

XIII.

NOTICE

OF

THREE TRACTS RECEIVED FROM NEPAL.

By HORACE HAYMAN WILSON, Esq.

Secretary to the Asiatic Society.

THE accounts hitherto published of the Religious System of the Nepalese, are far from being comprehensive or satisfactory. They only establish the general conclusion that there are two predominant forms of belief, as well as two principal divisions of the People, the *Párbatiya*, or Mountain Hindus, who follow the faith of the Brahmans, and the *Newárs*, or original inhabitants, who adhere to the worship of *Buddha*.

The indistinctness and inaccuracy that pervade the descriptions of KIRKPATRICK and BUCHANAN, are not however, in all probability, the fault of the describers. Much is, no doubt, attributable to their want of access to original authorities, on which alone dependance can be placed for a correct view of any mode of faith in India. The Spirit of Polytheism, always an accommodating one, is particularly so in this country, and the legends and localities of one sect are so readily appropriated by another, that it speedily becomes difficult to assign them to their genuine source. In like manner,

formulæ and ceremonies very soon become common property, and whatever may be the ruling principles, the popular practice easily adopts a variety of rites that are peculiar to different creeds. This is every where the case throughout Hindustan, and the sectaries of VISHNU often assimilate to those of SIVA, whilst the worshippers of the female Principle are constantly identifiable with both. Nepal, evidently, constitutes no exception, and the worship of SIVA, and *Tantra* rites, are so widely blended with the practices and notions of the *Bauddhists*, that an accurate appreciation of the latter is no longer derivable from any but original and authentic sources, or the ancient works of the *Bhotiyas* in which the pure and primitive doctrines are enshrined.

Of the number and character of those works which are the authorities of the *Bauddhas* of Nepal, the only description on which any reliance can be placed is contained in the preceding communication, from Mr. HODGSON, to whose active and intelligent zeal the Society is so largely indebted. It yet remains, however, to estimate the contents of the volumes he has enumerated, and which for the far greater part, it is believed, are written in the language of *Tibet*, and not in Sanscrit, as he seems to suppose. We must wait therefore for the acquirement of this language by European scholars, before we can pronounce with confidence upon the character and contents of the *Bauddha* Scriptures, and how far they may be originals or translations. If the latter, which, except to a limited extent, is very unlikely, we may safely assert, that the *Sanscrit* originals are no longer procurable in Hindustan.

The paper already referred to, furnishes us also with the only outline of the BAUDDHA philosophy and mythology that can be consulted with advantage, for, although some of the particulars are to be found in GIORGI's ponderous volume, they are so obscured by his parade of learning, and spirit of theory, that they are to be selected only with great trouble and uncertainty. The account given by PALLAS, as quoted by BUCHANAN, seems also to be derived from oral information only, and to be confined to superficial and

popular details. To what extent the Doctrines or Divinities of *Bhot Buddhism* are of local origin or modification, can only be determined when the condition in which this form of faith exists in other countries is more authentically explained ; but as far as we may infer from what has yet appeared in the Asiatic Researches, or elsewhere, on the *Bauddhism* of *Ceylon* and *Ava*, many and important varieties occur between the heavenly hierarchy of those countries and of *Bhot*. Of the scale of *Buddhas* which prevails in the latter, we have no tract whatever in the communications of BUCHANAN, MAHONY and JOINVILLE. Their enumeration of the human *Buddhas*, the only *Buddhas* of whom they speak, differs also from that of Mr. HODGSON. Amidst the perplexity that this disagreement is calculated to occasion, any further illustration that is available will be, no doubt, welcome to the Society, and I have therefore thought that the following notice of the only works sent down by Mr. HODGSON, which I have been able to distinguish as connected with the religion of *Nepal* in any language known to me, might not be unacceptable. The works are short, and are evidently of a popular, not a scriptural character. As authorities, therefore, they are of no great value, although they may be taken as guides to common and corrupt practice and belief. They evidently, however, spring from the mythological system sketched by Mr. HODGSON, and so far corroborate his statements, as well as derive confirmation from his remarks, whilst they serve also to shew how far the *Buddha* creed has been modified by *Tántrika* admixture.

The works in question are three tracts, comprised in one volume, and severally entitled—*Ashtamí vrata Vidhán*, Ritual for the religious observance of the Eighth (day of the lunar fortnight.) *Naipátíya Devata Kalyána Panchavinsatika*, Twenty-five Stanzas invocatory of the favor of the Deities of *Nepal*—and *Sapta Buddha Stotra*, Praise of the seven *Buddhas*. The text of these tracts is *Sanscrit*, interspersed with a gloss in *Newari*, copiously infused with pure *Sanscrit* terms. The two latter are so short that they may be translated entire. A specimen of the first will be sufficient.

TRANSLATION.

SAPTA BUDDHA STOTRA.

“ I adore *Jinendra*, the consuming fire of sorrow, the treasure of holy knowledge, whom all revere, who bore the name *VIPASWI*, who was born in the race of mighty monarchs, in the city *Bandumati*, who was for eighty thousand years, the preceptor of gods and men, and by whom endowed with the ten kinds of power, the degree of *Jinendra* was obtained at the foot of a *Pátalá* tree.

“ I adore *SIKHI*, the mine of heavenly wisdom, the supreme sage who crossed the boundaries of the world, who was born of a royal race in the great city *Aruna*, whose life, adorned with every excellence, extended to the term of 70,000 years, by whom, out of affection for mankind, holy wisdom was obtained at the foot of a *Pundarika*.

“ I adore *VISWABHÚ*, the friend of the universe, the king of virtue, who was born in *Anupamá*, of a race of illustrious monarchs, whose life lasted 60,000 years, and who, having triumphed over earthly afflictions, obtained immortality at the foot of a *Sál* tree.

“ I adore *KRAKUCHHANDA*, the Lord of Munis, the unequalled *Sugata*, the source of perfection, who was born in *Kshemavati*, of a family of Brahmans, revered by kings, the life of that treasure of excellence was 40,000 years, and he obtained, at the foot of a *Sirisha* tree, the state of *Jinendra*, with the weapons of knowledge that annihilate the three worlds.

“ I adore KANAKA *Muni*, the sage and legislator, exempt from the blindness of worldly delusion, who was born in the city *Sobhanavati*, of a race of Brahmans honoured by kings. His resplendent person existed thirty thousand years. The degree of *Buddha* was obtained by him, munificent as the mountain of gems, at the foot of an *Udumbara* tree.

“ I adore KASYAPA, the Lord of the world, the most excellent and eminent sage, who was born at *Benares*, in the family of Brahmans venerated by princes, the life of his illustrious frame endured 20,000 years, and the waters of the three worlds were dried up by the lamp of divine wisdom, which he acquired at the foot of a *Nyagrodha* tree.

“ I adore SÁKYA SINHA, the *Buddha*, the kinsman of the Sun, worshipped by men and gods, who was born at the splendid city of *Kapilapur*, of the family of the chief of the *Sákya* kings, the life of which best friend to all the world lasted 100 years. Having speedily subdued desire, unbounded wisdom was acquired by him at the foot of the *Asvattha* tree.

“ I adore the Lord MAITREYA, the chief of Sages, residing at *Tushitapur*, who will assume a mortal birth at *Ketumati*, in the family of a Brahman honoured by the king, and who, endowed with immeasurable excellence, will obtain the degree of *Buddha*, at the foot of a *Nága* tree, his existence will endure 8000 years.

