Collected Works of Alexander Csoma de Kőrös

EDITED BY

J. TERJÉK
Tibetan Studies

BEING A REPRINT
OF THE ARTICLES CONTRIBUTED
TO THE JOURNAL
OF THE ASIATIC SOCIETY OF BENGALE
AND ASIATIC RESEARCHES

BY

ALEXANDER CSOMA DE KÖRÖS

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Tibetan Studies contains in one volume all articles by Alexander Csoma de Kőrös published by the Asiatic Society of Bengal. This renowned scientific society — as is well-known — played a great part in the life of the author, who spent most of his time in India at this institute.

Csoma was born in 1784, the year the society was founded; its first scholarly publication, the Journal of the Asiatic Society of Bengal, started up in 1832, and Csoma’s very first published article appeared in this volume.

Besides his three big monographs, the Tibetan–English Dictionary, the Tibetan Grammar and the Sanskrit–Tibetan–English Vocabulary — which appeared posthumously — the founder of Tibetology published several articles. The majority of these appeared in the above-mentioned Journal of the Asiatic Society of Bengal between 1832 and 1840, and so did his Subhāsitaratnamāla, posthumously, in 1855–56. All of them were published again in 1911, in the special issue of the Journal edited by E. Denison Ross. This later edition was more attractive and more readable than the original (it did away with the extremely small letters, and with starting the articles in the middle of the page; its layout was uniform, etc). We have, therefore, based our present edition on it.


Brief notices about his articles were published in the monograph that appeared for the centenary of the birth of the author: Theodore Duka, Life and Works of Alexander Csoma de Kőrös, London 1885, and the same also in Hungarian: Duka Tivadar, Kőrösi Csoma Sándor dolgozatai, Budapest 1885.

This is the first time that the articles published in the Asiatic Society’s two periodicals appear in one volume, although for the sake of precision it must be mentioned that even the present edition does not contain all of Csoma’s articles, since five of these were originally published as the Appendix to the Grammar, and for the sake of philological fidelity they are now, too, in our present edition.

The Editor
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TIBETAN STUDIES:

BEING

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BY

ALEXANDER CSOMA DE KŐRŐS.

EDITED BY

E. DENISON ROSS.

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1912.
EDITOR'S PREFACE.

Very few words seem to be required by way of introduction to the present reprint.

The pioneer work of Csoma de Körös in the field of Tibetan research has a permanent value for scholars; and on the occasion of the 125th anniversary of Csoma’s birth, I suggested to the Asiatic Society of Bengal that it would be a fitting tribute to the great Hungarian traveller and scholar, if they were to publish in a collected form all the articles he had contributed to their Journal. These articles are scattered over seven different volumes of the Journal. Some of the earliest volumes are very difficult to procure, and time has played sad havoc with the existing copies owing to the bad paper on which they were printed. Of the fourteen articles contained in this collection, Nos. I to XIII were published during the author's lifetime, and they have consequently been reprinted exactly as they were sent to Press by Csoma de Körös. No. XIV, however, did not appear till many years after his death—and although, as we learn from an editorial note, the proofs were corrected by a Lama, the Tibetan text in the original article is full of misprints and misspellings. I have, therefore, revised the text, and in this connection I have to acknowledge with grateful thanks the assistance received from Lama Lobzang Mingyur of the Darjeeling High School, who possesses a knowledge of Tibetan orthography rare among Lamas of to-day.

E. Denison Ross.

1 Csoma de Körös was born in Transylvania, April 1784, and died in Darjeeling, April 1842.
No. I. Geographical Notice of Tibet.


The vast mountainous tract of country between about 73°
and 98° east longitude from London, and 27° and 38° north
latitude, may be called by the general name of "Tibet," since
the Tibetan language is understood everywhere from Beltistan
(or Little Tibet) down to the frontier of China, although there
be several corrupt dialects of it, and the inhabitants of these
countries, in general, have the same manners and customs, are
addicted to the same faith (to Buddhism), and have the same
religious books written or printed in characters common to all
the different provinces.

The native name of Tibet is "Pot," as it is pronounced
commonly; "Bod," more properly. It denotes both the
nation, and the country: for distinction's sake the country is
expressed by "Bod-yul" (Bod-land), a male native "Bod-pa,"
and a female one "Bod-mo." The Indian name for Tibet is
Bhot.

The natives of Tibet apply the name Pot, or Bod, especially
to the middle Tibet, or to the two provinces "U" [Ü] and
"Tsang" (Dbus-Qtsang [Dbus-gtsang] pronounced U-tsâng), the
capitals of which are Lhassa and Zhikâtsé [Shigatse]. Hence a
native of those two provinces is called by them especially
Pot-pa. The eastern part of Tibet is called "Kham" or
"K'ham-yul," also "Great Tibet." The north-western part
towards Ladak is called "Nâri." Bhutan is called by several
names by the Tibetans; as, "Lhopato," "Lho-mon-k'ha-zhi,"
"Lho-bruk-pé-yul," or simply "Lho" (the south). According
to these divisions, the inhabitants of Tibet are distinguished
thus: "Pot-pa" (or U-tsâng-pa) means a native of middle
Tibet; "K'hampa" (or K'ham-ba), one of eastern Tibet;
"Naripa," one of western Tibet; and "Lho-pa," a native of
Bhutan.

The whole of Tibet occupies high ground, and lies among
snowy mountains. Hence it is called in Tibetan books by
several poetical names, expressive of snow, ice, or frozen snow,
cold, and high elevation. The highest ground in Tibet is in
Nâri, especially the peak called Tisé or Tésé, in Tibetan, and
Kailasa in Sanskrit, about 80° E. longitude, and 34° North
latitude. The sources of the Indus, Sutlej, Gogra, and the
Brahmaputra rivers are in Nâri (Mñahris). There are several
large lakes also. Tibetan writers, in describing the situation of
Tibet, have likened Nári to a lake or watering pond; U-tsang to four channels; and K’ham-yul to a field.

Tibet is bounded on the north by the countries of the Turks and Mongols, whom the Tibetan call Hor, and Sok-po (Hor-sok). On the east by China (Gyanak in Tib.). On the south by India (Gyagar in Tib.). On the west by India, Cashmir, Afganistan, Tazik-yul, and Turkisistan.

The hill people of India, who dwell next to the Tibetans, are called by them by the general name “Mon,” their country Mon-yul, a man Mon-pa or simply Mon, a female Mon-mo.

From the first range of the Himalaya mountains on the Indian side to the plains of Tartary, the Tibetans count six chains of mountains running in a north-western and south-eastern direction, when viewed from Kangri in Nári (a lofty mountain running from south-west to north-west), whence the ground commences to take on one side a north-western and on the other side a south-eastern inclination. In the spacious valley, which is between the third and fourth range of the before mentioned mountains, is the great road of communication between Ladak and U-tsang. The principal countries or districts in this direction, from north-west, are as follows: Bältistan or Little Tibet, Ladak, Teshigang, Gár or Gáro (the lower and upper), Troshot, Tsáng, U, Bhrigang. It is here likewise that the two principal rivers, the Sengé k’há-bad and the Tsánpo, take their course; that by Ladak to the north-west, and may be taken for the principal branch of the Indus; this to the south-east, and forms afterwards the Brahmaputra.

The countries on the Indian side that lie next to Tibet, commencing from Cashmir, are as follows: “K’ha-ch’he-yul” (or K’ha-ch’hul), Cashmir; Varan, Mandé, Palder or Chatirgerh, Pángé, Gár-zha or Lahul, Nyungtsi or Kullu; K’huna or Knaor, and Bésahr; Kyonam and Shák’hok, or Garhwal and Kamaon; Deumlung; Gorkha-yul; Pal-yul (Bal-yul) or Népal; Lhopato or Bhutan; Ashong or Asam.

The names of the countries or districts in Tibet that lie next to India, commencing from Cashmir, are as follows: Himbob (near to Cashmir), Purik, Zanskar, Spits, Gugé, Purang, Kyirong, Lhoprák, Myánam, Lach’hi, Mon-ts’ho-sna.

Beyond the fourth range of the Himalaya mountains, or in the next valley to the north of Ladak, there are the following districts, counting them eastward: Ñubra, Rudok, Tso-tso, Bombá, Chang-ts’há k’há, Chang-ra greng.

The three great divisions of Tibet are:

1. Tibet Proper, or U-tsáng. 2. K’ham-yul, or the eastern part of Tibet, and 3. Nári, or the north-western part of Tibet.

1. Tibet Proper or U-tsáng. It is that part of Tibet which lies next to the north of Asam, Bhutan, and Nepal, that is called by this name. This is the most considerable part of Tibet. The inhabitants of this division are the most industrious, skilful,
and polite of all the Tibetan races. The number of the inhabitants in these two provinces is said to be about one hundred and thirty thousand families. Lhassa is the capital of the province U, as also of the whole of Tibet. From the seventh till the tenth century it has been the residence of the kings of Tibet. Now it is the first place for commerce in Tibet, the seat of government, and the residence of the Chinese Ambans (or ministers). There are several religious establishments. Near Lhassa is Potala, the residence of the great Láma (styled Gyel-vá-rin-po-ch’ē), the head of the sect called Géluk-pa or Geldampa. Other remarkable places, in the province U, are: Yam-bu-Lhā-gāṅ, a fort or castle built in the fourth century, by Thothori, a king. It has been the residence of the ancient kings. It contains some antiquities, and plastic images of the ancient kings. It is a few days’ journey to the south from Lhassa.

Sam-yé (Bsam-yas) a royal residence and a large monastery, one day’s journey from Lhassa, built in the eighth century by K’hri srong-déhu-tsān, a celebrated king. There are deposited several ancient books taken from India. In the province of U, among other forts or castles, Dé-ch’hen-song and Haspori are the most considerable. In the province of Tsang, the following ones are of some repute: Chang-nam-ring, Chang-Lha-tsé, Phun-ts’hok-ling, and Gyang-tse.

2. K’hām-yul (K’hams-yul), called also Pot-ch’hen, or Great Tibet, consists of the eastern part of Tibet, and is bounded by China on the east. There are several small principalities; as, K’hām-bo, Gábá, Li-thang, Dégé (or Der-ghé), Brag-yak, Depma, Go-jo, Gya-mo-rong, Jang-sa lam, Amdo, K’hyamdo, etc. The people of these parts differ very much from the rest of the Tibetans in their stature, features, dress, customs, and in the manner of speaking the Tibetan language. They are very robust, passionate, void of artifice or cunning, not fond of ornaments on their dress. In K’hām-yul, those called Pon or Bon, holding still the ancient religion of Tibet, are very numerous. They have also their literature, religious order, several monasteries, and kill several animals, great and small cattle, for sacrifice: they have many superstitious rites.

3. The north-western part of Tibet, from Tsang to Ladak, is called Nāri. This part is of very great extent, but the number of inhabitants is inconsiderable, not exceeding fifty thousand families together with Ladak and Beltistan. There have been several small principalities formerly in Nāri, as, Gugé, Puráng, Kangri; but all these belong now to the great Láma at Lhassa, and are governed by K’harporns (commanders of forts) sent from Lhassa. There are also in Nāri very extensive deserts. The inhabitants dwell in tents, made of hair cloth; exercise a pastoral life, without any agriculture. Their number is said to amount to ten thousand families, and they all are under the sGar-pon or chief officer residing at sGdár or sGáro,
who is sent from *U-tsong* or *Lhassa*, and generally remains there for three years.

*Gugê*, part of *Ñári*, lying to the north of Garhwal and Kamáon, consists of two valleys, inhabited by somewhat more than two thousand families. The principal places are *Tsaprang* and *Tholing*, not far from each other. The first is the residence of the commanding officer called the *Kh'arpom* of *Tsaprang*, and the second is a large monastery and the seat of a Lámá styled the *K'hanpo* of *Tholing*. He resides during the summer at *Teshigang*, another large monastery, a few days' journey to the north from *Tholing*. These two places (*Tsaprang* and *Tholing*) have been the residence of the princes that have reigned there from the 10th till the end of the 17th century.

Ladak, formerly called *Mar-yul*, still has its own prince, but he must accommodate himself to the political views of the Chinese. *Zanskar*, *Purik*, *Ñubra*, form part of the Ladak principality. In the whole of Ladak the number of the inhabitants does not exceed twenty thousand families. Nearly the half of them are Mohammedans, mostly of the Shia persuasion. *Lé* (*lé*) is the capital of Ladak, the residence of the prince, and the emporium of a considerable trade with Turkistan, Lhassa, and the Panjab countries. It is about 15 to 20 days' journey from Cashmir to the east, and nearly under the same latitude, (i.e. 34° north lat.).

Little Tibet or Beltistan (*Belti-yul*, in Tibetan) is the most north-western part of Tibet. There are several chiefs. The chief residing at *Kárdo* is the most powerful among them; those of *Kyéré* and *Kuru*, with some others, depend on the former. The chief of *Shigár* holds sometimes with the prince of Ladak and sometimes with the chief of *Kárdo*. The chiefs of *Minaro*, *Hasora* etc. are the heads of some predatory tribes. In the several defiles to the south, in the neighbourhood of Beltistan, there live some predatory tribes, among whom the most notorious are the *Dárdu* people. These barbarous tribes are either of Afghán or Hindu origin. The inhabitants of Beltistan are Mahomedans of the Shia persuasion. They speak a dialect of the Tibetan language, but have nothing of the Tibetan literature. They keep some books or fragments in Persian. The correspondence from Ladak with the chiefs of those parts, is carried on in Persian, as also with Cashmir. The people of Beltistan are very unhappy on account of their chiefs having continual quarrels with each other, or with the prince of Ladak. The climate is warm. In the lower part of Beltistan, snow never falls. The soil is good. There are several kinds of grain; they have two crops. There are likewise several sorts of excellent fruits; as, of apples, pears, peaches, plums, figs, grapes, mulberries, etc., etc. There is a great want of salt and wool in those parts; formerly there existed a commercial route from Cashmir to Yarkand through Beltistan (of 30 days' journey); but that
country being in an unsettled state, the Cashmirian merchants afterwards preferred that through Lé, in Ladak, although it is very circuitous.

The people of Lhopáto or Bhutan, on account of their language, religion, and political connexion, belong to Tibet. But in their customs and manners they have adopted much from the Indians. They are more clean in their dresses and houses than the other Tibetan races. The men are of a martial spirit, like those of K'ham-yul, with whom they are said to have much resemblance in their character. The people of Bhutan speak a corrupt dialect of the Tibetan language; but there are several religious establishments, a great many books, and some religious persons are well acquainted with the Tibetan language and literature. They are Buddhists of the sect called in Tibet Brulpá (vulg. Dukpa). They adopted this kind of Buddhism in the 17th century of our era, when Nák-Váng Nam-gyel, a Lámá of great respectability, leaving Tsáng in middle Tibet, established himself in Bhutan. There are counted now about forty thousand families. The whole province of Bhutan consists of four districts or valleys, which if counted from east to west, are as follows: Thet-yul, Thim-yul, Pbro or Pato, and the middle district. The principal place is Teshi-ch'hos-dsong.

LAKES.—There are four principal lakes in Tibet. The Ma-pham yu-ts'ho (Mansarovara), in Nári, is the most considerable, of a circumference of about one and a half day's journey. In U-ts'ang, the Yárbrokyu-ts'ho, Mu-le-sgrum ts'ho, and Nam-ts'ho ch'hukmo are likewise of great extent. There are many others of inferior rank or less compass; as, that of Lá-náy to the west of Ma-p'ham. From Rúdok (near Ladak) to the east or south-east, there are many salt lakes.

MEDICINAL OR MINERAL WATERS.—Between U and Ts'ang there are some hot springs, used in curing cutaneous diseases and the gout. But such hot springs are numerous in the mountains lying east from the Ma-p'ham lake; especially at one place there is a hole out of which continually issues vapor, and at certain intervals, hot water is ejected with great noise to the height of 12 feet.

Glaciers.—The summits of many of the Tibetan mountains remain through the whole year covered with snow. But there are especially four glaciers or mountains covered with ice or frozen snow; as, Tisé, Hano, Shámpo, and Pulé.

Mines.—Mines are rarely excavated in Tibet. The northern part of Nári, and in Gugé, some gold dust is gathered, as also in Zanskar and Beltistan it is washed from the river. If they knew how to work mines, they might find in many places gold, copper, iron, and lead.

Petrifications are found at many places in Tibet, especially in Nári. On the 2nd and 3rd range of the Himalaya mountains, there are several sorts of them. Sálgráms and shells are found
most frequently, in many places. All such petrifactions are
denominated in Tibetan, according to the resemblance they
have to anything; as, sheep-eye, sheep-horn, sheep-brain, swine-
head, bird-leg, cow-tongue, stone-trumpet, etc. They are not
objects of reverence in Tibet, neither of curiosity. Some of
them, after being burnt and reduced to powder, are used as
medicaments in certain diseases.

In the whole of Tibet, there is, in general, a deficiency
of wood, both for fuel and for building, or timber, especially
in Nári and U-tsang. In Bhutan and Beltistan there are many
sorts of fruit trees. In K'ham-yul there are some woods and
forests. In the western part of Ladak and in Beltistan some
vines are cultivated. In middle Tibet and Ladak the mountains
are in general naked, destitute of herb, grass, and every vege-
table. In the valleys, where the fields can be watered or irrigat-
ed, several kinds of corn are produced, especially wheat, barley,
buck-wheat, millet, peas, and some others. In Nári and in
the northern deserts of Tibet, there grow several kinds of med-
cal herbs and plants, and there are likewise good pastures; but
there are in the deserts no fields for producing corn, and what
they want they purchase from those who inhabit the southern
parts of Nári, and give them in exchange yaks, sheep, wool,
woollen cloth, salt, borax, etc.

Rice is nowhere cultivated in Tibet. There are some
kinds of pulse; as peas, bean, and lentils. There is no great
variety of esculent plants. They have some turnips, cabbages,
carrots, onions, garlics, and a few others; but for potherbs they
use in general such greens as grow wild. In the western part
of Ladak, in Purik, there is a certain plant (with bushy stalks),
called Prángos, which is a good remedy against the rot in sheep,
if given for food for a certain time, in autumn.

The daily food of the Tibetans consists, in general, of gruel,
or thick pottage prepared from the meal of parched barley (satu),
several kinds of flesh, bread, sour milk, curds, potherbs, and of
tea prepared in a particular manner in a churn, with butter, salt,
and with some milk, or without this last ingredient.

The origin of the Tibetans is referred in their fabulous
history to the union of an ape with a she-demon. Some derive
them from India; some from China; others from the Mongols,
and others from the Turks. Nothing can be certainly said in
this respect. They have an original language, which has little
affinity to that of any of the nations mentioned. It is probable,
that the royal family who reigned in middle Tibet from about
250 years before Jesus Christ till the 10th century, was derived
from India, from the Lichabyi race, and it is certain that their
religion and literature is of Indian origin. The Tibetans are
ignorant of their origin. They distinguish now five sorts of
people or races (or nations) among themselves; as 1. K'hamba,
one dwelling in K'ham-yul. 2. Pot-pa, one inhabiting in U-tsang.
3. *Brok-pa* or *Hor-pa*, one living in the deserts to the north-west of Lhassa. 4. *Nári-pa*, one of *Nári*, Ladak and Beltistan, and 5. *Lho-pa*, one of Bhutan. All of whom have yet other subdivisions. They differ much from each other in their stature, character, dress, and in the accent with which they pronounce the Tibetan language. But they can all understand each other. They all agree (with the exception of the Mahomedans in Ladak and Beltistan) in having the same religion, whose records are in the same language and character.
No. II. Translation of a Tibetan Fragment.

With remarks by H. H. Wilson, Secy.


(Read, July 4th.)

In the 9th volume of the Gyut class of the Kahgyur occurs the original of a Tibetan fragment, which created in the beginning of the last century a lively sensation amongst the learned men of Europe, and the history of which furnishes an amusing instance of the vanity of literary pretensions, and of the patience and pain with which men of talent and erudition have imposed upon themselves and upon the world.

In the end of the 17th and beginning of the 18th century, the Russians in their incursions into Siberia came upon various deserted temples and monasteries, in some of which considerable collections of books were deposited. These were in general destroyed or mutilated by the ignorant rapacity of the soldiery, but fragments of them were preserved, and found their way as curiosities to Europe.

Amongst these, some loose leaves, supposed to have been obtained at the ruins of Ablaikit, a monastery near the source of the Irtish, were presented to the emperor Peter the Great. Literature being then at a low ebb in Russia, no attempt was made to decipher these fragments, and they were sent by the Czar to the French Academy, whose sittings he had attended when at Paris, and who deservedly enjoyed the reputation of being the most learned body in Europe. In 1723, the Abbé de Bignon, on the part of the Academy, communicated to the Czar the result of their labour, apprising him, that the fragments sent were portions of a work in the Tibetan language, and sending a translation of one page made by the Abbé Fourmont with the help of a Latin and Tibetan Dictionary in the Royal Library. The letter was published in the Transactions of the Academy of St. Petersburgh, and the text and translation reprinted by Bayer in his Museum Sinicum. Müller in his Commentatio de Scriptis Tanguticis in Siberia repertis—Petropoli, 1747, criticised Fourmont's translation, and gave a new one of the first lines, prepared with the double aid of a Tangutan priest, or Gelong, who rendered it into Mongol, and a Mongol student of the Imperial College, who interpreted that version to Müller.
The original was also engraved in the Transactions of the Leipsic Academy. It was reprinted with corrections and additions and a new translation by Giorgi in his Alphabetum Tibetanum, and has recently been made the subject of animadversion by Mons. Remusat, in his Recherches sur les Langues Tartares. Of the previous performances M. Remusat thus speaks: "On avoit d’abord admire la profonde erudition qui avoit permis à Fourmont de reconnoitre seulement la langue dans laquelle le volume étoit écrit: on a vante depuis celle de Giorgi, qui avoit rectifié et le texte et la traduction. Je ne sais comment on peut traduire ou corriger un texte qu’on n’est pas même capable de lire. Il n’y avoit rien d’admirer dans tout cela: interprètes et commentateurs, panégyristes et critiques tous étoient presque également hors d’état, je ne dis pas d’entendre une ligne, mais d’épeler une syllabe du passage sur lequel ils disceritoient.

The consequence was what might have been expected, and the attempts at translation and correction were most ludicrously erroneous. The greatest liberties possible were taken with the words, and letters were inserted or omitted at pleasure, in order to make them approximate to those terms which appeared most like them in the imperfect dictionaries possessed by the translators. After all, the translation was not only unlike the original, but unlike common sense; and as was remarked of Fourmont’s version by the President de Brosses, the Latin was quite as unintelligible as the Tangutan. The following specimens of the first lines of the different versions will show that the remark was applicable to all as well as to the first.

Fourmont’s Translation.

"Attritâ fortitudine quisnam brevis equus frigoris vita destruatur (pro) spiritu inest putredo. Contritus oratne? hoc est irrisio omnes vident: orat avis contrita? morbida? non scit (non potest amplius) os aperire legis (ratiocinationis)."

This must have puzzled the Czar and his academy quite as much as the original; and as Remusat observes, the Latin was of marvellous use to the translator. Fourmont would not have dared to write a syllable of such nonsense in French.

The manner in which Fourmont was led to such a strange misrepresentation of the original is explained by Mons. Remusat, from whom we may take one instance as a specimen—Thus of the word brevis equus. The MS., M. Remusat says, was read by Fourmont Tsrù pâ té (Mr. Csoma has ch’hud-pâ-dee). He found in the Dictionary chung-pâ signifying ‘short’ and r-ta meaning ‘a horse,’ and these being the nearest approach to the syllables before him, he adopted as essentially the same, and rendered them accordingly.
Translation of a Tibetan Fragment.

Müller's Translation.

"Firma conscientiâ mediante omnia parvi pendendo in principio vivente cuicunque auxilium oritur inde. Quibus consummatis futurum quid nemini notum est. Religio tota namque religionis explicatio. Magnates autem intellectu (suo) ea non comprehendunt."

The matter has not been made much more distinct by the aid of the Tangutian Monk and Mongolian student.

Giorgi's Translation.

"Misericordia recreat et a cruciatibus absolvit Summus protector viventes omnes qui eam adoratoribus suis revelat. Benefici largitoris virtutem scint omnes, sed orationis invocationisque vim et efficaciam exponere et aperire nesciant: nomen ea exprimit arcanum illius legis quæ lex est spirituum, &c."

How far either of these expresses the sense of the opening of this fragment, may now be duly appreciated by the perusal of the following.

Mr. Csoma's Translation.

[Chom dan dás] "addressed his mind to meditation upon the affairs of animate existences. The ignorant do not perceive the moral signification of moral things."

Not a word of this appears in the preceding versions. Its accuracy speaks for itself; but in confirmation of its correctness, the original Tibetan, both in Tibetan and Roman characters, is here reprinted, as well as the translation of the entire passage. Those to whom the prosecution of the subject is of interest may readily estimate for themselves the superiority of Mr. Csoma's labours, by comparing them at length with the text and translations of Fourmont and Giorgi in the Alphabetum Tibetanum.

Before proceeding to the new translation, however, a few further remarks upon the subject of the old are necessary.

The Society is apprised of the general character of the contents of the Gyut portion of the Kahgyur, to which our original belongs, and will not be surprised, therefore, to learn that a great part of the extract consists of Mantras, or mystical formulæ, or invocations, and these not in Tibetan but in Sanscrit. Now, neither of the former translators had any knowledge of Sanscrit, nor was aware that these passages were in that language. Fourmont considered them to be Tibetan, as well as the rest, and very deliberately translated the Sanscrit words with the help of his Tibetan Dictionary. As he could not find the exact words, however, he was content to take those most like them; and at the expense of a few letters omitted or inserted, he contrived equivalents for the mantras equally satisfactory with those
he had devised for the other sentences of his text. Thus he converts the Mantra Nama Sámanta Buddhánam, Sámantanutsa-gate, varaja, Dhermannirgata, Mahá Mahá Swáhá, into Na-ma Sam-tam Pou-tra Nan-hi-tśi cha-ya r-pa sa-n-ha, which he translates, "Ægrotavit (restitit morbo) Samtam poutra per annum dum hujus mundi evanesceret, &c." The same importing, as far as such things admit of being translated, "Salutation to the chief Buddhas. Obtainer of pre-eminence; best born; who proceeded from virtue. Great, great adoration."

Giorgi is more upon his guard, and discovers that the mantras are not in ordinary Tibetan. He has no suspicion however of their real character, and calls them magical expressions. He prints them therefore without any translation, but nevertheless pretends to explain their purpose in his notes on the text, in which he assembles a crude mass of extravagancies from Hebrew, Chaldaic, Coptic, and Syriac, and compares these Tibetan characters to the mystic numbers and letters of the ancient Scythians and Egyptians, and of some of the early Sectarians and Heretics of the Christian Church. This display of unprofitable erudition is in fact only a shelter for his ignorance, and he knows no more about the matter than did Fourmont, without having the merit of his blundering simplicity.

We shall now proceed to the translation.

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Translation of Extract from the T. or 9th volume of the Kah-gyur, the 337—339 leaves.

Ignorant men do not know that all these (doctrines) have been thus explained by Chom dan das (the Supreme), the knower of all and possessor of all, who in remote ages, through compassion for all living beings, addressed his mind to meditation upon the affairs of animate existences (a Stanza). The ignorant do not perceive the moral signification of moral things. It has been distinctly taught (by Buddha), that the essential principle of morality is the non-entity of matter.

The performer of mystic rites must always dwell upon that idea, and discharge his duty accordingly.

This was a gradual and comprehensive explanation of the means by which noxious things (or evil spirits) may be appeased.

Then Chakna Dorje (S. Vajrapani) and other Dorje bearers (Vajradharas, bearers of thunderbolts), Kuntu-zangpo (Samanta Bhadra), and other Chang chub sampa (Bodhisattvas) having adored chom dan das, Nam par-snang-dsat (the Bhagaván or Lord Vairochana), being desirous to express each in his own mantra or invocation, his mystic praise, and how they judged in this great circle the source of infinite mercy, of the
Translation of a Tibetan Fragment.

pure way of access to the root of all things, requested permission from CHOM DAN DAS.

Then CHOM DAN DAS having granted them permission, and bestowed his benediction upon them, thus spake, " Illustrious children accordingly as you judge of the root of things (the first moral being), utter your mystic sentences for the purification of all animate existence."

Then the Bodhisatwa KUNTU ZANPO, being immersed in that profound meditation, which is called the region of the ornamental (characteristic) of a Buddha, uttered this mystical sentence (mantra) of irresistible efficacy.

Nama Sámanta Buddhánam, &c. Glory to the exalted Buddhas! obtainer of eminence; best born; who proceedest from virtue—great, great adoration. This is the mantra of KUNTU ZANPO.

[For the rest of this, and for the Sanscrit of the other mantras, see the passages in Italics in the Tibetan extract in Roman character.

Then the Bodhisatwa CHAMPA (MAITREYA) after being immersed in the profound meditation called "the universally manifested beneficence," thus uttered his own radical prayer (vija mantra), Nama Sámanta Buddhánam, &c. Glory to the exalted Buddhas; conqueror of the invincible; possessor of the fame of all purity—adoration. This is the prayer of CHAMPA.

Then the Bodhisatwa NAM-KHE NYING PO (ÁKÁSA GÉRBHA) being immersed in the profound meditation called "the purest region," uttered through mystery, Glory to all the Buddhas; wonderful holder of blessing; who art possessed of equal elevation with the heavens—salutation. This is the prayer of NAM-KHE NYING PO.

Then the Bodhisatwa GRIPPA THAM CHET NAM-PAR SELVA (S. Sarva Anavarana Vishkambhi, being immersed in the meditation, called "the power of great mercy," uttered his mystery. Glory to the exalted Buddhas; thou who art not separated; connected with the Aswatttha tree. Trám Trám, Rám Rám—salutation.

[This is one of the Mantras, of which there is no making any sense; some allusion is implied probably, a knowledge of which is necessary to explain the words. The concluding syllables are merely ejaculatory monosyllables.]

Then the Bodhisatwa KUNTU CHENRESIK VANGCHUK (S. AVALOKITESWARA) being immersed in the meditation called (after him) KUNTU CHENRESIK, or "looking everywhere with clear vision," thus together with his followers uttered his own radical mystery, Glory to the exalted Buddhas: universal Tatháagata, AVALOKITA; abounding with clemency—Ra-ra-ra-hum-jah—salutation. This is the mantra of CHENRESIK.

Glory to the exalted Buddhas, Jang-jang sa,—salutation.
Translation of a Tibetan Fragment.

This is the mantra of THU-CH HEN T'HOP (S. MAHA STHANA PRAPTAP)

Glory to the exalted Buddhas; offspring of clemency, TARA, by whom existence is traversed—salutation. This is the Mantra of the LHAMO GROL MA (the goddess TARA).

Glory to the exalted Buddhas: frightener of every fear. Hum, Sphotaya—salutation. This is the mantra of Kronyer Chen Ma (S. Bhrikuti).

Glory to the exalted Buddhas: born from all the Tathagatas; decorated with a chaplet of Lotus flowers—salutation. This is the Mantra of Kos Kar Chen (S. PANDURA VASINI), the goddess clothed in white garments.

Glory to the exalted Buddhas: Hum-Eat-bind-Sphotaya. This is the Mantra of a Ta-grin. (S. Kinnara.)

Then the Bodhisatwa SAHI NYING PO (S. KSHITI GERBHA) being immersed in the meditation called "the region of reasoning," uttered this mystery, Glory to the exalted Buddhas, Ha-ha-ha Putanu—salutation. This is the mantra of SAHI NYING PO.

Then the Bodhisatwa JAM-PAL ZHON NUR GYURZH PA (S. Manju Sri KUMARA BHATTA BHUTA) being immersed in the deep meditation called "the miraculous transformation by the blessings of Buddha," thus uttered his own radical mystery, Glory to the exalted Buddhas. He-he-he, the young prince, Liberation. Communion.—Remember, remember, resist. Swaha. This is the Mantra of Jam-pal.

Then CHAKNA DORJE (S. VAJRAPANI), the lord of those who deal with mysteries, being immersed in the deep meditation called "the invincible," thus uttered together with his followers his own radical mystery, Glory to the exalted Vajras, fierce and greatly wrathful. Hum. This is the mantra of CHAKNA DORJE.

(Similar mantras by the goddess MAMAKI and five others follow, occupying three lines.)

Then the Lord SAKYA THUP-PA (MUNI) being immersed in the deep meditation called "the mine of precious things," thus with his attendants uttered his own mystery, Glory to the exalted Buddhas; reliever of all distress; master of all virtue. Equal, equal to the heavens—salutation. This is the Mantra of SAKYA THUP-PA.

(Similar mantras are continued through the following page of the same leaf.)

The Tibetan Text in Roman Character.

Note.—The letters in italics at the commencement of any syllable, are omitted in the pronunciation. The Sanskrit passages or mantras are printed in italics.

Mi blun po dé dag gia hdi ltar bchom-ldan-ddas thams chad mkhyen pa chhos thams chad la mñah brnyes pa Sems chen gyi
The Tibetan fragment of Giorgi commences here.

Translation of a Tibetan Fragment.

don rtogs "*par thugs su chhud pa dés sñon sems chan rnams la phan par Bzhed nas hdi dag thams chad bshad do zhes bya var ni ni shes so.

Chhos rnams kyi ni chhos kyi mts’han bLun po dès ni dé mi shes; Chhos rnams kun gyi mts’han nyid ni, stong pa nyid du yang dag gsungs sñags pa rtag tu der gnas nas, rab tu ñes par las byaho. Bgegs zhi var bya va rim par phyé vá sté rgyas pa ho.

Dê-nas phyag na rdo rje la sogs pa rdo rje hdsin pa dé dag dang Kun tu bzang po la sogs pa byang chhub sems Dpah di rnams kyis bchom-lďan-hdas rnam-par-snang-mdsad la phyag hts’hal nas snying rjé chhen po hbyung vahi dkyil hkhor chhen po ldir chhos kyi dvyings rnams par dag pahi Sgo ji ltar rtogs pa rang rang gi ts’hig tu brjod pahi ts’hig gis gsang sñags rnams smra var hdod nas bchom-lďan-hdas la gsol va btob po dé nas bchom-lďan-hdas rnam par snang mdsad kyis byang chhub sems dpah dé dang rdo rje hdsin dé dag la mi nyams pahi chhos nyid du byin gyis brlabs nas bkah stsal pa: Rigs kyi bu dag chhos kyi vyings ji ltar rtogs pa bzhin sems chan gyi khams rnams par sbyang vahi gsang sñags kyis ts’hig rnams smros-shig.


* The Tibetan fragment of Giorgi commences here.

Dê-nas byang chhub sems dpah sgrib pa thams chad rnams par sel va Snying rjé chhen pahi Stobs zhès bya vahi ting gé hdsin la snyoms par zhugs nas gsang sñags smras pa: Namah Samanta Buddhánám, A’swádta hríta, Avyudgata, Trám Trám, Ram Ram, Swáhá. Sgrib ba thams chad rnampar sel vahi ho.

Dê-nas byang chhub sems dpah kun tu spyan ras gzigs dvang phyug spyan ras gzigs zhes bya vahi ting gi hdsin la snyoms par zhugs nas rang gi snying po hkhor dang bchas par smras pa: Namah Samanta Buddhánán, Sarvva Tathágata, Avalokita, Karaná, Mdyá, Ra Ra Ra, Hun jah, Swáhá. Spyan ras gzigs dvang phyug gi ho.

Translation of a Tibetan Fragment.

Namah Samanta Buddhánám, Karñnodbhavé Tári Tarání, Swáhá. Lha mo sgrøl ma hi ho.


Namah Samanta Buddhánám, Tathágata Vishwayá, Sam-bavé, Padma málini, Swáhá.


Dé-nas byang chhub sems dpah-sahi snying po rdo rje mi shigs pa r, tog pahi yul zhes bya vahi ting gé hdsin las snyoms par shugs nas gsang sñags smras pa: Namah Samanta Buddhánám Ha Ha Ha, Putánu, Swáhá. Sahi snying pahi ho.


Dé nas gsang va pahi bdag po Phyag na rdo rje mi hpham pazhes by vahi ting gé hdsin la snyoms par zhugs nas rang gi snying po ḡkhor dang bchas pa smras pa: Namah Samanta Vaj’ránán, Chánda Máhā * * * Ros’hana Hum. Phyakna rdo rjéhi ho.


* Giorgi’s fragment ends here in the middle of the word mahá, the remaining passage is added to complete the sense.
Translation of a Tibetan Fragment.

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Translation...
No. III. Note on the Origin of the Kála-Chakra and Adi-Buddha Systems.


The peculiar religious system entitled the Kála-Chakra is stated, generally, to have been derived from Shambhala, as it is called in Sanscrit, (in Tibetan "bdé-hbyung," vulgó "dè-jung," signifying "origin or source of happiness"), a fabulous country in the north, the capital of which was Cálapa, a very splendid city, the residence of many illustrious kings of Shambhala, situated between about 45° and 50° north latitude, beyond the Síta or Jaxartes, where the increase of the days from the vernal equinox till the summer solstice amounted to 12 Indian hours, or 4 hours, 48 minutes, European reckoning.

The Kála-Chakra was introduced into Central India in the last half of the tenth century after Christ, and afterwards, viâ Cashmir, it found its way into Tibet; where, in the fourteenth, fifteenth, and sixteenth centuries, several learned men, whose works are still extant in that country, published researches and commentaries on the Kála-Chakra system; among these authors the most celebrated are Puton, or Bu-stom, Khetup, or mKhas-grub and Padma Carpo, who lived respectively in the three centuries above mentioned.

Padma Carpo (on the 68th leaf of his "Origin of (the Buddhistic) religion" hChhos-hbyung (vulgó "Ch’os-jung," consisting of 189 leaves,) thus describes the introduction of the Kála-Chakra into, or at, Nalanda (or Nalendrā, a large religious establishment in Central India), and the doctrine which it contained:

"He (a certain pandit called Tsílu or Chílu) then came to Nalanda in Central India, (S. Madhyam, Tib. dvus, or vulgó U). Having designed over the door of the Bihar the ten guardians (of the world), he wrote below them thus:

"He, that does not know the chief first Buddha, (Adi-Buddha), knows not the circle of time. (Kála-Chakra, dus-kyi hkhor-lo, in Tibetan*).

* The Kála-Chakra and Adi-Buddha systems are probably the same with that of the Samanians in the north, in Transoxiana, and beyond the Jaxartes, as it has been described by M. Deguignes, in his "Histoire Générale des Huns," Livre III, p. 223, etc., recently criticised by M. Remusat; since the doctrine of the Samanians is exactly the same, as I have found in the Tibetan volumes. Besides the mystical theology and philosophy, there are in the Kála-Chakra system several works on astronomy, astrology, and prophetical stories on the rise, progress, and decline
He, that does not know circle of time, knows not the exact enumeration of the divine attributes.

He, that does not know the exact enumeration of the divine attributes, knows not the supreme intelligence (S. Vajra dhara jñāna, Tib. rdo-rje ḡdsin-pahi yé-shes).

He, that does not know the supreme intelligence, knows not the Tantrica principles (Tantra Yanam).

He, that does not know the Tantrika principles, and all such, are wanderers in the orb of transmigrations, and are out of the way (or path) of the supreme triumphator (S. Bhagaván Vajra dhara, Tib. b, chom-ladan-ḥdas rdo-rje ḡdsin-pa).

"Therefore, Adi-Buddha (Tib. mchhog-gi dang-pohi Sangs-rgyas) must be taught by every true bLāma (S. Guru, a superior teacher, religious guide), and every true disciple who aspires to liberation (or emancipation) must hear them." Thus wrote he:

"The venerable (the lord) Nārōtāpa (Narottama ?) being at that time the principal (S. Upādhyaya, Tib. mkhan-po) of the Bihār; he, together with five hundred pandits, disputed with him, but when they saw that he excelled them all in disputing, they fell down at his feet, and heard of him Adi-Buddha; then this doctrine was much propagated."—See leaf 68, by Pādma Carpo.

Here follows the text of the above-quoted passage by Pādma Carpo, both in the Tibetan and Roman characters.

of the Muhammedan faith. — In the bstan-ḥgyur collection (of 225 volumes) the five first volumes contain fifty-two tracts or treatises on the Kāla-Chakra, all translated from the Sanscrit; but, besides these, there are many other volumes written by Tibetan authors on the same subject. In the Asiatic Society’s library, there are also some printed volumes, containing commentaries on the Kāla-Chakra, by Khétup or more properly mKhas-grub, mentioned in this paper as a very celebrated writer in the fifteenth century. Should I find any interesting article in it, I shall take occasion to notice it hereafter.


No mention is made of the Kála-Chakra, nor of Adi-Buddha, by ancient writers in India, till the 10th century, except in the first volume of the rGyut class in the Kah-gyur, where it is evidently an interpolation from true historical works of later ages.

Since the passage above exhibited is an authentic text for the name of Adi-Buddha, while it furnishes a general idea of the Kála-Chakra system, I have thought proper to bring it to the notice of the Society, and hope it will be of some interest.
No. IV. Translation of a Tibetan Passport, dated A.D. 1688.

[J.A.S.B., Vol. II, p. 201 (1833).]

[Read 24th April, 1833.]

In Hyde’s Historia Religionis Veterum Persarum (2nd edition, page 552-3), there is an engraving of a passport granted by the governor (or grand Lama) of Lassa, to an Armenian, of which, at the time of its publication, no European was able to decipher the characters. The learned author’s account of it is in the following words:

"Secundò damus Scripturam Tatarorum de Boutan* (al. Boutunt) citra Imaum supra Indium. Hujus lectio est á dextra†; et hocce ejusdem elegantissimum specimen est, id quod vulgo sonat, un passport, seu salsuconditūs literae, à principe urbis et provincie de Boutan data, nuperis annis, Chogja Ouanni (i. e. Domino Joanni) mercatorī Armeno ibidem negotianti: et dictus princeps nomen suum (ut vides) sigilli loco et forma majusculis et implicatis characteribus infra apposuit. Talis sigilli impressio arabibus dicitur طغر توزع Tauskle; Persis et Turcis togrā, unde, apud eos, talis majuscularum characterum scriptor, aut talis sigilli factor, vel appositor seu principis subsignator, vocatur Tograi. Hanc chartam nobiscum communicavit singularis amicus D. Joh. Evans S. T. D. nuperis annis ex India redux."

The character of this curious manuscript proves to be the small running-hand of the Tibetans, written and engraved with hardly a single error. The following is a version of it in Roman characters, which may be interesting to those who possess Hyde’s very learned volume.

Chhos-Akhor dPal gyi Lha-sa nas.—rgya-gar ahpags-yul bar-gyi Sa-lam-du Akhod-pahi Ser, skya, drag, than, Lhahi mi-rje rdong bedod gnyer las-asin, Sog, Bod, Hor, aBroq, ir-achhihi agrul aqrim, lam ahpangs berung bkag, rgan mi dmangs bya-va zhi drag-gis sêl bchas mthan dag-la springs pa.—Lha-sa p’hu-n-t’so’hogs lehang-lo-chan-gyi agron-po mGo ’dkar† It’hang-na-chan mi bzhí zhon khal bchu-drug bchas nyé-

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* Boutan, though applied by Europeans and Mohammedans to Tibet generally, is properly the name of one of the southern provinces, called in Tibetan Llopat: Lhassa is the capital of Tibet Proper or U-tsang. [See Journ. As. Soc. i. 123.]

† This is of course a mistake: the Tibetan reads like the Sanskrit from the left hand.

‡ The name mGo ’dkar (properly white-headed, but rendered by me, above, by Mohammedans) formerly was applied in Tibet both to the Mohammedans of India and to the Europeans. But of late the Tibetans have commenced calling the Europeans by the name of Philing-pa, and an European of British India by that of rGye-Philing (-pa) or Indo-European.
Translation of a Tibetan Passport.


Bod-pahi zla adres med-ching lo-thog mi-khal-gyi akhri sgrub dés hgré byung phyin bdé-var ghrims chhug.

Translation.

"From the noble (city) Lhassa, the circumambulating race of religion.—To those that are on the road as far as Arya Dèsa or India, to clerical, laical, noble, ignoble lords (or masters) of men; to residents in forts, stewards, managers of affairs, to Mongols, Tibetans, Turks, and to dwellers in tents in the desert; to ex-chis (or el-chis, envoys, or public messengers, vakils or ambassadors, &c.) going to and fro; to keepers and precluders of bye-ways (or short-cuts); to the old (or head) men, collectively, charged to perform some business of small or great importance; to all these is ordered (or is made known). These four foreign (or travelling) persons residing at Lhassa, lchang-lo-chon, Mohammedans of It’hang-na, after having exchanged their merchandize, going back to their own country, having with them sixteen loads on beasts; having nothing for their defence except some Lahori-weapons,—do not hinder, rob, plunder, et cetera, them; but let them go to and fro in peace.

Thus has been written from the noble Lhassa, the great religious race, from the senate-house of both ecclesiastical and civil affairs, in Sa-hbrug* (in the year of T. ch. 1688). On the day of the month. (These dates are wanting.)

Note.—There is no Tibetan joined with them. They have about a man’s load of victuals wrapped up in a bundle; with that there has been made an increase (of packages), but let them go in peace.’’

* Sa-hbrug (earth’s dragon) is the title of the second year of the Tibetan cycle of sixty years: it corresponds with Vīshāha of the Indian and Vú Dhín of the Chinese cycle. The Tibetan reckoning commences from February, 1026: as therefore Hyde’s first edition was printed in 1701, and he uses the expression ’’nuperis annis ex India redux,’’ the MSS. has been referred to the twelfth cycle, then current, which fixes its date to the year 1688.

Colonel Warren in the Kala Sankalita (Chron. tab. xxi.) has given a full description of the Indian system;—a catalogue of the Tibetan cycle, which is two-fold, one following the Sanskrit, the other following the Chinese system, will be published in the Tibetan Dictionary now preparing for the press.
No. V. Origin of the Shakya Race translated from the न (La), or the 26th volume of the mDo class in the का-ग्युर, commencing on the 161st leaf.


On a certain occasion, when SHAKYA (in the text शक्य रजस् संस्कृत, बुद्ध) Bhagaván was in the Nyagrodha grove (S. Arama), near Ser-skya Gzhi (S. Capilavāstu), many of the Shākyas that inhabited Capilavāstu being gathered together in their council-house, questioned one another, saying; शेस-दन-टक! (शेसदनटक, "intelligent ones:"

"Whence sprang the Shakya race? What is their origin? What is the cause of reason thereof? And what is the ancient national descent of the Shākyas? If any one should come to us, and ask us about those points, we could not tell him whence the Shākyas originated. Come, let us go to Bhagaván and ask him on the subject, that we may abide by his saying."

Thereupon a very great number of the Shākyas inhabiting Capilavāstu, went to the place where Bhagaván (bchom-ladan hdas) was, and after having made their salutation by prostrating themselves at his feet, sat aside.

Having addressed him by this term ब्सून-पा, btsun-pa (Venerable Sir!) they repeat again, how they had been assembled, on what subject they had talked, and how they had resolved to come before him; and then they begged of him, that he would acquaint them with those things that they might afterwards tell them to others.

Bhagaván thinking that, should he himself tell the history of the ancient national descent of the Shākyas, then the Tirthikas and Parivrajakas (or they that are not of his followers) would say, that Gañjama tells whatever he pleases, to praise himself and his tribe. Not to give them an opportunity for using such expressions, he reflected within himself who were there among his disciples, who could tell, in an instructive manner, the ancient descent of the Shākyas.

Perceiving Mongalyana to be present, and judging that he was a fit person for that purpose, he called on him, saying,
"Mongalyana, I am somewhat indisposed (I feel some pain in my back), and want repose; be you empowered by me to tell to the priests (Gelongs) in an instructive manner the ancient national descent of the Shākyas." He, nothing loth, assented. Shākya seeing that he obeyed his bidding, and having folded up his cloak, and put it for a bolster or cushion, leaning on his right side, and laying his feet upon each other, with a clear knowledge, recollection, and self-consciousness, composed himself to sleep.

Mōngalyana (with the prefixed title अयुष्मान्, S. Ayusmān, long-lived; Ayusmān Mōngalyana), in order to collect his ideas on the subject, entered into a deep meditation, wherein he saw the whole story. Recovering from his ecstasy, he sat down on a carpet, spread on the ground, in the middle of the priests. Then he addressed the Shākyas of Capilavāstu, in the following manner:

"Gautamas! (or descendants of Gautama, गौतमान). When this world was destroyed, the animal beings (सेव्चन्, Sanscrit Satwa) mostly were born again amongst the gods, in that division of the heaven which is called that of "clear light" (S. Abhāswāra, Tib. འབྲས་སྐྲ་). And they resided there for a long period of time, having an intellectual body, perfect in all its members and limbs, of a good colour, shining by itself; they walked in the air or heaven, and their food consisted of pleasures only.

At that time this great earth was turned into mere water; it consisted of one lake or ocean. At length, on the surface of that ocean there was formed by the air a thin substance, like skim on the surface of boiled milk, that grew hard and covered the whole surface. That earthly essence was of a fine colour, odour, and taste. The colour like that of fresh butter; the taste like that of refined honey. Descendants of Gautama! Such was the beginning of this world.

Then, some animal beings in Abhāswāra, having finished their lives, were born again to taste of the condition of man, and came to this earth. They were with a perfect body produced from the mind (or they had an intellectual body), having all their members and limbs entire; they had a fine colour, and they were shining by themselves; they walked in the air or heaven, and fed on pleasures only; they lived for a long period.

There was at that time in the world no sun, no moon, no stars, no distinction of time, no moment, no minute, no night and day, no month and year. No distinction into male and female
sex. They were called all by this one name, Animal (सिमसचन Sans-chan).

Afterwards an animal being, of a covetous nature, tasted with his finger's top of the earthly essence (Sahi-b, chud उद्य), and the more he tasted the more he liked it, and the more he liked the more he ate thereof, till by little and little he ate a mouthful. Other animal beings having observed him, they likewise did the same.

When those animal beings had eaten, successively, each a mouthful, then entered into their bodies solidity and heaviness. The brightness of their colour vanished, and then arose darkness in the world. Gautamas! After there had morally arisen darkness in the world, the sun and moon appeared, and so the stars also, and the distinction of time into moment, minute, night and day, month and year, began. They passed thus a long time, living on that essential food. They that had eaten but little of that food, were possessed of a fine complexion or colour, they that had eaten much became of a bad colour. And so from the measure of food, there arose among them two species of colour. "Ha! Animal being! I have a good colour, thou hast a bad colour;"—thus spoke contemptuously one animal being to another. On account of the sin of such proud talk with respect to colour, that earthly essence disappeared.

Gautamas! The earthly essence having disappeared, the animal beings, gathered together, uttered many lamentations, and recollecting what a fine flavour it had, regretted much the loss of that substance.

Gautamas! After the earthly essence of the animal beings had vanished, there arose from the earth a fatty substance of a fine colour and taste. They lived for a long time by eating of that substance. They that ate but little of that food were possessed of a good complexion or colour; they that ate much became of a bad colour. And thus from the measure observed in eating, there arose among them two species of colour. "Ha! Animal being! I have a good colour, thou hast a bad colour;" thus contemptuously addressed one animal being to another animal being. On account of the sin of pride, again, the fat of the earth disappeared.

Gautamas! The fatty substance of the earth having disappeared, the animal beings gathering together, uttered lamentations; and recollecting what a fine flavour it had, they regretted much its loss; but they could not tell in words their sentiments.

Gautamas! After the greasy substance of the earth had vanished, there arose a sugar-cane plantation, of a fine colour, odour, and taste. The animal beings passed afterwards a long
time by living on that food, until the same cause led to its disappearance.

Gautamas! After the sugar-cane plantation had vanished, there came forth clean and pure sālu (rice), without being ploughed or sown, having no straw, no husk, no chaff; if cut in the evening it ripened again till the next morning (or there was every evening and morning ready a fresh crop). The animal beings passed a long time living on sālu.

From the use of that fruit there arose the distinction of sexes. Some of the animal beings became males, and some females. The different sexes regarded each other with fixed eyes. The more they regarded each other, the more they became affectionate and desired each other. Being observed by others, they were reproached by them for their actions, and hated. They threw on them stones, clods, etc. (in the same manner as now they use at the celebration of nuptials, to cast or sprinkle on the bride scented powder, perfume, chaplets, clothes, and parched rice, saying, May you be happy!) and reproved them much. The others, in their turn, replied, “Why do you thus abuse us now, is there no other proper time for telling us these things?”

Gautamas! Thus what anciently was regarded as an immoral action, is now taken for a virtue. They restrained themselves for a time (for 2, 3, or 7 days) from satisfying their lust. But afterwards not being able to contain themselves, they commenced to make some covert, or hiding place, whither they might retire from the sight of others to satisfy their lust; saying repeatedly, We will practise here what is not to be done elsewhere, and uttering, Khyim, khyim; covert, covert, or house, house.

Gautamas! This is the first beginning of building houses.

They used to gather in the evening the sālu that was required for the evening repast, and in the morning that which they wanted in the morning. Afterwards it happened once that a certain animal being having gathered sālu in the evening for the next morning also, when he was called on by another animal being to go and gather sālu, he said to him, “O animal being, take heed to thine own sālu, I have brought yester-evening the sālu, which I require this morning.” Then the other animal being reflected with himself thus: “Ah, well then! I shall hereafter take sālu for 2, 3, nay for 7 days, at once.” He did afterwards accordingly as he had said. Then an animal being said to him, “Come, let us go to bring sālu.” He then said to him, “O animal being, take care for thine own sālu; I for myself have brought at once, for seven days.” Then that animal being reflected with himself thus, “O well, very well, I shall take at once for fifteen days—for one month. And he did accordingly. When the sālu had been taken thus by anticipation by these animal beings, there grew afterwards sālu that was covered
with straw, husk, and chaff, and when cut down, grew not again.

Then those animal beings assembled together, and reflected on their former state thus:

Shes-dan-tak! (स्तेषदन्तक, etc.) See leaves 168, 169.

[Here follows a repetition of the above described stories respecting the several changes that took place in the state of the animal beings. How perfect they were formerly, and how degenerate they are now.]

Afterwards, being gathered together, some of them said, "We must mete out the land and assign the boundary of each property; saying, This is thine, and this is mine." Accordingly, they measured and divided the land, and erected land-marks.

Gautama! This is the first time in the world that men commenced to erect land-marks. This also was a natural consequence.

It happened afterwards, that an animal being, who had his own sālu, took away that of another not being given to him (or stole it). Other animal beings having seen him, that, though he had his own sālu, he had taken away that of another, not being given him, they said thus to him, "Oh animal being! thou having thine own sālu, why takest thou that of another, without being given thee?" They seized him and dragged him on this and on that side, and took him into the congregation, and then reproved him thus, "Sirs! this animal being, having his own sālu, has taken away three times that of another without its being given unto him."

Then those animal beings said to this, thus, "Oh! animal being, thou having thy own sālu, why takest thou that of another which he had not given thee? Oh! animal being; go now away, henceforth do not act in this manner." Then that animal being thus said to the others, "Intelligent beings! This animal being having dragged me on this side and on that side, on account of the sālu, taking me into the congregation, has also abused me (with his language)." Then those animal beings thus said to that animal, "Ha! animal being! after having dragged this animal hither and thither on account of the sālu, and having brought him into the congregation too, why hast thou abused him? Oh! animal being, go thou now thy way, hereafter do not thus."

Then those animal beings reflected with themselves thus, Intelligent beings! On account of sālu, one is dragged hither and thither, and is rebuked also in the congregation. But we should meet, and from among us we should elect one (who is of a better complexion, handsomer countenance, more beautiful, more fortunate, and more renowned) for the master and proprietor of all our fields or lands.
He shall punish from among us those that are to be punished. He shall reward those that merit to be rewarded. And from the produce of our lands we shall give him a certain part, according to a rule.

They accordingly met, and elected one for their master and proprietor of their lands, and for the arbitrator of their controversies, saying to him; "Come, animal being, punish from among us those that are to be punished, and reward those with a gift that merit to be remunerated; from all the products of our lands we will pay you a certain rate, accordingly to a rule."

Afterwards on both sides, they did accordingly. Since he was carried (or honoured) by a great multitude of animal beings, he was called अनुभवमन्दिर् Mang-pos bkur-va; Sanscrit, Mahá Sammata, "Honoured by many."

Gautamas! At the time of Mahá Sammata, man was called by this name, "Animal being."

[The following five leaves (from 171—175) are occupied with an enumeration of the descendants of Mahá Sammata down to Karna (T. rNa-vca-chan རྒྱལ་ཆུ་) at Potala (gru-ḥdṣin * the harbour.) He had two sons, Gotama and Bharadvaja. The former took the religious character, but Gotama being afterwards accused of the murder of a harlot, was unjustly impaled at Potala, and the latter succeeded to his father. He dying without issue, the two sons of Gotama inherit, who were born in a præter-natural manner; from the circumstances of their birth, they and their descendants are called by several names; as, अनुभावमा Yan-lag-s, kyes;

(S. Angirasa), खेरियानिः; Nyi-mahignyen, (S. Surya Vánsa),

Gautama, गायत्रिः; उक्षिङ्गन् Bu-ram shing-pa, (S. Ikshwaku). One of the two brothers dies without issue, the other reigns under the name of Ikshwaku.

To him succeeds his son, whose descendants (one hundred) afterwards successively reign at Potala (gru-ḥdṣin), gru-ḥdṣin.

The last of whom was नृकामि नागाध्यायकम् Ikshwaku.

* The ancient Potala, or the modern Tatta, at the mouth of the Indus.
Virudhaka, (or Vidéhaka). He has four sons, शुक्यश्वेत, भुष्मश्वेत, and नवनाम। After the death of his first wife, he marries again. He obtains the daughter of a king, under the condition that he shall give the throne to the son that shall be born of that princess. By the contrivance of the chief officers, to make room for the young prince to succession, the king orders the expulsion of his four sons.

They, taking their own sisters with them, and accompanied by a great multitude, leave Potala (पोटला), go towards the Himalaya, and reaching the bank of the Bhagirathi river (भगिरथी) settle there, not far from the hermitage of CAPILA the Rishi (कपिलरशि), and live in huts made of the branches of trees. They live there on hunting; and sometimes they visit the hermitage of CAPILA the Rishi. He, observing them to look very ill, asks them why they were so pale. They tell him how much they suffer on account of their restraint or continence. He advises them to leave their own uterine sisters, and to take themselves (to wife) such as are not born of the same mother with them. O great Rishi! said the princes, is it convenient for us to do this? Yes, Sirs, answered the Rishi, banished princes may act in this way. Therefore, taking for a rule the advice of the Rishi, they do accordingly, and cohabit with their non-uterine sisters, and have many children by them. The noise of them being inconvenient to the Rishi in his meditation, he wishes to change his habitation. But they beg him to remain in his own place, and to design for them any other ground. He therefore marks them out the place where they should build a town: since the ground was given to them by CAPILA, they called the new city Capilavastu. They multiply there exceedingly. The gods seeing their great number, show them another place for their settlement. They build there a town, and call it by the name of ल्हास-bastan, (shown by a god).

Remembering the cause of their banishment, they make it a law, that no one of them hereafter shall marry a second wife of the same tribe, but that he shall be contented with one wife.

At Potala (पोटला) the king IKSHWAKU VIRUDHAKA, recollecting that he had four sons, asks his officers what has
become of them. They tell him, how for some offence His Majesty had expelled them, and how they had settled in the neighbourhood of the Himalaya, and that they have taken their own sisters for their wives, and have been much multiplied. The king, being much surprised on hearing this, exclaims several times: Shákya! Shákya! Is it possible! Is it possible! (or O daring! O daring!) phod-pa, and this is the origin of the Shákya name.

After the death of Ikshwaku Virudha, at Potala succeeds his younger son rgyal-rid dgah, (he that desires to reign). On his dying without children, the banished princes successively inherit. The three first have no issue; the son of Drumtend, the fourth prince, is Gnas-hjog, Drung-ch'en. His son is Shiksa. His descendants to the number of 55,000 have reigned at Capilavastu. [An enumeration of the princes who reigned at Potala after Ikshwaku follows, which is identical with the list in Sanskrit authorities; the names being translated into Tibetan according to their literal meaning; as for Mahá Sammata, Mang pos bkur-va, greatly honoured, etc.]

Here ends the narration of Mongalyana. Shákya approves and recommends it to the priests.
No. VI. Tibetan Symbolical Names, used as Numerals.

[J.A.S.B., Vol. III, p. 6 (1834).]

In astronomy and astrology, there are many works to be found in Tibet that have not been introduced into the Kahgyur or Stan-gyur collections. Of these the most celebrated is the Bei'durya Karpo, written by s,De-srid Sangs-rgyas r,Gyam,m,ts'ho (ཨིཀཡི་དུ་རྔགས་རྒྱ་མཚོ), a regent or viceroy at Lhasa, in the last half of the seventeenth century of our era.

In all these works, symbolical names (གྲངས་བྲད, numerical signs) are used instead of numerals, in all arithmetical and astronomical calculations. As for instance:

++; for +2; -- for --3; \times 3 for \times 4; \div for +32.

This mode of expressing numbers has been borrowed from India by the Tibetans. For some of the numerals specified below, there are yet other synonymous terms applied in Tibetan, as in Sanskrit, but in their works these only are of general use. Although the nine units, together with the zero (0), would be sufficient to express any greater number, yet there are used the following numerals also: 10, 11, 12, 13, 14, 15, 16, 18, 24, 25, 27, and 32.

When dictating to an assistant in symbolical names what to write in characters, the pandit commences the operation from right to left: thus if he says བོད (12), ན་ (0), བོ་ (4), the other writes 4012, &c. This method is the same as that followed in the Shastras of India, therefore it is unnecessary to add anything further on the subject.

The following numbers are expressed by such names as are stated here below, and explained in English, to which the Sanskrit terms also have been added (with a few exceptions) not from Tibetan books, but from other sources:

2 or 1. གྲུ་, *gzugs, body; S. shariram.

ཉ, zla, the moon; S. chandra.

ཧོ་ཁྲི་, hot-tkar, white brightness, the moon:

S. shwélb-rochis.
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bse-ru, rhinoceros; S. gandaka.

or 2. lag, the hand: S. bhuja, hasta, or pani.

mig, the eye: S. netra, chakshus.

* Note.—The articles, Pa, po, Va, vo, Ma, mo, &c. have been omitted after the roots, since the words occur mostly in this form.

zung-phyogs, or simply zung, the two sides, wings, halves, a pair, couple; S. chhada, paksho, &c.

kkhrig, or bgrod, the twins; copulation.

hjig-rtan, the world; S. loka.

yon-tan, quality; S. guna.

Mé, fire; S. agni or anala.

rtsé, top, summit; S. agram.

mtsho, a sea or lake; S. samudra.

chhu, water; S. jala or wari.

rkang, a foot; S. pada.

Rig-byéd, a Véda; S. Véda.

hbyung, an element; S. bhútam.

dvang, an organ of sense; S. indrayam.

mdah, an arrow; S. bána or vána.

phung, a heap of the aggregates constituting the body and soul; S. skandha.
S or 6. мtshams, *mtshams, the six cardinal points: the north, east, south, west, zenith and nadir.
ro, bro-va, taste, savour; S. rasa.
dus, time, season: S. samaya.

U or 7. Thub-pa, a sage; S. Muni.
Drang-srong, an hermit: S. Rishi.
ri, a hill or mountain; S. parvata.
Res-gzah, a special or chief planet; S. Graha.

L or 8. klu, an hydra or snake; S. nāga.
sbrul, serpent; S. sarpa.
Gdangs-chan, a hooded-snake; S. !
ltō-hgro, creeping on its belly: S. uraga.
nor or nor-lha, wealth, or the eight gods of wealth: S. Vasu or vasudēva.
sred-pa, affection, passion: S. !

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Ω or 9. ʿtsha, root (or vein): S. mūla.
gter, treasure; S. kosham.
gzah, a planet; S. graha.
bu-ga, a hole, S. chiddra.
Srin-po, an imp or goblin; S. Rākshasa.

Phyogs, corner, quarter, point: S. Dik or
Dish. The ten points, 4 cardinal, 4 intermediate, the zenith and the nadir.

11 or 11. རྩོང་བྱེད་, phrog-byed, that takes by force; S. Hari, for Siva.

_drag-po, Drag-po, the brave or fierce, S. Rudra, for Siva.

_bde-hbyung, Bde-hbyung, the source of happiness; S.

Shambhu, another name of Siva.

Dvang-phyug, Dvang-phyug, the powerful: S. Ishwara, for Siva.

12 or 12. སྲི།, Nyi-ma, the sun; S. Surya, Arka, Bhanu.

_ཁྱིམ་, khyim, the sun’s place in the zodiac; S. Griha

or pl. Grihas, the 12 zodiacal signs.

13 or 13. བྲོད་པ་, hdod-pa, lust, desire, wish, Cupid; S. Kama.

_myos-byed, myos-byed, that inebriates or makes mad, lust, desire, wish, Cupido; S. Madana, Kama Deva.

14 or 14. དི།, yid, the mind; S. manas.

Ma-nu, ditto; S. manu.

Srid-pa, Srid-pa, existence, birth, the world; S.

bhuvanam.

15 or 15. བོད་, tshes, nyin-zhang, the 15th day of a lunar month; any day of the semilunation. S. Aha or Ahan.

16 or 16. སྣོན་པོ་, Mi-bdag, lord of men, a sovereign; S.

Narapati.

Rgyal-po, Rgyal-po, a king, prince; S. Raja.
18. nyes-pa, skyon, vice, fault, blemish; S. Dosha.

24. Rgyal-va, he that has been victorious, a Jina or Buddha; S. Jina.

25. de-nyid, the same self; S. tatwam.

27. Skar-ma, a star, one of the 27 constellations in the path of the moon; S. Nakshatra.

32. So, a tooth; S. danta.

For 0 zero or 0 the following three terms are used:

mkah, void, space, S. kha, ákāsha, gaganam.

thig, a spot, stain; S. ? nabhas.

Stong-pa, the vacuum; empty space, zero; S. shūnyam.
No. VII. Extracts from Tibetan Works.


Tibetan beau-ideal of a wife.

[Extracted from the Bkak-ḥgyur, mdo kha, leaf 106-7; corresponding with leaf 73-74 of the Lalita vistara, the original Sanscrit text, in the Lantsa character, presented to the Society by Mr. Hodgson.]*

The required qualities in a maiden who may aspire to be united in marriage with Shākyā are thus defined by himself:

"No ordinary woman is suitable to my taste and habits; none who is incorrect in her behaviour; who has bad qualities, or who does not speak the truth. But she alone will be pleasing and fit for me, who, exhilarating my mind, is chaste, young, of good complexion, and of a pure family and descent." He indited a catalogue of these qualifications in verse, and said to his father, "If there shall be found any girl with the virtues I have described, since I like not an unrestrained woman, let her be given to me in marriage." "She, who is young, well proportioned, and elegant, yet not boastful of her beauty (lit., with her body); who is affectionate towards her brother, sister, and mother; who alway rejoicing in giving alms, knoweth the proper manner how to bestow them on the priests and brahmans:—if there be found any such damsel, father, let her be brought to me. One who being without arrogance, pride, and passion, hath left off artifice, envy, deceit, and is of an upright nature:—who even in her dreams hath not lusted after any other man:—who resteth content with her husband, and is always submissive and chaste:—who is firm and not wavering:—who is not proud or haughty, but full of humility like a female slave:—who hath no excessive fondness for the vanities of sound, smell, taste (music, perfumes, and exquisite meats), nor for wine:—who is void of cupidity:—who hath not a covetous heart, but is content with her own possessions:—who, being upright, goeth not astray; is not fluctuating; is modest in her dress, and doth not indulge in laughing and boasting:—who is diligent in her moral duties, without being too much addicted to the gods and festivals (or righteous overmuch). Who is very clean and pure in her body, her speech and her mind:—who is not drowsy nor dull, proud nor stupid;—but

* See Journal, vol. i, page 380, and pages 1—8, where a brief analysis is given by Mr. Wilson, of the contents of the Lalita vistara.
being of good judgment, doth everything with due reflection:—
who hath for her father and mother-in-law equal reverence as
for a spiritual teacher:—who treateth her servants both male
and female with constant mildness:—who is as well versed as
any courtesan in the rites and ceremonies described in the
Shastras:—who goeth last to sleep and riseth earliest from
her couch:—who maketh every endeavour with mildness, like a
mother without affectation:—if there be any such maiden to be
found, father, give her unto me as a wife.”

Afterwards, the king (Sans. Shuddhodana, Tib. Zas-Qtsang-
ma) directs his brahman minister (Sans. Purohita, Tib. Mdhun-
a-hdon) to go into the great city of Capila-vastu (Tib. Ser-
skya-qzhi), and to inquire there in every house after a girl possessed
with these good qualities, shewing at the same time SHAKYA’s
letter, and uttering two Slōkās, or verses, of the following
meaning: “‘Bring hither that maiden who has the required
qualities, whether she be of the royal tribe, or of the brahman
caste; of the gentry, of the plebeian class. My son regardeth
not tribe nor family extraction: his delight is in good qualities,
truth, and virtue alone.’”

शक्या शुद्धोदन ज्ञानेश्वरम्
लिङ्गशुद्ध्याय तिष्ठाति
श्रद्धालूका अनुभवः
श्रद्धाद्वादशी नागिव

The objections of the Buddhists to the seclusion of woman
may be gathered from the following imaginary conversation of
SHAKYA’s wife, extracted from the Kah-gyur, Do, Kh. vol.
leaf 120-121 (corresponding with the Sanscrit Lalita vistara,
leaf 85).

Sā-hirosma (S. Gopa), the wife of SHAKYA, upon hearing
of her being upbraided by the domestics for not concealing her
face when in company with others, expresses herself in some verses (against the veil), the meaning of which is as follows:

"Sitting, standing, and walking, those that are venerable, are pleasing when not concealed. A bright gem will give more lustre if put on the top of a standard. The venerable are pleasing when they go, they are agreeable also when they come. They are so whether they stand or whether they are sitting. In every manner the venerable are pleasing. The man excellent in virtue is pleasing when he speaks; he is so also when he sits still. As an example, doth not the Kalapinka bird appear more beautiful when she chanteth her lovely song in your presence? The venerable man who putteth on a garment made of the kusha grass, or whose squalid clothing concealeth not his emaciated body, still shineth with his own lustre. He that hath good qualities is adorned by those qualifications. They who have put off all vices are venerable. Fools, committing vices, howmuchsoever they be adorned, are never pleasing. Those that have malice in their heart and speak a sweet language are like a poisoned bowl into which nectar is poured; or a cleft on a rock that is rough both inside and outside. Communion with such men is as though you would touch the mouth of a snake. With respect to the venerable, all resort to them, all reverence them. They are supported and cherished by all men, as the stairs descending to the water's edge are kept in repair by the multitude. The venerable are always like a bowl full of milk and curd. It is a great happiness to see human nature capable of such purity. Fraught with blissful consequences is the gift of such men as have renounced the company of the wicked, and being directed by a venerable religious guide, are become enamoured of the doctrine of the most perfect (Buddha). For such as have restrained their body, have suppressed the several defects of it, have refrained their speech, and never use a deceitful language; and having subdued the flesh, are held in restraint by a pure conscience: for such, to what purpose is the veiling of the face? They that have a cunning heart are impudent and shameless; and having not the required qualities, do not speak the truth:—though they should cover their body even with a thousand clothes, they would go about in the world more naked than the unclad. They that have concealed their passions, and have kept them under subjection, and are content with their own husbands, and think not on any other;—such women, when not concealed by a veil, shine forth like the sun and moon. Moreover Drang-Srong (S. Ris'hi), the great Lord (God), who wise in knowing the hearts of others, yea, also the whole company of the gods, know my thoughts, my good morals, my virtues, my obligation, and my chastity. Therefore, why should I conceal my face?"

Zas-Qisang-ma (S. Shuddhodana, the father of ShAKYA).
her father-in-law, was much pleased with these expressions, and presented her with several precious things. He uttered at the same time one śloka, the meaning of which is this: "My son being adorned with such qualities as he has, and my daughter-in-law having such virtuous qualifications as she describes; to see two such pure persons united together, is like when butter and ghee are mixed together."

As breathing in accordance with the virtuous sentiments of the above favourable specimen of the Tibetan sacred works, we may here extract a curious correspondence (whether imaginary or real we will not pretend to determine), stated to have taken place between a princess of Ceylon and the Buddhist saint. This letter is very generally known and admired throughout Tibet, being introduced in every collection of epistolary forms for the instruction of youth.

Ratnávali’s Letter to Shakya.

Mutig-chen (S. Ratnavali), a young princess of Ceylon, the daughter of the king of Singala, having been informed by some merchants of Central India (Madhyam) of Buddha and of his doctrine; she was much pleased with it; and, when those merchants returned home, she sent some presents to Chom-dan-das (Shakya), with a letter of the following contents:

"Reverenced by the Suras, Asuras, and men; really delivered from birth, sickness, and fear; Lord! who art greatly celebrated by thy far-extending renown, from the Sage’s am-
brosial portion, kindly grant me! (meaning religious instruction or wisdom)’.

SHAKYA received this letter, and sent to the princess a picture of Buddha on cotton cloth, with some verses written above and below the image, containing the terms upon which refuge is obtained with Buddha, Dharma, and Sangha; and a few fundamental articles of the faith; together with two stanzas recommendatory of Buddhism. In a letter to the king of Singala, SHAKYA prescribes with what solemnity this image should be received, the letter perused, and made known in Ceylon.

The stanzas are these. See Dulva, vol. 5, leaf 30.

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ཨི་སྒྲིག་མ་བོད་དགུ་དགུ་།
ཨ་ལོ་སྟོད་པ་བོད་དགུ་དགུ་།
སྣེ་བ་སྡོད་པ་མགོན་དགུ་དགུ་།
ཆིག་དོན་མ་ཐེག་པ་དགུ་དགུ་།
དབུན་གྱི་སྡོད་པ་ིར་གསུམ་པ་དགུ་དགུ
ིག་པ་གྱི་སྡོད་པ་དགུ་དགུ
གིི་དབུན་གྱི་སྡོད་པ་དགུ་དགུ
་མི་བོད་དགུ་དགུ་དགུ་དགུ

“Arise, commence a new course of life. Turn to the religion of Buddha. Conquer the host of the lord of death (the passions), that are like an elephant in this muddy house (the body), (or conquer your passions, like as an elephant subdues every thing under his feet in a muddy lake). Whoever has lived a pure or chaste life, according to the precepts of this Dulva, shall be free from transmigration, and shall put an end to all his miseries.”

The compendium, or sum of the Buddhistic doctrine in one slóka, runs thus:

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སི་སྟོད་པ་དགུ་དགུ
དབུན་གྱི་སྡོད་པ་དགུ་དགུ
དབུན་གྱི་སྡོད་པ་དགུ་དགུ
དབུན་གྱི་སྡོད་པ་དགུ་དགུ

“This is the doctrine of Buddha.”
No. VIII. Analysis of a Tibetan Medical Work.


The principal work on medicine in Tibet is that entitled the "rGyud bZhi" (ཧོ་ཤི་ the tract in four parts). It is attributed to SHA’KYA, though not introduced into the Kathryn or Stu%gyur collections.

When in Tibet I requested the LAMA, my instructor in the language of the country, to give me an account of its contents, which he did in an abridged compilation divided, like the original, into four parts. The present translation of the LAMA’s manuscript may be interesting to those who are curious on the subject of Tibetan literature, and the state of medical practice in that remote part of the world. The materials of the original are as usual all derived from Sanskrit works, which have not however hitherto been made known in an English dress.

The following is the account given in the work itself of the manner in which this Treatise of Medicine found its way to Tibet.

In the time of KHRI-SRONG DEHTSÁN (in the 8th or 9th century of the Christian era) a Tibetan interpreter BAIROT-SANA (or Vairochana) having translated it in Cashmir, with the assistance of a physician-pandit (བོད་ལོབ་གཤི་ – Davá mNon-gah), presented it to the above-mentioned Tibetan-king. At that time it was received by ‘‘gYU-THoG’’ a learned physician, and by several others, and afterwards it devolved successively to others till gYU-THoG (the 13th in descent, from the first) styled the New gyUThoG, to distinguish him from the former physician of the same name, who is called ‘the ancient.’ This physician much improved and propagated it; and at that time, it is stated, nine men became learned in medicine.

The LAMA, who wrote me this extract, enumerated several works on medicine, current in Tibet, of which the most celebrated is a commentary on the present work, entitled ‘‘Baidúrya sNon-po’’ (the lapis lazuli) written by ‘‘Sangs-rgyas rgya mts’ho’’ རྡོ་རྗེས་རྒྱན་འགྲེལ་ a regent at Lassa about the end of the 17th century.

The LAMA states that there are about forty books or works written in Tibet, on medicine, besides the five volumes in the
Stan-gyur collection, and the scattered occasional instructions on medicaments in the Kah-gyur.

The chief medical school in Tibet is at Chák-phuri (ཆོས་པོ་་) a monastery at or near Lassa. There are also two others, in middle Tibet, of some repute, called Cháng-Zúr (ཆོང་བོ་ཤར).

First Part.

This is entitled རྟ་བའི་རྒྱུད་, rtsa-vahi-rgyut, the root or basis of the (medical) tract. It is divided into six chapters.

First Chapter.

In this is described how Chomdandás (Shakya) transforming himself into the shape of a chief physician, in a forest of medical plants, delivered his instructions, in a superb palace, in the presence of gods, sages (or Rishis), and a large train both of heretic and orthodox hearers.

Second Chapter.

