

## XII.

---

### NOTICES

OF THE

### LANGUAGES, LITERATURE, AND RELIGION

OF THE

### *BAUDDHAS OF NEPAL*

AND BHOT.

---

By B. H. HODGSON, Esq., CIVIL SERVICE,

*Assistant to the Resident at Katmandoo.*

---

**T**HE various contributions which I have had the honour to forward to the Library and Museum of the Asiatic Society, and the lists by which they have been accompanied, will have put the Society in possession of such information as I have been able to collect respecting the articles presented. Some connected observations, suggested by the principal of them, may, however, be not unacceptable, as derived from enquiry on the spot, and communication with learned Nepalese. I do not pretend to offer a complete or detailed view of the Literature or Religion of the Nepalese, as derivable from conversancy with the sacred authorities, the study of which is obstructed, not only by inherent difficulties, but by considerations of a local nature, originating in the displeasure expressed by the Nepalese Government towards such of its subjects as are suspected of imparting to Europeans the knowledge they possess. A few general remarks are all, therefore, that can be attempted at present, and may prepare the way, it is hoped, for further investigation.

The proper language of *Nepal*, or the *Newari*, has much, in common, with that of *Bhot* or *Tibet*. It may have been, perhaps, an inferior and poorer dialect, which has, consequently, been obliged to borrow more extensive aid from the copious introduction of Sanscrit. The following is a comparison of a few terms in both dialects :

<i>English.</i>	<i>Newari.</i>	<i>Bhotiya.</i>
The World,	* (s.) Sansár,	—————
God,	(s.) Bhagwan,	Jobi, Sanghiah, Laha.
Man,	(s.) Manno, or Majan,	Khiyogu.
Woman,	Mísá,	Bemí.
Quadruped,	(s.) Pasu,	—————
Bird,	Gango,	(κ.) Djia.
Insect,	(s.) Kicha,	—————
A Worm,	Dalambi,	—————
Fire,	Mih,	Mha.
Air,	(s.) Phoy,	Lháphu.
Earth,	Cháh,	(κ.) Sha.
Water,	P. Lo. C. Long. B. Gná,	Chú.
The Sun,	(s.) Súrj Deo,	† Karma, possibly Sunshine.
The Moon,	Timla Deo,	Númú.
The Stars,	(s.) Nagú,	† Nima.
A Mountain,	(s.) Gúh,	Rajhi.
A River,	Khusai,	Yamu Chung.
Father,	Boba and Opju,	Ava and Aba.
Mother,	Má,	Amma.
Grand-father,	Adjhu,	Adjhu.
Grand-mother,	Adjhama,	Adzhi.
A Child,	Mocha,	Namú.
A Boy,	Kay Mocha and Bháju,	Phú.
A Girl,	Miah Mochu and Mejú,	Pamú.
Uncle, (plural)	Kakka,	Aghu.
Aunt, (ditto)	Mámjú,	Ibi.
Summer,	(s.) Tápullá,	—————

\* The (s.) indicates a Sanscrit origin.

† Mr. KLAPROTH, in his Comparative Vocabulary, applies *Karma* to *Stars*, and *Nima* to the *Sun*. The former, as observed by Mr. HODGSON, signifying *Sunshine*, may be connected with the Sanscrit *Gherma*, warm. I have added a few words from the Tibetan Vocabularies of the *Asia Polyglotta*, which are marked (κ.) It is to be observed, however, that the *Bhotiya* terms do not always correspond with those given as *Tibetan*, by Mr. KLAPROTH, although they do occasionally agree.—H. H. W.

<i>English.</i>	<i>Newari.</i>	<i>Bhotiya.</i>
Winter,	Chylla,	(κ.) Gun.
Grain,	Uan,	Soh.
Rice,	Jaki,	Bra.
Wheat,	Cho,	Tho.
Barley,	Tacho,	-----
Marriage,	Biah,	Páma.
Birth,	Macha Bole,	Kiowa.
Death,	Séto,	Shesin.
A House,	Chah,	Khim.
A Stone,	Lohu,	Ghára.
A Brick,	Appa,	Zhobu.
A Temple,	Dewa,	Lha.
An Image, (of a man or beast),	Kata Malli,	-----
A Bridge,	Taphú,	-----
A Tree,	Simah,	(κ.) Ston-bba.
A Leaf,	Sihau,	(κ.) Loma.
A Flower,	Swong,	Meto.
A Fruit,	Sí,	-----
A Horse,	Sallo,	Tapu.
A Bull,	Doho,	Paláng.
A Cow,	Mása,	Lango.
A Buffaloe,	Miah,	Mye.
A Dog,	Khicha,	Khigo.
A Cat,	Bhow,	Gure.
A Jackal,	Dhouh,	Kipchang.
A Sister,	Kihin,	Chamu.
A Brother,	Kinja,	Chou.
Kindred,	Thajho, and Tha Matnu,	-----
Strange Folk,	Kato and Miah Pi,	-----
The Head,	Chong,	(κ.) Wu.
The Hair,	Song,	Tra.
The Face,	Qua,	Tongba.
The Eye,	Mekha,	Mí.
The Nose,	Nhiya,	Gna.
The Mouth,	Mhúú,	Kha.
The Chin,	Múno,	Koma.
The Ear,	Nhíapo,	Nhamjo.
The Forehead,	Kopa,	Prála.
The Body,	Mho,	Zhúú.
The Arm,	Laha,	Lakhpa.
The Leg,	Túú,	Kangba.
Right,	Jon.	Yumma.

<i>English.</i>	<i>Newari.</i>	<i>Bhotiya.</i>
Left,	Kho,	Yabba.
A Month,	La,	Lāwa and Dagwa.
A Year,	Dat'chf,	Lochik.
Day,	Gniuh or Gni,	(κ.) Nain.
Night,	Chá,	(κ.) Chan.

With regard to the *Newari* words, I can venture to say they may be relied on, though they differ somewhat from KIRKPATRICK, whose vocabulary, made in a hurry, exhibits, unavoidably, some errors, especially that of giving Sanscrit words instead of the vernacular. It is remarkable that the *Newars* (those that pretend to education, and those who are wholly illiterate) are apt, on all occasions, to give to a stranger, a *Sanscrit* instead of their own *Newari* name, for any object to which their attention is called for the purpose of naming it. This trick owes its origin partly to vanity, and partly to the wish to be intelligible, which they fancy they cannot be in speaking their own tongue. The real poverty of the *Newari* is also, no doubt, another cause, and its want of words expressive of general ideas: thus, *Creation, God*, have no *Newari* names, and the *Sanscrit* ones have therefore been borrowed of necessity; the like is true of, *mankind*, for which, as well as for the two former words, I have not been able, after great pains, to obtain any vernaculars. When a *Newar* would express the idea of God, without resorting to *Sanscrit*, he is driven to periphrasis, and says *Adjhi Deo*, which word is compounded of *Adjhu*, a Grandfather, and *Deo*, and thus, by reverence for ancestors, he comes to reverence his maker, whom he calls, literally, the father of his father, or the first father.

As for the *Bhotiya* words, I cannot always vouch for them, few as they are, having obtained them from a Lama, who was but little acquainted with *Newari* or *Parbattiya*. The twelfth word in the *Newari* column, or *Water*, is given according to the dialects of the valley. Water is *Lo*, at *Patan*, *Long* at *Katmandu*, and *Gnā*, at *Bhatgong*; these places being the capitals of as many kingdoms before the Gorkha conquest.

With respect to the numerals of the decimal scale, the resemblance is strikingly close.

NUMERALS.

<i>Bhotiya.</i>	<i>Newari.</i>	<i>Bhotiya.</i>	<i>Newari.</i>
1 Che.	Chi.	29	Ní Gún.
2 Gne.	Na shi.	30 Súmchú (tham- bah.)	Ní Sánho.
3 Súm.	Swong.	31	Swi Chi.
4 Zghe.	Peh.	32	Swi Nassy.
5 Gnah.	Gniah.	33	Swi Swong.
6 Túkh.	Khu.	34	Swi Pih.
7 Tún.	Nha, or Nhasso.	35	Swi Gniah.
8 Gheah.	Chíah.	36	Swi Khu.
9 Gú.	Gún.	37	Swi Nha.
10 Chú (Thámpah an expletive merely.)	Sánho.	38	Swi Chiah.
11 Chu-che.	Sanche.	39	Swi Gún.
12 Chu-gne.	Saran Nassi.	40 Zhe-chu (tham- pah.)	Swi Sánho.
13 Chu (p.) Súm (the letter (p.) written, but scarcely audi- bly uttered.)	Saran Swong.	41	Pí Chi.
14 Chú (p.) Zhe.	Saran Pih.	42	Pí Nassi.
15 Cheánga.	Saran Gniah.	43	Pí Swong.
16 Chúrú.	Saran Khu.	50 Gnah-chu (thampah.)	Gniayú or Gníú, or Pi-sanho, or merely by pausing on the last letter of Gniah, or 5: and thus also 60, 70, &c. are form- ed out of 6, 7, &c.
17 Chuptin.	Saran Nha.	60 Tukh-chu (thampah.)	Quf.
18 Chopkia.	Saran Chiah.	70 Tun do. do.	Nhiú.
19 Chúrko.	Saran Ghú.	80 Gheah do. do.	Chiuh-uu.
20 Né shú (tham- bah.)	Saran Sánho.	90 Gu (p.) do. do.	Goo, í.
21	Ní Chy.	100 Gheah (tham- bah.)	Sachy.
22	Ní Nassi.	1000 Tong-tha-che.	
23	Ní Swong.	100,000 Thea.	
24	Ní Pih.	10,00,000 Búm.*	
25	Ní Gniah.		
26	Ní Khú.		
27	Ní Nhí.		
28	Ní Chiah.		

\* The first *ten*, of the *Bhot* numerals, as well as 100 and 1000, are precisely the same as the Tibetan numerals of the *Asia Polyglotta*, with reference to the different modes of representing the same sounds, adopted by Mr. HODGSON and Mr. KLAPROTH.—H. H. W.

Nor is the variation, after passing the *ten*, of any importance, the principle of both being still the same ; that is, repetition and compounding of the ordinals, thus ten and one, ten and two, are the forms of expression in both, and so, twice, &c. The *Bhotiya* word *thampa*, postfixed to the decimally increasing series, is a mere expletive, and often omitted in speech. The *Newari* names of the figures from one to ten, as given by KIRKPATRICK, are not correct, and hence the difference between the *Newari* and *Bhotiya* names has been made to appear greater than it is : in fact, it seems to me, that even the little difference that remains in the present specimens, may be resolved into mere modes of utterance, according to the genius of the two languages.

Although the following offer no verbal resemblances, the principle on which they are formed presents several analogies.

*Bhotiya and Newari names of the twelve months and days of the week.*

Bhotiya names of months.