“ Having praised the seven *Buddhas*, supreme over all, and resplendent as so many Suns, as well as the future eighth *Buddha*, MAITREYA, dwelling at *Tushitapur*, may the merit of such praises be quickly productive of fruit, so that having divided all corporal bonds I may speedily obtain the final liberation of the holy Sages.”

R E M A R K S.

The enumeration given in these verses is, therefore, very different from that of Dr. Buchanan and Capt. Mahony, and instead of five or six we have eight deified *Buddha* teachers or human *Buddhas* : the former writer has only specified two names, GAUTAMA and SÁKYA, of which the first does not occur in the Nepal list, whilst in another place he observes that SÁKYA is considered, by the Burmese *Bauddhists*, as an impostor : the latter has mentioned the names of the *Buddhas*, and they are evidently the same as the last five of the Nepal *Stotra*.

KAKOSONDEH,	or	KRAKUCHHANDA,
KONAGAMMEH,	„	KANAKA,
KASERJEPPEH,	„	KASYAPA,
GOTTAMA,	„	SAKYA,
MAITREE,	„	MAITREYA,

possibly the other three are regarded as *Buddhas* of a different Kalpa, or period, and therefore only were omitted in the list furnished to Captain Mahony, (*Asiatic Research*. VII. 32.) : the Nepal enumeration, however, is not a mere provincial peculiarity, nor of very modern date, and the same must have prevailed in Hindustan, when there were *Buddhas* in the country. *Hemachandra*, who wrote his vocabulary, probably in *Guzerat*, in the 12th century, specifies the same *Buddhas* as the *Sapta Buddha Stotra*, or *Vipasyi*, *Sikhi*, *Viswabhu*, *Krakuchhanda*, *Kanchana*, *Kasyapa*, and *Sakya Sinha*.

How many of these *Buddhas* are real personages, is very questionable. KASYAPA is a character known to the orthodox system, and perhaps had once existence : he seems to have been the chief instrument in extending civilisation along the *Himalaya* and *Caucasian* mountains, as far as we may judge from the traditions of Nepal and Cashmir, and the many traces of his name to be met

with along those ranges. SÁKYA, as identifiable with GAUTAMA, was, possibly, the founder of the *Buddha* system as it now exists, in the sixth or seventh century before Christianity. The names of the cities in which these *Buddhas* are said to have been born, or to have appeared in a human form, are not verifiable, with the exception of Benares. They contribute therefore to throw doubt on the reality of the persons. The extravagant periods assigned to their lives is another suspicious circumstance. But these periods are, no doubt, connected with some legendary classification of the *Kalpas*, or ages of the world, in which mankind enjoyed a length of life far exceeding any thing in these degenerate days. So GIORGI states that, in the second age of the world and the first of men, the limit of life was 80,000 years; in the third age it was 40,000; in the fourth it was 20,000, and in the fifth one hundred. The *Buddhas* therefore only partake of the longevity of the periods to which they belong.

The omission of the name of GAUTAMA proves that he is not acknowledged as a distinct *Buddha* by the Nepalese, and he can be identified with no other in the list than SÁKYA SINHA. The *Newári* comment adds, that the latter was born in the family of SUDHODANA RAJA, and SUDODHANA is always regarded as the father of GAUTAMA. Other names in the text, which are translated as epithets, *Aditya bandhu*, the friend of the sun, and *Lokaikabandhu*, the sole or superior friend of the world, occur as synonymes of GAUTAMA as well as SÁKYA SINHA, as in the vocabularies of *Amera* and *Hemachandra*; "*Sákya Muvá, Sákya Sinha, Sarvárttha Siddha, Soudhodani, (the Son of Sudhodana) Gautama, Arkabandhu, (the kinsman of the Sun,) Mayadévi Suta. "Amera Cosha."*" "The seventh *Buddha* is named *Sákya Sinha—Arkabandhava, the parent of Rahula, (Rahulasu,) Sarvárttha Siddha, Gotamánwaya, (of the family of Gotama,) Maya Suta, (the son of Maya,) Sudhodana Suta, (the son of Sudhodana,) Devadattágraja, (the elder brother of Devadatta,)" Hemachandra.*" On what authority BUCHANAN asserts that the Priests of Ava consider GAUTAMA and SÁKYA as distinct, and the latter as a heretic, he has not men-

tioned ; but, as I have had occasion to remark elsewhere, no such distinction is made in the Pali version of the *Amera Cosha*, which is used by the Priests of Ava and Ceylon. GAUTAMA, and SĀKYA SINHA, and ADITYA BANDHU, are there given as synonymes of the son of SUDHODANA.

“ *Sudhodani-cha Gotama Sakyasiha, tatta, Sākya Muni, ch’ Adichcha bandhu-cha.*”

It may seem scarcely worth while to notice the mention made in these verses of the acquisition of the state of a *Buddha*, or of a condition exempt from the infirmities of humanity, under particular trees : the meaning is, according to the Translation, that the sages chose such spots for the performance of their *Tapas*, or course of religious austerities. The specification, however, may be turned probably to some account. It is often exceedingly difficult to discriminate between *Bauddha* and *Jain* sculptures, and to decide to which sect, images and architectural remains belong—any characteristic peculiarity will therefore be very acceptable to Indian antiquarians and travellers, and a figure, in other respects, possessing the usual features, the spiral locks, thick lips, and large ears of a *Jina*, or a *Buddha*, engaged in devotion, under the shade of a tree, may generally, perhaps, be ascribed with safety to the latter. It is more common to find the Jain Pontiffs shaded by the expanded hoods of the many-headed snake.

The next work takes a wider range than the preceding, in its enumeration of the objects of veneration in Nepal, and comprehends so many local peculiarities, that a correct translation of it is impracticable any where out of Nepal, except by a person familiar with the country and the system. The translation originally made was, therefore, referred to Mr. Hodgson, to whose revision and explanatory remarks, it is indebted for any pretension to accuracy—The notes appended to the translation, are almost wholly derived from communication with him on the subject of the text.

TRANSLATION.

Naipaliya Devata Kalyána Panchavinsatiká.

May the first-born, the Holy SWAYAMBHU, AMITARUCHI, AMOGHA, AKSHOBHYA, the splendid VAIROCHANA, MANIBHAVA, the King of sages and the Pure VAJRASATWA, ¹ preserve you in your sojourn in the world; may SRI PRAJNÁ, VAJRADHÁTŪ, the all-bountiful holy TÁRÁ, and the rest, ² be propitious to you—I adore them.

2. May the goddesses SAMPAT PRADÁ, GANAPATHRIDAYÁ, VAJRAVIDRÁVINÍ, USHNISHARPANÁ, KITIVARAVADANÁ, GRAHAMÁTRIKÁ, KOTILAKSHÁKSHI,

1. These, as will have been seen by the preceding dissertation of Mr. Hodgson, are the personages of the *Aiswarik*, or Theistical pantheon—the *Adi Buddha*, or self-existent original Creator—the five *Dhyáni Buddhas*, under other appellations, corresponding severally to AMITÁBHA, AMOGHASIDDHA, AKSHOBHYA, VAIROCHANA, and RETNASAMBHAVA, (as in page 441), and a sixth *Buddha*, VAJRASATWA, emanating from *Adi Buddha*—the secondary agent in the creation of immaterial substances—the other five being charged with the creation of material bodies.