He (Shakya) addressed his audience thus:—"Assembled friends! be it known to you, that every human creature who wishes to remain in health; and every man who desires to cure any disease, and to prolong life, must be instructed in the doctrine of medicine. Likewise, he that wishes for moral virtue, wealth, or happiness, and desires to be delivered from the miseries of sickness; as also, he that wishes to be honoured or respected by others, must be instructed in the art of healing." Then one of the hermits or Rishis (དབང་གྲོང་-Drang-Srong) expressing his desire of promoting the well-being of others, requested his advice as to the manner in which he might become instructed in the doctrine of medicine. Then the teacher (Shakya) said (or commanded): He must be instructed in the four parts of the medical science, which are the root or theory, explication, instruction, and lastly manual operation; farther, he must be instructed in the eight branches of healing: viz. 1, the curing of the whole body; 2, of particular diseases incident to children; 3, to women; 4, the curing of diseases caused by evil spirits; 5, of wounds made by a knife, spear, &c.; 6, of all sorts of venomous or poisonous infections; 7, of the infirmities of old age; and 8, the increasing of virility in men. These are the principal divisions of the whole medical treatise.

The number of chapters in the four parts of this medical tract amount to 156.
In the explanatory part, there are 11 places or sections, and 31 chapters; in the instructive part on cures or remedies for each specified disease, there are 15 circumstances and 92 chapters;—the last part has four divisions and 27 chapters.

Third Chapter.

The theory of the human constitution is illustrated by a similitude taken from the Indian fig-tree \( \text{fig-tree} \). Thus, there are three roots or trunks; thence arise nine stems; thence spread 47 boughs or branches; thence 224 leaves; two blossoms, and three fruits. The explication of the simile as applied to the states of the body. The single root or basis of diseases; the stems, branches, and leaves arising thence, taken or considered in a healthy and in a diseased state. Distinction; with respect to wind; ditto, with respect to bile; as also to phlegms their respective offices, operations or influences.

There are seven supports of the body on which life depends; the chyle, blood, flesh, fat, bone, marrow, and semen. Description of the three sorts of excretions or sordes of body, ordure, urine, and sweat.

The three generative causes of disease are: lust or ardent desire; passion or anger; dulness or ignorance. By the first is caused wind; by the 2nd, bile; by the last, phlegm. The accessory causes of disease are four: 1, season with respect to cold and heat; 2. any evil spirit; 3, wrong use of food; and 4, ill conduct of life.

The parts of the body, commonly subject to diseases, are six: the skin, the flesh, the veins, the bones, the viscera, and the bowels.

The proper places of the three humours are: that of the phlegm in the upper parts of the body, as the proper place of dulness, in the brain or skull; that of the bile, in the middle part of the body, which is appropriate to anger; and the wind resides in the lower part of the trunk, in the waist and loins, as in its proper place.

There are 15 ways or channels through which disease spreads itself. The channels of the motion of wind are, the bones, the ear, skin, heart, artery, and the guts. The blood, sweat, the eye, the liver, the bowels, are the ways or vehicles of bile. The chyle, flesh and fat, marrow and semen, ordure and urine, the nose and the tongue, the lungs, the spleen, and the kidneys, the stomach, and the bladder, are the vehicles for the conveyance of the phlegmatic humour.

With respect to the three humours, this farther distinction is made: wind is predominant in the diseases of old people; bile, in those of adolescents or youths; and phlegm, in children.

With respect to place (or part of the body); wind occurs in the cold parts of the body; bile in the dry and hot parts; phlegm abides in the moist and unctuous parts.

The several seasons, in which the diseases caused by any of these three humours prevail, are thus stated: diseases, caused by wind, arise commonly during the summer season, before the dawn, and about midday. Those caused by bile, in autumn, about midday and midnight. Phlegm prevails during the spring season, and in the morning and evening.

There are specified nine sorts of diseases, in which there is no hope of recovery.

On the 12 causes by which any of the diseases caused by any of the three humours, is changed into another, as wind into bile and phlegm, etc. All diseases are classed under two heads: heat and cold. Those, in which wind and phlegm prevail, being of natural water, belong to cold. Blood and bile, being of natural fire, belong to heat. The diseases caused by the worms and the serum, belong both to cold and heat.

Fourth Chapter. On the symptoms of diseases. On examining the
tongue and urine. On feeling the pulse. On asking (orally) after the circumstances, how the disease first arose, and its progress,—what pain is felt, what sort of food has been useful or noxious?

Especially with respect to the tongue: If the tongue is red, dry, and rough, it is the sign of prevailing wind; if covered with a yellowish white thick substance, it is the sign of bile; if covered with a dim, white, soft, and moist substance, it is the sign of phlegm.

With respect to the urine: If the urine of the patient is blue, clear like spring-water, and has much spume or froth, it is the symptom of wind; if yellowish red and thick, steaming or vapouring greatly, and diffusing a smell, it is the sign of bile; if white, with little smell, and steam or vapour, it is the sign of phlegm.

With respect to the pulse: When the physician feels the pulse, if beating greatly upwards it somewhat stops (if irregular), it is the sign of wind; a quick full beating is the sign of bile; a sunk, low, and soft beating is the sign of phlegm.

The physician's 29 questions to the patient about his food, exercise, and the pains or relief felt after having taken such and such a food, made such and such an exertion, &c. are here detailed.

Fifth Chapter. On the means of curing diseases.

1. With respect to food:
   The several sorts of flesh, grain, vegetables, and liquide employed successfully in curing diseases caused by wind. Specification of the several sorts of animal and vegetable food, and of soup and liquides or potions, by which bile is cured. Ditto of those that are good against phlegmatical diseases.

2. With respect to one's conduct of life or exercise.
   It is good against wind to remain in warmth, and to have a companion with whom one can best agree. Against bile: to remain in a cool and still place, or undisturbed. Against phlegm: to cease from exertion or business, and to remain in warmth.

3. With respect to medicaments to be used against these three humours.
   Those against wind are of three different tastes: sweet, sour, and saline; and with respect to their efficacy, unctuous, heavy, and soft.
   Those used against bile are, sweet, bitter, and nauseous bitter:—their efficacy; coolness, thinness, and dulness, or bluntness.
   Those used against phlegm are, hot, sour and acrid:—their efficacy: sharpness, roughness, and lightness.
   Mixtures of medicaments with respect to their tastes; for assuaging pains, and for carrying off diseases, or for purging.
   1. Assuaging medicaments:
      Against windy diseases: soup, and medical butter (a kind of sirup).
      Against bile: liquid medicine and powder.
      Against phlegm: pills and powdered medicine (aromatics 1).
      The several kinds of soup are: of bones, flesh, butter, molasses; of wine, &c.
   There are specified five kinds of sirup, according to the different principal ingredients, their several applications and effects.
   2. Depuratory or purging medicaments.
      In windy diseases: a gentle depuratory medicament.
      In bilious diseases: a purging physic.
      In phlegmatic diseases: emetics.
   With respect to the first there are specified three sorts of depuratory medicaments, the purging medicaments are of four kinds, the emetics are of two sorts.
   With respect to physical (or chirurgical) operation, against wind: the smearing of the body with butter, &c. and cauterising in the Hor (or Turkish) manner. Against bile: phlebotomy, and cold water (or bathing in ditto). Against phlegm: warm applications, and cauterising.
   Specifications of the several kinds of cures against wind, bile, and
phlegm. They amount to 98 (compared to so many leaves). If the physician is skillful and diligent in his application, and the patient obedient and respectful, so will the latter soon be delivered from disease.

Sixth Chapter. Recapitulation of the three last chapters. According to the former metaphor or allegory of the Indian fig tree, there are three roots (or trunks): 1, the root, place, or ground of the disease; 2, that of the symptoms, and 3, that of the manner of curing.

There arise from the first trunk (or root) two stems: that of the unchanged state of the body, and that of the changed or diseased state of the body.

From the 2nd trunk (or root) there arise three stems: those of looking on, feeling and asking (or of inspection of the tongue and urine; of the feeling of the pulse; and of asking after the circumstances of the disease).

On the 3rd trunk there arise four stems: those of the food; of the manner of living or conduct of life; of the medicaments used; and of the operations performed. Therefore, from the three trunks (or roots) there arise nine stems.

The number of the boughs or branches:
Those branching from the stem of the unchanged body are: disease, the seven supports of the body, and the feces.

On the stem denoting the changed or diseased state of the body, there are the following 9 boughs: cause of disease, accessory causes, beginning or injured parts, place, way, time of arising (or of the fit), fruit or consequence, causes of transition from one into another disease; the reduction of all diseases to heat and cold.

On the stem denoting the symptoms of diseases, there arise the following eight boughs: 2 of inspecting the tongue and urine. Of feeling the pulse, there are 3: wind-pulse, bile-pulse, and phlegm-pulse. And in asking after the circumstances of the disease, there are 3.

Altogether eight.

On the stem denoting the manner of curing, there arise the following boughs or branches: 3 of food or meat; 3 of drink or potion; 3 of the manner of living or of the conduct of life; 6 of physic with respect to taste and efficacy; 6 of the assaying mixtures with respect to taste and efficacy; 3 of depuratory physic. There are also 3 boughs of medical (or surgical) operations. Thus in all there are 47 boughs or branches.

The number of leaves (or of leafy branches) issuing from the 47 boughs:
1st. On the top of the unchanged stem, the enumeration of 25 diseases.

2nd. On the top of the stem denoting the changed or diseased state of the body, 63 symptoms or tokens of indisposition.

3rd. On the top of the stem of inspection (or examination of the tongue and urine), 8 branches or leaves of inspection.

4th. On the top of the stem of feeling, three sorts of pulse (or three manners of beating of the pulse).

5th. On the top of the stem of asking the patient about the circumstances of the disease, 29 questions.

6th. On the top of the stem denoting the food (diet, meat, and drink or potion) of the patient there are the enumeration of such, as: 14 in respect to wind; 12 to bile; and 9 to phlegm.

7th. On the top of the stem of the conduct of life, 6.

8th. On the top of the stem of physic nine tastes and efficacies are enumerated, together 18; 3 kinds of soup or broth; 5 kinds of medical butter or sirup; 4 kinds of potions; 4 kinds of powders; 2 kinds of pills; 5 kinds of powdered aromatics; 9 sorts of depuratory application. Total = 50 kinds of physic.

9th. On the top of physical (or surgical) operations, 7 leafy branches.
A summary exhibition of the above specified leaves:
1. On the trunk denoting the place and ground of diseases, there are 188 leaves.
2. On that denoting the symptoms, 38.
3. On that denoting the manner of curing, there are 98 leaves.
Altogether making 224.
There are two blossoms: health and a long life.
There are three fruits: moral perfection (or good morals), wealth, and happiness.
These are the contents of the six chapters of the first part of this medical tract.

SECOND PART.

There are four things to be treated of in the doctrine of curing or healing: 1, What is to be cured or healed? 2, With what is it to be cured? 3, In what manner is it to be cured? 4, By whom is it to be cured?

1st Chapter.—With respect to the first question, What is to be cured? the answer is: the disease in the human body. 2, By what means: By diet or regular food, exercise, medicament, and by chirurgical operation. 3, In what manner is it to be cured?—so that the patient recovering from his sickness, may remain long alive. To this place belongs the examination of the symptoms, the rules of curing, and the manner in which the cure is performed. The contents of this part of the treatise are reduced to four roots, and to 11 branches or minor parts.

2nd Chapter.—Cure is ordained for the well-being of the body. The origin or generation of the body. Cause, and accessory causes thereof. Tokens or signs of birth.

The cause of the generation of the body is stated to be: the father's seed, the mother's blood, and the arising of consciousness. If the first be predominant, there will be born a son; if the second, a daughter; if both are equal, then a hermaphrodite. Should it happen that the blood be formed into two masses, then twins will be born.

Out of the semen are formed: the bone, the brain, and the skeleton of the body. Out of the mother's blood are generated the flesh, blood, heart, with the other four vital parts (lungs, liver, spleen, kidneys,) and the six vessels or veins. From the soul or vital principle arises consciousness through the several organs.

After the body has been thus conceived, the cause of its increase is in the two veins on the right and left sides of the womb, in the small vessel containing the mother's blood for menstruation, and in the chyle formed from the mother's food, which successively descending into the womb, concurs to the coagulation or union of the semen, blood, and the vital principle, and to their increase, in the same manner, as water is conveyed, by certain canals, from a watering pond, to a field, for the production of corn.

The body, by the agitation of the (inward) air, being changed during 38 weeks, goes on continually increasing, for nine months.

The continual increase of the foetus, or embryo, is thus: In the 1st week, it is like a mixture of milk and blood. In the 2nd week, growing somewhat thick, it is of aropy or tenacious nature. In the 3rd week, it becomes like curds. In the 4th week, from the form, which the embryo takes, is conjectured whether it will be a son, daughter, or hermaphrodite. In the 1st month, the mother suffers both in her body and mind several disagreeable sensations.

In the 2nd month, in the 5th week, the navel of the body is first
formed. In the 6th week, the vital vein (or artery), depending on the navel. In the 7th week, the forms of both eyes appear. In the 8th week, in consequence of the forms of the eyes the form of the head arises. In the 9th week, the shape of the upper and lower parts of the trunk or body is formed.

In the 3rd month, in the 10th week, the forms of the two arms and sides (or hips) appear. In the 11th week, the forms of the holes of the nine organs become perceptible. In the 12th week, the five vital parts (heart, lungs, liver, spleen, veins) are formed. In the 13th week, those of the six vessels.

In the 4th month, in the 14th week, the marrows in the arms and thighs are formed. In the 15th week, the wrists of the hands and the legs of the feet are perceptible. In the 16th week, the 10 fingers and the 10 toes become visible. In the 17th week, the veins or nerves, connecting the outer and inner parts, are formed.

In the 5th month, in the 18th week, the flesh and fat are formed. In the 19th week, the tendons or sinews and the fibres are formed. In the 20th week, the bone and the marrow of the feet are formed. In the 21st week, the body is covered with a skin.

In the 6th month, in the 22nd week, the nine holes of the organs are opened. In the 23rd week, the hair on the head and on the body, and the nails commence to grow. In the 24th week, the viscera and vessels become entirely finished; and then pleasure and pain is felt. In the 25th week, circulation or motion of air or wind commences. In the 26th week, the memory of the mind begins to be clear.

In the 7th month, the 27th to the 30th week, the whole body comes to entire perfection, or is completely formed.

In the 8th month, from 31st to 35th week, the whole body, both within or without, greatly increases.

In the 9th month, in the 36th week, there arises a disagreeable sensation in the womb. In the 37th week, there arises a nauseous sensation. In the 38th week, the head turning to the entrance of the womb, the birth takes place. But, though the months are completed, yet, on account of the mother's menstruation, and of wind, birth may for some time be delayed.

Farther it is stated, that if the right side (of the pregnant woman) is high, and the body light, there will be born a son; if the left side is high, and the body heavy, then a daughter; if they both are in an equal state, an hermaphrodite. And if the middle or both the sides are high, then twins will be born.

The tokens and circumstances of approaching birth are then described.

(This may be seen at large, in the Kah-kyur, in the work entitled “d,Gah-vo m,kal h,jug” Nanda entering into the womb.)

3rd Chapter.—The several members of the body are likened to certain things, 32 in number.

The manner of the existence of the body, under four distinct heads:
1. The quantity (in measure or weight) of the several constituent parts of the body, and the manner of existence of those parts on which the body depends. 2. The state of the veins and nerves. 3. On the nature of diseases, the enemies of the body. 4. The holes or openings for the circulation of the air, &c.

With respect to the 1st:
1. The quantity of the wind or air (in the body) is equal to one full bladder: that of the bile to the quantity of ordure once discharged; that of the phlegm— to one's three two-handfuls (the two hands three times full): that of the blood and ordure to seven ditto; that of the urine and serum to four ditto; that of the grease and fat to two ditto;
that of the chyle and the semen to one handful; that of the brain to a single handful; that of the flesh = 500 handfuls; (one handful being as much as can be enclosed once in a single hand). Women have an excess of 20 more on account of their thighs and breasts.

There are 23 sorts of bones; in the back-bone, 28 are distinguished. There are 24 ribs; 32 teeth; 360 pieces of bones. There are 12 large joints of limbs;—small joints, 250. There are 16 tendons or sinews, and 900 nerves or fibres; 11,000 hairs on the head; 11 millions of pores of the hair on the body. There are five vital parts (or viscera) (as the heart, lungs, liver, spleen, and the reins or kidneys); six vessels, and nine openings or holes.—In Jambudwipa the measure of a man's height is one fathom or four cubits—deformed bodies have only 3½ cubits, measured by their own.

With respect to the 2nd section, showing the state of the veins. There are four kinds of veins or nerves, one of them ascends to the brain, and is acted on by the dull part of it, generating the phlegm in the upper part of his body. Another nerve (or vein) entering into the middle, forms the vital nerve, and depends for its existence on the vital nerve of passion and blood; that part of it, which causes bile, resides in the middle. The third nerve (or vein) descends to the privy parts, and generates desire both in the male and female. That part of it, which produces wind, resides in the lower extremity.

The 2nd: There are four kinds of the nerves of existence or sensation.

For rousing (or exciting) the organs, in their proper place, there is in the brain a principal nerve, surrounded with 500 other smaller ones. Another nerve for making clear the organ of recollection or memory, resides in the heart, surrounded with 500 other smaller ones.

That nerve, which causes the increase and renovation of the aggregate of the body, resides in the navel, surrounded with 500 other smaller ones.

That nerve, which causes the increase of children, and descendents, resides in the privy member, together with 500 other smaller ones—and comprehends or encompasses the whole body.

The 3rd: The nerve of connexion consists of two kinds, white and black. There are 24 large veins (or nerves), which, like as many branches ascending the principal stem of the vital principle, serve for increasing the flesh and the blood. There are eight large hidden veins or nerves for making the connexion of the diseases of the viscera and vessels.

There are 16 conspicuous veins connecting the outward limbs, and 77 others spreading from them, called खिर्न्यास bleeding veins (that may occasionally be opened to let out blood).

There are 112 hurtful or pestilential veins (or nerves); of a mixed nature, there are 189 others. Thence originate 120 in the outer, inner, and middle parts, that spread into 380 smaller ones. Thence smaller ones encompass the body as with a net-work.

There are 19 strong working nerves, which, like roots, descend from the brain, the ocean of nerves; from among there are 13 that are hidden, and connect the intestines—six others, connecting the outward parts, are visible; from them spread 16 small tendons or sinews.

There are three vital nerves (or veins) in a man. The one encompasses both the head and the body; the second, associating with respiration, moves accordingly; the third is the principal, and connecting the veins or canals, for the circulation of air and blood, is occupied with generating or increasing the body, and being the vital nerve, is called, by way of eminence, the artery or the principal vital nerve.
With respect to the third point:

Diseases of consequence happen in the flesh, fat, bone, tendons, nerve, intestines, and veins.

Such diseases are counted in the flesh, 45; in the fat, 8; in the bone, 32; in the tendons or sinews, 14; in the intestines, 13; in the veins, 190. On the head, there are 62; on the neck, 33; in the trunk of the body, 95; in the four hanging members (two hands, two feet), 112. Thus important diseases are reckoned 302, of which 96 are said to be very dangerous, which cannot be cured by any experience or skill. There are 49 that are dangerous in a middle degree, but which may be cured by learned physicians. The rest may be cured by others also; since they are of no great consequence, though they also be reckoned among diseases of magnitude.

With respect to the fourth point:

Of the several orifices or passages for the conveyance of air, blood, drink, and food, both within and without, are enumerated 13 in males, and 16 in females.

Through inconvenient food and exercise, these passages being hurt, there arises a distemper of the body, by the humours being either too much increased, issued, or hindered; or by taking wrong direction, confusion is produced. When the passages are clean, and free from any hurt, then the body is in a healthy state.

5th Chapter.—Characteristic description of the body. There is a two-fold division: 1, Those parts which are subject to injury (the body). 2, Those things by which they are injured (bad humours or diseases). First, of those that are subject to injury. These are thus distinguished: the supports (or those parts which keep the body together), seven in number; as, the chyle, blood, flesh, fat, bone, marrow, and semen. Excrements, as ordure, urine, and sweat; also the dirt of the teeth, and under the nails, and the impurity issuing from other openings or passages.

1stly. The office of the seven supports of the body, and of the three excrements, is thus described:

The meat and drink, after being digested in the stomach, are changed into chyle and faeces. These turn into ordure and urine, that is, for the nutrition of the body, by increasing the blood. The blood preserving the moisture or humidity of the body, keeps up life, and increases the flesh. The flesh covering and cleansing the body, both within and without, produces the fat. This makes the whole body unctuous, and causes the increase of the bone. This supports the body and increases the marrow. This improves the essential sap of the body, and produces the semen virile. This conduces to the well-being of the whole body, and to the production of a new one.

The service, rendered by the faces, is: the ordure serves for the support of the bowels, guts, &c. By urine, morbid humours are carried off; and it serves also for a support of the thinner faces, and carries off the putrid thick sediment.

The office of sweat is to soften the skin, and to change the obstructed pores of the hair of the body.

Fire-warm 𐭩𐭩 is the common gentle warmth, or heat, of the whole body. The warmth of the stomach is the principal cause of the digestion of meat and drink of every kind. If this warmth is in good state, the digestion of meat and drink is easy; no diseases then arise, the lustre of the face, the chyle, the supports of the body and life, then increase. Therefore, the warmth of the stomach must be kept up (or if lost, must be restored), with every endeavour.

The manner in which meat and drink are changed. Whatever is eaten or drunk, is carried into the belly or stomach, by the vital air or wind; afterwards, by the aid of phlegm, it comes into fermentation of a
sweet taste, and increases the quantity of phlegm. Afterwards, being digested by the aid of bile, taking a hot and sour taste, it produces bile. Afterwards, by the aid of the air or wind that conveys an equal heat to the whole body, the dregs or faces being separated, and taking a bitter taste, it generates thin wind. The faces being changed into thick (or solid) and thin (or fluid) parts, become ordure and urine.

The chyle, after having passed by nine veins from the stomach into the liver, it becomes or changes into blood; afterwards, successively, it is transformed into flesh, and the seven supports of the body.

2ndly. The hurtful things or bad humours. These are three: wind, bile, and phlegm, each with a five-fold division.

1. Of Wind. The life-keeping wind or air resides in the upper part of the head; that which operates upwards, has its place in the breast; that which pervades or encompasses all, resides in the heart; that which communicates or conveys an equal heat to the body, has its seat in the stomach; that which cleanses downwards, abides in the lower part of the trunk.

2. Of Bile. The digesting bile resides in the stomach, between the digested and indigested part; that which forms the chyle, resides in the liver; that which prepares or increases, in the heart; that which assist the sight (or causes to see), in the eye; that which gives a clear colour resides in the skin.

3. Of Phlegm. The supporting phlegm resides in the breast; the masticatory, in the indigested part; the tasting, on the tongue; the refreshing (or that makes contented), in the head; the conjunctive or uniting, resides in every juncture (or joint).

The characteristic signs of the above-specified humours—that of wind; roughness, lightness, cold, smallness, hardness, and mobility.

That of bile; unctuousness, sharpness, lightness, foulness, depuratory moisture.

That of phlegm; unctuousness, coolness, heaviness, and dulness, softness, or gentleness, steadiness, adhesion, passionateness.

6th Chapter.—On the works or action of the body. These are the body, the speech, and the mind. Virtue, vice, and undetermined cases. The five organs occupy their own place. The body is divided into basis (ground or support), age, nature (or constitution), division of diseases. The basis has a triple division. Age also has the same number; that of nature or native disposition, has seven. With respect to disease, the distinctions are : indisposition and absence of morbid state.

7th Chapter.—On the tokens of destruction (or approaching death) of the body: 1. Tokens of a far distant death. 2. Ditto of a near one. 3. Uncertain, and 4. Certain tokens of death. Distant tokens are: any envoy (of death), dream, and change (by age), &c. ; the near tokens are distinguished into near and very near. Uncertain tokens; as, when after recovering from a sickness, one may live yet many years. Certain tokens, as, when the disease is incurable.

A physician should be well acquainted with the tokens of death; that he may know whether the patient be curable or incurable, and to perform his medical service accordingly.

8th Chapter.—On the increasing and decreasing state of sickness. Here is treated of the causes and accessory causes of the disease; the manner of its origin; the diseased part; the character and distinctions of the importance of each.

First. The causes are proximate, and remote.

9th Chapter.—There are three accessory causes that depend on the primary causes: the originating and spreading, the gathering together and arising; and the taking away of the disease.

10th Chapter.—On the manner in which any disease takes place in the body.

11th Chapter.—On the character of diseases; as, an increasing, diminishing, and a perplexed, disease. The causes of which are to be
sought in the too great or too small quantity of the three humours, of the seven supports of the body, and of the feaces.

12th Chapter.—Division of diseases; with respect to the cause, the individual, and the kind of disease. With respect to the cause: this is attributed to the vicious three humours of this life; to the consequence of immoral actions in former generations or lives, and to a mixture of both. With respect to the individuals: they are, man, woman, child, old persons; and men of every description. The several diseases peculiar to each are enumerated. The number of the kinds of the common diseases is stated to be 404, which are divided or distinguished out of several respects. As with respect to the vicious humours, principal humour, place or injured part, and the kind of disease, 42 belong to wind, 26 to bile, 33 to phlegm. Thus with respect to the humours, 101 divisions are made, and so on; with respect to the other points also, many distinctions or classifications are enumerated, each amounting to 101.

13th Chapter.—With respect to the conduct. What course of life is to be taken (to be free from disease): 1. continually, 2. at certain periods, and 3. occasionally, or as circumstances may require. The two first are treated in the next two chapters: 1. continually to be done are: worldly affairs and religious exercises or occupations; first, the leaving off every immoral action committed by the body, speech, and the mind; and the doing of such things as are agreeable to these, in every circumstance of life: as in eating, walking, sitting, mounting a horse, sleeping, &c.

2. Religious occupations are the exercise of moral virtues, and the desisting from the ten immoral actions.

14th Chapter.—On the periodical conduct of life, according to the different seasons (as the first and last part of winter, the spring, the hot season, summer, and autumn:) with respect to diet, exercise, medicine, and chirurgical operations.

15th Chapter.—On the circumstantial conduct of life, with respect to several cases, teaching that, one should not obstruct hunger and thirst (or abstain from meat and drink); not hinder yawning or gaping, sneezing, breathing, coughing (or ejecting phlegm), spitting, sleeping, nor any of the natural discharges, since the obstruction or hindrance of them may give rise to any disease, of which several cases or examples are enumerated.

16th Chapter.—The manner of using meat and drink: 1. The several kinds of food, and the manner of using them. 2. Several kinds of food that do not agree, and therefore may not be used together. 3. Temperature to be observed.

For food are used, grain (or corn), flesh, butter, vegetables or greens, and dressed victuals. There are two kinds of grain: 1. growing in ears, and 2. in pods (as pulse). Flesh or animal food of eight kinds or sorts. Several kinds of unctuous or oily substances; as, butter, oil expressed from grains, kernels, fruits, berries, and trees or shrubs; grease, fat, marrow, &c. To vegetable of green things belong potherbs, &c. To dressed victuals or meals belong boiled rice, soup, &c. Drinkable things are milk, water, wine, &c.

17th Chapter.—Enumeration of several kinds of food that it were dangerous to take together; as, fish and milk, &c.

18th Chapter.—On the proper measure of food to be taken, or on temperance in meat and drink.

19th Chapter.—On pharmacy, or the preparing of medicaments for healing any disease. Taste of medicament, efficacy, digestive quality, mode of composing, &c., appropriate to any specified disease.

20th Chapter.—On materia medica, the efficacy of every simple medicament. The materials for medicament are: precious and natural stones, earths, woods, vegetables, and those obtained from animals. In the text, and in another quoted work, 915 articles are enumerated, and stated of each to what disease it may be applied especially, as a remedy.
Analysis of a Tibetan Medical Work.

21st Chapter.—Specification of the classes of medicaments; their preparation and application to specified diseases.

22nd Chapter.—On the five sorts of (chirurgical) instruments, employed in trying or sounding any disease, in cutting, &c.

23rd Chapter.—That one may remain in health and ease, rules are prescribed to be observed.

24th Chapter.—Discrimination of the humours as the cause of any inward or outward disease.

25th Chapter.—When the former are insufficient, it is taught, to seek it in the vicious inclination of the mind.

26th Chapter.—To exhibit medical help, when the disease may be healed; and to give it up, when it cannot be cured.


28th Chapter.—Detailed description of the curing of diseases.

29th Chapter.—Common and peculiar mode of curing diseases.

30th Chapter.—How to cure wind, bile, phlegm, is separately exposed or taught.

31st Chapter.—The requisite qualities in a physician, that he should be well acquainted with the theory and practice of medicine; and be an impartial, upright, good-hearted man.

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Third Part.

Containing a full explanation of Diseases.

Chapter 1. Exhortation to the teacher (Shakya) to deliver a treatise (བྱུགས་པར་བྱེད་) or oral instruction on the manner of curing diseases.

2. The curing of diseases arising from wind (or windy humours). There are five distinctions: 1, causes; 2, accessory cause and effect; 3, division; 4, symptoms; 5, manner of curing (diseases arising from wind).

3. In the curing of diseases arising from (or caused by) bile, there are the following distinctions: 1, cause; 2, accessory cause and effect; 3, division; 4, symptoms; 5, manner of curing; and 6, stopping or hindering its progress.

4. In the curing of diseases caused by phlegm (or phlegmatical humours), are considered; cause, accessory cause and effect, division, symptoms, and manner of curing.

5. In the curing of diseases caused by the gathering of the three humours (wind, bile, phlegm), and of blood, there are the following distinctions or considerations: cause, incident or accessory cause and effect, place, time, kind or genus, symptoms, manner or mode of curing, and the stopping of it for the future.

6. In the curing of indigestion, the root (or primary cause) of inward diseases, there are the following distinctions or sections: cause, incident or accessory cause and effect, manner of its arising, division, symptoms, remedy or mode of curing.

7. In the curing of a swelling (or a hard conglomeration or excrescence), there is treated of: cause, incident, division, place, manner of arising, symptom, mode of curing it.

8. The curing of white swellings, a kind of dropsy. Here are considered: cause, incident, division, symptom, mode of curing.

9. In the curing of another kind of dropsy (འབྲི་བོད་) there are the same distinctions as before.
10. The curing of dropsy is taught, by exposing the cause and incident, division, manner of arising, symptom, mode of curing, stopping or cessation.

11. In the curing of phthisis or consumption of the lungs, there are the following distinctions: cause, and accessory cause or effect, division, symptom, mode of curing. And thus there are six chapters on curing inward diseases.

12. In curing feverish diseases (where heat prevails) in general, there are the following distinctions: cause and incident, nature, name, symptom, mode of curing.

13, 14. Farther explanations on the causes of the heat and cold, in fever.

15. In the curing of a fever, in its beginning, or where heat has not yet taken the upper hand, there are enumerated the following distinctions: cause and incident, nature, name, division, symptom, mode of curing.

16. In an increased or burning fever, the same distinctions are as before, except a trifling division.

17 to 20. On curing several kinds of fever, such as are: the sly, hidden, inveterate, and the mixed ones.

21. The curing of inflammation of any hurt or wounded part of the body, with several distinctions; and that of inward and outward hurt: the inwards are, the viscera and the vessels; the outward parts are, the flesh, bone, marrow, tendon, and fibre.

22. The curing of heat or fever (arising from the contest between wind, bile, and phlegm), in which the mental faculties are troubled, with several distinctions to be considered; and so there are 11 chapters on curing fever (heat and inflammation).

23. On curing epidemic maladies or infectious diseases, with several distinctions and divisions; as, भाष्ट्र a kind of pestilence of Nepál.

24. On curing the small-pox: cause and effect, definition of small-pox, distinction, symptom, mode of curing; distinction into white and black variola, each having three species.

25. The curing of infectious diseases affecting the bowels (colic), with several distinctions; purging the viscera and the lower vessels, affecting with greater or less vehemence; and so there are eight kinds of diseases affecting the bowels.

26. The curing of swellings in the throat (or of ulcers and inflammations), and infective diseases, as the cholera, भ्याण्याग्राणिण्या: the first has 4, the second 11, subdivisions, or minor distinctions.

27. With respect to catarrh, are considered: cause and incident, kind, symptom, mode of curing. And so are five chapters on infectious diseases, भक्ष्याग्राणि, to which belongs the cholera morbus also.

28. In curing the upper part of the body, the head occupies the first place. Here are considered: cause, circumstantial accident, distinction, symptom, mode of curing. There are eight distinctions, as wind, &c.

29. In curing the diseases of the eyes, are considered: cause, inci-
dent, division, symptom, mode of curing, with 33 distinctions of opthalmic diseases.

30. Diseases of the ear; cause and incident, or accessory cause and effect, division or distinction, symptom, mode of curing. Distinction into disease of the ear, and deafness; that has six, this four, kinds.

31. Diseases of the nose: cause and incident, division, symptom, mode of curing; there are five divisions or distinctions.

32. In the curing of the diseases of the mouth, there are to be considered: cause and incidents, division, symptom, mode of curing. There is a six-fold division; as, the lip, the gum, &c. There are several distinctions of diseases, as six of the teeth; five of the tongue; six of the palate, and seven of the throat.

33. In curing the diseases of goitre or swelling in the fore-part of the neck, are considered: cause and incident (or accessory causes), distinction, symptom, cure or remedy. There are eight sorts of goitre, as those arising from wind, bile, &c. Thus six chapters are on curing diseases in the upper part of the body.

Now follows the curing of diseases affecting the viscera, and the entails or vessels.

34. In curing the diseases of the heart, there is treated of: cause and incident, division, symptom, and remedy. There are seven distinction of diseases in the heart; as the throbbing or palpitation of the heart.

35. In curing the diseases of the lungs are considered: cause, division, symptom, remedy. There are eight distinctions of diseases.

36. In curing the diseases of the liver, are treated of: cause, division, symptom, remedy. There are 18 distinctions of diseases.

37. In curing the diseases of the spleen or milt, four things come into consideration. There are five kinds of diseases, as inflammation, &c.

38. In curing the diseases of the reins or kidneys, there are four considerations, with seven kinds of diseases; as wind in the reins, &c.

39. In curing the diseases of the stomach, or the pit of the stomach, there are likewise four things to be previously considered. And first, 16 kinds of diseases, as heat, cold, &c, and again five kinds, as wind, &c.

40. In curing the diseases of the intestines or bowels are considered four things, as cause, &c. with the distinction of five kinds of diseases.

41. In curing the gut of the entails or bowels, are considered: symptom and remedy, with five distinctions of diseases; as cold, puffing up, &c. Thus eight chapters are on curing the diseases of the viscera and vessels.

Diseases of the privy parts.

42, 43. In these two chapters for male and female cases are considered: cause, &c. four, with nine and five distinctions of disease respectively.

This class of disorders is called (secret disease).

The curing of little diseases (风寒等)

44. In the curing of hoarseness, or difficulty of using the voice, are considered: cause, incident, &c. four, with seven distinctions of diseases; as wind, &c.

45. In curing aversion from food, or restoring the loss of appetite
46. In curing the distemper of continual thirst, are considered: cause and incident, etc. four, with five kinds of that distemper; as wind, bile, etc.

47. In the curing of the hiccough, the disease of yexing (convulsion of the stomach), are considered: cause and accident, &c. four, with five distinctions of that distemper; as from meat or food, &c.

48. The curing of the difficulty of breathing: cause, &c. four; with five minor distinctions.

49. The curing of a sudden colic, (a distemper of the bowels), are considered: cause and accident, &c. four; with three principal, and eleven minor, kinds of that distemper; besides some others that are enumerated, as heat and cold; worms and phlegm, &c.

50. The curing of diseases arising from worms (in the belly or bowels:) and insects, are considered: cause and accidents. &c. four, with two distinctions inward and outward worms or insects; as belly worms, lice, and nits.

51. In curing vomiting, are considered: cause and accidents, &c. four, with four distinctions of that distemper, as wind, &c.

52. In curing purging diseases (or dysentery), are considered: cause, &c. four, with four distinctions of that distemper, &c.

53. The curing of obstruction of stools, or of evacuation, four things to be considered, and five kinds of that distemper are enumerated.

54. In curing dysuria (or difficulty of making urine), is treated of the cause and accidents, &c. four, with several distinctions of the kinds of that distemper.

55. In curing the frequent discharge of urine; cause, &c. four, with the three kinds of that distemper, arising from phlegm, bile, and wind; phlegm has again 10 distinctions.

56. In curing the disease called the "Indian heat" (very dangerous to Tibetans, by causing excessive heat and frequent evacuations, of which many die who visit India), are considered: cause, &c. four, with four distinct divisions of that distemper.

57. In curing the swelling or enlargement of the feet, are considered: cause, &c. four, with four distinctions of that disease.

58. In curing the gout are considered: cause, &c. four, with six distinctions of that painful distemper.

59. In the curing of diseases arising from the serum or watery parts of the blood (yellow water, bad or corrupt humours), are considered: the manner of its origin, its division, symptom, mode of curing, with several distinctions.

60. The curing of the disease called "the white vein," with several divisions and distinctions.

61. The curing of cutaneous diseases. Of these there are several divisions and distinctions.
62. The curing of miscellaneous diseases of the smaller kind: such as contraction or sinking of the sinews; dysentery; vomiting; any hurt caused by fire; hurt or wound made with a needle; or when a needle or the iron-point of an arrow happen to be swallowed; choking or suffocation; on the stopping of any thing in the throat, as, a beard of corn, bone, fish-prickle; the entering or swallowing in of a spider or scorpion; intoxication; stiffness of the neck; ill smell of the body; hurt of the hands and feet caused by cold and snow; the creeping of any insect into the ear; the swelling of the teat of a woman. The curing of all such diseases is called the cure of small diseases. Thus there are 19 chapters on minute diseases.

The healing of wounds, sores, or ulcers.

63. The curing of ulcers (གཅུག) here are considered: cause, &c.

64. The curing of the hemorrhoids (piles or emerods in the fundament, རྣམ་རུ་ཚན) : cause, &c. four, with six distinctions.

65. The curing of St. Anthony’s fire (any swelling full of heat and redness, སྣིད་དཔལ) : cause, &c. four, with several distinctions, and the places (or parts) where generally they occur.

66. The curing of the Surya disease (ོ་རོ་ཐེ་རོ) affecting the lungs, liver, &c. its beginning, &c. four, with some distinctions.

67. The curing of cancerous or virulent bad sores or ulcers: cause, &c. four, with eight distinctions.

68. The curing of the swelling of the testicles (ོུ་ཁོམ་ཚན) : cause, &c. four, with six distinctions.

69. The curing of a disease in the foot and thigh, called Kangbám, (ོ་ཁ་བྲ་བྲ), or enlarging and corruption of the feet, &c., a painful disease in the bones, accompanied with inflammation, and blue colour of the skin: cause, &c. four, with several distinctions.

70. The curing of the ulceration in the perineum: cause, &c. four, with some distinctions.

71. The curing of diseases incident to infant children, with the description of several superstitious customs or practices which are performed at the birth of a child, as examination of the time at which it was born, whether it is lucky or unlucky; imparting of the benediction: the cutting of the umbilical cord; the making it live long; the making it suck, the time, &c. &c.

72. The enumeration of several diseases common to infants and children: cause, &c. four, and the mode of curing them.

73. The curing of diseases caused by any (supposed) evil spirit, 12 kinds of such diseases: symptoms, and remedy.

Thus three chapters are devoted to the diseases of infant children. Then follow, on curing diseases of the female sex. These distempers are thus distinguished: general, peculiar, and vulgar, or common.

74. On curing the diseases of the female sex, in general, are considered: cause, &c. four, with two distinctions, originating in the blood and wind.
75. The curing of the particular diseases of women: cause, &c. four, with many distinctions; as with respect to the several humours, of which they arise.

76. The curing of the common or vulgar diseases of women, with the circumstances of child-birth.

On curing diseases caused by evil sprits.

77. The curing of diseases caused by a ghost (or evil spirit), of which there are 18 kinds enumerated, from among the Suras and Asuras. Here are considered: cause and incident, division, symptom, and remedy.

78. The curing of insanity or madness: cause, &c. four, with seven distinctions, as it is caused by wind, bile, &c.

79. The curing of a kind of insanity called "forgetfulness" (lunacy ?), enumeration of its several kinds, the symptoms, and the remedies.

80. The curing of palseical diseases, and the telling of the periodical time of their occurrence, the symptoms, and the remedies for preventing their recourse.

81. On the curing of diseases, in which the body is infested with cancerous ulcers, is eaten away and dissolved: considered cause, &c. nine, with 18 distinctions respecting its different kinds, and the places (or parts) which are generally affected.

The above five chapters are on such diseases as are supposed to be caused by the influence of some malignant demon.

82. On the curing or healing, in general, of wounds, made by any kind of weapon or tool. Here into consideration come; 1, cause; 2, accessory cause or incident; 3, nature (of wound); 4, definition or description (of the wound); 5, its name; 6, place; 7, division; 8, symptom, mode of curing or remedy, excision or cutting out, cicatrizing.

83. The curing of wounds on the head, here are considered: the manner of its being, examination of the injured part, manner of curing, recovering, or being overpowered.

84. The curing of wounds on the neck or throat, where the bone, vein, or nerve, and the tendon or sinew come into consideration.

85. The curing of wounds on the upper and lower parts of the thumb of the body; manner or that of being; symptom, remedy, healing.

86. The curing of wounds of the hanging members (arms and legs), the knowing the importance or consequence of, &c. symptoms in general, mode of curing; or restoration.

Thus four chapters were on curing wounds; henceforth the curing of poison, or the remedies against poisoning.

87. The curing of injuries caused by artificial or prepared poison. Here are considered: the kind of poison, entrance or infection; quality, the manner of its spreading or prevalence; remedies employed, final cessation or remains.

88. The curing of simple poison, and of poison in the flesh. With respect to the first: cause, symptom, remedy; in the second case, two points more come in consideration.

89. The curing of real or material poison. Two cases: 1, spreading; and 2, not spreading.

These three chapters were on curing injuries caused by poison.

90. On curing the weakness of old age, or procuring strength to weak, old men. Emoluments, place, recourse to, remedy.

91, 92. On the means of increasing the power or vigour in men. Here ends the summary extract of the 92 chapters, on the instruction of curing diseases.
Analysis of a Tibetan Medical Work.

FOURTH PART.

Which contains the explanation of the practical part of Medicine.

Chapter 1. The examination of the pulse, wherein 13 cases are enumerated on the character of the distemper.

2. The inspection of urine, wherein, as it is said, the vicious state of the whole body may be seen, as in a mirror.

Thus two chapters are on examining the pulse and urine.

Afterwards, when the character and name of the disease has been found out, what sorts of medicaments are to be administered, is exposed.

3. First liquid medicines, of which there are 54 for curing inward heat, and 23 for assuaging cold fits or ague. Together there are 77 sorts of liquid medicine. When by these there is no remedy, further is an?

4. Enumeration of powdered medicine, or medicaments in powder, of which the mixture is stated to amount to 96, for assuaging the heat of any distemper; and 69 against cold fits. Both together=165. When they afford no relief, there is taught of another remedy.

5. Physic or medicaments in pills, of which the different kinds of mixture amount to 22.

6. The several kinds of sirup (a kind of mixture) are described or taught, of which 15 are for assuaging heat, and five against cold fits. Both together=20.

For procuring strength to the body, and for drawing out an inveterate disease.

7. Is taught of a mixture, called medicinal butter (藏药黄油) consisting of several ingredients, of which there are 14 sorts for curing heat, and nine for taking away cold fits. Both together = 23.

8. 13 kinds of mixture of calcined powder, for curing an ague caused by a too much abundance of phlegm.

9. 17 kinds of mixture or syrup, especially for the purpose of assuaging heat.

10. 19 species of mixture of medicinal wine (or spirituous beverage) are enumerated, for curing diseases, in which wind prevails.

11. A mixture, as a remedy against any inveterate malady whatsoever, prepared of precious stones, for curing the diseases of princes, and of opulent men: one against heat, and 11 against cold; eight against both; together=20.

Since men, in general, cannot have precious stones required for such a mixture for curing diseases, in the

12. Is taught of such vegetables or plants that are procurable by all, of which the several mixtures amount to 28 for curing heat; and 14 for assuaging cold fit.

Thus taking together all assuaging remedies from the liquid to the vegetable medicines, there are 418. So much of the assuaging remedies. When they are insufficient, in the

13. Is taught of purging or depuratory medicines in general.

14. Of purging medicines operating downwards, for carrying away corrupt blood, bile, and the relics of other diseases. There are three kinds of such purging (or depuratory), medicines, operating: gently, moderately, and strongly; of which all there are 82 species.

15. For carrying upwards or ejecting the remains of such diseases, as belong to the phlegmatical kind: here vomits are prescribed, of which there are eight of the stronger, and eight of the gentle kind, both=16.

16. A composition of medicine, for cleansing or purging the nose, five of the gentle, and two of the strong kind.

17. Elixirs or extracted juices, for drawing downwards the diseases in the entrails or intestines and guts.

18. The same continued and specified.
19. Elixirs or mixtures for cleansing the veins (or depuratory elixirs for do.). Thus seven chapters are on depuratory medicines.

If by the above means there is no sufficient relief, in another sutra is taught of other soft and hard remedies.

20. How to let blood in such distempers, when heat prevails. There are counted 77 veins, of which any may be opened for letting out blood.

21. The application of a caustic for curing diseases, when cold, or cold fits prevail.

22. The use of a venomous mixture.

23. On the use of medical bath, for diseased members.

24. On adhibiting medicinal unguents.

25. On medicines operating downwards.

26. The conclusion. Though there be many ways (1,200) of examining the heat and cold prevailing in any disease, they all may be reduced to the following: to look on the tongue and urine, to feel the pulse, and to ask (after the circumstances of the beginning and progress of the disease in question).

Thus the remedies adhibited against diseases, though they be counted many (1,200), yet they may be reduced to the following four classes: medicament, manual operation, diet, and exercise. Medicament is either assuaging or depuratory: the manual operation is either gentle or rough: food is either useful or noxious; the exercise is either violent or gentle.

Again: though there be numbered 360 practical modes of curing diseases, they may be reduced to these three: examination of the patient (or of the symptoms of the disease). Rules for curing such and such disease. And the manner in which the remedy is applied.

There is taught also of preservatives for a physician, to keep himself safe from any malignant infection from a patient.

27. Recommendation of this treatise to the care of the audience, by the teacher (SHAKYA). Classification and moral application of the above enumerated 404 diseases.

The volume concludes with an account of the mode in which this treatise on medicine (consisting of four parts) reached Tibet, which is briefly incorporated in the introductory remarks.
No. IX. Interpretation of the Tibetan Inscription on a Bhotian Banner, taken in Assam, and presented to the Asiatic Society by Captain Bogle.


[In a letter to the Secretary of the Asiatic Society; see also Proceedings of the Asiatic Society, 4th May, 1836.]

According to the request conveyed in your letter of the 30th April, I have translated the piece of magical superstition which you have faithfully transcribed from the Bhotian board. With exception of the salutation at the beginning and the conclusion, and a few terms in the middle, the whole is in the Tibetan language. The purport of it, as will be evident from the tenor of the translation, is, to obtain the favour and protection of several inferior divinities, to increase the prosperity, &c. of the person and family for whom the ceremony was performed, and this magical piece was erected or set up.

It may be that the flag-staff, with the wooden board containing this inscription, was carried before the Tibetan chief in his march, and so used as an ensign in war; but it is more probable that it belonged originally to the house-top or terrace of the prince in Bhotan: for the houses of great personages in that country are generally decorated with such ensigns of victory at the four corners of the terraced roof. They are called in Tibetan र्ग्याल ं घ्टान (ensign of victory), and always contain inscriptions of similar purport with this.

In regard to the orthography of the piece, it frequently occurs in Tibetan writings and books, that the vowel signs are removed from their proper places, on account of the dependent letters of the line above; several cases of this occur in your transcript. The intersyllabic points at the end of a line are generally also omitted, except with the conjunction ग्यु which will also be remarked here. I have made a copy in Roman characters, and have also endeavoured to make a literal translation: the words in Italics I cannot properly interpret.

*Om svasti,* pronounced by the Tibetans *om soti,* is rendered by them in their language གོ་ སྒྲོལ་མོ་ཞུན་ཞི་ om bdé *ego-su gyur-chig*: "Oh may it please, may it be prosperous."
Inscription on the back of the wooden board (fig. 3, Pl. VI).
khyab-mug (for hjug) Rahula (for Rähula) ki-kang (for kaňkar)
Vis'ñti dus mts'han
ma pi-ling khra ts'ha sogs gnyan-po hdro Srin dang
phyogs mts'ams steng hog gnas-pa rnas dang
khyad-par-du nyi-ma dé-ring gang-la rgyu vahi sa bdag
Snang srid lha srin sogs thams-chad srid-pa
Huhi phyag rgya hdi-la bto-sig, Snang srid lha srin
Sd'é brgyad khed rnas-kwis, Thub-pahi bstan-pa
la rab-tu dad-pahi rgyu sbyor sbyin-pahi bdag
po khkor dang bchas-pahi ta'he dang bsod
nams dpal dang sbyor-pa thams-chad
sla-va yar-gyi ño ltar gong-nas gong-du
kphel-zhing rgyas-par mdzad-du gsal. —
Om akani nékani abhila mañ'dala
Mantrayé Svāhá, Sarva maṅgalam.

Translation.

O ye divinities! all hail! — (Ye) all the eight classes of the
divine imps (S. Rákshasas); also ye gods, regents of the planets,
constellations (in the path of the moon), and of the lunar days,
having your influence upon the year, the lunation (or lunar
month), and the different seasons or periods; ye possessors
of the earth or land (land-proprietors), all the eight kinds of the
Nágas (Hydras), &c. Ye powerful chiefs and attendantes,
VISHNU RÁHULA, and the menial (instrumental cause) Vis'ñti;
ye goddesses (or nymphs) pi-ling-khraa ts'ha, &c.; ye fierce
inferior imps, who dwell in (or towards) the cardinal, inter-
mediate, zenith and nadir points (or in the ten corners of the
world); and especially ye divine imps, &c. who are rulers of
those regions, wherein the sun this day is moving, ye all look on
this emblem (seal, image, or signed writ, &c.) of Hu, the regent
or governor, (or set up, or erected by Hu.) Ye divine eight
principal imps (Rákshasas), rulers of the world (or keepers of
light), I beseech you, that you will make that patron, the
bestower of charitable gifts, for obtaining the fruit of his works
and actions, who is very faithful to the doctrine of the Muni
(SHAKYA), may together with his household or family, increase
more and more, and abound in life, fortune, (prosperity), honour,
and in all his substance or wealth, like the increasing face of
the moon. Om akani nékani abhila mañ'dala, mantrayé, Svāhá
Sarva maṅgalam.

Tettelia, 9th May, 1836. 
A. C. Körösi.


Having received lately, with a letter from Bútan, one of the silk scarfs mentioned by Turner as in use in that country and Tibet, which, though rather dirty, is of a superior manufacture and more highly ornamented with figures of deities than those I have heretofore met with, I think it may be presented as a specimen to the Society. I can fully confirm Turner’s account of its general use in all intercourse, and am sorry I have not had any opportunity of ascertaining the origin of the custom, which is, I believe, peculiar to Tibet, Bútam, and Sikhim. I applied to Mr. Csōma Körösi for an explanation of the sentences woven in at the ends of the scarf, and that gentleman has kindly transcribed and translated them. I enclose his notes on the subject, and to save you the trouble of a reference, I shall copy what Turner says on this subject; to whose account I can only add that these scarfs are almost indispensable in all religious offerings, as well as on the occasions he mentions.


Page 67. "We each advanced, presenting, one after the other, a white silk scarf, or long narrow piece of pelong, fringed at both ends, as is the custom in these countries, to the Rāja, who, keeping his seat all the time, took them in his hand, and passed them to his zempi.

Page 71. We delivered to the zempi, or master of the ceremonies, a silk scarf for each of us, which being thrown across our shoulders, he dismissed us.

Page 72. An inferior, on approaching a superior, presents the white silk scarf; and, when dismissed, has one thrown over his neck, with the ends hanging down in front. Equals exchange scarfs on meeting, bending towards each other, with an inclination of the body. No intercourse whatever takes place without the intervention of a scarf; it always accompanies every letter, being enclosed in the same packet, however distant the place to which it is dispatched. Two colours are in use for this manufacture, which is of China, white and red: the latter is rather
confined to the lower orders: the white is respectful in proportion to its purity and fineness; there are various degrees in both. I am yet ignorant of the origin of this custom, but shall endeavour, at some future time, to obtain an explanation of it.

P.S.—I may also mention that the kow-tow or nine prostrations, as knocking the head nine times on the ground, is in these countries always performed by inferiors approaching their superiors.”

Translation of a Tibetan sloka, found on a white piece of China scarf, called སྣྱོན་མོའི་ཤེས་བཞིན་ཁ་བཙུགས། བཀྲ་ཞིས་ཁ་བཙུགས།, or "scarf of benediction."

བོད་ཀྱི་རིགས་དཔལ་ངོ་བོ་འཇིག་ཤེས་བཞིན་ཁ་བཙུགས། བཀྲ་ཞིས་ཁ་བཙུགས། བཀྲ་ཞིས་ཁ་བཙུགས། བཀྲ་ཞིས་ཁ་བཙུགས།

The same in Roman Character.

Nyin-mo bde-legs mts'han bde'-legs, Nyin-mahi gung yang bde-legs-shing.
Nyin mts'han rtag-tu brda-legs-pahi, dkon-chog gsun-gyi bkra shis shog.

Translation.

"Blessed the day; blessed the night; the mid-day also being blessed: may day and night always return (bring) the special favour of the three most precious (holy) ones."

(Or thus; the favour of the eminent three holy ones) the བཤེས་བཞིན་ཁ་ billionaires being rendered, in Latin, insignis, eminens, &c.

Note.—On the cloth the བཤེས་བཞིན་ཁ་ is not sufficiently distinct; I took it first for བཤེས་བཞིན་ཁ་ as in the two former lines; but now I correct it as it probably stands on the cloth.

30th May.                            A. Csoma Körösi.
No. XI. Notices on the Different Systems of Buddhism, extracted from the Tibetan authorities.


Sāngyé (Sangs-rgyas) is the generic name for expressing the Supreme Being or intelligence in the Buddhistic system. This term corresponds to the Sanskrit Buddha. In Tibetan it denotes the most perfect being, that is pure (or clean) from all imperfections, and abounds in all good qualities.

There are three distinctions with respect to the essence, the substance or body of Buddha; as

1. Dharma kāya (Dharmatthu—chhos-kyi-skhu); 2. Sambhog-kāya (Smanthar-thu—longs-spyod-rdso-pahi’-skhu),
and 3. Nirmān kāya (Nirmānthu—sprul-pahi-skhu). The first, as the primary essence of all things, is denominated by several names; as, A’di Buddha (A’di Buddha);—Samanta Buddha;—Swabhāva (Swabhāva); self-produced, or self-existing; Dharmadhātu (Dharmadhātu), the root of all things; the Jina of Jinas; the basis of all things; existing without the three times, or without beginning and end.

To the Sambhogkāya belong the Dhyāni Buddhas of five kinds, the chief of whom is Vairochana (or Beroatsana, as the Tibetans pronounce it, called by them, rnam-per-snang-mdsad: the illuminator. These are the attendants of A’di-Buddha.

To the third or Nirmānkāya belong the several incarnations of Buddha. Immense is the number of such Buddhas that have appeared in former ages in the several parts of the universe.
The Different Systems of Buddhism.

This age (styled the happy age) the number of incarnations of Buddhas is one thousand, four of whom have appeared hitherto, and the rest are to come hereafter. Though there are mentioned many Buddhas as having appeared and having taught their doctrines, yet in the modern Buddhistic system every thing is attributed or referred to Shakya, who is supposed (by the Tibetans) to have lived about one thousand years before Jesus Christ.

The different systems of Buddhism derived from India, and known now to the Tibetans, are the following four:

2. Sautrāntika, (साँत्रंतिक - mdo-sde-pa).
3. Yogāchārya (योगाचार्य - rnal-ḥbyor-spyod-pa, or sems-tsam-pa).
4. Madhyāmika (मध्यामिक - dvu-ma-pa).

The first consists of four principal classes with its subdivisions. They originated with Shakya's four disciples; who are called in Sanskrit, Rā'hula, Ka'hyapa, Upa'li, and Ka'tya'yanā.

1. Rā'hula (Tib. རབ་ལུ། - sgra-gchan-mdzin), the son of Shakya. His followers were divided in four sects. They recited the Sūtra on emancipation, in Sanskrit; they affirmed the existence of all things; they wore on their religious garb from twenty-five to nine narrow pieces of cloth. The distinctive mark of this class was an utpala padma (water-lily), jewel, and tree-leaf put together in the form of a nosegay.*

2. Ka'hyapa (काश्यप - Hod-srung), of the Brahman caste. His followers were divided into six sects. They were called the “great community.” They recited the Sūtra of emancipation in a corrupt dialect. They wore on their religious garb from twenty-three to three pieces of narrow cloth; and they carried a shell or conch as a distinctive mark of their school.

3. Upa'li (Tib. བྲུག་པོ་ - Nyé-vár-ḥkhor), of the Śudra tribe. His followers were divided into three sects. They recited the emancipation Sūtra in the language of the flesh-eaters, Pishāchika. They wore on their religious garb from twenty-

* May not these notes explain the marks on our Buddhist coins? — Ed.
one to five pieces of narrow cloth. They carried a sortsika flower as a mark of their school. They were styled, "the class which is honored by many."

4. Kātyāyana (Tib. ཀོ་ལོ་—Kātyāhi-bu), of the Vaisya tribe. His followers were divided into three sects; they recited the emancipation Sūtra in the vulgar dialect. They wore the same number of narrow pieces of cloth, as the former class, and they had on their garb the figure of a wheel, as the distinctive mark of their school. They were styled: "the class that have a fixed habitation," བཟུང་པ་

The followers of the Vaibhāṣika system, in general, stand on the lowest degree of speculation. They take every thing in the scriptures in their most vulgar acceptations; they believe every thing, and will not dispute. Secondly, of the

2. Sautrātika school (སོ་རི་་—mdo-sde-pa), a follower of the Sūtras. There are two classes, the one will prove every thing by authorities contained in the scriptures, the other by arguments.

3. The third division is that of the Yogacārya, (བོད་པ་—nal-hbyor-spyod-pa, or བོད་པ་—sems-tsam-pa. There are counted nine subdivisions of this school. The principal works on this system are referred to A'rya Sanga (མོ་གོ་—འཕགས་པ་) in the 7th century, about of our era. There are in the Kāh-gyur several works of his, and of his followers, explanatory of the Yogacārya system. Lastly, the

4. Madhyamika school (མདོ་པ་—Dvu-ma-pa, they that keep a middle way). This is properly the philosophical system. It originated with Nāgarjuna (སོ་མོ་—klu-sgrub), 400 years after the death of Shakya. His principal disciples have been A'rya Deva and Buddha Palita. There are in the Stan-gyur several works of them on the Madhyamika system. Some learned pandits in India have united this system with that of the Yogacārya, as Bodhisatwa (or Shanta Rakshita has done) in the 8th century, and afterwards Atisha in the 11th.
Chandra Ki'rti, चन्द्र कृति, wrote a commentary on the original work of Nāgārjuna; as also several other works introductory to, and explanatory of, the Madhyāmika theory. In all the higher schools in Tibet these works are now the chief authorities in all controversies relating to the Madhyāmika system.

From among the four theories above specified, only the two last are philosophical, the two first being rather dogmatical, or following implicitly scriptural authorities. According to the views of some writers, there is little difference between the Yogāchārya and the Madhyāmika theories also, as some have united them; except that the former is more practical and the latter more theoretical or speculative (dealing with too many abstract terms, and minute discriminations). In the Do class of the Stan-gyur, there are many volumes containing works explanatory of both these systems. But they can be understood only by the learned, the generality of the religious persons (or the clergy) prefer to read Tantrika works, the Dulvá, and some tracts of the Do class of the Kāh-gyur.

The above mentioned systems are well known to many of the learned in Tibet; but there are likewise many who are acquainted only with their names.

There is another distinction (with which the Tibetans are more familiar, and which is taken from the scriptures) with respect to the principles on which the scriptural works are founded; that of निषेधार्थाः त्रिगुण Thég-pa-gsum; S. Tri-yānam, the three vehicles. Accordingly all Buddha scriptures are calculated for the lowest, the mean or middle, and the highest capacities; for, they contain low or vulgar, middle, and high principles to be known by such as aspire to any degree of perfection.

Some writers have used the name of "Lám-rim," degrees of way (to perfection), considering men on three different degrees of intellectual and moral capacity; as, men of little, middle, and highest capacities. Under this title there are now in Tibet (among those of the Géluk-pa sect) several manual works on the principles of the Buddhistic religion. Among these "Lám-rims" the most esteemed and the most comprehensive is that of Tsonkha-pa, a celebrated Láma, who flourished in the beginning of the fifteenth century.

According to the Lám-rim there are three degrees of principles with respect to the theory of the Buddha faith.

1. Men of vulgar capacity must believe that there is a God, there is a future life, and that they shall therein have the fruits of their works in this life.

2. Those that are on a middle degree of intellectual and moral capacity, besides admitting the former positions, must
know, that every compound thing is perishable, that there is no reality in things; that every imperfection is pain, and that deliverance from pain or bodily existence is final happiness or beatitude.

3. Those of the highest capacities, besides the above enumerated articles, know that from the body or last object to the supreme soul, nothing is existing by itself, neither can be said that it will continue always, or cease absolutely; but that every thing exists by a dependent or causal connection or concatenation.

With respect to practice, those of vulgar capacity are content with the exercise of the ten virtues. Those of a middle degree, besides the fulfilling of the ten virtues, endeavour to excel in morality, meditation, and ingenuity or wisdom. Those of the highest capacities besides the former will perfectly exercise the six transcendal virtues.

With respect to their summum bonum.

The first seeing the miseries of those suffering in the bad places of transmigration; as, in hell, Yiddaks, and beasts; wish to be born among men, the asurs and the gods.

Those of the second class, not contented with the happiness of the former, wish for themselves only to be delivered entirely from pain and bodily existence. Lastly: these regarding as pain, every bodily existence, in whatever region of the world it be, aspire to final emancipation, and wish to arrive at the supreme perfection, that they may become able to help others in their miseries.

Such distinction in speculative Buddhism, as that of the Swabhavika, Aishwarika, Karmika, and Yatnika does not exist in Tibetan books (except, perhaps, among the Nyigmá-pa sect, who are said to possess yet several volumes that have not been printed in the Káh-gyur and Stan-gyur collections, but which may be found in Tibet both written and printed, among the people of that sect), although there are many works in the Stan-gyur containing materials on the several doctrines or tenets of those philosophical schools.

The ancient philosophical sects in India mentioned frequently and partly described in the Tibetan books, especially in the Stan-gyur volumes, are as follows:

   The Buddhists have adopted much of this school. In the 8 and 6 volumes of the Do class in the Stan-gyur, there is an account of the six schools (and of others also) in ancient India.


3. Rig-chet-pá (रिक्तिक—S. Vedantika).
The Different Systems of Buddhism.


5. Jigten-gyáng-phen-pa (जिज्ञासामतेवक्ष्यय—S. Loka-
   áyata).

6. Those that take Váng-chuk (वाङ्कु—S. Ishwara) for the first principle.

7. They that take Ts’hángs-pa (तिष्ण्ड्र Brahma), for
   the first principle.

8. They that take Khyáb-juk (क्षिप्य—S. Vishnu), for ditto.

9. They that take Skyes-bu (क्षेत्र—S. Parusha), for ditto.

10. They that take gTsovo (ग्त्सव —S. Pradhána) for ditto.

11. They that take time (सम—S. Kála), for ditto.

12. The atomists or they that take rdul-phran (र्दुल्प्राण)
    the atoms for the first principle of the existence of the world.
    There are yet some others also.

The general principles of practical Buddhism with a
follower of this faith in Tibet, are such as follow.

1. To take refuge only with Buddha.

2. To form in his mind the resolution of endeavouring to
   arrive at the highest degree of perfection, to be united with the
   supreme intelligence.

3. To prostrate himself before (the image of) Buddha; to
   adore him.

4. To bring offerings before him, such as are pleasing to any
   of the six senses; as, light, flowers, garlands, incenses, perfumes,
   all sorts of edible and drinkable things (whether raw or prepared),
   stuffs, cloths, &c. for garments and hanging ornaments.

5. To make music, sing hymns, and utter praises on Buddha,
   respecting his person, doctrine, love or mercy, his perfections or
   attributes; his acts or performances for the benefit of all animal
   beings.

6. To confess one’s sins with a contrite heart; to ask forgive-
ness of them, and to declare sincerely not to commit such afterwards.

7. To rejoice in the moral merits of all animal beings, and to wish that they may contribute them to obtain thereby final emancipation or beatitude.

8. To pray and exhort all the Buddhas that are now in the world to turn the wheel of religion (or to teach their doctrines) and not to leave soon the world, but to remain here for many ages (Kalpas).
No. XII. Enumeration of Historical and Grammatical Works to be met with in Tibet.


Works, containing historical matter, may be found, in Tibet, under the following names:


2. *Tam-gyul* (བཟོད་ཀྱི་ལོར་བུ) *gtam-rgyud*, tradition, oral account, traditional history. (S. A’khydnam.)

3. *Ch’hos-jung* (ཟྭོས་ཁྱུག Ch’hos-hbyung), origin and progress (of the elements) of the (Buddhist) religion.

4. *Tokzhot* (ཐོག་ཁྱུག rtogs-brjod), properly a judicious saying; memoir, reflections, critique, biography.

5. *Nam thar* (ཐོམ་གྲངས rnam-thar), properly emancipation, liberation, biography, legend.

6. *Grung* (གྲུངས Grungs), a fable, fiction, fabulous history.

7. *Stan-cis* (སྟན་ཅིས Bstan-rtsis), chronology, or calculation of some events or epochs occurring in the sacred volumes.

To the first class or “*lo-gyus*” may be referred the following works, on account of their contents being of a historical character.


2. *Pâdma-thâng-yik* (པདྨ་ཐང་ཡིག Padma-thang-yig)
another historical work, written in the eighth or ninth century, in the time of Khri-Srong De’-tsan (ཉིར་སྙོང་ འཛིན་པར་བོད) by an Indian guru, called in Tibetan Padma Jung-ne, (པད་མ་ ་ོང་ཉེ་), in Sanskrit Padma Sambhava.

3. Kā-thangdē-ṇā (ཀ་ཐང་དེ་ལོ།), by the before mentioned guru, and by some Tibetan translators or lotsavas, in five parts, containing biographical notices of princes, queens, chief officers, pandits and lotsavas or Tibetan translators.

4. Yik-neying (ཡིག་ཉིད།), ancient writ or chronicle, compiled by the ancient Tibetan translators.

5. Yik-zhung-ch’hen-mo (ཡིག་ཞུང་་ཐོན་མོ།), containing Indian history from Asoka (གཞིལ་མིན་མི་ཐལ་བོད་, in Tibetan) a king (who lived one hundred and ten years after the death of Shākyā, and had his residence at Pātaliputra and Dehlī) till the time of Pratīta Sāna (in the beginning of the fourteenth century of our era).

Others historical works are known under the following titles:

6. Kā-teik-ch’hen-mo (ཀ་ཐིག་ཆོས་ཐོན་མོ།).

7. Kā-ch’hem-kā-k’hol-ma (ཀ་ཆོས་ཆེན་མ་བལ་མགོ་མགོ།)

8. Gyal-rab-pag-sam-jon-shing (གྱལ་རབ་པག་སམ་བོན་ཞིང་ ་།).

9. She-cha-rap-sal (ཤེ་ཆ་རབ་སུལ་).  

10. Gyal rap-salva-melong (ཀྱལ་རབ་བསྲལ་མེལོང་ ་ོ་).  


There are in Tibet some historical fragments under this title *Gtam gyut* (བོད་ཀྱུ་), traditional history, also.

Under this title, *ch’hos-jung* (ཆོས་ལོང་), Elements of religion, or the origin and progress of the Buddhistic religion, there are several works in Tibet, according to the different authors. As by *Ne’l-pa*, by *Bu-s-ton*; the *Ch’os’jug* of the *Bkah-gdams-pa* sect, that originated in the eleventh century; ditto of the *Bruk-pa* sect, by *Padma Karpo*.

Under this name: "*Tokzhot*" (ཐོ་ཁྱེད༡༡༢ Astavāna), there are many historical fragments both in the Kāh-kyur and Stan-gyur (especially in the ༩ or thirtieth volume of the Mdo class of the Kāh-gyur, mostly of a legendary character. But besides these there are also true narrations. The following work is of a mixed character of this kind: རཞིག་པའི་དཔའི་བདུན་མཛོད། 'sham-bha-lahi rnam bshat-dang

*p’hak-yul-gyi-rtokzhod* '—Description of Shambhala (a fabulous country and city in the north of Asia). And a memoir on *p’haks-yul* (S. *A’rya dêsa* or India, in general), written by *Pan-ch’hen Paldan Ye-shes*, the great Lama at *Tashi lunpo* (པོ་ལྡོན་གྱུར་) in 1775.

Under this name: *nám thár* གཞན་ཏུ་, there are many historical works in Tibet, containing narratives of the life of any great personage, as the life of *Shākya*, in a mdo or *śūtra*, called འོ་ཤེས་རྒྱ་(gya-cher-rol-pa) or " *Lalita vistara* " in Sanskrit. As also in the *Mdo* styled ཡོན་པར་ཇོང་, his appearance in the world (in a religious character).

To this class belong the following works, as: *Dpa‘g-bsam-k’hi-shing* (ཐོ་པ་བུམ་པ་), by *De-va-hi-Dvang-po*
Historical and Grammatical Works in Tibet.

(S. Shubhendra), translated from Sanskrit. The ""rnam-t’har’’ or legendary narrative (contained in the bstan-gyur) of eighty-four persons, in ancient India. How they were emancipated, or acquired preternatural faculties.

The རྨམ་ཐར rnam-thar, of the sixteen principal disciples (དེ་དད་ཐམ་ nētan) of Shākyā.

The hundred acts of Shākyā compiled by Tārānātha, a Tibetan Lama, in the seventeenth century.

The twelve acts of Shākyā, by Śrong-tsan-gambo, in the Manikabum.

The ‘‘skyēs-rabs-brgya-pa’’ or one hundred new births or regenerations, by a Lama of the Karmapa sect.

There are in the Dulva biographical notices of several princes, wealthy citizens, and other illustrious persons, in ancient India.

Amongst the Grungs (དྲི་མོ) or fabulous narratives, the ‘‘ Kesār Grungs’’ (ཁེས་རི་མོ) or fabulous history of Kesār a warlike ancient king in central Asia, is much celebrated in Tibet.

On Stan-cis (སྟོན་ཆིས) or astronomical calculations of some events or epochs, occurring in the sacred volumes of Shāstras, there are likewise several works, in Tibet. Of this kind are the commentaries on the ‘‘Kāla chakra or dus-kyi-hk’hor-lo,’’ in Tibetan, made by several learned men,—as;

by ‘‘ Bu-ston’’ (བུ་སྡན) in the fourteenth century, by ‘‘Jo-nang-pa’’ by ‘‘Mk’has-grub’’ in the fifteenth century; by ‘‘Panch’-hen-blo-bzang-ch’hos-kyi-rgyel-mts’han,’’ by ‘‘Padma karpo’’—(a celebrated Lama of the Bruk-pa sect, in the sixteenth century.

Also a commentary on the Kāla chakra, and the history of the Buddhistic religion, written in Tibetan by a Mongol Lama (Sum-bḥa-zḥabs-trung) in the last century.

The ‘‘rtsis-kyi-hbyung k’hungs’’ (རྟྫིས་ཀྱི་བྱངས་ཀྱི་བུུངས་) elements of calculations by ‘‘Mk’has-grub-rgya-mts’ho’’ and ‘‘Nor-b-zang-rgya-mts’ho.’’ The substance of these works have been embodied in the ‘‘Baidurya, Dkarpo’’ an astronomical, &c., work, written by ‘‘Sang-rgyas-rgya-mts’ho,’’ a regent at Lassa, in the last half of the seventeenth century.

List of such Indian (or Sanskrit) grammatical works, as have been known to the ancient Tibetan learned men, and partly
have been translated into Tibetan, or have been only quoted by them.

The names of these works have been collected in the last volumes of the Bstan-gyur compilation. They are as follows: Páni-vaékarana, in two thousand slókas; Maha-bhána, a commentary of the former in one hundred slókas by klú-nor-rgyas-khi-bu”—not translated. An abridgment of the two former by Ráma Chandra.

A grammar, in twenty-four chapters, by Chandra Gomi.
A commentary on the twenty prepositive particles, by do.
A Sútra on the letters, by do.
A commentary on the letters by Ch’hos-skyong (S. Dhermapala).

The several cases of nouns, by Chandra Gomi, in explanatory verses.

Another grammatical work, by zla-va-grags-pa. (S. Chandra kirtti.)
A commentary on the Chandrapá by Pandita Ratna Mali, in twelve thousand slókas.
A commentary on the former by Pandita Purna Chandra, in thirty thousand slókas.

Dvyings-mdohi-hgrel-pa, a commentary on the verbal roots, by ‘‘Byins-kyi-Dlung-gryen.”

Ting-mtahi-bshad-pa: explication of the “ting” termination.

The milch-cow of desire.
The eight compositions.
The Kalápa in fifteen chapters, by Dvang-phyug-go-ch’Ha.
Sde-spyod bya-karana, in five hundred slókas, a commentary on the Kalápa, by Brahman Ugra Bhu’ti.

The “‘Si,’ &c. &c. of the Kalápa, explained by Hjam-dpal-grags-pa (S. Manjukirtti).

A grammatical work, introductory to every speech or language.

A commentary on the same, by a teacher: Subhasha Kirtti.

A commentary on the twenty prepositive particles, by Dvang-po-byin (S. Indradatta).

Dyangs-chan-byákaranach (of Saraswati) in thirty-one chapters.

Six great commentaries of the former, and several smaller ones.

fü (un) and other terminations explained in a Sútra, by Dur-Sing.

A Sútra on the fü (un) termination, by “Chandra”—

with a commentary by the author himself.
A Sutra of roots in the Kalāpa and in the Chandrapa, by "Gang-vahi-zla-va" (S. Pūrṇna Chandra).

(ti) and other terminations of actions, &c., explained by dGah-vahi-grags-pa.

Collection of words having the same sound but different signification. H.jam-Dvyangs (S. Manju-ghosha) byākaranahi-r,tsta-va, by SADHU-KIRTI.

A commentary on Pāṇinī's grammar, by RAMA CHANDRA. Panini-byings-mdo (the roots Sutra, of Panini), by Pandita hjigs-med-c,de.

On the above enumerated Indian grammatical works, there are some commentaries made by the Tibetans. As; by "Bu-ston-rin-ch’hen-grub" and "Zhalu-lo-tsa-va ch’hos-sk’yong-bzang-po."

There are, likewise, in Tibet, several works teaching how to read the Sanskrit text, especially the mantras. The most common are those (both the text and the commentary on) written by "SANGHA SHRI" at Snar-thang. But there are others also, made by TĀRĀNĀTHA, by KUNLE’GS, by DDE’-LE’GS, and by SITUPA.

The most ancient grammatical work extant for the Tibetan language is that made by "SAMBOTA" in the seventh century. Its Tibetan name is: "Lung-du-ston-pa-sum-chu-pa" and "r,Tags-kyi-P,jug-pa" or grammatical introduction in thirty slokas, and the adding of the characteristic letters (for the formation of the several cases of nouns, &c.).

Both these treatises are very short, making not more than three or four small leaves. They give little information, and are interesting only on account of the grammatical terms. But there are now many commentaries on this original text, composed by the authors, whose names here follow, as: Dvu-pa-bLo-gsal, Lo-ch’hen-Nam-Mkha’-rgya-Mts’ho, sNar-thang-lo-tsal-Sangha-Shri, Yar-hbrog-pa-rin-ch’hen-tog, dgé-yé-va-ts’hul-k’hrim-sengé, Pan-ch’hen-gser-mdog-chan-pa, dpah-vo-gtsug-lag H.p’hreng-va, Zur-Mk’har-va-bLo-gros-rgyal-po, Rab-hbyams-sras-va-ch’hos-rgyal, Hol-pa-rab-hbyams, Sman-lung-pa-bLo-moh’hogrdo-rjé, Zha-lu-lo-tsa-va-ch’hos-sk’yong-Bzang-po, Yha-lu-pa-ch’hos-legs, Byams-gLing-Bad-nams-rnam-r,gyal, Kun-mk’-hyen-go-ram-pa. (These two last have commented only the "Sum-Slchu-pa.") Zag-lung-ch’hos-rjé, Rab-hbyans-pajam-gral, K’ha-rag-aprul-sku, Drung-yig-hjam-Dvyangs, these have written answers to some proposed questions respecting grammar. Pan-ch’hen-dkon-Mch’hog-ch,hos-grags, (he wrote in the seventeenth century under this title; "Lēgs-Bshad snang byed-norbu") on sixty four leaves.

SITU, or LDOM-BU-PA of Derghé in Kham-yul, wrote in the last century, on eighty-six leaves. The title of his grammar is:
"'mk'has-pahi-mgul-rgyan-mu-tig-phreng-mdzes" (a beautiful necklace of pearls for a neck ornament of the learned).

There are yet several other grammatical works on the language of Tibet.
No. XIII. Remarks on Trans-Himalayan Boodhist Amulets.


