

JOURNAL

OF

THE ASIATIC SOCIETY.

No. 9.—September, 1832.

I.—*Analysis of the KAH-GYUR.* By H. H. Wilson, Sec. As. Society.

(Continued from page 8.)

SHER-CHIN.

At a former meeting of the Society, a summary of the contents of the DUL-VÁ, or first part of the large Tibetan collection, the KAH-GYUR, derived from the more detailed catalogue of Mr. CSOMA DE KÖRÖS, was presented to the Society. Since that period Mr. CSOMA has completed the catalogue of the whole work, and I propose on the present occasion to offer an abstract of the information thence obtained.

II.—THE SHER-CHIN.

The second portion of the KAH-GYUR is entitled the *Shes-rab kyi pha rol tu phyin pá*, or by contraction *Sher phyin*, pronounced *Sher-chin*. In Sanscrit *Aryá Bhagavatí Prajná Páramitá*, or simply *Prajná Páramitá*, the two first words implying the venerable goddess, epithets applied to *Prajná*, wisdom or understanding; also styled *Páramitá*, or that by the means of which life is traversed and emancipation obtained, from *Páram* beyond, and *Ita* gone; and which may be rendered therefore Transcendent or transcendental wisdom.

The Chinese explain it correctly, “le moyen de parvenir a l'autre rive par la science : parvenir a l'autre rive est une expression mystique pour indiquer—l'absorption du contemplatif et sa delivrance finale.”—*Journal des Savans, Mai, 1831.*

This class consists of six different works, in twenty-one large volumes; of these, the first five all bear the same title *Aryá Bhagavatí Prajná Páramitá*, and are only discriminated by the titles expressing the number of stanzas which they contain. The sixth division is of a more miscellaneous character.

The first work, entitled the *Shes-rab kyi pha rol tu phyin pá—s'tong phrag Br. gya-pá* (or *H. bum*), or in Sanscrit *Aryá Bhagavatí Sata Sahasriká Prajná Páramitá*, consists as the designation imports of 100,000 *stokas* or stanzas. It occupies 12 volumes, divided into 75 books and 303 sections.

The second work is nothing more than an abridgement of the preceding, in which the number of stanzas is 25,000, whence its name the *Panchavinsati Sahasriká*. It occupies 3 volumes.

The third work is also an abridgement of the first, in 18,000 stanzas, or *Asthadasá Sahasriká*. It likewise occupies three volumes.

The fourth work in one volume is the *Dusá Sahasriká*, an abridgement of the second work in the collection, in which the 25,000 stanzas are reduced to 10,000; and the fifth work is a final abridgement of the whole, in which the number of stanzas is brought down to 8,000, contained in one volume.

The twenty-first and last volume of this division of the *KAH-GYUR* is entitled *Sna-ts-hogs*, or the miscellany. It comprises 18 different treatises, all of the class of *Sútras**, (original preceptive authorities,) and explanatory of the doctrines taught in the preceding volumes, in a summary form and commonly in verse.

As might be expected from their more compendious form, several of these are of more general currency than the original, and they may be regarded as the popular representations of the metaphysical speculations of Buddhism. Thus the fifth tract, entitled the *Vajrachhediká*, the cutter of adamant, in which the true sense of the *Prajná Páramitá* is explained by *SÁKYA* to his disciple *SUBHUTI* in 18 leaves, is frequently met with in Tibet, in a detached form. The five last treatises are denominated from the *Bodhisatwas*, to whom they are addressed, the *Prajná Páramitá* of *Surya-gerbha*, *Chandra-gerbha*, *Samanti-bhadra*, *Vajrapáni*, and *Vajraketú*. In one of the number, a specimen of mysticism occurs. It is called the *Prajná Páramitá Sarva Tathágata Ekakshari*, or the mono-literal transcendental wisdom of all the Buddhas, and refers the essence and origin of all things to the first letter of the alphabet, or *A*. For this being the first element of speech, all instruction is derived from it, all wisdom obtained, and it is hence to be regarded as the mother of the *Bodhisatwas*, the essential means of final liberation, and the substance of the *Prajná Páramitá*.

* Mr. HODGSON says, *Sútra* is often explained *Mála* (root) *Grantha*, and *Buddha* *vachana*, or words of Buddha.—As. R. vol. xvi.

A careful examination of the original *Prajñā Pāramitā*, or a translation of one of the abridgements of it, is the only means of determining the real purport of the native doctrine of the Buddhas, as taught by ŚĀKYA. It is indeed urgently required, in order to save many eminent scholars from the unsatisfactory labour of endeavouring to compose a regular system out of the *disjecta membra* placed within their reach, by the study of inferior authorities or oral communication*. It is to be hoped, therefore, that Mr. CSOMA may be prevailed upon to undertake the task, however difficult and irksome it may prove, not only from the inherent obscurity of the subject, but the very desultory and vague manner in which it is treated by ŚĀKYA, or his disciples—a style of discussion which renders it impossible to give a satisfactory analysis of the contents of the *Sher-chin*.

Speaking generally, the volumes of this division contain the metaphysical and psychological doctrines of the Bauddhas, as taught by ŚĀKYA to his pupils, and to other Bodhisatwas and Buddhas. There are especially one hundred and eight leading topics (*Dhermas*), which with numerous subdivisions admit of argument, of affirmation and negation. Thus of aggregation or body, five predicates may be asserted—shape, perception, consciousness, faculty, and discrimination. The senses are said to be six—sight, hearing, smell, touch, taste, and understanding†; there are also six organs of sense, six objects, and eighteen regions. There are six elements, earth, water, fire, air, ether, and spirit, (or intellect†.)