	<i>Newari.</i>			<i>Bhotiya.</i>	
February,	—————	—————	Dagaw,	or	Láwa, Tangbu.
March,	Chongchola,	or Challa.	(Láwa),	„	Gnipa,
April	Bachola,	„ Nelá.	(Láwa),	„	Sumba.
May,	Túchola,	„ Swola.	(Láwa),	„	Zhibà,
June,	Dil'la,	„ Péla.	(Láwa),	„	Gnappa,
July,	Gung'la,	„ Gniála.	(Láwa),	„	Tuakpu,
August,	Yung'la,	„ Kholu.	(Láwa).	„	Dumba,
September,	Koula,	„ Nhúla,	(Láwa),	„	Gnappa.
October,	Kozla,	„ Chála.	(Láwa),	„	Guabbu,
November,	Thingla,	„ Gungla.	(Láwa),	„	Chuba,
December,	Puéla,	„ Selá.	(Láwa),	„	Chu-chikpa,
January,	Sel'la,	„ Zhin'chala.	(Láwa),	„	Chu-gnipa.
February.	Chel'la,	„ Zhin'nala.	—————	—————	

The second set of *Newari* names is formed merely by compounding the word *Lá*, a month, with the names of the cardinals, one, two, &c. As for

the first set of names ; here too, we have the final *La*, and the prefixes are probably mere characteristic epithets of the seasons, thus February is called *Chella*, but *Chella* means also the cold month, or winter. Further, however, I cannot explain the meaning of the compounds.

The *Bhotiyas*, like the *Newars*, have no simple names for the months, but call them periphrastically the first, second, &c. month. *Dagwa* and *Láwa*, both mean a month ; but in speech this word is never prefixed, save in speaking of the first *Bhotiya* month, or February, for from February their year begins. What *Tángbu* means, I know not, unless it be the same with *Thampa*, the word that always closes the series of numbers, 10, 20, 30, &c. The names of all the others are easily explained, they being compounds of the numbers 2, 3, &c. with the syllable *pa*, or *ba*, evidently the *La* of the *Newars* post fixed.

*Newari names of the seven days of the week.*

Sunday,	(s) Adhwina,	or	Chunna.
Monday,	(s) Swomwa,	„	Neno.
Tuesday,	(s) Ongwa,	„	Swono.
Wednesday,	(s) Budhwa,	„	Peno.
Thursday,	(s) Bússowa,	„	Gniano.
Friday,	(s) Sukrawa,	„	Khonno.
Saturday,	(s) Sonchowa,	„	Nháno.

The first are wholly corrupt Sanscrit, and the second is formed by compounding the word *Nhi* or *Gni*, a day, with the cardinals : the *Newars* have no simple words of their own, expressive of the seven days.

The *Párbattiya Bhásha* is one of the Indian prakrits, brought into these hills by colonies from below, and is so generally diffused, that in the provinces west of the *Gogra*, it has nearly eradicated the vernacular tongues ; and though less prevalent in those east of that river, it has, even among them,

divided the empire of speech almost equally with the local mother tongues ; which too are daily, yet further, giving way before it.

The *Gorkhas* speak this *Párbattiya* dialect ; and to their ascendancy is its prevalence, in latter times, to be partly ascribed. The valley of *Nepal* is indeed almost the only spot, not remote from the plains, where the vernacular speech of the people has maintained its ground : the *Newari* being, in substance, distinct from all the numerous dialects of Sanscrit original.

Now, as these dialects (to say nothing of their conquests along the whole line of hills) have penetrated to the districts close around the valley, to the countries directly *north* of it ; and have even long had a footing in the valley itself, one is apt to ask, why its vernacular tongue has not given way before them, as in so many other instances ?

The causes of its escape are, probably, these three : 1st. The fertility of the valley enabled the people to multiply rapidly, and soon to give tolerable consistency to their own speech.

2d. Its uniform surface made communication between all its inhabitants easy and frequent ; whence the speech was further advanced, provided with a tolerable stock of words, and formed into a sort of *national language*.

3d. Its numerous people early adopted a religious persuasion (*Buddhism*) which made them look on the *Hindu* colonists with jealousy. Those colonists were commonly of the *Brahmanical* and *Kshetriya* tribes—tribes, which, in the more fervid days of yore, could as ill endure a *Buddhist* as a *Buddhist* could them.



All these circumstances were reversed in regard to the mountainous tracts, whose people were comparatively few, and those few cut off from easy commerce with one another by huge barriers every where intervening.

Hence they remained so long poor in words and ideas, that when the *Hindu* colonists (probably in the 15th century, in greatest numbers) came among them, those colonists were enabled, without much difficulty, to make their own speech and creed prevail over those of the aborigines.

A variety of characters is met with in the Nepalese books, both *Newari* and *Bhotiya*, some of which are now obsolete, and are undecypherable. A manuscript, of which a copy is forwarded, contains a collection of these Alphabets, each bearing a separate designation, and differing, in some degree, from those now in use. Of the *Newari*, three kinds of letters are most familiarly known, and four of the *Bhotiya*.\*

Letters.

The three *Newari* alphabets are denominated *Bhanjin Mola*, *Ranja*, and *Newari*. Whether these three sorts of letters were formerly used by the *Siva Mārgi Newars*, I cannot say, but old *Bauddha* works exhibit them all, especially the two former. *Newari* alone is now used by both sects of *Newars* for profane purposes, and for sacred, both often employ the *Devanāgarī*, oftener the *Newari*. If the *Siva Mārgi Newars* ever used (which I doubt,) *Bhanjin Mola*, or *Ranja*, at least, they do so no longer, or the *Bauddhas* having long ceased ordinarily to employ those letters, in making copies of their scriptures, few *Bauddhas* can now write them; and the learned only (who are accustomed to refer to their old works of religion,) can read them with facility.

In regard to the origin of these letters, we may, without hesitation, refer the *Newari* to *Nāgarī*; but the other two present more difficulties. DR. CAREY

---

\* See Plates.

was, some time back, of opinion, that they are mere fanciful specimens of calligraphy. This notion is refuted by the fact of their extensive practical application, of which DR. CAREY was not aware, when he gave that opinion.\* By comparing one of them (the *Ranja*) with the fourth alphabet of the Bhotiyas, it will be seen, that the general forms of the letters have a striking resemblance. Of the *Bhanjin Mol*, I can say little: it has a very ornate appearance, and possibly, if the apparently ornamental parts were stripped from the letters, they (as well as the *Ranja*) might be traced to a *Devanágari* origin, from the forms of which alphabet the *Bauddhas* might possibly alter them, in order to use them as a cover to the mysteries of their faith. The *Bauddhas* are, originally, Indians: now, though probability may warrant our supposing that they might alter existing alphabetical letters, for the purpose above hinted at, it will hardly warrant our conjecturing, that they would undergo the toil of inventing entirely new characters. All follow the *Devanágari* arrangement, and, upon the whole, I should not hesitate to assign them a *Devanágari* origin.

Of the *Bhotiya* characters, four kinds are distinguishable; but only two of them are known by name to the *Newars*: they are called *Ukhen* and *Umen*. The third kind seems to be only a broken, or epistolary form of the second, and the fourth, as already observed, bears some affinity to the *Ranja*. There is also a character in use ascribed to the *Sokhphos*, who are said to be a fierce and powerful people, living on the confines of Northern *China* proper.†

---

\* It is quite obvious, that both the Alphabets referred to are the *Devanágari*, fancifully and slightly modified.—H. H. W.

† Of these, the first is the character known as that of Tibet. Some of the letters bear a resemblance to those of the *Devanágari* alphabet, but the rest can scarcely be referred to the same source, and were probably invented by the *Bauddha Missionaries* after quitting India. No resemblance to most of them is traceable in ancient inscriptions.—H. H. W.





The great bulk of the literature of *Nepal*, as well as of *Bhot*, relates to the *Bauddha* religion, and the principal works are only to be found at temples and monasteries ; but numerous books of inferior pretensions, are to be obtained from the poor traffickers and monks, who annually visit *Nepal* on account of religion and trade. Literature.

The character of the greater part of these is, probably, that of popular tracts, suited to the capacity and wants of the humbler classes of society, among whom it is a subject of surprise, that literature of any kind should be so common in such a region as *Bhot*, and more remarkably so, that it should be so widely diffused as to reach persons covered with filth, and destitute of every one of those thousand luxuries which (at least in our ideas) precede the great luxury of books.

Printing is, probably, a main cause of this great diffusion of books. Yet the very circumstance of printing being in such general use, is no less striking than this supposed effect of it ; nor can I account for the one or other fact, unless by presuming that the hordes of priests, secular and regular, with which the country swarms, have been driven by the tedium vitæ to these admirable uses of their time.

The invention of printing, the *Bhotiya* priests, probably, got from *China*, but the universal use they make of it is a merit of their own, the poorest individual who visits this valley from the north, is seldom without his *Pothi*, and from every part of his dress dangle charms, (*Jantras*) made up in slight cases, whose interior exhibits the neatest workmanship in print.

Some allowance, however, should also be made for the very familiar power and habit of writing possessed by the people at large, another feature in the moral picture of *Bhot*, hardly less striking than the prevalence of printing or

the diffusion of books, and which I should not venture to point out, had I not had sufficient opportunities of satisfying myself of its truth among the annual sojourners in *Nepal*.

In the collections forwarded to the Society, will be found a vast number of manuscripts, great and small fragments, and entire little treatises, all which were obtained (as well as the small printed tracts) from the humblest individuals. Their number and variety will, perhaps, be allowed to furnish sufficient evidence of what I have said regarding *Bhotiya* penmanship, if due reference be had, when the estimate is made, to the scanty and entirely casual source whence the writings were obtained in such plenty.

The many different kinds of writing which the MSS. exhibit will, perhaps, be admitted yet further to corroborate the general power of writing possessed by almost all classes of the people. Or, at all events, their various kinds and infinite degrees of penmanship, present a curious and ample specimen of *Bhotiya* proficiency in writing, let this proficiency belong to what class or classes it may.

Something of this familiar possession of the elements of education, which I have just noticed as characterising *Bhot*, may be found, I believe, also in Indian; but more in the theory of its institutions than in the practise of its society, because of the successive floods of open violence which have, for ages, ravaged that, till lately, devoted land. The repose of *Bhot*, on the other hand, has allowed its pacific institutions full room to produce their natural effect; and hence we see a great part of the people of *Bhot* able to write and read.

In whatever I have said regarding the Press, the general power and habit of writing, or the diffusion of books, in *Bhot*, I desire to be understood by

my European readers with many grains of allowance. These words are names importing the most different things in the world in the favoured part of Europe, and in Asia. The intelligent resident in Hindustan will have no difficulty in apprehending the exact force which I desire should be attached to such comprehensive phrases, especially if he will recollect for a moment that the press, writing, and books, though most mighty engines, are but engines; and that the example of China proves to us indisputably, they may continue in daily use for ages in a vast society, without once falling into the hands of the strong man of Milton; and consequently, without awaking one of those many sublime energies whose full development in Europe has shed such a glorious lustre around the path of man in this world.

The printing of *Bhot* is performed by wooden blocks; which, however, are often beautifully graved, nor are the limited powers of such an instrument felt as an inconvenience by a people, the entire body of whose literature is of an unchanging character.

Their writing, again, often exhibits fine specimens of ready and graceful penmanship. But then it is never employed on any thing more useful than a note of business, or more informing than the dreams of blind mythology, and thus, too, the general diffusion of books (that most potent of spurs to improvement in our ideas) becomes, in *Bhot*, from the utter worthlessness of the books diffused, at best but a comparatively innocent and agreeable means of filling up the tedious hours of the twilight of civilization.

With respect to the authorities of the *Bauddha* religion, or their Sacred Scriptures, the universal tradition of the *Nepalese Bauddhists*, supported by sundry casual notices in their existing works, asserts, that the original body of those Scriptures amounted, when complete, to eighty-four thousand volumes.

Religious  
Writings.

