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I.—*Translation of a Tibetan Fragment, by Mr. Csoma de Körös, with remarks by H. H. Wilson, Secy.*

(Read, July 4th.)

In the 9th volume of the Gyut class of the Kahgyur occurs the original of a Tibetan fragment, which created in the beginning of the last century a lively sensation amongst the learned men of Europe, and the history of which furnishes an amusing instance of the vanity of literary pretensions, and of the patience and pain with which men of talent and erudition have imposed upon themselves and upon the world.

In the end of the 17th and beginning of the 18th century, the Russians in their incursions into Siberia came upon various deserted temples and monasteries, in some of which considerable collections of books were deposited. These were in general destroyed or mutilated by the ignorant rapacity of the soldiery, but fragments of them were preserved, and found their way as curiosities to Europe.

Amongst these, some loose leaves, supposed to have been obtained at the ruins of Ablakit, a monastery near the source of the Irtish, were presented to the emperor Peter the Great. Literature being then at a low ebb in Russia, no attempt was made to decypher these fragments, and they were sent by the Czar to the French Academy, whose sittings he had attended when at Paris, and who deservedly enjoyed the reputation of being the most learned body in Europe. In 1723, the Abbé de Bignon, on the part of the Academy, communicated to the Czar the result of their labour, apprising him, that the fragments sent were portions of a work in the Tibetan language, and sending a translation of one page made by the Abbé Fourmont with the help of a Latin

and Tibetan Dictionary in the Royal Library. The letter was published in the Transactions of the Academy of St. Petersburg, and the text and translation reprinted by Bayer in his *Museum Sinicum*. Müller in his *Commentatio de Scriptis Tanguticis in Siberiâ repertis—Petropli, 1747*, criticised Fourmont's translation, and gave a new one of the first lines, prepared with the double aid of a Tangutan priest, or Gelong, who rendered it into Mongol, and a Mongol student of the Imperial College, who interpreted that version to Müller. The original was also engraved in the Transactions of the Leipsic Academy. It was reprinted with corrections and additions and a new translation by Giorgi in his *Alphabetum Tibetanum*, and has recently been made the subject of animadversion by Mons. Remusat, in his *Recherches sur les Langues Tartares*. Of the previous performances, M. Remusat thus speaks: "On avoit d'abord admiré la profonde erudition qui avoit permis à Fourmont de reconnoître seulement la langue dans laquelle le volume étoit écrit: on a vanté depuis celle de Giorgi, qui avoit rectifié et le texte et la traduction. Je ne sais comment on peut traduire ou corriger un texte qu'on n'est pas même capable de lire. Il n'y avoit rien d'admirer dans tout cela: interprètes et commentateurs, panegyristes et critiques tous étoient presque également hors d'état, je ne dis pas d'entendre une ligne, mais d'épeler une syllabe du passage sur lequel ils disertoient.

The consequence was what might have been expected, and the attempts at translation and correction were most ludicrously erroneous. The greatest liberties possible were taken with the words, and letters were inserted or omitted at pleasure, in order to make them approximate to those terms which appeared most like them in the imperfect dictionaries possessed by the translators. After all, the translation was not only unlike the original, but unlike common sense; and as was remarked of Fourmont's version by the President de Brosses, the Latin was quite as unintelligible as the Tangutan. The following specimens of the first lines of the different versions will show that the remark was applicable to all as well as to the first.

Fourmont's Translation.

"Attritâ fortitudine quisnam brevis equus frigoris vita destruat (pro) spiritu inest putredo. Contritus oratne? hoc est irrisio omnes vident: orat avis contrita? morbida? non scit (non potest amplius) os aperire legis (ratiocinationis)."

This must have puzzled the Czar and his academy quite as much as the original; and as Remusat observes, the Latin was of marvellous use to the translator. Fourmont would not have dared to write a syllable of such nonsense in French.