There are twelve concatenated causes of existence, whether of matter or spirit—1. ignorance; 2. faculty; 3. discrimination; 4. definite form; 5. sensation; 6. perception; 7. knowledge; 8. desire; 9. privation; 10. vitality; 11. birth; 12. old age and death. There are six transcendental virtues—1. charity; 2. gentleness; 3. patience; 4. vigorous application; 5. meditation; 6. wisdom. To these four others are sometimes added—method, salutation or prayer, fortitude, and prescience.

* Mons. REMUSAT states in a note on his Review of Mr. HODGSON'S Sketch of Buddhism, in the Transactions of the R.A. Society (*Journal des Savans*), that subsequently to its publication, "il a paru dans le *Journal Asiatique*, et dans les *Memoires de l'Academie de Petersbourg*, plusieurs morceaux ou l'existence d'un Dieu supreme, dans le Buddhism est discutee contradictoirement."

† This is contrary to the statements hitherto published: disputed points between the Nyayikas and Bauddhas being the number of the organs, reckoned by the former, six, including mind, and by the latter, five, excluding mind; and the including of the *ātma* as a distinct element, which the Bauddhas do not recognise.

Of the great dogma of Buddhism, the determination of *Sunyatá*, emptiness or unreality, eighteen varieties are enumerated.

The specification of these varieties however does not furnish a very precise notion of what is meant, and it is not easy to understand what is intended by the doctrine that "nothing is," especially when associated with the eternity of matter, and even of an eternal first cause. In one point of view, it is a mere logical subtlety. All things are liable to change, the only state of which eternal identity can be predicated, is non-existence—nothingness. That which never is can never perish, and is therefore the only one enduring invariable principle in creation.

Sunyatá may also be regarded in a figurative sense, as the illusory nature of all corporeal and mundane existence.

These and the other speculations contained in these volumes are said to have been taught by SÁKYA in his 53rd year, 16 years after he had attained the degree of a Buddha, when he resided on the mountain of *Gridhra-kúta*, near *Raja Griha*. In some cases he delivers his instruction direct; in others he replies to questions put to him by propositions, which his disciples discuss, and thus elicit the answer for themselves.

The first compiler of the *Prajná Páramitá* was KASYAPA, the successor of SÁKYA in the hierarchy. The work was translated in the ninth century by the Indian pundits JINAMITRA and SURENDRA BODHI, and the Tibetan interpreter YE-SHES-DE. As I had occasion to notice, on a former occasion, the Society is in possession of the Sanscrit original of the *Sata Sahasriká*, or work in 100,000 stanzas; one entire copy and three sections of a second in the *Lan-ja* character; and one entire set in *Devanagari*, in five large volumes.

III.—PHAL-CH'HEN.

The third division of the *KAH-GYUR* is called in Tibetan *Sang-gyas phál po ch'he*, or by contraction *Phál ch'hen*. In Sanscrit *Buddha avatansaka*, the crest or diadem of the Buddhas.

In the general account of the *KAH-GYUR*, the term is given *Bud-dhavata-Sanga*, association of Buddhas, but the present is probably the correcter reading.

It is of much less extent than either of the preceding portions, containing only six volumes of a connected series, which detail in 45 sections legends relating to different *Tathágatas* and *Bodhisatwas*, and a description of the different regions of the universe, agreeably to Buddha cosmology, interspersed with recommendations of the moral practices of the system. These legends and lessons are narrated chiefly by

SÁKYA, either on the summit of mount *Meru*, or in the *Tushita* heaven ; and accordingly are intended only for the benefit of the highest order of aspirants to the perfection of a Buddha.

This work is also termed a *Mahá Vaipulye Súra* or Scripture of great extent : it was translated in the ninth century by the pundit SURENDRA BODHI and LOTSAVA BAIROTSANA RAKSHITA.

IV.—KON-TSEGS.

The next division, although of no greater extent, is more diversified in its character, and contains in six volumes 44 different treatises ; the whole collection is entitled *D. kon M. ch'hog Br. tsegs pá*, or simply *Kon-tsegs*. In Sanscrit *Retna-kúta*, the jewel peak, or pile of precious things. These precious things are the instructions of SÁKYA, on a variety of moral subjects, delivered by him on the mountain *Gridhra-kúta* to his disciples. Many of them are in the form of dialogues, and more are in the shape of a reply to a question put by one of the disciples. One of the inquirers is the Hindu sage VYÁSA, who is enlightened by SÁKYA on the topic of charity and alms-giving. Others are of all descriptions, from a Bodhisatwa to a young girl. The topics are various, generally moral, as in the first article on the three obligations ; the eighth on the ten virtues : sometimes legendary, as the 5th, 6th, and 12th, which give an account of the regions of the Buddhas, *Amitábha* and *Akshobhya*, and the Bodhisatwa *Manjí Sri*. Treatise four is upon the interpretation of dreams. No. 13 describes the meeting of SÁKYA and his father SUDDHODANA, after the former had become a Buddha ; and in number 20, SÁKYA explains to his disciple UPÁLI the order in which the chapters of the *DUL-VA* are to be arranged.

The translations of the *Kon-tsegs* are regarded as the work of the ninth century, by the pundits JINAMITRA, SURENDRA BODHI, DANASILA, and others, and the Tibetan interpreters YE-SHES-DE, and D. PUL ; Br. TSEGS.

V.—DO.