These works are known collectively, and individually, by the names *Sútra* and *Dharma*, and in the *Pújá kánda*, there is the following stanza :

“ All that the *Buddhas* have said, as contained in the *Máha Yán Sútra*, and the rest of the *Sútras*, is *Dharma Ratna*.” Hence the Scriptures are also frequently called “ *Buddha vachana*,” the words of the *Buddha*. SÁKYA SINHA first reduced these words to writing ; and in this important respect, SÁKYA is to *Buddhism* what VYÁSA is to Brahmanism. SÁKYA is the *last* of the seven *genuine Buddhas*. The old books universally assert this ; the modern *Bauddhas* admit it, in the face of that host of ascetics, whom the easiness of latter superstition has exalted to the rank of a *Tathágata*. The sacred chronology is content with assigning SÁKYA to the *Kali Yuga*, and profane chronology is a science which the *Bauddhas* seem never to have cultivated. In the subsequent enumeration, it will be seen that SÁKYA is the “ *Speaker*” in all the great works. This word merely answers to “ *hearer*,” and refers to the *form* of the works, which is that of a *lecture*, or *lesson*, delivered by a *Buddha* to his *Bodhisatwas*, or disciples. That SÁKYA SINHA first collected and secured, in a written form, the doctrines taught by his predecessors, and himself, is a fact for which I cannot cite written authority, but which seems sufficiently vouched by the general belief of all the *Bauddhas* of *Nepal* and of *Bhot*. Not one of them seems ignorant of it. The words *Tantra* and *Purána*, as vaguely expressive of the distinction of esoteric and exoteric works, are familiar to the *Bauddhas* of *Nepal* ; but it would seem that their own more peculiar, but not more precise, names are *Upadesa* and *Vyákarana*, *Gátha*, *Játaka*, and *Avadán*, seem to be rather subdivisions of *Vyákarana* than distinct classes.

The word *Sútra* is often explained *Múla Grantha*, *Buddha vachana* ; and in this sense it has been held to be equivalent to the *Sruti* of the Brahmins, as has their *Smriti* to the *Bauddha Vyákarana*. But, apt as *Buddhism* is to



forget the distinction of divine and human nature, the analogy must be essentially defective; and, in fact, the *Sūtra* of the *Bauddhas* often comprehends not only their own proper *Buddha Vachana* but also *Bodhisatwa* and *Bhikshu Vachana*; which latter the Brahmins would denominate *Rishi Vachana*, and, of course, assign to the *Smriti*, or comments by holy men upon the eternal truth of the *Sruti*. The *Newárs* and *Bhotiyas* are agreed, that of the original body of their sacred literature, but a small portion now exists. A legend familiar to both people assigns their destruction to SANKARA ACHÁRYA: and the incomparable SANKARA of Sir W. JONES, is execrated by every *Bauddha* as a blood-stained bigot.

Of the existing *Bauddha* writings of *Nepal*, by far the most important of the speculative kind, are the five *Khands* of the *Racha Bhāgavati*, denominated the five *Rachas*, and the five *Parmitas* together with the *Prajñā Parmita* of the narrative kind: eight of the nine works called the nine *Dharmas*, the ninth being the *Prajña Parmita* mentioned above; and which, though classed with the *Dharmas* for ritual purposes, is, in its character, much more a-kin to the *Rachas*.

The five *Rachas* are enumerated in order in the subsequent detail. Each contains twenty-five thousand stanzas, and the whole, consequently, one lac and fifty thousand. The *Rachas* are of a highly speculative character, belonging rather to philosophy than religion. The cast of thought is sceptical in the extreme: endless doubts are started, and few solutions of them attempted. ŚÁKYA appears surrounded by his disciples, by whom the arguments on each topic are chiefly maintained, ŚÁKYA acting generally as moderator, but sometimes as sole speaker. The topics discussed are, the great first principles of *Buddhism*; the tenets of the four schools of *Bauddha* Philosophy are mentioned, but those of the *Swábhāvika* alone, largely discussed. The object of the whole work seems rather to be proof of the proposition, that doubt is the end

as well as beginning of wisdom, than the establishment of any particular dogmas of philosophy or religion : and from the evidence of this great work it would appear, that the old Bauddha philosophers were rather sceptics than atheists.

The *Prajná Parmita* is a work of the same character as the *Racha Bhagavati*, of which it is esteemed by some *Bauddhas* to be the etymon : and by those persons it is said, that the *Racha Bhagavati* is only an expansion of the principles and reasonings contained in the *Prajná Parmita*.

The nine *Dharmas* are as follows :

- 1 *Prajná Parmita.*
- 2 *Ganda Vyúha.*
- 3 *Dasa Bhúmeswara.*
- 4 *Samádhi Raja.*
- 5 *Lankávatára.*
- 6 *Sat Dharma Púndarika.*
- 7 *Tathágata Gúhyaka.*
- 8 *Lalita Vistára.*
- 9 *Súbarana Prabhá.*

Divine worship is constantly offered to these nine works, as the *Nava Dharma*, by the *Bauddhas* of *Nepal*, but why to them in particular, and not to all the works of the *Bauddhas* I cannot ascertain. With the exception of the first, they are chiefly of a narrative kind ; but interspersed with much occasional speculative matter. One of them (the *Lalita Vistár*) is the original authority for all those versions of the history of *SÁKYA SINHA*, which have crept, through various channels, into the notice of Europeans. I esteem myself fortunate in having been the first to discover and procure copies of these important works. To read and meditate them is not for me, but I venture to hint, that by so doing, only can a knowledge of genuine *Buddhism* be acquired.

*Buddhism* is not a simple, but a vast and complicate structure erected, during ages of leisure, by a literary people. It has its various schools divided by various Doctors, nor is the *Buddhism* of one age less different from that of another, than the *Brahmanism* of the Vedas, of the *Puránas*, and of the *Bhágavat*.

Let it not be supposed, because these works were procured in *Nepal*, that they are therefore of a local character: the contrary is asserted by the *Bauddhas*, and never disputed. The *Sambhu Purána* is the only local work of importance in the large collection which I have made. Perhaps it may be surmised, that if (as is stated) the fire of SANKARA's wrath consumed all, but some fragments of the sacred writings of the *Buddhists*, the ample works now produced must be spurious. Let the exaggeration on either side be duly weighed. The *Bauddhas* never had eighty-four thousand principal scriptures; nor did SANKARA destroy more than a few of those which they really possessed when he came to *Nepal*. The proof of the latter statement is, that *Buddhism* was long after SANKARA's time the prevalent and national faith of the *Nepalese* princes and subjects; and that it is so still in regard to the people, notwithstanding the *Gorkhá* conquest. SANKARA may have converted, (I believe he did) one of the princes of the valley; but the others remained *Buddhists*; and, no doubt, took care of the faith and property of their subjects. All old *Bauddha* works are written in one of the three sorts of letters proper to *Nepal*, usually in *Ranja* and *Bhanjin Mola*, and on Palmira leaves. Copies of the *Racha Bhagavati* are very scarce. I am of opinion, after five years of enquiry, that there were but four copies of it in the valley, prior to my obtaining one copy, and a half: one copy more I got transcribed from an old one. No one had, for some time, been able to understand its contents: no new copy had been made for ages, and those few persons who possessed one or more *Khands* of it, as heir-looms, were content to offer to the sealed volume the silent homage of their *Púja*. Time and growing ignorance have been the chief enemies of *Bauddha* literature in *Nepal*.

The *Bauddha* Scriptures are of twelve kinds, known by the following twelve names: 1. *Sútra*; 2. *Geya*; 3. *Vyákarana*; 4. *Gáthá*; 5. *Udán*; 6. *Nidan*; 7. *Ityukta*; 8. *Játaka*; 9. *Vaipulya*; 10. *Adbhuta Dharma*; 11. *Avadán*; 12. *Upadésa*.

*Sútras*, are the principal scriptures, (*Múla Grantha*) as the *Racha Bhagavati* and *Ashta Sahasrika Prajná Parmita*: they are equivalent to the Vedas of the Brahmanists.

*Geyas*, are works in praise of the *Buddhas* and *Bodhisatwas*, in modulated language. The *Gítá Govinda* of the Brahmanists is equivalent to our *Gítá Pushtaka*, which belongs to the *Geya*.

*Vyákarana*, are narrative works, containing histories of the several births of SÁKYA prior to his becoming *Nirván*. Sundry actions of other *Buddhas* and *Bodhisatwas*—also forms of prayer and of praise.

*Gáthás*, are narrative works, containing moral tales, (*Anék Dharmakathá*) relative to the *Buddhas*. The *Lalita Vistára*, is a *Vyákarana* of the sort called *Gáthá*.

*Udán*, treat of the nature and attributes of the *Buddhas*, in the form of dialogue between a *Buddha Guru* and *Chela*.

*Nidán*, are treatises, in which the causes of events are shewn; as for example, how did SÁKYA become a *Buddha*? reason or cause; he fulfilled the *Dán*, and other *Parmitas*.\*

---

\* *Parmita* here means virtue, the moral merit by which our escape (passage) from mortality is obtained. *Dán*, or charity, is the first of the ten cardinal virtues of the *Buddhas*, "and other," refers to the remaining nine.

*Ityukta*, whatever is spoken with reference to, and in conclusion: the explanation of some prior discourse is *Ityukta*.

*Játaka*, treat of the actions of former births.

*Vaipulya*, treat of the several sorts of *Dharma* and *Artha*—that is of the several means of acquiring the goods of this world (*Artha*) and of the world to come (*Dharma*).

*Adbhuta Dharma*, on preternatural events.

*Avadán*, of the fruits of actions. *Upadésa*, of the esoteric doctrines.

The following is an enumeration of some individual specimens of the preceding classes :

First Khand of the *Raksha* or *Raksha Bhagavati*. It is a *Maha Yan Sutra Sastra*. It begins with a relation (by himself) of how SÁKYA became *Bhagaván*; and how he exhorted his disciples (*Bodhisatvas*) to read, and how he explained the doctrine of *Avidya*, that is, as long as *Avidya* lasts the world lasts, when *Avidya* ceases (*Nirodha*) the world ceases; aliter, *Pravritti* ends, and *Nirvritti* begins. Such are the general contents of the former part of this *Khand*; and the latter part of it is occupied with explanations of *Sunyata* and *Maha Sunyata*. SÁKYA is the speaker, the hearers are SUBHUTI and other *Bhikshukas*: the style is prose (*Gadya*.)

Second and third Khands of the *Raksha Bhagavati*—contents the same as above.

The Fourth *Khand* of the *Raksha Bhagavati* relates, how any one becomes *Sarvakarmajna*, or skilled in the knowledge of all things on earth and in heaven; in a word, omniscient: besides which, the subjects of the former *Khands* are treated of, more or less, in this.

The Fifth *Khand* of the *Raksha Bhagavati*: besides *Avidya*, *Sunya*, and the other great topics of the prior *Khands*, the *Khand* contains the names of the *Buddhas*, *Bodhi-satvas*, &c.: the fifth *Khand* is also called\* *Vinasati Sahasrika Prajna Parmita*.

---

\* These prefixed epithets contradistinguish the two works, which are both known by the name *Prajna Parmita*. This name, however, properly belongs only to the latter, and when found alone indicates it, and never the fifth *Khand* of the *Raksha Bhagavati*.

These Five *Khands* are all in prose.

*Ashta Sahasrika Prajná Parmita*, a *Mahá Yán Sátra*. A speculative work, treating of the transcendental topics discussed in the *Racha Bhagavati*, and further, of the doctrine of *Nirván*. It is prose. SÁKYA is the speaker, and SUBHUTI, and other *Bhikshukas* the hearers.

