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I.—*Abstract of the Contents of the Dul-vá, or first Portion of the Káh-gyur, from the Analysis of Mr. Alexander Csoma de Körös. By H. H. Wilson, Sec. A. S.*

[Read 9th November.]

At the last Meeting of the Asiatic Society, a general view of the contents of the two great Thibetan works, the *Káh-gyur* and *Stán-gyur*, and especially of the former, was submitted, founded on materials supplied by Mr. Csoma de Körös. It was also stated, that that gentleman had consented to prepare a more detailed analysis of the whole from the copy in the Society's possession; and he has accordingly furnished the Society on the present occasion, with the result of his subsequent labours, being an analytical sketch of the contents of the *Dul-vá*, or first great division of the *Káh-gyur*.

It was stated in the preceding sketch, that the *Káh-gyur* usually consisted of 100 large volumes, classed under seven great divisions; each comprising a greater or lesser number of volumes, treating of the religious practices and tenets of the Baud'dhas; written originally in Sanscrit, but translated into Tibetan, for the greater part in the ninth century.

Of those divisions, it was also mentioned, that the first, or *Dul-vá*, termed in Sanscrit *Vinaya*, Decorum or Discipline, occupied 13 volumes; and as introductory to the whole, described the different observances to be followed by the votaries of Bud'dhism, but more especially by those, whether male or female, who adopted a religious life. These observances are of a very comprehensive description, extending not only to moral and ceremonial duties, but to modes of personal deportment, and the different articles of food or attire. The precepts are interspersed with legendary accounts, explaining the occasion on which **SA'KYA** thought it necessary to communicate the instructions given.

The *Dul-vá*, according to the analysis now submitted, comprises seven portions.

1. *Tib.* Dul-va-zhi ; *Sans.* Vinaya-vastu. The substance or basis of discipline, 4 vols.
2. *Tib.* So-sor-t'har-pé-do ; *Sans.* Pratimoksha Súra. Rules for emancipation, 30 leaves.
3. *Tib.* Dul-vá-nám-pár-jet-pá ; *Sans.* Vinaya-vibhanga. Neglect of discipline or transgression, 4 vols.
4. *Tib.* Gé-long-má-so-sor-thár-pé-do ; *Sans.* Bhikshuni-pratimoksha Súra. Rules for emancipation for nuns, or female mendicants.
5. *Tib.* Gé-long-má-dul-vá-nám-pár-jet-pá ; *Sans.* Bhikshuni-vinaya-vibhanga. Neglect of discipline by female mendicants, in one volume, with the preceding tract.
6. *Tib.* Dul-vá-phrán-tshegs-kyi-zhi ; *Sans.* Vinaya-kshudraka-vastu. Minor essentials of discipline, 2 vols.
7. *Tib.* Dul-vá-zhung-la-má ; *Sans.* Vinaya Uttara-grantha. The last treatise on discipline, 2 vols.

Some admit only four divisions of the *Dul-vá*, termed in Sanscrit :—

1. Vinaya-vastu. 2. Pratimoksha Súra and Vinaya-vibhanga. 3. Vinaya-kshudraka-vastu ; and 4. Vinaya Uttara-grantha.

The first part of the *Vinaya-vastu* treats of the *Pravrajita-vastu*, the circumstances under which the religious profession may be adopted.

It opens with an account of the hostilities that usually prevailed between the kings of *Anga*, the country about Bhagalpur, and the kings of *Magadha*, or Behar, until PADMA-CHENPO, sovereign of the latter, became tributary to his rival, an event that happened shortly before SA'KYA's appearance on earth.

Before the same occurrence also, the birth and education of VIMBA-SA'RA, surnamed SRENI'KA, the son of PADMA-CHENPO, are described. The young prince encourages his father to withhold the tribute, and in the war that ensues, defeats, and kills the sovereign of *Anga*, and annexes that country to his patrimonial government. He subsequently succeeds his father and is ruling at his capital *Rajagriha*, at the time of SA'KYA's birth.

The particulars of SA'KYA's birth are not enumerated in this place ; but an account is given of his two first disciples SARIPUTRA and MANGALAYANA, two young philosophical Brahmans, who have studied under different masters, without being satisfied with any of their instructors ; the particulars of whose tenets are enumerated. At last they find SA'KYA teaching in *Rajagriha*, and attach themselves to his person.

The doctrine of SA'KYA finds a patron in VIMBASA'RA, and he is described as residing some time in *Rajagriha*, enjoying great fame as a teacher and master of numerous converts; his mode of teaching is also exemplified, and various philosophical controversies between him and the advocates of other systems are detailed.