The manner in which Fourmont was led to such a strange misrepresentation of the original is explained by Mons. Remusat, from whom we may take one instance as a specimen—Thus of the word *brevis equus*. The MS., M. Remusat says, was read by Fourmont *Taru pá té*, (Mr. Csoma has *ch'hud-pá-des*.) He found in the Dictionary *chung-pá* signifying 'short' and *r-ta* meaning 'a horse', and these being the nearest approach to the syllables before him, he adopted as essentially the same, and rendered them accordingly.

Müller's Translation.

"Firma conscientiâ mediante omnia parvi pendendo in principio vivente cuicumque auxilium oritur inde. Quibus consummatis futurum quid nemini notum est. Religio tota namque religionis explicatio. Magnates autem intellectu (suo) ea non comprehendunt."

The matter has not been made much more distinct by the aid of the Tangutan monk and Mongolian student.

Giorgi's Translation.

"Misericordia recreat et a cruciatibus absolvit Summus protector viventes omnes qui eam adoratoribus suis revelat. Benefici largitoris virtutem sciunt omnes, sed orationis invocationisque vim et efficaciam exponere et aperire nesciunt: nomen ea exprimit arcanum illius legis quæ lex est spirituum, &c."

How far either of these expresses the sense of the opening of this fragment, may now be duly appreciated by the perusal of the following.

Mr. Csoma's Translation.

[*Chom dan dús*] "addressed his mind to meditation upon the affairs of animate existences. The ignorant do not perceive the moral signification of moral things."

Not a word of this appears in the preceding versions. Its accuracy speaks for itself; but in confirmation of its correctness, the original Tibetan, both in Tibetan and Roman characters, is here reprinted, as well as the translation of the entire passage. Those to whom the prosecution of the subject is of interest may readily estimate for themselves the superiority of Mr. Csoma's labours, by comparing them at length with the text and translations of Fourmont and Giorgi in the *Alphabetum Tibetanum*.

Before proceeding to the new translation, however, a few further remarks upon the subject of the old are necessary.

The Society is apprised of the general character of the contents of the Gyut portion of the *Kahgyur*, to which our original belongs, and will not be surprised, therefore, to learn that a great part of the extract consists of Mantras, or mystical formulæ, or invocations, and these not

in Tibetan but in Sanscrit. Now, neither of the former translators had any knowledge of Sanscrit, nor was aware that these passages were in that language. Fourmont considered them to be Tibetan, as well as the rest, and very deliberately translated the Sanscrit words with the help of his Tibetan Dictionary. As he could not find the exact words, however, he was content to take those most like them; and at the expence of a few letters omitted or inserted, he contrived equivalents for the *mantras* equally satisfactory with those he had devised for the other sentences of his text. Thus he converts the Mantra *Nama Sámanta Buddhánam, Sámantanugate, varaja, Dherrmannirgata, Mahá Mahá Swáhá*, into *Na-ma Sam-tam Pou-tra Nan-hi-tsi cha-ya r-pa sa-n-ha*, which he translates, “Ægrotavit (restitit morbo) Samtam pou-tra per annum dum hujus mundi evanesceret, &c.” The same importing, as far as such things admit of being translated, “Salutation to the chief *Buddhas*. Obtainer of pre-eminence; best born; who proceeded from virtue. Great great adoration.”

Giorgi is more upon his guard, and discovers that the mantras are not in ordinary Tibetan. He has no suspicion however of their real character, and calls them magical expressions. He prints them therefore without any translation, but nevertheless pretends to explain their purpose in his notes on the text, in which he assembles a crude mass of extravagancies from Hebrew, Chaldaic, Coptic, and Syriac, and compares these Tibetan characters to the mystic numbers and letters of the ancient Scythians and Egyptians, and of some of the early Sectarrians and Heretics of the Christian Church. This display of unprofitable erudition is in fact only a shelter for his ignorance, and he knows no more about the matter than did Fourmont, without having the merit of his blundering simplicity.

We shall now proceed to the translation.

Translation of an Extract from the T. or 9th volume r, Gyut class of the Káh-gyur, the 337—339 leaves.