2. These female divinities are, in the vulgar *Aiswariha* system, the wives of *Adi Buddha* and the *Dhyáni Buddhas*. The powers of inert matter are typified by a Goddess in the *Swabhárika* system; but neither in that nor the primitive *Aiswariha* doctrine are the intellectual Essences of the divine *Buddhas* linked to female forms—either literally or figuratively, as their *Saktis*, or active energies. The complete list of these Goddesses, and their appropriation, are specified by Mr. Hodgson, as follows:—

ADI BUDDHA,	his Wife	PRAJNÁ.
VAIROCHANA,	„	VAJRADHÁTŪ.
AKSHOBHYA,	„	LOCHANÁ.
RETNASAMBHAVA,	„	MAMUKHI.
AMITÁBHA	„	PANDARÁ.
AMOGHA-SIDMHA,	„	TÁRÁ.
VAJRASATWA	„	VAJRASATWÁTMIKÁ.

with her train, and the protecting³ PANCHARAKSHA, be propitious to you—I adore them.

3. May RETNAGERBHA, DIPANKARA, the *Jina* MANIKUSUMA, VIPASYI, SIKHI, VISWABHU, KAKUTSA, KANAKA, the *Muni* of *Munis* KASYAPA, and SÁKYA SINHA, ⁴ the *Buddhas* past, present, and future, the ocean of whose excellence is not to be passed by the ten faculties, be propitious to you—I adore them.

4. May the chief of sages and saints, the excellent son of *Jina*, AVALOKESWARA, may MAITREYA, ANANTAGANJA, VAJRAPÁNI, and the great chief MANJUNÁTH, SARVANIVARANA, and the illustrious pair KSHITIGERBHA and KHAGERBHA, ⁵ be propitious to you—I adore them.

3. These Goddesses are considered by Mr. Hodgson, as belonging to the genuine Baudha system and the *Swabhāvika* school—being spontaneous manifestations of matter, like other existent beings, man included. Some of them are known by other names, as SAMPATPRADÁ, the giver of wealth is also VASUNDHARÁ, the earth—KITIVARAVADANA, the hog-faced, is also MARICHI, perhaps intending Radiance; KOTILAKHĀKSHI, the innumerably-eyed, is named PRATINGIRA. The *Pancharakshá*, the five *Rakshas*, or protecting powers, are styled PRATISARÁ, MAHASAHRAPRAMERDDINI, MAHAMAYURI, MAHASETAVATI, and MAHAMANTRÁNUSÁRINI. Without possessing the legends attached, no doubt to each, it would be unsafe to analyse these terms.

4. We have here *Ten* mortal *Buddhas*. The last seven have been already the object of remark. The three first are assigned by some, not the best authorities, to the *Satya yuga*.

5. These nine are *Bodhisatwas*, supposed to bear to the *Dhyáni*, or celestial *Buddhas*, the relation of Sons: thus—

AVALOKESWARA,	is the Son of	AMITÁBHA.
MAITREYA,	”	VAIROCHANA.
ANANTAGANJA,	”	AKSHOBHYA.
SAMANTABHADRA,	”	VAIROCHANA.
VAJRAPÁNI,	”	AKSHOBHYA.
MANJUNÁTH	”	Ditto.
SARVANIVARANA VISH-		
KAMBHI,	”	AMOGHA.
KSHITIGERBHA,	”	RETNASAMBHAVA.
KHAGERBHA,	”	AMITÁBHA.

Of these, the first, who is the same with PADMAPÁNI, the fourth and the fifth, are included in original systems amongst the *Dhyānibodhisatwas* (see page 542), but the others are of mortal origin, and, therefore, very inconsistently derived from celestial progenitors.

5. May that collective aggregate of the five *Buddhas*, preserve you, who, for the preservation of mankind, created, from his own abode, the one light ⁶ in the supreme Lotus, named *Nāgavāsa*, which sprang from the root planted by *VIPASYI*, which being one portion became five-fold, and which plays eternally—I adore it.

6. May that mysterious portion of *PRAJNĀ* as *GUHYESWARI*, ⁷ born of the Lotus with three leaves, by the will of *MANJUDEVA*, void of being, the personification of desire, favourable to many, and praised by *BRAHMA*, *VISHNU*, and *SIVA*, who in *DURGA*, the giver of boons, was manifested on the ninth day of the dark half of the month *Mārgasirsha*, be propitious to you—I adore her.

7. May *SWAYAMBHU*, in a visible form as *Retna Lingeswara*, of the *Srivatsa* shape, the chief of the eight *Vitarāgas*, ⁸ the raft by which the ocean of

6. The object of invocation is the *Adi Buddha*, in the form of Light, manifested on the *Sambhunāth* mountain; the flame is said to burn eternally in the centre of the hemisphere of *Sambhu Chaitya*.

7. The *Sakti* of *Adi Buddha* is here addressed as manifested in the element of water, the following legend is cited by Mr. Hodgson from the *Sambhu Purāna*—"When *MANJUNĀTH* had let off the waters, the luminous form of *Buddha* appeared. *MANJUNĀTH* resolved to erect a temple over it, but water bubbled up so fast that he could find no foundation. On his having recourse to prayer, the Goddess *GUHYESWARI* appeared, and the water subsided—*GUHYESWARI*, the Goddess of the hidden form, is very like an adoption from *Saiva* mysticism. This, and the preceding verse, are both very obscure.

8. This, and the following seven verses, refer to the eight *Vitarāgas* of the nine *Bodhisattvas* addressed in verse four, all but the first, manifested portions of themselves under some visible but inanimate shape, thus

<i>MAITREYA</i> , was visible as a flame called	<i>Srivatsa</i> .
<i>ANANTAGANJA</i> ,	as a <i>Lotus</i> .
<i>SAMANTABHADRA</i> ,	as a <i>Flag</i> .
<i>VAJRAPĀNI</i> ,	as a <i>Water Jar</i> .
<i>MANJUNĀTH</i> ,	as a <i>Chouri</i> .
<i>VISHKAMBHI</i> ,	as a <i>Fish</i> .
<i>KSHITIGERBHA</i> ,	as a <i>Umbrella</i> .
<i>KHAGERBHA</i> ,	as a <i>Conch Shell</i> .

life may be crossed, who was produced from a portion of MAITREYA uniting with the light of RATNACHURA⁹ in the forest rock, be propitious to you—I adore it.

8. May GOKERNESWARA, the son¹⁰ of KHAGANJA, in the form of a Lotus, assumed on the bank of the *Vágmati*, by desire of LOKANÁTH, to preserve the wicked GOKERNA¹¹ engaged in austere devotion, and who, for the benefit of mankind and their progenitors, is still at the confluence of the rivers,¹² be propitious to you—I adore him.

9. May *Mahesa*, named *Kila*,¹³ the *Vitarága*, emanating from SAMANTA-BHADRA, in the form of a flag, on the holy mountain,¹⁴ for the benefit of man-

These are called *Vitarágas*, the exempt from Passion, or rather perhaps the liberators from Passion—as the compound admits of either sense. They are also called the eight *Mangalas*, or auspicious objects. They are found sculptured on *Bauddha* monuments, and especially on the stone or marble *Feet*, which are frequently placed in the temples of the sect. They appear to have been merely the symbols of the *Bodhisatwas*; but they have been connected evidently in popular belief with notions derived from the Hindu religion and local legends, and bear the character of so many *Lingas* erected by different individuals, some of whom are specified.

9. RETNACHURA or MANICHURA, he of the jewel-crest: he is said to have been a King of *Saketa Nagar*, on whose head grew a gem of inestimable value, which he offered to the Gods, and which was united with the portion of MAITREYA to form the *Jewel-Linga*. The *Srivatsa* is, properly, the Jewel worn by KRISHNA, but is here understood to imply a waving flame. Amongst the ancient *Bauddha* sculptures at *Amaravati*, on the *Krishna*, and removed thence by Colonel *Machenzie*, was one of a *Linga*, surmounted by a flame of this description.