With reference to the two scrolls which were sent to you from Almora, and which you had left with me, together with a letter from Mr. W. E. Carte, on the 17th ultimo, I beg leave to inform you that both contain abstracts of some larger Tantrika works, or religious treatises, in Tibetan, interspersed with mantras in Sanscrit. The first paper, eight feet five inches long, of which the figures take two feet five inches, and the text six feet, contains 244 lines (two and a half inches long each) in printed Tibetan character. I cannot exactly tell you what the figures may represent, but I think the first is the regent, or ruler of the year, figured by a victorious king. The second is a tortoise, with nine spots on the belly, representing the lucky and unlucky periods, accordingly as the moon is affected by the planets and constellations, during her daily progress in her path. Then come the twelve animals, after which the years of the cycle of twelve years are called, opposite one to another, thus: the rat or mouse and ox; tiger and hare; dragon and serpent; horse and sheep, or ram; ape and bird; the dog and hog. Then the amphora and pices, for the twelve zodiacal signs;—signs of four planets, as the sun and moon, for all the rest. Then representations of the four, eight, and ten corners of the world. A king, his minister, horse, elephant, soldier, sun, moon, eye, ass, etc. Afterwards, from the head of a bird downwards, in two lines, there are Chinese symbolical figures, or characters, having perhaps the same meaning as the figures above designed. These symbolical characters were used 200 years before Jesus Christ, under the Han dynasty; the Tibetans now also use them on large square seals.

There are on this paper five different abridged Tantrika works, or sutras, under distinct titles, the Sanscrit being generally erroneously written.

1. Contents of the first sutra. The salutation, only in Sanscrit, thus: \textit{Namo Shri Kalachakrayē} (which should be thus: \textit{Namas Shri Kālachakraya}. English: "Salutation to the circle of Time." The year, month, day, and hour, are figured by a prince, minister, soldier, and weapon. All the regents of the year, month, day, and hour; those of the planets, constellations, stars, Nagas, and imps are requested to look on these symbolical figures, and be favourable to the person who wears
or carries with him these symbols and mystical prayers, that he may succeed in every undertaking. Many particular businesses or works (religious, sacrificial, civil, and economical) are here enumerated, and all classes of divinity are requested not to hinder him in any of his occupations, but to assist him, that he may increase in prosperity, and see all his works accomplished. Here also occur some mantras; that, at the end being thus: Om! Supratis’h’t’ha Vajrayé-Swáhá, Mangalam.

2. The second work contains in Sanscrit, short addresses to Shákya Muni, to Vágishwári, to Manipadmé, to Vajra Páni, and to Vajra Guru, Padma Siddhi.

3. The third contains one sloka and a half, in Tibetan, with a mystical formula in Sanscrit, on the melodious recital of the several attributes of Manju Shri (in Tibetan, Jámpál) the god of wisdom. It is pretended that this short sútra, taught by Shákya himself, and buried underground in the country of Lho-brag, in Tibet, by Padma Sambhava in the 9th century after Jesus Christ, was taken out and divulged by Guru Chos-kyi d, Vang phyug.

4. This is called the venerable sútra, dispelling the darkness of the ten corners of the world. The salutation is especially addressed to Jámpál (Manju Shri, in Sans.) and to the ten Buddhas in the ten corners of the world. In each of the ten corners of the world (four cardinal, four intermediate, the Zenith and Nadir) fancifully is named a Buddha province, with a fancied Buddha in it. To each of them successively is addressed a set form of salutation, with a short request, thus: "If I go towards that corner, after having obtained my aim, grant that I may quickly return home." Again a request to those Buddhas, that he who carries with him this sútra, may obtain, together with his family, similar blessings to those granted to a handsome faced youth by Shákya, when he first taught him this sútra. Then follow some mantras. Lastly, is stated by whom, and in what part of Tibet this sútra, was found, and taken out from underground.

5. This is styled the "Sútra of eight lights." The salutation is addressed to Buddha, religion, and holy priests, etc. There are several mantras, or physical formulae in Sanscrit, to avert any unlucky year, month, day, and hour, the influence of any malignant planet and star. Other mantras for preventing any unlucky accident before and after noon. Then follow several other mystical prayers for averting any evil or calamity, intended by Tshangs-pa (Sans. Brahmá) by the great god (Sans. Mahá Déva). Then follows a prayer, that by the repetition of the mantras all evil spirits may be driven away, all hostile troops defeated, and that every wish may be accomplished. Statement of the place where this Sútra was found under the ground. The conclusion is with this mantra: "Om! Vajra Chán’da Mahá Roshana Húm, Phat. Namas Chán’da Vajra Kródháya,
Hulu Hulu, Tishtha Tishtha, Bandha Bandha, Hana Hana, Armati Hûm, Phat, Mangalm."

The second paper (four feet eight inches long, together with the figures of the twelve animals, after which the years in the cycle of twelve years are denominated) contains, in 121 lines three inches long each, a manuscript copy of the two last numbers of the former paper, also a rough sketch of the nine spots on the belly of a tortoise, in a square; and afterwards, successively downwards, the figures of the twelve animals of the cycle of twelve years. The writing may easily be read, but the orthography is bad, and the Sanscrit titles and mantras have been erroneously transcribed.

This is the sum of the general contents of the two scrolls worn by the Tibetans as amulets for obtaining the favour of particular divinities, and for averting all kinds of evil spirits.
No. XIV. A brief Notice of the Subhāshita Ratna Nidhi of Saskya Pandita, with extracts and translations.


[The following paper was written so far back as 1833, and would have been published in continuation of the series which appeared in the earlier numbers of this Journal, had not the death of the writer thrown difficulties in the way of bringing out the Tibetan text. These difficulties have been removed through the kind assistance of Dr. Campbell of Darjiling, who has had the proofs corrected by Lama Aden Cheboo at that station, who had studied the Buddhist religion and Tibetan literature at the monastery of Menduling in Thibet.

Cs. de Körösí refers to leaf 23, page 44 of the Index of the Kah-gyar, which collection he had previously noticed in Vol. II. of the Journal.—Ed.]

This work was composed by the celebrated "Sa-skya Pandita" (called in Tibetan, K’un dgah rgyal-mts’han dpal bzang-po; in Sanskrit, Ananda Dwaja Shri Bhadra), who flourished in the 13th century, in the time of Ginghis-khan and his successors. He resided in the Sa-skya monastery, a Convent, in Middle Tibet, in the province of Ts’ang, one hundred days’ journey distant from Taahi Lhunpo. That Great Lama (called: "hP’hags-pa hGromGon") to whom Kublai-khan (the emperor of China, of the Mongol dynasty, in the last half of the 13th century) had granted the whole Middle Tibet (or U-tsang) was the nephew (or a brother’s son) of this learned Pandita. Their descendants possess now also the above mentioned Monastery (with some small appurtenances) and are next in dignity after the two great Lamas of Lhasa and Taahi Lhunpo. The Sa-skya (ਸ་སྐྱ) Monastery (or Convent) is one of those places in Tibet where many Sanskrit books (taken or transported from India) may be found now also.
A Brief Notice of Subhāśīta Ratna Nidhi.

Subhāśīta Ratna Nidhi nāma Shāstra is the title of the work in Sanskrit.

Salutation to Manju Śrī.

The presentation of sacrificial offerings to the All-knowing, the Sovereign of men. What is to be understood by "A Treasury of Elegant Sayings" or, in a literal translation: A Precious Treasure of Elegant Sayings, i.e., a Literary Work. Reverence be to "h,Phags-pa h,jam-dpa" the juvenile form of the god of wisdom. (S. A'rya Mañju Śrī kumār Bhuta.) After having presented my oblations of the most precious things, taken from the religious instructions of the chief of the gods (Shākya) from Nāgarjuna, the prince of logicians; from Vyāsa, Vālmiki, Akṣhapāda, &c., I adore the Sovereign of men, the All-knowing. The exhibition of judicious reflexions upon all sorts of worldly affairs, and upon the conduct of the virtuous (holy or excellent) men, without offending (in all these) against good morals, is called "A Precious Treasure of Elegant Sayings."
1. **Reflection on the Wise.**

**Note.**—The word ज्ञान (critical investigation) is added, in the text, to the subject of each chapter, but, in this extract, it will be left out.—See the Tibetan Text.

1. Were you to die the next year, acquire science: though in this life you cannot become wise, in your future birth, it will be a recommendatory precious thing, if taken with you.

2. If you are a talented man, every one gathers round about you, without being called; a scented flower, though it be at a far distance, is surrounded with a cloud of swarming wasps.

3. A wise man, though possessed of immense perfections, will learn from others; and by such continual practice, he will at last arrive at omniscience.
4. If a wise man behaves himself prudently, how can he be overpowered by the enemy, though they be many. That Brahman of Ujjayana, a single man, has overcome all the hosts of the enemy.

5. A brave, wise and a fortunate man (who has accumulated moral merits) though he be alone, overcomes all. The lion, the king of deer (or of wild beasts), and the universal monarch (a Chakravarti king) want no assistant.

6. If you are wise, you may make a slave of the great also. The Garuda, though a strong and mighty bird, is made the vehicle of Vishnu.
7. The wise, in the time of studying, suffer pains; since, without exertion, it is impossible to become wise. He that is passionate for a small pleasure, never can arrive at great felicity.

8. If you are intelligent, though you be weak, what can do to you a powerful enemy? The king of the wild beasts (or of the deer), though strong, was killed by an intelligent hare.

9. The ocean is never satiate with water. The treasury of a king is never full of money. One is never satisfied with the enjoyment of a thing. Wise men are insatiable with elegant sayings.
10. From children also, wise men receive the fine sayings—
for sweet scent the navel of a musk deer also is opened.

II. The Excellent (Virtuous or Good) (བསྟན་པ)

11. It is always by excellent men that good qualities are
more praised (celebrated). The scent of the Malaya sandal-
wood is diffused by the wind into the ten corners of the world.

12. If an excellent (or virtuous) man is chosen for Master,
when every one finds his concern and happiness (or has his wish
obtained). Wise men say: when the sacrifice is performed
with a gem on the top of a banner, it is the sign of the happiness
of that country.
13. When men are injured by a wicked prince, then will they remember a virtuous king. They that suffer of a malignant fever think only on cool water.

14. When a wicked prince does injury, a virtuous king is the more ready to defend. To him, that is occupied of an evil spirit, a magician (cheerfully) lends his assistance.

15. A virtuous man, though he decline (in his fortune) show, becomes himself more handsome in his behaviour. We see that a fire-brand, though it be turned down, makes its flame ascend (or go upwards).
16. A virtuous prince, though he be at a far distance, from far also does favourably protect his own followers. By the gathering together of big clouds in the atmosphere, the corn of the field more increases.

17. During life, renown (or a good name) is the cause of joy; in the other world, happiness is (man’s) delight, in wealth only, without those two things, a wise man can have no pleasure.

18. Excellent qualities, though be exonerated, spread and become visible everywhere. The blossoms of the nutmeg tree, though grown dry, diffuse on all sides their sweet scent.
19. A king is great in his dominions; a virtuous man is respected withersoever he goes. A flower is beautiful, generally, for a high day. A gem for a head ornament is everywhere esteemed.

20. A hen, when at rest, has much fruit; a peacock, when it remains still, has a handsome tail; a gentle horse has a swift pace; the quietness of a holy man is the sign of his being a wise man.

21. Though equal benefits be conferred on the excellent and the vulgar, the return of those kindesses is not equal. Though there has been no difference in the seed sown in a field, yet there is an immense variety in the crop.
22. Keep up (preserve) your noble descent by your conduct—when your practice is bad, your birth is of no value. The sandal-wood has a fine scent, but, if a man reduces it to charcoal, who will buy it?

23. The great, though sometimes they be distressed (or disgraced) for a while, have no reason to be grieved. The moon, though she be eclipsed for a while by the planet, yet soon appears again.

24. If a great man treats kindly an enemy, that very enemy comes with kindness into his power. The first universal monarch since he protected all, was elevated to that dignity by all.
25. The holy man, though he be distressed, does not eat of the food mixed with wickedness. The lion, though hungry, will not eat of the unclean vomiting.

26. The holy man, though it may cost him his life, how will he desist from what is good by itself? The colour of fine gold will not change, though it be burnt and cut.

27. Though low-minded men be wrathful (angry) to the holy men—but how would these, in return, become angry with them? Though the jackal utter a fustian language, yet the king of the deer protects him mercifully.
28. People seek to find fault with the excellent, and not with the low men. They look with astonishment to costly longings, but who would do so to a fire-brand?

29. Not to be cheered up by praise; not to be grieved by shame—but to know well his own perfections, is the characteris-tic sign of an excellent man.

30. Those are no vain riches that are gotten by knowledge, strength and skill. The dog and the cat, though they stand erect, are living samples of impudence.
31. It is the master’s greatness, if his servants are in every respect well satisfied. The embellishments put on a horse, are they no ornaments for the master himself?

32. As the master takes care of, and kindly protects his servants (or subjects) so are managed the master’s affairs also by the servants.

33. At the same place, where the great Lord (Buddha) is present, who would acknowledge any other wise man? When the sun has arisen, though there be many distinguished stars in the heaven, none of them is visible.
34. A wicked man, though he gets riches, grows worse in his conduct. A stream howsoever it be turned back, yet endeavours to flow downwards.

35. Though a wicked man appears good in his conduct, it is but a hypocritical life. Though a crystal be made to have the colour of a gem, yet, when put in water, it shows its own colour.

36. A great man’s wise arrangements are annihilated in a moment by wicked men. A corn-field cultivated for years and months by the husbandmen, is suddenly destroyed by a hail.

III. The Fool (mean, low, wicked, bad) (भूल व्यक्ति)
37. In general, a bad man rubs on others the defects which he has in himself. The crow, after having eaten some unclean thing, earnestly rubs her bill on a clean ground.

38. If a business be committed to a fool, it will fall short, and the fool himself will be crushed under it. The fox-born, being elected king, it is said, destroyed his distressed train also.

39. The foolish man (stupid) when he wishes for happiness, works only on his distress. Some one occupied by an evil spirit, when he wishes to be freed from pain, deprives himself of life.
40. The action of a man, who cares nothing for the welfare of others, is like that of a beast. Though he is an associate at eating and drinking, but he is unable to make them ready (or prepare).

41. He that makes no reflection on what is useful and the contrary, and does not improve his understanding and experience, is a swine without hair, that seeks only to fill his belly.

42. Some one makes most among the fool, but before the wise, he shrinks back. Though he has no hump and dewlap, yet he is a beast that has his upper teeth.
43. He hastens to where there is meat and drink; but if you give him some business to do, he runs away; though he can speak and laugh, yet he is an old dog without a tail.

44. It is easy to fill with water a beast's (or ox's) footstep—a small treasury may easily be filled with money; to sow a little field with corn seed, requires not much labour; it is easy to satisfy with science a little understanding.

45. A proud foolish promiser, though he be great, will be defeated. By having given a pace of ground (stob-l,dan) Balarāma has lost the three earths—(worlds).
46. In the estimation of ignorant people, a monkey-catcher is more preferable than a wise man—when that is served with butter and meat, this is sent empty handed away.

47. Some illiterate men are more inimical to a learned man. It is said, if in a snowy country, during the winter, grows up (or comes forth) any corn stalk, it is an unlucky omen.

48. Some that are ill-versed in science, will find fault with them that are well founded in it. In some islands it is counted for a defect in members, if one has not a goitre.
49. They that know only imperfectly the religious rites, contempt those that perform them exactly. In the country of Chara, he that walks on two feet, is not counted for a man.

50. Some that perform wrongly the religious ceremonies, mark them that do exercise them accurately. Those men that have a head like a dog, contemptuously say, that he, who has a handsome face, is a woman.

51. Foolish men, wanting understanding, though they be many, go full into the power of the enemy. One intelligent hare has subdued a whole herd of strong elephants.
62. It is seldom that riches without understanding were advantageous to any one. The all-bestowing cow's milk (as the common proverb is) is sucked up by the calf.

63. Foolish men, that amass riches, never think on, that they have their kinsfolk (or relations). After having amassed wealth, by all means of wickedness and cursing, they die away like the rats.

64. He that wants always to be defended (or supported) by others, at last, certainly shall fall. It is said, the tortoise, that was carried by two crows, fell down on the ground.
55. Not to understand what good and bad is; to forget a kindness done to one; not to marvel at what is marvellous; to ask again what one has clearly perceived; to think and to follow one from behind are the characteristic signs of a foolish man.

56. When the troops are advancing, he is in the rear; when they retire, he goes on the front: where there is meat and drink, he endeavours by all means to enter there.

IV. The mixed character (of the wise and of the fool) (सम्बन्धम्)

57. A mean fellow, though he be rich, is outdone by a little man of noble descent—when the hungry tiger uttered a deep sound, the monkey fell down from the top of a tree.
A Brief Notice of Subhāṣita Ratna Nidhi.

58. A foolish man tells his qualifications. A wise man keeps them secret within himself. The straw swims on the surface of water, but a gem, though placed upon it, sinks.

59. They, that have little learning, have great pride; when grown wise, they are quiet. Torrents make always much noise, but it is seldom that the Ocean roars.

60. It is always the low-minded men that speak disdainfully of the holy men; these never do so to them. The lion defends the foxes, but the fox rises against the fox.
Though a generous man is angry against you, he is gentle if you bow down before him; but a low-minded man is more haughty if you yield to him. Gold and silver, though hard, may be melted, but a dog's ordure will stink, if put into fire.

A wise man consists entirely of perfections. A fool has only his defects. With precious metals you may pay all your expenses—from a venomous serpent nothing but distress can be expected.

A wicked man, though he abides in a forest, is mean: a virtuous man, though he resides in a town, is gentle. We see that a wild beast of the forest is fierce, and a fine horse in the town is gentle.
64. An excellent man looks only on his own defects, a bad man seeks fault only with others. The peacock judges of his own body—a bat gives ill omens to others.

65. An excellent man, by his gentleness, preserves both himself and others; a bad man causes pain both to himself and to others by his stiffness. A fruit tree keeps (nourishes) both itself and others; a dry tree, by its stiffness cumbers both itself and others.

66. As long as you have wealth, every one is your kinsman, if you are declined, every one is your foe. The island of precious metals is visited from far distance—when the lake (or sea) is dried up every one leaves it off.
67. It is only by narrow-minded men that such distinction is made: this is our friend, this is our enemy. A liberal man is affectionate towards all—it is uncertain, who may yet be useful to us.

68. Learned men delight in science; the ignorant do not so. Honey-gathering bees resort to flowers; but not the flesh-fly.

69. A learned man is beautiful among learned men; how can the wise be understood by the fool? See, how sandal-wood, that is more precious than gold, is by foolish people reduced to coal.
70. A wise man knows the manner of his action; the fool follows another’s authority. When an old dog has barked, the others run without there being the least reason therefor.

71. A wise man, in his very declined state, also affords pleasure to others, by his elegant sayings—a fool when growing violent also consumes himself and others by his quarrelling.

72. Some place perfection in speaking—others are silent and penetrate into the meaning. A bad dog utters first a noise to the enemy: a cat catches tacitly a duck.
73. Though a virtuous man disputes, yet there exists advantage thereof; a fool causes damage by his friendship also. Though the gods be angry yet they defend the animate beings. The lord of death, though he smiles, yet kills an enemy.

74. An excellent man, like the precious metal, is, in every respect, invariable—a villain, like the beam of a balance, is always varying somewhat up—and downwards.

75. As long as one is modest, he is adorned with the chief quality—when modesty is gone, the good qualities become partial and an ill rumour spreads about.
76. A virtuous man gives, without hypocrisy, an upright instruction—if you ask a villain, he will inform you wrong. Though you slight a Bodhisatwa, he is merciful to you—though you bestow praise on Yama (the lord of death) he is yet your destroyer.

77. What is useful to one, may sometimes be hurtful to another. When the moon rises the Kumuda opens and the Padma flower shrinks up.

78. Though, by wicked acts one may reach his aim; yet a wise man never resorts to such means. Wise men are not ashamed, if they can also not have their concern, provided they have righteously endeavoured therefor.
79 It is difficult to make dissension amongst the virtuous—but it is easy to reconcile them—low people can easily be separated, but difficulty reconciled. See what a difference there is between the sandal-tree, and the coal made of its wood.

80 Though a virtuous man decline for awhile, yet, like the increasing moon, he rises again—if a low man once is decayed he will be extinguished, like a lamp.

81 Wealth, to a low man, is a cause of pride,—to a virtuous man it is that of gentleness (or, humbleness). The fox-born, when he has filled his belly, behaves proudly, the lion, when his belly is full takes his repose.
82. A virtuous prince shows more affection to his subjects, when he finds an enemy. A mother is more grieved on account of her diseased child.

83. A good person, if he associates with a bad man, will be infected by him. The Ganges water, though very pleasing to the taste, when it has reached the sea, becomes brinish.

84. If a low-principled man keeps a holy person, his manners become like to those of a holy personage. See what a fragrant scent has the person who has anointed himself with musk.
A Brief Notice of Subhāshita Ratna Nidhi.

85. As the Riqab (S. Sumeru) is not to be moved by any creature, so the great self-one (the excellent man) stands firm.

As a small piece of cotton is easily moved, so the practice of a low-minded man is greatly changing and turning.

Evil practices (ढुङ्ख्रिह्र)

86. When a cunning person speaks fair, it is for his own interest not out of respect for others; the laughing voice of the night-bird is an ill omen, it proceeds not from joy.

87. If a man grows too famous, on account of his great advancement, though he endures for a while, yet at last he is destroyed. The ass that was covered with the skin of a leopard, after having eaten up one man’s standing corn, was slain by another.
88. They that have chosen a wicked man for their king,

89. Though they are in continual fear, yet their fall is not "amounted to half," as in continual fear.

90. By preference, good qualities are diminished: By what wise man would take him into his bosom? As with a venomous serpent has a gem on his head,

91. Though a man is learned, but if he is by nature bad, a rock whose summit threateneth to fall, they that dwell in a house whose upper roof is rubbish, or under

92. The master loses his authority.
91. It is a rare thing to find one who can give good advice, but it is more rare to find one who would listen (to advice)—difficult it is to find an expert physician, few are they that would act according to his advice.

92. Judge not before you have examined. It often happens that an upright man, if he loses his cause, is thought to be a knave. He that acts with discretion, has many enemies.

93. In whatever manner you fashion a bad man, it is impossible to make his nature good—you may wash the coal with all the zeal you will, but it is impossible to give it a white colour.
An ill-principled man, who is fond of riches, though he be a friend, is not of a firm mind. There are many that have been destroyed by their own relations, in consequence of their having been bribed by the great.

It is easy to overcome those enemies that announce their plans of lusting (or injuring). But how are those to be subdued who advise a salutary retreat?

VI. The Natural Way or Manner (Of Men’s Actions)

If one should happen to be chosen for a ruler, it is seldom that he could know what was to be done. We may look on others with our own eyes, but we want a looking-glass when we wish to view ourselves.
Though there be very many kings, yet there are very few of them that govern with righteousness. Though there is many a body of the gods in the heaven, yet there are none so brilliant in light as the sun and moon.

He that can do mischief, can do also good. A crowned monarch may bestow on one a whole kingdom.

By an upright, intelligent minister both the Sovereign and the subjects can be rendered, in all respects, happy. An arrow, when shot by a dexterous man, strikes the mark aimed at.
100 If many consent together, great things may be performed even by little forces. It is said: a lion's whelp was killed by an assembled multitude of ants (or pismires).

101 He that is indolent and deficient in exertion, though he be strong and robust, shall decay. An elephant, though he be very strong, is treated, by his little driver, as a slave.

102 When haughtiness is carried too far, even great men will be overpowered: though the white tortoise (fish) has only a little body, yet is he the destroyer of a large crocodile.
103. The great have no need to be arrogant; the arrogance of the mean is futile. A gem wants no recommendation; none would be a counterfeit jewel, though it be highly extolled (or praised).

104. Men, commonly, are injured by men of the like kind (tribe) with themselves. By the appearing of sunshine, all other luminous bodies are effaced.

105. Keep him from whom you derive advantage, though he is your enemy. Reject him that hurts you, though he be your relation. Buy, at whatever price, a jewel, brought from sea. Drive out, by medicine, the disease that is in your inward parts.
poison also. It is one knows how to use it, may turn to medicine.

106. When a man has some wealth within, he shows it

107. When pride in his exterior. When the clouds are full of water,

108. It is doubtful at first, whether a person is our enemy

where man will keep him who learns more to virtue than to vice.

109. It is rare to find one who is all perfection; but it is rare also to find one who is destitute of every good quality.

110. Then they move and make a noise.
109. To be one’s own master, is always counted as happiness; to be in the power of others, is always held as misery. Common things are the cause of quarrels. We are bound, if we have promised a thing.

110. You may have, inwardly, all good qualities, but, if you have not a proper dress, you are despised by all. Though the bat is a prudent bird, yet since he has no feather, it is said, he is rejected by all winged animals.

111. A foolish man is pleasing, when he speaks but little; a king is dignified when he keeps secluded; imposing spectacles are beautiful if viewed at a far distance; a jewel, if rare, fetches a great price.
112. Too great affection is often the cause of violent animosity; for the most part all the quarrels of men arise from a too great familiarity.

113. It may happen sometimes that a long debate becomes the cause of a greater friendship. We see often that commonly such as have disputed with (or against) one another, at last agree.

114. Though an avaricious man possesses wealth, an envious man his associate, an ill-mind man his learning, yet these can produce no pleasure.
115. Covetous men delight in wealth: the ambitious are pleased when they hear their own praise; a foolish man is glad when he finds one like himself; the virtuous man rejoices when he hears the truth.

116. The qualifications of a bad man, the imperfect learning of a mighty speaker, the kindneses of bad master, seldom are useful to others.

117. If a man is opulent, his discourse is pleasing; an indigent, though he speaks the truth, is contemned. A piece of wood if brought from the Malaya mountain, though it is only a common one, has a high price.
118. Much talking is the cause of danger, silence is the foundation of avoiding misfortune. The talkative parrot is shut up in a cage, other birds, that are mute, fly at random.

119. When a man endeavours to be useful to an enemy in every respect, without hypocrisy, and when the enemy also yields him without artifice, it shows a great character.

120. What avails it, if an impotent man is angry? What need is there for a powerful to be angry? Therefore it is unreasonable to be angry for the performance of a thing,—it is but to mortify one’s self.
121. With gifts you may gather about you the enemy also; if you give nothing, you are left by your own kindred also. When the cow’s milk is deficient the good calf grows meagre, and becomes sorrowful.

122. A master that always treats with kindness his own domestics, may easily find servants and slaves. The geese, without being called, gather together to the lakes where there grow many lotuses.

123. When a man employs his riches, when one is gentle after having become learned, when a great man protects the lower class of people, these three things make happy others, and are useful to one’s self.
124. By depending on the great, the mean also may rise high; see how the little plant (or shrub) by embracing a large tree has climbed up to the top.

125. Though a talented man has his defects, yet they that delight in learning, support him. Though the atmosphere be obscured (hurt) by rain, yet the inhabitants of the world are made glad by it.

126. Rich men are numerous among the ignorant people; valiant ones among the crowds of wild beasts; elegant sayings proceed from the learned class; a Saint is a rare thing in this world.
127. Every man is celebrated for that thing in which he excels. The learned as a learned person, the hero as a valiant man.

128. What is respected by the great, is contemned by the low people. The head ornament of the great Ishwara is devoured by Chandra the Giant.

129. Science existing only in books; Mantras not committed to memory; those things which a forgetful man has learned, in the time of necessity often deceive us, are deceitful.
130. Sweet scent to dogs and hogs, a light to the blind, meat to indigestion, instruction to foolish men, are not required.

131. A talented (or well qualified) man, and good gold, a brave soldier, and a fine horse, a skilful physician and a beautiful ornament everywhere find their price (or all esteemed).

132. If one has a good intellect and diligent application, what is it that cannot be done by them? The Pandavas, they have I heard, have overcome the twelve troops of the dangerous enemy.
133. Though hills, rivers, elephants, horses, trees, guns, rays of light, storms, men and women, be all of the same kind (in their respective orders or classes), yet there is a difference of our being great (or high) and the other small (or mean).

134. The chief wealth consists in charity, and the greatest happiness in the tranquillity of mind. Hearing (or experience) is the most beautiful ornament; the best companion is he that desires not.

135. There is none that had never been afflicted with a disease for wealth—who enjoys always happiness? Pleasure and sorrow are always changing like summer and winter.
136. If a slave behaves with great pride, if the actions of an ascetic are fruitless, if a prince does not act according to moral law, all the three have taken an irregular course.

137. To act indiscreetly, to have rancour against many, to quarrel (dispute) with the powerful, to be passionate for the female sex, to cleave to what is bad: these five things are the causes of a quick destruction.

138. When one is poor, and yet would have fine garments, when one, living on the charity of others, behaves haughtily, when he that is ignorant of literary works, wishes to dispute, these three are a laughing-stock to men.
139. Great men (Sovereigns) suffer more injury from their own people than from their own enemy. By what other animals is the corpse of a lion devoured, except by worms in his own body?

140. When a Master (Ruler) does evil to himself, who can defend him against it? When an object is obscurated by the light itself, there is no means of seeing it.

141. Some malicious men, though they derive no benefit thereof, like to do evil to others. Though a venomous serpent feeds on air, yet, when he sees others, would he not kill them?
142. Though our lust fancies to be happiness, yet practice of it is the cause of sorrow. He that places happiness in wine-drinking, imagines that it is a mad man only, that is happy.

143. Men wish to live long, and, when grown old, they are afraid of old age. To be afraid of old age, and to wish to live long, is the wrong principle (theory) of a foolish man.

144. When there is a wise instructor, and one will not learn from him, to improve in good qualities, such man is either occupied by the devil, or suffers the ill consequences of his former works (actions).
145. He that is possessed of wealth, and does not enjoy it himself, neither bestows it charitably on others, either has fever, or is an accomplished miser.

146. Who knows what virtue is and does not practise it, to what use is his religion? Though there be a fine crop, the wild beasts, do they rejoice in it?

147. He that is afflicted with the ill consequences of his moral actions, though he has riches, cannot enjoy them. Though the crow be hungry, yet, since there is a snare laid, how can he fully be satisfied?
148. If you think a man to be rich that neither can enjoy, nor bestow charitably his substance on others, it is very easy for you to make a rich man, by fancying that a whole mountain consists of pure gold.

149. Though there be many learned men, who know and tell what not a virtuous action is, there are very few in this world who would practise it, after having it thus understood.

150. Though a man has his birth, form, juvenile age, yet, without good qualities, he is not handsome; though peacock's feathers be beautiful, yet will they be convenient for the ornament of a great man?
151. By no endeavour can it be done that a naturally bad man be turned into an honest man. How long soever you boil water, it is impossible to make it burn like fire.

152. If there is reason for it, it is somewhat proper to be angry, and there is also a cure for it; but who knows the mode of appeasing one when grown angry without a cause?

153. When one’s virtues fail, then arises ill-will; when the right family descent is extinct, then will be born a bastard (then comes a base-born): when wealth has been expended there exist desires; when life is spent the symptoms of death appear.
154. If one has not committed any wicked action, Indra himself also cannot lay on him any blame. How can a water-spring be depressed, by laying (or heaping) earth on it, as long as it does not become dry by itself?

155. If conducted in a handsome manner, great minds follow a wrong way. The mad principal of the Tirthikas adopts the practices of Ishoora, the teacher.

156. When a man becomes too famous for his riches, he is destroyed by his wealth. It is commonly rich men that are assaulted, beggars pass through without any molestation.
157. It is but to propose his own destruction, when a man becomes too renowned for his strength and skill. In battle mostly are slain such as have been strong and skilful.

158. Wealth, wit, strength, and the like, all will associate with you, if you have moral merits (if you are virtuous), but if you have none, they become the cause of your ruin.

159. A wise man, whatever he does, must act with due consideration of his moral merits. At the time of contest, among a hundred persons, it is rare to find one of accomplished moral merits.
160. When a bad tank is full of water, certainly it will break out on any side. They that grow rich, seldom leave a posterity.

161. Seldom is found a rich man, that has children also; but if he has both, he is often destroyed by an enemy. When one is happy in every respect, it happens frequently that such a man is carried off by an early death.

162. Therefore a wise man must acquire moral merits; it is only virtue that is the cause of every happiness (or prosperity); when a man is prosperous in every respect, it is the sign of his having acquired moral merits.
A Brief Notice of Buddhahua Ramn Nithi.
166. An intelligent (pundit) man must always do a small thing also with due consideration, should he succeed (in his offices) what is there more desirable: but should he fail, it is yet handsome to have acted prudently.

167. The minds (sentiments) of men are very different—whosoever he be, it is difficult for him, to please all (to satisfy the wishes of all)—he is near to do so, who makes himself accomplished in all good qualities.

168. Increase your wisdom (experience) in your very declined age also. In the next life it will be useful to you, what will then avail your alms?

VIII.—The Actions (or Doings) of Men (ཞིབ)!

166. An intelligent (pundit) man must always do a small thing also with due consideration, should he succeed (in his offices) what is there more desirable: but should he fail, it is yet handsome to have acted prudently.

167. The minds (sentiments) of men are very different—whosoever he be, it is difficult for him, to please all (to satisfy the wishes of all)—he is near to do so, who makes himself accomplished in all good qualities.

168. Increase your wisdom (experience) in your very declined age also. In the next life it will be useful to you, what will then avail your alms?
169. Either keep to him that is accomplished in science, or converse with ordinary men. You may carry easily with you a bottle, when it is either full or entirely empty.

170. Who can bear a man who is but little conversant with science? Who can carry a water-pot on his head, when it is but half filled?

171. He that understands well the difference between an excellent and a low man, knows how to do his business (or how to act). This is the great foundation of prosperity.
172. With a firm resolution for perfection, a low man also may yet become a principal, if a parrot is well instructed by those who understand teaching, he will know one's worth.

173. Men of little abilities also, if they depend on the great, may succeed (or prosper). A drop of water is a small thing, but, when united with a lake, when will it dry away?

174. Though a man is not intelligent by himself, yet he consults prudently another wise man. The hand does not kill an enemy, but if it takes a weapon, may it not do so?
175. Of a dangerous enemy also, if you know the means, you may make a confederate. Large quantity of poison hurts the body, but if you know how to make the mixture, it turns into medicine.

176. Aught of the food and money which is offered to you for your learning; listen to others and leave off pride. You may take the fruit from the top of a tree, but, if you reach farther, you fall down.

177. As long as you have not sufficient strength, bear (have patience with) your enemy; when you are strong enough, do as it seems best to you. Thus it is said in other shastras.
178. Treat with due respect, and reward always liberally those round about you. It is said, that with sacrifices and offerings we will have all from the gods down to the spirits (or ghosts).

179. In a becoming manner a prince may tax his subjects without oppressing them. A Sál-tree becomes dry, if too much fragrant juice issues from it.

180. Be studious to conceal the manner of your actions. Commonly, it is weakness to show it plainly. Had the eye not been found devising they would not have tied a rope on his neck.
To what use are such food and goods as are contemned by others? What wise man would have such dirty things as are eaten by dogs and swine?

We should never use such expressions as might hurt one, not even against an enemy; they immediately will return on us, like an echo from a rock.

If you wish to injure an enemy, make yourself perfect in all good qualities. By doing so, the enemy himself will be mortified, and you yourself also shall improve in virtue.
184. The foolish man is tender-hearted to an enemy: this must be subdued in a rough manner. They that wish well to their own body, take out the disease of it, by bleeding and caustic operations.

185. Though our own party is angry with us, we should not desert it. Though an enemy treats us with kindness, we should not embrace his cause. Though a crow hurts another crow, yet they do not agree with the owl.

186. A wise man, whatever he does, whether great and small things, must do them with due consideration. When the lion kills both the hare and the elephant, he has no time for consideration.
187. If we keep to such as are more excellent than we, we profit thereby. Those birds that abide on the side of Sumeru (Kirab) seem to shine like gold.

188. If you depend on an envious great man, you never shall obtain renown. See how the moon does decline after having approached to the sun.

189. Who can associate with such a man as keeps no friendship? Though a rainbow is beautiful, it is a foolish man’s error if he takes it for a real ornament.
190. What we like not for ourselves, we never should do to others. When we are injured by others, we should reflect on, what think we then in ourselves?

191. If we do to others what is agreeable to us others also, in the same manner, will honour us with a pleasing return.

192. He is always happy, who has the opportunity of depending on the excellent, of asking (consulting) the learned, and of conversing with good-natured men.
193. Weak-minded men fancy (think) that every thing that they speak is erroneous. The man who thinks thus, if he do not speak, is very much to be suspected by others.

194. At its proper place and time, after having well considered, speak some time. Though you utter only (or all) elegant sayings, yet if too much, like overplus merchandises, they have no price.

195. It is very difficult (or seldom) in learned men also, to take for a defect the imperfection that they have. Take care, whoever (studiously) confesses of himself to have such defects, he is a faulty man.
196. Without wealth, and without a train of servants, if there is for companion an intelligent friend, a beast also may find his concern, how much more a man?

197. With an enemy, who is from long time voracious against us, we should not coalesce, though he be desirous of our friendship. If fire meets (or comes in collision) with hot water will it not be extinguished by this?

198. We may rely upon an enemy too, when he is a good-natured, righteous and honest man. I have heard, that one by resorting for protection to a good-tempered enemy, has been defended by him until his life's end.
199. Though you be well acquainted with the subject (or matter) do every thing with due consideration; he that neglects it, shall dearly pay for his indiscretion.

200. If you resort for protection to an enemy, show him every respect and reverence. The raven, by depending on the rat, was saved, according to the Purānas.

201. How is it possible that you should fail in your affairs, when you act with discretion? If a clear-sighted man walks discreetly, will he not avoid the precipice?
202 The more you desire to be exalted, the more you endeavour to be useful to others. They that wish to decorate their face, would they not first make clean the looking-glass?

203 The more you endeavour to conquer an enemy, the more you exert all your good qualities. See how they are confounded (or afraid) when they see their enemy make ready his weapons.

204 It is impossible in this world, that you should obtain your wish by cursing (or abusing). Though you be selfish in your mind, be affable to all, in speaking.
205. If we have our concern and that of others, it matters not whether we have obtained it by soft or harsh means. The Muni has not declared it to be craftiness to employ wise means in our doings.

206. When a prudent man hangs down his head, the fault falls on him that abuses. When a light is kept downwards with its mouth, (or a lighted candle or torch), it burns the hand of the light-keeper.

207. Place every thing to its proper place. A head-ornament is not tied on the legs; bracelets (or rings) for the legs will not answer as a head-ornament.
208  When you are about to perform any great thing, endeavour to have a good associate. If you will burn up a forest, you want of course the aid of a wind.

209  Be not grieved, if you are indigent, neither be elated with joy, if you are in affluence: think on the consequences of your moral works. All sorts of prosperity and distress are but temporal (or of short duration).

IX.—Religion on Good Morals (कर्म).

210  If a man pays respect to another teacher, though Buddha, the patron of men, is to be found here, he sinks a salt-well on the bank of a river whose water possesses eight good qualities.
211. There is no difficulty to perform whatever thing, if we are accustomed to. As we have learned the mechanical arts, we may exercise also virtue (true religion) without difficulty.

212. The wealth of a man, that is contented with little, is inexhaustible. He that seeks always for, and is never satisfied, will have a continual rain of sorrow.

213. Give of the goods that you have received from others, when they have need of them, as Thub-pa (Shákya) has commanded us to do. In the same manner as honey (of the bees), all hoarded treasure will once be enjoyed by others.
214. In this world, it is uncertain, if you lend money, whether you shall have the principal or not, but if you bestow it in alms, though it be small, it will increase hundred-fold.

215. From fearing that his family will be impoverished (thereby) a narrow-minded man keeps anxiously all the little that he gets. A wise man, to obtain a high rank, bestows his alms, as bribes, on others.

216. As children are loved by their parents, they are not respected in the same manner by their children. After the parents have long cherished their children, when they have grown old, they are despised by them.
217. They that have become the slaves of the world, run after riches, neglecting their own souls. Contented men, though they obtain wealth, give it, as an excellent man does to others.

218. If you fight an enemy, since he does harm to you, subdue your own passions: it is on account of your passions that, from the beginning, you are wandering in the orb of transmigration; and then you shall be perfectly free from all harm.

219. If you will destroy all your enemies, you never shall be at an end with killing them. But if you have subdued only your own passion, you have at once destroyed all your enemies.
220. If you are angry with a powerful mischievous man, you hurt the more your own self. What reason have you to be angry with a virtuous and very sedate man?

221. Herbs, that grow on the same stubble, are dispersed by the wind into the ten corners (of the world); thus men, that are born together, are separated by the effects of their moral works.

222. If you will earnestly obtain your own concern, first seek that of others. He that seeks only his own concern principally, it is impossible that he should succeed in obtaining his own purpose.
IMPORTANT in the next world, though it be difficult, must study
in the present life. He must understand that he has not learned in his
former birth, is ignorant. One that has not learned is one who
understands.

The fool seeks not to acquire science, since he says,
knowledge for the future estate, and grows old, acquires
for a miracle: a wise man, after having studied, admires every
thing. The wise man will not learn, and takes every thing

A Brief Notice of Subháschitra Rama Nidhi.
Meditate, there is no need to learn by hearing, thus says the narrow-minded fool. Contemplation without previously hearing (experimental learning) though it be diligently pursued, is the way of preparation of a beast.

How would this infallible doctrine be true, that it is perfection in knowledge by which the all-knowing differs (from others). If you should become all-knowing without learning?

Meditation without hearing (learning) though it succeeds for a while, but will soon fail afterwards. You may melt well gold and silver, but if you take away the fire, they grow hard again.
229. He that wants understanding, though a literary work be a good composition, will not take it. Though an ornament of gold, beset with jewels, be beautiful, yet would any ox look on it?

230. To know well that it is very true, what is expressed in the elegant sayings of learned men: if you will not understand and practise them, to what use is your knowledge of the shastras?

231. Though an intelligent man knows by himself eleo, yet he peruses the text-book (composition) of a learned man. Though precious metal is very fine, yet it has less price, till it has not been wrought up.
172 A Brief Notice of Subhāshīta Ratna Nidhi.

232 युक्तर्म तथा निष्ठा दुः तथा ह बतः।

Though there be many forests, yet very scarce is the spot where the Sandal-tree grows. Thus also, though there be many learned men, yet elegant sayings seldom are to be found.

233 गोल वंश युश्व निष्ठा यथा अमितः।

Gold and silver are known when they have been melted. An elephant's goodness will appear in the field of battle. A learned man may be judged by his composition of elegant sayings.

234 हस्तिया हिन्द यथा मिश्रित ज्ञानः अनुभूतः।

He that is acquainted with the manners of the world, will exercise true religion. Therefore he that practises good morals, is the living biography of a saint.

Note.—The numbers omitted in this last enumeration have not been translated now. The whole work consists of 454 Ślokas.
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ANALYSIS OF THE DULVA,
A PORTION OF THE
TIBETAN WORK ENTITLED THE KAH-GYUR.

BY MR. ALEXANDER CSOMA KÖRÖSI,
SICULO-HUNGARIAN OF TRANSYLVANIA.

THE great compilation of the Tibetan Sacred Books, in one hundred volumes, is styled Kā-gyur or vulgarly Kān-gyur (बुद्धगुरु, bkah-hgyur) i.e. "translation of commandment;" on account of their being translated from the Sanscrit, or from the ancient Indian language, (搠尳硳, rgyagar skad), by which may be understood the Pracrita or dialect of Magadha, the principal seat of the Buddhist faith in India at the period.

These Books contain the doctrine of Shākyya, a Buddha, who is supposed by the generality of Tibetan authors to have lived about one thousand years before the beginning of the Christian era. They were compiled at three different times, in three different places, in ancient India. First, immediately after the death of Shākyya; afterwards, in the time of Ashoka a celebrated king, whose residence was at Pataliputra, one hundred and ten years after the decease of Shākyya. And, lastly, in the time of Kanis'ka, a king in the north of India, upwards of four hundred years from Shākyya; when his followers had separated themselves into eighteen sects, under four principal divisions, of which the names both Sanscrit and Tibetan, are recorded.*

* See p. 26 in the Life of Shākyya, in the Kā-gyur collection.
The first compilers were three individuals of his (Shākya's) principal disciples. "Upāli" (in Tib. "Nye'-vār-hkhor") compiled the "Vinaya Sūtram" (Tib. Dul-vé-do); Ananda (Tib. "Kun-dga-'vo") the Sūtrantak (Tib. thö Do class); And "Kāshyapa" (Tib. "Hot-srung") the Prajñā-pāramitā (Tib. Sher-ch'hin). These several works were imported into Tibet, and translated there between the seventh and thirteenth centuries of our era, but mostly in the ninth. The edition of the Kā-gyur in the Asiatic Society's possession appears to have been printed with the very wooden types that are mentioned as having been prepared in 1731 of the last century; and which are still in continual use, at Snár-t'hang, a large building or monastery, not far from Teshi-lhun-po, (ढौ जिल्ला लुन्पो, bka-rshis lhun-po.)

The Kā-gyur collection comprises the seven following great divisions, which are in fact distinct works.

I. Dul-vá, डूल-वाय, (Sans. Vinaya) or, "Discipline," in 13 volumes.
II. Sher-ch'hin, शेर-चिन, (Sans. Prajñāpāramitā) or, "Transcendental Wisdom," in 21 volumes.
III. P'hal-ch'hen, भाल-चिन, (Sans. Buddha-vata sanga) or, "Buddha Community," in 6 volumes.
IV. D.kon-séks, डॉन-सेक्स, (Sans. Ratnakūta) or, "Gems heaped up," in 6 volumes.
V. Do-dé, डॉ-डे, (Sans. Sūtranta) "Aphorisms" or Tracts, in 30 volumes.
VI. Nyáng-dás, न्यांग-दा, (Sans. Nirvīna) "Deliverance from pain," in 2 volumes.
VII. Gyut, ग्युट, (Sans. Tantra) "Mystical Doctrine, Charms," in 22 volumes, forming altogether exactly one hundred volumes.

The whole Kā-gyur collection is very frequently alluded to under the name, Dé-not-sum, देन-सुंम, in Sanscrit Tripitakā, the "free vessels or repositories", comprehending under this appellation—1st. The Dulva.—2ndly. The Do, with the P'hal-ch'hen, Kon-séks, Nyangdas and the Gyut.
A PART OF THE TIBETAN SACRED WORKS.

3rdly. The Sher-chhin, with all its divisions or abridgments. This triple division is expressed by these names: 1. Dulvá, (Sans. Vinaya). 2. Do, (Sans. Sūtra). 3. Ch'hos-non-pa, ཐམས་ཅན་, (San. Abhidharmā.) This last is expressed in Tibetan also by Non-pa-dsot, མ་ཅན་, by Yom, རོག་, and by Ma-mo. རོག་, It is the common or vulgar opinion that the Dulva is a cure against cupidity or lust; the Do, against iracundy or passion; and the Ch'hos-non-pa, against ignorance.

The Dulva, གནོད་པ་, Sans. Vinaya, which will form the subject of the present analysis, treats generally on the religious Discipline or Education of religious persons. The following are the subdivisions of this Work:


* In these names the mute letters of the Tibetan are omitted for facility of pronunciation: those who can consult the original names will readily supply them where the exact orthography is required. In other places, where a roman letter precedes a syllable in italics, or vice versa, such initial will be understood to be mute.
Some make only four divisions of the whole Dulva, thus, in Sanscrit—
1. Vinaya Vastu. 2. Pratimoksha Sūtra and Vinaya vibhāga. 3. Vinaya kshudraka Vastu, and 4. Vinaya Uttara grantha. And this division is called Lung-dé-zhi, (rgam-pa'i-mi:) the four classes of precepts. But in the collection with the Society the subdivision is as exhibited above.

Under this title "Dulva" (rgub-ras) there are thirteen volumes marked with the thirteen first letters of the Tib. Alphabet (from བ་, བོ,) On each leaf, on the margin of the left side, whence the lines begin, this title is expressed; then follows the letter, under which the volume is registered, accompanied by the number of that leaf in words, thus—rgub-ras, བ་, བོ, i.e. the Dulva class, the Kā or first volume, first leaf.

On the first page are seen three images representing Shākyā with his son on his left, and one of his principal disciples on his right, with these sentences or inscriptions below them—“t'hup-dvāng-la namo,” salutation to the prince of Munis—“Shūriki-pula-namo,” salutation to the son of Shārika, sgra-gchen-hdsin-la-nāmo,” salutation to Grachen dṣṭn (or Lāhula, in Sanscrit.)

The titles of the great divisions of the Kā-gyur, and of some particular works, are frequently entitled both in Sanscrit and Tibetan, as in the example just given ཀྲུང་པོ་ནམས་, rgya-gar-skad-du, (in the Indian or Magadha language, or Sanscrit Vinaya vastu.)—Bod-skaddu, and lastly in the Tibetan language hdul-va-gzhi, རྒྱུ་དབྱུང་, "the basis of religious discipline."

After the title of the work, follows the “salutation to the three holy ones,” in Tibetan, thus—Dkon-Mch’og-Qsum-la-p’hyag-Htsh’hal-lo, which in Sanscrit is expressed elsewhere thus—Namo Ratna Trayāya, and means exactly what is above expressed. Then follows a special salutation to Shākyā, in one slōka, of which the meaning is this—“He that has cut off entirely all bonds (of human affection), has overcome the determinists (Sans. Tirthika, Tib. Mv-stegs-chan,) and has really subdued the devil with all his hosts, he has found the supreme perfection (Bodhisatwa,) I adore him.”
I proceed now to take a view of the contents of the several divisions of the Dulva class.

The first, Tib. H, dul-vā-Q, zhi (Sans. Vinaya vastu,) "basis of education," consists of several treatises on the disciplining of those religious persons who became followers of Shākya, and entered into the religious order of that Buddha or Sage. Besides many others, seventeen such treatises are contained in the first four volumes of the Dulva class. The contents may be conveniently arranged with reference to the volume of the class, and the leaf of that volume, in which they are found.

Or first volume of the Dulva class.

On the second leaf the subjects of the Essays in this class are expressed in two slokas, the meaning of which is this—1. The entering into the religious order. 2. Confession or general supplication. 3. Prohibition or censure of immoral actions. 4. The passing of the summer at a certain place. 5. Leather, hide, or skin. 6. Medicament, garments or clothes. 8. Mat. 9. Kaushāmbi, (a city). 10. Works. 11. Dmar-sen-chan. 12. The inward man. 13. Alteration. 14. The omission or leaving off of the celebration of the feast of confession. 15. Bedding and furniture. 16. Disputing. 17. The causing of divisions amongst the priests.

The contents of the first article are thus specified—"Shārihi-bu," or the son of Shāriki. Mustegs-chan, or Tirthika (a determinist!) Two young priests or monks. The murder of an Arhan. One with a maimed hand, &c. or all these contents are reduced thus—the son of Shāriki (Sans. Shāriputra); holy order; ordination, or consecration of priests.

Nye-z,de (Sans. Upase'na) and other bands of religious persons adopt the doctrine of Shākya, become his disciples, and follow him whithersoever he goes.

From leaf 2 to 10 is related how the kings of Anga (or Angadha) and Magadha, made incursions into the territories of each other with troops composed of such as fought from elephants, horses, chariots, and on foot, when Shākya was not yet descended from the paradise of the gods.
The king of Anga (whose capital was Champa) conquers Padma ch'hen-po, the king of Magadha (whose capital was Rājagriha) and makes him his tributary;—haughty expressions of the king of Anga in his letter to Padma ch'hen-po;—the officers of this monarch advise him to surrender to the king of Anga, and repeat before him a slōka, to this meaning—"When one's kingdom and life are both in danger, one should have most care for one's life—for on consideration it will be evident that one may find another kingdom but not another life." The king of Anga keeps afterwards Magadha, for several years, in subjection, and his publicans, or tax-gatherers, make great exactions there.

An earthquake and a great light are stated to occur at the descent of Shakya, when he enters the womb of his mother, (leaf 4,) and again at his birth;—names of the four kings in the four capitals of central India, and of their sons, that were born at the same time with Shakya;—why such names were given to those young princes, (leaf 5.)

In Magadha the young prince born to "Padma ch'hen-po" is called in Tib. "Qzugs-chan-snying-po" (Sans. Vimbashra);—why so called;—his eight nurses (Sans. Dhātrī), two for holding him in their laps, two for suckling him, two for cleansing him, and two for playing with him. There were born in Magadha at the same time with this prince the sons of five hundred officers.

Vimbashra, when grown up is well practised in all arts, whence his surname (leaf 5-6) in Tib. "Bzo-sbyangs," (Sans. Shrenika or Shrenya.)—He takes notice of the tax-gatherers of the king of Anga, prohibits them from collecting any further tribute in Magadha.—They have recourse to the father of the young prince, who permits to continue gathering the tribute or tax in the same manner as before. Afterwards the young prince, finding them again collecting the taxes, menaces them, and orders them to cease absolutely from all tax-gathering. They go to the king of Anga, tell him how they have been treated by the young prince of Magadha, and repeat before him a slōka of this meaning, "As long as a tree is young it
can be cut off with the nails of the fingers; when it has grown large it is difficult to cut it down even with a hundred axes." The king of Anga sends his envoys or messengers to the king of Magadha, and demands of him that the young prince, tied by the neck, should be sent to him;—an answer is returned to him;—they both prepare for war.

The king of Magadha appoints his son commander of the army. Vimbäsāra summons those five hundred sons of officers that were born at the same time with him;—acquaints them with his own circumstances;—tells them that he is resolved to make war against the king of Anga;—appoints them his officers. They all cheerfully engage in his cause, and assure him that his circumstances will be their own. The prince utters a slōka, of which the meaning is this: "In whose house there is renown and glory (or a sacred person) it must be defended by all means. When honor is lost all is gone; as when the nave of a wheel is broken, the spokes are of no use." The officers assure him of their attachment to him in these words: "where your feet are there are our heads." He assembles the four kinds of troops. His father expresses his wonder at the great number of his son’s army—thence Vimbäsāra’s surname "the king that has many troops." Since the king of Anga had yet more troops than he himself—he causes him to be slain by a stratagem. He occupies afterwards the whole of Anga, and takes up his residence at Champa till the death of his father. Afterwards he makes his residence at Rājagriha, and this Vimbäsāra is represented in the Dūtva as the king of Magadha in the time of Shākya, whom he greatly esteemed, honored, and patronized.

From leaf 10. A young Brahman from Magadha, or Central India, travels towards the south of India, searching after mysteries or the Tantrika doctrine. He goes to a celebrated Brahman;—is well received by him;—general reflections on the character of the people in the east, south, west and north of India. Praise bestowed on Central India, (leaf 10-11.) Many wish to see it. A celebrated Brahman goes with the former to Rājagriha;—pays there a visit to the king;—desires to dispute with any one of the brahmans
in Magadha;—the king calls on a certain (Qnas-len-gyi-bu) brahman of Nalada, a learned man who overcomes him in a dispute; the king is greatly satisfied with it, makes him a donation of Nalada, his native place or town; (leaf 13.) He returns to Nalada;—marries;—after nine months his wife is delivered of a son, who is named "Stod-rings"—why so—is entrusted to eight nurses, (leaf 13.)—when grown up, is well instructed in all the arts and sciences, (leaf 14.) in the Rigveda, Yajurveda, Samaveda, Atharvaveda, &c. Afterwards his wife is delivered of a daughter, who having eyes like those of the Shārikā bird, is called Shārikā—she is instructed in the letters,—overcomes her brother in a dispute.

Again, a certain Brahman desirous to be acquainted with the Tantrika doctrine, or with mysteries,—travels from Central India towards the south;—is instructed there in the Lokāyata system, by a learned Brahman "Skar-rgyal" (Sans. Tis'hya.) Reflections on the characters of the people of the four corners of India, and the praise of Central India, (in the same terms as above.) This Skar-rgyal wishing to visit Central India, successively goes to Rājagriha,—pays there a visit to the king,—requests him for his patronage, and expresses his wish for disputing with any learned Brahman,—the king calls on "Qnas-len-gyi-bu" of Nalada (or Nalanda). Skar-rgyal defeats him in a dispute, and he is consequently deprived of Nalada, which village is conferred by the king to his successful adversary;—the former is much grieved, and is about to leave Nalada, and go to another place—when Skar-rgyal cedes one half of his income to him, that he might remain there;—he accepts of it, remains, and gives his daughter to Skar-rgyal for his wife.

Leaf 18. Stod-rings, the brother of Shārikā, travels towards the south of India to learn the Lokāyata philosophical system. As a layman he is not admitted to hear that philosophy;—he enters into the religious order of the Kun-tu-rgyu (going every where) Sans. Parivṛṣjaka,—will not cut his nails till he has learned that philosophy,—thence he is surnamed afterwards, Sen-rings (he with long nails, or the long nailed.)
Leaf 19. Shārika enters into a dispute with her husband, Skarbgyal: she is overcome. She becomes pregnant with a child of wonderful character,—her dreams,—explication of her dreams. She disputes again with her husband—now she overcomes him; this is attributed to the wonderful child in her womb;—she is delivered of that child;—it has several tokens on his body of being imbued with extraordinary qualities. After the name of his father, he is called Nye'-rgyal, (Sansk. Upatishhya); after that of his mother, Shārika's son (Sansk. Sāriputra, Tib. Shārihi-bu) (leaf 20.) His qualifications in all the branches of science, and the practices of the brahmans. He excels his father in understanding the true meaning of the text of the ancient brahmanical works, (leaf 21.)

From leaf 22. The history of Mohugal-gyi-bu, or Mōngal-gyi-bu (Sansk. Maugalyana). His father's name, residing place and rank. He (the father) marries,—desirous to have a son,—addresses his prayers to all sorts of gods:—at last he obtains one:—sagacity of women with child in distinguishing whether that child be a male or female;—precautions which the minister takes with respect to the diet of his wife,—tastes and savours of meat and drink enumerated:—she is delivered of a child with a perfect body;—the child is called "Lap-born,"—why so? and also "Mōngalyana," and why so? Hence he is called sometimes, Tib. Pāng-skyés, Lap-born, Sans. "Kolita," sometimes Tib. Mohugal-gyi-bu, Sans. Mōngalyana, one of the Mōngol family or race. His nurses, his education, his qualifications in all the sciences and practices of the brahmans, (leaf 24.) He surpasses his father in understanding the true meaning of the ancient works. He is entrusted with the instruction of 500 young brahmans in reading the brahmanical works. How they pass the time when they are not reading. The two masters or teachers Nye'-rgyal (Sansk. Upatishhya) and Pāng-skyés (Sansk. Kolita) acquire great renown by their disciples,—they are desirous to see each other. The first is very ingenious or intelligent, the latter very rich. Their parents will not permit them to go and see each other. They meet at the occasion of a festival at Rāja-grīha, whither they.
were sent by their parents. They sit near to each other. Their behaviour during the several exhibitions of spectacles;—their mutual addresses, after the shows are over;—their answers, each in a single stanza, (leaf 28.) They acquire an affection for each other; eager to acquire knowledge, they resolve to enter into some religious order. PANG-SKYES begs his parents to permit him to take the religious character; he is not permitted. His parents, his relations, his coetaneous friends use several arguments to dissuade him from his purpose; they cannot prevail on him. He will absolutely not partake of any repast until he is permitted. At last he obtains his parents' leave, goes to Nalada to meet there "NYE’-RGYAL," who very easily obtains his parents' leave to take the religious character;—reflections thereupon by PANG-SKYES (leaf 33.) They proceed together to Rájagriha, where about that time there are supposed to have been six celebrated teachers, the masters of six schools of different principles (whose names both Sanscrit and Tibetan are on record). Successively they go before each of them, address them each in these terms: "Master? (shes-idan, knowing) what is the method of your doctrine? what advice do you give to your pupil? what is the fruit of an honest life? (or of good moral practices) what are the benefits thereof?" Each master addresses them thus: Brahman-sons! and each tells them his own opinion or principles:—they are with none of them satisfied: they make on each their reflections in the same terms, in one stanza, the meaning of which is this: "He is an ill minded, wrong teaching, and mean fellow, although he is celebrated for a master: if his own professed principles are such, what are those which he does not profess." They leave them with disdain or contempt, on account of their gross atheistical principles. (The names and philosophical principles of those six teachers or masters may be seen, from leaf 33 to 40 of the 7, or first volume of the Dulva.)

Leaf 40. They become afterwards the pupils of "YANG-DAG-ROYAL-VA-CHAN." He entrusts them with the instruction of his five hundred disciples. In his sickness, these two young bramhans make every effort
to assist him. The one attends on him, the other seeks after medicaments. The cause of his smiling once. He tells them the birth of SháKYA, and that he has become a saint or Buddha. He advises them to become his disciples, but not to mention their caste and family name, but leaving off every pride, to practise good morals before him, if they wish to find the food of immortality (Tib. Bbud-rtsi, Sans. Amrita.) Leaf 41. A stanza on the instability of human things: "All gathered treasures will end in want; the end of those on high is downfall; the end of meeting is separation or parting; the end of being alive is being dead (or is death)."—He dies—they burn his body decently, and mourn for him. They are convinced that their deceased master has been a sage, and that he had found the food of immortality. They regret much that he has not communicated it to them. They both make a law among themselves, that whichever should find first the amrita should communicate it to the other. The circumstances of their afterwards becoming disciples of SháKYA. He declares them the first pair of his principal disciples,—Nye'-RGyal (SháRíHí-bu, or SháRáDwati) "the chief of the ingenious or intelligent," and Páng-skýes (Mongal-gyi-bu, or Mohugal-gyi-bu, Sans. Monga-lyana) "the chief of those that make miracles or prodigies or illusory spectacles."

Leaf 42. SháKYA declares that his privation and austerities, during the course of six years, were to no effect; he could not find what he sought for. He refreshes himself with substantial food, recovers his vigour, gives himself to meditation, and arrives at perfection, or becomes a Buddha. On the request of Brahma, the god, he goes to Varánasi, performs there his first religious course, teaches his doctrine first to five men, who had been formerly his attendants. Afterwards he disciplines there fifty young persons of high descent;—ordains and consecrates them, (leaf 43.) At other different places he finds many other disciples;—goes to Rájagriha. The king of Magadha (VimbáSára) offers him a residing place in a grove (called dæ'gh'shi-gshar, VimbáSára, hod-mahi-ts'hal.byà.kā-la-n.
da-kahi-gnas. Sans. Vênu-vanam Kalandakâ nivâsa.) It is there that the above described Nyê'-rgyal and Pang-skyes become his disciples.

Leaf 44-45. Enumeration of several qualifications of Shákyâ—his seeing and knowing all things. The method he used in bringing to his doctrine or faith the before mentioned two young brahmans;—farther circumstances thereof, (leaf 45-50.)

Having been told by one of Shákyâ’s disciples that he teaches in this manner: “What things are they that arise from causes, and what are the causes of their existence and of their cessation?” these young brahmans are much pleased with, and go to, him, to become his disciples, leaf 50. Rumours at Râjagriha upon hearing that the two principal disciples of Yang-dag-rgyal-va-chan have become the followers of Shákyâ.

Leaf 51. Kuntu-rgyu Sen-rings (a brahman learned in the Lokâyata philosophical system) pays a visit to Shákyâ;—is very impatient at first,—afterwards, being convinced by Shákyâ of his wrong principles, he yields, and begs him to receive him into his order, leaf 57.—Terms used by the new comer and by the master at entering and at receiving one into the religious order.

Leaf 58-65. On the enquiry of the priests, how it came that “Shárihi-bu possesses such admirable talents?—Shákyâ tells them his religious and moral merits in his former generations. Leaf 65.—Likewise, he tells them those of Mohugal-gvi-bu.

Leaf 68. Shákyâ commits to the assembled body of the priests the power of receiving neophytes into his religious order, and to ordain priests when qualified. Many inconveniences arising from there being no Head or President in the congregation of the priests;—regulations for electing two principals (Mk’han-po), and five sorts of teachers (Slob-Dpon vulgo Lobon.) Rules to be observed. Instruction how to perform the rites.

* Ye dharmà hêtu prabhavâ, hêtu teshân Tathâgato hyavadat—Teshan cha yo nirodha, evam vadi Mahâ sramanas.—Of this formula, which is found on most of the images of Buddha dug up at Benares, in Tirbut, and elsewhere, a full account has been given in the Journal Asiatic Society, Vol. IV. page 133 and 211.
and ceremonies at the receiving and ordaining of the priests. Terms used at that occasion.

What sorts of men may be received into the religious order, and admitted to become priests. Questions to which a new comer must answer directly. Names of several diseases and sores, leaf 79. Persons infected with, or subject to those maladies are prohibited from admission into the order. Several rules respecting the conduct of religious persons.

Leaf 91. A priest should not abuse any one (in words) even when himself abused; should not become angry when irritated; should not beat when beaten; nor rail when railed.

Leaf 92. Enumeration of several things which a religious person or priest may not do without having previously asked the principal's and the teacher's leave.

Leaf 102. Śrāvyā having passed the three months of the summer in the grove near Rāja griha, will make a tour to the hills towards the south. He makes known to the priests, that whoever likes may go with him. Excuses of the priests, both of the old and young, for not being able to accompany him. Cause or reason why but a few disciples were now with him.

Leaf 104. How any Mu-stegs-chan (Sans. Tirthika) may be admitted into the religious order of Śrāvyā. Regulations thereupon.

Leaf 108. No priest is to be ordained that is below twenty years of age. Reasons thereof.

Leaf 109. No one shall be received into the religious order below fifteen years of age. Indecent conduct of two young priests or students.

Śrāvyā at Shrāvasti in Kosala. The story of two slaves or servants, who successively had been received into the religious order of Śrāvyā.

Leaf 110-113. No slaves are to be admitted into that order.

Leaf 113-115. Stories of two persons who, being in debt, had taken the religious character. Śrāvyā prohibits the admission into the religious order of any one who is in debt.
Leaf 115. The story of a young man who, having run away from his parents, had entered into the religious order. SHÁKYA refuses to admit any one into that order without the consent of his parents. Regulations thereupon.

Leaf 116. The story of a young person who had been received into the religious order of SHÁKYA by a high priest. Resolution—not to receive any one without the consent of the whole congregation of the priests.

Leaf 118-121. The story of a sick person; no sick man is to be received into the religious order. Every new comer to be questioned as to the state of his health.

Leaf 121. SHÁKYA in the Nyagrodha Vihar, near Capila (Ser-skya, in Tibetan.) Great lamentation of the women of Capila, upon their fathers' husbands, brothers, &c. taking the religious character and leaving their houses. ZAS-GTSANG-MA'S (Sans. Sudhodána, the father of SHÁKYA,) complaint before SHÁKYA. He again prohibits their receiving any one into the religious order without the consent of his parents, and orders that they should always ask first whether a candidate has leave from his parents, except in cases of those, who have come from a far country. Leaf 123.

Leaf 123-127. The story of KUN-DGAH-vo's (Sans. A'NANDA) sister's two children. How they were encouraged to read and study diligently.

Leaf 127-133. Several births according to one's moral or religious merits, described by SHÁKYA,—applied to the beforementioned students or young monks.

Leaf 133. The wonderful effects of SHÁKYA's smiling. Reasons thereof. Order prohibiting the seduction of nuns or of priestesses by the monks or priests.

Leaf 136. A man passing clandestinely some time amongst the priests, without having been admitted regularly, is made acquainted with their doctrine and religious practices. His reflections thereupon. Scandals arising therefrom. SHÁKYA's order for ejecting or expelling him, and not to suffer afterwards any one to cohabit clandestinely with the priests. Leaf 138.
Leaf 138-139. **Stākyā at Mnyan-yod** (Sans. Shrāvasti, in Kosala). Several kinds of men of doubtful sex, or of hermaphrodites (Tib. Māning). Prohibition against receiving any such into their religious order. They should always ask when receiving a newcomer whether he is a Māning.


Leaf 142. Prohibition against receiving into the religious order any illusory man (*Sprul-pa*). Thenceforth they shall always ask when admitting one into the religious order, whether he is a *Sprul-pa*.—Five kinds of natural Nāgas;—the rest all illusory ones.

Leaf 143-145. Good services rendered by an illusory Nāga, to several religious persons. The priests should distinguish an illusory monastery from a real one, and not resort to such places.

Leaf 147. **Stākyā** forbids the giving religious instruction to any one, unless asked; except when one is invited to a public entertainment.

Leaf 147-163. The story of **Dge-Hdun-Htsh’ho.** His birth—his beautiful body—his becoming the attendant of Shārihi-bu—his accomplishments—his accompanying five hundred merchants to the sea—his great services and religious instructions to many. Marvelous stories of Nāgas, &c.

Leaf 163. The way of the ancient sages discovered by Stākyā, illustrated by a parable. Description of that way or method.

Leaf 167. **Dge-Hdun-Htsh’ho** returns to Stākyā—presents his converts, they are received by him into his religious order—the great perfection they acquire afterwards by their assiduity and earnest endeavour.

Leaf 168. At the request of **Dge-Hdun-Htsh’ho,** Stākyā relates what have been the actions in former lives of several individuals whom he had found deficient in virtue, and monsters of iniquity.

Leaf 170. Again, on the request of the priests in a body, Stākyā relates the religious and moral merits of **Dge-Hdun-Htsh’ho.**
Leaf 172. The story of "Klu-Gzhon-nu-Sprul-pa-Hod-srung" (Sans. Kāshyapa). An ancient Buddha, living at Varānasi, instructs his disciples where to perform their meditations; and advises them to live such a chaste and pure life that they may not repent it afterwards. The disciples of Shākya will imitate those of Kāshyapa in performing their meditations—they commit many excesses;—restrictions and prohibitions thereupon.

Leaf 175. Shākya at Mnyan-yod (Sans. Shrāvasti) A Mustēgs-chan monk (Sans. Tīrthika) once, on the 14th of the month, on the confession day of the Buddhists, enters into their Vihar, admires their furniture and the mode of living, and says: "The Buddhists excel us in furniture (or household stuff) and in good fare; but we excel them in religion and good morals."—To enjoy both in their proper places he purposes to make profession of both religions;—is detected and expelled. A rule is established, that thenceforth no one shall be admitted into the order, who had become formerly a Tīrthika (Mu-stēgs-pa, in Tibetan) or a brahmanist in general.

Leaf 177. Shākya at Mnyan-yod (Sans. Shrāvasti.) The murder of a mother;—the circumstances preceding and following it;—various advice given to the matricide by the Tīrthikas (that he should throw himself into fire,—take or swallow poison,—precipitate himself from a steep place, or strangle himself by a rope.) In his confusion, he takes refuge in the monastery of Shākya's disciples; hears there accidentally from the mouth of a priest reading, that "he who opposes good actions to a committed crime, may shine even in this world like the sun and moon, after having escaped from a cloud." He repents, and, that he may yet efface the horrors of his crime by good actions, he resolves to take the religious character:—he does so, and, in a short time by his earnest application, he arrives at great perfection. Shākya is informed by the priests of his being a matricide, orders him to be expelled, and makes a rule that no matricide is to be admitted into that order; and that thenceforth they should always
ask a new comer whether he is a murderer of his mother. The farther adventures of the same matricide related;—his death and his new birth, first in hell, (leaf 179,) and afterwards in heaven amongst the gods.

Leaf 183 to 188. The murder of a father;—circumstances that preceded and followed it, (told in the same manner, and nearly in the same words as above, in regard to the murder of a mother.)

Leaf 188. Shákyā at Mnyān-yod (Sans. Shrāvasti.) The edicts of the kings of Magadha and Kosala (when they adopted Buddhism) that in their realms no robbery should be committed. Robbers, if detected, are to be expelled from their country, and restoration of damage to be made from the king's treasury. Robberies and murders committed on the confines of Magadha and Kosala:—some traders, that have escaped, go to the king of Kosala, and inform him of the event:—the king sends his troops; the robbers are defeated; some escape; some are killed; sixty taken alive and brought to the king, together with the things and effects found with them. The examination of the robbers by the king—their answers. They are put to death, one escapes when carried to the place of execution, takes his refuge in a monastery of the priests of Shákyā, enters into the religious order. He is found afterwards to have been a robber, and the murderer of an Arhan (Saint.) The circumstances of that detection;—a rule is made that thenceforth no murderer of an Arhan shall be received into the religious order, and that they shall ask of every new comer whether he is a murderer of an Arhan.

Leaf 190. Nye'-vār-Hk'hor (Sans. Upāli) asks of Shákyā whether one, who has caused divisions amongst the priests, is to be received into their religious order. No such shall be admitted:—likewise, no one shall be received into the order, who with an ill intention to a Tathāgata has shed blood;—nor any that may previously have fallen off, by having committed any of the four great crimes.

Leaf 191. All such persons as have any defect in their body, members or limbs, are prohibited from admission into the religious order of
SHÁKYA. They are thus specified: one with a maimed hand or foot, one without lips, one having a cicatrized body, too old, too young, lame or crippled, blind, having maimed fingers, crooked, a dwarf, having a goitre, dumb, deaf, leaning on a staff in walking, creeping or crawling, having swollen feet with corrupt matter in them, effeminate, broken under burden or by much travelling, &c. leave 193.

With this concludes the subject of entering into the religious order of SHÁKYA, entitled in Tib. the ṛab-tu-byung-vahi-Gzhi, Sans. Pravrajita vāstū.

From leave 193 to 335, inclusive, is occupied with the description of the ḡso-sbyong, confession or self-emendation, and general supplication. SHÁKYA at Rājagriha. The celebration of the confession, or general supplication at the end of every half month, i. e. at every new and full moon:—occasion of its being ordained,—preparations thereto;—rites and ceremonies thereof, leave 195. Explanation of the term ḡdug-pa, शैल्प, sitting, and meditating, or abstract meditation, (झुंद्र्ज्ञि mnel-hbyor.) The priests of SHÁKYA carry to excess the giving themselves to abstract meditation. leave 201. Five sorts of ghantis (plates of mixed metal to be struck instead of bells)—for what use. leave 202. Praying and the recitation of the Pratimoksha Sūtra, or So-sor-l'har-pahi-mdo.

The great court-yard for the celebration of the feast of confession. ČAPINA, a brahman. His scruples about whether he should go or not to that festival. On the exhortation of SHÁKYA he goes there. Designation of the place for the reception of the great congregation. The officiating priest. The terms he uses in addressing the priesthood. Garbs or garments which the priests are permitted to take with them into the congregation. Description of the smaller court-yard or enclosure, leave 219. Instructions for reciting the Pratimoksha Sūtra (or the tract on emancipation). How to intercede for any priest who may have been arrested or taken, on this day, by the king, by the robbers, or by the enemy. Then follow several instructions, how to celebrate this great day.
of confession elsewhere, leaf 335. And thus ends the second part of the Vinaya vástu, on confession or general supplication.

From leaf 335 to 357 is the Dgag-dvyéhi-Gzhi རྒྱན་དབྱེ་ི་གཞི་. The enumeration of immoral acts or faults. Censure thereof. Reproof and prohibition of immoral actions. A reprover or censor is elected for that purpose. Several instructions given, how to perform the office of a reprover or censor of manners, rites and ceremonies.

From leaf 357 to 378 is the Dvyar-gyi-Gzhi རྒྱར་གྱི་གཞི་. On summering, or passing the summer. Shákya at Mnyán-yod (Sans. Shr̥̄va-sti). The occasion of establishing the custom of making a vow for passing the three months of the summer at a certain place, without leaving it even for a single night—for what purpose it was ordained. Several instructions, concessions, restitutions, and exceptions. The manner in which they passed that season. Mutual compliments after the return of the priests to their respective colleges or monasteries. Several questions and answers how they have passed the summer.

From leaf 378 to 408, or the end of this volume, and in the beginning of the next volume (from leaf 1 to 10), contained the Ko-lpags-kyi-Gzhi, གོ་ལྕན་ཞི་ི་གཞི། or, the subject of leather or skin.

The story of Gro-Bzhin-skyes, his birth, his growing up, his voyage at sea:—is received into the religious order by Kātyāna (residing at र्दो-चन Rdo-chan);—arrives at great perfection, (leaf 396.) Several sorts of skin or leather are enumerated. His private audience at Shákya's. Kātyāna's complimentary address to Shákya, presented by him:—Shákya's answer thereto, leaf 405. Permission (to the disciples of Shákya) to use a vehicle or carriage;—the occasion or circumstance of that permission;—excesses in the use of carriages;—they are prohibited, except to the old, the weak and the sick.

Leaf 406. Leave (to the disciples of Shákya) to acquire a practice in swimming;—occasion of that leave being given;—excesses made in that practice. Indecencies committed in the Ajirapati river. They are
prohibited from touching any woman;—they may not save even one that has fallen into the river;—modification of the former prohibitive precepts.

Leaf 407. They are prohibited from seizing a cow by the tail, in swimming over a river;—occasion thereof. They may seize the tail of a fine elephant, fine horse, bull, buffalo, and yāk, but they must at the same time make use of a leather bag (glove?) Improprieties committed with the leather bags. They are prohibited from wearing wooden shoes (shing-gi-mch'hil-lham);—occasion of that prohibition. They are permitted to wear them in their own houses;—what was the reason thereof. What to do with the wooden shoes presented (or offered) to them by the people. Leaf 408.

The first volume of the Dulvá terminates here. Note: The scenes of the transactions it contains, and indeed of the whole Dulvá, are represented to have been, with a few exceptions, Rājagriha in Magadha, and Shravasti in Kosala, or more properly the groves near those cities.

THE Ḍ (Kha) OR SECOND VOLUME OF THE DULVA.

This volume contains 563 leaves. It is divided into 30 parts or books (मन्त्र्यम् Bām-po) or from the 25th to the 54th book inclusive.

From leaf 1 to 10 is the continuation of the Ko-lpags-gzhi [कौँ ल्पाङ्ग घ्जि] of the first volume, or the treatise on leather or hide; or, in general, on the priests being allowed to wear shoes. In the Index, the subject of the whole volume is said to be on medicaments. But there is very little on that subject, except from the 10th to the 40th leaf.

From leaf 1 to 10. Several sorts of shoes (mch'hil-lham) of the religious class are enumerated, together with the stories of their being brought into use and prohibited afterwards by Shākya. Such are those made of reed leaves (smyug-lo); of the fibres of the munja grass; of thread or yarn (srad-bu), &c.

