information hitherto laid before the public is certainly sufficiently scanty.

Mr. Scott having very obligingly furnished me with a series of specimens illustrating the relative advantages of his various modes of preparation. I have the honor of submitting them for inspection.

The numbers refer to Mr. Scott's extensive series of experiments, which throw much light on these important articles, and which are additionally valuable, from the readiness with which this gentleman has rendered them available to all in Assam.

No. 10 Juice formed into a mass without any care.
   6 Juice dried upon a non-absorbing surface.
   3 Juice dried upon an absorbing surface.
   9 Juice worked up in the hand, bleached in water, and subjected to a pressure of about 4 maunds to the square foot.
   8 Juice worked up with the hand and not bleached.
   7 Juice boiled with an equal quantity of water and subjected to a similar pressure; this has been exposed to the sun without deterioration.
   5 Juice boiled in a smaller quantity of water, and subjected to the same pressure.
   11 Prepared from equal parts (§ iv.) of juice and water, with 4 oz. of diluted sulphuric acid of the Edinburgh Pharmacopoeia: less acid, however, will destroy the coloring matter.
   12 Juice prepared with concentrated sulphuric acid.

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IV.—Notices on the different systems of Buddhism, extracted from the Tibetan authorities. By Alexander Csoma Körösí.

Sangye (ཨོང་རྒྱས: 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 (དབྱངས་སྭེན་—chhos-kyi-sku); 2. Sambhogkāya (སོགས་སྒྲིགས་པ་ཞིག་—longs-spyod-rdo-rje-pahi’-sku), and 3. Nir-mānkāya (བོད་ལྡན་དབྱངས་པ་ཞིག་—sprul-pahi’-sku). The first as the primary essence of all things, is denominated by several names; as, Adi Buddha (ཨོང་སྤྱན་བྱུང་བ།:—Samanta Buddha སྤྲེལ་བྱུང་བ།:—Swabha བྱུང་བ།, self-produced, or self-existing; Dharmaḥāta ཁྱོང་བྱུང་བ།,
the root of all things; जैन जी जी जी जी जी जी the Jina of Jinas; तुम्हारी माँ the basis of all things; तुम्हारे पास ी मुझे existing without the three times, or without beginning and end.

To the Sambhoktiyā belong the Dhyāni Buddhas of five kinds, the chief of whom is Vaiśvānara (or Bērotsana, as the Tibetans pronounce it, called by them, नाम-पर-सन्नद-मद्दाद: the illuminator. These are the attendants of A'di-Buddha.

To the third or Nirmankāya 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. In 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 Shākya, 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.

1. Viśdhiṣṭika, भ्राग-पा.
2. Sautrāntika, मो-दे-पा.
3. Yogācārya, नाल-ह्यो-ए-दे-पा, or सम्स-त्स-पा.
4. Madhyāmika, नु-मा-पा,

The first consists of four principal classes with its subdivisions. They originated with Shākya's four disciples; who are called in Sanskrit, Ra'hubula, Ka'shyapa, Upa'li, and Katya'tana.

1. Ra'hubula (Tib. sgra-gchan-k'dsin), the son of Shākya. 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 upala padma, (water-lily) jewel, and tree-leaf put together in the form of a nosegay*.

2. Ka'shyapa (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.

* May not these notes explain the marks on our Buddhist coins?—Ed.
3. **Upa'li** (Tib. ལྷན་བུ་ལྷན་—Nyé-va’-khor), of the Sādru 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-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. མི་གཞིའི་བུ་—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 habituation," མགྲོན་པ་གཉིས་པ་.

The followers of the *Vaibhāshika* 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. **Sastraṭika school** (སྟེང་བྲེང་—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 Yogāchārya, (བྱང་ཆུབ་བྱོ་བྱོ་བྱོ་—nal-ḥbyor-spyod-pa, or རྒྱལ་ཁྲི་སྟེལ་—sems-tsam-pa.) There are counted nine subdivisions of this school. The principal works on this system are referred to A'BYA SANGA(ཨེབད་བཞི་བཞི་བཞི་) 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 Yogāchārya system. Lastly, the

4. **Madhyāmika** school, (མ་གྱི་སྟེང་—Dvu-ma-pa, they that keep a middle way.) This is properly the philosophical system. It originated with NĀGARJUNA (ང་རྒྱལ་—dlu-sgrub), 400 years after the death of **Shākyamuni**. His principal disciples have been A'BYA DEVĀ and BUDDHA PALITA. There are in the Stan-gyur several works of them on the Madhyāmika system. Some learned pandits in India have united this system with that of the Yogāchārya, as BODHISATWA (or SHANTA RAKSHITA has done) in the 8th century, and afterwards ATISHA in the 11th.

CHANDRA KIRTI མ་གྱི་སྟེང་, wrote a commentary on the original work of NĀGARJUNA; 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 Dulpā, 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 Thēg-pa-gsum; S. Tre-yinam, 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 “Lām-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 “Lām-rims” the most esteemed and the most comprehensive is that of Tsonkha-pa, a celebrated Lāma, who flourished in the beginning of the fifteenth century.

According to the Lām-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 transcendental virtues.

With respect to their summum bonum.

The first seeing the miseries of those suffering in the bad places of transmigration; as, in hell, Yidaka, 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 Svabhāvikā, Aishwarika, Kārmika, and Yātnika does not exist in Tibetan books (except, perhaps, among the Nyigmā-pa sect, who are said to possess yet several volumes that have not been printed in the Kāh-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:

1. Granges-chen-pa (शंक्य—Sāṃkhyā in Sanskrit). The Buddhists have adopted much of this school. In the 6 and 8 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-pā (वेदांत—S. Védatikā).
6. Those that take Vâng-chuk (ीश्वर—S. Ishwara) for the first principle.
7. They that take Ts’hangs-pa (樱桃·뉴 Brahmā), for the first principle.

8. They that take Khya-b-juk (樱桃·뉴—S. Vishnus), for ditto.

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

10. They that take gTs’o-b (樱桃·뉴—S. Pradhdna) for ditto.

11. They that take time (樱桃—S. Tāla), for ditto.

12. The atomists or they that take rdul-phran (樱桃·뉴) 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 musick, 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 forgiveness 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.)

V.—Enumeration of Historical and Grammatical Works to be met with in Tibet. By the same.

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

1. Lo-gyu (樱桃·뉴 lo-rgyus), meaning annals, chronicle, history.

2. Tam-gyu (樱桃·猬 gtem-rgyud), tradition, oral account, traditional history. (S. A’khydnam.)