10. The *Vitarága* is styled *Khaganja Tanaya*, meaning, however, emanation or derivation, not literally son.

11. GOKERNA is said to have been a prince of *Panchála*. The name of the *Vitarága*, in conjunction with his appellation, is a clear indication of a *Linga* being intended. These symbols, throughout all India, being commonly named from some circumstance connected with their first erection; with *Iswara*, the name of Siva affixed. *Gokerneswara* is, therefore, the *Linga* set up by GOKERNA. It is probable, however, that GOKERNA is a fabulous person, and that the real origin of the name is the existence of a similar *Lingam* on the Malabar Coast, which has been very celebrated for some centuries.

12. Of the *Vágmati* and *Amoghavati*, where oblations to ancestors are offered.

13. Or *Kuleswara*.

14. The text has *Srigiri*, which the comment calls *Chárugiri*.

kind, frightening, as with a stake, the fierce serpent KŪLIKA, ¹⁵ the King of the *Nāgas*.

10. May that *Sarveswara*, the son of the great *Jina*, holding a trident and a bell, a portion of VAJRAPĀNI, in the form of a water jar, assumed at the command of LOKESWARA, to cherish SARVAPĀDA, ¹⁶ and left on earth for the benefit of mankind, ¹⁷ be propitious to you—I adore him.

11. May *Garttesa*, ¹⁸ the all-bestowing form assumed by MANJU DEVA, for a portion of himself, in order to awake the ignorant, and idle, and sensual *Manjugartta*, ¹⁹ and convert him (it) to a profound and learned sage, (or region) be propitious to you—I adore him.

12. May that pious SARVANIVARANA VISHKAMBHI, desirous of the form of a fish, and decorated with the lord of snakes, who gave all to the sage UDIYA, and throwing off a portion of himself became the passionless *Vitarāga*, *Phanīndreswara*, ²⁰ be propitious to you—I adore him.

15. KULIKA is one of the eight chiefs of the *Nāgas*, or serpents of *Pātāla*.

16. A sage also named VAJRĀCHĀRYA, but the term is also used in a generic sense.

17. The *Linga* is called *Ghateswara*.

18. The emblem of MANJU DEVA is a Chowri; but *Gartta* is a cavern, a hole, or hollow. The text in this instance, therefore, does not preserve its symbolic consistency as in the preceding stanzas.

19. The comment seems to understand by *Manju-gertta*, *Nepal*, the hollow or valley of MANJUDEVĀ, who, according to Mr. Hodgson, appears to be a historical personage.

20. A fish is the symbol of VISHKAMBHI; but it is clear that in this, as in other stanzas, the primitive symbol is lost sight of in the new *Lingamite* personification, which is more especially referred to in every instance, and which is not always alluded to under the same type. In this case it is the *Iswara*, or *Linga*, of the Lord of Hooded Snakes.

13. As UDIYÁNA, ²¹ shaded by his umbrella, was engaged in devotion on the bank of the *Vágmati*, PRITHWIGERBHA suddenly appeared and established that portion of himself, the *Vítarága Gandhesa*, ²² the friend of all, standing in the presence of LOKANÁTH, may he be propitious to you—I adore him.

14. As UDIYÁNA, having obtained super-human faculties from his austerities, was delighted, remembering the son of AMITA, and blowing the shell KHAGERBHA, his heart devoted to the will of LOKESWARA, was manifest; may he who, having established a portion of himself as *Vikramesa*, ²³ returned to his own abode, be propitious to you—I adore him.

15. May the holy *Tírtha* ²⁴ *Punya*, where the *Nága* obtained rest from

21. The person mentioned in this, and alluded to, although not named (in the original) in the next verse, is no further specified than as an *Acharya*, or holy man. LOKANATH, LOKESWARA, and the son of AMITA, are considered by Mr. Hodgson to imply PADMAPÁNI, who is held to be the especial Lord of the eight *Vítarágas*.

22. The authors of this nomenclature seem to have been rather at a loss for an appropriate name, and have apparently taken *Gandhesa*, the Lord of Odour, from smell being the property of the element of earth, from which the *Bodhisatwa*, named PRITHWI and KSHITI-GERBHA, derives the first member of his name.

23. The same remark applies still more especially to this form—*Vikrama*, valour, prowess, being used to signify the austerities practised by the Sage.

24. From this verse to the 18th, the twelve great *Tirthas*, or places of pilgrimage in Nepal, are addressed. They are all at the confluence of rivers, the greater number of which are mere mountain torrents. The circumstances from which they derive their sanctity, are briefly alluded to in the text; the legends are related in the *Sambhu Purána*, and are too prolix to be cited, the places themselves, which are still numerous frequented, are all identified by Mr. Hodgson as follows:

Punya T; at *Gokerna*, where the *Vágmati* and *Amoghaphaladáyini* rivers unite.

Sánta T; at *Guhyeswari Ghat*, where the *Mandáriká* flows into the *Vágmati*.

Sankara T; immediately below *Patan*, at the confluence of the *Vágmati* and *Manimati*.

Raja T; at *Dhantila*, where the *Raj-manjari* runs into the *Vágmati*.

TĀRKSHYA; may the holy *Tīrtha Śānta*, where **PĀRVATI** performed penance to allay dissension; may the holy *Tīrtha Sankara*, where **RUDRA**, with his mind fixed on obtaining **PĀRVATI**, practised severe austerities, be propitious to you—I adore them.

16. May the holy *Rājatīrtha*, where **VIRUPA** obtained the sovereignty of the earth; may the holy *Kāmatīrthā*, where the hunter and deer went to *Indra's* heaven; may the holy *Tīrtha Nirmalākhyā*, where the Sage **VAJRĀCHĀRYA** performed his ablutions, be propitious to you—I adore them.

17. May the holy *Tīrtha Akara*, where treasure is obtained by the despairing poor; may the holy *Jnyāna Tīrtha*, where the only wisdom is obtained by the ignorant paying reverence to the stream; may the holy *Tīrtha Chintāmeni*, where every desire is obtained by those duly performing ablutions there, be propitious to you—I adore them.

18. May *Pramoda Tīrtha*, where ablution secures pleasure; may *Satlakshana Tīrtha*, where waters engender auspicious attributes; may *Sri Jaya Tīrtha*, where **BALĀSURA** bathed when he undertook to subdue the three worlds, be propitious to you—I adore them.

Kāma T; called in Newari *Phusinkhel*, at the junction of the *Kesavati* and *Vimalavati*; the former is now known as the *Vishnuvati*.

Nirmala T; at the junction of the *Kesavati* and *Bhadrovati* at a place called *Bijisoko*.

Akara T; at the junction of the *Kesavati* and *Suvernavati*.

Jnyāna T; at the confluence of the *Kesavati* and *Pāpanāsini*.

Chintāmeni T; at *Pachilivaivi*, where the *Kesavati* and *Vāgmati* unite, just below the present capital—this is the chief *Sangam*, or conflux of rivers in Nepal.

Pramoda T; at a place called *Danaga*, where the *Vāgmati* and *Retnavati* unite.

Satlakshana T; at the junction of the *Vāgmati* and *Chārumati* rivers.

Jaya T; at the junction of the *Vāgmati* and *Prabhāvati*.