The next portion of the *KAH-GYUR* is entitled *M. Do-de ; Sana Sútranta*, or simply, *M. Do Sútra*, a term implying properly aphorism or rule, but here applied to a collection of treatises considered as of an authoritative, preceptive, or scriptural character. According to one classification of the *KAH-GYUR*, the *Do* class comprehends all the portions of the entire collection, except the *Gyut*, the last and *Tántrika* class ; but in the present instance, as a distinct division, it comprises 251 different treatises, collected in 30 volumes.

They are all supposed to have proceeded originally from SÁKYA, and to have been committed to writing shortly after his death by his disciple

ANANDA. The first volume *B. skal*, *B. zang*, or *S. Bhadra Kalpika*, the age of happiness, is called also a *Mahá-yána Súra*, or a great chariot precept: the phrase which is commonly used in Buddha literature to denote a scripture of the first order, the metaphor implying that such works act as conveyances to bear the spirit beyond the bounds of existence.

The principal subject of this work is the enumeration both in prose and verse of a thousand Buddhas, of whom four have existed, the rest are yet to come. The circumstances related of each of these are classed under 15 heads, or—1. his name; 2. the place of his nativity; 3. his tribe; 4. the extent to which the radiance emanating from him proceeds; 5. his father; 6. his mother; 7. his son; 8. his attendants; 9. the most intelligent of his disciples; 10. the one amongst his disciples best versed in working miracles; 11. the number of his disciples collected on any particular occasion; 12. the duration of his life; 13. the period during which his doctrine prevails; 14. the relics remaining of him; 15. the shrines built for their reception. About 300 leaves are occupied with these details; they are preceded by 150 on the general perfections of a Buddha, and are followed by about 100, describing the first step taken by the Buddhas particularised to attain divine perfection. The work is supposed to have been repeated by SÁKYA in reply to the questions of a *Bodhisatwa*, and in the presence of a large concourse of followers of both sexes, gods, demons, *Bodhisatwas*, and Buddhas, in a grove between Sravasti and Vaisali.

In the enumeration of the Buddhas anterior to SÁKYA in this volume, it is worthy of remark, that only three are specified, or KRAKUCHCHANDA, KANAKA, and KASYAPA. SÁKYA is the fourth. It would seem from this, that the existence of the three first of other lists VIPASYI, SIKHI, and VISWABHU' was not universally recognised in Tibet, any more than in Ceylon or to the eastward.

According to Mr. Schmidt, they do not occur in the Buddhist writings of the Mongols, but this seems doubtful, and Mons. REMUSAT states that they are specified in Chinese works.

The second volume of the *Do* class is chiefly occupied with the *Lalita Vistára*, or the account of SÁKYA, a piece of autobiography, related at the request of the gods by the sage himself. It is unnecessary to advert to it more particularly, as it furnished many of the details read at the last meeting on the subject of SÁKYA's life and actions. It is one of HODGSON's nine *Dhermas*.

The volume contains also three other short works, yet nevertheless styled *Mahá-yána Sútras*—1. *Arya Manjúseri vikridita*; 2. *Arya Man-*

jásri vikurvána ; 3. *Buddha kshetra nirdésa*. The two first relate to the actions and past lives of MANJU' SRI', a Bodhisatwa of some repute, who is the chief interlocutor in them with SÁKYA. The third is an account of the virtues of the place of Buddha's abode. These tracts contain various metaphysical discussions on the nature of life and spirit.

The third volume contains two works. The abridged title of the first may be *Bhagavan jnyána retna*, the jewel of the holy wisdom of Buddha. In this the omniscience of SÁKYA is eulogised and illustrated, first by his disciple GANG-FO, in a course of instruction given to a pious householder at a fabulous city called 'Excellent Virtue,' and afterwards by the *Nágas*. SÁKYA himself gives proofs of his power, as well as explanations of his doctrines, to both his new and old disciples.

The second work *Sarva Buddha jnyána áloka alankára*, the ornament of the light of knowledge of all the Buddhas, originated in a question put by MANJU' SRI' to SÁKYA, as to the meaning of the phrase, 'There is no beginning nor end to a *Tathágata* ; or in other words, a Buddha is subject to neither life nor death. SÁKYA in reply maintains argumentatively the superiority and imperishableness of all the Buddhas.

The fourth volume comprises five different works of comparatively small extent and little importance ; the two first are explanations of the doctrines delivered by SÁKYA to his disciples. The third contains a dialogue between SÁKYA and a little child found in a deserted house, and whom SÁKYA instructs in the usual topics. In the fourth, a Bodhisatwa describes the different regions of the Buddhas ; and the last, entitled 'the eight *Mandalas*,' contains little more than a recommendation to make these *Mandalas* or diagrams, as the means of securing prosperity ; a rite which belongs to the mystical rather than the metaphysical class of Buddha notions.

The fifth volume comprises three different works. In the first, the *Sandhi nirmochana*, or resolution of combinations, an assemblage of Bodhisatwas is described ; several of whom propose subjects to SÁKYA, on which he expatiates.

Thus in the ninth chapter, SÁKYA at the request of AVAOKITESWARA explains the ten *bhumis* or stages of perfectibility of a Bodhisatwa and Buddha ; and in the 10th, SÁKYA expounds to MANJU' SRI' the meaning of the term *Dherma káya*, the body or substance of righteousness. The second treatise, the *Lankávatára*, contains the doctrines taught by SÁKYA to a prince of *Lanka* ; and the third explains the meaning of the term Bodhisatwa given by SÁKYA to MANJU' SRI' on the hill *Gaya Sirsha*, whence it is called the *Gaya Sirsha Mahá-yána Súra*.