The mode in which his converts are received into the order of the priesthood, either by himself or by his disciples, is then particularized. Two presidents are appointed, and five classes of teachers ordained. Questions to be propounded are given, and the description of persons inadmissible from bodily imperfections or disease described. A variety of rules on the subject of admission is laid down.

The behaviour of the person after admission is then regulated; the cases in which he should require the permission of his principal specified; and various moral obligations prescribed, particularly resignation and forbearance, when maltreated or reviled.

Stories are related of improprieties committed by some juvenile members of the community, and in consequence SA'KYA desires that none shall be admitted under 15, and no priest be ordained under 20 years of age. Other stories give rise to other limitations, prohibiting the admission of slaves, debtors, runaways, hermaphrodites, diseased or maimed persons, young men without the consent of their parents, and persons who have families dependant upon them. No person is to be admitted, except in full conclave—nor any one to be allowed to reside amongst the priests without ordination—no thieves, parricides, matricides, nor murderers are to be admitted. Each of these prohibitions arises out of some incident occurring in the course of SA'KYA's peregrinations between *Magadha*, *Kosalá* or *Oude*, *Srāvastí*, and *Kapila*.

The next subject is the performance of confession and expiation, which should be observed every new and full moon, in a public place, and congregation: the manner of conducting the ceremony is fully detailed.

The rest of the first volume is occupied with a number of precepts and prohibitions, some of them of a whimsical character: such as that a priest shall not wear wooden shoes, nor lay hold of a cow's tail to assist himself in crossing a river.

The second volume continues the subject of dress, especially on the fitness of leather or hides for the shoes of the priests; a treatise on drugs and medicaments then follows, which the disciples of SA'KYA are allowed to use or to carry about them.

The king of *Magadha* entertains SA'KYA for three months, and various legends are told.

In the course of them, the six chief cities of India are said to be *Srāvastī, Sáketa, Varánasī, Vaisáli, Champá* and *Rajagriha*.

The two first are in Oude, *Varánasī* is Benares, *Vaisáli* is considered to be Allahabad, *Champa* is Bhagalpúr, and *Rajagriha*, or *Rajgiri* is in Behar.

From *Magadha*, SA'KYA goes to *Vaisáli* upon the invitation of the *Licchivi* inhabitants of that city, who appear to have been republicans, and to have possessed great riches.

The peregrinations of SA'KYA are continued throughout the volume, in which he encounters and converts many individuals, whose stories are told, not only during the present, but their past lives. Amongst others, SA'KYA relates his own, and how he became a Bodhisatwa, or sage. The conclusion of the volume leaves him at the lake *Manasarovara*, with 36 of his principal disciples.

The third volume continues in the same strain. At a place in *Kosala*, SA'KYA and his followers are entertained by way of test, and are found to be moderate and easily contented. The Brahmins are tried by a similar test, and proved to be greedy and insatiable.

Similar lessons, as in the preceding volumes, are given to the priests. They are permitted to eat treacle—to cook for themselves in time of famine, and to cook in ten places—to eat meat under certain restrictions—to accept gifts from the laity. The stories and lectures are interspersed with notices of medicines and the mode of administering them, and the medical employment of charms and incantations.

The subject of the succeeding pages is the proper attire to be worn by the disciples of SA'KYA; they are directed to wear not more than three pieces of cloth, of a red colour—to wear cotton garments when bathing—to be clean in their dress and in their bedding—and never to go naked. An injunction at variance with some notions of Bud'dhism, the images of the saints of which have been supposed to be represented without clothes, and furnishing a distinguishing characteristic between them and the images of the Digambara Jains.

The subject of dress is followed by that of the use of mats or sheets to lie upon.

A more important division then succeeds, on the conduct to be observed towards refractory and disputatious brethren. They are first to be admonished in public congregation, and if impenitent, to be expelled from the community. The mode in which confession, repentance, and absolution are observed is next explained, and illustrated by examples.

The residences and furniture of the monks are next described, and the next subject is said to be dissensions in religious communities. Little on this head, however, is given, and the rest of the volume is

occupied with miscellaneous matter. One subject is an account given of the origin of the SA'KYA race by MANGALAYANA, at the desire of SA'KYA, to the people of *Kapila-vastu*; and another the birth and education of SA'KYA himself.

