

They mean 'prosperous,' 'prosperity-causing,' and 'auspicious' or 'propitious.' The parallel terms *Kshema* and *Kshemakara* in Sanscrit are of exactly similar meaning. I am not sure that I should not be justified in saying that the same idea of the auspicious or prosperous underlies the very name of Augustus, whose coins seem to have served as an archetype for one issue at least of Kadphises; and perhaps the word Augustus may have suggested Kozola. In cases where one meets Kozolakasa, or Kuyalakasa, or Kujalakasa, this would be the genitive of *Kuśalaka*, a noun formed from the adjective *Kuśala*.—Yours truly,

W. HOEY.

## 6. BUDDHIST NOTES.

*British Museum.*

March 25, 1902.

DEAR PROFESSOR RHYS DAVIDS,—Perhaps the following observations may have some interest, despite their trifling nature. If there should be any error in them I shall be grateful for correction.

1. Apparently there exists in Burma a Pali version of the *Lalitavistara*. That maker of books without end, the late Shwegyin Hsadow, has written a little tract called *Kāmādinavakathā*, containing the well-known passage describing the sleeping damsels seen by Siddhārtha (pp. 252*f* in the *Bibliotheca Indica*), with a Burmese translation and homiletic notes (Mandalay, 1894, 1898).

2. The British Museum possesses two MSS. of a little *Bimbamānavidhi* (Or. 5291-2), which begins—

āpāṇḍugaṇḍam aruṇādharam āyatākṣim  
bhrūcāpacārucaturasmitam indukāntam  
mārāṅganāvanapaṅkajam abhyahāri  
yenāvadhūtam avatāt sugatasya yuṣmān.

This apparently means "may you be blest through the sanctity of the Buddha, for whose sake a smile was brought

upon the lotus-faces of Māra's maids" (Lalitavistara, xxi). The interest lies in the imperative *avatāt*. After pointing out the extreme rarity of imperatives in *-tāt* in later Sanskrit, Whitney remarks that for the "benedictive" value of this form avouched by the grammarians (Pāṇini, vii, 1. 35, etc.) no examples appear to be quotable. Here is a striking example.

3. There is a certain wit in passages such as the *maṅgalācarana* of the Jain Jyotiṣasāroddhāra—

taṃ namāmi jinādhiṣṭam sarvajñam sarvasiddhidam  
pratibimbitam ābhāti jagad yajjūānadarpaṇe.

This is clearly a voice from the Sāṅkhya. The Tirthānkara is omniscient; the content of his thought is the whole universe. For this his mind is a perfect mirror; himself *Buddha*, he cognizes the All with pure *buddhi*. Remembering that two of the functions of *buddhi* are defined as "reflexion of object" and "reflexion of soul," we see all these points brought out still more explicitly in the opening stanza of the *Daivajñakāmadhenu* of the Buddhist Anomadassi—

pratiphalanti jaganti samantato  
mahati yad dhi sanāmani darpaṇe  
sa bhagavān munir ihita siddhaye  
hṛdi ciram mama gandhakuṭiyatām.

"Forasmuch as the universe is reflected in the *great* (*mahat* = *buddhi*) mirror that has the same name as he (i.e. the *buddhi* of the Buddha), may the saintly Lord long dwell enshrined in my heart," etc.—Very sincerely yours,

L. D. BARNETT.

## 7. KUSINĀRĀ.

*Errata.*

*Gwynfa, Cheltenham.*

March 25, 1902.

MY DEAR PROFESSOR RHYS DAVIDS,—I regret to say that I find a serious and misleading blunder in my paper on