The sixth volume has three treatises. The first discusses the nature of life and the soul: the second is of mixed character, being as much legendary as philosophical; it is termed *Mahá karuna pundarika*, and describes the approaching death of SÁKYA, and the conversations that took place between him and his disciples or the gods.

Thus on BRAHMA'S coming to condole with him, SÁKYA asks him who was the creator of all things, and whether he had any hand in creation. BRAHMA declares that he had none, and in turn inquires the birth of SÁKYA. The sage replies, that creation depends upon the acts of created beings; that is, as long as retributive justice is rendered necessary by the weakness or vices of existent beings, they must continue to be born and die, and the world consequently to endure. He adds also, that the whole is illusion, there is no reality, all is *Sunyatá*, or emptiness; he then dismisses BRAHMA, desiring him to take care of the world on his behalf.

SÁKYA then gives instructions to his pupils ANANDA and KASYÁPA, as to the dissemination and compilation of his doctrines, and desires them in communicating his oral lessons, to use this formula, "I myself heard this, at such a time when Chom-dan-das (SÁKYA) lectured at such or such a place, when his auditors were such or such persons, all of whom when the discourse was over rejoiced greatly, and concurred in his doctrine." The third treatise bears the same name *Karuná pundarika*, and relates to the same subjects.

The seventh volume contains six different works. In the first, MÁTREYA and MANJU' SRI' are introduced, discoursing on the marvellous perfection of SÁKYA, and the six great or transcendental virtues, charity, morality, patience, diligence, deep meditation, and clearness of intellect.

Other disciples appear in the work, of whom SÁKYA foretels the estimation in which they will be held. He also describes the conduct, and relates the lives of former TATHÁGATAS. The work is considered of high value, and is called SAD DHERMA PUNDARÍKA, the lotus of the piety of the holy. The other works in this volume are of a similar character. The fourth, the *Karanda vyúha*, is held in high veneration by the Tibetans, containing many eulogies by SÁKYA ON CHENRE'SIK VÁNGCHHUK, their patron saint.

The ninth volume in like manner contains seven different works, and all to the same purpose. The two first were delivered by SÁKYA when on the point of death. The third or fourth, although ascribed originally to SÁKYA, are stated to have been rendered from Chinese

into Tibetan. The ninth volume contains six, and the tenth, seven different treatises.

Each of the succeeding volumes is similarly distributed amongst a greater or smaller number of different works. Thus, the 15th contains nineteen tracts, the 16th, eighteen, and the 26th, thirty-three. They are all of too similar a character to need particularization. Each is a lecture on some topic of Buddhist belief or practice, delivered by ŚĀKYA, at the request of some of his followers, or in reply to their inquiries. A few particulars of some of them may be noticed.

In the 13th volume and 14th article is narrated a dialogue between ŚĀKYA and an old woman at *Brij*. She puts many philosophical enquiries, to the astonishment of ŚĀKYA's pupil KUN-GAH-OO, on which ŚĀKYA tells him that she had been his mother in former ages for five hundred generations.

The 11th number of the 15th volume, the *Chandrottara dārikā Vyākaraṇa*, contains a prophecy, that a girl named CHANDROTTARĀ and one of his followers shall become a Buddha; there are similar predictions of other persons in this volume.

In the *Lokana Samana Avatāra*, the 19th article, in the same volume, ŚĀKYA explains to MANJU' SRI', his spiritual son, the considerations which induce the Buddhas to conform their practices to the conceptions of mankind.

The 19th volume commences with the *Dherma Sangiti*, or treatise on moral merit: in this, the different virtues are enumerated, and an account given of the advantages to be derived from their exercise. A discussion is also detailed between two Bodhisatwas on the nature of the *Tathāgatas* or Buddhas, and in what sense the description of their birth, life, and death is to be received.

Most of the treatises in the 20th volume are intended for the benefit of the Bodhisatwas, and shew them by what moral and virtuous observances they may soonest attain the perfection and degree of a *Buddha*.

The first article in the 21st volume is entitled *Buddha nāma sahasra pañcha, sata chatūr, tri pañchasat*, and is, as the name implies, the enumeration of 5,453 epithets of a Buddha or *Tathāgata*, each being descriptive of some fancied or real excellence, and being accompanied with a reverential formula. Thus,

I adore the *Tathāgata*, the universally radiant sun.

I adore the *Tathāgata*, the moral wisdom.

I adore the *Tathāgata*, the chief lamp of all the regions of space—
and so on, for 137 leaves.

The second book in the 22nd volume, entitled *Achyuta Rájá*, gives an account of the periods of time prevailing in the different *Loka-dhátus*, or regions of different Buddhas.

The region of SÁKYA is the *Sahaloka dhátu*, the world of mortals under the viceregal supremacy of BRAHMÁ. In the same volume occurs the *Sapta Buddhaka Sûtra*, in which the seven Buddhas VIFASYI and the rest, at the solicitation of a Bodhisatwa, appear and communicate *Mantras* severally for averting evil. Three other tracts are successively devoted to eight, ten, and twelve Buddhas, but these are the holy personages of the region, and have no connexion with SÁKYA and his direct predecessors.