From leaf 10 to 19. Shākya in the grove near Shravasti. On medicine and drugs prepared from the roots, stalks or stems, leaves, flowers, fruits or nuts, juices or sap, and gums of certain plants and trees. Nuts of an
acrid taste, as that of the Amra tree, Arura, Skyurura, and Parura. Kinds of salt. Stories of particular diseases and maladies. What sort of medicament was prescribed by the physicians for each disease;—how such medicaments were permitted by Shākya to be used. Permission given by Shākya to his disciples to keep always with them a certain quantity of medicine (previously consecrated or blessed.) What gave occasion to that leave. Medicaments to be used daily, at a certain period of the day, for seven days, through one’s whole life;—diet in meat and drink. Leaf 15, medicament for the eye. The story of a madman. Stories of particular meat or flesh having been used by the disciples of Shākya, in the time of famine. Prohibitions against such practice.

Leaf 19. Shākya enters from Kāshi into Varanasi. The story of a Tribune’s (headman’s) wife there—her piety and her former moral merits.

Leaf 27. The king of Magadha (Shrenika Vimbārā) pays a visit to Shākya in a grove near Rājagriha, and begs his acceptance of an entertainment for three months with every thing necessary for him and his train or suite.

Leaf 30. The story of a priest suffering from hemorrhoids (piles) Haughty and malignant behaviour of the king’s physician to that person, though he was sent by the king to cure him;—he called Shākya also the son of a female slave. His punishment.


Leaf 34-35. What sort of medicament was employed by Kun-Dgah-vo (A’nanda) in curing Shākya in a disease. The story of Gang-po, leaf 40.

Leaf 80 to 87. The king of Magadha (Lus-Hp’hags-mahi-bu-ma-Skyes-Dgra) invites Shākya into Rājagriha. With what solemnity he receives
him. The procession of the sage thither together with his train; the order thereof, and to what things it has been likened. Several miracles or prodigies that happened at his entrance into that city.

Leaf 83. The king of Magadha afterwards pays a visit to Shākya and begs him to accept of an offer of entertainment for himself and suite during the three months of the winter, with all things that should be required (with dresses, a religious garment, meat and drink, beddings, medicaments and utensils.)

Leaf 83. Shākya is invited afterwards (on the occasion of an epidemic malady) to Yangs-pa-chan (Sans. Vaishali, hod. Allahabad). A chief man in that city, in a dream, is admonished by the gods, that they should implore the aid of Gautama. They consult about it, and send an embassy to him. At the request of the envoys from Vaishali, the king of Magadha permits Shākya to visit their city, provided that they shall treat him in the same manner as he has been treated in Rājagriha; form of salutation or compliment used by the envoys from Vaishali.

Leaf 120 to 132. Upon Shākya's arrival at Yangs-pa-chan he is, first of all, invited and entertained by Amra-skyong, a rich courtesan, whose residence was without the city, in a grove. Afterwards he is entertained by the citizens, who were of the Lichbyi race; (they seem to have been republicans.) Their splendid dresses, horse furniture, carriages and chariots, &c., &c. This city is frequently compared by Shākya to the residence of the gods, where Indra presides. Kun-dgah-vo (A'Nanda) directed by Shākya, advancing to the gate of the city, solemnly utters several mantras or set of forms of charms (in Sanscrit) for purifying the city from all evil spirits, and causing to cease the epidemic malady. The charms begin thus: "Vasirata" (four times repeated)—"Munchata" (twice)—"Nirgachch'hata" (four times)—&c., and are followed by benedictory verses for the prosperity of the city.

Leaf 132. On quitting that city, Shākya passes through several other places in his peregrination, and relates to Kun-dgah-vo (Sans.
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Añandā) their ancient history—makes several reflections on them, and in many places gives instructions to those that visit him.

From leaf 155 to 192, is contained the story of the meeting of Padmaśnying-po with Shākya. This celebrated brahman hearing of Shākya's being in the neighbourhood on his peregrination, sends to him one of his principal disciples (Ma-sdug), of great acquirements, with several old brahmans of respectable character, to learn through them, whether it be true what is rumoured respecting the accomplishments of Gautama, and whether he has really all the characteristic signs of a sage. The conduct of Ma-sdug, and his conversation with Shākya of Gautama. He calls those of the Shākya race upstarts, or such as are known but of late (ṣa-da-byung,) leaf 160. Shākya tells him the origin of the Shākya race, as also that of the family of Ma-sdug. He is much ashamed, and cannot return any answer to Shākya; but is comforted, and afterwards begs for instruction. Then the teacher tells him the tenor and contents of the doctrine of a Buddha; and the several moral duties both of the Brahman and the Baudhā priests, which they should observe and perform religiously. He afterwards relates many superstitious customs, and declares that every true Brahman and Baudhā priest should desist from all such.

After the return of Ma-sdug, Padmaśnying-po hearing of his having been unable to answer Gautama, was so much displeased that he smote him with his shoes on the head, and would have gone immediately himself to Gautama, had it not been too late in the evening. The next day mounting a carriage, and taking with him many prepared victuals, he visits Gautama, is much satisfied with his conversation, and arranges a mode of salutation and return whenever they should happen to meet in the street; He assigns as the reason thereof, that courteous ceremonies are a mode of maintaining respect and renown amongst their followers.

Leaf 192. Terms of salutation; those in which men of quality or rank send their compliments, and ask after a friend's health by their messengers or servants. A full enumeration of the terms is given,
in which the King of Kosala, Gsal-rgyal sends his compliments to Gautama. (The catalogue occurs many times in the Ka-gyur, and is also introduced into the Sanscrit and Tibetan Vocabulary.)

Leaf 193. The King of Kosala, Gsal-rgyal, pays a visit to Gautama—asks him about several things:—what difference there is between the four castes? Gautama replies to the King so as to lead his own mind to the conclusion, that there is really no difference between the four castes. He asks him afterwards whether there exist gods,—whether the god Brahma does really exist?—The answer contains several modifications, and declares, if the king means such gods as have fleshly passions, and which delight in injuring and hurting others, there are none of that kind.

From leaf 201. In Rājagriha, and in several other places, at different occasions, Shākya gives many moral instructions, citing instances or parables.

From leaf 214. The story of Yul-rkhor-skjong—how he enters into the religious order—his reflections—moral instructions to his parents.

Leaf 240. Shākya, accompanied by Gnod-sbyin-lag-nardorje converts many in the North of India.

Leaf 290. Account of Dga'h-vo, a neatherd, with five hundred others entering into the religious order.

Leaf 302. Shākya, visiting several places, tells to Kun-dga'h-vo their ancient history, and whence they derived their names.

Leaf 303. The king Gso-sbyong-hp’haqs (Sans. Utphoshadha) born at Gnas-Bchas (Sans. Saketana.)

Leaf 306. Terms for expressing great joy (by comparison.)

From leaf 327 to 390. Fragments of history of several universal monarchs, (Sans. Chakravartti.)

Leaf 390. The story of Nor-Bzangs, a royal prince, and of Yid-hp’hrog-ma (the heart ravishing) his mistress. This contains many fine poetical descriptions and ingenious verses expressive of an affectionate mind: it is a kind of romance or fairy story.
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From leaf 408. Several anecdotes are told by Shākya, to show the fruits and consequences of the merits and demerits of several individuals in former generations. He relates to the king of Kosala his own acts—how he arrived at Bodhisatwa, and the many benefits he afterwards endeavoured to bestow upon all animal beings. This division abounds in judicious sayings, and moral maxims:—apologues or moral tales—their application,—virtue and vice depicted in lively colours.

From leaf 496. On the request of Kun-Dgah-vo (Ananda,) his principal attendant, addressed to him in verse, Shākya relates (also in verse,) the acts which he has performed from a very remote age to arrive at the state of a Bodhisatwa.

Leaf 505. Shākya, together with 500 Arhans, visits, in a miraculous manner, the great lake Ma-dros (Manassarovāra) in the north.

Leaf 506. The four great rivers that take their rise there:—the Ganga, Sindhu, Pakhu, and Sita.

From 508 to 563, or to the end of the volume, as also from leaf 1 to 20, in the next or 3d volume. On the bank of the Ma-dros lake. Shākya, and 36 persons of his principal disciples, tell (in verse) the course of their lives in former generations—or the consequences of good and bad actions. End of the 2nd volume.

The 3rd (or 3) volume of the Duluva,
Comprising 478 leaves, from the 55th to the 82nd book or section, inclusive.

General Contents. The latter part of the subject of "medicaments" in the 2nd volume. On garbs or garments—mats, spreading cloths; Kau-shambhi; works or moral actions—Dmar-ser-chan, the inward man, or man-alteration (regeneration). Omission or the leaving off, of the celebration of the confession, or general supplication. Dispute or quarrel:—the first part of the subject "of causing divisions amongst the priests."

From leaf 1 to 20. The continuation of Shākya's narration of his former births. The story of Bzang-mo and Padma-rtsa-lag, a cour-
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tezan and her gallant, in the time of the king Ts'hang-sbyin (Sans. Brahmadatta) in Varanasi, cited by Shâkya and applied to himself. He tells his disciples, why he mortified his body for six years;—what was the cause thereof in his former lives. His disciples ask him several things, whence comes such and such a blemish or misfortune in his present life—he tells them his former immoral actions, and says that they are the consequences of these. The story of Dgae-skyong, an ascetic, a good moralist, leaf 14.

Leaf 20. Shâkya, after his return from the Ma-dros lake to Shrâvasti together with the 500 Arhans, is invited and entertained by Sa-ga, (Ri-dags Hdsin-gyi-ma) a lady. His instructions to her at that occasion.

Leaf 21. On his peregrination in Kosala, Shâkya is invited and entertained by the Brahmans and landholders of the town Thigs-pa-chan. The request of 500 Yidags (fancied beings representing the condition of a miser) made to him. His answer to them—their excuses. His reflections (in verse) on the wrong judgments of men—that "men are ashamed of those things of which they ought not to be ashamed, and vice versa." He takes them with him to the entertainment, and afterwards makes his benediction to his hosts for the future prosperity and happiness of those Yidags.

Leaf 23. Dispute amongst the citizens of that place, whether Gau-tama and his disciples are covetous or not. They are tried by an entertainment, and are found to be moderate in their wishes and temperate in their living:—afterwards, by the same person, the Brahmanists also are invited and tried; but they are found to be the contrary of the former.

Leaf 24. The use of puram or buram (molasses) is permitted to his disciples. How Smra-Hdod-kyi-sen-ge was enlightened and became an Arhan. He is declared by Shâkya to be the chief of those who are enlightened by using agreeable things. Leaf 25.

Leaf 25. From Spong-byed, Shâkya goes to Yeangs-pa-chan, (Sans. Vaishali) and takes up his lodgings without the city in a house on the bank of the Ape-pond (Tib. Sprêhu-rdsing-gi-Hgram.) The citizens make
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a law that none of them shall invite Shakya privately to a dinner, but they shall treat him publicly; since he will not remain long enough there, to be invited by them successively. Nor-chan, a rich citizen, having no notice of that established law, invites Shakya privately. The same do also his wife, his son, and his daughter-in-law, on the three next following days—leaf 26 to 31. The citizens wish to punish him—how he obtains their pardon—his riches—he, and his whole family, take refuge with Buddha, or adopt Buddhism. Their former religious and moral merits, leaf 32. The story of Me'-tog-phreng-rgyud-Mk'han, at Varanasi, applied to Nor-chan and his family.

Leaf 35. On the occasion of a famine, the priests of Shakya are permitted to cook for themselves:—difficulties about where to cook. The ten places in which they may not prepare their victuals. What the physician prescribes to a sick priest. How permission is obtained from Shakya, and how he makes use of the medicament—leaf 36-37. How a proper place is chosen and rendered fit for cooking for a priest.

Leaf 37-38. Shakya at Yangs-pa-chan. The use of flesh, with what restriction it is permitted to his disciples.

Leaf 38. At Shravasti, in the time of a famine, the Baudda priests suffering from hunger are much dejected. Several concessions granted to them by Shakya.

Leaf 40. At Mnyan-yod (Sans. Shravasti) the Brahmans and the laymen complain, that the priests of Shakya will not accept of several things which they are willing to offer them, to acquire moral merits for their future happiness—Shakya gives them permission.

Leaf 40-41. The sickness of Sharihi-bu—the physician's prescription—Maugal-gyi-bu's endeavour to procure that medicine.

Leaf 42 to 45. The story of Lug and Bzang-byed—their happiness—family—their great qualities—Shakya is proceeding to visit them—the malice of the Mu-stegs-chan, (Sans. Tirthika) sect, Shakya's enemies, to prevent his entrance:—by what means he enters into that place.
Leaf 48. How a priest may give his benediction to any quantity of physic for seven days, to be used by such persons as are pure of life. Several concessions from Shākya to sick persons, in their diet.

Leaf 50. Several anecdotes that happened at Varānasi, in the time of a famine, that was foretold to continue for 12 years, on account of there being no rain.

Leaf 53. The wonderful effects of alms-giving to a holy man or Rishi, or the consequences of religious and moral merits in former lives. Shākya is in a place called Uduma. His lectures to the (fabulous) four great kings, residing on the Ri-rab (Sans. Sumeru, or Meru.) He recommends his doctrine to the care of those four great kings or gods, and to that of Hod-srung, to defend it after his death. They all promise him that they will defend it, leaf 57. He tells his disciples the former moral merits of those four great kings or gods.

Leaf 59-60. Shākya is presented with eight sorts of liquor or drink, by a Rishi, called Kenahi-bu (the son of Kena,) he tells his disciples the use and medical virtues of them. Rivo, a tran-srong or hermit (Sans. Rishi) together with his 500 pupils, becomes the disciple of Shākya. The son of Kena also having entertained Shākya and his disciples (with a dinner) enters into their religious order, together with his pupils. To whose care these young pupils are committed by Shākya for instruction, how they are qualified in a short time, leaf 62.

Leaf 64 to 71. Eulogium on Shākya's qualities by Kenahi-bu, leaf 71. The story of two monks, (or religious persons) father and son, formerly barbers, at Kāshi.

Leaf 72. Shākya, from Gyad-yul, goes to Sdigs-chan, is invited and entertained there publicly, according to the measures the citizens had taken previously in his behalf.

Leaf 74-75. Stories of several entertainments to Shākya and his disciples. Leaf 76. The story of a man bitten by a snake, how he is cured. The Bidya Mantra also is exhibited; (it seems to consist of significant Sanscrit
words,) in three lines. Ancient fables are told and applied to present circumstances.

**Leaf 78.** Here ends the subject on medicaments, and commences that on the garments of the priests.

The story of Dum-bu, a minister (of state) and his king Hphags-skyes-po, in Lus-Hp’hags, (Sans. Vidèha.) Dum-bu escapes to Yangs-pa-chan (Allahabad) and settles there. He first declines to give his advice in the assembly of the people there, but afterwards renders them great service by his prudent counsel.

**Leaf 80 to 83.** Three tribes of the Lichabyis at Yangs-pa-chan: marriages prohibited between different tribes. The beforementioned Dum-bu is made chief tribune there, (Sde-Dpon), and after his death his second son. His elder son retires to Râjagriha in Magadha, to Vimbasâra. This king marries, on his recommendation, the daughter of his brother at Yangs-pa-chan.

**Leaf 87.** The story of Amra-Skyong-ma, a celebrated harlot at Yangs-pa-chan. **Leaf 90 to 92.** Vimbasâra’s amours with her—a son is born, and sent afterwards to the king to Râjagriha—he is named Gyhon-nu-hjigs-med (the intrepid youth.)

**Leaf 92.** Vimbasâra commits adultery with the wife of a chief merchant at Râjagriha—the circumstances thereof—a son is born and sent to him—he is called "Htsho-byed-Gzhon-nus-Gsos". **Leaf 94.** The education of the two natural sons of Vimbasâra. They wish to learn some art or handicraft.—Hjigs-med learns carpentry, and Htsho-byed studies physic. The latter after having made great progress in his art, goes to Rdo-Hjog (Sans. Taxashilá, the Taxila of Ptolemy ?) to learn there the opening of the cranium (Klad-pahi thod-pa hbyed-pahi dpyad, མ་པེ་དག་གི་དཔེ་བོད་) from a celebrated physician—his genius and great abilities—several instances of his dexterity and learning, his integrity and great experience in the art of physic. **Leaf 104.** He acquires great renown by treating several diseases successfully:—is declared, at three
different times, the prince of all the physicians, by the king of Magadha.

Leaf 107-108. Medical science:—his meeting with Shākya—his improvement in curing the diseases both of the body and of the mind.

Leaf 111 to 114. The disciples of Shākya are permitted to wear three pieces of religious clothing of a dark red colour, for distinction's sake:—what gave occasion to that permission—instruction how to prepare those garments.

From leaf 114. The story of Sa-ga-ma, a young girl from Champa, married afterwards to the son of a chief officer at Srīvastī in Kosala. Her modest and prudent conduct:—description of modest and of impudent women; she is represented as the model of modest, prudent, wise, frugal, and in many respects accomplished women. Her mother's enigmatical instruction to her with respect to her future conduct, when about to be married.

Leaf 124-125. Explication of those enigmatical terms. Her father-in-law expresses himself thus: "Your mother has been wise in having given you such enigmatical instructions, but you are more wise than she in having understood and practised her enigmatical advice."

Leaf 126. Sa-ga-ma is proclaimed the mother of Ri-dags-ḥdśin and the sister of Gsal-bgyal, the king of Kosala. A Vihear is founded in her name;—she is delivered of thirty-two eggs, from which thirty-two young boys come forth:—their adventures—they are destroyed by the king of Kosala, and their heads sent in a basket to Sa-ga-ma their mother.

Leaf 129 to 131. Shākya's lessons to the king of Kosala on that subject, Sa-ga-ma's former moral and religious merits, as also the demerits of her thirty-two sons, told and applied by Shākya.

Leaf 133. The story of Ri-dags-mgo, an astrologer. His ill-grounded prognostication—he becomes a disciple of Shākya—is convinced of the absurdity of his astrological predictions.

Leaf 135. Sa-ga-ma at Shrīvastī invites and entertains Shākya with his suite. Among other offerings she presents some pieces of cotton cloth, for the monks and nuns (or male and female religious persons) to make bathing clothes of them, since she had been informed that they bathed naked.
SHÁKYA at Yangs-pa-chan—recommends to his disciples to be clean in their bedding and clothes, and to make a proper use of the offerings made to them by their faithful followers or hearers.

Leaf 141. They are ordered to keep clean mattresses (or couches to sit and lie on)—excesses in;—restrictions;—itch, leprosy—how to treat such priests as are infected by those diseases.

Leaf 142. What sorts of religious garments are permitted by SHÁKYA to his disciples. Some of them wish to wear such and such garments, of such and such colours: to wear turbans; others to go naked. SHÁKYA tells them the impropriety and indecency of the latter and prohibits it absolutely; and, rebuking them, adds, that such a garb, or to go naked, is the characteristic sign of a Mu-stege-chan (Sans. Tirthika.)

Leaf 143 to 147. A moral tale on impudence; several prohibitions respecting the dress of the priesthood; gifts must be divided equally among the priests—exceptions—many impostures committed.

Leaf 147 to 152. The story of two foolish old monks—how they were deceived by a certain NYE-DGAH (Sans. Upa-nanda) illustrated by a moral tale characterising the idiot and the crafty or impostor, leaf 153. Other stories of UPÁNANDA’s imposture.

Leaf 162. The death of NYE-DGAH, (Sans. Upa-nanda.) His immense riches. Measures taken by the king to secure for himself part of that treasure. He renounces afterwards every pretension, hearing of SHÁKYA’s representation to him, made by KUN-DGAH-VO, (Sans. A’nanda.) The whole substance (thirty thousand srang or tola of gold,) was divided at first amongst the whole body of priests at Shrāvasti, but afterwards the priests of all the six cities of Central India, (as, of Śhketána, Varānasi, Vaishali, Champa, and Rājagriha) having alleged their claims, were admitted all to share with them, leaf 164. The ceremony with which it is divided, leaf 165. A moral tale on covetousness, told by SHÁKYA and applied to the above described NYE-DGAH.

Leaf 166. How to divide the effects of deceased religious persons; several stories on the subject—intermixed with moral tales, mostly relating to Shrāvasti.
Leaf 185. Here ends the subject "on the garbs or garments of the religious persons" (Gos-kyi-Gzhi,) and follows that "on mats and spreading cloths" (Sra-Brkyang.)

Leaf 186. Several religious persons after having passed the three months of the summer at Sāketāna (Tib. Gnas-Bchas), go to Shrāvasti to pay their respects to Shākya, who had summered there. They went thither much tired on account of the jangal, morasses, and great heat on their road, and were covered with dust. The use of Sra-Brkyang (any cloth or thing to spread on the ground, for sitting and lying on, or a mat) is permitted by Shākya. Several ceremonies; of what, how to prepare, and how to use them, leaf 200.

From leaf 200 to 219. Kaushāmbhi (a city); (Shākya in the Dvyang-ladan-gyi-kun-dgah-rā-va, or Sans. Ghos’havatyārāma); several priests at Yangs-pa-chan, well read or versed in the Hdul-va, Mdo, and Ma-mo, go to Kaushāmbhi and dispute with the priests of that place, who were likewise well versed in those scriptures; thence many disputes and quarrels upon various points, for twelve years;—they are rejected by the citizens, on account of their conduct. They will no longer give them alms. They repair to Shākya at Shrāvasti, are ill received by him, and not admitted till they have repented, confessed their faults, and have begged pardon for them.

Leaf 219 to 229. Stories of the misconduct of some religious persons; discussions on what is lawful and unlawful, (or against religious discipline,) in the common practices of the priests.

Leaf 229 to 272. Stories of several priests, that had violated the established rules of discipline—the proceedings of the priesthood against them; several priests of the Dmar-ser-chan band at Shrāvasti—the cause of many quarrels and disputes among the priests. Shākya’s orders, how such persons are to be admonished of their misbehaviour, and treated by the community. Leaf 235 to 239. Legs-ldan, a priest, on account of his several faults, is rebuked solemnly in the congregation—begs pardon, and obtains it—the circumstances thereof. Leaf 239. The faults of two other priests (Hgro-mgyogs, and Nap-so) are enumerated: they are
ejected from the community;—under what conditions may such again be received. The story of HCH'pAR-ka a dissolute priest.

Leaf 272 to 291. The Gang-zag-gi-Gzhi or "on the inward man." The recollection of any committed fault or sin, the confession of it to any priest. Alteration or self-emendation—time granted for one's repentance by the congregation of the priests. The rites and ceremonies of obtaining pardon for one's smaller sins or faults. Several instances of committed, and afterwards confessed, sins or faults.

Leaf 291 to 298. The Spo-vahi-Gzhi "on the changing of one's self," after committing sins or faults, and on repentance; how to ask the priests' forgiveness.

Leaf 298 to 306. The Gso-shyong-Gzhag-pa the putting aside or leaving off the feast of the confession. (There are several passages descriptive of the general degeneration and corruption of the priests.)

Leaf 306 to 365. The Gnas-mal-gyi-Gzhi on lodging and bedding (or dwelling place, utensils, furniture, &c.) The circumstances of several establishments (called in Tib. Gtsug-lag-k'hang, Sans. Vihar or Bihar) being made for Shākyā and his disciples, especially a large one at Shrāvasti, in Kosala, by a rich landholder. Many rules and instructions respecting religious discipline.

Leaf 365 to 418. The Rtsod-pahi-Gzhi, on disputes and quarrels of the monks—several instances thereof, with their circumstances.

Leaf 418 to 478. To the end of the volume is the Dgê-hdun-Dvyen-pahi-Gzhi, "the causing of divisions among the priests," (as the general subject is stated on the 418th leaf; but there is nothing to be found of that kind.)

Leaf 418-419. Is a specification of the names of the persons whose histories are about to be mentioned. Names of several (fabulous) universal monarchs (Chakravarti) in ancient India.

From leaf 419 to 446. The (fabulous) history of the Shākyā race, told by MAUGALYĀNA. The circumstances thereof (Shākyā being at a certain
time in the Nyagrodha Vihar, near Capilavastu, the inhabitants of the Shaka race, desirous to know the origin and history of their nation, go in great number to him, and request of him to acquaint them with the history of their origin, that they may satisfy others on the subject. Shākya directs Maugalyana, one of his principal disciples, to tell them their origin, in an instructive manner, and he himself lies down to sleep during the narration.) Maugalyana addresses the inhabitants thus: "Descendants of Gautama! (Tib. Gohutama-tag)," and commences his narration by telling them, how the world was renewed after its former destruction. How the animal beings were successively propagated. The origin and causes of the different kinds, sexes, colours, qualities—their degeneration. The origin of property, laws, magistrates, universal monarchy, their descendants till the time of Sengehi-Hgram, the grand father of Shākya. Here ends the narration of Maugalyana. Shākya much approves it, and recommends to the hearers to keep it in their memory. The rest of the volume, from leaf 446 to 478 contains the circumstances of the birth and education of Shākya. His bodily and intellectual accomplishments:—his several acts or performances; his marriages; his leaving his father's house to live an ascetic life. Here ends the 3d volume of the Dulvā.

The 4th (or े ्ना) volume of the Dulvā,
Containing 470 leaves, 27 parts or books, from the 83d to the 109th book, inclusive.

Subjects:—From leaf 1 to 22. The continuation of the circumstances that determined Shākyā to take the religious character. His reflections on old age, sickness, death and religious state. His seeing the wretched condition of the agriculturists, or labouring class. A miracle with the shadow of a tree (the jambu tree). His marriages with Sa-hts'ho-ma, Grags-hdsin-ma, and Ri-dags-skyes. The circumstances thereof. His
earnest desire to take the religious character. The precautions which
his father takes to prevent him from leaving the court—his wife's and other
dreams. His being exhorted (in verse) by Indra, Brahma, and by other
gods, to renounce the world: his replies—his exit or departure—the cir-
cumstances thereof. His discourse with his groom (Hdun-pa)—his fine
horse (Rta-mch’hog-Bsnags-ladan), leaf 22.

Leaf 23. He commences his ascetic life. Leaf 24. He arrives at
Rajagriha, the king (Vimbasara) observes his conduct, is much pleased
with it: sends some of his men to see who and what sort of man he is—they
make their report. Afterwards the king himself with his officers pays a
visit to him:—their conversation (in verse). Shakya tells him, that "there
is in the neighbourhood of the Himālaya (or Kailāsha, Tib. Gangs-ri) a
country called Kosala, full of riches and grain or corn, inhabited by the
Shākya, the descendants from Puram shing-pa (Sans. Ikshwaku, of the
Surya vansha or Angirasa): that he is of the royal tribe, and that he has
renounced all worldly desires, leaf 25.

Leaf 26. He quits Rajagriha, goes to the Griddhrakuta hill, and
successively visits several hermits of different principles: is easily admitted
by each, but seeing the absurdity of their tenets and practices, he leaves them
soon: he out-does them all in their mortifying practices, hence he is styled
Dge-sbyong-ch’hen-po, the great priest (Sans. Mahā Sramana.)

Leaf 29. The manner in which he gives himself to meditation, and
performs his mortifications, on the banks of the Nairanyāna river,
leaf 38-39. He finds great delight in meditation, but, perceiving privation
to be hurtful to his mental faculties, he resolves to make use of nourishing
foods:—he is presented with a refined milk-soup by two maids. He is
deserted by his five attendants on account of his new mode of living.

Leaf 43. He proceeds to Rdo-rje-Gdan (Sans. Vajrāsan near the mo-
dern Gāya), gives himself to meditation, overcomes the devil, and finds the
supreme wisdom—becomes a saint or Buddha; great joy in his father's
court upon hearing of his exalted state; why such names were given to
Rahula and A'Nanda, his son and cousin, at Capilavastu, who were born on the same night he became a saint, leaf 51-52.

Leaf 59. On the exhortation of Brahma, the god of the universe, he resolves to communicate his doctrine to others also, according to their capacities. He goes to Varanasi. Those five attendants, that had left him lately, on account of his welfaring, being convinced of his perfections, first of all become his disciples. Afterwards the number of his followers rapidly increases. All sort of ascetics; men of different tribes and professions go over to him and adopt the Buddhistic doctrine. There are in this volume several detailed accounts how such and such persons, at such and such places, have adopted his doctrine. Instructions. Compliments. The four truths.

Leaf 106. The birth place of Shakyamuni near the Himalaya, on the bank of the Bhagirathi (Tib. Skal-ladan-shing-rta), not far from Capilavastu, (Tib. Ser-skya-Gzhi.)

Leaf 107-8. The king of Magadha, Vimbasara Shrenika, offers to Shakyamuni and his priests a support in all necessary things, as long as he shall live.

Leaf 109. The five insignia of royalty (of Vimbasara)—1. An ornamented pillow or throne. 2. An umbrella or parasol. 3. A sword. 4. A chowrie of cow-tail, the handle beset with jewels. 5. Particoloured shoes.

Leaf 123. Terms for rousing or calling on the domestics, and giving them orders for making ready breakfast.

Leaf 128. The history of a religious establishment of several large buildings (Tib. Gtsug-lag-k'hang, Sans. Vihar or Bihur) in a grove near Shravasti, in Kosala, by a rich landholder. Leaf 137. Shakyamuni is invited thither—his journey—miracles that happened there at his arrival.

Leaf 142. The king of Kosala, Gsal-Rgyal, in a letter informs the king, Zas-Gtsang-ma (Sans. Sudhodana) the father of Shakyamuni, that his son has found the food of immortality, with which he is recreating all men. His father, desirous to see him, sends several messengers to invite
A PART OF THE TIBETAN SACRED WORKS.

him; they all enter into his religious order—not one returns even to give intelligence. At last, Char-ka, his minister, begs leave to go himself, and bring intelligence to him. He promises that, in every case, he will certainly come back. With a letter from the king he repairs to Shākya at Shrāvasti. He too becomes a convert to Buddhism, but he is permitted to go back, as a priest, to inform the king of these events, and to predict that in seven days he should see his son at Capilavāstu. Shākya's instructions to Char-ka how he should behave himself at Capilavāstu, and answer the king's inquiries, leaf 144. Leaf 144. Comparison of great and small things. Preparations for the reception of Shākya.

Leaf 146. Orders from the king to his officers, to build in the Nya-grodha grove, sixteen large and sixty smaller rooms. Shākya, with several of his disciples, goes to meet his father at Capilavāstu.

Leaf 149. Description of their meeting—their mutual compliments and conversation (in verse), leaf 150 to 152. Religious instruction:—the Shākya race adopts his religion, and from every family or house one person takes the religious character. The stories of several individuals of the family of Shākya. Leaf 164, Nye-vār-hk'hor, a barber of the Shākya's, enters into that religious order—acquires great perfection—he is the pretended compiler of the Dulvā class.

Leaf 171. The history of Kohudinya, one of the principal disciples of Shākya, as also that of others.

Leaf 242-3. Kun-Dgah-vo (Sans. A'Nanda) is made the chief disciple of Shākya.

Leaf 341. Lus-hp'ags-mahi-bu Ma-skyes-Dgra causes his father's (Vimbasāra's) death. By whom he is comforted in his great troubles or anxieties.

Leaf 349. Lhas-sbyin or Lhas-byin, one of Shākya's cousins—his great hatred and malice towards Shākya. Several instances quoted, and many moral tales told by Shākya, and applied to himself and to this
Lhas-sbyin,—or to any other individual: for under the name of Lhas-sbyin (Sans. Devadatta), is frequently understood any malicious character, or wicked man.

Leaf 392. The circumstances of Lhas-sbyin's proceedings to cause divisions among the disciples of Shakya. Several stories are told and applied to Lhas-sbyin and to Ma-skyes-Dgra, the king of Magadha, to show the ill consequences of bad morals.

Leaf 417 to 449. Shakya's moral instructions to the king of Magadha, Ma-skyes-Dgra; (many of them nearly in the same words as above, in the 2nd volume of the Dulva, to Ma-sdug.)

Leaf 449. Lhas-sbyin's further plots for injuring Gautama (Shakya). Several stories and instructions.

Leaf 470. Here ends the subject of "causing divisions amongst the priests;" which terminates also the general subject of "religious discipline" Tib. Stdul-va-Gzhi, Sans. Vinaya Vāstu.

These four volumes of the Dulva collection were translated from the Indian or Sanscrit language in the 9th century of our era, by Sarvajnyadeva, Vidya kara prabha, and Dharma kara, learned Pandits; the first and the third from Cashmir, the second from India; and by the Tib. Lotshva, Bandé Dpal-gyi-Lhun-po. They were afterwards corrected and set in order by the Indian Pandit Vidya kara Prabha, and the Tib. Lotsāva, Bandé Dpal-Brtse'gs.

In the next four volumes of the Dulva class, (from the 5th to the 8th inclusive, marked by the letters त,त,स,ि) is an enumeration of the several laws or rules, (Khrims) 253 in number, respecting the conduct of the priests (Dge-slong), and an explanation of those rules, in several detailed stories or parables.

In the beginning of the 5th (or त Cha) volume, from leaf 1 to 30, is the treatise on emancipation. (Sans. Pratimoksha Sūtra, Tib. So-sor-thar-pahi-M,do.)
A PART OF THE TIBETAN SACRED WORKS.

Contents of the Treatise on Emancipation.

Adoration of the All-knowing, or salutation to Buddha—Praise and importance of this Sūtra.—The several blessings arising from the practice of good morals.—Celebration of the confession (Gso-sbyong), on every new and full moon.—Rehearsal of the established rules or precepts, pronounced by the chief (or other officiating) priests.—Exhortation to the priests to examine themselves and to confess their sins with a loud voice, if they have any.—The compendium or sum of the Buddhist doctrine in one slōka thus, in Tibetan:

\[ \text{"No vice is to be committed,}
\text{Virtue must perfectly be practised,—}
\text{Subdue entirely your thoughts.}
\text{This is the doctrine of Buddha."} \]

On leaf 30th. Commendation of the Bauddha faith, in the following two Slōkas: in Tibetan: (vol. 5, leaf 30.)

1. \[ \text{\text{"Arise, commence a new course of life—turn to the religion of Buddha. Conquer the host of the lord of death (the passions), that are like an elephant in this mud-house (the body), (or conquer your passions like as an elephant subdues every thing under his feet, in a muddy lake); whoever has lived a pure or chaste life, according to the precepts of this Dvīpa, shall be free from transmigration, and shall put an end to all his miseries."} \]

An assertion follows that the Pratimoksha Sūtra has been recommended by each of the seven last Buddhas, who are styled here the seven Bauddha champions (Tib. Dpah-vo, Sans. Vira, Eng. Champion or Hero.) The names of those seven Buddhas, on the 30th leaf, are thus given in Tibetan: 1. Rnam-par-Gzigs. 2. Gtsug-tor-chan. 3. T'hams-chad-skyob. 4. Hk'hor-va-Hjig. 5. Gser-t'hub. 6. Hod-srung. 7. Shākya-t'hub-pa.

From the 30th leaf of the 5th (or 3 Cha) volume to the end of the 8th (or 9, Nya) volume, is contained the "explanation of the religious discipline," (Sans. Vindya vibhanga, (better Vibhága,) Tib. Hdad-va-rnam-par-Hbyed-pa.)

In these four volumes, are several stories of immoral actions, committed by some one of the religious persons belonging to the disciples of Shákya. The crime, generally, becomes divulged amongst the people, who blame the conduct of the priests. Shákya is informed afterwards of the fact. The delinquent is cited before the congregation; confesses his fault; and is rebuked by Shákya: who then explains the immorality of the act, makes a law thereupon, and declares that whoever shall violate it, shall be treated as a transgressor.

The stories, in general, are of little importance, and many of them too indecent to be introduced here.

The two hundred and fifty-three rules to be strictly observed by the priests (Dgê-long) are of five kinds, (or there are five kinds of sins or faults provided against in those rules.)

1. There are some for the violation of which they are expelled from the order. Such are the laws or rules against adultery or, in general, fornication; robbery or stealing; murder or destruction of animal life; and the giving out (or selling) of human doctrine as a divine revelation.

2. By the violation of a second class of rules, they become outcasts from the priesthood, or are degraded. Such crimes are—the emissio semenis; indecent behaviour; immodest talk; the causing of divisions amongst the priests; the blaming of the secular state, &c. &c.

3. In the 3rd class are reckoned thirty faults;—as the keeping or wearing of more clothes than is permitted—neglecting to wear religious garments—the deposition of them at any place, &c.—prohibited materials for clothes, &c.
4. In the 4th class are enumerated ninety faults.

5. The 5th kind of faults or sins are such as must be confessed. Besides these rules, are numerous instructions regarding decent behaviour, dress—attitude or posture of the body—manner of eating and drinking, and when giving religious instruction to others.

On leaf 30 to 32. Praise of religious discipline in general, (in verse.)

From leaf 33 to 74. Several stories on fornication or adultery. Bzang-byn, a priest, commits adultery. Shākya is informed of the fact. He is cited—rebuked—and expelled. A rule is made that thenceforth all adulterers shall be expelled. The circumstances of this story may be seen, leaf 33 to 40, together with the terms Shākya used in rebuking the guilty.

From leaf 74. On stealing or robbery.

Anecdotes—kinds and modifications of theft—several instances of cheating, tricks and frauds in eluding the duties at custom-houses, &c.

Leaf 105. There are likewise several instances, how traders have defrauded the custom-houses, in putting some of their precious things into the bags of the monks.

Leaf 155 to 166. The consequences of lust and theft—fabulous history of the origin of evil in the world.

From leaf 162 to 239. Several stories of suicide and poisoning amongst the monks, or of causing themselves to be slain or deprived of life, out of grief or despair, upon hearing of the various kinds of miseries or calamities of life. Shākya prohibits discoursing on the miseries of life, so as to bring others to desperation thereby.*

Leaf 270 to 274. Pretended supernatural knowledge attributed to the communication or inspiration of any divinity. Terms for rebuking such pretenders.

* For a similar story, see Ainsworth's Dictionary under Hegesias in the Index Nom. prop.

"Hegesias, a philosopher of Cyrene, who displayed the miseries of life with such eloquence, that several slew themselves to be out of them; for which reason he was commended by Ptolemy to discourse no more on that subject."
Leaf 306. Several women of respectable families, at Shrāvasti, visit the Vihars (colleges and halls) in a garden near that city, conducted by Ch'har-ka a priest, who tells them whose Vihars and halls they are, with some biographical notices. His immodest behaviour. The stories of several immoral actions, by which a priest loses his character or rank, and becomes an outcast from the priesthood. On making dissensions amongst the priests.

There are thus in this volume 439 leaves, the 30 first of which are occupied by the Treatise on Emancipation, in two books, 700 Ślokas. The rest of the volume contains the first books of the "Explanation of Religious Discipline."

The 6th (or Ch'ha) volume,
Containing twenty-one books, or 431 leaves.

Continuation of the subject (begun towards the end of the 5th volume) on causing divisions amongst the priests. Lhas-byin's endeavours to seduce the disciples of Śākya to his party.

Leaf 34. Śākya visits Kaushambhi, and takes his lodgings in the Gdangs-chan-gyi-kun-Dgah-ra-va (Sans. Ghos'havatyārāma) — stories of discontentment. The disciples of Śākya, on account of their being of different tribes, families, houses, &c., are likened to an assemblage of all sorts of leaves fallen from the trees, in autumn, and brought together by the wind.

Leaf 57 to 61. The priests of Śākya are said to have so many clothes that for each business they make use of a different suit; and that, through dressing and undressing themselves, they have little leisure to read and study. They are prohibited from keeping superfluous garments or clothes. Several rules concerning superfluous clothes and other utensils of the priests. As also, rules concerning the wearing, and omitting religious garments, and depositing them or utensils at any place. Leaf 61 to 93.
Leaf 93 to 143. Rules concerning the washing of clothes. Several stories told of the uncleanness of the priests. The birth of Shākya. Correspondence between Gsal-rgyal, the king of Kosala, and Zas-Gtsang the father of Shākya. Leaf 102. A letter from Zas-Gtsang to Shākya—his life—he is invited—he visits his father. Dialogue (in verse) between them. Leaf 110-111. Description how the Shākya race adopted Buddhism. Leaf 131. Expressions of enthusiasm, devotion and joy uttered by five hundred of the relations of Shākya, upon their being instructed in his doctrine.

From Leaf 325 to 431, or the end of the volume, are several stories on hoarding or laying up stores,—on lying and falsehood,—and on ridiculing or despising others.

The 7th (or KERNEL) Volume of the Dulva Class.

Containing twenty books, (from the 43rd to the 63rd) and 446 leaves.

In this volume is the continuation of the stories of several faults or slight crimes committed by the priests. Such faults are reckoned ninety in number. The same are introduced into the Sanscrit and Tibetan dictionaries; but, since they are of little importance, it is unnecessary to specify them in this place. The Sanscrit general name for this class of faults, is Shuddha prāyahā chittakah. Tib. Ltung-byed-Hbah-zhig, English: “what are mere faults, or venial faults”. The volume commences with stories on abuse or foul language (Hp’hyā-va,) and ends with narratives regarding culpable priests, that had been ordained (or made Gélongs) before they had reached the age of twenty.

The 8th (or 9 Nya,) Volume of the Dulva Class.

Containing 21 books, (from the 63rd to the 83rd inclusive,) and 417 leaves.

This volume is filled with the continuation of stories on faults or slight crimes of the same kind with those in the preceding volume. It
commences with the narration of a fault committed by digging the ground, and ends with anecdotes on the adjustment and quelling of quarrels and disputes.

The 9th (or 9th) volume of the Dulva class, in 483 leaves.

This volume regards the nuns or female religious persons of the Baudhha faith. The subjects are the same as those of the last four volumes, for the priests. And the stories are told in the same terms, with the exception of some additions and applications.

From leaf 1 to 36, in 2 books, is the treatise on emancipation, for the priestesses (Gelongma), Sans. Bhikshuni pratimoksha Sutra, Tib. Dge-slong-mahi-so-sor-t'har-pahi-Mdo. (See the beginning of the 5th volume).

From leaf 36 to 483 or to the end of the volume, in 28 books, is the "Explanation of the religious discipline of the priestesses," Sans. Bhikshuni Vinúya vibhangà, (or Vibhága) Tib. Dge-slong-mahi-hdul-va-rnam-par-hbyed-pa; in the same manner, order, and in the same words, as in the former four volumes; with the exception of some stories, and a few instances not mentioned there.

Leaf 61. MA-SKYER-DGRA, (Sans. AJÁTASHATRU) the king of Magadha. How and by whom he is comforted after he had caused the death of his father VIMBAŚÁRA.

Leaf 78 to 87. Stories of several religious persons having put an end to their lives, out of despair. Leaf 85. Several kinds of robbers.

Leaf 108 to 109. SBOM-DGAH-MO, a priestess or nun, the pattern of a lewd, cunning and wicked woman. There are several stories under her name, in this volume.

Leaf 193. LHAS-BVIN, one of SHÁKYA's cousins, the model of a malignant and rancorous person. How he endeavours to acquire the knowledge of the magical art, or of performing prodigies. He applies to SHÁKYA—and, upon his refusal, to his principal disciples. They all refuse to instruct him. He is advised by each of them first to acquire true and useful
knowledge. He endeavours to excite dissensions, and to make divisions among the priests—as also among the priestesses, through Shom-Dga-H-Mo.

Leaf 216. Stories on the multiplicity of clothes and garments of the female religious persons. Prohibitions against them by Shâkya.

Leaf 272. The king of Kalinga sends to Gsal-Rgyal, the king of Kosala, a piece of fine linen cloth, as a present. It comes afterwards into the hands of Gtsug-Dga-H-Mo, (a lewd or wicked priestess) she puts it on, appears in public, but, from its thin texture, seems to be naked. The priestesses are prohibited from accepting or wearing such thin clothes.

Leaf 282. Mention is made of the four Vedas of the Brahmans. Leaf 284-5. Several terms peculiar to the loom, and to other mechanical arts, are enumerated. Defects in the body of a nun. Censure of others.

Leaf 286. Moral tales on secret slander.

Leaf 302. Several parts of the Duvâ class enumerated.

Leaf 331. Kun-tu-rgyu, "going everywhere," (Sans. Parivrâjaka) is said to be the same with Grangs-chan, (Sans. Sânk'hya).

Leaf 362. Names of several diseases. The rest of the volume is occupied with stories respecting the conduct of the nuns. Several rules to be learnt and observed. The scene of all these stories is, in general, Mnyan-yod, (Sans. Shrâvasti in Kosala).

The five last volumes (marked with the letters א, ב, ג, ד, and ה of the Tib. alphabet) were translated from Sanscrit into Tibetan, first, (in the 9th century) by Jinamitra, a pandit of Cashmir, of the Vaibhushika philosophical sect, and by Kludi-Rgyal-Mts'h'an, a Tibetan Lotsâva, or interpreter. Other translators also are mentioned.

Tenth and Eleventh (א T'ha, and ד Da) Volumes of the Duvâ,

In 60 books, of which the 10th volume contains 17, or 324 leaves—and the 11th, 33 books, or 708 leaves.

These volumes are entitled in


English:—"Miscellaneous minutiae on religious discipline."
ANALYSIS OF THE DULVA,

The 10th volume, after the title of these two volumes has been expressed, commences by—"reverence to the All-knowing." The subject is then set forth in three stanzas, as—things relating to the discipline and conduct of the religious persons of the Buddhist sect, and the manners and customs of the people of Central India, the scene of the several acts described in the Dulva.

Leaf 2. Sangs-rgyas-Bchom-ldan-hdas (Shākya,) at Yangs-pa-chan (Sans. Vaishali, or Vishali, Pryāga of the ancients, the modern Allahabad). That city is inhabited by the Lichabyi race. Descriptions of its gardens or orchards, music, gymnastic exercises, baths. The disciples of Shākya incur scandal there by rubbing themselves with tiles or bricks with too great a noise. They are prohibited by Shākya from rubbing themselves with tiles, except their feet.

Leaf 5. Shākya at Mnyan-yod (Sans. Shrāvasti). Forbidden to rub themselves with fish-gills, instead of tiles or bricks;—to anoint themselves with fragrant substances, except when prescribed by the physician. What to do with the fragrant substances that are offered them by their pious followers.

Leaf 7. Mention is made of some fanes or chapels, (Sans. Chaitya, Tib. Mch'hod-rten) where the hair or nails of Buddha are deposited, and reverenced as sacred things.

Leaf 11. Seals are permitted to the priests—excesses in regard to seal-rings (Tib. Sor-Gdub-rgya). They are forbidden to have them of gold, silver, or precious stones. They are prohibited from wearing rings. But they may keep seals or stamps made of copper, brass, bell-metal, ivory, horn—excesses in regard to the figures cut on them.

Leaf 12. A man of the religious order must have on his seal or stamp, a circle with two deer on opposite sides, and below them the name of the founder of the Vihara (Tib. Gtsug-lag-khang). A layman may have either a full length human figure or a head cut on his signet.

Leaf 25. Predictions by Shākya and by a gymnosophist, of a child that was to be born. Its miraculous birth. It is named "fire-born" (Me-skyēs). His education and adventures.
Leaf 28. The veracity of a Buddha is expressed thus:—"the moon, together with the hosts of stars, may fall down; the earth, together with the mountains and forests, may lift itself up into the void space above; the vast ocean may be dried up; but it is impossible that the great hermit (Mahá Sramaña) should tell a falsehood."

Leaf 58 to 61. Several false charges or calumnies at Yangs-pa-chan, especially that of Lichabyi-ch’hen-po. The priests of Shákya were wont to put under ban or interdiction any person, or family, according to the following ceremony:—In their congregation, after having been informed of the facts, they turned an alms-dish or goblet, with the mouth downwards; declaring by that act, that thenceforth none should have communication with him or his house, (according to the text, no one should enter his house, neither sit down there, nor take alms from him, nor give him religious instruction.) After reconciliation had been made, the ban was taken off, by replacing the alms-dish.

Leaf 64 to 66. Shákya prohibits his disciples from learning music, dancing and singing, or visiting places where they are exhibited. Several stories are told of the practices of the religious persons.

Leaf 105. The use of garlick is interdicted to the priests, except when prescribed as a medicine—how to be used there.

Leaf 111. Permission to keep umbrellas. Excesses regarding, by using too costly stuffs,—adding too many trimmings,—or adorning the handles of them with gems, pearls, and precious metals.

Leaf 141 to 144. The king of Kosala, Gnál-royal, being dethroned by his son, Hp’hags-skyes-po, goes to Rájagriha, to Ma-skyes-Dgra, king of Magadha,—alights in a grove or garden near that city, belonging to the king, and sends him intelligence of his arrival. The king of Magadha orders preparations for receiving him solemnly. But in the mean time he dies in the garden, suddenly, from indigestion, caused by an immoderate use of turnips and fresh water. His funeral. Shákya’s instruction to the king of Magadha.
Leaf 145 to 160. **Hp'hags-skyes-po**, the king of Kosala, at the instigation of Mala Qnod, makes frequent attacks on the Shákya race at Ser-skya (Sans. Capila) at last he takes their city and massacres many of them. Those that escaped, dispersed themselves in the hills; many of them are said to have gone to Nepál. During that war, a certain Shákya, Shámpaka is banished from Capila. At his parting request, Shákya grants him, in an illusory manner, some hairs of his head, some nail-parings, and teeth. He goes to a country called Bagud or Vagud, is made king there, and builds a fane or chapel (San. Chaitya, Tib. Mch'od-rt'en) for those holy relics, called afterwards the fane or chapel of Shámpaka, leaf 149-150.

Leaf 160. The death of Hp'hags-skyes-po, caused by a conflagration. Relation of the circumstances that preceded it.

Leaf 182-183. Gautami' (Skye'-Dguhi-Bdagmo-ch'hen-mo) and 500 other nuns die. Earthquake and other miracles that accompanied that event. A moral tale upon their former religious merits told by Shákya, leaf 185.

Leaf 202 to 248. Shákya gives to Dgah-vo (Sans. Nanda) instructions and lessons on several subjects, especially on the state of existence in the womb, and the gradual formation of the human body.

Leaf 273. Instruction how to build and cover a fine house. After which to the end, or to leaf 324, there are many short stories, respecting the conduct, dress, victuals, &c. of the religious persons.

**Eleventh (or 5 Da) volume of the Dulva,**

In 708 leaves and 33 books, counting from the 18th to the 60th inclusive.

Subject:—The title of this and of the preceding volume (miscellaneous minutiae on religious discipline) evinces the nature of the materials to be found here. They are of little consequence, except a few allusions to events, persons, customs, manners, places or countries. These volumes are mostly filled up with religious instructions, rules for the conduct
of the priests, and their several transgressions. *Nye'-vár-řek'hor* (Sans. Upáli), the supposed compiler of the *Dulva* collection puts questions to Shákyá how he is to act in such and such cases and receives his instructions thereon.

**Leaf 1-2.** *Dga-hvo* (Sans. Nanda), a priest with Shákyá at Mnyan-yod (Sans. Shråvasti), receives from his former wife, *Bzang-mo*, from Ser-skya (Sans. Capila) several finely bleached clothes calendered or glazed with ivory.

**Leaf 53.** When wood is not procurable to burn a dead body, neither is there any river to throw the corpse into, it may be buried.

**Leaf 61.** The death of Shårihi-bu. Shákyá's reflections on him. A Mch'ho-ṛten (Sans. Chaitya) is built over his remains by a rich landholder at Shråvasti, and an anniversary festival established in his memory. The king of Kosala orders that, at the celebration of those festivals, merchants, who come from other countries, shall pay no duties or taxes, leaf 68.

**Leaf 126-127.** Kåtyåhi-bu (Sans. Kåtyåyana) becomes the disciple of Shákyá, who tells him how other philosophers are in two extremes, and that he (Shákyá) keeps a middle way. He acquaints him with some of his principles, especially with the four great truths, and the twelve casual concatenations.

**Leaf 130.** Kåtyåyana, with 500 other priests, is sent by Shákyá to convert to his doctrine the king of Hphags-rgyal* (Gtum-po-rab-Snang)† together with his consorts, son, and officers. He passes on his way through Kanyå-kuhja, a place where he had an acquaintance, a Brahman, who was dead at that time. The story of that Brahman's daughter, with the beautiful hair. His arrival, how he was received by the king. His successes there. How the king afterwards married the damsel. Anecdotes regarding. **Leaf 194.** He erects Vihårs and makes several donations to the companions of Kåtyåyana. **Leaf 197 to 207.** Many witty sayings (in verse). **Leaf 207 to 209.** The ten powers of Baudhå.

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* Sans. Ujjayanî or Oujein, in Målava.
† Sans. Råjå Pradyota; (called the passionate or cruel.)
Leaf 227 Various defects of the human body are enumerated in verse. Such as have them, prohibited from being received into the religious order of Shākya.

Leaf 230 to 253. Account of the great prodigies exhibited by Shākya, at Shravasti in Kosala. The six Mu-stege-chan (Sans. Tirthika) teachers, being discontented with the treatment they meet with from the king, the officers, the brahmans, and the people in general, (who all show much favour to Gautama and his followers,) so that they can hardly gain their livelihood, endeavour to vie with Gautama in exhibiting prodigies, to show their skill and power. They are defeated:—for shame some of them put an end to their existence, others retire to the hills on the north of India. Leaf 248, the great astonishment of all at the miracles of Gautama,—their applause.

Leaf 253 to 307. The story of Bskyed-pa a king in Lus-hp'kags and other tales (Sans. Vidēha) told by Shākya,—political intrigues. The farther history of the before mentioned six teachers.

Leaf 276. The story of Sman-ch'hen, the son of Gang-po in a town of Purna kachha a hilly country. Leaf 321 to 325. Sho-shum-pa, a cunning woman. Ingenious stories of female craft. Leaf 326. Mention made of the Hbal-gumata river, on the banks of which the priests of Shākya used to exercise themselves.

Leaf 326. Shākya in the Nyagrodha grove (near Ser-skya Sans. Capila). Gautami', with 500 other women of the Shākya race, goes to Shākya, and begs of him to receive them into the religious order. He will not permit it, and recommends to them to remain in the secular state, to wear clean clothes. They will not desist. They follow him afterwards in his peregrination through the Brija country to Nadika. They beg him again and again to receive them. At last, on the request of Kun-dgah-vo, (Sans. A'Nanda) he permits them to take the religious character. Several rules and instructions respecting the order of nuns. Various stories of these females that happened mostly at Mnyan-yod (Sans. Shravasti).
A PART OF THE TIBETAN SACRED WORKS.

Leaf 488 to 524. The story of Padma-snying-po, a celebrated Brahman, at Hdod-pa-h’t’hun-pa, in Kosala. (This is repeated from the K’ha volume of the Dulva, leaf 155 to 192, whence the general tenor may be gathered.)

Leaf 581. Shakyā in his peregrination proceeds to Gyad-yul, the country of the Champions, and at Rtsa-chan, (the grassy, so called from the kusha grass,) the modern Câmrû or Kâmarupa, in Assam, anciently the residence of the great king Kusha-chan, stays for a certain time, under two Śīla trees.

Leaf 591. The circumstances that preceded the death of Shakyā.

Leaf 635 to 636. The death of Shakyā. The principal acts of his life enumerated by Hod-srung to Vyab-byed, an officer of the king of Magadha, who instructs him how to inform the king of his decease (by representing, in pictures, the several scenes of his life.) Reflections on life, by several gods. The funeral raises disputes among eight tribes or cities, on account of the relics (Sku-Gdung) of Shakyā. They are pacified by having each their share. Chaityas are built for those relics.*


Leaf 684. Kun-Dga-h-vo (Sans. A’Nanda) after having been for many years the head of the Bauddha sect, intrusts the doctrine of Shakyā to

* See my MS. Translation of The death of Shakyā.
SHANAHIGOS-CHAN, appoints him his successor, and dies in the middle of the Ganges (on an imaginary island) between Yangs-pa-chan and Magadha. His body is divided into two parts. The one is taken by the Licabiyi race at Yangs-pa-chan, who erect a Chaitya to contain it; the other part by the king of Magadha, who likewise builds a Chaitya, at Skya-njar-bu (Sans. Pátaliputra) over his share of relics.

Leaf 687. NYI-MAHI-GUNO is received into the religious order by KUN-DGAH-VO; is ordained and instructed how to introduce the faith into Câshmir, as it had been foretold by SHÁKYA, leaf 688. How he civilized the Serpent race and their chief HULUTA:—how he planted and blessed the saffron there, and how he laid the foundation of the Baudhâ religion in the Câshmir country, one hundred years after the death of SHAKYA, who had mentioned that country, as a suitable place for dwelling and contemplation.

Leaf 690. SHANAHIGOS-CHAN intrusts the Baudhâ doctrine to NYE-SBAS;—he to DHITIKA;—he to NAG-PO—and he to LEGS-MT'HONG.

One hundred and ten years after the death of SHAKYA the priests at Yangs-pa-chan violate in many respects his precepts.—Many disputes about trifles.—At last, seven hundred accomplished priests (Sans. Arhán, Tib. Dgra-bchom-pa) make a new compilation of the Baudhâ works, to which was given, (something similar to our Septuagint,) the name of Bdun-Brgyas-yang-dag-par-Brjod-pa, “that has been very clearly expressed by the seven hundred” (accomplished priests.)

Thus ends the 11th volume, translated (in the 9th century) by VIDYAKARA PRABHA, and DHARMA SHRI PRABHA, pandits from India, and by the Tibetan Lo-tsâva (interpreter) BANDE-DPÂL-HBYOR. On the three last leaves, from 706 to 708, are some remarks on the defects of these two volumes (by a Lama, NAM-MK'HAH-GRAGS in the monastery of Snar-thang not far from Teshi-Lhun-po) such as obsolete terms, bad translation, incorrect text, repetition of stories told before, &c. He advances several reasons, why the sacred volumes have been left in this state by the ancient reviewers.
A PART OF THE TIBETAN SACRED WORKS.

Twelfth and thirteenth (or $N_a$, and $P_a$) volumes of the Dulvā. The first has 458, the last 473 leaves. There are in the two volumes 64 books.


Subject, Nye-vār-hk’hor (Sans. Upāli) the supposed compiler of the Dulva collection, puts to Shākya several special cases, as to which class of transgressions particular faults or sins should be referred; or whether it be lawful to do or use such and such a thing. And Shākya answers him as to each. He addresses Shākya, by the term Btsun-pa. "Reverend!"

Nye-vār-hk’hor, in this last volume, is always mentioned by his Indian name Upāli, except in the eleven first books, which form a distinct work. At the end of this volume are the words Upalिस-κुν-δρिस-पारṣोγ्स-सो,—"all the queries of Upāli are ended or finished."

The names of the translators or pandits of these two volumes are not mentioned. It is merely stated that they were translated in the time of Kluhi-rgyal-Mts’han, a celebrated interpreter.

Calcutta, 4th September, 1831.

I may here close my Analysis of the Dulvā collection, from the tenor of which may in some measure be judged what is to be found in the remaining eighty-seven volumes of the Kahgyur. Of the whole of this voluminous compilation I have, however, prepared a detailed Analysis with occasional translations of such passages as excited curiosity, particularly the relation of the Life and Death of Shākya. The whole are deposited in manuscript among the archives of the Asiatic Society, and will at any time be available to the scholar, who may also consult the first volume of the Society’s Journal, page 375, for a general view of their contents by the late Secretary, Professor Wilson.

20th October, 1835.
SECOND PART
OF THE
TWENTIETH VOLUME
OF
ASIATIC RESEARCHES;
OR,
TRANSACTIONS OF THE SOCIETY
INSTITUTED IN BENGAL,
FOR INQUIRING INTO
THE HISTORY, THE ANTIQUITIES, THE ARTS AND
SCIENCES, AND LITERATURE
OF
ASI A.

CALCUTTA:
Bishop's College Press.
1839.
NOTICES
ON THE
LIFE OF SHAKYA,
EXTRACTED FROM THE
TIBETAN AUTHORITIES.

BY M. ALEXANDER CSOMA KÖRÖSI.
SICULO-HUNGARIAN OF TRANSYLVANIA.

The two principal works treating of the life of Shākyā, are the "r'gya-ch'hr-rol-pa" (रक्षकेयसख्यत) Sanscrit: Lalitavistāra; and the Mon-par-Hbyung-va." अर्जुनामगुप्त. The first is contained in the 2 or 2nd, and the latter in the 26 or 26th volume of the Mdo class in the Bkah hgyur.

Many of the facts or anecdotes of the life of Shākyā, that occur in these two works, have been also introduced in the Dulva class, especially in the third and fourth volumes. Passages from the same works are likewise to be found in several Šāstras relating to the life of Shākyā.

According to the authority above cited, the principal acts in the life of Shākyā are the following twelve; designated in Tibetan by the term Mdsad-pa-Bchu-gnyis, or "the twelve acts (of Shākyā.)"

I. —He descended from among the gods.
II. —He entered into the womb.
III. —He was born.
IV.—He displayed all sorts of arts.

V.—He was married, or enjoyed the pleasures of the conjugal state.

VI.—He left his house and took the religious character.

VII.—He performed penances.

VIII.—He overcame the devil, or god of pleasures, (Kāma Dēva.)

IX.—He arrived at supreme perfection, or became Buddha.

X.—He turned the wheel of the law or published his doctrine.

XI.—He was delivered from pain, or died.

XII.—His relics were deposited.

The notices will be made according to these twelve heads, thus:

I.—He descended from among the gods.

Before his last incarnation, Shākyā resided for a long time in Galdan (S. Tushita, one of the heavens of the gods) whither he had ascended through his former moral merits, especially through his having been accomplished in the six transcendental virtues; viz. charity, morality, patience, &c., when Kashyapa, his predecessor, was about to leave Galdan, and to descend to be incarnated for the purpose of becoming a Buddha, Shākyā was at that time a Bodhisatwa of the tenth degree of perfection. He was chosen by Kashyapa for his Vicegerent in Tushita, to be the instructor of the gods, and was also inaugurated by him with his own diadem. As a Bodhisatwa under the name of “Dam-pa-tog-dkar” (དམ་པ་ཏོག་དཀར) he remained afterwards in Tushita for a long period, or till the time, when men lived only one hundred years. At a certain occasion, when the gods in Tushita were exhibiting all sorts of musical entertainments, out of respect for him, he was exhorted by the Buddhas of all the corners of the world, to descend from Tushita, and to endeavour to become a Buddha.

He acquainted the gods with his intention respecting his descent into Jambu dwerp. They, knowing that there were at that time many atheistical teachers,* endeavoured to divert him from his purpose: but in

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* See No. 1, of the Extracts in the Appendix, Dulva 3rd Vol. leaf 419—478; and 4th Vol. leaf 1—106.
vain. He assured them that he should overcome them all, that his doctrine would be established and flourish in Jambu dwipa. And he recommended to the gods, that whoever among them might wish to taste of the food of immortality, he should be incarnated among men, in the same division of the earth.

The gods in Tushita, after having agreed on Bodhisatwa's descent, consulted about where he should be incarnated, in what country, nation and family. They all agreed that it should be in central or Gangetic India. But with respect to the tribe and family they differed among themselves. Some proposing one, some another from the ruling tribes or family in central India; but some objection was started to each of them. The ruling tribes or families enumerated by them, were residing, at that time, in Ujjayani, Hastināpura (the Pândava race,) Mathurā, Vaishali or Prayāga (the Lichabiyis,* in Kaushambhi, Rhjagriha; Shravasti, in Kosala; and the Badsa Raja.† Not being able to agree among themselves, they ask Bodhisatwa himself (Shákya) where he would be incarnated. He tells them in the house of Shudhodana (Tib. Zas-gtsang) a king of the Shákya race, residing at Capilavastu; on account of the purity and celebrity of his family, he being a descendant of the ancient universal monarchs.

Before leaving Tushita, he appoints Maitreya (Tib. ṛṣabhavul. Cham-ba) to be his Vicegerent (sku-tshab, त्शब) in the same manner as he himself had been appointed by Kashyapa. Maitreya is still residing there, and he is the saint who first will become a Buddha hereafter.

II.—He entered into the womb, or was incarnated.

There was a consultation again among the gods in what form Bodhisatwa should enter into the womb or body of the woman whom he had chosen to become his mother. A young elephant with six adorned trunks, such as has been judged proper in brahmanical works, was preferred. He therefore, leaving Tushita, descends, and, in the form of an elephant,

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* See No. 2. † See No. 3.
enters by the right side, into the womb or cavity of the body of Maya Devi* (Tib. Lhako-ngo-yu-phru-ma) the wife of Shudhodana. She never felt such a pleasure as at that moment. Next morning she tells the king the dream she had respecting that elephant. The Brahmans and the interpreters of dreams being called by the king, they propound that the queen shall be delivered of a son, who will become either an universal monarch or a Buddha. The king greatly rejoicing upon hearing these predictions, orders alms to be distributed, and offerings or sacrifices to be made to the gods for the safety and happy delivery of Maya Devi, and for the prosperity of the child that was to be born: and he himself is very solicitous to do every thing according to her pleasure. The gods render her every service, and all nature is favourably disposed on account of Bodhisatwa, or the incarnated saint.

III.—He was born.

Maya Devi† was delivered of Bodhisatwa or the child, on the fifteenth day of the 4th moon of the Wood-Rat year; when she was in the garden or grove Lumbini whither she had gone with great procession for her recreation. The child (Shakya) came out by her right side, she being in a standing posture, and holding fast the branch of a tree, Indra, and other gods, assisted her. Soon after his birth, Shakya walked seven paces towards each of the four cardinal points, and uttered the name of each of them, telling what he was about to do with respect to them. Several miracles happened at his birth: for instance the whole world was illuminated with great light or brightness; the earth quaked, or trembled several times; the blind saw, &c. &c.

There were born at the same time with Shakya,‡ the sons of four kings in central or Gangetic India. At Rajagriha in Magadha; at Shravasti in Kosala; at Kaushambhi, and at Ujjayani (as Vibasara or Shrenika, Prasenajit, &c. &c.)

* See No. 4. † See No. 5. ‡ See No. 6.
Likewise, at Capilavastu, there were born of the Kshetriya tribe 500 male and 500 female children; 500 male and 500 female servants; 500 young elephants, 500 young horses or colts, 500 treasures also opened; all the wishes of Shudhodana being thus fulfilled, he gave to his son the name of Siddhârtha or "Sarva Siddhârtha" (Tib. Don-grub or Don-thams-chad-grub'pa.)

Seven days after the birth of Śākya, his mother dies, and is born again among the gods, in the Traya-strimsha (33) heaven.

From Lumbini Śākya is carried with great solemnity to Capilavastu, is taken to the temple of a particular god of the Shakyas* to salute him; but it is the god himself who shows reverence to him. Hence, one of the many names of Śākya, is Dévata Déva, Tib. Lhai Lha: god of gods. He is entrusted to Gautamī† (his aunt), who, together with 32 nurses, takes care of him. On a certain occasion it was found that the strength of Śākya, (when yet a child) equalled that of a thousand elephants.

The Brahmans and other diviners observing the characteristic signs on the body of Śākya, foretell that he shall become an universal monarch, if he remains at home; or a Buddha, if he leaves his house and assumes the religious character.

An Hermit or Sage, called Nag-po (or according to others Nyon-mongs-med) admonished by the great illumination of the world, together with his nephew Mis-bvīn (S. Narada) goes to Capilavastu, to salute the newborn child. He has a long conversation with Shudhodana, and foretells to him that his son shall not become an universal monarch (Chakravarti) as some have foretold of him, but a Buddha. He laments that being too old, he cannot reach the time, in which he shall teach his doctrine. He recommends to Narada to become his disciple.

IV.—*He displayed all sorts of arts.*

On a lucky or auspicious day, (according to the observations of the Astrologers) Shudhodana intending to send his son (Śākyā) † unto a

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* See No. 7. † See No. 8. ‡ See No. 9.
NOTICES ON THE LIFE OF SHAKYA,

school to learn his letters, ordered the city to be cleansed and decorated; offerings or sacrifices to be made to the gods, and alms to be distributed. But, when brought to the school-master, he shews that, without being instructed, he knows every kind of letter shown by the school-master. And he himself enumerates 64 different alphabets (among which are mentioned those of Yavana and Huna also; but they are mostly fanciful names) and shews their figures. The Master is astonished at his wisdom, and utters several slokas expressive of his praise. Likewise, in Arithmetic and Astronomy, he is more expert than all others. He is acquainted with the art of subduing, or breaking in, an elephant, and with all the 64 mechanical arts, with military weapons and machines. He excels all other young Shakyas in the gymnastic exercises; as, in wrestling, leaping, swimming, archery, throwing the discus, &c. He clears the roads from an immense tree that had fallen down.

V.—He was married or enjoyed the pleasures of the conjugal state.

Afterwards, when grown up, Shakya, being desired by his father to marry, expresses in writing the requisite qualities of a woman, whom he would be willing to take for his wife, if there be found any such. The King orders his Ministers to seek for such a damsel. They find one (S. Gopa; Tib. Sa-htsko-ma) the daughter of Shakya Pe-chon-chan, but he declines to give his daughter except the young Prince be acquainted with the practice of every mechanical art. Shakya* therefore exhibits his skill in all sorts of mechanical arts, and by this means he obtains Gopa, who is described as the model of prudent and virtuous women. He marries afterwards Yashodhara (Tib. Grags-Hdsin-ma) and another of the name of Ri-lags-Skyes (Deer-born.) The two first are much celebrated. But it seems that frequently both the names are attributed to the same person. By Yashodhara, Shakya had one son named Rahula (Tib. Sgra-Gchan-Hdsin.)

* See No. 10.
VI.—He left his house and took the religious character.

Śākyā is stated to have passed 29 years in the court of Shudhodana his father, enjoying during that time all worldly pleasures. Afterwards the following circumstances determine him to take the religious character.

Riding in a carriage to the grove for his recreation, he observes at different occasions—an old-man;—a sick person;—a corpse, and lastly a man in a religious garb. He talks with his groom about those persons, and turns back at each occasion, and gives himself to meditation, on old age, sickness, death, and on the religious state. He visits a village of the agriculturists, observes their wretched condition, meditates in the shade of a Jambu tree. That shade out of respect for him, ceases to change with the progress of the sun. On his way home, many hoarded treasures open and offers themselves to him. He rejects them.

Notwithstanding all the vigilance of his father and of his relations to prevent him from leaving the court, (since according to the predictions regarding him they hope, that he shall become an universal monarch) he finds means for leaving the royal residence. At midnight mounting his horse called the "Praiseworthy" (Tib. Bsnags-ldan) he rides for six miles; then, dismounting, he sends back, by the servant, the horse and all the ornaments he had: and directs him to tell his father and his relations not to be grieved on his departure; for when he shall have found the supreme wisdom he will return and console them. Upon the servant's return there was great lamentation in the court of Shudhodana.

With his own sword Śākyā cuts off the hair of his head; he then changes his fine linen clothes for a common garment of a dark-red colour, presented by Indra in disguise of a hunter. He commences his peregrination, and successively goes to Rājagriha in Magadha. The King Vimbāśāra of Shrenika (in Tib. Gzugs-chan-snying-po) having seen him from his palace is much pleased with his manners. Afterwards being informed of him by his domestics, visits him; has a long conversation with him, and offers him means for living according to his pleasure. He will not
accept of any thing. On the request of the King, he relates that he is of
the Shakya race that inhabit Capilavastu in Kosala, on the bank of the
Bhagirathni river, in the vicinity of the Himalaya. He is of the royal
family, the son of Shudhodana (Tib. Zas Gtsang) and that he has
renounced the world, and now seeks only to find the supreme wisdom.

VII. — He performed his penances, mortifying his body or living a
rigorous ascetic life.

Leaving Rágagriha he visits afterwards several of the hermits living
in the hills. In a short time he becomes acquainted with all their practices
and principles. He is not satisfied with them. He tells them that they
are mistaken in supposing such practices to be the means of emancipation.
Afterwards, he goes to the bank of the Nairanjana river,* and during the
course of six years performs his penances, subjecting himself to great
austerities and privation of food, and giving himself to continual medita-
tion. Three characteristic signs formerly unknown, now appear on his
body. Perceiving afterwards privation of food† to be dangerous to his
mental faculties, he is resolved to make use of necessary food for his
sustenance. He bathes or washes himself in the Nairanjana river. On the
bank a branch of the Arjuna tree, bows down to help him out of the river.
He refreshes himself with a refined milk-soup presented to him by two
maids.‡ His five attendants desert him now,§ saying among themselves—
"such a glutton and such a loose man as Gautama is now, never can arrive
"at the supreme wisdom" (or never can become a Buddha.) They go to
Váranasi, and in a grove near that city, continue to live an ascetic life.

VIII.—He overcame the devil or the god of pleasures (Káma Deva.)

After having bathed in the Nairanjana river, and refreshed himself
with food, Shákya recovers his strength, and purposes to visit the holy spot
(called in Sanscrit Bodhimanda; Tib. Chang-chub snying-po, or Sans.
Vajrásana Tib. Dorjeñán) the place where now Gaya is. He therefore

* See No. 11. † See No. 13. ‡ See No. 12. § See No. 14.
proceeds to that place, sits upon a couch of grass, gives himself to earnest meditation, overcomes all the hosts of the devil, or triumphs over all the temptations of Kāma Deva.*

IX.—He arrived at the supreme perfection or became Buddha.

Remaining fixed in his meditation at last he arrives at the supreme wisdom, or he becomes Buddha. After having arrived at the supreme perfection, the gods from the several heavens† successively present him their offerings, adore him, and in appropriate verses sing praises to him, concerning his excellent qualities, and his great acts in overcoming the devil. For seven weeks he remains at Gaya, and perfected is for his great purpose.

Gagon and Yang-po, two merchants, entertain him with a dinner, and hear his instruction. They are so firm in their faith that they are said by Shakya to become Bodhisatwas. The four great kings of the (fabulous) Rirab (S. Meru) offer him each a begging plate. He, being somewhat ill-disposed, the devil advises him to die; but, being presented by Indra with a fruit of the Jambu tree, he recovers. He is defended by the Nāgas against the injuries of bad weather with their expanded or hooded necks.

X.—He turned the wheel of the law, or published his doctrine.

After having found the supreme wisdom, Shakya, thinking that men cannot understand his profound doctrine, refuses to instruct them except he be solicited by Brahma, and other gods to do so. They appear; and on their request he commences to teach his doctrine.‡ He reflects to whom he should first communicate his principles. Several of them whom he judged fit to understand him, are dead. He proceeds to Varanasi§—five persons, formerly his attendants, being now convinced of his having found the supreme wisdom, pay homage to him and become his disciples. Their names, Sanscrit and Tibetan, are as follows:—

1.—Ajñāna kondinya: Kun-shes-kondinya. 2.—Asvajit: Ta-thul. 3.—Pāshwa: Langs-pa. 4.—Mahā nāma: Ming-ch'hen. 5.—Bhadrika:

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* See No. 15. † See No. 16. ‡ See No. 17. § See No. 18.
NOTICES ON THE LIFE OF SHAKYA,

Byang-po. SHAKYA instructs them in his doctrine:* explains the four excellent truths, as they are styled (Tib. Hphags-pahi-Bden-pa-Bzhi.)

1.—There is sorrow or misery in life.
2.—It will be so with every birth.
3.—But it may be stopped.
4.—The way or mode of making an end to all miseries.

Five other persons likewise become his disciples: as also many others follow him. On his way to Råjagriha, at once 60 persons take the religious character, and follow him. The King of Magadha, Vimbasara (Tib. Gnyugs-chan-snying-po) invites him to Råjagriha,† and offers him a Vihara (Tib. Gtsug lag-k'hang) called after the name of a bird, Kalantaka. Shariputra and Mongalyana, (afterwards styled a part of his principal disciples enter into his religious order. Katyayana becomes his disciple, and is sent afterwards by SHAKYA to Ujjayana to convert the king and his people. He there meets with great success.

A rich householder (Tib. K'hyim Bdag) at Shravasti in Kosala, having adopted Buddhism, makes a religious establishment with several large buildings, in a grove called the Prince's grove (S. Jetavanam; Tib. rgyal-bu-rgyal-byed-kyi-ts'hal) He invites thither SHAKYA, and offers him and his disciples the buildings for their residence. SHAKYA passes 23 years: there and the greatest part of the Sutras was delivered or propounded by him at this place, or as generally is stated, at Shravasti (Tib. Mnyen yod.)

Prasenajit (Tib. Gsal-rgyal) the King of Kosala, residing at Shravasti, adopts Buddhism. There are several stories of him, both in the Dulva and the Do class.

Shudhodana, the father of SHAKYA, successively sends eight messengers to invite him to Capilavastu. They all remain with SHAKYA and take the religious character. At last he sends Charka, one of his Ministers. He also takes the religious character, but he returns and brings intelligence to

* See No. 19. † See No. 20.
the King respecting Shākya's intention to visit him. He orders therefore the Nyagrodha convent (S. Vihara: Tib. Gtsug-lag-khang) to be built, near Capilavastu.

After an absence of 12 years Shākya visits his father. Several miracles are displayed on the occasion of the meeting of the father and of the son. There are told several stories of how the Shakyas adopted the Budhha faith,* and how they, mostly, took the religious character.

Both in the Dulva and in the Do class, there are many stories concerning Shākya's peregrination; and how several individuals either singly or in company turn Buddhists: but, it seems, many of the stories are fanciful. The scene of the principal transactions in the life of Shākya, is generally, in Central or Gangetic India, or the countries from Mathura, Ujjayana, Vaishali or Prayāga (Allahabad) down to Kāma Rupa, in Assam; and from the Vindhyā mountains to Capilavastu in Rohilkhand.

The two Kings of Panchola, on the Northern and Southern side of the Ganges, are reconciled by Shākya, and are stated to have adopted Buddhism. The King of the Northern Panchola becomes an Arhan, and that of Southern Panchola is foretold by Shākya to become a Bodhisatwa of the first rank.

On a certain occasion Shākya sends the half of his sitting couch or pillow to Hod-srung-ch'hen-po (S. Mahakasyapa) one of his principal disciples, to sit on with him, by which act he tacitly appoints him his successor, as an Hierarch after his death.

XI.—He was delivered from pain or he died.

The death of Shākya, as generally stated in the Tibetan books, happened in Assam, near the City of Kusha (Tib. Sa-chan or Sachok) or Cāma Rupa, under a pair of Sāl trees.