19. May the goddesses VIDYÁDHARI, AKÁSAYOGINI, VAJRAYOGINI, and HÁRTI; ²⁵ may HANUMÁN, GANESA, MAHAKALA, ²⁶ and CHURA *Bhikshini*; ²⁷ may BRÁHMANI and the rest, ²⁸ with SINHINI, VYÁHRINI, ²⁹ and SKANDA, ³⁰ be propitious to you—I adore them.

20. May the lesser *Tirthas*, the source and term of the *Vágmati*, and the rest; ³¹ the *Kesa Chaitya*, on the *Sankochcha* ³² hill, the *Lalita Chaitya*, on the

25. These four goddesses belong to the *Swabhárika* system—according to one comment, *Vidyádhari* and *Akásayogini* are produced from the Lotos in the Solar sphere—above *Sumeru*, which is above the earth, below the earth is the region of water—below that, of fire, and below that, of air—*Vajrayogini* is a goddess of a superior, *Hárti*, of an inferior rank. These goddesses resemble the *Yoginis* and *Yakshinis* of the *Tántrika* system in their terrific forms, malignant disposition, and magical powers, and in having each her *Vija Mantra*, a mystical syllable, appropriated to prayers addressed to her. *Hárti* has a temple in the precincts of *Sambhunáth*, and is worshipped as *Sitala*, by the Brahmanical Hindus.

26. These three divinities, adopted from the orthodox Pantheon, are great favorites with the *Bauddhas* of Nepal, the legends justifying their adoption being ingenious and popular. The prevailing notion of these and similar importations from the Brahmanical theocracy is, that they are the servants of the Buddhas, and are only to be revered in that capacity. It is related of HANUMAN, in the *Lankavatár*, that when RÁVAN found himself overmatched by the monkey, he took refuge in a temple of SÁKYA. HANUMAN, unable to violate the sanctuary, applied to RÁMA, who recommended him to go and serve the *Buddha*. In SÁKYA's temple are found images of RÁVAN, HANUMÁN, MAHÁKÁLA and HÁRTI. MAHÁKÁLA is considered by the *Swabhárikas* as self-born, and is invoked by them as *Vajravátra*. The *Aiswarikas* regard him as the son of PÁRVATI and SIVA.

27. CHÁRU BHIKSHINI is a female mendicant. *Bauddha Ascetics* are classed in four orders: the *Arhan*, or perfect saint, *Srávaka*, studious sage, *Chailaka*, naked ascetic, and *Bhik'shu*, mendicant.

28. *Brahmani*, and the rest are the *Mátrikas*, the divine mothers, or personified energies of the Hindu gods.

29. *Sinhini* and *Vyághrini*, or the Lion and Tiger-goddesses are inferior spirits attached to the *Mátris*.

30. *Skanda* is the Hindu deity, according to the *Aiswarikas*; according to the *Swabhárikas*, self-engendered.

31. These are four pools at *Vágdwára*, named *Tára T.*, *Agastya T.*, *Apsara T.*, and *Ananta T.* — Mr. Hodgson classes the source and term of the chief river *Vágmati*, amongst the greater *Tirthas*, but the text cannot be so understood.

32. *Sankochha* hill is called, by the Gorkhas, *Sivapura*; by the *Newars*, *Shippuchho*: the Legend of *Kesa Chaitya* states, that KRAKUCHHAND *Buddha* here cut off the forelocks of 700

Jatochcha hill, ³³ the *Devi* of the *Phullochha* hill, ³⁴ and the *Bhagavati*, of the *Dhyánapochha* hill, ³⁵ be propitious to us—I adore them.

21. May the *Chaytia* of SRI MANJU hill, erected by his disciples; ³⁶ may the five deities established in the cities founded by SRI SÁNTA; ³⁷ may the *Puchhágra* mountain, where SÁKYA expounded the unequalled *Purána*, ³⁸ be propitious to you—I adore them.

22. May the King of Serpents, the *Nága*, the destroyer of *Vighnarája*, residing with his train in the *Adhára* lake; ³⁹ may the five Lords of the three worlds, ⁴⁰ ANANDA *Lokeswara*, HARIHARIHARIVÁHA *Lokeswara*, YAKSHAMALLA,

Brahmans and *Kshetrias*, or, in other words, made them *Bauddhas*; half the hair (*kesa*) rose to heaven, and gave rise to the *Késavati* river, the other half fell on the ground, and sprung up in numberless *Chaityas* of the form of *Lingas*.

33. *Lalita Chaitya* is said to have been founded by the disciples of VIPASYI; the hill on which it stands is the *Arjun* of the Gorkhas, the *Jamachho* of the Newars.

34. The goddess is *Vasundhará*, in the form of a conical stone: the hill is called, by the Gorkhas, *Phulchok*.

35. Another goddess, a portion of *Guhyeswari*, in the shape of a conical stone. The hill is called, by the Gorkhas, *Chandragiri*.

36. *Srimanju* hill is the western part of mount *Sambhu*: between which and *Srimanju* there is a hollow, but no separation.

37. SÁNTASRI, according to the *Sambhu Purána*, was a *Kshetriya* King of Gaur, named PRACHANDA DEVA, who, having come to *Nipal*, was made a *Bauddha* by GUNAKAR *Bhikshu*: the five divinities are VASUNDHÁRA *Devi* in *Vásupur*, AGNI *Deva* in *Agnipur*, VÁYU *Deva* in *Váyupur*, NÁGADEVA in *Nágpur*, and GUHYADEVI in *Sántapur*. They are all on mount *Sambhu*, round the great temple.

38. The *Puchhágra* mountain is the hollow of mount *Sambhu*; the *Purána* intended is the *Sambhupurána*.

39. The *Nága* here is KARKOTA, one of the eight *Nágas*, who in Nepal, as well as in Cashmir, is reported to have resided in the waters which filled those vallies; when the country was drained, he repaired to a reservoir near Kathmandu. The *Adhárá* tank is called, by the Newars, *Tadahong*.

40. The five *Lokeswaras* regents of the worlds are *Bodhisatwas*: *Ananta* is called, by the Newars, *Chobhó Dev* and *Yakshamalla*, *Táyú Khwá*.

Lokeswara, AMOGHAPĀSA *Lokeswara*, and TRILOKAVASANKARA *Lokeswara*, be propitious to you—I adore them.

23. May the divinities HEVAJRA, SAMVARA, CHANDAVĪRA, TRILOKAVĪRA and YOGĀMBARA, with their train; may the destroyer of YAMA and the rest of the ten Kings of wrath, with all hidden and revealed spirits; may APARIMITĀYU and NĀMSANGITI, be propitious to you ⁴¹—I adore them.

24. May MANJUNĀTH, ⁴² who having come from *Sirsha*, with his disciples, divided the mountain with his scymitar, and on the dried-up lake erected a city, the pleasant residence of men, worshipping the deity sitting on the elemental Lotus, be propitious to you—I adore him.

25. May ABJAPĀNI, the chief of the companion train HAYAGRIVA, and JATĀDHARA, ⁴³ who came to the mountain *Potala* after having gone from *Saukhavati* to *Venga*, and being afterwards called by the King ⁴⁴ to remove accumulated evils, entered *Lalitapur*, be propitious to you—I adore him.

41. Most of these belong to the *Bauddha* system and the *Swabhāvika* division. APARIMITĀYU and NĀM SANGITI, are both *Buddhas*, to each of whom various associates are attached.