The twentieth work, in the 22nd volume, commences the *Saddherma Smrityupasthána*, or the influence of recollection over the discharge of true virtue. The work is continued through the whole of the 23rd and 24th volumes, and the greater part of the 25th, and may be considered as the moral code of SÁKYA. In this he describes the ten virtuous and ten vicious acts, and their consequences; the different degrees of transmigration; the scale of rewards and punishments; the division of heaven and hell; as well as the suffering experienced in this world; and illustrates his subject by numerous legendary tales. These volumes contain little speculative matter, and belong to the external or practical portion of the Baudhdha doctrines. The last portion of the 25th volume contains, amongst other treatises, two belonging to the *Esoteric* doctrine—on *Súnyatá* and *Mahá Súnyatá*, emptiness and great emptiness, or the total unreality of material existence.

The 1st article in the 26th volume is an account of the life and actions of SÁKYA, and of the origin of the SÁKYA race. The details agree generally with those in the 3rd volume of the *DUL-YA*, and in the 2nd of the *Do* class, or *Lalita Vistára*.

The 29th volume is occupied with four tracts, to three of which the term *Avadána* is applied: they are of a legendary character: thus, the *Suhárika Avadána* narrates the story of a divinity of one of the inferior heavens, named *Suhárika*; foreseeing that he is to become a hog in his next migration; his anticipated degradation plunges him into great distress, when he is advised by *INDRA* to have recourse to SÁKYA: he does so, and upon his death, not only escapes his threatened humiliation, but is elevated to a higher heaven, or that of *Tushita*.

The 30th volume contains 25 treatises, most of them legendary; the first five are in commendation of charity, the 11th is a narrative of SÁRD'ULANÁSA, the son of *TRISANKU*, a former chief of the *Súdra* race, who by his talents obtained the daughter of a celebrated Brah-

man for his wife. This story is related in justification of ŚĀKYA's disciple and successor ANANDA, who married a girl of the *Sūdra* caste. The tract contains an enumeration of castes and citations of several Hindú works. In the 23rd and 24th, the *Surya* and *Chandra Sūtras*, the sun and moon, apply to ŚĀKYA when seized by RĀHU, and are liberated from the demon at the command of the sage.

Two or three of these works are described as translated into Tibetan from Chinese, but with these exceptions they are rendered professedly from Sanscrit, and the names of the pundits and translators are given. They are much the same as those met with in the *Dul-va* class, or JINAMITRA, SURENDRA BODHI, DĀNA-SĪLA, PRAJNYĀVERMA, MUNIVERMA, &c. Few names of the *Lotsavas* or Tibetan interpreters are given; the chief is YE-SHES-DE, the translator of the *Lalitā Vistāra* and other principal articles in this class.

The *M. Do* class of the *KAH-GYUR* may be considered as that part of the course of Buddhist scriptures which is especially addressed to the lay votaries of this faith. It is not like the *DUL-VA*, intended for the guidance of the priests, nor is it like the *SHER-CHIN*, addressed to the philosophers, whilst it is also distinguished from the last great division of the *Kah-gyur*, by being free, with one or two slight exceptions, from any taint of mysticism. Although some of the treatises are of a speculative and metaphysical tendency, yet by far the greater number have a more practical bearing, and either in the legends they narrate or the lessons they convey, are evidently composed to enforce belief in ŚĀKYA, and consequent diligent practice of those virtues which it was the end of his mission to inculcate.

Several of the works contained in this collection belong to the *Nava Dherma*, or nine Dhermas, mentioned by Mr. HODGSON, as objects of adoration, as well as high authorities in Nepal; such are the *Lalitā vistāra*, *Lankāvātāra*, and *Sat Dherma Pundarīka*.

VI.—MYANG DAS.

The smallest division of the *KAH-GYUR* is the *Mya-nan-las-das-pá*, or *Myang Das*: in Sanscrit the *Maha-parinirvāna*, or simply *Nirvāna Sūtra*. It is confined to two volumes, which give an account of the concluding scene of ŚĀKYA's life; his *Nirvāna* or attainment of that state of spiritual quiescence which constitutes the *summum bonum* of the Buddhists. ŚĀKYA's death took place in Asam or *Kusa*. The possession of his relics was disputed by several of the cities and princes of India, and finally distributed amongst them. Stately *cháityas* or *mausolea* were erected for their reception.

VII.—GYUR.

The seventh and last portion of the *KAH-GYUR* is of a very different description from either of the preceding, constituting an extensive collection of works on mystical worship, corresponding to the *Tántrika* system of the Hindús, from which it is probably derived. The works are also of a more modern date, and less legitimately Bauddha character. The series consists of 22 volumes, each containing a number of small tracts. Most of them as usual are ascribed to *SÁKYA*.

The first volume contains 14 works, the first of which is an enumeration of the names of *MANJU' SAI'*, a person who was very possibly concerned in grafting *Tantra* rites on Buddhist speculations. The third work is called the *Paramádibuddha uddhrita Sri Kála Chakra*, a *Tantra* delivered by *SÁKYA*, at the request of *DA-ZANG*, a king of *Shambhala*, a fabulous city in the north; but the original is said to have proceeded from the first Supreme Buddha. It was introduced from the north, it is said, into India, in the 10th century, and into Tibet, in the 11th. How this is reconcileable with its being delivered by *SÁKYA* does not appear. Its modern date is unquestionable, as it makes mention of *Mekka*, and describes, in the form of a prophecy, it is true, the rise, progress, and decline of the Mohammedan religion. The work contains a variety of details in cosmography, astronomy, and chronology.