This event is told at large in the 8th (or Nya) volume of the Do class in the Kahgyur. As also, in two other volumes following the

* See No. 21.
Do class, titled *Maháparinirvanam* (Tib. *Yongs-su—Mnya-nan-las-Hdas-pa-ch’hen-po*) the "great final deliverance from pain."

All animal beings, admonished by a mighty voice of the approaching death of SHÁKYA, haste to present him their last offerings, to ask him about the doubts they had on some articles of his doctrine, and to hear his instructions thereupon. The substance of his doctrine is repeated in these volumes, with respect to some metaphysical subtleties. There are many discussions on the nature or essence and the qualities of *Tathagata* or *Buddha* (God), as also on that of the human soul. On the state of being under bondage and liberated. On the means of obtaining final emancipation. On the six transcendental virtues, especially on charity. On casual concatenation, and on several other articles.

Previous to his death, SHÁKYA tells how anciently the universal monarchs were used to be burnt, and orders his disciples to do the same with his body. Accordingly, after having washed the corpse several times with all sorts of scented or perfumed water, they put it into an iron chest, fill it with sweet scented seed-oil, and keep it so for seven days, then taking out the body, they envelope it first with soft cotton, and wrap it up afterwards in several (five hundred) whole pieces of cotton cloth; then they replace the body again in the chest, fill it with sweet scented seed-oil, and after having kept so for seven days, they burn it with sandal and other precious sweet-scented woods.

XII.—*His relics were deposited.*

The corpse being burnt in the above manner, they gather together the ashes. There are found 8 measures (of *Vré* or Sans. *Drona*) of them. They are put in 8 urns. These 8 precious vessels being placed upon 8 richly adorned stately seats or thrones, sacrifices and adorations are offered up to them during several days, after which they are deposited in a magnificent pyramidal building (S. *Chaitya*; Tib. *Mch’hod-xten*; vulg. *Chorten*) in the City of *Kusha* or *Káma Rupa.*
From the Tibetan Authorities.

The princes in central India, among whom Shākya had lived, hearing of his death, and being desirous of obtaining his holy relics, some of them go themselves, others send their men to take a portion of them. The people of Kusha permit them to visit the Chaitya, and to pay their respects to the holy relics, but they refuse to give them any share of those remains.*

After the death of Shākya his doctrine was first compiled by his principal disciples: Kāshyapa (Tib. Hod-srung) who succeeded him in the Hierarchy, compiled the Prajñāpāramitā class (Tib. Sher-chin) or the metaphysical works. Ananda (Tib. Kun-gávo) the Sutras, or the Do class. And Upāli, (Tib. Nye-var-khor) the Vinaya or Dulva. These compilations were called Tripitakā (Tib. Sde-nod-sum; the three vessels or repositories.) And also Prabachana (Tib. Lung-rap) chief precept. All these works are now too voluminous. The extent and contents of them show evidently that they are the works of several successive ages although they are referred all to Shākya. One hundred and ten years after the first compilation, there was made a second in the time of Asoka, a celebrated King, who resided at Pataliputra. A third compilation was made again in the time of Kanishka, a celebrated King in the North of India, after there had been elapsed more than four hundred years from the death of Shākya. The Buddhists were divided about that time into 18 sects, under four principal divisions, as followers of Shākya's 4 disciples, viz. Rahula, Upali, Kāshyapa, and Kātyāyana.

The Sanscrit and Tibetan Names of the Masters, Divisions, and Sub-divisions extracted from the Vocabulary, in the Stan-gyur, are as follows, Vid. यष्ट, ताज, तिः

* It is somewhere stated in the Tib. books that these relics were divided and deposited at eight different places, but I cannot cite the vol. in which it is stated. See note on the Death of Shākya.
NOTICES ON THE LIFE OF SHAKYA,

Masters.

Rahula, or Tib. Sgra-Gcham-Hdsin.


Kasyapa, or Tib. Hod-srong.

Katyayana, or Tib. Katyakh-bu.

Divisions.

1. Arya Sarvastivada.
   a. Mulasarvastivadah.
   b. Kasyapriyah.
   c. Mahisasakah.
   d. Dherma guptah.
   e. Bahushrutiyah.
   f. Tamrashatiyah.
   g. Vibhajya Vadinah.

2. Arya Sammatiyah.
   a. Kaurnkullakah.
   b. Avantakah.
   c. Vatsiputiyah.
   d. Purva Sailakah.
   e. Avara Sailakah.
   f. Hemavahah.
   g. Lokottala Vadinah.

3. Maha Sanghikah.
   a. Purva Sailakah.
   b. Avara Sailakah.
   c. Himavahah.
   d. Lohottalah.
   e. Prajnyapti Vadinah.

4. Arya Sthavirah.
   a. Maha Vihara Vapanah.
   b. Jeta Vaniyah.
   c. Abhaya giri vasinah.

Sub-divisions.


15. Btags-par-smra-vahisde

Notes and References.

Note 1.—Atheistical teachers.—This name सुज्ञानसिद्ध or सुज्ञानचेय in Sanscrit Tirthika, by the Tibetians, is applied to the Hindus in general. At the first beginning of Buddhism in Central India, it was applied to those Sophistical teachers that opposed Buddhism. There are mentioned six principal teachers of them, in the Sanscrit and Tibetan Vocabulary; viz.

1. Purna Kasyapa. भून शुद्ध पुष्पविनय

2. Maskari Goshaliputra. भूष्ठितोश्यपुष्पविनय
From the Tibetan Authorities.

3.—Sanjayi Vairahiputra. वैराधिपुत्र सुनोभागिन मुनि

4.—Ajita Kesakambala. अजित केशकंबलव

5.—Achira Katyayana. अचिर गौतम भाष

6.—Nirgranthana Jayasti. निरग्रंथ जयस्ति

Their gross atheistical principles or tenets (according to the representations of the Buddhists) may be seen in the first volume of the Dulwa class of the Kah-gyur, from leaf 33-40, told by themselves, on the request of Sārīputra and Mongolyana (afterwards Shākya's two principal disciples.)

In general, according to the Kah-gyur and Stan-gyur and all Tibetan authorities, among the several Hindu systems the Tirthikas are those that are most extravagant in their tenets and practices, and that have been always the greatest antagonists of the Buddhists.

The above mentioned six teachers resided mostly at Rājagriha and Shravasti. They had frequent contests with the disciples of Gautama, by whom, at last, they were entirely defeated at Shravasti, and afterwards they dispersed in the Mountains near the Himalayas.

They were surpassed by Gautama, especially in the performance of miracles.

2. Vidita or Bidika, विदित or भिदिक न tall body, or one with a tall body, is a family name; as also, it is the name of the fabulous great continent to the East from the Ripap or Meru. Lus-p'hags-rigs, signifies one of the Videha tribe or family.

Note 2.—The name of Lutsabyi लुत्साबयि or Lichavyi, is applied to a race or tribe of men, whose principal city is stated to have been at Vaishali वैशालितिं प्रयाग, or the modern Allahabad. They are frequently mentioned in the Ka-gyur and Stan-gyur, and are described as rich and very splendid in their equipage and furniture.

Tibetan writers derive their first king नयाख्रि-त्सान-पो, (about 250 years before Jesus Christ) from the Lutsabyis; stating that there have been three kinds or tribes of the Shākya; as 1. Shākya Chhen-po, 2. Shākya Lutsabyi, and 3. Shākya Rikhrot-po (living in the mountains); and that Nyakhrī-tenpo was of the Shākya Lutsabyi tribe, who, being expelled took refuge in Tibet.

Note 3.—The name and residence of this prince are thus expressed. Udayana Vadsa raja, the son of Shatanika at Kaushambi.

Note 4.—I do not find any mention in the Tibetan books made of Māya Dēvi's virginity, upon which the Mongol accounts lay so much stress.

Note 5.—Shākya's birth day is differently stated in different authors. The birth day of the Shing-byi or Wood-rat year, is the 58th year of the Cycle of sixty years. The Mouton terrestre, or Sa-lug, is the 53rd of ditto. The Dragon de feu, or Mé-bruk, is the 50th of ditto. The Fer-singe, Chak-spré, is the 64th year of the Cycle of 60 years.
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This last is sometimes followed in Tibet. I have not met with the two others. But I think authors may be found to whom they may be referred.

Note 6.—The names of the four ces, &c. are:

1. VIMBASÁRA OF SHRENIKA, the son of MAHÁ PADMA श्रेणिका, King of Magadha, at Rajagriha.
2. PRAKSAJIT, the son of ARANEMI, King of Kosala, at Shravasti.
3. UDAYANA VADSA RÁJA, the son of SHATANIKÁ, at Kaushambi.
4. PRATYOTA, the son of ANANTANEMI, King of Uejin.*

Note 7.—The divinity LHA of the Shakayas. It was an idol representing a divinity of the Yaksá kind, यक्षा, and was kept in a Temple. The mdo, kh, leaf 04, states that the intimate images of several gods, as of GUÉNG, SKEMCHET, LUSNAM, DÁVÁ NYIMÁ, R.NAM-THOS-BU, INDRA, BRAHMA, JIGTEN SKYONG, as soon as Bodhisattva (SHAKYA) put the sole of his right foot into the Temple, stood up and prostrated themselves at his feet.

Note 8.—GAUTAMI was of the Gautama tribe—an aunt, गौतमा of SHAKYA.

Note 9.—His precise age is not stated; it is said only, that when he grew up he was sent into the school to learn his letters. And that there was celebrated a great festival on that day, the whole city being cleansed and decorated, &c. The teacher's name is thus expressed: झैयातेस्वरणम महाराज, v. ches pi lopam Kunche she-nyen, teacher of children, friend of all.

The superior education of a courtesan in India, as in Greece, is marked by her being versed in the Shastras.† छेस पिलोपम कुनचे शे-न्येन, leaf 107 the text is thus:

"Who, like a harlot, is wise in understanding the rites of the Scriptures."†

Note 10.—It is stated in general terms that SHAKYA excelled all others in the letters and mechanical arts. He had shown his skill in arithmetic, and his knowledge of several kinds of letters. But it was especially in the athletic exercises that he surpassed all other young men of the Shakya race, at Capila—especially in archery, and in throwing the discus. It is frequently mentioned, that, in all these exhibitions DEVADATTA was one of SHAKYA's rivals, and that he looked on him with great indignation and hatred, on account of his superior talents. But there is no mention made of any rivalship with respect to the damsels whom SHAKYA had married.

* The gods in Tushita, when seeking for a pure tribe for the birth-place of SHAKYA, and finding fault with each enumerated tribe or family, objected against the Pandara race that they have brought great confusion into their family descent, by calling YUHUSHTHWA, Dhermaputra; BHUKA, VAYUPUTRA; ABVUNA, INDRAKUTRA; and NAKLA and SABADAVA, the Awini.

† See the paper on the requisite qualities of the woman whom SHAKYA was willing to marry—printed in the Journ. As. Soc. Vol. III. page 67.
FROM THE TIBETAN AUTHORITIES.

Note 11.—The Nairanjana river must have been not far from Gaya, since it is stated that Bodhisattva (Shákya) went on foot to that river, and being much pleased with the situation of an inhabited place or village, called བཱ་ན་རྒྱལ , (abounding in tanks or ponds) having a turfy or grassy ground, and many shady or bushy trees, he remained there for six years devoted entirely to meditation, and using very little food.

Note 12.—Some Tibetan writers say that his five first disciples were sent to Shákya from Cápíla, by his father and grandfather (on the mother’s side) to attend on him. But in the kha vol. of the Do class of the Ka-gyur, leaf 180, it is stated that he had found them at Rajagriha, as the disciples of a certain teacher (དབྱིབས་པ་ཅིག་པའི་lak-shot) whom he had visited, to learn his metaphysical theory. Shákya having perceived in a short time his whole system, these five persons, admiring his great talents, and supposing that he would soon arrive at the supreme perfection, and that they would have then an opportunity to be instructed by him, when he left Rajagriha to live an ascetic life, accompanied him, and remained afterwards with him, until he gave up his abstinence from food.

Note 13.—Shákya’s mortifications differed from those of other penitents, in as much as others mortified only their bodies, by subjecting themselves to several sorts of rigid practices, without exercising their understanding. Shákya abstained from food, and exposed himself to the vicissitudes of weather in order that he might keep in subjection his body during the exercise of his mental faculties in his meditations. (བདེན། སྤུ་ leaf 194.) Shákya declares to the Gélongs, out of his own experience, that the mortifying of one’s body, as some ascetics do, is not the right way to obtain thereby perfection or emancipation. But that it is only by the right application of one’s understanding to meditation and reflection, that one may be freed from the sorrows of birth, sickness, old age and death in a future life.

Note 14.—These maidens are differently spoken of in different places. In one place it is said that they were the daughters of a headman of the village in the vicinity of which Shákya lived. In another place it is said that he was presented with a refined and honeyed milk soup by a maiden of that village, and that her name was བདེན། སྤུ་ “Well-born.” There are mentioned ten other maidens of the neighbourhood, who visited frequently Shákya, and prepared his victuals after he has commenced to take food regularly.

Note 15.—With respect to Shákya’s temptations by the Devil: བདེན། སྤུ་ leaf 192-194: Shákya tells to his Gélongs that, during the six years of his ascetic life, he was continually followed by the Devil or Satan (ས་དྲང་, Tib. སྨོ་ Dutt, or Káma, the god of pleasures. He is called also བདེན། སྤུ་ the lord of death; and his host བདེན། སྤུ་ the troops of the lord of death) who sought every opportunity of seducing him, but that he never could succeed;
NOTICES ON THE LIFE OF SHAKYA,

although he used a very sweet language, and employed every means to persuade him to enjoy worldly pleasures, and to renounce his abstinence, since it is difficult to subdue entirely one's mind or passions. Satan thus said to him: "give alms, offer sacrifices of burnt offerings; by these means you shall acquire great moral merits. But to what purpose is abstinence?"

_Bodhisatwa (Shākya) said to him: ‘I must soon triumph over thee Satan: thy first troop is wish or desire;—the second is displeasure;—the third is formed of hunger and thirst;—in the fourth stand passions or lust;—in the fifth dulness and sleep;—in the sixth fear or dread;—the seventh is thy scruple or doubt;—the eighth are anger and hypocrisy. Those that seek only for profit or gain, for praise (bestowed in verse), honour, (ill got) renown; men praising themselves, blaming others. These are the troops that belong to the army of the black Devil.'"

He said farther to the Devil: "To such Priests and Brahmans, who have subdued their passions, who possess self-preservation, who apply well their understanding, and do every thing conscientiously, what canst thou do? Ill-minded!"

After having said thus, the Devil vanished much dejected, on account of his ill success.

But _Bodhisatwa (Shākya's)_ final victory over the Devil (or the troops of _Kāma Deva_) was under the holy tree (_Changchubshing; Ficus Indica) sitting on the spot of the essence of holy wisdom (_Changchub snyingpo, called also Torjedan'_ Sans. _Vojrásana, the diamond seat,) at or in the neighbourhood of the modern Gaya, in south Behar.

_Shākya_ after having recovered his strength, leaving the _Nairanjana_ river, visited that spot with the intention to become Buddha, as his predecessors had done. He sat down there under the holy tree, or a seat of grass, with the resolution or vow, not to rise from that seat, till he had found the supreme wisdom. The Devil seeing, that, should he become Buddha, all animal beings instructed by him, will grow judicious and wise, and then they will not obey his commands or orders, endeavours by all means to thwart his object. But all his efforts are in vain. _Bodhisatwa cannot be overpowered—_Shākya, after being victorious over all the assaults of the Devil, passes through several degrees of deep meditation and ecstasies, and at last, about day break, arrives at the supreme wisdom (in the 30th year of his age.)

In the 21st chapter of the "_Gyā-cher-rolpa,"_ Sans. "_Lalita Vistara,"_ there is a long description, both in prose and verse, how the Devil (S. Māra, Tib. ༤༤ ཚི ཡ་, or the _Ishwara_ of the Cāmadvatu) was informed of _Bodhisatwa's_ approaching exaltation. Of his (the Devil's) thirty-two inauspicious dreams—of his hosts—of the monstrous and horrible forms of the fighting angels—of the several kinds of their weapons—of the manner of their fighting—of the desolation of _Kāma_ by several gods—of the dissensions of his sons—of the two parties: the white and the black, standing on the right and left sides of _Kāma_. Those of the first party under
KÁRTIKÉYA, their leader, stand for Bodhisatwa, and endeavour to dissuade their father (or Káma) from attacking that saint, since he cannot be overpowered. These on the left side remain with Káma, and exhort him to fight, since it is impossible not to conquer with such troops. On both sides, there are uttered, alternately, by different individuals, many ingenious verses:—Káma being defeated with all his troops, sends his daughters to endeavour, by their charms and female craft, to seduce Bodhisatva. But all is vain.

Hymns or Praises of Tathágata (Shakyà) are uttered by the gods of several heavens successively, commencing with the gods of the highest heaven, down to the gods that dwell on the surface of the earth.

Leaf 259. The gods of लोकस्थल (the pure or holy mansion) after having circumambulated Tathágata, sitting at Bodhimánda, (the holy essence) and having caused a shower of divine sandal powder, thus praised him, in verse.

"There has arisen the Illuminator of the World—The World’s Protector—the Maker of light, who gives eyes to the world that has grown blind, to cast away the burdens of sin. Thou hast been victorious in the battle. Thy intention is accomplished by thy moral excellence. All thy virtues are perfect. Thou shalt now satisfy men with good things.

"Gautama is without sin. He is out of the mire. He stands on dry ground. He will save other animal beings also that are carried off by the mighty stream.

"Great Genius! thou art eminent; in all the three worlds there is none like thee. To this world sleeping for a long time, immersed in thick darkness, cause thou the light of understanding to arise.

"The living world has long been suffering the disease of corruption. The prince of physicians is come to cure them of all their diseases. Protector of the world! By thy appearance, all the mansions of distress shall be made empty. Henceforth, both gods and men shall enjoy happiness. None of those who came to see thee, the chief and the best of men, shall for a thousand ages (Kalpas) go to hell (or see the place of damnation.) They who, hearing thy instruction grow wise and sound, shall not be afraid at the destruction of the body. They having cut off the bonds of distress, and being entirely freed from all further incumbrance, shall find the fruit of the greatest virtue (or enjoy the greatest happiness.) These are the persons on whom alms may be bestowed, and that may receive them. Great shall be the reward of such alms—they shall contribute to their (the offerers) final deliverance from pain."

Leaf 260. Shakyà addressing the priests, says: Geôngs!

The gods from the लोकस्थल Ne,tsang heaven, after having thus praised Tathákata, saluted him, by putting their hands together, and then sat aside.
NOTICES ON THE LIFE OF SHAKYA.

2. Then came the gods from the गृहस्त्रेणी Hottat (S. Abhiswara,) Heaven, and after having presented their several offerings, and having their circumambulated Tathdgata, thus praised him.

"Reverence be to thee, Oh Muni ! whose mind is profound, whose instruction is very pleasing. Thou art the prince of Munis. Thy instruction is sweet (or pleasing) like the melody of the daughter of Brahma. Thou hast found the highest degree of perfection. Thou art the most Holy. Thou art our shelter, our refuge and our aid. Thou, with a loving kindness, are the Protector of the world. Thou art the best physician that takest away every pain and curest all diseases. Thou art the maker of light. Lord! do thou assuage the afflictions of both gods and men, by pouring on them a shower of the food of immortality. Thou art immovable, firm, fixed like Rirap, (Meru, or Olympus) or the sceptre in the hand of Indra. Thou art constant in thy vow or resolution. Thou, possessing all good qualities are like the Moon, &c. &c.

3. Leaf 200. Then came the gods from गृहस्त्रेणी the Heaven of Brahma, and said—

"To thee, whose virtue is immaculate, whose understanding is clear and brilliant, who hast all the 32 sacred characteristic signs; who possessest a good memory, discerning understanding, and foreknowledge, and who art indefatigable; reverence be to thee, we adore thee falling down with our heads at thy feet.

"To thee who art clean or pure from the taints of sin, who art immaculate, spotless; who art celebrated in all the three worlds; who hast found the three kinds of science, who givest an eye to know the three degrees of true emancipation; reverence be to thee.

"To thee, who with a tranquil mind, clearest up the troubles of evil times, who instructest with a loving kindness all moving beings in their destination, reverence be to thee.

"Muni! whose heart is at rest, who delightest much in explaining every doubt; who hast undergone rigorous suffering on account of moving beings, thy intention is pure, thy practices are perfect. Teacher of the four Truths! Rejoicer in emancipation! who, being liberated, desirest to set free others also; reverence be to thee.

"The powerful and industrious Kāma (काम स. मार) coming to thee, when thou overcomest him by thy understanding, diligence, and mildness, thou hast found at that time the supreme standard of immortality. Reverence be to thee who hast overcome the host of deceit.'

4. Leaf 201. गृहस्त्रेणी ज्ञानं ज्ञानं ज्ञानं ज्ञानं Then came the white party from among the sons of Kāma, or the good angels that favoured Bodhisatwa (SHAKYA) and said—

"O Mighty one! who by thy great power, without moving thyself or standing up, and without even uttering a single word, hast defeated in a moment our strong, fierce and dreadful
host, O most perfect Muni! to whom all the three worlds pay homage with sacrifices; reverence be to thee.

"The innumerable troops of Káma, that surrounded the Chang-chab shing (*ficus Indica*) the prince of all trees, were unable to disturb thee—(or not could remove thee.)

"Now, sitting under this tree, after having suffered innumerable hardships thou appearest this-day most beautiful.

"Since during the course of thy Chang-chab life (holy life) thou hast parted from thy dearest wife, child, servants; as also thy gardens, towns, countries, kingdoms, thy head, eyes, tongue, feet, &c. to-day thou appearest most beautiful.

"Thou hast now obtained thy wish, as thou hast desired to become a Buddha, that thou mightest save, in a vessel of true religion (or faith) those that have been carried off into the ocean of distress. Thy wish is fulfilled. Now they will be saved by thee.

"Chief of men! Giver of eyes to the world! We all rejoice in thy moral merits and final happiness, and pray that we ourselves, after being accomplished in perfection, such as all the Buddhas have praised, and having triumphed over the hosts of desire, may arrive at omniscience and final beatitude.

5. Leaf 262. Then came the gods of सुङ्गमेति (S. Tushita, Gáldán) and said:

"Thy instruction is without fault. It is exempt from all confusion. It is free from the principles of darkness and contains the precepts of immortality. It is worthy to be reverenced both in heaven and on earth. Reverence be to thee possessed of such a brilliant discriminating understanding. Do thou make glad both gods and men by thy delightful instruction. Thou art the patron, the refuge, the shelter of all moving beings, &c. &c."

6. Leaf 263. Then came those of Raprul राप्रुल and said:

"Having put off the three kinds of spots or impurities, thou becamest an excellent light of religion. Those that delighted to walk in a wrong way, thou madest enter into the true path of immortality. Sacrificial offerings are made to thee both by gods and men. Thou art a wise curer of diseases. Thou art the giver of immortal happiness. Thy wisdom is wonderful. We, bowing down with our heads, do adore thee."

7. Leaf 263. Then came the gods of तुषित (S. Tushita,) and said:

"When thou wast in Tushita (Gáldán) thou hadst then fully instructed the gods in many moral virtues. All thy precepts are there still in continual use. We cannot be satisfied with looking on thee, not with harkening to thy instruction. Ocean of good qualities! Light of the world! We bow down with our heads and hearts before thee. At thy descent from Gáldán, all the disagreeable places of future birth were cleared up by thee. At the time when thou comest to sit under this holy tree (*ficus Indica*) the afflictions of all moving beings were assuaged. Since thy wishes have been fulfilled, having found the supreme
perfection (as thou soughtest for) and having defeated Káma also, run now thy religious course, turn the wheel of the Law. There are many who wish to hear thy moral instruction. Many thousands of animal beings are waiting here. We beg, therefore, that thou wilt be pleased to run thy religious race, and to instruct them at large, and to deliver them out of the orb of transmigrations, &c. &c.

8. "Leaf 264. Then came the gods of तप्प्रात, Tāp-pral, and said:

"There is none like thee, in morality, meditation, and wisdom; where is then thy superior? To thee, O Tathāgata! who art wise in the means of piety and emancipation, be reverence. We bow down with our heads at thy feet.

"We have seen the great preparations made by the god of the holy tree—such sacrificial offerings, made by the gods and men, belong only to thee (there is none other worthy of them.) Thou art not disappointed in having taken the religious character, and in having lived a rigid life; since, having overcome the deceitful troops (of Káma) thou hast found the supreme perfection. Thou hast shed light on the ten corners of the world. Thou hast enlightened, with the lamp of understanding, all the three worlds. Thou hast become a dispeller of darkness. To thee, who givest to man an eye like that of the supreme intelligence, no praise can be sufficiently said, even through the course of a whole Kalpa. Ocean of perfections! Tathāgata! the most celebrated in the world! We prostrate ourselves with our heads at thy feet; we adore thee."

9. Then came Indra with the other gods of the Trayastriṁśa heaven, and said:

"Muni! who art undisturbed, spotless, who remainest always in a graceful sitting posture like the mountain Rirap (S. Meru,—or Olympus.) Who art renowned in the ten corners of the world, on account of thy shining wisdom and brilliant moral merits; reverence be to thee.

"Muni! thou hadst offered in old times, pure sacrifices to many hundred Buddhas; by the merits of those offerings thou becamest victorious over the hosts of Káma, at the foot of the Holy Tree. Thou art the source of morality, of law, of meditation, of ingenuity, and the standard of wisdom. Thou art the overcomer of old age and of death. Thou art the true physician, the giver of eyes to the world. Muni! thou hast put away the three blemishes or spots. Thy senses are quiet, thy mind is at rest.

"Shakya! the chief of men! the spiritual king of all walking beings (men)! We repair to thee for protection (or we take refuge with thee.) By thy diligent application thou hast acquired the infinite good practices of the eminent saints (Bodhisatwas) thou hastst the powers of wisdom, method, affection, and prosperity, at thy first becoming a Bodhisatwa; now sitting at Bodhimánḍa (Holy essence, or the essence of wisdom) thy ten powers are complete.

"The gods were in much fear and anxiety, seeing the infinite hosts that were surrounding thee, saying among themselves: will not that prince of the priests, who is sitting at Bodhimánḍa (बद्धिमण्ड) be overpowered?
FROM THE TIBETAN AUTHORITIES.

"Thou hast not been afraid of those evil spirits—thou wast not even moved. By knocking with thy hand upon a heavy load, they were all afraid, and thou becamest victorious over all the hosts of Káma. As the former Budhas had found the supreme perfection (on this holy spot) by sitting on their thrones (lion-chair) thou having followed their examples, hast equalled them both in mind and spirit, thou hast acquired omniscience by thyself. Therefore, thou art the holy, the self-produced of the world, the ground on which all moving beings may rest their prosperity (or moral merits,) &c. &c.

10. Leaf 265. Then came the four great kings उभ्यम् उभ्यम् (gods residing on the four sides of the Sumeru or Rirap) and said:

"Thy instruction is agreeable; thy voice is pleasing—thy mind being very placid, is clear like the moon. Thou hast a cheerful countenance. Prince of Munis! that makest us glad; we adore thee.

"When thou dost speak, the melody of thy voice surpasses all those of both gods and men. All the distresses, caused by lust, passion, and ignorance, are assuaged by thy words. They produce in all animal beings the purest joy. All they, that hearken to thy instruction, will be liberated. Thou dost not disdain the ignorant. Thou never wast proud with the superiority of thy wisdom. Neither art thou puffed up (in prosperity) nor dejected (in adversity.) As the Rirap arose from among the waters, so thou art eminent from among men."

11. Leaf 266. Then came the gods of the enlightened void space above, or atmosphere, उभ्यम् उभ्यम्, and said:

"We come to see thee, O Wise Muni; after having observed carefully the practices of moving beings. Pure animal being! when we look on thy behaviour, it is only thou (from among all) whom we find with an undisturbed mind, &c. &c."

12. Leaf 267. Then came the gods residing on the surface of the earth, उभ्यम् उभ्यम्, and said:

"Thou having enlightened every atom in the universe, all the three thousand worlds became a temple of sacrifice for thee, how much more so thine own person!"

"We take up the whole body of water below, all moving beings on the surface of the earth, all earths in the three thousand worlds, we offer them all to thee, and beg thee to use them according to thy pleasure: and we wish that at every place where thou sittest, walkest, or liest, or the spiritual sons of Gautama, the Sugata (thy spiritual sons) shall preach the Law, all the hearers and believers of the word, on account of our moral merits, may find the supreme perfection or beatitude."

(Note: of some of the hymns or praises under the above 12 heads, a part only has been translated; and the specification of the several offerings presented to Tathágata by each class of gods at their arrival, has been left out.)
Note 17.—The substance of Brahmag’s address is: * Leaf 284. “It is unbecoming to him (ShákyA) to remain so indifferent after having acquired such great perfection and wisdom. There are many in the world who both desire to learn and can understand his doctrine. Brahmag, therefore, with Indra and several other gods, beg him that he will please to teach his doctrine (or that he will beat the drum, blow the shell or trumpet, and kindle or light the lamp of religion, and cause to fall a shower of religious instruction.) And that he will please to save or deliver men out of the ocean of transmigration, to cure their moral diseases, to assuage their afflictions, to bring into the right way those that are gone astray, and to open the door of emancipation (or final liberation from bodily existence.)

Note 18.—The Mongols say he ascended a throne at Varánasi. There are at Varánasi (according to the dreams of the Buddhists) one thousand (spiritual) thrones (Sengehi-khri, lion-chair) for the 1,000 Buddhas of this happy age (S. Bhadra Calpa) four of whom have appeared, and the rest are to come hereafter. ShákyA after becoming Buddha, when first visited Varánasi, paid respect to the thrones of his three predecessors by circumambulating each of them, and then he sat down on the fourth throne.

These 1,000 Buddhas are described in the first volume of the Do class of the Kagyur, to which beg to refer. Some wealthy Tibetans delight to keep the images of these 1,000 Buddhas, made of silver or other metal, and to pay respect to them.

Note 19.—With respect to the four truths little further explanation is afforded.—Ignorance is the source of almost every real or fancied misery; and right knowledge of the nature of things, is the true way to emancipation; therefore, they, who desire to be freed from the miseries of future transmigrations, must acquire true knowledge of the nature of divine and human things.

Note 20.—ShákyA had accepted the Vihar (in the Kalantaka grove, near Rájagriha) offered him by Vimbasára; where he passed afterwards several years, and many of his lectures were delivered in that Vihar (or Bohar.) There was, likewise, another place near Rájagriha, called in Sanscrit the Griddhakuta parvata, where he gave several lectures, especially on the Prájnaparásmita.

Note 21.—The principal female persons of the religious order established by ShákyA, were: Gautamit (his aunt) Yashodhará, Gopá, and Utpalavarmá (his wives.)

Lechin Ḍrṇśa (Lhas-byin; Sans. Devadatta) and ShákyA (or Siddhártha) were the sons of two brothers. This of the eldest, that of the youngest. Each had one brother. Lechin had A’Nanda (in Tib. Kungdvo) ShákyA had Nanda (Tib. Gávo).

In the Dálva, and in several Sutras, Devadatta is represented always as inimical to ShákyA. He slew with his fist an elephant sent by the Lichavies of Vaishali as a present to ShákyA, when he was yet at Capila. He hired some persons to destroy ShákyA by hurling on him a large stone. He caused many times dissensions among his disciples.
ACCOUNT OF THE DEATH OF SHÁKYA.

Translated from the Dula, p. 77.—डुलच ॐ दुःस्थः.

As soon as ŚĀNGA-GYĀS CHOMDĀNDĀS (संग-र्ग्यास चोम्दांदास) was delivered from pain (was dead) this great earth shook, ignis fatuus also fell, the corners of the world also were burning (with meteors), and from the enlightened void space above (from the air or heaven) there was also heard a sound of drums made by the gods.

At that time the life possessing HOT-SRUNG CH'HEN-PO (乀'e-dang-ladon-po-hod-rung-ch'hen-po, S. 'Ayusmān Mahā Kāśyapa) being at Rājgrīha, in a residence in the grove called after the Kalantaka bird, was awakened by that earthquake, and reflecting on what it would signify, he perceived that CHOMDĀNDĀS had been entirely delivered from pain. And knowing the nature of things, he said: “This is the case with every compound thing.”

He, reflecting within himself, that the king of Magadha (मगधास्), S. Ajāta šatrū; the son of Lus-ā'ḥāgs-mā, his mother) not being yet well grounded in his faith, (having a faith without roots) should he hear of the death of CHOMDĀNDĀS, he would certainly die in vomiting out warm blood; therefore he thought of means to prevent it.

He said thus to YARCHET (चर्चत्: Dvya-bṛgyed, a Brahman, the chief officer of Magadha; सुर्सूप्कृण्डा, S. Mahā Māntra): YARCHET! may it be known to you, that CHOMDĀNDĀS being delivered from pain, if the son of Lus-ā'ḥāgs-mā, the king Ajāta šatrū, whose faith has not yet taken root, should he hear that CHOMDĀNDĀS is delivered from pain, he may die by vomiting warm blood; therefore be you instructed in the means of preventing it.

He (YARCHET) said: Venerable Sir, please to command or tell the means one after another. He said: YARCHET, come, go speedily into the king’s garden or grove, and make to be represented in painting, how CHOMDĀNDĀS was in Gaļdān (S. Tushitā;) how he, in the shape of an elephant descended into the womb of his mother. How he, at the foot of the Changchuhaking (Ficus Indica) has found the supreme perfection, or become Buddha. How he, at Vārānasi, at three different times, turned the wheel of the law of twelve kinds (has taught his doctrine). How he, at Shravasti, displayed great miracles. How he, at the city of Sgra-chen, descended from the Trayastriṃśa (33) heaven of the gods, whither he had gone to instruct his mother; and lastly, how he, after having accomplished his acts in taming and instructing men, in his doctrine, at several places, went to his last sleeping bed, in the city of Sā-chen (सःचेन: of Kuṣa. S. Cāmarapa, in Assam.)
NOTICES ON THE LIFE AND DEATH OF SHAKYA,

Take you seven long basins or troughs filled with fresh butter and one filled with Tsandan goshirs'ha (a kind of sandal wood or resin) and place them in that part of the garden. When the king shall come out to the door then beg him that he may be pleased to go and see the garden. If he take notice of the picture and ask of you: what is this? then tell him, at large, thus: Sire! (Lkā) This place is Capilavastu; in this corner here has been born Chomdāndās. This, here, is the bank of the Naranjana river. This, here, is the spot where Chomdāndās, sitting on a diamond-seat (S. Vajráśana, Tib. वज्राध, Dorjé-dan) arrived at the supreme perfection, or became Buddha. This, again is the city of Vārānasi: Chomdāndās three times passed over to this spot, and turned the wheel of the law of twelve kinds. Here is the city of Shravasti, where Chomdāndās displayed his great miracles. This, again, is the city of Sgrá-chen. It is here that Chomdāndās alighted, when he came down from among the gods in the Trayastriṃśa heaven. This, again, is the city of Kusha where Chomdāndās, after having accomplished his acts in disciplining men, at such and such places, went to his last sleeping bed! Tell him so, and when, upon hearing these, he shall faint, then plunge him into the long basin filled with fresh butter, and when the butter shall be melted, then lay him in the second basin, and so on, till the 7th basin, then take out and lay him into that filled with Tsandan-goshirs'ha, and so he will recover. After having said this, the A'Yusmān Mahā Kāshyapa departed for the city of Kusha.

Yārchet having soon got the pictures ready, when the king appeared abroad, begged him that he would please to go and see the garden. The king entering into the garden, and seeing the pictures, asked of Yārchet, what is this? He answered, and told him at large, (as above has been described) till: ‘this is the city of Kusha (Tsa-chen city, so called from the Kusha grass) where Chomdāndās went to his last sleeping bed.’ He said: ‘What say you! Yārchet; what! Chomdāndās has been delivered from pain?’ said he: but Yārchet remained silent. Then the king (A yatashatru) having fainted fell motionless to the ground. Yārchet laying him successively in the long basins or troughs filled with fresh butter, and afterwards taking out and laying him again in a long basin filled with Tsandan goshirs'ha, he then recovered.

As soon as Chomdāndās was dead, at the foot of the pair of Sāl-trees, which scattered over him their flowers, and he was sleeping like a lion, a Gelong thus said, in verse:

“A pair of beautiful Sāl-trees, in this grove of excellent green trees, are scattering flowers upon the Teacher delivered from pain.”

As soon as Chomdāndās was dead, Indra (नगर) Br. gya-byin) said, in verse:

“Alas! the compound thing is not lasting; from its being produced it is of a perishable nature. Since it is produced, it perishes. It is a happiness for such to be at rest (to be assuaged).”

As soon as Śangs-gyās Chomdāndās was delivered from pain, Brahmā (Tshāngs-pa) the Lord of the Universe (S. Sahalo-setha, Tib. Mi-jed-kyi dākpo शालोजयेंधर) thus said, in verse:

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"All things gathered together in this world by all creatures, must be relinquished. The man, who had no equal in the world, TATHÁGATA, who has found great powers and clear eyes, such a Teacher also, at last, has died."

As soon as Sángs-gyás CHOMDÁNĐÁS was delivered from pain, the life possessing MÁGÁGOS-PA (S. A'Yu~mán Aniruddha) said in verse:

"He who with a firm mind was a protector, he that had found steadiness and tranquillity, the letting out and taking in of breath (respiration) being stopped, the clear eyed, at last, is dead. When the Teacher, who was excellent in every kind, was delivered from pain, I was very much troubled; my hair stood on end. He was without fear; he was above the senses (or the objects of sense) his mind was evolved. Such a light is now extinguished."

Then the life possessing MÁGÁGOS-PA said to the life possessing KUN-gávo. "KUN-gávo (S. Ananda) if by degrees and by soft means you will not appease the Gélongs, the gods that live for many hundred kalpas, will reproach, revile, and say contumeliously: there are many priests (Gélongs) that took the religious character according to the excellent precepts of the Dváva, but that are without judgment and reflection."

KUN-gávo asked of MÁGÁGOS-PA: 'Do you know how many gods there are present?' 'KUN-gávo, in all the space that is from the city of Kusha to the river Yig-dán, (ミbd^4) from the grove of the pair of Sá lá-trees to the Chaitya (ミbd^4), adored with a head ornament by the Champions) 12 miles, (each of 4,000 fathoms) in circumference, there is not a single spot left which is not occupied and filled by wise gods of great power; there is not left so much place by the inferior gods where you could fix a staff. Some of these gods roll on the ground; some grasping their arms utter ejaculations; some, being oppressed by great sorrow, sit still; some depending on religion (or on the nature of things) thus say: CHOMDÁNĐÁS, who instructed us in many things, which were pleasing, agreeable, and delightful to the hearts of all, is now separated, annihilated, destroyed, and divided from us."

In that evening the life possessing MÁGÁGOS-PA, after having expressed some moral reflections, sat down in the manner of a venerable wise man keeping silence.

Then, the night being over, the life possessing MÁGÁGOS-PA thus said to the life possessing KUN-gávo:

KUN-gávo, go you, and tell thus to the Champions, the inhabitants of Kusha: "Inhabitants, (citizens), this evening, at mid-night, the Teacher has been delivered from pain, with respect.
to the five aggregates of his body; perform now your duty, and work out your moral merits." And tell them not to take into their minds to say: "Men dwelling in the neighbourhood (environs) of our city (or beloved brethren) our Teacher being dead, henceforth we cannot make him sacrifices (offerings) and do other things that are required." After Māgāgs-pā had said this, Kun-gāvo putting on his religious garb (ฤๅษี Na'm-jār) accompanied by other priests or Ge'longs, went to that place, where the Senate-house of the Champions, that inhabit Kusha, was, and where there were assembled at that time about 500 Champions of the City of Kusha to consult about some affairs. Then Kun-gāvo said to them: 'Intelligent citizens, assembled Champions of Kusha, please to hear: At midnight, this evening, the Teacher has been entirely delivered from pain, with respect to the five aggregates of his body. Perform now your duty, and make your moral merits. Do not take into your minds to say: "Men dwelling in the neighbourhood of our city, our Teacher being dead, henceforth we cannot make him sacrifices and perform other rites that are required." After Kun-gāvo had said thus, some of the Champions that inhabit Kusha, roll on the ground; some clasping their hands, utter ejaculations; some being oppressed by sorrow, sit still; some depending on religion say: 'Chomdāndās, who taught us so many things, that were pleasing, agreeable and delightful to every man's heart, is now separated, annihilated, destroyed, and withdrawn from us.'

Then the Champions of Kusha taking to themselves from the whole City, flowers, garlands, incense, sweet scented powders, and musical instruments; together with their children, wives, male and female slaves, labourers, publicans, their friends, relations, magistrates or officers, and their kindred, going out from the City of Kusha, and proceeding to the grove of the pair of Sāl-trees, after having arrived there, show every kind of respect, reverence, honour and worship to Chomdāndās (who was sleeping like a lion) by sacrificing to him with myrrh, garlands, incense, sweet scented powders, and with music.

Then the principal men from among the Champions of Kusha thus said to the life possessing Kun-gāvo (S. A'yuismān A'inda) Venerable Kun-gāvo, (or Reverend Sir).

'We are willing to sacrifice to Chomdāndās (or show honour to his memory) please to instruct us how we should perform the funeral ceremonies." "Citizens! in like manner with those of an universal Monarch (S. Chakravarti) Tib. བཅུ་མ་རིག་པོ་ཞེས་ Khor-lo-gyur-ge-gyel-po). 'Venerable Kun-gāvo! how they are performed to an universal Monarch?' 'Inhabitants! (citizens) the corpse of an universal Monarch is wrapped first in cotton and cotton-tree (made into flat leaves or blades) and afterwards it is wrapped up in 500 pieces of cotton cloth, then it is placed in an iron coffin filled with seed-oil; and from above it is covered with a double iron covering; then heaping together all sorts of sweet scented woods, it is burnt with them; and the fire is extinguished with milk; then his bones being put into an urn of gold, and building a Chaitya for the bones, on such a place where four
roads meet and fixing an umbrella, banners and long narrow hanging pieces of stuff or cloth, they show respect, reverence, honour and worship, with myrrh (or fragrant substances) garlands, incense, sweet scented powders, and musical sounds, and then they celebrate a great festival. Citizens! such things are performed at the funeral of an universal Monarch. For Tathá-gata, the Arka, the most accomplished Buddha, you must do yet more.'

'Venerable Kun-gávo! we will do accordingly as you have commanded; but as it is not easy to get soon together the things required; in seven days hence, we will make every thing ready, and then we will perform our funeral sacrifices with fragrant substances, garlands, incense, sweet scented powders, and musical sounds, showing respect, reverence, honour and worship to Chomdándás, who sleeps on the lion-throne (or lies on the stately funeral bed).'

'Do you, therefore,' said Kun-gávo, 'accordingly.'

Then they went away, and in seven days prepared every thing. And on the seventh day, having prepared also golden biers (or frames, &c.) bringing together all fragrant substances, garlands and all sorts of musical instruments that were found within the space of 12 miles, from Kuska to the Yig-dán river; from the grove of the pair of Sál-trees to the Chaitya with a head ornament, (ornamental pinnacle) they came out from the City, and proceeding to the grove of the pair of Sál-trees, paid respect, reverence, honour and worship to him, who was sleeping on the lion-throne with all sorts of fragrant substances, garlands, incense, sweet scented powders, and musical sounds.

Then the principal Champions of Kuska thus said to the Champions that crowded together from all parts: 'Hear ye, intelligent citizens! the wives and the maids of the Champions, shall make canopies of cloth over the corpse of Chomdándás; the wives and lads of the Champions shall carry the bier of Chomdándás; and we showing respect, reverence, honour, and worship to him, with fragrant substances, garlands, incense, sweet scented powders and music, so we shall enter at the western gate of the City, and after having perambulated the whole space within, we shall go out by the eastern gate of the City; and after having passed over the Yig-dán river, we shall stay by the Chaitya (called the Chaitya that has a head ornament tied on by the Champions) and there we will burn the corpse.'

The Champions answered them, and said: 'we will do accordingly.' The wives and the maids of the Champions formed canopies of cloth for the corpse of Chomdándás; but the wives and lads of the Champions, wishing to lift up the bier of Chomdándás, could not take it up. Then Mágáñ-pá said to Kun-gávo: 'Life possessing Kun-gávo, the wives of the Champions of Kuska could not lift up the bier of Chomdándás; and why?' 'Since such is the will of the gods.' 'Life possessing Mágáñ-pá! and what is the will of the gods?' 'That the bier be carried by the Champions and the young Champions of Kuska.' 'Life possessing Kun-gávo! it must, therefore, be done accordingly as the gods will have it.'
NOTICES ON THE LIFE AND DEATH OF SHAKYA,

Then as soon as the bier was lifted up by the Champions and the young Champions, the gods dwelling in the enlightened ethereal space above, scattered about divine flowers, such as Utpala, Padma, Padmakarpo, Kumuda, &c., sweet scented powders of Akarn, Tamala; and made divine music, and let down many cloths or garments. Then some of the principal Champions said to the others, 'let us lay aside the music of men, and the other things, and let us perform the funeral ceremonies with divine music, and divine flowers and incense.' Afterwards they performed the funeral ceremonies accordingly (as has been stated above) till they reached the Chaitya, where the corpse was burned.

At Kusha there fell at that time much of the divine dower Mandarakha, that it reached up to the knees. A man, taking with him a great deal of that divine dower, went to the tower of Dag-pachen (eq.4.aq), on some business. At that time MAHA KASYAPA (HOT-SRUNG-CH'HEN-PO), together with a train of 500 persons, (or priests) was on his road to Kusha, to pay his last respects to the inviolate body of CHOMDANDAS. He, having met that man on the road between Kusha and Dig-pachen, asked of him, whence he came, and whither he was going. He answered to him: 'Venerable Sir, I come from Kusha, and, on some business, I go to Dig-pachen.' 'O man! do you know my Teacher?' 'Yes, Venerable Sir, I know him; it is Ge'lhong Gautama (S. Shramanah Gautama). There have been now seven days elapsed, since he is dead. This Mandarakha divine flower I have taken from among those flowers with which sacrificial respects were paid to his relics.'

The Champions of Kusha, wishing to burn the body of CHOMDANDAS, could not kindle the fire. Then Magags-pa said to Kun-gavo! 'Kungavo, the Champions of Kusha cannot burn the body of CHOMDANDAS, and why?' 'Because it is the will of the gods. Magags-pa, according to the will of the gods, HOT-SRUNG-CH'HEN-PO, with 500 other persons, is on his way between Dig-pachen and Kusha, and wishes to pay his respects to the inviolate body of CHOMDANDAS, before it shall be burned. Magags-pa! we must do accordingly as the will of the gods has been.'

Then Kun-gavo thus said to the Champions of Kusha: 'Hear ye, O assembled multitude of the Champions of the City of Kusha. The Corpse of CHOMDANDAS could not be burnt, and what was the reason thereof? because the gods would have it so.' They said: 'we must, therefore, do accordingly as the will of the gods has been.'

Afterwards HOT-SRUNG-CH'HEN-PO arrived at Kusha: from a far he was perceived by those of his followers, who went before him with fragrant substances, garlands, incense, sweet scented powders, and all sorts of musical instruments; and after having prostrated themselves at his feet, they followed him. He, accompanied by an immense number of people, went to the place where the Corpse of CHOMDANDAS was. And removing all the sweet scented woods, he opened the iron coffin, took off all the wrappings (consisting of 500 pieces of cotton cloth and of cotton) and then he paid his adoration to the entire or inviolate body of CHOMDANDAS.
FROM THE TIBETAN AUTHORITIES.

There were at that time, on the whole surface of this great earth four great hearers (Shra-vadhas) of Shákya: 1, Kohu-dinya: (S. Kauu-dinya.) 2, Skul-chet: (Chunda.) 3, Ston-chu-hot-brung: (Dasa-bala Kâshyapa.) 4, Hot-brung-ch'en-po: (Máhá Kâshyapa.)

Among these, Hot-brung having more knowledge and moral merits than the others, had found many garbs, (or clothes) alms, beddings, medicaments, and necessary utensils. He thought thus within himself: I myself will make a sacrificial offering to Chomdândás. Therefore, instead of the former wrappings, &c., he made all new, and then laying the body in the iron coffin, he covered it with a double covering; then heaping together all sorts of sweet scented woods, he went aside, and the wood was kindled by itself.

Then the Champions of Kusha extinguished the fire with milk, and the relics were put by them into an urn of gold, placed on a golden bier or frame, and after having paid to it all sorts of respect (as has been described above) they carried it into the City, and deposited it in the middle of the City of Kusha.

The Champions inhabiting the country or town of Digs-pchen, being informed that there have elapsed seven days, since Chomdândás has been delivered from pain, and that the inhabitants of Kusha have built a Chaitya for his relics; therefore putting on their armour, with four kinds of troops (elephants, horse, chariots, and infantry) they go to Kusha, and thus say to the Champions of that City: ‘Hear ye! O assembled multitude of the Champions of Kusha, Chomdândás being from a long time dear unto us, and now being delivered from pain while he was tarrying in the neighbourhood of your City, we desire and request of you that you will give us a share of his bodily relics, that we may take them to Dig-pchen, and build a Chaitya there; then we shall pay all sorts of respects and worship to them, and will establish a great festival to the memory of Chomdândás.’ The Champions of Kusha answered them: ‘Chomdândás has been dear also unto us; he died in the environs of our City, we will give to you no share of his relics.’ They said: ‘If you will give, well, if not, we will take by force, with our troops.’ Then the Champions of Kusha said: ‘we will do accordingly.’

There were, besides those of Dig-pchen, six other pretenders to share in the relics of Chomdândás; their names are:

1. The Buluka royal (or akhetriya) tribe, residing in Togs-pa-gyod (of wavering judgment).
2. The Krod-nya royal race, in the City of Susra-Sgyogs.
3. A Brahman residing in Khyab-jag-g, Ling (Vishnu’s region.)
4. The Shánya royal (akhetriya) tribe, at Sers,bye, or Capila.
5. The royal (akhetriya) tribe, Lituabji, residing at Yangs-pchen (S. Veshali or Prayaga.)
6. The King of Magadha, Ma-a-syes-dora (S. Ajáta Shatru).

The King of Magadha, Ajáta Shatru, wished to go himself and conduct his troops; but remembering Chomdândás, (Shákya) he fell down motionless from his elephant. Then he was
put on horseback, but he again fell down. Then he entrusted his troops to YARCHET, a Brahman and chief officer, and directed him to give his salutation to the Champions of Kusha, and to ask of them a share of the relics of CHOMDÁNDAŚ; since he had been dear to him: and he would build at Rájagriha a Chaitya for those relics and pay every kind of respect and worship to them, and would establish a great festival for them. YÁRCHEH did accordingly as he had been directed, by the King; but the Champions of Kusha will give no share to him. They say: 'YARCHET! CHOMDÁNDAŚ has been dear to us also from a long time; he became our Láma (Guru) and he died in the vicinity of our City; we will, therefore, give you no share of his relics.' Then YÁR-CHET said to them: 'If you will give, well; if not, we will take by force, by our troops.' They said: 'we will do accordingly.'

When the Champions of Kusha saw the great multitude of troops that came to take away, by force, the relics of CHOMDÁNDAŚ, they exercised their wives and children in shooting arrows. And when their City was besieged by those seven different troops, they came out to fight with them. But a Brahman, called Brivó-tang Mnýám-pa, (or the Brahman with a drona in his hand;— a measure, the 20th part of a bushel) seeing the bad consequences of coming to blows, endeavoured to persuade the Champions of Kusha to share with them the relics of CHOMDÁN-DAŚ body; since CHOMDÁNDAŚ GAUTAMA had been from a long time very patient, and had many times praised the virtue of patience. And he told them that it was unbecoming that they should kill or destroy each other's lives, on account of the relics of CHOMDÁNDAŚ. He reconciled afterwards both parties, and made them agree that the relics of CHOMDÁNDAŚ should be divided into eight parts.

Leaf 651. He therefore divided them thus:

1. One part to the Champions of Kusha.
2. The 2d part to the Champions of Dig-páchen.
3. The 3d part to Buluka of the royal or kshetriya tribe, residing in r'Togs-pá-gyová.
4. The 4th part to Kroñ'Tya of the kshetriya tribe, residing in the City of Sgra-agrogs.
5. The 5th part to the Brahman residing in Khyáb hjug-g'ling.
6. The 6th part to the Shákya royal tribe, in Capila.
7. The 7th to the Litsabryi royal tribe, in Yang-pá-chen (S. Vaishali or Pragága.)
8. The 8th part to YARCHET, a Brahman of Magadha, the King's Envoy of that Country.

And they all built Chaityas in their respective countries, and shewed all kinds of respect, reverence, honour and worship to them; and established each of them a great festival in honour of those relics.

The urn or vessel, in which the relics were first deposited in the Chaitya, was given afterwards to that Brahman, who acted as Mediator between the different parties. He took with him the vessel, and in his own City, called the City of Brivótáng Nyampá, built a Chaitya, and
paid all sorts of respects to the relics of Chomdándás, and in honour of them established
a great festival.

Afterwards a young Brahman called Nyagrodha, requested the Champions of Kusha that
they would cede him the ashes or coals of the fire in which the dead body of Chomdándás was
burned. Having obtained his request, he built in the village of Nya-grodha-trees a Chaitya called
that of the Coals; and paying all sorts of reverence and worship to them, he established a great
festival in honour of them.

Leaf 652. There were now in Jambu-dwipa ten Chaityas of the relics of Chomdándás
eight were styled those of the remains of his body; one that of the Urn or Vessel, and one that of
the Coals.

The four eye teeth of Chomdándás were thus divided: One was taken up into the Trayā-
strinśa heaven of the gods. The 2d was deposited in "Yid-du-hong-vá" (the delightful town.)
The 3d is in the Country of the King of Kalingha. The fourth is worshipped by a Nāgarāja in
the City of Sgra-sgrogs.

The King "Myá-nán-met," (S. Ashoka), residing at Pataliputra, has much increased
the number of Chaityas of the seven kinds.

Leaf 652. Chomdándás (Shákya) was born at Kapila. In Magadha he arrived at the
supreme perfection (or became Buddha). At Káshi he turned the wheel of the Law (or promul-
gated his doctrine). At Kusha he was delivered from pain.

Leaf 653. In this is related how, after the death of Shákya, Hot-srung-chaen-po
(S. Maha Káshyapa) made arrangement for the compilation of the doctrines of Shákya, con-
tained in the Dulva, Do, and Mámo (or Chhos-Mnón-pa, or Sher-chhin) (S. Vinaya, Sútra
and Mátri Abhidherma, Prájñá páramitá.)
ANALYSIS
OF THE
SHER-CHIN—P’HAL-CH’HEN—DKON-SÉKS—DO-DÉ—
NYÁNG-DÁS—AND GYUT;

BEING THE 2nd, 3rd, 4th, 5th, 6th, and 7th DIVISIONS OF THE
TIBETAN WORK, ENTITLED THE KAH-GYUR.

BY MR. ALEXANDER CSOMA KÖRÖSI.
SICULO-HUNGARIAN OF TRANSYLVANIA.

II. (SHER-CHIN.)

According to the Index, the second great Division of the Bkah-hgyur, is
that of the (1) “Shés-rab-kyi-p’ha-rol-tu-p’hyin-pa,” (by contraction, Shér-
p’hyin, pronounced Sher-ch’hin,) Sans. Prajná páramitá. Eng. “Transcendental Wisdom.” Under this title there are in the Bkah-hgyur, 21 vol-
umes, classed under the following subdivisions or distinctions:

1. (2) Shés-rab-kyi-p’ha-rol-tu-p’hyin-pa-stong-p’hrag-brgya-pa (or hbum).
Sans. Shata sahasriká prajná páramitá. Eng. “Transcendental Wisdom, in one hundred thousand slókas.” In 12 volumes, in which are counted 75 chapters (léhu, in Tib.) 303 artificial divisions (bam-po, in Tibetan, each contain-
ing 300 slókas in verse, or an equivalent in prose, and occupying in

1 शेषर्क्षी-प्ह्याल-च्छेन, दक्षिण-साक्षी-दो-देश-न्याङ्दास-युट
2 शेषर्क्षी-प्ह्याल-च्छेन, दक्षिण-साक्षी-दो-देश-न्याङ्दास-युट

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ANALYSIS OF THE SHER-CHIN.

general 21 leaves in the Bkah-hgyur), and one hundred thousand slókas—the whole is in prose. In these 12 volumes the Prajñá páràmîtâ is treated at large, and the other sub-divisions are only abridgments of these 12 volumes. These were first translated from Sanscrit into Tibetan in the ninth century, by the Indian Pandits, Jîna Mitra and Surendra Bodhi, and the Tibetan Lotsáwa (Sans. Lochh'hava,) Ye'she's-sde'. They were afterwards again review and arranged by others.

2. (3) Shes-rab-kyi-p'ha-rol-tu-p'hyin-pa-stong-p'hrag-nyi-shu-lña-pa, (or in round numbers, "Nyi-khrì," 20,000.) Sans. Pancha vinshati Sahasriká Prajñá páràmîtâ, "Transcendental Wisdom, in 25,000 slókas." In three volumes. There are counted 76 chapters, 78 bam-pos, and 25,000 slókas. This is an abridgment of the before-described 12 volumes. No translators are mentioned.

3. (4) Shes-rab-kyi-p'ha-rol-tu-p'hyin-pa-k'hri-brgyad-stong-pa. Sans. Ashta dasa Sahasriká Prajñá Páràmîtâ. Eng. "Transcendental Wisdom, in 18,000 slókas." In three volumes, containing 87 chapters (léhu), 50 small divisions (bam-po), and 18,000 slókas. These three volumes are a more close abridgment of the above specified 12 volumes. No translators are mentioned.

4. (5) Shes-rab-kyi-p'ha-rol-tu-p'hyin-pa-k'hri-pa, (or by contraction "Shés-k'hri,") Sans. Dasa Sahasriká Prajñá Páràmîtâ. One volume of 613 leaves, containing 33 chapters, and 34 bam-pos, or small divisions. This volume is an abridgment of the Yum-hbrìng, or of the above specified three volumes of 25,000 slókas, translated by Jîna Mitra, Prajnya Varma, and the Tibetan Lotsáwa, Bande Ye-shès.


\[\text{Sanskrit:} \quad \text{Ashta Dasa Sahasriká Prajñá Páràmîtâ.} \]

\[\text{English:} \quad \text{"Transcendental Wisdom,"} 18,000 slókas. \]

\[\text{Volume:} \quad \text{613 leaves, 33 chapters, 34 bam-pos.} \]

\[\text{Translator:} \quad \text{Jîna Mitra, Prajnya Varma, Bande Ye-shès.} \]
leaves, 24 bam-pos, and 32 léhus. This volume likewise contains an abridgment of the several dharmas contained in the above enumerated volumes. This was delivered by BCHOM-LDANHDAS (SHÁKYA) likewise, as the above enumerated divisions, when he was on the mountain, called in Tibetan, the “Byargod-p’hung-pohi-ri,” (7) in Sans. Gridhra kut’a parvata, near Räjacriha in Magadha. This is a favourite volume of the Tibetans, who shew particular reverence to it; hence both the manuscript and printed examplars of it are in very great number to be found.

6. One volume is entitled, (8) “Sna-ts’hags,” Miscellaneous (Works) or all sorts of aphorisms of the Prajñá páramitá. There are in this volume 18 different treatises or aphorisms, of which the titles are as follow:

i. (9) Rab-rt8aLgyis-rnam-par-gnon-pa8-pa. Sans. Suviśránta vikrami pariprīkṣha (prajñá páramitá). Instruction in the Prajñá páramitá (by BCHOM-LDANHDAS) on the request of Suviśránta Vikrami (a Bodhisatwa) from leaf 1 to 130. This and the following aphorisms all belong to the Prajñá páramitá, and contain either abridged repetitions, explanations of some terms, or recommendations for keeping and reading the Prajñá páramitá.

ii. (10) Bdun-brgya-pa. Sans. Saptasātikā. The Prajñá páramitá in 700 sūrās (Note, for brevity’s sake, Shés-rab-kyi-p’ha-rol-tu-p’hyin-pa (or Sher-p’hyin) and Prajñá páramitá, are frequently omitted in the titles.


v. (13) Rdo-rje-gchod-pa. Sans. Vajrachch’hidikā, the diamond cutter (or a sūtra of wonderful effects). This aphorism is contained in 18 leaves, from leaf 222 to 240. In this, BCHOM-LDANHDAS (SHÁKYA) in a colloquial

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7 ब्याङ-गोद्गुंग-पो-री
8 स्ना-त्स्हांग
9 रब-र्त्सा-ग़्ि-र्नाम-पर-ग्नैं-पा
10 ब्दुन-ब्र्ग्या-पा
11 ली-ब्र्ग्या-पा
12 ली-ब्र्ग्या-पा
manner instructs “RAB-NBYOR” (Sans. SUBHÚṬI) one of his principal disciples in the true meaning of the Prajñá pāramitā. The Tibetans pay especially great respect to this sūtra, hence the copies of it are to be found in great abundance.

vi. (14) Ts’hiul-brgya-lna-bchu-pa, 150 rules or ways.


ix. (17) Hp’hags-ma-shés-rab-kyi-p’ha-rol-tu-p’hyin-pa-dé-bzhin-gshégo-pa-thams-chad-kyi-yum-yigé-gchig-ma. Sans. Bhagavati praññá pāramitā sarva tathágata eka akshari. “Transcendental Wisdom, comprehended in the letter A, the mother of all Tathágatas or Buddhas.” The letter “A” is considered in Buddhistic works as the mother of all Wisdom; and therefore, all men of genius, all Bodhisattvas and Buddhas, are said to have been produced by “A,” since this is the first element for forming syllables, words, sentences, and a whole discourse; and the means for acquiring knowledge and wisdom. Here the whole Prajñá pāramitā is comprehended in the letter “A.” This is the most abridged sūtra of the Transcendental Wisdom, since this consists only of a single letter. This is to be seen on the 256th leaf of this volume.

x. (18) Kohushika. Sans. Kaushika, a name of Indra. In this sūtra Śākya instructs him in the Prajñá pāramitā, hence the title of this sūtra.

xii. (20) Shér-p'hyin-sgo-nyi-skru-rtsa-lña-pa. Sans. Pancha-vinshati prajñā páramitā muk'ha, the 25 doors or beginnings of the “Transcendental Wisdom,” (there are so many vija mantras.)


xviii. (26) Shér-p'hyin-rdo-rje-rgyal-mtshan. Sans. Prajñā páramitā vajra kētu. These five last aphorisms, or sūtras, are so called from the names of those Bodhisatwas who are introduced speaking with Shākya on the Prajñā páramitā.

CONTENTS OF THE WHOLE Prajñā parāmitā.

All the 21 volumes of the Shér-p'hyin treat of speculative or theoretical philosophy, i.e. they contain the psychological, logical, and metaphysical terminology of the Buddhists, without entering into the discussion of any particular subject. There are counted one hundred and eight such subjects, (dharmas) terms, or phrases, with several subdivisions or distinctions; of which, if any predicate be added to them, affirmative or negative judgments may be formed. These terms have mostly been introduced into the Sanscrit and Tibetan Dictionary also, that was prepared by ancient Indian Pandits and Tibetan interpreters, and which may be found in the Bstan-hgyur (Mdo class, Go volume).
Here follow some instances of the terms or subjects of the *Prajñā pāramitā*; as,


2. (33) *Skyé-mch'ed-drug*, the six senses; as, those of sight, hearing, smell, taste, touch, and the moral sense.


4. (35) *K'ham-bcho-brgyad*, the 18 regions or kingdoms of senses, as with respect to the operations of the mind by the six organs directed to the six objects of senses.

5. (36) *K'ham-drug-ni*; the six elements are earth, water, fire, air, ether (or void space), spirit (or intellect). In Tibetan, *sa*, *ch'hu*, *mè*, *rlung*, *nam-mk'ah*, *rnam-par-shes-pa*.

ANALYSIS OF THE SHER-CHIN.

1. Avidyā, 2. sanskāra, 3. vijnāna, 4. nāmarūpa, 5. s'hadāyatana, 6. sparsha, 7. vēdana, 8. rūšnā, 9. apādana, 10. bhava, 11. jāti, 12. jāramarani. Everything, but especially the human soul, depends for its existence on this causal concatenation. There are several commentaries on this subject in the Bstan-hgyur.

7. (50) Pha-rol-tu-phuyin-pa-drug-ni. The six Transcendental Things (or cardinal Virtues) are, 1. charity, 2. morality, 3. patience, 4. industry, or earnest application, 5. meditation, 6. ingenuity or wisdom. In Tibetan, 1. (51) sbyin-pa, 2. (52) t'hu-kh'rimu, 3. (53) bzod-pa, 4. (54) brtson-hgrus, 5. (55) bsam-gtan, 6. (56) shes-rab. In Sanscrit, 1. dāna, 2. shila, 3. kshānti, 4. viryya, 5. dhyāna, 6. prajnā. To the above enumerated, sometimes four others are added; as, 1. method or manner, 2. wish or prayer, 3. fortitude, and 4. foreknowledge or knowledge. In Tibetan, 1. (57) t'habs, 2. (58) smon-lam, 3. (59) stobs, 4. (60) yē-shes. Sanscrit, upāya, pranidhāna, bala, and dhyāna.


Such are the contents of the Prajñā pāramitā.—There is no historical matter. All is speculation, with a profusion of abstract terms and definitions. The knowledge of these is necessary for the understanding of the Buddhistic system, especially of the Madhyāmikā philosophy. But I am unable to give here any further outline of the Prajñā pāramitā, except the enumeration of such abstract terms, as above. As this would be tedious to the reader, and of little interest in the way of information, I beg leave to waive further illustration.

All the doctrine contained in these 21 volumes is attributed to Bchom-Ldān-hdas (Shākyā). He delivered his instruction on the Prajñā pāramitā (as is stated by Tibetan-writers, 16 years after having become Buddha, or in his fifty-first year) when he was on the mountain (near Rājagriha, in Magadha)
called in Tibetan, the “bya-rgyud-p’hung-pohi-ri” (Sans. Gridhra kuta parvata the “hill of a heap of vultures”). His hearers were beside, many Bodhisat-was (among whom Byams-pa, Sans. Maitreya) and gods (among whom Kaushika or Indra) his own disciples about 5,000 priests (among whom the principal were Sharihi-bu, or Sharadvatihibu, Rab-hbyor, Hod-srung, and Kun-dga-h-vo). The speaker in general is Bchom-ladanhdas (Shākya) who addresses first Sharadvatihibu and afterwards Rab-hbyor, his disciples. They put a question several times to Shākya; he gives them no direct answer, but forms such propositions that they are themselves led to the decision. It is in general, Rab-hbyor (Sans. Subhuti) with whom Shākya speaks in all these volumes.

The first compiler of the Prājñā pāramitā was Kashyapa (Tib. Hod-srung) whom Shākya appointed to succeed him after his demise.

In the Botan-hgyur, the 16 first volumes of the Mdo class are all commentaries on the Prajñā pāramitā. Afterwards follow several volumes explanatory of the Madhyāmikā philosophy, which is founded on the Prajñā pāramitā. The Prajñā pāramitā is said to have been taught by Shākya, and the Madhyāmikā system by Nagarjuna (Klu-sgrub, in Tib.) who is said to have lived four hundred years after the death of Shākya, who had foretold of him that he would be born after so many years, to explain his higher principles laid down in the Prajñā pāramitā. With Nagarjuna originated the Madhyāmikā system in philosophy. The philosophers in India, before his time, were in two extremes; teaching either a perpetual duration, or a total annihilation, with respect to the soul. He chose a middle way, hence the name of this philosophical sect. There are in the Botan-hgyur, several works of him, as also of his successors, explanatory of the Madhyāmikā school. Beside other matters of speculation, the following 27 subjects are to be discussed and analyzed in the Madhyāmikā system: 1. efficient (accessory or secondary) cause, (Tib. rkyen), 2. the coming (into the world) and going away (hong-va-dang-hgro-va), 3. organs (of sense) (dvang-po), 4. aggregate
or body (p'hung-po), 5. province or region (viz. of senses) (k'hams), 6. passion and affection (hdod-ch'hags), 7. the state of coming forth, duration, and cessation (skyê-va, gnas-pa, dang hgag-pa), 8. the maker or doer, and the work or deed (byêd-pa-po-dang-las), 9. former existence (sña-rol-na-gnas-pa), 10. fire and the burning wood (mê-dang-bud-shing), 11. anterior and posterior limits (of worldly existence), Tib. sñon-dang-p'hiy-mahi-mt'hah, 12. done by one's self and done by another, (bdag-gis-byas-pa-dang-gzhan-gyis-byas-pa), 13. composition, or the forming of notions (hdu-byêd), 14. the act of meeting (hp'hrad-pa), 15. self-existence or nature, (rang-bzhin), 16. tied and liberated (bchings-pa-dang-t'har-pa), 17. work and fruit (las-dang-hbras-bu), 18. I or Ego, (bdag), 19. time (dus), 20. union, (of cause and efficient causes), Tib. ts'hogs-pa (rgyu-dang-rkyén), 21. origin or beginning, and destruction, (hbyung-va-dang-hjig-pa), 22. Tathágata or Buddha (Dé-bzhin-gshe'gs-pa), 23. wrong, error, or falsehood, (p'hyin-chi-log), 24. excellent truth (hp'hags-pahi-bdên-pa), 25. deliverance, or delivered from pain (myá-ñan-las-udas-pa), 26. dependent connexion, or causal concatenation, (rtén-bbrél), 27. critique of theories (lta-va-brtags-pa). These are the principal topics of the Madhyámiiká philosophy. I have thought proper to enumerate them here, because they are similar to the subjects of the Prajná páramítá.

III. (P'HAL-CH'HEN.)

The third division of the Káh-gyur is styled, in Tibetan, (62) “Sangs-rgyas-p'hal-po-ch'he,” or by contraction, “P'hal-ch'hen.” Sanscrit, “Buddha-vatáñ Sungha,” (or as here is, Buddha avatáng saka), association of Buddhas (or of those grown wise). This is called a sútra of great extent. In Sanscrit, “Mahávaipulya Sútra;” in Tibetan, (63) “Shin-tu-rgyas-pa-ch'hen-pohi-mdo.” This is contained in six volumes, marked with the six first letters of the Tibetan alphabet. The number of the leaves in each is as follows: 1.(64) 384;
2. (65) 385; 3. (66) 391; 4. (67) 375; 5. (68) 397; 6. (69) 340. This sūtra also is attributed or referred to SHĀKYA, although the speakers generally are some Bodhisatwas, or other saints of great perfection.

The subject of the whole is moral doctrine, and metaphysics. There are descriptions of several Tathāgatas or Buddhas, their provinces, their great qualifications, their former performances for promoting the welfare of all animal beings, their praises, and several legends. Enumeration of several Bodhisatwas; the several degrees of their perfections; their practices or manners of life; their wishes, prayers, and efforts for making happy all animal beings. SHĀKYA appears, in a miraculous manner, on the top of the “Ri-rab,” (Sans. Mēru) the fabulous mountain, as also, at another time, in Galdan, (Tib. “Dgah-ladan,” the joyful place, or the paradise of the gods. Sanscrit. “Tus'hitā.” At this last mentioned place assemble likewise several Bodhisatwas, coming from different regions of the world, to make their salutation to BChOM-LDAN-INDAS (SHĀKYA), and in his presence, by his blessing or miraculous influence, each of them successively utters several verses expressive of his opinion with respect to the soul and the Supreme Being. Such is the tenor of the contents of the “P'hal-ch'hen,” in general. The titles of the chapters have not been expressed in Sanscrit; they are in Tibetan (written in Roman characters, and explained in English) as follow:

1. (70) Hjig-ten-gyi-dvang-po-thams-chad-kyi-rgyan-gyi-ts'hul. The manner of proceeding of BUDDHA, the ornament of all the rulers of the world.
2. (71) Dê-bzhin-gshēgs-pa. Tathāgata or Buddha.
3. (72) Kun-tu-bzang-pohi-ting-gê-hdsin-dang-rnam-par-hp'hrul-pa. The deep meditation (or ecstasy) of KUNTU-BZANG-PO (a Bodhisatwa and BUDDHA) and his miraculous change or turn.

65 66 67 68 69 "376 '87 68 "70 377 '88 69 "375 '86 65 66 "71 '87 67 68 69 "376 '87 68 "72 '87 65 66 67 68 69 "376 '87 68 "73 '87 65 66 67 68 69 "376 '87 68 "74
The qualities of the ground, and essence of that (before mentioned) region.

6. Hjig-rteng-yi-khams-rgya-mts'ho-hi-k'hor-yug-gi-rgyan-rgya-mts'ho-bstan-pa. Description of the Sea, the ornament of the wall of the world’s region, called “rgya-mts’ho,” or ocean.

7. Sa-gxhihi-rgyan-bstan-pa (of ditto). Description of the Earth’s ornaments (of ditto).

8. Gzhing-gi-rgyud-bstan-pa. Description of the origin or nature of that province.

9. Hjig-rteng-gyi-rgyud-dgod-pa. Description of the series of the several regions of the world (as the provinces of several Buddhas).


11. Dé-bzhin-gshégs-pa-p’hal-po-ch’he. Tathágata P’hal-po-ch’he, a Buddha.


13. Hjig-rteng-gyi-rgyud-dgod-pa. Description of the series of the several regions of the world (as the provinces of several Buddhas).


15. Dé-bzhin-gshégs-pa-p’hal-po-ch’he. Tathágata P’hal-po-ch’he, a Buddha.


17. Hjig-rteng-gyi-rgyud-dgod-pa. Description of the series of the several regions of the world (as the provinces of several Buddhas).


19. Dé-bzhin-gshégs-pa-p’hal-po-ch’he. Tathágata P’hal-po-ch’he, a Buddha.

20. Gzhing-gi-rgyud-bstan-pa. Description of the origin or nature of that province.

21. Hjig-rteng-gyi-rgyud-dgod-pa. Description of the series of the several regions of the world (as the provinces of several Buddhas).


23. Dé-bzhin-gshégs-pa-p’hal-po-ch’he. Tathágata P’hal-po-ch’he, a Buddha.

24. Gzhing-gi-rgyud-bstan-pa. Description of the origin or nature of that province.

25. Hjig-rteng-gyi-rgyud-dgod-pa. Description of the series of the several regions of the world (as the provinces of several Buddhas).


27. Dé-bzhin-gshégs-pa-p’hal-po-ch’he. Tathágata P’hal-po-ch’he, a Buddha.

28. Gzhing-gi-rgyud-bstan-pa. Description of the origin or nature of that province.

29. Hjig-rteng-gyi-rgyud-dgod-pa. Description of the series of the several regions of the world (as the provinces of several Buddhas).


31. Dé-bzhin-gshégs-pa-p’hal-po-ch’he. Tathágata P’hal-po-ch’he, a Buddha.

32. Gzhing-gi-rgyud-bstan-pa. Description of the origin or nature of that province.

33. Hjig-rteng-gyi-rgyud-dgod-pa. Description of the series of the several regions of the world (as the provinces of several Buddhas).


35. Dé-bzhin-gshégs-pa-p’hal-po-ch’he. Tathágata P’hal-po-ch’he, a Buddha.

36. Gzhing-gi-rgyud-bstan-pa. Description of the origin or nature of that province.

37. Hjig-rteng-gyi-rgyud-dgod-pa. Description of the series of the several regions of the world (as the provinces of several Buddhas).


39. Dé-bzhin-gshégs-pa-p’hal-po-ch’he. Tathágata P’hal-po-ch’he, a Buddha.

40. Gzhing-gi-rgyud-bstan-pa. Description of the origin or nature of that province.


22. (91) Séms-dang-po-bskyé-pahi-bsod-nams-ston-pa. The shewing of the happiness of having formed the mind to live a perfect life.

23. (92) Ch'hos-snang-va. Religion's (or virtue's) light.

24. (93) Mts'é-mahi-gnas. 'Tsé-ma, (name of a region or heaven of the gods.


27. (96) Gter-mi-xad-pa-bchu-bstan-pa. Instruction on the ten never deficient (or inexhaustible) treasures (or virtues).


31. (100) Sa-bchupa. The ten Bhumis (provinces or degrees of perfection of the Bodhisatwas).

32. (101) Kun-tu-bzang-poi-spyod-pa-bstan-pa. The shewing of the conduct of life of Samanta Bhadra (a Bodhisatwa of the first rank) or the best conduct.

33. (102) Ting-ge-hdsin-bchu. The deep meditations, (or ecstacies).

34. (103) Mñon-shês. Special knowledge.

35. (104) Bzod-pa. Patience.

36. (105) Grangs-la-hjüg-pa. The manner of expressing (great) numbers.

37. (106) Tshé-tshad. The measure of life.

38. (107) Byang-sêms-kyi-gnas. The abode of a Bodhisatwa.

39. (108) Sangs-rgyas-kyi-chʰos-bsam-mi-kʰyab-pa-bstan-pa. A shewing that the virtues of Buddha are inconceivable by the mind.

40. (109) Sangs-rgyas-kyi-mtshan-rgya-mtsho-bstan-pa. Explication of the term Ocean, one of the epithets or names of Buddha.

41. (110) Dpo-’byad-kyi-kod-zér. The shining beams of the points of beauty (on the body of a Buddha).

42. (111) Dê-bzhin-gshēgs-pa-skyé-va-dang-hbyung-va. The birth and appearance of a Tathāgata, or Buddha.

43. (112) Hjig-rten-las-hdas-pa. His departure from the world (or deliverance from pain, or death.)
44. (113) Sdong-pos-brgyan-pa. (The place) adorned with planted trees, (the name of a treatise on moral subjects.)

45. (114) Bzang-po-spyi-lod-pahi-smonlam. The prayer of the well-doer, or a wish for doing good.