42. Some observations on the historical purport of this and the next verse will be subjoined to the text.

43. The construction of this passage might warrant the use of *Jatādhara* as the epithet of HAYAGRIVA, the wearer of the *Jata*, or matted hair, denoting a follower of *Siva*, particularly as HAYAGRIVA is said to be a *Bhairava* one of *Siva's* attendants: but the comment calls *Jatādhara* a *Lokeswara*: according to Mr. Hodgson, also, HAYAGRIVA and JATADHARA are two of the menial attendants of ABJAPĀNI or PADMAPĀNI, one of the *Dhyāni Buddhas*; others are named *Sudhana*, *Kumāra*, *Ajita*, *Aparajita*, *Marsainya*, *Varada*, *Akālamrityu*, *Jaya*, *Vijaya*, *Abhayaprada*, and *Dhanada*, most of which names are well known to the Hindus as those of the attendants on *Siva* and *Pārvatī*.

44. The *Deva*; the Comment says *Narendra Deva*, a King of Nepal.

R E M A R K S.

Besides the peculiar purport of the allusions contained in the preceding verses, they suggest a few general considerations which may be here briefly adverted to.

It is clear that the *Bauddha* religion, as cultivated in Nepal, is far from being so simple and philosophical a matter as has been sometimes imagined. The objects of worship are far from being limited to a few persons of mortal origin, elevated by superior sanctity to divine honours, but embrace a variety of modifications and degrees more numerous and complicated, than even the ample Pantheon of the Brahmans. A portion of the heavenly host is borrowed, it is true, from the Brahmanical legends, but a sufficient variety is traceable to original sources, both amongst the *Swabhávikas* and *Aiswarikas*, and either spontaneously engendered, or created by some of the manifestations of the *Adi Buddha*, or Supreme Being. Such are the *Bodhisatwas*, and the *Lokeswaras*, and a number of inferior divinities, both male and female, that are not borrowed from either the *Saiva* or *Sákta* sects.

It is a subject of important inquiry, in what degree these divinities are peculiar to Nepal, and whether they are acknowledged by the *Bauddhas* in other countries. There can be little doubt, that they are recognised by the *Bauddhas* of Tibet and Chinese Tartary, and some of them are traceable in China. It is very doubtful, however, if they form part of the theocracy of Ceylon, Ava, and Siam. In the first of these we find inferior divinities, some of them females, worshipped; but they do not, as far any description enables us to judge, offer any analogy to the similar beings revered in Nepal. In Ava and Siam, nothing of the kind apparently occurs, although in the existence of *Nats*,

it is admitted, that other animated creatures than man and animals exist. It has already been observed, that nothing analogous to the Metaphysical, or *Dhyáni Buddhas* occurs in the *Buddhism* of Southern India.

There is, however, some evidence to shew, that the whole of the Nepal hierarchy of heaven, even of the *Swabhāvika* class, is not confined to the nations of the North. In the vocabulary of HEMACHANDRA, we have the names of sixteen goddesses, at a little distance from the synonymes of the *Buddhas*, entitled the *Vidyadevis*, who are unknown to the Brahmanical system. One of these is *Prajñāpti*, who may be the same as the *Prajñā* of our text. It is however, in the vocabulary, entitled the *Trikānda Sēsha*, that the fullest confirmation occurs, that many of the inferior personages belonging to the *Bauddhas* were known in India, when that faith was current there. Besides the names of SĀKYA and those of general or individual *Buddhas*, as SWAYAMBHU, PADMAPĀNI, LOKANĀTH, LOKESA, VITIRĀGA, AVALOKITA, and MANJUSRI, that work specifies a variety of goddesses, whose titles are found in the text as *Tárā*, *Vasudharā*, *Dhanadā* or *Sampatpradā*, *Mārīchī*, *Lochanā*, and others. The vocabulary is Sanscrit, and is apparently a compilation of the tenth or eleventh century.*

The allusions in the twenty-fourth and other verses to MANJU NĀTH seem to point to him as the first teacher of the *Bauddha* religion in Nepal. Tradition assigns to him the same part that was performed by KASYAPA in Kashmir,† the recovery of the country from the waters by which it was submerged, by giving them an outlet through the mountains: this he performed, according to the text, by cutting a passage with his scymitar. He is described in the same stanza, as coming from *Sírsha*, which the *Newari* comment says is the

* Introduction to Wilson's Dictionary p. xxvii.

† As. Res. vol. xv.

mountain of *Makáchin*, and the *Sambhu Purána* also states the same. The city founded by MANJU, called *Manju Pattan*, is no longer in existence, but tradition places it half-way between Mount *Sambhu*, and the *Pasupati Wood*, where the remains of buildings are often dug up. Both BUCHANAN and KIRKPATRICK advert to the legend of MANJU'S drying up the valley of *Nepal*, and express themselves satisfied that it is founded on the fact of the valley having once been an extensive lake—MANJU, has a number of synonymes in the *Trikanda*, or MANJUSRI, MANJU GHOSHA, MANJUBHADRA, KUMÁRA, the youth or prince; NILA, the dark complexioned; BĀDIRĀJ, the King of controversy; KHERGI, wearing a sword; DANDI, carrying a staff; SIKHĀDHARA, having a lock of hair on the crown of his head; SINHAKELI, who sports with a Lion; and SĀRDŪLAVĀHANA, who rides on a Tiger: some of these epithets are, of course, not to be understood literally, but their general tendency is to assign to MANJU the character of a Military Legislator, one, whose most convincing argument was the edge of his sword.

The religion introduced by MANJU and his disciples was, possibly, that of pure *Buddhism*, either in the *Swabhāvika* or *Aiswarya* form; but whence were the Brahmanical grafts derived. It is not extraordinary that we should have SIVA, or VISHNU, or GANESA, or perhaps even HANUMÁN, admitted to some degree of reverence, for there is nothing in the *Bauddha* doctrines negative of the existence of such beings, and the popularity of the legends relating to them with the whole *Hindu* people, recommended them to the favour and adoption of their neighbours; but the *Sákta* form of *Hinduism* is a comparatively obscure and unavowed innovation, and had not therefore the same claims to consideration. It is, nevertheless, the chief source of the notions and divinities foreign to *Buddhism* with those *Bauddhas*, amongst whom the *Panchavinsati* is an authority. It could only have been brought to their knowledge by contiguity, for the *Tantras*, and *Tántrika Puránas*, form a literature almost peculiar to the eastern provinces of Hindustan, the origin of which

appears to be traceable to KÁMARUP or western Asam. There is no doubt that the system has principally prevailed in Bengal, Rungpore, Cooch Behar, and Asam ; and, following the same direction, has probably spread into Nepal. There seem to be some hints to this effect in the concluding stanza of the Tract that has been translated.

The literal purport of this verse is, that ABJAPÁNI, whoever he might be, came to *Lalitapur*, after having gone from *Saukhavati* to *Banga*. *Saukhavati* is called a *Lokadhátu*, a peculiar *Bauddha* division of the universe, and probably not in this world ; but *Banga desa* is never applied to any country, except the east or north of Bengal. ABJAPÁNI, or PADMAPÁNI, is a metaphysical *Bodhisatwa*, but in the present work all these nonentities are converted into substances, and he is therefore a mortal teacher of the *Bauddha* faith, or employed for the occasion in that capacity. He was invited, the tradition records, to reside in Nepal on the occasion of a famine, by NARENDRA DEVA, Raja of *Bhatgong*, and BANDHUDATTA, a *Vajrácharya*, and came in consequence. He comes attended by *Bhairavas* and wearers of *Jatís*, and may therefore he suspected of having come in the garb of a *Saiva* priest, if not as his identical self, yet as an *Ansa*, or portion, which the orthodox *Bauddhas* leave out of view. They have, however, no objection to the *Siva Márgis* worshipping ABJAPÁNI, under any name they please, and his annual festival is attended by all sects alike.