Vol. 4 continues the story of SA'KYA, especially the circumstances that led to his entering upon the life of an ascetic, and his subsequent proceedings. In this book the *Sákyas* are called inhabitants of *Kosalá*, a country bordering on the *Kailas* mountains, and descendants of the Hindú king IKSHWAKU. The birthplace of SA'KYA is said to be *Kapila-vastu*, near the Himalaya, on the banks of the Bhagirathí. The latter pages illustrate what is considered to be the subject of the whole book, the evils of causing schisms, by instances of the inveterate hostility of L'HAS-KYIM, the nephew of SA'KYA, towards his uncle.

The fifth volume commences with the *Pratimoksha Sútra*, short precepts for the securing of final felicity; the sum of which is, that vice is to be diligently avoided, virtue invariably practised, and the passions be kept under entire subjugation.

Then follows, and extends through the rest of this volume and the three next, a code of laws for the monks, comprehending 253 rules. Each of these arises in general from some improper conduct in a religious person, which forms a separate incident or tale. The matter comes to SA'KYA'S knowledge, who sends for the culprit into the congregation, where he is duly lectured. On his confession and penitence, he is pardoned, and SA'KYA enacts the rule or law preventive of a like transgression.

The ninth volume is of the same general character as the preceding four; but it is addressed to the female followers of Bud'dha, priestesses or nuns, *Gélong-má*, or *Bhikshuní*: many of the rules and illustrations are repeated from the foregoing volumes, and in the same terms.

The tenth and eleventh volumes relate to matters and rules of minor importance, such as that the monks shall not use vitrified brick as a flesh-brush, nor fragrant unguents, nor rings, nor seal rings of the precious metals, nor eat garlic, nor learn music or dancing. There are also directions for the construction of *Chaityas*, and the deposit therein of reliques, as the hair, nails, &c. of BUD'DHA, given by him to various persons during his life. There are also some tales of a political or historical character, especially the destruction of *Kapila* by the king of *Kosala*, and the murder or expulsion of the *Sákyas*, many of whom are said to have fled to Nepal. The eleventh volume closes with an account of the *Nirván*, or emancipation of SA'KYA in *Kamrúp*, or Western Asam. Eight cities contend for his remains, which are divided amongst them, and deposited in *chaityas* or mausolea.

On the death of SA'KYA, KASYAPA, the head of the Baudhdhas, directs 500 superior monks to make a compilation of the doctrines of their master. The *Do* is also compiled by ANANDA; the *Dul-vá* by UPALI; and the *Ma-moon*, *Abhidharma*, or *Prájnú-páramita* by himself. He presides over the sect at *Rajagriha* till his death.

ANANDA succeeds as hierarch. On his death his reliques are divided between the *Lichchivis* and the king of *Magadha*; and two *chaityas* are built for their reception, one at Allahabad, the other at Pataliputra.

One hundred years after the disappearance of SA'KYA, his religion is carried into Kashmir.

One hundred and ten years after the same event, in the reign of ASOKA, king of *Pataliputra*, a new compilation of the laws of SA'KYA was prepared by 700 monks, at *Yangs-pa-chen*, (Allahabad.)

The twelfth and thirteenth volumes contain supplementary rules and instructions, as communicated by SA'KYA to UPALI, his disciple, in answer to the enquiries of the latter.

We shall be better prepared upon the completion of the catalogue of the whole of the *Káh-gyur* to offer any remarks upon the doctrines it inculcates, or the historical facts it may be supposed to preserve. It is therefore rather premature to make any observations upon the present analysis, confined as that is to but one division of the work, and unaccompanied by extract or translation; but we may perhaps be permitted to enquire what new light it imparts, as far as it extends, to the date and birthplace of SA'KYA.

Any thing like real chronology is, if possible, more unknown in Baud'dha than Brahmanical writings; and it is in vain therefore to expect any satisfactory specification of the date at which the *Bud'dha* SA'KYA flourished. We find however that 110 years after his death, ASOKA king of *Pataliputra* reigned: now in the *Vishna Purana* and one or two other Puranas, thesecond king of *Magadha* from *Chandragupta*, or *Sandrocoptos*, bears the title of ASOKA, or ASOKAVERDDHANA. If this be the prince intended, SA'KYA lived about 430 years before the Christian æra, which is about one century posterior to the date usually assigned for his appearance. It is not very different, however, from that stated by the Siamese, to Mr. Crawford. "By their account, his death took place in the first year of the sacred æra, being the year of the little snake; on Tuesday, being the full moon of the sixth month of the year. The year 1822 was the year 2364 of the æra in question, and as Bud'dha is stated by them to have died when 80 years of age, his birth by this account took place 462 years before the Christian æra." *Crawford's Siam*, 367.