Such are the contents of the six volumes, as specified in these 45 chapters. There is another artificial division of the six volumes into 115 sections (bamp-po, in Tibetan) but they give no contents. These six volumes were translated, in the 9th century, by the Indian Pandit, Sure ndra Bodhi, and the Tibetan Lotsawa, Bairotsana Rakshita.

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IV. KON-TSE'GS.

The fourth great Division of the Kāh-gyur is called, (115) “Dkon-mch'og-brtsegs-pa,” or by contraction, “Dkon-brtsegs,” (pronounced “Kon-tségs”). In Sanscrit, “Ratna-kuta,” the Jewel-peak, or precious things heaped up (or enumeration of several qualities and perfections of Buddha, and his instructions). The subject, as in the former division, still consists of morals and metaphysics, mixed with many legends and collections of the tenets of the Buddhist doctrine. Some treatises are in the form of a dialogue between Shā'kyā and his disciples; but besides Shā'kyā, there are introduced several other speakers. The style, as in the former division also, is prose and verse. There are six volumes of this class, distinguished by the first six letters of the Tibetan Alphabet, which, with the number of the leaves in each of them, may be expressed or stated here, thus,—

1. (116) 448; 2. (117) 402; 3. (118) 477; 4. (119) 478; 5. (120) 473; 6. (121) 489.

There are several separate works, or small treatises, in this collection, which are in general attributed to Shā'kyā; and as is stated in the begin-
ning of the first volume of this class, were delivered by him to his hearers on a mountain near Rājagriha, in Magadha, called in Tib. the "Bya-rgod-p’hung-pohi-ri;" in Sanscrit, "Gridhra-kuta-parvata." They were translated, in the 9th century, by several Indian Pandits and Tibetan interpreters (Lotsawas). The Indian Pandits were, Jina Mitra, Surendra Bodhi, Dānashila, Mune’varma, Shilendra Bodhi, Prajnyavarma, Karmavarma, and Kamala Shila. The Tibetan Lotsawas were, Bairotsana (or as he is called otherwise, Ye’she’s-sde’) and Dpal-brtsegs.

The heads or titles of the several works in these six volumes, in Tibetan and Sanscrit, written in Roman character, are as follow:

**KA, OR FIRST VOLUME.**


[Note. To make short the titles in the beginning, the words "A’rya" and "Hphags-pa," meaning "the venerable," as also, at the end, "Náma mahá yána sútra,” “zhés (or shés) bya-va-thég-pach’henphohi-mdo,” will be omitted, and only that will be mentioned which necessarily belongs to the titles.]


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122 गुप्तवर्मा ‘दलासिद्रो’ युक्तवर्मा कलिपिन्दि केशविन्दु विनाशकर पवित्रकुमार धर्मवक्ता युगविद्याय अन्तः युगविद्याय "श्रेष्ठसर्वज्ञ" एव धर्मवक्ता युगविद्याय अन्तः युगविद्याय 123 लोत्सवार्ड्स


**KHA, OR SECOND VOLUME.**


**GA, OR THE THIRD VOLUME.**

11. (132) Tib. Byang-ch’hub-séms-dpahi-sd6 snod. Sans. Bodhisatwa pitaka. Eng. The vessel or repository of a Bodhisatwa, (or the practices of the perfect or wise.)
ANALYSIS OF THE KON-TSE'GS.

NGA, OR THE FOURTH VOLUME.


14. (135) Tib. Gang-pos-zhus-pa. Sans. Pūrna pariprīcch'ha. That asked by Pūrṇa, (or a sūtra delivered by Shākya on the request of Pūrṇa, one of his disciples.)

15. (136) Tib. Yul-hkhor-skyong-gis-zhus-pa. Sans. Rāśṭra pālēna pariprīcch'ha. That asked by, or on the request of Raśṭrape'la (a demon.)

CHA, OR THE FIFTH VOLUME.


19. (140) Tib. Byams-pa'i-senge-si gra-ch'hen-po. Sans. Maitreya mahā sinha nādana. The great lion-sound (or voice) of Maitreya (the saint who is the first that will appear hereafter, and become a Buddha.)

the Hdul-va (taught by Shákya) on the request of Upa'li, (the supposed compiler of the Dulva class.


23. (144) Tib. Dés-pas-zhus-pa. Sans. Surata pariprichch'ha. That asked by (or on the request of) a chief or brave man, or of Surata.


ANALYSIS OF THE KON-TSE’GS.


CH’HA, OR THE SIXTH VOLUME.


37. (158) Tib. Byams-zhus-ch’hos-brgyad. Sans. Maitreya pari-parichch’hā dharma as’hta. Eight dharmas asked by MAITREYA (or taught at his request by SHĀKYA.)


ANALYSIS OF THE MDO.


44. (165) Tib. Drang-srong-rgyas-pas-zhus-pa. Sans. Vyása pariprichch’ha. Asked by Vyása, the Rishi. He is instructed here, by Bchom-ldan-hdas, on the nature, and the several kinds, of charity or almsgiving (Sans. Dána.)

V. (MDO.)

The fifth great section of the Káh-gyur is denominated “Mdo-sdé,” (Sans. Sútránā) or simply Mdo (Sans. Sútra) signifying a treatise or aphorism on any subject. In a general sense, when the whole Káh-gyur is divided into two parts—Mdo and Rgyud, all the other divisions, except the Rgyud, are comprehended in the Mdo class. But in a particular sense, there are some treatises which have been arranged or put under this title. They amount to about 270, and are contained in thirty volumes, marked by the 30 letters of the Tibetan Alphabet. The subject of the works contained in these 30 volumes, is various. They are, in general, attributed to Sháxya, and were compiled first, immediately after the death of that sage, by A’nanda (in Tibetan, Kun-dgah-vo) one of his principal disciples, his cousin, and his particular attendant. The greatest part of them consist of the moral and metaphysical doctrine of the Buddhistic system; the legendary accounts
of several individuals, with allusions to the sixty or sixty-four arts, to medicine, astronomy, and astrology. There are many stories to exemplify the consequences of actions in former transmigrations; descriptions of orthodox and heterodox theories; moral and civil laws; the six kinds of animal beings; the places of their habitations, and the causes of their being born there; cosmogony and cosmography, according to the Buddhistic notions; the provinces of several Buddhas; exemplary conduct of life of any Bodhisatwa or saint; and, in general, all the 12 kinds of the Buddhistic scriptures are to be found here. There are, likewise, many treatises that were delivered on the special request of some real or fictitious individuals. This is the general mode employed for illustrating and confirming any established dogma, customs, or manners, among the Buddhists.

The contents, in the order of the 30 volumes, are as follow:—

**Kṣ, or first volume.**

This has for its title "Bskal-bzang," the good or happy age; or, more fully, in Tib. (2) Hp’haps-pa-bskal-pa-bzang-po-pa-zhés-bya-va-t’hég-pa-ch’hén-pohi-mdo." In Sans. "A’rya bhadra kalpika náma mahá yána sútra." "The very venerable sútra, entitled, ‘of the excellent happy age.’" There are two images on the first page, representing Sha’kya and Maitreya. The salutation is thus—"Reverence to all Buddhas and Bodhisatwas" (in Tib. Sangs-rgyas-dyang-byang-ch’hub-sems-dpah-chams-chad-la-p’hyag-hts’hal-lo.)

This sútra was delivered by Bchom-Ldan-Hdás (Shákya) in a place called in Tibetan, "Ts’hal-ch’hén-po," "the great grove," on his way from Shravásti (Mnya-nilod, in Tibetan) to Vaisháli ("Yangs-pa-chan" in Tibetan, or the modern Allahabad) on the request of a Bodhisatwa (called in Tibetan, Mch’hog-du-dgah-vaH-rgyal-po). His hearers were immense numbers of religious and secular persons of both sexes, Bodhisatwas, and several classes of gods and demons.
The subject, after some dogmatical and moral instructions on the perfections and proceedings of Buddha or Jina, given by Sha'kya (from leaf 4 to 150) at the request of the above mentioned Bodhisattva, first in prose and afterwards repeated again in verse, is the enumeration of one thousand Buddhas:—four of these have appeared hitherto, and the rest are to come hereafter, commencing with Maitreya. The list of these Tathāgatas commences with Kakutsanda (Hk'hor-va-hjig, in Tibetan) and specifies fifteen articles of each of them in the following manner:—

1. His name, 2. place of his nativity, 3. his tribe or race, 4. the extent or sphere of his shining beams, 5. his father, 6. his mother, 7. his son, 8. his attendant, 9. he that is most sagacious among his disciples, 10. he that is most skilful among his disciples in performing miracles, or displaying prodigies, 11. the number of his once assembled disciples, 12. the measure or extent of life in that age, 13. the duration of his religious institution, 14. his relics, 15. the fane or shrine (Sans. chaitya, Tibetan, mch'hod-rt'en) built for those relics.

As the whole subject is imaginary or fanciful, it is unnecessary to give the whole in translation. It will be sufficient to state the five first names, with their fifteen attributes, or from Kakutsanda to Maitreya. These statements, in Tibetan, are given in the form of answers to the above fifteen articles put interrogatively. They are as follows:—

First, from Kakutsanda—1. Hk'hor-va-hjig, 2. rgyal-pohi-pho-brang-grong-k'hyer-bzang-po, 3. shākyā-pa (of the Shākya race), 4. dpag-ts'had-gchig (4000 fathoms), 5. mch'hod-spyin, 6. ts'hangs-rgyal, 7. bla-ma, 8. blo-rdsogs, 9. dgé-slong-mk'has-pa, 10. bsnyén-pa, 11. 40,000, 12. 40,000 years, 13. 80,000 years, 14. in one globular mass, 15. deposited in one mch'hod-rt'en, or chaitya.

Secondly, of Kanakamuni, thus—1. Gsér-l'hub, 2. grong-k'hyer-'ldka-pa, 3. brāhmaṇ, 4. dpag-ts'had-p'hyêd (2,000 fathoms), 5. mês-byin, 6. bla-ma, 7. rnam-par-rgyal-vali-sde, 8. bkra-shis-ldan, 9. mch'hog-ma, 10. rgyal,
ANALYSIS OF THE MDO.

11. 70,000, 12. 30,000 years, 13. 1,000 years, 14. in one globular mass, 15. deposited in one chaitya.

Thirdly, of KA'SYAPA—1. Hod-srung, 2. ts'hétana, 3. bráhman, 4. 500 fathoms, 5. ts'hangs-byin (Sans. Brahmadatta), 6. nor-bdag-ma, 7. déd-dpon, 8. kun-gyi-bshés gnyèn, 9. bharadwaja, 10. skar-rgyal, 11. 20,000, 12. 20,000 years, 13. 70,000 years, 14. in one globular mass, 15. in one chaitya, or mch'hod-rtén.

Fourthly, of SA'KYA—1. Shikya-thub-pa, 2. ser-skyahi-gnas (Sans. capila), 3. rgyal-rigs, (Kshatriya, a descendant of Gotama), 4. one fathom, or two yards, 5. zas-gtsang-ma, 6. sgyü-hp'hrul, 7. sgra-gcban-hdsin, 8. kundgah-vo. 9. nyé-rgyal, 10. pang-nas-skyés, 11. 1,250, 12. 100 years, 13. 500 years, 14. in great abundance, 15. (deposited in several chaityas; but this point is not stated in the original.)


The enumeration of such fancied Tathágatas, and the specification of the above exhibited attributes, occupy about three hundred leaves in this volume. From leaf 150 to 158, only the names of the Tathágatas are enumerated, and afterwards, from leaf 159 to 459, their names and the other points. Their names are, in general, significant words, and denote some virtue, or good quality, or some beautiful, agreeable, grand, precious, &c. object of nature.

The names of some other Tathágatas, after MAITREYA (in Tibetan, with an English explication) are, as follows—6. SENG-GE, the lion, 7. RAB-GSAL, the very clear or pure, 8. T'HUB-PA, the mighty, 9. ME'-TOG, the flower, 10 ME'-TOG-GNYIS-PA, flower the second, 11. SPYAN-LEGS, the beautiful eye, 12 DE'D-DPON, chief leader, 13. LAG-CH'HE'N, the great handed, 14 STOBS-CH'HE'N, great strength, 15. RGYU-SKAR-RGYAL-PO, the prince

From leaf 459 to the end of the volume, Sha'kya repeats again, at the request of the above mentioned Bodhisatwa, when those Tathágatas first formed their minds for arriving at the supreme wisdom, or of becoming Bodhisatwas, and what they offered to those Tathágatas before whom, at different times, they made their vows, and prayed that they might obtain, in consequence of their moral merits, final emancipation, or arrive at perfection.

This volume contains 547 leaves, and 26 bampos, or artificial divisions. This sûtra was translated by the Indian Pandit, Vidya'kara Siddha, and the Lotsawa, Bande' Dpal-gyi-dvyangs; it was reviewed and arranged afterwards by Dpal-brtse'gs.

K'ha, the second volume.

There are in this volume four sûtras, or works, under four distinct titles. The first is of great extent (from leaf 1 to 329). It is called in Tibetan, (1) "Rgya-ch'hér-rol-pa", in Sanscrit, "Lalita vistara," containing accounts of
the life and doctrine of Sha'kya, the establisher, or founder, of the Buddhist religion in ancient India. The work is divided into 27 chapters, the contents of which are as follow:

First Chapter, from leaf 1 to 8. "Introduction." This sutra was delivered by Sha'kya (who speaks of himself under the name of Bodhisatwa) at the special request of several gods, Bodhisatwas, and his principal disciples, when he was in a grove near Shravasti, in Kosala. Here are mentioned 34 of his principal disciples, the names of eight Bodhisatwas, as also those of several Buddhas or Tathāgatas, who had appeared in former ages and taught their doctrines. Sha'kya is requested now to give instruction in the same manner as they had done.

Second Chapter, leaves 8—14. This chapter has for its title, "Great exhilaration, or rejoicing". Importance of this sutra. Several virtues enumerated and commended to be practised. Description of the great festival in the superb palace of the gods, in Galdan (in Tib. Dgah-ladan; in Sans. Tus'hitā). Hortative verses to Sha'kya to teach his doctrine.

Third Chapter, leaves 14—30, entitled, "The purest race or tribe." Insignia of an universal monarch;—his inauguration by those insignia;—his visiting the different kingdoms of his empire;—his injunctions to the chiefs and the subjects to execute justice and to practise the ten cardinal virtues. Leaf 21. A Bodhisatwa, when about to become a Buddha, never takes his incarnation in a barbarous country, but in a civilized one; nor in any low family, but in the house either of a Brahman or a Kshatriya (the military tribe or royal race)—reasons thereof. Sha'kya honoured the latter by taking his birth in that tribe. Leaf 21—24. Consultation of the gods where Bodhisatwa (Sha'kya) should be incarnated. There are said to have been at that time sixteen principal tribes or ruling families in "Jambudvipa" (or in India), several of which are enumerated by some of the gods, with recommendations on their good qualities; and they are of opinion that such and such a family will be proper for Bodhisatwa to be incarnated there. But some others find
fault with them, and tell several defects in each of those tribes, or families. The enumerated ruling tribes are—1. the royal family in Magadha, (Sanskrit, Vidékula; in Tib. Lus-hp‘hags-rigs), 2. Ditto in Kosala, 3. Ditto in Vadsa, 4. the city of Yangs-pa-chan, (Sansk. Vaisháli or Prayágas-hodie Allahabad), 5. the family of “Rab-snang,” in Hp‘hags-rgyal (Sansk. Ujjayáni, Ujen, in Málvá), 6. the city of Bchom-brlag, (Sansk. Mathura) 7. the Skyabseng-gi-rigs. (Sansk. the Pándava race, in Hastinápura.) None of them is found proper for the incarnation of Bodhisatwa—it is the Shákya race that is preferred to all. They ask Sha‘kya himself where a Bodhisatwa takes his incarnation at his last birth, and he enumerates to them 64 good qualities required in a race where such a Bodhisatwa should be incarnated.

Leaf 26. The 32 qualities or characteristics of the woman that is fit to be the mother of such a Bodhisatwa. Leaf 27. “Zas-gtsang-ma’s” (Sansk. Suddhodana) character and fortune. His wife’s (in Tib. Lhá-mo-sgyu-hp’hrul-ma, in Sanscrit, Mayá Dévi) good qualities. Leaves 28, 29. Eulogium (in verse) on the Shákya race in general, and particularly on the accomplishments of Lha-mo-sgyu-hp’hrul-ma.

Fourth Chapter, leaves 30—37, entitled, the “Door or beginning of religion’s light”. Bodhisatwa’s (Sha‘kya’s) last lecture to the gods and goddesses. Decorations of the great palace in Galdan. The 108 articles of the “Ch’hos-snang-vahi-sgo” must be taught always to the gods at the change of the life of any principal Bodhisatwa, from Galdan, (Sansk. Tus’hitá). (They are the heads of some religious tracts, or certain dogmas and moral maxims.)

Fifth Chapter, leaves 37—49. At “his being about to depart from Galdan” Sha‘kya appoints for his vicegerent there, Cha‘m-ba’ (written in Tib. Byams-pa. Sans. Maitreya) and inaugurates him, by putting his own diadem on the head of that Bodhisatwa. This is the saint who is to appear hereafter and to become a Buddha. Consultation about the form in which Sha‘kya should descend into the womb or body of the woman whom he chooses to
become his mother. A young elephant, such as has been judged proper in Brahmanical works, is preferred. Many ingenious and hortative verses are related for acquiring knowledge and practising virtue. His leaving Galdan, or the Paradise of the gods.

Sixth Chapter, leaves 49—64. "His incarnation." Taking the form of a young elephant, he enters by the right side, into the womb or cavity of the body of Ma'ya' Devi'. Her dream respecting the elephant that took up his abode in her body. She never felt such a pleasure as at that moment. Next morning she tells her dream to the king. He calls the Brāhmans and the interpreters of dreams:—they say, she will be delivered of a son, who will become either an universal monarch or a Buddha. Alms distributed at "Ser-skya" (Sansk. Capila). Offerings made in behalf of Bodhisatwa. The services rendered by the gods to Lha-mo-sgyu-hp'hrul-ma, and the great care the king took for her pleasure and well being. The whole of nature is favourably disposed for the child that was to be born.

Seventh Chapter, leaves 64—93. The "birth of Sha'kyā." Description of the great preparations for conveying Ma'ya' Devi' into the grove of Lumbini. The circumstances of her being delivered there of the child after ten months' pregnancy. He came out by the right side, without any injury to his mother. Several miracles that happened at his birth, (leaves 70, 71.) The whole world was enlightened with great light. The earth trembled or shook several times. The number of men and beasts that were born or produced at Capilavastu, at the same time when the birth of Sha'kyā happened. Since the wishes of "Zas-gtsang" were in all respects fulfilled, he gave to his son the name of "Don-grub," or "Don-t'hams-chad-grub-pa" (Sanskrit, Siddhārtha, or Sarva-siddhārtha). He is intrusted to Gautami', (his aunt) who, with 32 nurses, takes care of him.

"Nag-po" (or as elsewhere he is called Nyon-mongs-med), an hermit or sage, together with his nephew, "Mis-byin," (Sansk. Narada, afterwards called Kátyáyana) admonished by the great light or brightness, goes to
Ser-skya to salute the new born child. His conversation with Zas-gtsang. He observes the characteristic signs on the body of the child, and foretells that he will become a Buddha. He laments that, being too old, he cannot live until (the child) shall attain to the state of a Buddha. Leaf 87. He recommends to "Mis-byin" to become his disciple, when he shall commence to teach his doctrine.

Eighth Chapter, leaves 93—95. "His being brought into the temple." Ceremony and the decorations on that occasion. He is lord of lords (in Tib. Lhahi-lha). Asking his nurse Gautami' whither they are carrying him, and she says, into the temple; he tells (in verse) how superior he is to all gods—how Indra, Brahma, and other gods and demigods, made their adorations to him at his birth.

Ninth Chapter, leaves 95—97. "Ornaments" (for Shākya). Description of all sorts of ornaments that were ordered by the king to be prepared and brought for the young prince (Shākya) on a certain lucky or auspicious day.

Tenth Chapter, leaves 97—101. "His having displayed several sorts of letters or characters". When he (Shākya) was desired afterwards to learn the letters from the school-master, he shews that, without being instructed, he knows them all—and he himself enumerates 64 different alphabets (among which are mentioned also those of Yavana and Húna) and shews their figures. The master is astonished at his wisdom, and utters several slókas expressive of his praise.

Eleventh Chapter, leaves 101—105. His visiting a village of the agriculturists. His meditation in the shade or shadow of a tree (called the "Jambu" tree). The miracle that happened there with the shadow of that tree.

Twelfth Chapter, leaves 105—121. The displaying of several gymnastical exercises and other arts (by Shākya). When at a certain time 500 young men of the Shākya race, at "Sér-skya," were vying in shewing their skill in the arts and gymnastical exercises, as in letters, arithmetic, swimming, &c. Shākya excelled them all. He obtains by these means "Sa'-hts'ho-ma"
the daughter of "LAG-NA-PE'-CHON-CHAN," a mace-bearer. Sans. Dand'ika. The qualities required in a woman, whom SHA'KYA is willing to take for his wife. The several qualifications of SA'-HTS'HO-MA (Sans. GOPA'). Her sentiments (expressed in verse) against the concealing the face of woman by a veil.

Thirteenth Chapter, leaves 121—141. "His being exhorted" by the gods. Exhortations made to him by several gods to leave the court, and endeavour to become a Buddha, as he had aspired for several ages to that dignity, and had acquired numerous qualities with that view.

Fourteenth Chapter, leaves 141—148. "Dream". ZAS-GTSANG-MA', the father of SHA'KYA, in a dream fancies that his son has left his house and taken the religious character, having put on a garb of dark red colour. He now takes every precaution to prevent him from leaving the court, and orders all sorts of music to be performed for the amusement of his son.

SHA'KYA orders his servant to make ready the carriage for going into the grove for his recreation. On his way thither he observes an old man; asks from the servant what that man is; he tells him, that is a man grown old, and is near to die; he orders the servant to turn the carriage, goes back, and gives himself to meditation on old age.

[Note. In all these discourses or conversations of SHA'KYA with his groom, or charioteer, there are several instances of terms employed by inferiors in speaking to their superiors, that are different from those in common use. This is a peculiarity in the language of Tibet].

Afterwards, in the same manner as above, on different occasions he observes a sick man—sees a corpse—and meets a man in a religious garb; and on each occasion he gives himself to meditation on sickness, death, and on the religious state.

These are the circumstances that determine him to take the religious character. ZAS-GTSANG to prevent him from leaving the court, orders several walls and ditches to be made, and guards and sentries to be set. Inauspicious dream seen by SA'-HTS'HO-MA'. Leaves 146-7.
Fifteenth Chapter, leaves 148—174. "His exit, or appearance in the world," (in a religious character). Notwithstanding all the vigilance of his father and of his relations, he finds means for leaving the royal residence. At midnight mounting his horse called the "Praise-worthy" (Bṣṇags-ldan) he rides for six miles; then dismounting, he sends back, by the servant, the horse and all the ornaments he had; and directs him to tell his parents not to be grieved on his departure; for when he shall have found the supreme wisdom, he will return and console them. Great lamentation in the court of Zas-gtsang. With his own sword he cuts off the hair of his head, changes his fine linen clothes for a common one of dark red colour, and commences his pilgrimage. In the first place he goes to Rājagriha, in Magadha.

Sixteenth Chapter, leaves 174—178. "Gzugs-chan-snying-po's visit" (made to Sha'kya). The king Vimbasāra (in Tib. Gzugs-chan-snying-po) having seen him from his palace, is much pleased with his manners—is informed of him by his domestics; visits him, has a long conversation with him, and offers him means for living according to his pleasure. He will not accept of such things. On the request of the king, he tells who he is—"of the Sha'kya race, that inhabit "Ser-skya-gzhi," (Sans. Capilavastu) in Kosala, in the vicinity of the Kailāsha, or of the Himalaya in general, (on the bank of the Bhāgirathi river. He is of the royal family, the son of the king "Zas-gtsang," Sans. Shuddhodana, (leaf 178) and that he has renounced the world, and seeks only to find the supreme wisdom.

Seventeenth Chapter, leaves 178—192. "The hardships" or austerities which Sha'kya underwent during the course of six years. Leaf 183-4. All sorts of religionists, of which Jambudwipa was full at the time of Sha'kya, mortify their bodies in different manners. In his opinion all those had a wrong idea of arriving at liberty or emancipation by such practices. Leaf 185. He commences his ascetic life. The manner in which he gives himself to meditation, and the several hardships he voluntarily submits himself to during six years.
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Eighteenth Chapter, leaves 192—200. The "Nairâñjana river". It was on the banks of this river that SHA'KYA performed his penances, subjecting himself to great austerities. Perceiving afterwards privation to be dangerous to his mental faculties, he makes use of necessary food for his sustenance. He is presented by a chief's two daughters, with a refined milk-soup—he refreshes himself. His five attendants desert him now, saying among themselves, "such a glutton, and such a loose man as GAUTAMA is now, never can arrive at the supreme wisdom," (or never can become a Buddha). They go to Váranási, and in a grove near that city continue to live an ascetic life.

Nineteenth Chapter, leaves 200—214. After having bathed himself in the Nairâñjana river he recovers his bodily strength, and intends to visit the holy spot. Rejoicing of all sorts of gods and demigods, and the offerings they make to SHA'KYA.

Twentieth Chapter, leaves 214—221. He proceeds to the holy spot, called, in Sanscrit, the "Bodhimâṇḍa" (the holy pith, energy, or essence, where now Gayá is), and gives himself to earnest meditation, that he may find the supreme wisdom.

Twenty-first Chapter, leaves 221—248. "He overcomes the devil." Description how he was tempted by the devil (Sans. Mára or Káma Déva). His victory over the hosts of the lord of Cupidity. The songs of gods on his triumph.

Twenty-second Chapter, leaves 248—259. The manner in which he performed his meditations, and at last found the supreme wisdom.

Twenty-third Chapter, leaves 259—267. After having found the supreme wisdom, the gods from several heavens successively present him their offerings, and in several verses sing praises to him concerning his excellent qualities, and his great acts in overcoming the devil.

Twenty-fourth Chapter, leaves 267—282. Two merchants, GAGON and BZANG-PO, entertain SHA'KYA with a dinner, and hear his instruction in his
doctrine. They are so firm in their faith that Shākya says of them, they shall become Bodhisatwas.

Twenty-fifth Chapter, leaves 282—291. After having found the supreme wisdom, Shākya thinking that men cannot understand his profound doctrine, he will therefore not instruct them except he should be solicited by Brahma and other gods to do so. They appear; and on their request he commences to teach his doctrine.

Twenty-sixth Chapter, leaves 291—323. The running of his religious course. Recapitulation of his principal acts. The great qualities he had acquired. To whom should he first teach his doctrine? Several of them whom he judged fit to understand him, are dead. He proceeds to Varanasi. The five persons, formerly his attendants, being now convinced of his having found the supreme wisdom, pay homage or respect to him, and become his disciples. Leaves. 295—312. He instructs them in his doctrine; explains to them the four excellent truths—1. There is sorrow or misery. 2. It will be so with every birth. 3. But it may be stopped. 4. The way or mode of making an end to all miseries. Leaf 307. Whence originated the epithet or name of Buddha, "Tathāgata" (in Tibetan, Dê-bzhin-gshigs), viz. from having run his religious race in the same manner as his predecessors. There is an enumeration of several epithets or names of each Buddha.*

Twenty-seventh Chapter, leaves 323—329. Conclusion. Shākya recommends this sutra to his auditors, the gods, to keep it in their remembrance, and to repeat it often. The several benefits and blessings arising from hearing this sutra.

This work was translated first, in the 9th century, by the Indian Pandits, Jina-mitra, Dana-shīla, and Mune'varma, and the Tibetan Lotsava, or interpreter, Bande' Ye'she's-sde'.

* It has been thought fit to retain the above epitome of the contents of the Lātiṭa Viśṭara here, but the same has been given in more detail in the notice of Shākyā's life and death, printed in the present volume. Sec.
The rest of this volume (from leaves 329 to 426, or the end) is occupied by treatises of high principles or metaphysical speculations (mahá yána sútras). They are likewise attributed to Shákya, and were delivered by him to his hearers (immense numbers of priests, Bodhisatwas, gods, and demons) at three different places. The first, on a mountain near Rájagriha; the second, in a grove near Shrágvasti; and the third, on the mountain of “Gru-hdsin,” (in Sanscrit, Potala). The general subject is moral, metaphysical, and mystical doctrine. Discussions on the nature of the body and of the soul. There are introduced several of Shákya’s disciples in these discussions, but the chief speakers, besides Shákya, are Manju Sri Kumar Bhu’t, and Avalokiteswá’ra. The titles of these three treatises are as follow:—


3. In Sanscrit, Sarva tathágatádhis’hána satvávalokéna Buddha kshétrá nirdéshana vyüha. In Tibetan, (6) Dé-byhin-gshégs-pa-t’hams-chad-kyi-byin-gyis-brlabs-séms-chan-la-gzigs-shing-sangs-rgyas-kyi-zhing-gi-bkod-pa-kun-tuston-pa. Eng. Description of the province of Buddha, on which, for the sake of animal beings, all Tathágatas have bestowed their benedictions. There is moral and mystical doctrine in this sútra. There are also several Dhárañís in Sanscrit, supposed to be of wonderful efficacy.

These three sútras were translated by the Indian Pandits, Su’rendra Bodhi, Shílendr,a Bodhi, and Jina-mitra, and the Tibetan Lotsava, Bande’ Ye’she’s-sde’.

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4 श्रवणम् गुणम् यादि भिन्न भ्रष्टति कृत्यं कृत्यं तिष्ठति मिति ।
5 कृत्यं जलस्य मेधाम् भ्रमित ॥
6 श्रवणम् कृत्यं भ्रष्टति कृत्यं जलस्य मेधाम् भ्रमित ॥

297

In a (fancied) city, called “Excellent virtue,” (*Dgé-vahi-p’ha-rol-hgro*) a certain householder, (*k’hyim-bdag*) a fortune-teller by profession (*p’hyam-k’han*), with an intention of acquiring moral and religious merits for his future happiness, under the superintendence of GANG-PO, one of SHA’KYA’s disciples, builds for BHAGAVA’N a fine house (*k’hang-byang*) with a gallery of tsandan-wood. On that occasion GANG-PO tells him, that by none of all the creatures and gods may such a sacred building be used otherwise than as a place of worship (Tib. *Mch’ hod-rten*, Sans. *Chaitya*), since none of the animal beings has the qualities which BHAGAVA’N (Tib. *Bchom-ldan-hdas*) possesses. GANG-PO, addressing him several times a householder, (Sans. *Grihapati*) gives him a long and detailed instruction on the extensive knowledge or omniscience of BHAGAVA’N, or Tathágata, and his perfections or attributes. He tells him that BHAGAVA’N’s knowledge is immense, infinite—he knows every place—past, present, and future times—(there are made here several distinctions of his knowledge and powers)—he knows the thoughts and ways of all animal beings; all their works or actions, good and bad, done (or committed)
by the body, speech, and the mind together; with the causes and consequences of them. Then come moral tales—detailed specification of the knowledge of Tathágata with respect to the provinces of the organs and senses of the body—on psychological and moral subjects—on the four great truths. Leaf 128. Several places of regeneration (or new-birth) are enumerated, from the lowest hell to the highest heaven, and that Tathágata knows them all.

Leaf 170. SHA’KYA is invited by the before-mentioned householder into his house to an entertainment in that fancied city—he, with some of his disciples, goes there in a miraculous manner (all flying in the air). Leaf 174. On the request of ME’S-BYIN, an ascetic, SHA’KYA leaves there the vestige of his foot-sole impressed on a flat stone. Several miraculous visits performed by SHA’KYA, with MAUNGALYANA and others of his disciples, since he left the grove near Shravasti. Leaf 175. Miracles that happened with SHA’RIHI-BU and MAUNGALYANA (the same as has been told in the Dulva, at their visiting the “Madros” lake).

Leaves 175—197. “MDSE’S-DGAH” (a Nága rája of the sea) and several other Nága rájas also, successively make their adoration to Tathágata, (SHA’KYA), address him, sing praises (in verse) to him, and beg him to give them religious instruction on several subjects. They admire his perfections and the several acts he has performed—they confess their unhappy state and ignorance, and beg him to instruct them on the means by which they may arrive at happiness and perfection. He answers to each of them. There are many passages expressive of the attributes or perfections of Tathágatas; of the thoughts, wishes, and works of men. There are several moral instructions and maxims.

From leaves 200 to 416, or the end of this sútra, SHA’KYA addressing MAUNGALYANA, (who again asks him several times) tells the stories of several individuals in very remote ages, and applies them all to himself; and says that it was he himself who acted or reasoned thus at that time. Among these stories there occur many praises and hymns addressed to Tathágatas—there are
descriptions on the conduct of the wise—on the miseries of life—the desire of happiness—offerings, sacrifices, adoration—that there is no reality in all things. 

Leaf 212. On the state of being bound and being liberated. By this narration he shews that a Tathágata is all knowing—he knows the place and origin of every thing, and what will be the consequences of such and such works performed in remote ages and lives. 

Leaf 416. There are several synonymous terms for expressing that a Tathágata's wisdom or knowledge is immense. 

This sutra was translated first by the Indian Pandit, Prajna'-varma, and the Tibetan Lotsava (interpreter) Bande'-ye'-sh'es-snying-po. Afterwards corrected and arranged by the Indian Pandits, Vishuddha-siddha and Sarvajna-de'va, and the Tibetan Lotsava, Dpal-brtse'gs.

From leaf 416 to 466, or the end of this volume, is another sutra, entitled, in Sanscrit, A'rya sarva Buddha vis'haya avatára jnána a'loka adankara náma mahá yána sutra. 

Tib. (8) Hp'hags-pa-sangs-rgyas-t'hams-chad-kyi-yul-la-hjug-pahi-yé-shis-snang-vahi-rgyan-zhés-bya-va-l'hég-pa-ch'hén-po-hi-mdo. An ornament of intellectual light for entering into the province of every Buddha; a venerable sutra of high principles (or speculation.) This was delivered by Bchom-lidan-hdas (Shakya) when he was on a mountain near Rájagriha. There were assembled 25,000 priests, besides eight of his principal disciples, and many Bodhisatwas, among whom Hj'am-dpal Gzhon-nur-gyur-pa (Sans. Manju Sri Kumar bhut) who, according to the wishes of other assembled Bodhisatwas that desire to acquire knowledge, begs of Sha'kyá to explain to them the meaning of these terms—(9) “Skyé-va-ma-mch'his-pa-dang-hgag-pa-ma-mch'hés-pa,”—there is no forth-coming and no stopping (or no birth, no death) as with respect to Tathágatas. This is the

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8 शाक्याघात्र नामसिद्धांतानुसार जियमुत्कुल्लविषयमेतिइछास्वयक्तिः महतिश्रीमतसुभाषीश्चक्तिः
9 सुन्तमंशस्तन्त्यां श्रीमाधिविप्रेशैलसुभाषीश्चक्तिः
subject of the treatise. The explanation is given in an argumentative manner, and by mixing metaphysical speculation with moral doctrine. In Leaf 416 it is said, that the bodies of the Tathāgatas are like the extent of heaven.

\((\tilde{N}a)\) or the fourth volume.

In this volume, of 444 leaves, there are five separate treatises or sūtras, but they are all of little importance, and none calculated to excite literary curiosity.

The first is entitled, in Sanscrit, \textit{A'rya “ kushala múla paridhara” námu mahá yána sútra}. In Tib. \textsuperscript{(10)} \textit{Hp'hags-pa “ dgé-vahi-rtsa-va-yongs-su-hdson-pa”-khes-bya-va-t’hég-pa-ch’hén-pohi-mdo}. Comprehension of virtue’s roots (or elements) a venerable sūtra of high principles. This was delivered by \textit{Bchom-lDan-hDas} (\textit{Sha’kya}) in a grove near Rájagriha (called in Tibetan, \textit{Hod-mahi-ts’hal}, &c. In Sanscrit, \textit{Vénu vanam}, a grove of bamboos). There is a long enumeration of his disciples arriving from all parts, and of their salutations. The subject is moral and metaphysical doctrine. The whole is very incoherent, abstract, and miscellaneous; therefore nothing can be said with precision. The organs, senses, operations of the mind, and emptiness (or sūnyatā) are the common topics of this, as also of some of the following sūtras. \textit{Sha’kya} frequently addresses \textit{Sha’ra’da’tihi-Bu} (one of his principal disciples), who again several times begs him to explain the meaning of such and such a term or phrase. This sūtra is contained on the leaves from 1 to 346. It is divided into 18 artificial portions (\textit{bam-po}) and 15 chapters. It was translated by the Indian Pandit, \textit{Prajña’-Varma}, and \textit{Ye’she’s-sde’}-corrected and arranged afterwards by \textit{Prajña’-Varma}, \textit{Jna’na-garbha}, and \textit{Ye’she’s-sde’}.

The second sūtra in this volume (from leaf 346 to 421) is entitled, in Sanscrit, \textit{A’rya saṅghháti sútra dherma paryayá}. In Tibetan, \textsuperscript{(11)} \textit{Hp’hags-pa-xung-gi-}

10 दुर्गासुदुर्गामयीभवस्तिः पद्मबन्धामत्यज्येश्वरम् जिवविज्ञायपश्ये ज्ञानविज्ञायपश्ये ज्ञानविज्ञायपश्ये ज्ञानविज्ञायपश्ये

11 दुर्गासुदुर्गामयीभवस्तिः पद्मबन्धामत्यज्येश्वरम् जिवविज्ञायपश्ये ज्ञानविज्ञायपश्ये ज्ञानविज्ञायपश्ये ज्ञानविज्ञायपश्ये
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mdo-hi-ch’os-kyi-nam-grangs. A collection of the enumeration of several things respecting religion or moral doctrine; delivered by Sha’kyA on the mountain “Gridhra kūta,” (in Tib. “Bya-rgod-p’hung-po) near Rájagriha, where were assembled 32,000 priests, among whom were his principal disciples, Kun-she’s-ko’n’dinya, Maungalyana, Shárihi-bu, Hod-srung-ch’hen-po, &c. many Bodhisatwas, Dévas, and Nágas, to pay their respects to Bchom-lDan-Hdas. Subject—A Bodhisatwa (called in Tib. Kun-tu-dPah-va) begs of Sha’kyA to instruct them in such a manner that, upon hearing his lesson, those that are old may be purified from the blemishes of their works, and that those that are young may endeavour hereafter to excel in virtue. Accordingly he instructs them in a discursive manner with this and two other Bodhisatwas, in prose and verse.

This sūtra was translated by the Indian Pandits, Jina-mitra and Da’na shi’la, and the Tibetan Lotsava Ye’-she’s-sde’.


This was delivered at “Mnyan-yod” (Sans. Shravasti, in Kosala). The speakers are ShákyA and a little child, who addresses the former as Gautama. Hearers—1250 Gélongs, or priests, and 500 Bodhisatwas. Subject—the story of that child: how he was found alone in an empty and solitary house. Sha’kyA’s conversation with him, (in verse). Common, moral, and speculative topics. The soul (or the Ego and Meum). Súnyatá, or emptiness, voidness. The ornaments of a Bodhisatwa are his good qualities and perfections. Translated by Sure’ndra Bodhi, and Ye’-she’s-sde’.

The fourth sūtra in this volume (438—441) has this title in Sanscrit, A’rnya Tathágatá náma Buddha kshétra gúnókta dherma paryáya. In Tibetan,
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 Enumeration of things, or religious articles expressive of the qualities or perfections of the Buddha province of the venerable Tathāgatas. Here one of the Bodhisatwas, addressing the others in an exclamatory manner, tells them the names of several Buddha provinces, and that successively in each province one day is equal to one kalpa of the former province. This is the substance of the whole; and the next work, of four leaves, entitled in Tibetan (only) "Dkyil-hkhor-Brgyad-pa," the eight circles (or Man'dalas), contains little more than the statement that whoever wishes to come at prosperity, or happiness, should describe these eight circles.

(CHA) OR THE FIFTH VOLUME.

There are in this volume three different treatises, under three distinct heads. The first, (from leaf 1 to 81) is entitled in Sanscrit, A'rya sandhi nirmochana nāma mahā yāna śūtra. In Tibetan, Hp'hags-pa-dgoi-gs-par-hgreZ-za-xhās-byi-vam-č'hēg-pa-ch'hen-pohi-mdo. Explication of one's mind or thought, (or the true resolution of several propositions). SHA'KYA is represented to be in a (fancied) superb immense palace, made of all sorts of precious stones. There are assembled many Bodhisatwas of the first rank, and of the greatest accomplishments. The subjects of their discussions are some metaphysical subtilities (leaf 4) as—Which is the thing that is inexpressible, indivisible, and simple; and what is a simple, and what a compound thing? Afterwards ten of them, successively, propose some questions to SHA'KYA, and request the explanation of them. There is a distinct chapter for each Bodhisatwa. In the ninth chapter, SHA'KYA is requested by Avalokiteswara (in Tib. "Spyan-ras-gsigs-dvang-p'hyug") for some explanation with respect to the ten bhūmis (or degrees of perfections) of Bodhi-

14 Dkyil-hkhor-Brgyad-pa.
15 Spyan-ras-gsigs-dvang-p'hyug.
16 "Spyan-ras-gsigs-dvang-p'hyug"
satwas, as also of that of a Buddha; which accordingly is given on some leaves. In the tenth chapter, Manju Sri (in Tibetan, (17) Hjam-dpal) asks him for the explication of this term—"Ch'hos-kyi-sku," (Sans. Dherma kāya, the first moral being) as applied to the Tathāgatas. There follows again a long discussion on that subject.

The second treatise or sūtra (from leaves 81 to 298) is entitled in Sans. A'rya Langkāvatāra mahā yāna sūtra. In Tibetan, (18) Hp'hags-pa-Langkārgshegs-pa-ch'ég-pa-ch'hén-pohi-mdo. A venerable sūtra of high principles (or speculation) on the visiting of Laṅka. This was delivered on the request of the Lord of Laṅka (called in Tibetan, (19) "Gnod-shin-hbod-sgrogs") by Bchom-l丹-hdas (Sha'kya) when he was in the city of Laṅka, on the top of the Malaya mountain, on the sea shore, together with many priests and Bodhisatwas. It was in a miraculous manner that Sha'kya visited Laṅka. It is evident from the text, that both the visitors and the pretended master of Laṅka are fancied things; but there is in the Laṅkāvatāra sūtra a copious account of the theory of the Buddhistic metaphysical doctrine, together with that of some heterodox sects, especially of the Lokāyata (in Tib. (20) Hjig-rten-rgyang hphen-pa. Sha'kya in a discursive manner with a Bodhisatwa (styled in Sanscrit, Mahā Mati, in Tib. Blo-gros-ch'hén-po) recites the common topics of the Buddhistic metaphysical doctrine, with some discussion on each. From leaves 298 to 456, there is again an explanation of the Laṅkāvatāra sūtra, containing (as it is stated) the essence of the doctrine of all the Tathāgatas. The Laṅkāvatāra sūtra was translated by order of the Tibetan king, Dpal-lha-btsan-po. (Khri-dé-srong-btsan, or Ral-pa-chan) in the 9th century. No Indian Pandit is mentioned. It is stated only, that it was translated by Lotsava Ge'long (Hgos-ch'hos-grub) who added also the commentary (which must be the last part of the above described sūtra) of a Chinese professor or teacher, called We'n-hi.

17 རྣམ་རྫོགས 18 ལུང་ལྷན་པོ་ཕྱེགས་ སྲེས་པ་ ལེགས་པོ་ཞིང་ཧྭ 19 གནོད་བྱིན་ཧྭ། རྡོ་རྗེས 20 གྲེི་རི་ཞིང་ཕྲུག་པ།
The third treatise (from leaf 456 to 468, or the end) is entitled in Sans. A'rya gayá shriś'ha náma mahá yána sûtra. In Tibetan, (20) Hp'hags-pa-gayá-mgohi-ri, the hill, "Gayá shriś'ha," or a short treatise of high principles, on the theories and practices of Bodhisatwas. SHA'KYA, not long after his having become a Buddha, being with a thousand Gelongs and many Bodhisatwas in the Chaitya (Tib. Mch'od-iten) of Gayá, a place of worship on the Gayá hill, is requested by HJAM-DPAL (Sans. Mañju Sri) for the explication of the term Bodhisatwa, which is given; and this forms the subject of this treatise.

(Ch'ha) or the Sixth Volume.

There are in this volume three treatises. The first (from leaf 1 to 76) is entitled in Sans. A'rya ghana vyuha náma mahá yána sûtra. In Tib. (21) Hp'hags-pa-rgyan-stug-po-bkod-pa-zhés-bya-va-t'hég-pa-ch'hên-pohi-mdo. Eng. A venerable sûtra of high principles, called the thick, or dense, ornament or system, structure. Between BCHOM-LDAN-HDAS (SHA'KYA) and several Bodhisatwas there are discussions on many metaphysical subjects concerning Buddha, his attributes, his mansion, and the soul in general—distinction between the body and the rational soul—what are the means of final emancipation for those that have committed many immoral actions, leaves 11—13. Ignorance is the cause of all the bands by which the soul is fettered, leaf 37. How to be liberated from those fetters. Right discrimination of things. The whole is mostly in verse, and treats of the soul in general.

Eng. A venerable *sūtra* of high principles, called "*Puṇḍarīka, the great merciful one". This was delivered by SHA'KYA in a grove of *Sāl* trees near the town *Ku'sha* (*Kāma-rūpa*, in Assam) on the evening he was about to die. Addressing KUN-DGAH-VO (Sans. *Ānanda*) he orders him to prepare him his dying bed. He tells him his performances, and the substance of his doctrine. His discourse with *ĀNANDA*. The miracles that happened when he lay down (between a pair of *Sāl* trees) on his right side, like a lion—all trees, shrubs, and grasses bow themselves towards that side; all rivers or streams stand still; all beasts and birds sit still and move not for food; all lucid or shining bodies are affuscated; all sufferers in hell are assuaged; all those in misery are relieved; all the gods feel some displeasure with their own residence. (23) TS'HANGS-PÁ, (Sans. *Brahmá,* together with his train, pays his respect to BCHOM-LDAN-HDAS. From *leaves* 80 to 90, there is a description of their conversation on the subject of creation—by whom was the world made. SHA'KYA asks several questions of BRAHMA'—whether was it he who made or produced such and such things, and endowed or blessed them with such and such virtues or properties—whether was it he who caused the several revolutions in the destruction and regeneration of the world. He denies that he had ever done any thing to that effect. At last he himself asks SHA'KYA how the world was made—by whom? Here are attributed all changes in the world to the moral works of the animal beings, and it is stated that in the world all is illusion; there is no reality in the things; all is empty. BRAHMA' being instructed in his doctrine, becomes his follower. SHA'KYA vindicating the universe for himself, commits it to the care of BRAHMA', and directs him what to do for promoting virtue and happiness in the world, *leaf* 90. His (SHA'KYA's) conversation with (24) DED-DPON, the son of KA'MA-DE'VA—his instructions to him. His conference with INDRA, (Tib. (23) *Brgya-byin*) and with the four great kings of the giants (Tibetan

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23 *讲师* 24 25 "讲师"
Lhamayin). He gives several lessons to these four kings, and advises them to live contented, and not to make war against Indra. They promise that they will obey his commands. Leaf 100, the lamentation of Indra on the approaching death of Shākya.

Leaf 109. Kun-dgah-vo is comforted by Shākya, and directed what to do after his death (leaves 110—112). Hod-srung (Sans. Kāshyapa) the immediate successor of Shākya. His qualities. Shākya tells to A’Nanda the increase of the believers in his doctrine, and the great veneration that will be shewn to the places of his relics. Leaf 124, the great qualifications of Kun-dgah-vo, or A’Nanda. Shākya’s instructions to him.

Leaf 181. On the request of Kun-dgah-vo, Shākya directs him what to do with respect to the compilation of his doctrine. Here are enumerated the twelve different kinds of the Buddhistic writings. He is directed to answer thus to the priests or Gelongs, when they shall ask where it was delivered,—(26) "Hdi-skad-bdag-gis-chos-pa-dus-gchig-na"—I myself heard this at a certain time, when Bchod-ldan-hdas was at such and such places, and the hearers were these and these; and that when he had finished his lecture, all those that were present rejoiced much, and approved his doctrine.

The principal places were Shākya had delivered the sūtras of his doctrine, are here enumerated. They are the (27) Byang-chi’hub-snying-po, (Sans. Bodhi-mañ’da, or Gayá in Magadhá) under a Nyagrodha tree. Váranási, in the grove called (28) Drang-srong thung-va-ri-dags-kyi-nags. Rájayagriha, and near to it the Bya-rgod-p’hung-pohi-ri, and the (29) Hod-mahi-ts’hal. (29) Mnyan-yod (Sans. Shravasti). (31) Yangs-pa-chen (Sans. Vaishali or Priyága, Allahabad) Champa (on the bank of a tank dug by Garga). Kaush-

He is directed farther to make introduction to them, to explain the subject with an amplification of the causes and effects, in good sense and proper terms or words, and to arrange the whole in such and such a manner.

There are in this sutra six dam-pos and thirteen chapters. This was translated by the Indian Pandits Jina-mitra and Surendra-bodhi, and the Tibetan Lotsava Bande' Ye'she's-sde'.

The third treatise (from leaves 187 to 443, or the end) is entitled in Sanscrit, Ayā parunā puṇḍarika nāma mahā yāna sutra. In Tibetan, (35) "Hp'ha-ga-pa-snying-rje-pad-ma-dkar-po-xhés-byā-vu-theg-pa-ch'hen-poki-mdō." The merciful Pundarika (Sans. Shākya) on the "Bya-rgod-p'hung-pohi-ri," before 62,000 priests, &c. &c. The subject is, charity, morality, patience, and other transcendent virtues. Provinces or fields of several Tathāgatas or Buddhas—their perfections. Bodhisatwas—their prayers and wishes for the welfare of all animal beings. The whole is of a miscellaneous nature. There are many salutations and praises to several Tathāgatas. There are also Dhāranīs and Mantras.

Translated by the Indian Pandits Jina-mitra, Surendra-bodhi, and Prajna'-varma, and the Tibetan Lotsava Bande' Ye'she's-sde'.

(J4) OR THE SEVENTH VOLUME.

There are in this volume six separate works or sutras, the titles of which in Sanscrit and Tibetan, are as follow:


32 ལས། གདན། 33 བ་པས་པ། 34 བ་པས་པ། 35 ཡུག་པའི་དབྱེ་ 36 དབྱེ་དབྱེ་ 37 རབ་ཏི་བོ་ 38 རབ་ཏི་བོ་

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All these sutras, in general, are on moral subjects, and contain several instructions in the Buddhist doctrine.

The first entitled, "Sad-dharma puñ'darika," is contained on the leaves from 1 to 281. Contents—This sutra was delivered by Bchoma-lDan-hdas or Bhagavān (Sha'kyā, when he was on the "Bya-god-phung-po-lri," (Sans. Gridhra kuta parvata) near Rājagriha, in Magadha, before 12,000 priests of great perfections (see leaf 2.) Among these his principal disciples are enumerated. Here are mentioned first those five persons who had become first of all the disciples of Sha'kyā, at Vāranāsi. Their names, both Sanscrit and Tibetan, are as follow: 1. A'JNA'NA KAUN'DINYA, (Tib. (42) Kun-sh!u-Kaun'dinya), 2. ASHWAJIT (Tib. (43) Rta-lhul), 3. PA'SHWA (Tib. (44) Rlangs-pa), 4. MAHA NA'MA (Tib. (45) Ming-ch'hén), 5. BHADRIKA, (Tib. (46) Brang-po.) Here are mentioned also KA'TGA'YANA, KAPINA, BHARADHWAJA, &c. From leaves 2—5 all sorts of hearers are
enumerated;—as Bodhisatwas, among whom Manju Sri, Kumāra-Bhu'ṭa (Tib. (47) Avalokesi'vara, (Tib. (48) and Maitreya, (Tib. (49) —Gods of different ranks and of several heavens—all sorts of demi-gods and demons—and (50) Ma-skye's-dgra, (Sans. Ajātashatru) the king of Magadha. Sha'kya's deep meditation or ecstasy. The wonderful effects of a beam of light issuing from the middle of his forehead. Great astonishment of all the assembled hearers thereupon. Maitreya (Tib. Byams-pa) asks, in verse, Manju Sri (Tib. Hjam-dpal) about the meaning and reason of these miracles. Their discourse on the six transcendental virtues; as charity, morality, patience, earnest application, meditation, and ingenuity or wit; and on the manner of the proceedings of several Tathāgatas in teaching this very sūtra to all sorts of animal beings. This introductory discourse (51) Gleng-gzhi) ends on the nineteenth leaf. Thenceforth Sha'kya addressing Sha'rihi-bu, one of his principal disciples, the chief of the ingenious, tells him how difficult it is for them to understand and to judge of the wisdom of Buddha, and of the several qualities or properties of things in general. Sha'rihi-bu admires much the excellency of his doctrine; in several verses praises him, and begs him that he would farther give instructions to them. Several of his principal disciples are introduced speaking, as Hod-srung, Gang-po, Kātyāyana; who, upon hearing of the great perfections and the wise proceedings of the Tathāgatas from Sha'kya, make long praises upon them in verse. From leaves 80—87 Sha'kya foretells of five of his principal disciples that they shall become chief Bodhisatwas. His own former performances. Several Tathāgatas exhorted by Ts'hangs-pa (Sans. Brahma) and others gods to turn the wheel of the law, or teach their doctrine, and to bring to salvation all animal beings. Sha'kya foretells of many of his disciples, on their own request, that in future times they shall attain such and such a degree of perfec-
tion and happiness. Moral and religious merits of several individuals in former lives;—perfection and happiness they shall find in future lives. This sutra has been taught by many Tathāgatas in former times. The importance of this great sutra, "Spyan-ras-gxigs-dvang-p'hyung," under several forms. His wonderful aid to those who call on him in their distress. Many stories are told by Shakya to his hearers to instruct them in the manners and practices of the truly wise men. The whole sutra is divided into twenty seven chapters. The translators were, the Indian Pandit Su'rendra, and the Tibetan Lotsava Ye'she's-sde.

The second sutra in this volume, entitled, "Sarva-dharma-guna-vyūha rāja," is contained from leaves 281 to 306. On the request of two Bodhisatvas, (52) Vajra Pa'ni and Avalokeśwara, Shakya gives them explanations on several subjects. They admire the excellency of his doctrine, and declare it to be worthy of every respect and reverence, and useful to salvation.

The third sutra in this volume, entitled, in Sans. "Sukhāvati vyūha," Tib. (53) Bde-va-chan-gyi-bkod-pa, is contained on seven leaves, from 306 to 313. Contents—Shakya addressing Sharihi-bu, gives a description of the happy mansion, or of the province of Amitā'bha, to the west, beyond an infinite number of other regions or provinces. The great happiness there, and mental illumination—no misery, no bad places of transmigration—the great abundance of all sorts of precious things—tanks or reservoirs richly adorned with precious metals or stones—excellent birds.

In the beginning of this sutra there is an enumeration of the hearers of Shakya; among them of his sixteen principal disciples called Gnas-brtan. They are as follows—1. (54) Sharihi-bu; 2. (55) Mongal-gyi-bu; 3. (56) Hod-srungs-ch'hen-po; 4. (57) Katyāhi-bu; 5. (58) Kapina; 6. (59) Gsus-po-
ANALYSIS OF THE MDO.


The fourth su'tra, entitled, "Karaṇ'da vyuha," is contained from leaves 313 to 391 of this volume. It was delivered by Sha'kya when he was at Mnyan-yod, (Sans. Shrāvasti, in Kosala). The hearers, besides 1,250 priests, were an immense number of Bodhisatwas, Devas, Nāga-rājas, demons, &c. Contents—there is, first, a description of the several miracles that happened on that occasion in that Vihāra, caused by a beam of light issued out of hell from Avalokeśwara (Tib. (70)). Afterwards, on the request of a Bodhisatwa (71) Sha'kya tells him the infinite moral merits of that saint, his great exertions in bringing to maturity or perfection those in hell, and those among the Yidags (or Tantaluses.) In general there is an account of the several good qualities of Spyan-ras-gzigs-dvang-p'yu, and since he is the patron of the Tibetans, this su'tra is held among them in high esteem and reverence. This su'tra was translated by Sha'kya Prabha and Ratna Rakshita.

The fifth su'tra, entitled, "Ratna Karaṇ'da" (from leaves 391—460 of this volume) was likewise delivered by Sha'kya, when he was in a grove near Shrāvasti in Kosala. (Tib. Mnyan-yod). The subject is moral and metaphysical doctrine. The speaker, in general, is Mañju Sri Kumār-Bhūτ. Between this Bodhisatwa and Subhūti, (Tib. (72) Rab-hbyor) a favourite disciple of Sha'kya, there is in the beginning of this su'tra discussion on the

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60 61 62 63 64 65 66 67 68 69 70 71 72
subject—who are the fit vessels for understanding the doctrine of high principles of SHA'KYA? Afterwards SHA'KYA himself, in a discursive manner with SUBHU'TI and MAÑJU SRI, gives several instructions in the moral and metaphysical part of his doctrine. There are likewise several discussions by MAÑJU SRI and others, on the state of being bound or tied by, and on that of being liberated or emancipated from, the fetters of passions and ignorance. The most certain means of emancipation, or of arriving at perfection, are these two things—earnest application, and purity of life. (Tib. (73) Brtson-hgrus-dang-bag-yod-pa.)

The sixth su'tra, entitled “Ratna Kotñi,” (from leaf 460—474) contains a short speculative discourse held by SHA'KYA (on the Gridhra kuta parvata, near Rájagriha) with MAÑJU SRI KUMA'RA-BHU'TA, (Tib. (74)) a Bodhisatwa of the first rank, and with SHÁRIHI-BU, the most sagacious among his disciples, “on the first root, or primary cause of all things (Dharma dhátu). Translated by PRAJNA-VARMA, Indian Pandit, and BANDE' YE'SHE'S-SDE', Tibetan interpreter.

(NA) OR THE EIGHTH VOLUME.

There are in this volume seven separate works, under the following titles in Sanscrit and Tibetan—1. Sanscrit, Mahá parinirváña. Tib. (75) Yongs-su-myá-ñan-las-hdas-pa-ch'hen-po. Eng. The entire deliverance from pain—From leaf 1—231 of the volume. Contents—SHÁKYA’s death, under a pair of Sál trees, near the city Kusha (Káma-rupa in Assam) on the full moon of the third month, in the spring season. Miracles that happened on that occasion—great lamentation of all creatures on the approaching death of SHA'KYA—they haste all to present him their last offerings, and to hear his last instructions—HOD-SRUNG and others ask him about many things. The substance of his

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73 युज्ञापूर्णिमाः मण्ड्येः 74 विश्वानामिती शिवः 75 शिवेन्द्र

doctrine is repeated here, especially with respect to the nature and soul of the *Tathágatas*—there coming forth and their going away from the world—and the state of being tied, and that of being liberated or emancipated, with respect to all animal beings. This *sútra* was translated by *Jina-mitra*, *Jñána-garbha*, and *Deva-chandra*.

The second *sútra* in this volume (from leaf 231—234) has the same title as the first. Contents—*Sha'kya*, a little before his death, foretells to *Kun-dga-vo* what will become of his doctrine during the course of eleven centuries. It will increase, and be greatly respected during eight centuries, but afterwards on account of the priests being degenerated and occupied with worldly affairs, it will be neglected.

The third *sútra* in this volume (leaves 234, 235) is entitled in Sans. "*A’ta-jnánam,*" Tib. (78) *Hdah-k’ha-yé-shés*. Eng. The knowledge of the deceasing, or the declining knowledge. Contents—*Sha’kya* being asked by a *Bodhisatwa*, (77) *Nam-mkahi-snying-po*, how the soul of a dying saint is to be considered, gives him an answer thereupon.

The fourth *sútra* in this volume (from leaf 235—233) is entitled in Sans. *Buddha-dharma-kos’ha-kára*. Tib. (78) *Sangs-rgyas-kyi-mdsod-kyi-ch’hos-kyi-yi-gé*. Contents—*Sha’kya* with *Sha’rihi-bu* has a conversation on the nature of things—how they exist; and instructs him both in the speculative and practical parts of his doctrine. This and the preceding *sútra* were translated from the Chinese. (See the Index.)

The fifth *sútra* (from leaf 233—456) is entitled in Sanscrit, *Ratnákara*. Tib. (79) *Dkon-mch’hog-hbyung-gnas*. Eng. A mine of jewels. Contents—This was delivered by *Sha’kya* at *Sakétana* or *Ayodhya*, (Tib. (80) *Gnas-bchas*) on the request of *Manju Sri Kumara-bhuta*. There is an account

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76 षुष्पम् क्रिणा क्रिण 77 स्मरन्ति क्रिण 78 षुष्पम् क्रिण्रि क्रिण्रि क्रिण्रि
79 षुष्पम् क्रिणा क्रिण 80 षुष्पम् क्रिण
of the several Buddhas or Tathágatas, and of Buddha provinces, and of Buddhism, both in prose and verse. There are several praises also to those Tathágatas.

The sixth sūtra (leaves 456, 457) is entitled in Sanscrit, Suvarṇa sūtra. Tib. (81) Gser-gyi-mdo. Eng. The golden sūtra. Contents—Sha’kya being asked by Kun-Dga-h-vo,” how a Bodhisatwa’s soul is to be considered, on a single leaf gives him an answer in likening it to pure gold.

The seventh sūtra (from leaf 457—462) is entitled in Sanscrit, Suvarṇa bālukopama. Tib. (82) Gsér-gyi-bye’-ma-lta-bu. Eng. The gold grain-like sūtra. Contents—In answer to Kun-Dga-h-vo’s request or question, Sha’kya tells him that the Buddhas are infinite, and their perfections immense.

The above specified three last sūtras were translated by Jina-mitra, Sure’ndra, Prajna-varma, and Ye’-she’-sde’.

(Ti) or the Ninth Volume.

There are in this volume six separate works, the titles of which, in Sanscrit and Tibetan, are as follow:—


3. Sans. Prashánta vanishchāya pratihārya samādhi. Tib. (85) Rab-tu-
ANALYSIS OF THE MDO.


In all these six su’tras the subject is moral and metaphysical doctrine. Shā’KYa being admired for his wisdom, is requested by several individual Bodhisatwas to instruct them in the manner of obtaining such a wisdom and perfection. He tells them his own former moral merits, and instructs them in the highest principles of Buddhism.

(THA) OR THE TENTH VOLUME.

There are seven separate works (besides small pieces) in this volume, and their titles, in Sanscrit and Tibetan, are as follow:—


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86 ภู ’เพ’เร’บ’**87** ฉ’’**88** ท’’**99** **90** ข’’**91** น’’ **93**
ANALYSIS OF THE MDO.


7. Sans. Ananta-muk’ha-sádhaka-dháráñi. Tib. (95) Sgo-m’ha-yas-pa-sgrub-pahi-gzungs. From leaf 474—489. A Dháráñi on acquiring supernatural powers; taught by Sha’kya, on the request of Sha’rihi-bu, his disciple.

Here also, as in the former volume, all the treatises contain speculation on the common topics of the Buddhistic doctrine, delivered by Sha’kya on the request of some Bodhisatwa. In the first of these treatises, Sha’kya is requested by Bzang-skyong, a Bodhisatwa, to instruct him how to acquire the supreme wisdom; and in the second, on the request of Sre’D-me’d-bu, another Bodhisatwa, Sha’kya discourses on all sorts of virtues and moral merits; and so on in the rest also. There is no historical matter; all is speculation on causal concatenation, unreality of things—Sunyatá, the six transcendental virtues, &c. &c. Translators, Jina-mitra, Dharmapa’la, Mun’-varma, Prajna’-varma, Shi’lendra, and Ye-she’s sde’.

(DA) OR THE ELEVENTH VOLUME.

There are in this volume nine separate works, the titles of which in Sanscrit and Tibetan, together with some remarks on the contents of them, are as follow:—


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(93) उपविकल्प:प्रवेश:धराणि  (94) दोर्जेन्द्र:निंद्र:पाड़:धराणि  (95) स्कौम:पाल:पाड़:धराणि  (96) दोर्जेन्द्र:निंद्र:निंद्र:धराणि
2. Sans. Gáthá-dwaya-dháraṇi. Tib. (97) Ts’higs-su-bchod-pa-gnyis-pahi-gzung. Leaf 10. A Dháraṇi consisting of two slókas, with some mantra sentences (in Sanscrit) for acquiring supernatural powers, to be delivered from all imperfections.

3. Sans. Mahá yána prásáda prabhávana. Tib. (98) T’hég-pa-ch’hen-po-la-dad-pa-rab-tu-sgom-pa. From leaf 10—52. The several degrees of persuasion or belief of the Bodhisatwas in the high principles of Buddhism. What things are to be avoided, and what to be practised by the Bodhisatwas. Translated by Jina-mitra, Da’na-shi’la, and Ye’-she’s-sde’.

4. Sans. Bodhisatwagochara upáya vishaya vikurvána nirdésha. Tib. (99) Byang-ch’hub-sems-dpahi-spyod-yul-gyi-t’hab-kyi-yul-la-nram-par-hprul-pab-stan-pa. The shewing of miraculous changes in the practice of a Bodhisatwa (or saint). From leaf 57—154. Contents—Sha’kya in Hphags-rgyal (Sans. Ujjayani) in a grove belonging to the king Gtum-po-rab-snang—several instructions given by Sha’kya, on the request of Hjam-dpal (Sans. Manju Sri)—wisdom in the choice of things—praise of knowledge and of good qualities—the story of Bréns-smya (he that speaks the truth), a gymnosophist Bráhman—the before-mentioned king pays a visit to him, is much pleased with his ingenious instruction, and in a long conversation with him hears of the good qualities and the defects of men, in general, and of some illustrious individuals in special, among whom his own also—the king wishing to know any one who was without defects, the gymnosophist tells him that there is one—Gautama. Here follows the enumeration of the several good qualities, and the eighty points of beauty on his body, as of a great saint. The king afterwards, together with the naked Bráhman, with great procession and multitude visits Sha’kya in a grove near the city. Conversation on

97 झ्युग्स-सु-ब्कोड-पा-ग्निय-पही-ग्ञिंग 98 ठे-ग्स-सु-चो-ढे-पा 99 झ्युग्स-सु-ब्कोड-पा-ग्निय-पही-ग्ञिंग
the highest principles of Buddhism, between the principal disciples of Shākyā and the gymnosophist Brāhman, on the state of being tied and liberated, and on becoming a saint or a Buddha.


7. Sans. Maitra pariprichch'ha. Tib. (2) Byams-pas-zhus-pa. Leaf 470, 471. On the request of Māitra (a Bodhisatwa), who asked what merit it is to give religious instruction to others; Shā'kyā tells him that it is beyond comparison, the most valuable thing.


(NA) OR THE TWELFTH VOLUME.

There are six separate works in this volume, containing moral and metaphysical lessons, given by Shā'kyā, on the request of the under specified fancied persons. The titles of the works, in Sanscrit and Tibetan, are as follow:—

100 रामके ताधकायी बुद्धको हिंदुयाउँके अरुङ्ग आपाले महाहेवी बुधव न धमण मभुह तुङ्गाः 3 धुलालवलकुरल चरो तुलसी अुङ्ग ज्यो मयुण चुभाव कृपया बुधव नुङ्गाः 4 धमण मधुङ्ग बुधव तुङ्गाः
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3, 4. Other two su'tras, on the request of ditto.


(Pa) OR THE THIRTEENTH VOLUME.

There are fourteen separate works in this volume. The titles of them in Sanscrit and Tibetan, together with their contents, are as follow:—

1. Sans. Brahmá pariprichch'ha. Tib. (9) Ts'hangs-pas-zhus-pa. From leaf 1—16. A sútra delivered on the request of Brahma' (the god), containing instructions on the manner by which one may arrive at the supreme perfection.


instructions given by Bchom-Ldan-Kdas (Sha'kya) in a discursive manner, on the request of Brahma'vishes'ha-chinti.

4. Sans. Suvikranta Devaputra pariprichch'ha. Tibetan, (12) Lhahi-bu-rab-rltsal-sems-kysis-xhus-pa. From leaf 162—225. A sūtra on several subjects; how to acquire such and such good qualities; and how to be delivered from such and such defects: told by Manju Sri, (Tibetan Hjam-dpal) at the request of Suvikranta Devaputra.


7. Sans. Ratna-chandra pariprichch'ha. Tibetan, (15) Rin-ch'hen-xla-vas-xhus-pa. From leaf 258—270. Instruction on several Buddha provinces—the perfections of Buddhas—the six transcendental virtues: given at the request of Ratna-Chandra, the son of the king of Magadha (Sanscrit, Vimbasa'ra, or Tibetan, Gzugs chan-snying-po).


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12 རྡོ་ཐོབ་ རྒྱ་ ཤིོཀ་ དོན་ དུན་ 13 རྡོ་ ཐོག་ ཤིོཀ་ དོན་ དུན་ 14 རྡོ་ ཐོག་ རྡོ་ཅྲ་ ཤིོཀ་ དོན་ དུན་ 15 རྡོ་ ཐོག་ རྡོ་ཅྲ་ ཤིོཀ་ དོན་ དུན་ 16 རྡོ་ ཐོག་ ཤིོཀ་ དོན་ དུན་ 17 རྡོ་ ཐོག་ རྡོ་ཅྲ་ ཤིོཀ་ དོན་
SHA’KYA may continue long—on the good moral conduct of the priests—de-
generation of that order: told at the request of RASHTRA-PA’LA.

10. Sans. Vikurvaña Rája pariprichch’ha. Tibetan, (18) Rnam-par-hp’hrul-
pahi-rgyal-pos-zhus-pa. From leaf 283—339. A sûtra of high principles, on
the practice of moral duties, and the means of arriving at perfection, and
final beatitude: delivered by SHA’KYA, at the request of VIKURVA’ÑA RA’JA,
a Bodhisatwa.

11. Sans. Vimala prabháva pariprichch’ha. Tibetan, (19) Dri-ma-med-
pahi-hod-kyis-zhus-pa. From leaf 339—418. A sûtra, on the request of
VIMALA-PRABHA’VA, on various subjects. At the end of this sûtra is com-
prehended the essence of all that he (SHA’KYA) had taught before.

12. Sans. Mahá yáno padésha. Tibetan, (20) Thég-pa-ch’en-pohi-man-
ñag. From leaf 418—498. Instruction in the high principles of Buddhism.

13. Sans. Srimati-Bráhmani pariprichch’ha. Tib. (21) Bram-sé-mo-dpal-
ldan-mas-zhus-pa. From leaf 498—503. Instruction by SHA’KYA, at the re-
quest of a Bráhman’s wife, at VÁranási.

leaf 503—511. SHA’KYA’s instruction, given at the request of an old woman,
in the country of BIHÍ. She questions SHA’KYA on the beginning and end of
several things. KUN-DGAH-VO admires her wisdom. SHA’KYA tells him her
former moral merits, and that she has been his mother in five hundred genera-
tions.

(P’HA) OR THE FOURTEENTH VOLUME.

There are in this volume nine separate works. The titles of them in
Sanscrit and Tibetan, together with some short remarks on their contents,
are as follow:—

18 राष्ट्रपति कृपाकारिता पत्नी 19 दृष्टिकोण यह वेक्शन 20 यस्माद
कृपालमिश्रितम् 21 श्रीमति भ्रातृवधुणा पत्नी 22 यस्मादमेति पत्नी


4. Sans. *Akṣhayamati nirdēśa*. Tibetan, *Blo-gros-mi-stdint-bstan-pa*. From leaf 124—274. The explication of several metaphysical terms, as, "to come forth" and "to go away," by Akṣhayamati, a Bodhisatwa; and other discussions between Sha'kyā, his principal disciple Sha'radwatihi-Bu, and this Bodhisatwa.


( Ba) OR THE FIFTEENTH VOLUME.

There are in this volume nineteen separate works. The titles of them in Sanscrit and Tibetan, together with some short accounts of their contents, are as follow:—

1. Sans. Pancha páramitā nirdeśa. Tibetan, (32) Pha-rol-tu-p'hyin-pa-lña-bstan-pa. From leaf 1—121. Instruction on the five transcendental or eminent virtues, as charity or alms-giving—morality or good morals—patience—diligent application—and meditation: given by SHĀRADVATIHI-BU in a discursive manner with GANG-PO, two principal disciples of SHA'KYA, being empowered and directed by him, when he was at Mnyan-yod (or Shravasti) in Kosala. Translated by JINA-MITRA and YE-SHE'S-SDE'.

2. Sans. Dāna-páramitā. Tib. (33) Sbyin-pahi-p'ha-rol-tu-p'hyin-pa. From leaf 121—151. A sūtra containing instruction on the ten moral virtues, and particularly on charity; delivered by SHA'KYA, when he was at Ser-skya (Sans. Capila), on the request of a Bodhisatwa. Translated by PRAJNA'-VARMA and YE-SHE'S-SDE'.


5. Sans. Tathāgata guṇa jñāna achintya vis'haya-avatāra nirdēśa. Tib. (36) Dé-bzhin-gshegs-pahi-yon-tan-dang-yé-shes-bsam-gyis-mi-k'hyab-pahi-yul-la-hjug-pa-bstan-pa. From leaf 167—228. On the several perfections of Tathāgata. On the first seven leaves, there is a long enumeration of all sorts of hearers; as, of priests, Bodhisatwas, gods, and demons, with their great qualifications. Afterwards Shā'kyā addressing Manju Sri, tells him how infinite are the wisdom and other perfections of Tathāgata. Translated by Jña'na-garbha and Ye'she's-sde'.

6. Sans. Buddha-bala dhanā pratihārya vikravāna nirdēśa. Tib. (37) Sangs-rgyas-kyi-stobs-bskyed-pahi-ch'ho-hp'hrul-rnam-par-hp'hrul-va-bstan-pa. From leaf 228—251. The shewing of the miraculous manner by which the powers of Buddha are produced or generated, and the several ways which he employs in bringing the animal beings to maturity or perfection. Told by Shā'kyā to Spyan-ras-gzigs and Lag-na-rdo-rje (Sans. Avalokiteśhvara and Vajra Pāni.)


8. Sans. Dipānkarā byākaraṇa. Tib. (39) Mar-mé-mdsad-kyis-lung-bstan-pa. From leaf 307—321. Shā'kyā tells to Kun-dgah-vo how Dipānkarā was born; how he became a Buddha; and how he had foretold of a Brāhman, that in future time he should be born under the name of Shā'kyā Thub-pa. Translated by Vishuddha Siddha and Dge'-va-dpal.


12. Sans. Kshe'māvatī byākaraṇa. Tib. \(^{(43)}\) *Bdelse-lsan-ma-lung-bstan-pa*. From leaf 393—397. A prediction with respect to Kshe'māvatī, the wife of Vimbasa'ra, the king of Magadha. Sha'kya’s religious instruction to her.


14. Sans. Jaya-mati (pariprich'chha). Tib. \(^{(45)}\) *Rgyal-vahi-blo-gros-kyis-zhus-pa*. Leaves 403, 404. At the request of Jayamati, Sha'kya instructs him, what is to be done that one may arrive at such and such a perfection or happiness, according to his own wishes.


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\(^{41}\) སྣ་ ེན་ མ་ ཆ། རྣ་ རྣ།་ 42 སྣ་ ེན་ མ་ ཆ། རྣ་ རྣ།་ 43 སྣ་ ེན་ རྣ་ རྣ།་ 44 སྣ་ ེན་ རྣ་ རྣ།་ 45 སྣ་ ེན་ རྣ་ རྣ།་ 46 སྣ་ ེན་ རྣ། 47 སྣ་ ེན་ རྣ།
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19. Sans. Lokānu-samān-āvatāra. Tib. (50) Hjig-rten-gyi-rjes-su-mthun-par-hjug-pa. From leaf 475—483. The walking (or doing) after the manner of the world. SHA’KYA, at the request of MANJU SRI’, his spiritual son, tells (in verse) the reasons why the Tathāgatas, or Buddhas, accommodate themselves, in their proceedings, to men’s ideas (or to human conceptions). Translated by JINA-MITRA, DA’NASHILA, and YE’SHE’S-sde’.

(Ma) OR THE SIXTEENTH VOLUME.

There are in this volume nineteen separate works. The titles of them in Sanscrit and Tibetan, with some short remarks on their contents, are as follow:—

1. Sans. Shraddā-balā dhānāvatāra mudra. Tib. (51) Dad-pahi-stobs-baked-pa-la-hjug-pahi-p’hyag-rgya. From leaf 1—103. Many explanations regarding the terms—relief from toil, and increase in faith: by SHA’KYA to MANJU SRI’. On the six transcendental virtues. The several Bhūmis (or degrees of Bodhisatwas). Several Buddhas or Tathāgatas in the ten corners of the world—their perfections, and their endeavours in bringing to perfection all sorts of animal beings. Translated by SURENDRĀ-BODHI and YE’SHE’S-sde’.

certain and uncertain manner of advancing to perfection and final beatitude: taught by Shākya, on the request of Manju Śrī. Translated by Prajñāvarma, Surendra-bodhi, and Ye'she's-sde.'


4. Sans. Pradīpadāniyā. Tib. (54) Mar-mé-hbul-va. From leaf 132—150. The offering of lamps or lights in honour of the Buddhas and Bodhisatwas. Shākya addressing Shārihi-bu, tells him the several benefits or blessings arising from such a religious merit.

5. Sans. Nagara avalambikā. Tib. (55) Grong-k'hyer-gyis-hts'ho-va. From leaf 150—152. A lamp is offered to Shākya by Nagara-avalambika' (a woman) with such a religious zeal, that she is foretold by Shākya to become a Buddha, after a long period of time, in consequence of this religious merit.