The invitation of a foreign teacher by NARENDRA DEVA, is noticed by Colonel Kirkpatrick ; but the individual is called by him MATSYENDRA NÁTH,*

* An original legend sent me by Mr. Hodgson narrates, that the *Lokesvara* PADMAPÁNI descended by command of ADI BUDDHA as MATSYENDRA. He hid himself in the belly of a fish, in order to overhear SIVA teach PÁRVATI the doctrine of the *Yoga*, which he had learned from ADI BUDDHA, and which he communicated to his spouse on the sea-shore. Having reason to suspect a listener, SIVA commanded him to appear, and PADMAPÁNI came forth, clad in raiment stained with ochre, smeared with ashes, wearing ear-rings, and shaven, being the chief of the *Yogis* : He was

one of the first propagators, apparently, of the *Pásupata* form of the *Saiva* religion, which seems to be that prevailing in Nepal. There is also mention of some alteration of the national rites, by another Prince of the same denomination, by which it is recorded a fall of snow was obtained. The first NARENDRADEO appears to have lived in the 7th, the second in the 12th century. The first would answer well enough for the introduction of the *Pásupata* creed, which might have been popular in India about that time, and the latter date is that about which the *Tántrika* ritual seems to have obtained currency. It is not unlikely that the expressions in the *Panchavinsati* refer to one or other of these events, although, as usual, in all such appropriations of legendary history, the circumstances are adapted to the peculiar notions of those by whom they are borrowed. According to local traditions, the invitation of *Padmapáni* occurred in the fifth century, or 1381 years ago.

ASHTAMI VRATA VIDHANA.

This tract is of much greater extent, than either of the preceding, but is of less value for the illustration of ideas originally *Bauddha*. It belongs to that faith, but is still more copiously interspersed with notions from a foreign source than even the preceding, being, in fact, a ritual of the *Tántrika* practices of persons professing the religion of *Buddha*. A few observations and extracts will be sufficient to give an idea of its character, and of the observances it enjoins.

called MATSYENDRA NÁTHA, from his appearance from a fish (*Matsya*), and his followers took the appellation *Náth*. We have in this story a decided proof of the current belief of a union between the *Yoga* sectaries, and the *Bauddhas*, effected, perhaps, by the *Yogi* MATSYENDRA, known in Hindustan as the pupil of GORAKHNÁTH, but converted by the *Bauddhas* into a manifestation of one of their deified Sages.

The eighth lunar day of every half month is a day peculiarly appropriated to religious ceremonies in the orthodox system. In the *Vaidik* creed, it was customary to fast, and offer oblations to the gods in general on this day, and the *Paurāniks* made it sacred to different divinities, particularly to *VISHNU*. The *Tāntrikas* have devoted the eighth day of certain months to the celebration of rites, which have no exclusive object, but are intended to secure the prosperity of the observer, and in this they have been apparently imitated by the *Bauddhas* of *Nepal*.

The opening of the work, announcing the intention of the worshipper, refers briefly to several of the leading topics of the verses of the *Panchavinsatika*. Thus :

“ In the period of the *Tathágata* *SÁKYA SINHA*, in the *Bhadrakalpa*, in the *Lokadhātu* named *Sahá*, in the *Vaiwaswata Manwantara*, in the first quarter of the *Kali* age, in the *Bharata* division of the earth, in Northern *Panchála*, in the *Devasúka Kshetra*, in the *Upachhandoha Pitha* ; in the holy land *Aryavertta* ; in the abode of the King of Serpents, *KERKOTA*, in the lake called *Nágavása*, in the region of the *Chaitya* of *SWAYAMBHU*, in the realm over which *GUHYESWARI PRAJNÁ* presides, and which the fortune of *MANJU SRI* protects, in the kingdom of *Nepal*, of the form of that of *Sri Samvara*, and invincible, encircled by the eight *Vitarágas*, *Manilingeswara*, *Gokerneswara*, *Kileswara* and *Kumbheswara*, *Gartteswara*, *Phanikeswara*, *Gandhesa* and *Vikrameswara*, watered by the four great rivers *Vágmati*, *Kesavati*, *Manimati*, and *Prabhávti*, sanctified by the twelve greater and six lesser *Tirthas*, and by the edifices on the four mountains, governed by the seven Sages, honoured by the *Yoginis*, the eight *Mátrikas*, the eight *Bhairavas*, *Sinhini*, *Vyághrini*, *Ganesa*, *Kumára*, *Mahákála*, *Hárítí*, *Hanumán*, the ten ministers of wrath. In such a place, at such a time, before such a divinity, I (naming himself and family) perform this rite, with my wife and household.” The objects of the ceremony are then enunciated, generally,

aversion of all evils, the preservation of health, and the attainment of fortune. Most of the allusions have been already explained, and others belong to Brahmanical Hinduism. The name of the *Lokadhātu*, or division of the universe, *Saha*, is applicable apparently to the *Himálaya* range, and includes *Kashmir*, as we know from the *Raja Taringini*.*

The ceremonial of the *Tantras*, is distinguished by the repetition of mystical syllables, the employment of *Yantras*, or diagrams, a superabundance of gesticulations, the adoration of the spiritual teacher, or *Guru*, and the fancied identification of the worshipper with the divinity worshipped. In all these, as well as in the order and nature of the presentations, the *Ashtami Vidhána* is as applicable to Calcutta as to *Kathmandu*; the only difference being in the object or objects addressed: in the present case, the principal person propitiated is *AMOGHAPÁSA*, apparently the same with *SWAYAMBHU NÁTHA*; but prayers are made, and offerings are addressed to all the personages of the *Bauddha* Pantheon, and to a great number of the divinities of the *Hindus*, especially to the terrific forms of *SIVA* and *SAKTI*, and to all the *Bhútas*, or spirits of ill, and the *Yoginis* and *Dákinis*, the perpetrators of all mischief: a few passages will substantiate the accuracy of these assertions.

In the hall where the ceremony is held, various *Mandalas*,† or portions are marked off and appropriated to the different objects of the rite, and a complete course of worship is addressed to each. The following is that directed

* See A. R. Vol. XV. p. 110, where *Cashmir* is termed, in the *Nágarí* text, *Sahalokadhātu*, rendered erroneously, 'the essence of the world,' the admissible, although not the technical purport of *Lokadhātu*, in composition with *Saha*, no available information then suggesting the latter to be a proper name, and the former, a division of the Universe in *Bauddha* Geography.

† The *Mandala* is sometimes an imaginary circle on the body of the worshipper; but it is defined here to be made with various substances, according to the means of the performer of the rite, as with gold dust, or pounded gems, or stone.

for the *Buddha Mandala*. The directions are, in general, in *Newári*, the texts and prayers to be repeated, in *Sanscrit*.

Let the sacrificer touch the *Buddha Mandala* with his fore-finger, repeating: "The universal *Tathágata*, may all be propitious." He is then to address himself to the *Durva* (or holy grass which is placed in the centre of the circle) "Om. I adore the **Vajra Durvá*—glory be to it." He is then to throw flowers, or wave incense in the air, saying: "May all the *Buddhas* residing in all quarters gather round me. I, such a one so named, observing this rite, have become a mendicant (*Bhikshu*.) Let all the *Buddhas* approach, who will grant me the permission of my desires. I wave this *Vajra Puska*, in honor of the auspicious teachers, the possessors of prosperity and the Lord; I invite them to appear."