*Ashta Sahasrika Vyákhyá*. This is a comment on the *Prajná Parmita*, by *Hara Bhadra*, in verse and prose.

*Ganda Vyúha, Vyákarana Sástra*, contains forms of supplication and of thanksgiving, also how to obtain *Bodhijnyán* : prose : speaker SÁKYA : hearer SUDHANA KUMÁRA.

*Dasa Bhumeswara* : a *Vyákarana*, containing an account of the ten *Bhumis* : prose : speaker SÁKYA : hearer ANANDA *Bhikshuka*.

*Samádhi Raja*, a *Vyákarana* : an account of the actions by which the wisdom of *Buddhism* is acquired, and of the duties of a *Bodhisatwa*, prose : speaker SÁKYA, and hearers RÁVANA and others.

*Sat Dharma Pundarika ; Vyákarana ;* an account of the *Mahá* and other *Dípa Dánas*, or of the lights to be maintained in honor of the *Buddhas, Bodhisatwas, &c.*

*Lalita Vistára*. This is a *Vyákarana* of the sort called *Gáthá*. It contains a history of the several births of SÁKYA, and how, in his last birth, he acquired *Bodhi-jnyán*, and became a *Buddha* ; verse and prose : speaker SÁKYA : hearers MAITREYA, and others.

*Guhya Samaga*, otherwise called *Tathágata Guhyaka*, an *Upadesa* or *Tantra* : contains *Mantras* and explanations of the manner of performing *Puja* : prose and verse : speaker BHAGAVÁN (i. e. SÁKYA) : hearers VAJRA PÁNI *Bodhisatwa*, and others.

*Swarna Prabha*, a *Vyákarana Sástra*, an account of LAKSHMI and other goddesses, and of the *Bhagavat Dhátu*, or mansions of the deities : prose and verse : speaker SÁKYA : hearer LITSAVI KUMÁRA.

*Swayambhu Purána* the greater, a *Vyákarana* of the sort called *Gáthá* : an account of the manifestation of *Swayambhu* or *Adi Buddha* in *Nepál*—and the early history of *Nepál* : verse : speaker SÁKYA : hearer ANANDA *Bhikshuka*.

*Swayambhu Purána*, the less, a *Gáthá* : an account of *Swayambhu Chaitya*, (or Temple) verse and prose : speaker and hearer as above.

*Karanda Vyúha*, a *Gáthá* : an account of *Lokeswara* PADMA PÁNI : prose : speaker and hearer as above.

*Guna Karanda Vyúha*, a *Gáthá* : an amplification of the above in verse : speaker and hearer as before.

*Mahávastu*, an *Avadán Sástra*, an account of the fruits of actions, like the *Karma Vyúha* of the Brahmins : prose : speaker and hearer as before.

*Asoka Avadán*, an *Avadán Sástra* : an account of the *Triratna*, or *Buddha, Dharma, Sangha*, also of the *Chaityas*, with the fruits of worshipping them : verse : speaker UPAGUPTA *Bhikshuka* : hearer ASOKA *Raja*.

*Bhadrakalpa Avadán*, an *Avadán Sástra* : an account of the actions of SÁKYA, and of the wisdom which he thereby acquired : verse : speaker UPAGUPTA *Bhikshuka* : hearer ASOKA *Raja*.

*Játaka Málá*, a *Játaka Sástra* : an account of the various meritorious actions of SÁKYA in his several births, prior to his becoming a *Tathágata* : verse and prose : speaker SÁKYA : hearer ANANDA *Bhikshu*.

*Manichúra*, an *Avadán* : an account of the birth of SÁKYA, and of the fruits of his actions : prose : speaker and hearer as above.

*Dvátvinsati Avadán*, an *Avadán Sástra* : an account of the fruits of building, worshipping and circumambulating *Chaityas* : verse and prose : speaker SÁKYA : hearer MAITREYA.

*Nandi-mukha Swaghoṣha*, an *Avadán* : an account of the great fast, called *Vasundhara* ; and of the fruit of observing it : prose : speaker SÁKYA : hearer ANANDA.

*Bodhi-charyá*, an *Avadán Sástra*, of the sort called *Kávyá* : contains a highly laudatory account of *Dána Parmita*, and of the *Bodhi-charyá*, (or *Buddhist duties*), verse : speaker MAITREYA : hearer SUDHANA KUMÁRA.

*Karuna Pundarika*, an *Avadán* : an account of ARINEMI RAJA ; of SUMADRA RENU, *Purohit*, of RATNA GARBHA, *Tathágata* ; and of AVALOKITESWARA, (i. e. *Padma Páni Bodhisatwa*), prose : speaker SÁKYA : hearers MAITREYA, &c.

*Chandómrita Málá*, a treatise of prosody, the measures illustrated by verses laudatory of SÁKYA SINHA : verse and prose : the author AMRITA *Bhikshu*.

*Lokeswara Sataka*, a hundred verses in praise of PADMA PÁNI : verse : author VAJRA DATTA, *Bhikshu*.

*Saraka Dhára*, with a comment : a *Kávyá* in praise of *Arya Tára*, *Buddha Sakti* : verse : author SARVAJNA MITRAPÁDA, *Bhikshu*.

*Aparimita Dháraní*, an *Upadesa*, of the sort called *Dháraní* : \* contains many *Dháranis* addressed to the *Buddhas*, who are immortal (*aparimtayusha Tathágata*,) prose : speaker SÁKYA : hearer ANAND *Bhikshu*.

*Dháraní Sangraha*, a collection of *Dháranis*, as *Maha Vairochana's D. Maha Manjusri's D.* and those of many other *Buddhas* : verse : speaker SÁKYA : hearer VAJRA PANI.

---

\* *Dháranis*, though derived from the *Upadesa*, are exoteric. They are short significant forms of prayer, similar to the *Panchángas* of the Brahmans : whoever constantly repeats, or wears, made up in little lockets, a *Dháraní*, possesses a charmed life.

*Pancha Rakshas*, an *Upadesa Dhárani*: an account of the five *Buddha Saktis*, called *Pratiscarā*, &c. prose: speaker SÁKYA: hearer ANANDA.

*Pratyangirā Dhárani*, an *Upadesa Dhárani*: an account of *Pratyangira Buddha Sakti*: prose: speaker SÁKYA: hearer ANANDA *Bhikshu*.

*Tárā Saināma*, an *Upadesa Dhárani*: contains an account of *Arya Tárā*, of her hundred names, her *Vija Mantras*, &c. verse: speaker PADMA PANI: hearer VAJRA PANI.

*Sugatāvadān*, an *Avadān Sāstra*: contains an account of the feast kept in honor of the *Sangas* or *Bodhisattvas*: verse: speaker VASUNDHARA *Bodhisattva*: hearer PUSHPAKETU *Raj-Kumara*.

*Sukhāvati Loha*, the heaven of AMITÁBHA *Buddha*: verse: speaker SÁKYA: hearers ANANDA and others.

*Saptavara Dhárani*, an *Upadesa* of the sort termed *Dhárani*: an account of the seven *Devis* (*Buddha Saktis*) called, *Vasundharā*; *Vajra Vidānti*; *Ganapati Hridayā*; *Uśnisk Vijayā*; *Parna Savari*; *Marichi*; *Graha Mātrikā*, together with their *Vija Mantras*: prose: speaker SÁKYA: hearers ANANDA and others.

*Sriya Sangraha*, an *Upadesa*: an account of the *Tantrika* ritual: prose: Speaker SÁKYA: hearers VAJRA PĀNI, &c. resembles the *Mahodadhī* of the Brahmins.

*Supanta Ratnākara*, a *Vyākharana*, in the sense of the Brahmins; that is, a grammar; the part that treats of nouns; prose: author DURGA SINHA.

*Sumaghāvadān*, an *Avadān Sāstra*: an account of the Heaven (*Bhuvan*) of the *Bhikshukas*; near the close is a story of the merchant SUMAGHA and his wife, whence the name of the work: prose: speaker SÁKYA: hearer ANANDA.

*Chaitya Pungava*, an *Avadān*, on the worship of the *Chaityas*: prose: speaker SÁKYA: hearer SUCHETANA, *Bhikshuka*.

*Kathināvadān*, an *Avadān Sāstra*: containing an account of the merit and reward of giving the\* *Pindopātra*, *Khikshari*, *Chivara* and *Nivāsa* to *Bhikshukas*: prose: speaker SÁKYA: hearer KASYAPA *Bhikshu*.

*Pinda-pātrāvadān*, an account of the begging platter of the *Bhikshu*, and of the merit of bestowing it on him: prose: speaker and hearer as above.

*Dhwajāgra Keyuri*, an *Upadesa*, or *Tantra Dhárani*: an account of DHWAJAGRA KEYURI, *Buddha Sakti*: prose: speaker SÁKYA: hearer INDRA DEVA (the god.)

\* The begging platter, staff, and slender habiliments of the *Bauddha* mendicant, are called by the names in the text: the *Chivara* is the upper, the *Nivāsa* the lower garb.



*Grāha Mētrikā*, a *Tantra Dhāraṇī*: account of *Grāha Mētrikā*, *Buddha Sakti*. Speaker SĀKYA: hearer ANANDA *Bhikṣu*.

*Nāga-pūjā*, a manual of *Pūjā* to the *Nāgas* for rain. It is extracted from the *Sādhanā Mālā*. It is of the same character as the *Vrata Paddhati* of the Brahmins.

*Mahākāla Tantra*, an *Upadeśa*: account of the *Pūjā* to be paid to MAHĀKĀLA: prose: VAJRA SATWA *Bhagavan* (i. e. BUDDHA) speaker: hearer, his *Sakti*, named *Vajra Sattvottmā*.

*Abhidhānottarottara*, an *Upadeśa*: account of the *esoteric* rites: prose: speaker VAJRA SATWA, BHAGAVAN: hearer VAJRA PĀNL. The rites prescribed by this book resemble in character the *Saiva ritual*, and differ from it only in being addressed to different objects.

*Vinaya Sūtra*, containing an account of the *Bodhi charyā* (or *Buddhism*) author, CHANDRA-KIRTI, *Achārya*.\* It is equivalent to the *Vyāsa Sūtra* of the Brahmins.

*Kalpakāśvadān*, an *Avadān Sastra*: a highly ornate account of the first birth of SĀKYA, and of the fruits of his actions in that birth: verse: author KṢHEMINDRA *Bhikṣu*.

*Gīta pūstaka Sangraha*, a *Geya*: a collection of songs on *Tāntrika* topics, by various hands.

*Stotra Sangraha*, the praises of BUDDHA, DHARMA, and SANGA, in verse of various measures, and by various authors.

*Divyāvadān*, an *Avadān Śāstra*: containing various legends of the first birth of SĀKYA: verse and prose: speaker SĀKYA, hearers ANANDA *Bhikṣu* and others.

The following list is of a more miscellaneous description.

Name; *Sūmachik*. Author; THŌLA *Lama*. Place; where written; *Khanam* in *Bhot*. Subject; Jurisprudence.

Name; *Chama Dam*. Author; AGU CHU *Lama*. Place; *Tija Nowa*. Subject; the *Sagūn Pothi* of the Hindoos.

Name; *Charūg*. Author; THIYĀ *Lama*. Place; *Geja Ketha*. Subject; the *Jnān Pothi* of the Hindus, or divine wisdom.

Name; *Chūrūge Chapah*. Author; YE PAH REGREH *Maha Lama*. Place; *Pārgreh ak chu*. Subject; cure of all diseases.