Ignorant men do not know that all these (doctrines) have been thus explained by *Chom dan dás* (the Supreme), the knower of all and possessor of all, who in remote ages, through compassion for all living beings, addressed his mind to meditation upon the affairs of animate existences. (a Stanza) The ignorant do not perceive the moral signification of moral things. It has been distinctly taught (by *Buddha*), that the essential principle of morality is the non-entity of matter.

The performer of mystic rites must always dwell upon that idea, and discharge his duty accordingly.

This was a gradual and comprehensive explanation of the means by which noxious things (or evil spirits) may be appeased.

Then CHAKNA DORJE (S. VAJRAPĀNI) and other *Dor,je* bearers, (*Vajradharas*, bearers of thunderbolts), KUNTU-ZANGPO (SĀMANTA BHADRA), and other *Chang chub sempás* (Bodhisatwas) having adored *Chom dan das*, NAM PAR-SNANG-DEAT (the Bhagvān or Lord VAIROCHANA), being desirous to express each in his own *mantra* or invocation, his mystic praise, and how they judged in this great circle the source of infinite mercy, of the pure way of access to the root of all things, requested permission from CHOM DAN DAS.

Then CHOM DAN DAS having granted them permission, and bestowed his benediction upon them, thus spake, "Illustrious children, accordingly as you judge of the root of things (the first moral being), utter your mystic sentences for the purification of all animate existence."

Then the Bodhisatwa KUNTU ZANGPO, being immersed in that profound meditation, which is called the region of the ornamental (characteristic) of a Buddha, uttered this mystical sentence (*mantra*) of irresistible efficacy.

Nama Sāmanta Buddhānam, &c. Glory to the exalted Buddhas ! obtainer of eminence ; best born ; who proceedest from virtue—great, great adoration. This is the *mantra* of KUNTU ZANGPO.

[For the rest of this, and for the Sanscrit of the other *Mantras*, see the passages in Italics in the Tibetan extract in Roman character.]

Then the Bodhisatwa CHAMPA (MAITREYA) after being immersed in the profound meditation called "the universally manifested beneficence," thus uttered his own radical prayer (*vija mantra*), *Nama Sāmanta Buddhānam, &c.* Glory to the exalted Buddhas ; conqueror of the invincible ; possessor of the fame of all purity—adoration. This is the prayer of CHAMPA.

Then the Bodhisatwa NAM-KHE NYING PO (ĀKĀSA GERBHA) being immersed in the profound meditation called "the purest region," uttered through mystery, Glory to all the Buddhas ; wonderful holder of blessings ; who art possessed of equal elevation with the heavens—salutation. This is the prayer of NAM-KHE NYING PO.

Then the Bodhisatwa GRIPPA THAM CHET NAM-PAR SELVA (S. Sarva Anavarana Vishkambhi) being immersed in the meditation, called "the power of great mercy," uttered his mystery, Glory to the exalted Buddhas ; thou who art not separated ; connected with the Aswattha tree. *Trám Trám, Rám Ram*—salutation.

[This is one of the *Mantras*, of which there is no making any sense ; some allusion is implied probably, a knowledge of which is necessary to explain the words—The concluding syllables are merely ejaculatory monosyllables.]

Then the Bodhisatwa KUNTU CHENRESIK VANGCHUK (S. AVALOKITES VARA) being immersed in the meditation called (after him) KUNTU CHENRESIK, or "looking every where with clear vision," thus together with his followers uttered his own radical mystery, Glory to the exalted Buddhas: universal *Tathágata*, AVALOKITA; abounding with clemency—Ra-ra-ra-hum-jah—salutation. This is the mantra of CHENRESIK.

Glory to the exalted Buddhas, Jang-jang sa,—salutation. This is the mantra of THU-CH HEN T'HOP (S. MAHA St HANA PRÁPTA).

Glory to the exalted Buddhas; offspring of clemency, TÁRÁ, by whom existence is traversed—salutation. This is the Mantra of the LHAMO GROL MA, (the goddess TÁRÁ.)

Glory to the exalted Buddhas: frightener of every fear. Hum, Sphotaya—salutation. This is the mantra of Kronyer Chen Má (S. Bhrikuti.)