The worshipper is then to present water to wash the feet, and to rinse the mouth (saying: "Receive water for the feet of the Saint of SRI BUDDHA; *Swáhá*, Receive the *Achamana*; *Swáhá*."

The *Puska Nyása* (presentation of flowers) next occurs; with these ejaculations: "Om! to the holy VAIROCHANA: *Swáhá*. Om! to the holy AKSHOBHYA: *Swáhá*. Om! to the holy RETNASAMBHAVA: *Swáhá*. Om! to the holy AMRTABHA: *Swáhá*. Om! to the holy AMOGHA SIDDHA: *Swáhá*. Om! to the holy LOCHANÁ: *Swáhá*. Om! to the holy MÁMÁKI: *Swáhá*. Om! to the holy TÁRÁ: *Swáhá*."

This is followed or accompanied by the presentation of incense, lights, water, and whole rice.

* The term *Vajra*, which signifies 'the thunderbolt,' or 'a diamond,' is employed in these compounds, evidently in the sense of auspicious, holy, or sacred.

Then ensues the *Stotra*, or praise ; “ I ever offer my salutation with my head declined ; To the holy benefactor of the world VAIROCHANA. To the holy AKSHOBHYA. To the illustrious RETNODBHAVA, the best of all Saints. To AMITÁBHA, the Lord of the *Munis*. To the holy AMOGHA SIDDHA, the remover of the ills of the *Kali* age. To LOCHANÁ, To MÁMAKÍ, and To TÁRÁ, named PÁNDURÁ. I adore SÁKYA SINHA, the ruler of all, propitious, the asylum of clemency, the all-wise, the lotus-eyed, the comprehensive *Buddha*.”

The *Deśana*, a sort of confession, is next performed. “ Whatever sin may have been committed by me, child, and fool that I am, whether originating in natural weakness, or done in conscious wickedness, I confess all, thus standing in the presence of the Lords of the world, joining my hands, afflicted with sorrow and fear, and prostrating myself repeatedly before them. May the holy Sages conceive the past as with the past, and the evil I have done shall never be repeated.”

This is to be said by the disciple before the GURU placing his right knee in the *Mandala* on the ground ; He then continues : “ I, such a one, having uttered my confession, take refuge with *Buddha* from this time forward, until the ferment of ignorance shall have subsided ; for he is my protector, the Lord of exalted glory, of an imperishable and irresumable form, merciful, omniscient, all-seeing, and free from the dread of all terrors ; I do this in the presence of men.”

To this the *Guru* is to reply repeatedly : “ Well done, well done, my son ; perform the *Niryátana*.”

The worshipper accordingly takes rice, flowers, and water, and performs the rite, or sprinkles them on the *Mandala*, with this text : “ This is the Lord ARHAT, the comprehensive *Buddha*, replete with divine knowledge, *Sugata*, knowing the universe, the supreme, the curber of the wild steeds of

human faults, the ruler of the mortals and immortals: *Buddha*. To him, gem of *Buddhas*, I address the rites performed to this flower *Mandala*."

The offering is then made with this formula: "Om! *Namah* to the gem of *Buddhas*, whose heart is laden with the burthen of compassion, the supreme spirit, the universal intellect, the triple essence, the endurer of ills for the benefit of existing beings, accept this offering, savoury and fragrant, and confirm me and all men in the supreme all-comprehending wisdom. *Om, Am, Hrit, Hum, Phat, Swáhá*."

The whole of the above is thrice repeated, with what are called the *Dherma, Sangha, and Míla Mandalas*. The names of the *Buddhas* being changed, and the prayers varied in length, though not in purport: these, however, form but a small part of the whole ceremony; although it is made up entirely of such prayers and observances.

After worship has been offered to the different *Buddhas, Bodhisatwas*, regents of the quarters, and other mythological beings, the ceremony concludes with the following address to the "spirits of heaven and goblins damned."

"Glory to VAJRASATWA—Gods and demons, Serpents and Saints, Lord of the plumed race, and all *Gandharbas, Yakshas*, Regents of the planetary orbs, and spirits that dwell upon the earth. Thus, kneeling on the ground, I invoke you. Let all hearing my invocation, approach with their wives, and children, and associates. Hear Demi-Gods, who frequent the brow of *Meru*, the groves of *Indra*, the palaces of the Gods, and the orbit of the sun, spirits who sport in streams, in ponds, in lakes, in fountains, and the depths of the sea. Goblins, who dwell in villages, in towns, in the deserted temples of the Gods, in the stalls of Elephants, and the cells of Monks. Imps, that haunt the roads, the lanes, the markets, and where cross-ways meet. Ghosts, that lurk in wells and thickets, in the hollow of a solitary tree, in funeral paths, and in the ceme-

teries of the dead, and Demons of terrific form, who roam as bears and lions, through the vast forest, or rest in the mountain's caverned sides. Hear and attend. Receive the lights, the incense, the fragrant wreaths and the offerings of food presented to you, in sincerity of faith; accept, eat and drink, and render this act propitious. **INDRA**, the thunder-bearer, **AGNI**, **YAMA**, Lord of the earth, Lord of the main, God of the winds, Sovereign of riches, and King of spirits, (**ISÁNA**) Sun, Moon, progenitors of mankind, accept this offering of incense, this offering of lights. Accept, eat and drink, and render the act propitious.

KRISHNA RUDRI, **MAHA RUDRI**, **SIVÁ**, **UMÁ**, of black and fearful aspect, attendants of **DEVI**, **JAYÁ**, **VIJAYÁ**, **AJITÁ**, **APARÁJITÁ**, **BHADRAKÁLÍ**, **MAHÁKÁLÍ**, **STHALAKÁLÍ**, **YOGINÍ**, **INDRÍ**, **CHANDÍ**, **GHOŘÍ**, **VIDHÁTRÍ**, **DŪTÍ**, **JAMBŪKÍ**, **TRIDASESWARÍ**, **KÁMBOJINÍ**, **DÍPANÍ**, **CHŪSHINÍ**, **GHOŘARŪPÁ**, **MAHÁRŪPÁ**, **DRIH-TARŪPÁ**, **KAPÁLINÍ**, **KAPÁLAMÁLÁ MÁLINÍ**, **KHATWÁNGÁ**, **YAMAHÁRDDIKÁ**, **KHERGAHASTÁ**, **PARASUHASTÁ**, **VAJRAHASTÁ**, **DHANUHASTÁ**, **PANCHADÁKINÍ**, **MAHATATWÁ**. The accomplisher of all acts, the delighter in the circle of the Jogis, the Lord of **VAJRESWARÍ**, all hear and obey this the order of **VAJRA-SATWA**, who was created by the *Yoga* of the unimpassioned form of *Tathágata*. *Om-Ka-ka-kerdana-kerdana! Khá-khá, khádana-khádana!* destroy, destroy, all obnoxious to me; *Gha gha, ghátaya ghátaya!* cherish and preserve the life and health, the wishes and the prosperity of the sacrificer, the holder of the thunder-bolt, commands: *Hrum, Hrum, Hrum, Phat, Phat Phat; Swáhá!*"

Such is the nonsensical extravagance with which this and the *Tántrika* ceremonies generally abound; and we might be disposed to laugh at such absurdities, if the temporary frenzy, which the words excite in the minds of those who hear and repeat them with agitated awe, did not offer a subject worthy of serious contemplation in the study of human nature.