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53 भक्ष भक्ष 54 शारी हरार 55 शंकाराचार्य महेंद्र 56 शंकाराचार्य शंकार 57 याज्ञवल्क्य 58 दक्षिनार्य 59 वेदवेदिक विजयाधिकरण
203. The green rice field, or the dependent or causal concatenation of things
in their coming forth and existing; illustrated in a green rice field; shewing
how every article is dependent on other things, commencing with the seed.

11. Sans. Patitya (or pratitya) samutpáda ádina cha vibhág-a nirdésha. Tib.(61)
From leaf 203—206. On the first (ignorance) of the twelve categories of
dependent or causal concatenation, and its division.


13. Sans. Ángulimáliya (he that wears a chaplet of men's fingers.)
Tib. (62) Sor-mohi-p'hrreg-va-la-p'han-pa. From leaf 307—332. Useful instruc-
tion to Ángulima'liya. SHA'KYA lectures him on the immorality of his
several actions—on the theory and practice of a Bodhisatwa, or of a truly
good and wise man—and on the wrong principles of the Bráhmans, with
respect to the means of final emancipation.

332—337. Advice or counsel to a prince. SHA'KYA speaks to Gzugs-
chan-snying-po, (Sans. Vimbasa'ra) the king of Magadha, on instability—
the miseries of life in the worldly existence—and on the happy state, after
final emancipation.

339. SHA'KYA's instruction to (Tib. (64)) Hch'har-byed, the king of Badsala
(Tib. (65)).

hgyod-pa-bsal-va. From leaf 339—427. On the dispelling of the sorrows of
Ajá'ta-shatru (king of Magadha) who had caused the death of his father

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60 शूली समभव 61 शोभनी ज्ञानम् श्रुतमः श्रुतमुद्यमः श्रुतमीयोऽह श्रवणम्
62 नेन्दु नेन्दु श्रमयोऽह नेन्दु 63 द्योधियो धम्मम् 64 नधर्यो 65 नधर्यो नधर्यो
66 नन्दु नन्दु नन्दु नन्दु नन्दु
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Vimbasa'ra. Instruction by Sha'kya upon several subjects, in a discursive manner, with his principal disciples, tending to the comfortation of that king.

17. Sans. Shri-gupta. Tib. (67) Dpal-bsas. From leaf 427—451. The story of Shri-gupta, a householder, at Mnayan-yod (Sans. Shravasti). He, on the advice of his naked spiritual guide, endeavours to destroy the life of Gautama (the deceiver of the world); but being afterwards convinced of his divine qualities, repents of his former actions, and takes refuge with Buddha.


(Tsa) OR THE SEVENTEENTH VOLUME.

There are eleven separate works in this volume. The titles of them, in Sanscrit and Tibetan, together with some short remarks on their contents, are as follow:—

1. Sans. Buddha-pitaka-du-shila nigrahi. Tib. (70) Sangs-rgyas-kyi-sde-smad-ts'hu-l-khrims-hch'hal-pa-ts'har-gchod-pa. From leaf 1—131. The punishment of those that have violated the moral laws or doctrine of Buddha. Sha'kya at Varanasi, in a grove (71), instructs Shārihi-bu in the true theory of Buddha doctrine with respect to the soul—on the character of a true religious guide, and on that of false teachers—he foretells the degenera-
tion of the priests, in future times—the unhappy consequences of bad principles or theories—he speaks also of several transgressions against good morals. Translated by Dharma Sri Prabha, and Gelong Dpal-gyi-lhun-po.


3. Sans. Mahā bhēri haraka parivarta. Tib. (73) Rña-vo-ch'ē-ch'hen-pohi-lēhu. From leaf 142—208. A chapter on the large drum; or Sha'kya's instruction to his disciples, at a certain time when he was visited by the king of Kosala, who came with great noise of drums and other musical instruments. Sha'kya tells his disciples that the greatest happiness of man is final emancipation.

4. Sans. Traya triṁshat parivarta. Tib. (74) Sum-chu-ṛtsa gsum-pahi-lēhu. From leaf 208—263. A chapter on Traya triṁshat (thirty-three), or the residence of gods, where the principal is Indra. Instruction by Sha'kya, at the request of Kaushika or Indra, on the theory and practice of the Bodhisatwas.


72 མ་ཕྲ་བ་ སྦུམ་པ་ 73 ལ་ར་བ་ཐོབ་པ་ 74 སྤུན་ལ་ སྤུན་པ་ 75 རྟ་པ་ སྦུམ་པ་ སྦུམ་པ་ 76 སྤུན་ལ་ སྤུན་ལ་ 77 རྟ་པ་ སྦུམ་པ་
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8. Sans. Sarva vidalýa samigrata (or saégra). Tib. (79) Rnam-par-hlag-pa-t'ham-s-chad-bs dus-pa. From leaf 282—301. A collection of several instructions, on the request of Byams-pa (Sans. Maitreya), by Sha'kya, for arriving at the supreme perfection.


(Ts'ha) OR THE EIGHTEENTH VOLUME.

There are in this volume six separate works. The titles of them, in Sanskrit and Tibetan, together with some short remarks on their contents, are as follow:—

1. Sans. Ratna-mégha. Tib. (83) Dkon-mch'og-sprin. The precious cloud. From leaf 1—175. Sha'kya on the top of the mountain of Gayá, in the presence of all sorts of hearers, on the request of a Bodhisatwa, (Sgrib-pa-t'hams-chad-rnam-par-sel-va,) gives instruction on all sorts of virtues, especially on the ten cardinal ones; as, charity, morality, patience, diligence, meditation,

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77 88 78 70 89 80 81 82 83
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The nature and extent of each of them, with four subdivisions, is explained, as well as how and when they are perfectly fulfilled or accomplished. At the end of this *sūtra* it is stated by *Shaṅkya*, that this *sūtra* may be called also, a mine of precious good qualities, or a light of wisdom. On account of the moral doctrine it contains, it is a favourite work among the Tibetans. Translated by Bande-rin-ch'hen-mts'ho, and Ch'hos-nyid-ts'hul-k'hrims, (no Pandit is mentioned here).

2. Sans. *Mahā Māgha*. Tib. (84) *Sprin-ch'hen-po*. The great cloud. From leaf 175—331. *Shaṅkya* on the mountain called the “Bya-rgod-p'hung-pohi-ri,” near Rājagriha. Among the several classes of hearers, there is an immense number of *Bodhisatwas*, with the epithet of “great cloud,” (*Sprin-ch'hen*)—also many young men of the *Lichabi* race are enumerated. This *sūtra* was delivered by *Shaṅkya*, at the request of a *Bodhisatwa* (*Sprin-ch'hen-snying-po*) who makes a long encomium on *Shaṅkya*'s person, and his several accomplishments. There are several subjects: the principal are the greatness of *Tathāgata*'s or *Buddha*'s qualities or perfections—the excellence of his doctrine—several *Buddhas*, their provinces, and their great exertions—*Bodhisatwas*—the different degrees of their perfections—the manner of their conduct. Instruction on several articles of the *Buddha* faith.

3. Sans. *Dasha-dig Bodhisatwa sāmudra sannipati mahodasa vikriḍīdita*. Tib. (85) *Phyogs-bchuhi-byang-ch'hub-séms-dpah-rgya-mts'ho-hdus-pahi-dgah-ston-ch'hen-po-la-brtsé-va*. The sports or amusements, in a great festival, of an ocean of *Bodhisatwas* assembled from the ten corners of the world, (from leaf 331—378); or speculations on several topics of the *Buddhistic* system, as *Sūnyatā*—causal concatenation—several regions or *Buddha* mansions of the world. Delivered by *Bchom-lldan-hdas* (*Shaṅkya*) at the request of Kun-tu-bzang-po (Sans. *Samanta-Bhadra*) a *Bodhisatwa*.

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84 སྤིན་ཆེན་པོ། 85 སོ་མོ་བཟོ་ད་སྤྱི་ཕྲུབས་པ་བཤེས་པ་དེ་བཙོ་ སྤྱི་པ་་ཟླ་ སྤིན་ཆེན་པོ་བོད་པ་བདེ་ལེགས་པ།
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6. Sans. Bhagavān us’hni’sha mahā. Tib. (88) Bohom-ladan-hdas-kyi-gtung-tor-ch‘hen-po. From leaf 404—438. The great ornament on the crown of the head of BHAGAVA‘N; or SHA‘KYA’s instruction to DGAH-VO and others in the mysteries of Tathāgata, to be delivered from the errors or delusion of the world, and to obtain final happiness or emancipation from bodily existence.

(Dsa) OR THE NINETEENTH VOLUME.

There are in this volume five separate works. The titles of them in Sanscrit and Tibetan, together with some short remarks on their contents, are as follow:—

1. Sans. Dharma Saṅgiti. Tib. (89) Ch‘hos-yang-dag-par-sdud-pa. Enumeration of several virtues. From leaf 1—154. Several particular virtues and perfections are enumerated; and after each, is stated, what one may obtain by the exercise of them. Discussions, by two Bodhisatwas, on the nature, the birth, abiding, and the death of the Tathāgatas—in what sense, or how, they should be taken or understood. Enumeration of several perfections of Tathāgatas. The ten cardinal virtues, beginning with charity, &c. &c. Theories respecting the soul. Su‘nyatā, and other common topics. Translated by Manju SRI-garbha, Vijaya-shīla, Shī‘endra-bodhi, and Ye‘-she‘s sde'.

a Bodhisatwa; or instruction on several things, according to the Buddhistic principles, especially on the ten transcendental or perfect virtues; as charity, morality, patience, &c.—the three degrees of perfection—the virtues required for arriving at each of them. Many moral instructions, both in prose and verse, teaching how to reach the degree of perfection of a Bodhisatwa.

3. Sans. \textit{A\'ry\'avivarta chakra}. Tib. (91) \textit{Hp\'hags-pa-p\'hyir-mi-ldog-pahi-hk\'hor-lo}. From leaf 367—458. Instruction on walking in the path of virtue. \textit{Sh\'a\'ky\'a} addressing \textit{Kun-dga-h\'vo}, tells him the duties of a Bodhisatwa. There are here many instructions in the doctrines of \textit{Buddha}, according to the three different degrees of perfection in the principals of \textit{Sh\'a\'ky\'a}'s disciples. At the end it is stated by \textit{Sh\'a\'ky\'a}, that this \textit{sutra} contains the essence of that which the other \textit{Buddhas} have taught before him; as also the transcendental virtues.


5. Sans. \textit{Pari\'nata chakra}. Tib. (93) \textit{Yongs-su-bs\'no-vahi-hk\'hor-lo}. From leaf 460—465 On the bestowing of a \textit{Buddha's} benediction on any one, that, in consequence of his religious and moral merits, he may at last find the supreme perfection. In general, all the five works in this volume contain speculation on the theory and practice of the \textit{Bodhisatwas}, or imaginary saints.

(\textit{W1}) OR THE TWENTIETH VOLUME.

There are nineteen separate works in this volume. The titles of them in Sanscrit and Tibetan, together with some short notices on their contents, are as follow:—

91 औपज्ञानसती श्‌रीमणिलक्ष्णी श्रीमति 92 श्‌रीमणि श्‌रीमति श्‌रीमति 93 श्‌रीमणि श्‌रीमति
ANALYSIS OF THE MDO.

1. Sans. Sad-dharma rája. Tib. (94) Dam-pahi-ch’hos-kyi-rgyal-po. From leaf 1—22. Instruction by Shākyā, when he was about to die, concerning the soul, at the request of a Bodhisatwa (95). Here is stated, that all animal beings have in themselves the same spiritual essence as Buddha has.


3. Sans. Dharma-skandha. Tib. (97) Ch’hos-kyi-p’hung-po. From leaf 39—46. The aggregate of moral laws or precepts, of which there are counted 84,000 in the Buddhistic system. Shā’kyā, when he was at Ser-skya (Sans. Capila) at the request of Sha’rihi-bu, and others of his principal disciples, gives them an explanation of the Dharma-skandha.


6. Sans. Bodhisatwa pratimoks’ha chatushka nirahára. Tib. (1) Byang-ch’hub-sems-dpahi-so-sor-thar-pa-ch’hos-bzhi-sgrub-pa. From leaf 65—84. Instruction on four virtues, by the acquisition of which a Bodhisatwa may arrive at the supreme perfection, or may become a Buddha: given by Shā’kyā, at the request of Sha’rihi-bu.

94 राज्य 95 महाराज 96 शुक्ल 97 हे 98 राजा शुक्ल 99 बहुशुक्ल 100 अंगस्फल 1 98 शुक्ल 99 हे 100 अंगस्फल
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7. Sans. Chatur-dharmas nirdesha. Tib. (2) Ch'hos-bzhi-bstan-pa. Leaves 84, 85. The enumeration of four things, by which all crimes committed are effaced or washed away.


9. Sans. Ditto. Leaves 86, 87. Four things to be kept or observed by every Bodhisatwa, or wise man.


A large treatise on several articles of the *Buddhistic* doctrine, especially on the duties of a *Bodhisatwa*—told by Sha'kyā, at the request of Ts'hangs-pa. (Sans. Brahmad.)


19. Sans. Upāya-kaushalya. Tib. (14) T'hab-la-mk'has-pa. From leaf 405—447. He that is wise in the method of his pursuit; or the wise proceedings of Bodhisatwa for arriving at the supreme perfection—told by Sha'kyā at the request of Ye-shes-bla-ma (Tib. (15)) a Bodhisatwa.

(ZHA) OR THE TWENTY-FIRST VOLUME.

There are in this volume four separate works. The titles of them in Sanscrit and Tibetan, together with some short notices on their contents, are as follow:

1. Sans. Buddha-nāma sahasra pāñccha, shata chatur tri pāñccha dāsha. Tib. (16) Sangs-rgyas-kyi-mtshan-lha-stong-bzhi-brgya-lha-bchu-rtsa-gsum-pa. From leaf 1—137. There are in these leaves an enumeration of five thousand four hundred and fifty-three names or epithets of Buddha or Tathágata (as is
specified in the title) and to each of them is added, "Reverence be to him," or "I adore him." In the text Tathāgata always is used (Tib. Dé-bshin-gshegs-pa.) The names or epithets are taken from all sorts of virtues, excellent qualities, great performances of Buddha, precious things, grand, magnificent, and pleasing objects of nature, &c. &c. All the names are introduced in this form—Tib. (17) Dé-bshin-gshegs-pa, (such and such a one) la-p'hyag-hts'hal-lo. Reverence to Tathāgata (such and such a one), or I adore Tathāgata under this name.

Three names, as specimens, taken from the third leaf:

(i.) Tib. (18) Dé-bshin-gshegs-pa-kun-tu-snang-vahi-nyi-mahi-rgyal-po-la-p'hyag-hts'hal-lo. I adore Tathāgata, the everywhere shining chief sun.

(ii.) Tib. (19) Dé-bshin-gshegs-pa-ch'hos-kyi-yé-shes-la-p'hyag-hts'hal-lo. I adore Tathāgata, the moral wisdom.

(iii.) Tib. (20) Dé-bshin-gshegs-pa p'hyogs thams-chad-kyi mar-méhi rgyal-po-la p'hyag-hts'hal-lo. I adore Tathāgata, who is the principal lamp (or light) of all the corners (of the world). All the rest run in this manner. In some names, many epithets are heaped together.

2. The second work in this volume is entitled in Sanscrit, Samyag ácharya, &c. Tib. (21) Yang-dag-par-spyod-pahi-ts'ul. From leaf 137—328. On the best conduct, or purity of life of the Bodhisatwas (or of the truly wise and pious men) by Shākya, to be followed by his disciples.

3. The third work in this volume (from leaf 328—451) has no Sanscrit title. The Tibetan is (22) Hgyod-ts'hangs-kyis-sdigs-sbyangs. The putting away of sins by a sincere repentance, and by the invocation and adoration of the

17 त्युलिन्तमलयम्—वशंन्यवेडः 18 त्युलिन्तमलयम् वशंन्यवेडः —विजः हिप्पितं उपर्या 19 त्युलिन्तमलयम् क्षोलि-वेडः—क्षोलि-वेडः 20 त्युलिन्तमलयम् क्षोलि-वेडः—क्षोलि-वेडः 21 श्यामा भूमिवर्तनी श्यामा भूमिवर्तनी 22 त्युलिन्तमलयम् क्षोलि-वेडः
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Buddhas (Bhagaváns) and the Bodhisatwas. There are enumerated here also (from leaf 339—358) many names or epithets of Buddhas, Bhagaváns, and Bodhisatwas, with the addition of this conclusion, “I adore him.”

4. The fourth work in this volume (from leaf 451—499) is entitled in Sans. Kusumà sanchâyá. Tib. (23) Mé-tog-gi-ts'hogs. A collection of flowers, or many flowers. On the request of Sháríhi-bu, Shákya enumerates several Buddhas in the ten corners of the world, who at the same time with him were teaching the same doctrine as he. Benefits arising from hearing the names of Buddhas, and from the invocation and adoration of them.

(Z4) OR THE TWENTY-SECOND VOLUME.

There are in this volume twenty separate works. The titles of them in Sanscrit and Tibetan, together with some short notices of their contents, are as follow:

1. The seven first leaves contain adoration, prayer, and benediction of several Buddhas.


Note.—Brahma’ (in Tib. Tshangs-pa) is sometimes called, likewise, the lord of the Sahalokadhátu, or of the universe.


23 श्रीरजा 24 श्लोकालम 25 श्रीरजा 26 श्रीरजा

5. Sans. *Ashta buddhaka.* Tib. (28) *Sangs-rgyas-brgyud-pa.* From leaf 24—29. *Sha'kyā,* on the request of *Sha'rihi-Bu,* speaks of eight (imaginary) *Buddhas,* at an immense distance towards the east—the wonderful effects of hearing and repeating their names.


8. Sans. *Buddha makuta.* Tib. (31) *Sangs-rgyas-kyi-dvu-rgyan.* From leaf 41—50. *Sha'kyā* addressing *Hod-srung-Ch'hen-po,* (Sanskrit *Mahā Kāśyapa*) tells him the names and perfections of several (imaginary) *Buddhas,* residing at an immense distance towards the east—the blessing arising from hearing and uttering their names.

9. Sans. *Buddha bhūmi.* Tib. (32) *Sangs-rgyas-kyi-sa.* From leaf 50—64. On the request of a *Bodhisatwa,* *Sha'kyā* explains to him what the *Buddha bhūmi* is—or tells him the great perfections of the *Buddhas* or *Tathāgatas,* especially their infinite wisdom.

10. Sans. *Buddhākshēpana.* Tib. (33) *Sangs-rgyas-mi-spang-va.* From leaf 64—71. Not to relinquish (or not to depart from) *Buddha.* *Sha'kyā*
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tells of several virtues to be practised by those who wish to arrive at perfection.

11. Sans. As'ht'a maṇḍalaka. Tib. (34) Dkyil-hkhor-brgyad-pa. From leaf 72—76. The eight mandals or circles. Here is an account by Sha'kya to Sha'rihi-bu of eight imaginary Buddhas, at an immense distance towards the east—the blessings of hearing and repeating their names.

12. Sans. Mangalam as'htakam. Tib. (35) Bkra-shis-brgyad-pa. From leaf 76—79. Sha'kya at Yangs-pa-chan (Sans. Vaishali), at the request of a man of the Lichabjyi race, enumerates several Buddhas at an immense distance towards the east—the purity of their mansions, their great perfections, and the several blessings arising from hearing their names, and addressing prayers to them.


19. Another benediction (from leaf 115—118), that all animal beings may be protected and defended against all sorts of evil.

20. Sans. Sad-dharmásrityupasthánānam. Tib. (42) Dam-pahi-ch’hos-drang-pa-nyé-var-bshag-pa, (from leaf 118—455, or the end of this volume, as also the next following three volumes.) True moral, or the recollection of one's self (in all one's doings.) There are instructions on all sorts of moral duties, delivered by Shákyá at a place called Naluti, near Rájagriha (in Magadha). On the ten immoral actions, and the ten virtues the reverse of the former. The fruits or consequences of good and bad actions. Places of transmigrations. Rewards and punishments.

\( (H₄) \) or the twenty-third volume.

Contents—Continuation of stories on the fruits or consequences of good and bad actions. Description of the places of good and bad transmigrations.

\( (Y₄) \) or the twenty-fourth volume.

Contents—Continuation of stories on similar subjects with those in the two former volumes. The gods of the Hthab-bral (Sans. Yámá) heaven—their actions, and the fruits of their works. Description of the pleasures enjoyed there by the gods. Through what virtuous works may one be born there, in his future transmigration. Exhortation to good works (in verse.) Praise of charity, morality, chastity, &c. Good and bad works. The ten immoral actions. Paradise and hell. Descriptions of them. The moral of several stories. Several stories or moral tales, told of good and bad actions. Lust,
passion, ignorance, the source of misery, verses hortative to virtue, description of vice.

(R4) OR THE TWENTY-FIFTH VOLUME.

Contents—Continuation of stories like those in the three former volumes, to the leaf 348. And here ends the work that had been commenced on the 118th leaf of the ZA volume.

From leaf 348—474, or the end of the volume, there are yet the following works:


2. Sans. Vimbisara-pratyut-gamana. Tib. (44) Gzugs-chan-nying-pos-bouva. From leaf 373—383. Description of a visit made to Sha'kyá, in a grove near Rájagriha, by the king of Maga Shrénika (or Shrénya) Vimbisa'ra (Tib. (45)) Invitation and solemn reception of Sha'kyá by that king. His instruction to him on forming right notions and judgments of the external objects, and of the soul. On careful (or dependent) concatenation of things. Offers made by the king of Magadha to Sha'kyá and to his disciples with respect to the means of their subsistence.


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43 सुभत्व दयं 44 शाह्न आर्द्रि वेक अमितं 45 भविष्यत्वमएवं तद्विष्णं
46 द्रोहम्येण 47 ज्ञाम्य थोक शीतलये 48 श्रवणं स्त्रेष्यं
of Yangs-pa-chan (Sans. Vijnahati) on the good effects of remembering Buddha, the law, and the priests. (Sans. Buddha, Dharma, and Sangha.)


7. Sans. Shila kshipata sutra. Tib. (50) Rdo-hp’hangs-pahi-mdo. A sutra on a stone cast away. From leaf 425—458. There is a story told, how the inhabitants of the city of Kusha (in Assam) made arrangements for the reception of Shākya, and endeavoured to put aside from the road a huge stone, without being able to move it. Shākya arrives there, and on their request casts away the stone, or exhibits several miracles with it, and gives them lessons on the various kinds of the powers of the Tathāgatas—their omniscience—that they know the several divisions and mansions of the different kinds of beings; as also the conception, duration, and destruction of the world—further instruction on transmigration and final emancipation.

8. Sans. Kumāra drishtánta sutra. Tib. (51) Gzhon-nu-dpēi-mdo. A sutra on the example of youth. From leaf 458—460. Gautama (Shākya) on the request of the king of Kosala (Sans. Prasēna jita, Tib. GsaLrgyal) tells him that it is very true, according as people say of him, that he has arrived at the supreme perfection, although he is not yet old.

9. Sans. Dhātu-behutaka sutra. Tib. (52) Khams-mang-pohi-mdo. From leaf 460—468. A sutra on the several regions or kingdoms (of the senses.) Shākya tells to Kun-dga-hvo, that the wise, who are acquainted with the nature of those several kingdoms, may be free from all fear.

10. Sans. Gaṇḍi sutra. Tib. (53) Gandhi-mdo. From leaf 468—471. A sutra on the Gaṇḍi (a plate of mixed metal to be struck as a bell.) Shākya,
at the request of the king of Kosala (Gsal-rgyal) instructs him how to make and use the Gañdi.


(Ls) OR THE TWENTY-SIXTH VOLUME.

There are in this volume thirty-five separate works. The titles of them in Sanscrit and Tibetan, together with some short remarks on their contents, are as follow:—


Note.—They are mostly the same as have been told in the third volume of the Dulva, from leaf 419—446, and in the Lalita-vistara. See the second volume of the Mdo Class.


54 शैतानिक लालित 55 तेरं मही मन्त्र वेद वेदां 56 मद्य मद्य अच्छे पेरे
57 देवं श्रद्धा रमण गण्डवल्ली नें 58 शुभे श्रीमति श्रद्धा तमाम हार न है अवे
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6. Sans. Ayusparīyanta su'tra. Tib. (61) Ts'hēhi-mt'hahi-mdo. From leaf 217—228. The life's end. Enumeration of the duration of life of the six kinds of animal beings, according to the length of days and years of each of them.


10. Sans. Saṅjnāna ēka dasha nirdēsha. Tib. (64) Hdu-shes-bchu-gchigs-bstan-pa. Leaves 146, 147. Enumeration of eleven things to be had in remembrance—or consideration at one's death.

of an epidemic malady, directs Kun-dga-h-vo (Sansk. A'nanda) to go to the gate of the city, and to repeat there some mantras and benedictory verses.

Note.—This has been described at large above. See Dulva khá, from leaf 120—133.


15. Sans. Artha-vighus'htá. Tib. (^69) Don-rgyas-pa. From leaf 295—303. Comprehensive expressions. Shárihi-bu addressing the priests (Gelongs) enumerates several articles of the Buddhistic doctrine concerning the priests, to be either avoided or practised, or committed to memory.


20. Sans. Eka gāthā. Tib. (74) Ts'higs-su-bchad-pa-gchig-pa. A single stanza, containing the praise of Sha’kya, that nowhere is to be found any one like him.


23. Sans. Udána-varaga. Tib. (77) Ch'hed-du-brjod-pahi-ts'homs. From leaf 329—400. Reflections on various subjects, in verse, containing many moral and prudential maxims, in thirty-three chapters. The subjects or titles of the chapters are of the following species; as, instability, cupidity, affection, chastity, agreeable things, good morals, good actions, word or speech, belief or piety, priest, way, honour or respect, injury, recollection, anger, Tathāgata, experience, acquaintance, deliverance from pain, vice, happiness, the mind or the soul, &c. These reflections were collected by Dgra-bchom-pa-ch’hos-skyob, (Sans. Arhan dharma rakshita.)

25. Sans. Nanda pravrajya-su'tra. Tib. (79) Dgah-vo-rab-tu-byung-vahi-mdo. A su'tra on NANDA's entering into the religious order of SHA'KYA. He asks of SHA'KYA what one may obtain by taking the religious character, and he enumerates to him the several advantages thereof.


27. Sans. Alpa dévatá su'tra. Tib. (81) Lhahi-mdo-nyung-gu. A small su'tra of a god. A god visiting SHA'KYA, asks of him, in verse, by what works or merits one may obtain heaven; and he answers him, (again in verse) telling, that by not committing any of the ten immoral actions, one may gain heaven or paradise.


32. No Sanscrit title. Tib. (86) Hk’har-gsir-gyi-mdo. On the use of a staff (with some tinkling ornaments on it) by the priests.

33. Sans. Dharma-chakra-su’tra. Tib. (87) Ch’hos-kyi-hk’hor-loh-i-mdo. From leaf 425—431. SHA’KYA, at Váránasi, tells to his first discipies, how his mind has been evolved to see the truth, and how he found the supreme wisdom.


35. Sans. Dherma vibhága-náma-dherma-grantha. Tib. (89) Las-kyi-rnam-par-hgyur-va-xhes-byav-va-ch’hos-kyi-gzhung. From leaf 464—481. A religious tract, on the explanation of the causes and consequences of one’s works or moral actions, by SHA’KYA, at Mnyan-yod (Sans. Shravasti) on the request of SHUKOMANAVA (a Bráhman,) who had asked, Whence the evil and good among men? There is an enumeration of several religious and moral merits. Fruits to be obtained by such and such merits.

(Sha) or the Twenty-Seventh Volume.

The title of this volume is, in Sanscrit, Karma Shataka; in Tibetan, (90) Las-brgya-tham-pa. A hundred works or actions. There are told, in this volume, many stories or moral tales, to shew the merits or demerits of several individuals in former transmigrations. In the beginning of each story the individual or the subject is specified, together with the place where the story is said to have happened. Among the places, is mentioned Mithila also; but most frequently Mnyan-yod (Sans. Shravasti, in Kosala) Rájagriha, Vaishali, Capila, and Váránasi (by their Tibetan names.)

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86 शक्यशरिक्षक देवरुप 87 ह्योस्क्यो भक्ति बोधज्ञ 88 भक्ति द्वारका देवरुप 89 शक्यशरिक्षक देवरुप 90 शक्यशरिक्षक देवरुप
(Sa) or the Twenty-Eighth Volume.

In this volume also, to leaf 196, is the continuation of the *Karma Shataka*, or stories and moral tales. Afterwards come other works, under the following titles:

1. Sans. *Damamuko*. Tib. (91) *Hdsangs-blun*. From *leaf 196—464*. The wise and the (dumb) fool. There is a collection of several stories on the wise and foolish actions of men. At the end it is stated, that this work, it seems, has been translated from Chinese.

2. Sans. *Dirgha-nak'ha-parivrajaka pariprichch'ha*. Tib. (92) *Kun-tu-rgyu-sen-rings-kyis-xhus-pa*. *Leaf 466*. A *sutra* taught by *Gautama (Shákya)* on the request of *Dirgha-nak'ha* (one with long nails), a wandering ascetic, who asks him on several points, and what have been his former moral merits that he enjoys now such fruits of his actions, and possesses such wonderful qualities.

3. Sans. *Maitri sutra*. Tib. (93) *Byams-pahi-mdo*. A *sutra* on *Maitri* (or *Ajita*, Tib. *Ma-p'ham*, the invincible) the next *Buddha* to appear hereafter—his great perfections, and the time of his coming. Delivered by *Sha'kya* when he was in the *Nyagrodha vihára*, at *Capila*, on the bank of the *Rohini* river. At the request of *Sha'rihi-bu*, *Sha'kya* here foretells the gradual decay of his doctrines.

4. Sans. *Maitriya vyákarana*. Tib. (94) *Byams-pa-lung-botan-pa*. From *leaf 477—483*. A narration (or prediction) of *Maitriya* by *Sha'kya*, on the request of *Sha'rihi-bu*. The circumstances of his future descent, incarnation, birth, and the great happiness, at that time, of all animal beings, are here described in verse, in poetical language.
There are in this volume the following works:—

1. Sans. Pu'rna muk'ha-avadāta shataka. Tib. (95) Gang-po-la-sogs-pahi-rtogs-pa-bryod pa-brgya-pa. A hundred legendary stories of Gang-po (Sans. Pu’rna) &c. &c. and of others. Gang-po, a rich and respectable Brāhmaṇa, invites and entertains Sha’kya together with his disciples—hears his instruction, and being convinced of his supernatural powers, takes refuge with him. It is repeatedly stated in this volume that about that time, “all sorts of gods and demigods, kings and great officers, rich merchants, and many other respectable men, shewed particular respect to Buddha and to the Buddha priests, and supplied them liberally with all necessary things for their subsistence.”

2. Sans. Jnānaka su’tra Buddha avadāna. Tib. (96) Shes-ldan-gyi-mdo-sangs-rgyas-kyi-rtogs-pa-bryod-pa. The story of Jnānaka, formerly a god, afterwards a new incarnation among men—and the narration, how Buddha (Shākya) when he had gone to the heaven of the gods to instruct there his mother, had dispelled the fear of this god, with respect to his future birth in an impure animal.

3. Sans. Sukārikā avadāna. Tib. (97) P’hag-mohi-rtogs-pa-bryod-pa. The story of Sukārika. A god perceiving that his next incarnation and birth will be in a hog, utters great lamentation that he shall be deprived of the pleasures of heaven, and shall be turned into an impure animal, a hog. But being advised by Indra to take refuge with Buddha, he does so, and upon his death, he is born again amongst the gods of a higher heaven, in Galdan, (Sans. Tus’hitā).
4. Sans. Sumagadha avadana. Tib. (98) Magadha-brang-mohi-rtogs-pa-brjod-pa. The story of Sumagadha, the daughter of that rich and respectable householder at Shravasti, in Kosala, who had endowed Sha'kya with a large religious establishment in a grove. She is married in a distant country from her home, where there are no Buddhists. Being much disgusted with the rude manners of the naked Brahmans and wishing to make her husband and his relations acquainted with the manners of the Buddhists, she solemnly, in a prayer, invites Sha'kya and his disciples to a religious entertainment or feast. They appear next day, successively, in a preternatural manner. In the same order as the principal disciples of Sha'kya arrive there, she tells to her husband the character of each of them. Her piety and sagacity. Her former moral merits, told by Sha'kya. Ancient prediction respecting the degeneration of the priests, and the decline of the doctrine of Sha'kya.

(A) OR THE THIRTIETH VOLUME.

There are in this volume twenty-five separate works. The titles of them in Sanscrit and Tibetan, together with some short notices on their contents, are as follow:—

1. Sans. Punya-bala avadana. Tib. (99) Bood-nams-stobs-kyi-rtogs-pa-brjod-pa. From leaf 1—33. The story of Punya-bala, a prince. Discussion on which is the best thing from among these five—a handsome body, industry, skill in arts, sagacity or wit, and fortune or moral merit. It is shewn, that the best thing is fortune or moral merit; since the possession of this comprehends all the rest.

Chakravarti, or universal monarch). The happy state of his reign. His great virtues, especially his charity. The character of his two principal officers. This story was told by Sha'kya, and applied to himself and to his two principal disciples, Sha'rihi-bu and Mongalyana, who were lately deceased, to shew their former moral merits.

3. Sans. Shri sêna avadána. Tib. (101) Dpal- gyi-sdéhi-rtogs-pa-bjod-pu. From leaf 48—76. On the fruits of charity. The story of SRI-se'na, (a fancied king) much celebrated for his liberality or charity, who at last offered also his own life. Told by Sha'kya, and applied to himself and to some individuals among his followers, to shew their former moral merits, and that they themselves were the persons that had performed those things.


Note.—This sûtra is one of the ancient translations.

6. Sans. Brahma jàla su'tra. Tib. (104) Ts'hangs-pahi-dra-vahi-mdo. From leaf 108—132. The net of Brahma; or on the diversity of opinions concerning the origin and duration of the world—whether there be any primary cause of its existence—whether it be infinite, perpetual, or eternal, &c. &c. Told by Sha'kya at a place between Rajagriha and Pataliputra.

From leaf 132—303. On the wise mode of returning a kindness; or on gratitude, especially towards parents. Translated from Chinese.


10. Sans. Goshringa vyakarana. Tib. (109) Ri-glang-ru-lung-bstan-pa. From leaf 336—354. Some predictions by Sha'kya, with respect to Goshringa (a mountain), and Li-yul (part of Tibet or Tartary.) His benediction bestowed on some places.

11. Sans. Shardularna (for Shardula naska) avadana. Tib. (110) Stagsnahi-rtog-pa-brjod-pa. From leaf 354—420. The story of Sha'rudularna, the son of Trisha'ruku. Sha'kya at Mnyan-yod. The circumstances of Kun-dga-h-vo having married (Gzugs-bzang-ma, the handsome-bodied) the daughter of a man of the fourth class. A story told by Sha'kya, how in ancient time Trisha'ruku, a chieftain of the Sudra class, obtained by his dexterity and learning the daughter of a celebrated Brāhman (Padma-snying-po) for his well qualified son, Sha'rdula'rna. The great qualifications of Trisha'ruku in all sorts of Hindu literature. His dispute with that Brāhman.

107 སྐེལ་ཐེས་་ོི་འྲ་ སངས་ཐེས་ སྐེལ་ཐེས་ 108 སྐེལ་ཐེས་་ོི་འྲ་ སྐེལ་ཐེས་ 109 སྐེལ་ཐེས་་ོི་འྲ་ སྐེལ་ཐེས་ 110 སྐེལ་ཐེས་་ོི་འྲ་ སྐེལ་ཐེས་
ANALYSIS OF THE MDO.

Enumeration of castes, and of several parts of *Hindu* scriptures. Translated by Ajita Shri-Bhadra and Gelong Sha'kya-hod.


17. Sans. *Maitri sutra*. Tib. (116) Byams-pahi-mdo. From leaf 564—574. This is a different translation of the sutra above—See the “Sā” vol. from leaf 477—483.


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111 賦族 *ku’b’la’dzi’yi* 麟
112 賦族 *k’la’b’yi* 羅婆‘種’*k’la’b’yi* 經
113 賦族 *k’la’b’yi* 麟
114 賦族 *k’la’b’yi* 麟
115 賦族 *k’la’b’yi* 麟
116 賦族 *k’la’b’yi* 麟
117 賦族 *k’la’b’yi* 麟

357

20. Sans. Giri A'nanda sūtra. Tib. (119) Rihi-kun-dgah-bohi-mdo. Giri A'nanda being very sick, Sha'kyā directs Kun-dgah-vo to go to him, and to tell him such and such representations or considerations, that he may depart from this world without regret.


22. Sans. Mahā Kāshyapa sūtra. Tib. (121) Hod-srung-ch'hen-pohi-mdo. Leaf 594. Ka'shyapa (one of Sha'kyā's principal disciples) suffering once in a heavy sickness, having been visited and instructed by Sha'kyā to make reflections on such and such articles, is restored again to health.

23. Sans. Sūrya sūtra. Tib. (122) Nyi-mahi-mdo. Leaf 595. Surya, or the sun, being seized on by Ra'hū, the god of that planet being afraid addresses Bhagava'n, and begs for his protection. The Buddha commands Ra'hū to retire.

24. Sans. Chandra sūtra. Tib. (123) Zla-vahi-mdo. The moon also being overtaken by Ra'hū, the god of that planet likewise resorts for protection to Bhagava'n.

ANALYSIS OF THE MYANG-HDAS, AND GYUT.

VI. (MYANG-HDAS.)

Another division of the Kah-gyur, styled in Tibetan (125) "Mya-nan-las-hdas-pa," or by contraction, "Miang-hdas," (Sans. Nirvāṇa), contains two volumes, marked by Ka and Kha, the two first letters of the Tibetan alphabet.

The title of these two volumes is, in Sanscrit, "Mahā parinirvāṇa sūtra." Tib. (126) "Yongs-su-myā-nan-las-hdas-pa-ch'hen-pohi-mdo." A sūtra on the entire deliverance from pain. Subject—Shaṅkha's death, under a pair of Sāl trees, near the city of Kusha, (Tib. (127)) or Kāmarupa in Assam. Great lamentation of all sorts of animal beings on the approaching death of Shaṅkha—their offerings or sacrifices presented to him—his lessons, especially with respect to the soul. His last moments his funeral—how his relics were divided, and where deposited.

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VII. (GYUT.)

The last division of the Kah-gyur, is that of (1) "Rgyud-sde," or simply "Rgyud." Sans. "Taṇtra," or the Tantra class, in twenty-two volumes. These volumes, in general, contain mystical theology. There are descriptions of several gods and goddesses. Instructions for preparing the mandalas, or circles, for the reception of those deities. Offerings or sacrifices presented to them for obtaining their favour. Prayers, hymns, charms, &c. addressed to them. There are also some works on astronomy, astrology, chronology, medicine, and natural philosophy. The titles (both Sanscrit and Tibetan) of the several works, according to the volumes marked by the letters of the Tibetan alphabet, are as follow:—

125 म्यान्नान्नलस्न्हद्सपा या म्यान्नहद्स 126 शान्काय शान्काय जन्मण्याय केद पौर्णिशरे
127 र्ग्युद्स्क्ते 1 दुक्ष्मये या दुक्ष्मये
There are in this volume fourteen separate works, as,

1. Sans. *Maṇju shri jnāna-satwasya paramārtha-saṅgīti*. Tib. (2) *Hjam-dpal-yé-shes-séms-dpahi-don-dam-pahi-mts’han-yang-dag-par-brjod-pa*. From *leaf* 1—18. Enumeration of the several names or epithets of Maṇju-Sri, the god of wisdom, or the essence of all Buddhas. Told by Sha’kya at the request of Rdorje’-hch’chang (Sans. Vajradhara or Pan’i). These names or epithets are expressive of the attributes of the first moral being.


3. Sans. *Paramādī-Buddha uddhrita shri kāla chakra* (nāma Tantra-Rājā). Tib. (4) *Mch’og-gi-dang-pohi-sangs-rgyas-las-byung-va-rgyud-kyi-rgyal-po-dpal-dus-kyi-hkhor-lo*. A principal tantra, styled the venerable Kāla-chakra, issued from the supreme or first Buddha. This is the first original work of a Tantrika system that originated in the north, in the fabulous Shambhala. It was introduced into India in the tenth century, by Chilupa, and into Tibet in the eleventh. There are in this work some calculations of certain epochs, and mention is made of *Makha*, and some predictions respecting the rise, progress, and decline of the Mahomedan religion. This also was delivered by Sha’kya at the request of Da-bzang (5) a king of Shambhala. The subject, in general, of this volume, is cosmography, astronomy, chronology, and the description of some gods.


6. Sans. *Sarva Buddha sama yoga dākinī jāla sambara.* Tib. (8) *Sangs-rgyas-thams-chad-rnam-par-sbyor-va-mkha'-hgro-sgya-ma-bde-vahi-mch'chog.* The union of SAMBARA, a Dākinī, with all the Buddhas; or on the secret powers of nature. The identity of all the Buddhas with the first moral being.


10. Sans. *Mahā mudra tilakam.* Tib. (12) *Phyag-rgya-ch'hen-pohi-thig-lé.* A tantra descriptive of the Supreme being, or the cause of all causes. Questions—Whence originated BRAHMA, VISHNU, SIVA, RUDRA, &c.? Which is the greatest being? How many of them are there?


13. Ditto, another tantra of the same description.


(Kha) or the Second Volume.

There are the four following separate works in this volume:—

1. Sans. Laghu sambara. Tib. (16) Bde-mch’og-nung-gu. A tantra on Sambara and He’ruka, two demons or gods. How to prepare the mandalas or circles for them, and by what offerings or sacrifices they are to be rendered propitious. Ceremonies to be performed. Hymns, prayers, mantras.

2. Sans. Abhidhana. Tib. (17) Mñon-par-byod-pa. A mystical tantra on the Sambara class. Enumeration of several Yoginis, Dákini’s, and several saints with the title Vajra. Offerings—many superstitious ceremonies to be performed at their invocation—many mantras to be repeated. On the mystical union with God.


4. Sans. Vajra dáka. Tib. (19) Rdo-rjé-mkhal-hgro. A principal tantra on Vajra Dáka (a kind of saint equal to the Buddhas). There are, likewise, all sorts of superstitious ceremonies to be performed for obtaining any specified prosperity. In general these saints, as Sambara, He’ruka, Vajra Dáka, Yoginis, Dákini’s, are represented to be equal to the Buddhas in power and sanctity. There are several mantras and bija-mantras for each
of them, to be repeated, by which they may be rendered propitious to grant the desires of those that address themselves to them.

\[(G3) \text{ OR THE THIRD VOLUME.}\]

There are in this volume seven separate works, under the following titles, in Sanscrit and Tibetan:

1. Sans. Shri Dākan'n'ava. Tib. \((20)\) Dpal-mkhah-hgro-rgya-mts'ho. From leaf 1—192. The names of a particular saint or divinity, or a set of gods and goddesses.


3. Sans. Vajra vâráhi abhidhana. Tib. \((22)\) Rdo-rjé-phag-mo-mnon-par-hbyung-va. From leaf 236—246. The origin or appearance of VA'RA'HÎ, a goddess, one of the divine mothers, having much resemblance in her character to DURGA'.


The speaker in the above specified first work (as in some others also) is Vajra Satwa, the Sambara, the Bhagaván, who answers to the queries of Vajra Váráhí with respect to her origin, and the reason why she was produced (leaf 27, in the first work—she has several names according to the countries in which she is worshipped). Linga and Bhaga (emblems of the procreation and productive powers of nature.) Explication of the several mystical meanings of several letters, leaf 21. Illusory existence of things. Mystical union with God. The ignorant is bound or tied, the wise is free. The principal divinities described in the above works (besides many others of inferior rank) are He’ruka and Vajra Vára’hi, with some others of the divine mothers, especially Ma’maki. Instruction how to prepare the mandala with all its appendages (images of divinities of different orders, perfumes, incenses, flowers, &c.). Mantras and bija-mantras to be repeated.* There are no mantras of such efficacy as those of He’ruka and Vajra Vára’hi. Every thing may be obtained by them. And it is by them that one may be delivered from the miseries of vice. Rites and ceremonies to be performed for obtaining any specified prosperity. Leaf 234. Several kinds or species of the universal soul or spirit. Great mystery of the existence of God. There are several passages containing excellent ideas of the Supreme being. The work No. 1, was translated by an Indian Pandit called Adwaya Vajra, and Yonta’na’ba’r, a Tibetan Loteáva.

*Note.—This is the beginning of one of those Mantras: “Om! Namo Bhagaváti Vajra Váráhí A’ryá’ Para’jite’, Trailoka’ma’te’ Maha’ Vidyaiswari, Sarva Bhú’ta Bhaye’vahe’, Maha’ Vajra,” &c. &c.

27 त्रिम्बकं त्रिम्बकं त्रिम्बकं वः वः वः स्वात्मकं स्वं स्वं यस्मि यस्मि यस्मि श्रवणं सुम्यं सुगुणं सुभूमं
( наз) or the Fourth Volume.

There are in this volume fifteen separate works. Their titles in Sanscrit and Tibetan, are as follow:

1. Sans. Anávila (Tantra-rája.) Tib. (28) Rnyog-pa-med-pa (Rgyud-kyi-rgyal-po.) From leaf 1—5. A principal tantra, styled the "universal," or the "pure one." The idea of the Supreme being, according to different theories. Instruction on the manner of sitting, meditating, and forming the idea of the supreme intelligence. Translated by the Indian Pandit Gaya-dhara, and the Tib. Lotsavá Gélōng Sha'kyá-yeshes.

2. Sans. Shri Buddha kapála. Tib. (29) Dpat-sangs-rgyas-thod-pa. From leaf 5—38. "The holy Buddha skull"—name of a mystical divinity. The salutation is thus—Reverence be to ŚRI BUDDHA KAPA'LA. Direction how to prepare a square mandal, with the required things in it. Mantras addressed to BUDDHA KAPA'LA and BUDDHA KAPA'LINI'. This tantra was told by BUDDHA KAPA'LINI', a Mahá Yogini, at the request of VAJRA PA'NI', a Bodhisatwa. There are several charms or mantras, which are stated to be of great efficacy.

3. Sans. Mahá Mâyá. Tib. (30) Sgyu-hphrul-ch'hen-mo. From leaf 38—44. A short tantra treatise delivered by MAHA' MĀ'YA' or VAJRA Da'KINI, (one of the divine mothers) on the secret powers of nature.

4. Sans. Vajra A'rali. Tib. (31) Rdo-rjé-a'rali. From leaf 44—50. Name of a deified Buddha. There are several superstitious ceremonies to be performed to acquire superhuman powers. Translated by GAYADHARA and Gélōng Sha'kyá-yeshes.

28 अन्विता (टान्त्रराजा) 29 श्री बुद्ध कपाल 30 श्री महामयाः 31 बजरा आराली
ANALYSIS OF THE GYUT.

5. Sans. Rigi A'rali. Another tantra of the same kind as the preceding. From leaf 50—57. Delivered by Rigi, a Yogéswara, on the request of A'rali, another Mahá Yogi. Translators as in the preceding.

6. Sans. Shri Chatur pitháh. Tib. (32) Dpal-gdan-bshis-pa. From leaf 57—128. Salutation—Reverence be to the merciful CHENRE'SIK. (Sans. Avalokésvará.) A Tantríka treatise on the purification of the soul, and the mystical union with the Supreme being. There are several mandalas to be made, and many ceremonies to be performed, and mantras to be repeated for obtaining entire emancipation. Translated by KHAN-po (Sans. Upádhýáya), Gayadhara, and Lobsavá Gos-las-chas.

7. Sans. Mantra anśa. Tib. (33) Snags-'kyi-ch'ha. From leaf 128—166. Part of a Tantríka treatise. Salutation—Reverence to the merciful A'KYA ÁVALOKÉŚVARA. This is an abridgment of the preceding tantra, or of the large work whence it has been taken. Translators as above.

8. Sans. Chatur pithá mahá yogini guhya sarva tantra rája. Tib. (34) Rnal-hbyor-ma-thams-chad-gsang-vahi-rgyud-kyi-rgyal-po-dpal-gdan-bshis-pa-zhes-byava. From leaf 166—227. A principal tantra on the mysteries of all Yoginis (or the four noble seats.) Delivered by BHAGAVÁN (Vajra Satwa) at the request of VAJRA PÁN'I', on the same subject as the two preceding works. Translated by SMHITI JNA'NA KIRTITI.

9. Sans. Achala kalpa. Tib. (35) Mi-gyo-vahi-rtogs-pa. From leaf 227—243. Firm or steadfast judgment. On emancipation. Delivered by BHAGAVÁN (SHA'KYA) after he had triumphed over the devil. There are likewise instructions for preparing the mandalas, performing the ceremonies, and for repeating several mantras.

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32 33 34 35


13. Sans. Tárā kurukullé kalpa. Tib. (39) Sgro-ma-kurukullé-rtogs-pa. From leaf 266—276. Reasonings on Tā’ra’ Kurukulle’, a goddess. Ceremonies to be performed with the mandala for obtaining such and such kinds of prosperity or happiness.


(CHA) OR THE FIFTH VOLUME.

There are in this volume seven separate works, under the following titles in Sanskrit and Tibetan:

1. Sans. Shri chanda mahā roṣhan'a. Tib. (42) Dpal-gtum-po-khro-vo-ch'hen-po. From leaf 1—64. "The great fierce and wrathful one,"—name of a divinity, (leaf 13, styled Dēvasura.) The salutation is thus—Reverence be to ŚRI CHANDRA MAHA' ROŠHAN’Ā. The subject is mystical theology. The speakers are BHAGAVA’N (Vajra Satwa) and BHAGAVA'TI (Prajñāpāramitā.) It is in the form of a dialogue, like that between SIVA and DURGA’, on Tantrika subjects. BHAGAVA’N instructs BHAGAVA’TI how to prepare the mandala for the puja of ŚRI CHANDRA MAHA’ ROŠHAN’Ā, and how to perform the rites and ceremonies. The hearers are VAJRA YOGIS and VAJRA YOGINI’S. BHAGAVA’TI asks also who are they to whom this tantra may be communicated? There are told several modes of empowering a disciple by his spiritual teacher (or the initiation into the holy mysteries of the religion)—admonitions not to violate his vow or promise. Leaf 37—39, there is an explanation of the several emblems used in the mandala. Besides several other miscellaneous subjects, there are many discussions on the nature of the human body and the soul, as also on that of the Supreme being. (This is an excellent tantra, and in a good and easy translation.) Translated in the Sāskya monastery, by the Indian Pandit RATNA ŚRI’, and the Tibetan Lotsavā Grags-pa-gyel-ts’ham, (Sans. Kirtti Dhwaja.)

2. Sans. Shri guhya samaja. Tib. (43) Dpal-gsang-va-hdus-pa. From leaf 64—167. A collection of holy mysteries. The salutation both here and in the preceding work is addressed to VAJRA SATWA (the supreme intelligence). BHAGAVA’N, the Vajra Satwa, on the request of five Tathāgatas.
(the five *Dhyāni Buddha*) explains the idea of the Supreme being. There are several discussions on the soul and the Supreme spirit by *Vajra*, by the beforementioned five *Tathāgatas*, and by *Maitreya*. This and the preceding work are well worthy of being read and studied, as they will give an idea of what the ancients thought of the human soul and of God. Translated by *Acharya Shraddhakāra Varma*, and by *Gelong Rinchenzang-po*.


The four following works are also of similar contents:—


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44 རྡོ་རྨེ་གླེང་བའི་མདོན་མཛོད་གཏོང་པ ། 45 གཞནི་བསལ་ལྡན་བབ་ ། 46 གྲོ་ིག་ཅི་ ། 47 བོད་ཐིག་ཟེན་པོ་ ། 48 རྡོ་རྨེ་གླེང་བའི་བོ་
ANALYSIS OF THE GYUT.

(CHHA) OR THE SIXTH VOLUME.

There are in this volume nine separate works, and their titles in Sanscrit and Tibetan, with some short remarks on their contents, are as follow:

1. Sans. *Nilámbara dhara, Vajra Pan'i, Indra, tri vinita.* Tib. *Gos-sñon-po-chan-lag-na-ndo-rjé-drag-po-gsum-hdul.* From leaf 1—5. The manner in which these three gods, or demons, were subdued by BHAGAVAN (SHA'KYA), after he had been victorious over the devil. There are some mantras.

2. Sans. *Rudra tri vinaya, or, Tantra guhya vivarati.* Tib. *Drag-po-gsum-hdul, or, Gsang-vahi-rgyud-rnams-kyi-rnam-par-hbyed-pa.* From leaf 5—11. The subduing (or taming) of three valiant ones, or the explication of *tantrika* mysteries. Instruction how to prepare the *mandalas*, and how to perform the ceremonies. *Leaf* 10. On the occasion of sacrificial offerings to some of the gods, such ejaculations as these are made—“Om! *BRAHMA*, Om! *VISHNU*, Om! *RUDRA'YA*, Om! *KARTIKA*, Om! *GANAPATI*, Om! *INDRA'YA*, Om! *MAHA' KA'LA*, Om! *MAHA' BRAHMAYA VALITATALE*, *VALITATALE*, *SWA'HA'”.


4. Sans. *Shri vajra chan'd'a chitta guhya tantra.* Tib. *Rdo-rjé-gtum-po-thugs-kyi-gsang-vahi-rgyud.* From leaf 20—44. The secrets of the heart of *SRI VAJRA CHAN'D'A*. Different mantras to be used as the means of

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49 अन्य यों यों श्री वज्रचंदा ह्रं द्रम्यः अर्थस्म वज्र अयोगव्रत 50 रहस्य यों यों श्री वज्रचंदा ह्रं द्रम्यः अर्थस्म वज्र अयोगव्रत 51 श्री वज्रचंदा ह्रं द्रम्यः अर्थस्म वज्र अयोगव्रत 32 श्रीं द्रम्यः अर्थस्म वज्र अयोगव्रत
assuaging several specified diseases. *Leaf 33.* There are some expressions very like this—"Nihil est quod non cedat;" or that in every undertaking one may succeed by diligent application and perseverance. One of these expressions runs thus—(53) *Ch'hu-yi-thigs·pa-phra-mo-yis, dus-su-hyung·vas-rod-va-hbig·s;* "By small drops of water a large stone is made hollow after a certain time;" or, "gutta cavat lapidem, non vi, sed sæpe cadendo." *Leaves 39, 40.* There is an excellent description of the Supreme being, (by *Vajra Chan'd'a* to *Indra* and his attendants). *Indra* asks him on the use of several *mantras*; as of those for procuring abundance, assuaging diseases, gaining the victory over an enemy, and for making one's self strong against every attack.

5. A later *tantra* under the former title. *From leaf 42—51.* *Indra* asks *Bhagava'n* (*Vajra Chan'd'a*) on several things, as on the essence of the Supreme being, and some *mantras* of wonderful effect.

6. The latest, or last *tantra* of *Vajra Chan'd'a*, at the request of *Vajra Pan'i'*(or *Indra*). *From leaf 51—56.* On similar subjects with those in the two former works. Ceremonies and *mantras*.

7. Sans. *Nilámbara dhara Vajra Pan'i yaksha mahá Rudra Vajra A'nala jihvan tantra.* Tib. (54) *Phyag-na-rod-yé-gos-sñon-po-chan-gnod-shyin-drog-po-ch'hen-po-rod-yé-mé-lchéhi-rgyud.* *From leaf 56—93.* A *tantra* on that demon. He asks of *Bhagava'n* to instruct him (for the benefit of all animal beings) how to prepare the *mandalas*—how to perform the required ceremonies—what things are to be offered to the gods—and how to cure such and such diseases. *by mantras*.

against all sorts of evil. Delivered by Bhagava'N, at the request of a hermit (called Nyes-dor).


(Ja) OR THE SEVENTH VOLUME.

There are in this volume seven separate works. Their subjects and their titles, both Sanscrit and Tibetan, are as follow:

1. Sans. Sarva tathāgata kāya, vākchitta (krishna yamāri nāma tantra). Tib. (57) De-bzhin-gshegs-pa-thams-chad-kyi-skus-gsung-thugs-gshin-rje-gshed-nag-po-zhes-bya-vahi-rgyud. From leaf 1—29. The person, doctrine, and mercy of all the Tathāgatas. A tantra, styled the black destroyer of the lord of death. The salutation is addressed to A'rya Mañju Sri Yama'ri. (Tib. 58) Hphags-pa-hjam-dpal-gshin-rje-gshed). This tantra was delivered by Bhagava'N, (Tib. Chom-dán-dás) at the request of Vajra Pan'î (Tib. Chāgná Dorjé). There are several mantras by which to cure lust, anger, or passion, ignorance, envy, &c. Instruction for preparing mandalas, and performing ceremonies. The means of becoming purified from sin. Leaf 28. How the soul must be considered.


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56 श्रुः अषुग् य ् म् 57 द ' मित्रे यरलेक्या यासेन तद्द्रि नितो ऐा शुद्ध अशा नित्रे नीलेन्द्र 10 याम्ब याब्रायकार 58 प्रकाश यासेन प्रकाश प्रकाश मालके ने तंत्र 59 आला जे ' नित्रे नीलेन्द्र 10 याम्ब याब्रायकार 58 प्रकाश मालके ने तंत्र 57 द ' मित्रे यरलेक्या यासेन तद्द्रि नितो ऐा शुद्ध अशा नित्रे नीलेन्द्र 10 याम्ब याब्रायकार 58 प्रकाश यासेन प्रकाश प्रकाश मालके ने तंत्र 59 आला जे ' नित्रे नीलेन्द्र 10 याम्ब याब्रायकार 58 प्रकाश मालके ने तंत्र
of death) for effecting every thing. A mystical treatise on a similar subject with the preceding.

3. Sans. Vajra mahá Bhairava. Tib. (60) Rdo-rje-hjigs-byed-ch'en-po. From leaf 46—65. The great terrifying Vajra, a god, or deified saint. How to obtain the favour of that divinity. Mandalas, oblations, ceremonies, several mantras to be repeated. Leaf 57. Instruction how to paint Vajra Maha' Bhairava (black, and naked, with many dreadful hands and faces)—what sacrifices to be made to him. From leaf 65—71. There are some fragments of other treatises, or of some small works.

4. Sans. Rakta Yamári. Tib. (61) Gshin-rje-gshed-dmar-po. From leaf 71—117. The red destroyer of the lord of death. A principal tantra by Bhagaván (Sha'KYA) on the request of Vajra Paní'. Enumeration of several Vajras that have been victorious over the lord of death. Several ceremonies and mantras described, especially those of Vajra Charchika; for instance, thus—"Om! Vajra Charchika' Siddhèndra Nīla Hā'rinī Ratna Traya," &c. &c. Leaf 82. Description of the several emblems in a mandala. Leaves 108, 109. Instruction in mantras for obtaining victory over an enemy, and in several other things. On the nature of the supreme intelligence.


Buddha, on the request of all the Bhagaván-Tathágatas, to instruct them in the Chandra guhya tilaka, or the true knowledge of all mysteries. Leaf 130. Several things are enumerated, and it is stated that they all proceed or come from Samanta Bhadra (Tib. Kun-tu-bzang-po) the optimus maximus of the Romans. This is an excellent tantra, in prose and verse. There are many sublime ideas of the Supreme being, and of the soul; as also of the existence of things in general. There are some praises or hymns addressed to Samanta Bhadra. There are likewise descriptions of mandalas—many mystical ceremonies to be performed—initiation in the holy mysteries—several kinds of empowering.

7. Sans. Sarva Tathágata tatva saṅgraha. Tib. (64) Dé-bsin-gshegs-pa-thams-chad-kyi-dé-kho-na-nyid-bsdus-pa. From leaf 213—440. An abridgment on the essence or nature of all Tathágatas or Buddhas. A sūtra of high principles (or of a speculative character). The salutation is thus—Reverence to Buddha and to all Bodhisatwas. Sha’kyā’s inauguration by other Tathágatas or Buddhas, after he became Buddha. The speakers are Vairochana, Sha’kyā, and some other Buddhas, Vajra Pāṇī, and some other Bodhisatwas. Many mantras—myetical theology—the means of arriving at perfection. Translated by Gélong Rinch’hen Bzang-po.

(Nyā) or the Eighth Volume.

There are in this volume seven separate works. Their titles in Sanscrit and Tibetan, with some short remarks on their contents, are as follow:—

1. Sans. “Vajra shikhara” Mahá guhya yoga tantra. Tib. (65) Gsang-varnals-hbyor-ch’hen-pohi-rgyud-rdo-rje-rtsé-mo. From leaf 1—207. The diamond (or thunderbolt) point; or, Tantriika mysteries of the mahá yoga kind. The salutation or adoration is addressed (in Tibetan) to Samanta Bhadra, to all
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Tathágatas, and to Vairochana. The speaker, in general, is Vajradhāra, or Vajra Satwa, the supreme intelligence. (Tib. \( ^{66} \) Rdo-rjé-hch’hang, or Rdo-rjé-sems-pa. He, at the request of other Tathágatas or Buddhas, explains the meaning of several abstract notions; as, heaven, world, Bodhisatwa, Buddha, the nature of the soul, and that of the Supreme spirit—the Yoga system, with respect to the existence of things, the human soul, and the universal spirit. Several sorts of mandalas, rites, ceremonies, explication of the several emblems or symbols used in the mandalas. There are likewise many mantras, and several passages on emancipation. In a word, this is a large treatise on mystical theology.

2. Sans. Sarva rahasya. Tib. \( ^{67} \) Thams-chad-gsang-va. From leaf 207—218. All secrets or mysteries. A principal tantra. Subject—Mandalas, rites, ceremonies, the soul, Supreme being, union with God, emancipation. Translated by Shraddhahara Varma, and Gelong Rinchen Bzang-po.

3. Sans. Traya lokya vijaya mahá kulpa rája. Tib. \( ^{68} \) Hjig-rten-gsum-las-rnam-par-rgyal-va-rjog-pahi-rgyal-po-ch‘hen-po. From leaf 218—288. The conqueror of the three worlds, the great prince of reasoning. Delivered by Bhagaván (Shákya) at the request of Cha’kna’ Dorje’ (Sans. Vajra Pan’i), a Bodhisatwa. Subject—Rites, ceremonies, mystical theology, discussions on Tathágatas and Bodhisatwas.

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7. Sans. Sarva Tathāgata kāya, vākchitta guhya alaṃkāra vyuha tantra rája nāma. Tib. (73) De-bzhin-gshegs-pahi-sku-dang-gsung-dang-thugs-kyi-gsang-vya-rgyan-gyi-bchod-pa-shes-byavahi-rgyud-kyi-rgyal-po. From leaf 476—531. A principal tantra on the description of the ornaments of the mysteries or secrets of the person, doctrine, and mercy of all Tathāgatas. Salutation—I humbly adore the Supreme being, and bow down at the lotus feet of Mañju-gos'ha. Subject—Mystical theology and metaphysics. There are likewise several instructions for preparing the mandalas, and for making offerings to the Tathāgatas—ceremonies to be performed, praises or hymns, mantras addressed to them. The unreality of things. Leaf 485. Buddha and several other distinct conceptions are only ideal, or the products of judicious reflections.

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71 752 73 773
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(Ta) OR THE NINTH VOLUME.

There are in this volume seven separate works. Their titles in Sanscrit and Tibetan, with some remarks on their contents, are as follow:—

1. Sans. Sarva durgati parishodhana. Tib. (74) नन-सोङ-थांम-चाद-योंग्स-सु-स्वोंग-वा. From leaf 1—61. (Or Sans. तेजो-राजा-कल्प; Tib. (75) ग्सी-ब्यित-क्यी-र्ग्याल-पोहि-ब्र्ताग-पा). The clearing up of all the places of bad transmigrations (or damnation); or discussions on the shining bright prince, (the Supreme being). Reverence be to (Tib. (76) द्पां-र्दो-र्जे-सेंम्स-द्पाह. (Sans. श्री वज्र सत्वा). Subject—भागवान् (शाक्या) before all sorts of gods, demons, and बोधिसत्त्वस, at the request of इंद्र, gives instruction on the means of avoiding any place of damnation; and the mode of liberation from hell. The taking of refuge with बुद्धा. Mandalas either to be prepared really, or to be represented (or fancied) in one’s mind—ceremonies to be performed—sacrifices to be made (as with burnt offerings of incense, or fragrant substances, with perfumes, flowers, &c. &c.)—mantras to be repeated, for obtaining purification from sin. Leaf 29. A धारान’ (Tib. ग्जुंग्स) is thus uttered by चोम-दान-दास—Om! रत्ने’ रत्ने’, महा’ रत्ने’, रत्ना सम्ब्हावे’, रत्ना किराने’, रत्ना माहा’ विशुद्धे’ शुद्धाया सर्वा पापान’-हुम-पह’। Translated by the Indian Pandit शंति गर्भा, and the Tibetan Lotsavā Jaya Rakṣita.

2. Another work under the same title, and on the same subject, as before. Translated by मणिका स्री ज्ञाना, and छाक Lotsavā. From leaf 61—134. The salutation is thus, (in Tibetan)—Reverence be to भागवान् स्री शाक्या सिन्हा. Subject, as above. Instruction for making ready the man-dalas. Enumeration of the articles to be offered. Description of the several emblems or symbols represented in the mandalas. Several mantras—prayers, praises, purification from sin. Consecration of persons or things. Leaf 80.

74 नन-सोङ-थांम-चाद-योंग्स-सु-स्वोंग-वा 75 तेजो-राजा-कल्प 76 ग्सी-ब्यित-क्यी-र्ग्याल-पोहि-ब्र्ताग-पा
A mantra (Tib. བོད་པ་) is thus—“Om! Namo Bhagavate sarva durgati parishodhané rajaya tathágatáya, arhaté samyanksambuddáya, tudyáthá; Om! Shodhané shodhané sarva pápam vishodhané, shudde vishuddhé sarva karmávarana vishuddha-swáhá.”


6. Sans. Mahá Vairochana abhisambodhi. (81) Rnam-par-snang-mdsod-ch’hen-po-mño-n-par-lands-par-byang-ch’hub-pa. From leaf 300—412. A large treatise (or su’tra) containing several religious articles and mantras. Delivered by Vairochana, the most perfect Bodhisatwa, at the request of Vajra Pa’Ní’.

Note.—This is the volume, or work, of which a fragment, in Tibetan characters, was published in Europe in 1722, at Leipsic, in the “Acts of the Learned,” the original being sent by Peter the Great, Czar of Russia. See Alphabetum Tib. by Giorgi, Rome, 1762, p. 663; also the first volume, page 270, of the “Journal of the Asiatic Society of Bengal.”
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The text has been printed very erroneously in the Alph. Tib., as may be seen in this volume, from leaf 337—339. That fragment consists mostly of bija-mantras uttered (by the benediction or grace of Bhagavān Vairochana) by several Bodhisatwas, gods, and goddesses, addressed to the holy Buddhas (Samanta Buddhānām).

There is another work (from leaf 412—455) without any title. Subject—Instruction in the means and mantras for assuaging diseases, procuring abundance, getting into one’s power any person or thing, and hurting or destroying others.


(THA) OR THE TENTH VOLUME.

There are in this volume seven separate works. The titles of them in Sanscrit and Tibetan, with some remarks on their contents, are as follow:—

1. Sans. Ačala mahā krodha rájasya-kalpa. Tib. (83) Khro-vohi-rgyal-po-ch’hen-po-mi-gyo-vahi-rto-g-pa. From leaf 1—97. Description of the religious rites and ceremonies, concerning Ačala Mahā Krodha Rājā, &c. Delivered by Bhagavān (Śākya) at the request of Vajra Pa’ñī. Subject—Enumeration of several articles concerning religious rites and ceremonies. Leaf 10, &c. There are fine ideas of the Supreme being, expressed by Bhagavān and Vajra Pa’ñī in their colloquies. Translated by Uṣhma Rakṣita, an Indian Pandit, and Gélong Dherma Logros.

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82 बक्षे 'प्रद्रोह 'चः 'त्राय 'अ 'दो 'त्राय 'वज्र 'पारी 'क्ष: 'ह भागवान 'वारो 'चान: 'ह 'गुण 'मुक्त 'हक्क 'ह 'अ 'दो 'त्राय 'वज्र 'पारी 'क्ष: 'ह भागवान 'वारो 'चान: 'ह 'गुण 'मुक्त 'हक्क 'ह
83 यी 'नी 'वारी 'पारी 'क्ष: 'ह 'अ 'दो 'त्राय 'वज्र 'पारी 'क्ष: 'ह भागवान 'वारो 'चान: 'ह 'गुण 'मुक्त 'हक्क 'ह
2. Sans. Vajra Pān'i ahbhishēka mahā tantra. Tib. (84) Lag-na-rdo-rjé-dvang-bskur-vahi-rgyud-ch'hen-po. Leaf 101. A large tantra, on empowering one, or imparting to him miraculous (or superhuman) powers. Taught by Vajra Pa'n'i to Māṇju Śrī, and other Bodhisatwas. There are several similar expressions of adoration or salutation, to this—"Namah samanta mukhē-bhyah, sarva tathāgatēbhyah, sarvavatha ajana." Instruction on several kinds of mandalas. Ceremonies, mantras, intermixed with moral maxims, prayers, hymns, and praises. Translated by Shile'ndra Bodhi, an Indian Upādhyāya (master or professor), and Bande' Ye'she's-sde', a Tibetan Lotsavā (interpreter or translator.)


5. Sans. Sapta Tathāgata purva pranidhāna vishesha vistara. Tib. (87) Dē-bzin-gshegs-pa-bdun-gyi-snon-gyi-smon-lam-gyi-khyad-par-rgyas-pa. From leaf 433—470. The special prayers of seven Tathāgatas, in former times. Delivered by Chom-da’n-da’s (Sha’kya) at the request of Māṇju Śrī, in the presence of all sorts of saints, gods and demons, at Yangs-pa-chen (Sans. Vaiśalī). Subject—Seven (imaginary) Tathāgatas are enumerated, at an immense distance to the east (and towards the other corners of the world), with all their good qualities and perfections; as also the prayers which they had uttered when they were practising a holy life to become Buddhas. Each of them, in several prayers, wished that all animal beings (or creatures) that were

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84 वज्र वर्णो महाय विशेष विशेष विशेष 85 वर्णो महाय विशेष 86 वर्णो विशेष विशेष 87 वर्णो विशेष विशेष 88 वर्णो विशेष विशेष
suffering such and such specified kind of misery or distress, may at the time of their becoming Buddhas, enjoy all sorts of prosperity and happiness; as, health, wealth, peace, long life, illumination of mind, &c. (From this sūtra several expressions might be taken to shew the author's feeling for the universal welfare of all living creatures.) Translated by Jina-mitra, Dānashila, Shilendra Bodhi, Indian Pandits, and Bande' Ye'she's-sde', Tibetan Lotsavā.

6. Another Sūtra. From leaf 470—484. On the same subject as the former. Translators as above.

7. Sans. Tathāgata Vaidurya prabhā-nāma bala dhana samādhi dhāranī. Tib. Dé-bzhin-gshegs-pahi-ting-gé-hdams-gyi-stobs-skyed-pahi-baidūryahi-hod-ches-by-a-pahi-gzungs. The brightness or lustre of Vaidurya, a dhāranī for increasing the powers of deep meditation on Tathāgata. This sūtra was also delivered by Chom-dā'N-dā's (Sha'kya) at the request of Mañju Sri, it is on a like subject with the two formers; namely, on the prayers of some Buddhas for the universal welfare of all animal beings. Translators, as above, (in the ninth century). Afterwards again corrected and arranged by Dīpāṅkara Sri Jna'na (vulg. Chovo Atisha of Bengal) and by Gelong Ts'hul-khrims-gyi-gye'la (at Tholing, in Gugé, in the eleventh century.)

(Da) OR THE ELEVENTH VOLUME.

There are in this volume twenty separate works. The titles of them in Sanscrit and Tibetan, with some short remarks on their contents and characters, are as follow:

1. Sans. Mahā man'ī vipula vimāna vishwa supratis'hi'hitā guhyan para-marahasayan kalpa raja nāma dhāranī. Tib. Nor-bu-ch'hen-po-rgyas-pahi-
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gzhel-med-khang-shin-tu-rab-tu-gnas-pa-gsang-va-dam-pahi-ch’ho-ga-rib-mohi-rgyal-po-ches-byva-vahi-gzungs. From leaf 1—40. A dhāranī containing an account of sacred rites and ceremonies. Salutation—Reverence be to Buddha and to all Bodhisatwas. Delivered by Chom-da’N-da’ (Sha’kya) or Bhaga-va’n, on the request of Vajra Pa’n’i (Chákna Rどrjé) a Bodhisatwa, his attendant. Subject—Mystical and moral doctrine, description of mandalas, ceremonies, mantras, or charms.


4. Sans. Vipula pravésha. Tib. (92) Yangs-pahi-grong-khyer-du-hjug-pa. From leaf 50—57. The entrance into the ample city (Vishali or Prayag, Allahabad). Leaf 50. Sha’kya travelling in the Briji country goes to Yangspa-chen (Sans. Vishali). He sends Kun-dgah-vo (Sans. A’ndanda) to the gate of the city to recite there some mantras (in Sanscrit) and some benedictory verses. (The same as have been noticed in the second volume of the Dulvá class, from leaf 120—132).


90 རྡི་ཆེན་པོ་གཉེན་པ་ཆེ་གོ་གོ་བཅོད 91 སངས་རྒྱས་་བདེ་བཅོད་ི་བ་མ་ནི།
92 ལྟེ་བོ་ཤི་ཆེ་ག་་བཅོད་པ 93 སངས་རྒྱས་་བོ་མ་ནི་བཅོད་པ——བཅོད

7. Sans. Dwadasha buddhakan. Tib. (95) Sangs-rgyas-bochu-gnyis-pa. From leaf 64—70. A sūtra on twelve Buddhas. Sha'kyā tells to Maitreya (Chāmbá) the great perfections of twelve Buddhas residing at an immense distance to the east, and towards other corners of the world. The benefits arising from hearing their names and perfections (in verse). Translated by Jina-mitra, Dā'na-shila, and Ye'she's-sde' (in the ninth century).

8. Sans. Sapta buddhakan. Tib. (96) Sangs-rgyas-bdun-pa. From leaf 70—76. A sūtra on seven Buddhas. Some mantras uttered successively by the seven Buddhas (appearing in the air sitting) commencing with Vipashyī, at the request of a Bodhisatwa. See the “Zā,” or twenty-second volume of the Mdo class, No. 4.


15. Sans. *Ārya Mañjū Shri mūla tantra*. Tib. (2) *Hpags-pa-hjam-dpal-gyi-rtsa-vahi-rgyud*. From leaf 100—483. An original *tantra* of the venerable MAÑJU SRI. Salutation—Reverence be to *Buddha* and to all Bodhisatwas. Delivered by CHOM-DA’N-DA’Ś (SHA’KYA) to the assembled Bodhisatwas and gods (in the (3) Gnus-gtsang, the holy place in the highest heaven) in a discursive manner with MAÑJU SRI, on the moral conduct of the Bodhisatwas. Enumeration and recommendation of several virtues. Leaf 122. MAÑJU SRI (in his ecstacies) utters several mantras, like the following—“Namah *Samanta Buddha’ṇa’ṁ abhāva swabhāva mungatánām; Namah Pratyēka

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100 101 1 2 3
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Buddha árya shrávakánám; Namo Bodhisatvánám, dashá-bhúmi pratiś’khi-
teshvaránám, Bodhisatvánám, mahá satvánám, tadyathá: Om! Khakha kháhi
kháhi, &c.” Descriptions of all sorts of mandalas, rites, ceremonies. From
leaf 281—300. Astrology, related by SHA’KYA. The several Nacshatras
(constellations or stars)—lucky and unlucky months and days—the characters
of men born in any of them. Leaf 426. Predictions by SHA’KYA,
respecting the birth of some great men in India, that have lived several
ages after him, as PÀ’N’YÍ’NI, TSANDRA GUPTA (Tib. (4) Zla-va-shas-pa),
also NA’GARJUNA (Tib. (5) Klus-grub) and A’RYA SÁNGA (Tib. (6) Hphags-pa-
thogs-med) two principal philosophers, of whom there are many works in the
Stan-gyur, and who are the ARISTOTLE and PLATO of the Buddhists; the
founders of a reasonable, theoretical, and practical philosophy; the heads of
the Madhyámika and Yogáchárya schools.

Note.—NA’GARJUNA is generally supposed to have flourished four hundred years after the death
of SHA’KYA, to have been born in the southern part of India, and to have lived 600 years. From
some chronological dates, I know that A’RYA SÁNGA lived in the sixth or seventh century after
Jesus Christ.

This tantra is a very learned and interesting treatise, and is frequently
cited by Tibetan writers. The scene of it has been placed in the highest
heaven, but it is mixed with many true historical facts, with respect to the
lives of princes that have either favoured Buddhism, or persecuted the Bud-
dhists in India. Translated by order of the Tibetan king or prince BYANG-
CH’HUB-HOD, (at Tholing, in Gugé, above Garhwal and Kamáon, in the
eleventh century) by KUMA’RA KALASHA, and Gélong SHA’KYA LOGROS.

leaf 483—499. The perfect or ready hero or champion. Mystical doctrine on
purification from all imperfections—for obtaining emancipation. Mandalas,
ceremonies, mantras. Translated by DIPAÑKARA SRI JNA’NA, and GE’VAY

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4 སྣ་མ་ན་པ། 5 དུ་བུབ 6 བོད་པ་གཤེན་པོ་ 7 བྱུ་བྱ་དེ་མཐེན་པོ་ཤུ་བདོ།
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Logros. Leaves 499, 500. Praise bestowed on Manju Sri, the acute, by Chom-da’N-da’s. Leaves 500, 501. Praise to Manju Sri, the prince of eloquence, by eight maidens.


(NA) OR THE TWELFTH VOLUME.