Glory to the exalted Buddhas: born from all the *Tathágatas*; decorated with a chaplet of Lotus flowers—salutation. This is the Mantra of *Kos Kar Chen* (S. PÁNDURA VÁSINÍ), the goddess clothed in white garments.

Glory to the exalted Buddhas: Hum-Eat-bind-*Sphotaya*. This is the Mantra of a *Ta-grin*. (S. *Kinnara*).

Then the Bodhisatwa SAHI NYING PO (S. KSHITI GERBHA) being immersed in the meditation called "the region of reasoning," uttered this mystery, Glory to the exalted Buddhas, Ha ha-ha Putanu—salutation. This is the mantra of SAHI NYING PO.

Then the Bodhisatwa JAM-PAL ZHON NUR GYURZHA PA (S. Manju Sri KUMARA BHATTA BHUTA) being immersed in the deep meditation called "the miraculous transformation by the blessings of Buddha," thus uttered his own radical mystery, Glory to the exalted Buddhas. He-he-he, the young prince, Liberation. Communion.—Remember, remember, resist. Swaha. This is the Mantra of Jam-pal.

Then CHAKNA DORJE (S. VAJRAPÁNI), the lord of those who deal with mysteries, being immersed in the deep meditation called "the invincible," thus uttered together with his followers his own radical mystery, Glory to the exalted *Vajras*, fierce and greatly wrathful. Hum. This is the mantra of CHAKNA DORJE.

(Similar mantras by the goddess MÁMAKÍ and five others follow, occupying three lines).

Then the Lord SAKYA THUP-PA (MUNI) being immersed in the deep meditation called "the mine of precious things," thus with his attendants uttered his own mystery, Glory to the exalted Buddhas; reliever

of all distress ; master of all virtue. Equal, equal to the heavens—salutation. This is the Mantra of SAKYA THUP-PA).

(Similar mantras are continued through the following page of the same leaf.)

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The Tibetan Text in Roman Character.

NOTE.—The letters in italics at the commencement of any syllable, are omitted in the pronounciation. The Sanskrit passages or *mantras* are printed in italics.

Mi *blun* po dé dag gis *hdi* ltar *bchom-ldan-hdas* thams chad *mkhyen* pa *chhos* thams chad la *mñ* ah *brn* yes pa Sems chan gyi don thogs “par thugs su chhud pa dës sñon sems chan *rnams* la phan par *Bzhed* nas *hdi* dag thams chad *bshad* do zhes bya var ni mishe so.

Chhos *rnams* kyi ni chhos kyi *mts'han* *blun* po dës ni dé mi shes ; Chhos *rnams* kun gyi *mts'han* nyid ni, stong pa nyid du yang dag *gsungs* sñags pa *rtag* tu der *gnas* nas, rab tu ñes par las byaho. *Bgegs* zhi var bya va rim par phyé vá sté *rgyas* paho.

Dé-nas phyag na *rdo rjé* la *sogs* pa *rdo rjé* *hdsin* pa dé dag dang Kun tu *bzang* po la *sogs* pa byang chhub sems *Dpah* di *rnams* kyi *bchom-ldan-hdas* *rnam-par-snang-mdsad* la phyag *hts'hal* nas snying *rjé* chhen po *lbyung* vahi *dkyil* *hkhor* chhen po *hdir* chhos kyi *dvyings* *rnam* par dag pahi *Sgo* ji ltar *rtogs* pa rang rang gi ts'hig tu *brjod* pahi ts'hig gis *gsang* sñags *rnams* smra var *hdod* nas *bchom-ldan-hdas* la *gsol* va *dtab* po dé nas *bchom-ldan-hdas* *rnam* par snang *mdsad* kiyis byang chhub sems *dpah* dé dag dang *rdo rjé* *hdsin* dé dag la mi nyams pahi chhos nyid du byin gyis *brlabs* nas *ðkah* stsal pa : Rigs kyi bu dag chhos kyi *vyings* ji ltar *rtogs* pa *bzhin* sems chan gyi *kham*s *rnam* par *sbyang* vahi *gsang* sñags kyi ts'hig *rnams* smros-shig.