---

\* Here is an instance of that confusion of divine and human things to which *Buddhism* is proved. This is confessedly the work of a mere priest, and is yet called a *Mahā Kān Sutra*. See Prefatory Remarks.

Name; *Tuchúrakh*. Author; SÚKA Lama. Place; *Jah-la Denkh*. Subject; read by Mendicant Monks, to prosper their petition for alms.

Name; *Mani Pothi*. Author; CHUFIL Lama. Place; *Gumewan*. Subject; the use and virtue of the *Mani*, or praying *Cylinder*.

Name; *Chú Dam*. Author; GEVICHÓP Lama. Place; *Yeparhas*. Subject; Medicine.

Name; *Napache Pothi*. Author; ABERAK Lama. Place; *Jatu Lam*. Subject; Physical Science, or the winds, rain, weather.

Name; *Kichak*. Author; KÍ LÓAH Lama. Place; *Botchi*. Subject; Witchcraft, Demonology, &c.

Name; *Tui takh la*. Author; RAKACHANDAH Lama. Place; *Kubakh*. Subject: Science of War.

Name; *Dutakh-a-si*. Author; BAJACHIK Lama. Place; *Gnama*. Subject; read by survivors on the death of a relation, that they may not be haunted by his ghost.

Name; *Seru-a-takh*. Author; TAKACHIK Lama. Place; *Yipurki*. To be read by travellers, during their wanderings, for sake of a safe return.

Name; *Sata-tu-mah*. Author; YISAH-SEKAR Lama. Place; *Sebhala*. Subject; read previous to sitting on a *Panchaet*, for a prosperous issue thereof.

Name; *Kerikh*. Author; AMADATAKH Lama. Place; *Ast*. Subject; to be read for increase of temporal goods.

Name; *Mumbek*. Author; TÍ-TAKH Lama. Place; *Bere-ga-hakh*. Subject; to be read at time of gathering flowers for worship.

Name; *Dekmujah*. Author; MÓN-TAKE-TAN Lama. Place; *Mínká*. Subject; to be read previous to laying the foundation of a house.

Name; *Thaka-pah*. Author; ARI-LAH Lama. Place; *Baba-rkeh*. Subject; to be read on the eve of battle.

Name; *Chaka-sumah*. Author; GAGA-MATAKH Lama. Place; *Macha-lekoh*. Subject; to be read whilst feeding the sacred fishes at the temples; a very holy act.

Name; *Kusa*. Author; NEMÁCHALA Lama. Place; *Yeparenesah*. Subject; to be read at the time of bathing.

Name; *Lahassa-ki-pothi*. Author; UMA Lama. Place; *Lassa*. Subject; to be read before eating, while dinner is serving up.

Name; *Chandapu*. Author; GRAHAH Lama. Place; *Jubu-na-sah*. Subject; to be read previous to making purchases.

Name; *Súchah*. Author; URJANH Lama. Place; *Jadén*. Subject; to be repeated whilst exonerating themselves, that no evil spirit may come up.

Name; *Báchak*. Author; JAHADÉGH *Lama*. Place; *Mahwah*. Subject; to be read by lone travellers, in forests and bye-ways, for protection.

Name; *Kojaw*. Author; OLACHAYAH *Lama*. Place; *Kárah*. Subject; to be read by a dead man's relatives, to free his soul from purgatory.

Name; *Yidaram*. Author; MACHAL *Lama*. Place; *Sadurl*. Subject; to facilitate interviews, and make them happy in their issues.

Name; *Dítákh*. Author; CHOPALLAH *Lama*. Place; *Urásikh*. Subject; to interpret the ominous croaking of crows, and other inauspicious birds.

Name; *Kárúchak*. Author; KHUCHAK *Lama*. Place; *Pheragtah*.

Name; *Chalah*. Author; GIDU *Lama*. Place; *Bidákh*. Subject; to be read at time of drinking, that no ill may come of the draught.

Name; *Kegú*. Author; TUPATHWO *Lama*. Place; *Kábájuh*. Subject; for increase of years, and a long life.

Name; *Chábeh*. Author; AKABEH *Lama*. Place; *Ari Kaláguh*. Subject; to be read for removing the inclemencies of the season.

Name; *Kaghatukh*. Author; SUGNAH *Lama*. Place; *Bolekáchar*. Subject; to be read by horsemen, at seasons of journies, that they may come to no harm.

Name; *Lúchá*. Author; NOWALAH *Lama*. Place; *Chagúrahahah*. Subject; to be read for increase of eloquence and knowledge of languages.

Name; *Ghikatenah*. Author; SUJANAH *Lama*. Place; *Seakuhah*. Subject; to be read by Archers for success of their craft.

Name; The *Baudhpothi*, or history of the founding of the Temple of KASACHIT in *Nepal*, with other matters appertaining to BUDDHISM in *Nepal*.

Name; *Siri pothi*. Author; BISTAKOH *Lama*. Place; *Jamatakh*, a general form of prayer for rich and poor, sick and healthy, man and woman.

Although an accurate estimate of the sources whence these works were derived, would require a long and laborious examination of their contents, yet, from their general character, as well as from local tradition, little doubt can be entertained, that *Bhot* obtained its literature and letters from India, through the *Bauddha* Missionaries, or Refugees from Hindustan. These individuals carried with them, and subsequently procured from India, many of the sacred and profane works of their sect, and, as was their wont, they immediately began to

instruct the people of *Bhot* in their own, that is in the *Sanscrit* letters and language. They had, no doubt, some success in this measure in the first period of their emigration into *Bhot*; but in the end, the difficulties of *Sanscrit*, and the succession of *Native* teachers to the chairs of the original Indian emigrants, led to a preference of the *Bhotiya* language, and, consequently, a translation of all the *Sanscrit* works they had, into the vernacular tongue of the country. This resort to translation took place early; a circumstance which, aided by the lapse of time, and the further and further decline of the original literary ardour, inspired by the Indian Refugees, produced, at no distant period from the decease of the first Indian teachers, the oblivion of *Sanscrit*, and the entire supercession of original *Sanscrit* versions by translations into *Bhotiya*; the *Bhotiyas*, however, although they thus soon lost the *Sanscrit* language, retained the *Devanagari* letters. The result of the whole is, that the body of *Bhotiya* literature now is, and long has been, a mass of translations from *Sanscrit*, its language native, its letters (like its ideas) Indian. To support this view of the case, I have to observe, that, even the *Nepalese*, much nearer as they are to India, and much more cultivated as they are, have resorted extensively to vernacular comments, and even translations of their books, which also are *Sanscrit*; and that, although the *Newars* have a good language of their own, they have *no letters*, but such as are clearly of *Nágari* origin, and declared by themselves to be so: that all the *Bhotiyas*, with whom I have conversed, assure me, that they got all their knowledge from India, that their books are translations, that the originals, here and there, still exist in *Bhot*, but that now no one can read them: lastly, that several of the great *Bhotiya* classics proclaim, by their very names, the fact. These remarks are applied, of course, to the classics of *Bhot*: for, in regard to works of less esteem there, I believe such to be not translations, but originals; chiefly legends of the *Lamas*, and in the vernacular tongue, the best dialect of which is that spoken about *Lassa* and *Digarchi*; but still, like the translated classics, written in *letters* essentially Indian.

An accurate view of the *Bauddha* system of belief would involve the perusal of a number of the voluminous works above specified, and would demand more time than could be bestowed upon the task by any person, not otherwise wholly unemployed : the time and application necessary would, no doubt, also be unprofitably expended, as the works, from the short notice already given, are evidently filled with endless subtelties and subdivisions of the most puerile and interminable description : a very few observations must therefore suffice in this place, on the Religious notions of the *Bauddhas* of this part of India.

Speculative *Buddhism* embraces four very distinct systems of opinion respecting the origin of the world, the nature of a first cause, and the nature and destiny of the soul.

These systems are denominated from the diagnostic tenet of each, *Swabhāvika*, *Aishwarika*, *Yātnika*, and *Kārmika*, and each of these again admits of several subdivisions, comprising divers reconciling theories of the later *Bauddha* teachers, who, living in quieter times than those of the first Doctors, and instructed by the taunts of their adversaries, and by adversity, have attempted to explain away what was most objectionable, as well as contradictory in the original system.

The *Swabhāvikas* deny the existence of immateriality; they assert, that matter is the sole substance, and they give it two modes, called *Pravritti*, and *Nirvritti*, or action and rest, concretion and abstraction. Matter, they say, is eternal as a crude mass, and so are the *powers* of matter, which powers possess not only activity, but intelligence. The proper state of existence of these powers is that of rest, and of abstraction from every thing palpable and visible, (*Nirvritti*,) in which state they are so attenuated, on the one hand, and so invested with infinite attributes of power and skill on the other, that they want only consciousness and moral perfections to become gods. When

the powers pass from their proper and enduring state of rest into their casual and transitory state of activity, then all the beautiful forms of nature or of the world come into existence, not by a divine creation, nor by chance, but spontaneously : and all these beautiful forms of nature *cease* to exist, when the same powers repass again from this state of *Pravritti*, or activity, into the state of *Nirvritti*, or repose. The revolution of the states of *Pravritti* and *Nirvritti* is eternal, and with them revolve the existence and destruction of nature or of palpable forms. The *Swabhávikas* are so far from ascribing the order and beauty of the world to blind chance, that they are peculiarly fond of quoting the beauty of visible form as a proof of the intelligence of the formative powers ; and they infer their eternity from the eternal succession of new forms. But they insist that these powers are inherent in matter, and not impressed on it by the finger of God, that is, of an absolutely immaterial being. Inanimate forms are held to belong *exclusively* to *Pravritti*, and therefore to be perishable ; but animate forms, among which, man is not distinguished sufficiently, are deemed capable of becoming by their own efforts, associated to the eternal state of *Nirvritti* ; their bliss, which consists of repose, or release from an otherwise endlessly recurring migration through the visible forms of *Pravritti*. Men are endowed with consciousness, as well, I believe, of the eternal bliss\* of the rest of *Nirvritti*, as of the ceaseless pain of the activity of *Pravritti*. But these men who have won the eternity of *Nirvritti*, are not regarded as rulers of the universe, which rules itself—nor as mediators or judges of mankind still left in *Pravritti*, for the notions of mediation and judgment are not admitted by the *Swabhávikas*, who hold every man to be the arbiter of his own fate, good and evil in *Pravritti* being, by the constitution of nature, indissolubly linked to weal and woe : and the acquisition of *Nirvritti* being by the same inherent law, the inevitable consequence of such

---

\* The prevalent doctrine is that they *are*, some of them, however, say no : the question turns on the prior acceptance of *Sunyata*, for which see on.

an enlargement of his faculty by habitual abstraction, as will enable a man to know what *Nirvritti* is. To know this, is to become omniscient, a *Buddha*, to be divinely worshipped as such, while yet lingering in *Pravritti*; and to become, beyond the grave, or in *Nirvritti*, all at least that *man can become*, an all respecting which, some of the *Swabhávikas* have expressed much doubt, while others of them have insisted that it is eternal repose, and not eternal annihilation\* (*Súnyatá*): though (adds this more dogmatical school,) were it even *Súnyatá*, it would still be good: man being otherwise doomed to an eternal migration through all the forms of nature—the more desirable of which are little to be wished; and the less so, at any price to be shunned.