A discrepancy apparently of a more decided character occurs as to the place of SA'KYA's nativity. This has been hitherto considered to have been *Kikata* or *Magadha*, the modern province of Behar, the latter being evidently intended by that country in *Jambu Dwip*, or India, which is called *Makata* by the Burmese and the Siamese, *Mo-ki-to* by the Chinese, and *Maḥatá Kokf* by the Japanese, according to several European writers of authority.

Now according to the *Káh-gyur* the birth place of SA'KYA is not in *Magadha*, but in *Kosala*, or *Oude*, at a city called *Kapila* or *Kapila-vastu*, and this latter term explains the nature of the mistake. The Chinese specify *Kau-pi-le*, the Burmese *Ka-pi-la-vot*, the Siamese *Ka-bi-la-pat*, the Cingalese *Kimboul-pat*, and the Nipalese *Kapila-pur*, as the city in which their legislator was born—considering, therefore, *Makata* to be the principality or province in which it was situated. For some centuries before Christ, and about the probable period of SA'KYA's nativity, the greater part of central India was subject to *Magadha*; and it is not extraordinary therefore that *Kosala*, in which *Kapila* is situated, was considered as a subsidiary, and may have been a tributary or dependant principality, and so far therefore *Kapila* was in the kingdom, though not the country of *Magadha*. At any rate, that *Magadha* was the first and principal scene of SA'KYA's labours is universally admitted. Minutely accurate topography, and history, are not to be expected in these cases; and it is not wonderful that the followers of Bud'dha, who derived their traditions from sources of a less authentic description than those of Tibet, should have placed *Kapila* in Behar, or elevated its chief, a petty Raja, to be king of central India. The latter mistake is committed by the Mongols, who as neighbours of the Tibetans, should have known better; yet even they call *SODUDUNI*, the father of SA'KYA, king of *Magadha*, *Der König von Magadha*. (Klaproth, *Asia Polyglotta* 123.)

The precise situation of *Kapila*, it is not now easy to ascertain. The Tibetan writers place it near *Kailas*, on the river *Bhagirathi*, or as elsewhere stated, on the *Rohini* river. These indications, connected with its dependency on *Kosala*, render it likely that it was in *Rohilkund*, or in *Kamaon*, or perhaps even rather more to the eastward; for the river now known as the *Rohini* is one of the feeders of the *Gunduk*—at any rate it must have been on the borders of *Nepal*; as it is stated that when the *Sákyas* were dispossessed of their city, those who escaped retired into that country.

Another question is, who were the *Sákyas*? The *Baud'dha* traditions trace them from *IKSHWAKU*, a prince of the solar line, and ancestor of the race that reigned in *Ayodhya* or *Oude*. The name however does

not occur in the Hindu genealogical lists, either as that of a tribe or people. It is most akin to the term *Sakas*, the *Sacæ* or Scythians of antiquity, the Tartars of modern times; and it is not at all unlikely that a colony of these people settled in this part of India, as did the Afghans many centuries later in Rohilkund. In that case they probably brought with them the faith of Bud'dha, and communicated it to India, whence it returned to them improved by the scholarship of learned converts. It is very doubtful, if Bud'dhism ever prevailed extensively in central Hindustan, whilst it is quite certain, that it flourished exceedingly in the north and west of India, about the commencement of the Christian æra. We know that it is still widely cultivated throughout central Asia, and that part of the world is most probably its ancient and original seat. Some additional light may possibly be thrown on these subjects by the succeeding portions of the *Káh-gyur*.

II.—*On the Native Method of making the Paper, denominated in Hindustan, Nipalese. By B. H. Hodgson, Esq. Acting Resident, Nepal.*

FOR the manufacture of the Nipalese paper the following implements are necessary, but a very rude construction of them suffices for the end in view.

1st. A stone mortar, of shallow and wide cavity, or a large block of stone, slightly but smoothly excavated.

2nd. A mallet or pestle of hard wood, such as oak, and in size proportioned to the mortar, and to the quantity of boiled rind of the paper plant which it is desired to pound into pulp.

3rd. A basket of close wicker work, to put the ashes in, and through which water will pass only drop by drop.

4th. An earthen vessel or receiver, to receive the juice of the ashes after they have been watered.

5th. A metallic open-mouthed pot, to boil the rind of the plant in. It may be of iron, or copper, or brass, indifferently; an earthen one would hardly bear the requisite degree of fire.

6th. A sieve, the reticulation of the bottom of which is wide and open, so as to let all the pulp pass through it, save only the lumpy parts of it.

7th. A frame, with stout wooden sides, so that it will float well in water, and with a bottom of cloth, only so porous that the meshes of it will stay all the pulp, even when dilated and diffused in water; but