadira] 38.

Khā. cock, 74.

Khatā. [Sk. khaṭvā]. bed. 27.

Khāna. khāna pāna yāya, eat and drink, 166. [Hi.]

Khāya(1) hang, suspend. ko khāya, 31. drape (a garment).

Khāya(2) cut (hair) 23, 25, 30, etc.; khatā 136; khānā 167; khāle 130.

Khāyu. bitter (given in the Newāri Ct, to the Amarakośa as a synonym of Sk. tikta). 85;
as subst., the name of one of the plants called palaṇḍa, qv. 162.

Khāla(sāla) [cf. J. khōra, cup?] 173.

Khi. faeces, dung, 72, 78, 175, 176.

Khi-cā. dog, 74.

Khu(1) (su) six.
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<td>gvala</td>
<td>[Sk. gola, guḍā] a lump, ball. (trs. pinda); also used as classifier with pinda, cha-gvala pinda, etc. 94, 96, 99, 102; gvala munakāo, collecting together, 53. Cf. vya-gvāra. (also spelt gvara, gvaḍa.)</td>
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**gvāca**  beard. 48, 136, 159, 173.

**gvāca-palaka.** one of the plants called palānda, 162. [cf. gvāy-pal, quoted by J. from Hodgson's papers, (go-jihva).]

[J.'s gvācak-palak is a misreading.]

**gvatha (gvātha).** [cf. Sk. gōṣṭha] cow-pen, 37, 74.

**gvāla.**  betel, 125. cf. gvaya.

**ghaṭi.**  [Sk. ghaṭikā] 49.

**ghali (ghari).** id. 49, 156.

**ghāca.**  grass, 38, 39. [cf. Hi. ghās.]

**ghāta.**  time, opportunity. 121. [cf. Hi.]

**ghāla (ghātaka) a blow.** 148.

**ghela (ghera) clarified butter.** 50, 175, 176, 177, 178; sa-ghela 11.

**ghvāya.**  push, strike. ghvayu, 169.

**ñane.**  hear, listen. 172; imperat. nao 26, 27; nao cha-na 5. cf. nene.

**ñā (1)**  fish. 153, 162.

**ñā (2)**  five. hā-tā, id. 26.

**ñene (1)**  hear, 62. cf. ñane, nyanye.

**ñene (2)**  ask. ñenañ 62.

**hnā-wane.**  before. 10, 17, 22, 60.

**hnathu.**  previous, 129.

**hnāpa.**  first. 172; before. hāpa (hnypa) pyāya, place before. 22, 24, 116, 174.

**hnāpā.**  first. 172.

**hnā.**  before (time) 23, 31, 94, 129.

**hńe-tu.**  previous day.

**hnéle.**  hnelao. laugh. 53.

**cangī.**  [cf. cangū-lā, the month Caitra.] 27.

**calā-ṇuni.**  [Sk. caṭaka] sparrow, 152.

**calati.**  ?dirt, filth. 45.

**caralape (calas-)[Sk. car.] act, etc.** 34, 68, 84, 151, 152, 155, 173. 43, 142.

**calā.**  deer. 151, 153.

**ca-sa.**  hair of the head.

**cā (1)**  night. 5, 153, 159, 160; cā-hna-sa, [tr. nisān] 139; bā-cā, midnight, see bā.

**cā(2)**  clay, earth. 22, 36, 37, 41, 78, 115.
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jiya. be able. ma jio, impossible, 78,149; ma jio 159,178; ma jilo, 155.

jila-jana. son-in-law, 168.

ju (in terms of kinship), ajā-ju, aji-ju, pā-ju, malya-ju, māma-ju.

juko(jukva) however, but, only. 50, 53,74,94, etc.

jukta. [Sk. yukta] 117.

juya.(1) be, passim. julajāo 62; julanāsa 64.

juya.(2) fall 149.

joga. [Sk. yogā] 35,155,170.

jogya. [;;k.yogya] 32,144.

jo jalapake. [Caus.of denom.from Sk. yuj.] 124. In 22 it seems to mean "show".

jo jalape. [Denom.from Sk. yuj.] 82, 109,111.


jyātha. [Jyeṣṭha] old. 76.