From the foregoing sketch it will be seen, that the most diagnostic tenets of the *Swabhávikas* are the denial of immateriality, and the assertion that man is capable of enlarging his faculties to infinity. The *end* of this enlargement of human faculties is association to the eternal rest of *Nirvritti*—respecting the value of which there is some dispute—and the *means* of it are *Tapas* and *Dhyán*—by the former of which terms, the *Swabhávikas* understand—not penance, or self-inflicted bodily pain—but a perfect rejection of all outward (*Pravrittika*) things; and by the latter, pure mental abstraction. In regard to physics, the *Swabhávikas* do not reject design or skill—but a *designer*, that is, a single, immaterial, self-conscious Being, who gave existence and order to matter by volition. They admit what we call the laws of matter—but insist that those laws are primary causes, not secondary, are inherent eternally in matter, not impressed on it by an immaterial creator. They consider creation a spontaneity, resulting from powers which matter has had from all eternity, and will have to all eternity. So with respect to man, they admit intellectual and moral *powers*, but deny that immaterial essence or

---

\* This interpretation of the *Swabháviká Súnyatá* is not the general one, though their enemies have attempted to make it so: for the prevalent sense of the word among the *Buddhas*, see on.

being, to which we ascribe those powers. Animate and inanimate causation, they alike attribute to the proper vigour of nature or *Swabháva*. I believe the *Swabhávika* to be the oldest school of *Bauddha* philosophy, but that school has, from the earliest times, been divided into two parties, one called the *Swabhávikas* simply, whose tenets I have endeavoured to state above, the other termed the *Prájnika Swabhávikas*, from\* *Prajná*, the supreme wisdom; viz. of nature. The *Prájnikas* agree with the *Swabhávikas*, in considering matter as the sole entity, in investing it with intelligence, as well as activity, and in giving it two modes of action and of rest. But the *Prájnikas* incline to *unitize* the powers of matter in the state of *Nirvritti*, to make that unit deity; and to consider man's summum bonum, not as a vague and doubtful association to the state of *Nirvritti*; but as a specific and certain absorption into *Prajná*, the sum of all the powers active and intellectual of the universe. The *Aishwarikas* admit immaterial essence, a supreme, infinite, and intellectual *Adi Buddha*, whom some of them consider as the *sole* deity, and cause of all things, while others associate with him a co-equal and eternal material principle: and believe that all things proceeded from the joint operation of these *two* principles. The *Aishwarikas* accept the two modes of the *Swabhávikas* and *Prájnikas*, or *Pravritti* and *Nirvritti*. But though the *Aishwarikas* admit immaterial essence, and a god, they deny his providence and dominion, and though they believe *Moksha* to be an absorption into his essence, and vaguely appeal to him as the giver of the good things of *Pravritti*, they deem the connexion of virtue and felicity in *Pravritti* to be independant of him, and to be capable of being won only by their own efforts of *Tapas* and *Dhyán*, efforts which they too are confident will enlarge their faculties to infinity, will make them worthy of being worshipped as *Buddhas* on earth, and will raise them in heaven, to an equal and self-earned participation of the attributes and bliss of the supreme *Adi Buddha*: for such is their idea of

---

\* *Prajna*, from *pra*, an intensitive prefix, and *Jnyána*, wisdom, or, perhaps, the simpler *jna*.



*Moksha*, or absorption into him—or, I should rather say, of union with him. All the *Buddhas* agree in referring the use and value of mediation, (earthly and heavenly,) of the rights and duties of mortality, and of the ceremonies of religion solely to *Pravritti*, a state which they are all alike taught to condemn; and to seek, by their own efforts of abstraction, that infinite extension of their faculties, the accomplishment of which realises, in their own persons, a godhead as complete, as any of them, and the only one, which some of them, will acknowledge. The *Kármikas* and *Yátnikas* derive their names, respectively from *Karma*, by which I understand conscious moral agency, and *Yatna*, which I interpret conscious intellectual agency. I believe these schools to be more recent than the others, and attribute their origin to an attempt to rectify that extravagant quietism, which, in the older schools, stripped the powers above (whether considered as of material or immaterial natures) of all providence and dominion; and man, of all his active energies and duties: assuming as just, the more general principles of their predecessors, they seem to have directed their chief attention to the phenomena of human nature, to have been struck with its free will, and the distinction between its cogitative and sensitive powers, and to have sought to prove, notwithstanding the necessary moral law of their first teachers, that the felicity of man must be secured, either by the proper culture of his moral sense,\* which was the sentiment of the *Kármikas*, or by the just conduct of his understanding, a conclusion which the *Yátnikas* preferred: and this I believe to be the ground of distinction between these two schools, as compared with one another. As compared with their predecessors, they held a closer affinity with the *Aishvarikas*, than with the other schools, inclined to admit the existence of immaterial entities, and endeavoured to correct the absolute impersonality and quiescence of the

---

\* Notwithstanding these sentiments, which are principally referable to the state of *Pravritti*, the *Kármikas* and *Yátnikas* still held preferentially to the *Tapas* and *Dhyán*, the severe meditative asceticism of the older schools.

Causa Causarum, (whether material or immaterial,) by feigning *Karma* or *Yatna*, conscious moral, or conscious intellectual agency, to have been with causation from the beginning. The *Kármika* texts often hold such a language as this: "SÁKYA SINHA—who, according to some, (the *Swabhávikas*) sprang from *Swabháva*, and, according to others, (the *Aishwarikas*) from *Adi Buddha*—performed such and such *Karmas*, and reaped such and such fruits from them."

In regard to the destiny of the soul, I can find no moral difference between them and the Brahminical Sages. By all, metempsychosis and absorption are accepted. But absorbed into what? into BRAHME, say the *Brahmans*—into *Súnyatá*, or *Swabháva*, or *Prajná*, or *Adi Buddha*, say the various sects of the *Bauddhas*; and I should add, that by their doubtful *Súnyatá* I do not, in general, understand annihilation, nothingness, but rather that extreme and almost infinite attenuation which they ascribe to their material powers or forces in the state of *Nirvritti*, or of abstraction from all particular palpable forms, such as compose the sensible world of *Pravritti*.

How far, and in what sense the followers of these divers and opposite systems of speculation, adopted the innumerable deities of the existent *Buddhist* Pantheon, it must rest with future research to determine, when those ample works which it will be my happiness shortly to place within the reach of my curious countrymen, shall have been duly investigated. Suffice it at present to say, that the practical *Buddhism* of Nepal has long admitted a marked distinction between those saints of mortal mould, who won the rank and powers of a *Buddha* by their own efforts, and the *Buddhas* of a celestial nature and origin.

The former of these are seven,\* and are denominated "*Mánushi*," or human: the latter "*Anupapádaká*," without parents, and also "*Dhyáni*."

---

\* Called *Viparyi*, *Silhi*, *Viswabhú*, *Kakuhanda*, *Kanaka Muni*, *Kasyapa*, and *Sákya Sinha*.

This second appellation is derived from the Sanscrit name for that abstracted musing which has found more or less favour with almost all the Asiatic religionists, but which is peculiarly and pre-eminently characteristic of *Buddhism*.

The epithet *Dhyáni*, however, as applied to a class of *Buddhas*, is obviously capable of an atheistic interpretation, indeed hardly less so than the *Mánúshi*, to which it is opposed: and what therefore I desire to observe is, that the *Aishwarikas* (beyond the bounds of Nepal too) ascribe this creative *Dhyán* to a self-existent, infinite, and omniscient "*Adi Buddha*," one of whose attributes is the partial possession of five sorts of wisdom. Hence he is called "*Pánchajnyána Atmiká*;" and it was by virtue of these five sorts of wisdom, that he, by five successive acts of *Dhyán*, created from the beginning, and in the duration of the present world, the *Pancha Buddha Dhyáni*."

The names and graduation of these *Jnyáns*, *Dhyáns*, and *Buddhas* are thus:

<i>Jnyáns.</i>	<i>Dhyáns.</i>	<i>Buddhas.</i>
1. <i>Suvisuddha Dharma Dhátu.</i>	The <i>Dhyán</i> of creation is called	1. <i>Vairochana.</i>
2. <i>Adarshana.</i>	by one generic name <i>Loka</i>	2. <i>Akshobhya.</i>
3. <i>Prativedkshana.</i>	<i>Sansarjana</i> , and by five re-	3. <i>Retnasambhava.</i>
4. <i>Sánta.</i>	petitions of this, the five	4. <i>Amiábha.</i>
5. <i>Krityánushthán.</i>	<i>Buddhas</i> were created.	5. <i>Amoghasiddha.</i>

It might be expected, that the supreme *Buddha* having created these five celestials, would have devolved on them the active cares of the creation and government of the world: not so, however; the genius of genuine *Buddhism* is eminently quiescent, and hence these most exalted æons are relieved from the degradation of action. Each of them receives, together with his existence, the virtues of that *Jnyán* and *Dhyán*, to the exertion of which, by *Adi Buddha*, he owed his existence, and by a similar exertion of both, he again produces a *Dhyáni Bodhisatwa*. The *Dhyáni Bodhisatwas* are, one by one, in succession,

the tertiary and active authors of creation. These creations are but perishable, and since the beginning of time, three of them have passed away. The present world is, therefore, the work of the fourth *Bodhisatwa*, who is now Lord of the ascendant, and his worshippers in Nepal are wont to invest him with all the powers of a Supreme and sole God, the "*Præsens Divus*" being, as usual, every thing. When the existing system of worlds shall have run its course, the offices of creator and governor of the next will be assumed by the fifth *Bodhisatwa*. The names and lineage of these *Dhyáni Bodhisatwas* are as follows :

<i>Buddhas.</i>	<i>Bodhisatwas.</i>
1. <i>Vairochana.</i>	1. <i>Samantabhadra.</i>
2. <i>Akshobhya.</i>	2. <i>Vajra Páni.</i>
3. <i>Ratnasambhava.</i>	3. <i>Retna Páni.</i>
4. <i>Amitábha.</i>	4. <i>Padma Páni.</i>
5. <i>Amoghasiddha,</i>	5. <i>Viswa Páni.</i>

The *Dhyáni Buddhas* and *Bodhisatwas* are considered to stand in the relation of fathers and sons to each other, and as there are *Dhyáni Bodhisatwas*, so are there *Mánushi Bodhisatwas*; who again bear to their respective *Mánushi Buddhas*, the connexion of pupil to teacher, of graduate to adept, of the aspirant after the wisdom of *Buddhism* to him who possesses that wisdom. I should add, that it is competent for a mortal man to become a *Buddha*,\* whilst he yet lingers in the flesh; albeit, the entire fulfilment of the rewards, if not of the prerogatives of the transcendent character, is assigned to a more unearthly state, viz. the state of *Nirvritti*.

The images of the *Dhyáni Buddhas*, which have been forwarded to the Society, occupy (and exclusively of all lower *Buddhas*) the base of

---

\* Hence the Divine Lamas of *Bhot*, though the original idea has been perverted somewhat.