The second volume contains four works, the *Laghu-samvara*, the *Abhidhána*, the *Samvara*, and *Vajra Daka*, in which the worship of certain spirits, as *HERUKA*, *SAMVARA*, and *VAJRA-DAKA*, with that of the female sprites and witches of the *Tantras*, the *YOGI'NIS* and *DÁKINIS*, is enjoined, and the *Mantras*, or mystical formulæ for invoking them, communicated. These different beings are considered equal to the Buddhas in power and sanctity by some classes of Buddhists.

The third volume has also four works of similar purport. In the first the *Herúka Anubhúta*, or appearance of *HERUKA* the speaker, is *VAJRESATWA*, also styled *SAMVARA* and *BHAGAVÁN*, who, in answer to the questions of *VÁRÁHÍ*, a goddess, explains her origin, her names, the import of the male and female symbols (*Linga* and *Bhaga*), the mystical power of different letters, illusion and union by *YOGA* with the deity: this and the other tracts also describe the different divinities worshipped, the *mandalas* or diagrams to be formed, and the *Mantras* to be repeated. The *Mantras* are also given, that of *Vajra-váráhí* commences " *Om Nama, goddess VAJRA-VÁRÁHÍ, holy and invincible mother of the three worlds. Great goddess of all wisdom,*

the remover of terror from all created beings." This *Mantra* is reputed to be of peculiar sanctity and efficacy.

The first article of the fifth volume is the *Sri-chanda Mahároshana Tantra*. In this the *Bhagaván VAJRA-SATWA* instructs the *BHAGAVATI' PRAJNYÁ PÁRAMITÁ* how to worship the wrathful deity called *CHANDA MAHÁROSHÁNA*, and in what manner a person may be initiated into the same knowledge by his spiritual guide. There are also speculations on the nature of body and spirit, and the means of re-uniting the human with the divine spiritual essence.

The first article of the sixth volume describes the subjugation of *NILAMBARA-DHARA*, *VAJRAPÁNI* and *INDRA*, by *SÁKYA*. In the second, the *Mantras* of several *Hindú* gods are given, or *Om BRAHMÁ—Om VISHNU—Om* salutation to *RU'DRA—Om KÁRTIKEYA—Om GANAPATI—Om* salutation to *INDRA—Om MAHÁKÁLA—Om* salutation to *BRAHMÁ*, and the like. In the fourth, especial injunctions are given to the novice, to persevere; the advantages of which are illustrated by the adage familiar to most nations, "In time a large stone is hollowed by small drops of water." "Gutta cavat lapidem non vi sed sæpe cadendo." In this also *Mantras* or incantations are given for procuring abundance, curing disease, overpowering an enemy, and the like.

The first and second tracts in the seventh volume are styled *Krishna Yamári*, and *Yamári Krishna Karma Sarva Chakra Síd-dhahara*, the black foe of *YAMA*, and the wheel of the black foe of *YAMA* or death, for accomplishing all acts. The fourth is the *Rakta Yamári Tantra*, or of the red foe of death. The third is the *Vajra mahá Bhairava Tantra*, and fifth, *Bhagaván Ekajatá*, the god with the braid of hair: all, indications of close alliance with the followers of *SIVA*.

In the ninth volume, the sixth article is the *Mahá Vairochana Abhisambodhi*, a work of some extent, and sometimes regarded as a *Sútra*. It is ascribed to the *Bodhisatwa VAIROCHANA*, and was delivered by him at the request of *VAJRAPÁNI*. The chief interest attaching to this work arises from its containing the passage published in Europe in 1722, and most egregiously mistranslated by European scholars, as described in a former number of the *Journal*.

The tenth volume contains some treatises that seem scarcely to belong properly to this division; they contain prayers ascribed to different *Tathágatas* for the welfare of all animal beings, and repeated by *SÁKYA* at the request of *MANJU' SRÍ'*. There are indeed many such tracts in the collection, some of which are met with in the other divisions, as the 4th and 8th of the 11th volume, the *Vipula pravasa*,

which occurred previously in the 2nd volume of the *DUL-VA*, and the *Sapta Buddhastava*, short prayers or *Mantras* attributed to each of the seven Buddhas which had a place in the 22nd volume of the *Do* class.

The fifteenth article in the 11th volume is one of the numerous proofs afforded by the catalogue of the intimate connexion of *MANJU' SRI'* with this part of the Buddhist ritual. It is styled *Aryá Manjá Sri Múla Tantra*, the primary *Tantra* of the holy *MANJU' SRI'*. It is described as delivered by *SÁKYA* in the highest heaven, in the course of a conversation with *MANJU' SRI'* in the presence of the assembled Bodhisatwas and gods. Besides descriptions of *Mandalas*, and of various ceremonies, accompanied with numerous *Mantras*, it contains a system of astrology, an account of the planets and lunar constellations, of lucky and unlucky periods, and the characters of men born under different planetary combinations. *SÁKYA* in this part of the work predicts the birth of some illustrious characters in Indian literature or history, as *PÁNINI* and *CHANDRAGUPTA*; also of some eminent personages in his own faith, as *NÁGÁRJUNA* and *ARYA SANGA*, entitled by *Mr. Csoma*, the Aristotle and Plato of Buddhism, and said by him to be the teachers of comparatively rational systems, speculative or practical, in the *Madhyámika* and *Yogúcharya* schools, of which they were severally the founders. *NÁGÁRJUNA* is a person who enjoys a very extensive but rather unintelligible celebrity in Hindustan. In the south of India, he is the reputed author of works on alchemical medicine, and in the introduction to the almanacks of Benares, he is commonly mentioned as the institutor of a *Síka* or era yet to come, the last of the *Kali* age. Nothing else is known of him to the Hindús. According to the Bauddhas he flourished four centuries after *SÁKYA*, in the south of India, and lived 600 years, traditions evidently connected with those of the peninsula. *ARYA SANGA*, according to *Mr. Csoma*, lived in the 6th or 7th century after Christ.