*jyā-dhala. tool (?) 22.

jyāya. work, make. (si-na) jyānā, made of (wood), 78,87.

jhī. ten. (cf. ji). 104,129,131, 143; in opd., jhī-ma: jhī-ma ni, twelve, 23; jhī-ma khu, sixteen,144.

jhyātu. heavy, important. ati-jhyātu,165.

jhyātuke honour. -ka,111.

tao (tawa) great, very. 45,74.

tao-coka. great, taxī. 165.

tao-dhana. very. 24,48,66,74; -dhanya 166; -dhāna 125.

ta-cho. barley. 11.

tatā. elder sister.165.

tat-karaṇa. [Sk. tat-kāla] 1,105. (strictly -na, instr.; but cerebral by analogy of karaṇa; written with dental, 131,132.

tapa. [Sk. tapas.] 37.

tama. [Sk. tamas.] anger, 62,149,159.

taya. put, place, etc.; perform. With other verbs, taya implies that the result of the action is still in existence at the time of speaking: hlāṣya tala, 30, etc.(not a completed action, as J. imagined); tao 48; tānāo 28; talasā 102; tao 92 (contrasted with dhune 91); the form tala (talya) has almost the meaning of "still, yet", and is often used with the bare stem of the verb - ma om talya, not yet gone; tōyakāwa talya, still shining. Cf. tole.
tayake.  (caus.of taya) place, arrange. 25.
taraya]  [Sk. tr.] taraya yāya, cross. taraya yake, make to cross, 2.
tāne.  kva tānāo, hang down, 53.
tāya.  (cf.taya) ēta tāyāo, having got news, 131.
tāyala.  parched grain, 11,122.
tā-hāka.  tall. 118.
ti  (for te) thva ti, 153; also thu ti.
tina.  emphasising ptcl.,(cf. tini.)82
tinako.  (caus.of tine) cause to fall. ko tinakalasām, ko timkalasām, 148.
tini.  emphasising ptcl., almost equivalent to Sk. eva. 63,140,143.
tine.  ku tiñāo (ku tilāo) fall down. 130.
tiya.  adorn oneself, 27.
tisā.  ornament. 22, 27.
tu.  [Sk.?] 90,97,99.
tuti.  leg. 42,53,110,122.
tuni.  ptcl. cf. tini, 74.
tumā  ptcl. only, merely, 8,33,127,130.
teja.  [Sk.tejas.] 32,178.
tene.  ma-tenā, love, 157.
teya.  be proper. Forming neg. imperative, ma tec, passim; also spelt ma tewa, ma tyeo; teo alone, 49. tela, 173.
totra.  [Sk. stotra.] 153.
tone.  drink.161,173; tonā, 54,161; tona 157; tonio, 161.
toyake.  shine.  49.
toyu.  white. 38,116,177.
tola-te.  leave, forsake. 27,28, 33,etc.; - tayo 148; - tu 83,143; - tayake, 84.
tole (tolya) (cf. talya from taya) still, yet. Used with bare verbal stem, mostly with negatives: ma lā tole, not having yet reached; 3; ma kham tole, 173; ma om tole,77, see one; tolyām 98.
to colya, 77, see one. la tyā-ta, one and a half months, 140.
tyā.  
tvāka (i) bundle, bunch (of flowers) 27.
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thuya. understand. thuo-
hma, one who under-
stands, 23; thuyāo, 
possessing (knowledge) 48.
thule. be endowed with [same 
as thuya?]; thula 32. 
(J. Thwol.)

th(e)m, thy(a)n like, as. (iva).
thyam-nam 97.

theka (thya(k)a) a stick, cudgel
148 (J. theŋ, Hi, 
themga.)

i/ thethe (=thi-thi) an intim-
ate, 157.
thva this. (spelt thvo, tho 
177).
thvanam li thereafter; thvanam 
li-u (J. liwo) 166.

thyā. see pi-thyā.
da(m) year. da-kṣi, one year 
65,140,157.

jā dam [Sk. danta]. ām-
kāṣṭha, 38, tooth-
cleaner.
dako (dakva) all.
da-dā. elder brother 168,169.
danake perform (a vow) 
[strictly caus. of 
dane.]
dane. opa dane, rise. 
dañāo 77; board a 
ship, 81.
daya. be, happen. pass (of 
time) dao 45; dayu 
155; ma daya kana (?)
164; data 41; ma 
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datanāo 30, 89; dayāo 
93. — garbhā dao-
hma, pyetha-sa dao-
hma, 148, a pregnant 
creature.
dayake. [caus. of daya, freq.
in sense of simplex]
ma dayakam 49,74,117, 
123,159; ma dayakawa 
49; dayakāo 174.

jā dale. pass (of time) [=daya]. 
31; kārya kārana (=kāla 
-na ?) dale 108.
dā-ju (=da-dā) elder 
brother 140.
dā-pho jasmine [transl. kunda; 
J. cites dvāpho.] 122.
dāya. beat, strike.148. 
dayu 159.
dioake. set, place 53.
diya. sit. ditañāo, place 71.
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pathuli. one of the ten plants called palânda, 162.