*The five Dhyaṇi Buddhas*



*Amoghaśīla*

*Akṣobhya*

*Ratnaśāstra*



*Ratnaśāstra*

*Amoghaśīla*

*The five Dhyaṇi Buddhas*



*Padma*



*Sūrya*



*Vajra*



*Kṛtā*



*Vairocana*

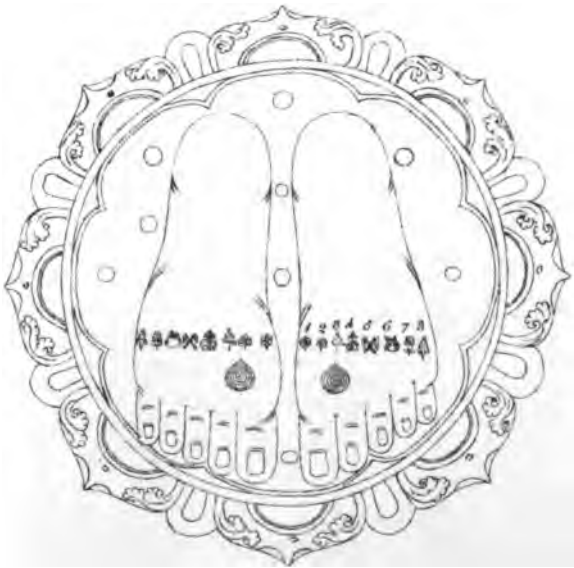




*Sinhini*

*Vajra Yogini*

*Vyagrihini*



*Sahya's Charan with  
the 8 mangals*



*Hariti*

*Illustrations by  
Park Street*







*Kevagra*



*Namasinghi*



*Haru-haru-haru-rahana  
Sheshwara.*

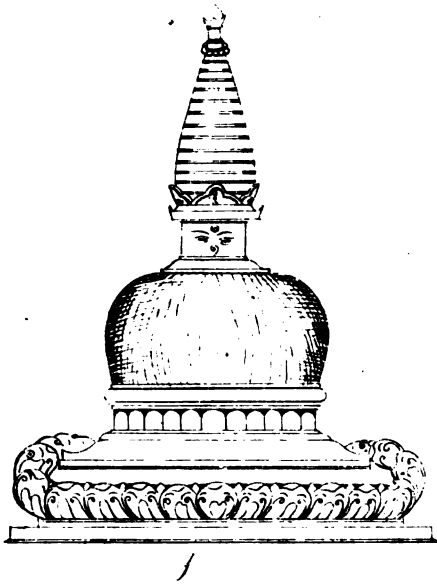


*Marya Ghosha and  
his Charan.*

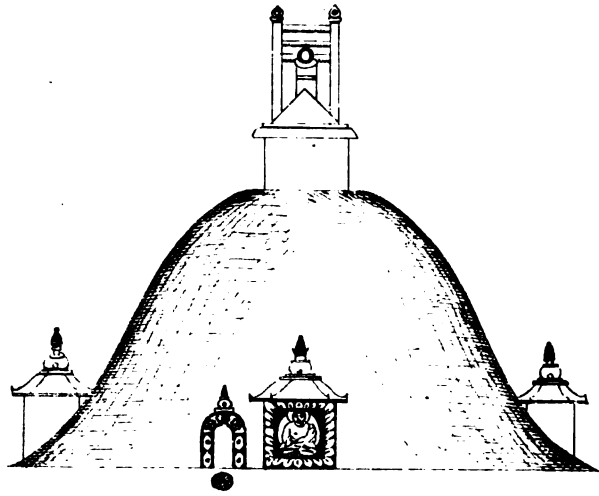


*Amogha Basa Sheshwara*





1



2



3

*Various Chaityas  
 Nos 1 & 2 are simple Chaityas No. 3 is a Koshtakar or composite Chaitya*



every *Manuchaitya*,\* or highest order of temples in *Nepal*: and that those images are invariably distinguished by the respective differences exhibited in the specimens transmitted.

The following list of *Buddhas* compleats all I have at present to offer on the subject. Two lists were prepared for me, some time ago, by an old *Baudha* of *Nepal*, with whom I have long cultivated an acquaintance; but were then laid aside for future examination and explanation where opportunity should serve.

I have accordingly had them compared, under my own eyes, with the scriptures, whence they were extracted, and that comparison has suggested the following brief elucidatory remarks. In the first place, the lesser list has proved to be superfluous, all its names being contained in the larger one. In the next place, the whole number of *Buddhas* in the greater catalogue has been found to amount to one hundred and thirty-one and not to one hundred and forty-five, as stated elsewhere; the same name being repeated, in some instances, two and three times, by reason of this catalogue consisting of literal extracts from several independent works. And I have thought it better to leave it in statu quo, than to omit sundry names of one series because they occur in another. Such omission might have interfered with some established contiguity, time, place, or circumstances, in regard to the *Buddhas*, with which we are not acquainted; and with respect to the repetitions, these may be seen, in the list, at a glance, by the references attached to them. There is one deviation from the catalogues as found in the *pothis* whence they are drawn, and it is this. After the names of the

---

\* *Chaitya*, is the proper and sole name for a *Baudha* abode of God. *Vihár*, the proper and sole name of a *Baudha* abode of the servant of God. In the former dwells the object of worship, in the latter the professed.

six great *Manushi Buddhas* (Nos. 50 to 56) the name of SÁKYA SINHA, the seventh and last is given in my list, though not found at that place in the *Lalita Vistára* : probably because SÁKYA had not, when that work was compiled, become *Nirvân* and a *Tathágata* in the proper sense. His name, though occurring before, is notwithstanding, re-inserted in my catalogue in that place, in order to make up the complement of the now famous *Sapta Buddha Manushi*. Before each distinct series of names, the work, from which it is derived, is uniformly noted.

In the works cited, many more names, besides those given in the catalogue, are to be found, and from the whole of the books which have been procured and transmitted to Calcutta, hundreds of new names might be drawn. In the SAMÁDHI RAJA,\* SARVÁRTHA SIDDHA, (SÁKYA, before he became a *Buddha*,) is asked by MAITREYA and VAJRA PÁNI, how he acquired *Samádhi Jnyán* : In reply, he begins by naming one hundred and twenty *Tathágotas*, who instructed him therein in his former births, and at the conclusion of this enumeration of *Buddhas*, SARVÁRTHA SIDDHA observes, he has given so many names *exempli gratia*, but that his instructors were really no less in number than eighty crores. There is a verse in the *Aparimíta Dharani* (to be found in many other, and higher authorities) purporting that “the *Buddhas* who have been, are, and will be, are more numerous than the grains of sand on the banks of the Ganges.” Some of these *Buddhas* sprang divinely, not generatively from other *Buddhas* ; some from *Akás*, and some from the *Lotos*. These are in general evident nonentities, in regard to chronology and history : yet it is often most difficult to distinguish them from their more substantial compeers, the origin of the latter having been frequently traced up to Heaven by the vanity of superstition, while its grovelling genius, no less fre-

---

\* I have this list before me extracted from the *Samádhi Raja* ; but I do not think it worth while to add it to the lists already given.

quently drew down the lineage of the former to Earth. Again, among the *Buddhas* confessedly of mortal mould, there are three wide degrees, that of the *Pratyeka Buddha*, that of the *Srāvaka Buddha*, and that of the *Mahá Yánika Buddha*. But the two former are regarded, even by their worshippers, as little more than mere men of superior sanctity ; and as infinitely inferior to the *Mahá Yánika Buddhas*, such as SÁKYA and his six great predecessors. We have, however, multitudes even of this highest degree : and besides, the title belongs not only to the supreme *Mánushi Tathágotas*, but also to all the *Dhyánis* indiscriminately. Upon the whole, then, it seems peculiarly desirable, in the present state of our information, to keep a steady eye upon the authoritative old scriptures, that SÁKYA is the seventh, and last of the *Buddhas*.

It is very worthy of remark, too, that, according to those scriptures, the duration of these seven *Buddhas* fills the whole extent of time : the two first being assigned to the *Satya Yuga* ; the two second to the *Treta* ; the two third to the *Dwápara* ; and SÁKYA and the *Buddha* yet to come, being the declared Lords of the *Kali* or present *Yuga*. It will hardly, I imagine, be considered an answer to this difficulty to observe, that the Chronology of the *Buddhas*, supposes an eternal world, and confounds time and eternity.

It has not occurred to me at present to doubt the historical existence of SÁKYA'S six predecessors, but I have not failed to remark that, while the *Buddha* writings make ample mention of SÁKYA'S birth, sayings, and doings ; and while they ascribe to him, the arrangement at least, and scripture of all the work, they are nearly silent with respect to the origin and actions of the six *Buddhas*, who went before him. To go farther into this matter would lead me beyond the bounds I have prescribed myself on the present occasion. What I have said will suffice to shew why the catalogue has been so long withheld, and perhaps would justify the withholding of it still.

\* *List of Tathágotas compiled from the Lalita Vistára, Kriya Sangraha and Rakshá Bhagavati.*

*Lalita Vistara, 1st Section.*

1 पद्मोत्तर	PADMOTTARA.	23 सुरसि	SURASMI.
2 धर्मकेतु	DHARMAKETU.	24 मङ्गल	MANGALA.
3 दीपकर	DÍPANKARA.	25 सुदर्शन	SUDARSANA.
4 गुणकेतु	GUNAKETU.	26 महासिंहतेजा	MAHASINHATEJÁ.
5 महाकर	MAHÁKARA.	27 क्षितमुद्गिरत्न	STHITABUDDHI-
6 ऋषिदेव	RISHIDEVA.		DATTA.
7 श्रीतेजा	SRÍTEJA.	28 वसन्तगन्धि	VASANTAGANDHI.
8 सत्यकेतु	SATYAKETU.	29 सत्यधर्मविपुल	SATYADHERMAVI-
9 वज्रसंहत	VAJRASANHATA.	कीर्ति	PULAKIRTI.
10 सर्वाभिभू	SARVÁBHIBHÚ.	30 तिष्य	TISHYA.
11 हेमवर्ण	HEMAVARNA.	31 पुष्य	PUSHYA.
12 अत्युचगामी	ATYUCHCHAGÁMI.	32 लोकसुन्दर	LOKASUNDARA.
13 प्रवारसगर	PRAVARASÁGARA.	33 विसीर्षभेद	VISTÍRNABHEDA.
14 पुष्पकेतु	PUSHPAKETU.	34 रत्नकीर्ति	RATNAKIRTI.
15 वररूप	VARARÚPA.	35 उग्रतेजा	UGRATEJÁ.
16 सुलोचन	SULOCHANA.	36 ब्रह्मतेजा	BRAHMATEJÁ.
17 ऋषिगुप्त	RISHIGUPTA.	37 सुषोष	SUGHOSHA.
18 जिनवक्त्र	JINAVAKTRA.	38 सुपुष्प	SUPUSHPA.
19 उन्नत	UNNATA.	39 सुमनोज्ज्वल	SUMANOJNAGHOSHA
20 पुष्पित	PUSHPITA.	40 सुषेष्टरूप	SUCHESHTÁRÚPA.
21 उर्ध्वतेजा	URNÁTEJÁ.	41 प्रहसितनेत्र	PRAHASITANETRA.
22 पुष्कल	PUSHKALA.	42 गुणराशि	GUNARÁSI.

\* These lists were sent by Mr. Hodgeson, in the Devanagari character only, with a request that the Secretary would render them into their equivalent Roman characters agreeably to the orthoepy followed in the Researches. This has accordingly been done, but it has been thought likely to be satisfactory to insert the names in the Devanagari letters also.—H. H. W.



*Lalita Vistára, 1st Section.—(continued.)*

43 मेघस्वर	MEGHASWARA.	50 विपश्यी	VIPASYÍ.
44 सुन्दरवर्ष	SUNDARAVERNA.	51 सिखी	SIKHÍ.
45 आयुस्तेजा	AYUSTEJA.	52 विश्वभू	VISWABHÚ.
46 सलिलगजगामी	SALILAGAJAGÁMf.	53 ककुत्सन्द	KAKUTSANDA.
47 लोकाभिलाषित	LOKÁBHILÁSHITA.	54 कनकमुनि	KANAKAMUNI.
48 जितव्रतु	JITASATRU.	55 काश्यप	KÁSYAPA.
49 सम्पूजित	SAMPÚJITA.	56 शाक्यमुनि	SÁKYAMUNI.