Dé-nas dé-bí ts'hé byang chhub sems *Dpah* Kun tu *bzang* pos *sáng*r *rgyas* kyi yul zhes bya vahi ting gé *hds'in* la *snyoms* par zhugs nas *Stobs* thogs pa med pahi *gsang* sñags smras pa : *Namah Samanta Buddhánám ; Samantánugati Varaja, Dhermanirgata, Mahá Mahá. Swáhá.* Kun tu *bzang* po hiho.

Dé-nas byang chhub sems *dpah* byams pas byamspa chhen po kun tu *mñon* par *lbyung* va zhes bya vahi ting gé *hdsin* la *snyoms* par zhugs nas rang gi snying po smras pa : *Namah Samanta Buddhánám, Ajitanajaya, Sarva Satwayashayánugata, Swáhá.* Byams pahi ho.

Dé-nas byang chhub sems *dpah* nam *mkhahi* snying po *rnam* par dag pahi yul zhes-bya vahi ting gé *hdsin* la *snyoms* par zhugs nas *gsang* sñags smras pa : *Namah Samanta Buddhánám. A'kásha somatánugata Vichitram Varadhara, Swáhá.* Nam *mkhahi* snying pahi ho.

* The Tibetan fragment of Giorgi commences here.

Dé-nas byang-chhub sems dpah sgrib pa thams chad rnam par sel va Snying rjé chhen pohi Stobs zhes bya vahi ting gé hdsin la snyoms par zhugs- nas gsang sñags smras pa : *Nama Samanta Buddhánám, A'swaíta hrita, Avyudgata, Trám Trám, Ram, Ram, Swáhá.* Sgrib ba thams chad rnampar sel vahi ho.

Dé nas byang chhub sems dpah kun tu spyán ras gzigs dvang phyug spyán ras gzigs zhes bya vahi ting gi hdsin-la snyoms par zhugs nas rang gi snying po hkhor dang bchás par smras pa : *Namah Samanta Buddhánám, Sarva Tathágata, Avalokita, Karaná, Mâyá, Ra Ra Ra, Hum jah, Swáha.* Spyán ras gzigs dvang phyug gi ho.

Namah Samanta Buddhánám, jang jangsa, Swáhá. Mthu-chhenthoth pahi ho.

Namah Samanta Buddhánám, Karnodbhavé Tári Taráni, Swáhá. Lhá mo sgröl ma hi ho.

Namah Samanta Buddhánám, Sarva Bhaya Trásái Hum spho'taya, swáhá. Khro G,nyer chan mahi ho.

Namah Samanta Buddhánám, Tathágata Vishwayá, Sambavé, Padma málini, Swáhá.

Gos dkar-chan gyi-ho. *Namah Samanta Buddhánám, Hum khada bandha spho'taya, Swáhá.* RTa Ngrin gyi ho.

Dé-nas byang chhub sems dpah-sahi snying po rdo rje mishigs pa r,tog pahi yul zhes bya vahi ting gé hdsin las snyoms par shugs nas gsang sñags smras pa : *Namah Samanta Buddhánám Ha Ha Ha, Putánu, Swáhá.* Sahi snying pahi ho.

Dé-nas byang chhub sems Dpah hjam dpal gzhon nur gyur pas sangs rgyas kyi byin gyis brlabs rnam par hphrul pa zhes bya vahi ting gé hdsin la snyoms par zhugs nas rang gi snying po smras-pa : *Namah Samanta Buddhánám, Hé Hé Hé, Kumaraka, Vimuktí, Sathirthati, S mara smara, Prathihana, Swáhá.* Hjam dpal gyi ho.

Dé nas gsang va pahi bdag po Phyag na rdo rjé mi hpham pazhes bya vahi ting gé hdsin la snyoms par zhugs nas rang gi snying po hkhor dang bchás pa smras pa : *Namah Samanta Vaj'ránám, Chánda Máhá** Ros'hana Hum. Phyakna rdo rjéhi ho.