There are two works in this volume, both on the same subject and with the same contents. The one has been translated from Chinese, and the other from Indian or Sanscrit. Their titles and contents are as follow:—


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8 र्ग्यांग गर्सु 'ग्रंंग क्रंंग ग्रंंग ग्रंंग ग्रंंग ग्रंंग ग्रंंग 9 र्ग्यांग 'र्ग्यांग 'क्रंंग 'क्रंंग 'क्रंंग 'क्रंंग 'क्रंंग 'क्रंंग 10 ग्रंंग 'ग्रंंग 'ग्रंंग 'ग्रंंग 'ग्रंंग 'ग्रंंग 'ग्रंंग 'ग्रंंग 'ग्रंंग 11 ग्रंंग 'ग्रंंग 'ग्रंंग 'ग्रंंग 'ग्रंंग 'ग्रंंग 'ग्रंंग 'ग्रंंग 'ग्रंंग 12 ग्रंंग 'ग्रंंग 'ग्रंंग 'ग्रंंग 'ग्रंंग 'ग्रंंग

2. Sanscrit. Ā’rya suvarn’a prabhāsa uttama su’tra Indra Rāja, nāma mahā yāna su’tra. Tib. (14) Hphags-pa-gser-hod-dam-pa-mdo-sdēhi-dvang-pohi-rgyal-po-zhes-byav-thég-pa-ch’hen-pohi-mdo. From leaf 208—385. The best goldshine (or light); or the prince of all su’tras. A venerable su’tra of high principles, in twenty-nine chapters. Translated by Jina-mitra, Shila Indra Bodhi (for Shihe’ndra, &c.), and Bande’ Ye’-she’-sde’. This su’tra was delivered by Bhagava’n (Sha’kya) at Rājagriha, on the Gridhra kūta parvata (Tib. Bya-rgod-kyi-phung-pohi-ri), in presence of his Shravāka disciples (among whom are mentioned those five men that first became his disciples at Varanāśī; as, A’jana’na Kōnd’inya’, &c.), all sorts of Bodhisatwas, gods, demons, and a great number of the Licchavyi Kumāras. Subject—Several articles both of the dogmatical and moral doctrine of the Buddhistic faith. Some verses on impossibilities, by a Licchavyi Kumāru. Several of the auditors, as Shārihi-bu, the goddesses Saraswati’ (Tib. Dvyangs-chan-ma), and Laks’ami (Sahi-lha-mo-brtan-ma), ask Sha’kya on various subjects, as also the four great kings residing on the four sides of the Ri-rab, (Sans. Mēru), whose Sanscrit names are, Vaishravana’, Dhrita-ras’htra, Virud’haka, and Virupaksha. On the 286-7th leaves, adoration is expressed to many Buddhas residing in the several corners of the world. The auditors admire much the excellence of this su’tra, and express their praise thereupon. Sha’kya recommends it to their care. The beginning of this su’tra, with respect to the qualifications of the Shravakas, is much like that of the “Sher-chin,” or Prajnā páramitā. This is a favourite su’tra of all

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13 श्रवणी यु अनुस देख देख या अपन मध्य मद्य येर येर येर येर येर येर येर येर येर येर येर या अनुस देख देख
14 श्रवणी यु अनुस देख देख या अनुस देख देख देख देख देख देख देख देख देख
Buddhists. Among the nine Dharmas greatly respected in Nepal, this is one. See Asiatic Researches, vol. xvi. page 424, "Nine Súbarana Prabhá," and page 428, "Suvarna Prabha."

(P1) OR THE THIRTEENTH VOLUME.

There are in this volume seventy-one separate works or treatises. Their titles in Sanscrit and Tibetan, with some short notices on their contents, are as follow:—

1. Sans. Mahá sahasra pramardana sútra. Tib. (15) Stongs-ch'en-po-rab-tu-hjomsp-mdo. From leaf 1—39. The supreme overcomer (or subduer) of the great thousand (worlds). Reverence be to Buddha and to all Bodhisatwas. Delivered by Chom-da'n-da's (Sha'kya) at Rájagriha, (Tib. Rgyal-pohi-kháb), on the southern side of the Gridhra kíta parvata, before 1250 Gélongs. All sorts of gods and demons repair to Chom-da'n-da's (especially Brahma', Indra, and the four guardians of the world, on the Ri-rab, leaves 139, 140) to hear his instruction on the deliverance from pain. He gives them several instructions. They take refuge with the seven Buddhas. There are several praises of Buddha expressed by these divinities, as also there are some mantras.

2. Sans. Mahá mayúri vidya rájnyi-dháraní. Tib. (16) Rig-snags-kyi-rgyal-mo-rma-bya-ch'hen-mo — gzungs. From leaf 39—86. The queen of Vidya Mantras, the great pea-hen. Enumeration of all sorts of demons—prayers, praises, mantras, instruction by Sha'kya. Leaf 67. All sorts of diseases—prayers to Buddha for the welfare of all animal beings. Leaf 75. Among other principal rivers are mentioned, the Gangá, Sindhu, Pakshu, and the Sita. Translated by Shile'ndra Bodhi, Jna'na Siddhi, Sha'kya Prabha', and Bande' Ye'she's-sde'.

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15 [Footnotes]
16 [Footnotes]
3. Sans. Mahá pratisara vidya rájní. Tib. (17) Rig-pahi-rgyal-mo-so-sor-hbrang-va-ch'hen-mo. From leaf 86—117. The princess of learning, the great wanderer. A dháran'í containing instruction for preparing the mandalas, and performing the several ceremonies—mantras for procuring prosperity, for assuaging diseases, &c.—prayers and praises, addressed to Buddhas and Bodhisatwas—preservatives against all sorts of demons and noxious spirits—the taking of refuge with Buddha, Dherma, and Sañgha. In general, this dháran'í is intended to render the manners of barbarous people mild and gentle. Translated by Jina-mitra, Dána-shila, and Bande' Ye-'she's-sde'.

4. Sans. Mahá shitani-su'tra. Tib. (18) Sil-vahi-ts'hal-ch'hen-poki-mdo. From leaf 117—134. A su'tra styled, “the great cool forest.” Told by Sha'kyá to the priests and priestesses. Reverence be to the three holy ones. Leaf 118. Adoration, or respect, is expressed to several Buddhas, Bodhisatwas, and the disciples of Sha'kyá, with some added predicate of their good qualities;—as, for instance, to Ka'tya'yána, thus, (19) Ch'hos-kyi-glam-la-hyigs-med-pa, Katyahi-bu-la-phyag-hs'hal-lo, “Reverence be to Ka’tya'yána, who is intrepid in making a religious discourse;”—as also to the four great kings or guardians of the world, the twenty-eight chief Yakshas, to one's parents, instructors, tutors, and to the gods; and they are all requested by the suppliant to grant him his wish. Enumeration of all sorts of demons who take refuge with Buddha. There are several mantras, prayers, and praises.

5. Sans. Mahá mantra anudhári-su'tra. Tib. (20) Gsangs-sñags-ch'hen-porzhes-su-hdsin-pahi-mdo. From leaf 134—143. A su'tra comprehending a large mantra (or for understanding or perceiving the great mantra). Instruction by Sha'kyá to all sorts of demons—mantras, prayers, and praises.
6. Sans. A'rya marichyঐ náma dháran'î. Tib. (21) Hphags-ma-hod-ser-chan-zhes-bya-vahi-gzungs. From leaf 143—145. A dháran'î or charm of Marichi, a female deified saint or goddess. Marichi is told by Sha'kya to free herself from all incumbrances. One prays that he may become like to that goddess. Several evils enumerated, and her protection requested. Prayers, and mantras. Translated by Pandita Amogha Vajra, and Lotsavá Gelong RinCh'hen Grags-pa

7. The Sanscrit and Tibetan title is, A'rya parn'n'a shavarihi mdo. Leaves 145, 146. Some mantras or charms.

8. Sans. A'rya parn'n'a shavari náma dháran'î. Tib. (22) Leaves 146, 147. Reverence be to her. A dháran'î of Parn'n'a Shavari (a female saint clothed with the leaves of trees). Mantras and prayers for assuaging diseases, and for arriving at a happy state.


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21 विवेक सं प्रेक तथा श्वेत य यथ संवेद 22 विवेक सं प्रेक तथा श्वेत संप्रेक संपुष्ट य संपुष्ट य 23 रुप्याद्वारे न वज्ज व यु व यु 24 वर्ण कृपा हृदे नर कृपा हृदे 25 देवनी यथि संप्रेक तथा 26 देवनी देवनी संप्रेक तथा


Nos. 19, 20, 21, 22, 23, 24, six other dhāran‘is, nearly under the same title, and on the same subject as the preceding; namely, ceremonies, mantras, prayers, praises, and charms against several sorts of evil. From leaf 188—232.

Adorations expressed to several Buddhas, and other inferior saints. The wonderful effects they produce, by defending against all sorts of evil. The objects of fear are thus enumerated—Robbers, fire, water, poison, weapons, hostile bands, famine, enemy, sickness, lightning, untimely death, earthquakes, ignis fatuus, fear from one's prince, from the gods, and from all sorts of demons or evil spirits. Repetition of several mantras—several kinds of demoniacal possession (or occupation by evil spirits). Leaf 238. Enumeration of all sorts of diseases or maladies in the several members of the body.


Chom-dán-dás at Rájagriha, at the request of the great black prince of the Yakshas. A few mantras, with some superstitious ceremonies.


34. Sans. Rasmi vimalé dháran'i. Tib. (12) Hod-zer-dri-ma-med-pahi-gzungs. From leaf 263—278. The immaculate beam (or ray of light). A dháran'i, taught by Chom-da'n-da's at Ser-skya (Capila), before all sorts of Bodhisatwas, gods, and demons, at the request of a Brahman, who takes refuge with Buddha. Instruction on the fruits of good and bad actions. Some mantras also, translated by Vidyakara Sanhi, and Bande' Ye'she's-sde', (in the ninth century). The mantras have been corrected by Chovo Atisha and Gélong Bromston (in the eleventh century).


37. Another su’tra under the same title, and on the same subject. Leaf 293.

38. Another ditto. From leaf 293—297.


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(43) शेष पा ठम्स चाद म्थार प्ञिन पर ग्रुब पाहि म्च्होड तेन जेश भ्या वाहि—ग्जुंग्स।
(44) र्तेन छिंग ह्वर वाहि स्न्यिंग पोहि छ्छो गाहि ग्जुंग्स।
(45) ग्त्सुग तोर ह्वर वाहि ग्जुंग्स।
(46) ड्कोन म्च्हो ग्यि तेन लाभ्स्कोर वा ह्याहि ग्जुंग्स।
(47) योन य्ओंग्स सु श्योंग वा।
(48) शेष राब स्काइड पाहि ग्जुंग्स।
43. Sans. Puja mégha—dháran’i. Tib. (49) Mch’had-pahi-sprin—gzungs. Leaves 300, 301. The cloud of sacrifice (or oblations of several things). Adoration expressed to all the Buddhas in the ten corners of the world. Benefits that follow such pious or religious acts.


47. Sans. Vidya Rája shwása mahá. Tib. (53) Rig-sñags-kyi-rgyal-po-dvugs-ch’hen-po. Leaves 303, 304. The great breath. A principal vidya. Some mantras. Shwa’sa Mahá, the prince (or chief) of the Bhúts (or evil spirits) takes refuge with Buddha (Sha’kyá), and promises that he will not hurt those that carry with them this dháran’i.


49. Sans. Chúdá man’i—dháran’i. Tib. (55) Gtsug-gi-nor-bu—gzungs. From leaf 384—387. Chúdá man’i (having a gem on the crown of his head), the
name of a dhāranī. Adoration of Buddhas, Bodhisatwas, and other inferior saints, and prayers addressed to them to avert all disagreeable things. Mantras.


55. Sans. Abhaya vādā aparājita. Tib. (61) Gzhan-gyis-mi-thub-pa-mi-hjigs-pa-sbyin-pa. From leaf 397—400. The bestowing on a person such courage as not to be overcome by any one. Some prayers and mantras.


56 शाङ्केशद बिल फन-सकरे 57 दिग्द प्रेलक्ष्म या लमम पर ल्दर या न्दर 58 शाङ्केशद प्रिये यहू नहीं महि 59 सहीं नविनि मी बाप्न महे रहे हीं फेरूँ ले 60 अनन्त जय आ ते अर्जने या लिगे पर-सकरे 61 नजिं री पी मी कृपा मा सी अर्जने मा लिगे पा 62 नयें अभूषण मरै नीमन


Vārānāsī, with instruction how to keep the doctrine taught by him. Translated by Surendra Bodhi, Prajna' Varma, and Bande' Ye'she's-sde'.


71. Sans. Mahā-dhāranī. Tib. (77) Gzungs-ch'hen-mo. From leaf 441—445. The great dhāranī, or charm. Kun-dga'h-vo having passed the three months of summer at Sāketana (Tib. Gnas-bchas), returns to Sha'kya at

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(71) འཁོར་པ་ གྲོ་ཉིད་པ་ གོང་དོན་པ་ (72) ལབ་པ་ ཁྲུངས་པ་ (73) སྐྱེས་དབེན་པ་ (74) གནས་དབེན་ (75) བྱེམས་དབེན་ (76) བྱེམས་མཆོག་དབན་ (77) བྱེམས་བེན་
Shravasti (Tib. Mnyan-yod), who tells him this dhāranī, as a remedy against all evil. Some mantras, and the stories of their great efficacy.

NOTE.—There are many repetitions in the whole volume. The translation of many of the works is attributed to the celebrated translators in the ninth century, as, Jina-mitra, Danashila, Surendra Bodhi, Prajna Varma, &c. and Bande Yešhe’s-de’; but, I think they had no part in the translation of several of them, judging from the contents of these works, and of other large treatises translated elsewhere by them. And it is stated by Tibetan writers, that the princes at that time permitted only a few Tantrika works to be translated.

(*Pha*) OR THE FOURTEENTH VOLUME.

There are in this volume, besides some fragments, fifty-three separate works. The titles of them in Sanscrit and Tibetan, with some notices on their contents, are as follow:—

1. Sans. Achala—dhāranī. Tib. (78) Mi-gyo-va—gzungs. From leaf 1—23. The firm or immoveable (a deity). A dhāranī. Instruction by Sha’kya for preparing his mandala and performing the ceremonies, and on the several configurations of the fingers of the hands during the ceremony. What oblations to be made. Several mantras to be repeated—their efficacy. Translated by Dherma Sri-mitra, and Gelong Ch’hos-kyi’ Bzang-po.


The titles of the following eight works are only in Tibetan:—


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78 श्रवस्ति —acid 79 द्वारकार्द्वार 80 स्प्यां राय खोज ज्ञान भ्रम ब्रज भ्रमनाम ध्वजाकार्णी धौलि ब्रज ब्रज रात्रि भक्ति ज्ञान भ्रम ब्रज भ्रमनाम
4. The hundred and eight names or epithets of (Tib. (81)) BYAMS-PA. (Sans. Maitreya). From leaf 61—63.

5. Ditto, those of (Tib.) (82) NAM-MKHAHI-SNYING-PO. (Sans. A'kāsha Garbha). From leaf 63—68.


7. Ditto, those of (Tib.) (84) LAg-NA-RDo-RJe'. (Sans. Vajra Pañjī). From leaf 73—77.

8. Ditto, those of (Tib.) (85) HJAM-DPAl. (Sans. Mañju Sri). From leaf 77—82.


13. Sans. A'rya jambhala nāma as'htā shataka. Tib. (90) Gnod-hdsin. From leaf 89—91. The hundred and eight names of (Sans. Jambhala) the destroyer or taker away of hurtful things. By repeating or reading these names many specified sorts of prosperity are stated to be obtained.


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81 झम्स् 82 झम्स् भद्री 83 झम्स् 84 झम्स् 85 झम्स् 86 झम्स् 87 झम्स् 88 झम्स् 89 झम्स् 90 झम्स् 91 झम्स्
ANALYSIS OF THE GYUT.

Parivrajakas and non-Parivrajakas. Told by Kuve'ra, with the permission of Gautama, the kinsman of the sun. He is styled by Kuve'ra, (Tib. (92) Dpah-ch'hen, Sans. Mahá Vira, thus—Reverence to thee, great champion. In this sútra Kuve'ra tells how the four great kings on the Ri-rab (Sans. Méré) hearing the excellent qualities of Gautama pay him their respects, with all their attendants, the Gandharbas, &c. and take refuge with him; and also that they promise to protect and make those to prosper who take refuge with Buddha. There are some mantras also. In general, this is an instructive sútra. Translated by Jina-mitra, Prajna' Varma, and Bande' Ye'-she's-sde'.

15. Sans. Mahá mégha. Tib. (93) Sprin-ch'hen-po. From leaf 112—132. The great cloud (the name of a Buddha). Enumeration of many sorts of Nágas. Several names of Buddha, with the epithet of “cloud.” Instruction to the Nágas. The adorations expressed by them; and their promise that they will let fall seasonable rain in Jambudwipa, and will keep off all hurtful things. Mantras and ceremonies. Translated by Jina-mitra, Shilendra Bodhi, and Bande' Ye'-she's-sde'.


18. Sans. *Mahā Gan'apati-tantra*. Tib. (96) *Tshogs-kyi-bdag-po-ch'hen-pohi-rgyud*. From leaf 140—148. A tantra of the great GANE'SA (the lord of hosts). Description of the square *mandala* in which his image must be placed. Oblations of several things, *mantras*, praises, prayers. This tantra was brought into Tibet by DIPANKARA SRI JNA'NA (Chovo Atisha), in the eleventh century.


20. Sans. *Graha-matrikā-dhāran'i*. Tib. (98) *Gzhah-rnams-kyi-yum—gzungs*. From leaf 150—153. A *dhāran'i* containing the mother of the planets; or some *mantras* to render the planets propitious to keep off all hurtful things. Told by SHA'KYA, at the request of VAJRA PA'N'ī. Translated by SHILENDRĀ BODHI, JNĀNA SIDDHI, SHA'KYA PRABHA', and by BANDE' YE'SHE'S-SDE'.

21. Another *dhāran'i* under the same title, and on the same subject as before. From leaf 153—157.

22. Sans. *Vasudhara. Dhāran'i*. Tib. (99) *Nor-gyi-rgyun—gzungs*. Affluence of riches. Instruction, and some *mantras* by SHA'KYA, how to escape poverty, sickness, and other hurtful things. Delivered at the request of DĀ'VA'-ZANG-PO, a citizen of Kōshambi, when SHA'KYA was in the thorny forest near that city.

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25. Sans. Dévi Mahā Kāli dhāraṇī. Tib. (1) Lha-mo-nag-mo-ch’hen-mohi-gzungs. Leaves 171, 172. A dhāraṇī of KĀ’LI DE’VI. She is called here the sister and wife of YAMA (Tib. (2) Gshin-rjéhi-lcham), the mother of MA’RA (Tib. (3) Bṇud) or CA’MA, and the queen (Tib. (4) Dvang-phyug-ma. Sans. Ishwari) of the Cámarupa world. She visited SHA’KYA after he became Buddha, and while he was sitting under the holy tree (ficus indica); and having thrice circumambulated him, prostrated herself at his feet, adored him, and was instructed by him in some mantras.


28. Sans. Sapta yuṭuda—dhāraṇī. Tib. (7) Ro-lang-s-don-pa-gzungs. From leaf 184—190. Seven manes or ghosts. SHA’KYA’s instruction to KUN-DGA’H-VO, when he, on a certain occasion, was hurt by some Tirthiku Parivrajakas, by the influence of some mischievous spirits (of dead bodies).

29. Sans. Surupa—dhāraṇī. Tib. (8) Su-ru-pa, or Gzugs-legs. Leaf 190. Some mantras and their effects. There are some other dhāraṇīs from leaf 190—200.

mense life and wisdom. A sūtra of high principles, by Śaṅkya to Mañju Śrī, on the several good qualities or perfections of Apara'mita Ayurjnāna, a Buddha. Several mantras, and their effects.

31. Another sūtra of the same name and subject. From leaf 208—215.
32. A dhāranī containing the essence of the above. From leaf 215—217.


35. (Titles only in Tibetan). The minute rituals and ceremonies of Avalokiteśwara, who has a thousand hands, and as many eyes. From leaf 302—346.

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38. Another dháran’i of Chenreśik.


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12 भुजः रज्ञ स्त्रिशः रज्ञ रज्ञ दुष्क दुष्क दुष्क दुष्क दुष्क
13 भुजः रज्ञ दुष्क दुष्क
14 भशः भशः भशः भशः भशः भशः भशः
15 भशः भशः भशः भशः भशः
16 भशः भशः
17 भशः भशः
18 भशः भशः भशः भशः


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19 तुझी रुकता न ही ले । जांकर । 20 अंदे की पर । 21 सुधा तर जाने। धरा कूद। 22 नीं युग तिथियों। राजदेव। 23 धर। फल। अंदे । 24 जही नही पाय । 51 घर। जाने। जाने। जाने। जाने। जाने। जाने। जाने। जाने। जाने। जाने। जाने।
ANALYSIS OF THE GYUT. 


(BA) OR THE FIFTEENTH VOLUME.

There are two volumes under the letter B (the fifteenth and the sixteenth volumes). The first is called Ba-gong (the upper B), the latter, Ba-hog (the lower B).

First the Ba-gong, or fifteenth volume.

There are in this volume seven separate works. Their titles in Sanscrit and Tibetan, together with some notices on their contents, are as follow:—

1. Sans. Amogha pásha hridáyam mahá yána sútra. Tib. (28) Don-yod-shags-pahi-snying-po-theog-pa-ch'hen-pohi-mdo. From leaf 1—11. A sútra of high principles, containing the essence of Amogha Pá'sha (a deified saint), related by Chenré'sik. The salutation is thus—Reverence be to A'kya Amogha Pá'sha; reverence be to Buddha; reverence to the great Merciful One. Sha'kya is on the top of the mountain of Potala, the residence of Chenré'sik, together with eighteen thousand Gelongs, an infinite number of Bodhisatwas, and Devas of Gnas-gtsang (the pure place or holy heaven). He gives them religious instruction. Chenré'sik tells this sútra. Moral instruction, with several mantras of great efficacy, and ceremonies with which they must be repeated.


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Footnotes:
25. Sanskrit and Tibetan.
27. Tibetan.
28. Sanskrit.
29. Tibetan.
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5. The twelve names of ditto. Leaves 20, 21.


7. Sans. Bhu’ta damara (mahá tantra rája). Tib. (35) Hbyung-po hdlu-

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(30) ... (32) ... (33) ... (34) ... (35) ...
ANALYSIS OF THE GYUT.

va—rgyud-kyi-rgyal-po-ch'hen-po. From leaf 66—105. The subduing or taming of ghosts (or evil spirits). Salutation thus—Reverence be to SRI VAJRA SATWA. (Tib. Dpal-rdo-rje-sems-dpaḥ). Subject—The manner of subduing all male and female Bhūts. The speaker is VAJRA DHARA (Rdo-rje-ch'hang). Leaf 80. Explication of several symbols (Sans. mūdra) or configurations of the fingers of the hands, the fists, &c. Several mantras and ceremonies to be performed for obtaining the favour of such and such a demon. Translated by BUDDHA A'KARA VARMA, and Gélong Ch’hos-kyi-shes-rap.

(BA-HOG) OR THE SIXTEENTH VOLUME.

The lower or latter B.

There is only one work, with the following title and contents:

Sans. A’rya amogha pāsha kalpa Rāja. Tib. (36) Hphags-pa-don-yod-pahi-zhags-pahi-ch’ho-ga-zhib-mohi-rgyal-po. From leaf 1—569. Minute description of the religious rites and ceremonies of A’rya Amogha ba’sha. The salutation is thus—Reverence be to Buddha, and to all Bodhisatwas. Subject—Description of mandalas, ceremonies, mantras, praises, instruction. The several parts of this volume have been translated by different persons at different times; the end, by Sha’kya and Gélong Rin-ch’hen-grub.

(MA) OR THE SEVENTEENTH VOLUME.

There are in this volume sixteen separate works or treatises. Their titles in Sanscrit and Tibetan, with some short notices on their contents, are as follow:

36 ལུགས་པ་ རི་མེད་དོན་པ་དོན་ལུགས་པ་དོན་ལུགས་པ་དོན་ལུགས་པ་དོན་ལུགས་པ་དོན་ལུགས་པ་

409
1. Sans. Sarva karma ávaran’á vishodhani—náma dháran’í. Tib. (37) Las-
kyi-sgrib-pa-thams-chad-rnam-par-shyong-va-zhes-byi-vahi-gzungs. From leaf
1—3. A dháran’í for making clear all the stains of moral works (or for
putting away all moral deformities). The salutation is thus—Reverence be to
Bhagava’n, (Tib. (38) Bchom-Idan-hdas,) the undisturbed. Namo Ratna
Trayáya. There are a few mantras, and some benefits are enumerated as
attainable by repeating them.

2. Sans. Vidyá uttama mahá tantra. Tib. (39) Rig-pa-mch’ho-gi-rgyud-
ch’hen-po. From leaf 3—365. A large tantra of the chief vidyá, taught by
Cha’kna’ Dorje’ (Sans. Vajra Pání) by the permission of Chom-da’n-da’s
(Shákya) at Shravasti. Mantras, with instruction how to make use of them;
on what occasions to write them; on what days to perform the ceremonies
and burn incense; and what things are to be obtained by them. Leaf 37.
Cha’kna’ Dorje’ having prostrated himself at the feet of Chom-da’n-da’s
(Shákya) utters this mantra—Namo Ratna Trayáya; Namashachan’d’a
Vajra Pánisya Mahá Yaksha sénapatisya; Namashachan’d’a pramatanáya,
sváhá. Hiri miri tirini, sváhá. Ceremonies of Rudra’ni, (Tib. (40) Nag-
mo-drang-mo,) of Jayavati, (Tib. (41) Rgyul-va-chan-ma,) &c. Several sorts of
mandalas. Ceremonies for obtaining any specified kind of prosperity; as,
health, longevity, wealth, victory over an enemy, faculty of perceiving
and retaining what one has heard or learned. The ceremonies of Kartikeya
(Tib. (42) Smin-drug-gi-bu); of six great goddesses, as, Uma’ (Tib. (43) Dhah-
bzlog); &c. The expelling of evil spirits. The curing of lunatics (or madmen),
and of those suffering from consumption by several sorts of meat and drink, or
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potions. Several modes of curing diseases also. On leaf 365 there is a slōka in four lines thus:—(Tib.\(^{(44)}\))

\[
\begin{align*}
Nad-mi-ni-rnyed-pah-mch'hog, \\
Ch'hog-shes-pa-nor-gyi-mch'hog, \\
Yid-brtan-pa-gnyen-gyi-mch'hog, \\
Mya-nan-hdas-pa-bdë-vahi-mch'hog.
\end{align*}
\]

Health is the chief acquirement.
Content is the best riches.
Firmness of mind is the best kinsman.
Deliverance from pain is the chief happiness.

\[
Dkon-mch'hog-gsum-la-phyag-hs'hal-lo.
\]

Reverence be to the three holy ones.

Translated by Vidya'kara Prabha', and Pal'se'gs, a Tibetan Lotsava. From leaf 366—368. The eight names of Cha'kna' Dorje' (Sans. Vajra Pān'i) together with some mantras.


be to *Buddha* and to all *Bodhisatwas*. Told by *Sha'kya*, when he was in that house on the top of the *Méru*. Subject—Praise of *Sha'kya* by the gods and *Bodhisatwas*. Exhortations to go to him, and to hear his doctrine. His instruction on several subjects. Metaphysical speculation on the nature of *Tathágata* (God) in a discourse between *Cha'kna*, *Dorje* (Sans. *Vajra Pán'i*) and *Sha'radwa'thi-bu*. Translated by the Indian *Upádhya* (Mkhan-po, master or professor) *Shile'ndra Bodhi*, *Jna'na Siddhi*, and *Bandé Ye'she's-sde*.


7. Sans. *Vajra dundá—Nága samaya*. Tib. (49) *Rdo-rjé-mch'hu—kluh-dam-ts'ig*. From leaf 426—466. The *Vajra* (or diamond) beak; or the oath or promise of a *Nága* (or serpent). Some ceremonies and mantras to the *Nágas* (or serpents) for obtaining seasonable rain. The *Nágas* promise that they will not hurt the corn, &c.


10. Another *dháraní* of the same title. *Leaf* 472.

12. Sans. *Mahā bala—mahā yāna sūtra*. Tib. (53) Stobs-po-ch’he—theg-pa-ch’hen-pohi-mdo. Leaf 489. The great strong (or powerful) one. A sūtra of high principles. Some mantras of VAJRA KRODA MAHA’ BALA—their efficacy. The MAHA’ BALA is Tathāgata, is Dherma, is all;—therefore MA’RA or CA’MA repairs for protection to MAHA’ BALA.


(TSA) OR THE EIGHTEENTH VOLUME.

There is only one work in this volume, under the following title:

cription of religious rites and ceremonies concerning Tāra, a goddess, styled elsewhere, the mother of all Tathāgatas. Chenre'sik (Sans. Avalokiteśvara) sent by Amitabha from the Sukhavati world, visits Sha'kyā, and after having delivered to him Amitabha's compliments, praises him (Sha'kyā) in several verses (seven or eight). Sha'kyā with Chenre'sik, in a discursive manner, tells all sorts of religious rites and ceremonies. There are descriptions of mandalas, ceremonies, and some mantras. Instruction on several subjects. On the six transcendental virtues. The subject of this volume is, in general, mystical and moral doctrine. Besides Chenre'sik, several of Sha'kyā's disciples are introduced speaking, as Sha'rihi-bu, Mongolyana, and others.

(Ts'ha) or the Nineteenth Volume.

There are in this volume twenty-two separate works. Their titles in Sanscrit and Tibetan, together with some short notices on their contents are as follow:

1. Sans. Mani bhadra—dhāranī. Tib. (59) Nor-bu-bzang-pohi-gzungs. From leaf 1—3. The son of Mahā Yakshe Se'napati visiting Sha'kyā at Shravasti, promises to him, that whoever of the Gelong and Gelongmas shall daily thrice repeat this Snying-po (mantra or bija-mantra)—Namo Ratna Trayāya; Namo Mani Bhadrāya, Mahā Yakshe Sénapatayē, &c. he will defend him, and supply all his necessities.


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59 གནའ་བསྲིན་པོ་བྱ་ཤེས་བྱས། 60 སྲོང་མོའི་སྲིད་པྲི་དོན་རྗེས་པོ་ནོར་ཤེས་བྱས། གནའ་ཤེས་བྱས། 61 གནའ་བསྲིན་པོ་བྱ་ཤེས་བྱས།
ANALYSIS OF THE GYUT.

4. Sans. Vidyā Rāja—Shwāsa mahā. Tib. (62) Rig-sṅags-kyi-rygal-po-dvugs-ch'hen-po. Leaves 27, 28. A principal vidyā mantra, styled “The great breath,” (name of a demon, the prince of all evil spirits). He tells to Śa'kyā the several evils which he inflicts on all animal beings, and promises that he will not hurt such as shall keep and repeat the “Shwāsa mahā vidyā mantra.”


9. Another dhāraṇī for the prajñā páramitā of 25,000 slókas.

10. Another ditto for that of 8,000 ditto.

62 श्री प्रकाश त्रिभुवन याम् श्री श्वसा महा 63 श्री महेंद्र श्री दक्षिण श्री श्वसा महा 64 श्री दक्षिण श्री दक्षिण 65 श्री महेंद्र श्री दक्षिण 66 श्री भगवान श्री अर्जुन श्री अर्जुन श्री अर्जुन

12. Sans. Sarva mandala samānya vidhana guhya tantra. Tib. Dkyil-khor-thams-chad-kyi-spyi-ki-cho-ga-gsang-vahi-rgyud. From leaf 71—108. General rites and formulæ used in every mandala. A mystical tantra, taught by Cha'kna Dorje' (Vajra Pān'ī). The salutation is thus—Reverence be to the All-knowing. Subject—Enumeration of several sorts of mandalas, and description of the ceremonies practised in each of them. Disposition of the figures representing the several divinities introduced in the mandala. Explanation of the several symbols (1 mudra) in the hands of the deities in the mandala; as, trisul, for Rudra; discus, for Vishnu; padma, for Brahma; a javelin, for Sambara; a vajra, for Indra; a furnace, for the god of fire; a club, for Yama; a sword, for Nirriti; a snare, for the god of water; a banner, for Vayu; a staff, for Kuvera, &c. &c. This is an instructive tantra on the rites and ceremonies practised in the mandalas. It is in verse, and in an easy style.


Analysis of the Gyut.

Balā Mahā Chana'd'ā. Tib. (72) Stobs-ch’en-khor-po-ch’hen-po. Subject—A detailed account of the means of arriving at perfection (or of all religious and moral observances for obtaining it). Leaf 115. The required qualities of a teacher, who may officiate at tantrika ceremonies. Description of the several substances used in the sacrifices; as, flowers, incenses, perfumes, sweet scented water, lights, or lamps, &c. Stated periods of the day and night for performing such and such religious observances or duties. This is a fine tantra, and in good language.


16. Sans. Mahā parin’ata rája samantraka. Tib. (74) Yongs-su-bsño-vahi-rgyal-po-ch’hen-po—sṅags-dang-bchas-pa. From leaf 193—223. A principal benediction, together with some mantras; or an earnest wish that by the merits of specified religious and moral actions, one may come to perfection or salvation (or final emancipation.) Adoration of several Buddhas and Bodhisatwas, gods, and demons. Translated by Vidyākara Prabha and Bande Ye’she’s Snying-po; corrected by Dpal-rtses’gs. Leaves 224, 225. A prayer for obtaining the supreme degree of perfection, that one may be able to assist other animal beings that are suffering all sorts of miseries; commencing with—“Reverence be to the three holy ones. Sans. Namo Ratna Trayāya.” From leaf 225—227. Another prayer addressed to Chenre’sik, as the most merciful. From leaf 227—229. Another prayer. Some other prayers. From leaf 229—233.

72 योःत्वः चिन् त्रेयं छेदं ग्ये 73 योःत्वः सुः पर्यं मत्रं पीतं एदं—क्षेतं न्यं खेतं यं एदं 74 योःत्वः सुः पर्यं मत्रं हिर्णं ग्ये खेतं ग्ये—धूःक्ष्मं रेदं मानं ग्ये

18. Sans. Swástyayana gáthá. Tib. (76) Bdé-legs-su-hgyur-vahi-ts’higs-su-bchad-pa. Verses on the state of those that are happy. Told by Sha’kya at the request of a god. Enumeration of some moral duties—they that practise (or observe) them are happy.


(DSā) OR THE TWENTIETH VOLUME.

There are in this volume three separate works. Their titles and contents are as follow:


75 घरे चेलाजु शं देश्व ऋषि गुरु वसाई तेषत्वु न घरो न 76 मरे चेलाजु शं देश्व ऋषि गुरु वसाई तेषत्वु न 77 पुष्पवान हरे चेलाजु शं देश्व ऋषि गुरु वसाई तेषत्वु न 78 रे देश्व ऋषि गुरु वसाई तेषत्वु न 79 पुष्पवान हरे चेलाजु शं देश्व ऋषि गुरु वसाई तेषत्वु न 80 रे देश्व ऋषि गुरु वसाई तेषत्वु न 81 केश्व ऋषि गुरु वसाई तेषत्वु न
From leaf 1—91, then continued again to 120. The great perfect One in all things (or respects), the pure Soul, the all-creating sovereign. This is a highly speculative treatise on the nature, the character, and existence of the Supreme being, and the proceeding of all things from him. The speaker, in general, is the supreme Soul, or the all-creating sovereign, who answers to the queries of Vajra Satwa, (Tib. *Rdo-rje-sems-dpah*) the president of the five Dhyāni Buddhas (as they are called elsewhere.) He was before all things—He is existing from all eternity. Translated in the eighth or ninth century, by Sri Sinha Prabha, and Bairotsana.


ANALYSIS OF THE GYUT.

va, &c. From leaf 408—503. The mysteries (or secrets) of all the Tathágatas, &c. This is considered as part of the former treatise.

Note.—This whole volume is old fashioned, and of little authority, except to the Snyigmápa sect (the most ancient among the Buddhistic sects in Tibet).

(W4) OR THE TWENTY-FIRST VOLUME.

This volume contains the four following works or treatises:


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85 दे महिं शक्तिः मा शमस्य द्यूर हृदि भस्मवं श्रद्धा वर्णर्थ एव मा श्रवणं भवे किं भवे न विवेकिने विवेकिने विवेकिने विवेकिने
86 द्यूर जननय यथै वेदवी न दैवी इति प्राणे यृद्धिः यथै वेदवी न दैवी इति प्राणे
87 दैवी लक्षणं जननय अवश्यं जननय अवश्यं जननय अवश्यं
The salutation is thus—*Om!* Reverence be to *VAIROCHANA.* (Tib. *Rnam-par-nang-mdsad*.) *Hūṃ!* Reverence to *AKSHOBHYA.* (Tib. *Mi-skhyod-pa.*) *Ah!* Reverence to *AMITĀ'BHA.* (Tib. *Snang-va-mthah-yas.*) Subject—Buddhistic ritual and theology. Delivered by *VAJRA SATWA* (Tib. *Rdo-rje-sems-dpah*) the Supreme intelligence, who is also styled in this *sūtra PRADHA'NĀ,* (Tib. *Gtso-po*) *MĀHĀ PURUŚ'HA* (Tib. *Skyes-bu-ch'hen-po*) on the queries of *VAJRA DHARA,* (Tib. *Rdo-rje-hch'hang*) the lord of all mysteries. Queries by *RDO-RJE'-HCH'ANG*—Why the five (*Dhyāṇi*) Buddhas, several specified *Bodhisatwas,* and goddesses, as *MĀMAKI,* *TĀRĀ,* *SITĀ,* &c., were called so? Translated by VIMALAMITRA, and by *BANDE' JNA'NA KU'MA'RA.*

4. In Tibetan only. (94) *Gsang-vahi-snying-po-dé-kho-no-nyid-nes-pa.* From leaf 267—427. The essence of mysteries—the real nature of the human soul, or its identity with the divine spirit that animates the whole of nature. The salutation is thus—Reverence be to *CHOM-DA'N-DA'S KUNTU ZANG-PO,* (Sans. *Bhagavān Samanta Bhadra*). Subject, as above. This is an appendix to the former treatise.

(*ZHA*) OR THE TWENTY-SECOND VOLUME.

There are in this volume fifteen separate works, besides some small and inconsiderable fragments. The titles of them in Sanscrit and Tibetan, with some short notices on their contents, are as follow:—


salutation is thus—Reverence to Chom-da'n-da's, Kuntu Zang-po, Ye'she's Bla'ma' Chen-po (to Bhagava'n Samanta Bhadra, the supreme lord of wisdom).

3. Sans. Mañju Shri karma chattvar chakra guhya tantra. Tib. (97) Hjam-dpal-las-bzhi-hkhor-lo-gsang-va-hi-rgyud. From leaf 83—102. The four works of Manju Sri, or a tantra on the mysterious chakra (wheel); again continued in an appendix to leaf 107. The salutation is thus—Reverence be to Hjams-dpal Ye'she's Sem-s-dpa'h, (Sans. Mañju Shri Jnana Satwa). Subject—Mystical and moral doctrine.


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97 भजम रधम चच्चा चच्चा का कहों' कहों' लहों' कहों' कहों' लहों' कहों' 98 नी लक्ष लक्षण' म' मलम' म' 99 नीं लक्ष लक्षण' म' मलम' म' 100 नीं लक्ष नीं लक्ष नीं लक्ष नीं लक्ष नीं लक्ष 101 नीं लक्ष नीं लक्ष नीं लक्ष नीं लक्ष नीं लक्ष 102 नीं लक्ष नीं लक्ष
Subject—Mystical theology. Description of mandalas, ceremonies, and mantras, such as this—“Om! Sri HE’RUKA maha vajra, sarva dus’tam samaya mudra pra veshaya, Sri HE’RUKA, Hüm, Phat.’ (Leaf 267).


8. Sans. Pu’jaya Bhagaván mahá Rája. Tib. (105) Bchom-ldan-hdas-gnyis-med-kyi-rgyal-po-ch’hen-po-la-phyać-hts’hal-lo. Leaves 293, 294. Reverence be to (or I adore) BHAGAVA’N, the most perfect sovereign. Some mystical ceremonies.


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103 104 105 106 107 108


15. Sans. *Loka stotra pu'ja tantra náma, manobhika santaka*. Tib. (113) *Hjig-ten-mch'od-bstod-sgrub-pa-rtsa-vahi-rgyud-ches-byva*. From leaf 369—397. An original tantra on the means of obtaining or acquiring Him, to whom the world offers sacrifices and utters praises;—or on the union with the Supreme spirit. The salutation is thus—Reverence be to CHOM-DA'N-DÁS-DORJE' DSIN (Sans. *Bhagaván Vajra dhara*) the supreme Buddha.

Note.—The titles of some of the smaller works in this volume have been written and translated erroneously. In general all these works are of little interest. Here ends the last volume of the GYUT Class, as also of the whole KAH-GYUR.

I beg, in conclusion, to remark, that in the whole Catalogue, the proper names of Buddhas, Bodhisatwas, gods, demons, countries, cities, &c. &c. though they occur in the text in Tibetan only, I have frequently expressed either in Sanscrit alone, or sometimes in both Sanscrit and Tibetan, with the aid of the Sanscrit and Tibetan vocabulary in my hand. As also, instead of BOHOM-LDAN-HDAS, (BHASHAVÁN) I have frequently written SHA'KVA.
ABSTRACT OF THE CONTENTS

OF THE

BSTAN-HGYUR.*

BY MR. ALEXANDER CSOMA KÖRÖSI,

SICULO-HUNGARIAN OF TRANSYLVANIA.

THE ʰṭʰɐn ʰgyur ʰ BSTAN-HGYUR is a compilation in Tibetan, of all sorts of literary works, written mostly by ancient Indian Pandits, and some learned Tibetans in the first centuries after the introduction of Buddhism into Tibet, commencing with the seventh century of our era. The whole makes two hundred and twenty-five volumes. It is divided into classes,—the Ḥṣ and Ṣr, Rgyud and Mdo, (Tantra and Sutra classes, in Sanscrit). The "Rgyud," mostly on tantrika rituals and ceremonies, makes eighty-seven volumes. The "Mdo," on science and literature, occupies one hundred and thirty six volumes. One separate volume contains hymns or praises on several deities and saints. And one volume is the Index for the whole.

* An Abstract of the contents of the Bstan-Hgyur collection will only be given here, without mentioning the Sanscrit titles of the works, since they have not been introduced into the Index volume, now in the writer's possession; neither had the Author, when in Tibet, sufficient leisure to turn over the volumes for copying the Sanscrit titles. But it was observed by him that the titles of many of tracts or separate works were there expressed in Tibetan only. These volumes are not in the Library of the Asiatic Society.
The following list contains some of the works enumerated in the Index, viz.;
First, the collection of Hymns, &c.; Secondly, the Rgyud; and, Lastly, the Mdo class.

I. འབྲེི་འབྲི་ (BSTOD-TS'HOGS).

Collection of Hymns or Praises.

1. རྣ་པ་ཐ་ཤྭ་དཔལ་བཤེས་པ་འབྲི་བཞི་པ་ K'hyad-par-du-hp'hags-pahi-bstod-pa. A hymn (or praise) on the Most High.

2. དྭི་རྒྱུར་པ་ Dehi-hgrel-pa. A commentary on the preceding, &c.


4. དྲ་ཐུབ་སྟེ་དྲ་སྟེ་གཡུ་བཞི་པ་ Lha-las-p'hul-du-byung-var-bstod-pa. A hymn on Him who is exalted above all the gods.

5. དྭི་རྒྱུད་ཆེའི་བསྟན་པ་ Dehi-rgya-ch'her-bshad-pa. A Vritti, (or an explanation at large) of the former.


13. Sems-kyi-rdo-rje-la-bstod-pa. Praise to the essence of the soul (to the Supreme soul) or spirit.


15. Sku-gsum-la-bstod-pa. A hymn on the three bodies or persons, (Dharma-káya, Sambhoga-káya and Nirvána-káya).


ABSTRACT OF THE CONTENTS


19. འཕྲི་བྱེ་བ་ཐོབ་པའི་ཤེས་རབ་བཀྲིག་པ་ Bsam-gyis-mi-k'hyab-pahi-bstod-pa, A hymn on Him whom the mind cannot conceive.

20. རྡོ་རྗེ་བའི་ཕན་རོལ་པ་ Bstod-pa-las-hdas-par-bstod-pa. A praise on Him who is above all praise.

21. རྡོ་རྗེ་བའི་ཕན་རོལ་པ་ Bla-na-med-pahi-bstod-pa. A hymn on Him above whom there is none (the Supreme being).

22. རྣ་རྫ་ཆེ་བ་ཐོབ་པའི་ཤེས་རབ་བཀྲིག་པ་ Rjé-btsun-hjam-dpal-gyi-don-dam-pahi-bstod-pa. A hymn on JAM-PAL, (Mañju-Sri, the god of wisdom).

23. རྣ་རྫ་ཆེ་བ་ཐོབ་པའི་ཤེས་རབ་བཀྲིག་པ་ Hp'ags-pa-hjam-dpal-gyi-snying-rjé-la-bstod-pa. A hymn on the mercy of A'RYA MANJU-SRI.

24. རྣ་རྫ་ཆེ་བ་ཐོབ་པའི་ཤེས་རབ་བཀྲིག་པ་ Gnas-ch'hen-po-brgyad-kyi-mch'od-rten-la-bstod-pa. Praises and hymns on the holy shrines (Sans. Chaitya), at the eight different places, (containing the relics of SHA'KYA).


26. རྣ་རྫ་ཆེ་བ་ཐོབ་པའི་ཤེས་རབ་བཀྲིག་པ་ Phyag-hts'hal-vahi-bstod-pa. A praise to be repeated at the time of adoration, (or prostration before a Buddha's image).
27. ནད་ག་མ་དག་དར་པའི་བོད་པ་। Dmyal-va-nas-hdon-pahi-bstod-pa. A praise to the deliverer from hell.

28. ཐབས་ཚེ་བན་པའི་དག་ནི་ལེ་བའི་དཔེ་བོད་པ་དཔེ་བོད་པ་རི་འོང་བའི་བོད་པ་। Sangs-rgyas-Bchom-ladan-hdas-la-bstod-pa, bsangs-par-hos-pa-bsangs-pa. Praise to Buddha, the triumphant, who is worthy to be praised.

29. ཐེག་ཆེན་ལུགས་པ་ངེས་ཏིང་ི་བོད་པ་। Dkon-mch'hog-gsum-la-bkra-shis-kyi-bstod-pa. Benedictory praises to the three holy ones, (Buddha, Dharma, and Sangha).

30. ཐབས་ཚེ་ི་བརྩེི་པ་བོད་པ་। Sangs-rgyas-kyi-mts'han-la-bstod-pa. A praise on the characteristic points of a Buddha's body.

31.  བཞག་པས་འཕྲེང་པའི་བོད་པ་। Gchig-las-hp'ros-pahi-bstod-pa. The praise of Him who issued from the same one.

32. ཐབས་ཚེ་སྒྲ་མ་ར་གུ་འཕྲིོ་བོད་པ་। Sangs-rgyas-sum-chu-rtsa-lnahi-bstod-pa. The praise of thirty-five Buddhas.

33. བཞག་བདེན་པའི་བོད་པ་। Ts'hig-brgyad-pahi-bstod-pa. A praise of eight words.

34. ཐེག་ཆེན་ལུགས་པོས་ི་བོད་པ་। Dkon-mch'hog-gsum-gyi-bstod-pa. A hymn on the three holy ones.

35. དེ་ཤེས་པ་। Dehi-hgrel-pa. Its commentary.

36. མཐུ་ཐེག་ཆེན་ལུགས་པོས་ི་བོད་པ་। Yang-dkon-mch'hog-gsum-gyi-bstod-pa. Another hymn on the three holy ones.


40. Spel-ma-bstod-pa. Praise in prose and verse.

41. De-bshin-gshegs-pa-thams-chad-la-bstod-pa. A hymn to all the Tathāgatas, (Buddhas).

42. Bchom-lidan-hdas-sha-kyi-t'hub-pahi-bstod-pa. The praise of the mighty SHA'KYA, the triumphant.

43. Yon-tan-mt'has-par-bstod-pa. A praise to Him whose perfections are infinite.

44. Yon-tan-mt'has-pahi-t's'hig-lehur-byas-pa. Comment on the above, in explanatory verses.

45. Sangs-rgyas-myas-nan-las-hdas-pa-la-bstod-pa. A hymn on the death (deliverance from pain) of a Buddha, or the praise of that sūtra in which the death of SHA'KYA is described.


   Ditto on seven ditto.
   Ditto on eight ditto.

50. Rab-tu-sīna-var-nam-lang-pahi-bstop-pa. A hymn to be said very early in the morning (when rising from bed).

51. Gnas-chi'hen-po-brgyad-kyi-mch'od-ten-la-p'hyag-hts'ai-vahi-bstop-pa. A hymn of adoration to the holy shrines in the eight places (where the relics of SHĀKYA were deposited).


53. Sbyor-va-bzhihi-lhahi-bstop-pa. The praise of the four joint gods.

54. Bdag-nyid-ch'hen-po-grags-pa-rgyal-mtshan-la-bstop-pa. A praise to the great Lord, the standard of renown, (or an encomium on a great Lama of this name).
ABSTRACT OF THE CONTENTS OF THE BSTOD-TS'HOGS.

55. བ་མ་དམ་པ་ ༜ེ་དོ་ནི་ཀུན་པ་ ༜ེ་བོན་པ། Bla-ma-dam-pa-ch'hos-kyi-rgyal-po-la-bstod-pa. Encomium on a holy Lama, the prince of morality.

56. ས་མཆེད་ བཐབས་ གཙོ་ དམ་པ་ Dus-mch'od-bzhihi-ts'hig-lehur-byas-pa. Four sacrifices made at certain times, explained in verse.

57. དྱིན་པ་ སྣན་པ་ སྟེགས་པ་ སྟེགས་པ་ Ts'higs-su-bchad-pa-gchig-pahi-hgrel-pa. The comment of a single slóka.

58. སྟག་ རུ་ སྟག་ སྟག་ Shákya-t'hub-pahi-bstod-pa. The praise of Shákya-t'hub-pa.

Besides these there are yet many other praises, hymns, and prayers among the Tantras, addressed to some particular deities, or tutelary gods, &c. &c.

The authors and translators of the above specified works or treatises may be found in the Index (རྫ་རི, Dkar-ch'dag) of the Bstan-hgyur compilation.

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II. RGYUD, (Sans. *Tantra*).

According to the Index, there are in this class 2640 treatises of different sizes, filling eighty-seven volumes. They treat in general of the rituals and ceremonies of the mystical doctrine of the *Buddhists*, interspersed with many instructions, hymns, prayers, and incantations. The Index specifies twenty-four chapters as the contents of the whole of this class. They are as follow:—


2nd Chap. गुणः महान, *Bde-mch'hog*. The chief of happiness, (Sans. *Sambara*) in nine volumes, ष—६, one hundred and eighty-eight treatises.

3rd Chap. दुः क्षणः क्षणः ह्यः | *Kye-rdo-rje*. O mighty Lord! (Sans. *Hé-Vajra*) eight volumes, ष—६, one hundred and sixty treatises.

4th Chap. दुः क्षणः क्षणः ह्यः | *Dpal-rdo-rje-gdan-bzhi*. The four noble diamond seats (*Sri chatur Vajrāsana*). Part of the ध volume—fourteen treatises.


ABSTRACT OF THE CONTENTS OF THE RGYUD.

7th Chap. ཤེ་ གཞི་ རོ་ ་ དེ། འས། གནས་-རྒྱ་ས-ཏོ་ བདང་། མ་ བས་པ་ (Buddha-kapala) the skull of BUDDHA. Part of the ༡ volume—seven treatises.

8th Chap. ཤེ་ གཞི་ རོ་ བདང་། འས། གནས་-རྒྱ་ས-མྱ་ རི་ བདང་། མ་ བས་པ་ The union with BUDDHA (Buddha Yoga) མ—༢, twenty-four treatises.

9th Chap. ཤེ་ གཞི་ རོ་ བདང་། འས། གནས་-རྒྱ་ས-འབྲ་ བདང་། མ་ བས་པ་ Sgröl-ma, &c. &c. rnal-hbyor-ch'en-pohi-rgyud. TA'RA', the goddess, &c. &c. Tantras of the Mahá Yoga kind. ༢ volume—eighty-five treatises.


11th Chap. ཤེ་ གཞི་ རོ་ བདང་། འས། གནས་-རྒྱ་ རི་ བདང་། མ་ བས། Gshin-rjé-gshed-kyi-skor. The Lord of death (or of the dead) YAMA. མ—༢, two volumes—one hundred and thirty-six treatises.

12th Chap. ཤེ་ གཞི་ རོ་ བདང་། འས། གནས་-རྒྱ་ Mts'han-brjod, (rnal-hbyor-bla-med-du-bkral-vahi-skor). Enumeration of the divine attributes of the Supreme being. (This is of the highest kind of the Mahá Yoga or abstract meditation). Part of the ༤ volume—twenty-nine treatises.

ABSTRACT OF THE CONTENTS OF THE RGYUD.

14th Chap. ་བླ་་ཤེ། གནའ་ ཕྱ་-་, *Phyag-na-rdo-rje* (Ұәі蛴 Pa’әı) on several deities of this tribe, as emblems of power, vengeance, cruelty, &c. ༦-༧ volumes—sixty-five treatises.


17th Chap. འཇེ་ འཇེ་, *Mts’han-bryod*. Enumeration and definition of several divine attributes, ༦-༧, four volumes—ninety-five treatises.

18th Chap. གཟེ་ གཟེ་ བཟེ་ བཟེ་ བཟེ་ བཟེ་, *Nan-song-sbyong-rgyud*. *Tantras* for lessening the number of the damned, or of those suffering in hell and other places of the bad transmigrations, ༦-༧, four volumes—thirty-eight treatises.

19th Chap. གཟེ་ གཟེ་ བཟེ་ བཟེ་, *Spyod-pahi-rgyud*. *Tantras* treating of the practices of devotees, ༦-༧, two volumes—seven treatises.


22nd Chap. གཟེ་ གཟེ་ བཟེ་ བཟེ་ བཟེ་, *Theg-pa-gsum-rgyud-sde-bzhis*. Treatises on the three vehicles or principles. The four classes of *Tantras*, ༦ volume—twenty-one treatises.

ABSTRACT OF THE CONTENTS OF THE RGYUD.

24th Chap. 護者 初期 將 聖者 聖者 智慧 佛, Gsar-du-bchug-pahi-ch'hos-te'han.

Treatises lately added to the Tantras, on initiation, consecration, emancipation, &c. from ༡ to ༢—fourteen volumes.

Such are the general contents of the eighty-seven volumes of the Tantra class.

Here follow the titles of some of the treatises contained in the above enumerated chapters:

Note.—The Tibetan letters prefixed denote the volume in which they may be found. By the thirty single letters, without any apparent vowel sign, the Tibetans express on registers the numerals from one to thirty; afterwards, from thirty-one to sixty, by adding to each letter the vowel sign (ⁿ) "i," from sixty-one to ninety, by adding (₄) "u;" from ninety-one to a hundred and twenty, by adding (ⁿ) "e;" and from one hundred and twenty-one to one hundred and fifty, by adding to each letter the "o" (졜).

１) Dus-kyi-hk'hor-lo. (Kāla-chakra) the circle of time. in a proper sense; but it is taken generally as the name of a particular god presiding over several other gods of inferior rank. This system originated in the north of Asia, in the fabulous Shambhāla, in the environs of the river Sihon (or Sita), and was introduced into India in the tenth century after Christ. Beside the several rites and ceremonies to be observed in representing the male and female deities of this department, the chief doctrine taught in this system is that on the nature of A'DI-BUDDHA, and the worship most acceptable to him.

２) Dri-ma-med-pahi-hod. “Spotless light” is the title of a large commentary on the above work.

３) Dus-kyi-hk'hor-lohi-sgrub-t'hab. On the rituals and ceremonies of the Kāla-chakra system.
ABSTRACT OF THE CONTENTS OF THE RGYUD.

The ceremonies of the Mandala.

Directions for performing the ceremonies in the Mandalas.

Contents of instructions and vows.

An introductory astronomical work to the Kāla-chakra.

Calculations of the eclipses of the sun and moon.

The chief first Buddha, Aḍi-Buddha.

Consecration (of any recently made image, book, or shrine of any Buddha or saint).

Burnt offerings.

Enumeration of the several names, titles, epithets, or attributes of any Buddha, or especially of Aḍi-Buddha.

The manner of preparing and representing this deity with his train.

Ceremonies to be performed in the circle or Mandala.
ABSTRACT OF THE CONTENTS OF THE RGYUD.

Man-tag. Instructions.

" Man-tag. Instructions.

Dam-tshig. Sacrament, vow, obligation.

Hbyung-po-lhams-chad-kyi-gtor-chhog. The manner of offering to all sorts of ghosts.

Ro-sreg-gi-chho-ga. Rites and ceremonies to be observed on the burning of dead bodies. (Or the manner of burning dead bodies).

Spyan-dveye-vahi-chho-ga. The manner or ceremony of opening one's eyes.

Rmi-lam-brtag-pa. The examining of dreams.


Ch'os-kyi-rnam-grangs-kyi-glu. A song on several things relating to religion.

Hch'ing-va-rnam-grol-gyi-bstan-bchos. A work on emancipation.

Dvang-bekur-va. Consecration, inauguration, empowering, the act of anointing, initiating, &c.

Skyabs-su-hgro-vahi-chho-ga. The ceremony or ritual for taking refuge (with Buddha).
ABSTRACT OF THE CONTENTS OF THE RGYUD.

Sem-skyed-pahi-ch'ho-ga. The ceremony or ritual of making the resolution to become a saint, or to arrive at the greatest perfection.

MC'hod-rt'en-bsgrub-pahi-ch'ho-ga. The manner of preparing or representing a Chaitya (a sort of small sacred building, or chapel).

Sku-hk'rus-kyi-ch'ho-ga. The ceremony of washing the image of a god, &c.

Rang-srung-vahi-ch'ho-ga. The manner or ceremony of keeping one's self safe.

Gzhan-bskyang-vahi-ch'ho-ga. The manner or ceremony of defending or protecting others.

Pha-rol-gyi-gnod-pa-bsrung-va. The keeping safe from injury by another.

Pha-rol-gyi-sde-gzhom-pa. To overcome another tribe, or to conquer an enemy.

Pha-rol-dvang-du-bya-va. On subjecting an enemy to one's dominion.

Gzhan-gyi-rig-sangs-mnan-pa. The making ineffectual the charms or incantations of others.

Kluhi-gdon-las-char-var-byed-pahi-man-nag. Incantation for delivering one from a Nāga evil spirit (or from a sort of madness).
ABSTRACT OF THE CONTENTS OF THE RGYUD.

A ceremony with burnt-offerings for procuring mitigation of a disease, &c.

A ceremony with burnt-offerings for procuring abundance, increase &c.

Ditto, for getting a person or thing into one's power or possession.

Ditto, to render stiff and motionless an enemy.

Magie. (There are several treatises on the wonderful effects of charms and incantations).

The manner of defending against the hail.

The manner of conquering an army.

The manner of curing leprosy.

The manner of acquiring perfection in all sorts of charms or incantations, (Dhāranī).

The manner or ceremony of procuring or imparting wit to any one.
AbstracT of the Contents of the Mdo.

The manner or ceremony for increasing one's wit or understanding.

The charm (or Dhārani) of the poison-curing goddess.

The method of acquiring a perfection like that of Hjam-dpal, the god of wisdom.

Such are the subjects of the Tantra class, (or Rgyud-sde').

There are one hundred and thirty-six volumes in this division of the Bstan-hgyur compilation. They treat, in general, of science and literature, in the following order:—Theology, philosophy, logic or dialectic philology or grammar, rhetoric, poesy, prosody, synonymics, astronomy, astrology, medicine, and ethics, some hints to the mechanical arts, and alchymy.

Ninety-four volumes are on theology and natural philosophy alone. Here also occur many works of the tantriha system. The following list exhibits the titles of some of the treatises contained in these books.

Ornament of reasoning. This work is attributed to Maitreya, the Buddha next following. It is a general survey of the whole Prajñā Pāramitā in twenty-one volumes of the Bkah-hgyur. This work, with many commentaries by different authors, makes sixteen volumes.
ABSTRACT OF THE CONTENTS OF THE MDO.

thirty-eight treatises. This is the first chapter of definitions (in the Index).

The second chapter enumerates two hundred and fifty-three treatises, explanatory of the Madhyamika system. The first original text is attributed to KLU-sGRUB (Sansk. Nāgarjuna).

Dvu-ma-rtsa-vahi-ts'hig-lehur-byas-pa-shes-rab-ches-bya-va. The first principles of wisdom, in explanatory verses, according to the Madhyamika school.

Rigs-pa. Argument (Nyāya).

Rtsod-pa-bzlog-pa. The refutation of an opponent—with many commentaries on it.

Dvu-ma-rtsen-hbrel-snying-po. The essence of causal concatenation, according to the Madhyamika school.


Gtan-ts'higs-grub-pa. The perfect syllogism or argument.

Hk'hrul-pa-hjoms pa. The subduing of error.

Ye-shes-snying-po-kun-las-btus. The essence of wisdom, selected from several works.
ABSTRACT OF THE CONTENTS OF THE MDO.

Shes-rab-sgron-ma. The light (or lamp) of wisdom.

Dvu-mahi-snying-po. The essence of the Madhyamika philosophy.

Rtog-ge-hbar-va. (Sansk. Tarkajwála). A violent or ardent reasoning. This is a commentary on the above work; and contains a review of the several philosophical sects in ancient India, especially with respect to the technicalities of each school. The sects mentioned are, Sánk'hya, Vaisheshika, Nyáya, Mimánsa, Lokáyáta, Vidyákara, with several others, which for the first principle take any of Purusha, Pradhána, Brahma', Vishnu, Iswara, Time, Atom. The Mléchhas also are mentioned (called in Tibetan La-lo Kla-klo) but, generally, the Mahomedans are comprehended under this appellation.


Phung-po-lña. On the five aggregates.

Stong-nyid, (Sansk. Shínayátá). On vacuity or voidness; or on the abstract notion of it.

Dvu-ma-la-hjug-pahi-hgrel-bshad. Introductory explanation on the Madhyamika doctrine.

These volumes contain several works and comments on the Yogá-charya philosophical sect.

ABSTRACT OF THE CONTENTS OF THE MDO.

Bden-pa-nyis-rnam-par-hbyed-pa. The analysis of the two truths.

Sku-gsum, hgrel-pa. A commentary on the three bodies (Dhermakāya, Sambhogakāya and Nirvānakāya).

Dou-mahi-lugs-kyi-snying-po. The essence of the Madhyamika doctrine.


Sems-brtag-pa. Examination or disquisition on the soul.


Sgom-pa. Meditation, (Sans. Dhyāna).


Sgom-rim. Several degrees of meditation.

Rnal-hbyor-spyod-pahi-bsam-gtam. The fixed meditation of a Yogāchārya.

Bslab-pa-kun-las-btus-pa. Doctrine or instruction selected from several works.

Byang-ch'hub-lam-gyi-sgron-ma. A lamp for finding the way to perfection.
Abstract of the Contents of the Mdo.

Skyabs-su-hgro-va-bstan-pa. Instruction on repairing for protection to, or taking refuge with (Buddha).

Theg-pa-ch’hen-pohi-lam-gyi-sgrub-’thabs. The method of acquiring the highest principles in philosophy (Maháyánam).

Mdo-sde-kun-las-btus-pahi-man-ña. Instructions selected from all sorts of sútras.

Mi-dge-va-bchu. The ten immoral actions.

Rgyal-va-hi-lam-la-hjug-pa. The entrance into the way of perfection (or of Buddha).

Skyabs-hgro-dang-sems-skyed-kyi-skor. Treatises on taking refuge with Buddha, and on making the resolution to become a saint, and forming the mind accordingly.

Yi-dam-blang-va-hi-ch’ho-ga. The manner or ceremony by which one chooses to himself a tutelary deity, or makes a vow.

Byang-ch’hub-sems-dpahi-skor-ma. The obligations or duties of a saint.

Gsum-la-skyabs-su-hgro-va. On taking refuge with the three holy ones (Buddha, Dherma, and Sangha).

Lzung-va-bshags-pahi-ch’ho-ga. The manner or rite of confession of one’s fall (fault or sin).
ABSTRACT OF THE CONTENTS OF THE MDO.

1. Ch'hos-pyod. Religious practices; or the religious exercises of the priests.

2. Ch'hos-kyi-dvyings-su-lta-vahi-glu. A song with respect to the root or mansion of morality (or the supreme moral being).


6. Mya-nan-gsal-va. The clearing up of one's sorrow, or comfort, consolation.


8. Yon-tan-bdun-yongs-su-rdsogs-pahi-gtam. Conversation or discourse on the seven accomplished good qualities.

9. Ts'hul-khrims-kyi-gtam. Discourse on morality, or good behaviour.

10. Ts'hogs-kyi-gtam. Speech before a congregation; or discourse held in an assembly.

ABSTRACT OF THE CONTENTS OF THE MDO.

Dven-pahi-gtam. Conversation in solitude; or private discourse.

Smon-lam. Prayer.

Man'd'al-bya-vahi-ch'ho-ga. The mode of preparing the Mandal.

Man'd'al-dvul-vahi-ch'ho-ga. The manner of offering the Mandal.

Man'd'al-gyi-ch'ho-ga. Ceremonies relating to the Mandal, or circle.

Rnal-hbyor-gyi-mtsh'an-nyid-bden-pa. Truth, the characteristic of Yoga.

Bkah-so-sohi-dgongs-hgrel. Comments on several dogmas or precepts of the Bkah-hgyur.

Mdo-sde-dgongs-pa-nes-par-hgrel-vahi-hgrel-pa. A commentary on the work inscribed, A true explication of the hidden thoughts (meaning, or sense) of the sūtras, or Mdo class.


Ch'hos-rjes-su-dran-gyi-hgrel-pa. A commentary on the work entitled, The remembering of Dharma, or religion.
ABSTRACT OF THE CONTENTS OF THE MDO.

A comment on the work entitled, The remembering of Sangha, or the holy priesthood.

The description of the Buddha Bhumi, or the degree of perfection of a Buddha.

A discoursive explanation of the ten Bhumis (ten earths) or degrees of perfection of the saints.

A commentary on the work called in the Bkah-hgyur, The prince of deep meditation (Sans. Samádhi rája).

A prayer on good practices or conduct. There are several comments on this work.

A Vritti (or commentary at large) of the work entitled, A true explication of the deep thoughts contained in the Sútra class.

A commentary on the work, Sad dharma pundarika, in the Bkah-hgyur.
ABSTRACT OF THE CONTENTS OF THE MDO.

Lankar-gshegs-pahi-hgrel-pa. A comment on Lankāvatara, in the Bkah-hgyur. A visit to Lanka (or the visiting of Lanka).


Bsam-gtan-gyi-sgron-ma. The lamp of deep meditation.

Rnal-hbyor-la-hjug-pa. Entrance into abstract meditation.


Hjig-rten-bzhag-pa. The arrangement of the world, (or cosmography).
ABSTRACT OF THE CONTENTS OF THE MDO.

Prospectus, or exhibition of remarkable things. There are many commentaries of this in several volumes.

Occasional discourses or speeches. There are several commentaries on this.

On emancipation (in the Dul-va).

Praise on education (or religious discipline).

The young monk, or priest, in explanatory verses.

The asking the years (or age) of a Gélong (or priest).

Generation of birth, or generations of former transmigrations.

The tree of consideration, (a fabulous tree in the paradise of the gods). This is an ingenious poetical work, composed in Sanscrit by Shu’bhendra. The book is inscribed, Bodisatwa Avadána.

Stories, or tales, on several subjects.
ABSTRACT OF THE CONTENTS OF THE MDO.

The advantages derived from hearing of the perfections of a Buddha.

Gtan-ts'higs-rig-pa. Philosophy, or dialectic and logic. In twenty-one volumes. (Sans. Hétuvidyā).

Ts'had-mahi-mdo-kun-las-btus-pa. A sutra or treatise on dialectic, or art of reasoning, selected from several works.

Ts'had-mahi-indohi-rang-hgrel. A commentary of the before-mentioned dialectical treatise, by the same author.

Dmigs-pa-brtag-pa. The examination of the object; with a comment on it.

Dus-gsum-brtag-pa. The examination of the three times.

Rigs-pa-la-hjug-pahi-sgo. The door, or vestibule of logic.

Ts'had-ma-rnam-hgrel-gyi-ts'hig-lehur-byas-pa. A comment on dialectic, in explanatory verses.

Rtsod-pohi-rig-pa. The art or science of disputing, dialectic.

Many commentaries on logic and dialectic, by several authors, follow afterwards.
ABSTRACT OF THE CONTENTS OF THE MDO.

Gtan-ts'higs-pahi-rgya-ch'her-hgrel-pa. Explanation at large on syllogism.

Hbrel-pa-brtag-pahi-rgya-ch'her-bshad-pa. A Vritti (comment) on the examination of coherence, or connexion.

Rigs-pa-grub-pahi-sgron-ma. The light (or lamp) of a perfect argument.

Ts'had-ma-brtag-pa. The examination of proofs.

Glegs-bam-bkla-pahi-t'habs. The method of perusing a volume, (or of reading, &c.)

Ch'hos-dang-ch'hos-chan-gtan-la-p'hab-pa. Subject and predicate established.

Rigs-pahi-sbyor-va. Syllogism, or the arrangement of arguments.

Rtog-ge-skad. Terms used in disputing or reasoning.

De-k'ho-na-nyid-bsdus-pa. The Tattwa Samásu, or an abridgment on the identity of the natural essence of God.

ABSTRACT OF THE CONTENTS OF THE MDO.

Lung-du-ston-pa-tsandra-pahi-mdo. A treatise on Byakarana (or grammar) by Tsandrapa.


Tsandra-pahi-rnam-dvyé. The several cases of a Sanscrit declension, according to Tsandrapa.

-Sgra-hi-bstan-bchos-kalápa. The grammatical work of Kala'pa, with a comment on it.

Smra-va-kun-la-hjug-pahi-sgra-hi-bstan-bchos. A grammatical work, introductory to every speech or language.

Smra-vahi-sgo. The door of speech.

Note.—All these, and several other small treatises contained in this compilation, are on the Sanscrit language of the Buddhists.

Mñon-bjod-kyi-bstan-bchos-hch'hi-med-mdsod. The Amarakosha of synonymous words.

Dehi-hgrel-pa. Its commentary.

Snyan-dnags-kyi-me-long. The mirror of sweet language, (Sansk. Kávyadershana).
ABSTRACT OF THE CONTENTS OF THE MDO.

Sde-bshor, rin-ch'en-hbyung-gnas-zhesbya-va. On poetry or prosody, (mine of precious metals). With a commentary.

Snyan-dagns, sprin-gyi-pho-nya. The cloud-messenger, a poem.

Kalapahi “ti” sogs-kyi-hgrel-pa. The comments of KALAPAI on this termination “ti,” &c.

Gzhon-yes-su-gzung-vahi-bstan-bchos. Literary works for the benefit of others.

Gso-vahi-rig-pa. The doctrine of healing or curing; medicine. (Sans. Chikitsa vidya).

Sbyor-va-brgyad-pa. The eight mixtures.

Yan-lag-brgyad-pahi-snying-po-btus-pa. The essence of the eight branches (of medicine) selected from several works.

Sman-gyi-ming gi-rnam-grangs. The enumeration of the names of several physics or drugs.


Dnul-ch'hu-sgrub-pahi-bstan-bchos. A work on preparing quicksilver.
ABSTRACT OF THE CONTENTS OF THE MDO.

The most powerful elixir for subduing every sickness, and for improving the vigour of the body.


Sku-grugs-kyi-mts'an-myid. Description of a Buddha's image, with respect to the proportion of the several members of his body.

Grub-t'hob-brgyad-chu-rtsa-bzhihi-bri-l'chabs. The manner of representing, in painting, those eighty-four persons who where emancipated while living.

Spos-sbyor-vahi-bstan-bchos. A work on mixing or preparing perfumes.

Dus-bstan-pahi-mé-long. A mirror shewing the time or weather, (a work on divination, soothsaying, or prognosticating).


ABSTRACT OF THE CONTENTS OF THE MDO.

The ethical work of CHANAKA, a king.

The ethical work of MASURAKSHI.

Literary works composed by ancient Tibetan learned men.

The great critical work prepared by many Pandits and Lotsavas (Tibetan interpreters); or a dictionary in Sanscrit and Tibetan, arranged under certain heads, on several subjects.

Ditto, a smaller vocabulary.

The most ancient grammatical works of the Tibetan language, composed in the seven century after CHRIST by SAMBHOTA. There are mentioned several other works prepared by Tibetan learned men.

Collection of synonymous words.

A passport for visiting Shambhala, (a fabulous country in the north of Asia).
The first principles of grammar, by Manju Ghosh. There are also mentioned some other grammatical works.

Under these names, there are many benedictions, prayers, thanksgivings, hymns, &c. &c.
### ERRATA

**In the articles from Mr. A. C. Körösi.—Parts I. and II. Vol. 20.**

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<tr>
<td>128</td>
<td>Buddha-vata-sanga</td>
<td>Buddha-vatā-sanga</td>
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<tr>
<td>130</td>
<td>CA'kas-nom-pa</td>
<td>Ch'kas-mōn-pa</td>
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<tr>
<td>132</td>
<td>Non-pa-dso</td>
<td>Mnon-pa-mdos</td>
</tr>
<tr>
<td>134</td>
<td>Las'hula</td>
<td>Ra'hula</td>
</tr>
<tr>
<td>136</td>
<td>Shuddodana</td>
<td>Suddodana</td>
</tr>
<tr>
<td>140</td>
<td>they may not save &amp;c.</td>
<td>according to this prohibition they will not save &amp;c.</td>
</tr>
<tr>
<td>142</td>
<td>Gyhon &amp;c.</td>
<td>Gzmon &amp;c.</td>
</tr>
<tr>
<td>144</td>
<td>from bottom Gaya</td>
<td>Gaya'</td>
</tr>
<tr>
<td>148</td>
<td>from bottom Ṛṣabha</td>
<td>Ṛṣabha'</td>
</tr>
<tr>
<td>150</td>
<td>Tushita</td>
<td>Tushit (every-where)</td>
</tr>
<tr>
<td>152</td>
<td>Kashtapa, &amp;c.</td>
<td>Kašhtapa, &amp;c. (every-where)</td>
</tr>
<tr>
<td>154</td>
<td>Family</td>
<td>Families,</td>
</tr>
<tr>
<td>156</td>
<td>Shudhodana &amp;c.</td>
<td>Shuddhodana &amp;c. (every-where)</td>
</tr>
<tr>
<td>158</td>
<td>Matya</td>
<td>Matya'</td>
</tr>
<tr>
<td>160</td>
<td>Traya-strimska</td>
<td>Trayastrīmsa</td>
</tr>
<tr>
<td>162</td>
<td>from bottom Ri-lags Ri-dags</td>
<td></td>
</tr>
<tr>
<td>164</td>
<td>Yang-po</td>
<td>Bzung-po</td>
</tr>
<tr>
<td>166</td>
<td>Byang-po</td>
<td>Bzung-po</td>
</tr>
<tr>
<td>168</td>
<td>Gyugs, &amp;c.</td>
<td>Geugs, &amp;c.</td>
</tr>
<tr>
<td>170</td>
<td>part</td>
<td>pair</td>
</tr>
<tr>
<td>172</td>
<td>Panchola</td>
<td>Panchela</td>
</tr>
<tr>
<td>174</td>
<td>sends</td>
<td>sedes or yields</td>
</tr>
<tr>
<td>176</td>
<td>casual</td>
<td>casual</td>
</tr>
<tr>
<td>178</td>
<td>from bottom Vṛṣè</td>
<td>Vṛṣè</td>
</tr>
<tr>
<td>179</td>
<td>At the bottom, after the note, add:</td>
<td>See Q&gt;i N, R, leaf 651.</td>
</tr>
<tr>
<td>181</td>
<td>Lang-rop</td>
<td>Grung-rab</td>
</tr>
<tr>
<td>183</td>
<td>Kṣhupriyād</td>
<td>Kṣhupripa dh</td>
</tr>
<tr>
<td>185</td>
<td>Vstupritiyād &amp; Vstupritiyād</td>
<td></td>
</tr>
<tr>
<td>187</td>
<td>Mahā Sanghikā Mahā Sanghikā</td>
<td></td>
</tr>
<tr>
<td>189</td>
<td>rieshi</td>
<td>rieshi</td>
</tr>
<tr>
<td>191</td>
<td>Lokotola Vḍrindā Lokotola Vḍrindā</td>
<td></td>
</tr>
<tr>
<td>193</td>
<td>Mahā vikara vposes Mahā Vḍhrā Vḍrindā</td>
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</tr>
<tr>
<td>195</td>
<td>Kṣyā-bu</td>
<td>Kṣyā-bu</td>
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<tr>
<td></td>
<td><strong>PART II.</strong></td>
<td></td>
</tr>
<tr>
<td>199</td>
<td>at the bottom 54</td>
<td>54</td>
</tr>
<tr>
<td>201</td>
<td>7.</td>
<td>7.</td>
</tr>
<tr>
<td>203</td>
<td>at the bottom</td>
<td>at the bottom</td>
</tr>
<tr>
<td>205</td>
<td>6.</td>
<td>6.</td>
</tr>
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</table>

**Note.—** The Sanscrit words in the titles of the treatises, mentioned in this volume, have been rendered in Roman character according as they were expressed in the Tibetan (letters), without endeavouring to correct them according to the rules of Sandhi of Indian and European grammarians. Also in the list of Errata, such mistakes in printing, as the intelligent reader himself may easily correct, have not been included.