

supposed to have attained to Arhatship during life, but became Arhats at the moment of their death. Hence the *Grub-thob*, or *Siddha*, would seem to be 'a candidate for Arhatship', one who will obtain *Grub-pa*, i.e. perfection, when he dies. Two characteristics of the *Grub-thob*, incidentally mentioned here, also prove that between him and an arhat designate is very little difference. The first is that he is able to have intercourse with the 'eighty great disciples', i.e. that time to him is of no account. The second is that he has obtained the 'rainbow-body' (*hjah-lus*), i.e. a body which at death vanishes out of sight, not leaving any trace behind, just like the rainbow. Compare the seven Khri (thrones) in Chapter IV (*ante*). This, of course, amounts to obtaining *Parinirvāna*. Now, as according to Sir Monier Williams (*Buddhism*, ed. 2, p. 134), the third and highest degree of Arhatship is identical with Supreme Buddhahood, it is no longer difficult to understand why Stag-tshañ-ras-chen should be styled a Sañs-rgyas, i.e. a Buddha. Stag-tshañ is said to be the author of the little book of travel, the *Šam-bha-la-paḥi-lam-yig*, referred to once or twice in these notes. (Portrait statuettes of Stag-tshañ may be seen at He-mi and Lce-hbre.—F.) The *Rgyal-mtshan* is a crinoline-shaped kind of parasol, but cylindrical, not conical, in form, about 3 feet in height by 1 foot in width; it consists of two or three hoops with a covering of black woollen threads or of trimmings of calico. (It is of Indian origin.—F. W. T.) It is planted on the roofs of lamaseries and palaces. The Pañ-chen-rin-po-che at Bkra-śis-lhun-po is not usually supposed to be an incarnation of Subhūti; but, as he may be an incarnation of Amitābha, of Mañjuśrī, of Vajrapāṇi, and of Tsoñ-kha-pa, there is no reason why he should not be an incarnation of Subhūti as well. (But see Grünwedel, *Mythologie*, p. 207, where Subhūti is placed at the head of the hierarchs of Bkra-śis-lhun-po.—F. W. T.)

Tibetan *glog* (i.e. *klog* reading)=fire-arms. As to Śa-waḥ and Ža-ye (Ža-yas) no information was available. Bkra-śis-bstan-ḥphel, however, was confident that *mar-jag-la-gtoñ-ba* means 'to kill'. *Dgoñs-rdzogs-la* really has a much more profound meaning than simply 'in memory'. I think its primary meaning is 'to complete what may be supposed to have been the intention of the deceased person to do, but was left undone'; a secondary meaning would be 'to perform meritorious works on behalf of a deceased person, so as to benefit him or her in the *bar-do* purgatory'; and thirdly (once in *C* MS., distinctly so), 'funeral rites and prayers read for the benefit of the soul.' The litany used on such occasions is called, in the case of the Dge-ldan-pa sect, *Sbyaḥ-lam*, 'the way of removing obstacles,' viz. in the road to a happy rebirth, and is usually read for forty-nine days (as Sir Monier Williams gives it, *Buddhism*, ed. 2, p. 334). *Rgya-lha*, 'great deities'; I follow in this translation Bkra-śis-bstañ-ḥphel's explanation; but still some misgivings as to its accuracy remain. *Hbum-tshañ* are large earrings of silver or gold, consisting of a ring about 2 inches in diameter, on to which are strung, like beads, a large number of very diminutive rings of silver or gold. *Sa-phud*, a first offering, earnest of land. *Tsho-smad*, 'decline of life'; *tsho-stod*, 'prime of life.' 'The king was like a lion and the lama like a tiger' is an allusion to their proper names: *señ-ge*=lion, *stag*=tiger. *Mchod-yon*, *mchod*=lama; *yon*=donor, i.e. *yon-bdag* (*dānapati*), present lord. One Ladakh rupee is equal to  $\frac{4}{5}$  rupee British coinage. *Rkyañ-khab*=Urdu *Kimḥvāb*, cloth. *Men-tse*, silk-gauze with dots; *gliñ-ri*, the same without dots. The two words combined are *men-gliñ*. *A-še* is a broad variety of this kind of loose gauze. For 'scarfs of blessing' see Huc & Gabet's memoirs, etc. *Lo-ño-gsum*, compare Jäschke's *Dict.*, sub voce *ño*, *zla-ba-ño-bcu* means 'the first half of the tenth month', hence here we probably ought to translate 'the first half of the third year'. *Nañ-rtan* means 'his own private utensils for religious worship'.

#### NOTES BY THE TRANSLATOR

As regards the works of literature mentioned in the above account the following may be said: The *Bkaḥ-ḥgyur* is, of course, the well-known encyclopædia. The copy in gold, silver, and copper writing mentioned above is apparently still existent at Bab-sgo. The *Stoñ-phrag-brgya-pa* is a well-known work of Mahāyāna philosophy, the *Šatasāhasrikā Prajñā-pāramitā*, comprising 100,000 ślokas. *Mdo-sde* is the name of one of the divisions of the *Bkaḥ-ḥgyur*, viz. the sūtras. (*Skal-bzañs* is the *Bhadra-kalpa*, the beginning of the *Mdo*.—F. W. T.) *Byams-chos* is perhaps the abridged title of the work *Byams-pas-žus-paḥi-chos-brgyad*; but this work has eight, not five, chapters as stated in the text. For *Brgya-rtog-gser-gsum*, the well-known trilogy, see notes on *Hjam-dbyaḥñs-rnam-rgyal*. The biography of Stag-tshañ-ras-chen has not yet been discovered, but will probably soon come to light. The *Mgur-ḥbum* are the well-known 100,000 songs of Mi-la-ras-pa.

The additional lines from *L* MS. are of particular importance, for they tell us of Shāh Jahān's attempt to conquer Ladakh. He did not succeed, however, in capturing the town of Mkhār-bu. This town was built