* * * *

Dé-nas déhi ts'hé. Chom-ldan-hdas Shákya Thub pas rin po chbehi hbyung gnas zhes bya vahi ting gé hdsin la snyoms par zhugs nas nyid kyi snying po hkhor dang bchás pa gsungs pa : *Namah Samanta Buddhánám, Sarva klésa nishuddhána, Sarva Dherma vahi prapta, Gagana samu sama, swáhá.* Shákya Thub pahi ho.

* Giorgi's fragment ends here in the middle of the word *mahá*, the remaining passage is added to complete the sense.

མེ་སྐྱུ་པོ་དེ་དག་གི་ལྟ་བུ་ལྟར་བཅོམ་ལྟུན་འདུག་ཐམས་ཅད་
 མཉེན་པ། ཚོས་ཐམས་ཅད་ལ་མཇུག་བརྟེན་པ། སེམས་ཅན་གྱི་དོན་
 རྟོགས་། ལམ་གྱུ་གས་སུ་རྒྱུད་པ་དེས་སྤྱོད་སེམས་ཅན་རྣམས་ལ་
 བཞུགས་པར་བཞེད་ནས་འདི་དག་ཐམས་ཅད་བཞུགས་དོན་གྱིས་ཀྱི་
 བར་འཇུག་པའོ། ། ཚོས་རྣམས་ཀྱི་འཇུག་ཀྱི་མཚན། ། སྐྱུ་པོ་
 དེས་འཇུག་པའོ། ། ཚོས་རྣམས་སྐྱུ་ཀྱི་མཚན་ཉིད་ཀྱི། ། སྤྱོད་
 པ་ཉིད་ཀྱི་ལམ་དག་གསུངས། ། ལྟུགས་པ་རྟོག་ཏུ་དེར་གསུངས་
 བས། ། རྟོག་ཏུ་དེས་པར་ལས་ཀྱི། ། བཞུགས་ཀྱི་བར་ཀྱི་བ་
 རྟོག་པར་སྤྱོད་པ་སྤྱོད་པའོ། ། དེ་ནས་ཀྱི་ལམ་ལ་དེ་རྩི་ལས་གསུངས་
 པ་དེ་རྩི་ལས་ལ་དེ་དག་དང་ལྟུན་ཏུ་བཟུང་པོ་ལས་གསུངས་པའོ། །
 རྒྱུ་ལ་སེམས་དཔའ་དེ་རྣམས་ཀྱིས་བཅོམ་ལྟུན་འདུག་རྣམས་
 ལམ་སྤྱད་མཇུག་ལ་ལྟུགས་འཚལ་བས། སྤྱོད་རྩི་ཚུ་པོ་འཇུག་
 བའི་དཀྱིལ་འཇུག་ཚུ་པོ་འདིར་ཚོས་ཀྱི་དཀྱིལ་རྣམས་ལམ་
 དག་ལའི་སྤོ་ཇི་ལྟར་རྟོགས་པ་འདྲའད་གི་ཚིག་ཏུ་བཅུད་པའི་ཚིག་
 གསེ་གསུངས་ལྟུགས་རྣམས་སྤྱོད་པར་འདོད་ནས་བཅོམ་ལྟུན་འདུག་
 ལ་གསུངས་པ་བཟུབ་པོ། ། དེ་ནས་བཅོམ་ལྟུན་འདུག་རྣམས་
 ལམ་སྤྱད་མཇུག་ཀྱིས་ཀྱི་རྒྱུ་རྒྱུ་ལ་སེམས་དཔའ་དེ་དག་དང་།
 རྩི་ལས་འཇུག་པའི་དེ་དག་ལ་མི་ཉམས་པའི་ཚོས་ཉིད་ཀྱི་ཉིད་ཀྱིས་
 བརྟེན་པས་ནས་བཞུགས་ལྟུགས་ལ། ། རྟོགས་ཀྱི་སྤྱོད་པའི་ཚོས་ཀྱི་