*p ada. [Sk.] stage (of spiritual progress).

padape. read, recite, 14, 173. [Sk. pa-th?]. Cf. parape.

padapyake. (caus. of padape) 173.

padärtha. [Sk.] 48, 116.

*paya. (=payâ) heat; pâna 71.

pala. [Sk.] a measure of capacity, 178.

palaka. [Sk. palakyā, Beta bengalensis] gyaça-palaka, one of the ten plants called palânda. 162.


parape. (so spelt for padape) 48, 56, 124, 103.

paralape. fall, 79.

*palânda. [Sk. (but classical, palându)] onion, onion-like plant, 162.

parârtha. (=padârtha) 109.

*p parikâra. [Sk. prakâra.] 48.

paripâta. [Sk. paripatī.] 4, 50, 171.

paryanta(m) [Sk.] thoroughly, 41. (or transl. Sk. nityan?).

pahala (1) manner?. (J. "beginning", Hi. pahal).

pahala (2) [Sk. prahara.] watch (of the day or night), 126.

pã. [class-word for parts of the body which occur in pairs] pã-, foot, leg, 53; pã-thaluya, shoulder, 122.

pãkha(pãsa) cliff, gully, 148.

pã-ju. maternal uncle, cf. mu-pa. 88.

pâtha. [Sk.] pâtha yâya, 14, 18.

pâya. heat, pâna 71; pâna 78.

pãra. [Sk.] pãra yâya, cross over, 171, 62.


pãsã. friend. 129, 157, 165.

pi (pe, pya, pye) four.

pi-onya. outside, 53.

pithyā. outside, 56.

pine (pinya) outside, 85, 124.
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pu-wā. corn, 11, 17.

pukhuli (pušuli) [Sk. puškar-inī.] 125.

puna. publican, seller of spirits, 74.

punarvāra [Sk.] 154, 159, 166.

punya. [Sk.] 45.

g. pune. (punya) cover, 27; punā 116, 130; punio 164; punā 76.

punake. caus. of pune) punakāo 148. [For this, and for puya, J. gives the meaning 'burn'; but in the present text at least the meaning 'cover, envelop' is satisfactory in all cases - mi-na puna, to envelop with fire, and so by implication, burn.]

pu-hni-(si) full-moon day, 106, 121. (the Newari ot. to the Amarakosa, Camb. Univ. Lib., Add. 1898, f. 14b has pu-ni-si.)

puya (cf. pune). cover, 39, 43.

puli. sva-puli, three times, 94; cf. pola.

pota. See hnasa-pota.

ponake. bring. -āo, 173.

pola. (1) sa-pola, braid of hair, 46.

pola(2) sva-pola, three times, 46; cha-pola once, 173.

pya (pe) four, 172; pya-tā 87; pya-kōṇa, square, 70.

pyanām [J. pēnumā] as compared with; still less, 53.

pyakhum (pyaṣum). pyaṣum huya dance, 27.

pyāya. arrange (the hair) 46.

pyetha. womb. pyetha-sa dao, pregnant, 148.

prala. (so spelt for pala) 178.

(phayta) be able, phatakasā, 56. (Misread by J. as hatakasā, which he quotes only from this place.)

phaya. be able. phatasā, 36; phao 81; naya phao, 114, being able to eat, thus, given to eating; phaya thya 143, pha-chi phaya 111, phā-chi-na 118, to the best of one's ability.
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yācake. (caus. of yaya) 22, 29, 30, 83, 122, 125, 143.
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*lām. ? lām hān, 129. [or should lāo-lām be taken as a single verbal form?]

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lāNKha. water. passim.

*rangī. [Sk. rangin] brightly coloured, 27.
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liba. couch, 27.

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sutha. morning, 49, 58; sutha, 59; suthaṣ 115.

*śūdani. (so spelt) 147.

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*āya. cause to eat; lvo
āya, 14. (cf. lvo)

sey. know. [cf. siya (1)]
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* svāna(m) | flower, 116, 117, 122; tvāka-svāna, wreath, 27.                                                                     |
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* kake. | id. 11.                                                                                                               |

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