This *Tantra* is held in high estimation by Tibetan writers, and contains a number of interesting particulars relative to the princes of India, who fostered or who persecuted Buddhism. It was translated by order of a Raja of Tibet, named *CHANG-CHU-BHOT*, at Tholing, in Gu-ge above Gerhwal and Kamaon, in the 11th century, by *KUMÁRA KALASA PUNDIT*, and the *GELONG, SÁKYA LO-GROS*.

The 12th volume contains two works of the same name and substance, but differing in their source; one being translated from Chinese and the other from Sanscrit. The Tibetan title is, *Dehi shing kim kwang med jwahi shing wang kyang*. The Sanscrit, *Aryá Suverna prabhása*

Uttama Sūtra Indra Rājā nāma Mahāyāna Sūtra, or the great holy *Yāna Sūtra*, the prince of the best of *Sūtras*, resplendent as the radiance of gold. This is one of the nine *Dhermas* of the Nepalese, and is very popular with all Buddhists. It contains a course of dogmatic instruction delivered by ŚĀKYA at *Gridhra-kuta*, to his disciples and hearers, including the goddesses SARASWATI and LAKSHMI, and the four kings of Mount *Meru*, VAISRAVANA, DHRITARĀSHTRA, VIRU'DHAKA, and VIRU'PĀKSHA.

The 13th volume contains 71 different works: many of them are but of small extent; some of them not more than two or three verses, the greater number being *Dhāranis*, short incantations, or prayers of supposed protective efficacy, and not unfrequently carried as amulets about the person. Thus the 25th article, the *Aparājita Dhāranī*, which occupies about eight leaves, is a collection of formulæ addressed to the different Buddhas, which are preservatives against thieves, water, fire, poison, weapons, foes, famine, disease, lightning, sudden death, earthquakes, meteors, princes, evil spirits, and gods. Articles 28, 29, and 30 are *Dhāranis* for the cure of fever, ophthalmia, and hæmorrhoids, whilst they are preceded by the *Sarva roga prasamīni*, No. 27 a cure for every malady. Some of these are ceremonial, to be used on circumambulating or consecrating a temple or mausoleum. In 42, is a *Dhāranī* for the augmentation of the understanding, *Prajñā verdhani*; this occupies but one page. The chief secret lies in the repetition of the *Mantra*, *Namo retna trayāya, Namō aryū Avalokiteswarāya, Bodhisatwāya, Mahā Satwāya Mahā Karunikāya*, "Salutation to the Three Holies. Salutation to the venerable Bodhisatwa, the purified and compassionate *Avalokiteswara*." No. 65 is a *Dhāranī* of two verses. No. 71 is a great *Dhāranī*, *Mahā Dhāranī*, delivered by ŚĀKYA to his disciple ANANDA, as a defence against all sorts of evils. These works are mostly ascribed to the same translators, as those of the large and more standard works; but Mr. CSOMA thinks they had no part in these translations, the subjects being so dissimilar, and it being universally admitted by Tibetan writers, that the princes of the 9th and succeeding centuries discouraged the promulgation of *Tāntrika* works.

The 14th volume contains 53 works of a similar character in general as the preceding. From No. 3 to 10, they are lists of the names, 108 in number (like those of SIVA), of different characters, in the Buddhist mythology, or *Avalokiteswara, Mātreyā, Akāsa-gerbhā, Sāmanta-bhadra, Vajrapāni, Manjū Śrī, Sarvavarāna, Viṣhkambhi, Kṣhetra-gerbhā*. No. 15 is called the *Mahāmegha*, the great cloud, being the name of a Buddha. In this a rather unusual office is assigned to

the *Nāgas*, or serpents, the charge of the rains, which they are made to promise they will send down in due season, in *Jambudwīpa*, or India. Nos. 18 and 19 are the *Mahā Ganapati Tantra* and *Ganapati Hridaya*, and describe the worship of GANESA, and the prayers sacred to him. Works with similar titles are not uncommon in Hindústan. The first was introduced into Tibet in the 11th century. No. 25 furnishes another analogy in nomenclature, being the *Devī Mahākālī Dhāranī*. This goddess, however, is called the sister and wife of YAMA, the mother of MÁRA or Love, and queen of the region *Kāmarīpa*. She is described as visiting SÁKYA, and receiving instructions and *Mantras* from him.

There are some other tracts on the same subject. Towards the end of the volume are several *Dhāranīs*, of which the hero is the Bodhisatwa AVALOKITESWARA or CHEN-RE-SIK, who is reputed to be the particular patron and tutelary divinity of Tibet. The last numbers are dedicated to the goddess TÁRÁ, the mother of all the *Tathāgatas*, and origin of many things; her names (108) are enumerated, and worship described, and *Mantras* addressed to her repeated.

The fifteenth volume is chiefly devoted to the *Tāntrika* worship of AMOGHAPÁSA and the goddesses SARASWATI and MAHÁSRÍ'. One article, the last, entitled *Bhuta damana*, treats on the means of bringing *Bhuts* or imps, ghosts and goblins, under human controul. Part of the process is the use of the sundry gesticulations known in the Hindú system by the term *Mudrá*.