*Lalita Vistára, 13th Section.*

57-1 अमोघदर्शी	AMOGHADÁRSÍ.	73-17 ज्ञानमेरु	JNÁNAMERU.
58-2 वैरोचन	VAIROCHANA.	74-18 सत्यदर्शी	SATYADARSI.
59-3 दुन्दुभिस्वर	DUNDUBHISWARA.	75-19 नागदत्त	NÁGADATTA.
60-4 धर्मेश्वर	DHARMESWARA.	76-20 अत्युचगामी	ATYUCHCHAGÁMf.
61-5 समन्तदर्शी	SAMANTADARSÍ.		(See No. 12.)
62-6 महार्चिस्कन्धि	MAHÁRCHISKANDHI.	77-21 महाविद्युह	MAHÁVIYÚHA.
63-7 धर्मध्वज	DHARMADHWAJA.	78-22 रश्मिराज	RASMÍRÁJ.
64-8 ज्ञानकेतु	JNÁNAKETU.	79-23 शाक्यमुनि	SÁKYAMUNI. (See No. 56.)
65-9 रत्नसिखी	RETNASIKHI.	80-24 इन्द्रकेतु	INDRAKETU.
66-10 पद्मयोनि	PADMAYONI.	81-25 सूर्यानन	SÚRYÁNANA.
67-11 सर्वाभिभू	SARVÁBHIBHÚ.	82-26 सुमति	SUMATÍ.
	(See No. 10.)	83-27 नागाभिभू	NÁGÁBHIBHÚ.
68-12 सागर	SÁGARA.	84-28 भैषज्यराज	BHAISHAJYARÁJ.
69-13 पद्मगर्भ	PADMAGARBHA.	85-29 सिंहकेतु	SINHAKETU.
70-14 शालेन्द्रराज	SÁLENDRARAJA.	86-30 गुणायधारी	GUNÁGRADHÁRf.
71-15 पुष्पित	PUSHPITA. (See No. 20.)	87-31 काश्यप	KASYAPA. (See No. 55.)
72-16 यसोदत्त	YÁSODATTA.	88-32 अर्चिकेतु	ARCHIKETU.

*Lalita Vistára, 13th Section.—(continued.)*

89-33 अक्षोभ्यराज AKSHOBHYARÁJ.	93-37 पद्मोत्तर PADMOTTARA.
90-34 तगरसिखी TAGARASIKHÍ.	(See No. 1.)
91-35 सर्वगन्धि SARVAGANDHI.	94-38 धर्मकेतु DHERMAKETU.
92-36 महाप्रदीप MAHÁPRADÍPA.	(See No. 2.)

*Lalita Vistára, 20th Section.*

95 - 1 विमलप्रभास VIMALAPRABHÁSA.	100 - 6 रत्नयष्टि RETNAYASHTI.
96 - 2 रत्नार्चि RETNÁRCHÍ.	101 - 7 मेघकूटाभिग MEGHAKÚTÁBHI-
97 - 3 पुष्पावलिवन PUSHPÁVALIVANA-	र्जितस्वर GARJITASWARA.
राजिकुसुमि RÁJIKUSUMITÁ-	102 - 8 रत्नहवाभुङ्ग RETNACHHATRÁ-
ताभिज्ञ BHIJNA.	तावभास BHYUDGATÁVA-
98 - 4 चन्द्रसूर्यजिह्वी CHANDRASURYA -	BHÁSA.
करप्रभ JIHMÍKARAPRA -	103 - 9 समन्तदर्शी SAMANTADERSÍ.
BHA.	104-10 नणेन्द्र GANENDRA.
99 - 5 गुणराज GUNARÁJAPRA-	
प्रभास BHÁSA.	

*Kriyá Sangraha.*

105 - 1 वैरोचन VAIROCHANA.*	110 - 6 विकिरणो VIKIRANOSHNI-
(See No. 58.)	शीष SHA.
106 - 2 महोष्णीष MAHOSHNIŚHA.	111 - 7 उद्गतोष्णीष UDGATOSHNIŚHA.
107 - 3 सितातपत्री SITÁTAPATRO-	112 - 8 महाद्गतो MAHODGATOSHNI-
ष्णीष SHNIŚHA.	शीष SHA.
108 - 4 तेजोरशि TEJORÁSI.	113 - 9 विजयोष्णीष VIJAYOSHNIŚHA.
109 - 5 विजयोष्णीष VIJAYOSHNIŚHA.	(See No. 163.)

\* *Note.* This name, although a repetition, is numbered ; because the personage here indicated by the name *Vairochan*, is really *Vairochan Avatár, Manjúsri*. The five celestial *Buddhas of Nepal* will be recognised in this list, but commenting were endless.

*Kriyá Sangraha.—(continued.)*

114-10 अक्षोभ्य	AKSHOBHYA. (See No. 85.)	124-20 अमिताभ	AMITÁBHA.
115-11 वज्रसत्त्व	VAJRASATWA.	125-21 वज्रधर्म	VAJRADHERMA.
116-12 वज्रराज	VAJRARÁJA.	126-22 वज्रतीक्ष्ण	VAJRATÍKSHNA.
117-13 वज्रराग	VAJRARÁGA.	127-23 वज्रकेतु	VAJRAKETU.
118-14 वज्रसाधु	VAJRASÁDHU.	128-24 वज्रभाष	VAJRABHÁSHA.
119-15 रत्नसम्भव	RETNASAMBHAVA.	129-25 अमोघसिद्ध	AMOGHASIDDHA.
120-16 वज्ररत्न	VAJRAKETNA.	130-26 वज्रकर्म	VAJRAKERMA.
121-17 वज्रसूर्य	VAJRASÚRYA.	131-27 वज्ररक्ष	VAJRAKAKSHA.
122-18 वज्रकेतु	VAJRAKETU.	132-28 वज्रयक्ष	VAJRAYAKSHA.
123-19 वज्रहास	VAJRAHÁSA.	133-29 वज्रसन्धि	VAJRASANDHI.

*Rakshá Bhagavati.*

134 - 1 रत्नाकर	RETNAKARA.	139 - 6 सूर्यमण्डल	SURYAMANDALA-
135 - 2 अशोकश्री	ASOKASrf.	प्रभाशोत्त	PRABHÁSOT-
136 - 3 रत्नार्चि.	RETNÁRCHI. (See No. 90.)	मश्री	TAMA.
137 - 4 जयेन्द्र	JAYENDRA.	140 - 7 एकहस्त	EKACHHATRA.
138 - 5 पद्मोत्तरश्री	PADMOTTARASrf. (See No. 1.)	141 - 8 समाधिहस्त	SAMÁDHIHASTY-
		त्तरश्री	UTTARASrf.
		142 - 9 पद्मश्री	PADMASrf.
		143-10 नन्दश्री	NANDASrf.





The Tibetan Letter

ཡེ་ཤེས་ལོ་ནི་ཡོ་ག་ག་ལ་ལ་ལ་ལ་ལ་|| ཅི་ནི་ཡེ་ཤེས་ནི་ བརྒྱུད་ལོ་ནི་ འཕྲིན་ལོ་ནི་ འཕྲིན་ལོ་ནི་ བཟང་ལོ་ནི་ བཟང་ལོ་ནི་ ལོ་ནི་ལོ་ནི་ འཕྲིན་ལོ་ནི་  
ཨ་ ཨ་ ཨ་ ཨ་ ཨ་ ཨ་ ཨ་ ཨ་ ཨ་  
ཨ་ ཨ་ ཨ་ ཨ་ ཨ་ ཨ་ ཨ་ ཨ་ ཨ་  
ཨ་ ཨ་ ཨ་ ཨ་ ཨ་ ཨ་ ཨ་ ཨ་ ཨ་

ཨ་ ཨ་ ཨ་

ཨ་ ཨ་ ཨ་ ཨ་ ཨ་ ཨ་ ཨ་ ཨ་  
ཨ་ ཨ་ ཨ་ ཨ་ ཨ་ ཨ་ ཨ་ ཨ་  
ཨ་ ཨ་ ཨ་ ཨ་ ཨ་ ཨ་ ཨ་ ཨ་

Chinese or Chinese Characters explained by the Common Letter of Tibet.  
ཨ་ ཨ་ ཨ་ ཨ་ ཨ་ ཨ་  
ཨ་ ཨ་ ཨ་ ཨ་ ཨ་ ཨ་  
ཨ་ ཨ་ ཨ་ ཨ་ ཨ་ ཨ་  
ཨ་ ཨ་ ཨ་ ཨ་ ཨ་ ཨ་  
ཨ་ ཨ་ ཨ་ ཨ་ ཨ་ ཨ་  
ཨ་ ཨ་ ཨ་ ཨ་ ཨ་ ཨ་  
ཨ་ ཨ་ ཨ་ ཨ་ ཨ་ ཨ་

ཨ་ ཨ་ ཨ་ ཨ་ ཨ་ ཨ་  
ཨ་ ཨ་ ཨ་ ཨ་ ཨ་ ཨ་  
ཨ་ ཨ་ ཨ་ ཨ་ ཨ་ ཨ་  
ཨ་ ཨ་ ཨ་ ཨ་ ཨ་ ཨ་  
ཨ་ ཨ་ ཨ་ ཨ་ ཨ་ ཨ་  
ཨ་ ཨ་ ཨ་ ཨ་ ཨ་ ཨ་  
ཨ་ ཨ་ ཨ་ ཨ་ ཨ་ ཨ་

ཨ་ ཨ་ ཨ་











रजाक्षरम्

अ	आ	०।	क	ख	ग	घ	ङ
कु	कु	।।	च	चू	ज	ज	ञ
उ	उ	१०	ख	व	उ	र	ल
म	म	८६	त	थ	द	ध	न
ल	ल	००	य	य	व	र	म
श	श	८८	श	न	ल	व	
अ	अ	०।	स	य	स	ह	क्ष
अक	आका	कुकि	कुकी	उक	उरु	अरु	अरु
अरु	लरु	लरु	रक	रक	अका	अको	

Three Alphabets of Nepal proper.

नेपालक्षरम्

अ	आ	०।	क	ख	ग	घ	ङ
कु	कु	।।	च	चू	ज	ज	ञ
उ	उ	१०	ख	०	उ	र	ल
म	म	८६	त	थ	द	ध	न
८	८	००	य	रु	व	र	म
८	८	००	य	न	ल	व	
अ	अ	०।	स	य	स	ह	क्ष
अं	अः						
अक	आका	कुकि	कुकी	उक	उरु	अरु	अरु
८रु	८रु	८क	८क	अका	अको	अं	अः

अजिंमालाक्षरम्

अ	आ	०।	वी	ख	ग	घ	ङ
कु	कु	।।	च	चू	ज	ज	ञ
उ	उ	१०	ख	०	उ	र	ल
म	म	८६	त	थ	द	ध	न
ल	ल	००	य	रु	व	र	म
८	८	००	य	न	ल	व	
अ	अ	०।	स	य	स	ह	क्ष
अ	आ	कु	कु	उ	उ	अ	अ
अ	अ	रु	रु	अ	अ	अ	अ