The 18th volume contains but one work, the *Bhagavatí Arya Tára Múla Kalpa*:—a detailed description of the powers of TÁRÁ the goddess, the incantations addressed to her, and mode of offering her worship. It is attributed to SÁKYA, and was revealed by him to his disciples, when AVALOKITA was sent to him by AMITÁBHA from the *Sukhāvati* region.

In the 19th volume, the two first works are the *Dhāranīs* of MANIBHADRA, the *Yaksha*, and son of KUBEBA. The *Mantra* of this personage is *Namo Retna trayāya, Namó Manibhadrāya Mahāyaksha Senapatayè*. Salutation to the Holy Three—salutation to MANIBHADRA, general of the *Yaksha* host. The 12th article, *Sarva Mandala sámānya Vidhāna*, or general ritual for all *Mandalas*, is a copious account of the figures of these diagrams, mode of making them, and ceremonies to be observed on the occasion. In one place the symbols of different deities to be placed in the divisions of the diagram are described, as a *triul* or trident for RUDRA, a discus for VISHNU, a lotus for BRAHMÁ,

a spear for SAMVARA, a thunderbolt for INDRA, a furnace for AGNI, a club for YAMA, a sword for NAIRBITA, a noose for VARUNA, a banner for VAYU, a staff for KUVERA, &c. No. 14, the *Susididhikara Mahá Tantra*, is a work on the usual *Tantrika* subjects, but held in high estimation.

The 20th volume is interesting for its antiquated style, its different purport, and its being authority only with the *Nyig-má-pa*, the oldest Buddhist sect in Tibet. It contains three works; the *Sarva dherma Mahásánti bodhi Chitta Kulaya Raja*, the royal instructor of the understanding in the great quiescence of all virtue. The second has a still longer title, with its equivalent not only in Tibetan but in what is called the *Bruzha* language, a language of which Mr. CSOMA could obtain no information. It is also said to be translated from that language. The third has a simple denomination, the mysteries of all the *Tathágatas*. It is regarded however as a continuation of the second. The mysticism of these works is of a different character from that of the others, and is doctrinal, not ceremonial. They also belong to theistical Buddhism, being revealed by the Supreme Soul, the Creator of all things, and who has existed from all eternity, in answer to the question of VAJRESATWA the chief of the five Buddhas, styled elsewhere the *Dhyáni* Buddhas. The first was translated in the 8th or 9th century by SRI SINHA PRABHA and the interpreter VAIROTSANA, the second (from the *Bruzha* language) by DHERMA BODHI DÁNA RAKSHITA and the interpreter CHEE'-TSAN-SKYES.

The 21st and 22nd volumes contain severally four and fifteen works of the same description as those which preceded the contents of the 20th; they do not need any particular specification. In the fourth line of the 22nd volume directions are given for the representation of the five Buddhas, VAIROCHANA and others, with their symbols. The Buddhas, Bodhisatwas, and others, who are the interlocutors in these works, or the objects addressed by them, are as before VAJRESATWA, VAJRAPÁNI, MANJU' SRI', HERUKA, and VAJRADHARA. The doctrine of worship of Illusion or *Máyá* occurs in the *Vajrasatwa Máyá jála Guhya Sarvá dersha*, the mirror of the mysteries of the net of illusion of *Vajrasatwa*, the 3rd article of the 21st volume, and in the 1st of the 22nd, the *Mahamáyá Tantra*.

Thus terminates the great collection, the *KAH-GYUR*, a vast specimen of misdirected talent and time. Imperfect as the summary view given of its contents must necessarily be, it is evident from it, that there is no very great variety of subject, and that the general character of the composition is monotonous identity. The patience and perseverance

of Mr. CSOMA, in going over the whole of these bulky volumes in the manner he has done, will entitle him, I have no doubt, to the thanks not only of the Society, but of a considerable number of the learned of Europe, who are at this moment warmly interested in the investigation of Buddhism. He will have a still stronger claim upon their acknowledgments, if by the translation of some of the philosophical works, he enables them to appreciate what Buddhism really is.

Besides the catalogue of the KAH-GYUR, Mr. CSOMA has made occasional translations at my request, for the illustration of particular points. These are also submitted, as an account of the life and death of SÁK YA, the origin of the SÁK YA tribe, and some passages from the SHER-CHIN.

II.—*On the Ancient Roman Coins in the Cabinet of the Asiatic Society.* By James Prinsep, Sec. Ph. Cl.

(Read, July 4th.)

Having been lately engaged in decyphering the inscription of an antique copper coin found at Kanouj, by Mr. E. V. Irwin, C. S. and presented to us by Captain Sanders, Executive Engineer at Cawnpore, I was led into an examination of the contents of the Society's small cabinet itself, which, although it boasts but a very insignificant collection of Roman coins, and those mostly without any record of the exact localities in which they were found, or of the parties who presented them, is entitled to some interest from the circumstance of the Indian origin of all that it contains. It was not until the year 1814, that the Society opened a museum, and publicly invited contributions to it of the natural productions, antiquities, coins, and other curious monuments of the country: it is the less surprising, therefore, that its collection should not hitherto have attained any magnitude or consideration. Most private individuals, who have interested themselves in collecting medals and coins, have carried their spoil to England, where, indeed, they may be mortified in finding them swallowed up and lost among the immense profusion of similar objects in the public and private cabinets of European antiquarians; and they may perhaps regret that they did not leave them where, from their rarity, they would have been prized, and, from their presence, have promoted the acquisition of further stores for antiquarian research from the wide continent of India. The greater part of the late Colonel Mackenzie's collection was thus consigned to the museum of the Honorable Company in Leadenhall Street. Doctor Robert Tytler also presented to the same museum a